HYMNS OF THE ATHARVA-VEDA

TOGTHER WITH

EXTRACTS FROM THE RITUAL BOOKS AND THE COMMENTARIES

TRANSLATED BY

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[Editors Note: this, the 42nd volume of the the Sacred Books of the East, is an anthology of representative texts from the Atharva-veda, the fourth Veda. Since the order is not that of the original I have inserted a five digit number in wavy brackets in front of each hymn, where the first two digits are the book and the remaining three digits are the hymn number. For instance, {07044} is the 44th verse of the 7th book. This is to assist in searching if you know which verse you are looking for. Due to time considerations, I have omitted most of the introduction and the annotations.]

Excerpt from the Introduction

The present volume of translations comprises about one third of the entire material of the Atharva-veda in the text of the Saunaka-school. But it represents the contents and spirit of the fourth Veda in a far greater measure than is indicated by this numerical statement. The twentieth book of the Samhitâ, with the exception of the so-called kuntâpasûktini (hymns 127-136), seems to be a verbatim repetition of mantras contained in the Rig-veda, being employed in the Vaitâna-sûra at the sastras and stotras of the soma-sacrifice: it is altogether foreign to the spirit of the original Atharvan. The nineteenth book is a late addendum, in general very corrupt; its omission (with the exception of hymns 26, 34, 35, 38, 39, 53, and 54) does not detract much from the general impression left by the body of the collection. The seventeenth book consists of a single hymn of inferior interest. Again, books XV and XVI, the former entirely Brahmanical prose, the latter almost entirely so, are of doubtful quality and chronology. Finally, books XIV and XVIII contain respectively the wedding and funeral stanzas of the Atharvan, and are largely coincident with corresponding Mantras of the tenth book of the Rig-veda: they are, granted their intrinsic interest, not specifically Atharvanic. Of the rest of the Atharvan (books I-XIII) there is presented here about one half, naturally that half which seemed to the translator the most interesting and characteristic. Since not a little of the collection rises scarcely above the level of mere verbiage, the process of exclusion has not called for any great degree of abstemiousness.

These successive acts of exclusion have made it possible to present a fairly complete history of each of the hymns translated. The employment of the hymns in the Atharvanic practices is in closer touch with the original purpose of the composition or compilation of the hymns than is true in the case of the other collections of Vedic hymns. Many times, though by no means at all times, the practices connected with a

given hymn present the key to the correct interpretation of the hymn itself. In any case it is instructive to see what the Atharvan priests did with the hymns of their own school, even if we must judge their performances to be secondary.

I do not consider any translation of the AV. at this time as final. The most difficult problem, hardly as yet ripe for final solution, is the original function of many mantras, after they have been stripped of certain adaptive modifications, imparted to them to meet the immediate purpose of the Atharvavedin. Not infrequently a stanza has to be rendered in some measure of harmony with its connection, when, in fact, a more original meaning, not at all applicable to its present environment, is but scantily covered up by the 'secondary modifications of the text. This garbled tradition of the ancient texts partakes of the character of popular etymology in the course of the transmission of wofds. New meaning is read into the mantras, and any little stubbornness on their part is met with modifications of their wording. The critic encounters here a very difficult situation: searching investigation of the remaining Vedic collections is necessary before a bridge can be built from the more original meaning to the meaning implied and required by the situation in a given Atharvan hymn. Needless to say the only correct and useful way to translate a mantra in the Atharvan, is to reproduce it with the bent which it has received in the Atharvan. The other Vedic collections are by no means free from the same taint. The entire Vedic tradition, the Rig-veda not excepted, presents rather the conclusion than the beginning of a long period of literary activity. Conventionality of subject-matter, style, form (metre), &c., betray themselves at every step: the 'earliest' books of the RV. are not exempt from the same processes of secondary grouping and adaptation of their mantras, though these are less frequent and less obvious than is the case in the Atharva-veda.

Obligations to previous translators: Weber, Muir, Ludwig, Zimmer, Grill', Henry, &c., are acknowledged in the introduction to each hymn. I regret that the work was in the hands of the printer prior to the appearance of Professor Henry's excellent version of books X-XII. The late lamented Professor Whitney kindly furnished me with the advance sheets of the late Shankar Pandurang Pandit's scholarly edition of the AV. with Sâyana's commentary, as also with many of the readings of the Cashmir text (the so-called Paippalâda-sâkhâ) of the AV. Neither the Paippalâda nor Sâyana sensibly relieves the task of its difficulty and responsibility.

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HYMNS

OF THE

ATHARVA-VEDA.

I.

CHARMS TO CURE DISEASES AND POSSESSION BY DEMONS OF DISEASE (BHAISHAGYKNI).

{05022}

V, 22. Charm against takman (fever) and related diseases.

1. May Agni drive the takman away from here, may Soma, the press-stone, and Varuna, of tried skill; may the altar, the straw (upon the altar), and the brightly-flaming fagots (drive him away)! Away to naught shall go the hateful powers!
2. Thou that makest all men sallow, inflarning them like a searing fire, even now, O takman, thou shalt become void of strength: do thou now go away down, aye, into the depths!
The takman that is spotted, covered Nvith spots, like reddish sediment, him thou, (O plant) of unremitting potency, drive away down below!
4. Having made obeisance to the takman, I cast him down below: let him, the champion of Sakambhara, return again to the Mahâvrishas!
5. His home is with the Mûgavants, his home with the Mahâvrishas. From the moment of thy birth thou art indigenous with the Balhikas.
6. O takman, vyãla, ví gada, vyánga, hold off (thy missile) far! Seek the gadabout slave-girl, strike her with thy bolt!
7. O takman, go to the Mûgavants, or to the Balhikas farther away! Seek the lecherous Sûdra female: her, O takman, give a good shaking-up!
8. Go away to the Mahâvrishas and the Mûgavants, thy kinsfolk, and consume them! Those (regions) do we bespeak for the takman, or these regions here other (than ours).
9. (If) in other regions thou dost not abide, mayest thou that art powerful take pity on us! Takman, now, has become eager: he will go to the Balhikas.
10. When thou, being cold, and then again deliriously hot, accompanied by cough, didst cause the (sufferer) to shake, then, O takman, thy missiles were terrible: from these surely exempt us!
11. By no means ally thyself with balâsa, cough and spasm! From there do thou not return hither again: that, O takman, do I ask of thee!
12. O takman, along with thy brother balâsa, along with thy sister cough, along with thy cousin pâman, go to yonder foreign folk!
13. Destroy the takman that returns on (each) third day, the one that intermits (each) third day, the one

that continues without intermission, and the autumnal one; destroy the cold takman, the hot, him that comes in summer, and him that arrives in the rainy season!
14. To the Gandhâris, the Mâgavants, the Angas, and the Magadhas, we deliver over the takman, like a servant, like a treasure!

{06020}

VI, 20. Charm against takman (fever).

1. As if from this Agni (fire), that burns and flashes, (the takman) comes. Let him then, too, as a babbling drunkard, pass away! Let him, the impious one, search out some other person, not ourselves! Reverence be to the takman with the burning weapon!
2. Reverence be to Rudra, reverence to the takman, reverence to the luminous king Varuna! Reverence to heaven, reverence to earth, reverence to the plants!
3. To thee here, that burnest through, and turnest all bodies yellow, to the red, to the brown, to the takman produced by the forest, do I render obeisance.

{01025}

I, 25. Charm against takman (fever).

1. When Agni, having entered the waters, burned, where the (gods) who uphold the order (of the universe) rendered homage (to Agni), there, they say, is thy origin on high: do thou feel for us, and spare us, O takman!
2. Whether thou art flame, whether thou art heat, or whether from licking chips (of wood) thou bast arisen, Hrûdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!
3. Whether thou art burning, whether thou art scorching, or whether thou art the son of king Varuna, Hrûdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!
4. To the cold takman, and to the deliriously hot, the glowing, do I render homage. To hirn that returns on the morrow, to him that returns for two (successive) days, to the takman that returns on the third day, homage shall be!

{07116}

VII, 116. Charm against takman (fever).

1. Homage (be) to the deliriously hot, the shaking, exciting, impetuous (takman)! Homage to the cold (takman), to him that in the past fulfilled desires!
2. May (the takman) that returns on the morrow, he that returns on two (successive) days, the impious one, pass into this frog!

{05004}

V, 4. Prayer to the kushtha-plant to destroy takman (fever).

1. Thou that art born upon the mountains, as the most potent of plants, come hither, O kushtha, destroyer of the takman, to drive out from here the takman!
2. To thee (that growest) upon the mountain, the brooding-place of the eagle, (and) art sprung from Himavant, they come with treasures, having heard (thy fame). For they know (thee to be) the destroyer of the takman.
3. The asvattha-tree is the seat of the gods in the third heaven from here. There the gods procured the kushtha, the visible manifestation of amrita (ambrosia).
4. A golden ship with golden tackle moved upon the heavens. There the gods procured the kushtha, the flower of amrita (ambrosia).
5. The paths were golden, and golden were the oars; golden were the ships, upon which they carried forth the kushtha hither (to the mountain).
6. This person here, O kushtha, restore for me, and cure him! Render him free from sickness for me!
7. Thou art born of the gods, thou art Soma's good friend. Be thou propitious to my in-breathing and my out-breathing, and to this eye of mine!
8. Sprung in the north from the Himavant (mountains), thou art brought to the people in the east. There the most stiperior varieties of the kushtha were apportioned.
9. 'Superior,' O kushtha, is thy name; 'superior' is the name of thy father. Do thou drive out all disease, and render the takman devoid of strength!
10. Pain in the head, affliction in the eye, and ailment of the body, all that shall the kushtha heal-a divinely powerful (remedy), forsooth!

{19039}

XIX, 39. Prayer to the kushtha-plant to destroy takman (fever), and other ailments.

1. May the protecting god kushtha come hither from the Himavant: destroy thou every takman, and all female spooks!
2. Three names hast thou, O kushtha, (namely: kushtha), na-ghâ-mâra ('forsooth-no-death'), and na-ghâ-risha ('forsooth-no-harm'). Verily no harm shall suffer (na ghâ . . . rishat) this person here, for whom I bespeak thee morn and eve, aye the (entire) day!
3. Thy mother's name is gîvalâ ('quickening'), thy father's name is gîvanta ('living'). Verily no harm shall suffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
4. Thou art the most superior of the plants, as a steer among cattle, as the tiger among beasts of prey. Verily no harm shall stiffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
5. Thrice begotten by the Sâmbu Angiras, thrice by the Âdityas, and thrice by all the gods, this kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!
6. The asvattha-tree is the seat of the gods in the third heaven from here. There came to sight the amrita (ambrosia), there the kushtha-plant was born.
7. A golden ship with golden tackle moved upon the heavens. There came to sight the amrita, there the

kushtha-plant was born.
8. On the spot where the ship glided down, on the peak of the Himavant, there came to sight the ambrosia, there the kushtha-plant was born. This kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!
9. (We know) thee whom Ikshvâku knew of yore, whom the women, fond of kushtha, knew, whom Vâyasa and Mâtsya knew: therefore art thou a universal remedy.
10. The takman that returns on each third day, the one that cominues without intermission, and the yearly one, ao thou, (O plant) of unremitting strength, drive away down below!

{01012}

I, 12. Prayer to lightning, conceived as the cause of fever, headache, and cough.

1. The first red bull, born of the (cloud-)womb, born of wind and clouds, comes on thundering with rain. May he, that cleaving moves straight on, spare our bodies; he who, a single force, has passed through threefold!
2. Bowing down to thee that fastenest thyself with heat upon every limb, we would reverence thee with oblations; we would reverence with oblations the crooks and hooks of thee that hast, as a seizer, seized the limbs of this person.
3. Free him from headache and also from cough, (produced by the lightning) that has entered his every joint! May the flashing (lightning), that is born of the cloud, and born of the wind, strike the trees and the mountains!
4. Comfort be to my upper limb, comfort be to my nether; comfort be to my four members, comfort to my entire body!

{01022}

I, 22. Charm against jaundice and related diseases.

1. Up to the sun shall go thy heart-ache and thy jaundice: in the colour of the red bull do we eovelop thee!
2. We envelop thee in red tints, unto long life. May this person go unscathed, and be free of vellow colour!
3. The cows whose divinity is Rohini, they who, moreover, axe (themselves) red (róhinin)-(in their) every form and every strength we do envelop thee.
4. Into the parrots, into the ropanâkâs (thrush) do we put thy jaundice, and, furthermore, into the hâridravas (yellow wagtail) do we put thy jaundice.

{06014}

VI, 14. Charm against the disease balâsa.

1. The internal disease that has set in, that crumbles the bones, and crumbles the joints, every balâsa do thou drive out, that which is in the limbs, and in the joints!
2. The balâsa of him that is afflicted with balâsa do I remove, as one gelds a lusty animal. Its connection do I cut off as the root of a pumpkin.
3. Fly forth from here, O balâsa, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men!

{04105}

VI, 105. Charm against cough.

1. As the-soul with the soul's desires swiftly to a distance flies, thus do thou, O cough, fly forth along the soul's course of flight!
2. As a well-sharpened arrow swiftly to a distance flies, thus do thou, O cough, fly forth along the expanse of the earth!
3. As the rays of the sun swiftly to a distance fly, thus do thou, O cough, fly forth along the flood of the sea!

{01002}

I, 2. Charm against excessive discharges from the body.

1. We know the father of the arrow, Parg-anya, who furnishes bountiful fluid, and well do we know his mother, Prithivi (earth), the multiform!
2. O bowstring, turn aside from us, turn my body into stone! Do thou firmly hold very far away the hostile powers and the haters!
3. When the bowstring, embracing the wood (of the bow), greets with a whiz the eaoer arrow, do thou, O Indra, ward off from us the piercing missile!
4. As the point (of the arrow) stands in the way of heaven and earth, thus may the muñga-grass unfailingly stand in the way of sickness and (excessive) discharge!

{02003}

II, 3. Charm against excessive discharges from the body, undertaken with spring-water.

1. The spring-water yonder which runs down upon the mountain, that do I render healing for thee, in order that thou mayest contain a potent remedy.
2. Then surely, yea quite surely, of the hundred remedies contained in thee, thou art the most superior in checking discharges and removing pain.

3. Deep down do the Asuras bury this great healer of wounds: that is the cure for discharges, and thal hath removed disease.
4. The ants bring the remedy from the sea: that is the cure for discharges, and that hath quieted disease.
5. This great healer of wounds has been gotten out of the earth: that is the cure for discharges, and that hath removed disease.
6. May the waters afford us welfare, may the herbs be propitious to us I Indra's bolt shall beat off the Rakshas, far (from us) shall fly the arrows cast by the Rakshas!

{06044}

VI, 44. Charm against excessive discharges from the body.

1. The heavens have stood still, the earth has stood still, all creatures have stood still. The trees that sleep erect have stood still: may this disease of thine stand still!
2. Of the hundred remedies which thou hast, of the thousand that have been collected, this is the most excellent cure for discharges, the best remover of disease.
3. Thou art the urine of Rudra, the navel of amrita (ambrosia). Thy name, forsooth, is vishânakâ, (thou art) arisen from the foundation of the Fathers, a remover of diseases produced by the winds (of the body).

{01003}

I, 3. Charm against constipation and retention of urine.

1. We know the father of the arrow, Parganya, of hundredfold power. With this (charm) may I render comfortable thy body: make thy Outpouring upon the earth; out of thee may it come with the sound bâl!
2. We know the father of the arrow, Mitra, &c.
3. We know the father of the arrow, Varuna, &c.
4. We know the father of the arrow, Kandra, &c.
5. We know the father of the arrow, Sûrya, &c.
6. That which has accumulated in thy entralls. thy canals, in thy bladder-thus let thy urine be released, out completely, with the sound bâl!
7, I split open thy penis like the dike of a lake--thus let thy urine be released, out completely, with the sound bâl!
8. Relaxed is the opening of thy bladder like the ocean, the reservoir of water--thus let thy urine be released, out completely, with the sound bâl!
9. As an arrow flies to a distance when hurled from the bow-thus let thy urine be released, out completely, with the sound bâl!

{06090}

VI, 90. Charm against internal pain (colic), due to the missiles of Rudra.

1. The arrow that Rudra did cast upon thee, into (thy) limbs, and into thy heart, this here do we now draw out away from thee.
2. From the hundred arteries which are distributed along thy limbs, from all of these do we exorcise forth the poisons.
3. Adoration be to thee, O Rudra, as thou casteth (thy arrow); adoration to the (arrow) when it has been placed upon (the bow); adoration to it as it is being hurled; adoration to it when it has fallen down!

{01010}

I, 10. Charm against dropsy.

1. This Asura rules over the gods; the commands of Varuna, the ruler, surely come true. From this (trouble), from the wrath of the mighty (Varuna), do I, excelling in my incantation, lead out this man.
2. Reverence, O king Varuna, be to thy wrath, for all falsehood, O mighty one, clost thou discover. A thousand others together do I make over to thee: this thy (man) shall live a hundred autumns!
3. From the untruth which thou hast spoken, the abundant wrong, with thy tongue--from king, Varuna I release thee, whose laws do not fail.
4. I release thee from Vaisvânara (Agni), from the great flood. Our rivals, O mighty one, do thou censure here, and give heed to our prayer!

{07083}

VII, 83. Charm against dropsy.

1. Thy golden chamber, king Varuna, is built in the waters! Thence the king that maintains the laws shall loosen all shackles!
2. From every habitation (of thine), O king Varuna, from here do thou free us! In that we have said, 'ye waters, ye cows;' in that we have said, 'O Varuna,' from this (sin), O Varuna, free us!
3. Lift from us, O Varuna, the uppermost fetter, take down the nethermost, loosen the middlemost! Then shall we, O Âditya, in thy law, exempt from guilt, live in freedom!
4. Loosen from us, O Varuna, all fetters, the uppermost, the nethermost, and those imposed by Varuna! Evil dreams, and misfortune drive away from us: then may we go to the world of the pious!

{06024}

VI, 24. Dropsy, heart-disease, and kindred maladies cured by flowing water.

1. From the Himavant (mountains) they flow forth, in the Sindhu (Indus), forsooth, is their assembling-place: may the waters, indeed, grant me that cure for heart-ache!

2. The pain that hurts me in the eyes, and that which hurts in the heels and the fore-feet, the waters, the most skilled of physicians, shall put all that to rights!
3. Ye rivers all, whose mistress is Sindhu, whose queen is Sindhu, grant us the remedy for that: through this (remedy) may we derive benefit from you!

{06080}

VI, 80. An oblation to the sun, conceived as one of the two heavenly dogs, as a cure for paralysis.

1. Through the air he flies, looking down upon all beings: with the majesty of the heavenly dog, with that oblation would we pay homage to thee!
2. The three kâlakâñga that are fixed upon the sky like gods, all these I have called for help, to render this person exempt from injury.
3. In the waters is thy origin, upon the heavens thy home, in the middle of the sea, and upon the earth thy greatness. With the majesty of the heavenly dog, with that oblation would we pay homage to thee!

{02008}

II, 8. Charm against kshetriya, hereditary disease.

1. Up have risen the majestic twin stars, the vikritau ('the two looseners'); may they loosen the nethermost and the uppermost fetter of the kshetriya (inherited disease)!
2. May this night shine (the kshetriya) away, may she shine away the witches; may the plant, destructive of kshetriya, shine the kshetriya away!
3. With the straw of thy brown barley, endowed with white stalks, with the blossom of the sesame--may the plant, destructive of kshetriya, shine the: kshetriya away!
4. Reverence be to thy ploughs, reverence to thy wagon-poles and yokes! May the plant, destructive of kshetriya, shine the kshetriya away!
5. Reverence be to those with sunken eyes reverence to the indicenous (evils?), reverence to the lord of the field! May the plant, destructive of kshetriya, shine the kshetriya away!

{02010}

II, 10. Charm against kshetriya, hereditary disease.

1. From kshetriya (inherited disease), from Nirriti (the goddess of destruction), from the curse of the kinswoman, from Druh (the demon of guile), from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
2. May Agni together with the waters be auspicious to thee, may Soma together with the plants be auspicious. Thus from kshetriya, from Nirriti, from the curse of the kinswoman, from the Druh, from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
May the wind in the atmosphere auspiciously bestow upon thee strength, may the four quarters of the

heaven be auspicious to thee. Thus from kshetriya, from Nirriti &c.
4. These four goddesses, the directions of space, the consorts of the wind, the sun surveys. Thus from kshetriya, from Nirriti &c.
5. Within these (directions) I assign thee to old age; forth to a distance shall go Nirriti and disease! Thus from kshetriya, from Nirriti &c.
6. Thou hast been released from disease, from mishap, and from blame; out from the fetter of Druh, and from Grâhi (the demon of fits) thou hast been released. Thus from kshetriya, from Nirriti &c.
7. Thou didst leave behind Arâti (the demon of grudge), didst obtain prosperity, didst enter the happy world of the pious. Thus from kshetriya, from Nirriti &c.
8. The gods, releasing the sun and the ritam (the divine order of the universe) from darkness and from Grâhi, did take them out of sin. Thus from kshetriya, from Nirriti &c.

{03007}

III, 7. Charm against kshetriya, hereditary disease.

1. Upon the head of the nimble antelope a remedy grows! He has driven the kshetriya (inherited disease) in all directions by means of the horn.
2. The antelope has gone after thee with his four feet. O horn, loosen the kshetriya that is knitted into his heart!
3. (The horn) that glistens yonder like a roof with four wings (sides), with that do we drive out every kshetriya from thy limbs.
4. The lovely twin stars, the vikritau ('the two looseners') that are yonder upon the sky, shall loosen the nethermost and the uppermost fetter of the kshetriya!
5. The waters, verily, are healers, the waters are scatterers of disease, the waters cure all disease: may they. relieve thee from the kshetriya!
6. The kshetriya that has entered into thee from the prepared (magic) concoction, for that I know the remedy; I drive the kshetriya out of thee.
7. When the constellations fade away, and when the dawn does fade away, (then) shall he shine away from us every evil and the kshetriya!

{01023}

I, 23. Leprosy cured by a dark plant.

1. Born by night art thou, O plant, dark, black, sable. Do thou, that art rich in colour, stain this leprosy, and the gray spots!
2. The leprosy and the gray spots drive away from here--may thy native colour settle upon thee--the white spots cause to fly away!
3. Sable is thy hiding-place, sable thy dwelling-place, sable art thou, O plant: drive away from here the speckled spots!
4. The leprosy which has originated in the bones, and that which has originated in the body and upon the skin, the white mark begotten of corruption, I have destroyed with my charm.

{01024}

I, 24. Leprosy cured by a dark plant.

1. The eagle (suparna) that was born at first, his gall thou wast, O plant. The Âsurî having conquered this (gall) gave it to the trees for their colour.
2. The Âsurî was the first to construct this remedy for leprosy, this destroyer of leprosy. She has destroyed the leprosy, has made the skin of even colour.
3. 'Even-colour' is the name of thy mother; 'Even-colour' is the name of thy father; thou, O plant, producest even colour: render this (spot) of even colour!
4. The black (plant) that produces even colour has been fetched out of the earth. Do thou now, pray, perfect this, construct anew the colours!

{06083}

VI, 83. Charm for curing scrofulous sores called apakit.

1. Fly forth, ye apakit (sores), as an eagle from the nest! Sûrya (the sun) shall prepare a remedy, Kandramâs (the moon) shall shine you away!
2. One is variegated, one is white, one is black, and two are red: I have gotten the names of all of them. Go ye away without slaying men!
3. The apakit, the daughter of the black one, without bearing offspring will fly away; the boil will fly away from here, the galunta (swelling) will perish.
4. Consume thy own (proper) oblation with gratification in thy mind, when I here offer svâhâ in my mind!

{07076}

VII, 76. A. Charm for curing scrofulous sores called apakit.

1. Ye (sores) fall easily from that which falls easily, ye exist less than those that do not exist (at all); ye are drier than the (part of the body called) sehu, more moist than salt.
2. The apakit (sores) that are upon the neck, and those that are upon the shoulders; the apakit that are upon the vigâman (some part of the body) fall off of themselves.

B. Charm for curing tumours called gâyânya.

3. The gâyânya that crushes the ribs, that which passes down to the sole of the foot, and whichever is fixed upon the crown of the head, I have driven out every one.
4. The gâyânya, winged, flies; he settles down upon man. Here is the remedy both for sores not caused by cutting as well as for wounds sharply cut!
5. We know, O gâyânya, thy origin, whence thou didst spring. How canst thou slay there, in whose house we offer oblations?

C. Stanza sung at the mid-day pressure of the soma.

6. Drink stoutly, O Indra, slayer of Vritra, hero, of the soma in the cup, at the battle for riches! Drink thy fill at the mid-day pressure! Living in wealth, do thou bestow wealth upon us!

{07074}

VII, 74. A. Charm for curing scrofulous sores called apakit.

1. We have heard it said that the mother of the black Apakit (pustules) is red: with the root (found by) the divine sage do I strike all these.
2. I strike the foremost one of them, and I strike also the middlemost of them; this hindmost one I cut off as a flake (of wool).

B. Charm to appease jealousy.

3. With Tvashtar's charm I have sobered down thy jealousy; also thy anger, O lord, we have quieted.

C. Prayer to Agni, the lord of vows.

4. Do thou, O lord of vows, adorned with vows, ever benevolently here shine! May we all, adoring thee, when thou hast been kindled, O Gâtavedas, be rich in offspring!

{06025}

VI, 25. Charm against scrofulous sores upon neck and shoulders.

1. The five and fifty (sores) that gather together upon the nape of the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
2. The seven and seventy (sores) that gather together upon the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
3. The nine and ninety (sores) that gather together upon the shoulders, from here they all shall pass away, as the pustules of the (disease called) apakit!

{06057}

VI, 57. Urine (gâlâsha) as a cure for scrofulous sores.

1. This, verily, is a remedy, this is the remedy of Rudra, with which one may charm away the arrow that

has one shaft and a hundred points!
2. With gâlâsha (urine) do ye wash (the tumour), with gâlâsha do ye sprinkle it! The gâlâsha is a potent remedy: do thou (Rudra) with it show mercy to us, that we may live!
3. Both well-being and comfort shall be ours, and nothing whatever shall injure us! To the ground the disease (shall fall): may every remedy be ours, may all remedies be ours!

{04012}

IV, 12. Charm with the plant arundhatî (lâkshâ) for the cure of fractures.

1. Rohan! art thou, causing to heal (rohanî), the broken bone thou causest to heal (rohanî): cause this here to heal (rohaya), O arundhatî!
2. That bone of thine which, injured and burst, exists in thy person, Dhâtar shall kindly knit together again, joint with joint!
3. Thy marrow shall unite with marrow, and thy joint (unite) with joint; the part of thy flesh that has fallen off, and thy bone shall grow together again!
4. Thy marrow shall be joined together with marrow, thy skin grow together with skin! Thy blood, thy bone shall grow, thy flesh grow together with flesh!
5. Fit together hair with hair, and fit together skin with skin! Thy blood, thy bone shall grow: what is cut join thou together, O plant!
6. Do thou here rise up, go forth, run forth, (as) a chariot with sound wheels, firm feloe, and strong nave; stand upright firmly!
7. If he has been injured by falling into a pit, or if a stone was cast and hurt him, may he (Dhâtar, the fashioner) fit him together, joint to joint, as the wagoner (Ribhu) the parts of a chariot!

{05005}

V, 5. Charm with the plant silâki (lâkshâ, arundhatî) for the cure of wounds.

1. The night is thy mother, the cloud thy father, Aryaman thy grandfather. Silâkî, forsooth, is thy name, thou art the sister of the gods.
2. He that drinks thee lives; (that) person thou dost preserve. For thou art the supporter of all successive (generations), the refuge of men.
3. Every tree thou dost climb, like a wench lusting after a man. 'Victorious,' 'firmly founded,' 'saving,' verily, is thy name.
4. The wound that has been inflicted by the club, by the arrow, or by fire, of that thou art the cure: do thou cure this person here!
5. Upon the noble plaksha-tree (ficus infectoria) thou growest up, upon the asvattha (ficus religiosa), the khadira (acacia catechu), and the dhava (grislea tomentosa); (thou growest up) upon the noble nyagrodha (ficus indica, banyan-tree), and the parna (butea frondosa). Come thou to us, O arundhatî!
6. O gold-coloured, lovely, sun-coloured, most handsome (plant), mayest thou come to the fracture, O cure! 'Cure,' verily, is thy name!

7. O gold-coloured, lovely, fiery (plant), with hairy stem, thou art the sister of the waters, O lâkshâ, the wind became thy very breath.
8. Silâkî is thy name, O thou that art brown as a goat, thy father is the son of a maiden. With the blood of the brown horse of Yama thou hast verily been sprinkled.
9. Having dropped from the blood of the horse she ran upon the trees, turning into a winged brook. Do thou come to us, O arundhatî!

{06109}

VI, 109. The pepper-corn as a cure for wounds.

1. The pepper-corn cures the wounds that have been struck by missiles, it also cures the wounds from stabs. Anent it the gods decreed: 'Powerful to secure life this (plant) shall be!'
2. The pepper-corns spake to one another, as they came out, after having been created: 'He whom we shall find (as yet) alive, that man shall not suffer harm!'
3. The Asuras did dig thee into the ground, the gods cast thee up again, as a cure for disease produced by wind (in the body), moreover as a cure for wounds struck by missiles.

{01017}

I, 17. Charm to stop the flow of blood.

1. The maidens that go yonder, the veins, clothed in red garments, like sisters without a brother, bereft of strength, they shall stand still!
2. Stand still, thou lower one, stand still, thou higher one; do thou in the middle also stand still! The most tiny (vein) stands still: may then the great artery also stand still!
Of the hundred arteries, and the thousand veins, those in the middle here have indeed stood still. At the same time the ends have ceased (to flow).
4. Around you has passed a great sandy dike: stand ye still, pray take your case!

{02031}

II, 31. Charm against worms.

1. With Indra's great mill-stone, that crushes all vermin, do I grind to pieces the worms, as lentils with a mill-stone.
2. I have crushed the visible and the invisible worm, and the kurûru, too, I have crushed. All the algandu and the saluna, the worms, we grind to pieces with our charm.
3. The algandu do I smite with a mighty weapon: those that have been burned, and those that have not been burned, have become devoid of strength. Those that are left and those that are not left do I destroy with my song, so that not one of the worms be left.
4. The worm which is in the entrails, and he that is in the head, likewise the one that is in the ribs: avaskava and vyadhvara, the worms, do we crush with (this) charm.
5. The worms that are within the mountains, forests, plants, cattle, and the waters, those that have settled in our bodies, all that brood of the worms do I smite.

{02032}

II. 32. Charm against worms in cattle.

1. The rising sun shall slay the worms, the setting sun with his rays shall slay the worms that are within the cattle!
2. The variegated worm, the four-eyed, the speckled, and the white--I crush his ribs, and I tear off his head.
3. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
4. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
5. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
6. I break off thy two horns with which thou deliverest thy thrusts; I cut that bag of thine which is the receptacle for thy poison.

{05023}

V, 23. Charm against worms in children.

1. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon Indra and Agni: 'they shall crush the worm,' (I said).
2. Slay the worms in this boy, O Indra, lord of treasures! Slain are all the evil powers by my fierce imprecation!
3. Him that moves about in the eyes, that moves about in the nose, that gets to the middle of the teeth, that worm do we crush.
4. The two of like colour, the two of different colour; the two black ones, and the two red ones; the brown one, and the brown-eared one; the (one like a) vulture, and the (one like a) cuckoo, are slain.
5. The worms with white shoulders, the black ones with white arms, and all those that are variegated, these worms do we crush.
6. In the east rises the sun, seen by all, slaying that which is not seen; slaying the seen and the unseen (worms), and grinding to pieces all the worms.
7. The yevâsha and the kashkasha, the egatka, and the sipavitnuka--the seen worm shall be slain, moreover the unseen shall be slain!
8. Slain of the worms is the yevâsha, slain further is the nadaniman; all have I crushed down like lentils with a mill-stone.
9. The worm with three heads and the one with three skulls, the speckled, and the white--I crush his ribs and I tear off his head.
10. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
11. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
12. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms

are slain.
13. Of all the male worms, and of all the female worms do I split the heads with the stone, I burn their faces with fire.

{04006}

IV, 6. Charm against poison.

1. The Brâhmana was the first to be born, with ten heads and ten mouths. He was the first to drink the soma; that did render poison powerless.
2. As great as heaven and earth are in extent, as far as the seven streams did spread, so far from here have I proclaimed forth this charm that destroys poison.
3. The eagle Garutmant did, O poison, first devour thee. Thou didst not bewilder him, didst not injure him, yea, thou didst turn into food for him.
4. The five-fingered hand that did hurl upon thee (the arrow) even from the curved bow--from the point of the tearing (arrow) have I charmed away the poison.
5. From the point (of the arrow) have I charmed away the poison, from the substance that has been smeared upon it, and from its plume. From its barbed horn, and its neck, I have charmed away the poison.
6. Powerless, O arrow, is thy point, and powerless is thy poison. Moreover of powerless wood is thy powerless bow, O powerless (arrow)!
7. They that ground (the poison), they that daubed it on, they that hurled it, and they that let it go, all these have been rendered impotent. The mountain that grows poisonous plants has been rendered impotent.
8. Impotent are they that dig thee, impotent art thou, O plant! Impotent is that mountain height whence this poison has sprung.

{04007}

IV, 7. Charm against poison.

1. This water (vâr) in the (river) Varanâvatî shall ward off (vârayâtai)! Amrita (ambrosia) has been poured into it: with that do I ward off (vâraye) poison from thee.
2. Powerless is the poison from the east, powerless that from the north. Moreover the poison from the south transforms itself into a porridge.
3. Having made thee (the poison) that comes from a horizontal direction into a porridge, rich in fat, and cheering, from sheer hunger he has eaten thee, that hast an evil body: do thou not cause injury!
4. Thy bewildering quality (madam), O (plant?) that art bewildering (madivati), we cause to fall like a reed. As a boiling pot of porridge do we remove thee by (our) charm.
5. (Thee, O poison) that art, as it were, heaped about the village, do we cause to stand still by (our) charm. Stand still as a tree upon its place; do not, thou that hast been dug with the spade, cause injury!
6. With broom-straw (?), garments, and also with skins they purchased thee: a thing for barter art thou, O plant! Do not, thou that hast been dug with the spade, cause injury!
7. Those of you who were of yore unequalled in the deeds which they performed-may the), not injure here our men: for this very purpose do I engage you!

{06100}

VI, 100. Ants as an antidote against poison.

1. The gods have given, the sun has given, the earth has given, the three Sarasvatîs, of one mind, have given this poison-destroying (remedy)!
2. That water, O ants, which the gods poured for you into the dry land, with this (water), sent forth by the gods, do ye destroy this poison!
3. Thou art the daughter of the Asuras, thou art the sister of the gods. Sprung from heaven and earth, thou didst render the poison devoid of strength.

{06013}

VI, 13 Charm against snake-poison.

1. Varuna, the sage of heaven, verily lends (power) to rne. With mighty charms do I dissolve thy poison. The (poison) which has been dug, that which has not been duo-, and that which is inherent, 1 have held fast. As a brook in the desert thy poison has dried up.
2. That poison of thine which is not fluid I have confined within these (serpents?). I hold fast the sap that is in thy middle, thy top, and in thy bottom, too. May (the sap) now vanish out of thee from fright!
3. My lusty shout (is) as the thunder with the cloud: then do I smite thy (sap) with my strong charm. With manly strength I have held fast that sap of his. May the sun rise as light from the darkness!
4. With my eye do I slay thy eye, with poison do I slay thy poison. O serpent, die, do not live; back upon thee shall thy poison turn!
5. O kairâta, speckled one, upatrinya (grass-dweller?), brown one, listen to me; ye black repulsive reptiles, (listen to me)! Do not stand upon the ground of my friend; cease with your poison and make it known (to people?)!
6. I release (thee) from the fury of the black serpent, the taimâta, the brown serpent, the poison that is not fluid, the all-conquering, as the bowstring (is loosened) from the bow, as chariots (from horses).
7. Both Âligî and Viligî, both father and mother, we know your kin everywhere. Deprived of your strength what will ye do?
8. The daughter of urugûlâ, the evil one born with the black--of all those who have run to their hiding-place the poison is devoid of force.
9. The prickly porcupine, tripping down from the mountain, did declare this: 'Whatsoever serpents, living in ditches, are here, their poison is most deficient in force.'
10. Tâbuvam (or) not tâbuvam, thou (O serpent) art not tâbuvam. Through tâbuvam thy poison is bereft of force.
11. Tastuvam (or) not tastuvam, thou (O serpent) art not tastuvam. Through tastuvarn thy poison is bereft of force.

{06012}

VI, 12. Charm against snake-poison.

1. As the sun (goes around) the heavens I have surrounded the race of the serpents. As night (puts to rest) all animals except the hamsa bird, (thus) do I with this (charm) ward off thy poison.
2. With (the charm) that was found of yore by the Brahmans, found by the Rishis, and found by the gods, with (the charm) that was, will be, and is now present, with this do I ward off thy poison.
3. With honey do I mix the rivers; the mountains and peaks are honey. Honey are the rivers Parushnî and Sîpalâ. Prosperity be to thy mouth, prosperity to thy heart!

{07056}

VII, 56. Charm against the poison of serpents, scorpions, and insects.

1. The poison infused by the serpent that is striped across, by the black serpent, and by the adder; that poison of the kankaparvan ('with limbs like a comb,' scorpion) this plant has driven out.
2. This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects.
3. Wherever thou hast been bitten, wherever thou hast been sucked, from there do we exorcise for thee the poison of the small, greedily biting insect, (so that it be) devoid of strength.
4. Thou (serpent) here, crooked, without joints, and without limbs, that twisteth thy crooked jawsmayest thou, O Brihaspati, straighten them out, as
a (bent) reed!
5. The poison of the sarkota (scorpion) that creeps low upon the ground, (after he) has been deprived of his strength, I have taken away; moreover I have caused him to be crushed.
6. There is no strength in thy arms, in thy head, nor in the middle (of thy body). Then why dost thou so wickedly carry a small (sting) in thy tail?
7. The ants devour thee, pea-hens hack thee to pieces. Yea, every one of you shall declare the poison of the sarkota powerless!
8. Thou (scorpion) that strikest with both, with mouth as well as tail, in thy mouth there is no poison: then what can there be in the receptacle in thy tail?

{06016}

VI, 16. Charm against ophthalmia.

1. O âbayu, (and even if) thou art not âbayu, strong is thy juice, O âbayu! We eat a gruel, compounded of thee.
2. Vihalha is thy father's name, Madâvatî thy mother's name. Thou art verily not such, as to have consumed thy own self.
3. O Tauvilikâ, do be quiet! This howling one has become quiet. O brown one, and brown-eared one, go away! Go out, O âla!
4. Alasâlâ thou art first, silâñgalâlâ thou art the next, nîlâgalasâlâ (thou art third?)!

{06021}

VI, 21. Charm to promote the growth of hair.

1. Of these three earths (our) earth verily is the highest. From the surface of these I have now plucked a remedy.
2. Thou art the most excellent of remedies, the best of plants, as Soma (the moon) is the lord in the watches of the night, as Varuna (is king) among the gods.
3. O ye wealthy, irresistible (plants), ye do generously bestow benefits. And ye strengthen the hair, and, moreover, promote its increase.

{06136}

VI, 136. Charm with the plant nitatni to promote the growth of hair.

1. As a goddess upon the goddess earth thou wast born, O plant! We dig thee up, O nitatni, that thou mayest strengthen (the growth) of the hair.
2. Strengthen the old (hair), beget the new! That which has come forth render more luxurious!
3. That hair of thine which does drop off, and that which is broken root and all, upon it do I sprinkle here the all-healing herb.

{06137}

VI, 137. Charm to promote the growth of hair.

1. The (plant) that Gamadagni dug up to promote the growth of his daughter's hair, Vâtahavya has brought here from the dwelling of Asita.
2. With reins they had to be measured, with outstretched arms they had to be measured out. May thy hairs grow as reeds, may they (cluster), black, about thy head!
3. Make firm their roots, draw out their ends, expand their middle., O herb! May thy hairs grow as reeds, may they (cluster), black, about thy head!

{04004}

IV, 4. Charm to promote virility.

1. Thee, the plant, which the Gandharva dug up for Varuna, when his virility had decayed, thee, that causest strength[1], we dig up.
2. Ushas (Aurora), Sûrya, (the sun), and this charm of mine; the bull Pragâpati (the lord of creatures) shall with his lusty fire arouse him!
3. This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire!

4. The fire of the plants, and the essence of the bulls shall arouse him! Do thou, O Indra, controller of bodies, place the lusty force of men into this person!
5. Thou (O herb) art the first-born sap of the waters and also of the plants. Moreover thou art the brother of Soma, and the lusty force of the antelope buck!
6. Now, O Agni, now, O Savitar, now, O goddess Sarasvatî, now, O Brahmanaspati, do thou stiffen the pasas as a bow!
7. I stiffen thy pasas as a bowstring upon the bow. Embrace thou (women) as the antelope buck the gazelle with ever unfailing (strength)!
8. The strength of the horse, the mule, the goat and the ram, moreover the strength of the bull bestow upon him, O controller of bodies (Indra)!

[1. The original, more drastically, sepaharshanîm. By a few changes and omissions in stanzas 3, 6, and 7 the direct simplicity of the original has been similarly veiled.]

{06111}

VI, 111. Charm against mania.

1. Release for me, O Agni, this person here, who, bound and well-secured, loudly jabbers! Then shall he have due regard for thy share (of the offering), when he shall be free from madness!
2. Agni shall quiet down thy mind, if it has been disturbed! Cunningly do I prepare a remedy, that thou shalt be freed from madness.
3. (Whose mind) has been maddened by the sin of the gods, or been robbed of sense by the Rakshas, (for him) do I cunningly prepare a remedy, that he shall be free from madness.
4. May the Apsaras restore thee, may Indra, may Bhaga restore thee; may all the gods restore thee, that thou mayest be freed from madness!

{04037}

IV, 37. Charm with the plant agasringi to drive out Rakshas, Apsaras and Gandharvas.

1. With thee, O herb, the Atharvans first slew the Rakshas, with thee Kasyapa slew (them), with thee Kanva and Agastya (slew them).
2. With thee do we scatter the Apsaras and Gandharvas. O agasringi (odina pinnata), goad (aga) the Rakshas, drive them all away with thy smell!
3. The Apsaras, Guggulil, I'lli, Naladi, Aukshagandhi, and Pramandani (by name), shall go to the river, to the ford of the waters, as if blown away! Thither do ye, O Apsaras, pass away, (since) ye have been recognised!
4. Where grow the asvattha (ficus religiosa) and the banyan-trees, the great trees with crowns, thither do ye, O Apsaras, pass away, (since) ye have been recognised!
5. Where your gold and silver swings are, where cymbals and lutes chime together, thither do ye, O Apsaras, pass away, (since) ye have been recog~ nised.
6. Hither has come the mightiest of the plants and herbs. May the agasringi arâtaki pierce with her sharp horn (tîkshmasringî)!

7. Of the crested Gandharva, the husband of the Apsaras, who comes dancing hither, I crush the two mushkas and cut off the sepas.
8. Terrible are the missiles of Indra, with a hundred points, brazen; with these he shall pierce the Gandharvas, who devour oblations, and devour the avakâ-reed.
9. Terrible are the missiles of Indra, with a hundred points, golden; with these he shall pierce the Gandharvas, who devour oblations, and devour the avakd-reed.
10. All the Pisâkas that devour the avakâ-reeds, that burn, and spread their little light in the waters, do thou, O herb, crush and overcome!
11. One is like a dog, one like an ape. As a youth, with luxuriant locks, pleasant to look upon, the Gandharva hangs about the woman. Him do we drive out from here with our powerful charm.
12. The Apsaras, you know, are your wives; ye, the Gandharvas, are their husbands. Speed away, ye immortals, do not go after mortals!

{02009}

II, 9. Possession by demons of disease, cured by an amulet of ten kinds of wood.

1. O (amulet) of ten kinds of wood, release this man from the demon (rakshas) and the fit (grâhi) which has seized upon.(gagrâha) his joints! Do thou, moreover, O plant, lead him forth to the world of the living!
2. He has come, he has gone forth, he has joined the community of the living. And he has become the father of sons, and the most happy of men!
3. This person has come to his senses, he has come to the cities of the living. For he (now) has a hundred physicians, and also a thousand herbs.
4. The gods have found thy arrangement, (O amulet); the Brahmans, moreover, the plants. All the gods have found thy arrangement upon the earth.
5. (The god) that has caused (disease) shall perform the cure; he is himself the best physician.
Let him indeed, the holy one, prepare remedies for thee, together with the (earthly) physician!

{04006}

IV, 6. Charm against demons (pisâka) conceived as the cause of disease.

1. May Agni Vaisvânara, the bull of unfailing strength, burn up him that is evil-disposed, and desires to harm us, and him that plans hostile deeds against us!
2. Between the two rows of teeth of Agni Vaisvânara do I place him that plans to injure us, when we are not planning to injure him; and him that plans to injure us, when we do plan to injure him.
Those who hound us in our chambers, while shouting goes on in the night of the new moon, and the other flesh-devourers who plan to injure us, all of them do I overcome with might.
4. With might I overcome the Pisâkas, rob them of their property; all evil-disposed (demons) do I slay: may my device succeed!
5. With the gods who vie with, and measure their swiftness with this sun, with those that are in the rivers,

and in the mountains, do I, along with my cattle, consort.
6. I plague the Pisâkas as the tiger the cattle-owners. As dogs who have seen a lion, these do not find a refuge.
7. My strength does not lie with Pisâkas, nor with thieves, nor with prowlers in the forest. From the village which I enter the Pisâkas vanish away.
8. From the village which my fierce power has entered the Pisâkas vanish away; they do not devise evil.
9. They who irritate me with their jabber, as (buzzing) mosquitoes the elephant, them I regard as wretched (creatures), as small vermin upon people.
10. May Nirriti (the goddess of destruction) take hold of this one, as a horse with the halter! The fool who is wroth with me is not freed from (her) snare.

{02025}

II, 25. Charm with the plant prisniparnî against the demon of disease, called kanva.

1. The goddess Prisniparnî has prepared prosperity for us, mishap for Nirriti (the goddess of destruction). For she is a fierce devourer of the Kanvas: her, the mighty, have I employed.
2. The Prisniparnî was first begotten powerful; with her do I lop off the heads of the evil brood, as (the head) of a bird.
3. The blood-sucking demon, and him that tries to rob (our) health, Kanva, the devourer of our offspring, destroy, O Prisniparnî, and overcome!
4. These Kanvas, the effacers of life, drive into the mountain; go thou burning after them like fire, O goddess Prisniparnî!
5. Drive far away these Kanvas, the effacers of life! Where the dark regions are, there have I made these flesh-eaters go.

{06032}

VI, 32. Charm for driving away demons (Rakshas and Pisâkas).

1. Do ye well offer within the fire this oblation with ghee, that destroys the spook! Do thou, O Agni, burn from afar against the Rakshas, (but) our houses thou shalt not consume!
2. Rudra has broken your necks, ye Pisâkas: may he also break your ribs, ye spooks! The plant whose power is everywhere has united you with Yama (death).
3. Exempt from danger, O Mitra and Varuna, may we here be; drive back with your flames the devouring demons (Atrin)! Neither aider, nor support do they find; smiting one another they go to death.

{02004}

II, 4. Charm with an amulet derived from the gangida tree, against diseases and demons.

1. Unto long life and great delights, for ever unharmed and vigorous, do we wear the gangida, as an amulet destructive of the vishkandha.
2. From convulsions, from tearing pain, from vishkandha, and from torturing pain, the gangida shall protect us on all sides--an amulet of a thousand virtues!
3. This gangida conquers the vishkandha, and smites the Atrin (devouring demons); may this all-healing gangida protect us from adversity!
4. By means of the invigorating gangida, bestowed by the gods as an amulet, do we conquer in battle the vishkandha and all the Rakshas.
5. May the hemp and may gangida protect me against vishkandha! The one (gangida) is brought hither from the forest, the other (hemp) from the sap of the furrow.
6. Destruction of witchcraft is this amulet, also destruction of hostile powers: may the powerful gangida therefore extend far our lives!

{19034}

XIX, 34, Charm with an amulet derived from the gafigpida-tree, aoainst diseases and demons.

1. Thou art an Angiras, O gangida, a protector art thou, O gangida. All two-footed and four-footed creatures that belong to us the gangida shall protect!
2. The sorceries fifty-three in number, and the hundred performers of sorcery, all these having lost their force, the gangida shall render bereft of strength!
3. Bereft of strength is the gotten-up clamour, bereft of strength are the seven debilitating (charms). Do thou, O gangida, hurl away from here poverty, as an archer an arrow!
4. This gangida is a destroyer of witchcraft, and also a destroyer of hostile powers. May then the powerful gangida extend far our lives!
5. May the greatness of the gangida protect us about on all sides, (the greatness) with which he has overcome the vishkandha (and) the samskandha, (overcoming the powerful (disease) with power!
6. Thrice the gods begot thee that hast grown up upon the earth. The Brahmanas of yore knew thee here by the name of Angiras.
7. Neither the plants of olden times, nor they of recent times, surpass thee; a fierce slayer is the gahaida, and a happy refuge.
8 And when, O gangida of boundless virtue, thou didst spring up in the days of yore, O fierce (plant), Indra at first placed strength in thee.
9. Fierce Indra, verily, put might into thee, O lord of the forest! Dispersing all diseases, slay thou the Rakshas, O plant!
I o. The breaking disease and the tearing disease, the balâsa, and the pain in the limbs, the takman that comes every autumn, may the gangida render devoid of force!

{19035}

XIX, 35. Charm with an amulet derived from the gangida-tree, against diseases and demons.

1. While uttering Indra's name the seers bestowed (upon men) the gangida, which the gods in the beginning had made into a remedy, destructive of the vishkandha.
2 . May that gangida protect us as a treasurer his treasures, he whom the gods and the Brâhmanas made into a refuge that puts to naught the hostile powers!
3. The evil eye of the hostile-minded, (and) the evil-doer I have approached. Do thou, O thousandeyed one, watchfully destroy these! A refuge art thou, O gangida.
4. May the gangida protect me from heaven, protect me from earth, protect (me) from the atmosphere, protect me from the plants, protect me from the past, as well as the future; may he protect us from every direction of space!
5. The sorceries performed by the gods, and also those performed by men, may the all-healing gangida render them all devoid of strength!

{06085}

VI, 85. Exorcism of disease by means of an amulet from the varana-tree.

1. This divine tree, the varana, shall shut out (vârayâtai). The gods, too, have shut out (avîvaran) the disease that hath entered into this man!
2. By Indra's command, by Mitra's and by Varuna's, by the command of all the gods do we shut out thy disease.
3. As Vritra did bold fast these ever-flowing waters, thus do I shut out (vâraye) disease from thee with (the help of) Agni Vaisvânara.

{06127}

VI, 127. The kîpudru-tree as a panacea.

1. Of the abscess, of the balâsa, of flow of blood, O plant; of neuralgia, O herb, thou shalt not leave even a speck!
2. Those two boils (testicles) of thine, O balasa, that are fixed upon the arm-pits-I know the remedy for that: the kîpudru-tree takes care of it.
3. The neuralgia that is in the limbs, that is in the ears and in the eyes-we tear them out, the neuralgia, the abscess, and the pain in the heart. That unknown disease do we drive away downward.

{19038}

XIX, 38. The healing properties of bdellium.

1. [Neither diseases, nor yet a curse, enters this person, O arundhatî!] From him that is penetrated by the sweet fragrance of the healing bdellium, diseases flee in every direction, as antelopes and as horses run.
2. Whether, O bdellium, thou comest from the Sindhu (Indus), or whether thou art derived from the sea, I have seized the qualities of both, that this person shall be exempt from harm.

{06091}

VI, 91. Barley and water as universal remedies.

1. This barley they did plough vigorously, with yokes of eight and yokes of six. With it I drive off to a far distance the ailment from thy body.
2. Downward blows the wind, downward burns the sun, downward the cow is milked: downward shall thy ailment pass!
3. The waters verily are healing, the waters chase away disease, the waters cure all (disease): may they prepare a remedy for thee!

{08007}

VIII, 7. Hymn to all magic and medicinal plants, used as a universal remedy.

1. The plants that are brown, and those that are white; the red ones and the speckled ones; the sable and the black plants, all (these) do we invoke.
2. May they protect this man from the disease sent by the gods, the herbs whose father is the sky, whose mother is the earth, whose root is the ocean.
3. The waters and the heavenly plants are foremost; they have driven out from every limb thy disease, consequent upon sin.
4. The plants that spread forth, those that are busby, those that have a single sheath, those that creep along, do I address; I call in thy behalf the plants that have shoots, those that have stalks, those that divide their branches, those that are derived from all the gods, the strong (plants) that furnish life to man.
5. With the might that is yours, ye mighty ones, with the power and strength that is yours, with that do ye, O plants, rescue this man from this disease!
I now prepare a remedy.
6. The plants givalâ ('quickening'), na-ghâ-rishâ ('forsooth-no-harm'), gîvanti ('living'), and the arundhatî, which removes (disease), is full of blossoms, and rich in honey, do I call to exempt him from injury.
7. Hither shall come the intelligent (plants) that understand my speech, that we may bring this man into safety out of misery!
8. They that are the food of Agni (the fire), the offspring of the waters, that grow ever renewing themselves, the firm (plants) that bear a thousand names, the healing (plants), shall be brought hither!
9. The plants, whose womb is the avaki (blyxa octandra), whose essence are the waters, shall with their sharp horns thrust aside evil!

10. The plants which release, exempt from Varuna (dropsy), are strong, and destroy poison; those, too, that remove (the disease) baldsa, and ward off witchcraft shall come hither!'
11. The plants that have been bought, that are right potent, and are praised, shall protect in this village cow, horse, man, and cattle!
12. Honied are the roots of these herbs, honied their tops, honied their middles, honied their leaves, honied their blossoms; they share in honey, are the food of immortality. May they yield ghee, and food, and cattle chief of all!
13. As many in number and in kind the plants here are upon the earth, may they, furnished with a thousand leaves, release me from death and misery!
14. Tiger-like is the amulet (made of) herbs, a saviour, a protector against hostile schemes: may it drive off far away from us all diseases and the Rakshas!
15. As if at the roar of the lion they start with fright, as if (at the roar) of fire they tremble before the (plants) that have been brought hither. The diseases of cattle and men have been driven out by the herbs: let them pass into navigable streams!
16. The plants release us from Agni Vaisvânara. Spreading over the earth, go ye, whose king is the tree!
17. The plants, descended from Angiras, that grow upon the mountains and in the plains, shall be for us rich in milk, auspicious, comforting to the heart!
18. The herbs which I know, and those which I see with my sight; the unknown, those which we know, and those which we perceive to be charged with (power),--
19. All plants collectively shall note my words, that we may bring this man into safety out of misfortune,--
20. The asvattha (ficus religiosa), and the darbha among the plants; king Soma, amrita (ambrosia) and the oblation; rice and barley, the two healing, immortal children of heaven!
21. Ye arise: it is thundering and crashing, ye plants, since Parganya (the god of rain) is favouring you, O children of Prisni (the spotted cloud), with (his) seed (water).
22. The strength of this amrita (ambrosia) do we crive this man to drink. Moreover, I prepare a remedy, that he may live a hundred years!
23. The boar knows, the ichneumon knows the healing plant. Those that the serpents and Gandharvas know, I call hither for help.
24. The plants, derived from the Angiras, which the eagles and the heavenly raghats (falcons) know, which the birds and the flamingos know, which all winged (creatures) know, which all wild animals know, I call hither for help.
25. As many plants as the oxen and kine, as many as the goats and the sheep feed upon, so many plants, when applied, shall furnish protection to thee!
26. As many (plants), as the human physicians know to contain a remedy, so many, endowed with every healing quality, do I apply to thee!
27. Those that have flowers, those that have blossoms, those that bear fruit, and those that are without fruit, as if from the same mother they shall suck sap, to exempt this man from injury!
28. 1 have saved thee from a depth of five fathoms, and, too, from a depth of ten fathoms; moreover, from the foot-fetter of Yama, and from every sin against the gods.

{06096}

VI, 96. Plants as a panacea.

1. The many plants of hundredfold aspect, whose king is Soma, which have been begotten by Brihaspati, shall free us from calamity!
2. May they free us from (the calamity) consequent upon curses, and also from the (toils) of Varuna; moreover, from the foot-fetter of Yama, and every sin against the gods!
3. What laws we have infringed upon, with the eye, the mind, and speech, either while awake, or asleep-may Soma by his (divine) nature clear these (sins) away from us!

{02032}

II, 32. Charm to secure perfect health.

1. From thy eyes, thy nostrils, ears, and chin--the disease which is seated in thy head--from thy brain and tongue I do tear it out.
2. From thy neck, nape of the neck, ribs, and spine--the disease which is seated in thy fore-arm--from thy shoulders and arms I do tear it out.
3. From thy heart, thy lungs, viscera, and sides; from thy kidneys, spleen, and liver we do tear out the disease.
4. From thy entrails, canals, rectum, and abdomen; from thy belly, guts, and navel I do tear out the disease.
5. From thy thighs, knees, heels, and the tips of thy feet--from thy hips I do tear out the disease seated in thy buttocks, from thy bottom the disease seated in thy buttocks.
6. From thy bones, marrow, sinews and arteries; from thy hands, fingers, and nails I do tear out the disease.
7. The disease that is in thy every limb, thy every hair, thy every joint; that which is seated in thy skin, with Kasyapa's charm, that tears out, to either side we do tear it out.

{09008}

IX, 8. Charm to procure immunity from all diseases.

1. Headache and suffering in the head, pain in the ears and flow of blood, every disease of the head, do we charm forth from thee.
2. From thy ears, from thy kankûshas the earpain, and the neuralgia--every disease of the head do we charm forth from thee.
3. (With the charm) through whose agency disease hastens forth from the ears and the mouth-every disease of the head do we charm forth from thee.
4. (The disease) that renders a man deaf and blind--every disease of the head do we charm forth from thee.
5. Pain in the limbs, fever in the limbs, the neuralgia that affects every limb-every disease of the head do we charm forth from thee.
6. (The disease) whose frightful aspect makes man tremble, the takman (fever) that comes every autumn, do we charm forth from thee.

7. The disease that creeps along the thighs, and then enters the canals, out of thy inner parts do we charm forth.
8. If from the heart, from love, or from disgust, it arises, from thy heart and from thy limbs the balâsa do we charm forth.
9. Jaundice from thy limbs, diarrhoea from within thy bowels, the core of disease from thy inner soul do we charm forth.
10. To ashes (âsa) the balâsa shall turn; what is diseased shall turn to urine! The poison of all diseases I have charmed forth from thee.
11. Outside the opening (of the bladder) it shall run off; the rumbling shall pass from thy belly! The poison of all diseases I have charmed forth from thee.
12. From thy belly, lungs, navel, and heart-the poison of all diseases I have charmed forth from thee.
13. (The pains) that split the crown (of the head), pierce the head, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
14. They that pierce the heart, creep along the ribs, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
15. They that pierce the sides, bore along the ribs, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
16. They that pierce crosswise, burrow in thy abdomen, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
17. They that creep along the rectum, twist the bowels, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
18. They that suck the marrow, and split the joints, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
19. The diseases and the injuries that paralyse thy limbs, the poison of all diseases I have charmed forth from thee.
20. Of neuralgia, of abscesses, of inflation, or of inflammation of the eyes, the poison of all diseases I have driven forth from thee.
21. From thy feet, knees, thighs, and bottom; from thy spine, and thy neck the piercing pains, from thy head the ache I have removed.
22. Firm are the bones of thy skull, and the beat of thy heart. At thy rising, O sun, thou didst remove the pains of the head, quiet the pangs in the limbs.

{02029}

II, 29. Charm for obtaining long life and prosperity by transmission of disease.

1. In the essence of earthly bliss, O ye gods, in strength of body (may he live)! May Agni, Sûrya, Brihaspati bestow upon him life's vigour!
2. Give life to him, O Gâtavedas, bestow in addition progeny upon him, O Tvashtar; procure, O Savitar, increase of wealth for him; may this one, who belongs to thee, live a hundred autumns!
3. May our prayer bestow upon us vigour, and possession of sound. progeny; ability and property do ye two, (O heaven and earth), bestow upon us!, May he, conquering lands with might, (live), O Indra, subjecting the others, his enemies!
4. Given by Indra, instructed by Varuna, sent by the Maruts, strong, he has come to us; may he, in the lap

of ye two, heaven and earth, not suffer from hunger and not from thirst!
5. Strength may ye two, that are rich in strength, bestow upon him; milk may ye two, that are rich in milk, bestow upon him! Strength heaven and earth did bestow upon him; strength all the gods, the Maruts, and the waters.
6. With the gracious (waters) do I delight thy heart, mayest thou, free from disease, full of force, rejoice! Clothed in the same garment do ye two drink this stirred drink, taking on as a magic form the shape of the two Asvins!
7. Indra, having been wounded, first created this vigour, and this ever fresh divine food: that same belongs to thee. By means of that do thou, full of force, live (a hundred) autumns; may it not flow out of thee: physicians have prepared it for thee!

II.

PRAYERS FOR LONG LIFE AND HEALTH (ÂYUSHYÂNI).

{03011}

III, 11. Prayer for health and long life.

1. I release thee unto life by means of (my) oblation, from unknown decline, and from consumption. If Grâhi (seizure) has caught hold (gagrâha) of this person here, may Indra and Agni free him from that!
2. If his life has faded, even if he has passed away, if he has been brought to the very vicinity of death, I snatch him from the lap of Nirriti (the goddess of destruction): I have freed him unto a life of a hundred autumns.
3. I have snatched him (from death) by means of an oblation which has a thousand eyes, hundredfold strength, and -ensures a hundredfold life, in order that Indra may conduct him through the years across to the other side of every misfortune.
4. Live thou, thriving a hundred autumns, a hundred winters, and a hundred springs! May Indra, Agni, Savitar, Brihaspati (grant) thee a hundred years! I have snatched him (from death) with an oblation that secures a life,of a hundred years.
5. Enter ye, O in-breathirig and out-breathing, as two bulls a stable! Away shall go the other deaths, of which, it is said, there are a hundred more!
6. Remain ye here, O in-breathing and out-breathing, do not go away from here; do ye car anew to old age his body and his limbs!
7. To old age I make thee over, into old age I urge thee; may a happy old age guide thee! Away shall go the other deaths, of which, it is said, there are a hundred more!
8. Upon thee (life unto) old age has been deposited, as a rope is tied upon a bull. That death which has fettered thee at thy birth with a firm rope, Brihaspati with the hands of the truth did strip off from thee.

{02028}

II, 28. Prayer for long life pronounced over a boy.

1. For thee alone, O (death from) old age, this (boy) shall grow up: the other hundred kinds of death shall not harm him! Like a provident mother in her lap Mitra shall befriend him, shall save him from misfortune!
2. May Mitra or Varuna, the illustrious, cooperating, grant him death from old age! Then Agni, the priest, who knows the ways, promulgates all the races of the gods.
3. Thou, (O Agni), rulest over all the animals of the earth, those which have been born, and those which are to be born: may not in-breathing leave this one, nor yet out-breathing, may neither friends nor foes slay him!
4. May father Dyaus (sky) and mother Prithivi (earth), co-operating, grant thee death from old age, that thou mayest live in the lap of Aditi a hundred winters, guarded by in-breathing and outbreathing!
5. Lead this dear child to life and vigour, O Agni, Varuna, and king Mitra! As a mother afford him protection, O Aditi, and all ye gods, that he may attain to old age!

{03031}

III, 31. Prayer for health and long life.

1. The gods are free from decrepitude; thou, O Agni, art removed from the demon of hostility. I free thee from all evil and disease, (and) unite thee with life.
2. (Vâyu), the purifying (wind), shall free thee from misfortune, Sakra (Indra) from evil sorcery! I free thee from all evil and disease, (and) unite thee with life.
3. The tame (village) animals are separate from the wild (forest animals); the water has flowed apart from thirst. I free thee from all evil and disease, (and) unite thee with life.
4. Heaven and earth here go apart; the paths go in every direction. I free thee from all evil and disease, (and) unite thee with life.
5. 'Tvashtar is preparing a wedding for his daughter,' thus (saying) does this whole world pass through. I free thee from all evil and disease, (and) unite thee with life.
6. Agni unites (life's) breaths, the moon is united with (life's) breath. I free thee from all evil and disease, (and) unite thee with life.
7. By means of (life's) breath the gods aroused the everywhere mighty sun. I free thee from all evil and disease, (and) unite thee with life.
8. Live thou by the (life's) breath of them that have life, and that create life; do not die! I free thee from all evil and disease, (and) unite thee with life.
9. Breathe thou with the (life's) breath of those that breathe; do not die! I free thee from all evil and disease, (and) unite thee with life.
10. Do thou (rise) up with life, unite thyself with life, (rise) up with the sap of the plants! I free thee from all evil and disease, (and) unite thee with life.
11. From the rain of Parganya we have risen up, immortal. I free thee from all evil and disease, (and) unite thee with life.

{07053}

VII, 53. Prayer for long life.

1. When, O Brihaspati, thou didst liberate (us) from existence in yonder world of Yama, (and) from hostile schemes, then did the Asvins, the physicians of the gods, with might sweep death from us, O Agni!
2. O in-breathing and out-breathing, go along with the body, do not leave it: may they be thy allies here! Live and thrive a hundred autumns; Agni shall be thy most excellent shepherd and overseer!
3. Thy vital force that has been dissipated afar, thy in-breathing and thy out-breathing, shall come back again! Agni has snatched them from the lap of Nirriti (the goddess of destruction), and I again introduce them into thy person.
4. Let not his in-breathing desert him, nor his out-breathing quit him and depart! I commit him to the Seven Rishis: may they convey him in health to old age!
5. Enter, O in-breathing and out-breathing, like two bulls into a stable: this person shall here flourish, an unmolested repository for old age!
6. Life's breath we do drive into thee, disease we do drive away from thee. May this excellent Agni endow us with life from every source!
7. Ascending from the darkness of death to the highest firmament, to Sûrya (the sun), the god among gods, we have reached the highest light.

{08001}

VIII, 1. Prayer for exemption from the dangers of death.

1. To the 'Ender,' to Death be reverence! May thy in-breathing and thy out-breathing remain here! United here with (life's) spirit this man shall be, sharing in the sun, in the world of immortality (amrita)!
2. Bhaga has raised him up, Soma with his rays (has raised) him up, the Maruts, the gods, (have raised) him up, Indra and Agni (have raised) him up unto well-being.
3. Here (shall be) thy (life's) spirit, here thy inbreathing, here thy life, here thy mind! We rescue thee from the toils of Nirriti (destruction) by means of our divine utterance.
4. Rise up hence, O man! Casting off the footshackles of death, do not sink down! Be not cut off from this world, from the sight of Agni and the sun!
5. The wind, Mâtarisvan, shall blow for thee, the waters shall shower amrita (ambrosia) upon thee, the sun shall shine kindly for thy body! Death shall pity thee: do not waste away!
6. Thou shalt ascend and not descend, O man! Life and alertness do I prepare for thee. Mount, forsooth, this imperishable, pleasant car; then in old age thou shalt hold converse with thy family!
7. Thy mind shall not go thither, shall not disappear! Do not become heedless of the living, do not follow the Fathers! All the gods shall preserve thee here!
8. Do not long after the departed, who conduct (men) afar! Ascend from the darkness, come to the light! We lay hold of thy hands.
9. The two dogs of Yama, the black and the brindled one, that guard the road (to heaven), that have been despatched, shall not (go after) thee! Come hither, do not long to be away; do not tarry here with thy mind turned to a distance!
10. Do not follow this path: it is terrible! I speak of that by which thou hast not hitherto gone. Darkness is

this, O man, do not enter it! Danger is beyond, security here for thee.
11. May the fires that are within the waters gLiard thee, may (the fire) which men kindle guard thee, may Gâtavedas Vaisvânara (the fire common to all men) guard thee! Let not the heavenly (fire) together with the lightning burn, thee!
12. Let not the flesh-devouring (fire) menace thee: move afar from the funeral pyre! Heaven shall guard thee, the earth shall guard thee, the sun and moon shall guard thee, the atmosphere shall guard thee against the divine missile!
13. May the alert and the watchful divinities guard thee, may he that sleeps not and nods not guard thee, may he that protects and is vigilant guard thee!
14. They shall guard thee, they shall protect thee. Reverence be to them. Hail be to them!
15. Into converse with the living Vâyu, Indra, Dhâtar, and saving Savitar shall put thee; breath and strength shall not leave thee! Thy (life's) spirit do we call back to thee.
16. Convulsions that draw the jaws together, darkness, shall not come upon thee, nor (the demon) that tears out the tongue (?)! How shalt thou then waste away? The Âdityas and Vasus, Indra and Agni shall raise thee up unto well-being!
17. The heavens, the earth, Pragâpati, have rescued thee. The plants with Soma their king have delivered thee from death.
18. Let this man remain right here, ye gods, let him not depart hence to yonder world! We rescue him from death with (a charm) of thousandfold strength.
19. I have delivered thee from death. The (powers) that furnish strength shall breathe upon thee. The (mourning women) with dishevelled hair, they that wail lugubriously, shall not wail over thee!
20. 1 have snatched thee (from death), I have obtained thee; thou hast returned with renewed youth. O thou, that art (now) sound of limb, for thee sound sight, and sound life have I obtained.
21. It has shone upon thee, light has arisen, darkness has departed from thee. We remove from thee death, destruction, and disease.

{08002}

VIII, 2. Prayer for exemption from the dangers of death.

1. Take hold of this (charm) that subjects to immortality (life), may thy life unto old age not be cut off! I bring to thee anew breath and life: not to mist and darkness, do not waste away!
2. Come hither to the light of the living; I rescue thee unto a life of a hundred autumns! Loosing the bands of death and imprecation, I bestow upon thee long life extended very far.
3. From the wind thy breath I have obtained, from the sun thine eye; thy soul I hold fast in thee: be together with thy limbs, speak articulating with thy tongue!
4. With the breath of two-footed and four-footed creatures I blow upon thee, as on Agni when he is born (as on fire when kindled). I have paid reverence, O death, to thine eye, reverence to thy breath.
5. This (man) shall live and shall not die: we rouse this man (to life)! I make for him a remedy: O death, do not slay the man!
6. The plant gîvalâ (quickening'), na-ghâ-rishâ ('forsooth-no-harm'), and gîvantî ('living), a victorious, mighty saviour-plant do I invoke, that he may be exempt from injury.
7. Befriend him, do not seize him, let him go, (O death); though he be thy very own, let him abide here with unimpaired strength! O Bhava and Sarva, take pity, grant Protection; misfortune drive away, and

life bestow!
8. Befriend him, death, and pity him: may he from here arise! Unharmed, with sound limbs, hearing perfectly, through old age carrying a hundred years, let him get enjoyment by himself (unaided)!
9. The missile of the gods shall pass thee by! I pass thee across the mist (of death); from death I have rescued thee. Removing far the flesh-devouring Agni, a barrier do I set around thee, that thou mayest live.
10. From thy misty road that cannot be withstood, O death, from this path (of thine) we guard this (man), and make our charm a protection for him.
11. In-breathing and out-breathing. do I prepare for thee, death in old age, long life, and prosperity. All the messengers of Yama, that roam about, dispatched by Vivasvant's son, do I drive away.
12. Arâti (grudge), Nirriti (destruction), Grâhi (seizure), and the flesh-devouring Pisâkas (do we drive) away to a distance, and hurl all wicked Rakshas away into darkness as it were.
13. I crave thy life's breath from the immortal, life-possessing Agni Gâtavedas. That thou shalt not take harm, shalt be immortal in (Agni's) company, that do I procure for thee, and that shall be fulfilled for thee!
14. May heaven and earth, the bestowers of happiness, be auspicious and harmless to thee; may the sun-shine, and the wind blow comfort to thy heart; may the heavenly waters, rich in milk, flow upon thee kindly!
15. May the plants be auspicious to thee! I have raised thee from the lower to the upper earth: there may both the Âdityas, the sun and the moon, . protect thee.
16. Whatever garment for clothing, or whatever girdle thou makest for thyself, agreeable to thy body do we render it; not rough to thy touch shall it be!
17. When thou, the barber, shearest with thy sharp well-whetted razor our hair and beard, do not, while cleansing our face, rob us of our life!
18. Rice and barley shall be auspicious to thee, causing no balâsa, inflicting no injury! They two drive away disease, they two release from calamity.
19. Whatever thou eatest or drinkest, the grain of the plough-land or milk, whatever is or is not to be eaten, all that food do I render for thee free from poison.
20. To day and to night both do we commit thee: from the demons that seek to devour, do ye preserve this (man) for me!
21. A hundred years, ten thousand years, two, three, four ages (yuga) do we allot to thee; Indra and Agni, and all the gods without anger shall favour thee!
22. To autumn thee, to winter, spring and summer, do we commit; the rains in which grow the plants shall be pleasant to thee!
23. Death rules over bipeds, death rules over quadrupeds. From that death, the lord of cattle, do I rescue thee: do not fear!
24. Free from harm thou shalt not die; thou shalt not die: do not fear! Verily, they do not die there, they do not go to the nethermost darkness;--
25. Verily, every creature lives there, the cow, the horse, and man, where this charm is performed, as the (protecting) barrier for life.
26. May it preserve thee from sorcery, from thy equals and thy kin! Undying be, immortal, exceedingly vital; thy spirits shall not abandon thy body!
27. From the one and a hundred deaths, from the dangers that are surmountable, from that Agai Vaisvânara (the funeral pyre?) may the gods deliver thee!
28. Thou, the remedy called p6tudru, art the body of Agni, the deliverer, slayer of Rakshas, slayer of

rivals, moreover thou chasest away disease.

{05030}

V. 30. Prayer for exemption from disease and death.

1. From near thy vicinity, from near thy distance (do I call): remain here, do not follow; do not follow the Fathers of yore! Firmly do I fasten thy life's breath.
2. Whatever sorcery any kinsman or stranger has practised against thee, both release and deliverance with my voice do I declare for thee.
3. If thou hast deceived or cursed a woman or a man in thy folly, both release and deliverance with my voice do I declare for thee.
4. If thou liest (ill) in consequence of a sin committed by thy mother or thy father, both release and deliverance with my voice do I declare for thee.
5. Fight shy of the medicine which thy mother and thy father, thy sister and thy brother let out against thee: I shall cause thee to live unto old age!
6. Remain here, O man, with thy entire soul; do not follow the two messengers of Yama: come to the abodes of the living!
7. Return when called, knowing the outlet of the path (death), the ascent, the advance, the road of every living man!
8. Fear not, thou shalt not die: I shall cause thee to live unto old age! I have charmed away from thy limbs the disease that wastes the limbs.
9. The disease that racks and wastes thy limbs, and the sickness in thy heart, has flown as an eagle to a far distance, overcome by my charm.
10. The two sages Alert and Watchful, the sleepless and the vigilant, these two guardians of thy life's breath, are awake both day and night.
11. Agni here is to be revered; the sun shall rise here for thee: rise thou from deep death, yea from black darkness!
12. Reverence be to Yama, reverence to death; reverence to the Fathers and to those that lead (to them) [death's messengers?]! That Agni who knows the way to save do I engage for this man, that he be exempt from harm!
13. His breath shall come, his soul shall come, his sight shall come, and, too, his strength! His body shall collect itself: then shall he stand firm upon his feet!
14. Unite him, Agni, with breath and sight, provide him with a body and with strength! Thou hast a knowledge of immortality: let him not now depart, let him not now become a dweller in a house of clay!
15. Thy in-breathing shall not cease, thy outbreathing shall not vanish; Sûrya (the sun), the supreme lord, shall raise thee from death with his rays!
16. This tongue (of mine), bound (in the mouth, yet) mobile, speaks within: with it I have charmed away disease, and the hundred torments of the takman (fever).
17. This world is most dear to the gods, unconquered. For whatever death thou wast destined when thou wast born, O man, that (death) and we call after thee: do not die before old age!

{04009}

IV, 9. Salve (âñgana) as a protector of life and limb.

1. Come hither! Thou art the living, protecting eye-ointment of the mountain, given by all the gods as a safeguard, unto life.
2. Thou art a protection for men, a protection for cattle, thou didst stand for the protection of horses and steeds.
3. Thou art, O salve, both a protection that crushes the sorcerers, and thou hast knowledge of immortality (amrita). Moreover, thou art food for the living, and thou art, too, a remedy aorainst jaundice.
4. From him over whose every limb and every joint thou passest, O salve, thou dost, as a mighty intercepter, drive away disease.
5. Him that bears thee, O salve, neither curse, nor sorcery, nor burning pain does reach; nor does the,vishkandha come upon him.
6. From evil scheme, from troubled dream, from evil deed, and also from foulness.; from the evil eye of the enemy, from this protect us, O salve!
7. Knowing this, O salve, I shall speak the truth, avoid falsehood. May I obtain horses and cattle, and thy person, O serving-man!
8. Three are servants of the salve: the takman (fever), the balâsa, and the serpent. The highest of the mountains, Trikakud ('Three-peaks') by name, is thy father.
9. Since the salve of Trikakud is born upon the Himavant, it shall demolish all the wizards and all the witches.
10. Whether thou art derived from the (mountain) Trikakud, or art said to come from the (river) Yamunâ, both these names of thine are auspicious: with these, O salve, protect us!

{04010}

IV, 10. The pearl and its shell as an amulet bestowing long life and prosperity.

1. Born of the wind, the atmosphere, the lightning, and the light, may this pearl shell, born of gold, protect us from straits!
2. With the shell which was born in the sea, at the head of bright substances, we slay the Rakshas and conquer the Atrins (devouring demons).
3. With the shell (we conquer) disease and poverty; with the shell, too, the Saânvâs. The shell is our universal remedy; the pearl shall protect us from straits!
4. Born in the heavens, born in the sea, brought on from the river (Sindhu), this shell, born of gold, is our life-prolonging amulet.
5. The amulet, born from the sea, a sun, born from Vritra (the cloud), shall on all sides protect us from the missiles of the gods and the Asuras!
6. Thou art one of the golden substances, thou art born from Soma (the moon). Thou art sightly on the chariot, thou art brilliant on the quiver. [May it prolong our lives!]
7. The bone of the gods turned into pearl; that, animated, dwells in the waters. That do I fasten upon thee unto life, lustre, strength, longevity, unto a life lasting a hundred autumns, May the (amulet) of pearl protect thee!

{19026}

XIX, 26. Gold as an amulet for long life.

1. The gold which is born from fire, the immortal, they bestowed upon the mortals. He who knows this deserves it; of old age dies he who wears it.
2. The gold, (endowed by) the sun with beautiful colour, which the men of yore, rich in descendants, did desire, may it gleaming envelop thee in lustre! Long-lived becomes he who wears it!
3. (May it envelop) thee unto (long) life, unto lustre, unto force, and unto strength, that thou shalt by the brilliancy of the gold shine forth among people!
4. (The gold) which king Varuna knows, which god Brihaspati knows, which Indra, the slayer of Vritra, knows, may that become for thee a source of life, may that become for thee a source of lustre!

III

IMPRECATIONS AGAINST DEMONS, SORCERERS, AND ENEMIES (ÂBHIKÂRIKÂNI AND KRITYÂPRATIHARANÂNI).

{01007}

I, 7. Against sorcerers and demons.

1. The sorcerer (yâtudhâna) that vaunts himsel and the Kimîdin do thou, O Agni, convey hither! For thou, O god, when lauded, becomest the destroyer of the demon.
2. Partake of the ghee, of the sesame-oil, O Agni Gâtavedas, that standest on high, conquerest by thyself! Make the sorcerers howl!
3. The sorcerers and the devouring (atrin) Kimîdin shall howl! Do ye, moreover, O Agni and Indra, receive graciously this our oblation!
4. Agni shall be the first to seize them, Indra with his (strong) arms shall drive them away! Every wizard, as soon as he comes, shall proclaim himself, saying, 'I am he'!
5. We would see thy might, O Gâtavedas; disclose to us the wizards, O thou that beholdest men! May they all, driven forth by thy fire, disclosing themselves, come to this spot!
6. Seize hold, O Gâtavedas: for our good thou wast born! Become our messenger, O Agni, and make the sorcerers howl!
7. Do thou, O Agni, drag hither the sorcerers, bound in shackles; then Indra with his thunderbolt shall cut off their heads!

{01008}

I, 8. Against sorcerers and demons.

1. May this oblation carry hither the sorcerers, as a river (carries) foam! The man or the woman who has performed this (sorcery), that person shall here proclaim himself!
2. This vaunting (sorcerer) has come hither: receive him with alacrity! O Brihaspati, put him into subjection; O Agni and Soma, pierce him through!
3. Slay the offspring of the sorcerer, O soma-drinking (Indra), and subject (him)! Make drop out the farther and the nearer eye of the braggart (demon)!
4. Wherever, O Agni Gâtavedas, thou perceivest the brood of these hidden devourers (atrin), do thou, mightily strengthened by our charm, slay them: slay their (brood), O Agni, piercing them a hundredfold!

{01016}

I, 16. Charm with lead, against demons and sorcerers.

1. Against the devouring demons who, in the night of the full-moon, have arisen in throngs, may Agni, the strong, the slayer of the sorcerers, give us courage!
2. To the lead Varuna gives blessing, to the lead Agni gives help. Indra gave me the lead: unfailingly it dispels sorcery.
3. This (lead) overcomes the vishkandha, this smites the devouring demons (atrin); with this I have overwhelmed all the brood of the Pisâkas.
4. If thou slayest our cow, if our horse or our domestic, we pierce thee with the lead, so that thou shalt not slay our heroes.

{06002}

VI, 2. The soma-oblation directed against Demons (rakshas).

1. Press the soma, ye priests, and rinse it (for renewed pressing), in behalf of Indra who shall listen to the song of the worshipper, and to my call!
2. Do thou, O doughty (Indra), whom the drops of soma enter as birds a tree, beat off the hostile brood of the Rakshas!
3. Press ye the soma for Indra, the soma-drinker, who wields the thunderbolt! A youthful victor and ruler is he, praised by many men.

{02014}

II, 14. Charm against a variety of female demons, conceived as hostile to men, cattle, and home.

1. Nissâlâ, the bold, the greedy demon (?dhishana), and (the female demon) with long-drawn howl, the bloodthirsty; all the daughters of Kanda, the Sadânvâs do we destroy.
2. We drive you out of the stable, out of the axle (of the wagon), and the body of the wagon; we chase you, O ye daughters of Magundî, from the house.
3. In yonder house below, there the grudging demons (arâyî) shall exist; there ruin shall prevail, and all the witches!
4. May (Rudra), the lord of beings, and Indra. drive forth from here the Sadânvâs; those that am seated on the foundation of the house Indra shall overcome with his thunderbolt!
5. Whether ye belong to (the demons) of inherited disease, whether ye have been dispatched by men, or whether ye have originated from the Dasyus (demon-like aborigines), vanish from here, O ye Sadânvâs!
6. About their dwelling-places I did swiftly course, as if on a race-course. I have won all contests with you: vanish from here, O ye Sadânvâs!

{03009}

III, 9. Against vishkandha and kâbava (hostile demons).

1. Of karsapha and visapha heaven is the father and earth the mother. As, ye gods, ye have brought on (the trouble), thus do ye again remove it!
2. Without fastening the), (the protecting plants?) held fast, thus it has been arranged by Manu. The vishkandha do I render impotent, like one who gelds cattle.
3. A talisman tied to a reddish thread the active (seers) then do fasten on: may the fastenings render impotent the eager, fiery kâbava!
4. And since, O ye eager (demons), ye walk like gods by the wile of the Asuras, the fastening (of the amulet) is destructive to the kâbava, as the ape to the dog.
5. I revile thee, the kâbava, unto misfortune, (and) shall work harm for thee. Accompanied with curses ye shall go out like swift chariots!
6. A hundred and one vishkandha are spread out along the earth; for these at the beginning they brought out thee, the amulet, that destroys vishkandha.

{04020}

IV, 20. Charm with a certain plant (sadampushpâ) which exposes demons and enemies.

1. He sees here, he sees yonder, he sees in the distance, he sees--the sky, the atmosphere as well as the earth, all that, O goddess, he sees.
2. The three heavens, the three earths, and these six directions severally; all creatures may I see through

thee, O divine plant!
3. Thou art verily the eyeball of the divine eagle; thou didst ascend the earth as a weary woman a palanquin.
4. The thousand-eyed god shall put this plant into my right hand: with that do I see every one, the Sûdra as well as the Ârya.
5. Reveal (all) forms, do not hide thy own self; moreover, do thou, O thousand-eyed (plant), look the Kimîdins in the face!
6. Reveal to me the wizards, and reveal the witches, reveal all the Pisâkas: for this purpose do I take hold of thee, O plant!
7. Thou art the eye of Kasyapa, and the eye of the four-eyed bitch. Like the sun, moving in the bright day, make thou the Pisâka evident to me!
8. 1 have dragged out from his retreat the sorcerer and the Kimîdin. Through this (charm) do I see every one, the Sûdra as well as the Ârya.
9. Him that flies in the air, him that moves across the sky, him that regards the earth as his resort, that Pisâka do thou reveal (to me)!

{04017}

IV, 17. Charm with the apâmârga-plant, against sorcery, demons, and enemies.

1. We take hold, O victorious one, of thee, the mistress of remedies. I have made thee a thing of thousandfold strength for ever), one, O plant!
2. Her, the unfailingly victorious one, that wards off curses, that is powerful and defensive; (her and) all the plants have I assembled, intending that she shall save us from this (trouble)!
3. The woman who has cursed us with a curse, who has arranged dire misfortune (for us), who has taken hold of our children, to rob them of their strengthmay she eat (her own) offspring!
4. The magic spell which they have put into the unburned vessel, that which they have put into the blue and red thread, that which they have put into raw flesh, with these slay thou those that have prepared the spell!
5. Evil dreams, troubled life, Rakshas, gruesomeness, and grudging demons (arâyî), all the evil-named, evil-speakinor (powers), these do we drive out from us.
6. Death from hunger, and death from thirst, poverty in cattle, and failure of offspring, all that, O apâmârga, do we wipe out (apa mrigmahe) with thee.
7. Death from thirst, and death from hunger, moreover, ill-luck at dice, all that, O apâmârga, do we wipe out with thee.
8. The apâmârga is sole ruler over all plants, with it do we wipe mishap from thee: do thou then live exempt from disease!

{04018}

IV, 18. Charm with the apâmârga-plant, against sorcerers and demons.

1. Night is like unto the sun, the (starry) night is similar to day. The truth do I engage for help: the enchantments shall be devoid of force!
2. He, O ye gods, who prepares a spell, and carries it to the house of one that knows not (of it), upon him the spell, returning, shall fasten itself like a suckling calf upon its mother!
3. The person that prepares evil at home, and desires with it to harm another, she is consumed by fire, and many stones fall upon her with a loud crash.
4. Bestow curses, O thou (apâmârga), that hast a thousand homes, upon the (demons) visikha ('crestless'), and vigrîva ('crooked-neck')! Turn back the spell upon him that has performed it, as a beloved maid (is brought) to her lover!
5. With this plant I have put to naught all spells, those that they have put into thy field, thy cattle, and into thy domestics.
6. He that has undertaken them has not been able to accomplish them: he broke his foot, his toe. He performed a lucky act for us, but for himself an injury.
7. The apâmârga-plant shall wipe out (apa mârshtu) 'inherited ills, and curses; yea, it shall wipe out all witches, and all grudging demons (arâyî)!
8. Having wiped out all sorcerers, and all grudging demons, with thee, O apâmârga, we wipe all that (evil) out.

{04019}

IV, 19. Mystic power of the apâmârga-plant, against demons and sorcerers.

1. On the one hand thou deprivest of kin, on the other thou now procurest kinfolk. Do thou, moreover, cut the offspring of him that practises spells, as a reed that springs up in the rain!
2. By a Brâhmana thou hast been blest, by Kanva, the descendant of Nrishad. Thou goest like a stronor army; where thou hast arrived, O plant, there there is no fear.
3. Thou goest at the head of the plants, spreading lustre, as if with a light. Thou art on the one hand the protector of the weak, on the other the slayer of the Rakshas.
4. When of yore, in the beginning, the gods drove out the Asuras with thee, then, O plant, thou wast begotten as apâmârga ('wiping out').
5. Thou cuttest to pieces (vibhindatî), and hast a hundred branches; vibhindant ('cutting to pieces') is thy father's name. Do thou (turn) against, and cut to pieces (vi bhindhi) him that is hostile towards us!
6. Non-being arose from the earth, that goes to heaven, (as) a great expansion. Thence, verily, that, spreading vapours, shall turn against the performer (of spells)!
7. Thou didst grow backward, thou hast fruit which is turned backward. Ward off from me all curses, ward off very far destructive weapons!
8. Protect me with a hundredfold, guard me with a thousandfold (strength)! Indra, the strong, shall put strength into thee, O prince of plants!

{07065}

VII, 65. Charm with the apâmârga-plant, against curses, and the consequences of sinful deeds.

1. With fruit turned backward thou verily didst grow, O apâmârga: do thou drive all curses quite far away from here!
2. The evil deeds and foul, or the sinful acts which we have committed, with thee, O apâmârga, whose face is turned to every side, do we wipe them out (apa mrigmahe).
3. If we have sat together with one who has black teeth, or diseased nails, or one who is deformed, with thee, O apâmârga, we wipe all that out (apa mrigmahe).

{10001}

X, 1. Charm to repel sorceries or spells.

1. The (spell) which they skilfully prepare, as a bride for the wedding, the multiform (spell), fashioned by hand, shall go to a distance: we drive it away!
2. The (spell) that has been brought forward by the fashioner of the spell, that is endowed with head, endowed with nose, endowed with ears, and multiform, shall go to a distance: we drive it away!
3. (The spell) that has been prepared by a Sadra, prepared by a Râga, prepared by a woman, prepared by Brahmans, as a wife rejected by her husband, shall recoil upon her fabricator, (and) his kin!
4. With this herb have I destroyed all spells, that which they have put into thy field, into thy cattle, and into thy men.
5. Evil be to him that prepares evil, the curse shall recoil upon him that utters curses: back do we hurl it against him, that it may slay him that fashions the spell.
6. Pratikîna (' Back-hurler'), the descendant of Angiras, is our overseer and officiator (purohita): do thou drive back again (pratîkîh) the spells, and slay yonder fashioners of the spells!
7. He that has said to thee (the spell): 'go on'! upon that enemy, that antagonist do thou turn, O spell: do not seek out us, that are harmless!
8. He that has fitted together thy joints with skill, as the wagoner (Ribhu) the joints of a chariot, to him go, there is thy course: this person here shall remain unknown to thee!
9. They that have prepared thee and taken hold of thee, the cunning wizards-this is what cures it, destroys the spell, drives it back the opposite way - with it do we bathe thee.
10. Since we have come upon tile wretched (spell), as upon (a cow) with a dead calf, flooded away (by a river), may all evil go away from me, and mav possessions come to me!
11. If (thy enemies) have made (offerings) to thy Fathers, or have called thy name at the sacrifice, may these herbs free thee from every indigenous evil!
12. From the sin of the gods, and that of the fathers, from mentions of (thy) name, from (evil schemes) concocted at home, may the herbs free thee with might, through (this) charm, (and these) stanzas, (that are) the milk of the Rishis!
13. As the wind stirs up the dust from the earth, and the cloud from the atmosphere, thus may all misfortune, driven by my charm, go away from me!
14. Stride away (O spell), like a loudly braying she-ass, that has been loosened (from the tether); reach those that have fabricated thee, driven from here by (my) forceful charm!
15. 'This is the way, O spell,' with these words do we lead thee. Thee that hast been sent Out against us

do we send back again. Go this way like a crushing army, with heavy carts, thou that art multiform, and crowned by a crest(?)!
16. In the distance there is light for thee, hitherward there is no road for thee; away from us take thy course! By another road cross thou ninety navigable streams, hard to cross! Do not injure, go away!
17. As the wind the trees, crush down and fell (the enemy), leave them neither cow, nor horse, nor serving-man! Turn from here upon those that have fabricated thee, O spell, awaken them to childlessness!
18. The spell or the magic which they have buried against thee in the sacrificial straw (barhis), in the field, (or) in the burial-ground, or if with superior skill they have practised sorcery against thee, that art simple and innocent, in thy household fire,--
19. The hostile, insidious instrument which they have brought hither has been discovered; that which has been dug in we have detected. It shall go whence it has been brought hither; there, like a horse, it shall disport itself, and slay the offspring of him that has fashion'ed the spell!
20. Swords of good brass are in our house: we know how many joints thou hast, O spell! Be sure to rise, go away from hence! O stranger, what seekest thou here?
21. I shall hew off, O spell, thy neck, and thy feet: run away! May Indra and Agni, to whom belong the children (of men), protect us!
22. King Soma, who guards and pities us, and the lords of the beings shall take pity on us!
23. May Bhava and Sarva cast the lightning, the divine missile, upon him that performs evil, fashions a spell, and does wrong!
24. If thou art come two-footed, (or) four-footed, prepared by the fashioner of the spell, multiform, do thou, having become eight-footed, again go away from here, O misfortune!
25. Anointed, ornamented, and well equipped, go away, carrying every misfortune! Know, O spell, thy maker, as a daughter her own father!
26. Go away, O spell, do not stand still, track (the enemy) as a wounded (animal)! He is the game, thou the hunter: he is not able to put thee down.
27. Him that first hurls (the arrow), the other, laying on in defence, slays with the arrow, and while the first deals the blow, the other returns the blow.
28. Hear, verily, this speech of mine, and then return whence thou camest, against the one that fashioned thee!
29. Slaughter of an innocent is heinous, O spell: do not slay our cow, horse, or serving-man! Wherever thou hast been put down, thence thee do we remove. Be lighter than a leaf!
30. If ye are enveloped in darkness, covered as if by a net--we tear all spells out from here, send them back again to him that fashioned them.
31. The offspring of them that fashion the spell, practise magic, or plot against us, crush thou, O spell, leave none of them! Slay those that fashion the spell!
32. As the sun is released from darkness, abandons the night, and the streaks of the dawn, thus every misery, (every) device prepared by the fashioner of the spell, (every) misfortune, do I leave behind, as an elephant the dust.

{05031}

V, 31. Charm to repel sorceries or spells.

1. The spell which they have put for thee into an unburned vessel, that which they have put into mixed grain, that which they have put into raw meat, that do I hurl back again.
2. The spell which they have put for thee into a cock, or that which (they have put) into a goat, into a crested animal, that which they have put into a sheep, that do I hurl back again.
3. The spell which they have put for thee into solipeds, into animals with teeth on both sides, that which they have put into an ass, that do I hurl back again.
4. The magic which they have put for thee into moveable property, or into personal possession, the spell which they have put into the field, that do I hurl back again.
5. The spell which evil-scheming persons have put for thee into the gârhapatya-fire, or into the housefire, that which they have put -into the house, that do I hurl back again.
6. The spell which they have put for thee into the assembly-hall, that which (they have put) into the gaming-place, that which they have put into the dice, that do I hurl back again.
7. The spell which they have put for thee into the army, that which they have put into the arrow and the weapon, that which they have put into the drum, that do I hurl back again.
8. The spell which they have placed down for thee in the well, or have buried in the burial-ground, that which they have put into (thy) home, that do I hurl back again.
9. That which they have put for thee into human bones, that which (they have put) into the funeral fire, to the consuming, burning, flesh-eating fire do I hurl that back again.
10. By an unbeaten path he has brought it (the spell) hither, by a (beaten) path we drive it out from here. The fool in his folly has prepared (the spell) aorainst those that are surely wise.
11. He that has undertaken it has not been able to accomplish it: he broke his foot, his toe. He, luckless, performed an auspicious act for us, that are lucky.
12. Him that fashions spells, practises magic, digs after roots, sends out curses, Indra, shall slay with his mighty weapon, Agni shall pierce with his hurled (arrow)!

{05014}

V, 14. Charm to repel sorceries or spells.

1. An eagle found thee out, a boar dug thee out with his snout. Seek thou, O plant, to injure him that seeks to injure (us), strike down him that prepares spells (against us'!
2. Strike down the wizards, strike down him that prepares spells (against us); slay thou, moreover, O plant, him that seeks to injure us!
3. Cutting out from the skin (of the enemy) as if (from the skin) of an antelope, do ye, O gods, fasten the spell upon him that prepares it, as (one fastens) an ornament!
4. Take hold by the hand and lead away the spell back to him that prepares it! Place it in his very presence, so that it shall slay him that prepares the spell!
5. The spells shall take effect upon him that prepares the spells, the curse upon him that pronounces the curse! As a chariot with easy-going wheels, the spell shall turn back upon him that prepares the spell!
6. Whether a woman, or whether a man has prepared the spell for evil, we lead that spell to him as a horse with the halter.
7. Whether thou hast been prepared by the gods, or hast been prepared by men, we lead thee back with the help of Indra as an ally.

8. O Agni gainer of battles, do thou gain the battles! With a counter-charm do we hurl back the spell upon him that prepares the spell.
9. Hold ready, (O plant,) thy weapon, and strike him, slay the very one that has prepared (the spell)! We do not whet thee for the destruction of him that has not practised (spells).
10. Go as a son to his father, bite like an adder that has been stepped upon. Return thou, O spell, to him that prepares the spell, as one who overcomes his fetters!
11. As the shy deer, the antelope, goes out to the mating (buck), thus the spell shall reach him that prepares it!
12. Straighter than an arrow may it (the spell) fly against him, O ye heaven and earth; may that spell take hold again of him that prepares it, as (a hunter)
of his game!
13. Like fire (the spell) shall progress in the teeth of obstacles, like water along its course! As a chariot with easy-going wheels the spell shall turn back upon him that prepares the spell!

{08005}

VIII, 5. Prayer for protection addressed to a talisman made from wood of the sraktya-tree.

1. This attacking talisman, (itself) a man, is fastened upon the man: it is full of force, slays enemies, makes heroes of men, furnishes shelter, provides good luck.
2. This talisman slays enemies, makes strong men, is powerful, lusty, victorious, strong; as a man it advances against sorceries and destroys them.
3. With this talisman Indra slew Vritra, with it he, full of device, destroyed the Asuras, with it he conquered both the heaven and earth, with it he conquered the four regions of space.
4. This talisman of sraktya assails and attacks. With might controlling the enemies, it shall protect us on all sides!
5. Agni has said this, and Soma has said this; Brihaspati, Savitar, Indra (have said) this. These divine purohitas, (chaplains) shall turn back for me (upon the sorcerer) the sorceries with aggressive amulets!
6. I have interposed heaven and earth, also the day, and also the sun. These divine purohitas (chaplains) shall turn back for me (upon the sorcerer) the sorceries with aggressive amulets!
7. (For) the folk that make an armour of the talisman of sraktya--like the sun ascending the sky, it subjects and beats off the sorceries.
8. With the amulet of sraktya, as if with a seer of powerful spirit, I have gained all battles, I slay the enemies, the Rakshas.
9. The sorceries that come from the Angiras, the sorceries that come from the Asuras, the sorceries that prepare themselves, and those that are prepared by others, both these shall go away to a distance across ninety navigable streams!
10. As an armour upon him the gods shall tie the amulet, Indra, Vishnu, Savitar, Rudra, Agni, Pragâpati, Parameshthin, Virâg,Vaisvânara, and the seers all.
11. Thou art the most superb of plants, as if a steer among the cattle, as if a tiger among beasts of prey. (The amulet) that we did seek, that have we found, a guardian at our side.
12. He that wears this talisman, verily is a tiger, a lion as well, and, too, a bull; moreover a curtailer of enemies.
13. Him slay not the Apsaras, nor the Gandharvas, nor mortal men; all reoions does he rule, that wears

this talisman.
14. Kasyapa has created thee, Kasyapa has produced thee. Indra wore thee in human (battle); wearing thee in the close combat he conquered. The gods did make the talisman an armour of thousandfold strength.
15. He that plans to harm thee with sorceries, with (unholy) consecrations and sacrifices--him beat thou back, O Indra, with thy thunderbolt that hath a hundred joints!
16. This talisman verily does assail, full of might, victorious. Offspring and wealth it shall protect, provide defence, abound in luck!
17. Remove our enemies in the south, remove our enemies in the north; remove, O Indra, our enemies in the west: light, O hero, place in front (east) of us!
18. An armour for me be heaven and earth, an armour day, an armour the sun! An armour for me be Indra and Agni; Dhâtar shall bestow (dadhAtu) an armour upon me!
19. The armour of Indra and Agni, that is thick and strong, all the gods united do not pierce. This great (armour) shall protect my body on all sides, that I may obtain long life, and reach old age!
20. The divine talisman has ascended upon me,unto completc exemption from injury. Assemble about this post that protects the body, furnishes threefold defence, in order to (secure) strength!
21. Into it Indra shall deposit manliness: do ye, O gods, assemble about it for long life, for life lasting a hundred autumns, that he may reach old age.
22. May Indra who bestows welfare, the lord of the people, the slayer of Vritra, the controller of enemies, he that conquereth and is unconquered, the soma-drinking bull that frees from danger, fasten the amulet upon thee: may it protect thee on each and every side, by day and by night!

{10003}

X, 3. Praise of the virtues of an amulet derived from the varana-tree.

1. Here is my varana-amulet, a bull that destroys the rivals: with it do thou close in upon thy enemies, crush them that desire to injure thee!
2. Break them, crush them, close in upon them: the amulet shall be thy vanguard in front! With the varana the Devas (gods) did ward off (avârayanta) the onslaught of the Asuras (demons) day after day.
3, This thousand-eyed, yellow, golden varanaamulet is a universal cure; it shall lay low thy enemies: be thou the first to injure those that hate thee!
4. This varana will ward off (vârayishyate) the spell that has been spread against thee; this will protect thee from human danger, this will protect thee from all evil!
5. This divine tree, the varana, shall shut out (vârayâtâi)! The gods, too, have shutout (avivaran) the disease that has entered into this (man).
6. If when asleep thou shalt behold an evil dream; as often as a wild beast shall run an inauspicious course; from (ominous) sneezing, and from the evil shriek of a bird, this varana-amulet will protect thee (vârayishyate).
7. From Arâti (grudge), Nirriti (misfortune), from sorcery, and from danger; from death and overstrong weapons the varana will protect thee.
8. The sin that my mother, that my father, that my brothers and my sister have committed; the sin that we (ourselves) have committed, from that this divine tree will protect us.
9. Through the varana are confused my enemies and my (rival) kin. To untraversed gloom they have

gone: they shall go to the nethermost darkness!
10. (May) I (be) unharmed, with cows unharmed, long-lived, with undiminished men! This varana-amulet shall guard me in every region (of space)!
11. This varana upon my breast, the kingly, divine tree, shall smite asunder my enemies, as Indra the Dasyus, the Asuras (demons)!
12. Long-lived, a hundred autumns old, do I wear this varana: kingdom and rule, cattle and strength, this shall bestow upon me!
13. As the wind breaks with might the trees, the lords of the forest, thus do thou break my rivals, those formerly born, and the latter born! The varana shall watch over thee!
14. As the wind and the fire consume the trees, the lords of the forest, thus, do thou consume my rivals, those formerly born, and the latter born! The varana shall watch over thee!
15. As, ruined by the wind, the trees lie prostrate, thus do thou ruin and prostrate my rivals, those formerly born, and the latter born! The varana shall watch over thee!
16. Do thou cut off, O varana, before their appointed time and before old age, those that aim to injure him in his cattle, and threaten his sovereignty!
17. As the sun is resplendent, as in him brilliance has been deposited, thus shall the amulet of varana hold fast for me reputation and prosperity, shall sprinkle me with brilliance, and anoint me with splendour!
1 8. As splendour is in the moon, and in the sun, the beholder of men, thus shall the amulet of varana hold fast, &c.
19. As splendour is in the earth, as in this Gâtavedas (the fire), thus shall the amulet of varana hold fast, &c.
20. As splendour is in the maiden, as in this appointed chariot, thus shall the amulet of varana hold fast, &c.
2 1. As splendour is in the soma-draught, as splendour is in the honey-mixture (for guests), thus shall the amulet of varana hold fast, &c.
22. As splendour is in the agnihotra-oblation, as splendour is in the call vashat, thus shall the amulet of varana hold fast, &c.
23. As splendour is in the sacrificer, as (splendour) has been deposited in the sacrifice, thus shall the amulet of varana hold fast, &c.
24. As splendour is in Pragâpati, as in this Parameshthin (the lord on high), thus shall the amulet of varana hold fast, &c.
25. As immortality is in the gods, as truth has been deposited in them, thus shall the amulet of varana hod fast, &c.

{10006}

X, 6. Praise of the virtues of amulet of khadira-wood in the shape of a ploughshare.

1. The head of the hostile rival, of the enemy that bates me, do I cut off with might.
2. This amulet, produced by the ploughshare, will prepare an armour for me: full of stirred drink it has come to me, together with sap and lustre.
3. If the skilful workman has injured thee with his hand or with his knife, the living bright waters shall purify thee from that, (so that thou shalt be) bright!
4. This amulet has a golden wreath, bestows faith and sacrifice and might; in our house as a guest it shall

dwell!
5. Before it (the amulet as a guest) ghee, surâ (liquor), honey, and every kind of food we place. The amulet having gone to the gods shall, as a father for his sons, plan for us growing good, more and more day after day!
6. The amulet which Brihaspati tied, the ploughshare dripping with ghee, the strong khadira, unto strength, that Agni did fasten on; that yields him ghee more and more day after day: with it those that hate me do thou slay!
7. This amulet which Brihaspati tied that Indra did fasten on, for strength and heroism; that yields him might more and more, &c.
8. The amulet which Brihaspati tied . . . that Soma did fasten on unto perfect hearing and seeing; that verily yields him lustre more and more, &c.
9. The amulet which Brihaspat, tied . . . that Sûrya did fasten on, with that he conquered these directions of space; that yields him prosperity moreand more, &c.
10. The amulet which Brihaspati tied wearing that amulet Kandramas (the moon) conquered the golden cities of the Asuras and the Dânavas; that yields him fortune more and more, &c.
11. The amulet which Brihaspat' tied for swift Vâta (wind), that yields him strength more and more, &c.
12, The amulet which Brihaspati tied for swift Vâta, with that amulet, O Asvins, do ye guard this plough-land; that yields the two physicians (the Asvins) might more and more, &c.
13. The amulet which Brihaspati tied for swift Vâta, wearing that, Savitar through it conquered this light; that yields him abundance more and more, &c.
14. The amulet which Brihaspati tied for swift Vâta, wearing that, the waters ever run undiminished; that verily yields them ambrosia more and more, &c.
15. The amulet which Brihaspati tied for swift Vâta, that comforting amulet king Varuna did fasten on; that verily yields him truth more and more, &c.
16. The amulet which Brihaspati tied for swift Vâta, wearing that the gods did conquer all the worlds in battle; that verily yields them conquest more and more, &c.
17. The amulet which Brihaspati tied for swift Vâta, that comforting amulet the divinities did fasten on; that verily yields them- all more and more, &c.
18. The seasons did fasten it on; the divisions (of the year) did fasten it on. Since the year did fasten it on, it guards every being.
19. The intermediate directions did fasten it on; the directions did fasten it on. The amulet created by Pragâpati has subjected those that hate me.
20. The Atharvans did tie it on, the descendants of the Atharvans did tie it on; with these allied, the Angiras cleft the castles of the Dasyus. With it those that hate me do thou slay!
21. That Dhâtar did fasten on: (then) he shaped the being. With it those that hate me do thou slay!
22. The amulet which Brihaspati tied for the gods, destructive of the Asuras, that has come to me together with sap and lustre.
23. The amulet . . . has come to me together with cows, goats, and sheep, together with food and offspring.
24. The amulet . . . has come to me together with rice and barley, together with might and prosperity.
25. The amulet has come to me with a stream of honey and ghee together with sweet drink.
26. The amulet has come to me together with nourishment and milk, together with goods and fortune.
27. The amulet . . . has. come to me together with brilliance and strength, together with glory and reputation.
28. The amulet . . . has come to me together with all 'kinds of prosperity.

29, This amulet the gods shall give me unto prosperity, the mighty amulet that strengthens sovereignty and injures the rivals!
30. An (amulet) auspicious for me thou shalt fasten upon (me), together with brahma (spiritual exaltation) and brilliance! Free from rivals, slaying rivals, it has subjected my rivals.
31. This god-born amulet, the sap milked from which these three worlds revere, shall render me superior to him that hates me; it shall ascend upon my head unto excellence!
32. The amulet upon which the gods, the Fathers, and men ever live, shall ascend upon my head unto excellence!
33. As the seed grows in the field, in the furrow drawn by the ploughshare, thus in me offspring, cattle, and every kind of food shall grow up!
34. Upon whom, O thou amulet that prosperest the sacrifice, I have fastened thee (that art) propitious, him, O amulet, that yieldest a hundredfold sacrificial reward, thou shalt inspire unto excellence!
35. This fire-wood that has been laid on together with the oblations do thou, Agni, gladly accept: may we in this kindled Gâtavedas (fire), through (this) charm, find favour, well-being, offspring, sight, and cattle!

{04016}

IV, 16. Prayer to Varuna for protection against treacherous designs.

1. The great guardian among these (gods) sees as if from anear. He that thinketh he is moving stealthily--all this the gods know.
2. If a man stands, walks, or sneaks about, if he goes slinking away, if he goes into his hiding-place; if two persons sit together and scheme, king Varuna is there as a third, and knows it.
3. Both this earth here belongs to king Varuna, and also yonder broad sky whose boundaries are far away. Moreover these two oceans are the loins of Varuna; yea, he is hidden in this small (drop of) water.
4. He that should flee beyond the heaven far away would not be free from king Varuna. His spies come hither (to the earth) from heaven, with a thousand eyes do they watch over the earth.
5. King Varuna sees through all that is between heaven and earth, and all that is beyond. He has counted the winkings of men's eyes. As a (winning) gamester puts down his dice, thus does he establish these (laws).
6. May all thy fateful toils which, seven by seven, threefold, lie spread out, ensnare him that speaks falsehood: him that speaks the truth they shall let go!
7. With a hundred snares, O Varuna, surround him, let the liar not go free from thee, O thou that observest men! The rogue shall sit, his belly hanging loose, like a cask without hoops, bursting all about!
8. With (the snare of) Varuna which is fastened lengthwise, and that which (is fastened) broadwise, with the indigenous and the foreign, with the divine and the human,--
9. With all these snares do I fetter thee, O N. N., descended from N. N., the son of the woman N. N.: all these do I design for thee.

{02012}

II, 12. Imprecation against enemies thwarting holy work.

1. Heaven and earth, the broad atmosphere, the goddess of the field, and the wonderful, far-striding (Vishnu); moreover, the broad atmosphere guarded by Vâta (the wind): may these here be inflamed, when I am inflamed!
2. Hear this, O ye revered gods! Let Bharadvâga recite for me songs of praise! 'May he who injures this our plan be bound in the fetter (of disease) and joined to misfortune!
3. Hear, O soma-drinking Indra, what with burning heart I shout to thee! I cleave, as one cleaves a tree with an axe, him that injures this our plan.
4. With (the aid of) thrice eighty siman-singers, with (the aid of) the Âdityas, Vasus, and Angiras--may our father's sacrifices and gifts to the priests, aid us-do I seize this one with fateful fervour.
5. May heaven and earth look after me, may all the gods support me! O ye Angiras, O ye fathers devoted to Soma, may he who does harm enter into misfortune!
6 . He who perchance despises us, O ye Maruts, he who abuses the holy practice which is beiog performed by us, may his evil deeds be firebrands to him, may the heavens surround with fire the hater of holy practices!
7. Thy seven in-breathings and thy eight marrows, these do I cut for thee by means of my charm. Thou shalt go to the seat of Yama, fitly prepared, with Agni as thy guide!
8. 1 set thy footstep upon the kindled fire. May Agni surround thy body, may thy voice enter into breath!

{07070}

VII, 70. Frustration of the sacrifice of an enemy.

1. Whenever yonder person in his thought, and with his speech, offers sacrifice accompanied by oblations and benedictions, may Nirriti (the goddess of destruction), allying herself with death, smite his offering before it takes effect!
2. May sorcerers, Nirriti, as well as Rakshas, mar his true work with error! May the gods, despatched by Indra, scatter (churn) his sacrificial butter; may that which yonder person offers not succeed!
3. The two agile supreme rulers, like two eagle-s pouiicing down, shall strike the sacrificial butter pf the enemy, whosoever plans evil against us!
4. Back do I tie both thy two arms, thy mouth I shut. With the fury of god Agni, have I destroyed thy oblation.
5. I tie thy two arms, I shut thy mouth. With the fury of terrible Agni have I destroyed thy oblation.

{02007}

II, 7. Charm against curses and hostile plots, undertaken with a certain plant.

1. The god-begotten plant, hated by the wicked, which wipes away the curses (of the enemies), like water a foul spot it has washed away all curses from me.

2. The curse of the rival and the curse of the kinswoman, the curse which the Brahman shall utter in wrath, all that (do thou put) under our feet!
3. From heaven her root is suspended, from the earth it rises up; with her that has a thousand shoots do thou protect us on all sides!
4. Protect me, protect my offspring, protect our goods; let not ill-will overcome us, let not hostile schemes overcome us!
5. The curse shall go to the curser; joint possession shall we have with the friend. Of the enemy who bewitches with (his) eye we hew off the ribs.

{03006}

III, 6. The asvattha-tree as a destroyer of enemies.

1. A male has sprung from a male, the asvattha (ficus religiosa) from the khadira (acacia catechu). May this slay my enemies, those whom I hate and those who hate me!
2. Crush the enemies, as they rush on, O asvattha, 'displacer,' allied with Indra, the slayer of Vritra, (allied) with Mitra and Varuxa!
3. As thou didst break forth, O asvattha, into the great flood (of the air), thus do thou break up all those whom I hate and those who hate me!
4. Thou that goest conquering as a conquering bull, with thee here, O asvattha, may we conquer our rivals!
5. May Nirriti (the goddess of destruction), O asvattha, bind in the toils of death that cannot be loosened those enemies of mine whom I hate and who hate me!
6. As thou climbest up the trees, O asvattha, and renderest them subordinate, thus do thou split in two the head of iny enemy, and overcome him!
7. They (the enemies) shall float down like a ship cut loose from its moorings! There is no returning again for those that have been driven out by the 'displacer.'
8. I drive them out with my mind, drive them out with my thought, and also with my incantation. We drive them out with a branch of the asvattha-tree.

{06075}

VI, 75. Oblation for the suppression of enemies (nairbâdhyam havih).

1. Forth from his home do I drive that person yonder, who as a rival contends with us: through the oblation devoted to suppression Indra, has broken him to pieces.
2. Indra, the slayer of Vritra, shall drive him to the remotest distance, from which in all successive years he shall not again return!
3. He shall go to the three distances, he shall go beyond the five peoples; he shall go beyond the three ethers, whence he shall not again in all successive years return, while the sun is upon the heavens!

{07037}

VII 37. Curse against one that practises hostile charms.

1. The thousand-eyed curse having yoked his chariot has come hither, seeking out him that curses me, as a wolf the house of him that owns sheep.
2. Avoid us, O curse, as a burning fire (avoids) a lake! Strike here him that curses us, as the lightning of heaven the tree!
3. He that shall curse us when we do not curse, and he that shall curse us when we do curse, him do I hurl to death as a bone to a dog upon the ground.

{07013}

VII, 13. Charm to deprive enemies of their strength.

1. As the rising sun takes away the lustre of the stars, thus do I take away the strength of both the women and the men that hate me.
2. As many enemies as ye are, lookina out auainst me, as I come on--of those that hate me do I take away the strenorth, as the sun takes away the strength of persons asleep (while it rises).

IV.

CHARMS PFRTAINING TO WOMEN (STRiKARATkV1).

{02036}

II, 36. Charm to obtain a husband.

1. May, O Agni, a suitor after our own heart come to us, may he come to this maiden with our fortune! May she, agreeable to suitors, charming at festivals, promptly obtain happiness through a husband!
2. Agreeable to Soma, agreeable to Brahma, arranged by Aryaman, with the unfailing certainty of god Dhâtar, do I bestow upon thee good fortune, the acquisition of a husband.
3. This woman shall obtain a hnsband, since king Soma makes her lovely! May she, begetting sons, become a queen; may she, going to her husband, shine in loveliness!
4. As this comfortable cave, O Maghavan (Indra), furnishing a safe abode, hath become pleasing to animals, thus may this woman be a favourite of fortune (Bhaga), beloved, not at odds with her husband!
5. Do thou ascend the full, inexhaustible ship of Bhaga (fortune); upon this bring, hither the suitor who shall be agreeable (to thee)!
6. Bring hither by thy shouts, O lord of wealth, the suitor, bend his mind towards her; turn thou the right side of every agreeable suitor towards (her)!

7. This gold and bdellium, this balsam, and Bhaga (fortune), too; these have prepared thee for husbands, that thou mayest obtain the one that is agreeable.
8. Hither to thee Savitar shall lead the husband that is agreeable! Do thou, O herb, bestow (him) upon her!

{06060}

VI, 60. Charm for obtaining a husband.

1. This Aryaman (wooer) with loosened crest of hair comes hither in front (of the procession), seeking a husband for this spinster, and a wife for this wifeless man.
2. This maid, O Aryaman, has wearied of going to the wedding-feasts of other women. Now shall, without fail, O Aryaman, other women go to her wedding-feast!
3. Dhâtar (the creator) supports (didhhra) this earth, Dhâtar supports the heavens, and the sun. May Dhatar furnish this spinster with a husband after her own heart).

{06082}

VI, 82. Charm for obtaining a wife.

1. I call the name of him that comes here, that hath come here, and is arriving; I crave (the name) of Indra, Vritra's slayer, the Visava, of hundredfold strength.
2. The road by which the Asvins carried away as a bride Sûryâ, Savitar's daughter,'by that road,' Bhaga (fortune) told me, 'thou shalt bring here a wife'!
With thy wealth-procuring, great, golden hook, O Indra, husband of Sakî, procure a wife for me that desireth a wife!

{06078}

VI, 78. Blessing for a married couple.

1. Through this oblation, that causes prosperity, may this man flourish anew; may he excel the wife that they have brought to him with his sap!
2. May he excel in strength, excel in royalty! May this couple be inexhaustible in wealth that bestows thousandfold lustre!
3. Tvashtar begot (for thee) a wife, Tvashtar for her begot thee as a husband. May Tvashtar bestow upon you two a thousand lives, may he bestow upon you long life!

{07036}

VII, 36. Love-charm spoken by a bridal couple.

1. The eyes of us two shine like honey, our foreheads gleam like ointment. Place me within thy heart; may one mind be in common to us both!

{07037}

VII, 37. Charm pronounced by the bride over the bridegroom.

1. I envelope thee in my garment that was produced by Manu (the first man), that thou shalt be mine alone, shalt not even discourse of other women!

{06081}

VI, 81. A bracelet as an amulet to ensure conception.

1. A holder art thou, holdest both hands, drivest off the Rakshas. An acquirer of offspring and wealth this bracelet hath become!
2. O bracelet, open up the womb, that the embryo be put (into it)! Do thou, O limit (-setting bracelet), furnish a son, bring him here (A gamaya), thou that comest here (Agame)!
3. The bracelet that Aditi wore, when she desired a son.Tvashtar shall fasten upon this woman, intending that she shall beget a son.

{03023}

III, 23. Charm for obtaining a son (pumsavanam).

1. That which has caused thee to miscarry do we drive away from thee, that very thing do we deposit outside of thee, away in a far place.
2. Into thy womb shall enter a male germ, as an arrow into a quiver! May a man be born there, a son ten months old!
3. A male son do thou produce, and after him a male shall be born! Thou shalt be the mother of sons, of those who are born, and those whom thou shalt bear!
4. By the effective seed which bulls put forth do thou obtain a son; be a fruitful milch-cow!
5. Pragâpati's (the lord of creatures) work do I perform for thee: may the germ enter into thy womb! Obtain thou, woman, a son who shall bring prosperity to thee, and bring thou pi-osperity to him!
6. The plants whose father was the sky, whose mother the earth, Whose root the (heavenly) ocean--may those divine herbs aid thee in obtaining a son!

{06011}

VI, 11. Charm for obtaining a son (pumsavanam).

1. The asvattha (ficus religiosa) has mounted the samî (mimosa suma): then a male child was produced. That, forsooth, is the way to obtain a son; that do we bring to (our) wives.
2. In the male, forsooth, seed doth grow, that is poured into the female. That, forsooth, is the way to

obtain a son; that has been told by Pragâpati.
3. Pragâpati, Anumati, and Sinîvâlî have fashioned him. May he (Pragâpati) elsewhere afford the birth of a female, but here he shall bestow a man!

{07035}

VII, 35. An incantation to make a woman sterile.

1. The other enemies conquer with might; beat back, O Gâtavedas, those that are not yet born! Enrich this kingdom unto happiness, may all the gods acclaim this man!
2. Of these hundred entrails of thine, as well as of the thousand canals, of all these have I closed the openings with a stone.
3. The upper part of the womb do I place below, there shall come to thee neither offspring nor birth! I render thee sterile and devoid of offspring; a stone do I make into a cover for thee.

{06017}

VI, 17. Charm to prevent miscarriage.

1. As this great-earth conceives the germs of the beings, thus shalt thy embryo be-beld fast, to produce a child after pregnancy!
2. As this great earth holds these trees, thus shall thy embryo be held fast, to produce a child after pregnancy!
3. As this great earth holds the mountains and the peaks, thus shall thy embryo be held fast, to produce a child after pregnancy!
4. As this great earth holds the animals scattered far, thus shall thy embryo be held fast, to produce a child after pregnancy!

{01011}

I, 11. Charm for easy parturition.

1. Aryaman as active hotar-priest shall utter for thee the vashat-call at this (soma-) pressing, O Pûshan! May (this) woman, (herself) begotten in
the proper way, be delivered, may her joints relax, that she shall bring forth!
2. Four directions has the heaven, and also four the earth: (from these) the gods created the embryo. May they open her, that she shall bring forth!
3. May Sûshan open: her womb do we cause to gape. Do thou, O Sûshan, loosen the womb, do thou, O Bishkalâ, let go (the ernbryo)!
4. Attached not at all to the flesh, nor to the fat, not at all to the marrow, may the splotched, moist, placenta come down to be eaten by a dog! May the placenta fall down!
5. I split open thy vagina, thy womb, thy canals; I separate the mother and the son, the child along with the placenta. May the placenta fall down!
6. As flies the wind, as flies the mind, as fly the winged birds, so do thou, O embryo,. ten months old, fall along with the placenta! May the placenta fall down!

{01034}

I, 34. Charm with licorice, to secure the love of a woman.

1. This plant is born of honey, with honey do we dig for thee. Of honey thou art begotten, do thou make us full of honey!
2. At the tip of my tongue may I have honey, at my tongue's root the sweetness of honey! In my power alone shalt thou then be, thou shalt come up to my wish!
3. Sweet as honey is my entrance, sweet as honey my departure. With my voice do I speak sweet as honey, may I become like honey!
4. I am sweeter than honey, fuller of sweetness than licorice. Mayest thou, without fail, long for me alone, (as a bee) for a branch full of honey!
5. I have surrounded thee with a clinging sugarcane, to remove aversion, so that thou shalt not be averse to me!

{02030}

II, 30. Charm to secure the love of a woman.

1. As the wind tears this grass from the surface of the earth, thus do I tear thy soul, so that thou, woman, shalt love, shalt not be averse to me!
2. If ye, O two Asvins, shall unite and bring together the loving pair-united are the fortunes of,both of you (lovers), united the thoughts, united the purposes!
3. When birds desire to chirp, lustily desire to chirp, may my call go there, as an arrow-point upon the shaft!
4. What is within shall be without, what is without shall be within! Take captive, O herb, the, soul of the maidens endowed with every chai-m!
5. Longing for a husband this woman hath come, I have come longing for a wife, As a loudly neighing horFe I have attained to my good fortune!

{06008}

VI, 8. Charm to secure the love of a woman.

1. As the creeper embraces the tree on all sides, thus do thou embrace me, so that thou, woman, shalt love me, so that thou shalt not be averse to me!
2. As the eagle when he flies forth presses his wings against the earth, thus do I fasten down thy mind, so that thou, woman, shalt love me, so that thou shalt not be averse to me.
3. As the sun day by day goes about this heaven and earth, thus do I go about thy mind, so that thou, woman, shalt love me, so that thou shalt not be: averse to me.

{06009}

VI, 9. Charm to secure the love of a woman.

1. Hanker thou after my body, my feet, hanker after my eyes, my thighs! The eyes of thee, as thou lustest after me, and thy hair shall be parched with love?
2. I make thee cling to my arm, cling to my heart, so that thou shalt be in my power, shalt come up to my wish!
3. The cows, the mothers of the ghee, who lick their young, in whose heart love is planted, shall make yonder woman bestow love upon:me!

{06102}

VI, 102. Charm to secure the love of a woman.

1. As this draught animal, O ye Asvins, comes on, and proceeds, thus may thy soul come on, and proceed to me!
2. 1 draw to myself thy mind, as the leading stallion the female side-horse. As the stalk of grass torn by the wind, thus shall thy mind fasten itself upon me!
3. A coaxing mixtLire of salve, of sweet wood, of kushtha, and of spikenard, do I deftly pick out with the hands of Bhaga (good fortune).

{03025}

III, 25. Charm to arouse the passionate love of a woman.

1. May (love), the disquieter, disquiet thee; do not hold out upon thy bed! With the terrible arrow of Kâma (love) do I pierce thee in the heart.
2. The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well-aimed, Kâma shall pierce thee in the heart!
3. With that well-aimed arrow of Kâma which parches the spleen, whose plume flies forward, which burns up, do I pierce thee in the heart.
4. Consumed by burning ardour, with parched mouth, do thou (woman) come to me, pliant, (thy) pride laid aside, mine alone, speaking sweetly and to me devoted!
5. I drive thee with a goad from thy mother and thy father, so that thou shalt be in my power, shalt come up to my wish.
6. All her thoughts do ye, O Mitra and Varuna, drive out of her! Then, having deprived her of her will,.put her into my power alone!

{07139}

VII, 139. Charm to arouse the passionate love of a woman.

1. Clinging to the ground thou didst grow, (O plant), that producest bliss for me; a hundred branches extend from thee, three and thirty grow down from thee: with this plant of a thousand leaves thy heart do I parch.
2. Thy heart shall parch (with love) for me, and thy mouth shall parch (with love for me)! Languish, moreover, with love for me, with parched mouth pass thy days!
3. Thou that causest affection, kindlest (love), brown, lovely (plant), draw (us) together; draw together yonder woman and myself, our hearts make the same!
4. As the mouth of him that hath not drunk dries tip, thus languish thou with love for me, with parched mouth pass thy days!
5. As the Ichneumon tears the serpent, and joins him together again, thus, O potent (plant), join together what hath been torn by love!

{07038}

VII, 38. Charm to secure the love of a man.

1. This potent herb do I dig out: it draws toward me the eve, causes (love's) tears. It brings back him who has gone to a distance, rejoices him that approaches me.
2. By (the plant) with which the Âsurî allured Indra away from the gods, by that do I subject thee, that I may be well-beloved of thee!
3. Thy face is turned towards Soma (the nioon), thy face is turned towards Sûrya (the sun), thy face is turned towards all the gods: 't is tliee here that we do invoke.
4. My speech, not thine, (in this matter) hath weight: in the assembly, forsooth, do thou speak! To me alone shalt thou belong, shalt not even discourse of other women!
5. Whether thou art beyond the haunts of men, or whether across the river, this very herb, as if a captive bound, shall bring, thee back to me!

{06130}

VI, 130. Charm to arouse the passionate love of a man.

1. This yearning love comes from the Apsaras, the victorious, imbued with victory. Ye gods, send forth the yearning love: may yonder man burn after me!
2. My wish is, he shall long for me, devoted he shall long for me! Ye gods, send forth the yearning love: may yonder man burn after me!
3. That yonder man shall long for me, (but) I for him nevermore, ye gods, send forth the yearning love: may yonder man burn after me!
4. Do ye, O Maruts, intoxicate him (With love); do thou, O mid-air, intoxicate him; do thou, O Agni, intoxicate him! May yonder man burn after me!

{06131}

VI, 131. Charm to arouse the passionate love of a man.

1. From thy head unto thy feet do I implant (love's) longing into thee. Ye gods, send forth the yearning love: may yonder man burn after me!
2. Favour this (plan), Anumati; fit it tooether, Âkûti! Ye gods, send forth the yearning love may yonder man burn after me!
3. If thou dost run three leagues away, (or even) five leagues, the distance coursed by a horseman, from there thou shalt again return, shalt be the father of our sons!

{06132}

VI, 132. Charm to arouse the passionate love of a man.

1. Love's consuming longing, together with yearning, which the gods have poured into the waters, that do I kindle for thee by the law of Varuna!
2. Love's consuming longing, together with yearning, which the all-gods (visve devâh) have poured into the waters, that do I kindle for thee by the law of Varuna!
3. Love's consuming longing, together with yearning, which Indrâni has poured into the waters, that do I kindle for thee by the law of Varuna!
4. Love's consuming longing, together with yearning, which Indra and Agni have poured into the waters, that do I kindle for thee by the law of Varuna!
5. Love's consuming longing, together with yearning, which Mitra and Varuna have poured into the waters, that do I kindle for thee by the law of Varuna!

{06005}

IV, 5. Charm at an assignation.

1. The bull with a thousand horns who rose out of the sea, with the aid of him, the mighty one, do we put the folks to sleep.
2. The wind blows not over the earth. No one looks on. Do thou then, befriended of Indra, put all women and dogs to sleep!
3. The women that lie upon couches and upon beds, and they that rest in litters, the women all that exhale sweet fragrance, do we put to sleep.
4. Every moving thing I have held fast. Eye and breath I have held fast. I have held fast all limbs in the deep gloom of the night.
5. Of him that sits, and him that walks, of him that stands and looks about, of these the eyes we do shut, just as these premises (are shut).
6. The mother shall sleep, the father shall sleep, the dog shall sleep, the lord of the house shall sleep! All

her relations shall sleep, and these people round about shall sleep!
7. O sleep, put thou to sleep all people with the magic that induces sleep! Put the others to sleep until the sun rises; may I be awake until the dawn appears, like Indra, unharmed, uninjured!

{06077}

VI, 77. Charm to cause the return of a truant woman.

1. The heavens have stood, the earth has stood, all creatures have stood. The mountains have stood upon their foundation, the horses in the stable I have caused to stand.
2. Him that has control of departure, that has control of coming home, return, and turning in, that shepherd do I also call.
3. O Gâtavedas (Agni), cause thou to turn ill; a hundred way's hither shall be thine, a thousand modes of return shall be thine: with these do thou restore us again!

{06018}

VI, 18. Charm to allay jealousy.

1. The first impulse of jealousy, moreover the one that comes after the first, the fire, the heart-burning, that do wc waft away from thee.
2. As the earth is dead in spirit, in spirit more dead than the dead, and as the spirit of him that has died, thus shall the spirit of the jealous (man) be dead!
3. Yon fluttering little spirit that has been fixed into thy heart, from it the jealousy do I remove, as air from a water-skin.

{07045}

VII, 45. Charm to allay jealousy.

1. From folk belonging to all. kinds of people, from the Sindhu (Indus) thou hast been brought hither: from a distance, I ween, has been fetched the very remedy for jealousy.
2. As if a fire is burning him, as if the forest-fire burns in various directions, this jealousy of his do thou quench, as a fire (is quenched) with water!

{01014}

I, 14. A woman's incantation against her rival.

1. I have taken unto myself her fortune and her glory, as a wreath off a tree. Like a mountain with broad foundation may she sit a long time with her parents!
2. This woman shall be subjected to thee as thy wife, O king Yama; (till then) let her be fixed to the house of her mother, or her brother, or her father!

3. This woman shall be the keeper of thy house, O king (Yama), and her do we make over to thee! May she long sit with her relatives, until (her hair) drops from her head!
4. With the incantation of Asita, of Kasyapa, and of Gaya do I cover up thy fortune, as women cover (something) within a chest.

{03018}

III, 18. Charm of a woman against a rival or co-wife.

1. I dig up this plant, of herbs the most potent, by whose power rival women are overcome, and husbands are obtained.
2. O thou (plant) with erect leaves, lovely, do thou, urged on by the gods, full of might, drive away my rival, make my h usband mine alone!
3. He did not, forsooth, call thy name, and thou shalt not delight in this' husband! To the very farthest distance do we drive our rival.
4. Superior am I, O superior (plant), superior, truly, to superior (women). Now shall my rival be inferior to those that are inferior!
5. I am overpowering, and thou, (O plant), art completely overpowering. Having both grown full of power, let us overpower my rival!
6. About thee (my husband) I have placed the overpowering (plant), upon thee placed the very overpowering one. May thy mind run after me as a calf after the cow, as water along its course!

{06138}

VI, 138. Charm for depriving a man of his virility.

1. As the best of the plants thou art reputed, O herb: turn this man for me to-day into a eunuch that wears his hair dressed!
2. Turn him into a eunuch that wears his hair dressed, and into one that wears a hood! Then Indra with a pair of stones shall break his testicles both!
3. O eunuch, into a eunuch thee I have turned;O castrate, into a castrate thee I have turned; O weakling, into a weakling thee I have turned! A hood upon his head, and a hair-net do we place.
4. The two canals, fashioned by the gods, in which man's power rests, in thy testicles . . . . . I break them with a club.
5. As women break reeds for a mattress with a stone, thus do I break thy member

{01018}

I, 18. Charm to remove evil bodily characteristics from a woman.

1. The (foul) mark, the lalâmî (with spot on the forehead), the Arâti (grudging demon), do we drive out. Then the (signs) that are auspicious (shall remain) with us; (yet) to beget offspring do we bring the Arâti!
2. May Savitar drive out uncouthness from her feet, may Varuna, Mitra, and Aryaman (drive it) out from

her hands; may Anumati kindly drive it out for us! For happiness the gods have created this woman.
3. The fierceness that is in thyself, in thy body, or in thy look, all that do we strike away with our charm. May god Savitar prosper thee!
4. The goat-footed, the bull-toothed, her who scares the cattle, the snorting one, the vilîdhî (the driveling one), the lalâmî (with spot on the forehead), these do we drive from us.

{06110}

VI, 110. Expiatory charm for a child born under an unlucky star.

1. Of yore, (O Agni), thou wast worthy of supplication at the sacrifice; thou wast the priest in olden times, and now anew shalt sit (at our sacrifice)! Delight, O Agni, thy own body, and, sacrificing, bring good fortune here to us!
2. Him that hath been born under the (constellation) gyeshihaghnî ('she that slays the oldest'), or under the vikritâu ('they that uproot'), save thou from being torn up by the root by Yama (death)! May be (Agni) guide him across all misfortunes to long life, to a life of a hundred autumns!
3. On a tiger (-like) day the hero was born; born under a (good) constellation he becometh a mighty hero. Let him not slay, when he grows up, his father, let him not injure the mother that hath begotten him!

{06140}

VI, 140. Expiation for the irregular appearance of the first pair of teeth.

1. Those two teeth, the tigers, that have broken forth, eager to devour father and mother, do thou, O Brahmanaspati Gâtavedas, render auspicious!
2. Do ye eat rice, eat barley, and eat, too, beans, as well as sesamum! That, O teeth.. is the share deposited for your enrichment. Do not injure father and mother!
3. Since ye have been invoked, O teeth, be ye in unison kind and propitious! Elsewhere, O teeth, shall pass away the fierce (qualities) of your body! Do not injure father and mother!

V.

CHARMS PERTAINING TO ROYALTY (RÂGAKARMÂNI).

{04008}

IV, 8. Prayer at the consecration of a king.

1. Himself prosperous (bhûto), he does put strength into the beings (bhûteshu); he became the chief lord of the beings (bhûtânâm). To his consecration death does come: may he, the king, favour this kingdom!
2. Come forth hither-do not glance away-as a mighty guardian, slayer of enemies! Step hither, thou who prosperest thy friends: the gods shall bless thee!
3. As he did step hither all (men) did attend him. Clothed in grace, he moves, shining by his own lustre. This is the great name of the manly Asura; endowed with every form (quality) he entered upon immortal (deeds).
4. Thyself a tiger, do thou upon this tiger-skin stride (victorious) through the great regionst All the clans shall wish for thee, and the heavenly waters, rich in sap!
5. The heavenly waters, rich in sap, flow joyously, (and too) those in the sky and upon the earth: with the lustre of all of these do I sprinkle thee.
6. They have sprinkled thee with their lustre., the heavenly waters rich in sap. May Savitar thus fashion thee, that thou shalt prosper thy friends!
7. (The waters) thus embracing him, the tiger, promote him, the lion, to great good fortune. Him, the leopard in the midst of the waters, as though standing in the ocean, the beneficent (floods, or the vigorous priests) cleanse thoroughly!

{03003}

III, 3. Charm for the restoration of an exiled king.

1. (Agni) has shouted loud: may he here well perform his work! Spread thyself out, O Agni, over the far-reaching hemispheres of the world! The all-possessing Maruts shall engage thee: bring hither that (king) who devoutly spends the offering!
2. However far he be, the red (steeds) shall urge hither Indra, the seer, to friendship, since the gods, (chanting) for him the gâyatri, the brihatî, and the arka (songs), infused courage into him with the sautrâmanî-sacrifice!
3. From the waters king Varuna shall call thee, Soma shall call thee from the mountains, Indra shall cite thee to these clans! Turn into an eagle and fly to these clans!
4. An eagle shall bring hither from a distance him that is fit to be called, (yet) wanders exiled in a strange land! The Asvins shall prepare for thee a path, easy to travel! Do ye, his kinfolk, gather close about him!
5. Thy opponents shall call thee; thy friends have chosen. thee! Indra, Agni, and all the gods have kept prosperity with this people.
6. The kinsman or the stranger that opposes thy call, him, O Indra, drive away; then render this (king) accepted here!

{03004}

III, 4. Prayer at the election of a king.

1. (Thy) kingdom hath come to thee: arise, endowed with lustre! Go forth as the lord of the people, rule (shine) thou, a universal ruler! All the regions of the compass shall call thee, O king; attended and revered be thou here!
2. Thee the clans, thee these regions, goddesses five, shall choose for empire! Root thyself upon the height, the pinnacle of royalty: then do thou, mighty, distribute goods among us!
3. Thy kinsmen with calls shall come to thee; agile Agni shall go with them as messenger! Thy wives, thy sons shall be devoted to thee; being a mighty (ruler) thou shalt behold rich tribute!
4. The Asvins first, Mitra and Varuna both, all the gods, and the Maruts, shall call thee! Then fix thy mind upon the bestowal of wealth, then do thou, mighty, distribute wealth among us!
5. Hither hasten forth from the farthest distance heaven and earth, both, shall be propitious to thee! Thus did this king Varuna (as if, 'the chooser') decree that; he himself did call thee: 'come thou hither'!
6. O Indra, Indra, come thou to the tribes of men, for thou hast agreed, concordant with the Varunas (as if,'the electors'), He did call thee to thy own domain (thinking): 'let him revere the gods, and manage, too, the people'!
7. The rich divinities of the roads, of manifold diverse forms, all coming together have given thee a broad domain. They shall all concordantly call thee; rule here, a mighty, benevolent (king), to up the tenth decade (of thy life)!

{03005}

III, 5. Praise of an amulet derived from the parna-tree, designed to strengthen royal power.

1. Hither hath come this amulet of parna-wood, with its might mightily crushing the enemy. (It is) the strength of the gods, the sap of the waters: may it assiduously enliven me with energy!
2. The power to rule thou shalt hold fast in me, O amulet of parna-wood; wealth (thou shalt hold fast) in me! May I, rooted in the domain of royalty, become the chief!
3. Their very own amulet which the gods deposited secretly in the tree, that the gods shall give us to wear, together with life!
4. The parna has come hither as the mighty strength of the soma, given by Indra, instructed by Varuna. May I, shining brilliantly, wear it, unto long life, during a hundred autumns!
5. The amulet of parna-wood has ascended upon me unto complete exemption from injury, that I may rise superior (even) to friends and alliances!
6. The skilful builders of chariots, and the ingenious workers of metal, the folk about me all, do thou, O parna, make my aids!
7. The kings who (themselves) make kings, the charioteers, and leaders of hosts, the folk about me all, do thou, O parna, make my aids!
8. Thou art the body-protecting parna, a 'liero, brother of me, the hero. Along with the brilliancy of the year do I fasten thee on, O amulet!

{04022}

IV, 22. Charm to secure the superiority of a king.

1. This warrior, O Indra, do thou strengthen for me, do thou install this one as sole ruler (bull) of the Vis (the people); emasculate all his enemies, subject them to him in (their) contests!
2. To him apportion his share of villages, horses, and cattle; deprive of his share the one that is his enemy! May this king be the pinnacle of royalty; subject to him, O Indra, every enemy!
3. May this one be the treasure-lord of riches, may this king be the tribal lord of the Vis (the people)! Upon this one, O Indra, bestow great lustre, devoid of lustre render his enemy!
4. For him shall ye, O heaven and earth, milk ample good, as two milch-cows yielding warm milk! May this king be favoured of Indra, favoured of cows, of plants, and cattle!
5. I unite with thee Indra who has supremacy, through whom one conquers and is not (himself) conquered, who shall install thee as sole ruler of the people, and as chief of the human kings.
6. Superior art thou, inferior are thy rivals, and whatsoever adversaries are thine, O king! Sole ruler, befriended of Indra, victorious, bring thou hither the supplies of those who act as thy enemies!
7. Presenting the front of a lion do thou devour all (their) people, presenting the front of a tiger do thou strike down the enemies! Sole ruler, befriended of Indra, victorious, seize upon the supplies of those who act as thy enemies!

{01009}

I, 9. Prayer for earthly and heavenly success.

1. Upon this (person) the Vasus, Indra, Pûshan, Varuna, Mitra, and Agni, shall bestow goods (vasu)! The Âdityas, and, further, all the gods shall hold him in the higher light!
2. Light, ye gods, shall be at his bidding: Sûrya (the sun), Agni (fire), or even gold! Inferior to us shall be our rivals! Cause him to ascend to the highest heaven
3. With that most potent charm with which, O Gâtavedas (Agni), thou didst bring to Indra the (soma-) drink, with that, O Agni, do thou here strengthen this one; grant him supremacy over his kinsmen!
4. Their sacrifice and their glory, their increase of wealth and their thoughtful plans, I have usurped, O Agni. Inferior to us shall be our rivals! Cause him to ascend to the highest heaven!

{06038}

VI, 38. Prayer for lustre and power.

1. The brilliancy that is in the lion, the tiger, and the serpent; in Agni, the Brâhmana, and Surya (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
2. (The brilliancy) that is in the elephant, panther, and in gold; in the waters, cattle, and men (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
3. (The brilliancy) that is in the chariot, the dice, in the strenath of the bull; in the wind, Parganya, and in the fire of Varuna (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!

4. (The brilliancy) that is in the man of royal caste, in the stretched drum, in the strength of the horge, in the shout of men (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!

{06039}

VI, 39. Prayer for glory (yasas).

1. The oblation that yields glory, sped on by Indra, of thousandfold strength, well offered, prepared with might, shall prosper! Cause me, that offers the oblation, to continue long beholding (light), and to rise to supremacy!
2. (That he may come) to us, let us honour with obeisance glory-owning Indra, the glorious one with glory-yielding (oblations)! Do thou (the oblation) grant us sovereignty sped on by Indra; may we in thy favour be glorious!
3. Glorious was Indra born, glorious Agni, glorious Soma. Glorious, of all beings the most glorious, am I.

{08008}

VIII, 8. Battle-charm.

1. May Indra churn (the enemy), he, the churner, Sakra (mighty), the hero, that pierces the forts, so that we shall slay the armies of the enemies a thousandfold!
2. May the rotten rope, wafting itself against yonder army, turn it into a stench. When the enemies see from afar our smoke and fire, fear shall they lay into their hearts!
3. Tear asunder those (enemies), O asvattha (ficus religiosa), devour (khâda) them, O! khadira (acacia catechu) in lively style! Like the tâgadbhanga (ricinus communis) they shall be broken (bhagyantâm), may the vadhaka (a certain kind of tree) slay them with his weapons (vadhaih)!
4. May the knotty âhva-plant put knots upon yonder (enemies), may the vadhaka slay them with his weapons! Bound up in (our) great trap-net, they shall quickly be broken as an arrow-reed!
5. The atmosphere was the net, the great regions (of space) the (supporting) poles of the net: with these Sakra (mighty Indra) did surround and scatter the army of the Dasyus.
6. Great, forsooth, is the net of great Sakra, who is rich in steeds: with it infold thou all the enemies, so that not one of them shall be released!
7. Great is the net of thee, great Indra, hero, that art equal to a thousand, and hast hundredfold might. With that (net) Sakra slew a hundred, thousand, ten thousand, a hundred million foes, having surrounded them with (his) army.
8. This great world was the net of great Sakra: with this net of Indra I infold all those (enemies) yonder in darkness,
9. With great dejection, failure, and irrefragable misfortune; with fatigue, lassitude, and confusion, do I surround all those (enemies) yonder.
10. To death do I hand them over, with the fetters of death they have been bound. To the evil messengers of death do I lead them captive.
11. Guide ye those (foes), ye messengers of death; ye messengers of Yama, infold them! Let more than thousands be slain; may the club of Bhava crush them!
12. The Sâdhyas (blessed) go holding up with might one support of the net, the Rudras another, the

Vasus another, (Still) another is upheld by the Âdityas.
13. All the gods shall go pressing from above with might; the Angiras shall go on the middle (of the net), slaying the mighty army!
14. The trees, and (growths) that are like trees, the plants and the herbs as well; two-footed and four-footed creatures do I impel, that they shall slay yonder army!
15. The Gandharvas and Apsaras, the serpents and the gods, holy men and (deceased) Fathers, the visible and invisible (beings), do I impel, that they shall slay yonder army!
16. Scattered here are the fetters of death; when thou steppest upon them thou shalt not escape! May this hammer slay (the men) of yonder army by the thousand!
17. The gharma (sacrificial hot drink) that has been heated by the fire, this sacrifice (shall) slay thousands! Do ye, Bhava and Sarva, whose arms are mottled, slay yonder army!
18. Into the (snare of) death they shall fall, into hunger, exhaustion, slaughter, and fear! O Indra and Sarva, do ye with trap and net slay yonder army!
19. Conquered, O foes, do ye flee away; repelled by (our) charm, do ye run! Of yonder host, repulsed by Brihaspati, not one shall be saved!
20. May their weapons fall from their (hands), may they be unable to lay the arrow on (the bow)! And then (our) arrows shall smite them, badly frightened, in their vital members!
21. Heaven and earth shall shriek at them, and the atmosphere, along with the divine powers! Neither aider, nor support did they find; smiting one another they shall go to death!
22. The four regions are the she-mules of the god's chariot, the purodâsas (sacrificial rice-cakes) the hoofs, the atmosphere the seat (of the wagon). Heaven and earth are its two sides, the seasons the reins, the intermediate regions the attendants, Vâk (speech) the road.
23. The year is the chariot, the full year is the body of the chariot, Virâg, the pole, Agni the front part of the chariot. Indra is the (combatant) standing on the left of the chariot, Kandramas (the moon) the charioteer.
24. Do thou win here, do thou conquer here, overcome, win, hail! These here shall conquer, those yonder be conquered! Hail to these here, perdition to those yonder! Those yonder do I envelop in blue and red!

{01019}

I, 19. Battle-charm against arrow-wounds.

1. The piercing (arrows) shall not hit us, nor shall the striking arrows hit us! Far away fron, us O Indra, to either side, cause the arrow-shower to fall!
2. To either side of us the arrows shall fall, those that have been shot and shall be shot! Ye divine and ye human arrows, pierce ye mine enemies!
3. Be he our own, or be he strange, the kinsman, or the foreianer, who bear enmity towards us, those enemies of mine Rudra shall pierce with a shower of arrows!
4. Him that rivals us, or does not rival us, him that curses us with hate, may all the gods injure my charm protects me from within!

{03001}

III, 1. Battle-charm for confusing the enemy.

1. Agni shall skilfully march against our opponents, burning against their schemes and hostile plans; Gâtavedas shall confuse the army of our opponents and deprive them (of the use) of their hands!
2. Ye Maruts are mighty in such matters: advance ye, crush ye, conquer ye (the enerny)! These Vasus when implored did crush (them). Agni, vily, as their vanauard shall skilfully attack!
3. O Maghavan, the hostile army which contends against us--do ye, O Indra, Vritra's slayer, and Agni, burn against them!
4. Thy thunderbolt, O Indra, who hast been driven forward swiftly by thy two bay steeds, shall advance, crushing the enemies. Slay them that resist, pursue, or flee, deprive their schemes of fulfilment!
5. O Indra, confuse the army of the enemy; with the impact of the fire and the wind scatter them to either side!
6. Indra shall confuse the army, the Miaruts shall slay it with might! Agni shall rob it of its sight; vanquished it shall turn about!

{03002}

III, 2. Battle-charm for confusing the enemy.

1. Agni, our skilful vanguard, shall attack, burning, against their schemes and hostile plans! Gâtavedas shall bewilder the plans of the enemy, and deprive them (of the use) of their hands!
2. This fire has confused the schemes that are in your mind; it shall blow you from your home, blow you away from everywhere!
3. O Indra, bewildering their schemes, come hither with thy (own) plan: with the impact of the fire and the wind scatter them to either side!
4. O ye plans of theirs, fly ye away; O ye schemes, be ye confused! Moreover, what now is in their mind, do thou drive that out of them!
5. Do thou, O (goddess) Apvi, confusing their plans, go forth (to them), and seize their limbs! Attack them, burn with flames into their hearts; strike the enemy with fits, (strike our) opponents with darkness!
6. That army yonder o(the enemy, that comes against us fighting with might, do ye, O Maruts, strike with planless darkness, that one of them shall not know the other!

{06097}

VI, 97. Battle-charm of a king upon the eve of battle.

1. Superior is the sacrifice, superior Agni, superior Soma, superior Indra. To the end that I shall be superior to all hostile armies do we thus, offering the agnihotra, reverently present this oblation!
2. Hail be, ye wise Mitra and Varuna: with honey swell ye our kingdom here, (so that it shall) abound in offspring! Drive far to a distance misfortune, strip off from us sin, even after it has been committed!
3. With inspiration follow ye this strong hero; cling close, ye friends, to Indra (the king), who conquers villages, conquers cattle, has the thunderbolt in his arm, overcomes the host arrayed (against him), crushing it with might!

{06099}

VI, 99. Battle-charm of a king on the eve of battle.

1. I call -upon thee, O Indra, from afar, upon thee for protection against tribulation. I call the strong avenger that has many names, and is of unequalled birth.
2. Where the hostile weapon now rises against us,threatening to slay, there do we place the two arms of Indra round about.
3. The two arms of Indra, the protector, do we place round about us: let him protect us! O god Savitar, and king Soma, render me of confident mind, that I may prosper!

{11009}

XI, 9. Prayer to Arbudi and Nyarbudi for help in battle.

1. The arms, the arrows, and the might of the bows; the swords, the axes, the weapons, and the artful scheme that is in our mind; all that, O Arbudi, do thou make the enemies see, and spectres also make them see!
2. Arise, and arm yourselves; friends are ye, O divine folk! May our friends be perceived and protected by you, O Arbudi (and Nyarbudi)!
3. Arise (ye two), and take hold I With fetters and shackles surround ye the armies of the enemy, O Arbudi (and Nyarbudi)!
4. The god whose name is Arbudi, and the lord Nyarbudi, by whom the atmosphere and this great earth has been infolded, with these two companions of Indra do I pursue the conquered (king) with my army.
5. Arise, thou divine person, O Arbudi, together with thy army! Crushing the army of tlie enemy, encompass them with thy embraces!
6. Thou, Arbudi, makest appear the sevenfold spectral brood. Do thou, when the oblation has been poured, rise up with all. these, together with the army!
7. (The female mourner), beating herself, with tear-stained face, with short (mutilated?) ears, with dishevelled hair, shall lament, when a man has been slain, pierced by thee, O Arbudi!
8. She curves her spine while longing in her heart for her son, her husband, and her kin, when (a man) has been pierced by thee, O Arbudi!
9. The aliklavas and the gâshkamadas, the vultures, the strong-winged hawks, the crows, and the birds (of prey) shall obtain their fill! Let them make evident to the enemy, when (a man) has been pierced by thee, O Arbudi!
10. Then, too, every wild beast, insect, and worm shall obtain his fill on the human carcass, when (a man) has been pierced by thee, O Arbudi!
11. Seize ye, and tear out in-breathing and outbreathing, O Nyarbudi (and Arbudi): deep-sounding groans shall arise! Let them make it evident to the enemy, when (a man) has been pierced by thee, O Arbudi!
12. Scare them forth, let them tremble; bewilder the enemies with fright! With thy broad embrace, with the clasp of thy arms crush the enemies, O Nyarbudi!
13. May their arms, and the artful scheme that is in their mind be confused! Not a thing shall remain of them, pierced by thee, O Arbudi!
14. May (the mourning women) beating them selves, run together, smiting their breasts and their thighs,

not anointed, with dishevelled hair, howling, when a man has been slain, has been pierced by thee, O Arbudi!
15. The dog-like Apsaras, and also the Rûpakâs (phantoms), the plucking sprite, that eacerly licks within the vessel, and her that seeks out what has been carelessly hidden, all those do thou, O Arbudi, make the enemies see, and spectres also make them see!
16. (And also make them see) her that strides upon the mist, the mutilated one, who dwells with the mutilated; the vapoury spooks that are hidden, and the Gandharvas and Apsaras, the serpents, and other brood, and the Rakshas!
17. (And also) the spooks with fourfold teeth, black teeth, testicles like a pot, bloody faces, who are inherently frightful, and terrifying!
18. Frighten thou, O Arbudi, yonder lines of the enemy; the conquering and the victorious (Arbudi and Nyarbudi), the two comrades of Indra, shall conquer the enemies!
19. Dissolved, crushed, slain the enemy shall lie, O Nyarbudi! May victorious sprites, with fiery tongues and smoky crests, go with (our) army!
20. Of the enemies repulsed by this (army), O Arbudi, Indra, the spouse of Saki, shall slay each picked man: not a single one of those yonder shall escape!
21. May their hearts burst, may their life's breath escape upward! May dryness of the mouth overtake (our) enemies, but not (our) allies!
22. Those who are bold and those who are cowardly, those who turn (in flight) and those who are deaf (to danger?), those who are (like) dark goats, and those, too, who bleat like goats, all those, do thou, O Arbudi, make the enemies see, and spectres also make them see!
23. Arbudi and Trishamdhi shall pierce our enemies, so that, O Indra, slayer of Vritra, spouse of Sakî, we may slay the enemy by thousands!
24. The trees, and (growths) that are like trees, the plants and the herbs as well, the Gandharvas and the Apsaras, the serpents, gods, pious men, and (departed) Fathers, all those, O Arbudi, do thou make the enemies see, and spectres also make them see!
25. The Maruts, god Âditya, Brahmanaspati did rule over you; Indra, and Agni, Dhâtar, Mitra, and Pragâpati did rule over you; the seers did rule over you. Let them make evident to the enemies when (a man) has been pierced by thee, O Arbudi!
26. Ruling over all these, rise ye and arm yourselves! Ye divine folk are (our) friends: win ye the battle, and disperse to your various abodes!

{11010}

XI, 10. Prayer to Trishamdhi for help in battle.

1. Arise and arm yourselves, ye nebulous spectres together with fiery portents; ye serpents, other brood, and Rakshas, run ye after the enemy!
2. He knows bow to rule your kingdom together with the red portents (of the heavens). The evil brood that is in the air and the heaven, and the human (powers) upon the earth, shall be obedient to the plans of Trishamdhi!
3. The brazen-beaked (birds of prey), those with beaks pointed as a needle, and those, too, with thorny beaks, flesh-devouring, swift as the wind, shall fasten themselves upon the enemies, together with the Trishamdhi-bolt (the bolt with three joints)!
4. Make away with, O Gâtavedas Âditya, many carcasses! This army of Trishamdhi shall be devoted to

my bidding!
5. Arise thou divine person, O Arbudi, together with thy army! This tribute has been offered to you (Arbudi and Trishamdhi), an offerinor pleasing to Trishamdhi.
6. This white-footed, four-footed arrow shall fetter (?). Do thou, O magic spell, operate, together with the army of Trishamdhi, against the enemies!
7. May (the mourning woman) with suffused eyes hurry on, may she that hath short (mutilated?) ears shout when (a man) has been overcome by the army of Trishamdhi! Red portents shall be (visible)!
8. May the winged birds that move in the air and in the sky descend; beasts of prey and insects shall seize upon them; the vultures that feed upon raw flesh shall hack into (their) carcasses!
9. By virtue of the compact which thou, O Brihaspati, didst close with Indra and Brahman, by virtue of that agreement with Indra, do I call hither all the gods: on this side conquer, not over yonder!
10. Brihaspati, the descendant of Angiras, and the seers, inspired by (our) song, did fix the three-jointed (Trishamdhi) weapon upon the sky for the destruction of the Asuras.
11. Trishamdhi, by whom both yonder Âditya (the sun) and Indra, are protected, the gods did destine for (our) might and strencth.
12. All the worlds the gods did conquer through this oblation, (and) by the bolt which Brihaspati, the descendant of Angiras, did mould into a weapon for the destruction of the Asuras.
13. With the bolt which Brihaspati, the descendant of Angiras, did, mould into a weapon for the destruction of the Asuras do I, O Brihaspati, annihilate yonder army: I smite the enemies with force.
14. All the gods that eat the oblation offered with the call vashat are coming over. Receive this oblation graciously; conquer on this side, not over yonder!
15. May all the gods come over: the oblation is pleasing to Trishamdhi. Adhere to the great compact under which of yore the Asuras were conquered!
16. Vâyu (the wind) shall bend the points of the enemies' bows, Indra shall break their arms, so that they shall be unable to lay on their arrows, Âditya (the sun) shall send their missiles astray, and Kandramas (the moon) shall bar the way of (the enemy) that has not (as yet) started!
17. If they have come on as citadels of the gods, if they have constituted an inspired charm as their armour, if they have gathered courage through the protections for the body and the bulwarks which they have made, render all that devoid of force!
18. Placing (our) purohita (chaplain), together with the flesh-devourer (Agni) and death, in thy train, do thoti, O Trishamdhi, go forth with thy army, conquer the enemies, advance!
19. O Trishamdhi, envelop thou the enemies in darkness; may not a single one of those, driven forth by the speckled ghee, be saved!
20. May the white-footed (arrow?) fly to yonder lines of the enemy, may yonder armies of the enemies be to-day put to confusion, O Nyarbudi!
21. The enemies have been confused, O Nyarbudi: slay each picked man among them, slay them with this army!
22. The enemy with coat-of-mail, he that has no coat-of-mail, and he that stands in the battle-throng, throttled by the strings of their bows, by the fastenings of their coats-of-mail, by the battle-throng, they shall lie!
23. Those w ith armour and those without armour, the enemies that are shielded by armour, all those, O Arbudi, after they have been slain, dogs shall devour upon the ground!
24. Those that ride on chariots, and those that have no chariots, those that are mounted, and those that are not mounted, all those, after they have been slain, vultures and strong-winged hawks shall devour!
25. Counting its dead by thousands, the hostile army, pierced and shattered in the clash of arms, shall lie!
26. Pierced in a vital spot, shrieking in concert with the birds of prey, wretched, crushed, prostrate, (the

birds of prey) shall devour the enemy who attempts to hinder this oblation of ours directed against (him)!
27. With (the oblation) to which the gods flock, which is free from failure,-with it Indra, the slayer of Vritra, shall slay, and with the Trishamdhi-bolt (the bolt with three joints)!

{05020}

V, 20. Hymn to the battle-drum.

1. High sounds the voice of the drum, that acts the warrior, the wooden (drum), equipped with the skin of the cow. Whetting thy voice, subduing the enemy, like a lion sure of victory, do thou loudly thunder against them!
2. The wooden (instrument) with fastened (covering) has thundered as a lion, as a bull roars to the cow that longs to mate. Thou art a bull, thy enemies are eunuchs; thou ownest Indra's foesubduing fire!
3. Like a bull in the herd, full of might, lusty, do thou, O snatcher of booty, roar against them! Pierce with fire the heart of the enemy; with -broken ranks the foe shall run and scatter!
4. In victorious battles raise thy roar! What may be captured, capture; sound in many places! Favour, O drum, (our deeds) with thy divine voice; bring to (us) with strength the property of the enemy!
5. When the wife of the enemy hears the voice of the drum, that speaks to a far distance, may she, aroused by the sound, distressed, snatch her son to her arms, and run, frightened at the clash of arms!
6. Do thou, O drum, sound the first sound, ring brilliantly over the back of the earth! Open wide thy maw at the enemies host; resound brightly, joyously, O drum!
7. Between this heaven and earth thy noise shall spread, thy sounds shall quickly part to every side! Shout thou and thunder with swelling sound; make music at thy friend's victory, having, (chosen) the good side!
8. Manipulated with care, its voice shall resound! Make bristle forth the weapons of the warriors! Allied to Indra do thou call hither the warriors; with thy friends beat vigorously down the enemies!
9. A shouting herald, followed by a bold army, spreading news in many places, sounding through the village, eager for success, knowing the way, do thou distribute glory to many in the battle!
10. Desiring advantage, gaining booty, full mighty, thou hast been made keen by (my) song, and winnest battles. As the press-stone on the gathering skin dances upon the soma-sboots, thus do thou, O drum, lustily dance upon the booty!
11. A conqueror of enemies, overwhelming, foe-subduing, eager for the fray, victoriously crushing, as a speaker his speech do thou carry forth thy sound; sound forth here strength for victory in battle!
12. Shaking those that are unshaken, hurrying to the strife, a conqueror of enemies, an unconquerable leader, protected by Indra, attending to the hosts, do thou that crusheth the hearts of the enemies, quickly go!

{05021}

V, 21 Hymn to the battle-drum, the terror of the enemy.

1. Carry with thy voice, O drum, lack of heart, and failure of courage among the enemies! Disagreement, dismay, and fright, do we place into the enemies: beat them down, O drum!

2. Agitated in their minds, their sight, their hearts, the enemies shall run, frightened with terror, when our oblation has been offered!
3. Made of wood, equipped with the skin of the cow, at home with every clan, put thou with thy voice terror into the enemies, when thou hast been anointed with ghee!
4. As the wild animals of the forest start in fear from man, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
5. As goats and sheep run from the wolf, badly frightened, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
6. As birds start in fear from the eagle, as by day and by night (they start) at the roar of the lion, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
7. With the drum and the skin of the antelope all the gods, that sway the battle, have scared away the enemies.
8. At the noise of the beat of the feet when Indra disports himself, and at his shadow, our enemies yonder, that come in successive ranks, shall tremble!
9. The whirring of the bowstring and the drums shall shout at the directions where the conquered armies of the enemies go in successive ranks!
10. O sun, take away their sight; O rays, run after them; clinging to their feet, fasten yourselves upon them, when the strength of their arms is gone!
11. Ye strong Maruts, Prisni's children, with Indra as an ally, crush ye the enemies; Soma the king (shall crush them), Varuna the king, Mahâdeva, and
also Mrityu (death), and Indra!
12. These wise armies of the gods, having the sun as their ensign, shall conquer our enemies! Hail!

VI.

CHARMS TO SECURE HARMONY, INFLUENCE IN THE ASSE-NIBLY, AND THE LIKE (SÂMMANASYÂNI, ETC.).

{03030}

III, 30. Charm to secure harmony.

1. Unity of heart, and unity of mind, freedom from hatred, do I procure for you. Do ye take delight in one another, as a cow in her (new-) born calf!
2. The son shall be devoted to his father, be of the same mind with his mother; the wife shall speak honied, sweet, words to her husband!
3. The brother shall not hate the brother, and the sister not the sister! Harmonious, devoted to the same purpose, speak ye words in kindly spirit!
4. That charm which causes the gods not to disagree, and not to hate one another, that do we prepare in

your house, as a means of agreement for your folk.
5. Following your leader, of (the same) mind, do ye not hold yourselves apart! Do ye come here, co-operating, going along the same wagon-pole, speaking agreeably to one another! I render you of the same aim, of the same mind.
6. Identical shall be your drink, in common shall be your share of food! I yoke you together in the same traces: do ye worship Agni, joining together, as spokes around about the hub!
7. I render you of the same aim, of the same mind, all paying deference to one (person) through my harmonising charm. Like the gods that are guarding the ambrosia, may he (the leader) be welldisposed towards you, night and day!

{06073}

VI, 73. Charm to allay discord.

1. Hither shall come Varuna, Soma, Agni; Brihaspati with the Vasus shall come hither! Come together, O ye kinsmen all, of one mind, to the glory of this mighty guardian!
2. The fire that is within your souls, the scheme that hath entered your minds, do I frustrate with my oblation, with my ghee: delight in me shall ye take, O kinsmen!
3. Remain right here, go not away from us; (the roads) at a distance Pûshan shall make impassable for you! Vistoshpati shall urgently call you back: delight in me shall ye take, O kinsmen!

{06074}

VI, 74. Charm to allay discord.

1. May your bodies be united, may your mindg and your purposes (be united)! Brahmanaspati here has brought you together, Bhaga has brought you together.
2. Harmony of mind (I procure) for you, and also harmony of heart. Moreover with the aid of Bhaga's exertions do I cause you to agree.
3. As the Âdityas are united with the Vasus, as the fierce (Rudras), free from grudge, with the Maruts, thus, O three-named (Agni), without grudge, do thou render these people here of the same mind!

{07052}

VII, 52. Charm against strife and bloodshed.

1. May we be in harmony with our kinfolk, in harmony with strangers; do ye, O Asvins, establish here agreement among us!
2. May we agree in mind and thought, may we not struggle with one another, in a spirit displeasing to the gods! Ma not the din of frequent battle-carnage arise, may the arrow not fly when the day of Indra has arrived!

{06064}

VI, 64. Charm to allay discord.

1. Do ye agree, unite yourselves, may your minds be in harmony, just as the gods of old in harmony-. sat down to their share!
2. Same be their counsel, same their assembly, same their aim, in common their thought! The 'same' oblation do I sacrifice for you: do ye enter upon the same plan!
Same be your intention, same your hearts! Same be your mind, so that it may be perfectly in common to you!

{06042}

VI, 42. Charm to appease anger.

1. As the bowstring from the bow, thus do I take off thy anger from thy heart, so that, having become of the same mind, we shall associate like friends!
2. Like friends we shall associate-I take off thy anger. Under a stone that is heavy do we cast thy anger.
3. I step upon thy anger with my heel and my fore-foot, so that, bereft of will, thou shalt not speak, shalt come up to my wish!

{06043}

VI, 43. Charm to appease anger.

1. This darbha-grass removes the anger of both kinsman and of stranger. And this remover of wrath, 'appeaser of wrath' it is called.
2. This darbha-grass of many roots, that reaches down into the ocean, having risen from the earth, 'appeaser of wrath' it is called.
3. Away we take the offensiveness that is in thy jaw, away (the offensiveness) in thy mouth, so that, bereft of will, thou shalt not speak, shalt come up to my wish!

{02027}

II, 27. Charm against opponents in debate, undertaken with the pâtâ-plant.

1. May the enemy not win the debate! Thou art mighty and overpowering. Overcome the debate of those that debate against us, render them devoid of force, O plant!
2. An eagle found thee out, a boar dug thee out with his snout. Overcome the debate of those that debate against us, render them devoid of force, O plant!
3. Indra placed thee upon his arm in order to overthrow the Asuras. Overcome the debate of those that debate against us, render them devoid of force, O plant!
4. Indra did eat the pâtâ-plant, in order to overthrow the Asuras. Overcome the debate of those that debate against us, render them devoid of force, O plant!

5. By means of thee I shall conquer the enemy, as Indra (conquered) the Sâlâvrikas. Overcome the debate of those that debate against us, render them devoid of force, O plant!
6. O Rudra, whose remedy is the urine, with black crest of hair, performer of (strong) deeds,overcome thou the debate of those that debate against us, render them devoid of force, O plant!
7. Overcome thou the debate of him that is hostile to us, O Indra! Encourage us with thy might! Render me superior in debate!

{07012}

VII, 12. Charm to procure influence in the assembly.

1. May assembly and meeting, the two daughters of Pragâpati, concurrently aid me! May he with whom I shall meet co-operate with me, may I, O ye Fathers, speak agreeably to those assembled!
2. We know thy name, O assembly: 'mirth,' verily, is thy name; may all those that sit assembled in thee utter speech in harmony with me!
3. Of them that are sitting together I take to myself the power and the understanding: in this entire vathering render, O Indra, me successful!
4. If your mind has wandered to a distance, or has been enchained here or there, then do we turn it hither: may your mind take delight in me!

{06094}

VI, 94. Charm to bring about submission to one's will.

1. Your minds, your purposes, your plans, do we cause to bend. Ye persons yonder, that are devoted to other purposes, we cause you to comply!
2. With my mind do I seize your minds: do ye with your thoughts follow my thought! I place your hearts in my control: come ye, directing your way after my course!
3. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon both Indra and Agni: may we succeed in this. O Sarasvatî!

VII.

CHARMS TO SECURE PROSPERITY IN HOUSE, FIELD, CATTLE, BUSINESS, GAMBLING, AND KINDRED MATTERS.

{03012}

III, 12. Prayer at the building of a house.

1. Right here do I erect a firm house: may it stand upon a (good) foundation, dripping with ghee! Thee may we inhabit, O house, with heroes all, with strong heroes, with uninjured heroes!
2. Right here, do thou, O house, stand firmly, full of horses, full of cattle, full of abundance! Full of sap, ful.] of ghee, full of milk, elevate thyself unto great happiness!
3. A supporter art thou, O house, with broad roof, containing purified grain! To thee may the calf come, to thee the child, to thee the milch-cows, when they return in the evening!
4. May Savitar, Vâyu, Indra, Brihaspati cunningly erect this house! Alay the Alaruts sprinkle it with moisture and with ghee; may king Bhaga let our ploughing take root!
5. O mistress of dwelling, as a sheltering and kindly goddess thou wast erected by the gods in the bealrinina; clothed in grass, be thou kindly disposed; give us, moreover, wealth along with heroes!
6. Do thou, O cross-beam, according to regulation ascend the post, do thou, mightily ruling, hold off the enemies! May they that approach thee reverently, O house, not suffer injury, may we with all our heroes live a hundred autumns!
7. Hither to this (house) hath come the tender child, hither the calf along with (the other) domestic animals; hither the vessel (full) of liquor, together with bowls of sour milk!
8. Carry forth, O woman, this full jar, a stream of ghee mixed with ambrosia! Do thou these drinkers supply with ambrosia; the sacrifice and the gifts (to the Brahmans) shall it (the house) protect!
9. These waters, free from disease, destructive of disease, do I carry forth. The chambers do I enter in upon together with the immortal Agni (fire).

{06142}

VI, 142. Blessing during the sowing of seed.

1. Raise thyself up, grow thick by thy own might, O grain! Burst every vessel! The lightning in the heavens shall not destroy thee!
2. When we invoke thee, god grain, and thou dost listen, then do thou raise thyself up like the sky, be inexhaustible as the sea!
3. Inexhaustible shall be those that attend to thee, inexhaustible thy heaps! Theywhogivethee as a present shall be inexhaustible, they who eat thee shall be inexhaustible!

{06079}

VI, 79. Charm for procuring increase of grain.

1. May this bounteous Nabhasaspati (the lord of the cloud) preserve for us (possessions) without measure in our house!
2. Do thou, O Nabhasaspati, keep strengthening food in our house, may prosperity and goods come hither!
3. O bounteous god, thou dost command thousandfold prosperity: of that do thou bestow upon iis, of that do thou give us, in that may we share with thee!

{06050}

VI, 50. Exorcism of vermin infesting grain in the field.

1. Slay ye the tarda ('borer'), the samanka ('hook'), and the mole, O Asvins; cut off their heads, and crush their ribs! Shut their mouths, that they shall not eat the barley; free ye, moreover, the grain from danger!
2. Ho tarda ('borer'), ho locust, ho gabhya ('snapper'), upakvasa! As a Brahman (eats not) an uncompleted sacrifice, do ye, not eating this barley, without working injury, get out!
3. O husband of the tardâ (-female), O husband Of the vaghâ (-female), ye of the sharp teeth, listen to me! The vyadvaras (' rodents') of the forest, and whatever other vyadvaras (there are), all these we do crush.

{07011}

VII, 11. Charm to protect grain from lightning.

1. With thy broad thunder,with the beacon, elevated by tile gods that pervade this all, with the lightning do thou not destroy our grain, O god; nor do thou destroy it with the rays of the sun!

{02026}

II, 26. Charm for the prosperity of cattle.

1. Hither shall come the cattle which have strayed to a distance, whose companionship Vâyu (the wind) enjoys! (The cattle) whose structure of form Tvashtar knows, Savitar shall hold in place in this stable!
2. To this stable the cattle shall flow together, Brihaspati skilfully shall conduct them hither! Sînîvâlî shall conduct hither their van: do thou, O Anumati, hold them in place after they have arrived!
3. May the cattle, may the horses, and may the domestics flow together; may the increase of the grain flow together! I sacrifice with an oblation that causeth to flow together!
4. I pour together the milk of the cows, I pour together strength and sap with the ghee. Poured together shall be our heroes, constant shall be the cows with me the owner of the cows!
5. I bring hither the milk of the cows, I have brought hither the sap of the grain. Brought hither are our heroes, brought hither to this house are our wives.

{03014}

III, 14. Charm for the prosperity of cattle.

1. With a firmly founded stable, with wealth, with well-being, with the name of that which is born on a lucky day do we unite you (O cattle)!
2. May Aryaman unite you, may Pûshan, Brihaspati, and Indra, the conqueror of booty, unite you! Do ye prosper my possessions!
Flocking together without fear, making ordure in this stable, holding honey fit for soma, free from disease, ye shall come hither!

4. Right here come, ye cows, and prosper here like the sakâ-bird! And right here do ye beget (your youn(y)! May ye be in accord with me!
5. May your stable be auspicious to you, prosper ye like the sâri-birds and parrots! And right here do ye beget (your young)! With us do we unite you.
6. Attach yourselves, O cows, to me as your possessor; may this stable here cause you to prosper! Upon you, growing numerous, and living, may we, increasing in wealth, alive, attend!

{06059}

VI, 59. Prayer to the plant arundhatî for protection to cattle.

1. Thy foremost protection, O Arundhatî, do thou bestow upon steer and milch-kine, upon (cattle of) the age when weaned from their mother, upon (all) four-footed creatures!
2. May Arundhatî, the herb, bestow protection along with the gods, render full of sap the stable, free from disease our men!
3. The variegated, lovely, life-giving (plant) do I invoke. May she carry away for us, far from the cattle, the missile hurled by Rudra!

{06070}

VI, 70. Charm to secure the attachment of a cow to her calf.

1. As meat, and liquor, and dice (abound) at the gambling-place, as the heart of thf. lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!
2. As the elephant directs his steps after the steps of the female, as the heart of the lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!
3. As the felloe, and as the spokes, and as the nave (of the wheel is joined) to the felloe, as the heart of the lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!

{03028}

III, 28. Formula in expiation of the birth of twin-calves

1. Through one creation at a time this (cow) was born, when the fashioners of the beings did create the cows of many colours. (Therefore), when a cow doth beget twins portentously, growling and cross she injureth the cattle.
2. This (cow) doth injure our cattle: a flesh-eater, devourer, she hath become. Hence to a Brahman he shall give her; in this way she may be kindly and auspicious!
3. Auspicious be to (our) men, auspicious to (our) cows and horses, auspicious to this entire field, auspicious be to us right here!

4. Here be prosperity, licre be sap! Be thou here one that especially gives a thousandfold! Make the cattle prosper, thou mother of twins!
5. Where our pious friends live joyously, having left behind the ailments of their bodies, to that world the mother of twins did attain: may she not injure our men and our cattle!
6. Where is the world of our pious friends, where the world of thern that sacrifice with the agnihotra, to that world the mother of twins did attain: may she not injure our imen and our cattle!

{06092}

VI, 92. Charm to endow a horse with swiftness.

1. Swift as the wind be thou, O steed, when joined (to the chariot); at Indra's urging go, fleet as the mind! The Maruts, the all-possessing, shall harness thee,Tvashtar shall put fleetness into thy feet!
2. With the fleetness, O runner, that has been deposited in thee in a secret place, (with the fleetness) that has been made over to the eagle, the wind, and moves in them, with that, O steed, strong with strength, do thou win the. race, reaching the goal in the contest!
3. Thy body, O steed, leading (our) body, shall run, a pleasure to ourselves, delight to thyself! A god, not stumbling, for the support of the great, he shall, as if upon the heaven, found his own light!

{03013}

III, 13. Charm for conducting a river into a new channel.

1. Because of yore, when the (cloud-) serpent was slain (by Indra), ye did rush forth and shout (anadatâ), therefore is your name 'shouters' (nadyah rivers'): that is your designation, ye streams!
2. Because, when sent forth by Varuna, ye then quickly did bubble up; then Indra met (âpnot) you, as ye went, therefore anon are ye 'meeters' (âpah waters')!
3. When reluctantly ye flowed, Indra, forsooth, did with might choose (avîvarata) you as his own, ye goddesses! Therefore 'choice' (vâr 'water') has been given you as your name!
4. One god stood upon you, as ye flowed according to will. Up breathed (ud ânishuh) they who are known as 'the great' (mahîh). Therefore 'upbreather' (udakam 'water') are they called!
5. The waters are kindly, the waters in truth were ghee. These waters, truly, do support Agni and Soma. May the readily flowing, strong sap of the honey-dripping (waters) come to me, together with life's breath and lustre!
6. Then do I see them and also do I hear them; their sound, their voice doth come to me. When, ye golden-coloured, I have refreshed myself with you, then I ween, ambrosia (amrita) am I tasting!
7. Here, ye waters, is your heart, here is your calf, ye righteous ones! Come ye, mighty ones, by this way here, by which I am conducting you here!

{06106}

VI, 106. Charm to ward off danger from fire.

1. Where thou comest, (O fire), and where thou goest away, the blooming dûrvâ-plant shall grow: a well-spring there shall rise up, or a lotus-laden pool!
2. Here (shall be) the gathering place of the waters, here the dwelling-place of the sea! In the midst of a pond our house shall be: turn, (O fire), away thy jaws!
With a covering of coolness do we envelop thee, O house; cool as a pond be thou for us! Agni shall furnish the remedy!

{04003}

IV, 3. Shepherd's charm against wild beasts and robbers.

1. Three have gone away from here, the tiger, man, and wolf. Out of sight, forsooth, cm the rivers, out of siaht (grows the divine tree (the banyan-tree?): out of sight the enemies shall retreat!
2. The wolf shall tlead a distant path, and the robber one still more distant! On a distant path shall move the biting rope (the serpent), on a distant path the plotter of evil!
3. Thy eyes and thy jaw we crush, O tiger, and also all thy twenty claws.
4. We crush the tiger, the foremost of animals, armed with teeth. Next, too, the thief, and then the serpent, the wizard, and also the wolf.
5. The thief that approacheth to-day, crushed to pieces he goeth away. Where the paths are precipitate he shall go, Indra shall slay him with his bolt!
6. The teeth of the wild beast are dulled, and broken are his ribs. Out of thy sight the dragon shall go, down shall tumble the hare-hunting beast!
7. The (jaw, O beast,) that thou shuttest together, thou shalt not open up; that which thou openest up, thou shalt not shut together!--Born of Indra, born of Soma, thou, (my charm), art Atharvan's crusher of tigers.

{03015}

III, 15. A merchant's prayer.

1. Indra, the merchant, do I summon: may he come to us, may he be our van; driving away the demon of grudge, the waylayers, and wild beasts, may he, the possessor, bestow wealth upon me!
2. May the many paths, the roads of the gods, which come together between heaven and earth, c,ladden me with milk and ghee, so that I may gather in wealth from my purchases!
3. Desirous do I, O Agni, with firewood and ghee offer oblations (to thee), for success and strength; according to ability praising (thee) with my prayer, do I sing this divine song, that I may gain a hundredfold!
4. (Pardon, O Agni, this sin of ours [incurred upon] the far road which we have travelled!) May our purchases and our sales be successful for us; may what I get in barter render me a gainer! May ye two (Indra and Agni) in accord take pleasure in this oblation! May our transactions and the accruing gain be auspicious to us!
5. The wealth with which I go to purchase, desiring, ye gods, to gain wealth through wealth, may that

grow more, not less! Drive away, O Agni, in return for the oblation, the gods who shut off gain!
6. The wealth with which I go to purchase, desiring, ye gods, to gain wealth through wealth, may Indra, Pragâpati, Savitar, Soma, Agni, place lustre into it for me!
7. We praise with reverence thee, O priest (Agni) Vaisvdnara. Do thou over our children, selves, cattle, and life's breath watch!
8. Daily, never failing, shall we bring (oblations to thee), O Gâtavedas, (as if fodder) to a horse standing (in the stable). In growth of wealth and nutriment rejoicing, may we, O Agni, thy neighbours, not take harm!

{04038}

IV, 38. A. Prayer for success in gambling.

1. The successful, victorious, skilfully gaming Apsarâ, that Apsarâ who makes the winnings in the game of dice, do I call hither.
2. The skilfully gaming Apsarâ who sweeps and heaps up (the stakes), that Apsarâ who takes the winnings in the game of dice, do I call hither.
May she, who dances about with the dice, when she takes the stakes from the game of dice, when she desires to win for us, obtain the advantage by (her) magic! May she come to us full of abundance! Let them not win this wealth of ours!
4. The (Apsarâs) who rejoice in dice, who carry grief and wrath-tbat joyful and exulting Apsarâ, do I call hither.

B. Prayer to secure the return of calves that have strayed to a distance.

5. They (the cattle) who wander along the rays of the sun, or they who wander along the flood of light) they whose bull (the. sun), full of strength, from afar protecting, with the day wanders about all the worlds-may he (the bull), full of strength, delighting in this offering, come to us touether with the atmosphere!
6. Together with the atmosphere, O thou who art full of strength, protect the white (karkî) calf, O thou swift steed (the sun)! Here are many drops (of ghee) for thee; come hither! May this white calf (karkî) of thine, may thy mind, be here!
7. Together with the atmosphere, O thou who art full of strength, protect the white (karkî) calf, O thou swift steed (the sun)! Here is the fodder, here the stall, here do we tie down the calf. Whatever (are your) names, we own you. Hail!

{07050}

VII, 50. Prayer for success at dice.

1. As the lightning at all times smites irresistibly the tree, thus would I to-day irresistibly beat the gamesters with my dice!
2. Whether they be alert, or not alert, the fortune of (these) folks, unresisting, shall assemble from all sides, the gain (collect) within my hands!

3. I invoke with reverence Agni, who has his own riches; here attached he shall beap up gain for us! I procure (wealth) for myself, as if with chariots that win the race. May I accomplish auspiciously the song of praise to the Maruts!
4. May we by thy aid conquer the (adversary s) troop; help us (to obtain) our share in every contest! Make for us, O Indra, a good and ample road; crush, O Maghavan, the lusty power of our enemies!
5. I have conquered and cleaned thee out (?); I have also gained thy reserve. As the wolf plucks to pieces the sheep, thus do I pluck thy winnings.
6. Even the strong hand the bold player conquers, as the skilled gambler heaps up his winnings at the proper time. Upon him that loves the game (the god), and does not spare his money, (the game, the god) verily bestows the delights of wealth.
7. Through (the possession of) cattle we all would suppress (our) wretched poverty, or with grain our hunger, O thou oft implored (god)! May we foremost among rulers, unharmed, gain wealth by our cunning devices!
8. Gain is deposited in my right hand, victory in my left. Let me become a conqueror of cattle, horses, wealth, and gold!
9. O dice, yield play, profitable as a cow that is rich in milk! Bind me to a streak of gain, as the bow (is bound) with the string!

{06056}

VI, 56. Exorcism of serpents from the premises.

1. May the serpent, ye gods, not slay us along with our children and our men! The closed (jaw) shall not snap open, the open one not close! Reverence (be) to the divine folk!
2. Reverence be to the black serpent, reverence to the one that is striped across! To the brown svaga reverence; reverence to the divine folk!
3. I clap thy teeth upon thy teeth, and also thy jaw upon thy jaw; I press thy tongue against thy tongue, and close up, O serpent, thy mouth.

{10004}

X, 4. Charm against serpents, invoking the horse of Pedu that slays serpents.

1. To Indra belongs the first chariot, to the gods the second chariot, to Varuna, forsooth, the third. The serpents' chariot is the last: it shall hit a post, and come to grief!
2. The young darbha-grass burns (the serpents?), the tail of the horse, the tail of the shaggy one, the seat of the wagon (burns the serpents?).
3. Strike down, O white (horse), with thy forefoot and thy hind-foot! As timber floating in water, the poison of the serpents, the fierce fluid, is devoid of strength.
4. Neighing loudly he dived down, and, again diving up, said: 'As timber floating in water, the poison of the serpents, the fierce fluid, is devoid of strength.'
5. The horse of Pedu slays the kasarnîla, the horse of Pedu slays the white (serpent), and also the black. The horse of Pedu cleaves the head of the ratharvî, the adder.

6. O horse of Pedu, go thou first: we come after thee! Thou shalt cast out the serpents from the road upon which we come!
7. Here the horse of Pedu was born; from here is his departure. Here are the tracks of the serpent-killing, powerful steed!
8. May the closed (serpent's jaw) not snap open, may the open one not close! The two serpents in this field, man and wife, they are both bereft of strength.
9. Without strength here are the serpents, those that are near, and those that are far. With a club do I slay the vriskika (scorpion), with a staff the serpent that has approached.
10. Here is the remedy for both the aghâsva and the svaga! Indra (and) Pedu's horse have put to naught the evil-planning (aghâyantam) serpent.
11. The horse of Pedu do we remember, the strong, with strong footing: behind he, staring forth, these adders.
12. Deprived are they of life's spirit, deprived of poison, slain by Indra with his bolt. Indra hath slain them: we have slain them.
13. Slain are they that are striped across, crushed are the adders! Slay thou the one that produces a hood, (slay) the white and the black in the darbha-grass!
14. The maiden of the Kirâta-tribe, the little one digs up the remedy, with golden spades, on the mountain's back.
15. Hither has come a youthful physician: he slays the speckled (serpent), is irresistible. He, forsooth, crushes the svaga and the vriskika both.
16. Indra did set at naught for me the serpent, (and so did) Mitra and Varuna, Vâta and Parganya both.
17. Indra did set at naught for me the serpent, the adder, male and female, the svaga, (the serpent) that is striped across, the kasarnîla, and the dasonasi.
18. Indra slew thy first ancestor, O serpent, and since they are crushed, what strength, forsooth, can be theirs?
19. I have gathered up their heads, as the fisherman the karvara (fish). I have gone off into the river's midst, and washed out the serpent's poison.
20. The poison of all serpents the rivers shall carry off! Slain are they that are striped across, crushed are the adders!
21. As skilfully I cull the fibre of the plants, as I guide the mares, (thus), O serpent, shall thy poison go away!
22. The poison that is in the fire, in the sun, in the earth, and in the plants, the kândâ-poison, the kanaknaka, thy poison shall go forth, and come!
23. The serpents that are sprung from the fire, that are sprung from the plants, that are sprung from the water, and originate from the lightning; they from whom great brood has sprung in many ways, those serpents do we revere with obeisance.
24. Thou art, (O plant), a maiden, Taudî by name.; Ghritâkî, forsooth, is thy name. Underfoot is thy place: I take in hand what destroys the poison.
25. From every limb make the poison start; shut it out from the heart! Now the force that is in thy poison shall go down below!
26. The poison has gone to a distance: he has shut it out; he has fused the poison with poison. Agni has put away the poison of the serpent, Soma has led it out. The poison has gone back to the biter. The serpent is dead!

{11002}

XI, 2. Prayer to Bhava and Sarva for protection from dangers.

1. O Bhava and Sarva, be merciful, do not attack (us); ye lords of beings, lords of cattle, reverence be to you twain! Discharge not your arrow even after it has been laid on (the bow), and has been drawn! Destroy not our bipeds and our quadrupeds!
2. Prepare not our bodies for the dog, or the jackal; for the aliklavas, the vultures, and the black birds! Thy greedy insects, O lord of cattle (pasupate), and thy birds shall not get us to devour!
3. Reverence we offer, O Bhava, to thy roaring, to thy breath, and to thy injurious qualities; reverence to thee, O Rudra, thousand-eyed, immortal!
4. We offer reverence to thee from the east, from the north, and from the -south; from (every) domain, and from heaven. Reverence be to thy atmosphere!
5. To thy face, O lord of cattle, to thy eyes, O Bhava, to thy skin, to thy form, thy appearance, (and to thy aspect) from behind, reverence be!
6. To thy limbs, to thy belly, to thy tongue, to thy mouth, to thy teeth, to thy smell (nose), reverence be!
7. May we not conflict with Rudra, the archer with the dark crest, the thousand-eyed, powerful one, the slayer of Ardhaka!
8. Bhava shall steer clear from us on all sides, Bhava shall steer clear from us, as fire from water! May he not bear malice towards us: reverence be to him!
9. Four times, eight times, be reverence to Bhava, ten times be reverence to thee, O lord of cattle! To thy (charge) have been assigned these five (kinds of) cattle: cows, horses, men, goats and sheep.
10. Thine, O strong god (ugra), are the four regions, thine the sky, thine the earth, and thine this broad atmosphere; thine is this all that has a spirit and has breath upon the earth.
11. Thine is this broad, treasure-holding receptacle within which all worlds are contained. Do thou spare us, O lord of cattle: reverence be to thee! Far from us shall go the jackals, evil omens, dogs; far shall go (the mourning women) who bewail rnisfortune with dishevelled hair!
12. Thou, O crested (god), carriest in (thy hand), that smites thousands, a yellow, golden bow that slays hundreds; Rudra's arrow, the missile of the gods, flies abroad: reverence be to it, in whatever direction from here (it flies)!
13. The adversary who lurks and seeks to overcome thee, O Rudra, upon him thou dost fasten thyself from behind, as (the hunter) that follows the trail of a wounded (animal).
14. Bhava and Rudra, united and concordant, both strong (ugrau), ye advance to deeds of heroism: reverence be to both of them, in whatever direction (they are) from here!
15. Reverence be to thee coming, reverence to thee going; reverence, O Rudra, be to thee standing, and reverence, also, to thee sitting!
16. Reverence in the evening, reverence in the morning, reverence by night,reverence byday! I have offered reverence to Bhava and to Sarva, both.
17. Let us not with our tongue offend Rudra, who rushes on, thousand-eyed, overseeing all, who hurls (his shafts) forward, who is manifoldly wise!
18. We approach first the (god) that has dark horses, is black, sable, destructive, terrible, who casts down the car of Kesin: reverence be to him!
19. Do not hurl at us thy club, thy divine bolt; be not incensed at us, O lord of cattle! Shake over some other than us the celestial branch!
20. Injure us not, interpose for us, spare us, be not angry with us! Let us not contend with thee!

21. Do not covet our cattle, our men, our goats and sheep! Bend thy course elsewhere, O strong god (ugra), slay the offspring of the blasphemers!
22. He whose missile, fever and cough, assails the single (victim), as the snorting of a stallion, who snatches away (his victims) one by one, to him be reverence!
23. He who dwells fixed in the atmosphere, smiting the blasphemers of the god that do not sacrifice, to him be reverence with ten sakvarî-stanzas!
24. For thee the wild beasts of the forest have been placed in the forest: flamingoes, eagles, birds of prey, and fowls. Thy spirit, O lord of cattle, is within the waters, to strengthen thee the heavenly waters flow.
25. The dolphins, great serpents (boas), purîkayas (water-animals), sea-monsters, fishes, ragasas at which thou shootest-there exists for thee, O Bhava, no distance, and no barrier. At a glance thou lookest around the entire earth; from the eastern thou slayest in the northern ocean.
26. Do not, O Rudra, contaminate us with fever, or with poison, or with heavenly fire: cause this lightning to descend elsewhere than upon us!
27. Bhava rules the sky, Bhava rules the earth; Bhava has filled the broad: atmosphere. Reverence be to him in whatever direction from here (he abides)!
28. O king Bhava, be merciful to thy worshipper, for thou art the lord of living beasts! He who believes the gods exist, to his quadruped and biped be merciful!
29. Slay neither our great nor our small; neither those of us that are riding, nor those that shall ride; neither our father, nor our mother. Cause no injury, O Rudra, to our own persons!
30. To Rudra's howling dogs, who swallow their food without blessing, who have wide jaws, I have made this obeisance.
31. Reverence, O god, be to thy shouting hosts, reverence to thy long-haired, reverence to thy reverenced, reverence to thy devouring hosts! May well-being and security be to us!

{04028}

IV, 28. Prayer to Bhava and Sarva for protection from calamities.

1. O Bhava and Sarva, I am devoted to you. Take note of that, ye under whose control, is all this which shines (the visible universe)! Ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
2. Ye to whom belongs all that is near by, yea, all that is far; ye who are known as the most skilful archers among bowmen; ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
3. The thousand-eyed slayers of Vritra both do I invoke. I go praising the two strong gods (ugrau) whose pastures extend far. Ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
4. Ye who, united, did undertake many (deeds) of old, and, moreover, did visit portents upon the. people; ye who rule all these two-footed and fourfooted creatures, deliver us from calamity!
5. Ye from whose blows no one either among gods or men escapes; ye who rule all these twofooted and four-footed creatures, deliver us from calamity!
6. The sorcerer who prepares a spell, or manipulates the roots (of plants) against us, against him, ye strong gods, launch your thunderbolt! Ye who rule all these two-footed and four-footed creatures, deliver us from calamity.
7. Ye strong gods, favour us in battles, bring into contact with your thunderbolt the Kimîdin! I praise

you, O Bhava and Sarva, call fervently upon you in distress: deliver us from calamity!

{07009}

VII, 9. Charm for finding lost property.

1. On the distant path of the paths Pûshan was born, on the distant path of heaven, on the distant path of the earth. Upon the two most lovely places both he walks hither and away, knowing (the way).
2. Pûshan knows these regions all; he shall lead us by the most dangerless (way). Bestowing well-being, of radiant glow, keeping our heroes undiminished, he shall, alert and skilful, go before us!
3. O Pûshan, under thy law may we never suffer harm: as praisers of thee are we here!
4. Pûshan shall from the east place his right hand about us, shall bring again to us what has been lost: we shall come upon what has been lost!

{06128}

VI, 128. Propitiation of the weather-prophet.

1. When the stars made Sakadhûma their king they bestowed good weather upon him: 'This shall be his dominion,' they said.
2. Let us have good weather at noon, good weather at eve, good weather in the early morning, good weather in the niyht
3. For day and night, for the stars, for sun and moon, and for us prepare good weather, O king Sakadhûma!
4. To thee, O Sakadhûma, ruler of the stars, that gavest us good weather in the evening in the night, and by day, let there ever be obeisance!

{11006}

XI, 6. Prayer for deliverance from calamity, addressed to the entire pantheon.

1. To Agni we speak and to the trees, to the plants and to the herbs; to Indra, Brihaspati, and Sûya: they shall deliver us from calamity!
2. We speak to king Varuna, to Mitra, Vishnu and Bhaga. To Amsa and Vivasvant do we speak: they shall deliver us from calamity!
3. We speak to Savitar, the god, to Dhâtar, and to Pûshan; to first-born Tvashtar do we speak: they shall deliver us from calamity!
4. We speak to the Gandharvas and the Apsaras, to the Asvins and to Brahmanaspati, to the god whose name is Aryaman: they shall deliver us from calamity!
5. Now do we speak to day and night, to Sûrya (sun) and to Kandramas (moon), the twain; to all the Âdityas we speak: they shall deliver us from calamity!
6. We speak to Vâta (wind) and Parganya, to the atmosphere and the directions of space. And to all the regions do we speak: they shall deliver us from calamity!

7. Day and night, and Ushas (dawn), too, shall deliver thee from curses! Soma the god, whom they call Kandramas (moon), shall deliver me!
8. To the animals of the earth and those of heaven, to the wild beasts of the forest, to the winged birds, do we speak: they shall deliver us from calamity!
9. Now do we speak to Bhava and Sarva, to Rudra and Pasupati; their arrows do we know well: these (arrows) shall be ever propitious to us!
10. We speak to the heavens, and the stars, to earth, the Yakshas, and the mountains; to the seas.. the rivers, and the lakes: they shall deliver us from calamity!
11. To the seven Rishis now do we speak, to the divine waters and Pragâpati. To the Fathers with Yama at their head: they shall deliver us from calamity!
12. The gods that dwell in heaven, and those that dwell in the atmosphere; the mighty (gods) that are fixed upon the earth, they shall deliver us from
calamity!
13. The Âdityas, Rudras, Vasus, the divine Atharvans in heaven, and the wise Angiras: they shall deliver us from calamity!
14. We speak to the sacrifice and the sacrificer, to the riks, the sâmans, and the healing (Atharvan) charms; we speak to the yagus-formulas and the invocations (to the gods): they shall deliver us from calamity!
15. We speak to the five kingdoms of the plants with soma the most excellent among them. The darbha-grass, hemp, and mighty barley: they shall deliver us from calamity!
16. We speak to the Arâyas (demons of grudge), Rakshas, serpents, pious men, and Fathers; to the one and a hundred deaths: they shall deliver us from calamity!
17. To the seasons we speak, to the lords of the seasons, and to the sections of the year; to the halfyears, years, and months: they shall deliver us from calamity!
18. Come, ye gods, from the south and the west; ye gods in the east come forth! From the east, from the north the mighty gods, all the gods assembled: they shall deliver us from calamity!
19, 20. We speak here to all the gods that hold to their agreements, promote the order (of the universe), together with all their wives: they shall deliver us from calamity!
21. We speak to being, to the lord of being, and also to him that controls the beings; to the beings all assembled: they shall deliver us from calamity!
22. The five divine regions, the twelve divine seasons, the teeth of the year, they shall ever be propitious, to us!
23. The amrita (ambrosia), bought for the price of a chariot, which Mâtalî knows as a remedy, that Indra stored away in the waters: that, O ye waters, furnish ye as a remedy!

VIII.

CHARMS IN EXPIATION OF SIN AND DEFILEMENT.

{06045}

VI, 45. Prayer against mental delinquency.

1. Pass far away, O sin of the mind! Why dost thou utter things not to be uttered? Pass away, I love thee not! To the trees, the forests go on! With the house, the cattle, is my mind.
2. What wrongs we have committed through imprecation, calumny, and false speech, either awake, or asleep--Agni shall put far away from us all offensive evil deeds!
3. What, O Indra Brahmanaspati, we do falselymay Praketas ('care-taker') Ângirasa protect us from misfortune, and from evil!

{06026}

VI, 26. Charm to avert evil.

1. Let me go, O evil; being powerful, take thou pity on us! Set me, O evil, unharmed, into the world of happiness!
2. If, O evil, thou dost not abandon us, then do we abandon thee at the fork of the road. May evil follow after another (man)!
3. Away from us may thousand-eyed, immortal (evil) dwell! Him whom we hate may it strike, and him whom we hate do thou surely smite!

{06114}

VI, 114. Expiatory formula for imperfections in the sacrifice.

1. The god-angering (deed), O ye gods, that we, the (Brahman) gods, have committed, from that do ye, O Âdityas, release us, by virtue of the order of the universe!
2. By virtue of the order of the universe do ye, O reverend Âdityas, release us here, if, O ye carriers of the sacrifice, though desirous of accomplishing (the sacrifice), we did not accomplish (it)!--
3. (If), when sacrificing with the fat (animal), when offering oblations of ghee with the spoon, when desiring to benefit you, O all ye gods, we have contrary to desire, not succeeded!

{06115}

VI, 115. Expiatory formulas for sins.

1. From the sins which knowingly or unknowingly we have committed, do ye, all gods, of one accord, release us!
2. If awake, or if asleep, to sin inclined, I have committed a sin, may what has been, and what shall be, as if from a wooden post, release me!
3. As one released from a wooden post, as one in a sweat by bathing (is cleansed) of filth, as ghee is clarified by the sieve, may all (the gods) clear me from sin!

{06112}

VI, 112. Expiation for the precedence of a younger brother over an older.

1. May this (younger brother) not slay the oldest one of them, O Agni; protect him that he be not torn out by the root! Do thou here cunningly loosen the fetter of Grâhi (attack of disease); may all the gods give thee leave!
2. Free these three, O Agni, from the three fetters with which they have been shackled! Do thou cunningly loosen the fetters of Grâhi; release them all, father, sons, and mother!
3. The fetters with which the older brother, whose younger brother has married before him, has been bound, with which he has been encumbered and shackled limb by limb, may they be loosened; since fit for loosening they are! Wipe off, O Pûshan, the misdeeds upon him that practiseth abortion!

{06113}

VI, 113. Expiation for certain heinous crimes.

1. On Trita the gods wiped off this sin, Trita wiped it off on human beings; hence if Grâhi (attack of disease) has seized thee, may these gods remove her by means of their charm!
2. Enter into the rays, into smoke, O sin; go into the vapours, and into the fog! Lose thyself on the foam of the river! 'Wipet off, O Pûshan, the misdeeds upon him that practiseth abortion!
3. Deposited in twelve places is that which has been wiped off Trita, the sins belonging to humanity. Hence if Grâhi has seized thee, may these gods remove her by means of their charm!

{06120}

VI, 120. Prayer for heaven after remission of sins.

1. If air, or earth and heaven, if mother or father, we have injured, may this Agni Gârhapatya (household fire) without fail lead us out from this (crime)
to the world of well-doing!
2. The earth is our mother, Aditi (the universe) our kin, the air our protector from hostile schemes. May father sky bring prosperity to us from the world of the Fathers; may I come to my (departed) kin, and not

lose heaven!
3. In that bright world where our pious friends live in joy, having cast aside the ailments of their own bodies, free from lameness, not deformed in limb, there may we behold our parents and our children!

{06027}

VI, 27. Charm against pigeons regarded as ominous birds.

1. O ye gods, if the pigeon, despatched as the messenger of Nirriti (the goddess of destruction), hath come here seeking (us out), we shall sing his praises, and prepare (our) ransom. May our two-footed and four-footed creatures be prosperous!
2. Auspicious to us shall be the pigeon that has been despatched; harmless, ye gods, the bird shall be to our house! The sage Agni shall verily take pleasure in our oblation; the winged missile shall avoid us!
3. The winged missile shall not do us injury: upon our hearth, our fireplace he (the pigeon) takes his steps! Propitious he shall be to our cattle and
our domestics; may not, ye gods, the pigeon here do harm to us!

{06029}

VI, 29. Charm against ominous pigeons and owls.

1. Upon those persons yonder the winged missile shall fall! If the owl shrieks, futile shall this be, or if the pigeon takes his steps upon the fire!
2. To thy two messengers, O Nirriti, who come here, despatched or not despatched, to our house, to the pigeon and to the owl, this shall be no place to step upon!
3. He shall not fly hither to slaughter (our) men; to keep (our) men sound he shall settle here! Charm .him very far away unto a distant region, that (people) shall behold you (i.e. him) in Yama's house devoid of strength, that they shall behold you bereft of power!

{07064}

VII, 64. Expiation when one is defiled by a black bird of omen.

1. What this black bird flying forth towards (me) has dropped here--may the waters protect me from all that misfortune and evil!
2. What this black bird has brushed here with thy mouth, O Nirtiti (goddess of misfortune)-may Agni Gârhapatya (the god of the household fire) free me from this sin!

{06046}

VI, 46. Exorcism of evil dreams.

1. Thou who art neither alive nor dead, the immortal child of the gods art thou, O Sleep! Varunânî is thy mother, Yama (death) thy father, Araru is thy name.
2. We know, O Sleep, thy birth, thou art the son of the divine women-folk, the instrument of Yama (death)! Thou art the ender, thou art death! Thus do we know thee, O Sleep: do thou, O Sleep, protect us from evil dreams!
3. As one pays off a sixteenth, an eighth, or an (entire) debt, thus do we transfer every evil dream upon our enemy.

{07115}

VII, 115. Charm for the removal of evil characteristics, and the acquisition of auspicious ones.

1. Fly forth from here, O evil mark, vanish from here, fly forth to yonder place! Upon him that hates us do we fasten thee with a brazen hook.
2. The unsavoury mark which flying has alighted upon me, as a creeper upon a tree, that mayest thou put away from us, away from here, O golden-handed
(golden-rayed) Savitar (the sun), bestowing goods upon us!
3. Together with the body of the mortal, from his birth, one and a hundred marks are born. Those that are most foul do we drive away from here; the auspicious ones, O Gâtavedas (Agni), do thou hold fast for us!
4. These (marks) here I have separated, as cows scattered upon the heather. The pure marks shall remain, the foul ones I have made to disappear!

IX.

PRAYERS AND IMPRECATIONS IN THE INTEREST OF THE BRAHMANS.

{05018}

V, 18. Imprecation against the oppressors of Brahmans.

1. The gods, O king, did not give to thee this (Cow) to eat. Do not, O prince, seek to devour the cow of

the Brâhmana, which is unfit to be eaten!
2. The prince, beguiled by dice, the wretched one who has lost as a stake his own person, he may, perchance, eat the cow of the Brâhmana, (thinking), 'let me live to-day (if) not to-morrow'!
3. Enveloped (is she) in her skin, as an adder with evil poison; do not, O prince, (eat the cow) of the Brâhmana: sapless, unfit to be eaten, is that cow!
4. Away does (the Brâhmana) take regal power, destroys vigour; like fire which has caught does he burn away everything. He that regards the Brâhmana as fit food drinks of the poison of the taimâta-serpent.
5. He who thinks him (the Brahman) mild, and slays him, he who reviles the gods, lusts after wealth, without thought, in his heart Indra kindles a fire; him both heaven and earth hate while he lives.
6. The Brâhmana must not be encroached upon, any more than fire, by him that regards his own body! For Soma is his (the Brâhmana's) heir, Indra protects him from hostile plots.
7. He swallows her (the cow), bristling with a hundred hooks, (but) is unable to digest her, he, the fool who, devouring the food of the Brahmans, thinks, 'I am eating a luscious (morsel).'
8. (The Brahman's) tongue turns into a bow. string, his voice into the neck of an arrow; his windpipe, his teeth are bedaubed with holy fire: with these the Brahman strikes those who revile the gods, by means of bows that have the strength to reach the heart, discharged by the gods.
9. The Brâhmanas have sharp arrows, are armed with missiles, the arrow whi ch they hurl goes not in vain; pursuing him with their holy fire and their wrath, even from afar, do they pierce him.
10. They who ruled over a thousand, and were themselves ten hundred, the Vaitahavya, when they devoured the cow of the Brâhmana, perished.
11. The cow herself, when slaughtered, came down upon the Vaitahavyas. who had roasted for themselves the last she-goat of Kesaraprâbandhâ.
12. The one hundred and one persons whom the earth did cast off, because they had injured the offspring of a Brâhmana, were ruined irretrievably.
13. As a reviler of the gods does he live among mortals, having swallowed poison, he becomes more bone (than flesh). He that injureth a Brâhmana, whose kin are the gods, does not reach heaven by the road of the Fathers.
14. Agni is called our guide, Soma our heir, Indra slays those who curse (us): that the strong (sages) know.
15. Like a poisoned arrow, O king, like -an adder, O lord of cattle, is the terrible arrow of the Brâhmana: with that he smites those who revile (the gods).

{05019}

V, 19. Imprecation against the oppressors of Brahmans.

1. Beyond measure they waxed strong, just fell short of touching the heavens. When they infringed upon Bhrigu they perished, the Sriñgaya Vaitahavyas.
2. The persons who pierced Brihatsâman, the descendant of Angiras, the Brâhmana--a ram with two rows of teeth, a sheep devoured their offspring.
3. They who spat upon the Brâhmana, who desired tribute from him, they sit in the middle of a pool of blood, chewing hair.
4. The cow of the Brahman, when roasted, as far as she reaches does she destroy the lustre of the kingdom; no lusty hero is born (there).

5. A cruel (sacrilegious) deed is her slaughter, her meat, when eaten, is sapless; when her milk is drunk, that surely is accounted a crime against the Fathers.
6. When the king, weening himself mighty, desires to destroy the Brâhmana, then royal power is dissipated, where the Brâhmana is oppressed.
7. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she dispels the rule of the oppressor of the Brahman.
8. That (kingdom) surely she swamps, as water a leaking ship; misfortune strikes that kingdom, in which they injure a Brâhmana.
9. The trees chase away with the words: 'do not come within our shade,' him who covets the wealth that belongs to a Brâhmana, O Nârada!
10. King Varuna pronounced this (to be) poison, prepared by the gods: no one who has devoured the cow of a Brâhmana retains the charge of a kingdom.
11. Those full nine and ninety whom the earth did cast off, because they had injured the offspring of a Brâhmana, were ruined irretrievably.
12. The kûdî-plant (Christ's thorn) that wipes away the track (of death), which they fasten to the dead, that very one, O oppressor of Brahmans, the gods did declare (to be) thy couch.
13. The tears which have rolled from (the eyes of) the oppressed (Brahman), as he laments, these very ones, O oppressor of Brahmans, the gods did assign to thee as thy share of water.
14. The water with which they bathe the dead, with which they moisten his beard, that very one, O oppressor of Brahmans, the gods did assign to thee as thy share of water.
15. The rain of Mitra and Varuna does not moisten the oppressor of Brahmans; the assembly is not complacent for him, he does not guide his friend according to his will.

{05007}

V, 7. Prayer to appease Arâti, the demon of grudge and avarice.

1. Bring (wealth) to us, do not stand in our way, O Arâti; do not keep from us the sacrificial reward as it is being taken (to us)! Adoration be to the power of grudge, the power of failure, adoration to Arâti!
2. To thy advising minister, whom thou, Arâti, didst make thy agent, do we make obeisance. Do not bring failure to my wish!
3. May our wish, instilled by the gods, be fulfilled by day and night! We go in quest of Arâti. Adoration be to Arâti!
4. Sarasvatî (speech), Anumati (favour), and Bhaga (fortune) we go to invoke. Pleasant, honied, words I have spoken on the occasions when the gods were invoked.
5. Him whom I implore with Vâk Sarasvatî (the goddess-of speech), the yoke-fellow of thought, faith shall find to-day, bestowed by the brown soma!
6. Neither our wish nor our speech do thou frustrate! May Indra and Agni both bring us wealth! Do ye all who to-day desire to make gifts to us gain favour with Arâti!
7. Go far away, failure! Thy missile do we avert. I know thee (to be) oppressive and piercing, O Arâti!
8. Thou dost even transform thyself into a naked woman, and attach thyself to people in their sleep, frustrating, O Arâti, the thought, and intention of man.
9. To her who, great, and of great dimension, did penetrate all the regions, to this golden-locked Nirriti (goddess of misfortune), I have rendered obeisance.

10. To the gold-complexioned, lovely one, who rests upon golden cushions, to the great one, to that Arâti who wears golden robes, I have rendered obeisance.

{12004}

XII, 4. The necessity of giving away sterile cows to the Brahmans.

1. 'I give,' he shall surely say,'the sterile cow to the begging Brahmans'--and they have noted her--that brings progeny and offspring!
2. With his offspring does he trade, of his cattle is he deprived, that refuses to give the cow of the gods to the begging descendants of the Rishis.
3. Through (the gift of) a cow with broken horns his (cattle) breaks down, through a lame one he tumbles into a pit, through a mutilated one his house is burned, through a one-eyed one his property is given away.
4. Flow of blood attacks the cattle-owner from the spot where her dung is deposited: this understanding there is about the vasâ (the sterile cow); for thou (sterile cow) art said to be very difficult to deceive!
5. From the resting-place of her feet the (disease) called viklindu overtakes (the owner, or the cattle). Without sickness breaks down (the cattle) which she sniffs upon with her nose.
6. He that pierces her ears is estranged from the gods. He thinks: 'I am making a mark (upon her),' (but) he diminishes his own property.
7. If any one for whatsoever purpose cuts her tail then do his colts die, and the wolf tears his calves.
8. If a crow has injured her hair, as long as she is with her owner then do his children die: decline overtakes them without (noticeable) sickness.
9. If the serving-maid sweeps together her dung, that bites as lye, there arises from this sin disfigurement that passeth not away.
10. The sterile cow in her very birth is born for the gods and Brâhmanas. Hence to the Brahmans she is to be given: that, they say, guarantees the security of one's own property.
11. For those that come requesting her the cow has been created by the gods. Oppression of Brahmans it is called, if he keeps her for himself.
12. He that refuses to give the cow of the gods to the descendants of the Rishis who ask for it, infringes upon the gods, and the wrath of the Brâhmanas.
13. Though he derives benefit from this sterile cow, another (cow) then shall he seek! When kept she injures (his) folk, if he refuses to give her after she has been asked for!
14. The sterile cow is as a treasure deposited for die Brâhmanas: they come here for her, with whomsoever she is born.
15. The Brâhmanas come here for their own, when they come for the sterile cow. The refusal of her is, as though he were oppressing them in other concerns.
I& If she herds up to her third year, and no disease is discovered in her, and he finds her to be a sterile cow, O Nârada, then must he look for the Brâhmanas.
17. If he denies that she is sterile, a treasure deposited for the gods, then Bhava and Sarva, both, come upon him, and hurl their arrow upon him.
18. Though he does not perceive upon her either udder, or tits, yet both yield him milk, if he has prevailed upon himself to give away the sterile cow.
19. Hard to cheat, she oppresses him, if, when asked for, he refuses to give her. His desires are not

fulfilled, if he aims to accomplish them without giving her away.
20. The gods did ask for the sterile cow, making the Brâhmana their mouthpiece. The man that does not give (her) enters into the wrath of all of these.
21. Into the wrath of the cattle enters he that gives not the sterile cow to the Brâhmanas; if he, the mortal, appropriates the share deposited for the gods.
22. Even if a hundred other Brâhmanas beg the owner for the sterile cow, yet the gods did say anent her: 'The cow belongs to him that knoweth thus.'
23. He that refuses the sterile cow to him that knoweth thus, and gives her to others, difficult to dwell upon is for him the earth with her divinities.
24. The gods did beg the sterile cow of him wilh whom she was born at first. That very one Nârada recognised and drove forth in company with the gods.
25. The sterile cow renders childless, and poor in cattle, him that yet appropriates her, when she has been begged for by the Brâhmanas.
26. For Agni and Soma, for Kâma, for Mitra, and for Varuna, for these do the Brâhmanas beg her: upon these he infringes, if he gl ves her not.
27. As long as the owner does not himself hear the stanzas referring to (the giving away of) her, she may herd among his cattle; (only) if he has not heard (them) may she pass the night in his house.
28. He that has listened to the stanzas, yet has permitted her to herd among the cattle, his life and prosperity the angry gods destroy.
29. The sterile cow, even when she rambles freely, is a treasure deposited for the gods. Make evident thy true nature when thou desirest to go to thy (proper) stable!
30. She makes evident her nature when she desires to go to her (proper) stable. Then indeed the sterile cow puts it into the minds of the Brahmans to beg (for her).
31. She evolves it in her mind, that (thought) reaches the gods. Then do the Brahmans come to beg for the sterile cow.
32. The call svadhâ befriends him with the Fathers, the sacrifice with the gods. Through the gift of the sterile cow the man of royal caste incurs not the anger of (her), his mother.
33. The sterile cow is the mother of the man of royal caste: thus was it from the beginning. It is said to be no (real) deprivation if she is given to the Brahmans.
34. As if he were to rob the ghee ladled up for Agni (the fire) from the (very) spoon, thus, if he gives not the sterile cow to the Brahmans, does he infringe upon Agni.
35. The sterile cow has the purodasa (sacrificial cake) for her calf, she yields plentiful milk, helps in this world, and fulfils all wishes for him that gives her (to the Brahmans).
36. The sterile cow fulfils all wishes in the kingdom of Yama for him that gives her. But they say that hell falls to the lot of him that withholds her, when she has been begged for.
37. The sterile cow, even if she should become fruitful, lives in anger at her owner: 'since he did regard me as sterile (without giving me to the Brahmans), he shall be bound in the fetters of death!'
38, He who thinks that the cow is sterile, and (yet) roasts her at home, even his children qnd grandchildren Brihaspati causes to be importuned (for her).
39. Fiercely does the (supposed) sterile cow burn when she herds with the cattle, though she be a (fruitful) cow. She verily, too, milks poison for the owner that does not present her.
40. It pleases the cattle when she is given to the Brahmans; moreover, the sterile cow is pleased, when she is made an offering to the gods (Brahmans).
41. From the sterile cows which the gods, returning from the sacrifice, created, Nârada picked out as (most) terrible the viliptî.

42. In reference to her the gods reflected: 'Is she a sterile cow, or not?' And Nârada in reference to her said: 'Of sterile cows she is the most sterile!'
43. 'How many sterile cows (are there), O Nârada, which thou knowest to be born among men?' About these do I ask thee, that knowest: 'Of which may the non-Brâhmana not eat?'
44. Of the viliptî, of her that has born a sterile cow, and of the sterile cow (herself), the non-Brâhmana, that hopes for prosperity, shall not eat!
45. Reverence be to thee, O Nârada, that knowest thoroughly which sterile cow is the most terrible, by withholding which (from the Brahmans) destruction is.incurred.
46. The viliptî, O Brihaspati, her that has, begotten a sterile cow, and the sterile cow (herself), the non-Brâhmana, that hopes for prosperity, shall not eat!
47. Three kinds, forsooth, of sterile cows are there: the viliptî, she that has begotten a sterile cow, and the sterile cow (herself). These he shall give to the Brahmans; (then) does he not estrange himself from Pragâpati.
48. 'This is your oblation, O Brâhmanas,' thus shall he reflect, if he is supplicated, if they ask him for the sterile cow, terrible in the house of him that refuses to give her.
49. The gods animadverted in reference to Bheda and the sterile cow, angry because he had not given her, in these verses-and therefore he (Bheda) perished.
50. Bheda did not present the sterile cow, though requested by Indra: for this sin the gods crushed him in battle.
51. The counsellors that advise the withholding (of the sterile cow), they, the rogues, in their folly, conflict with the wrath of Indra.
52. They who lead the owner of cattle aside, then say to him: 'do not give,' in their folly they run into the missile hurled by Rudra.
53. And if he roasts the sterile cow at home, whether he makes a sacrifice of her, or not, he sins against the gods and Brâhmanas, and as a cheat falls from heaven.

{11001}

XI, 1. The preparation of the brahmaudana, the porridge given as a fee to the Brahmans.

1. O Agni, come into being! Aditi here in her throes, longing for sons, is cooking the porridge for the Brahmans, The seven Rishis, that did create the beings, shall here churn thee, along with progeny!
2. Produce the smoke, ye lusty friends; unharmed by wiles go ye into the contest! Here is the Agni (fire) who gains battles, and commands powerful warriors, with whom the gods did conquer the demons.
3. O Agni, to a great heroic deed thou wast aroused, to cook the Brahman's porridge, O Gâtavedas! The seven Rishis, that did create the beings, have produced thee. Grant her (the wife) wealth together with undiminished heroes!
4. Burn, O Agni, after having been kindled by the firewood, bring skilfully hither the gods that are to be revered! Causing the oblation to cook for these (Brahmans), do thou raise this (sacrificer) to the highest firmament!
5. The, threefold share which was of yore assigned to you (belongs) to the gods, the (departed) Fathers, and to the mortals (the priests). Know your shares! I divide them for you: the (share) of the gods shall protect this (woman)!
6. O Agni, possessed of might, superior, thou dost without fail prevail! Bend down to the ground our

hateful rivals!--This measure, that is being measured, and has been measured, may constitute thy kin into (people) that render thee tribute!
7. Mayest thou together with thy kin be endowed with sap! Elevate her (the wife) to great heroism! Ascend on high to the base of the firmament, which they call 'the world of brightness'!
8. This great goddess earth, kindly disposed, shall receive the (sacrificial) skin! Then may we go to the world of well-doing (heaven)!
9. Lay these two press-stones, well coupled, upon the skin; crush skilfully the (soma-) shoots for the sacrificer! Crush down, (O earth), and beat down, those who are hostile to her (the wife); lift up high, and elevate her offspring!
10. Take into thy hands, O man, the press-stones that work together: the gods that are to be revered have come to thy sacrifice! Whatever three wishes thou dost choose, I shall here procure for thee unto fulfilment.
11. This, (O winnowing-basket), is thy purpose, and this thy nature: may Aditi, mother of heroes, take hold of thee! Winnow out those who are hostile to this (woman); afford her wealth and undiminished heroes!
12. Do ye, (O grains), remain in the (winnowing-) basket, while (the wind) blows over you; be separated, ye who are fit for the sacrifice, from the chaff! May we in happiness be superior to all our equals! I bend down under our feet those that hate us.
13. Retire, O woman, and return promptly! The stable of the waters (water-vessel) has settled upon thee, that thou mayest carry it: of these (the waters) thou shalt take such as are fit for sacrifice; having intelligently divided them off, thou shalt leave the rest behind!
14. These bright women, (the waters), have come hither. Arise, thou woman, and gather strength! To thee, that art rendered by thy husband a true wife, (and) by thy children rich in offspring, the sacrifice has come: receive the (water-) vessel!
15. The share of food that belongs to you of yore has been set aside for you. Instructed by the Rishis bring thou (woman) hither this water! May this sacrifice win advancement for you, win prAection, win offspring for you; may it be mighty, win cattle, and heroes for you!
16. O Agni, the sacrificial pot has settled upon thee: do thou shining, brightly glowing, heat it with thy glow! May the divine descendants of the Rishis, assembled about their share (of the porridge), full of fervour, heat this (pot) at the proper time!
17. Pure and clear may these sacrificial women, the waters bright, flow into the pot! The), have given us abundant offspring and cattle. May he that cooks the porridge go to the world of the pious (heaven)!
18. Purified by (our) prayer, and clarified by the ghee are the soma-shoots, (and) these sacrificial grains. Enter the water; may the pot receive you! When ye have cookect this (porridge) go ye to the world of the pious (heaven)!
19. Spread out far unto great extent, with a thousand surfaces, in the world of the pious! Grandfathers, fathers, children, grandchildren--I am the fifteenth one that did cook thee.
20. The porridge has a thousand surfaces, a hundred streams, and is indestructible; it is the road of the gods, leads to heaven. Yonder (enemies) do I place upon thee: injure them and their offspring; (but) to me that brings gifts thou shalt be merciful!
21. Step upon the altar (vedi); make this woman thrive in her progeny; repel the demons.; advance her! May we in happiness be superior to all our equals! I bend down under our feet all those that hate us.
22. Turn towards her with cattle, (thou pot), face towards her, together with the divine powers! Neither curses nor hostile magic shall reach thee; rule in thy dwelling free from disease!
23. Properly built, placed with care, this altar (vedi) has been arranged of yore for the Brahmans

porridge. Put it, O woman, upon the purified amsadhrl; place there the porridge for the divine (Brâhmanas)!
24. May this sacrificial ladle (sruk), the second hand of Aditi, which the seven Rishis, the creators of the beings, did fashion, may this spoon, knowing the limbs of the porridge, heap it upon the altar!
25. The divine (Brâhmanas) shall sit down to thee, the cooked saerfice: do thou again descending from the fire, approach them! Clarified by soma settle in the belly of the Brâhmanas; the descendants of the Rishis who eat thee shall not take harm!
26. O king Soma, infuse harmony into the good Brâhmanas who shall sit about thee! Eagerly do I invite to the porridge the Rishis, descended from Rishis, that are born of religious fervour, and gladly obey the call.
27. These pure and clear sacrificial women (the waters) I put into the hands of the Brâhmanas severally. With whatever wish I pour this upon you, may Indra. accompanied by the Maruts grant this to me!
28. This gold is my immortal light, this ripe fruit of the field is my wish-granting cow. This treasure I present to the Brâhmanas: I prepare for myself a road that leads. to the Fathers in the heavens.
29. Scatter the spelt into Agni Gâtavedas (the fire), sweep away to a far distance the chaff! This (chaff) we have heard, is the share of the ruler of the house (Agni), and we know, too, what belonos to Nirriti (destruction) as her share.
30. Note, (O porridge), him that takes pains, and cooks and presses the soma; lift him up to the heavenly road, upon which, after he has reached the fullest age, he shall ascend to the highest firmament, the supreme heavens!
31. Anoint (with ghee), O adhvaryu (priest), the surface of this sustaining (porridge), make skilfully a place for the melted butter; with ghee do thou anoint all its limbs! I prepare for myself a road that leads to the Fathers in the heavens.
32. O sustaining (porridge), cast destruction and strife among such as are sitting about thee, and are not Brâhmanas! (But) the descendants of the -Rishis, that eat thee, being full of substance, spreading forth, shall not take harm!
33. To the descendants of the Rishis I make thee over, O porridge; those who are not descended from Rishis have no share in it! May Agni as my guardian, may all the Maruts, and all the gods watch over the cooked food!
34. Thee (the porridge) that milkest the sacrifice, art evermore abundant, the male milch-cow, the seat of wealth, we beseech for immortality of off-spring and long life with abundance of wealth.
35. Thou art a lusty male, penetratest heaven: go thou to the Rishis, descended from Rishis! Dwell in the world of the pious: there is a well-prepared (place) for us two!
36. Pack thyself up, go forth! O Agni, prepare the roads, that lead to the gods! By these: well-prepared (roads) may we reach the sacrifice, standing upon the firmament (that shines) with seven rays!
37. With the light with which the gods, having cooked the porridge for the Brâmanas, ascended to heaven, to the world of the pious, with that would we go to the world of the pious, ascending to the light, to the highest firmament!

{07003}

XII, 3. The preparation of the brahmaudana, the porridge given as a fee to the Brahmans.

1. (Thyself) a male, step thou upon the hide of the male (steer): go, call thither all that is dear to thee! At

whatever age ye two formerly did first unite (in marriage), may that age be your common lot in Yama's kingdom!
2. Your sight shall be as clear (as formerly), your strength as abundant, your lustre as great, your vitality as manifold! When Agni, the (funeral-) pyre, fastens himself upon the corpse, then as a pair ye.shall rise from the (cooked) porridge!
3. Come ye together in this world, upon the road to the gods, and in Yama's realms! By purifications purified call ye together the offspring that has sprung from you!
4. Around the water united, sit ye down, O children; around this living (father) and the waters that refresh the living! Partake of these (waters), and of that porridge which the mother of you two cooks, and which is called amrita (ambrosia)!
5. The porridge which the father of you two, and which the mother cooks, unto freedom from defilement and foulness of speech, that porridge with a hundred streams (of ghee), leading to heaven, has penetrated with might both the hemispheres of the world.
6. In that one of the two hemispheres and the two heavenly worlds, conquered by the pious, which especially abounds in light, and is rich in honey, in that do ye in the fulness of time come together with your children!
7. Keep ever on in an easterly direction: this is the region that the faithful cling to! When your cooked porridge has been prepared on the fire, hold together, O man and wife, that ye may guard it!
8. When ye shall have reached the southerly direction, turn ye to this vessel! In that Yama, associated with the fathers, shall give abundant protection to your cooked porridge!
9. This westerly direction is especially favoured: in it Soma is ruler and consoler. To this hold, attach yourselves to the pious: then as a pair ye shall rise from the cooked porridge!
10. The northerly direction shall make our realm the very uppermost, in offspring, uppermost! The purusha is the metre pahkti: with all (our kin), endowed with all their limbs, may we be united!
11. This 'firm' direction (nadir) is Virâg (brilliancy): reverence be to her; may she be kind to my children and to me! Mayest thou, O goddess Aditi, who boldest all treasures, as an alert guardian guard the cooked porridge!
12. As a father his children do thou, (O earth), embrace us; may gentle winds blow upon us here on earth! Then the porridge which the two divinities (the sacrificer and his wife) are here preparing for us shall take note of our religious fer~our and our truth!
13. Whatever the black bird, that has come hither stealthily, has touched of that ahich has stuck to the rim, or whatever the wet-banded slavegirl does pollute-may ye, O waters, purify (that) mortar and pestle!
14. May this sturdy press-stone, with broad bottom, purified by the purifiers, beat away the Rakshas! Settle upon the skin, afford firm protection; may man and wife not come to grief in their children!
15. The (pestle of) wood has come to us together with the gods: it drives away the Rakshas and Pisâkas. Up it shall rise, shall let its voice resound
through it let us conquer all the worlds!
16. The cattle clothed itself in sevenfold strength, those among them that are sleek and those that are poor. The thirty-three gods attend them mayest thou, (O cattle), guide us to the heavenly world!
17. To the bright world of heaven thou shalt lead us; (there) let us be united with wife and children! I take her hand, may she follow me there; neither Nirriti (destruction), nor Arâti (grudge), shall gain mastery over us!
18. May we get past the evil Grâhi (seizure)! Casting aside darkness do thou, (O pestle), let thy lovely voice resound; do not, O wooden tool, when raised, do injury; do not mutilate the grain devoted to the gods!

19. All-embracing, about to be covered with ghee, enter, (O pot), as a co-dweller this space!--Take hold of the winnowing-basket, that has been grown by the rain: the spelt and the chaff it shall sift out!
20. Three regions are constructed after the pattern of the Brâhmana: yonder heaven, the earth, and the atmosphere.--Take the (soma-) shoots, and hold one another, (O man and wife)! They (the shoots) shall swell (with moisture), and again go back into the winnowing-basket!
21. Of manifold variegated colours are the animals, one colour hast thou, (O porridge), when successfully prepared.--Push these (soma-) Shoots upon this red skin; the press-stone shall purify them as the washer-man his clothes!
22. Thee, the (pot of) earth, I place upon the earth: your substance is the same, though thine, (O pot), is modified. Even though a blow has cracked or scratched thee, do not therefore burst: with this verse do I cover that up!
23. Gently as a mother embrace the son: I unite thee, (pot of) earth, with the earth! Mayest thou, the hollow pot, not totter upon the altar, when thou art pressed by the tools of sacrifice and the ghee!
24. May Agni who cooks thee protect thee on the east, Indra with the Maruts protect thee on the south! May Varuna on the west support thee upon thy foundation, may Soma on the north hold thee together!
25. Purified by the purifiers, the (waters) flow pure from the clouds, they reach to the spaces of heaven, and of the earth. They are alive, refresh the livino, and are firmly rooted: may Agni heat them, after they have been poured into the vessel!
26. From heaven they come, into the earth they penetrate; from the earth they penetrate into the atmosphere. May they, now pure, yet purify themselves further; may they conduct us to the heavenly world!
27. Whether ye are over-abundant or just sufficient, ye are surely clear, pure, and immortal: cook, ye waters, instructed by the husband and wife, obliging and helpful, the porridge!
28. Counted drops penetrate into the earth, commensurate with the breaths of life and the plants. The uncounted golden (drops), that are poured into (the porridge), have, (themselves) pure, established complete purity.
29. The boiling waters rise and sputter, cast up foam and many bubbles. Unite, ye waters, with this grain, as a woman who beholds her husband in the proper season!
30. Stir up (the grains) as they settle at the bottom: let them mingle their inmost parts with the waters! The water here I have measured with cups; measured was the grain, so as to be according to these regulations.
31. Hand over the sickle, with haste bring promptly (the grass for the barhis); without giving pain let them cut the plants at the joints! They whose kingdom Soma rules, the plants, shall not harbour anger against us!
32. Strew a new barhis for the porridge: pleasing to its heart, and lovely to its sight it shall be! Upon it the gods together with the goddesses shall enter; settle down to this (porridge) in proper order, and cat it!
33. O (instrument of) wood, settle down upon the strewn barhis, in keeping with the divinities and the agnishloma rites! Well shaped, as if by a carpenter (Tvashtar) with his axe, is thy form. Longing for this (porridge) the (gods) shall be seen about the vessel!
34. In sixty autumns the treasurer (of the porridge) shall fetch it, by the cooked grain he shall obtain heaven; the parents and the children shall live upon it. Bring thou this (man) to heaven, into the presence of Agni!
35. (Thyself) a holder, (O pot), hold on to the foundation of the earth: thee, that art immoveable the gods (alone) shall move! Man and wife, alive, with living children, shall remove thee from the hearth of the fire!
36. Thou hast conquered and reached all worlds; as many as are our wishes, thou hast satisfied them. Dip

ye in, stirring stick and spoon! Place it (the por idge) upon a single dish!
37. Lay (ghee) upon it, let it spread forth, anoint this dish with ghee! As the lowing cow her young that craves the breast, ye gods shall greet with sounds of satisfaction this (porridge)!
38. With ghee thou hast covered it, hast made this place (for the porridge): may it, peerless, spread afar to heaven! Upon it shall rest the mighty eagle; gods shall offer it to the divinities!
39. Whatever the wife cooks aside from thee, (O husband), or the husband (cooks) unbeknown of thee, O wife, mix that together: to both of you it shall belong; bring it together into a single place!
40. As many of her children as dwell upon the earth, and the sons that have been begotten by him, all those ye shall call up to the dish: on shall come the young knowing their nest!
41. The goodly streams, swelling with honey, mixed with ghee, the seats of ambrosia, all these does he obtain, ascends to heaven. In sixty autumns the treasurer (of the porridge) shall fetch it!
42. The treasurer shall fetch this treasure: all outsiders round about shall not control it! The heaven-directed porridge, that has been presented and deposited by us, in three divisions has reached the thrte heavens.
43. May Agni burn the ungodly Rakshas; the flesh-devouring Pisâka shall have nothing here to partake of! We drive him away, hold him afar from us: the Âdityas and Angiras shall stay near it!
44. To the Âdityas and the Angiras do I offer this (food of) honey, mixed with ghee. Do ye two, (man and wife), with clean hands, without having injured a Brâhmana, performing pious deeds, go to that heavenly world!
45. I would obtain this highest part of it (the porridge), the place from which the highest lord permeates (the all). Pour butter upon it, anoint it witb plentiful ghee: this here is our share, fit for the Angiras!
46. For the sake of truth and holy strength do we make over this porridge as a hoarded treasure to the gods: it shall not be lost to us in gaming or in the assembly; do not let it go to any other person before me!
47. I cook, and I give (to the Brahmans), and so, too, my wife, at my religious rite and practice.--With the birth of a son the world of children has arisen (for you): do ye two hold on to a life that extends beyond (your years)!
48. In that place exists no guilt, and no duplicity, not even if he goes conspiring with his friends. This full dish of ours has here been deposited: the cooked (porridge) shall come back again to him that cooks it!
49. kind deeds we shall perform for our friends: all that hate us shall go to darkness (hell)!--As (fruitful) cow, and (strong) steer, they (man and wife) shall during, every successive period of their lives drive away man-besetting death!
50. The fires (all) know one another, that which lives in plants, and lives in the waters, and all the (light-) gods that glow upon the heaven. The gold (here) becomes the light of him that cooks (the porridge).
51. This (naked skin) among the hides is born upon man (alone), all other animals are riot naked. Clothe yourselves, (ye Brahmans), in sheltering garments: (even) the face of the porridge is a homespun garment!
52. What falsehood thou shalt speak at play and in the assembly, or the falsehood that thou shalt speak through lust for gain--put on together, (O man and wife), this same garment, deposit upon it every blemish!
53. Produce rain, go to the gods, let smoke arise from (thy) surface; all-embracing, about to be covered with ghee, enter as a co-dweller this place!
54. In many ways heaven assumes within itself a different form, according to circumstances. It (the heaven) has laid aside its black form, purifying itself to a bright (form); the red form do I sacrifice fot thee into the fire.
55. Thee here we hand over to the eastern direction, to Agni as sovereign lord, to the black serpent as

guardian, to Âditya as bowman: do ye guard it for us, until we arrive! To the goal here he shall lead us, to old age; old age shall hand us over to death: then shall we be united with the cooked (porridge)!
56. Thee here we hand over to the southern direction, to Indra as sovereign lord, to the serpent that is striped across as guardian, to Yama as bowman: do ye guard it for us, until we arrive! To the goal here, &c.
57. Thee here we hand over to the western direction, to Varuna as sovereign lord, to the pridâku-serpent as guardian, to food as bowman: do ye guard it for us, until we arrive. To the goal here, &c.
58. Thee here we hand over to the northern direction, to Soma as sovereign lord, to the svaga-serpent as guardian, to the lightning as bowman: do ye guard it for us, until we arrive. To the goal here, &c.
59. Thee here we hand over to the direction of the nadir, to Vishnu as sovereign lord, to the serpent with black-spotted neck as guardian, to the plants as bowmen: do ye guard it for us, until we arrive. To the goal here, &c.
60. Thee here we hand over to the direction of the zenith, to Brihaspati as sovereign lord, to the light-coloured serpent as guardian, to the rain as bowman: do ye guard it for us, until we arrive. To the goal here, &c.

{09003}

IX, 3. Removal of a house that has been presented to a priest as sacrificial reward.

1. The fastenings of the buttresses, the supports, and also of the connectinc, beams of the house, that abounds in treasures, do we loosen.
2. O (house) rich in all treasures! the fetter which has been bound about thee, and the knot which has been fastened upon thee, that with my charm do I undo, as Brihaspati (undid) Vala.
3. (The builder) has drawn thee to,,ether, pressed thee together, placed firm knots upon thee. Skilfully, as the priest who butchers (the sacrificial animal), do we with Indra's aid disjoint thy limbs.
4. From thy beams, thy bolts, thy frame, and thy thatch; from thy sides, (O house) abounding in treasures, do we loosen the fastenings.
5. The fastenings of the dove-tailed (joints), of the reed (-covering), of the frame-work, do we loosen here from the 'mistress of dwelling.'
6. The ropes which they have tied within thee for comfort, these do we loosen from thee; be thou propitious to our persons, O mistress of dwelling, after thou hast (again) been erected!
7. A receptacle for Soma, a house for Agni, a seat for the mistresses (of the house), a seat (for the priests), a seat for the gods art thou, O goddess house!
8. Thy covering of wicker-work, with thousand eyes, stretched out upon thy crown, fastened down and laid on, do we loosen with (this) charm.
9. He who receives thee as a gift, O house, and he by whom thou hast been built, both these, O mistress of dwelling, shall live attaining old age!
10. Return to him in the other world, firmly bound, ornamented, (thou house), which we loosen limb by limb, and joint by joint!
11. He who built thee, O house, brought together (thy) timbers, he, a Pragâpati on high, did construct thee, O house, for his progeny (pragâyai).
12. We render obeisance to him (the builder); obeisance to the giver, the lord of the house; obeisance to Agni who serves (the sacrifice); and obeisance to thy (attendant) man!

13. Reverence to the cattle and the horses, and to that which is born in the house! Thou that hast produced, art rich in offspring, thy fetters do we loosen.
14. Thou dost shelter Agni within, (and) the domestics together with the cattle. Thou that hast produced, art rich in offspring, thy fetters do we loosen.
15. The expanse which is between heaven and earth, with that do I receive as a gift this house of thine; the middle region which is stretched out from the sky, that do I make into a receptacle for treasures; with that do I receive the house for this one.
16. Full of nurture, full of milk, fixed upon the earth, erected, holding food for all, O house, do thou not injure them that receive thee as a gift!
17. Enveloped in grass, clothed in reeds, like night does the house lodge the cattle; erected thou dost stand upon the earth, like a she-elephant, firm of foot.
18. The part of thee that was covered with mats unfolding do I loosen. Thee that hast been enfolded by Varuna may Mitra uncover in the morning!
19. The house built with pious word, built by seers, erected--may Indra and Agni, the two immortals, protect the house, the seat of Soma!
20. Chest is crowded upon chest, basket upon basket; there mortal man is begotten from whom all things spring.
21. In the house which is built with two facades, four facades, six facades; in the house with eight facades, with ten facades, in the 'mistress of dwelling.' Agni rests as if in the womb.
Tuirning towards thee that art turned towards me, O house, I come to thee that injurest me not. For Agni and the waters, the first door to divine order, are within.
23. These waters, free from disease, destructive of disease, do I bring here. The chambers do I enter in upon in company with the immortal Agni (fire).
24. Do thou not fasten a fetter upon us; though a heavy load, become thou light! As a bride do we carry thee, O house, wherever we please.
25. From the easterly direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!
26. From the southerly direction of the house, &c.!
27. From the westerly direction of the house, &c.!
28. From the northerly direction of the house, &c.!
29. From the firm direction (nadir) of the house, &c.!
30. From the upright direction (zenith) of the house, &c.!
3 1. From every direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!

{06071}

VI, 71. Brahmanical prayer at the receipt of gifts.

1. The varied food which I consume in many places, my gold, my horses, and, too, my cows, goats, and sheep: everything whatsoever that I have received as a gift--may Agni, the priest, render that an auspicious offering!
2. The gift that has come to me by sacrifice, or without sacrifice, bestowed by the Fathers, granted by men, through which my heart, as it were, lights up with joy--may Agni, the priest, render that an auspicious offering!

3. The food that I, O gods, improperly consume, (the food) I promise, intending to give of it (to the Brahmans), or not to give of it, by the might of mighty Vaisvânara (Agni) may (that) food be for me auspicious and full of honey!

{20127}

XX, 127. A kuntâpa-hymn.

A.

1. Listen, ye folks, to this: (a song) in praise of a hero shall be sung! Six thousand and ninety (cows) did we get (when we were) with Kaurama among the Rusamas,--
2. Whose twice ten buffaloes move right along, touether with their cows; the height of his chariot just misses the heaven which recedes from its touch.
3. This one (Kaurama) presented the seer with a hundred jewels, ten chaplets, three hundred steeds, and ten thousand cattle.

B.

4. Disport thyself, O chanter, disport thyself as a bird upon a flowering tree; thy tongue glides quickly over the lips as a razor over the strop.
5. The chanters with their pious song hurry on blithely as cows; at home are their children, and at home the cows do they attend.
6. Bring hither, O chanter, thy poem, that which earns cattle and earns good things! Among the gods (kings) place thy voice as a manly archer his arrow!

C.

7. Listen ye to the high praise of the king who rules over all peoples, the god who is above mortals, of Vaisvânara Parikshit!
8. 'Parikshit has procured for us a secure dwelling when he, the most excellent one, weat to his seat.' (Thus) the husband in Kuru-land, when he founds his household, converses with his wife.
9. 'What may I bring to thee, curds, stirred drink, or liquor?' (Thus) I the wife asks her husband in the kingdom of king Parikshit.
10. Like light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of king Parikshit.

D.

11. Indra has awakened the poet, saying: 'Arise, move about, and sing; of me, the strong, verily, sing the praises; full every pious one shall offer thee (sacrificial reward)!'
12. Here, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pûshan also, who bestows a thousand (cows) as sacrificial reward, settles down here.
13. May these cattle, O Indra, not suffer harm, and may their owner not suffer harm; may the hostile folk, O Indra, may the thief not gain possession of them!

14. We shout to the hero with hymn and song we (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm!

X.

COSMOGONIC AND THEOSOPHIC HYMNS.

{12001}

XII, 1. Hymn to goddess Earth.

1. Truth, greatness, universal order (rita), strength. consecration, creative fervour (tapas), spiritual exaltation (brahma), the sacrifice, support the earth. May this earth, the mistress of that which was and shall be, prepare for us a broad domain!
2. The earth that has heights, and slopes, and great plains, that supports the plants of manifold virtue, free from the pressure that comes from the midst of men, she shall spread out for us, and fit. herself for us!
3. The earth upon which the sea, and the rivers and the waters, upon which food and the tribes of men have arisen, upon which this breathing, moving life exists, shall afford us precedence in drinking!
4. The earth whose are the four regions of space, upon which food and the tribes of men have arisen, which supports the manifold breathing, moving thinas, shall afford us cattle and other possessions also!
5. The earth upon which of old the first men unfolded themselves, upon which the gods overcame the Asuras, shall procure for us (all) kinds of cattle, horses, and fowls, good fortune, and glory!
6. The earth that supports all, furnishes wealth, the foundation, the golden-breasted resting-place of all living creatures, she that supports Agni Vaisvânara (the fire), and mates with Indra, the bull, shall furnish us with property!
7. The broad -earth, which the sleepless gods ever attentively guard, shall milk for us precious honey, and, moreover, besprinkle us with glory!
8. That earth which formerly was water upon the ocean (of space), which the wise (seers) found out by their skilful devices; whose heart is in the highest heaven, immortal, surrounded by truth, shall bestow upon us brilliancy and strength, (and place us) in supreme sovereignty!
9. That earth upon which the attendant waters jointly flow by day and night unceasingly, shall pour out milk for us in rich streams, and, moreover, besprinkle us with glory!
10. The earth which the Asvins have measured, upon which Vishnu has stepped out, which Indra, the lord of might, has made friendly to himself; she, the mother, shall pour forth milk for me, the son!
11. Thy snowy mountain heights, and thy forests, O earth, shall be kind to us! The brown, the black, the red, the multi-coloured, the firm earth, that is protected by Indra, I have settled upon, not suppressed, not slain, not wounded.
12. Into thy rniddle set us, O earth, and into thy navel, into the nourishing strength that has grown tip from thy body; purify thyself for us! The earth is the mother, and I the son of the earth; Paro-anya is the father; he, too, shall save us!

13. The earth upon which they (the priests) inclose the altar (vedi), upon which they, devoted to all (holy) works, unfold the sacrifice, upon which are set up, in front of the sacrifice, the sacrificial posts, erect and brilliant, that earth shall prosper us, herself prospering!
14. Him that hates us, O earth, him that battles against us, him that is hostile towards us with his mind and his weapons, do thou subject to us, anticipating (our wish) by deed!
15. The mortals born of thee live on thee, thou supportest both bipeds and quadrupeds. Thine, O earth, are these five races of men, the mortals, upon whom the rising sun sheds undying light with his rays.
16. These creatures all together shall yield milk for us; do thou, O earth, give us the honey of speech!
17. Upon the firm, broad earth, the all-begetting mother of the plants, that is supported by (divine) law, upon her, propitious and kind, may we ever pass-our lives!
18. A great gathering-place thou, great (earth), hast become; great haste, commotion, and agitation are upon thee. Great Indra protects thee unceasingly. Do thou, O earth, cause us to brighten as if at the sight of gold: not any one shall hate us!
19. Agni (fire) is in the earth, in the plants, the waters hold Agni, Agni is in the stones; Agni is within men, Agnis (fires) are within cattle, within horses.
20. Agni glows from the sky, to Agni, the god, belongs the broad air. The mortals kindle Agni, the bearer of oblations, that loveth ghee.
21. The earth, clothed in Agni, with dark knees, shall make me brilliant and alert!
22. Upon the earth men give to the gods the sacrifice, the prepared oblation; upon the earth mortal men live pleasantly by food. May this earth give us breath and life, may she cause me to reach old age!
23. The fragrance, O earth, that has arisen upon thee, which the plants and the waters hold, which the Gandharvas and the Apsaras have partaken of, with that make me fragrant: not any one shall hate us!
24. That fragrance of thine which has entered into the lotus, that fragrance, O earth, which the immortals of yore gathered up at the marriage of Sûryâ, with that make me fragrant: not any one shall hate us!
25. That fragrance of thine which is in men, the loveliness and charm that is in male and female, that which is in steeds and heroes, that which is in the wild animals with trunks (elephants), the lustre that is in the maiden, O earth, with that do thou blend us: not any one shall hate us!
26. Rock, stone, dust is this earth; this earth is supported, held together. To this golden-breasted earth I have rendered obeisance.
27. The earth, upon whom the forest-sprung trees ever stand firm, the all-nourishing, compact earth, do we invoke.
28. Rising or sitting, standing or walking, may we not stumble with our right or left foot upon the earth!
29. To the pure earth I speak, to the ground, the soil that has grown through the brahma (spiritual exaltation). Upon thee, that holdest nourishment, prosperity, food, and ghee, we would settle down, O earth!
30. Purified the waters shall flow for our bodies; what flows off from us that do we deposit upon him we dislike: with a purifier, O earth, do I purify myself!
31. Thy easterly regions, and thy northern, thy southerly (regions), O earth, and thy western, shall be kind to me as I walk (upon thee)! May I that have been placed into the world not fall down!
32. Do not drive us from the west, nor from the east; not from the north, and not from the south! Security be thou for us, O earth: waylayers shall not find us, hold far away (their) murderous weapon!
33. As long as I look out upon thee, O earth, with Sûrya (the sun) as my companion, so long shall my sight not fall, as year followeth upon year!
34. When, as I lie, I turn upon my right or left side, O earth; when stretched out we lie with our ribs upon thee pressing against (us), do not, O earth, that liest close to everything, there injure us!
35. What, O earth, I dig out of thee, quickly shall that grow again: may I not, O pure one, pierce thy vital

spot, (and) not thy heart!
36. Thy summer, O earth, thy rainy season, thy autumn, winter, early spring, and spring; thy decreed yearly seasons, thy days and nights shall yield us milk
37. The pure earth that starts in fright away from the serpent, upon whom were the fires that are within the waters, she that delivers (to destruction) the blasphemous Dasyus, she that takes the side of Indra, not of Vritra, (that earth) adheres to Sakra (mighty Indra), the lusty bull.
38. Upon whom rests the sacrificial hut (sadas) and the (two) vehicles that hold the soma (havirdhâne), in whom the sacrificial post is fixed, upon whom the Brâhmanas praise (the gods) with riks and sâmans, knowing (also) the yagur-formulas; upon whom the serving-priests (ritvig) are employed so that Indra shall drink the soma;--
39. Upon whom the seers of yore, that created the beings, brought forth with their songs the cows, they the seven active (priests), by means of the satra-offerings, the sacrifices, and (their) creative fervour (tapas);--
40. May this earth point out to us the wealth that we-crave; may Bhaga (fortune) add his help, may Indra come here as (our) champion!
41. The earth upon whom the noisy mortals sing and dance, upon whom they fight, upon whom resounds the roaring drum, shall drive forth our enemies, shall make us free from rivals!
42. To the earth upon whom are food, and rice and barley, upon whom live these five races of men, to the earth, the wife of Parganya, that is fattened by rain, be reverence!
43. The earth upon whose ground the citadels constructed by the gods unfold themselves, every region of her that is the womb of all, Pragâpati shall make pleasant for us!
44. The earth that holds treasures manifold in secret places, wealth, jewels, and gold shall she give to me; she that bestows wealth liberally, the kindly goddess, wealth shall she bestow upon us!
45. The earth that holds people of manifold varied speech, of different customs, according to their habitations, as a reliable milch-cow that does not kick, shall she milk for me a thousand streams of wealth!
46. The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee; the worm, and whatever living thing, O earth, moves in the rainy season, shall, when it creeps, not creep upon us: with what is auspicious (on thee) be gracious to us!
47. Thy many paths upon which people go, thy tracks for chariots and wagons to advance, upon which both good and evil men proceed, this road, free from enemies, and free from thieves, may we gain: with what is auspicious (on thee) be gracious to us!
48. The earth holds the fool and holds the wise, endures that good and bad dwell (upon her); she keeps company with the boar, gives herself up to the wild hog.
49. Thy forest animals, the wild animals homed in the woods, the man-eating lions, and tigers that roam; the ula, the wolf, mishap, injury (rikshikâ), and demons (rakshas), O earth, drive away from us!
50. The Gandharvas, the Apsaras, the Arâyas and Kimîdins; the Pisâkas and all demons (rakshas), these, O earth, hold from us!
51. The earth upon whom the biped birds fly together, the flamingoes, eagles, birds of prey, and fowls; upon whom Mâtarisvan, the wind, hastens, raising the dust, and tossing the trees-as the wind blows forth and back the flame bursts after;--
52. The earth upon whom day and night jointly, black and bright, have been decreed, the broad earth covered and enveloped with rain, shall kindly place us into every pleasant abode!
53. Heaven, and earth, and air have here given me expanse; Agni, Sûrya, the waters, and all the gods together have given me wisdom.
54. Mighty am I, 'Superior' (uttara) by name, upon the earth, conquering am I, all-conquering, completely

conquering every region.
55. At that time, O goddess, when, spreading., (prathamânâ) forth, named (prithivî 'broad') by the gods, thou didst extend to greatness, then prosperity did enter thee, (and) thou didst fashion the four regions.
56. In the villages and in the wilderness, in the assembly-halls that are upon the earth; in the gatherings, and in the meetings, may we hold forth agreeably to thee!
57. As dust a steed did she, as soon as she was born, scatter these people, that dwelt upon the earth, she the lovely one, the leader, the guardian of the world, that holds the trees and plants.
58. The words I speak, honied do I speak them: the things I see they furnish me with. Brilliant I am and alert: the others that rush (against me) do I beat down.
59. Gentle, fragrant, kindly, with the sweet drink (kîlâla) in her udder, rich in milk, the broad earth together with (her) milk shall give us courage!
60. She whom Visvakarman (the creator of all) did search out by means of oblations, when she had entered the surging (flood of the) atmosphere, she, the vessel destined to nourish, deposited in a secret place, became visible (to the gods) and the (heavenly) mothers.
61. Thou art the scatterer of men, the broadly expanding Aditi that yields milk according to wish. What is wanting in thee Pragâpati, first-born of the divine order (rita), shall supply for thee
62. Thy laps, O earth, free from ailment! Free from disease, shall be produced for us! May we attentively, throuoh our long lives, be bearers of bali-offerings to thee!
63. O mother earth, kindly set me down upon a well-founded place! With (father) heaven cooperating, O thou wise one, do thou place me into happiness and prosperity!

{13001}

XIII, 1. Prayer for sovereign power addressed to the god Rohita and his female Rohinî.

1. Rise up, O steed, that art within the waters, enter this kingdom, rich in liberal gifts! Rohita (the red sun) who has begotten this all, shall keep thee well-supported for sovereignty!
2. The steed that is within the waters has risen up: ascend upon the clans that are sprung from thee! Furnishing soma, the waters, plants, and cows, cause thou four-footed and two-footed creatures to enter here!
3. Do ye, strong Maruts, children of Prisni (the cloud), allied with Indra, crush the enemies! Rohita shall hear you, that give abundant gifts, the thrice seven Maruts, who take delight in sweet (nourishment)!
4. Rohita has climbed the heights, he has ascended them, he, the embryo of women, (has ascended) the womb of births. Closely united with these women they found out the six broad (directions); spying out a road he has brought hither sovereignty.
5. Hither to thee Rohita has brought sovereignty; he has dispersed the enemies: freedom from danger has resulted for thee. To thee heaven and earth together with the revatî and sakvarî-stanzas shall yield gifts at will!
6. Rohita produced heaven and earth; there Parameshthin (the lord on high) extended the thread (of the sacrifice). There Aga Ekapâda (the one-footed goat, the sun) did fix himself; he made firm the heavens and earth with his strength.
7. Rohita made firm heaven and earth, by him the (heavenly) light was established, by him the firmament. By him the atmosphere and the spaces were measured out, through him the gods obtained immortality.

8. Rohita did ponder the multiform (universe) while preparing (his) climbings and advances. Having ascended the heaven with great might, he shall anoint thy royalty with milk and ghee!
9. All thy climbings, advances, and all thy ascents with which thou, (Rohita, the sun), fillest the heavens and the atmosphere, having strengthened thyself with their brahma and payas (spiritual and physical essence) do thou keep awake (do thou watch over) among the people in the kingdom of the (earthly) Rohita (the king)!
10. The peoples that have originated from thy tapas (heat, or creative fervour), have followed here the calf, the gâyatri. They shall enter thee with kindly spirit; the calf Rohita with its mother shall come on!
11. High on the firmament Rohita has stood, a youth, a sage, begettinu all forms. As Agni he shines with piercing light, in the third space he did assume lovely (forms).
12. A bull with a thousand horns, Gâtavedas (fire), endowed with sacrifices of ghee, carrying soma upon his back, rich in heroes, he shall, when implored, not abandon me, nor may I abandon thee: abundance in cattle and abundance in heroes procure for me!
14. Rohita is the generator of the sacrifice, and its mouth; to Rohita I offer oblations with voice, ear, and mind. To Rohita the gods resort with glad mind: he shall cause me to rise through elevation derived from the assembly!
14. Rohita arranged a sacrifice for Visvakarman; from it these brilliant, qualities have come to me. Let me announce thy origin over the extent of the world!
15, Upon thee have ascended the brihatî and the pankti (metres), upon thee the kakubh with splendour, O Gâtavedas. Upon thee the vashat-call, whose syllables make an ushnihâ, has ascended, upon thee Rohita with his seed has ascended.
16. This one clothes himself in the womb of the earth, this one clothes himself in heaven, and in the atmosphere. This one at the station of the brown (sun) did attain unto the worlds of light.
17. O Vâkaspati (lord of speech), the earth shall be pleasant to us, pleasant our dwelling, agrecable our couches! Right here life's breath shall be to our friend; thee, O Parameshthin, Agni shall envelop in life and lustre!
18. O Vâkaspati, the five seasons that we have, which have come about as the creation of Visvakarman, rialit here (they and) life's breath shall be to our friend; thee, O Parameshthin, Rohita shall envelop in life and lustre!
19. O Vâkaspati, good cheer and spirit, cattle in our stable, children in our wombs beget thou! Right here life's breath shall be to our friend; thee, O Parameshthin, I envelop in life and lustre.
20. God Savitar and Agni shall envelop thee, Mitra and Varuna surround thee with lustre! Treading down all powers of grudge come thou hither: thou hast made this kingdom rich in liberal gifts.
21. Thou, O Rohita, whom the brindled cow, harnessed at the side, carries, goest with brilliance, causing the waters to flow.
22. Devoted to Rohita is Rohinî his mistress, with beautiful colour (complexion), great, and lustrous: through her may we conquer booty of every description, through her win every battle!
23. This seat, Rohinî, belongs to Rohita; yonder is the path on which the brindled (female) goes! Her the Gandharvas and the Kasyapas lead forth, her the sages guard with diligence.
24. The radiant bay steeds of the sun, the immortal, ever draw the delightful chariot. Rohita, the drinker of ghee, the shining god, did enter the variegated heavens.
25. Rohita, the sharp-horned bull, who surpasses Agni and surpasses Sûrya, who props up the earth and the sky, out of him the gods frame the creations.
26. Rohita ascended the heaven from the great flood; Rohita has climbed all heights.
27. Create (the cow) that is rich in milk, drips with ghee: she is the milch-cowof the gods that does not

refuse! Indra shall drink the Soma, there shall be secure possession; Agni shall sing praises: the enemies do thou drive out!
28. Agni kindled, spreads his flames, fortified by ghee, sprinkled with ghee. Victorious, all-conquering Agni shall slay them that are my rivals!
29. He shall slay them, shall burn the enemy that battles against us! With the flesh-devouring Agni do we burn our rivals.
30. Smite them down, O Indra, with the thunderbolt, with thy (strong) arm! Then have I overpowered my rivals with Agni's brilliant strengths.
31. O Agni, subject our rivals to us; confuse, O Brihaspati, the kinsman that is puffed up! O Indra and Agni, O Mitra and Varuna, subjected they shall be, unable to vent their wrath against us!
32. Do thou, god Sûrya (the sun), when thou risest, beat down my rivals, beat them down with a stone: they shall go to the nethermost darkness!
33. The calf of Virâg, the bull of prayers, carrying the bright (soma) upon his back, has ascended the atmosphere. A song accompanied by ghee they sing to the calf; himself brahma (spiritual exaltation) they swell him with their brahma (prayer).
34. Ascend the heavens, ascend the earth sovereignty ascend thou, and possessions ascend thou! Offspring ascend thou, and immortality ascend thou, unite thy body with Rohita!
35. The gods that hold sovereignty, who go about the sun, with these allied, Rohita, kindly disposed, shall bestow sovereignty upon thee!
36. The sacrifices purified by prayer lead thee forth; the bay steeds that travel upon the road carry thee: thou shinest across the swelling ocean.
37. In Rohita who conquers wealth, conquers cattle, and conquers booty, heaven and earth are fixed. Of thee that hast a thousand and seven births, let me announce the origin over the extent of the world!
38. Glorious thou goest to the intermediate directions and the directions (of space), glorious (in the sight) of animals and the tribes of men, glorious in the lap of the earth, of Aditi: may I like Savitar be lovely!
39. Being yonder thou knowest (what takes place) here; being here thou beholdest these things. Here (men) behold the inspired sun that shines upon the sky.
40. A god thou praisest the gods, thou movest within the flood. They kindle (him), a universal fire; him the highest sages know.
41. Below the superior (region), above the inferior (region) here, the cow has arisen supporting (her) calf by the foot. Whither is she turned; to which half (of the universe), forsooth, has she aone away; where, forsooth, does she beget? Verily not in this herd!
42. One-footed, two-footed, four-footed is she; eight-footed, nine-footed became she, the thousand-syllabled (consisting of thousand elements) pankti (quinary stanza) of the universe: the oceans from her flow forth upon (the world).
43. Ascending the heaven, immortal, receive kindly my song! The sacrifices purified by prayer lead thee forth; the bay steeds that travel upon the road carry thee.
44. That do I know of thee, O immortal, where thy march is upon the sky, where thy habitation is in the highest heaven.
45. Sûrya (the sun) surveys the sky, Sûrya the earth, Sûrya the waters. Sûrya is the single eye of being: he has ascended the great heavens.
46. The broad (directions) where the fagots that fence in (the fire), the earth turned itself into a fire-altar. There Rohita laid on for himself these two fires, cold and heat.
47. Laying on cold and heat, using the mountains as sacrificial posts, the two fires of Rohita who knows the (heavenly) light, into which (the fires) rain (flowed) as ghee, carried out the sacrifice.
48. The fire of Rohita who knows the (heavenly) light is kindled by prayer. From it heat, from it cold,

from it the sacrifice was produced.
49. The two fires swelling through prayer, increased through prayer, sacrificed into with prayer; the two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.
50. One is deposited in truth, the other is kindled in the waters. The two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.
51. The fire which the wind brightens up, and that which Indra and Brahmanaspati (brighten up), the two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.
52. Having fashioned the earth into an altar, having made the heavens (his) sacrificial reward, then having made heat into fire, Rohita created all that has breath through rain (serving) as ghee.
53. Rain fashioned itself into ghee, heat into fire, the earth into an altar. Then Agni by (his) songs fashioned the high mountains.
54. Having fashioned by means of songs the high (mountains), Rohita spake to the earth: In thee all shall be born, what is and what shall be.
55. The sacrifice first, (and then) what is and what shall be was born. From that this all was born, and whatever here appears, brought hither by the sage Rohita.
56. He who kicks a cow with his foot, and he who micturates towards the sun--of thee do I tear out the root; thou shalt henceforth not cast a shadow!
57. Thou that passest across me, casting thy shadow against me, between me and the fire--of thee do I tear out the root; thou shalt henceforth not cast a shadow!
58. He, O god Sûrya, that to-day passes between thee and me, upon him our evil dream, our foulness, and our misfortunes do we wipe off.
59. May we not miss our way, may we not, O Indra, miss the sacrifice of him that presses the soma; may.not the powers of grudge intercept us!
60. The (guiding) thread stretched out among the gods, that accomplishes the sacrifice, that, by pouring oblations, may we attain!

{11005}

XI, 5. Glorification of the sun, or the primeval principle, as a Brahman disciple.

1. The Brahmakârin (Brahmanical disciple) moves inciting both hemispheres of the world; in him the gods are harmonised. He holds the heavens and the earth, he fills the teacher with creative fervour (tapas).
2. The fathers, the divine folk, and all the gods severally follow the Brahmakârin; the Gandharvas did go after him, six thousand three hundred and thirty-three. He fills all the gods with creative fervour.
3. When the teacher receives the Brahmakârin as a disciple, he places him as a foetus inside (of his body). He carries him for three nights in his belly: when he is born the gods gather about to see him.
4. This earth is (his first) piece of firewood, the heaven the second, and the atmosphere also he fills with (the third) piece of firewood. The Brahmakârin. fills the worlds with his firewood, his girdle, his asceticism, and his creative fervour.
5. Prior to the brahma (spiritual exaltation) the Brahmakârin was born; clothed in heat, by creative fervour he arose. From him sprung the brâhmanam (Brahmanic life) and the highest brahma, and all the gods together with immortality (amrita).
6. The Brahmakârin advances, kindled by the firewood, clothed in the skin of the black antelope,

consecrated, with long beard. Within the day he passes from the eastern to the northern sea; gathering together the worlds he repeatedly shapes them.
7. The Brahmakârin, begetting the brahma, the waters, the world, Pragâpati Parameshthin (he that stands in the hiahest place), and Virâg, having become an embryo in the womb of immortality, having forsooth, become Indra, pierced the Asuras.
8. The teacher fashioned these two hern spheres of the world, the broad and the deep, earth and heaven. These the Brahmakârin guards with his creative fervour (tapas): in him the gods are harmonised.
9. This broad earth and the heaven the Brahmakârin first brought hither as alms. Having made these into two sticks of firewood he reveres them upon them all beings have been founded.
10. One is on the hither side, the other on the farther side of the back of the heavens; secretly are deposited the two receptacles of the brâhmanam (Brahmanic life). These the Brahmakârin protects by his tapas (creative fervour); understandingly he performs that brahma (spiritual exaltation) solely.
11. One on the hither side, the other away from the earth, do the two Agnis come together between these two hemispheres (of the world). To them adhere the rays firmly; the Brahmakârin by his tapas (creative fervour) enters into the (rays).
12. Shouting forth, thundering, red, white he carries a great penis along the earth. The Brahmakârin sprinkles seed upon the back of the earth; through it the four directions live.
13. Into fire, the sun, the moon, Mâtarisvan (wind), and the waters, the Brahmakârin places the firewood; the lights from these severally go into the clouds, from them come sacrificial butter, the purusha (primeval man), rain, and water.
14. Death is the teacher, (and) Varuna, Soma, the plants, milk; the clouds were the warriors: by these this light has been brought hither.
15. Varuna, having become the teacher, at home prepares the ghee solely. Whatever he desired from Pragâpati, that the Brahmakârin furnished, as Mitra (a friend) from his own Atman (spirit, or person).
16. The Brahmakârin is the teacher, the Brahmakârin Pragâpati. Pragâpati rules (shines forth, vi râgati); Virâg (heavenly power, or light) became Indra, the ruler.
17. Through holy disciplehood. (brahmakâryam), through tapas (creative fervour), the king protects his kingdom. The teacher by (his own) brahmakâryam (holy life) seeks (finds) the Brahmakârin.
18. Through holy disciplehood the maiden obtains a young husband, through holy disciplehood the steer, the horse seeks to obtain fodder.
19. Through holy disciplehood, through creative fervour, the gods drove away death. Indrajorsooth, by his holy disciplehood brought the light to the gods.
20. The plants, that which was and shall be, day and night, the tree, the year along with the seasons, have sprung from the Brahmakârin.
21. The earthly and the heavenly animals, the wild and the domestic, the wingless and the winged (animals), have sprung from the Brahmakârin.
22. All the creatures of Pragâpati (the creator) severally carry breath in their souls. All these the brahma, which has been brought hither in the Brahmakârin, protects.
23. This, that was set into motion by the gods, that is insurmountable, that moves shining, from it has sprung the brâhmanam (Brahmanical life), the highest brahma, and all the gods, together with immortality (amrita).
24, 25. The Brahmakârin carries the shining brahma: into this all the gods are woven. Producing in-breathing and out-breathing, as well as through-breathing; speech, mind, heart, brahma, and wisdom, do thou furnish us with sight, hearing, glory, food, semen, blood, and belly!
26. These things the Brahmakârin fashioned upon the back of the (heavenly) water. He stood in the sea

kindled with tapas (creative fervour). He, when he has bathed, shines vigorously upon the earth, brown and ruddy.

{11004}

XI, 4. Prâna, life or breath, personified as the supreme spirit.

1. Reverence to Prâna, to whom all this (universe) is subject, who has become the lord of the all, on whom the all is supported!
2. Reverence, O Prâna, to thy roaring (wind), reverence, O Prâna, to thy thunder, reverence, O Prâna, to thy lightning, reverence, O Prâna, to thy rain!
When Prâna calls aloud to the plants with his thunder, they are fecundated, they conceive, and then are produced abundant (plants).
4. When the season has arrived, and Prâna calls aloud to the plants, then everything rejoices, whatsoever is upon the earth.
5. When Prâna has watered the great earth with rain, then the beasts rejoice; (they think): 'strength, forsooth, we shall now obtain.'
6. When they had been watered by Prâna, the plants spake in concert: 'thou hast, forsooth, prolonged our life, thou hast made us all fragrant.'
7. Reverence be, O Prâna, to thee coming, reverence to thee going; 'reverence to thee standing, and reverence, too, to thee sitting!
8. Reverence be to thee, O Prâna, when thou breatbest in (primate), reverence when thou breathest out! Reverence be to thee when thou art turned away, reverence to thee when thou art turned hither: to thee, entire, reverence be here!
9. Of thy dear form, O Prâna, of thy very dear form, of the healing power that is thine, give unto us, that we may live!
10. Prâna clothes the creatures, as a father his dear son. Prâna, truly, is the lord of all, of all that breathes, and does not breathe.
11. Prâna is death, Prâna is fever. The gods worship Prana. Prâna shall place the truth-speaker in the highest world
12. Prâna is Virâg (power, lustre), Prâna is Deshtrî (the divinity that guides): all worship Prâna. Prâna verily is sun and moon. They call Prâna Pragâpati.
13. Rice and barley are in-breathing and outbreathing. Prâna is called a steer. In-breathing forsooth, is founded upon barley; rice is called out-breathing.
14. Man breathes out and breathes in when within the womb. When thou, O Prâna, quickenest him, then is he born again.
15. They call Prâna Mâtarisvan (the wind); Prâna, forsooth, is called Vâta (the wind). The past and the future, the all, verily is supported upon Prâna.
16. The holy (âtharvana) plants, the magic (ângirasa) plants, the divine plants, and those produced by men, spring forth, when thou, O Prâna, quickenest them.
17, When Prâna has watered the great earth with rain, then the plants spring forth, and also every sort of herb.
18. Whoever, O Prâna, knows this regarding thee, and (knows) on what thou art supported, to him all shall offer tribute in yonder highest world.

19. As all these creatures, O Prâna, offer thee tribute, so they shall offer tribute (in yonder world) to him who hears thee, O far-famed one!
20. He moves as an embryo within the gods; having arrived, and being in existence, he is born again. Having arisen he enters with his mights the present and the future, as a father (goes to) his son.
21. When as a swan he rises from the water he does not withdraw his one foot. If in truth he were to withdraw it, there would be neither to-day, nor to-morrow, no night and no day, never would the dawn appear.
22. With eight wheels, and one felloe he moves, containing a thousand sounds (elements), upward in the east, downward in the west. With (his) half he produced the whole world: what is the visible sign of his (other) half?
23. He who rules over this (all) derived from every source, and over everything that movesreverence be to thee, O Prâna, that wieldest a swift bow against others (the enemies)!
24. May Prâna, who rules over this (all) derived from every source, and over everything that moves, (may he) unwearied, strong through the brahma, adhere to me!
25. Erect he watches in those that sleep, nor does lie lie down across. No one has heard of his sleeping in those that sleep.
26. O Prâna, be not turned away from me, thou shalt not be other than myself! As the embryo of the waters (fire), thee, O Prâna, do bind to me, that I may live.

{09002}

IX, 2. Prayer to Kâma (love), personified as a primordial power.

1. To the bull that slays the enemy, to Kâma, do I render tribute with ghee, oblation, and (sacrificial) melted butter. Do thou, since thou hast been extolled, hurl down my enemies by thy great might!
2. The evil dream which is offensive to my mind and eye, which harasses and does not please me, that (dream) do I let loose upon my enemy. Having praised Kâma may I prevail!
3,. Evil dreams, O Kâma, and misfortune, O Kâma, childlessness, ill-health, and trouble, do thou, a strong lord, let loose upon him that designs evil against us!
4. Drive them away, O Kâma, thrust them away, O Kâma; may they that are my enemies fall into trouble! When they have been driven into the nethermost darkness, do thou, O Agni, burn up their d welling- places!
5. That milch-cow, O Kâma, whom the sages call Vâk Virâg (ruling, or resplendent speech), is said to be thy daughter; by her drive away my enemies; breath, cattle, and life shall give them a wide birth!
6. With the strength of Kâma, Indra, king Varuna, and Vishnu, with the impelling force (savena) of Savitar, with the priestly power of Agni, do I drive forth the enemies, as a skilled steersman a boat.
7. My sturdy guardian, strong Kâma, shall procure for me full freedom from enmity! May the gods collectively be my refuge, may all the gods respond to this, my invocation!
8. Taking pleasure in this (sacrificial) melted butter, and ghee do ye, (O gods), of whom Kâma is the highest, be joyful in this place, procuring for me full freedom from enmity!
9. O Indra and Agni, and Kâma, having formed an alliance, do ye hurl down my enemies; when they have fallen into the nethermost darkness, do thou, O Agni, burn up after them their dwelling places!
10. Slay thou, O Kâma, those that are my enemies, hurl them down into blind darkness. Devoid of vigour, Without sap let them all be; they shall not live a single day!

11. Kâma has slain those that are my enemies, a broad space has he furnished me to thrive in. May the four directions of space bow down to me, and the six broad (regions) carry ghee to me!
12. They (the enemies) shall float down like a boat cut loose from its moorings! There is no returning again for those who have been struck by our missiles.
13. Agni is a defence, Indra a defence, Soma a defence. May the gods, who by their defence ward off (the enemy), ward him off!
14. With his men reduced, driven out, the hated (enemy) shall go, shunned by his own friends! And down upon the earth do the lightnings alight; may the strong god crush your enemies!
15. This mighty lightning supports both moveable and immoveable things, as well as all thunders. May the rising sun by his resources and his majesty hurl down my enemies, lie the mighty one!
16. With that triple-armoured powerful covering of thine, O Kâma, with the charm that has been made into an Invulnerate armour spread (over thee), with that do thou drive away those who are my enemies; may breath, cattle, and life give them a wide berth!
17. With the weapon with which the god drove forth the Asuras, with which Indra led the Dasyus to the nethermost darkness, with that do thou, O Kâma, drive forth far away from this world those who are my enemies!
18. As the gods drove forth the Asuras, as Indra. forced the demons into the nethermost darkness, thus do thou, O Kâma, drive forth far away from this world those who are my enemies!
19. Kâma was born at first; him neither the gods, nor the Fathers, nor men have equalled. To these art thou superior, and ever great; to thee, O Kâma, do I verily offer reverence.
20. As great as are the heavens and earth in extent, as far as the waters have swept, as far as fire; to these art thou superior, &c.
21. Great as are the directions (of space) and the intermediate direction on either side, great as are the regions and the vistas of the sky; to these art thou superior, &c.
22. As many bees, bats, kurûru-worms, as many vaghas and tree-serpents as there are; to these art thou superior, &c.
23. Superior art thou to all that winks (lives), superior to all that stands still (is not alive), superior to the ocean art thou, O Kâma, Manyu! To these art thou superior, &c.
24. Not, surely, does the wind equal Kâma, not the fire, not the sun, and not the moon. To these art thou superior, &c.
25. With those auspicious and gracious forms of thine, O Kâma, through which what thou wilst becometh reaL with these do thou enter into us, and elsewhere send the evil thoughts!

{19053}

XIX, 53. Prayer to Kâla (time), personified as a primordial power.

1. Time, the steed, runs with seven reins (rays), thousand-eyed, ageless, rich in seed. The seers, thinking holy thoughts, mount him, all the beings (worlds) are his wheels.
2. With seven wheels does this Time ride, seven naves has he, immortality is his axle. He carries hither all these beings (worlds). Time, the first god, now hastens onward.
3. A full jar has been placed upon Time; him, verily, we see existing in many forms. He carries away all these beings (worlds); they call him Time in the highest heaven.
4. He surely did bring hither all the beings (worlds), he surely did encompass all the beings (worlds).

Being their father, he became their son; there is, verily, no other force, higher than he.
5. Time begot yonder heaven, Time also (begot) these earths. That which was, and that which shall be, urged forth by Time, spreads out.
6. Time created the earth, in Time the sun burns. In Time are all beings, in Time the eye looks abroad.
7. In Time mind is fixed, in Time breath (is fixed), in Time names (are fixed); when Time has arrived all these creatures rejoice.
8. In Time tapas (creative fervour) is fixed; in Time the highest (being is fixed); in Time brahma (spiritual exaltation) is fixed; Time is the lord of everything, he was the father of Pragâpati.
9. By him this (universe) was urged forth, by him it was begotten, and upon him this (universe) was founded. Time, truly, having become the brahma (spiritual exaltation), supports Parameshthin (the highest lord).
10. Time created the creatures (pragâh), and Time in the beginning (created) the lord of creatures (Prâgapati); the self-existing Kasyapa and the tapas (creative fervour) from Time were born.

{19054}

XIX, 54. Prayer to Kâla (time), personified as a primordial power.

1. From Time the waters did arise, from Time the brahma (spiritual exaltation), the tapas (creative fervour), the regions (of space did arise). Through Time the sun rises, in Time he goes down again.
2. Through Time the wind blows, through Time (exists) the great earth; the great sky is fixed in Time. In Time the son (Pragâpati) begot of yore that which was, and that which shall be.
3. From Time the Riks arose, the Yagus was born from Time; Time put forth the sacrifice, the imperishable share of the gods.
4. Upon Time the Gandharvas and Apsarases are founded, upon Time the worlds (are founded), in Time this Angiras and Atharvan rule over the heavens.
5. Having conquered this world and the highest world, and the holy (pure) worlds (and) their holy divisions; having by means of the brahma (spiritual exaltation) conquered all the worlds, Time, the highest God, forsooth, hastens onward.

{11007}

XI, 7. Apotheosis of the ukkhishta, the leavings of the sacrifice.

1. In the ukkhishta are deposited name (quality) and form, in the ukkhishta the world is deposited. Within the ukkhishta Indra and Agni, and the all are deposited.
2. In the ukkhishta heaven and earth, and all beings, are deposited; in the ukkhishta are deposited the waters, the ocean, the moon, and the wind.
3. In the ukkhishta are both being and non-being, death, strength (food), and Pragâpati. The (creatures) of the world are founded upon the ukkhishta; (also) that which is confined and that which is free, and the grace in me.
4. He who fastens what is firm, the strong, the leader, the brahma, the ten creators of the all, the

divinities, are fixed on all sides to the ukkhishta as the (spokes of the) wheel to the nave.
5. Rik, Sâman, and Yagus, the singing of the sâmans, their introductions, and the stotras are in the ukkhishta. The sound 'him' is in the ukkhishta, and the modulations and the music of the sâman. That is in me.
6. The prayer to Indra and Agni (aindrâgnam), the call to the soma, as it is being purified (pâvamâmam), the mahânâmnî-verses, the singing of the mahâvrata, (these) divisions of the service are in the ukkhishta, as the embryo in the mother.
7. The ceremony of the consecration of the king (râgasûya), the vâgapeya, the agnishtoma, and the cattle-sacrifice belonging to it, the arka and the horse-sacrifice, and the most delightful (sacrifice) for which fresh barhis is strewn, are in the ukkhishta.
8. The preparation of the sacred fire (agnyâdheyam), the consecration for the soma-sacrifice (dikshâ), the sacrifice by which (special) wishes are fulfilled, together with the metres, the sacrifices that have passed out, and the extended sacrifices (satra), are lounded upon the ukkhishta.
9. The agnihotra, faith, the call vashat, vows and asceticism, sacrificial rewards, what is sacrificed (to the gods) and given (to the priests) are contained in the ukkhishta.
10. The (soma-sacrifice) that lasts one night (ekarâtra), and that which lasts two nights (dvirâtra), the (condensed soma-sacrifice called) sadyahkrî, and
(that which is called) prakrî, the (Songs called) ukthya, are woven and deposited in the ukkhishta; (also the parts) of the sacrifice subtle through (higher) knowledge.
11. The soma-sacrifice that lasts four nights (katûrâtra), five nights (pañkarâtra), six nights (shadrâtra), and along (with them) those that last double the time; the sixteenfold stotra (shodasin), and the soma-sacrifice that lasts seven nights (saptarâtra), all the sacrifices which were founded upon immortality (amrita), were begotten of the ukkhishta.
12. The pratihâra-passages (in the sâman-songs), and their final syllables, the (soma-sacrifices called) visvagit and abhgit, the soma-sacrifice that ends
with the day (sâhna), and that which lasts into the next day (atirâtra), are in the ukkhishta--the soma-sacrifice also that lasts twelve days. That is in me.
13. Liberality, accomplishment, possession, the call svadhâ, nurture, immortality (amrita), and might, all inner desires are satisfied according to wish in the ukkhishta.
14. The nine earths, oceans, heavens, are founded upon the ukkhishta. The sun shines in the ukkhishta, and day and night also. That is in me.
15. The (soma-sacrifice called) upahavya, the offering on the middle day of a sacrifice lasting a year (vishûvant), and the sacrifices that are secretly presented, Ukkhishta, the sustainer of the universe, the father of the generator (Pragâpati), supports.
16. Ukkhishta, the father of the generator, the grandson of the spirit (asu), the primal ancestor (grandfather), the ruler of the universe, the lusty bull dwells upon the earth.
17. Order (rita), truth (satya), creative fervour (tapas), sovereignty, asceticism, law and works; past, future, strength, and prosperity, are in the ukkhishta-force in force.
18. Success, might, plans, dominion, sovereignty, the six broad (regions), the year, libation (idâ), the orders to the priests (praisha), the draughts of soma (graha), oblations (are founded) upon the ukkhishta.
19. The (liturgies called) katurhotârah, the âpri-hymns, the triennial sacrifices, the (formulas called) nîvid, the sacrifices, the priestly functions, the cattle-sacrifice and the soma-oblations connected with it, are in the ukkhishta.
20. The half-months and months, the divisions of the year together with the seasons, the resounding waters, thunder, the great Vedic canon (sruti) are in the ukkhishta.

21. Pebbles, sand, stones, herbs, plants, grass, clouds, lightning, rain, are attached to, and are founded upon the ukkhishta.
22. Success, attainment, accomplishment, control, greatness, prosperity, supreme attainment, and wellbeing rest upon, rest in, have been deposited in the ukkhishta.
23. Whatever breathes with breath, and sees with sight, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
24. The riks and the sâmans, the metres, the ancient legends (purânam) together with the yagus, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
25. In-breathing and out-breathing, sight, hearing, imperishableness and perishableness, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
26. Joys, pleasures, delights, jubilation and merriment, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
27. The gods, the (deceased) Fathers, men, Gandharvas and Apsaras, all gods in the heavens, founded upon heaven, were born of the ukkhishta.

{09001}

IX, 1. Hymn to the honey-lash of the Asvins.

1. From heaven, from earth, from the atmosphere, from the sea, from the fire, and from the wind, the honey-lash hath verily sprung. This, clothed in amrita (ambrosia), all the creatures revering, acclaim in their hearts.
2. Great sap of all forms (colours) it hath-they call thee moreover the seed of the ocean. Where the honey-lash comes bestowing gifts, there life's breath, and there immortality has settled down.
3. Men severally, contemplating it profoundly, behold its action upon the earth: from the fire and from the wind the honey-lash hath verily sprung, the strong child of the Maruts.
4. Mother of the Âdityas, daughter of the Vasus, breath of life of created beings, nave of immortality, the honey-lash, golden-coloured, dripping ghee, as a great embryo, moves among mortals.
5. The god's begot the lash of honey, from it came an embryo having all forms (colours). This, as soon as born, (while yet) young its mother nourishes; this, as soon as born, surveys all the worlds.
6. Who knows it and who perceives it, the inexhaustible, soma-holding cup that has come from the heart of it (the honey-lash)? 'Tis the wise priest: he shall derive inspiration from it!
7. He knows them, and he perceives them, the inexhaustible breasts of it (the honey-lash), that yield a thousand streams. Nourishment they pour out -without recalcitration.
8. The great (cow) that loudly gives forth the sound 'him,' that bestows strength, and goes with loud shouts to the holy act, bellowing with lust for the three (male) gharmas (fires), she lows, and drips with (streams) of milk.
9. When the waters, the mighty bulls, self-sovereign, wait upon (the cow), swollen with milk, (then) they, the waters, pour nourishment (upon her), and cause her to pour nourishment at will for him that knoweth this.
10. The thunder is thy voice, O Pragâpati; as a bull thou hurlest thy fire upon the earth. From the fire, and from the wind the honey-lash hath verily sprung, the strong child of the Maruts.
11. As the soma at the morn ing-pressure is dear to the Asvins, thus in my own person, O Asvins, lustre shall be sustained!
12. As the soma at the second (mid-day) pressure is dear to Indra and Agni, thus in my own person, O

Indra, and Agni, lustre shall be sustained!
13. As the soma at the third pressure (evening) is dear to the Ribhus, thus in my own person, O Ribhus, lustre shall be sustained!
14. May I beget honey for myself; may I obtain honey for myself! Bringing milk, O Agni, I have come:. endow me with lustre!
15. Endow me, O Agni, with lustre, endow me with offspring and with life! May the gods take note of this (prayer) of mine; may Indra together with the Rishis (take note of it)!
16. As bees carry together honey upon honey, thus in my own person, O Asvins, lustre shall be sustained!
17. As the bees pile this honey upon honey, thus in my own person, O Asvins, lustre, brilliance, strength, and force shall be sustained!
18. The honey that is in the mountains, in the heights; in the cows, and in the horses; the honey which is in the surâ (brandy) as it is being poured out, that shall be in me!
19. O Asvins, lords of brightness, anoint me with the honey of the bee, that I may speak forceful speech among men!
20. The thunder is thy speech, O Pragâpati; as a bull thou hurlest thy fire upon earth and heaven. All animals live upon it (the earth), and she with it (Pragâpati's fire) fills nourishment and food.
21. The earth is the staff, the atmosphere the embryo, the heaven the whip (itself?), the lightning the whip-cord; of gold is the tip (of the whip?).
22. He that knoweth the seven honies of the whip becomes rich in honey; (to wit), the Brâhmana, the king, the cow, the ox, rice, barley, and honey as the seventh.
23. Rich in honey becomes he, rich in honey become his appurtenances, worlds rich in honey does he win, he that knoweth thus.
24. When in a bright sky it thunders, then Pragâpati manifests himself to (his) creatures (pragâh). Therefore do I stand with the sacred cord suspended from the right shoulder (prâkinopavita), saying, 'O Pragâpati, watch over me!' The creatures (pragâh) watch over him, Pragâpati watches over him, that knoweth thus.



Sacred Texts: Hinduism

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The Vedas

There are four Vedas, the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The Vedas are the primary texts of Hinduism. They also had a vast influence on Buddhism, Jainism, and Sikhism. The Rig Veda, the oldest of the four Vedas, was composed about 1500 B.C., and written down about 600 B.C.

The Vedas contain hymns, incantations, and rituals from ancient India. Along with the Book of the Dead, the Enuma Elish, the I Ching, and the Avesta, they are among the most ancient religious texts still in existence. Besides their spiritual value, they also give a unique view of everyday life in India four thousand years ago. The Vedas are also the most ancient extensive texts in an Indo-European language, and as such are invaluable in the study of comparative linguistics.

A Vedic Reader for Students by A.A. Macdonell (1917) (excerpts) *121,143 bytes*. This text serves as an introduction to the *dramatis personae* of the Rig Veda.

- The Rig-Veda, Griffith, tr. (1896) This is a complete English translation of the Rig Veda.
  Rig-Veda (Sanskrit). This is a complete ITRANS transcription of the Rig Veda in Sanskrit.
- The Sama-Veda, Griffith tr. (1895) *282,861 bytes*. The Sama Veda is a collection of hymns used by the priests during the Soma sacrifice. Many of these duplicate in part or in whole hymns from the Rig Veda. This is a complete translation.
- The Yajur Veda A.B. Keith tr. (1914) This is a complete translation of the Yajur Veda. The Yajur Veda is a detailed manual of the Vedic sacrificial rites.
- The Atharva-Veda, Bloomfield tr. (1897) *348,474 bytes* The Atharva Veda also contains material from the Rig Veda, but of interest are the numerous incantations and metaphysical texts, which this anthology

(part of the Sacred Books of the East series) collects and categorizes. The Atharva Veda was written down much later than the rest of the Vedas, about 200 B.C.; it may have been composed about 1000 B.C.

Other primary texts

The Upanishads, Max Müller, translator (1879) The Upanishads are a continuation of the Vedic philosophy, and were written between 800 and 400 B.C. They elaborate on how the soul (*Atman*) can be united with the ultimate truth (*Brahman*) through contemplation and mediation, as well as the doctrine of *Karma*-- the cumulative effects of a persons' actions.
The Laws of Manu, George Bühler, translator Manu was the legendary first man, the Adam of the Hindus. This is a collection of laws attributed to Manu.
The Dharma Sutras, George Bühler translator (1879) This is the first half of the Dharma Sutras, another set of law books by various scholars from the first millenium B.C.
The Yoga Sutras of Patanjali *80,965 bytes* This concise work describes an early stage in the philosophy and practise of Yoga. Dating from about 150 B.C., the work shows dualist and Buddhist influences. The Yoga Sutras are required reading if you are interested in Yoga and mediation.

The Mahabharata and Ramayana

These are the national epics of India. They are probably the longest poems in any language. The Mahabharata, attributed to the sage Vyasa, was written down from 540 to 300 B.C. The Mahabharta tells the legends of the Bharatas, one of the Aryan tribal groups.

The Bhagavad Gita, usually included as the sixth book of the Mahabharata (dating from about 400 or 300 B.C.), is a central text of Hinduism, a philosphical dialog between the god Krishna and the warrior Arjuna. This is one of the most popular of all Hindu scriptures. The Gita discusses selflessness, duty, devotion, and meditation, integrating many different threads of Hindu philosophy.

The Ramayana, attributed to the poet Valmiki, was written down during the first century A.D., although it is based on oral traditions that go back six or seven centuries earlier. The Ramayana is a moving love story with moral and spiritual themes that has deep appeal in India to this day.

The Ramayana and Mahabharata, R. Dutt translator (1899)

also from the Mahabharata...
The Bhagavad-Gita, Sir Edwin Arnold, translator (1885)
Indian Idylls, Sir Edwin Arnold, translator (1883) *279,713 bytes*

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Excerpts from

A VEDIC READER

For Students

By Arthur Anthony Macdonell (1854-1930)

[1917]

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brahmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., While another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 1500 B.C. In that case we must assume that the Iranian and the Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may

quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of malted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brahmanas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average Of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyayas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas

or 'books' (lit. 'cycles') and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.--In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kanvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragatha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kanvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamana); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamana were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgatr or chanting priest, and

added after Books i-viii, which were the sphere of the Hotr or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed. The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatri, while the second consists mainly of groups in other metres; thus 68-84 form a Jagati and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large, number of seers of different families, some of which appear in other' books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while, the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Panini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which, like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. a is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pada, ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Tristubh (4 x 11 syllables), the Gayatri (3 x 8), and the Jagati (4 x 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a, quantitative rhythm in which short and long syllables alternate and, which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and) those of Classical Sanskrit, in which (except the sloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called trca) in the same simple metre, generally Gayatri, or of two stanzas in different mixed metres. The latter type of strophe is called Pragatha and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The gods were conceived as human in appearance. Their bodily parts which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods, consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Visnu, where cheered by draughts of

Soma they live a life of bliss.

Attributes of the gods.--Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs-a practice making both gods share characteristics properly belonging to one along. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajapati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedanta philosophy.

The Vedic gods may most conveniently be classified as deities of heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Surya, Savitr, Pusan, the Asvins, and the goddesses Usas, Dawn, and Ratri, Night. The atmospheric gods are Indra, Apam napat, Rudra, the Maruts, Vayu, Parjanya, and the Waters. The terrestrial deities are Prthivi, Agni, and Soma. This Reader contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, be was ousted by the latter at an early period. Matarisvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) s celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipas (Bïas) and the Sutudri (Sutlej), sister streams of the Panjab, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvati (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.--One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix tr or tar), such as Dhatr 'Creator', or an attribute, such as Prajapati, 'Lord of Creatures'. Thus Dhatr, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhatri the 'Disposer', Dhartr, the 'Supporter', Tratr, the Protector', and Netr, the 'Leader'. The only agent

god mentioned at all frequently in the RV. is Tvastr, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new -drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvastr', and which Indra drinks in Tvastr's house. He is the father of Saranyu, wife of Vivasvant and mother of the primaeval twins Yama and Yami. The name of the solar deity Savitr the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajapati, 'Lord of Creatures' Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Visvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kasmai devaya havisa vidhema? 'to what god should we pay worship with oblation?' This led to the word ká, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83, 84) are addressed to Manyu, 'Wrath', and one (x. 161) to Sraddha, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sunrta, 'Bounty', Asuniti, 'Spirit-life', and Nirrti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Adityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she, is twice mentioned.

Godesses play an insignificant part in the RV. The only one of importance is Usas (p. 92). Next come Sarasvati, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vac, 'Speech' (x, 71. 125). With one hymn each are addressed Prthivi, 'Earth' (v. 84), Ratri, 'Night' (x, 127, p. 203), and Aranyani, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayi, Indrani, Varunani, spouses of Agni, Indra, and Varuna respectively.

Dual Divinities.--A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of

hymns is addressed to the couple Mitra-Varuna, though the names most frequently found as dual compounds are those of Dyava-prthivi, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.--There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The smaller group of the Adityas, of whom Varuna is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martanda, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuna, Daksa, Amsa: Surya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Visve devas (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Adityas.

Lesser Divinities.--Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvastr into four shining cups.

The bowl and the cups have been various interpreted a s the moon with its four phases or the year with its Seasons. The Rbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases, than one are spoken of; but the only one mentioned by name is Urvasi. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Ksetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sita, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (barhis) and the Divine Doors (dvaro devih), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (gravanas) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 6. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These, are seldom called asura in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term dasa, or dasyu, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vrtra. The latter is by far the most frequently mentioned. His mother being called Danu, he is sometimes alluded to by the metronymic term Danava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Angirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Visvarapa, son of Tvastr, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhanu, who eclipses the sun. There are several other individual demons, generally described as Dasas and slain by Indra. A group of demons are the Panis ('niggards'), primarily foes of Indra, who, with the aid of the dog Sarama, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies of men. By far the most common generic name for them is Raksas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yalu or Yatudhana (primarily 'sorcerer') alternates with Raksas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Pisacas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.--Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14-18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues. -Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Puraravas and the celestial nymph Urvasi, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kalidasa's drama Vikramorvasi. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.--Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his

inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.--Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.--About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sankhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Danastutis, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.--From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Aryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Sura, extracted from some kind of grain, was used on ordinary occasions.

Occupations.--One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or

from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were, combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.--Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (dundubhi), the flute (vana), and the lute (vina). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vrtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Sarama and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yaska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns we obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the, middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A.D.), and is represented by the translation of the RV., begun by H.H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides. in explaining the theological and ritual texts of the Brahmanas and Satras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yaska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavabha, interprets nasatyau, an epithet of the Asvins, as 'true, not false', another Agrayana, as 'leaders of truth' (satyasya pranetarau), while Yaska himself thinks it may mean 'nose-born' (nasika-prabhavau)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jata-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sayana who lived nearly 2,000 years later. Sayana's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Sayana does not follow the tradition. Again, Sayana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yaska nor Sayana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is

important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school--the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding one-sidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (dhuma-ketu) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Aryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (aránis), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing

to the force required to kindle Agni he is often called 'son of strength' (sáhasah sunúh). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Matarisvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Matarisvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet dvi-jánman *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called grhá-pati *lord of the house*, and is constantly spoken of as a guest (átithi) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus be comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (dutá) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (rtvíj, vípra) domestic priest (puróhita), and more often than by any other name invoking priest (hótr), also officiating priest (adhvaryú) and playing priest (brahmán). His priesthood is the most salient feature of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called jatá-vedas he who knows all created beings.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (havya-váhana) is distinguished his corpse-devouring (kravyád) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root ag *to drive* (Lat. *ago*, Gk. *hágo*), Skt. ájami).

SAVITR

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which be arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Savitri stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Surya (vii. 63), as when he is said to shine with the rays of the Sun, to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitr is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitr is derived from the root su to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by devá god, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pusan (vi. 54). They form a troop (ganá, sárdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Prsni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vayu, the god of Wind, in the wombs of heaven and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of vidyút in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet rsti-vidyut

lightning-speared shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (khadí) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion. with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vrtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts. accomplish these exploits alone. Thus they rent Vrtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root mar, *to shine*, thus meaning 'the shining ones'.

VISNU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gayá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Visnu sets in motion like a revolving wheel his

ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Visnu seems to. have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Visnu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Visnu is his friendship for Indra, with whom he is often allied in the fight with Vrtra. In hymns addressed to Visnu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vrtra myth the Maruts, lndra's companions, are drawn into alliance with Visnu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from vis *be active,* thus meaning 'the active one'.

DYÁVA-PRTHIVÍ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Prthiv in only one of three stanzas. The dual compound Dyáva-Prthiví, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as ródasi *the two worlds* more than 100 times. They are parents, being often called pitára, matára, jánitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

INDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wing the light. He is secondarily the god of battle who aids the victorious Aryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvastr, being made of iron (ayasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock.

Several epithets, compounds or derivatives of vájra, such as vájra-bahu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (ankusá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (rathesthá). Both his car and his steeds were fashioned by the Rbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vrtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvastr, the artificer among the gods. Agni is called Indra's twin brother, and Pusan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrani. Indra is associated with various other deities. The Maruts, (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet Marútvant *accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuna (vii. 86) and Vayu, god of Wind, less often with Soma (viii. 48), Brhaspati (iv. 50), Pusan, and Visnu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as sákrá and sácivant *mighty*, sácipáti *lord of might*, satákratu *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vrtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt be shatters Vrtra who encompasses the waters, hence receiving the exclusive epithet apsu-jit, *conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (párvata, girí), on which the demons lie or dwell, or from which Indra caste them down, or which he cleaves to release the waters. Or the cloud is a rock (ádri) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (údhar), spring (útsa), cask (kávandha), pail (kósa). The clouds, moreover, appear as the fortresses (púras) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra. shatters them and is characteristically called the 'fort-destroyer' (parbhíd). But the chief and specific epithet of Indra is 'Vrtra-slayer' (Vrtra-hán), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Visnu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Raksases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vrtra and to win the light. When he had slain Vrtra, releasing the waters for man, he placed the sun

visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vrtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows. mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when be overcame Vrtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vrtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun. and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute maghávan *bountiful* is almost exclusively his.

Besides the central myth of the Vrtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Usas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth in the capture by Indra, with the help of Sarama, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudas, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvastr. He forms a marked contrast to Varuna, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vrtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vrtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in índ-u *drop*.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (niská). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow Prsni.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arusá) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (ísana) and father of the world. By his rule and univeral dominion be is aware of the doings of men and gods, He is bountiful (midhváms), easily invoked and auspicious (sivá). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the greatest physician of physicians. In this connexion be has two exclusive epithets, jálasa, cooling, and jálasa-bhesaja, possessing cooling remedies.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunderstorm, and partly on the negative action of sparing those whom be might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet sivá which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from rud *cry*.

APÁM NÁPAT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, be is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apam napat. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vrtra'. The epithet asu-héman swiftly-speeding, applied three times to Apam napat, in its only other occurrence refers to Agni. Hence Apam napat appears to represent the lightning form of Agui which lurks in the eloud. For Agni, besides being directly called Apam napat, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apam napat is a spirit of the waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

MITRÁ

The association of Mitra with Varuna is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefirite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, yatayati, the people, and the epithet yatayáj-jana *arraying men* together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Visnu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuna in the evening, and in the Brahmanas Mitra is connected with day, Varuna with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

BRHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Brahmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahman. priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as maghávan *bountiful* and vajrin *welder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In to doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Brhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanas páti indicate that the first member is the genitive of a noun brh, from the same root as bráhman, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which bad already attained an independent character by the beginning of the Rigvedic period. As the divine brahman priest he seems to have been the prototype of Brahma, the chief of the later Hindu triad.

USÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to. the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully, She awakens every living being to motion. When Usas shines forth, the birds, fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Usas is closely associated with the Sun. She has opened paths for Surya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Surya follows her as a young man a maiden; she meets the god who desires her. She thus comes to

be spoken of as the wife of Surya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (usása-nákta and náktosása). She is born in the sky, and in, therefore constantly called the 'daughter of Heaven '. As the sacrificial fire is kindled at dawn, Usas is often associated with Agni, who is sometimes, called her lover. Usas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Asvins (vii. 71). When the Asvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Usas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghóni).

The name of Usas is derived from the root vas, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (ásara) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

PUSÁN

This god is celebrated in eight hymns, five of which occur in the sixth Mandala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right band are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Surya as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pusan acts as the messenger of Surya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (vimúco nápat). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (aghrni) is one of his exclusive epithets. The name means 'prosperer', as derived from pus, *cause to thrive*. The evidence, though not clear, indicates that Pusan was originally a solar deity, representing the beneficent power of

the sun manifested chiefly in its pastoral aspect.

ÁPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses -who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside the sun. King Varuna moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, Whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are accordant with the priests that bring well-pressed Soma for Indra, Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *apo* in the Avesta also.

MITRÁ-VARUNA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuna alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of mayá *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the spaces with honey. They

send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

SÚRYA

Some ten hymns are addressed to Surya. Since the name designates the, orb of the sun as well as the god, Surya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Surya is several times mentioned; but Surya, himself is also often called the eye of Mitra and Varuna, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etasá, or by seven swift mares called hárit *bays*.

The Dawn or Dawns reveal or produce Surya; he shines from the lap of the Dawns; but Dawn is also sometimes Surya's wife. He also bears the metronymic Aditya or Aditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Surya or raised him to heaven.

Surya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is, described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (áyudha) which Mitra-Varuna conceal with cloud and rain, or their felly (paví), or a brilliant car placed by them in heaven. Surya is also sometimes spoken of as, a wheel (cakrá), though otherwise the wheel of Surya is mentioned. Surya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolong life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (visvá-karman) is once applied to him. By his greatness he is the divine priest (asuryà puróhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuna and to other gods.

The name Súrya is a derivative of svàr *light*, and cognate with the Avesta hvare *sun*, which has swift horses and is the eye of Ahura Mazda

ASVÍNA.

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (asv-in *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (híranya-vartani). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrá *wondrous* and násatya *true*.

They are more closely associated with honey (mádhu) than any of the other gods. They desire honey and are drinkers of it. They have a skin filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Usas and Surya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single asa (rásabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartís), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Usas awakens them; they follow after her in their car; at its yoking Usas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Asvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvastr's daughter Saranyú (probably the rising Sun and Dawn). Pusan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Surya or more commonly the daughter of Surya. They are Surya's two husbands whom she chose and whose car she mounts. Surya's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Asvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Asvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Asvins has been a puzzle from the time of the earliest interpreters before

Yuska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Asvins represented either the morning twilight, as half light and half dark, or the morning and the evening star. It is probable that the Asvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Asvins wed the one Surya so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Asvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

VÁRUNA

Beside Indra (ii. 12) Varuna is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuna sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuna are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuna the sun is meant. Varuna is often called a king, but especially a universal monarch (samráj) The attribute of sovereignty (ksatrá) and the term ásura are predominantly applicable to him. His divine dominion is often alluded to by the word mayá occult power; the epithet mayín crafty is accordingly used chiefly of him.

Varuna is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuna's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuna is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuna's ordinances being constantly said to be fixed, he is pre-eminently called dhrtravrata *whose laws are established*. The gods themselves follow his ordinances. His power is; so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pásas) with which he binds

sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek ouranos *sky*. In any case, the word appears to be derived from the root vr *cover* or *encompass*.

MANDUKAS

The ... hymn [vii. 103], intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

VÍSVE DEVÁH

The comprehensive group called Vísve deváh or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order that none should be left out in laudations meant for the whole pantheon. The ... hymn [viii. 29] though traditionally regarded as meant for the Vísve deváh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvastr, 4. Indra, 5. Rudra, 6. Pusan, 7. Visnu, 8. Asvins, 9. Mitra-Varuna, 10. Angirases.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others) addressed to him, becomes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of India or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vayu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pusan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed mádhu or *sweet draught*, but oftenest called índu *the bright drop*. The colour Of Soma is brown (babhrú), ruddy (aruná), or more usually tawny (hári). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhís). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amsú) is crushed are called ádri or grávan. The pressed juice as it passes through the filter of sheep's wool is usually called pávamana or punaná *flowing clear*. This purified (unmixed) Soma is sometimes called suddhá *pure*, but much oftener sukrá, or súci *bright*; it is offered almost exclusively to Vayu or India. The filtered Soma flows into jars (kalása) or vats (dróna), where it is mixed with water and also with milk, by which it is sweetened. The verb mrj *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (asír): milk (gó), sour milk (dádhi), and barley (yáva). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (sadhástha) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to generally in hyperbolical usage, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called amrta *draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vrtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (páti) of plants, which also have him as their king; he is a lord of the wood (vánaspáti), and has generated all plants. But quite apart from his

connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brahmanas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship, In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It must then have been regarded as a kind of honey mead (Skt. mádhu, Gk. *methu*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root su (= Av. hu) *press*.

FUNERAL HYMNS

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pusan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuna.

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Visnu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Angirases and Atharvans, the Bhrgus and Vasisthas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Mandalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and

the goods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasisthas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitryána) is different from that trodden by the gods (devayána).

HYMN OF THE GAMBLER

This [x. 34] is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin to which he has brought on his family. The dice (aksás) consisted of the nuts of a large tree called vibhidaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

PÚRUSA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Purusa-sukta or hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Purusa. The act of creation is here treated as a sacrifice in which Purusa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Purusa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

RÁTRI

The goddess of night, under the name of Rátri is invoked in only one hymn (x. 127). She is the sister of Usas, and like her is called a daughter of heaven. She is not conceived as the. dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta *n.*, combined with usás, Night appears as a dual divinity with Dawn in the form of Usása-nákta and Náktosása, occurring in some twenty scattered stanzas of the Rigveda.

HYMN OF CREATION

In the ... cosmogonic poem [x. 129] the origin of the world is explained the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sankhya system.

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yami. He is associated with Varuna, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyu. In her dialogue with him Yami speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pádbisa) is spoken of as parallel to the bond of Varuna. The owl (úluka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Sarama (sarameyáu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yami, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

VÁTA

This god, as Váta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vayú, who is celebrated in one whole hymn and in parts of others. Vata's name is frequently connected with forms of the root va, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vata-Parjanyá, while Vayu is often similarly linked with Indra as Índra-Vayú. Vata is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunderstorm. He produces ruddy lights and makes the dawns to shine. His swiftness

often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

The Rig Veda
Ralph T.H. Griffith, Translator. (1896)

One Hymn per File

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Book 2
Book 3
Book 4
Book 5
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Book 9
Book 10

One Book per File

Book 1 *365,689 bytes*
Book 2 *85,993 bytes*
Book 3 *114,687 bytes*
Book 4 *108,128 bytes*
Book 5 *132,762 bytes*
Book 6 *140,934 bytes*
Book 7 *158,515 bytes*
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Notes

This text was scanned especially for sacred-texts.com from the Griffith translation of the Rig Veda, second edition (published 1896). We believe that this text is in the public domain since its date of publication was over a century ago.

Poor typesetting in the original text created special problems with the scanning procedure, which resulted in many months of cleanup by hand. The files presented here have been proofread extensively but there are still some transcription errors which we are in the process of cleaning up.

Griffith used a florid poetic style with many intentional spelling anachronisms; we have not made any corrections or alterations to the original except to correct a few obvious typographical errors. Additionally, Sanskrit terms have been spelled without any attempt to reproduce the diacritic marks in the original text.

Rig-Veda (Sanskrit)

Book 1 *257,454 bytes*
Book 2 *59,673 bytes*
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Book 6 *100,974 bytes*
Book 7 *111,121 bytes*
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Notes

This text was deposited some time ago in the RLIN by Robert Khan. There is no date for its completion. Rutgers thereafter forwarded the text to the Oxford Text Archive (OTA), where it was "found." They can be reached at archive@vax.ox.ac.uk The edition used was that of Aufrecht, 1877. Apparently, according to the RLIN, the edition was compiled by H. S. Ananthanarayana and W. P. Lehman. It is a "research-only" text. Reputedly, it was verified against Grassmann, 1876-77.

Ananthanarayana and Lehman's achievement is, as with any encoding of a text--especially a non-roman script language, quite momentous. Nonetheless, whether from their edition, their text-entry/storage protocol, or other factors, the text was significantly corrupt. Major sections were missing, others completely chaotic in their order, and the whole scheme of representing Devanagari in ASCII characters had to be deciphered.

Subsequently John Robert Gardner, at University of Iowa, collaborated with Avinash Sothaye in cross-checking this edited version. They employed Max Mueller, Aufrecht, and Barend Van Nooten's Metrically Restored RV (Harvard University Press, #50).

Credit should go next to Kim Poulsen, who found the text, Nandu Abhyankar for initiating its conversion, and Avinash Chopde for performing the conversion to ITRANS. ITRANS is the wetnurse of proper multi-lingual computing in non- roman scripts. Saving the scholar or enthusiast the trouble of learning a new keyboard map and keystrokes designed for torture, ITRANS uses regular ASCII alphabet characters to represent, phonetically, the various phonetics of the Sanskrit (and many others) alphabet (s). Nonetheless, some of these characters are less intuitive than others- R^I for the "r" svara, so this is transcribed "R," and several other conventions which, while familiar on the net, are not effective for the ITRANS coding. ITRANS proper allows machine conversion from simple ASCII to full Devanagari per Velthuis' fonts.

Lastly, the text was converted to HTML at sacred-texts.com using a C program. Some high bit

characters, most notably ñ were converted to their HTML equivalent from the ANSI character set. Verses were inferred from the original texts' numbering scheme; however, we can't guarantee that there is a one to one equivalence between this transcription and our scan of the Griffith translation. For this reason we have not put in any explicit hyperlinks at a verse level between the two. However we have linked each book.

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The RIG VEDA
Ralph T.H. Griffith, translator 1889
RIG VEDA - BOOK THE FIRST

HYMN I. Agni.

1 I Laud Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.
2 Worthy is Agni to be praised by living as by ancient seers.
He shall bring. hitherward the Gods.
3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.
4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.
5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.
6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.
7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

HYMN II. Vayu.

1 BEAUTIFUL Vayu, come, for thee these Soma drops have been prepared:
Drink of them, hearken to our call.
2 Knowing the days, with Soma juice poured forth, the singers glorify
Thee, Vayu, with their hymns of praise.
3 Vayu, thy penetrating stream goes forth unto the worshipper,
Far-spreading for the Soma draught.
4 These, Indra-Vayu, have been shed; come for our offered dainties' sake:
The drops are yearning for you both.
5 Well do ye mark libations, ye Vayu and Indra, rich in spoil
So come ye swiftly hitherward.
6 Vayu and Indra, come to what the Soma. presser hath prepared:

Soon, Heroes, thus I make my prayer.
7 Mitra, of holy strength, I call, and foe-destroying Varuna,
Who make the oil-fed rite complete.
8 Mitra and Varuna, through Law, lovers and cherishers of Law,
Have ye obtained your might power
9 Our Sages, Mitra-Varuna, wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III. Asvins

1 YE Asvins, rich in treasure, Lords of splendour, having nimble hands,
Accept the sacrificial food.
2 Ye Asvins, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.
3 Nisatyas, wonder-workers, yours arc these libations with clipt grass:
Come ye whose paths are red with flame.
4 O Indra marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.
5 Urged by the holy singer, sped by song, come, Indra, to the prayers,
Of the libation-pouring priest.
6 Approach, O Indra, hasting thee, Lord of Bay Horses, to the prayers.
In our libation take delight.
7 Ye Visvedevas, who protect, reward, and cherish men, approach
Your worshipper's drink-offering.
8 Ye Visvedevas, swift at work, come hither quickly to the draught,
As milch-kine hasten to their stalls.
9 The Visvedevas, changing shape like serpents, fearless, void of guile,
Bearers, accept the sacred draught
10 Wealthy in spoil, enriched with hymns, may bright Sarsavad desire,
With eager love, our sacrifice.
11 Inciter of all pleasant songs, inspirer o all gracious thought,
Sarasvati accept our rite
12 Sarasvati, the mighty flood,- she with be light illuminates,
She brightens every pious thought.

HYMN IV. Indri

1 As a good cow to him who milks, we call the doer of fair deeds,
To our assistance day by day.
2 Come thou to our libations, drink of Soma; Soma-drinker thou!
The rich One's rapture giveth kine.
3 So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.
4 Go to the wise unconquered One, ask thou of Indra, skilled in song,

Him who is better than thy friends.
5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else;
6 Or whether, God of wondrous deeds, all our true people call us blest,
Still may we dwell in Indra's care.
7 Unto the swift One bring the swift, man-cheering, grace of sacrifice,
That to the Friend gives wings and joy.
8 Thou, Satakratu, drankest this and wast the Vrtras' slayer; thou
Helpest the warrior in the fray.
9 We strengthen, Satakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
10 To him the mighty stream of wealth, prompt friend ot'him who pours the juice,
yea, to this Indra sing your song.

HYMN V. Indra.

1 O COME ye hither, sit ye down: to Indra sing ye forth, your song,
companions, bringing hymns of praise.
2 To him the richest of the rich, the Lord of treasures excellent,
Indra, wi th Soma juice outpoured.
3 May he stand by us in our need and in abundance for our wealth:
May he come nigh us with his strength.
4 Whose pair of tawny horses yoked in battles foemen challenge not:
To him, to Indra sing your song.
5 Nigh to the Soma-drinker come, for his enjoyment, these pure drops,
The Somas mingled with the curd.
6 Thou, grown at once to perfect strength, wast born to drink the Soma juice,
Strong Indra, for preeminence.
7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the Sage.
8 Our chants of praise have strengthened thee, O Satakratu, and our lauds
So strengthen thee the songs we sing.
9 Indra, whose succour never fails, accept these viands thousandfold,
Wherein all manly powers abide.
10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI. Indra.

1 They who stand round him as he moves harness the bright, the ruddy Steed
The lights are shining in the sky.
2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the Chief.
3 Thou, making light where no light was, and form, O men: where form was not,

Wast born together with the Dawns.
4 Thereafter they, as is their wont, threw off the state of' babes unborn,
Assuming sacrificial names.
5 Thou, Indra, with the Tempest-Gods, the breakers down of what is firm '
Foundest the kine even in the cave.
6 Worshipping even as they list, singers laud him who findeth wealth,
The far-renowned, the mighty One.
7 Mayest thou verily be seen coming by fearless Indra's side:
Both joyous, equal in your sheen.
8 With Indra's well beloved hosts, the blameless, hastening to heaven,
The sacrificer cries aloud.
9 Come from this place, O Wanderer, or downward from the light of heaven:
Our songs of praise all yearn for this.
10 Indra we seek to give us help, from here, from heaven above the earth,
Or from the spacious firmament.

HYMN VII. Indra.

1 INDRA the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2 Indra hath ever close to him his two bay steeds and word-yoked car,
Indra the golden, thunder-armed.
3 Indra hath raised the Sun on high in heaven, that he may see afar:
He burst the mountain for the kine.
4 Help us, O Indra, in the frays, yea, frays, where thousand spoils are gained,
With awful aids, O awful One.
5 In mighty battle we invoke Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.
6 Unclose, our manly Hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.
7 Still higher, at each strain of mine, thunder-armed Indra's praises rise:
I find no laud worthy of him.
8 Even as the bull drives on the herds, he drives the people with his might,
The Ruler irresistible:
9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.
10 For your sake from each side we call Indra away from other men:
Ours, and none others', may he be.

HYMN VIII. Indra.

1 INDRA, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid;
2 By means of which we may repel our foes in battle hand to hand,

By thee assisted with the car.
3 Aided by thee, the thunder-armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.
4 With thee, O India, for ally with missile-darting heroes, may
We conquer our embattled foes.
5 Mighty is Indra, yea supreme; greatness be his, the Thunderer:
Wide as the heaven extends his power
6 Which aideth those to win them sons, who come as heroes to the fight,
Or singers loving holy thoughts.
7 His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.
8 So also is his excellence, great, vigorous, rich in cattle, like
A ripe branch to the worshipper.
9 For verily thy mighty powers, Indra, are saving helps at once
Unto a worshipper like me.
10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX. Indra.

1 COME, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.
2 To Indra pour ye forth thejuice, the active gladdening juice to him
Ile gladdening, oinnific God.
3 O Lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
Present at these drink-offerings.
4 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And raised themselves unsatisfied.
5 Send to us bounty manifold, O Indra, worthy of' our wish,
For power supreme is only thine.
6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.
7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life-time, failing not.
8 Grant us high fame, O Indra, grant riches bestowing thousands, those
Fair fruits of earth borne home in wains.
9 Praising with songs the praise-worthy who cometh to our aid, we call
Indra, the Treasure-Lord of wealth.
10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

HYMN X. Indra.

1 THE chanters hymn thee, they who say the word of praise magnify thee.
The priests have raised thee up on high, O Satakratu, like a pole.
2 As up he clomb from ridge to ridge and looked upon the toilsome task,
Indra observes this wish of his, and the Rain hastens with his troop.
3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,
And, Indra, Soma-drinker, come to listen to our songs of praise.
4 Come hither, answer thou the song, sing in approval, cry aloud.
Good Indra, make our prayer succeed, and prosper this our sacrifice.
5 To Indra must a laud be said, to strengthen him who freely gives,
That Sakra may take pleasure in our friendship and drink-offerings.
6 Him, him we seek for friendship, him for riches and heroic might.
For Indra, he is Sakra, he shall aid us while he gives us wealth.
7 Easy to turn and drive away, Indra, is spoil bestowed by thee.
Unclose the stable of the kine, and give us wealth O Thunder-armed
8 The heaven and earth contain thee not, together, in thy wrathful mood.
Win us the waters of the sky, and send us kine abundantly.
9 Hear, thou whose ear is quick, my call; take to thee readily my songs
O Indra, let this laud of mine come nearer even than thy friend.
10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousandfold.
11 O Indra, Son of Kusika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.
12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

HYMN XI. Indra.

1 ALL sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the Lord, the very Lord of strength.
2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.
We glorify with praises thee, the never-conquered conqueror.
3 The gifts of Indra from of' old, his saving succours, never fail,
When to the praise-singers he gives the boon of substance rich in kine.
4 Crusher of forts, the young, the wise, of strength unmeasured, was he born
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.
5 Lord of the thunder, thou didst burst the cave of Vala rich in cows.
The Gods came pressing to thy side, and free from terror aided thee,
6 I, Hero, through thy bounties am come to the flood addressing thee.
Song-lover, here the singers stand and testify to thee thereof.
7 The wily Susna, Indra! thou o'er-threwest with thy wondrous powers.
The wise beheld this deed of thine: now go beyond their eulogies.
8 Our songs of praise have glorified Indra who ruleth by his might,
Whose precious gifts in thousands come, yea, even more abundantly.

HYMN XII. Agni.

I WE choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.
2 With callings ever they invoke Agni, Agni, Lord of the House,
Oblation-bearer, much beloved.
3 Bring the Gods hither, Agni, born for him who strews the sacred grass:
Thou art our herald, meet for praise.
4 Wake up the willing Gods, since thou, Agni, performest embassage:
Sit on the sacred grass with Gods.
5 O Agni, radiant One, to whom the holy oil is poured, bum up
Our enemies whom fiends protect.
6 By Agni Agni is inflamed, Lord of the House, wise, young, who bears
The gift: the ladle is his mouth.
7 Praise Agni in the sacrifice, the Sage whose ways are ever true,
The God who driveth grief away.
8 God, Agni, be his strong defence who lord of sacrificial gifts,
Worshippeth thee the messenger.
9 Whoso with sacred gift would fain call Agni to the feast of Gods,
O Purifier, favour him.
10 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the Gods.
11 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.
12 O Agni, by effulgent flame, by all invokings of the Gods,
Show pleasure in this laud of ours.

HYMN XIII. Agni

1 AGNI, well-kindled, bring the Gods for him who offers holy gifts.
Worship them, Purifier, Priest.
2 Son of Thyself, present, O Sage, our sacrifice to the Gods today.
Sweet to the taste, that they may feast.
3 Dear Narasamsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.
4 Agni, on thy most easy car, glorified, hither bring the Gods:
Manu appointed thee as Priest.
5 Strew, O ye wise, the sacred grass that drips with oil, in order due,
Where the Immortal is beheld.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
For sacrifice this day and now.
7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.

8 The two Invokers I invite, the wise, divine and sweet of tongue,
To celebrate this our sacrifice.
9 Ila, Sarasvati, Mahi, three Goddesses who bring delight,
Be seated, peaceful, on the grass.
10 Tvastar I call, the earliest born, the wearer of all forms at will:
May he be ours and curs alone.
11 God, Sovran of the Wood, present this our oblation to the Gods,
And let the giver be renowned.
12 With Svaha. pay the sacrifice to Indra in the offerer's house:
Thither I call the Deities.

HYMN X1V. Visvedevas.

1 To drink the Soma, Agni, come, to our service and our songs.
With all these Gods; and worship them.
2 The Kanvas have invoked thee; they, O Singer, sing thee songs of praise
Agni, come hither with the Gods;
3 Indra, Vayu, Brhaspati, Mitra, Agni, Pusan, Bhaga,
Adityas, and the Marut host.
4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.
5 The sons of Kanva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.
6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the Gods to the Soma draught.
7 Adored, the strengtheners of Law, unite them, Agni, with their Dames:
Make them drink meath, O bright of tongue.
8 Let them, O Agni, who deserve worship and praise drink with thy tongue
Tle meath in solemn sacrifice.
9 Away, from the Sun's realm of light, the wise invoking Priest shall bring
All Gods awaking with the dawn.
10 With all the Gods, with Indra, with Vayu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.
11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite:
Hallow thou this our sacrifice.
12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones:
With those bring hitherward the Gods.

HYMN XV. RTU.

1 O INDRA drink the Soma juice with Rtu; let the cheering drops
Sink deep within, which settle there.
2 Drink from the Purifier's cup, Maruts, with Rtu; sanctify
The rite, for ye give precious gifts.

3 O Nestar, with thy Dame accept our sacrifice; with Rtu drink,
For thou art he who giveth wealth.
4 Bring the Gods, Agni; in the three appointed places set them down:
Surround them, and with Rtu drink.
5 Drink Soma after the Rtus, from the Brahmana's bounty: undissolved,
O Indra, is thy friendship's bond.
6 Mitra, Varuna, ye whose ways are firm - a Power that none deceives-,
With Rtu ye have reached the rite.
7 The Soma-pressers, fain for wealth, praise the Wealth-giver in the rite,
In sacrifices praise the God.
8 May the Wealth-giver grant to us riches that shall be far renowned.
These things we gain, among the Gods.
9 He with the Rtu fain would drink, Wealth-giver, from the Nestar's bowl.
Haste, give your offering, and depart.
10 As we this fourth time, Wealth-giver, honour thee with the Rtus, be
A Giver bountiful to us.
11 Drink ye the meath, O Asvins bright with flames, whose acts are pure. who with
Rtus accept the sacrifice.
12 With Rtu, through the house-fire, thou, kind Giver, guidest sacrifice:
Worship the Gods for the pious man.

HYMN XVI. Indra.

1 LET thy Bay Steeds bring thee, the Strong, hither to drink the Soma draught-
Those, Indra, who are bright as suns.
2 Here are the grains bedewed with oil: hither let the Bay Coursers bring
Indra upon his easiest car.
3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma juice.
4 Come hither, with thy long-maned Steeds, O Indra, to- the draught we pour
We call thee wher, the juice is shed.
5 Come thou to this our song of praise, to the libation poured for thee
Drink of it like a stag athirst.
6 Here are the drops of Soma juice expressed on sacred grass: thereof
Drink, Indra, to increase thy might.
7 Welcome to thee be this our hymn, reaching thy heart, most excellent:
Then drink the Soma juice expressed.
8 To every draught of pressed-out juice Indra, the Vrtra-slayer, comes,
To drink the Soma for delight.
9 Fulfil, O Satakratu, all our wish with horses and with kine:
With holy thoughts we sing thy praise.

HYMN XVII Indra-Varuna

1 I CRAVE help from the Imperial Lords, from Indra-Varuna; may they
Both favour one of us like me.
2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.
3 Sate you, according to your wish, O Indra-Varuna, with wealth:
Fain would we have you nearest us.
4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.
5 Indra and Varuna, among givers of thousands, meet for praise,
Are Powers who merit highest laud.
6 Through their protection may we gain great store of wealth, and heap it up
Enough and still to spare, be ours.
7 O Indra-Varuna, on you for wealth in many a form I call:
Still keep ye us victorious.
8 O Indra-Varuna, - through our songs that seek to win you to ourselves,
Give us at once your sheltering help.
9 O Indra-Varuna, to you may fair praise which I offer come,
joint eulogy which ye dignify.

HYMN XVIII. Brahmanaspati.

1 O BRAHMANAPSATI, make him who presses Soma glorious,
Even Kaksivan Ausija.
2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,-may he be with us still.
3 Let not the foeman's curse, let not a mortal's onslaught fall on us
Preserve us, Brahmanaspati.
4 Ne'er is the mortal hero harmed whom Indra, Brahmanaspati,
And Soma graciously inspire.
5 Do, thou, O Brahmanaspati, and Indra, Soma, Daksina,
Preserve that mortal from distress.
6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives
Wisdom, have I drawn near in prayer.
7 He without whom no sacrifice, e'en of the wise man, prospers; he
Stirs up the series of thoughts.
8 He makes the oblation prosper, he promotes the course of sacrifice:
Our voice of praise goes to the Gods.
9 I have seen Narasamsa, him most resolute, most widely famed,
As 'twere the Household Priest of heaven.

HYMN XIX. Agni, Maruts.

1 To this fair sacrifice to drink the milky draught thou art invoked:
O Agni, with the Maruts come.
2 No mortal man, no God exceeds thy mental power, O Mighty one -
O Agni, with the Maruts come
3 All Gods devoid of guile, who know the mighty region of mid-air:
O Agni, with those Maruts come.
4 The terrible, who sing their song, not to be overcome by might:
O Agni, with those Maruts come.
5 Brilliant, and awful in their form, mighty, devourers of their foes':
O Agni, with those Maruts come.
6 Who sit as Deities in heaven, above the sky-vault's luminous sphere:
O Agni, with those Maruts come.
7 Who scatter clouds about the sky, away over the billowy sea:
O Agni, with those Maruts come.
8 Who with their bright beams spread them forth over the ocean in their might
O Agni, with those Maruts come.
9 For thee, to be thine early draught, I pour the Soma-mingled meath:
O Agni, with the Maruts come.

HYMN XX Rbhus.

1 FOR the Celestial Race this song of praise which gives wealth lavishly
Was made by singers with their lips.
2 They who for Indra, with their mind, formed horses harnessed by a word,
Attained by works to sacrifice.
3 They for the two Nasatyas wrought a light car moving every way:
They formed a nectar-yielding cow.
4 The Rbhus with effectual prayers, honest, with constant labour, made
Their Sire and Mother young again.
5 Together came your gladdening drops with Indra by the Maruts girt,
With the Adityas, with the Kings.
6 The sacrificial ladle, wrought newly by the God Tvastar's hand-
Four ladles have ye made thereof.
7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
Give wealth, pleased with our eulogies.
8 As ministering Priests they held, by pious acts they won themselves,
A share in sacrifice with Gods.

HYMN XXI. Indra-Agni.

1 INDRA and Agni I invoke fain are we for their song of praise
Chief Soma-drinkers are they both.
2 Praise ye, O men, and glorify Indra-Agni in the holy rites:
Sing praise to them in sacred songs.
3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.
4 Strong Gods, we bid them come to this libation that stands ready here:
Indra and Agni, come to us.
5 Indra and Agni, mighty Lords of our assembly, crush the fiends:
Childless be the devouring ones.
6 Watch ye, through this your truthfulness, there in the place of spacious view
Indra and Agni, send us bliss.

HYMN XXII Asvins and Others

1 WAKEN the Asvin Pair who yoke their car at early morn: may they
Approach to drink this Soma juice.
2 We call the Asvins Twain, the Gods borne in a noble car, the best
Of charioteers, who reach the heavens.
3 Dropping with honey is your whip, Asvins, and full of pleasantness
Sprinkle therewith the sacrifice.
4 As ye go thither in your car, not far, O Asvins, is the home
Of him who offers Soma juice.
5 For my protection I invoke the golden-handed Savitar.
He knoweth, as a God, the place.
6 That he may send us succour, praise the Waters' Offspring Savitar:
Fain are we for his holy ways.
7 We call on him, distributer of wondrous bounty and of wealth,
On Savitar who looks on men.
8 Come hither, friends, and seat yourselves Savitar, to be praised by us,
Giving good gifts, is beautiful.
9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvastar, to the Soma draught.
10 Most youthful Agni, hither bring their Spouses, Hotra, Bharati,
Varutri, Dhisana, for aid.
11 Spouses of Heroes, Goddesses, with whole wings may they come to us
With great protection and with aid.
12 Indrani, Varunani, and Agnayi hither I invite,
For weal, to drink the Soma juice.
13 May Heaven and Earth, the Mighty Pair, bedew for us our sacrifice,
And feed us full with nourishments.
14 Their water rich with fatness, there in the Gandharva's steadfast place,
The singers taste through sacred songs.

15 Thornless be thou, O Earth, spread wide before us for a dwelling-place:
Vouchsafe us shelter broad and sure.
16 The Gods be gracious unto us even from the place whence Visnu strode
Through the seven regions of the earth!
17 Through all this world strode Visnu; thrice his foot he planted, and the whole
Was gathered in his footstep's dust.
18 Visnu, the Guardian, he whom none deceiveth, made three steps; thenceforth
Establishing his high decrees.
19 Look ye on Visnu's works, whereby the Friend of Indra, close-allied,
Hath let his holy ways be seen.
20 The princes evermore behold that loftiest place where Visnu is,
Laid as it were an eye in heaven.
21 This, Vishnu's station most sublime, the singers, ever vigilant,
Lovers of holy song, light up.

HYMN XXIII. Vayu and Others.

1 STRONG are the Somas; come thou nigh; these juices have been mixt with milk:
Drink, Vayu, the presented draughts.
2 Both Deities who touch the heaven, Indra and Vayu we invoke
To drink of this our soma juice.
3 The singers' for their aid, invoke Indra and Vayu, swift as mind,
The thousand-eyed, the Lords of thought.
4 Mitra and Varupa, renowned as Gods of consecrated might,
We call to drink the Soma juice.
5 Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
6 Let Varuna be our chief defence, let Mitra guard us with all aids
Both make us rich exceedingly.
7 Indra, by Maruts girt, we call to drink the Soma juice: may he
Sate him in union with his troop.
8 Gods, Marut hosts whom Indra leads, distributers of Pusan's gifts,
Hearken ye all unto my cry.
9 With conquering Indra for ally, strike Vrtra down, ye bounteous Gods
Let not the wicked master us.
10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Prsni's Sons.
11 Fierce comes the Maruts' thundering voice, like that of conquerors, when ye go
Forward to victory, O Men.
12 Born of the laughing lightning. may the Maruts guard us everywhere
May they be gracious unto Us.
13 Like some lost animal, drive to us, bright Pusan, him who bears up heaven,
Resting on many-coloured grass.
14 Pusan the Bright has found the King, concealed and bidden in a cave,
Who rests on grass of many hues.

15 And may he. duly bring to me the six bound closely, through these drops,
As one who ploughs with steers brings corn.
16 Along their paths the Mothers go, Sisters of priestly ministrants,
Mingling their sweetness with the milk.
17 May Waters gathered near the Sun, and those wherewith the Sun is joined,
Speed forth this sacrifice of ours.
18 I call the Waters, Goddesses, wherein our cattle quench their thirst;
Oblations to the Streams be given.
19 Amrit is in the Waters in the Waters there is healing balm
Be swift, ye Gods, to give them praise.
20 Within the Waters-Soma thus hath told me-dwell all balms that heal,
And Agni, he who blesseth all. The Waters hold all medicines.
21 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
22 Whatever sin is found in me, whatever evil I have wrought.
If I have lied or falsely sworn, Waters, remove it far from me.
23 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.
24 Fill me with splendour, Agni; give offspring and length of days; the Gods
Shall know me even as I am, and Indra with the Rsis, know.

HYMN XXIV. Varuna and Others.

1 WHO now is he, what God among Immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my Father and my Mother?
2 Agni the God the first among the Immortals, - of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.
3 To thee, O Savitar, the Lord of precious things, who helpest us
Continually, for our share we come-
4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands
5 Through thy protection may we come to even the height of affluence
Which Bhaga hath dealt out to us.
6 Ne'er have those birds that fly through air attained to thy high dominion or thy might or spirit;
Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury.
7 Varuna, King, of hallowed might, sustaineth erect the Tree's stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden.
8 King Varuna hath made a spacious pathway, a pathway for the Sun wherein to travel.
Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit.
9 A hundred balms are thine, O King, a thousand; deep and wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us e'en the sin we have committed.
10 Whither by day depart the constellations that shine at night, set high in heaven above us?
Varuna's holy laws remain unweakened, and through the night the Moon moves on in splendor
11 I ask this of thee with my prayer adoring; thy worshipper craves this with his oblation.
Varuna, stay thou here and be not angry; steal not our life from us, O thou Wide-Ruler.

12 Nightly and daily this one thing they tell me, this too the thought of mine own heart repeateth.
May he to whom prayed fettered Sunahsepa, may he the Sovran Varuna release us.
13 Bound to three pillars captured Sunahsepa thus to the Aditya made his supplication.
Him may the Sovran Varuna deliver, wise, ne'er deccived, loosen the bonds that bind him.
14 With bending down, oblations, sacrifices, O Varuna, we deprecate thine anger:
Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.
15 Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Aditya.

HYMN XXV. Varuna.

I WHATEVER law of thine, O God, O Varurna, as we are men,
Day after day we violate.
2 give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.
3 To gain thy mercy, Varuna, with hymns we bind thy heart, as binds
The charioteer his tethered horse.
4 They flee from me dispirited, bent only on obtaining wealths
As to their nests the birds of air.
5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
Him, the far-seeing Varuna?
6 This, this with joy they both accept in common: never do they fail
The ever-faithful worshipper.
7 He knows the path of birds that fly through heaven, and, Sovran of the sea,
He knows the ships that are thereon.
8 True to his holy law, he knows the twelve moons with their progeny:
He knows the moon of later birth.
9 He knows the pathway of the wind, the spreading, high, and mighty wind
He knows the Gods who dwell above.
10 Varuna, true to holy law, sits down among his people; he,
Most wise, sits there to govern. all.
11 From thence percerving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
12 May that Aditya, very -wise, make fair paths for us all our days:
May lie prolong our lives for us.
13 Varuna, wearing golden mail, hath clad him in a shining robe.
His spies are seated found about.
14 The God whom enemies threaten not, nor those who tyrannize o'er men,
Nor those whose minds are bent on wrong.
15 He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.
16 Yearning for the wide-seeing One, my thoughts move onward unto him,
As kine unto their pastures move.
17 Once more together let us speak, because my meath is brought: priest-like
Thou eatest what is dear to thee.

18 Now saw I him whom all may see, I saw his car above the earth:
He hath accepted these my songs.
19 Varuna, hear this call of mine: be gracious unto us this day
Longing for help I cried to thee.
20 Thou, O wise God, art Lord of all, thou art the King of earth and heaven
Hear, as thou goest on thy way.
21 Release us from the upper bond, untie the bond between, and loose
The bonds below, that I may live.

HYMN XXVI. Agni.

1 O WORTHY of oblation, Lord of prospering powers, assume thy robes,
And offer this our sacrifice.
2 Sit ever to be chosen, as our Priest., most youthful, through our hymns,
O Agni, through our heavenly word.
3 For here a Father for his son, Kinsman for kinsman worshippeth,
And Friend, choice-worthy, for his friend.
4 Fiere let the foe-destroyers sit, Varuna, Mitra, Aryaman,
Like men, upon our sacred grass.
5 O ancient Herald, be thou glad in this our rite and fellowship:
Hearken thou well to these our songs.
6 Whate'er in this perpetual course we sacrifice to God and God,
That gift is offered up in thee
7 May he be our dear household Lord, Priest, pleasant and, choice-worthy may
We, with bright fires, be dear to him.
8 The Gods, adored with brilliant fires. have granted precious wealth to us
So, with bright fires, we pray to thee.
9 And, O Immortal One, so may the eulogies of mortal men
Belong to us and thee alike.
10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength.

HYMN XXVII. Agni.

1 WITH worship will I glorify thee, Agni, like a long-tailed steed,
Imperial Lord of sacred rites.
2 May the far-striding Son of Strength, bringer of great felicity,
Who pours his gifts like rain, be ours.
3 Lord of all life, from near; from far, do thou, O Agni evermore
Protect us from the sinful man.
4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.
5 Give us a share of strength most high, a share of strength that is below,
A share of strength that is between.

6 Thou dealest gifts, resplendent One; nigh, as with waves of Sindhu, thou
Swift streamest to the worshipper.
7 That man is lord of endless strength whom thou protectest in the fight,
Agni, or urgest to the fray.
8 Him, whosoever he may be, no man may vanquish, mighty One:
Nay, very glorious power is his.
9 May he who dwells with all mankind bear us with war-steeds through the fight,
And with the singers win the spoil.
10 Help, thou who knowest lauds, this work, this eulogy to Rudra, him
Adorable in every house.
11 May this our God, great, limitless, smoke-bannered excellently bright,
Urge us to strength and holy thought.
12 Like some rich Lord of men may he, Agni the banner of the Gods,
Refulgent, hear us through our lauds.
13 Glory to Gods, the mighty and the lesser glory to Gods the younger and the elder!
Let us, if we have power, pay the God worship: no better prayer than this, ye Gods, acknowledge.

HYMN XXVIII Indra, Etc.

1 THERE where the broad-based stone raised on high to press the juices out,
O Indra, drink with eager thirst the droppings which the mortar sheds.
2 Where, like broad hips, to hold the juice the platters of the press are laid,
O Indra, drink with eager thirst the droppings which the mortar sheds.
3 There where the woman marks and leans the pestle's constant rise and fall,
O Indra, drink with eager thirst the droppings which the mortar sheds.
4 Where, as with reins to guide a horse, they bind the churning-staff with cords,
O Indra, drink with eager thirst the droppings which the mortar sheds.
5 If of a truth in every house, O Mortar thou art set for work,
Here give thou forth thy clearest sound, loud as the drum of conquerors.
6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.
7 Best strength-givers, ye stretch wide jaws, O Sacrificial Implements,
Like two bay horses champing herbs.
8 Ye Sovrans of the Forest, both swift, with swift pressers press to-day
Sweet Soma juice for Indra's drink.
9 Take up in beakers what remains: the Soma on the filter pour,
and on the ox-hide set the dregs.

HYMN XXIX. Indra.

1 O SOMA DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
2 O Lord of Strength, whose jaws are strong, great deeds are thine, the powerful:

Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
3 Lull thou asleep, to wake no more, the pair who on each other look
Do thou, O Indra, give us, help of beauteous horses and of kine,
In thousands, O most wealthy One.
4 Hero, let hostile spirits sleep, and every gentler genius wake:
Do thou, O Indra,. give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
6 Far distant on the forest fall the tempest in a circling course!
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
7 Slay each reviler, and destroy him who in secret injures us:
Do thou, O Indra, give us hope of beauteous horses and of kine
In thousands, O most wealthy One.

HYMN XXX. Indra.

1 WE seeking strength with Soma-drops fill full your Indra like a well,
Most liberal, Lord of Hundred Powers,
2 Who lets a hundred of the pure, a thousand of the milk-blent draughts
Flow, even as down a depth, to him;
3 When for the strong, the rapturous joy he in this manner hath made room
Within his belly, like the sea.
4 This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest too for this our prayer.
5 O Hero, Lord of Bounties, praised in hymns, may power and joyfulness
Be his who sings the laud to thee.
6 Lord of a Hundred Powers, stand up to lend us succour in this fight
In others too let us agree.
7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.
8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.
9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.
10 We pray to thee, O much-invoked, rich in all prccious gifts, O Friend,
Kind God to those who sing thy praise.
11 O Soma-drinker, Thunder-armed, Friend of our lovely-featured dames
And of our Soma-drinking friends.
12 Thus, Soma-drinker, may it be; thus, Friend, who wieldest thunder, act
To aid each wish as we desire.
13 With Indra splendid feasts be ours, rich in all strengthening things wherewith,

Wealthy in food, we may rejoice.
14 Like thee, thyself, the singers' Friend, thou movest, as it were, besought,
Bold One, the axle of the car.
15 That, Satakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.
16 With champing, neighing loudly-snorting horses Indra hath ever won himself great treasures
A car of gold hath he whose deeds are wondrous received from us, and let us too receive it.
17 Come, Asvins, with enduring strength wealthy in horses and in kine,
And gold, O ye of wondrous deeds.
18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Aivins, in the sea.
19 High on the forehead of the Bull one chariot wheel ye ever keep,
The other round the sky revolves.
20 What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom, O radiant, dost thou go?
21 For we have had thee in our thoughts whether anear or far away,
Red-hued and like a dappled mare.
22 Hither, O Daughter of the Sky, come thou with these thy strengthenings,
And send thou riches down to us.

HYMN XXXI. Agni.

1 Thou, Agni, wast the earliest Angiras, a Seer; thou wast, a God thyself, the Gods' auspicious Friend.
After thy holy ordinance the Maruts, sage, active through wisdom, -with their glittering spears, were born.
2 O Agni, thou, the best and earliest Angiras, fulfillest as a Sage the holy law of Gods.
Sprung from two mothers, wise, through all existence spread, resting in many a place for sake of living man.
3 To Matarisvan first thou, Agni, wast disclosed, and to Vivasvan through thy noble inward power.
Heaven and Earth, Vasu! shook at the choosing of the Priest: the burthen thou didst bear, didst worship mighty Gods.
4 Agni thou madest heaven to thunder for mankind; thou, yet more pious, for pious Pururavas.
When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.
5 Thou, Agni, art a Bull who makes our store increase, to be invoked by him who lifts the ladle up.
Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk
6 Agni, thou savest in the synod when pursued e'en him, farseeing One! who walks in evil ways.
Thou, when the heroes fight for spoil which men rush, round, slayest in war the many by the hands of few.
7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,
Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food.
8 O Agni, highly lauded, make our singer famous that he may win us store of riches:
May we improve the rite with new performance. O Earth and Heaven, with all the Gods, protect us.
9 O blameless Agni lying in thy Parents' lap, a God among the Gods, be watchful for our good.
Former of bodies, be the singer's Providence: all good things hast thou sown for him, auspicious One!
10 Agni, thou art our Providence, our Father thou - we are thy brethren and thou art our spring of life. in

thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible!
11 Thee, Agni, have the Gods made the first living One for living man, Lord of the house of Nahusa.
Ila they made the teacher of the sons of men, what time a Son was born to the father of my race.
12 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves.
Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.
13 Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmcd.
With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.
14 Thou, Agni gainest for the loudly-praising priest the highest wealth, the object of a man's desire.
Thou art called Father, caring even for the weak, and wisest, to the simple one thou teachest lore.
15 Agni, the man who giveth guerdon to the priests, like well-sewn armour thou guardest on every side.
He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.
16 Pardon, we pray, this sin of ours, O Agni, -- the path which we have trodden, widely straying,
Dear Friend and Father, caring for the pious, who speedest nigh and who inspirest mortals.
17 As erst to Manus, to Yayiti, Angiras, so Angiras! pure Agni! come thou to our hall
Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.
18 By this our prayer be thou, O Agni, strengthened, prayer made by us after our power and knowledge.
Lead thou us, therefore, to increasing riches; endow us with thy strength-bestowing favour.

HYMN XXXII. Indra.

1 I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.
2 He slew the Dragon lying on the mountain: his heavenly bolt of thunder Tvastar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.
3 Impetuous as a bull, he chose the Soma and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.
4 When, Indra, thou hadst slain the dragon's firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.
5 Indra with his own great and deadly thunder smote into pieces Vrtra, worst of Vrtras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.
6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying Hero.
He. brooking not the clashing of the weapons, crushed-Indra's foe-the shattered forts in falling.
7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vrtra lay with scattered limbs dissevered.
8 There as he lies like a bank-bursting river, the waters taking courage flow above him.
The Dragon lies beneath the feet of torrents which Vrtra with his greatness had encompassed.
9 Then humbled was the strength of Vrtra's mother: Indra hath cast his deadly bolt against her.
The mother was above, the son was under and like a cow beside her calf lay Danu.
10 Rolled in the midst of never-ceasing currents flowing without a rest for ever onward.
The waters bear off Vrtra's nameless body: the foe of Indra sank to during darkness.
11 Guarded by Ahi stood the thralls of Dasas, the waters stayed like kine held by the robber.
But he, when he had smitten Vrtra, opened the cave wherein the floods had been imprisoned.
12 A horse's tail wast thou when he, O Indra, smote on thy bolt; thou, God without a second,
Thou hast won back the kine, hast won the Soma; thou hast let loose to flow the Seven Rivers.
13 Nothing availed him lightning, nothing thunder, hailstorm or mist which had spread around him:

When Indra and the Dragon strove in battle, Maghavan gained the victory for ever.
14 Whom sawest thou to avenge the Dragon, Indra, that fear possessed thy heart when thou hadst slain him;
That, like a hawk affrighted through the regions, thou crossedst nine-and-ninety flowing rivers?
15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder-wielder.
Over all living men he rules as Sovran, containing all as spokes within the felly.

HYMN XXXIII. Indra.

1 Come, fain for booty let us seek to Indra: yet more shall he increase his care that guides us.
Will not the Indestructible endow us with perfect knowledge of this wealth, of cattle?
2 I fly to him invisible Wealth-giver as flies the falcon to his cherished eyrie,
With fairest hymns of praise adoring Indra, whom those who laud him must invoke in battle.
3 Mid all his host, he bindeth on the quiver he driveth cattle from what foe he pleaseth:
Gathering up great store of riches, Indra. be thou no trafficker with us, most mighty.
4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet going with thy helpers, Indra!
Far from the floor of heaven in all directions, the ancient riteless ones fled to destruction.
5 Fighting with pious worshippers, the riteless turned and fled, Indra! with averted faces.
When thou, fierce Lord of the Bay Steeds, the Stayer, blewest from earth and heaven and sky the godless.
6 They met in fight the army of the blameless. then the Navagvas put forth all their power.
They, like emasculates with men contending, fled, conscious, by steep paths from Indra, scattered.
7 Whether they weep or laugh, thou hast o'erthrown them, O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours the juice and lauds thee.
8 Adorned with their array of gold and jewels, they o'er the earth a covering veil extended.
Although they hastened, they o'ercame not Indra: their spies he compassed with the Sun of morning.
9 As thou enjoyest heaven and earth, O Indra, on every side surrounded with thy greatness,
So thou with priests bast blown away the Dasyu, and those who worship not with those who worship.
10 They who pervaded earth's extremest limit subdued not with their charms the Wealth-bestower:
Indra, the Bull, made his ally the thunder, and with its light milked cows from out the darkness.
11 The waters flowed according to their nature; he raid the navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him for ever with his strongest weapon.
12 Indra broke through Ilibisa's strong castles, and Suspa with his horn he cut to pieces:
Thou, Maghavan, for all his might and swiftness, slewest thy fighting foeman with thy thunder
13 Fierce on his enemies fell Indra's weapon: with. his sharp bull he rent their forts in pieces.
He with his thunderbolt dealt blows on Vrtra; and conquered, executing all his purpose.
14 Indra, thou helpest Kutsa whom thou lovedst, and guardedst brave Dagadyu when he battled,
The dust of trampling horses rose to heaven, and Svitri's son stood up again for conquest.
15 Svitra's mild steer, O Maghavan thou helpest in combat for the land, mid Tugra's houses.
Long stood they there before the task was ended: thou wast the master of the foemen's treasure.

HYMN XXXIV. Asvins.

1 Ye who observe this day be with us even thrice: far-stretching is you bounty, Asvins and your course.
To you, as to a cloak in winter, we cleave close: you are to be drawn nigh unto us by the wise.
2 Three are the fellies in your honey-bearing car, that travels after Soma's loved one, as all know.
Three are the pillars set upon it for support: thrice journey ye by night, O Asvins, thrice by day.
3 Thrice in the self-same day, ye Gods who banish want, sprinkle ye thrice to-day our sacrifice with meath;
And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Asvins, and at break of day.
4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your help.
Thrice, O ye Asvins, bring us what shall make us glad; thrice send us store of food as nevermore to fail.
5 Thrice, O ye Asvins, bring to us abundant wealth: thrice in the Gods' assembly, thrice assist our thoughts.
Thrice, grant ye us prosperity, thrice grant us fame; for the Sun's daughter hath mounted your three-wheeled car.
6 Thrice, Asvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold,
Favour and health and strength bestow upon my son; triple protection, Lords of Splendour, grant to him.
7 Thrice are ye to be worshipped day by day by us: thrice, O ye Asvins, ye travel around the earth.
Car-borne from far away, O ye Nasatyas, come, like vital air to bodies, come ye to the three.
8 Thrice, O ye Asvins, with the Seven Mother Streams; three are the jars, the triple offering is prepared.
Three are the worlds, and moving on above the sky ye guard the firm-set vault of heaven through days and nights.
9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice. Nasatyas?
10 Nasatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness well.
Savitar sends, before the dawn of day, your car, fraught with oil, various-coloured, to our sacrifice.
11 Come, O Nasatyas, with the thrice-eleven Gods; come, O ye Asvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.
12 Borne in your triple car, O Asvins, bring us present prosperity with noble offspring.
I cry to you who hear me for protection be ye our helpers where men win the booty.

HYMN XXXV. Savitar.

1 AGNI I first invoke for our prosperity; I call on Mitra, Varuna, to aid us here.
I call on Night who gives rest to all moving life; I call on Savitar the God to lend us help.
2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, God who looks on every creature.
3 The God moves by the upward path, the downward; with two bright Bays, adorable, he journeys.
Savitar comes, the God from the far distance, and chases from us all distress and sorrow.
4 His chariot decked with pearl, of various colours, lofty, with golden pole, the God hath mounted,
The many-rayed One, Savitar the holy, bound, bearing power and might, for darksome regions.

5 Drawing the gold-yoked car his Bays, white-footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine One, all men, all beings have their place for ever.
6 Three heavens there are; two Savitar's, adjacent: in Yama's world is one, the home of heroes,
As on a linch-pin, firm, rest things immortal: he who hath known it let him here declare it.
7 He, strong of wing, hath lightened up the regions, deep-quivering Asura, the gentle Leader.
Where now is Surya, where is one to tell us to what celestial sphere his ray hath wandered?
8 The earth's eight points his brightness hath illumined, three desert regions and the Seven Rivers.
God Savitar the gold-eyed hath come hither, giving choice treasures unto him who worships.
9 The golden-handed Savitar, far-seeing, goes on his way between the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.
10 May he, gold-handed Asura, kind Leader, come hither to us with his help and favour.
Driving off Raksasas and Yatudhanas, the God is present, praised in hymns at evening.
11 O Savitar, thine ancient dustless pathways are well established in the air's midregion:
O God, come by those paths so fair to travel, preserve thou us from harm this day, and bless us.

HYMN XXXVI. Agni.

1 WITH words sent forth in holy hymns, Agni we supplicate, the Lord
Of many families who duly serve the Gods, yea, him whom others also praise.
2 Men have won Agni, him who makes their strength abound: we, with oblations, worship thee.
Our gracious-minded Helper in our deeds of might, be thou, O Excellent, this day.
3 Thee for our messenger we choose, thee, the Omniscient, for our Priest.
The flames of thee the mighty are spread wide around: thy splendour reaches to the sky.
4 The Gods enkindle thee their ancient messenger, - Varuna, Mitra, Aryaman.
That mortal man, O Agni, gains through thee all wealth, who hath poured offerings unto thee.
5 Thou, Agni, art a cheering Priest, Lord of the House, men's messenger:
All constant high decrees established by the Gods, gathered together, meet in thee.
6 In thee, the auspicious One, O Agni, youthfullest, each sacred gift is offered up:
This day, and after, gracious, worship thou our Gods, that we may have heroic sons.
7 To him in his own splendour bright draw near in worship the devout.
Men kindle Agni with their sacrificial gifts, victorious o'er the enemies.
8 Vrtra they smote and slew, and made the earth and heaven and firmament a wide abode.
The glorious Bull, invoked, hath stood at Kanva's side: loud neighed the Steed in frays for kine.
9 Seat thee, for thou art mighty; shine, best entertainer of the Gods.
Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.
10 Bearer of offerings, whom, best sacrificing Priest, the Gods for Manu's sake ordained;
Whom Kanva, whom Medhyatithi made the source of wealth, and Vrsan and Upastuta.
11 Him, Agni, whom Medhyatithi, whom Kanva kindled for his rite,
Him these our songs of praise, him, Agni, we extol: his powers shine out preeminent.
12 Make our wealth perfect thou, O Agni, Lord divine: for thou hast kinship with the Gods.
Thou rulest as a King o'er widely-famous strength: be good to us, for thou art great.
13 Stand up erect to lend us aid, stand up like Savitar the God:
Erect as strength-bestower we call aloud, with unguents and with priests, on thee.
14 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
Raise thou us up that we may walk and live. so thou shalt find our worship mid the Gods.

15 Preserve us, Agni, from the fiend, preserve us from malicious wrong.
Save us from him who fain would injure us or slay, Most Youthful, thou with lofty light.
16 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
Let not the man who plots against us in the night, nor any foe prevail o'er us.
17 Agni hath given heroic might to Kainva, and felicity:
Agni hath helped our friends, hath helped Medhyitithi, hath helped Upastuta to win.
18 We call on Ugradeva, Yadu, Turvasa, by means of Agni, from afar;
Agni, bring Navavastva and Brhadratba, Turviti, to subdue the foe.
19 Manu hath stablished thee a light, Agni, for all the race of men:
Sprung from the Law, oil-fed, for Kanva hast thou blazed, thou whom the people reverence.
20 The flames of Agni full of splendour and of might are fearful, not to be approached.
Consume for ever all demons and sorcerers, consume thou each devouring fiend.

HYMN XXXVII. Maruts.

1 SING forth, O Kanvas, to your band of Maruts unassailable,
Sporting, resplendent on their car
2 They who, self-luminous, were born together, with the spotted deer,
Spears, swords, and glittering ornaments.
3 One hears, as though 'twere close at hand, the cracking of the whips they hold
They gather glory on their way.
4 Now sing ye forth the God-given hymn to your exultant Marut host,
The fiercely-vigorous, the strong.
5 Praise ye the Bull among the cows; for 'tis the Maruts' sportive band:
It strengthened as it drank the rain.
6 Who is your mightiest, Heroes, when, O shakers of the earth and heaven,
Ye shake them like a garment's hem?
7 At your approach man holds him down before the fury of your wrath:
The rugged-jointed mountain yields.
8 They at whose racings forth the earth, like an age-weakened lord of men,
Trembles in terror on their ways.
9 Strong is their birth: vigour have they to issue from their Mother; strength,
Yea, even twice enough, is theirs.
10 And these, the Sons, the Singers, in their racings have enlarged the bounds,
So that the kine must walk knee-deep.
11 Before them, on the ways they go, they drop this offspring of the cloud,
Long, broad, and inexhaustible.
12 O Maruts, as your strength is great, so have ye cast men down on earth,
So have ye made the mountains fall.
13 The while the Maruts pass along, they talk together on the way:
Doth any hear them as they speak?
14 Come quick with swift steeds, for ye have worshippers among Kanva's sons
May you rejoice among them well.
15 All is prepared for your delight. We are their servants evermore,
To live as long as life may last.

HYMN XXXVIII. Maruts.

I WHAT now? When will ye take us by both hands, as a dear sire his son,
Gods, for whom sacred grass is clipped?
2 Now whither? To what goal of yours go ye in heaven, and not on earth?
Where do your cows disport themselves?
3 Where are your newest favours shown? Where, Maruts, your prosperity?
Where all your high felicities?
4 If, O ye Maruts, ye the Sons whom Prsni bore, were mortal, and
Immortal he who sings your praise.
5 Then never were your praiser loathed like a wild beast in pasture-land,
Nor should he go on Yama's path.
6 Let not destructive plague on plague hard to be conquered, strike its down:
Let each, with drought, depart from us.
7 Truly, they the fierce and mighty Sons of Rudra send their windless
Rain e'en on the desert places.
8 Like a cow the lightning lows and follows, motherlike, her youngling,
When their rain-flood hath been loosened.
9 When they inundate the earth they spread forth darkness e'en in day time,
With the water-laden rain-cloud.
10 O Maruts, at your voice's sound this earthly habitation shakes,
And each man reels who dwells therein.
11 O Maruts, with your strong-hoofed steeds, unhindered in their courses, haste
Along the bright embanked streams.
12 Firm be the fellies of your wheels, steady your horses and your cars,
And may your reins be fashioned well.
13 Invite thou hither with this song, for praise, Agni the Lord of Prayer,
Him who is fair as Mitra is.
14 Form in thy mouth the hymn of praise expand thee like, a rainy cloud
Sing forth the measured eulogy.
15 Sing glory to the Marut host, praiseworthy, tuneful, vigorous:
Here let the Strong Ones dwell with us.

HYMN XXXIX Maruts.

1 WHEN thus, like flame, from far away, Maruts, ye cast your measure forth,
To whom go Ye, to whom, O shakers of the earth, moved by whose wisdom, whose design?
2 Strong let your weapons be to drive away your foes, firm for resistance let them be.
Yea, passing glorious must be your warrior might, not as a guileful mortal's strength.
3 When what is strong ye overthrow, and whirl about each ponderous thing,
Heroes, your course is through the forest trees of earth, and through the fissures of the rocks.
4 Consumers of your foes, no enemy of yours is found in heaven or on the earth:
Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now.
5 They make the mountains rock and reel, they rend the forest-kings apart.

onward, ye Maruts, drive, like creatures drunk with wine, ye, Gods with all your company.
6 Ye to your chariot have yoked the spotted deer: a red deer, as a leader, draws.
Even the Earth herself listened as ye came near, and men were sorely terrified.
7 O Rudras, quickly we desire your succour for this work of ours.
Come to us with your aid as in the days of old, so now for frightened Kanva's sake.
8 Should any monstrous foe, O Maruts, sent by you or sent by mortals threaten us,
Tear ye him from us with your power and with your might, and with the succours that are yours.
9 For ye, the worshipful and wise, have guarded Kanva perfectly.
O Maruts, come to us with full protecting help, as lightning flashes seek the rain.
10 Whole strength have ye, O Bounteous Ones; perfect, earth-shakers, is your might.
Maruts, against the poet's wrathful enemy send ye an enemy like a dart.

HYMN XL. Brahmanaspati

1 O BRAMANASPATI, stand up: God-serving men we pray to thee.
May they who give good gifts, the Maruts, come to us. Indra, most swift, be thou with them.
2 O Son of Strength, each mortal calls to thee for aid when spoil of battle waits for him.
O Maruts, may this man who loves you well obtain wealth of good steeds and hero might.
3 May Brahmanaspati draw nigh, may Sunrta the Goddess come,
And Gods bring to this rite which gives the five-fold gift the Hero, lover of mankind.
4 He who bestows a noble guerdon on the priest wins fame that never shall decay.
For him we offer sacred hero-giving food, peerless and conquering easily.
5 Now Brahmanaspati speaks forth aloud the solemn hymn of praise,
Wherein Indra and Varuna, Mitra, Aryaman, the Gods, have made their dwelling place.
6 May we in holy synods, Gods! recite that hymn, peerless, that brings felicity.
If you, O Heroes, graciously accept this word, may it obtain all bliss from you.
7 Who shall approach the pious? who the man whose sacred grass is trimmed?
The offerer with his folk advances more and more: he fills his house with precious things.
8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure
In great or lesser fight none checks him, none subdues,-the wielder of the thunderbolt.

HYMN XLI. Varuna, Mitra, Aryaman.

1 NE'ER is he injured whom the Gods Varuna, Mitra, Aryaman,
The excellently wise, protect.
2 He prospers ever, free from scathe, whom they, as with full hands, enrich,
Whom they preserve from every foe.
3 The Kings drive far away from him his troubles and his enemies,
And lead him safely o'er distress.
4 Thornless, Adityas, is the path, easy for him who seeks the Law:
With him is naught to anger you.
5 What sacrifice, Adityas, ye Heroes guide by the path direct,-
May that come nigh unto your thought.
6 That mortal, ever unsubdued, gains wealth and every precious thing,

And children also of his own.
7 How, my friends, shall we prepare Aryaman's and Mitra's laud,
Glorious food of Varuna?
8 I point not out to you a man who strikes the pious, or reviles:
Only with hymns I call you nigh.
9 Let him not love to speak ill words: but fear the One who holds all four
Within his hand, until they fall.

HYMN XLII. Pusan.

I SHORTEN our ways, O Pusan, move aside obstruction in the path:
Go close before us, cloud-born God.
2 Drive, Pusan, from our road the wolf, the wicked inauspicious wolf,
Who lies in Wait to injure us.
3 Who lurks about the path we take, the robber with a guileful heart:
Far from the road chase him away.
4 Tread with thy foot and trample out the firebrand of the wicked one,
The double-tongued, whoe'er he be.
5 Wise Pusan, Wonder-Worker, we claim of thee now the aid wherewith
Thou furtheredst our sires of old.
6 So, Lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.
7 Past all pursuers lead us, make pleasant our path and fair to tread:
O Pusan, find thou power for this.
8 Lead us to meadows rich in grass: send on our way no early heat:
O Pusan, find thou power for this.
9 Be gracious to us, fill us full, give, feed us, and invigorate:
O Pusan, find thou power for this.
10 No blame have we for Pusan; him we magnify with songs of praise:
We seek the Mighty One for wealth.

HYMN XLIII. Rudra.

1 WHAT shall we sing to Rudra, strong, most bounteous, excellently wise,
That shall be dearest to his heart?
2 That Aditi may grant the grace of Rudra to our folk, our kine,
Our cattle and our progeny;
3 That Mitra and that Varuna, that Rudra may remember us,
Yea, all the Gods with one accord.
4 To Rudra Lord of sacrifice, of hymns and balmy medicines,
We pray for joy and health and strength.
5 He shines in splendour like the Sun, refulgent as bright gold is he,
The good, the best among the Gods.
6 May he grant health into our steeds, wellbeing to our rams and ewes,

To men, to women, and to kine.
7 O Soma, set thou upon us the glory of a hundred men,
The great renown of mighty chiefs.
8 Let not malignities, nor those who trouble Soma, hinder us.
Indu, give us a share of strength.
9 Soma! head, central point, love these; Soma! know these as serving thee,
Children of thee Immortal, at the highest place of holy law.

HYMN XLIV. Agni.

I IMMORTAL Jatavedas, thou many-hued fulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn.
2 For thou art offering-bearer and loved messenger, the charioteer of sacrifice:
Accordant with the Asvins and with Dawn grant us heroic strength and lofty fame.
3 As messenger we choose to-day Agni the good whom many love,
Smoke-bannered spreader of the light, at break of day glory of sacrificial rites.
4 Him noblest and most youthful, richly worshipped guest, dear to the men who offer gifts,
Him, Agni Jatavedas, I beseech at dawn that he may bring the Gods to us.
5 Thee, Agni, will I glorify, deathless nourisher of the world,
Immortal, offering-bearer, meet for sacred food, preserver, best at sacrifice.
6 Tell good things to thy praiser, O most youthful God, as richly worshipped, honey-tongued,
And, granting to Praskanva lengthened days of life, show honour to the Heavenly Host.
7 For the men, Agni, kindle thee as all possessor and as Priest;
So Agni, much-invoked, bring hither with all speed the Gods, the excellently wise,
8 At dawn of day, at night, Usas and Savitar, the Asvins, Bhaga, Agni's self:
Skilled in fair rites, with Soma poured, the Kanvas light thee, the oblation-wafting God.
9 For, Agni, Lord of sacrifice and messenger of men art thou:
Bring thou the Gods who wake at dawn who see the light, this day to drink the Soma juice.
10 Thou shonest forth, O Agni, after former dawns, all visible, O rich in light.
Thou art our help in battle-strife, the Friend of inan, the great high priest in sacrifice.
11 Like Manu, we will stablish thee, Agni, performer of the rite,
Invoker, ministering Priest, exceeding wise, the swift immortal messenger.
12 When as the Gods' High Priest, by many loved, thou dost their mission as their nearest Friend,
Then, like the far-resounding billows of the flood, thy flames, O Agni, roar aloud.
13 Heat-, Agni, who hast ears to hear, with all thy train of escort Gods;
Let Mitra, Aryaman,- seeking betimes our rite, seat them upon the sacred grass.
14 Let those who strengthen Law, who bountiUly give, the life-tongued Maruts, hear our praise.
May Law-supporting Varuna with the Asvins twain and Usas, drink the Soma juice.

HYMN XLV Agni.

I WORSHIP the Vasus, Agni! here, the Rudras, the Adityas, all
Who spring from Manu, those who know fair rites, who pour their blessings down.
2 Agni, the Gods who understand give ear unto the worshipper:

Lord of Red Steeds, who lovest song, bring thou those Three-and-Thirty Gods.
3 O Jatavedas, great in act, hearken thou to Praskanva's call,
As Priyamedha erst was heard, Atri, Virupa, Angiras.
4 The sons of Priyamedha skilled in lofty praise have called for help
On Agni who with fulgent flame is Ruler of all holy rites.
5 Hear thou, invoked withholy oil, bountiful giver of rewards,
These eulogies, whereby the sons of Kanva call thee to their aid.
6 O Agni, loved by many, thou of fame most wondrous, in their homes
Men call on thee whose hair is flame, to be the bearer of their gifts.
7 Thee, Agni, best to find out wealth, most widely famous, quick to hear,
Singers have stablished in their rites Herald and ministering Priest.
8 Singers with Soma pressed have made thee, Agni, hasten to the feast,
Great light to mortal worshipper, what time they bring the sacred gift.
9 Good, bounteous, Son of Strength, this day seat here on sacred grass the Gods
Who come at early morn, the host of heaven, to drink the Soma juice
10 Bring with joint invocations thou, O Agni, the celestial host:
Here stands the Soma, bounteous Gods drink this expressed ere yesterday.

HYMN XLVI. Asvins.

1 Now Morning with her earliest light shines forth, dear Daughter of the Sky:
High, Asvins, I extol your praise,
2 Sons of the Sea, mighty to save discoverers of riches, ye
Gods with deep thought who find out wealth.
3 Your giant coursers hasten on over the region all in flames, -
When your car flies with winged steeds.
4 He, liberal, lover of the flood, Lord of the House, the vigilant,
Chiefs! with oblations feeds you full.
5 Ye have regard unto our hymns, Nasatyas, thinking of our words:
Drink boldly of the Soma juice.
6 Vouchsafe to us, O Asvin Pair, such strength as, with attendant light,
May through the darkness carry us.
7 Come in the ship of these our hymns to bear you to the hither shore
O Asvins, harness ye the car.
8 The heaven's wide vessel is your own on the flood's shore your chariot waits
Drops, with the hymn, have been prepared.
9 Kanvas, the drops are in the heaven; the wealth is at the waters' place:
Where will ye manifest your form?
10 Light came to lighten up the branch, the Sun appeared as it were gold:
And with its-tongue shone forth the dark.
11 The path of sacrifice was made to travel to the farther goal:
The road of heaven was manifest.
12 The singer of their praise awaits whatever grace the Asvins give,
who save when Soma gladdens them.
13 Ye dwellers with Vivasvan come, auspicious, as to Manu erst;

come to the Soma and our praise.
14 O circumambient Asvins, Dawn follows the brightness of your way:
Approve with beams our solemn rites.
15 Drink ye of our libations, grant protection, O ye Asvins Twain,
With aids which none may interrupt.

HYMN XLVII. Asvins.

1 ASVINS, for you who strengthen Law this sweetest Soma hath been shed.
Drink this expressed ere yesterday and give riches to him who offers it.
2 Come, O ye Asvins, mounted on your triple car three-seated, beautiful of form
To you at sacrifice the Kanvas send the prayer: graciously listen to their call.
3 O Asvins, ye who strengthen Law, drink ye this sweetest Soma juice.
Borne on your wealth-fraught car come ye this day to him who offers, ye of wondrous deeds.
4 Omniscient Asvins, on the thrice-heaped grass bedew with the sweet juice the sacrifice.
The sons of Kanva, striving heavenward, call on you with draughts of Soma juice out-poured.
5 O Asvins, with those aids wherewith ye guarded Kanva carefully,
Keep us, O hords of Splendour: drink the Soma juice, ye strengtheners of holy law.
6 O Mighty Ones, ye gave Sudas abundant food, brought on your treasure-laden car;
So now vouchsafe to us the wealth which many crave, either from heaven or from the sea.
7 Nasatyas, whether ye be far away or close to Turvasa,
Borne on your lightly-rolling chariot come to us, together with the sunbeams come.
8 So let your coursers, ornaments of sacrifice, bring you to our libations here.
Bestowing food on him who acts and gives aright, sit, Chiefs, upon the sacred grass.
9 Come, O Nasatyas, on your car decked with a sunbright canopy,
Whereon ye ever bring wealth to the worshipper, to drink the Soma's pleasant juice.
10 With lauds and songs of praise we call them down to us, that they, most rich, may succour us;
For ye have ever in the Kanvas' well-loved house, O Asvins, drunk the Soma juice.

HYMN XLVIII. Dawn.

1 DAWN on us with prosperity, O Usas, Daughter of the Sky,
Dawn with great glory, Goddess, Lady of the Light, dawn thou with riches, Bounteous One.
2 They, bringing steeds and kine, boon-givers of all wealth, have oft sped forth to lighten us.
O Usas, waken up for me the sounds of joy: send us the riches of the great.
3 Usas hath dawned, and now shall dawn, the Goddess, driver forth of cars
Which, as she cometh nigh, have fixed their thought on her, like glory-seekers on the flood.
4 Here Kanva, chief of Kanva's race, sings forth aloud the glories of the heroes' names,-
The. princes who, O Usas, as thou comest near, direct their thoughts to liberal gifts.
5 Like a good matron Usas comes carefully tending everything:
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.
6 She sends the busy forth, each man to his pursuit: delay she knows not as she springs.
O rich in opulence, after thy dawning birds that have flown forth no longer rest.
7 This Dawn hath yoked her steeds afar, beyond the rising of the Sun:

Borne on a hundred chariots she, auspicious Dawn, advances on her way to Men.
8 To meet her glance all living creatures bend them down: Excellent One, she makes the light.
Usas, the Daughter of the Sky, the opulent, shines foes and enmities away.
9 Shine on us with thy radiant light, O Usas, Daughter of the Sky,
Bringing to us great store of high felicity, and bearning on our solemn rites.
10 For in thee is each living creature's breath and life, when, Excellent! thou dawnest forth.
Borne on thy lofty car, O Lady of the Light, hear, thou of wondrous wealth, our call.
11 O Usas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.
12 Bring from the firmament, O Usas, all the Gods, that they may drink our Soma juice,
And, being what thou art, vouchsafe us kine and steeds, strength meet for praist and hero might.
13 May Usas whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.
14 Mighty One, whom the Rsis of old time invoked for their protection and their help,
O Usas, graciously answer our songs of praise with bounty and with brilliant
light.
15 Usas, as thou with light to day hast opened the twin doors of heaven,
So grant thou us a dwelling wide and free from foes. O Goddess, give us food with kine.
16 Bring us to wealth abundant, sent in every shape, to plentiful refreshing food,
To all-subduing splendour, Usas, Mighty One, to strength, thou rich in spoil and wealth.

HYMN XLIX. Dawn.

1 E'EN from above the sky's bright realm come, Usas, by auspicious ways:
Let red steeds bear thee to the house of him who pours the Soma, juice.
2 The chariot which thou mountest, fair of shape, O Usas light to move,-
Therewith, O Daughter of the Sky, aid men of noble fame today.
3 Bright Usas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all theboundaries of heaven.
4 Thou dawning with thy beams of light illumest all the radiant realm.
Thee, as thou art, the Kanvas, fain for wealth, have called with sacred songs.

HYMN L. Surya.

1 HIS bright rays bear him up aloft, the God who knoweth all that lives,
Surya, that all may look on him.
2 The constellations pass away, like thieves, together with their beams,
Before the all-beholding Sun'
3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.
4 Swift and all beautiful art thou, O Surya, maker of the light,
Illuming all the radiant realm.
5 Thou goest to the hosts of Gods, thou comest hither to mankind,
Hither all light to be belield.

6 With that same eye of thine wherewith thou lookest brilliant Varuna,
Upon the busy race of men,
7 Traversing sky and wide mid-air, thou metest with thy beams our days,
Sun, seeing all things that have birth.
8 Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One,
God, Surya, with the radiant hair.
9 Surya hath yoked the pure bright Seven, the daughters of the car; with these,
His own dear team, he goeth forth.
10 Looking upon the loftier light above the darkness we have come
To Surya, God among the Gods, the light that is most excellent.
11 Rising this day, O rich in friends, ascending to the loftier heaven,
Surya remove my heart's disease, take from me this my yellow hue.
12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritala trees.
13 With all his conquering vigour this Aditya hath gone up on high,
Giving my foe into mine hand: let me not be my foeman's prey.

HYMN LI. Indra.

1 MAKE glad with songs that Ram whom many men invoke, worthy of songs of praise, Indra, the sea of wealth;
Whose gracious deeds for men spread like the heavens abroad: sing praise to him the Sage, most liberal for our good.
2 As aids the skilful Rbhus yearned to Indra strong to save, who fills mid-air, encompassed round with might,
Rushing in rapture; and -o'er Satakratu came the gladdening shout that urged him on to victory.
3 Thou hast disclosed the kine's stall for the Angirases, and made a way for Atri by a hundred doors.
On Vimada thou hast bestowed both food and wealth, making thy bolt dance in the sacrificer's fight.
4 Thou hast unclosed the prisons of the waters; thou hast in the mountain seized the treasure rich in gifts.
When thou hadst slain with might the dragon Vrtra, thou, Indra, didst raise the Sun in heaven for all to see.
5 With wondrous might thou blewest enchanter fiends away, with powers celestial those who called on thee in jest.
Thou, hero-hearted, hast broken down Pipru's forts, and helped Rjisvan when the Dasyus were struck dead.
6 Thou savedst Kutsa when Susna was smitten down; to Atithigva gavest Sambara for a prey.
E'en mighty Arbuda thou troddest under foot: thou from of old wast born to strike the Dasyus dead.
7 All power and might is closely gathered up in thee; thy bounteous spirit joys in drinking Soma juice.
Known is the thunderbolt that lies within thine arms: rend off therewith all manly prowess of our foe.
8 Discern thou well Aryas and Dasyus; punishing the lawless give them up to him whose grass is strewn.
Be thou the sacrificer's strong encourager all these thy deeds are my delight at festivals.
9 Indra gives up the lawless to the pious man, destroying by the Strong Ones those who have no strength.
Vamra when glorified destroyed the gathered piles of the still waxing great one who would reach the heaven.
10 The might which Usana hath formed for thee with might rends in its greatness and with strength both

worlds apart.
O Hero-souled, the steeds of Vata, yoked by thought, have carried thee to fame while thou art filled with power.
11 When Indra hath rejoiced with Kavya Usana, he mounts his steeds who swerve wider and wider yet.
The Strong hath loosed his bolt with the swift rush of rain, and he hath rent in pieces Susna's firm-built forts.
12 Thou mountest on thy car amid strong Soma draughts: Saryata brought thee those in which thou hast delight.
Indra, when thou art pleased with men whose Soma flows thou risest to unchallenged glory in the sky.
13 To old Kaksivin, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vrcaya.
Thou, very wise, wast Mena, Vrsanaiva's child: those deeds of thine must all be told at Soma feasts.
14 The good man's refuge in his need is Indra, firm as a doorpost, praised among the Pajras.
Indra alone is Lord of wealth, the Giver, lover of riches, chariots, kine, and horses.
15 To him the Mighty One, the self-resplendent, verily strong and great, this praise is uttered.
May we and all the heroes, with the princes, be, in this fray, O Indra, in thy keeping.

HYMN LII. Indra.

1 I GLORIFY that Ram who finds the light of heaven, whose hundred nobly-natured ones go forth with him.
With hymns may I turn hither Indra to mine aid,-the Car which like a strong steed hasteth to the call.
2 Like as a mountain on firm basis, unremoved, he, thousandfold protector, waxed in mighty strength,
When Indra, joying in the draughts of Soma juice, forced the clouds, slaying Vrtra stayer of their flow.
3 For he stays e'en the stayers, spread o'er laden cloud, rooted in light, strengthened in rapture by the wise.
Indra with thought, with skilled activity, I call, most liberal giver, for he sates him with the juice.
4 Whom those that flow in heaven on sacred grass, his own assistants, nobly-natured, fill full like the sea,-
Beside that Indra when he smote down Vrtra stood his helpers, straight in form, mighty, invincible.
5 To him, as in wild joy he fought with him who stayed the rain, his helpers sped like swift streams down a slope,
When Indra, thunder-armed, made bold by Soma draughts, as Trta cleaveth Vala's fences, cleft him through.
6 Splendour encompassed thee, forth shone thy warrior might: the rain-obstructer lay in mid-air's lowest deep,
What time, O Indra, thou didst cast thy thunder down upon the jaws of Vritra hard to be restrained.
7 The hymns which magnify thee, Indra, reach to thee even as water-brooks flow down and fill the lake.
Tvastar gave yet more force to thine appropriate strength, and forged thy thunderbolt of overpowering might.
8 When, Indra, thou whose power is linked with thy Bay Steeds hadst smitten Vrtra, causing floods to flow for man,
Thou heldst in thine arms the metal thunderbolt, and settest in the heaven the Sun for all to see.
9 In fear they raised the lofty self-resplendent hymn, praise giving and effectual, leading up to heaven,
When Indra's helpers fighting for the good of men, the Maruts, faithful to mankind, joyed in the light.
10 Then Heaven himself, the mighty, at that Dragon's roar reeled back in terror when, Indra, thy

thunderbolt
In the wild joy of Soma had struck off with might the head of Vrtra, tyrant of the earth and heaven.
11 O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day,
Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.
12 Thou, bold of heart, in thine own native might, for help, upon the limit of this mid-air and of heaven,
Hast made the earth to be the pattern of thy strength: embracing flood and light thou reachest to the sky.
13 Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes:
Thou hast filled all the region with thy greatness: yea, of a truth there is none other like thee.
14 Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached,-
Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.
15 The Maruts sang thy praise in this encounter, and in thee all the Deities delighted,
What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vrtra.

HYMN LIII. Indra.

I WE will present fair praise unto the Mighty One, our hymns to Indra in Vivasvdn's dwelling-place;
For he hath ne'er found wealth in those who seem to sleep: those who give wealth to men accept no paltry praise.
2 Giver of horses, Indra, giver, thou, of kine, giver of barley, thou art Lord and guard of wealth:
Man's helper from of old, not disappointing hope, Friend of our friends, to thee ,as such we sing this praise.
3 Indra, most splendid, powerful, rich in mighty deeds, this treasure spread around is known to be thine own.
Gather therefrom, O Conqueror, and bring to us: fail not the hope of him who loves and sings to thee.
4 Well pleased with these bright flames and with these Soma drops, take thou away our poverty with seeds and kine.
With Indra scattering the Dasyu through these drops, freed from their hate may we obtain abundant food.
5 Let us obtain, O Indra, plenteous wealth and food, with strength exceeding glorious, shining to the sky:
May we obtain the Goddess Providence, the strength of heroes, special source of cattle, rich in steeds.
6 These our libations strength-inspiring, Soma draughts, gladdened thee in the fight with Vrtra, Hero Lord,
What time thou slewest for the singer with trimmed grass ten thousand Vrtras, thou resistless in thy might.
7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength.
Thou, Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuci.
8 Thou hast struck down in death Karanja, Parnaya, in Atithigva's very glorious going forth.
Unyielding, when Rjisvan compassed them with siege, thou hast destroyed the hundred forts of Vangrida.
9 With all-outstripping chariot-wheel, O Indra, thou far-famed, hast overthrown the twice ten Kings of men,
With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Susravas.
10 Thou hast protected Susravas with succour, and Turvayana with thine aid, O Indra.
Thou madest Kutsa, Atithigva, Ayu, subject unto this King, the young, the mighty.

11 May we protected by the Gods hereafter remain thy very prosperous friends, O Indra.
Thee we extol, enjoying through thy favour life long and joyful and with store of heroes.

HYMN LIV. Indra.

1 URGE us not, Maghavan, to this distressful fight, for none may comprehend the limit of thy strength.
Thou with fierce shout hast made the woods and rivers roar: did not men run in crowds together in their fear?
2 Sing hymns of praise to Sakra, Lord of power and might; laud thou and magnify Indra who hearcth thee,
Who with his daring might, a Bull exceeding strong in strength, maketh him master of the heaven and earth.
3 Sing forth to lofty Dyaus a strength-bestowing song, the Bold, whose resolute mind hath independent sway.
High glory hath the Asura, compact of strength, drawn on by two Bay Steeds: a Bull, a Car is he.
4 The ridges of the lofty heaven thou madest shake; thou, daring, of thyself smotest through Sambara,
When bold with gladdening juice, thou warredst with thy bolt, sharp and twoedged, against the banded sorcerers.
5 When with a roar that fills the woods, thou forcest down on wind's head the stores which 8usga kept confined,
Who shall have power to stay thee firm and eager-souled from doing still this day what thou of old hast done?
6 Thou helpest Narya, Turvasa, and Yadu, and Vayya's son Turviti, Satakratu!
Thou helpest horse and car in final battle thou breakest down the nine-and-ninety castles.
7 A hero-lord is he, King of a mighty folk, who offers free oblations and promotes the Law,
Who with a bounteous guerdon welcomes hymns of praise: for him flows down the abundant stream below the sky.
8 His power is matchless, matchless is his wisdom; chief, through their work, be some who drink the Soma,
Those, Indra, who increase the lordly power, the firm heroic strength of thee the Giver.
9 Therefore for thee are these abundant beakers Indra's drink, stone-pressed juices held in ladles.
Quaff them and satisfy therewith thy longing; then fix thy mind upon bestowing treasure.
10 There darkness stood, the vault that stayed the waters' flow: in Vrtra's hollow side the rain-cloud lay concealed.
But Indra smote the rivers which the obstructer stayed, flood following after flood, down steep declivitics.
11 So give us, Indra, bliss-increasing glory give us great sway and strength that conquers people.
Preserve our wealthy patrons, save our princes; vouchsafe us wealth and food with noble offspring.

HYMN LV. Indra.

1 THOUGH e'en this heaven's wide space and earth have spread them out, nor heaven nor earth may be in greatness Indra's match.
Awful and very mighty, causing woe to men, he whets his thunderbolt for sharpness, as a bull.

2 Like as the watery ocean, so doth he receive the rivers spread on all sides in their ample width.
He bears him like a bull to drink of Soma juice, and will, as Warrior from of old, be praised for might.
3 Thou swayest, Indra, all kinds of great manly power, so as to bend, as't were, even that famed mountain down.
Foremost among the Gods is he through hero might, set in the van, the Strong One, for each arduous deed.
4 He only in the wood is praised by worshippers, when he shows forth to men his own fair Indra-power.
A friendly Bull is he, a Bull to be desired when Maghavan auspiciously sends forth his voice.
5 Yet verily the Warrior in his vigorous strength stirreth up with his might great battles for mankind;
And men have faith in Indra, the respIendent One, what time he hurleth down his bolt, his dart of death.
6 Though, fain for glory, and with strength increased on earth, he with great might destroys the dwellings made with art,
He makes the lights of heaven shine forth secure, he bids, exceeding wise, the floods flow for his worshipper.
7 Drinker of Soma, let thy heart incline to give; bring thy Bays hitherward, O thou who hearest praise.
Those charioteers of' thine, best skilled to draw the rein, the rapid sunbeams, Indra, lead thee not astray.
8 Thou bearest in both hands treasure that never fails; the famed One in his body holds unvanquished might.
O Indra, in thy members many powers abide, like wells surrounded by the ministering priests.

HYMN LVI. Indra.

I FOR this man's full libations held in ladles, he hath roused him, eager, as a horse to meet the mare.
He stays his golden car, yoked with Bay Horses, swift, and drinks the Soma juice which strengthens for great deeds.
2 To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.
To him the Lord of power, the holy synod's might, as to a hill, with speed, ascend the loving ones.
3 Victorious, great is he; in manly battle shines, unstained with dust, his might, as shines a mountain peak;
Wherewith the iron one, fierce e'en against the strong, in rapture, fettered wily Sushna fast in bonds.
4 When Strength the Goddess, made more strong for help by thee, waits upon Indra as the Sun attends the Dawn,
Then. he who with his might unflinching kills the gloom stirs up the dust aloft, with joy and triumphing.
5 When thou with might, upon the framework of the heaven, didst fix, across, air's region firmly, unremoved,
In the light-winning war, Indra, in rapturous joy, thou smotest Vrtra dead and broughtest floods of rain.
6 Thou with thy might didst grasp,the holder-up of heaven, thou who art mighty also in the seats of earth.
Thou, gladdened by the juice, hast set the waters free, and broken Vrtra's stony fences through and through.

HYMN LVII. Indra.

I To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,-
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.
2 Now all this world, for worship, shall come after thee-the offerer's libations like floods to the depth,
When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.
3 To him the terrible, most meet for lofty praise, like bright Dawn, now bring gifts with reverence in this rite,
Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to move with speed.
4 Thine, Indra, praised by many, excellently rich! are we who trusting in thy help draw near to thee.
Lover of praise, none else but thou receives our laud: as earth loves all her creatures, love thou this our hymn.
5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.
After thee lofty heaven hath measured out its strength: to thee and to thy power this earth hath bowed itself.
6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.
Thou hast sent down the obstructed floods that they may flow: thou hast, thine own for ever, all victorious might.

HYMN LVIII., Agni.

I NE'ER waxeth faint the Immortal, Son of Strength, since he, the Herald, hath become Vivasvan's messenger.
On paths most excellent he measured out mid-air: he with oblation calls to service of the Gods.
2 Never decaying, seizing his appropriate food, rapidly, eagerly through the dry wood he spreads.
His back, as he is sprinkled, glistens like a horse: loud hath he roared and shouted like the heights of heaven?
3 Set high in place o'er all that Vasus, Rudras do, immortal, Lord of riches, seated as High Priest;
Hastening like a car to men, to those who live, the God without delay gives boons to be desired.
4 Urged by the wind be spreads through dry wood as he lists, armed with his tongues for sickles, with a mighty roar.
Black is thy path, Agni, changeless, with glittering waves! when like a bull thou rushest eager to the trees.
5 With teeth of flame, wind-driven, through the wood he speeds, triumphant like a bull among the herd of cows,
With bright strength roaming to the everlasting air: things fixed, things moving quake before him as he flies.
6 The Bhrgus established thee among mankind for men, like as a treasure, beauteous, easy to invoke;
Thee, Agni, as a herald and choice-worthy guest, as an auspicious Friend to the Celestial Race.
7 Agni, the seven tongues' deftest Sacrificer, him whom the priests elect at solemn worship,
The Herald, messenger of all the Vasus, I serve with dainty food, I ask for riches.
8 Grant, Son of Strength, thou rich in friends, a refuge without a flaw this day to us thy praisers.

O Agni, Son of Strength, with forts of iron preserve thou from distress the man who lauds thee.
9 Be thou a refuge, Bright One, to the singer, a shelter, Bounteous Lord, to those who worship.
Preserve the singer from distress, O Agni. May he, enriched with prayer, come soon and early.

HYMN LIX. Agni.

1 THE other fires are, verily, thy branches; the Immortals all rejoice in thee, O Agni.
Centre art thou, Vaigvdnara, of the people, sustaining men like a deep-founded pillar.
2 The forehead of the sky, earth's centre, Agni became the messenger of earth and heaven.
Vaisvanara, the Deities produced thee, a God, to be a light unto the Arya.
3 As in the Sun firm rays are set for ever, treasures are in Vaisvanara, in Agni.
Of all the riches in the hills, the waters, the herbs, among mankind, thou art the Sovran.
4 As the great World-halves, so are their Son's praises; skilled, as a man, to act, is he the Herald.
Vaisvanara, celestial, truly mighty, most manly One, hath many a youthful consort.
5 Even the lofty heaven, O Jatavedas Vaisvanara, hath not attained thy greatness.
Thou art the King of lands where men are settled, thou hast brought comfort to the Gods in battle.
6 Now will I tell the greatness of the Hero whom Prarti's sons follow as Vrtra's slayer:
Agni Vaisvanara struck down the Dasyu, cleave Sambara through and shattered down his fences.
7 Vaisvanara, dwelling by his might with all men, far-shining, holy mid the Bharadvajas,
Is lauded, excellent, with hundred praises by Purunitha, son of Satavani.

HYMN LX. Agni.

I As 'twere Some goodly treasure Matarisvan brought, as a gift, the glorious Priest to Bhrgu,
Banner of sacrifice, the good Protector, child of two births, the swiftly moving envoy.
2 Both Gods and men obey this Ruler's order, Gods who are worshipped, men who yearn and worship.
As Priest he takes his seat ere break of morning, House-Lord, adorable with men, Ordainer.
3 May our fair praise, heart-born, most recent, reach him whose tongue, e'en at his birth, is sweet as honey;
Whom mortal priests, men, with their strong endeavour, supplied with dainty viands, have created.
4 Good to mankind, the yearning Purifier hath among men been placed as Priest choice-worthy.
May Agni be our Friend, Lord of the Household, protector of the riches in the dwelling.
5 As such we Gotamas with hymns extol thee, O Agni, as the guardian Lord of riches,
Decking thee like a horse, the swift prizewinner. May he, enriched with prayer, come soon and early.

HYMN LXI Indra.

1 EVEN to him, swift, strong and high. exalted, I bring my song of praise as dainty viands,
My thought to him resistless, praise-deserving, prayers offered most especially to Indra.
2 Praise, like oblation, I present, and utter aloud my song, my fair hymn to the Victor.
For Indra, who is Lord of old, the singers have decked their lauds with heart and mind and spirit.
3 To him then with my lips mine adoration, winning heaven's light, most excellent, I offer,
To magnify with songs of invocation and with fair hymns the Lord, most bounteous Giver.
4 Even for him I frame a laud, as fashions the wright a chariot for the man who needs it,-

Praises to him who gladly hears our praises, a hymn well-formed, all-moving, to wise Indra.
5 So with my tongue I deck, to please that Indra, my hymn, as 'twere a horse, through love of glory,
To reverence the Hero, bounteous Giver, famed far and wide, destroyer of the castles.
6 Even for him hath Tvastar forged the thunder, most deftly wrought, celestial, for the battle,
Wherewith he reached the vital parts of Vrtra, striking-the vast, the mighty with the striker.
7 As soon as, at libations of his mother, great Visnu had drunk up the draught, he plundered.
The dainty cates, the cooked mess; but One stronger transfixed the wild boar, shooting through the mountain.
8 To him, to Indra, when he slew the Dragon, the Dames, too, Consorts of the Goda, wove praises.
The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not.
9 Yea, of a truth, his magnitude surpasseth the magnitude of earth, mid-air, and heaven.
Indra, approved by all men, self-resplendent, waxed in his home, loud-voiced and strong for battle.
10 Through his own strength Indra with bolt of thunder cut piece-meal Vrtra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.
11 The rivers played, through his impetuous splendour, since with his bolt he compassed them on all sides.
Using his might and favouring him who worshipped, he made a ford, victorious, for Turviti.
12 Vast, with thine ample power, with eager movement, against this Vrtra cast thy bolt of thunder.
Rend thou his joints, as of an ox, dissevered, with bolt oblique, that floods of rain may follow.
13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.
14 When he, yea, he, comes forth the firm. Set mountains and the whole heaven and earth, tremble for terror.
May Nodhas, ever praising the protection of that dear Friend, gain quickly strength heroic.
15 Now unto him of these things hath been given what he who rules alone o'er much, electeth.
Indra hath helped Etasa, Soma-presser, contending in the race of steeds with Sarya.
16 Thus to thee, Indra, yoker of Bay Coursers, the Gotamas have brought their prayers to please thee.
Bestow upon them thought, decked with all beauty. May he, enriched with prayer, come soon and early.

HYMN LXII. Indra.

1. LIKE Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty.
Let us sing glory to the far-famed Hero who must be praised with fair hymns by the singer.
2 Unto the great bring ye great adoration, a chant with praise to him exceeding mighty,
Through whom our sires, Angirases, singing praises and knowing well the places, found the cattle.
3 When Indra and the Angirases desired it, Sarama found provision for her offipring.
Brhaspati cleft the mountain, found the cattle: the heroes shouted with the kine in triumph.
4 Mid shout, loud shout, and roar, with the Navagvas, seven singers, hast thou, heavenly, rent the mountain;
Thou hast, with speeders, with Dasagvas, Indra, Sakra, with thunder rent obstructive Vala.
5 Praised by Angirases, thou, foe-destroyer, hast, with the Dawn, Sun, rays, dispellcd the darkness.
Thou Indra, hast spread out the earths high ridges, and firmly fixed the region under heaven.
6 This is the deed most worthy of all honour, the fairest marvel of the Wonder-Worker,
That, nigh where heaven bends down, he made four rivers flow full with waves that carry down sweet

water.
7 Unwearied, won with lauding hymns, he parted of old the ancient Pair, united ever.
In highest sky like Bhaga, he the doer of marvels set both Dames and earth and heaven.
8 Still born afresh, young Dames, each in her manner, unlike in hue, the Pair in alternation
Round heaven and earth from ancient time have travelled, Night with her dark limbs, Dawn with limbs of splendour.
9 Rich in good actions, skilled in operation, the Son with might maintains his perfect friendship.
Thou in the raw cows, black of hue or ruddy, storest the ripe milk glossy white in colour.
10 Their paths, of old connected, rest uninjured; they with great might preserve the immortal statutes.
For many thousand holy works the Sisters wait on the haughty Lord like wives and matrons.
11 Thoughts ancient, seeking wealth, with adoration, with newest lauds have sped to thee, O Mighty.
As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O Lord most potent.
12 Strong God, the riches which thy hands have holden from days of old have perished not nor wasted.
Splendid art thou, O Indra, wise, unbending:strengthen us with might, O Lord of Power.
13 O mighty Indra, Gotama's son Nodhas hath fashioned this new prayer to thee Eternal,
Sure leader, yoker of the Tawny Coursers. May he, enriched with prayer, come soon and early.

HYMN LXIII. Indra.

1. THOU art the Mighty One; when born, O Indra, with power thou tcrrifiedst earth and heaven -
When, in their fear of thee, all firm-set mountains and monstrous creatures shook like dust before thee.
2 When thy two wandering Bays thou drawest hither, thy praiser laid within thine arms the thunder,
Wherewith, O Much-invoked, in will resistless, thou smitest foemen down and many a castle.
3 Faithful art thou, these thou defiest, Indra; thou art the Rbhus' Lord, heroic, victor.
Thou, by his side, for young and glorious Kutsa, with steed and car in battle slewest Susna,
4 That, as a friend, thou furtheredst, O Indra, when, Thundcrer, -strong in act, thou crushedst Vrtra;
When, Hero, thou, great-souled, with easy conquest didst rend the Dasyus in their
distant dwelling.
5 This doest thou, and art not harmed, O Indra, e'en in the anger of the strongest mortal.
Lay thou the race-course open for our horses: as with a club, slay, Thunderarmed 1 our foemen.
6 Hence men invoke thee, Indra, in the tumult of battle, in the light-bestowing conflict.
This aid of thine, O Godlike One, was ever to be implored in deeds of might in combat.
7 Warring for Purukutsa thou, O Indra, Thunder-armed I breakest down the seven castles;
Easily, for Sudis, like grass didst rend them, and out of need, King, broughtest gain to Puru.
8 O Indra, God who movest round about us, feed us with varied food plenteous as water-
Food wherewithal, O Hero, thou bestowest vigour itself to flow to us for ever.
9 Prayers have been made by Gotamas, O Indra, addressed to thee, with laud for thy Bay Horses.
Bring us in noble shape abundant riches. May he, enriched with prayer, come soon and early.

HYMN LXIV. Maruts.

1. BRING for the manly host, wise and majestical, O Nodhas, for the Maruts bring thou a pure gift.
I deck my songs as one deft-handed, wise in mind prepares the water that hath power in solemn rites.
2 They spring to birth, the lofty Ones, the Bulls of Heaven, divine, the youths of Rudra, free from spot

and stain;
The purifiers, shining brightly even as suns, awful of form like giants, scattering rain-drops down.
3 Young Rudras, demon-slayers, never growing old, they have waxed, even as mountains, irresistible.
They make all beings tremble with their mighty strength, even the very strongest, both of earth and heaven.
4 With glittering ornaments they deck them forth for show; for beauty on their breasts they bind their chains of gold.
The lances on their shoulders pound to pieces; they were born together, of themselves, the Men of Heaven.
5 Loud roarers, giving strength, devourers of the foe, they make the winds, they make the lightnings with their powers.
The restless shakers drain the udders of the sky, and ever wandering round fill the earth full with milk.
6 The bounteous Maruts with the fatness dropping milk fill full the waters which avail in solenm rites.
They lead, as 'twere, the Strong Horse forth, that it may rain: they milk the thundering, the never-failing spring.
7 Mighty, with wondrous power and marvellously bright, selfstrong like mountains, ye glide swiftly on your way.
Like the wild elephants ye eat the forests up when ye assume your strength among the bright red flames.
8 Exceeding wise they roar like lions mightily, they, all-possessing, are beauteous as antelopes;
Stirring the darkness with lances and spotted deer, combined as priests, with serpents' fury through their might.
9 Heroes who march in companies, befriending man, with serpents' ire through strength, ye greet the earth and heaven.
Upon the seats, O Maruts, of your chariots, upon the cars stands lightning visible as light.
10 Lords of all riches, dwelling in the home of wealth, endowed with mighty vigour, singers loud of voice,
Heroes, of powers infinite, armed with strong men's rings, the archers, they have laid the arrow on their arms.
11 They who with golden fellies make the rain increase drive forward the big clouds like wanderers on the way.
Self-moving, brisk, unwearied, they o'erthrow the firm; the Maruts with bright lances make all things to reel.
12 The progeny of Rudra we invoke with prayer, the brisk, the bright, the worshipful, the active Ones
To the strong band of Maruts cleave for happiness, the chasers of the sky, impetuous, vigorous.
13 Maruts, the man whom ye have guarded with your help, he verily in strength surpasseth all mankind.
Spoil with his steeds he gaineth, treasure with his men; he winneth honourable strength and prospereth.
14 O Maruts, to the worshippers give glorious strength invincible in battle, brilliant, bringing wealth,
Praiseworthy, known to all men. May we foster well, during a hundred winters, son and progeny.
15 Will ye then, O ye Maruts, grant us riches, durable, rich in men, defying onslaught.
A hundred, thousandfold, ever increasing? May he, enriched with prayer, come soon and early.

HYMN LXV. Agni.

1 ONE-MINDED, wise, they tracked thee like a thief lurking in dark cave with a stolen cow:
Thee claiming worship, bearing it to Gods -. there nigh to thee sate all the Holy Ones.
2 The Gods approached the ways of holy Law; there was a gathering vast as heaven itself.
The waters feed with praise the growing Babe, born nobly in the womb, the seat of Law.
3 Like grateful food, like some wide dwelling place, like a fruit-bearing hill, a wholesome stream.
Like a steed urged to run in swift career, rushing like Sindhu, who may check his course?
4 Kin as a brother to his sister floods, he cats the woods as a King eats the rich.
When through the forest, urged by wind, he spreads, verily Agni shears the hair of earth.
5 Like a swan sitting in the floods he pants wisest in mind mid men he wakes at morn.
A Sage like Soma, sprung from Law, he grew like some young creature, mighty, shining far.

HYMN LXVI. Agni.

1. LIKE the Sun's glance, like wealth of varied sort, like breath which is the life, like one's own son,
Like a swift bird, a cow who yields her milk, pure and refulgent to the wood he speeds.
2 He offers safety like a pleasant home, like ripened corn, the Conqueror of men.
Like a Seer lauding, famed among the folk; like a steed friendly he vouchsafes us power.
3 With flame insatiate, like eternal might; caring for each one like a dame at home;
Bright when he shines forth, whitish mid the folk, like a car, gold-decked, thundering to the fight.
4 He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame;
Master of present and of future life, the maidens' lover and the matrons' Lord.
5 To him lead all your ways: may we attain the kindled God as cows their home at eve.
He drives the flames below as floods their swell: the rays rise up to the fair place of heaven.

HYMN LXVII. Agni.

1. VICTORIOUS in the wood, Friend among men, ever he claims obedience as a King.
Gracious like peace, blessing like mental power, Priest was he, offering-bearer, full of thought.
2 He, bearing in his hand all manly might, crouched in the cavern, struck the Gods with fear.
Men filled with understanding find him there, when they have sting prayers formed within their heart.
3 He, like the Unborn, holds the broad earth up; and with effective utterance fixed the sky.
O Agni, guard the spots which cattle love: thou, life of all, hast gone from lair to lair.
4 Whoso hath known him dwelling in his lair, and hath approached the stream of holy Law,-
They who release him, paying sacred rites, -truly to such doth he announce great wealth.
5 He who grows mightily in herbs, within each fruitful mother and each babe she bears,
Wise, life of all men, in the waters' home,-for him have sages built as 'twere a seat.

HYMN LXVIII. Agni.

1. COMMINGLING, restless, he ascends the sky, unveiling nights and all that stands or moves,
As he the sole God is preeminent in great. ness among all these other Gods.
2 All men are joyful in thy power, O God, that living from the dry wood thou art born.

All truly share thy Godhead while they keep, in their accustomed ways, eternal Law.
3 Strong is the thought of Law, the Law's behest; all works have they performed; he quickens all.
Whoso will bring oblation, gifts to thee, to him, bethinking thee, vouchsafe thou wealth.
4 Seated as Priest with Manu's progeny, of all these treasures he alone is Lord.
Men yearn for children to prolong their line, and are not disappointed in their hope.
5 Eagerly they who hear his word fulfil his wish as sons obey their sire's behest.
He, rich in food, unbars his wealth like doors: he, the House-Friend, bath decked heaven's vault with stars.

HYMN LXIX. Agni.

1. BRIGHT, splendid, like Dawn's lover, he bath filled the two joined worlds as with the light of heaven.
When born, with might thou hast encompassed them: Father of Gods, and yet their Son wast thou.
2 Agni, the Sage, the humble, who discerns like the cow's udder, the sweet taste of food,
Like a bliss-giver to be drawn to men, sits gracious in the middle of the house.
3 Born in the dwelling like a lovely son, pleased, like a strong steed, he bears on the folk.
What time the men and I, with heroes, call, may Agni then gain all through Godlike power.
4 None breaks these holy laws of thine when thou hast granted audience to these chieftains here.
This is thy boast, thou smotest with thy peers, and joined with heroes dravest off disgrace.
5 Like the Dawn's lover, spreading light, well-known as hued like morn, may he remember me.
They, bearing of themselves, unbar the doors: they all ascend to the fair place of heaven.

HYMN LXX. Agni.

1. MAY we, the pious, win much food by prayer, may Agni with fair light pervade each act,-
He the observer of the heavenly laws of Gods, and of the race of mortal man.
2 He who is germ of waters, germ of woods, germ of all things that move not and that move,-
To him even in the rock and in the house: Immortal One, he cares for all mankind.
3 Agni is Lord of riches for the man who serves him readily with sacred songs.
Protect these beings thou with careful thought, knowing the races both of Gods and men.
4 Whom many dawns and nights, unlike, make strong, whom, born in Law, all things that move and stand,-
He bath been won, Herald who sits in light, making effectual all our holy works.
5 Thou settest value on our cows and woods: all shall bring tribute to us to the light.
men have served thee in many and sundry spots, parting, as 'twere, an aged father's wealth.
6 Like a brave archer, like one skilled and bold, a fierce avenger, so he shines in fight.

HYMN LXXI. Agni.

1. LOVING the loving One, as wives their husband, the sisters of one home have urged him forward,
Bright-coloured, even, as the cows love morning, dark, breaking forth to view, and redly beaming.
2 Our sires with lauds burst e'en the firmset fortress, yea, the Angirases, with roar, the mountain.
They made for us a way to reach high heaven, they found us day, light, day's sign, beams of morning.
3 They stablished order, made his service fruitful; then parting them among the longing faithful,

Not thirsting after aught, they come, most active, while with sweet food the race of Gods they strengthen.
4 Since Matarisvan, far-diffused, bath stirred him, and he in every house grown bright and noble,
He, Bhrgu-like I hath gone as his companion, as on commission to a greater Sovran.
5 When man poured juice to Heaven, the mighty Father, he knew and freed himself from close embracement.
The archer boldly shot at him his arrow, and the God threw his splendour on his Daughter.
6 Whoso, bath flames for thee within his dwelling, or brings the worship which thou lovest daily,
Do thou of double might increase his substance: may he whom thou incitest meet with riches.
7 All sacrificial viands wait on Agni as the Seven mighty Rivers seek the ocean.
Not by our brethren was our food discovered: find with the Gods care for us, thou who knowest.
8 When light bath filled the Lord of men for increase, straight from the heaven descends the limpid moisture.
Agni bath brought to light and filled with spirit the youthful host blameless and well providing.
9 He who like thought goes swiftly on his journey, the Sun, alone is ever Lord of riches.
The Kings with fair hands, Varuna and Mitra, protect the precious nectar in our cattle.
10 O Agni, break not our ancestral friendship, Sage as thou art, endowed with deepest knowledge.
Old age, like gathering cloud, impairs the body: before that evil be come nigh protect me.

HYMN LXXII. Agni.

1. THOUGH holding many gifts for men, he humbleth the higher powers of each wise ordainer.
Agni is now the treasure-lord of treasures, for ever granting all immortal bounties.
2 The Gods infallible all searching found not him, the dear Babe who still is round about us.
Worn weary, following his track, devoted, they reached the lovely highest home of Agni.
3 Because with holy oil the pure Ones, Agni, served thee the very pure three autumn seasons,
Therefore they won them holy names for worship, and nobly born they dignified their bodies.
4 Making them known to spacious earth and heaven, the holy Ones revealed the powers of Rudra.
The mortal band, discerning in the distance, found Agni standing in the loftiest station.
5 Nigh they approached, one-minded, with their spouses, kneeling to him adorable paid worship.
Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.
6 Soon as the holy beings had discovered the thrice-seven mystic things contained within thee,
With these, one-minded., they preserve the Amrta: guard thou the life of all their plants and cattle.
7 Thou, Agni, knower of men's works, hast sent us good food in constant course for our subsistence:
Thou deeply skilled in paths of Gods becamest an envoy never wearied, offeringbearer.
8 Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of riches.
Sarama found the cattle's firm-built prison whereby the race of man is still supported.
9 They who approached all noble operations making a path that leads to life immortal,
To be the Bird's support, the spacious mother, Aditi, and her great Sons stood in power.
10 When Gods immortal made both eyes of heaven, they gave to him the gift of beauteous glory.
Now they flow forth like rivers set in motion: they knew the Red Steeds coming down, O Agni.

HYMN LXXIII. Agni.

I. HE who gives food, like patrimonial riches and guides aright like some wise man's instruction,
Loved like a guest who lies in pleasant lodging,-may he, as Priest, prosper his servant's dwelling.
2 He who like Savitar the God, true-minded protecteth with his power. all acts of vigour,
Truthful, like splendourr, glorified by many, like breath joy-giving,-all must strive to win him.
3 He who on earth dwells like a king surrounded by faithful friends, like a God all-sustaining,
Like heroes who preside, who sit in safety: like as a blameless dame dear to her husband.
4 Thee, such, in settlements secure, O Agni, our men serve ever kindled in each dwelling.
On him have they laid splendour in abundance: dear to all men, bearer be he of riches.
5 May thy rich worshippers win food, O Agni, and princes gain long life who bring oblation.
May we get booty from jur foe in battle, presenting to the Gods their share for glory.
6 The cows of holy law, sent us by Heaven, have swelled with laden udders, loudly lowing;
Soliciting his favour, from a distance the rivers to the rock have flowed together.
7 Agni, with thee, soliciting thy favour, the holy Ones have gained glory in heaven.
They made the Night and Dawn of different colours, and set the black and purple hues together.
8 May we and those who worship be the mortals whom thou, O Agni, leadest on to riches.
Thou hast filled earth and heaven and air's mid-region, and followest the whole world like a shadow.
9 Aided by thee, O Agni, may we conquer steeds with steeds, men with men, heroes with heroes,
Lords of the wealth transmitted by our fathers: and may our princes live a hundred winters.
10 May these our hymns of praise, Agni, Ordainer, be pleasant to thee in thy heart and spirit.
May we have power to hold thy steeds of riches, laying on thee the God-sent gift of glory.

HYMN LXXIV. Agni.

1. As forth to sacrifice we go, a hymn to a hymn let us say,
Who hears us even when afar;
2 Who, from of old, in carnage, when the people gathered, hath preserved
His household for the worshipper.
3 And let men say, Agni is born, e'en he who slayeth Vrtra, he
Who winneth wealth in every fight.
4 Him in whose house an envoy thou lovest to taste his offered gifts,
And strengthenest his sacrifice,
5 Him, Angiras, thou Son of Strength, all men call happy in his God,
His offerings, and his sacred grass.
6 Hitherward shalt thou bring these Gods to our laudation and to taste.
These offered gifts, fair-shining One.
7 When, Agni, on thine embassage thou goest not a sound is heard of steed or straining of thy car.
8 Aided by thee uninjured, strong, one after other, goes he forth:
Agni, the ofterer forward steps.
9 And splendid strength, heroic, high, Agni, thou grantest from the Gods,
Thou God, to him who offers gifts.

HYMN LXXV. Agni.

1. ACCEPT our loudest-sounding hymn, food most delightful to the Gods,
Pouring our offerings in thy mouth.
2 Now, Agni, will we say to thee, O wisest and best Afigiras,
Our precious, much-availing prayer.
3 Who, Agni, is thy kin, of men? who is thy worthy worshipper?
On whom dependent? who art thou?
4 The kinsman, Agni, of mankind, their well beloved Friend art thou,
A Friend whom friends may supplicate.
5 Bring to us Mitra, Varuna, bring the Gods to mighty sacrifice.
Bring them, O Agni, to thine home.

HYMN LXXVI. Agni.

1. How may the mind draw nigh to please thee, Agni? What hymn of praise shall bring us greatest blessing?
Or who hath gained thy power by sacrifices? or with what mind shall we bring thee oblations?
2 Come hither, Agni; sit thee down as Hotar; be thou who never wast deceived our leader.
May Heaven and Earth, the all-pervading, love thee: worship the Gods to win for us their favour.
3 Burn thou up all the Riksasas, O Agni; ward thou off curses from our sacrifices.
Bring hither with his Bays the Lord of Soma: here is glad welcome for the Bounteous Giver.
4 Thou Priest with lip and voice that bring us children hast been invoked. Here with the Gods be seated.
Thine is the task of Cleanser and Presenter: waken us, Wealth-bestower and Producer.
5 As with oblations of the priestly Manus thou worshippedst the Gods, a Sage with sages,
So now, O truthfullest Invoker Agni, worship this day with joy-bestowing ladle.

HYMN LXXVII. Agni.

1. How shall we pay oblation unto Agni? What hymn, Godloved, is said to him refulgent?
Who, deathless, true to Law, mid men a herald, bringeth the Gods as best of sacrificers?
2 Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald;
For Agni, when he seeks the Gods for mortals, knows them full well and worships them in spirit.
3 For he is mental power, a man, and perfect; he is the bringer, friend-,like, of the wondrous.
The pious Aryan tribes at sacrifices address them first to him who doeth marvels.
4 May Agni, foe-destroyer, manliest Hero, accept with love our hymns and our devotion.
So may the liberal lords whose strength is strongest, urged by their riches, stir our thoughts with vigour.
5 Thus Agni Jatavedas, true to Order, hath by the priestly Gotamas been lauded.
May he augment in them splendour and vigour: observant, as he lists, he gathers increase.

HYMN LXXVIII. Agni.

1. O JATAVEDAS, keen and swift, we Gotamas with sacred song exalt thee for thy glories' sake.
2 Thee, as thou art, desiring wealth Gotama worships with his song:
We laud thee for thy glories' sake.
3 As such, like Angiras we call on thee best winner of the spoil:
We laud thee for thy glories' sake.
4 Thee, best of Vrtra-slayers, thee who shakest off our Dasyu foes:
We laud thee for thy glories' sake.
5 A pleasant song to Agni we, sons of Rahugana, have sung:
We laud thee for thy glories' sake.

HYMN LXXIX. Agni.

1. HE in mid-air's expanse hath golden tresses; a raging serpent, like the rushing tempest:
Purely refulgent, knowing well the morn. ing; like honourable dames, true, active workers.
2 Thy well-winged flashes strengthen in their manner, when the black Bull hath bellowed round about us.
With drops that bless and seem to smile he cometh: the waters fall, the clouds utter their thunder.
3 When he comes streaming with the milk of worship, conducting by directest paths of Order
Aryaman, Mitra, Varuna, Parijman fill the hide full where lies the nether press-stone.
4 O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Vouchsafe to us, O Jatavetlas, high renown.
5 He, Agni, kindled, good and wise, must be exalted in our song:
Shine, thou of many forms, shine radiantly on us.
6 O Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Raksasas.
7 Adorable in all our rites, favour us, Agni, with thine.aid,
When the great hymn is chanted forth.
8 Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
In all our frays invincible.
9 Give us, O Agni, through thy grace wealth that supporteth all our life,
Thy favour so that we may live.
10 O Gotama, desiring bliss present thy songs composed with care
To Agni of the pointed flames.
11 May the man fall, O Agni, who near or afar assaileth us:
Do thou increase and prosper us.
12 Keen and swift Agni, thousand-eyed, chaseth the Raksasas afar:
He singeth, herald meet for lauds.

HYMN LXXX. Indra.

1. THUS in the Soma, in wild joy the Brahman hath exalted thee:
Thou, mightiest It thunder-armed, hast driven by force he Dragon from the earth, lauding thine own imperial sway.

2 The mighty flowing Soma-draught, brought by the Hawk, hath gladdened thee,
That in thy strength, O Thunderer, thou hast struck down Vrtra from the floods, lauding thine own imperial sway.
3 Go forward, meet the foe, be bold; thy bolt of thunder is not checked.
Manliness, Indra, is thy might: stay Vrtra, make the waters thine, lauding thine own imperial sway.
4 Thou smotest Vrtra from the earth, smotest him, Indra, from the sky.
Let these life-fostering waters flow attended by the Marut host, lauding thine own imperial sway.
5 The wrathful Indra with his bolt of thunder rushing on the foe,
Smote fierce on trembling Vrtra's back, and loosed the waters free to run, lauding his own imperial sway.
6 With hundred-jointed thunderbolt Indra hath struck him on the back,
And, while rejoicing in the juice, seeketh prosperity for friends, lauding his own imperial sway.
7 Indra, unconquered might is thine, Thunderer, Caster of the Stone;
For thou with thy surpassing power smotest to death the guileful beast, lauding thine own imperial sway.
8 Far over ninety spacious floods thy thunderbolts were cast abroad:
Great, Indra, is thy hero might, and strength is seated in thine arms, lauding thine own imperial sway.
9 Laud him a thousand all at once, shout twenty forth the hymn of praise.
Hundreds have sung aloud to him, to Indra hath the prayer been raised, lauding his own imperial sway.
10 Indra hath smitten down the power of Vrtra,-might with stronger might.
This was his manly exploit, he slew Vrtra and let loose the floods, lauding his own imperial sway.
11 Yea, even this great Pair of Worlds trembled in terror at thy wrath,
When, Indra, Thunderer, Marut-girt, thou slewest Vrtra in thy strength, lauding thine own imperial sway.
12 But Vrtra scared not Indra with his shaking or his thunder roar.
On him that iron thunderbolt fell fiercely with its thousand points, lauding his own imperial sway.
13 Whenwith the thunder thou didst make thy dart and Vrtra meet in war,
Thy might, O Indra, fain to slay the Dragon, was set firm in heaven, lauding thine own imperial sway.
14 When at thy shout, O Thunder-armed, each thing both fixed and moving shook,
E'en Tvastar trembled at thy wrath and quaked with fear because of thee, lauding thine own imperial sway.
15 There is not, in our knowledge, one who passeth Indra in his strength:
In him the Deities have stored manliness, insight, power and might, lauding his own imperial sway.
16 Still as of old, whatever rite Atharvan, Manus sire of all,
Dadhyach performed, their prayer and praise united in that Indra meet, lauding his own imperial sway.

HYMN LXXXI. Indra.

1. THE men have lifted Indra up, the Vrtra slayer, to joy and strength:
Him, verily, we invocate in battles whether great or small: be he our aid in deeds of might.
2 Thou, Hero, art a warrior, thou art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest the offerer ample wealth.
3 When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly-rushing Bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us rich.
4 Mighty through wisdom, as he lists, terrible, he hath waxed in strength.
Lord of Bay Steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.

5 He filled the earthly atmosphere and pressed against the lights in heaven.
None like thee ever hath been born, none, Indra, will be born like thee. Thou hast waxed mighty over all.
6 May he who to the offerer gives the foeman's man-sustaining food,
May Indra lend his aid to us. Deal forth -abundant is thy wealth-that in thy bounty 1 may share.
7 He, righteous-hearted, at each time of rapture gives us herds of kine.
Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.
8 Refresh thee, Hero, with the juice outpoured for bounty and for strength.
We know thee Lord of ample store, to thee have sent our hearts' desires: be therefore our Protector thou.
9 These people, Indra, keep for thee all that is worthy of thy choice.
Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

HYMN LXXXII. Indra.

1. GRACIOUSLY listen to our songs, Maghavan, be not negligent.
As thou hast made us full of joy and lettest us solicit thee, now, Indra, yoke thy two Bay Steeds.
2 Well have they eaten and rejoiced; the friends have risen and passed away.
The sages luminous in themselves have. praised thee with their latest hymn. Now, Indra, yoke thy two Bay Steeds.
3 Maghavan, we will reverence thee who art so fair to look upon.
Thus praised, according to our wish come now with richly laden car. Now, Indra, yoke thy two Bay Steeds.
4 He will in very truth ascend the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the Tawny Coursers' harnesser. Now, Indra, yoke thy two Bay Steeds.
5 Let, Lord of Hundred Powers, thy Steeds be harnessed on the right and left.
Therewith in rapture of the juice, draw near to thy beloved Spouse. Now, Indra, yoke thy two Bay Steeds.
6 With holy prayer I yoke thy long-maned pair of Bays: come hitherward; thou holdest them in both thy hands.
The stirring draughts of juice outpoured have made thee glad: thou, Thunderer, hast rejoiced with Pusan and thy Spouse.

HYMN LXXXIII. Indra.

1. INDRA, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine.
With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.
2 The heavenly Waters come not nigh the priestly bowl: they but look down and see how far mid-air is spread:
The Deities conduct the pious man to them: like suitors they delight in him who loveth prayer.
3 Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.
Unchecked he dwells and prospers in thy law: thy power brings blessing to the sacrificer pouring gifts.
4 First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacrifice.
The men together found the Pani's hoarded wealth, the cattle, and the wealth in horses and in kine.

5 Atharvan first by sacrifices laid the paths then, guardian of the Law, sprang up the loving Sun.
Usana Kavya straightway hither drove the kine. Let us with offerings honour Yama's deathless birth.
6 When sacred grass is trimmed to aid the auspicious work, or the hymn makes its voice of praise sound to the sky.
Where the stone rings as'twere a singer skilled in laud, --Indra in truth delights when these come near to him.

HYMN LXXXIV. Indra.

1. The Soma hath been pressed for thee, O Indra; mightiest, bold One, come.
May Indra-vigour fill thee full, as the Sun fills mid-air with rays.
2 His pair of Tawny Coursers bring Indra of unresisted might
Hither to Rsis' songs of praise and sacrifice performed by men.
3 Slayer of Vrtra, mount thy car; thy Bay Steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw thine attention hitherward.
4 This poured libation, Indra, drink, immortal, gladdening, excellent.
Streams of the bright have flowed to thee here at the seat of holy Law.
5 Sing glory now to Indra, say to him your solemn eulogies.
The drops poured forth have made him glad: pay reverence to his might supreme.
6 When, Indra, thou dost yoke thy Steeds, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.
7 He who alone bestoweth on mortal man who offereth gifts,
The ruler of resistless power, is Indra, sure.
8 When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?
9 He who with Soma juice prepared amid the many honours thee,-
Verily Indra gains thereby tremendous might.
10 The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who for the sake of splendour close to mighty Indra's side rejoice, good in their own supremacy.
11 Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.
12 With veneration, passing wise, honouring his victorious might,
They follow close his many laws to win them due preeminence, good in their
own supremacy.
13 With bones of Dadhyac for his arms, Indra, resistless in attack,
Struck nine-and-ninety Vrtras dead.
14 He, searching for the horse's head, removed among the mountains, found
At Suryanavan what he sought.
15 Then verily they recognized the essential form of Tvastar's Bull,
Here in the mansion of the Moon.
16 Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,
With shaft-armed mouths, heart-piercing, health-bestowing?
Long shall he live who richly pays their service.
17 Who fleeth forth? who suffereth? who feareth? Who knoweth Indra present, Indra near us?
Who sendeth benediction on his offspring, his household, wealth and person, and the People?

18 Who with poured oil and offering honours Agni, with ladle worships at appointed seasons?
To whom to the Gods bring oblation quickly? What offerer, God-favoured, knows him thoroughly?
19 Thou as a God, O Mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
20 Let not thy bounteous gifts, let not thy saving help fail us, good Lord, at any time;
And measure out to us, thou lover of mankind, all riches hitherward from men.

HYMN LXXXV. Maruts.

1. THEY who are glancing forth, like women, on their way, doers of mighty deeds, swift racers, Rudra's Sons,
The Maruts have made heaven and earth increase and grow: in sacrifices they delight, the strong and wild.
2 Grown to their perfect strength greatness have they attained; the Rudras have established their abode in heaven.
Singing their song of praise and generating might, they have put glory on, the Sons whom Prani bare.
3 When, Children of the Cow, they shine in bright attire, and on their fair limbs lay their golden ornaments,
They drive away each adversary from their path, and, following their traces, fatness floweth down,
4 When, mighty Warriors, ye who glitter with your spears, o'erthrowing with your strength e'en what is ne'er o'erthrown,
When, O ye Maruts, ye the host that send the rain, had harnessed to your cars the thought-fleet spotted deer.
5 When ye have harnessed to your cars the spotted deer, urging the thunderbolt, O Maruts, to the fray,
Forth rush the torrents of the dark red stormy cloud, and moisten, like a skin, the earth with water-floods.
6 Let your swift-gliding coursers bear you hitherward with their fleet pinions. Come ye forward with your arms.
Sit on the grass; a wide scat hath been made for you: delight yourselves, O Maruts, in the pleasant food.
7 Strong in their native strength to greatness have they grown, stepped to the firmament and made their dwelling wide.
When Visnu saved the Soma bringing wild delight, the Maruts sate like birds on their dear holy grass.
8 In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war.
Before the Maruts every creature is afraid: the men are like to Kings, terrible to behold.
9 When Tyastar deft of hand had turned the thunderbolt, golden, with thousand edges, fashioned more skilfully,
Indra received it to perform heroic deeds. Vrtra he slew, and forced the flood of water forth.
10 They with their vigorous strength pushed the well up on high, and clove the cloud in twain though it was passing strong.
The Maruts, bounteous Givers, sending forth their voice, in the wild joy of Soma wrought their glorious deeds.
11 They drave the cloud transverse directed hitherward, and poured the fountain forth for thirsting Gotama.
Shining with varied light they come to him with help: they with their might fulfilled the longing of the sage.

12 The shelters which ye have for him who lauds you, bestow them threefold on the man who offers.
Extend the same boons unto us, ye Maruts. Give us, O Heroes, wealth with noble offipring.

HYMN LXXXVI. Maruts.

1. THE best of guardians hath that man within whose dwelling place ye drink,
O Maruts, giants of the sky.
2 Honoured with sacrifice or with the worship of the sages' hymns,
O Maruts, listen to the call.
3 Yea, the strong man to whom ye have vouchsafed to give a sage, shall move
Into a stable rich in kine.
4 Upon this hero's sacred grass Soma is poured in daily rites:
Praise and delight are sung aloud.
5 Let the strong Maruts hear him, him surpassing all men: strength be his
That reaches even to the Sun.
6 For, through the swift Gods' loving help, in many an autumn, Maruts, we
Have offered up our sacrifice.
7 Fortunate shall that mortal be, O Maruts most adorable,
Whose offerings ye bear away.
8 O Heroes truly strong, ye know the toil of him who sings your praise,
The heart's desire of him who loves.
9 O ye of true strength, make this thing manifest by your greatness - strike
The demon with your thunderbolt.
10 Conceal the horrid darkness, drive far from us each devouring fiend.
Create the light for which we long.

HYMN LXXXVII Maruts.

1. LOUD Singers, never humbled, active, full of strength, immovable, impetuous, manliest, best-beloved,
They have displayed themselves with glittering ornaments, a few in number only, like the heavens with stars.
2 When, Maruts, on the steeps ye pile the moving cloud, ye are like birds on whatsoever path it be.
Clouds everywhere shed forth the rain upon your cars. Drop fatness, honey-hued, for him who sings your praise.
3 Earth at their racings trembles as if weak and worn, when on their ways they yoke their cars for victory.
They, sportive, loudly roaring, armed with glittering spears, shakers of all, themselves admire their mightiness.
4 Self-moving is that youthful band, with spotted steeds; thus it hath lordly sway, endued with power and might.
Truthful art thou, and blameless, searcher out of sin: so thou, Strong Host, wilt be protector of this prayer.
5 We speak by our descent from our primeval Sire; our tongue, when we behold the Soma, stirs itself.
When, shouting, they had joined Indra in toil of fight, then only they obtained their sacrificial names.
6 Splendours they gained for glory, they who wear bright rings; rays they obtained, and men to celebrate

their praise.
Armed with their swords, impetuous and fearing naught, they have possessed the Maruts' own beloved home.

HYMN LXXXVIII. Maruts.

1. COME hither, Maruts, on your lightning laden cars, sounding with sweet songs, armed with lances, winged with steeds.
Fly unto us with noblest food, like birds, O ye of mighty power.
2 With their red-hued or, haply, tawny coursers which speed their chariots on, they come for glory.
Brilliant like gold is he who holds the thunder. Earth have they smitten with the chariot's felly.
3 For beauty ye have swords upon your bodies. As they stir woods so may they stir our spirits.
For your sake, O ye Maruts very mighty and well-born, have they set the stone, in motion.
4 The days went round you and came back O yearners, back, to this prayer and to this solemn worship.
The Gotamas making their prayer with singing have pushed the well's lid up to drink the water.
5 No hymn way ever known like this aforetime which Gotama sang forth for you, O Maruts,
What time upon your golden wheels he saw you, wild boars rushing about with tusks of iron.
6 To you this freshening draught of Soma rusheth, O Maruts, like the voice of one who prayeth.
It rusheth freely from our hands as these. libations wont to flow.

HYMN LXXXIX. Visvedevas.

1. MAY powers auspicious come to us from every side, never deceived, unhindered, and victorious,
That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care.
2 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods.
The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.
3 We call them hither with a hymn of olden time, Bhaga, the friendly Daksa, Mitra, Aditi,
Aryaman, Varuna, Soma, the Asvins. May Sarasvati, auspicious, grant felicity.
4 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven,
And the joy-giving stones that press the Soma's juice. Asvins, may ye, for whom our spirits long, hear this.
5 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul,
That Pusan may promote the increase of our wealth, our keeper and our guard infallible for our good.
6 Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth.
May Tarksya with uninjured fellies prosper us: Brhaspati vouchsafe to us prosperity.
7 The Maruts, Sons of Prani, borne by spotted steeds, moving in glory, oft visiting holy rites,
Sages whose tongue is Agni, brilliant as the Sun,-hither let all the Gods for our protection come.
8 Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones.
With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.
9 A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay;
Within whose space our sons become fathers in turn. Break ye not in the midst our course of fleeting life.
10 Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son.
Aditi is all Gods, Aditi five-classed men, Aditi all that hath been bom and shall be born.

HYMN XC. Visvedevas.

1. MAY Varuna with guidance straight, and Mitra lead us, he who knows,
And Aryaman in accord with Gods.
2 For they are dealers forth of wealth, and, not deluded, with their might
Guard evermore the holy laws.
3 Shelter may they vouchsafe to us, Immortal Gods to mortal men,
Chasing our enemies away.
4 May they mark out our paths to bliss, Indra, the Maruts, Pusan,
and Bhaga, the Gods to be adored.
5 Yea, Pusan, Visnu, ye who run your course, enrich our hymns with kine;
Bless us with all prosperity.
6 The winds waft sweets, the rivers pour sweets for the man who keeps the Law
So may the plants be sweet for us.
7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our Father Heaven to us.
8 May the tall tree be full of sweets for us, and full of sweets the Sun:
May our milch-kine be sweet for us.
9 Be Mitra gracious unto us, and Varuna and Aryaman:
Indra, Brhaspati be kind, and Visnu of the mighty stride.

HYMN XCI Soma.

1. Thou, Soma, art preeminent for wisdom; along the straightest path thou art our leader.
Our wise forefathers by thy guidance, Indu, dealt out among the Gods their share of treasure.
2 Thou by thine insight art most wise, O Soma, strong by thine energies and all possessing,
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.
3 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.
4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,-
With all of these, well-pleased and not in anger, accept, O royal Soma, our oblations.
5 Thou, Soma, art the Lord of heroes, King, yea, Vrtra-slayer thou:
Thou art auspicious energy.
6 And, Soma, let it be thy wish that we may
live and may not die:
Praise-loving Lord of plants art thou.
7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.
8 Guard us, King Soma, on all sides from him who threatens us: never let
The friend of one like thee be harmed.
9 With those delightful aids which thou hast, Soma, for the worshipper,-
Even with those protect thou us.
10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.
11 Well-skilled in speech we magnify thee, Soma, with our sacred songs:

Come thou to us, most gracious One.
12 Enricher, healer of disease, wealth-finder, prospering our store,
Be, Soma, a good Friend to us.
13 Soma, be happy in our heart, as milch-kine in the grassy meads,
As a young man in his own house.
14 O Soma, God, the mortal man who in thy friendship hath delight,
Him doth the mighty Sage befriend.
15 Save us from slanderous reproach, keep us., O Soma, from distress:
Be unto us a gracious Friend.
16 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.
17 Wax, O most gladdening Soma, great through all thy rays of light, and be
A Friend of most illustrious fame t6 prosper us.
16 In thee be juicy nutriments united, and powers and mighty foe-subduing vigour,
Waxing to immortality, O Soma: win highest glories for thyself in heaven.
19 Such of thy glories as with poured oblations men honour, may they all invest our worship.
Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.
20 To him who worships Soma gives the milchcow, a fleet steed and a man of active knowledge,
Skilled in home duties, meet for holy synod, for council meet, a glory to his father.
21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,
Born amid hymns, well-housed, exceeding famous, victor, in thee will we rejoice, O Soma.
22 These herbs, these milch-kine, and these running waters, all these, O Soma, thou hast generated.
The spacious firmament bast thou expanded, and with the light thou hast dispelled the darkness.
23 Do thou, God Soma, with thy Godlike spirit, victorious, win for us a share of riches.
Let none prevent thee: thou art Lord of valour. Provide for both sides in the fray for booty.

HYMN XCII. Dawn.

1. THESE Dawns have raised their banner; in the eastern half of the mid-air they spread abroad their shinine light.
Like heroes who prepare their weapons for the war, onward they come bright red in hue, the Mother Cows.
2 Readily have the purple beams of light shot up; the Red Cows have they harnessed, easy to be yoked.
The Dawns have brought distinct perception as before: red-hued, they have attained their fulgent brilliancy.
3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.
4 She, like a dancer, puts her broidered garments on: as a cow yields her udder so she bares her breast.
Creating light for all the world of life, the Dawn hath laid the darkness open as the cows their stall.
5 We have beheld the brightness of her shining; it spreads and drives away the darkiorne monster.
Like tints that deck the Post at sacrifices, Heaven's Daughter hath attained her wondrous splendour.
6 We have o'erpast the limit of this darkness; Dawn breaking forth again brings clear perception.
She like a flatterer smiles in light for glory, and fair of face hath wakened to rejoice
us.
7 The Gotamas have praised Heaven's radiant Daughter, the leader of the charm of pleasant voices.

Dawn, thou conferrest on us strength with offspring and men, conspicuous with kine and horses.
8 O thou who shinest forth in wondrous glory, urged onward by thy strength, auspicious Lady,
Dawn, may I gain that wealth, renowned and ample, in brave sons, troops of slaves, far-famed for horses.
9 Bending her looks on all the world, the Goddess shines, widely spreading with her bright eye westward.
Waking to motion every living creature, she understands the voice of each adorer.
10 Ancient of days, again again born newly, decking her beauty with the self-same raiment.
The Goddess wastes away the life of mortals, like a skilled hunter cutting birds in pieces.
11 She hath appeared discovering heaven's borders: to the far distance she drives off her Sister.
Diminishing the days of human creatures, the Lady shines with all her lover's splendour.
12 The bright, the blessed One shines forth extending her rays like kine, as a flood rolls his waters.
Never transgressing the divine commandments, she is beheld visible with the sunbeams.
13 O Dawn enriched with ample wealth, bestow on us the wondrous gift
Wherewith we may support children and children's sons.
14 Thou radiant mover of sweet sounds, with wealth of horses and of kine
Shine thou on us this day, O Dawn auspiciously.
15 O Dawn enriched with holy rites, yoke to thy car thy purple steeds,
And then bring thou unto us all felicities.
16 O Asvins wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold.
17 Ye who brought down the hymn from heaven, a light that giveth light to man,
Do ye, O Asvius, bring strength bither unto us.
18 Hither may they who wake at dawn bring, to drink Soma both the Gods
Health-givers Wonder-Workers, borne on paths of gold.

HYMN XCIII. Agni-Sona.

1 AGNI and Soma, mighty Pair, graciously hearken to my call,
Accept in friendly wise my hymn, and prosper him who offers gifts.
2 The man who honours you to-day, Agni and Soma, with this hymn,
Bestow on him heroic strength, increase of kine, and noble steeds.
3 The man who offers holy oil and burnt oblations unto you,
Agni and Soma, shall enjoy great strength, with offspring, all his life.
4 Agni and Soma, famed is that your. prowess wherewith ye stole the kine, his food, from Pani.
Ye caused the brood of Brsaya to perish; ye found the light, the single light for many.
5 Agni and Soma, joined in operation ye have set up the shining lights in heaven.
From curse and from reproach, Agni and Soma, ye freed the rivers that were bound in fetters.
6 One of you Mitarisvan brought from heaven, the Falcon rent the other from the mountain.
Strengthened by holy prayer Agni and Soma have made us ample room for sacrificing.
7 Taste, Agni, Soma, this prepared oblation; accept it, Mighty Ones, and let it please you.
Vouchsafe us good protection and kind favour: grant to the sacrificer health and riches.
8 Whoso with oil and poured oblation honours, with God-devoted heart, Agni and Soma,-
Protect his sacrifice, preserve him from distress, grant to the sacrificer great felicity.
9 Invoked together, mates in wealth, AgniSoma, accept our hymns:
Together be among the Gods.

10 Agni and Soma, unto him who worships you with holy oil
Shine forth an ample recompense.
11 Agni and Sonia, be ye pleased with these oblations brought to you,
And come, together, nigh to us.
12 Agni and Soma, cherish well our horses, and let our cows be fat who yield oblations.
Grant power to us and to our wealthy patrons, and cause our holy rites to be successful.

HYMN XCIV. Agni

1 FOR Jatavedas worthy of our praise will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm.
2 The man for whom thou sacrificest prospereth, dwelleth without a foe, gaineth heroic might.
He waxeth strong, distress never approacheth him. Let us riot, in thy friendship, Agni, suffer harm.
3 May we have power to kindle thee. Fulfil our thoughts. In thee the Gods eat the presented offering,
Bring hither the Adityas, for we long for them. Let us not in thy friendship, Agni, suffer harm.
4 We will bring fuel and prepare burnt offerings, reminding thee at each successive festival.
Fulfil our thought that so we may prolong our lives. Let us not in thy friendship, Agni, suffer harm.
5 His ministers move forth, the guardians of the folk, protecting quadruped and biped with their rays.
Mighty art thou, the wondrous herald of the Dawn. Let us not in thy friend. ship, Agni, suffer harm.
6 Thou art Presenter and the chief Invoker, thou Director, Purifier, great High Priest by birth.
Knowing all priestly work thou perfectest it, Sage. Let us not in thy friendship, Agni, suffer harm.
7 Lovely of form art thou, alike on every side; though far, thou shinest brightly
as if close at hand.
O God, thou seest through even the dark of night. Let us not in thy friendship, Agni, suffer harm.
8 Gods, foremost he his car who pours libations out, and let our hymn prevail o'er evil-hearted men.
Attend to this our speech and make it prosper well. Let us not in thy friendship, Agni, suffer harm.
9 Smite with thy weapons those of evil speech and thought, devouring demons, whether near or tar away.
Then to the singer give free way for sacrifice. Let us not in thy friendship, Agni, suffer harm.
10 When to thy chariot thou hadst yoked two red steeds and two ruddy steeds, wind-sped, thy roar was like a bull's.
Thou with smoke-bannered flame attackest forest trees. Let us not in thy friendship, Agni, suffer harm.
11 Then at thy roar the very birds are terrified, when, eating-up the grass, thy sparks fly forth abroad.
Then is it easy for thee and thy car to pass. Let us not in thy friendship, Agni, suffer harm.
12 He hath the Power to soothe Mitra and Varuna: wonderful is the Maruts' wrath when they descend.
Be gracious; let their hearts he turned to us again. Let us not in thy friendship, Agni, suffer harm.
13 Thou art a God, thou art the wondrous Friend of Gods, the Vasu of the Vasus, fair in sacrifice.
Under, thine own most wide protection may we dwell. Let us not in thy friendship, Agni, suffer harm.
14 This is thy grace that, kindled in thine own abode, invoked with Soma thou soundest forth most benign,
Thou givest wealth and treasure to the worshipper. Let us not in thy friendship, Agni, suffer harm.
15 To whom thou, Lord of goodly riches, grantest freedom from every sin with perfect wholeness,
Whom with good strength thou quikenest, with children and wealth-may we be they, Eternal Being.
16 Such, Agni, thou who knowest all good fortune, God, lengthen here the days of our existence.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCV. Agni

1. To fair goals travel Two unlike in semblance: each in succession nourishes an infant.
One bears a Godlike Babe of golden colour; bright and fair-shining, is he with the other.
2 Tvastar's ten daughters, vigilant and youthful, produced this Infant borne to sundry quarters.
They bear around him whose long flames are pointed, fulgent among mankind with native splendour.
3. Three several places of his birth they honour, in mid-air, in the heaven, and in the waters.
Governing in the cast of earthly regions, the seasons hath he stablished in their order.
4 Who of you knows this secret One? The Infant by his own nature hath brought forth his Mothers.
The germ of many, from the waters' bosom he goes forth, wise and great, of Godlike nature.
5 Visible, fair, he grows in native brightness uplifted in the lap of waving waters.
When he was born both Tvastar's worlds were frightened: they turn to him and reverence the Lion.
6 The Two auspicious Ones, like women, tend him: like lowing cows they seek him in their manner.
He is the Lord of Might among the mighty; him, on the right, they balm with their oblations.
7 Like Savitar his arms with might he stretches; awful, he strives grasping the world's two borders.
He forces out from all a brilliant vesture, yea, from his Mothers draws he forth new raiment.
8 He makes him a most noble form of splendour, decking him in his home with milk and waters.
The Sage adorns the depths of air with wisdom . this is the meeting where the Gods are worshipped.
9 Wide through the firmament spreads forth triumphant the far-resplendent strength of' thee the Mighty.
Kindled by us do thou preserve us, Agni, with all thy self-bright undiminished succours.
10 In dry spots he makes stream, and course, and torrent, and inundates the earth with floods that glisten.
All ancient things within his maw he gathers, and moves among the new fresh-sprouting grasses.
11 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVI. Agni.

1. HE in the ancient way by strength engendered, lo! straight hath taken to himself all wisdom.
The waters and the bowl have made him friendly. The Gods possessed the wealth bestowing Agni.
2 At Ayu's ancient call he by his wisdom gave all this progeny of men their being,
And, by refulgent light, heaven and the waters. The Gods possessed the wealth. bestowing Agni.
3 Praise him, ye Aryan folk, as chief performer of sacrifice adored and ever toiling,
Well-tended, Son of Strength, the Constant Giver. The Gods possessed the wealth bestowing Agni.
4 That Matarisvan rich in wealth and treasure, light-winner, finds a pathway for his offispring.
Guard of our folk, Father of earth and heaven. The Gods possessed the wealth bestowing Agni.
5 Night and Dawn, changing each the other's colour, meeting together suckle one same Infant:
Golden between the heaven and earth he shineth. The Gods possessed the wealth bestowing Agni.
6 Root of wealth, gathering-place of treasures, banner of sacrifice, who grants the suppliant's wishes:
Preserving him as their own life immortal, the Gods possessed the wealth-bestowing Agni.
7 Now and of old the home of wealth, the mansion of what is born and what was born aforetime,
Guard of what is and what will be hereafter,-the Gods possessed the wealth bestowing Agni.
8 May the Wealth-Giver grant us conquering riches; may the Wealth-Giver grant us wealth with heroes.
May the Wealth-Giver grant us food with offspring, and length of days may the Wealth-Giver send us.
9 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVII. Agni.

1. CHASING with light our sin away, O Agni, shine thou wealth on us.
May his light chase our sin away.
2 For goodly fields, for pleasant homes, for wealth we sacrifice to thee.
May his light chase our sin away.
3 Best praiser of all these be he; foremost, our chiefs who sacrifice.
May his light chase our sin away.
4 So that thy worshippers and we, thine, Agni, in our sons may live.
May his light chase our sin away.
5 As ever- conquering Agni's beams of splendour go to every side,
May his light chase our sin away.
6 To every side thy face is turned, thou art triumphant everywhere.
May his light chase our sin away.
7 O thou whose face looks every way, bear us past foes as in a ship.
May his light chase our sin away.
8 As in a ship, convey thou us for our advantage o'er the flood.
May his light chase our sin away.

HYMN XCVIII Agni.

1. STILL in Vaisvanara's grace may we continue: yea, he is King supreme o'er all things living.
Sprung hence to life upon this All he looketh. Vaisvanara hath rivalry with Surya.
2 Present in heaven, in earth, all-present Agni,-all plants that grow on ground hath he pervaded.
May Agni, may Vaisvanara with vigour, present, preserve us day and night from foemen.
3 Be this thy truth, Vaisvanara, to us-ward: let wealth in rich abundance gather round us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCIX. Agni.

1. FOR Jatavedas let us press the Soma: may he consume the wealth of the malignant.
May Agni carry us through all our troubles, through grief as in a boat across the river.

HYMN C. Indra.

1. MAY he who hath his home with strength, the Mighty, the King supreme of earth and spacious heaven,
Lord of true power, to he invoked in battles,-may Indra, girt by Maruts, be our succour.
2 Whose way is unattainable like Surya's: he in each fight is the strong Vrtra-slayer,
Mightiest with his Friends in his own courses. May Indra, girt by Maruts, be our succour.
3 Whose paths go forth in their great might resistless, forthmilking, as it were, heaven's genial moisture.
With manly strength triumphant, foe-subduer,-may Indra, girt by Maruts, be our succour.

4 Among Angirases he was the chiefest, a Friend with friends, mighty amid the mighty.
Praiser mid praisers, honoured most of singers. May Indra, girt by Maruts, be our succour.
5 Strong with the Rudras as with his own children, in manly battle conquering his foemen '
With his close comrades doing deeds of glory,-may Indra, girt by Maruts, be our succour.
6 Humbler of pride, exciter of the conflict, the Lord of heroes, God invoked of many,
May he this day gain with our men the sunlight. May Indra, girt by Maruts, be oursuccour.
7 His help hath made him cheerer in the battle, the folk have made him guardian of their comfort.
Sole Lord is he of every holy service. May Indra, girt by Maruts, be our succour.
8 To him the Hero, on high days of prowess, heroes for help and booty shall betake them.
He hath found light even in the blinding darkness. May Indra, girt by Maruts, be our succour.
9 He with his left hand checketh even the mighty, and with his righthand gathereth up the booty.
Even with the humble he acquireth riches. May Indra, girt by Maruts, be our succour.
10 With hosts on foot and cars he winneth treasures: well is he known this day by all the people.
With manly might he conquereth those who hate him. May Indra, girt by Maruts, be our succour.
11 When in his ways with kinsmen or with strangers he speedeth to the fight, invoked of many,
For gain of waters, and of sons and grandsons, may Indra, girt by Maruts, be our succour.
12 Awful and fierce, fiend-slayer, thunder-wielder, with boundless knowledge, hymned by hundreds, mighty,
In strength like Soma, guard of the Five Peoples, may Indra, girt by Maruts, be our succour.
13 Winning the light, hitherward roars his thunder like the terrific mighty voice of Heaven.
Rich gifts and treasures evermore attend him. May Indra, girt by Maruts, be our succour.
14 Whose home eternal through his strength surrounds him on every side, his laud, the earth and heaven,
May he, delighted with our service, save us. May Indra, girt by Maruts, be our succour.
15 The limit of whose power not Gods by Godhead, nor mortal men have reached, nor yet the Waters.
Both Earth and Heaven in vigour he surpasseth. May Indra, girt by Maruts, he our succour.
16 The red and tawny mare, blaze-marked, high standing, celestial who, to bring Rjrasva riches,
Drew at the pole the chariot yoked with stallions, joyous, among the hosts of men was noted.
17 The Varsagiras unto thee, O Indra, the Mighty One, sing forth this laud to please thee,
Rjrasva with his fellows, Ambarisa, Suradhas, Sahadeva, Bhayamana.
18 He, much invoked, hath slain Dasyus and Simyus, after his wont, and laid them low with arrows.
The mighty Thunderer with his fair-complexioned friends won the land, the sunlight, and the waters.
19 May Indra evermore be our protector, and unimperilled may we win the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CI. Indra.

1. SING, with oblation, praise to him who maketh glad, who with Rjisvan drove the dusky brood away.
Fain for help, him the strong whose right hand wields the bolt, him girt by Maruts we invoke to be our Friend.
2 Indra, who with triumphant wrath smote Vyamsa down, and Sambara, and Pipru the unrighteous one;
Who extirpated Susna the insatiate, him girt by Maruts we invoke to be our Friend.
3 He whose great work of manly might is heaven and earth, and Varuna and Surya keep his holy law;
Indra, whose law the rivers follow as they flow,-him girt by Maruts we invoke to be our Friend.
4 He who is Lord and Master of the steeds and kine, honoured -the firm and sure- at every holy act;
Stayer even of the strong who pours no offering out, -him girt by Maruts we invoke to be our Friend.

5 He who is Lord of all the world that moves and breathes, who for the Brahman first before all found the Cows;
Indra who cast the Dasyus down beneath his feet,-him girt by Maruts we invoke to be our Friend.
6 Whom cowards must invoke and valiant men of war, invoked by those who conquer and by those who flee;
Indra, to whom all beings turn their constant thought,-him girt by Maruts we invoke to be our Friend.
7 Refulgent in the Rudras' region he proceeds, and with the Rudras through the wide space speeds the Dame.
The hymn of praise extols Indra the far-renowned: him girt by Maruts we invoke to be our Friend.
8 O girt by Maruts, whether thou delight thee in loftiest gathering-place or lowly dwelling,
Come thence unto our rite, true boon-best-ower: through love of thee have we prepared oblations.
9 We, fain for thee, strong Indra, have pressed Soma, and, O thou sought with prayer, have made oblations.
Now at this sacrifice, with all thy Maruts, on sacred grass, O team-borne God, rejoice thee.
10 Rejoice thee with thine own Bay Steeds, O Indra, unclose thy jaws and let thy lips be open.
Thou with the fair cheek, let thy Bay Steeds bring thee: gracious to us, he pleased with our oblation.
11 Guards of the camp whose praisers are the Maruts, may we through Indra, get ourselves the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CII. Indra.

1. To thee the Mighty One I bring this mighty hymn, for thy desire hath been gratified by my laud.
In Indra, yea in him victorious through his strength, the Gods have joyed at feast and when the Soma flowed.
2 The Seven Rivers bear his glory far and wide, and heaven and sky and earth display his comely form.
The Sun and Moon in change alternate run their course, that we, O Indra, may behold and may have faith.
3 Maghavan, grant us that same car to bring us spoil, thy conquering car in which we joy in shock of fight.
Thou, Indra, whom our hearts praise highly in the war, grant shelter, Maghavan, to us who love thee well.
4 Encourage thou our side in every fight: may we, with thee for our ally, conquer the foeman's host.
Indra, bestow on us joy and felicity break down, O Maghavan, the vigour of our foes.
5 For here in divers ways these men invoking thee, holder of treasures, sing hymns to win thine aid.
Ascend the car that thou mayest bring spoil to us, for, Indra, thy fixt winneth the victory.
6 His arms win kine, his power is boundless in each act best, with a hundred helps waker of battle's din
Is Indra: none may rival him in mighty strength. Hence, eager for the spoil the people call on him.
7 Thy glory, Maghavan, exceeds a hundred yea, more than a hundred, than a thousand mid the folk,
The great bowl hath inspirited thee boundlessly: so mayst thou slay the Vrtras breaker-down of forts!
8 Of thy great might there is a three counterpart, the three earths, Lord men and the three realms of light.
Above this whole world, Indra, thou hast waxen great: without a foe art thou, nature, from of old.
9 We invocate thee first among the Deities: thou hast become a mighty Conquer in fight.
May Indra fill with spirit this our singer's heart, and make our car impetuous, foremost in attack.
10 Thou hast prevailed, and hast not kept the booty back, in trifling battles in those of great account.
We make thee keen, the Mighty One, succour us: inspire us, Maghavan, when we defy the foe.

11 May Indra evermore be our Protector, and unimperilled may we win the booty.
This prayer of ours may Vartuna grant and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIII. Indra.

1. THAT highest Indra-power of thine is distant: that which is here sages possessed aforetime.
This one is on the earth, in heaven the other, and both unite as flag with flag in battle.
2 He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.
Maghavan with his puissance struck down Ahi, rent Rauhipa to death and slaughtered Vyarnsa.
3 Armed with his bolt and trusting in his prowess he wandered shattering the forts of Dasas.
Cast thy dart, knowing, Thunderer, at the Dasyu; increase the Arya's might and glory, Indra.
4 For him who thus hath taught these human races, Maghavan, bearing a fame-worthy title,
Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of Son for glory.
5 See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.
He found the cattle, and he found the horses, he found the plants, the forests and the waters.
6 To him the truly strong, whose deeds are many, to him the strong Bull let us pour the Soma.
The Hero, watching like a thief in ambush, goes parting the possessions of the godless.
7 Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi.
in thee, delighted, Dames divine rejoiced them, the flying Maruts and all Gods were joyful.
8 As thou hast smitten Susna, Pipru, Vrtra and Kuyava, and Sambara's forts O Indra.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIV. Indra.

1. THE altar hath been made for thee to rest on: come like a panting courser and be seated.
Loosen thy flying Steeds, set free thy Horses who bear thee swiftly nigh at eve and morning.
2 These men have come to Indra for assistance: shall he not quickly come upon these pathways?
May the Gods quell the fury of the Dasa, and may they lead our folk to happy fortune.
3 He who hath only wish as his possession casts on himself, casts foam amid the waters.
Both wives of Kuyava in milk have bathed them: may they be drowned within the depth of Sipha.
4 This hath his kinship checked who lives beside us: with ancient streams forth speeds and rules the
Hero, Anjasi, Kulisi, and Virapatni, delighting him, bear milk upon their waters.
5 Soon as this Dasyu's traces were discovered, as she who knows her home, he sought the dwelling.
Now think thou of us, Maghavan, nor cast us away as doth a profligate his treasure.
6 Indra, as such, give us a share of sunlight, of waters, sinlessness, and reputation.
Do thou no harm to our yet unborn offspring: our trust is in thy mighty Indra-power.
7 Now we, I think, in thee as such have trusted: lead us on, Mighty One, to ample riches.
In no unready house give us, O Indra invoked of many, food and drink when hungry.
8 Slay us not, Indra; do not thou forsake us: steal not away the joys which we delight in.
Rend not our unborn brood, strong Lord of Bounty! our vessels with the life that is within them.
9 Come to us; they have called thee Soma-lover: here is the pressed juice. Drink thereof for rapture.
Widely-capacious, pour it down within thee, and, invocated, hear us like a Father.

HYMN CV. Visvedevas.

1. WITHIN the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Heaven.
2 Surely men crave and gain their wish. Close to her husband clings the wife.
And, in embraces intertwined, both give and take the bliss of love. Mark this my woe, ye Earth and Heaven.
3 O never may that light , ye Gods, fall from its station in the sky.
Ne'er fail us one like Soma sweet, the spring of our felicity. Mark this my woe ye Earth and Heaven.
4 I ask the last of sacrifice. As envoy he shall tell it forth.
Where is the ancient law divine? Who is its new diffuser now? Mark this my woe, ye Earth and Heaven.
5 Ye Gods who yonder have your home in the three lucid realms of heaven,
What count ye truth and what untruth? Where is mine ancient call on you? Mark this my woe, ye Earth and Heaven.
6 What is your firm support of Law? What Varuna's observant eye?
How may we pass the wicked on the path of mighty Aryaman? Mark this my woe, ye Earth and Heaven.
7 1 am the man who sang of old full many a laud when Soma flowed.
Yet torturing cares consume me as the wolf assails the thirsty deer. Mark this my woe, ye Earth and Heaven.
8 Like rival wives on every side enclosing ribs oppress me sore.
O Satakratu, biting cares devour me, singer of thy praise, as rats devour the weaver's threads. Mark this my woe, ye Earth and Heaven.
9 Where those seven rays are shining, thence my home and family extend.
This Trta Aptya knoweth well, and speaketh out for brotherhood. Mark this my woe, ye Earth and Heaven.
10 May those five Bulls which stand on high full in the midst of mighty heaven,
Having together swiftly borne my praises to the Gods, return. Mark this my woe, ye Earth and Heaven.
11 High in the mid ascent of heaven those Birds of beauteous pinion sit.
Back from his path they drive the wolf as he would cross the restless floods. Mark this my woe, ye Earth and Heaven.
12 Firm is this new-wrought hymn of praise, and meet to be told forth, O Gods.
The flowing of the floods is Law, Truth is the Sun's extended light. Mark this my woe, ye Earth and Heaven.
13 Worthy of laud, O Agni, is that kinship which thou hast with Gods.
Here seat thee like a man: most wise, bring thou the Gods for sacrifice. Mark this my woe, ye Earth and Heaven.
14 Here seated, man-like as a priest shall wisest Agni to the Gods
Speed onward our oblations, God among the Gods, intelligent. Mark this my woe, ye Earth and Heaven.
15 Varuna makes the holy prayer. To him who finds the path we pray.
He in the heart reveals his thought. Let sacred worship rise anew. Mark this my woe, ye Earth and Heaven.
16 That pathway of the Sun in heaven, made to be highly glorified,
Is not to be transgressed, O Gods. O mortals, ye behold it not. Mark this my woe, ye Earth and Heaven.
17 Trta, when buried in the well, calls on the Gods to succour him.

That call of his Brhaspati heard and released him from distress. Mark this my woe, ye Earth and Heaven.
18 A ruddy wolf beheld me once, as I was faring on my path.
He, like a carpenter whose back is aching crouched and slunk away. Mark this my woe, ye Earth and Heaven.
19 Through this our song may we, allied with Indra, with all our heroes conquer in the battle.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVI. Visvedevas.

1. CALL we for aid on Indra, Mitra, Varuna and Agni and the Marut host and Aditi.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
2 Come ye Adityas for our full prosperity, in conquests of the foe, ye Gods, bring joy to us.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
3 May the most glorious Fathers aid us, and the two Goddesses, Mothers of the Gods, who strengthen Law.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
4 To mighty Narasamsa, strengthening his might, to Pusan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
5 Brhaspati, make us evermore an easy path: we crave what boon thou hast for men in rest and stir.
Like as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
6 Sunk in the pit the Rsi Kutsa called, to aid, Indra the Vrtra-slayer, Lord of power and might.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
7 May Aditi the Goddess guard us with the Gods: may the protecting God keep us with ceaseless care.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVII. Visvedevas.

1. THE sacrifice obtains the Gods' acceptance: be graciously inclined to us, Adityas.
Hitherward let your favour be directed, and be our best deliverer from trouble.
2 By praise-songs of Angirases exalted, may!he Gods come to us with their protection.
May Indra with his powers, Maruts with Maruts, Aditi with Adityas grant us shelter.
3 This laud of ours may Varuna and Indra, Aryaman Agni, Savitar find pleasant.
This prayer' of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVIII. Indra-Agni.

1. ON that most wondrous car of yours, O Indra and Agni, which looks round on all things living,
Take ye your stand and come to us together, and drink libations of the flowing Soma.
2 As vast as all this world is in its compass, deep as it is, with its far-stretching surface,
So let this Soma be, Indra and Agni, made for your drinking till your soul be sated.
3 For ye have won a blessed name together: yea, with one aim ye strove, O Vrtra-slayers.
So Indra-Agni, seated here together, pour in, ye Mighty Ones, the mighty Soma.
4 Both stand adorned, when fires are duly kindled, spreading the sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us, come, Indra-Agni, and display your favour.

5 The brave deeds ye have done, Indra and Agni, the forms ye have displayed and mighty exploits,
The ancient and auspicious bonds of friendship,-for sake of these drink of the flowing Soma.
6 As first I said when choosing you, in battle we must contend with Asuras for this Soma.
So came ye unto this my true conviction, and drank libations of the flowing Soma.
7 If in your dwelling, or with prince or Brahman, ye, Indra-Agni, Holy Ones, rejoice you,
Even frorn thence, ye mighty Lords, come hither, and drink libation of the flowing Soma.
8 If with, the Yadus, Turvasas, ye sojourn, with Druhyus, Anus, Purus, Indra-Agni!
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
9 Whether, O Indra-Agni, ye be dwelling in lowest earth, in central, or in highest.
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
10 Whether, O Indra-Agni, ye be dwelling in highest earth, in central, or in lowest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
11 Whether ye be in heaven, O Indra-Agni, on earth, on mountains, in the herbs, or waters,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
12 If, when the Sun to the mid-heaven hath mounted, ye take delight in food, O Indra-Agni,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
13 Thus having drunk your fill of our libation, win us all kinds of wealth, Indra and Agni.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIX. Indra-Agni.

1. LONGING for weal I looked around, in spirit, for kinsmen, Indra-Agni, or for brothers.
No providence but yours alone is with me so have I wrought for you this hymn for succour.
2 For I have heard that ye give wealth more freely than worthless son-in-law or spouse's brother.
So offering to you this draught of Soma, I make you this new hymn, Indra and Agni,
3 Let us not break the cords: with this petition we strive to gain the powers of our forefathers.
For Indra-Agni the strong drops are joyful-, for here in the bowl's lap are both the press-stones.
4 For you the bowl divine, Indra and Agni, presses the Soma gladly to delight you.
With hands auspicious and fair arms, ye Asvins, haste, sprinkle it with sweetness in the waters.
5 You, I have heard, were mightiest, Indra-Agni, when Vrtra fell and when the spoil was parted.
Sit at this sacrifice, ye ever active, on the strewn grass, and with the juice delight you.
6 Surpassing all men where they shout for battle, ye Twain exceed the earth and heaven in greatness.
Greater are ye than rivers and than mountains, O Indra-Agni, and all things beside them.
7 Bring wealth and give it, ye whose arms wield thunder: Indra and Agni, with your powers protect us.
Now of a truth these be the very sunbeams wherewith our fathers were of old united.
8 Give, ye who shatter forts, whose hands wield thunder: Indra and Agni, save us in our battles.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CX. Rbhus.

1. THE holy work I wrought before is wrought again: my sweetest hymn is sung to celebrate your praise.
Here, O ye Rbhus, is this sea for all the Gods: sate you with Soma offered with the hallowing word.
2 When, seeking your enjoyment onward from afar, ye, certain of my kinsmen, wandered on your way,
Sons of Sudhanvan, after your long journeying, ye came unto the home of liberal Savitar.

3 Savitar therefore gave you immortality, because ye came proclaiming him whom naught can hide;
And this the drinking-chalice of the Asura, which till that time was one, ye made to be fourfold.
4 When they had served with zeal at sacrifice as priests, they, mortal as they were, gained immortality.
The Rbhus, children of Sudhanvan, bright as suns, were in a year's course made associate with prayers.
5 The Rbhus, with a rod measured, as 'twere a field, the single sacrificial chalice. wide of mouth,
Lauded of all who saw, praying for what is best, desiring glorious fame among Immortal Gods.
6 As oil in ladles, we through knowledge will present unto the Heroes of the firmament our hymn,-
The Rbhus who came near with this great Father's speed, and rose to heaven's high sphere to cat the strengthening food.
7 Rbhu to us is Indra freshest in his might, Rbhu with powers and wealth is giver of rich gifts.
Gods, through your favour may we on the happy day quell the attacks of those who pour no offerings forth.
8 Out of a skin, O Rbhus, once ye formed a cow, and brought the mother close unto her calf again.
Sons of Sudhanvan, Heroes, with surpassing skill ye made your aged Parents youthful as before.
9 Help us with strength where spoil is won, O Indra: joined with the gbhus give us varied bounty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXI. Rbhus.

1. WORKING with skill they wrought the lightly rolling car: they wrought the Bays who bear Indra and bring great gifts.
The Rbhus for their Parents made life young again; and fashioned for the calf a mother by its side.
2 For sacrifice make for us active vital power for skill and wisdom food with noble progeny.
Grant to our company this power most excellent, that with a family all-heroic we may dwell.
3 Do ye, O Rbhus, make prosperity for us, prosperity for car, ye Heroes, and for steed.
Grant us prosperity victorious evermore,
conquering foes in battle, strangers or akin.
4 Indra, the Rbhus' Lord, I invocate for aid, the Rbhus, Vajas, Maruts to the Soma draught.
Varuna, Mitra, both, yea, and the Asvins Twain: let them speed us to wealth, wisdom, and victory.
5 May Rbhu send prosperity for battle, may Vaja conquering in the fight protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXII. Asvins.

1 To give first thought to them, I worship Heaven and Earth, and Agni, fair bright glow, to hasten their approach.
Come hither unto us, O Asvins, with those aids wherewith in fight ye speed the war-cry to the spoil.
2 Ample, unfailing, they have mounted as it were an eloquent car that ye may think of us and give.
Come hither unto us, O Asvins, with those aids wherewith ye help our thoughts to further holy acts.
3 Ye by the might which heavenly nectar giveth you are in supreme dominion Lords of all these folk.
Come hither unto us, O Asvins, with those aids wherewith ye, Heroes, made the barren cow give milk.
4 The aids wherewith the Wanderer through his offipring's might, or the Two-Mothered Son shows swiftest mid the swift;
Wherewith the sapient one acquired his triple lore,-Come hither unto us, O Asvins, with those aids.

5 Wherewith ye raised from waters, prisoned and fast bound, Rebha, and Vandana to look upon the light;
Wherewith ye succoured Kapva as he strove to win,-Come hither unto us, O Asvins, with those aids.
6 Wherewith ye rescued Antaka when languishing deep in the pit, and Bhujyu with unfailing help.
And comforted Karkandhu, Vayya, in their woe,-Come hither unto us, O Asvins, with those aids.
7 Wherewith ye gave gucanti wealth and happy home, and made the fiery pit friendly for Atri's sake;
Wherewith ye guarded Purukutsa, Prsnigu, -Come hither unto us, O Agvin;, with those aids.
8 Mighty Ones, with what powers ye gave Paravrj aid what time ye made the blind and lame to see and walk;
Wherewith ye set at liberty the swallowed quail,-Come hither unto us, O Asvins, with those aids.
9 Wherewith ye quickened the most sweet exhaustless flood, and comforted Vasistha, ye who ne'er decay;
And to Srutarya, Kutsa, Narya gave your help,-Come hither unto us, O Asvins, with those aids.
10 Wherewith ye helped, in battle of a thousand spoils, Vispala seeking booty, powerless to move.
Wherewith ye guarded friendly Vaga, Asva's son,-Come hither unto us, O Asvins, with those aids.
11 Whereby the cloud, ye Bounteous Givers, shed sweet rain for Dirghasravas, for the merchant Ausija,
Wherewith ye helped Kaksivan, singer of your praise,-Come hither unto us, O Asvins, with those aids.
12 Wherewith ye made Rasa swell full with water-floods, and urged to victory the car without a horse;
Wherewith Trisoka drove forth his recovered cows,-Come hither unto us, O Asvins, with those aids.
13 Wherewith ye, compass round the Sun when far away, strengthened Manddatar in his tasks as lord of lands,
And to sage Bharadvija gave protecting help,-Come hither unto us, O Asvins, with those aids.
14 Wherewith, when Sambara was slain, ye guarded well great Atithigva, Divodisa, Kasoju,
And Trasadasyu when the forts were shattered down,-Come hither unto us, O Asvins, with those aids.
15 Wherewith ye honoured the great drinker Vamra, and Upastuta and Kali when he gained his wife,
And lent to Vyasva. and to Prthi favouring help,-Come hither unto us, O Asvins, with those aids.
16 Wherewith, O Heroes, ye vouchsafed deliverance to Sayu, Atri, and to Manu long ago;
Wherewith ye shot your shafts in Syumarasmi's cause.-Come hither unto us, O Asvins, with those aids.
17 Wherewith Patharva, in his majesty of form, shone in his course like to a gathered kindled fire;
Wherewith ye helped Suryata in the mighty fray,-Come hither unto us, O Asvins, with those aids.
18 Wherewith, Angirases! ye triumphed in your heart, and onward went to liberate the flood of milk;
Wherewith ye helped the hero Manu with new strength,-Come hither unto us, O Asvins, with those aids.
19 Wherewith ye brought awife for Vimada to wed, wherewith ye freely gave the ruddy cows away;
Wherewith ye brought the host of kind Gods to Sudas-Come hither unto us, O Asvins, with those aids.
20 Wherewith ye bring great bliss to him who offers gifts, wherewith ye have protected Bhujyu, Adhrigu,
And good and gracious Subhara and Rtastup,-Come hither unto us, O Asvins, with those aids.
21 Wherewith ye served Krsanu where the shafts were shot, and helped the young man's horse to swiftness in the race;
Wherewith ye bring delicious honey to the bees,-Come hither unto us, O Asvins, with those aids.
22 Wherewith ye speed the hero as he fights for kine in hero battle, in the strife for land and sons,
Wherewith ye safely guard his horses and his car,-Come hither unto us, O Asvins with those aids.
23 Wherewith ye, Lords of Hundred Powers, helped Kutsa, son of Aduni, gave Turviti and Dabhiti strength,
Favoured Dhvasanti and lent Purusanti help,-Come hither unto us, O Asvins, with those aids.
24 Make ye our speech effectual, O ye Asvins, and this our hymn, ye mighty Wonder-Workers.
In luckless game I call on you for succour . strengthen us also on the field of battle.

25 With, undiminished blessings, O ye Asvins, for evermore both night and day protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII. Dawn.

1. This light is come, amid all lights the fairest; born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth-place for the Morning.
2 The Fair, the Bright is come with her white offspring; to her the Dark One hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.
3 Common, unending is the Sisters' pathway; taught by the Gods, alternately they travel.
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they travel.
4 Bright leader of glad sounds, our eyes behold her; splendid in hue she hath unclosed the portals.
She, stirring up the world, hath shown us riches: Dawn hath awakened every living creature.
5 Rich Dawn, she sets afoot the coiled-up sleeper, one for enjoyment, one for wealth or worship,
Those who saw little for extended vision. All living creatures hath the Dawn awakened.
6 One to high sway, one to exalted glory, one to pursue his gain, and one his labour:
All to regard their different vocations, all moving creatures hath the Dawn awakened.
7 We see her there, the Child of Heaven apparent, the young Maid, flushing in her shining raiment.
Thou soyran Lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.
8 She first of endless morns to come hereafter, follows the path of morns that have departed.
Dawn, at her rising, urges forth the living him who is dead she wakes not from his slumber.
9 As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation.
And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.
10 How long a time, and they shall be together,-Dawns that have shone and Dawns to shine hereafter?
She yearns for former Dawns with eager longing, and goes forth gladly shining with the others.
11 Gone are the men who in the days before us looked on the rising of the earlier Morning.
We, we the living, now behold her brightness and they come nigh who shall hereafter see her.
12 Foe-chaser, born of Law, the Law's protectress, joy-giver waker of all pleasant voices,
Auspicious, bringing food for Gods' enjoyment, shine on us here, most bright, O Dawn, this morning.
13 From days eternal hath Dawn shone, the Goddess, and shows this light to-day, endowed with riches.
So will she shine on days to come immortal she moves on in her own strength, undecaying.
14 In the sky's borders hath she shone in splendour: the Goddess hath thrown off the veil of darkness.
Awakening the world with purple horses, on her well-harnessed chariot Dawn approaches.
15 Bringing all life-sustaining blessings with her, showing herself she sends forth brilliant lustre.
Last of the countless mornings that have vanished, first of bright morns to come hath Dawn arisen.
16 Arise! the breath, the life, again hath reached us: darkness hath passed away and light approacheth.
She for the Sun hath left a path to travel we have arrived where men prolong existence.
17 Singing the praises of refulgent Mornings with his hymn's web the priest, the poet rises.
Shine then to-day, rich Maid, on him who lauds thee, shine down on us the gift of life and offipring.
18 Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations,-
These let the Soma-presser gain when ending his glad songs louder than the voice of Vayu.
19 Mother of Gods, Aditi's forui of glory, ensign of sacrifice, shine forth exalted.
Rise up, bestowing praise on our devotion all-bounteous, niake us chief among the people.
20 Whatever splendid wealth the Dawns bring with them to bless the man who offers praise and worship,
Even that may Mitra, Varuna vouchsafe us, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIV. Rudra.

1. To the strong Rudra bring we these our songs of praise, to him the Lord of Heros with the braided hair,
That it be well with all our cattle and our men, that in this village all he healthy and well-fed.
2 Be gracious unto us, O Rudra, bring us joy: thee, Lord of Heroes, thee with reverence will we serve.
Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain.
3 By worship of the Gods may we, O Bounteous One, O Rudra, gain thy grace, Ruler of valiant men.
Come to our families, bringing them bliss: may we, whose heroes are uninjured, bring thee sacred gifts,
4 Hither we call for aid the wise, the wanderer, impetuous Rudra, perfecter of sacri fice.
May he repel from us the anger of the Gods: verily we desire his favourable grace.
5 Him with the braided hair we call with reverence down, the wild-boar of the sky, the red, the dazzling shape.
May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.
6 To him the Maruts' Father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet.
Grant us, Immortal One, the food which mortals eat: be gracious unto me, my seed, my progeny.
7 O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full-grown man.
Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do not harm.
8 Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds,
Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.
9 Even as a herdsman I have brought thee hymns of praise: O Father of the Maruts, give us happiness,
Blessed is thy most favouring benevolence, so, verily, do we desire thy saving help.
10 Far be thy dart that killeth men or cattle: thy bliss be with us, O thou Lord of Heroes.
Be gracious unto us, O God, and bless us, and then vouchsafe us doubly-strong protection.
11 We, seeking help, have spoken and adored him: may Rudra, girt by Maruts, hear our calling.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXV. Surya.

1. THE brilliant presence of the Gods hath risen, the eye of Mitra, Varuna and Agni.
The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.
2 Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess:
Where pious men extend their generations, before the Auspicious One for happy fortune.
3 Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph.
Bearing our prayers, die sky's ridge have they mounted, and in a moment speed round earth and heaven.
4 This is the Godhead, this might of Surya: he hath withdrawn what spread o'er work unfinished.
When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment.
5 In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it.
His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.
6 This day, O Gods, while Surya is ascending, deliver us from trouble and dishonour.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXVI. Asvins.

1. I TRIM like grass my song for the Nasatyas and send their lauds forth as the wind drives rain-clouds,
Who, in a chariot rapid as an arrow, brought to the youthful Vimada a consort.
2 Borne on by rapid steeds of mighty pinion, or proudly trusting in the Gods' incitements.
That stallion ass of yours won, O Nasatyas, that thousand in the race, in Yama's contest.
3 Yea, Asvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters.
Ye brought him back in animated vessels, traversing air, unwetted by the billows.
4 Bhujyu ye bore with winged things, Nasatyas, which for three nights, three days full swiftly travelled,
To the sea's farther shore, the strand of ocean, in three cars, hundred-footed, with six horses.
5 Ye wrought that hero exploit in the ocean which giveth no support, or hold or station,
What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Asvins.
6 The white horse which of old ye gave Aghasva, Asvins, a gift to be his wealth for ever,-
Still to be praised is that your glorious present, still to be famed is the braye horse of Pedu.
7 O Heroes, ye gave wisdom to Kaksivan who sprang from Pajra's line, who sang your praises.
Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer.
8 Ye warded off with cold the fire's fierce burning; food very rich in nouripliment ye furnished.
Atri, cast downward in the cavern, Asvins ye brought, with all his people, forth to comfort.
9 Ye lifted up the well, O ye Nasatyas, and set the base on high to open downward.
Streams flowed for folk of Gotama who thirsted, like rain to bring forth thousandfold abundance.
10 Ye from the old Cyavana, O Nasatyas, stripped, as 'twere mail, the skin upon
his body,
Lengthened his life when all had left him helpless, Dasras! and made him lord of youthful maidens.
11 Worthy of praise and worth the winning, Heroes, is that your favouring succour O Nasatyas,
What time ye, knowing well his case, delivered Vandana trom the pit like hidden treasure.
12 That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish,
When, by the horse's head, Atharvan's offspring Dadhyac made known to you the Soma's sweetness.
13 In the great rite the wise dame called, Nasatyas, you, Lords of many treasures, to assist her.
Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiranyahasta.
14 Ye from the wolf's jaws, as ye stood together, set free the quail, O Heroes, O Nasatyas.
Ye, Lords of many treasures, gave the poet his perfect vision as he mourned his trouble.
15 When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion,
Straight ye gave Vispali a leg of iron that she might move what time the conflict opened.
16 His father robbed Rjrasva of his eyesight who for the she-wolf slew a hundred wethers.
Ye gave him eyes, Nasatyas, Wonder-Workers, Physicians, that he saw with sight uninjured.
17 The Daughter of the Sun your car ascended, first reaching as it were the goal with coursers.
All Deities within their hearts assented, and ye, Nasatyas, are close linked with glory.
18 When to his house ye came, to Divodasa, hasting to Bharadvaja, O ye Asvins,
The car that came with you brought splendid riches: a porpoise and a bull were yoked together.
19 Ye, bringing wealth with rule, and life with offspring, life rich in noble heroes; O Nasatyas,
Accordant came with strength to Jahnu's children who offered you thrice every day your portion.
20 Ye bore away at night by easy pathways Jahusa compassed round on every quarter,
And, with your car that cleaves the toe asunder, Nasatyas never decaying! rent the mountains.
21 One morn ye strengthened Vaga for the battle, to gather spoils that might be told in thousands.
With Indra joined ye drove away misfortunes, yea foes of Prthusravas, O ye mighty.

22 From the deep well ye raised on high the water, so that Rcatka's son, Sara, should drink it;
And with your might, to help the weary Sayu, ye made the barren cow yield milk, Nasatyas.
23 To Visvaka, Nasatyas! son of Krsna, the righteous man who sought your aid and praised you,
Ye with your powers restored, like some lost creature, his son Visnapu for his eyes to look on.
24 Asvins, ye raised, like Soma in a ladle Rebha, who for ten days and ten nights, fettered.
Had lain in cruel bonds, immersed and wounded, suffering sore affliction, in the waters.
25 1 have declared your wondrous deeds, O Asvins: may this be mine, and many kine and heroes.
May I, enjoying lengthened life, still seeing, enter old age as 'twere the house I live in.

HYMN CXVII. Asvins.

1. ASVINS, your ancient priest invites you hither to gladden you with draughts of meath of Soma.
Our gift is on the grass, our song apportioned: with food and strength come hither, O Nasatyas.
2 That car of yours, swifter than thought, O Asvins, which drawn by brave steeds cometh to the people,
Whereon ye seek the dwelling of the pious,-come ye thereon to our abode, O Heroes.
3 Ye freed sage Atri, whom the Five Tribes honoured, from the strait pit, ye Heroes with his people,
Baffling the guiles of the malignant Dasyu, repelling them, ye Mighty in succession.
4 Rebha the sage, ye mighty Heroes, Asvins! whom, like a horse, vile men had sunk in water,-
Him, wounded, with your wondrous power ye rescued: your exploits of old time endure for ever.
5 Ye brought forth Vandana, ye Wonder-Workers, for triumph, like fair gold that hath been buried,
Like one who slumbered in destruction's bosom, or like the Sun when dwelling in the darkness.
6 Kaksivan, Pajra's son, must laud that exploit of yours, Nasatyas, Heroes, ye who wander!
When from the hoof of your strong horse ye showered a hundred jars of honey for the people.
7 To Krsna's son, to Visvaka who praised you, O Heroes, ye restored his son Visnapu.
To Ghosa, living in her father's dwelling, stricken in years, ye gave a husband, Asvins.
8 Rusati, of the mighty people, Asvins, ye gave to Syava of the line of Kanva.
This deed of yours, ye Strong Ones should be published, that ye gave glory to the son of Nrsad.
9 O Asvins, wearing many forms at pleasure, on Pedu ye bestowed a fleet-foot courser,
Strong, winner of a thousand spoils, resistless the serpent slayer, glorious, triumphant.
10 These glorious things are yours, ye Bounteous Givers; prayer, praise in both worlds are your habitation.
O Asvins, when the sons of Paira call you, send strength with nourishment to him who knoweth.
11 Hymned with the reverence of a son, O Asvins ye Swift Ones giving booty to the singer,
Glorified by Agastya with devotion, established Vispala again, Nasatyas.
12 Ye Sons of Heaven, ye Mighty, whither went ye, sought ye, for his fair praise the home of Kdvya.
When, like a pitcher full of gold, O Asvins, on the tenth day ye lifted up the buried?
13 Ye with the aid of your great powers, O Asvins, restored to youth the ancient man Cyavana.
The Daughter of the Sun with all her glory, O ye Nasatyas, chose your car to bear her.
14 Ye, ever-youthful Ones, again remembered Tugra, according to your ancient manner:
With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.
15 The son of Tugra had invoked you, Asvins; borne on he went uninjured through the ocean.
Ye with your chariot swift as thought, well-harnessed, carried him off, O Mighty Ones, to safety.
16 The quail had invocated you, O Asvins, when from the wolf's devouring jaws ye freed her.
With conquering car ye cleft the mountain's ridges: the offspring of Visvac ye killed with poison.
17 He whom for furnishing a hundred wethers to the she-wolf, his wicked father blinded,

To him, Rjrasva, gave ye eyes, O Asvins; light to the blind ye sent for perfect vision.
18 To bring the blind man joy thus cried the she-wolf: O Asvins, O ye Mighty Ones, O Heroes,
For me Rjrasva, like a youthful lover, hath. cut piecemeal one and a hundred wethers.
19 Great and weal-giving is your aid, O Asvins, ye, objects of all thought, made whole the cripple.
Purandhi also for this cause invoked you, and ye, O mighty, came to her with succours.
20 Ye, Wonder-Workers, filled with milk for Sayu the milkless cow, emaciated, barren;
And by your powers the child of Purumitra ye brought to Vimada to be his consort.
21 Ploughing and sowing barley, O ye Asvins, milking out food for men, ye Wonder-Workers,
Blasting away the Dasyu with your trumpet, ye gave far-spreading light unto the Arya.
22 Ye brought the horse's head, Asvins, and gave it unto Dadhyac the offspring of Atharvan.
True, he revealed to you, O WonderWorkers, sweet Soma, Tvastar's secret, as your girdle.
23 O Sages, evermore I crave your favour: be gracious unto all my prayers, O Asvins.
Grant me, Nasatyas, riches in abundance, wealth famous and accompanied with children.
24 With liberal bounty to the weakling's consorts ye, Heroes, gave a son Hiranyahasta;
And Syava, cut into three several pieces, ye brougnt to life again, O bounteous Asvins.
25 These your heroic exploits, O ye Asvins, done in the days. of old, have men related.
May we, addressing prayer to you, ye Mighty, speak with brave sons about us to. the synod.

HYMN CXVIII. Asvins.

1. FLYING, with falcons, may your chariot, Asvins, most gracious, bringing friendly
help, come hither,-
Your chariot, swifter than the mind of mortal, fleet as the wind, three-seated O ye Mighty.
2 Come to us with your chariot triple seated, three-wheeled, of triple form, that rolleth lightly.
Fill full our cows, give mettle to our horses, and make each hero son grow strong, O Asvins.
3 With your well-rolling car, descending swiftly, hear this the press-stone's song, ye Wonder-Workers.
How then have ancient sages said, O Asvins, that ye most swiftly come to stay affliction?
4 O Asvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions,
Which, ever active, like the airy eagles, carry you, O Nasatyas, to the banquet.
5 The youthful Daughter of the Sun, delighting in you, ascended there your chariot, Heroes.
Borne on their swift wings let your beauteous horses, your birds of ruddy hue, convey you near us.
6 Ye raised up Vandana, strong WonderWorkers! with great might, and with power ye rescued Rebha.
From out the sea ye saved the son of Tugra, and gave his youth again unto Cyavana.
7 To Atri, cast down to the fire that scorched him, ye gave, O Asvins, strengthening tbod and favour.
Accepting his fair praises with approval, ye gave his eyes again to blinded Kanva.
8 For ancient Sayti in his sore affliction ye caused his cow to swell with milk, O Asvins.
The quail from her great misery ye delivered, and a new leg for Vispala provided.
9 A white horse, Asvins, ye bestowed on Pedu, a serpent-slaying steed sent down by Indra,
Loud-neighing, conquering the foe, highmettled, firm-limbed and vigorous, winning thousand treasures.
10 Such as ye are, O nobly horn, O Heroes, we in our trouble call on you for succour.
Accepting these our songs, for our wellbeing come to us on your chariot treasure-laden.
11 Come unto us combined in love, Nasatyas come with the fresh swift vigour of the falcon.
Bearing oblations I invoke you, Asvins, at the first break of everlasting morning.

HYMN CXIX. Asvins.

1. HITHER, that I may live, I call unto the feast your wondrous car, thought-swift, borne on by rapid steeds.
With thousand banners, hundred treasures, pouring gifts, promptly obedient, bestowing ample room.
2 Even as it moveth near my hymn is lifted up, and all the regions come together to sing praise.
I sweeten the oblations; now the helpers come. Urjani hath, O Asvins, mounted on your car.
3 When striving man with man for glory they have met, brisk, measurcIess, eager for victory in fight,
Then verily your car is seen upon the slope when ye, O Asvins, bring some choice boon to the prince.
4 Ye came to Bhujyu while he struggled in the flood, with flying birds, self-yoked, ye bore him to his sires.
Ye went to the far-distant home, O Mighty Ones; and famed is your great aid to Divodisa given.
5 Asvins, the car which you had yoked for glorious show your own two voices urged directed to its goal.
Then she who came for friendship, Maid of noble birth, elected you as Husbands, you to be her Lords.
6 Rebha ye saved from tyranny; for Atri's sake ye quenched with cold the fiery pit that compassed him.
Ye made the cow of Sayu stream refreshing milk, and Vandana was holpen to extended life.
7 Doers of marvels, skilful workers, ye restored Vandana, like a car, worn out with length of days.
From earth ye brought the sage to life in wondrous mode; be your great deeds done here for him who honours you.
8 Ye went to him who mourned in a far distant place, him who was left forlorn by treachery of his sire.
Rich with the light ofheaven was then the help ye gave, and marvellous your succour when ye stood by him.
9 To you in praise of sweetness sang the honey-bee: Ausija calleth you in Soma's rapturous joy.
Ye drew unto yourselves the spirit of Dadhyac, and then the horse's head uttered his words to you.
10 A horse did ye provide for Pedu, excellent, white, O ye Asvins, conqueror of combatants,
Invincible in war by arrows, seeking heaven worthy of fame, like Indra, vanquisher of men.

HYMN CXX. Asvins.

1. ASVINS, what praise may win your grace? Who may be pleasing to you both?
How shall the ignorant worship you?
2 Here let the ignorant ask the means of you who know-for none beside you knoweth aught -
Not of a spiritless mortal man.
3 Such as ye: are, all-wise, we call you. Ye wise, declare to us this day accepted prayer.
Loving you well your servant lauds you.
4 Simply, ye Mighty Ones, I ask the Gods of that wondrous oblation hallowed by the mystic word.
Save us from what is stronger, fiercer than ourselves.
5 Forth go the hymn that shone in Ghosa Bhrgu's like, the song wherewith the son of Pajra worships you,
Like some wise minister.
6 Hear ye the song of him who hastens speedily. O Asvins, I am he who sang your praise.
Hither, ye Lords of Splendour, hither turn your eyes.
7 For ye were ever nigh to deal forth ample wealth, to give the wealth that ye had gathered up.
As such, ye Vasus, guard us well, and keep us safely from the wicked wolf.
8 Give us not up to any man who hateth us, nor let our milch-cows stray, whose udders give us food,
Far from our homes without their calves.

9 May they who love you gain you for their Friends. Prepare ye us for opulence with strengthening food,
Prepare us for the food that floweth from our cows
10 1 have obtained the horseless car of Asvins rich in sacrifice,
And I am well content therewith.
11 May it convey me evermore: may the light chariot pass from men
To men unto the Soma draught.
12 It holdeth slumber in contempt. and the rich who enjoyeth not:
Both vanish quickly and are lost.

HYMN CXXI, Indra.

1. WHEN Will men's guardians hasting hear with favour the song of Angiras's pious childern?
When to the people of the home he cometh he strideth to the sacrifice, the Holy.
2 He stablished heaven; he poured forth, skilful worker, the wealth of kine, for strength, that nurtures heroes.
The Mighty One his self-born host regarded, the horse's mate, the mother of the heifer.
3 Lord of red dawns, he came victorious, daily to the Angirases' former invocation.
His bolt and team hath he prepared, and stablished the heaven for quadrupeds and men two-footed.
4 In joy of this thou didst restore, for worship, the lowing company of hidden cattle.
When the three-pointed one descends with onslaught he opens wide the doors that cause man trouble.
5 Thine is that milk which thy swift-moving Parents brought down, a strengthening genial gift for conquest;
When the pure treasure unto thee they offered, the milk shed from the cow who streameth nectar.
6 There is he born. May the Swift give us rapture, and like the Sun shine forth from yonder dawning,
Indu, even us who drank, whose toils are offerings, poured from the spoon, with praise, upon the altar.
7 When the wood-pile, made of good logs, is ready, at the Sun's worship to bind fast the Bullock,
Then when thou shinest forth through days of action for the Car-borne, the Swift, tile Cattle-seeker.
8 Eight steeds thou broughtest down from mighty heaven, when fighting for the well that giveth splendour,
That men might press with stones the gladdening yellow, strengthened with milk, fermenting, to exalt thee.
9 Thou hurledst forth from heaven the iron missile, brought by the Skilful, from the sling of leather,
When thou, O Much-invoked, assisting Kutsa with endless deadly darts didst compass Susna.
10 Bolt-armed, ere darkness overtook the sunlight, thou castest at the veiling cloud thy weapon,
Thou rentest, out of heaven, though firmly knotted, the might of Susna that was thrown around him.
11 The mighty Heaven and Earth, those bright expanses that have no wheels, joyed, Indra, at thine exploit.
Vrtra, the boar who lay amid the waters, to sleep thou sentest with thy mighty thunder.
12 Mount Indra, lover of the men thou guardest, the well-yoked horses of the wind, best bearers.
The bolt which Kavya Usana erst gave thee, strong, gladdening, Vrtra-slaying, hath he fashioned *
13 The strong Bay Horses of the Sun thou stayedst: this Etasa drew not the wheel, O Indra.
Casting them forth beyond the ninety rivers thou dravest down into the pit the godless.
14 Indra, preserve thou us from this affliction Thunder-armed, save us from the misery near us.
Vouchsafe us affluence in chariots, founded on horses, for our food and fame and gladness.

15 Never may this thy loving-kindness fail us; mighty in strength, may plenteous food surround us.
Maghavan, make us share the foeman's cattle: may we be thy most liberal feast companions.

HYMN CXXII Visvadevas.

1. SAY, bringing sacrifice to bounteous Rudra, This juice for drink to you whose wrath is fleeting!
With Dyaus the Asura's Heroes I have lauded the Maruts as with prayer to Earth and Heaven.
2 Strong to exalt the early invocation are Night and Dawn who show with varied aspect.
The Barren clothes her in wide-woven raiment, and fair Morn shines with Surya's golden splendour.
3 Cheer us the Roamer round, who strikes at morning, the Wind delight us, pourer forth of waters!
Sharpen our wits, O Parvata and Indra. May all the Gods vouchsafe to us this favour.
4 And Ausija shall call for me that famous Pair who enjoy and drink, who come to brighten.
Set ye the Offspring of the Floods before you; both Mothers of the Living One who beameth.
5 For you shall Ausija call him who thunders, as, to win Arjuna's assent, cried Ghosa.
I will invoke, that Pusan may be bounteous to you, the rich munificence of Agni.
6 Hear, Mitra-Varuna, these mine invocations, hear them from all men in the hall of worship.
Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen with all his waters 1
7 Praised, Mitra, Varuna! is your gift, a hundred cows to the Prksayamas and the Pajra.
Presented by car-famous Priyaratha, supplying nourishment, they came directly.
8 Praised is the gift of him the very wealthy: may we enjoy it, men with hero children:
His who hath many gifts to give the Pajras, a chief who makes me rich in cars and horses.
9 The folk, O Mitra-Varuna, who hate you, who sinfully hating pour you no libations,
Lay in their hearts, themselves, a wasting sickness, whereas the righteous gaineth all by worship.
10 That man, most puissant, wondrously urged onward, famed among heroes, liberal in giving,
Moveth a warrior, evermore undaunted in all encounters even with the mighty.
11 Come to the man's, the sacrificer's calling: hear, Kings of Immortality, joy-givers!
While ye who speed through clouds decree your bounty largely, for fame, to him the chariot rider.
12 Vigour will we bestow on that adorer whose tenfold draught we come to taste, so spake they.
May all in whom rest splendour and great riches obtain refreshment in these sacrifices.
13 We will rejoice to drink the tenfold present when the twicefive come bearing sacred viands.
What can he do whose steeds and reins are choicest? These, the all-potent, urge brave men to conquest.
14 The sea and all the Deities shall give us him with the golden car and neck bejewelled.
Dawns, hasting to the praises otthe pious, be pleased with us. both offerers and singers.
15 Four youthful sons of Masarsara vex me, three, of the king, the conquering Ayavasa.
Now like the Sun, O Varuna and Mitra, your car hath shone, long-shaped and reined with splendour.

HYMN CXXIII. Dawn.

1. THE Daksina's broad chariot hath been harnessed: this car the Gods Immortal have ascended.
Fain to bring light to homes of men the noble and active Goddess hath emerged from darkness.
2 She before all the living world hath wakened, the Lofty One who wins and gathers treasure.
Revived and ever young on high she glances. Dawn hath come first unto our morning worship.
3 If, Dawn, thou Goddess nobly born, thou dealest fortune this day to all the race of mortals,
May Savitar the God, Friend of the homestead, declare before the Sun that we are sinless.

4 Showing her wonted form each day that passeth, spreading the light she visiteth each dwelling.
Eager for conquest, with bright sheen she cometh. Her portion is the best of goodly treasures.
5 Sister of Varuna, sister of Bhaga, first among all sing forth, O joyous Morning.
Weak be the strength of him who worketh evil - may we subdue him with our car the guerdon.
6 Let our glad hymns and holy thoughts rise upward, for the flames brightly burning have ascended.
The far-refulgent Mornings make apparent the lovely treasures which the darkness covered.
7 The one departeth and the other cometh: unlike in hue day's, halves march on successive.
One hides the gloom of the surrounding Parents. Dawn on her shining chariot is resplendent.
8 The same in form to-day, the same tomorrow, they still keep Varuna's eternal statute.
Blameless, in turn they traverse thirty regions, and dart across the spirit in a moment.
9 She who hath knowledge Of the first day's nature is born refulgent white from out the darkness.
The Maiden breaketh not the law of Order, day by day coming to the place appointed.
10 In pride of beauty like a maid thou goest, O Goddess, to the God who longs to win thee,
And smiling youthful, as thou shinest brightly, before him thou discoverest thy bosom.
11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.
Blessed art thou O Dawn. Shine yet more widely. No other Dawns have reached what thou attainest.
12 Rich in kine, horses, and all goodly treasures, in constant operation with the sunbeams,
The Dawns depart and come again again assuming their wonted forms that promise happy fortune.
13 Obedient to the rein of Law Eternal give us each thought that more and more shall bless us.
Shine thou on us to-day, Dawn, swift to listen. With us be riches and with chiefs who worship.

HYMN CXXIV. Dawn.

1. THE Dawn refulgent when the fire is kindled, and the Sun rising, far diffuse their brightness.
Savitar, God, hath sentus forth to labour, each quadruped, each biped, to be active.
2 Not interrupting heavenly ordinances, although she minisheth human generations.
The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.
3 There in the eastern region she, Heaven's Daughter, arrayed in garments all of light, appeareth.
Truly she fo1loweth the path of Order, nor faileth, knowing well, the heavenly quarters.
4 Near is she seen, as 'twere the Bright One's bosom: she showeth sweet things like a new song-singer.
She cometh like a fly awaking sleepers, of all. returning dames most true and constant.
5 There in the east half of the watery region the Mother of the Cows hath shown her ensign.
Wider and wider still she spreadeth onward, and filleth full the laps of both heir Parents.
6 She, verily, exceeding vast to look on debarreth from her light nor kin nor stranger.
Proud of her spotless form she, brightly shiming, turneth not from the high nor froom the humble.
7 She seeketh men, as she who hath no brother, mounting her car, as 'twere to gather riches.
Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.
8 The Sister quitteth, for the elder Sister, her place, and having looked on her departeth.
She decks her beauty, shining forth with sunbeams, like women trooping to the festal meeting.
9 To all these Sisters who ere now have vanished a later one each day in course succeedeth.
So, like the past, with days of happy fortune, may the new Dawns shine forth on us with riches.
10 Rouse up, O Wealthy One, the liberal givers; let niggard traffickers sleep on unwakened:
Shine richly, Wealthy One, on those who worship, richly, glad.
Dawn while wasting, on the singer.
11 This young Maid from the east hath shone upon us; she harnesseth her team of bright red oxen.

She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.
12 As the birds fly forth from their resting places, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.
13 Praised through my prayer be ye who should be lauded. Ye have increased our wealth, ye Dawns who love us.
Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

HYMN CXXV. Svanaya.

1. COMING at early morn he gives his treasure; the prudent one receives and entertains him.
Thereby increasing still his life and offspring, he comes with brave sons to abundant riches.
2 Rich shall he be in gold and kine and horses. Indra bestows on him great vital power,
Who stays thee, as thou comest, with his treasure, like game caught in the net, O early comer.
3 Longing, I came this morning to the pious, the son of sacrifice, with car wealth. laden.
Give him to drink juice of the stalk that gladdens; prosper with pleasant hymns the Lord of Heroes.
4 Health-bringing streams, as milch-cows, flow to profit him who hath worshipped, him who now will worship.
To him who freely gives and fills on all sides full streams of fatness flow and make him famous.
5 On the high ridge of heaven he stands exalted, yea, to the Gods he goes, the liberal giver.
The streams, the waters flow for him with fatness: to him this guerdon ever yields abundance.
6 For those who give rich meeds are all these splendours, for those who give rich meeds suns shine in heaven.
The givers of rich meeds are made immortal; the givers of rich fees prolong their lifetime.
7 Let not the liberal sink to sin and sorrow, never decay the pious -chiefs who worship!
Let every man besides be their protection, and let affliction fall upon the niggard.

HYMN CXXVI. Bhavayavya.

1. WITH wisdom I present these lively praises of Bhavya dweller on the bank of Sindhu;
For he, unconquered King, desiring glory, hath furnished me a thousand sacrifices.
2 A hundred necklets from the King, beseeching, a hundred gift-steeds I at once accepted;
Of the lord's cows a thousand, I Kaksivan. His deathless glory hath he spread to heaven.
3 Horses of dusky colour stood beside me, ten chariots, Svanaya's gift, with mares to draw them.
Kine numbering sixty thousand followed after. Kaksivan gained them when the days were closing.
4 Forty bay horses of the ten cars' master before a thousand lead the long procession.
Reeling in joy Kaksivan's sons and Pajra's have grounded the coursers decked with pearly trappings.
5 An earlier gift for you have I accepted eight cows, good milkers, and tree harnessed horses,
Pajras, who with your wains with your great kinsman, like troops of subjects, have been fain for glory.

HYMN CXXVII Agni.

1. AGNI I hold as herald, the munificent, the gracious, Son of Strength, who knoweth all that live, as holy Singer, knowing all,
Lord of fair rites, a God with form erected turning to the Gods,

He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.
2 We, sacrificing, call on thee best worshipper, the eldest of Angirases, Singer, with hymns, thee, brilliant One! with singers' hymns;
Thee, wandering round as 't were the sky, who art the invoking Priest of men,
Whom, Bull with hair of flame the people must observe, the people that he speed them on.
3 He with his shining glory blazing far and wide, he verily it is who slayeth demon foes, slayeth the demons like an axe:
At whose close touch things solid shake, and what is stable yields like trees.
Subduing all, he keeps his ground and flinches not, from the skilled archer flinches not.
4 To him, as one who knows, even things solid yield: unrough fire-sticks heated hot he gives his gifts to aid. Men offer Agni gifts for aid.
He deeply piercing many a thing hews it like wood with fervent glow.
Even hard and solid food he crunches with his might, yea, hard and solid food with might.
5 Here near we place the sacrificial food for him who shines forth fairer in the night than in the day, with life then stronger than by day.
His life gives sure and firm defence as that one giveth to a son.
The during fires enjoy things given and things not given, the during fires enjoy as food.
6 He, roaring very loudly like the Maruts' host, in fertile cultivated fields adorable, in desert spots adorable,
Accepts and eats our offered gifts, ensign of sacrifice by desert;
So let all, joying, love his path when he is glad, as men pursue a path for bliss.
7 Even as they who sarig forth hymns, addressed to heaven, the Blirgus with their prayer and praise invited him, the Bhrgus rubbing, offering gifts.
For radiant Agni, Lord of all these treasures, is exceeding strong.
May he, the wise, accept the grateful coverings, the wise accept the coverings.
8 Thee we invoke, the Lord of all our settled homes, common to all, the household's guardian, to enjoy, bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouth, even as a sire's,
All these Immortals come to gain their food of life, oblations come to Gods as food.
9 Thou, Agni, most victorious with thy conquering strength, most Mighty One, art born for service of the Gods, like wealth for service of the Gods.
Most mighty is thine ecstasy, most splendid is thy mental power.
Therefore men wait upon thee, undecaying One, like vassals, undecaying One.
10 To him the mighty, conquering with victorious strength, to Agni walking with the dawn, who sendeth kine, be sung your laud, to Agni sung;
As he who with oblation comes calls him aloud in every place.
Before the brands of fire he shouteth singerlike, the herald, kindler of the brands.
11 Agni, beheld by us in nearest neighbourhood, accordant with the Gods, bring us, with gracious love, great riches with thy gracious love.
Give us O Mightiest, what is great, to see and to enjoy the earth.
As one of awful power, stir up heroic might for those who praise thee, Bounteous Lord!

HYMN CXXVIII. Agni.

1. By Manu's law was born this Agni, Priest most skilled, born for the holy work of those who yearn therefore, yea, born for his own holy work.
All ear to him who seeks his love and wealth to him who strives for fame,
Priest ne'er deceived, he sits in Ila's holy place, girt round in Ila's holy place.
2 We call that perfecter of worship by the path or sacrifice; with reverence rich in offerings, with worship rich in offerings.
Through presentation of our food he grows not old in this his from;
The God whom Matarisvan brought from far away, for Manu brought from far away.
3 In ordered course forthwith he traverses the earth, swift-swallowing, bellowing Steer, bearing the genial seed, bearing the seed and bellowing.
Observant with a hundred eyes the God is conqueror in the wood:
Agni, who hath his seat in broad plains here below, and in the high lands far away.
4 That Agni, wise High-Priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with mental power, for sacrifice.
Disposer, he with mental power shows all things unto him who strives;
Whence he was born a guest enriched with holy oil, born as Ordainer and as Priest.
5 When through his power and in his strong prevailing flames the Maruts' gladdening boons mingle with Agni's roar, boons gladdening for the active One,
Then he accelerates the gift, and by the greatness of his wealth,
Shall rescue us from overwhelming misery, from curse and overwhelming woe.
6 Vast, universal, good he was made messenger; the speeder with his right hand hath not loosed his hold, through love of fame not loosed his hold.
He bears oblations to the Gods for whosoever supplicates.
Agni bestows a blessing on each pious man, and opens wide the doors for him.
7 That Agni hath been set most kind in camp of men, in sacrifice like a Lord victorious, like a dear Lord in sacred rites.
His are the oblations of mankind when offered up at Ili's place.
He shall preserve us from Varuna's chastisement, yea, from the great God's chastisement.
8 Agni the Priest they supplicate to grant them wealth: him, dear, most thoughtful, have they made their messenger, him, offering-bearer have they made,
Beloved of all, who knoweth all, the Priest, the Holy one, the Sage-
Him, Friend, for help, the Gods when they are fain for wealth, him, Friend, with hymns, when fain for wealth.

HYMN CXXIX Indra.

1. THE car which Indra, thou, for service of the Gods though it be far away, O swift One, bringest near, which, Blameless One, thou bringest near,
Place swiftly nigh us for our help: be it thy will that it be strong.
Blameless and active, hear this speech of orderers, this speech of us like orderers.
2 Hear, Indra, thou whom men in every fight must call to show thy strength, for cry of battle with the men, with men of war for victory.
He who with heroes wins the light, who with the singers gains the prize,

Him the rich seek to gain even as a swift strong steed, even as a courser fleet and strong.
3 Thou, Mighty, pourest forth the hide that holds the rain, thou keepest far away, Hero, the wicked man, thou shuttest out the wicked man.
Indra, to thee I sing, to Dyaus, to Rudra glorious in himself,
To Mitra, Varuna I sing a far-famed hymn to the kind God a far-famed hymn.
4 We. wish our Indra here that he may further you, the Friend, beloved of all, the very strong ally, in wars the very strong ally
In all encounters strengthen thou our prayer to be a help to us.
No enemy-whom thou smitest downsubdueth thee, no enemy, whom thou smitest down.
5 Bow down the overweening pride of every foe with succour like to kindling-wood in fiercest flame, with mighty succour, Mighty One.
Guide us, thou Hero, as of old, so art thou counted blameless still.
Thou drivest, as a Priest, all sins of man away, as Priest, in person, seeking us.
6 This may I utter to the present Soma-drop, which, meet to be invoked, with power, awakes the prayer, awakes the demon-slaying prayer.
May he himself with darts of death drive far from us the scorner's hate.
Far let him flee away who speaketh wickedness and vanish like a mote of dust.
7 By thoughtful invocation this may we obtain, obtain great wealth, O Wealthy One, with Hero sons, wealth that is sweet with hero sons.
Him who is wroth we pacify with sacred food and eulogies,
Indra the Holy with our calls inspired and true, the Holy One with calls inspired.
8 On, for your good and ours, come Indra with the aid of his own lordliness to drive the wicked hence, to rend the evilhearted ones!
The weapon which devouring fiends cast at us shall destroy themselves.
Struck down, it shall not reach the mark; hurled forth, the fire-brand shall not strike.
9 With riches in abundance, Indra, come to us, come by an unobstructed path, come by a path from demons free.
Be with us when we stray afar, be with us when our home is nigh.
Protect us with thy help both near and far away: protect us ever with thy help.
10 Thou art our own, O Indra, with victorious wealth: let might accompany thee, the Strong, to give us aid, like Mitra, to give mighty aid.
O strongest saviour, helper thou, Immortal! of each warrior's car.
Hurt thou another and not us, O Thunderarmed, one who would hurt, O Thunder-armed!
11 Save us from injury, thou who art well extolled: ever the warder-off art thou of wicked ones, even as a God, of wicked ones;
Thou slayer of the evil fiend, saviour of singer such as I.
Good Lord, the Father made thee slayer of the fiends, made thee, good Lord, to slay the fiends.

HYMN CXXX. Indra.

1. Come to us, Indra, from afar, conducting us even as a lord of heroes to the gatherings, home, like a King, his heroes' lord.
We come with gifts of pleasant food, with juice poured forth, invoking thee,
As sons invite a sire, that thou mayst get thee strength thee, bounteousest, to get thee strength.
2 O Indra, drink the Soma juice pressed out with stones. poured from the reservoir, as an ox drinks the

spring, a very thirsty bull the spring.
For the sweet draught that gladdens thee, for mightiest freshening of thy strength.
Let thy Bay Horses bring thee hither as the Sun, as every day they bring the Sun.
3 He found the treasure brought from heaven that lay concealed, close-hidden, like the nestling of a bird, in rock, enclosed in never-enffing rock.
Best Angiras, bolt-armed, he strove to win, as 'twere, the stall of kine;
So Indra hath disclosed the food concealed, disclosed the doors, the food that lay concealed.
4 Grasping his thunderbolt with both hands, Indra made its edge most keen, for hurling, like a carving-knife for Ahi's slaughter made it keen.
Endued with majesty and strength, O Indra, and with lordly might,
Thou crashest down the trees, as when a craftsman fells, crashest them down as with an axe.
5 Thou, Indra, without effort hast let loose the floods to run their free course down,
like chariots, to the sea, like chariots showing forth their strength.
They, reaching hence away, have joined their strength for one eternal end,
Even as the cows who poured forth every thing for man, Yea, poured forth all thing- for mankind.
6 Eager for riches, men have formed for thee this song, like as a skilful craftsman fashioneth a car, so have they wrought thee to their bliss;
Adorning thee, O Singer, like a generous steed for deeds of might,
Yea, like a steed to show his strength and win the prize, that he may bear each prize away.
7 For Puru thou hast shattered, Indra ninety forts, for Divodasa thy boon servant with thy bolt, O Dancer, for thy worshipper.
For Atithigva he, the Strong, brought Sambara. from the mountain down,
Distributing the mighty treasures with his strength, parting all treasures with his strength.
8 Indra in battles help his Aryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven.
Plaguing the lawless he gave up to Manu's seed the dusky skin;
Blazing, 'twere, he burns each covetous man away, he burns, the tyrannous away.
9 Waxed strong in might at dawn he tore the Sun's wheel off. Bright red, he steals away their speech, the Lord of Power, their speech he steals away from them,
As thou with eager speed, O Sage, hast come from far away to hel
As winning for thine own all happiness of men, winning all happiness each day.
10 Lauded with our new hymns, O vigorous in deed, save us with strengthening help, thou Shatterer of the Forts!
Thou, Indra, praised by Divodasa's clansmen, as heaven grows great with days, shalt wax in glory.

HYMN CXXXI. Indra.

1. To Indra Dyaus the Asura hath bowed him down, to Indra mighty Earth with wide-extending tracts, to win the light, with wide-spread tracts.
All Gods of one accord have set Indra in front preeminent.
For Indra all libations must be set apart, all man's libations set apart.
2 In all libations men with hero spirit urge the Universal One, each seeking several light, each fain to win the light apart.
Thee, furthering like a ship, will we set to the chariot-pole of strength,
As men who win with sacrifices Indra's thought, men who win Indra with their lauds.

3 Couples desirous of thine aid are storming thee, pouring their presents forth to win a stall of kine, pouring gifts, Indra, seeking thee.
When two men seeking spoil or heaven thou bringest face to face in war,
Thou showest, Indra, -then the bolt thy constant friend, the Bull that ever waits on thee.
4 This thine heroic power men of old time have known, wherewith thou breakest down, Indra, autumnal forts, breakest them down with conquering might.
Thou hast chastised, O Indra, Lord of Strength, the man who worships not,
And made thine own this great earth and these water-floods; with joyous heart these waterfloods.
5 And they have bruited far this hero-might when thou, O Strong One, in thy joy helpest thy suppliants, who sought to win thee for their Friend.
Their battle-cry thou madest sound victorious in the shocks of war.
One stream after another have they gained from thee, eager for glory have they gained.
6. Also this morn may he be well inclined to us, mark at our call our offerings and our song of praise, our call that we may win the light.
As thou, O Indra Thunder-armed, wilt, as the Strong One, slay the foe,
Listen thou to the prayer of me a later sage, hear thou a later sage's prayer.
7 O Indra, waxen strong and well-inclined to us, thou very mighty, slay the man that is our foe, slay the man, Hero! with thy bolt.
Slay thou the man who injures us: hear thou, as readiest, to hear.
Far be malignity, like mischief on the march, afar be all malignity.

HYMN CXXXII. Indra.

1. HELPED, Indra Maghavan, by thee in war of old, may we subdue in fight the men who strive with us, conquer the men who war with us.
This day that now is close at hand bless him who pours the Soma juice.
In this our sacrifice may we divide the spoil, showing our strength, the spoil of war.
2 In war which wins the light, at the freegiver's call, at due oblation of the early-rising one, oblation of the active one,
Indra slew, even as we know-whom each bowed head must reverence.
May all thy bounteous gifts be gathered up for us, yea, the good gifts of thee the Good.
3 This food glows for thee as of old at sacrifice, wherein they made thee chooser of the place , for thou choosest the place of sacrifice.
Speak thou and make it known to us they see within with beams of light.
Indra, indeed, is found a seeker after spoil, spoil-seeker for his own allies.
4 So now must thy great deed be lauded as of old, when for the Angirases thou openedst the stall, openedst, giving aid, the stall.
In the same manner for us here fight thou and be victorious:
To him who pours the juice give up the lawless man, the lawless who is wroth with us.
5 When with wise plan the Hero leads the people forth, they conquer in the ordered battle, seeking fame, press, eager, onward seeking fame.
To him in time of need they sing for life with offspring and with strength.
Their hymns with Indra find a welcome place of rest: the hynins go forward to the Gods.
6 Indra and Parvata, our champions in the fight, di ive ye away each man who fain would war with us, drive him far from us with the bolt.

Welcome to him concealed afar shall he the lair that he hath found.
So may the Render rend our foes on every side, rend them, O Hero, everywhere.

HYMN CXXXIII. Indra.

1. WITH sacrifice I purge both earth and heaven: I burn up great she-fiends who serve not Indra,
Where throttled by thy hand the foes were slaughtered, and in the pit of death lay pierced and mangled.
2 O thou who castest forth the stones crushing the sorceresses' heads,
Break them with thy wide-spreading foot, with thy wide-spreading mighty foot.
3 Do thou, O Maghavan, beat off these sorceresses' daring strength.
Cast them within the narrow pit. within the deep and narrow pit.
4 Of whom thou hast ere now destroyed thrice-fifty with thy fierce attacks.
That deed they count a glorious deed, though small to thee, a glorious deed.
5 O Indra, crush and bray to bits the fearful fiery-weaponed fiend:
Strike every demon to the ground.
6 Tear down the mighty ones. O Indra, hear thou us. For heaven hath glowed like earth in fear, O nunder-armed, as dreading fierce heat, Thunder-armed!
Most Mighty mid the Mighty Ones thou speedest with strong bolts of death,
Not slaying men, unconquered Hero with the brave, O Hero, with the thrice-seven brave.
7 The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities, yea, the hostilities of Gods.
Pouring, he strives, unchecked and strong, to win him riches thousandfold.
Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last.

HYMN CXXXIV. Vayu.

1. Vayu, let fleet-foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to the first draught of Soma juice.
May our glad hymn, discerning well, uplifted, gratify thy mind.
Come with thy team-drawn car, O Vayu, to the gift, come to the sacrificer's gift.
2 May the joy-giving drops, O Vayu gladden thee, effectual, well prepared, directed to the heavens, strong, blent with milk and seeking heaven;
That aids, effectual to fulfil, may wait upon our skilful power.
Associate teams come hitherward to grant our prayers . they shall address the hymns we sing.
3 Two red steeds Vayu yokes, Vayu two purple steeds, swift-footed, to the chariot, to the pole to draw, most able, at the pole, to draw.
Wake up intelligence, as when a lover wakes his sleeping love.
Illumine heaven and earth, make thou the Dawns to shine, for glory make the Dawns to shine.
4 For thee the radiant Dawns in the fardistant sky broaden their lovely gannents forth in wondrous beams, bright-coloured in their new-born beams.
For thee the nectar-yielding Cow pours all rich treasures forth as milk.
The Marut host hast thou engendered from the womb, the Maruts from the womb of heaven.
5 For thee the pure bright quickly-flowing Soma-drops, strong in their heightening power, hasten to mixthemselves, hasten to the water to be mixed.

To thee the weary coward prays for luck that he may speed away.
Thou by thy law protectest us from every world, yea, from the world of highest Gods.
6 Thou, Vayu, who hast none before thee, first of all hast right to drink these offerings of Soma juice, hast right to drink the juice out-poured,
Yea, poured by all invoking tribes who free themselves from taint of sin,
For thee all cows are milked to yield the Soma-milk, to yield the butter and the milk.

HYMN CXXXV. Vayu, Indra-Vayu.

1. STREWN is the sacred grass; come Vayu, to our feast, with team of thousands, come, Lord of the harnessed team, with hundreds, Lord of harnessed steeds!
The drops divine are lifted up for thee, the God, to drink them first.
The juices rich in sweets have raised thern for thy joy, have raised themselves to give thee strength.
2 Purified by the stones the Soma flows for thee, clothed with its lovely splendours, to the reservoir, flows clad in its refulgent light.
For thee the Soma is poured forth, thy portioned share mid. Gods and men.
Drive thou thy horses, Vayu, come to us with love, come well-inclined and loving us.
3 Come thou with hundreds, come with thousands in thy team to this our solemn rite, to taste the sacred food, Vayu, to taste the offerings.
This is thy seasonable share, that comes co-radiant with the Sun.
Brought by attendant priests pure juice is offered up, Vayu, pure juice is offered up.
4 The chariot with its team of horses bring you both, to guard us and to taste the well-appointed food, Vayu, to taste the offerings!
Drink of the pleasant -flavoured juice the first draught is assigned to you.
O Vayu, with your splendid bounty come ye both, Indra, with bounty come ye both.
5 May our songs bring you hither to our solemn rites: these drops of mighty vigour have they beauti fied, like a swift veed of mighty strength.
Drink of them well-inclined to us, come hitherward to be our help.
Drink, Indra-Vayu, of these Juices pressed with stones, Strength-givers! till they gladden you.
6 These Soma juices pressed for you in waters here, borne by attendant priests, are oficredup to you: bright, Vayu, are they offered up.
Swift through the strainer have they flowed, and here are shed for both ofyou,
Soma-drops, fain for you, over the wether's fleece, Somas over the wether's fleece.
7 O Vayu, pass thou over all the,slumberers, and where the press-stone rings enter ye both that house, yea, Indra, go ye both within.
The joyous Maiden is beheld, the butter flows. With richly laden team come to our solemn rite, yea, Indra, come ye to the rite.
8 Ride hither to the offering of the pleasant juice, the holy Fig-tree which victorious priests surround: victorious be they still for us.
At once the cows yield milk, the barleymeal is dressed. For thee,
O Vayu, never shall the cows grow thin, never for thee shall they be dry.
9 These Bulls of thine, O Vayu with the arm of strength, who swiftly fly within the current of thy stream, the Bulls increasing in their might,
Horseless, yet even through the waste swift-moving, whom no shout can stay,
Hard to be checked are they, like sunbeams, in their course. hard to be checked by both the hands.

HYMN CXXXVI. Mitra-Varuna.

1. BRING adoration ample and most excellent, hymn, offierings, to the watchful Twain, the bountiful, your sweetest to the bounteous Ones.
Sovrans adored with streams of oil and praised at every sacrifice.
Their high imperial might may nowhere be assailed, ne'er may their Godhead be assailed.
2 For the broad Sun was seen a path more widely laid, the path of holy law hath been maintained with rays, the eye with Bhaga's rays of light.
Firm-set in heaven is Mitra's home, and Aryaman's and Varuna's.
Thence they give forth great vital strength which merits praise, high power of life that men shall praise.
3 With Aditi the luminous, the celestial, upholder of the people, come ye day by day, ye who watch sleepless, day by day.
Resplendent might have ye obtained, Adityas, Lords of liberal gifts.
Movers of men, mild both, are Mitra, Varuna, mover of men is Aryaman.
4 This Soma be most sweet to Mitra, Varuna: he in the drinking-feasts, shall have a share thereof, sharing, a God, among the Gods.
May all the Gods of one accord accept it joyfully to-day.
Therefore do ye, O Kings, accomplish what we ask, ye Righteous Ones, whate'er we ask.
5 Whoso, with worship serves Mitra and VaruiIa, him guard ye carefully, uninjured, from distress, guard from distress the liberal man.
Aryaman guards him well who acts uprightly following his law,
Who beautifies their service with his lauds, who makes it beautiful with songs of praise.
6 Worship will I proress to lofty Dyaus, to Heaven and Earth, to Mitra and to bounteous Varuna, the Bounteous, the Compassionate.
Praise Indra, praise thou Agni, praise Bhaga and heavenly Aryaman.
Long may we live and have attendant progeny, have progeny with Soma's help.
7 With the Gods' help, with Indra still beside us, may we be held self-splendid with the Maruts.
May Agni, Mitra, Varuna give us shelter this may we gain, we and our wealthy princes.

HYMN CXXXVII. Mitra-Varuna.

1. WITH stones have we pressed out: O come; these gladdening drops are blent with milk, these Soma-drops which gladden you.
Come to us, Kings who reach to heaven, approach us, coming hitherward.
These milky drops are yours, Mitra and Varuna, bright Soma juices blent with milk.
2 Here are the droppings; come ye nigh the Soma-droppings blent with curd, juices expressed and blent with curd.
Now for the wakening of your Dawn together with the Sun-God's rays,
juice waits for Mitra and for Varuna to drink, fair juice for drink, for sacrihce.
3 As 'twere a radiant-coloured cow, they milk with stones the stalk for you, with stones they milk the Soma-plant.
May ye come nigh us, may ye turn hither to drink the Soma juice.
The men pressed out this juice, Mitra and Varuna, pressed out this Soma for your drink.

HYMN CXXXVIII. Pusan.

1. STRONG Pusan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.
Seeking felicity I laud him nigh to help, the source, of bliss,
Who, Vigorous one, hath drawn to him the hearts of all, drawn them, the Vigorous One, the God.
2 Thee, then, O Pusan, like a swift one on his way, I urge with lauds that thou mayst make the foemen flee, drive, camel-like, our foes afar.
As I, a man, call thee, a God, giver of bliss, to be my Friend,
So make our loudly-chanted praises glorious, in battles make them glorious.
3 Thou, Pusan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom, through thy grace, in wisdom even they are advanced.
So, after this most recent course, we come to thee with prayers for wealth.
Not stirred to anger, O Wide-Ruler, come to us, come thou to us in every fight.
4 Not stirred to anger, come, Free-giver, nigh to us, to take this gift of ours, thou who hast goats for steeds, Goat-borne! their gift who long for fame.
So, Wonder-Worker! may we turn thee hither with effectual lauds.
I slight thee not, O Pusan, thou Resplendent One: thy friendship may not be despised.

HYMN CXXXIX. Visvedevas.

1. HEARD be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vayu we elect.
For when our latest thought is raised and on Vivasvan centred well,
Then may our holy songs go forward on their way, our songs as 'twere unto the Gods.
2 As there ye, Mitra, Varuna, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,
So in the seats wherein ye dwell have we beheld the Golden One,
Not with our thoughts or spirit, but with these our eyes, yea, with the eyes that Soma gives.
3 Asvins, the pious call you with their hymns of praise, sounding their loud song forth to you, these living men, to their oblations, living men.
All glories and all nourishment, Lords of all wealth! depend on you.
The fellies of your golden chariot scatter drops, Mighty Ones! of your golden car.
4 Well is it known, O Mighty Ones: ye open heaven; for you the chariotsteeds are yoked for morning rites, unswerving steeds for morning rites,
We set you on the chariot-scat, ye Mighty, on the golden car.
Ye seek mid-air as by a path that leads aright, as by a path that leads direct.
5 O Rich in Strength, through your great power vouchsafe us blessings day and night.
The offerings which we bring to you shall never fail, gifts brought by us shall never fail.
6 These Soma-drops, strong Indra! drink for heroes, poured, pressed out by pressing-stones, are welling forth for thee, for thee the drops are welling forth.
They shall make glad thy heart to give, to give wealth great and wonderful.
Thou who acceptest praise come glorified by hymns, come thou to us benevolent.
7 Quickly, O Agni, hear us: magnified by us thou shalt speck for us to the Gods adorable yea, to the

Kings adorable:
When, O ye Deities, ye gave that Milch-cow to the Angirases,
They milked her: Aryaman, joined with them, did the work: he knoweth her as well as I.
8 Ne'er may these manly deeds of yours for us grow old, never may your bright glories fall into decay, never before our time decay.
What deed of yours, new every age, wondrous, surpassing man, rings forth,
Whatever, Maruts! may be difficult to gain, grant us, whate'er is hard to gain.
9 Dadhyac of old, Anigiras, Priyamedha these, and Kanva, Atri, Manu knew my birth, yea, tbose of ancient days and Manu knew.
Their long line stretcheth to the Gods, our birth-connexions are with them.
To these, for their high station, 1 bow down with song, to Indra, Agni, bow with song.
10 Let the Invoker bless: let offerers bring choice gifts; Brhaspati the Friend doth sacrifice with Steers, Steers that have many an excellence.
Now with our ears we catch the sound of the press-stone that rings afar.
The very Strong hath gained the waters by himself, the strong gained many a resting-place.
11 O ye Eleven Gods whose home is heaven, O ye Eleven who make earth your dwelling,
Ye who with might, Eleven, live in waters, accept this sacrifice, O Gods, with pleasure.

HYMN CXL. Agni.

1 To splendid Agni seated by the altar, loving well his home, I bring the food as 'twere his place of birth.
I clothe the bright One with my hymn as with a robe, him with the car of light, bright-hued, dispelling gloom.
2 Child of a double birth he grasps at triple food; in the year's course what he hath swallowed grows anew.
He, by another's mouth and tongue a noble Bull, with other, as an elephant, consumes the trees.
3 The pair who dwell together, moving in the dark bestir themselves: both parents hasten to the babe,
Impetuous-tongued, destroying, springing swiftly forth, one to be watched and cherished, strengthener of his sire.
4 For man, thou Friend of men, these steeds of thine are yoked, impatient, lightly running, ploughing blackened lines,
Discordant-minded, fleet, gliding with easy speed, urged onward by the wind and rapid in their course.
5 Dispelling on their way the horror of black gloom , making a glorious show these flames Of his fly forth,
When o'er the spacious tract he spreads himself abroad, and rushes panting on with thunder and with roar.
6 Amid brown plants he stoops as if adorning them, and rushes bellowing like a bull upon his wives.
Proving his might, he decks the glory of his form, and shakes his horns like one terrific, bard to stay.
7 Now covered, now displayed he grasps as one who knows his resting-place in those who know him well.
A second time they wax and gather Godlike power, and blending both together change their Parents' form.
8 The maidens with long, tresses hold him in embrace; dead, they rise up again to meet the Living One.
Releasing them from age with a loud roar he comes, filling them with new spirit, living, unsubdued.
9 Licking the mantle of the Mother, far and wide he wanders over fields with beasts that flee apace.

Strengthening all that walk, licking up all around, a blackened path, forsooth, he leaves where'er he goes.
10 O Agni, shine resplendent with our wealthy chiefs, like a loud-snorting bull, accustomed to the house.
Thou casting off thine infant wrappings blazest forth as though thou hadst put on a coat of mail for war.
11 May this our perfect prayer be dearer unto thee than an imperfect prayer although it please thee well.
With the pure brilliancy that radiates from thy form, mayest thou grant to us abundant store of wealth.
12 Grant to our chariot, to our house, O Agni, a boat with moving feet and constant oarage,
One that may further well our wealthy princes and all the folk, and be our certain refuge.
13 Welcome our laud with thine approval, Agni. May earth and heaven and freely flowing rivers
Yield us long life and food and corn and cattle, and may the red Dawns choose for us their choicest.

HYMN CXLI. Agni.

1. YEA, verily, the fair effulgence of the God for glory was established, since he sprang from strength.
When he inclines thereto successful is the hymn: the songs of sacrifice have brought him as they flow
2 Wonderful, rich in nourishment, he dwells in food; next, in the seven auspicious Mothers is his home.
Thirdly, that they might drain the treasures of the Bull, the maidens brought forth him for whom the ten provide.
3 What time from out the deep, from the Steer's wondrous form, the Chiefs who had the power produced him with their strength;
When Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.
4 When from the Highest Father he is brought to us, amid the plants he rises hungry, wondrously.
As both together join to expedite his birth, most youthful he is born resplendent in his light.
5 Then also entered he the Mothers, and in them pure and uninjured he increased in magnitude.
As to the first he rose, the vigorous from of old, so now he runs among the younger lowest ones.
6 Therefore they choose him Herald at the morning rites, pressing to him as unto Bhaga, pouring gifts,
When, much-praised, by the power and will of Gods, he goes at all times to his mortal worshipper to drink.
7 What time the Holy One, wind-urged, hath risen up, serpent-like winding through the dry grass unrestrained,
Dust lies upon the way of him who burneth all, black-winged and pure of birth who follows sundry paths.
8 Like a swift chariot made by men who know their art, he with his red limbs lifts himself aloft to heaven.
Thy worshippers become by burning black of hue: their strength flies as before a hero's violence.
9 By thee, O Agni, Varuna who guards the Law, Mitra and Aryaman, the Bounteous, are made strong;
For, as the felly holds the spokes, thou with thy might pervading hast been born encompassing them round.
10 Agni, to him who toils and pours libations, thou, Most Youthful! sendest wealth and all the host of Gods.
Thee, therefore, even as Bhaga, will we set anew, young Child of Strength, most wealthy! in our battle-song.
11 Vouchsafe us riches turned to worthy ends, good luck abiding in the house, and strong capacity,
Wealth that directs both worlds as they were guiding-reins, and, very Wise, the Gods' assent in sacrifice.
12 May he, the Priest resplendent, joyful, hear us, he with the radiant car and rapid horses.
May Agni, ever wise, with best directions to bliss and highest happiness conduct us.
13 With hymns of might hath Agni now been lauded, advanced to height of universal kingship.

Now may these wealthy chiefs and we together spread forth as spreads the Sun above the rain-clouds.

HYMN CXLII Apris.

1. KINDLED, bring, Agni, Gods to-day for him who lifts the ladle up.
Spin out the ancient thread for him who sheds, with gifts, the Soma juice.
2 Thou dealest forth, Tanunapat, sweet sacrifice enriched with oil,
Brought by a singer such as I who offers gifts and toils for thee.
3 He wondrous, sanctifying, bright, sprinkles the sacrifice with mead,
Thrice, Narasamsa from the heavens, a God mid Gods adorable.
4 Agni, besought, bring hitherward Indra the Friend, the Wonderful,
For this my hymn of praise, O sweet of tongue, is chanted forth to thee.
5 The ladle-holders strew trimmed grass at this well-ordered sacrifice;
A home for Indra is adorned, wide, fittest to receive the Gods.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
High, purifying, much-desired, so that the Gods may enter in.
7 May Night and Morning, hymned with lauds, united, fair to look upon,
Strong Mothers of the sacrifice, seat them together on the grass.
8 May the two Priests Divine, the sage, the sweet-voiced lovers of the hymn,
Complete this sacrifice of ours, effectual, reaching heaven to-day.
9 Let Hotri pure, set amang Gods, amid the Maruts Bhirati, Ila, Sarasvati, Mahi, rest on the grass, adorable.
10 May Tvastar send us genial dew abundant, wondrous, rich in gifts,
For increase and for growth of wealth, Tvastar our kinsman and our Friend.
11 Vanaspati, give forth, thyself, and call the Gods to sacrifice.
May Agni, God intelligent, speed our oblation to the Gods.
12 To Vayu joined with Pusan, with the Maruts, and the host of Gods,
To Indra who inspires the hymn cry Glory! and present the gift.
13 Come hither to enjoy the gifts prepared with cry of Glory! Come,
O Indra, hear their calling; they invite thee to the sacrifice.

HYMN CXLIII. Agni.

1. To Agni I present a newer mightier hymn, I bring my words and song unto the Son of Strength,
Who, Offspring of the Waters, bearing precious things sits on the earth, in season, dear Invoking Priest.
2 Soon as he sprang to birth that Agni was shown forth to Matarisvan in the highest firmament.
When he was kindled, through his power and majesty his fiery splendour made the heavens and earth to shine.
3 His flames that wax not old, beams fair to look upon of him whose face is lovely, shine with beauteous sheen.
The rays of Agni, him whose active force is light, through the nights glimmer sleepless, ageless, like the floods.
4 Send thou with hymns that Agni to his own abode, who rules, one Sovran Lord of wealth, like Varuna,
Him, All-possessor, whom the Bhrgus with their might brought to earth's central point, the centre of the

world.
5 He whom no force can stay, even as the Maruts' roar, like to a dart sent forth, even as the bolt from heaven,
Agni with sharpened jaws chews up and cats the trees, and conquers them as when the warrior smites his foes.
6 And will not Agni find enjoyment in our praise, will not the Vasu grant our wish with gifts of wealth?
Will not the Inspirer speed our prayers to gain their end? Him with the radiant glance 1 laud with this my song.
7 The kindler of the flame wins Agni as a Friend, promoter of the Law, whose face is bright with oil.
Inflamed and keen, refulgent in our gatherings, he lifts our hymn on high clad in his radiant hues.
8 Keep us incessantly with guards that cease not, Agni, with guards auspicious, very mighty.
With guards that never slumber, never heedless, never beguiled. O Helper, keep our children.

HYMN CXLIV. Agni.

1. THE Priest goes forth to sacrifice, with wondrous power sending aloft the hymn of glorious brilliancy.
He moves to meet the ladles turning to the right, which are the first to kiss the place where he abides.
2 To him sang forth the flowing streams of Holy Law, encompassed in the home and birth-place of the God.
He, when he dwelt extended in the waters' lap, absorbed those Godlike powers for which he is adored.
3 Seeking in course altern to reach the selfsame end the two copartners strive to win this beauteous form.
Like Bhaga must he be duly invoked by us, as he who drives the car holds fast the horse's reins.
4 He whom the two copartners with observance tend, the pair who dwell together in the same abode,
By night as in the day the grey one was born young, passing untouched by eld through many an age of man.
5 Him the ten fingers, the devotions. animate: we mortals call on him a God to give us help.
He speeds over the sloping surface of the land: new deeds hath he performed with those who gird him round.
6 For, Agni, like a herdsman, thou by thine own might rulest o'er all that is in heaven and on the earth;
And these two Mighty Ones, bright, golden closely joined, rolling them round are come unto thy sacred grass.
7 Agni, accept with joy, be glad in this our prayer, joy-giver, self-sustained, strong, born of Holy Law!
For fair to see art thou turning to every side, pleasant to look on as a dwelling filled with food.

HYMN CXLV. Agni.

1. Ask ye of him for he is come, he knoweth it; he, full of wisdom, is implored, is now implored.
With him are admonitions and with him commands: he is the Lord of Strength, the Lord of Power and Might.
2 They ask of him: not all learn by their questioning what he, the Sage, hath grasped, as 'twere, with his own mind.
Forgetting not the former nor the later word, he goeth on, not careless, in his mental power.
3 To him these ladles go, to him these racing mares: he only will give ear to all the words I speak.
All-speeding, victor, perfecter of sacrifice, the Babe with flawless help hath mustered vigorous might.

4 Whate'er he meets he grasps and then runs farther on, and straightway, newly born,creeps forward with his kin.
He stirs the wearied man to pleasure and great joy what time the longing gifts approach him as he comes.
5 He is a wild thing of the flood and forest: he hath been laid upon the highest surface.
He hath declared the lore of works to mortals, Agni the Wise, for he knows Law, the Truthful.

HYMN CXLVI. Agni.

1. I LAUD the seven-rayed, the triple-headed, Agni all-perfect in his Parents' bosom,
Sunk in the lap of all that moves and moves not, him who hath filled all luminous realms of heaven.
2 As a great Steer he grew to these his Parents; sublime lie stands, untouched by eld, far-reaching.
He plants his footsteps on the lofty ridges of the broad earth: his red flames lick the udder.
3 Coming together to their common youngling both Cows, fairshaped, spread forth in all directions,
Measuring out the paths that must be travelled, entrusting all desires to him the Mighty.
4 The prudent sages lead him to his dwelling, guarding with varied skill the Ever-Youthful.
Longing, they turned their eyes unto the River: to these the Sun of men was manifested.
5 Born noble in the regions, aim of all mens' eyes to be implored for life by great and small alike,
Far as the Wealthy One hath spread himself abroad, he is the Sire all-visible of this progeny.

HYMN CXLVII. Agni.

1. How, Agni, have the radiant ones, aspiring, endued thee with the vigour of the living,
So that on both sides fostering seed and offspring, the Gods may joy in Holy Law's fulfilment?
2 Mark this my speech, Divine One, thou, Most Youthful! offered to thee by him who gives most freely.
One hates thee, and another sings thy praises: I thine adorer laud thy form, O Agni.
3 Thy guardian rays, O Agni, when they saw him, preserved blind Mamateya from affliction.
Lord of all riches, he preserved the pious the foes who fain would harm them did no mischief.
4 The sinful man who worships not, O Agni, who, offering not, harms us with double-dealing,-
Be this in turn to him a heavy sentence may he distress himself by his revilings.
5 Yea, when a mortal knowingly, O Victor, injures with double tongue a fellow-mortal,
From him, praised Agni! save thou him that lauds thee: bring us not into trouble and affliction.

HYMN CXLVIII. Agni.

1. WHAT Matarisvan, piercing, formed by friction, Herald of all the Gods. in varied figure,
Is he whom they have set mid human houses, gay-hued as light and shining forth for beauty.
2 They shall not harm the man who brings thee praises: such as I am, Agni my help approves me.
All acts of mine shall they accept with pleasure, laudation from the singer who presents it.
3 Him in his constant seat men skilled in worship have taken and with praises have established.
As, harnessed to a chariot fleet-foot horses, at his command let bearers lead him forward.
4 Wondrous, full many a thing he chews and crunches: he shines amid the wood with spreading brightness.
Upon his glowing flames the wind blows daily, driving them like the keen shaft of an archer.
5 Him, whom while yet in embryo the hostile, both skilled and fain to harm, may never injure,

Men blind and sightless through his splendour hurt not: his never-failing lovers have preserved him.

HYMN CXLIX. Agni.

1. HITHER he hastens to give, Lord of great riches, King of the mighty, to the place of treasure.
lie pressing-stones shall serve him speeding near us.
2 As Steer of men so Steer of earth and heaven by glory, he whose streams all life hath drunken,
Who hasting forward rests upon the altar.
3 He who hath lighted up the joyous castle, wise Courser like the Steed of cloudy heaven,
Bright like the Sun, with hundredfold existence.
4 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
Best sacrificing Priest where waters gather.
5 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing,
The man who brings him gifts hath noble offspring.

HYMN CL. Agni.

1. AGNI, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God;
2 Thou who ne'er movest thee to aid the indolent, the godless man,
Him who though wealthy never brings an offering.
3 Splendid, O Singer, is that man, mightiest of the great in heaven.
Agni, may we be foremost, we thy worshippers.

HYMN CLI. Mitra and Varuna

1. HEAVEN and earth trembled at the might and voice of him, whom, loved and Holy One, helper of all mankind,
The wise who longed for spoil in fight for kine brought forth with power, a Friend, mid waters, at the sacrifice.
2 As these, like friends, have done this work for you, these prompt servants of Purumilha Soma-offerer,
Give mental power to him who sings the sacred song, and hearken, Strong Ones, to the master ofthe house.
3 The folk have glorified your birth from Earth and Heaven, to be extolled, ye Strong Ones, for your mighty power.
Ye, when ye bring to singer and the rite, enjoy the sacrifice periormed with holy praise and strength.
4 The people prospers, Asuras! whom ye dearly love: ye, Righteous Ones, proclaim aloud the Holy Law.
That efficacious power that comes from lofty heaven, ye bind unto the work, as to the pole an ox.
5 On this great earth ye send your treasure down with might: unstained by dust, the crowding kine are in the stalls.
Here in the neighbourhood they cry unto the Sun at morning and at evening, like swift birds of prey.
6 The flames with curling tresses serve your sacrifice, whereto ye sing the song, Mitra and Varuna.
Send down of your free will, prosper our holy songs: ye are sole Masters of the singer's hymn of praise.

7 Whoso with sacrifices toiling brings you gifts, and worships, sage and priest, fulfilling your desire,-
To him do ye draw nigh and taste his sacrifice. Come well-inclined to us unto our songs and prayer.
8 With sacrifices and with milk they deck you first, ye Righteous Ones, as if through stirrings of the mind.
To you they bring their hymns with their collected thought, while ye with earnest soul come to us gloriously.
9 Rich strength of life is yours: ye, Heroes, have obtained through your surpassing powers rich far-extending might.
Not the past days conjoined with nights, not rivers, not the Papis have attained your Godhead and your wealth.

HYMN CLII. Mitra-Varuna.

1. THE robes which ye put on abound with fatness: uninterrupted courses are your counsels.
All falsehood, Mitra-Varuna! ye conquer, and closely cleave unto the Law Eternal.
2 This might of theirs hath no one comprehended. True is the crushing word the sage hath uttered,
The fearful four-edged bolt smites down the three-edged, and those who hate the Gods first fall and perish.
3 The Footless Maid precedeth footed creatures. Who marketh, Mitra-Varuna, this your doing?
The Babe Unborn supporteth this world's burthen, fuIfilleth Law and overcometh falsehood.
4 We look on him the darling of the Maidens, always advancing, never falling downward,
Wearing inseparable, wide-spread raiment, Mitra's and Varuna's delightful glory.
5 Unbridled Courser, horn but not of horses, neighing he flieth on with back uplifted.
The youthful love mystery thought-surpassing, praising in Mitra-Varuna, its glory.
6 May the milch-kine who favour Mamateya prosper in this world him who loves devotion.
May he, well skilled in rites, be food, and calling Aditi with his lips give us assistance.
7 Gods, Mitra-Varuna, with love and worship, let me make you delight in this oblation.
May our prayer be victorious in battles, may we have rain from heaven to make us prosper.

HYMN CLIII. Mitra-Varuna.

1. WE worship with our reverence and oblations you, Mitra Varuna, accordant, mighty,
So that with us, ye Twain whose backs are sprinkled with oil, the priests with oil and hymns support you.
2 Your praise is like a mighty power, an impulse: to you, Twain Gods, a well-formed hymn is offered,
As the priest decks yon, Strong Ones, in assemblies, and the prince fain to worship you for blessings.
3 O Mitra-Varuna, Aditi the Milch-cow streams for the rite, for folk who bring oblation,
When in the assembly he who worships moves you, like to a human priest, with gifts presented.
4 So may the kine and heavenly Waters pour you sweet drink in families that make you joyful.
Of this may he, the ancient House-Lord, give us. Enjoy, drink of the milk the cow provideth.

HYMN CLIV. Visnu

1. I WILL declare the mighty deeds of Visnu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.
2 For this his mighty deed is Visnu lauded, like some wild beast, dread, prowling, mountain-roaming;
He within whose three wide-extended paces all living creatures have their habitation.
3 Let the hymn lift itself as strength to Visnu, the Bull far-striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling-place, long, far extended.
4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
Who verily alone upholds the threefold, the earth, the heaven, and all living creatures.
5 May I attain to that his well-loved mansion where men devoted to the Gods are happy.
For there springs, close akin to the Wide-Strider, the well of meath in Visnu's highest footstep.
6 Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

HYMN CLV. Visnu-Indra.

1. To the great Hero, him who sets his mind thereon, and Visnu, praise aloud in song your draught of juice,-
Gods ne'er beguiled, who borne as 'twere by noble steed, have stood upon the lofty ridges of the hills.
2 Your Soma-drinker keeps afar your furious rush, Indra and Visnu, when ye come with all your might.
That which hath been directed well at mortal man, bow-armed Krsanu's arrow, ye turn far aside.
3 These offerings increase his mighty manly strength: he brings both Parents down to share the genial flow.
He lowers, though a son, the Father's highest name; the third is that which is high in the light of heaven.
4 We laud this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign;
His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.
5 A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze.
But his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.
6 He, like a rounded wheel, hath in swift motion set his ninety racing steeds together with the four.
Developed, vast in form, with those who sing forth praise, a youth, no more a child, he cometh to our call.

HYMN CLVI. Visnu

1. FAR-SHINING, widely famed, going thy wonted way, fed with the oil, be helpful. Mitra-like, to us.
So, Visnu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.
2 He who brings gifts to him the Ancient and the Last, to Visnu who ordains, together with his Spouse,
Who tells the lofty birth of him the Lofty One, shall verily surpass in glory e'en his peer.
3 Him have ye satisfied, singers, as well as ye know, primeval germ of Order even from his birth.
Ye, knowing e'en his name, have told it forth: may we, Visnu, enjoy the grace of thee the Mighty One.
4 The Sovran Varuna and both the Asvins wait on this the will of him who guides the Marut host.
Visnu hath power supreme and might iliat finds the day, and with his Friend unbars the stable of the kine.

5 Even he the Heavenly One who came for fellowship, Visnu to Indra, godly to the godlier,
Who Maker, throned in three worlds, helps the Aryan man, and gives the worshipper his share of Holy Law.

HYMN CLVII. Asvins.

1. AGNI is wakened: Surya riseth from the earth. Mighty, refulgent Dawn hath shone with all her light.
The Asvins have equipped their chariot for the course. God Savitar hath moved the folk in sundry ways.
2 When, Asvins, ye equip your very mighty car, bedew, ye Twain, our power with honey and with oil.
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil.
3 Nigh to us come the Asvins' lauded three-wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight. may it bring weal to us, to cattle and to men.
4 Bring hither nourishment for us, ye Asvins Twain; sprinkle us with your whip that drops with honey-dew.
Prolong our days of life, wipe out our trespasses; destroy our foes, be our companions and our Friends.
5 Ye store the germ of life in female creatures, ye lay it up within all living beings.
Ye have sent forth, O Asvins passing mighty, the fire, the sovrans of the wood, the waters,
6 Leeches are ye with medicines to heal us, and charioteers are ye with skill in driving.
Ye Strong, give sway to him who brings oblation and with his heart pours out his gift before you.

HYMN CLVIII. Asvins.

1. YE Vasus Twain, ye Rudras full of counsel, grant us, Strong Strengtheners, when ye stand beside us,
What wealth Aucathya craves of you, great Helpers when ye come forward with no niggard succour.
2 Who may give you aught, Vasus, for your favour, for what, at the Cow's place, ye grant through worship?
Wake for us understanding full of riches, come with a heart that will fulfil our longing.
3 As erst for Tugra's son your car, sea-crossing, strong, was equipped and set amid the waters,
So may I gain your shelter and protection as with winged course a hero seeks his army.
4 May this my praise preserve Ucathya's offispring: let not these Twain who fly with wings exhaust me.
Let not the wood ten times up-piled consume me, when fixed for you it bites the ground it stands on.
5 The most maternal streams, wherein the Dilsas cast me securely bound, have not devoured me.
When Traitana would cleave my head asunder, the Dasa wounded his own breast and shoulders.
6 Dirghatamas the son of Mamati hath come to length of days in the tenth age of human kind.
He is the Brahman of the waters as they strive to reach their end and aim: their charioteer is he.

HYMN CLIX. Heaven and Earth.

1. I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the Strengtheners of Law.
Who, having Gods for progeny, conjoined with Gods, through wonder-working wisdom bring forth choicest boons.
2 With invocations, on the gracious Father's mind, and on the Mother's great inherent power I muse.
Prolific Parents, they have made the world of life, and for their brood all round wide immortality.

3 These Sons of yours well skilled in work, of wondrous power, brought forth to life the two great Mothers first of all.
To keep the truth of all that stands and all that moves, ye guard the station of your Son who knows no guile.
4 They with surpassing skill, most wise, have measured out the Twins united in their birth and in their home.
They, the refulgent Sages, weave within the sky, yea, in the depths of sea, a web for ever new.
5 This is to-day the goodliest gift of Savitar: this thought we have when now the God is furthering us.
On us with loving-kindness Heaven and Earth bestow riches and various wealth and treasure hundredfold!

HYMN CLX. Heaven and Earth.

1. THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region, Holy Ones and wise,
Two Bowls of noble kind: between these Goddesses the God, the fulgent Sun, travels by fixed decree.
2 Widely-capacious Pair, mighty, that never fail, the Father and the Mother keep all creatures safe:
The two world-halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.
3 Son of these Parents, he the Priest with power to cleanse, Sage, sanctifies the worlds with his surpassing power.
Thereto for his bright milk he milked through all the days the party-coloured Cow and the prolific Bull.
4 Among the skilful Gods most skilled is he, who made the two world-halves which bring prosperity to all;
Who with great wisdom measured both the regions out, and stablished them with pillars that shall ne'er decay.
5 Extolled in song, O Heaven and Earth, bestow on us, ye mighty Pair, great glory and high lordly sway,
Whereby we may extend ourselves ever over the folk; and send us strength that shall deserve the praise of men.

HYMN CLXI. Rbhus.

1 WHY hath the Best, why hath the Youngest come to us? Upon what embassy comes he? What have we said?
We have not blamed the chalice of illustrious birth. We, Brother Agni, praised the goodness of the wood.
2 The chalice that is single make ye into four: thus have the Gods commanded; therefore am I come.
If, O Sudhanvan's Children, ye will do this thing ye shall participate in sacrifice with Gods.
3 What to the envoy Agni in reply ye spake, A courser must be made, a chariot fashioned here,
A cow must be created, and the Twain made young. When we have done these things, Brother, we turn to you.
4 When thus, O Rbhus, ye had done ye questioned thus, Whither went he who came to us a messenger?
Then Tvastar, when he viewed the four wrought chalices, concealed himself among the Consorts of the Gods.
5 As Tvastar thus had spoken, Let us slay these men who have reviled the chalice, drinking-cup of Gods,
They gave themselves new names when Soma juice was shed, and under these new names the Maiden welcomed them.

6 Indra hath yoked his Bays, the Asvins' car is horsed, Brhaspati hath brought the Cow of every hue.
Ye went as Rbhus, Vibhvan, Vaja to the Gods, and skilled in war, obtained your share in sacrifice.
7 Ye by your wisdom brought a cow from out a hide; unto that ancient Pair ye gave again their youth.
Out of a horse, Sudhanvan's Sons, ye formed a horse: a chariot ye equipped, and went unto the Gods.
8 Drink ye this water, were the words ye spake to them; or drink ye this, the rinsing of the Munja-grass.
If ye approve not even this, Sudhanvan's Sons, then at the third libation gladden ye yourselves.
9 Most excellent are waters, thus said one of you; most excellent is Agni, thus another said.
Another praised to many a one the lightning cloud. Then did ye shape the cups, speaking the words of truth.
10 One downward to the water drives the crippled cow, another trims the flesh brought on the carving-board.
One carries off the refuse at the set of sun. How did the Parents aid their children in their task!
11 On the high places ye have made the grass for man, and water in the valleys, by your skill, O Men.
Rbhus, ye iterate not to-day that act of yours, your sleeping in the house of him whom naught can hide.
12 As, compassing them round, ye glided through the worlds, where had the venerable Parents their abode?
Ye laid a curse on him who raised his arm at you: to him who spake aloud to you ye spake again.
13 When ye had slept your fill, ye Rbhus, thus ye asked, O thou whom naught may hide, who now hath wakened us?
The goat declared the hound to be your wakener. That day, in a full year, ye first unclosed our eyes.
14 The Maruts move in heaven, on earth this Agni; through the mid-firmament the Wind approaches.
Varuna comes in the sea's gathered waters, O Sons of Strength, desirous of your presence.

HYMN CLXIL The Horse.

1. SLIGHT us not Varuna, Aryaman, or Mitra, Rbhuksan, Indra, Ayu, or the Maruts,
When we declare amid the congregation the virtues of the strong Steed, God-descended.
2 What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,
The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pusan.
3 Dear. to all Gods, this goat, the share of Pusan, is first led forward with the vigorous Courser,
While Tvastar sends him forward with the Charger, acceptable for sacrifice, to glory.
4 When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,
The goat precedeth him, the share of Pusan, and to the Gods the sacrifice announceth.
5 Invoker, ministering priest, atoner, fire-kindler Soma-presser, sage, reciter,
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.
6 The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake;
Those who prepare the cooking-vessels for the Steed,-may the approving help of these promote our work.
7 Forth, for the regions of the Gods, the Charger with his smooth back is come my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.
8 May the fleet Courser's halter and his heel-ropes, the head-stall and the girths and cords about him.
And the grass put within his mouth to bait him,-among the Gods, too, let all these be with thee.
9 What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,
Or to the slayer's hands and nails adhereth,-among the Gods, too, may all this be with thee.
10 Food undigested steaming from his belly, and any odour of raw flesh remaining,

This let the immolators set in order and dress the sacrifice with perfect cooking.
11 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,
Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.
12 They who observing that the Horse is ready call out and say, the smell is good; remove it;
And, craving meat, await the distribution, -may their approving help promote labour.
13 The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,
The warming-pots, the covers of the dishes, hooks, carving-boards,-all these attend the Charger.
14 The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,
The water that he drank, the food he tasted, -among the Gods, too, may all these attend thee.
15 Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,-such Charger do the Gods accept with favour.
16 The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the Steed, the heel-ropes,-all these, as grateful to the Gods, they offer.
17 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.
18 The four-and-thirty ribs of the. Swift Charger, kin to the Gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.
19 Of Tvastar's Charger there is one dissector,-this is the custom-two there are who guide him.
Such of his limbs as I divide in order, these, amid the balls, in fire I offer.
20 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.
21 No, here thou diest not, thou art not injured: by easy paths unto the Gods thou goest.
Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.
22 May this Steed bring us all-sustaining riches, wealth in good kine,good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us: the Steed with our oblations gain us lordship!

HYMN CLXIII. The Horse.

1. WHAT time, first springing into life, thou neighedst, proceeding from the sea or upper waters,
Limbs of the deer hadst thou, and eagle pinions. O Steed, thy birth is nigh and must be lauded.
2 This Steed which Yama gave hath Trita harnessed, and him, the first of all, hath Indra mounted.
His bridle the Gandharva grasped. O Vasus, from out the Sun ye fashioned forth the Courser.
3 Yama art thou, O Horse; thou art Aditya; Trita art thou by secret operation.
Thou art divided thoroughly from Soma. They say thou hast three bonds in heaven
that hold thee.
4 Three bonds, they say, thou hast in heaven that bind thee, three in the waters,
three within the ocean.
To me thou seernest Varuna , O Courser, there where they say is thy sublimest birth-place.
5 Here-, Courser, are the places where they groomed thee, here are the traces of thy hoofs as winner.
Here have I seen the auspicious reins that guide thee, which those who guard the holy Law keep safely.
6 Thyself from far I recognized in spirit,-a Bird that from below flew through the heaven.
I saw thy head still soaring, striving upward by paths unsoiled by dust, pleasant to travel.
7 Here I beheld thy form, matchless in glory, eager to win thee food at the Cow's station.
Whene'er a man brings thee to thine enjoyment, thou swallowest the plants most greedy eater.
8 After thee, Courser, come the car, the bridegroom, the kine come after, and the charm of maidens.

Full companies have followed for thy friendship: the pattern of thy vigour Gods have copied.
9 Horns made of gold hath he: his feet are iron: less fleet than he, though swift as thought, is Indra.
The Gods have come that they may taste the oblation of him who mounted, first of all, the Courser.
10 Symmetrical in flank, with rounded haunches, mettled like heroes, the Celestial Coursers
Put forth their strength, like swans in lengthened order, when they, the Steeds, have reached the heavenly causeway.
11 A body formed for flight hast thou, O Charger; swift as the wind in motion is thy spirit.
Thy horns are spread abroad in all directions: they move with restless beat in wildernesses.
12 The strong Steed hath come forward to the slaughter, pondering with a mind directed God-ward.
The goat who is his kin is led before him the sages and the singers follow after.
13 The Steed is come unto the noblest mansion, is come unto his Father and his Mother.
This day shall he approach the Gods, most welcome: then he declares good gifts to him who offers.

HYMN CLXIV. Visvedevas.

1. OF this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.
The third is he whose back with oil is sprinkled. Here I behold the Chief with seven male children.
2 Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.
Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.
3 The seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.
Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.
4 Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?
Where is the blood of earth, the life, the spirit? Who may approach the man who knows, to ask it?
5 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places; For up above the yearling Calf the sages, to form a web, their own seven threads have woven.
6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath stablished and fixed firm these worlds' six regions.
7 Let him who knoweth presently declare it , this lovely Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.
8 The Mother gave the Sire his share of Order: with thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific: with adoration men approached to praise her.
9 Yoked was the Mother to the boon Cow's car-pole: in the dank rows of cloud the Infant rested.
Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.
10 Bearing three Mothers and three Fathers, single he stood erect: they never make him weary.
There on the pitch of heaven they speak together in speech all-knowing but not all-impelling.
11 Formed with twelve spokes, by length of time, unweakened, rolls round the heaven this wheel of during Order.
Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.
12 They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.
These others say that he, God with far-seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.
13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent.
Its axle, heavy-laden, is not heated: the nave from ancient time remains unbroken.

14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.
The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.
15 Of the co-born they call the seventh single-born; the six twin pairs are called Rsis, Children of Gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.
16 They told me these were males, though truly females: he who hath eyes sees this, the blind discerns not.
The son who is a sage hath comprehended: who knows this rightly is his father's father.
17 Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.
Witherward, to what place hath she departed? Where calves she? Not amid this herd of cattle.
18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,
Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?
19 Those that come hitherward they call departing, those that depart they call directed hither.
And what so ye have made, Indra and Soma, steeds bear as 'twere yoked to the region's car-pole.
20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.
One of the twain eats the sweet Fig-tree's fruitage; the other eating not regardeth only.
21 Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.
22 The, tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,-
Upon its top they say the fig is luscious none gaineth it who knoweth not the Father.
23 How on the Gayatri. the Gayatri was based, how from the Tristup they fashioned the Tristup forth,
How on the Jagati was based the Jagati,- they who know this have won themselves immortal life.
24 With Gayatri he measures out the praise-song, Sama with praise-song, triplet with the Tristup.
The triplet witli the two or four-foot measure, and with the syllable they form seven metres.
25 With Jagati the flood in heaven he stablished, and saw the Sun in the Rathantara Saman.
Gavatri hath, they say, three brands for kindling: hence it excels in majesty and vigour.
26 I invocate the milch-cow good for milking so that the milker, deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.
27 She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.
May this cow yield her milk for both the Asvins, and may she prosper to our high advantage.
28 The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.
29 He also snorts, by whom encompassed round the Cow laws as she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.
30 That which hath breath and speed and life and motion lies firmly stablished in the midst of houses.
Living, by offerings to the Dead he moveth Immortal One, the brother of the mortal.
31 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the worlds continually travels.
32 He who hath made him cloth not comprehend him: from him who saw him surely is he hidden.
He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.
33 Dyaus is my Father, my begetter: kinship is here. This great earth is my kin and Mother.
Between the wide-spread world-halves is the birthb-place: the Father laid the Daughter's germ within it.
341ask thee of the earth's extremest limit, where is the centre of the world, I ask
thee.

1ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.
35 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.
36 Seven germs unripened yet are heaven's prolific, seed: their functions they maintain by Visnu's ordinance.
Endued with wisdom through intelligence and thought, they compass us about present on every side.
37 What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.
When the first-born of holy Law approached me, then of this speech I first obtain a portion.
38 Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal
Ceaseless they movelnopposite directions: men mark the one, and fail to mark the other.
39 Upon what syllable of holy praise-song, as twere their highest heaven, the Gods repose them,-
Who knows not this, what will he do with praise-song? But they who know it well sit here assembled.
40 Forunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.
Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.
41 Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she,
Who hath become eight-footed or hath got nine feet, the thou sand-syllabled in the sublimest heaven.
42 From her descend in streams the seas of water; thereby the world's four regions have their being,
Thence flows the imperishable flood and thence the universe hath life.
43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.
The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime,
44 Three with long tresses show in ordered season. One of them sheareth when the year is ended.
One with his powers the universe regardeth: Of one, the sweep is seen, but his figure.
45 Speech hath been measured out in four divisions, the Brahmans who have understanding know them.
Three kept in close concealment cause no motion; of speech, men speak only the fourth division.
46 They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman.
To what is One, sages give many a title they call it Agni, Yama, Matarisvan.
47 Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters.
Again descend they from the seat of Order, and all the earth is moistened with their fatness.
48 Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it?
Therein are set together spokes three hundred and sixty, which in nowise can be loosened.
49 That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,
Wealth-giver, treasure. finder, free bestower,-bring that, Sarasvati, that we may drain it.
50 By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.
These Mighty Ones attained the height of heaven, there where the Sadhyas, Gods of old, are dwelling.
51 Uniform, with the passing days, this water mounts and fails again.
The tempest-clouds give life to earth, and fires re-animate the heaven.
52 The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvan I invoke that he may help us.

HYMN CLXV. Indra. Maruts.

1. WITH what bright beauty are the Maruts jointly invested, peers in age, who dwell together?
From what place have they come? With what intention? Sing they their strength through love of wealth, these Heroes?
2 Whose prayers have they, the Youthful Ones, accepted? Who to his sacrifice hath turned the Maruts?
We will delay them on their journey sweeping-with what high spirit!-through the air like eagles.
3 Whence comest thou alone, thou who art mighty, Indra, Lord of the Brave? What is thy purpose?
Thou greetest us when meeting us the Bright Ones. Lord of Bay Steeds, say what thou hast against us.
4 Mine are devotions, hymns; sweet are libations. Strength stirs, and hurled forth is my bolt of thunder.
They call for me, their lauds are longing for me. These my Bay Steeds bear me to these oblations.
5 Therefore together with our strong companions, having adorned our bodies, now we harness,
Our spotted deer with might, for thou, O Indra, hast learnt and understood our Godlike nature.
6 Where was that nature then of yours, O Maruts, that ye charged me alone to slay the Dragon?
For I in truth am fierce and strong and mighty. I bent away from every foeman's weapons.
7 Yea, much hast thou achieved with us for comrades, with manly valour like thine own, thou Hero.
Much may we too achieve, O mightiest Indra, with our great power, we Maruts, when we will it.
8 Vrtra I slew by mine own strength, O Maruts, having waxed mighty in mine indignation.
I with the thunder in my hand created for man these lucid softly flowing waters.
9 Nothing, O Maghavan, stands firm before thee; among the Gods not one is found
thine equal.
None born or springing into life comes nigh thee. Do what thou hast to do, exceeding mighty?
10 Mine only be transcendent power, whatever I, daring in my spirit, may accomplish.
For I am known as terrible, O Maruts I, Indra, am the Lord of what I ruined.
11 Now, O ye Maruts, hath your praise rejoiced me, the glorious hymn which ye have made me, Heroes!
For me, for Indra, champion strong in battle, for me, yourselves, as lovers for a lover.
12 Here, truly, they send forth their sheen to meet me, wearing their blameless glory and their vigour.
When I have seen you, Matuts, in gay splendour, ye have delighted me, so now delight me.
13 Who here hath magnified you, O ye Maruts? speed forward, O ye lovers, to your lovers.
Ye Radiant Ones, assisting their devotions, of these my holy rites he ye regardful.
14 To this hath Minya's wisdom brought us, so as to aid, as aids the poet him who worships.
Bring hither quick! On to the sage, ye Maruts! These prayers for you the singer hath recited.
15 May this your praise, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance!

HYMN CLXVI. Maruts.

1. Now let us publish, for the vigorous company the herald of the Strong One, their primeval might.
With fire upon your way, O Maruts loud of voice, with battle, Mighty Ones, achieve your deeds of strength.
2 Bringing the pleasant mcath as 'twere their own dear son, they sport in sportive wise gay at their gatherings.
The Rudras come with succour to the worshipper; self-strong they fail not him who offers sacrifice.
3 To whomsoever, bringer of oblations, they immortal guardians, have given plenteous wealth,
For him, like loving friends, the Maruts bringing bliss bedew the regions round with milk abundantly.

4 Ye who with mighty powers have stirred the regions up, your coursers have sped forth directed by themselves.
All creatures of the earth, all dwellings are afraid, for brilliant is your coming with your spears advanced.
5 When they in dazzling rush have made the mountains roar, and shaken heaven's high back in their heroic strength,
Each sovran of the forest fears as ye drive near, aid the shrubs fly before you swift as whirling wheels.
6 Terrible Maruts, ye with ne'er-diminished host, with grcat benevolence fulfil our heart's desire.
Where'er your lightning bites armed with its gory teeth it crunches up the cattle like a well-aimed dart.
7 Givers of during gifts whose bounties never fail, free from ill-will, at sacrifices glorified,
They sing their song aloud that they may drink sweet juice: well do they know the Hero's first heroic deeds.
8 With castles hundredfold, O Maruts, guard ye well the man whom ye have loved from ruin and from sin,-
The man whom ye the fierce, the Mighty ones who roar, preserve from calumny by cherishing his seed.
9 O Maruts, in your cars are all things that are good: great powers are set as 'twere in rivalry therein.
Rings are upon your shoulders when ye journey forth: your axle turns together both the chariot wheels.
10 Held in your manly arms are many goodly things, gold chains are on your chests, and glistering ornaments,
Deer-skins are on their shoulders, on their fellies knives: they spread their glory out as birds spread out their wings.
11 Mighty in mightiness, pervading, passing strong, visible from afar as 'twere with stars of heaven,
Lovely with pleasant tongues, sweet singers with their mouths, the Maruts, joined with Indra, shout forth all around.
12 This is your majesty, ye Maruts nobly born, far as the sway of Adid your bounty spreads.
Even Indra by desertion never disannuls the boon bestowed by you upon the pious man.
13 This is your kinship, Maruts, that, Immortals, ye were oft in olden time regardful of our call,
Having vouchsafed to man a hearing through this prayer, by wondrous deeds the Heroes have displayed their might.
14 That, O ye Maruts, we may long time flourish through your abundant riches, O swift movers,
And that our men may spread in the encampment, let me complete the rite with these oblations.
15 May this your laud, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXVII. Indra. Maruts.

1. A THOUSAND are thy helps for us, O Indra: a thousand, Lord of Bays, thy choice refreshments.
Wealth of a thousand sorts hast thou to cheer us: may precious goods come nigh to us in thousands.
2 May the most sapient Maruts, with protection, with best boons brought from lofty heaven, approach us,
Now when their team of the most noble horses speeds even on the sea's extremest limit.
3 Close to them clings one moving in seclusion, like a man's wife, like a spear carried rearward,
Well grasped, bright, decked with gold there is Vak also, like to a courtly, eloquent dame, among them.
4 Far off the brilliant, never-weary Maruts cling to the young Maid as a joint possession.
The fierce Gods drave not Rodasi before them, but wished for her to grow their friend and fellow.
5 When chose immortal Rodasi to follow- she with loose tresses and heroic spirit-
She climbed her servant's chariot, she like Surya with cloud-like motion and refulgent aspect.

6 Upon their car the young men set the Maiden wedded to glory, mighty in assemblies,
When your song, Maruts, rose, and, with oblation, the Soma-pourer sang his hymn in worship.
7 I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,
How, with them, she though firm, strong-minded, haughty, travels to women happy in their fortune.
8 Mitra and Varuna they guard from censure: Aryaman too, discovers worthless sinners Firm things are overthrown that ne'er were shaken: he prospers, Maruts, who gives choice oblations.
9 None of us, Maruts, near or at a distance, hath ever reached the limit of your vigour.
They in courageous might still waxing boldly have compassed round their foemen like an ocean.
10 May we this day be dearest friends of Indra, and let us call on him in fight to-morrow.
So were we erst. New might attend us daily! So be with us! Rbhuksan of the Heroes!
11 May this your laud, may this your song, O Maruts, sung by the poet, Mana's
son, Mandarya,
Bring offspring for ourselves with. food to feed us. May we find strengthening food in full abundance.

HYMN CLXVIII. Maruts.

1. SWIFT gain is his who hath you near at every rite: ye welcome every song of himwho serves the Gods.
So may I turn you hither with fair hymns of praise to give great succour for the weal of both the worlds.
2 Surrounding, as it were, self-born, self-powerful, they spring to life the shakers-down of food and light;
Like as the countess undulations of the floods, worthy of praise when near, like bullocks and like kine.
3 They who, like Somas with their well-grown stalks pressed out, imbibed within the heart, dwell there in friendly wise.
Upon their shoulders rests as 'twere a warrior's spear and in their hand they hold a dagger and a ring.
4 Self-yoked they have descended lightly from the sky. With your own lash, Immortals, urge yourselve's to speed.
Unstained by dust the Maruts, mighty in their strength, have cast down e'en firm things, armed with their shining spears.
5 Who among you, O Maruts armed with lightning-spears, moveth you by himself, as with the tongue his jaws?
Ye rush from heaven's floor as though ye sought for food, on many errands like the Sun's diurnal Steed.
6 Say where, then, is this mighty region's farthest bound, where, Maruts, is the lowest depth that ye have reached,
When ye cast down like chaff the firmly stablished pile, and from the mountain send the glittering water-flood?
7 Your winning is with strength, dazzling, with heavenly light, with fruit mature, O Maruts, fall of plenteousness.
Auspicious is your gift like a free giver's meed, victorious, spreading far, as of immortal Gods.
8 The rivers roar before your chariot fellies when they are uttering the voice of rain-clouds.
The lightnings laugh upon the earth beneath them, what time the Maruts scatter forth their fatness.
9 Prani brought forth, to fight the mighty battle, the glittering army of the restless Maruts.
Nurtured together they begat the monster, and then looked round them for the food that strengthens.
10 May this your laud, may this your song O Maruts, sung by the poet Mana's son,
Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXIX. Indra.

1. As, Indra, from great treason thou protectest, yea, from great treachery these who approach us,
So, marking well, Controller of the Maruts grant us their blessings, for they are thy dearest.
2 The various doings of all mortal people by thee are ordered, in thy wisdom, Indra.
The host of Marutg goeth forth exulting to win the light-bestowing spoil of battle.
3 That spear of thine sat firm for us, O Indra: the Maruts set their whole dread power in motion.
E'en Agni shines resplendent in the brush-wood: the viands hold him as floods hold an island.
4 Vouchsafe us now that opulence, O Indra, as guerdon won by mightiest donation.
May hymns that please thee cause the breast of Vayu to swell as with the mead's refreshing sweetness.
5 With thee, O Indra, are most bounteous riches that further every one who lives uprightly.
Now may these Maruts show us loving-kindness, Gods who of old were ever prompt to help us.
6 Bring forth the Men who rain down boons, O Indra: exert thee in the great terrestrial region;
For their broad-chested speckled deer are standing like a King's armies on the field of battle.
7 Heard is the roar of the advancing Maruts, terrific, glittering, and swiftly moving,
Who with their rush o'erthrow as 'twere a sinner the mortal who would fight with those who love him
8 Give to the Manas, Indra with Maruts, gifts universal, gifts of cattle foremost.
Thou, God, art praised with Gods who must be lauded. May we find strengthening food in full abundance.

HYMN CLXX. Indra. Maruts.

1. NAUGHT is to-day, to-morrow naught. Who comprehends the mystery?
We must address ourselves unto another's thought, and lost is then the hope we formed.
2 The Maruts are thy brothers. Why, O Indra, wouldst thou take our lives?
Agree with them in friendly wise, and do not slay us in the fight.
3 Agastya, brother, why dost thou neglect us, thou who art our friend?
We know the nature of thy mind. Verity thou wilt give us naught.
4 Let them prepare the altar, let them kindle fire in front: we two
Here will spread sacrifice for thee, that the Immortal may observe.
5 Thou, Lord of Wealth, art Master of all treasures, thou, Lord of friends, art thy friends' best supporter.
O Indra, speak thou kindly with the Maruts, and taste oblations in their proper season.

HYMN CLXXI. Maruts.

1. To you I come with this mine adoration, and with a hymn I crave the Strong Ones' favour
A hymn that truly makes you joyful, Maruts. Suppress your anger and unyoke your horses.
2 Maruts, to you this laud with prayer and worship, formed in the mind and heart, ye Gods, is offered.
Come ye to us, rejoicing in your spirit, for ye are they who make our prayer effective.
3 The Maruts, praised by us, shall show us favour; Maghavan, lauded, shall be most propitious.
Maruts,, may all our days that are to follow be very pleasant, lovely and triumphant.
4 I fled in terrror from this mighty Indra, my body trembling in alarm, O Maruts.

Oblations meant for you had been made ready; these have we set aside: for this forgive us.
5 By whom the Manas recognize the day-springs, by whose strength at the dawn of endless mornings,
Give us, thou Mighty, glory with Maruts. fierce with the fierce, the Strong who givest triumph.
6 Do thou, O Indra, guard the conquering Heroes, and rid thee of thy wrath against the Maruts,
With them, the wise, victorious and bestowing. May we find strengthening food in full abundance.

HYMN CLXXII. Maruts.

1. WONDERFUL let your coming be, wondrous with help, ye Bounteous Ones,
Maruts, who gleam as serpents gleam.
2 Far be from us, O Maruts, ye free givers, your impetuous shaft;
Far from us be the stone ye hurl.
3 O Bounteous Givers, touch ye not, O Maruts, Trnskanda's folk;
Lift ye us up that we may live.

HYMN CLXXIII. Indra.

1. THE praise-song let him sing forth bursting bird-like: sing we that hymn which like heaven's light expandeth,
That the milk-giving cows may, unimpeded call to the sacred grass the Gods' assembly.
2 Let the Bull sing with Bulls whose toil is worship, with a loud roar like some wild beast that hungers.
Praised God! the glad priest brings his heart's devotion; the holy youth presents twofold oblation.
3 May the Priest come circling the measured stations, and with him bring the earth's autumnal fruitage.
Let the Horse neigh led near, let the Steer bellow: let the Voice go between both worlds as herald,
4 To him we offer welcomest oblations, the pious bring their strength-inspiring praises.
May Indra, wondrous in his might, accept them, car-borne and swift to move like the Nasatyas.
5 Praise thou that Indra who is truly mighty, the car-borne Warrior, Maghavan the Hero;
Stronger in war than those who fight against him, borne by strong steeds, who kills enclosing darkness;
6 Him who surpasses heroes in his greatness: the earth and heavens suffice not for his girdles.
Indra endues the earth to be his garment, and, God-like, wears the heaven as 'twere a frontlet,
7 Thee, Hero, guardian of the brave in battles, who roamest in the van,-to draw thee hither,
Indra, the hosts agree beside the Soma, and joy, for his great actions, in the Chieftain.
8 Libations in the sea to thee are pleasant, when thy divine Floods come to cheer these people.
To thee the Cow is sum of all things grateful when with the wish thou seekest men and princes.
9 So may we in this One be well befriended, well aided as it were through praise of chieftains,
That Indra still may linger at our worship, as one led swift to work, to hear our praises.
10 Like men in rivalry extolling princes, our Friend be Indra, wielder of the thunder.
Like true friends of some city's lord within them held in good rule with sacrifice they help him.
11 For every sacrifice makes Indra stronger, yea, when he goes around angry in spirit;
As pleasure at the ford invites the thirsty, as the long way brings him who gains his object.
12 Let us not here contend with Gods, O Indra, for here, O Mighty One, is thine own portion,
The Great, whose Friends the bounteous Maruts honour, as with a stream, his song who pours oblations.
13 Addressed to thee is this our praise, O Indra: Lord of Bay Steeds, find us hereby advancement.
So mayst thou lead us on, O God, to comfort. May we find strengthening food in full abundance.

HYMN CLXXIV. Indra.

1. THOU art the King of all the Gods, O Indra: protect the men, O Asura, preserve us.
Thou Lord of Heroes, Maghavan, our saver, art faithful, very rich, the victory-giver.
2 Indra, thou humbledst tribes that spake with insult by breaking down seven autumn forts, their refuge.
Thou stirredst, Blameless! billowy floods, and gavest his foe a prey to youthful Purukutsa.
3 With whom thou drivest troops whose lords are heroes, and bringest daylight now, much worshipped Indra,
With them guard lion-like wasting active Agni to dwell in our tilled fields and in our homestead.
4 They through the greatness of thy spear, O Indra, shall, to thy praise, rest in this earthly station.
To loose the floods, to seek, for kine, the battle, his Bays he mounted boldly seized the booty.
5 Indra, bear Kutsa, him in whom thou joyest: the dark-red horses of the Wind are docile.
Let the Sun roll his chariot wheel anear us, and let the Thunderer go to meet the foemen.
6 Thou Indra, Lord of Bays, made strong by impulse, hast slain the vexers of thy friends, who give not.
They who beheld the Friend beside the living were cast aside by thee as they rode onward.
7 Indra, the bard sang forth in inspiration: thou madest earth a covering for the Dasa.
Maghavan made the three that gleam with moisture, and to his home brought Kuyavac to slay him.
8 These thine old deeds new bards have sung, O Indra. Thou conqueredst, boundest many tribes for ever.
Like castles thou hast crushed the godless races, and bowed the godless scorner's deadly weapon.
9 A Stormer thou hast made the stormy waters flow down, O Indra, like the running rivers.
When o'er the flood thou broughtest them, O Hero, thou keptest Turvaga and Yadu safely.
10 Indra, mayst thou be ours in all occasions, protector of the men, most gentle-hearted,
Giving us victory over all our rivals. May we find strengthening food in full abundance.

HYMN CLXXV. Indra.

1. GLAD thee: thy glory hath been quaffed, Lord of Bay Steeds, as 'twere the bowl's enlivening mead.
For thee the Strong there is strong drink, mighty, omnipotent to win.
2 Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra1 bringing gain, immortal conquering in fight,
3 Thou, Hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the lawless Dasyu, Conqueror!
4 Empowered by thine own might, O Sage, thou stolest Sarya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Susna as his death.
5 Most mighty is thy rapturous joy, most splendid is thine active power,
Wherewith, foe-slaying, sending bliss, thou art supreme in gaining steeds.
6 As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find strengthening food in full abundance.

HYMN CLXXVI. Indra.

1. CHEER thee with draughts to win us bliss: Soma, pierce Indra in thy strength.
Thou stormest trembling in thy rage, and findest not a foeman nigh.
2 Make our songs penetrate to him who is the Only One of men;
For whom the sacred food is spread, as the steer ploughs the barley in.
3 Within whose hands deposited all the Five Peoples' treasures rest.
Mark thou the man who injures us and kill him like the heavenly bolt.
4 Slay everyone who pours no gift, who, hard to reach, delights thee not.
Bestow on us what wealth he hath: this even the worshipper awaits.
5 Thou helpest him the doubly strong whose hymns were sung unceasingly.
When Indra fought, O Soma, thou helpest the mighty in the fray.
6 As thou, O Indra, to the ancient singers wast ever joy, like water to the thirsty,
So unto thee I sing this invocation. May we find strengthenifig food in full abundance.

HYMN CLXXVII. Indra.

1. THE Bull of men, who cherishes all people, King of the Races, Indra, called of many,
Fame-loving, praised, hither to me with succour turn having yoked both vigorous Bay Horses!
2 Thy mighty Stallions, yoked by prayer, O Indra, thy. Coursers to thy mighty chariot harnessed,-
Ascend thou these, and borne by them come hither: with Soma juice out. poured, Indra, we call thee.
3 Ascend thy mighty car: the mighty Soma is poured for thee and sweets are sprinkled round us.
Come down to us-ward, Bull of human races,come, having harnessed them, with strong Bay Horses.
4 Here is God-reaching sacrifice, here the victim; here, Indra,are the prayers, here is the Soma.
Strewn is thesacred grass: come hither, Sakra; seatthee and drink: unyoke thy two Bay Coursers.
5 Come to us, Indra, come thou highly lauded to the devotions of the singer Mana.
Singing, may we find early through thy succour, may we find strengthening food in full abundance.

HYMN CLXXVIII. Indra.

1. IF, Indra, thou hast given that gracious hearing where with thou helpest those who sang thy praises.
Blast not the wish that would exalt us may I gain all from thee, and pay all man's devotions.
2 Let not the Sovran Indra disappoint us in what shall bring both Sisters to our dwelling.
To him have run the quickly flowing waters.May Indra come to us with life and friendship.
3 Victorious with the men, Hero in battles, Indra, who hearsthe singer's supplication,
Will bring his car nigh to the man who offers, if he himself upholds the songs that praise him.
4 Yea,Indra, with the men, through love of gloryconsumes the sacred food which friends have offered.
The ever-strengthening song of him who worships is sung in fight amid the clash of voices.
5Aided by thee, O Maghavan, O Indra, may we subdue our foes who count them mighty.
Be our protector, strengthen and increase us.May we find strengthening food in full abundance.

HYMN CLXXIX. Rati.

The deified object of this omitted hymn is said to be Rati or Love, and its Rsis or authors are Lopamudrd, Agastya, and a disciple. Lopamudra is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 the disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original khanamanah khanitraib (ligonibus fodiens) which Sayana explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopamudra, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See La Religion Vedique, ii. 394 f.

1 'Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawnings.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.

2 For even the men aforetime, law-fulfillers, who with the Gods declared eternal statutes,--
They have decided, but have not accomplished: so now let Wives come near unto their husbands.

3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.

4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taururn [mariturn suum] ad se detrahit: insipiens illa sapientem anhelantern absorbet.

5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.

6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and. power,
Cherished - a sage of mighty strength - both classes, and with the Gods obtained his prayer's fulfilment.

By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

5 Membrum suum virile, quod vrotentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se rerahit.

6 Quum jam in medio connessu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficiem sacrorum sede effusum emiserunt.

7 Quum pater suam nilam adiverat, cum ed congressus suum semen supra wrrarn effudit. Tum Dii benigni precem (brahma) prgeduerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.

8 Ille tauro similis spumam in certamine jactavit, tunc discedens pusillaximis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.

9 'The fire, burning the people, does not approach quickly (by day): the naked (Rakasas approach) not Agni by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'

HYMN CLXXX. Asvins.

1. LIGHTLY your coursers travel through the regions when round thesea of air your car is flying.
Your golden fellies scatter drops of moisture: drinking the sweetness ye atend the Mornings.

2 Ye as ye travel overtake the Courser who flies apart, the Friend of man, most holy.
The prayer is that the Sister may convey you, all praised, meath-drinkers! to support and strengthen.

3 Ye have deposited, matured within her, in the raw cow the first milk of the milch-cow,
Which the bright offerer, shining like a serpent mid trees, presents to you whose form is perfect.
4 Ye made the fierce heat to be full of sweetness for Atri at his wish, like streaming water.
Fire-offering thence is yours, O Asvins, Heroes: your car-wheels speed to us like springs of honey.
5 Like Tugra's ancient son may I, ye Mighty, bring you to give your gifts with milk-oblations.
Your greatness compasseth Earth, Heaven, and Waters: decayed for you is sorrow's net, ye Holy.
6 When, Bounteous Ones, ye drive your yoked team downward, ye send, by your own natures, understanding.
Swift as the wind let the prince please and feast you: he, like a pious man, gains strength for increase.
7 For verily we truthful singers praise you the niggard trafficker is here excluded.
Now, even now do ye O blameless Advins, ye Mighty, guard the man whose God is near him.
8 You of a truth day after day, O Asvins, that he might win the very plenteous torrent,
Agastya, famous among mortal heroes, roused with a thousand lauds like sounds of music.
9 When with the glory of your car ye travel, when we go speeding like the priest of mortals,
And give good horses to sacrificers, may we, Nasatyas! gain our share of riches.
10 With songs of praise we call to-day, O Asvins, that your new chariot, for our own well-being,
That circles heaven with never-injured fellies. May we find strengthening food in full abundance.

HYMN CLXXXI. Asvins

1. WHAT, dearest Pair, is this in strength and riches that ye as Priests are bring from the waters?
This sacrifice is your glorification, ye who protect mankind and give them treasures.
2 May your pure steeds, rain-drinkers, bring you hither, swift as the tempest, your celestial coursers,
Rapid as thought, with fair backs, full of vigour, resplendent in their native light, O Asvins.
3 Your car is like a torrent rushing downward: may it come nigh, broad-seated, for our welfare,-
Car holy, strong, that ever would be foremost, thought-swift, which ye, for whom we long, have mounted.
4 Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them;
One of you Prince of Sacrifice, the Victor, the other counts as Heaven's auspicious offspring.
5 May your car-seat, down-gliding, golden-coloured, according to your wish approach our dwellings.
Men shall feed full the bay steeds of the other, and, Asvins they with roars shall stir the regions.
6 Forth comes your strong Bull like a cloud of autumn, sending abundant food of liquid sweetness.
Let them feed with the other's ways and vigour: the upper streams have come and do us service.
7 Your constant song hath been sent forth, Disposers! that flows threefold in mighty strength, O Asvins.
Thus lauded, give the suppliant protection moving or resting hear mine invocation.
8 This song of bright contents for you is swelling in the men's hall where three-fold grass is.ready.
Your strong rain-cloud, ye Mighty Ones, hath swollen, honouring men as 'twere with milk's outpouring.
9 The prudent worshipper, like Pusan, Asvins! praises you as he praises Dawn and Agni,
When, singing with devotion, he invokes you. May we find strengthening food in full abundance.

HYMN CLXXXII. Asvins.

1. THIS was the task. Appear promptly, ye prudent Ones. Here is the chariot drawn by strong steeds: be ye glad.
Heart-stirring, longed for, succourers of Vispala, here are Heaven's Sons whose sway blesses the pious man.
2 Longed for, most Indra-like, mighty, most Marut-like, most w6nderful in deed, car-borne, best charioteers,
Bring your full chariot hither heaped with liquid sweet: thereon, ye Mvins, come to him who offers gifts.
3 What make ye there, ye Mighty? Wherefore linger ye with folk who, offering not, are held in high esteem?
Pass over them; make ye the niggard's life decay: give light unto the singer eloquent in praise.
4 Crunch up on. every side the dogs who bark at us: slay ye our foes, O Asvins this ye understand.
Make wealthy every word of him who praises you: accept with favour, both Nasatyas, this my laud.
5 Ye made for Tugra's son amid the water-floods that animated ship with wings to fly withal,
Whereon with God-devoted mind ye brought him forth, and fled with easy flight from out the mighty surge.
6 Four ships most welcome in the midst of ocean, urged by the Asvins, save the son of Tugra,
Him who was cast down headlong in the waters, plunged in the thick inevitable darkness.
7 What tree was that which stood fixed in surrounding sea to which the son of Tugra supplicating clung?
Like twigs, of which some winged creature may take hold, ye, Asvins, bore him off safely to your renown.
8 Welcome to you be this the hymn of praises uttered by Manas, O Nasatyas, Heroes,
From this our gathering where we offer Soma. May we find strengthening food in full abundance.

HYMN CLXXXIII. Asvins.

1. MAKE ready that which passes thought in swiftness, that hath three wheels and triple seat, ye Mighty,
Whereon ye seek the dwelling of the pious, whereon, threefold, ye fly like birds with pinions.
2 Light rolls your easy chariot faring earthward, what time, for food, ye, full of wisdom, mount it.
May this song, wondrous fair, attend your glory: ye, as ye travel, wait on Dawn Heaven's Daughter.
3 Ascend your lightly rolling car, approaching the worshipper who turns him to his duties,-
Whereon ye come unto the house to quicken man and his offspring, O Nasatyas, Heroes.
4 Let not the wolf, let not the she-wolf harm you. Forsake me not, nor pass me by or others.
Here stands your share, here is your hymn, ye Mighty: yours are these vessels, full of pleasant juices.
5 Gotama, Purumilha, Atri bringing oblations all invoke you for protection.
Like one who goes strai ht to the point directed, ye Nasatyas, to mine invocation.
6 We have passed o'er the limit of this darkness: our praise hath been bestowed on you, O Asvins.
Come hitherward by paths which Gods have travelled. May we find strengthening food in full abundance.

HYMN CLXXXIV Asvins.

1. LET us invoke you both this day and after the priest is here with lauds when morn is breaking:
Nasatyas, wheresoe'er ye be, Heaven's Children, for him who is more liberal than the godless.
2 With us, ye Mighty, let yourselves be joyful, glad in our stream of Soma slay the niggards.
Graciously hear my hymns and invitations, marking, O Heroes, with your cars my longing.
3 Nasatyas, Pusans, ye as Gods for glory arranged and set in order Surya's bridal.
Your giant steeds move on, sprung from the waters, like ancient times of Varuna the Mighty.
4 Your grace be with us, ye who love sweet juices: further the hymn sung by the poet Mana,
When men are joyful in your glorious actions, to win heroic strength, ye Bounteous Givers.
5 This praise was made, O liberal Lords, O Asvins, for you with fair adornment by the Manas.
Come to our house for us and for our children, rejoicing, O Nasatyas, in Agastya.
6 We have passed o'er the limit of this darkness: our praise hath been'bestowed on you, O Asvins.
Come hitherward by paths which Gods have travelled. may we find strengthening food in full abundance.

HYMN CLXXXV. Heaven and Earth.

1. WHETHER of these is elder, whether later? How were they born? Who knoweth it, ye sages?
These of themselves support all things existing: as on a car the Day and Night roll onward.
2 The Twain uphold, though motionless and footless, a widespread offspring having feet and moving.
Like your own fon upon his parents' bosom, protect us, Heaven and earth, from fearful danger.
3 I call for Aditi's unrivalled bounty, perfect, celestial, deathless, meet for worship.
Produce this, ye Twain Worlds, for him who lauds you. Protect us, Heaven and Earth, from fearful danger.
4 May we be close to both the Worlds who suffer no pain, Parents of Gods, who aid with favour,
Both mid the Gods, with Day and Night alternate. Protect us, Heaven and Earth, from fearful danger.
5 Faring together, young, with meeting limits, Twin Sisters lying in their Parents' bosom,
Kissing the centre of the world together. Protect us, Heaven and Earth, from fearful danger.
6 Duly I call the two wide seats, the mighty, the general Parents, with the God's protection.
Who, beautiful to look on, make the nectar. Protect us, Heaven and Earth, from fearful danger.
7 Wide, vast, and manifold, whose bounds are distant,-these, reverent, I address at this our worship,
The blessed Pair, victorious, all-sustaining. Protect us, Heaven and Earth, from fearful danger.
8 What sin we have at any time committed against the Gods, our friend, our house's chieftain,
Thereof may this our hymn be expiation. Protect us, Heaven and Earth, from fearful danger.
9 May both these Friends of man, who bless, preserve me, may they attend me with their help and favour.
Enrich the man more liberal than the godless. May we, ye Gods, be strong with food rejoicing.
10 Endowed with understanding, I have uttered this truth, for all to hear, to Earth and Heaven.
Be near us, keep us from reproach and trouble. Father and Mother, with your help preserve us.
11 Be this my prayer fulfilled, O Earth and Heaven, wherewith, Father and Mother, I address you.
Nearest of Gods be ye with your protection. May we find strengthening food in full abundance.

HYMN CLXXXVI. Visvedevas.

1. LOVED of all men, may Savitar, through praises offered as sacred food, come to our synod,
That you too, through-our hymn, ye ever-youthful, may gladden, at your visit, all our people.
2 To us may all the Gods come trooped together, Aryaman, Mitra, Varuna concordant,
That all may be promoters of our welfare, and with great might preserve our strength from slackness.
3 Agni I sing, the guest you love most dearly: the Conqueror through our lauds is friendly-minded.
That he may be our Varuna rich in glory and send food like a prince praised by the godly.
4 To you I seek with reverence, Night and Morning, like a cow good to milk, with hope to conquer,
Preparing on a common day the praise. song with milk of various hues within this udder.
5 May the great Dragon of the Deep rejoice us: as one who nourishes her young comes Sindhu,
With whom we will incite the Child of Waters whom vigorous course swift as thought bring hither.
6 Moreover Tvastar also shall approach us, one-minded with the princes at his visit.
Hither shall come the Vrtra-slayer Indra, Ruler of men, as strongest of the Heroes.
7 Him too our hymns delight, that yoke swift horses, like mother cows who lick their tender youngling.
To him our songs shall yield themselves like spouses, to him the most delightful of the Heroes.
8 So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord,
As Gods whose cars have dappled steeds like torrents, destroyers of the foe allies of Mitra.
9 They hasten on to happy termination their orders when they are made known by
glory.
As on a fair bright day the arrow flieth o'er all the barren soil their missiles sparkle.
10 Incline the Asvins to show grace, and Pusan, for power and might have they, their own possession.
Friendly are Visnu, Vata, and Rbhuksan so may I bring the Gods to make us happy.
11 This is my reverent thought of you, ye Holy; may it inspire you, make you dwell among us,-
Thought, toiling for the Gods and seeking treasure. May we find strengthening food in full abundance.

HYMN CLXXXVII. Praise of Food.

1. Now will I glorify Food that upholds great strength,
By whose invigorating power Trita rent Vrtra limb frorn limb.
2 O pleasant Food, O Food of meath, thee have we chosen for our own,
So be our kind protector thou.
3 Come hitherward to us, O Food, auspicious with auspicious help,
Health-bringing, not unkind, a dear and guileless friend.
4 These juices which, O Food, are thine throughout the regions are diffused.
like winds they have their place in heaven.
5 These gifts of thine, O Food, O Food most sweet to taste,
These savours of thy juices work like creatures that have mighty necks.
6 In thee, O Food, is set the spirit of great Gods.
Under thy flag brave deeds were done he slew the Dragon with thy help.
7 If thou be gone unto the splendour of the clouds,
Even from thence, O Food of meath, prepared for our enjoyment, come.
8 Whatever morsel we consume from waters or from plants of earth, O Soma, wax thou fat thereby.
9 What Soma, we enjoy from thee in milky food or barley-brew, Vatapi, grow thou fat thereby.
10 O Vegetable, Cake of meal, he wholesome, firm, and strengthening: Vatapi, grow thou fat thereby.

11 O Food, from thee as such have we drawn forth with lauds, like cows, our sacrificial gifts,
From thee who banquetest with Gods, from thee who banquetest with us.

HYMN CLXXXVIII. April

1. WINNER of thousands, kindled, thou shinest a God with Gods to-day.
Bear out oblations, envoy, Sage.
2 Child of Thyself the sacrifice is for the righteous blent with meath,
Presenting viands thousandfold.
3 Invoked and worthy of our praise bring Gods whose due is sacrifice:
Thou, Agni, givest countless gifts.
4 To seat a thousand Heroes they eastward have strewn the grass with might,
Whereon, Adityas, ye shine forth.
5 The sovran all-imperial Doors, wide, good, many and manifold,
Have poured their streams of holy oil.
6 With gay adornment, fair to see, in glorious beauty shine they forth:
Let Night and Morning rest them here.
7 Let these two Sages first of all, heralds divine and eloquent,
Perform for us this sacrifice.
8 You I address, Sarasvati, and Bharati, and Ila, all:
Urge ye us on to glorious fame.
9 Tvastar the Lord hath made all forms and all the cattle of the field
Cause them to multiply for us.
10 Send to the Gods, Vanaspati, thyself, the sacrificial draught:
Let Agni make the oblations sweet.
11 Agni, preceder of the Gods, is honoured with the sacred song:
He glows at offerings blest with Hail!

HYMN CLXXXIX. Agni.

1. BY goodly paths lead us to riches, Agni, God who knowest every sacred duty.
Remove the sin that makes us stray and wander. most ample adoration will we bring thee.
2 Lead us anew to happiness, O Agni; lead us beyond all danger and affliction.
Be unto us a wide broad ample castle bless, prosper on their way our sons and offspring.
3 Far from us, Agni, put thou all diseases let them strike lauds that have no saving Agni.
God, make our home again to be a b1ess ing, with all the Immortal Deities, O Holy.
4 Preserve us, Agni, with perpetual succour, refulgent in the dwelling which thou lovest.
O Conqueror, most youthful, let no danger touch him who praises thee to-day or after.
5 Give not us up a prey to sin, O Agni, the greedy enemy that brings us trouble;
Not to the fanged that bites, not to the toothless: give not us up, thou Conqueror, to the spoiler.
6 Such as thou art, born after Law, O Agni when lauded give protection to our bodies,
From whosoever would reproach or injure: for thou, God, rcscuest from all oppression.
7 Thou, well discerning both these classes, comest to men at early morn, O holy Agni.
Be thou obedient unto man at evening, to be adorned, as keen, by eager suitors.

8 To him have we addressed our pious speeches, I, Mana's son, to him victorious Agni.
May we gain countless riches with the sages. May we find strengthening food in full abundance.

HYMN CXC. Brhaspati.

1.GLORIFY thou Brhaspati, the scatheless, who must be praised with hymns, sweet-tongued and mighty,
To whom as leader of the song, resplendent, worthy of lauds, both Gods and mortals listen.
2 On him wait songs according to the season even as a stream of pious men set moving.
Brhaspati-for helaid out the expanses- was, at the sacrifice, vast Matarisvan.
3 The praise, the verse that offers adoration, may he bring forth, as the Sun sends his arms out,
He who gives daily light through this God's wisdom, strong as a dread wild beast, and inoffensive.
4 His song of praise pervades the earth and heaven - let the wise worshipper draw it, like a courser.
These of Brhaspati, like hunters' arrows, go to the skies that change their hue like serpents.
5 Those, God, who count thee as a worthless bullock, and, wealthy sinners, live on thee the Bounteous,-
On fools like these no blessing thou bestowest: Brhaspati, thou punishest the spiteful.
6 Like a fair path is he, where grass is pleasant, though hard to win, a Friend beloved most early.
Those who unharmed by enemies behold us, while: they would make them bare, stood closely compassed.
7 He to whom songs of praise go forth like torrents, as rivers eddying under banks flow sea-ward-
Brhaspati the wise, the eager, closely looks upon both, the waters and the vessel.
8 So hath Brhaspati, great, strong and mighty, the God exceeding powerful, been brought hither.
May he thus lauded give us kine and horses. May we find strengthening food in full abundance.

HYMN CXCI Water. Grass. Sun.

1. VENOMOUS, slightly venomous, or venomous aquatic worm,-
Both creatures, stinging, unobserved, with poison have infected me.
2 Coming, it kills the unobserved; it kills them as it goes away,
It kills them as it drives them off, and bruising bruises them to death.
3 Sara grass, Darbha, Kusara, and Sairya, Munja, Virana,
Where all these creatures dwell unseen, with poison have infected me.
4 The cows had settled in their stalls, the beasts of prey had sought their lairs,
Extinguished were the lights of men, when things unseen infected me.
5 Or these, thesereptiles, are observed, like lurking thieves at evening time.
Seers of all, themselves unseen: be therefore very vigilant.
6 Heaven is your Sire, your Mother Earth, Soma your Brother, Aditi
Your Sister: seeing all, unseen, keep still and dwell ye happily.
7 Biters of shoulder or of limb, with needle-stings, most venomous,
Unseen, whatever ye may be, vanish together and be gone.
8 Slayer of things unseen, the Sun, beheld of all, mounts, eastward, up,
Consuming all that are not seen, and evil spirits of the night.
9 There hath the Sun-God mounted up, who scorches much and everything.
Even the Aditya from the hills, all-seen, destroying things unseen.
10 I hang the poison in the Sun, a wine-skin in a vintner's house,

He will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
11 This little bird, so very small, hath swallowed all thy poison up.
She will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
12 The three-times-seven bright sparks of fire have swallowed up the poison's strength.
They will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
13 Of ninety rivers and of nine with power to stay the venom's course,-
The names of all I have secured: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
14 So have the peahens three-times-seven, so have the maiden Sisters Seven
Carried thy venom far away, as girls bear water in their jars.
15 The poison-insect is so small; I crush the creature with a stone.
I turn the poison hence away, departed unto distant lands.
16 Forth issuing from the mountain's side the poison-insect spake and said:
The scorpion's venom hath no strength Scorpion, thy venom is but weak.

RIG VEDA - BOOK THE SECOND.

HYMN I. Agni.

1. THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone:
From out the forest trees and herbs that grow on ground, thou, Sovran Lord of men art generatad [sic] pure.
2 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.
3 Hero of Heroes, Agni! Thou art Indra, thou art Visnu of the Mighty Stride, adorable:
Thou, Brahmanaspati, the Brahman finding wealth: thou, O Sustainer, with thy wisdom tendest us.
4 Agni, thou art King Varuna whose laws stand fast; as Mitra, Wonder-Worker, thou must be implored.
Aryaman, heroes' Lord, art thou, enrich ing all, and liberal Amsa in the synod, O thou God.
5 Thou givest strength, as Tvastar, to the worshipper: thou wielding Mitra's power hast kinship with the Dames.
Thou, urging thy fleet coursers, givest noble steeds: a host of heroes art thou with great store of wealth.
6 Rudra art thou, the Asura of mighty heaven: thou art the Maruts' host, thou art the Lord of food,
Thou goest with red winds: bliss hast thou in thine home. As Pusan thou thyself protectest worshippers.
7 Giver of wealth art thou to him who honours thee; thou art God Savitar, granter of precious things.
As Bhaga, Lord of men! thou rulest over wealth, and guardest in his house him who hath served thee well.
8 To thee, the people's Lord within the house, the folk press forward to their King most graciously inclined.
Lord of the lovely look, all things belong to thee: ten, hundred, yea, a thousand are outweighed by thee.
9 Agni, men seek thee as a Father with their prayers, win thee, bright-formed, to brotherhood with holy act.
Thou art a Son to him who duly worships thee, and as a trusty Friend thou guardest from attack.
10 A Rbhu art thou, Agni, near to be adored thou art the Sovran Lord of foodful spoil and wealth.
Thou shinest brightly forth, thou burnest to bestow: pervading sacrifice, thou lendest us thine help.
11 Thou, God, art Aditi to him who offers gifts: thou, Hotri, Bharati, art strengthened by the song.
Thou art the hundred-wintered Ila to give strength, Lord of Wealth! Vrtra-slayer and Sarasvati.
12 Thou, Agni, cherished well, art highest vital power; in thy delightful hue are glories visible.
Thou art the lofty might that furthers each design: thou art wealth manifold, diffused on every side.
13 Thee, Agni, have the Adityas taken as their mouth; the Bright Ones have made thee, O Sage, to be their tongue.
They who love offerings cling to thee at solemn rites: by thee the Gods devour the duly offered food.
14 By thee, O Agni, all the Immortal guileless Gods cat with thy mouth the oblation that is offered them.
By thee do mortal men give sweetness to their drink. Bright art thou born, the embryo of the plants of earth.

15 With these thou art united, Agni; yea thou, God of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads abroad from thee, diffused through both the worlds, throughout the earth and heaven.
16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,-
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN II. Agni.

1. WITH sacrifice exalt Agni who knows all life; worship him 'with oblation and the song of praise,
Well kindled, nobly fed; heaven's Lord, Celestial Priest, who labours at the pole where deeds of might are done.
2 At night and morning, Agni, have they called to thee, like milch-kine in their stalls lowing to meet their young.
As messenger of heaven thou lightest all night long the families of men. Thou Lord of precious boons.
3 Him have the Gods established at the region's base, doer of wondrous deeds, Herald of heaven and earth;
Like a most famous car, Agni the purely bright, like Mitra. to be glorified among the folk.
4 Him have they set in his own dwelling, in the vault, like the Moon waxing, fulgent, in the realm of air.
Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to Gods and men.
5 May he as Priest encompass all the sacrifice. men throng to him with offerings and with hymns of praise.
Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and sky.
6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,
For our advantage, Agni, God, bring Heaven and Earth hither that they may taste oblation brought by man.
7 Agni, give us great wealth, give riches thousandfold. unclose to us, like doors, strength that shall bring renown.
Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen let mornings beam on us.
8 Enkindled night by night at every morning's dawn, may he shine forth with red flame like the realm of light,-
Agni adored in beauteous rites with lauds of men, fair guest of living man and King of all our folk.
9 Song chanted by us men, O Agni, Ancient One, has swelled unto the deathless Gods in lofty heaven-
A milch-cow yielding to the singer in the rites wealth manifold, in hundreds, even as he wills.
10 Agni, may we show forth our valour with the steed or with the power of prayer beyond all other men;
And over the Five Races let our glory shine high like the realm of light and unsurpassable.
11 Such, Conqueror! be to us, be worthy of our praise, thou for whom princes nobly born exert themselves;
Whose sacrifice the strong seek, Agni, when it shines for never-failing offspring in thine own abode.
12 Knower of all that lives, O Agni may we both, singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious, abundant, rich in children and their progeny.
13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon, graced with kine

and steeds,-
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN III. Apris.

1. AGNI is set upon the earth well kindled; he standeth in the presence of all beings.
Wise, ancient, God, the Priest and Purifier, let Agni serve the Gods for he is worthy.
2 May Narasamsa lighting up the chambers, bright in his majesty through threefold heaven,
Steeping the gift with oil diffusing purpose, bedew the Gods at chiefest time of worship.
3 Adored in heart, as is thy right, O Agni, serve the Gods first to-day before the mortal.
Bring thou the Marut host. Ye men do worship to Indra seated on the grass, eternal.
4 O Grass divine, increasing, rich in heroes, strewn for wealth' sake, well laid upon this altar,-
On this bedewed with oil sit ye, O Vasus, sit all ye Gods, ye Holy, ye Adityas.
5 Wide be the Doors, the Goddesses, thrown open, easy to pass, invoked, through adorations,
Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.
6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,
Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.
7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse,
Worshipping God at ordered seasons decking them at three high places at the centre of the earth.
8 Sarasvati who perfects our devotion, Ila divine, Bharati all surpassing,-
Three Goddesses, with power inherent, seated, protect this holy Grass, our flawless refuge!
9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.
May Tvastar lengthen our line and kindred, and may they reach the place which Gods inhabit.
10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.
Let the skilled heavenly Immolator forward unto the Gods the offering thrice anointed.
11 Oil has been mixt: oil is his habitation. In oil he rests: oil is his proper province.
Come as thy wont is: O thou Steer, rejoice thee; bear off the oblation duly consecrated.

HYMN IV Agni.

1. FOR you I call theglorious refulgent Agni, the guest of men, rich in oblations
Whom all must strive to win even as a lover, God among godly people, Jatavedas.
2 Bhrgus who served him in the home of waters set him of old in houses of the living.
Over all worlds let Agni be the Sovran, the messenger of Gods with rapid coursers.
3 Among the tribes of men the Gods placed Agni as a dear Friend when they would dwell among them.
Against the longing nights may he shine brightly, and show the offerer in the house his vigour.
4 Sweet is his growth as of one's own possessions; his look when rushing fain to burn is lovely.
He darts his tongue forth, like a harnessed courser who shakes his flowing tail, among the bushes.
5 Since they who honour me have praised my greatness,-he gave, as 'twere, his hue to those who love him.
Known is he by his bright delightful splendour, and waxing old renews his youth for ever.
6 Like one athirst, he lighteth up the forests; like water down the chariot ways he roareth.
On his black path he shines in burning beauty, marked as it were the heaven that smiles through vapour.

7 Around, consuming the broad earth, he wanders, free roaming like an ox without a herdsman,-
Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.
8 I, in remembrance of thine ancient favour have sung my hymn in this our third assembly.
O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.
9 May the Grtsamadas, serving in secret, through thee, O Agni, overcome their neighbours,
Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

HYMN V. Agni.

1. HERALD and teacher was he born, a guardian for our patrons' help,
Earner by rites of noble wealth. That Strong One may we grasp and guide;
2 In whom, Leader of sacrifice, the seven reins, far extended, meet;
Who furthers, man-like, eighth in place, as Cleanser, all the work divine.
3 When swift he follows this behest, bird-like he chants the holy prayers.
He holds all knowledge in his grasp even as the felly rounds the wheel.
4 Together with pure mental power, pure, as Director, was he born.
Skilled in his own unchanging laws he waxes like the growing boughs.
5 Clothing thern in his hues, the kine of him the Leader wait on him.
Is he not better than the Three, the Sisters who have come to us?
6 When, laden with the holy oil, the Sitster [sic] by the Mother stands,
The Priest delights in their approach, as corn at coming of the rain.
7 For his support let him perform as ministrant his priestly task;
Yea, song of praise and sacrifice: we have bestowed, let us obtain.
8 That so this man well skilled, may pay worship to all the Holy Ones.
And, Agni, this our sacrifice which wehave here prepared, to thee.

HYMN VI. Agni.

1. AGNI, accept this flaming brand, this waiting with my prayer on thee:
Hear graciously these songs of praise.
2 With this hymn let us honour thee, seeker of horses, Son of Strength,
With this fair hymn, thou nobly born.
3 As such, lover of song, with songs, wealth-lover, giver of our wealth!
With reverence let us worship thee.
4 Be thou for us a liberal Prince, giver and Lord of precious things.
Drive those who hate us far away.
5 Such as thou art, give rain from heaven, give strength which no man may resist:
Give food exceeding plentiful.
6 To him who lauds thee, craving help, most youthful envoy! through our song,
Most holy Herald! come thou nigh.
7 Between both races, Agni, Sage, well skilled thou passest to and fro,
As envoy friendly to mankind.
8 Befriend us thou as knowing all. Sage, duly worship thou the Gods,
And seat thee on this sacred grass.

HYMN VII. Agni.

1. VASU, thou most youthful God, Bharata, Agni, bring us wealth,
Excellent, splendid, much-desired.
2 Let no malignity prevail against us, either God's or man's.
Save us from this and enmity.
3 So through thy favour may we force through all our enemies a way,
As 'twere through streaming water-floods.
4 Thou, Purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.
5 Ours art thou, Agni, Bharata, honoured by us with barren cows,
With bullocks and with kine in calf
6 Wood-fed, bedewed with sacred oil, ancient, Invoker, excellent,
The Son of Strength, the Wonderful.

HYMN VIII.Agni.

1. Now praise, as one who strives for strength, the harnessing of Agni's car,
The liberal, the most splendid One;
2 Who, guiding worshippers aright, withers, untouched by age, the foe:
When worshipped fair to look upon;
3 Who for his glory is extolled at eve and morning in our homes,
Whose statute is inviolate;
4 Who shines refulgent like the Sun, with brilliance and with fiery flame,
Decked with imperishable sheen.
5 Him Atri, Agni, have our songs Strengthened according to his sway:
All glories hath he made his own.
6 May we with Agni's, Indra's help, with Soma's, yea, of all the Gods,
Uninjured dwell together still, and conquer those who fight with us.

HYMN IX. Agni.

1. ACCUSTOMED to the Herald's place, the Herald hath seated him, bright, splendid, passing mighty,
Whose foresight keeps the Law from violation, excellent, pure-tongued, bringing thousands, Agni.
2 Envoy art thou, protector from the foeman, strong God, thou leadest us to higher blessings.
Refulgent, be an ever-heedful keeper, Agni, for us and for our seed offspring.
3 May we adore thee in thy loftiest birthplace, and, with our praises, in thy lower station.
The place whence thou issued forth I worship: to thee well kindled have they paid oblations.
4 Agni, best Priest, pay worship with oblation; quickly commend the gift to be presented;
For thou art Lord of gathered wealth and treasure. of the bright song of praise thou art inventor.
5 The twofold opulence, O Wonder-Worker, of thee new-born each day never decreases.
Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring.
6 May he, benevolent with this fair aspect, best sacrificer, bring the Gods to bless us.

Sure guardian, our protector from the foemen, shine, Agni, with thine affluence and splendour.

HYMN X. Agni.

1.AGNI, first, loudly calling, like a Father, kindled by man upon the seat of worship.
Clothed in his glory, deathless, keen of insight, must be adorned by all, the Strong, the Famous.
2 May Agni the resplendent hear my calling through all my songs, Immortal, keen of insight.
Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.
3 On wood supine they got the well-formed Infant: a germ in various-fashioned plants was Agni;
And in the night, not compassed round by darkness, he dwells exceeding wise, with rays of splendour.
4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,
Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.
5 I pour to him who looks in all directions: may he accept it with a friendly spirit.
Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury.
6 By choice victorious, recognize thy portion: with thee for envoy may we speak like Manu.
Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

HYMN XI. Indra.

1. HEAR thou my call, O Indra; be not heedless: thine may we be for thee to give us treasures;
For these presented viands, seeking riches, increase thy strength like streams of water flowing.
2 Floods great and many, compassed by the Dragon, thou badest swell and settest free, O Hero.
Strengthened by songs of praise thou rentest piecemeal the Dasa, him who deemed himself immortal.
3 For, Hero, in the lauds wherein thou joyedst, in hymns of praise, O Indra, songs of Rudras,
These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vayu.
4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder-
With us mayst thou, O Indra, waxen splendid, with Surya overcome the Dasa races.
5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,
Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.
6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement;
We laud the bolt that in thine arms lies eager; we laud thy two Bay Steeds, heralds of Surya.
7 Indra, thy Bay Steeds showing forth their vigour have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness: the cloud that was about to move hath rested.
8 Down, never ceasing, hath the rain-cloud settled: bellowing, it hath wandered with the Mothers.
Swelling the roar in the far distant limits, they have spread wide the blast sent forth by Indra.
9 Indra hath hurled down the magician Vrtra who lay beleaguering the mighty river.
Then both the heaven and earth trembled in terror at the strong Hero's thunder when he bellowed.
10 Loud roared the mighty Hero's bolt of thunder, when he, the Friend of man, burnt up the monster,
And, having drunk his fill of flowing Soma, baffled the guileful Danava's devices.
11 Drink thou, O Hero Indra, drink the Soma; let the joy-giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour. The juice that satisfies hath helped Indra.
12 Singers have we become with thee, O Indra: may we serve duly and prepare devotion.
Seeking thy help we meditate thy praises: may we at once enjoy thy gift of riches.

13 May we be thine, such by thy help, O Indra, as swell thy vigour while they seek thy favour.
Give us, thou God, the riches that we long for, most powerful, with stare of noble children.
14 Give us a friend, give us an habitation; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vayus, who drink the first libation of the Soma.
15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy strength and gladness.
Thou hast exalted us to heaven, Preserver, in battles, through the lofty hymns that praise thee.
16 Great, verily, are they, O thou Protector, who by their songs of praise have won the blessing.
They who strew sacred grass to be thy dwelling, helped by thee have got them strength, O Indra.
17 Upon the great Trikadruka days, Hero, rejoicing thee, O Indra, drink the Soma.
Come with Bay Steeds to drink of libation, shaking the drops from out thy beard, contented.
18 Hero, assume the might wherewith thou clavest Vrtra piecemeal, the Danava Aurnavabha.
Thou hast disclosed the light to light the Arya: on thy left hand, O Indra, sank the Dasyu.
19 May we gain wealth, subduing with thy succour and with the Arya, all our foes, the Dasyus.
Our gain was that to Trta of our party thou gavest up Tvastar's son Visvarupa.
20 He cast down Arbuda what time his vigour was strengthened by libations poured by Trta.
Indra sent forth his whirling wheel like Surya, and aided by the Angirases rent Vala.
21 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

HYMN XII. Indra.

1. HE who, just born, chief God of lofty spirit by power and might became the Gods' protector,
Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.
2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.
3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,
Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.
4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings seized the foe's riches, He, O men, is Indra.
5 Of whom, the Terrible, they ask, Where is He? or verily they say of him, He is not.
He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.
6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.
7 He under whose supreme control are horses, all chariots, and the villages, and cattle;
He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.
8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.
9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.
10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyti, He, O men, is Indra.
11 He who discovered in the fortieth autumn Sambara as he dwelt among the mountains;
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.
12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure;

Who, thunder-armed, rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.
13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.
Known as the Soma-drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.
14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, Is Indra.
15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

HYMN XIII. Indra.

1. THE Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.
Thence was it full of sap, streaming with milky juice: the milk of the plant's stalk is chief and meet for lauds.
2 They come trooping together bearing milk to him, and bring him sustenance who gives support to all.
The way is common for the downward streams to flow. Thou who didst these things first art worthy of our lauds.
3 One priest announces what the institutor gives: one, altering the forms, zealously plies his task,
The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lauds.
4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.
Greedily with his teeth he eats the master's food. Thou who didst these things first art worthy of our lauds.
5 Thou hast created earth to look upon the sky: thou, slaying Ahi, settest free the river's paths.
Thee, such, a God, the Gods have quickened with their lauds, even as a steed with waters: meet for praise art thou.
6 Thou givest increase, thou dealest to us our food: thou milkest from the moist the dry, the rich in sweets.
Thou by the worshipper layest thy precious store: thou art sole Lord of all. Meet for our praise art thou.
7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed;
Thou who hast made the matchless lightnings of the sky,-vast, compassing vast realms, meet for our praise art thou.
8 Who broughtest Narmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.
9 Thou boundest up the Dasa's hundred friends and ten, when, at one's hearing, thou belpest thy worshipper.
Thou for Dabhiti boundest Dasyus not with cords; Thou wast a mighty help. Worthy of lauds art thou.
10 All banks of rivers yielded to his manly might; to him they gave, to him, the Strong, gave up their wealth.
The six directions hast thou fixed, a five-fold view: thy victories reached afar. Worthy of lauds art thou.
11 Meet for high praise, O Hero, is thy power, that with thy single wisdom thou obtainest wealth,
The life-support of conquering Jatusthira. Indra, for all thy deeds, worthy of lauds art thou.

12 Thou for Turviti heldest still the flowing floods, the river-stream for Vayya easily to pass
Didst raise the outcast from the depths, and gavest fame unto the halt and blind. Worthy of lauds art thou.
13 Prepare thyself to grant us that great bounty, O Vasu, for abundant is thy treasure.
Snatch up the wonderful, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XIV. Indra.

1. MINISTERS, bring the Soma juice for Indra, pour forth the gladdening liquor with the beakers.logeth ever
To drink of this the Hero offer it to the Bull, for this he willeth.
2 Ye ministers, to him who with the lightning smote, like a tree, the rain-withholding Vrtra-
Bring it to him, him who is fain to taste it, a draught of this which Indra here deserveth.
3 Ye ministers, to him who smote Drhhikas who drove the kine forth, and discovered Vala,
Offer this draught, like Vita in the region: clothe him with Soma even as steeds with trappings.
4 Him who did Urana to death, Adhvaryus! though showing arms ninety-and-nine in number;
Who cast down headlong Arbuda and slew him,-speed ye that Indra to our offered Soma.
5 Ye ministers, to him who struck down Svasna, and did to death Vyamsa and greedy Susna,
And Rudhikras and Namuci and Pipru,- to him, to Indra, pour ye forth libation.
6 Ye ministers, to him who as with thunder demolished Sambara's hundred ancient castles;
Who cast down Varcin's sons, a hundred thousand,-to him, to Indra, offer ye the Soma.
7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom;
Who quelled the valiant men of Atithigva, Kutsa, and Ayu,-bring to him the Soma.
8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the Glorious One what bands have cleansed; to Indra bring, ye pious ones, the Soma.
9 Do ye, O ministers, obey his order: that purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended: offer the gladdening Soma juice to Indra.
10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him: I am sure of this, the Holy knows that I fain would give to him more largely.
11 Him, ministers, the Lord of heavenly treasure and all terrestrial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.
12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV. Indra

1. Now, verily, will I declare the exploits, mighty and true, of him the True and Mighty.
In the Trikadrukas he drank the Soma then in its rapture Indra slew the Dragon.
2 High heaven unsupported in space he stablished: he filled the two worlds and the air's mid-region.
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.
3 From front, as 'twere a house, he ruled and measured; pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far-reaching, These things did Indra in the Soma's rapture.
4 Compassing those who bore away Dabhiti, in kindled fire he burnt up all their weapons.
And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.
5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.

They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.
6 With mighty power he made the stream flow upward, crushed with his thunderbolt the car of Usas,
Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.
7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them.
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.
8 Praised by the Angirases he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly-built defences. These things did Indra in the Soma's rapture.
9 Thou, with sleep whelming Cumuri and Dhuni, slewest the Dasyu, keptest safe Dabhiti.
There the staff-bearer found the golden treasure. These things did Indra in the Soma's rapture.
10 Now let that wealthy Cow of thine, O Indra , yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in assembly.

HYMN XVI. Indra.

1. To him, your own, the best among the good, I bring eulogy, like oblation in the kindled fire.
We invocate for help Indra untouched by eld, who maketh all decay, strengthened, for ever young.
2 Without whom naught exists, Indra the Lofty One; in whom alone all powers heroic are combined.
The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.
3 Not by both worlds is thine own power to be surpassed, nor may thy car be stayed by mountains or by seas.
None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fliest over many a league.
4 For all men bring their will to him the Resolute, to him the Holy One, to him the Strong they cleave.
Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaze.
5 The vessel of the strong flows forth, the flood of meath, unto the Strong who feeds upon the strong, for drink,
Strong are the two Adhvaryus, strong are both the stones. They press the Soma that is strong for him the Strong.
6 Strong is thy thunderbolt, yea, and thy car is strong; strong are thy Bay Steeds and thy weapons powerful.
Thou, Indra, Bull, art Lord of the strong gladdening drink. with the strong Soma, Indra, satisfy thyself.
7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, thee shouting in the war.
Verily he will hear and mark this word of ours: we will pour Indra forth as 'twere a spring of wealth.
8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.
Lord of a Hundred Powers, may we once firmly cling to thy fair favours even as husbands to their wives.
9 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVII. Indra.

1. LIKE the Angirases, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with strength the solid firm-shut stables of the kine.
2 Let him be even that God who, for the earliest draught measuring out his power, increased his majesty;

Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.
3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.
Hurled down by thee the car-borne Lord of Tawny Steeds, the congregated swift ones fled in sundry ways.
4 He made himself by might Lord of all living things, and strong in vital power waxed great above them all.
He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.
5 He with his might made firm the forward-bending hills, the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.
6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth.
The thunderbolt, wherewith, loud-roaring, he smote down, and striking him to death laid Krivi on the earth.
7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.
8 May we invoke thee as a liberal giver thou givest us, O Indra, strength and labours.
Help us with manifold assistance, Indra: Migthy One, Indra, make us yet more wealthy.
9 Now may that weaithy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVIII. Indra

1. THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:
Ten-sided, friendly to mankind, light-winner, that must be urged to speed with prayers and wishes.
2 This is prepared for him the first, the second, and the third time: he is man's Priest and Herald.
Others get offspring of another parent he goeth, as a noble Bull, with others.
3 To Indra's car the Bay Steeds have I harnessed, that new well-spoken words may bring him hither.
Here let not other worshippers detain thee, for among us are many holy singers.
4 Indra, come hitherward with two Bay Coursers, come thou with four, with six when invocated.
Come thou with eight, with ten, to drink the Soma. Here is the juice, brave Warrior: do not scorn it.
5 O Indra, come thou hither having harnessed thy car with twenty, thirty, forty horses.
Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.
6 Come to us hitherward, O Indra, carried by eighty, ninety, or an hundred horses.
This Soma juice among the Sunahotras hath been poured out, in love, to glad thee, Indra.
7 To this my prayer, O Indra, come thou hither: bind to thy car's pole all thy two Bay Coursers.
Thou art to be invoked in many places Hero, rejoice thyself in this libation.
8 Ne'er be my love from Indra disunited still may his liberal Milch-cow yield us treasure.
So may we under his supreme protection, safe in his arms, succeed in each forth-going.
9 Now may that wealthy Cow Of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XIX. Indra.

1. DRAUGHTS of this sweet juice have been drunk for rapture, of the wise Soma-presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra hath found delight, and men who worship.
2 Cheered by this meath Indra, whose hand wields thunder, rent piecemeal Ahi who barred up the waters,
So that the quickening currents of the rivers flowed forth like birds unto their resting-places.
3 Indra, this Mighty One, the Dragon's slayer, sent forth the flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the night the works of days completed.
4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vrtra.
Straight was he to be sought with supplications by men who struggled to obtain the sunlight.
5 To him who poured him gifts he gave up Surya,-Indra, the God, the Mighty, to the mortal;
For Etasa with worship brought him riches that keep distress afar, as 'twere his portion.
6 Once to the driver of his chariot, Kutsa, he gave up greedy Surya, plague of harvest;
And Indra, for the sake of Divodasa demolished Sambara's nine-and-ninety castles.
7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.
May we with best endeavours gain this friendship, and mayst thou bend the godless scorner's weapons.
8 Thus the Grtsamadas for thee, O Hero, have wrought their hymn and task as seeking favour.
May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.
9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee,
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XX. Indra.

1. As one brings forth his car when fain for combat, so bring we power to thee- regard us, Indra-
Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the Heroes.
2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly,
Active art thou, the liberal man's defender, his who draws near to thee with right devotion.
3 May Indra, called with solemn invocations. the young, the Friend, be men's auspicious keeper,
One who will further with his aid the singer, the toiler, praiser, dresser of oblations.
4 With laud and song let me extol that Indra in whom of old men prospered and were mighty.
May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.
5 He, Indra whom the Angirases' praise delighted, strengthened their prayer and made their goings prosper.
Stealing away the mornings with the sunlight, he, lauded, crushed even Asna's ancient powers.
6 He verily, the God, the glorious Indra, hath raised him up for man, best Wonder-Worker.
He, self-reliant, mighty and triumphant, brought low the dear head of the wicked Dasa.
7 Indra theVrtra-slayer, Fort-destroyer, scattered the Dasa hosts who dwelt in darkness.
For men hath he created earth and waters, and ever helped the prayer of him who worships.
8 To him in might the Gods have ever yielded, to Indra in the tumult of thebattle.
When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.
9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XXI.

1. To him the Lord of all, the Lord of wealth, of light; him who is Lord for ever, Lord of men and tilth,
Him who is Lord of horses, Lord of kine,of floods, to Indra, to the Holy bring sweet Soma juice.
2 To him the potent One, who conquers and breaks down, the Victor never vanquished who disposes all,
The migbty-voiced, the rider, unassailable, to Indra everconquering speak your reverent prayer.
3 Still Victor, loved by mortals, ruler over men, o'erthrower, warrior, he hath waxen as he would;
Host-gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.
4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable;
Who speeds the good, the breaker-down, the firm, the vast,-Indra whose rites bring joy hath made the light of Dawn.
5 By sacrifice the yearning sages sending forth their songs found furtherance from him who speeds the flood.
In Indra seeking help with worship and with hymn, they drew him to themselves and won them kine and wealth.
6 Indra, bestow on us the best of treasures, the spirit of ability and fortune;
Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather.

HYMN XXII. Indra.

I. At the Trikadrukas the Great and Strong hath drunk drink blent with meal. With Visnu hath he quaffed the poured out Soma juice, all that he would.
That hath so heightened him the Great, the Wide, to do his mighty work.
So may the God attain the God, true Indu Indra who is true.
2 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.
One share of the libation hath he swallowed down: one share he left.
So may the God attend the God, true Indu Indra who is true.
3 Brought forth together with wisdom and mighty power thou grewest great; with hero deeds subduing the malevolent, most swift in act;
Giving prosperity, and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true.
4 This, Indra, was thy hero deed, Dancer, thy first and ancient work, worthy to be told forth in heaven,
What time thou sentest down life with a God's own power, freeing the floods.
All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food.

HYMN XXIII. Brahmanaspati.

1. WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,
The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice.
2 Brhaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.
As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.
3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;

The awful car, Brhaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.
4 Thou leadest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.
Him who hates prayer thou punishest, Brhaspati, quelling his wrath: herein is thy great mightiness.
5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,-
Thou drivest all seductive fiends away from him whom, careful guard, thou keepest Brahmanaspati.
6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.
Brhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.
7 Him, too, who threatens us without offence of ours, the evilminded, arrogant, rapacious man,-
Him turn thou from our path away, Brhaspati: give us fair access to this banquet of the Gods.
8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.
Strike, O Brhaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.
9 Through thee, kind -prosperer, O Brahmanaspati, may we obtain the wealth of Men which all desire:
And all our enemies, who near or far away prevail against us, crush, and leave them destitute.
10 With thee as our own rich and liberal ally may we, Brhaspati, gain highest power of life.
Let not the guileful wicked man be lord of us:-still may we prosper, singing goodly hymns of praise.
11 Strong, never yielding, hastening to the battle-cry, consumer of the foe, victorious in the strife,
Thou art sin's true avenger, Brahmanaspati, who tamest e'en the fierce, the wildly passionate.
12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would slay,-
Let not his deadly blow reach us, Brhaspati; may we humiliate the strong ill-doer's wrath.
13 The mover mid the spoil, the winner of all wealth, to be invoked in fight and reverently adored,
Brhaspati hath overthrown like cars of war all wicked enemies who fain would injure us.
14 Burn up the demons with thy fiercest flaming brand, those who have scorned thee in thy manifested might.
Show forth that power that shall deserve the hymn of praise: destroy the evil speakers, O Brhaspati.
15 Brhaspati, that which the foe deserves not which shines among the folk effectual, splendid,
That, Son of Law I which is with might refulgent-that treasure wonderful bestow thou on us.
16 Give us not up to those who, foes in ambuscade, are greedy for the wealth of him who sits at ease,
Who cherish in their heart abandonment of Gods. Brhaspati, no further rest shall they obtain.
17 For Tvastar, he who knows each sacred song, brought thee to life, preeminent o'er all the things that be.
Guilt-scourger, guilt-avenger is Brhaspati, who slays the spoiler and upholds the mighty Law.
18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.
Thoul O Brhaspati, with Indra for ally didst hurl down water-floods which gloom had compa-sed round.
19 O Brahmanaspati, be thou controller of this our hymn and prosper thou our children.
All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXIV. Brahmanaspati.

1. BE pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.
As this thy friend, our liberal patron, praises thee, do thou, Brhaspati, fulfil our hearts' desire.
2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Sambara:

Who overthrew what shook not, Brahmapaspati,-he made his way within the mountain stored with wealth.
3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gave way.
He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.
4 The well with mouth of stone that poured a flood of meath, which Brahmapaspati hath opened with his might-
All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.
5 Ancient will be those creatures, whatsoe'er they be; with moons, with autumns, doors unclose themselves to you.
Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.
6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the cave,-
Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.
7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.
Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.
8 With his swift bow, strung truly, Brahmanaspati reaches the mark whate'er it be that he desires.
Excellent are the arrows wherewithal he shoots, keen-eyed to look on men and springing from his ear.
9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmapaspati.
When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.
10 First and preeminent, excelling all besides are the kind gifts of liberal Brhaspati.
These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.
11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great,-
He is the God spread forth in breadth against the Gods: he, Brahmanaspati, encompasseth this All.
12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.
Come to us, Brahmanaspati and Indra, to our oblation Iiie yoked steeds to fodder.
13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.
Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.
14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.
The kine he drave forth and distributed to heaven, even as a copious flood with strength flows sundry ways.
15 O Brahmanaspati, may we be evermore masters of wealth well-guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.
16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.
All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXV. Brahmanaspati.

1. HE lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings his gift.
He with his seed spreads forth beyond another's seed, whomever Brahmanaspati takes for his friend.
2 With heroes he shall overcome his hero foes, and spread his wealth by kine wise by himself is be.
His children and his children's children
grow in strength, whomever Brahmanaspati takes for his friend.
3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever Brahmanaspati takes for his friend.
4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whomever Brahmanaspati takes for his friend.
5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.
Blest with the happiness of Gods he prospers well, whomever Brahmanaspati takes for his friend.

HYMN XXVI. Brahmanaspati.

1. THE righteous singer shall o'ercome his enemies, and he who serves the Gods subdue the godless man.
The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.
2 Worship, thou hero, chase the arrogant afar: put on auspicious courage for the fight with foes.
Prepare oblation so that thou mayst have success. we crave the favouring help of Brahmanaspati.
3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,believing
Who with oblation and a true heart serves Brahmanaspati the Father of the Gods.
4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,
Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

HYMN XXVII. Adityas.

1. THESE hymns that drop down fatness, with the ladle I ever offer tothe Kings Adityas.
May Mitra, Aryanian, and Bhaga hear us, the mighty Varuna Daksa, and Amsa.
2 With one accord may Aryaman and Mitra and Varuna this day accept this praise-song-
Adityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.
3 These Gods, Adityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil near to the Kings is even the thing most distant.
4 Upholding that which moves and that which moves not, Adityas, Gods, protectors of all being,
Provident, guarding well the world of spirits, true to eternal Law, the debt-exactors.
5 May I, Adityas, share m this your favour which, Aryaman, brings profit e'en in danger.
Under your guidance, Varuna and Mitra, round troubles may I pass, like rugged places.
6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuna, and thornless.
Thereon, Adityas, send us down your blessing: grant us a shelter hard to be demolished.
7 Mother of Kings, may Aditi transport us, by fair paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Varuna's and Mitra's high protection.

8 With their support they stay three earths, three heavens; three are their functions in the Gods' assembly.
Mighty through Law, Adityas, is your greatness; fair is it, Aryaman, Varuna, and Mitra.
9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids, faithful, far-ruling for the righteous mortal.
10 Thou over all, O Varuna, art Sovran, be they Gods, Asura! or be they mortals.
Grant unto us to see a hundred autumns ours be the blest long lives of our forefathers.
11 Neither the right nor left do I distinguish, neither the cast nor yet the west, Adityas.
Simple and guided by your wisdom, Vasus!
may I attain the light that brings no danger.
12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.
13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture.
None slays, from near at hand or from a distance, him who is under the Adityas' guidance.
14 Aditi, Mitra, Varuna, forgive us however we have erred and sinned against you.
May I obtain the broad light free from peril: O Indra, let not during darkness seize us.
15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to him both portions of the world are gracious.
16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Adityas,
May I car-borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.
17 May1 not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may1 never lack well-ordered riches. Lond may we speak, with heroes, in assembly.

HYMN XXVIII. Varuna

1. THIS laud of the self-radiant wise Aditya shall be supreme o'er all that is in greatness.
1 beg renown of Varuna the Mighty, the God exceeding kind to him who worships.
2, Having extolled thee. Varuna, with thoughtful care may we have high fortune in thy service,
Sinffing thy praises like the fires at coming, day after day, of mornings rich in cattle.
3 May we be in thy keeping, O thou Leader wide-ruling Varuna, Lord of many heroes.
O sons of Aditi, for ever faithful, pardon us, Gods, admit us to your friendship.
4 He made them flow, the Aditya, the Sustainer: the rivers run by Varuna's commandment.
These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.
5 Loose me from sin as from a bond that binds me: may we swell, Varuna, thy spring of Order.
Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.
6 Far from me, Varuna, remove all danger accept me graciously, thou Holy Sovran.
Cast off, like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee.
7 Strike us not, Varuna, with those dread weapons which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter, that we may live, the men who hate us
8 O mighty Varuna, now and hereafter, even as of old, will we speak forth our worship.
For in thyself, invincible God, thy statutes ne’er to be moved are fixed as on a mountain.
9 Move far from me what sins I have committed: let me not suffer, King, for guilt of others.
Full many a morn remains to dawn upon us: in these, O Varuna, while we live direct us.
10 O King, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber-
If any wolf or robber fain would harm us, therefrom, O Varuna, give thou us protection.
11May I not live O Varuna, to witness my wealthy, liberal dear friend's destitution.

King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXIX. Visvedevas.

I. UPHOLDERS of the Law, ye strong Adityas, remove my sin like her who bears in secret.
You, Varuna, Mitra and all Gods who listen, I call to help me, I who know your goodness.
2 Ye, Gods, are providence and ye are power: remove ye utterly all those who hate us.
As givers of good things deal with us kindly: this day be gracious to us and hereafter.
3 What service may we do you with our future, what service, Vasus, with our ancient friendship?
O Aditi, and VaruVa and Mitra, Indra and Maruts, make us well and happy.
4 Ye, O ye Gods, are verily our kinsmen as such be kind to me who now implore you.
Let not your car come slowly to our worship: of kinsmen such as you ne'er let us weary.
5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, Gods, be mine offences: seize me not like a bird upon her offspring.
6 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you.
Protect us, God; let not the wolf destroy us. Save us, ye Holy, from the pit and falling.
7 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXX. Indra and Others.

1. THE streams unceasing flow to Indra, slayer of Ahi, Savitar, God, Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?
2 His Mother-for she knew-spake and proclaimed him who was about to cast his bolt at Vrtra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.
3 Aloft he stood above the airy region, and against Vrtra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.
4 As with a bolt, Brhaspati, fiercely flaming, pierce thou Vrkadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so slay even now our enemy, O Indra.
5 Cast down from heaven on high thy bolt of thunder wherewith in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of many children's children and of cattle.
6 Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm standing in this time of danger.
7 Let it not vex me, tire me, make me slothful, and never let us say, Press not the Soma;
For him who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.
8 Sarasvati, protect us: with the Maruts allied thou boldly conquerest our foemen,
While Indra does to death the daring chieftain of Sandikas exulting in his prowess.
9 Him who waylays, yea, him who would destroy us,-aim at him, pierce him with thy sharpened weapon.
Brhaspati, with arms thou slayest foemen O King, give up the spoiler to destruction.
10 Perform, O Hero, with our valiant heroes the deeds heroic which thou hast to finish.
Long have they been inflated with presumption: slay them, and bring us hither their possessions.
11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,
That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

HYMN XXXI. Visvedevas.

1. HELP, Varuna and Mitra, O ye Twain allied with Vasus, Rudras, and Adityas, help our car,
That, as the wild birds of the forest from their home, our horses may fly forth, glad, eager for renown.
2 Yea, now ye Gods of one accord speed on our car what time among the folk it seeks an act of might;
When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth.
3 Or may our Indra here, the Friend of all mankind, coming from heaven, most.wise, girt by the Marut host,
Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.
4 Or may this Tvastar, God who rules the world with power, one-minded with the Goddesses speed forth our car;
Ila and Bhaga the celestial, Earth and Heaven, Pusan, Purandhi, and the Asvins, ruling Lords.
5 Or, seen alternate, those two blessed Goddesses, Morning and Night who stir all living things to act:
While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.
6 Your blessing as a boon for suppliants we desire: the Dragon of the Deep, and Aja-Ekapad,
Trita, Rbhuksan, Savitar shall joy in us, and ihe Floods' swift Child in our worship and our prayer.
7 These earnest prayers I pray to you, ye Holy: to pay you honour, living men have formed them,
Men fain to win the prize and glory. May they win, as a car-horse might the goal, your notice.

HYMN XXXII. Various Deities.

1. GRACIOUSLY further, O ye Heaven and Earth, this speech striving to win reward, of me your worshipper.
First rank I give to you, Immortal, high extolled! I, fain to win me wealth, to you the migbty Pair.
2 Let not man's guile annoy us, secret or by day: give not us up a prey to these calamities.
Sever not thou our friendship: think thereon for us. This, with a heart that longs for bliss, we seek from thee.
3 Bring hither with benignant mind the willing Cow teeming with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee with my word, a charger rapid in his tread.
4 With eulogy I call on Raka swift to hear may she, auspicious, hear us, and herself observe.
With never-breaking needle may she sew her work, and give a hero son most wealthy, meet for praise.
5 All thy kind thoughts, O Raka, lovely in their form, wherewith thou grantest wealth to him who offers gifts-
With these come thou to us this day benevolent, O Blessed One, bestowing food of thousand sorts.
6 O broad-tressed Sinivali, thou who art the Sister of the Gods,
Accept the offered sacrifice, and, Goddess, grant us progeny.
7 With lovely fingers, lovely arms, prolific Mother of many sons-
Present the sacred gifts to her, to Sinlivali Queen of men.
8 Her, Sinivali, her, Gungu, her, Raka, her, Sarasvati, Indrani to mine aid I call, and Vartunani for my weal.

HYMN XXXIII. Rudra.

1. FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.
Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.
2 With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.
Far from us banish enmity and hatred, and to all quarters maladies and trouble.
3 Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty.
Transport us over trouble to well-being repel thou from us all assaults of mis. chief.
4 Let us not anger thee with worship, Rudra, ill praise, Strong God! or mingled invocation.
Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.
5 May I with praise-songs win that Rudra's favour who is adored with gifts and invocations.
Ne'er may the tawny God, fair-checked, and gracious, swifthearing, yield us to this evil purpose.
6 The Strong, begirt by Maruts, hath refreshed me, with most invigorating food, imploring.
As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.
7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,
Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.
8 To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.
We serve the brilliant God with adorations, we glorify, the splendid name of Rudra.
9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations:
The strength of Godhead ne'er departs from Rudra, him who is Sovran of this world, the mighty.
10 Worthy, thou carriest thy bow and arrows, worthy, thy manyhued and honoured necklace.
Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.
11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.
O Rudra, praised, be gracious to the singer. let thy hosts spare us and smite down another.
12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.
I praise thee Bounteous Giver, Lord of heroes: give medicines to us as thou art lauded.
13 Of your pure medicines, O potent Martits, those that are wholesomest and healthbestowing,
Those which our father Manu hath selected, I crave from. Rudra for our gain and welfare.
14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us.
Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.
15 O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us.
Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV. Maruts

1. THE Maruts of resistless might who love the rain, resplendent, terrible like wild beasts in their strength,
Glowing like flames of fire, impetuous in career, blowing the wandering raincloud, have disclosed the kine.
2 They gleam with armlets as the heavens are decked with stars, like cloud-born lightnings shine the torrents of their rain.
Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Prsni's radiant lap.
3 They drip like horses in the racings of swift steeds; with the stream's rapid cars they hasten on their way.
Maruts with helms of gold, ye who make all things shake, con e with your spotted deer, one-minded, to

our food.
4 They have bestowed of Mitra all that live, to feed, they who for evermore cause their swift drops to flow;
Whose steeds are spotted deer, whose riches never fail, like horses in full speed, bound to the pole in work.
5 With brightly-flarning kine whose udders swell with milk, idth glittering lances on your unobstructed paths,
O Maruts, of one mind, like swans who seek their nests, come to the rapturous enjoyment of the meath.
6 To these our prayers, O Maruts, come unanimous, come ye to our libations like the praise of men.
Make it swell like a mare, in udder like a cow, and for the singer grace the song with plenteous strength.
7 Give us a steed, O Maruts migbty in the car; prevailing prayer that brings remembrance day by day;
Food to your praisers, to your bard in deeds of might give winning wisdom, power uninjured, unsurpassed.
8 When the bright-chested Maruts, lavish of their gifts, bind at the time bliss their horses to the cars,
Then, as the milch-cow feeds her calf within the stalls, they pour forth food for all oblation-bringing men.
9 Save us, O Maruts, Vasus, from the injurer, the mortal foe who makes us looked upon as wolves.
With chariot all aflame compass him round about: O Rudras, cast away the foeman's deadly bolt.
10 Well-known, ye Maruts, is that wondrous course of yours, when they milked Prsni's udder, close akin to her.
Or when to shame the bard who lauded, Rudra's Sons, ye O infallible brought Trita to decay.
11 We call youi such, great Maruts, following wonted ways, to the oblation paid to Visnu Speeder-on.
With ladles lifted up, with prayer, we seek of them preeminent, golden-hued, the wealth which all extol.
12 They, the Dasagvas, first of all brought sacrifice: they at the break of mornings shall inspirit us.
Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.
13 The Rudras have rejoiced thern in the gathered bands at seats of worship as in purple ornaments.
They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.
14 Soliciting their high protection for our help, with this our adoration we sing praise to them,
Whom, for assistance, like the five terrestrial priests. Trita hath brought to aid us hither on his car.
15 So may your favouring help be turned to us-ward, your kindness like a Iowing cow approach us,
Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV. Son of Waters.

1. EAGER for spoil my flow of speech I utter: may the Floods' Child accept my songs with favour.
Will not the rapid Son of Waters make them lovely, for he it is who shall enjoy them?
2 To him let us address the song well-fashioned, forth from the heart. Shall he not understand it'
The friendly Son of Waters by the greatness of Godhead hath produced all things existing.
3 Some floods unite themselves and others join them: die sounding rivers fill one common storehouse.
On every side the bright Floods have encompassed the bright resplendent Offspring of the Waters.
4 The never-sullen waters, youthful Maidens, carefully decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty, unfed with wood. in waters, oil-enveloped.
5 To him three Dames are oftering food to feed him, Goddesses to the God whom none may injure.
Within the waters hath he pressed, as hollows, and drinks their milk who now are first made mothers.
6 Here was the horse's birth; his was the sunlight. Save thou our princes from the oppressor's onslaught.

Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.
7 He, in whose mansion is the teeming Milch-cow, swells the Gods' nectar and cats noble viands.
lle Son of Waters, gathering strength in waters, shines for his worshipper to give him treasures.
8 He who in waters with his own pure Godhead shines widely, law-abiding, everlasting-
The other worlds are verily his branches, and plants are born of him with all their offspring.
9 The Waters' Son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;
And bearing with them his supremest glory the Youthful Ones, gold-coloured, move around him.
10 Golden in form is he, like gold to look on, his colour is like gold, the Son of Waters.
When he is seated fresh from golden birthplace those who present their gold give food to feed him.
11 This the fair name and this the lovely aspect of him the Waters' Son increase in secret.
Whom here the youthful Maids together kindle, his food is sacred oil of golden colour.
12 Him, nearest Friend of many, will we worship with sacrifice. and reverence and oblation.
I make his back to shine, with chips provide him; t offer food and with my songs exalt him.
13 The Bull hath laid his own life-germ Within them. He sucks them as an infant, and they kiss him.
He, Son of Waters, of unfading colour, hadi entered here as in another's body.
14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,
The Waters, bearing oil to feed their ofispring, flow, Youthful Ones, in wanderings about him.
15 Agni, I gave good shelter to the people, and to the princes goodly preparation.
Blessed is all that Gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI Various Gods.

1. WATER and milk hath he endued, sent forth to thee: the men have drained him with the filters and the stones.
Drink, Indra, from the Hotar's bowlfirst right is thine-Soma hallowed and poured with Vasat and Svaha.
2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our Friends,
Sitting on sacred grass, ye Sons of Bharata, drink Soma from the Potar's bowl, O Men of heaven.
3 Come unto us, ye swift to listen: as at home upon the sacred grass sit and enjoy yourselves.
And, Tvastar, well-content be joyful in the juice with Gods and Goddesses in gladsome company.
4 Bring the Gods hither, Sage, and offer sacrifice: at the three altars seat thee willingly, O Priest.
Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy share.
5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.
6 Accept the sacrifice; mark both of you, my call: the Priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the Kings: drink ye the Soma meath from the Director's bowl.

HYMN XXXVII. Various Gods.

1. Enjoy thy fill of meath out of the Hotar's cup: Adhvaryus he desires a full draught poured for him.
Bring it him: seeking this he gives. Granter of Wealth, drink Sorna with the Rtus from the Hotar's cup.
2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives,
Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the Rtus from the Potar's cup.
3 Fat may the horses be wherewith thou specdest on: Lord of the Wood, unharming, strengthen thou thyself.
Drawing and seizing, Bold One, thou who grantest wealth, drink Soma with the Rtus from the Nestar's cup.
4 From Hotar's cup and Potar's he hath drunk and joyed: the proffered food hath pleased him from the Nestar's bowl.
The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth-giving God.
5 Yoke, O ye Twain, to-day your hero-bearing car, swift-moving hitherward: your loosing-place is here.
Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.
6 Agni, accept the fuel and our offered gift: accept the prayer of man, accept our eulogy,
Do thou with all, with Rtu, O thou Excellent, fain, make the great Gods all fain taste the gift we bring.

HYMN XXXVIII. Savitar.

1. UPRISEN is Savitar, this God, to quicken, Priest who neglects not this most constant duty.
To the Gods, verily, he gives rich treasure, and blesses him who calls them to the banquet.
2 Having gone up on high, the God broadhanded spreads his arms widely forth that all may mark him.
Even the waters bend them to his service: even this wind rests in the circling region.
3 Though borne by swift steeds he will yet unyoke them: e'en the fleet chariot hath he stayed from going.
He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.
4 What was spread out she weaves afresh, re-weaving: the skilful leaves his labour half-completed.
He hath arisen from rest, and parted seasons: Savitar hath approached, God, holy-minded.
5 Tlirough various dwellings, through entire existence, spreads, manifest, the household light of Agni.
The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.
6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.
Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.
7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.
The woods are given to the birds. These statutes of the God Savitar none disobeyeth.
8 With utmost speed, in restless haste at sunset Varuna seeks his watery habitation.
Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.
9 Him whose high law not Varuna nor Indra, not Mitra, Aryaman, nor Rudra breaketh,
Nor evil-hearted fiends, here for my welfare him I invoke, God Savitar, with worship.
10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narasamsa aid us.
That good may come to us and wealth be gathered, may we be Savitar the God's beloved.
11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,
That it be well with friends and those who praise thee, and, Savitar, with the loud-lauding singer.

HYMN XX Asvins.

1. SING like the two press-stones for this same purpose; come like two misers to the tree of treasure;
Like two laud-singing Brahmans in the assembly, like the folk's envoys called in many places.
2 Moving at morning like two chr-borne heroes, like to a pair of goats ye come electing;
Like two fair dames embellishing their bodies, like a wise married pair among the people.
3 Like to a pair of horns come first to usward, like to a pair of hoofs with rapid motion;
Come like two Cakavas in the grey of morning, come like two chariot wheels at dawn, ye Mighty.
4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes and fellies.
Be like two dogs that injure not our bodies; preserve us, like two crutches, that we fall not.
5 Like two winds ageing not, two confluent rivers, come with quick vision like two eyes before us.
Come like two hands most helpful to the body, and guide us like two feet to what is precious.
6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence,
Like the two nostrils that protect our being, be to us as our ears that hear distinctly.
7 Like two hands give ye us increasing vigour; like heaven and earth constrain the airy regions.
Asvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.
8 These prayers of ours exalting you, O Asvins, have the GrtSamadas, for a laud, made ready.
Welcome them, O ye Heroes, and come bither. Loud may we speak. with brave men, in assembly.

HYMN XL. Soma and Pusan.

1 SOMA and Pusan, Parents of all riches, Parents of earth and Parents of high heaven,
You Twain, brought forth as the whole world's protectors, the Gods have made centre of life eternal.
2 At birth of these two Gods all Gods are joyful: they have caused darkness, which we hate, to vanish.
With these, with Soma and with Pusan, India generates ripe warm milk in the raw milch-cows.
3 Soma and Pusan, urge your chariot hither, the seven-wheeIed car that measures out the region,
That stirs not all, that moves to every quarter, fivc-reined and harnessed by the thought, ye Mighty.
4 One in the heaven on high hath made his dwelling, on earth and in the firmament the other.
May they disclose to us great store of treasure, much-longed for, rich in food, source of enjoyment.
5 One of you Twain is Parent of all creatures, the otherjourneys onward all-beholding.
Soma and Pusan, aid my thought with favour: with you may we o'ercome in all encounters.
6 May Pusan stir our thought, the all-impelling, may Soma Lord of riches grant us riches.
May Aditi the perfect Goddess aid us. Loud may we speak, with heroes, in assembly.

HYMN XLI. Various Deities.

1. O VAYU, come to us with all the thousand chariots that are thine,
Team-borne, to drink the Soma juice.
2 Drawn by thy team, O Vayu, come; to thee is offered this, the pure.
Thou visitest the presser's house.
3 Indra and Vayu, drawn by teams, ye Heroes, come today and drink.
Of the bright juice when blent with milk.
4 This Soma hath been shed for you, Lawstrengtheners, Mitra-Varuna!
Listen ye here to this my call.

5 Both Kings who never injure aught seat them in their supremest home,
The thousand-pillared, firmly-based.
6 Fed with oblation, Sovran Kings, Adityas, Lords of liberal gifts.
They wait on him whose life is true.
7 With kine, Nasatyas, and with steeds, come, Asvins, Rudras, to the house
That will protect its heroes well;
8 Such, wealthy Gods! as none afar nor standing nigh to us may harm,
Yea, no malicious mortal foe.
9 As such, O longed-far Asvins, lead us on to wealth of varied sort,
Wealth that shall bring us room and rest.
10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.
11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.
12 From all the regions of the world let Indra send security,
The foe-subduer, swift to act.
13 O all ye Gods, come hitherward: hear this mine invocation, seat
Yourselves upon this sacred grass.
14 Among ihe gunahotras strong for you is this sweet gladdening draught.
Drink ye of this delightsome juice.
15 Ye Martus led by Indra, Gods with Pri§an for your bounteousest,
Hear all of you this call of mine.
16 Best Mother, best of Rivers, best of Goddesses, Sarasvati, We are, as 'twere, of no repute and dear
Mother, give thou us renown.
17 In thee, Sarasvati, divine, all generations have their stay.
Be, glad with Sunahotra's sons: O Goddess grant us progeny.
18 Enriched with sacrifice, accept Sarasvati, these prayers of ours,
Thoughts which GrtSamadas beloved of Gods bring, Holy One,to thee.
19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.
20 This our.effectual sacrifice, reaching the sky, shall Heaven and Earth
Present unto the Gods to-day.
21 In both your laps, ye guileless Ones, the Holy Gods shall sit them down
To-day to drink the Soma here.

HYMN XLII Kapinjala.

1. TELLING his race aloud with cries repeated, he sends his voice out as his boat a steersman.
O Bird, be ominous of happy fortune from no side may calamity befall thee.
2 Let not the falcon kill thee, nor the eagle let not the arrow-bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.
3 Bringing good tidings, Bird of happy omen, call thou out loudly southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

HYMN XLIII. Kapinjala.

1. HERE on the right sing forth chanters of hymns of praise, even the winged birds that in due season speak.
He, like: a Sama-chanter utters both the notes, skilled in the mode of Trstup and of Gayatri.
2 Thou like the chanter-priest chantest the Sama, Bird; thou singest at libations like a Brahman's son.
Even as a vigorous horse when he comes near the mare, announce to us good forturue, Bird, on every side, proclaim in all directions happy luck, O Bird.
3 When singing here, O Bird. announce good luck to us, and when thou sittest still think on us with kind thoughts.
When flying off thou singest thou art like a lute. With brave sons in assembly may we speak aloud.

RIG VEDA - BOOK THE THIRD

HYMN I. Agni.

1. THOU, Agni, who wilt have the strong, hast made me the Soma's priest, to worship in assembly.
Thou shinest to the Gods, I set the pressstones. I toil; be joyful in thyself, O Agni.
2 East have we turned the rite; may the hymn aid it. With wood and worship shall they honour Agni.
From heaven the synods of the wise have learnt it: c'en for the quick and strong they seek advancement.
3 The Prudent, he whose will is pure, brought welfare, allied by birth to Heaven and Earth in kinship.
The Gods discovered in the midst of waters beautiful Agni with the Sisters' labour.
4 Him, Blessed One, the Seven strong Floods augmented, him white at birth and red when waxen mighty.
As mother mares run to their new-born you ling, so at his birth the Gods wondered at Agni.
5 Spreading with radiant limbs throughout the region, purging his power with wise purifications,
Robing himself in light, the life of waters, lie spreads abroad his high and perfect glories.
6 He sought heaven's Mighty Ones, the unconsuming, the unimpaired, not clothed and yet not naked.
Then they, ancient and young, who dwell together, Seven sounding Rivers, as one germ received him.
7 His piles, assuming every form, are scattered where flow sweet waters, at the spring of fatness;
There stood the milch-kine with full-laden udders, and both paired Mighty Mothers of the Wondrous.
8 Carefully cherished, Son of Strength, thou shoncst assuming lasting and refulgent beauties.
Full streams of fatness and sweet juice descended, there where the Mighty One grew strong by wisdom.
9 From birth he knew even his Father's bosom, he set his voices and his streams in motion;
Knew him who moved with blessed Friends in secret, with the young Dames of heaven. He stayed not hidden.
10 He nursed the Infant of the Sire and Maker: alone the Babe sucked many a teeming bosom.
Guard, for the Bright and Strong, the fellow-spouses friendly to men and bound to him in kinship.
11 The Mighty One increased in space unbounded; full many a glorious flood gave strength to Agni.
Friend of the house, within the lap of Order lay Agni, in the Sister Rivers' service.
12 As keen supporter where great waters gather, light-shedder whom the brood rejoice to look on;
He who begat, and will beget, the dawnlights, most manly, Child of Floods, is youthful Agni.
13 Him, varied in his form, the lovely Infant of floods and plants the blessed wood hath gendered.
Gods even, moved in spirit, came around him, and served him at his birth, the Strong, the Wondrous.
14 Like brilliant lightnings, mighty luminaries accompany the light-diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amrta.
15 I sacrificing serve thee with oblations and crave with longing thy good-will and friendship.
Grant, with the Gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.
16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless when they seek the battle.
17 Ensign of Gods hast thou become, O Agni, joy-giver, knower of all secret wisdom.
Friend of the homestead, thou hast lightened mortals: carborne thou goest to the Gods, fulfilling.

18 Within the house hath sate the King immortal of mortals, filling full their sacred synods.
Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.
19 Come unto us with thine auspicious friendship, come speeding, Mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.
20 To thee who art of old these songs, O Agni, have I declared, the ancient and the later.
These great libations to the Strong are offiered: in every birth is Jatavedas stablished.
21 Stablished in every birth is Jatavedas, kindled perpetual by the Visvamitras.
May we rest ever in the loving-kindness, in the auspicious grace of him the Holy.
22 This sacrifice of ours do thou, O Mighty, O truly Wise, bear to the Gods rejoicing.
Grant us abundant food, thou priestly Herald, vouchsafe to give us ample wealth, O Agni.
23 As holy food, Agni, to thine'invoker give wealth in cattle, lasting, rich in marvels.
To us he born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN II. Agni.

1. To him, Vaisvanara, who strengthens Holy Law, to Agni we present our praise like oil made pure.
With thoughtful insight human priests bring him anear, our Herald from of old, as an axe forms a car.
2 He made the heaven and earth resplendent by his birth: Child of two Mothers he was meet to be implored,
Agni, oblation-bearer, gracious, ever-young, infallible, rich in radiant light, the guest of men.
3 Within the range of their surpassinq power, by might, the Gods created Agni with inventive thought.
I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.
4 Eager to gain, we crave from him the friendly God strength confident, choiceworthy meet to be extolled:
The Bhrgus' bounty, willing, strong with sages' lore, even Agni shining forth with light that comes from heaven.
5 For happiness, men, having trimmed the sacred grass, set Agni glorious for his strength before them here;
Yea, with raised ladles, him bright, dear to all the Gods, perfecting aims of works, Rudra of solemn rites.
6 Around thy dwelling-place, O brightly-shining Priest, are men at sacrifice, whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there, desirous of thy friendship grant them store of wealth.
7 He hath filled heaven and earth and the great realm of light, when at his birth the skilful held him in their hold.
He like a horse is led forth to the sacrifice Sage, graciously inclined, that he may win us strength.
8 Honour the oblation-bearer, him who knows fair rites, serve ye the Household Friend who knows all things that be.
He drives the chariot of the lofty ordinance: Agni most active, is the great High Priest of Gods.
9 They who are free from death, fain for him, purified three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave: the other two have passed into the sister sphere.
10 Man's sacrificial food hath sharpened like an axe, for brightness, him the Sage of men, the people's Lord,
Busied with sacred rites he mounts and he descends. He hath laid down his vital germ within these worlds.
11 He stirs with life in wombs dissimilar in kind, born as a Lion or a loudly-bellowing Bull:

Vaisvanara immortal with wide-reaching might, bestowing goods and wealth on him who offiers gifts.
12 Vaisvanara, as of old, mounted the cope of heaven, heaven's ridge, well greeted, by those skilled in noble songs.
He, as of old, producing riches for the folk, still watchful, traversesthe common way again.
13 For new prosperity we seek to Agni, him whose course is splendid, gold-haired, excellently bright,
Whom Matarisvan stablished, dweller in the heaven, meet for high praise and holy, sage and true to Law.
14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,
Agni, the head of heaven, whom none may turn aside-to him the Powerful with mighty prayer we seek.
15 The cheerful Priest, the pure, in whom no guile is found, Friend of the House, praise-worthy, dear to all mankind,
Fair to behold for beauty like a splendid car,- Agni the Friend of men we ever seek for wealth.

HYMN III. Agni.

1. To him who shines afar, Vaisvanara, shall bards give precious things that he may go on certain paths:
For Agni the Immortal serves the Deities, and therefore never breaks their everlasting laws.
2 He, wondrous envoy, goes between the earth and heaven, firm seated as the Herald, great High Priest of men.
He compassethwith rays the lofty dwelling-place, Agni, sent forward by the Gods, enriched with piayer.
3 Sages shall glorify Agni with earnest thoughts, ensign of sacrifice, who fills the synod full:
In whom the singers have stored up their holy acts to him the worshipper looks for joy and happiness.
4 The Sire of sacrifice, great God of holy bards, Agni, the measure and the symbol of the priests,
Hath entered heaven and earth that show in varied form: the Sage whom many love rejoiceth in his might.
5 Bright Agni with the bright car, Lord of green domains, Vaisvanara dweller in the floods, who finds the light,
Pervading, swift and wild, encompassed round with powers, him very glorious have the Gods established here.
6 Agni, together with the Gods and Manu's folk by thought extending sacrifice in varied form,
Goes, car-borne, to and fro with those who crown each rite, the fleet, the Household Friend, who turns the curse aside.
7 Sing, Agni, for long life to us and noble sons: teem thou with plenty, shine upon us store of food.
Increase the great man's strength, thou ever-vigilant: thou, longing for the Gods, knowest their hymns full well.
8 The Mighty One, Lord of the people and their guest, the leader of their thoughts, devoted Friend of priests,
Our solemn rites' announcer, Jatavedas, men with worship ever praise, with urgings for their weal.
9 Agni the God resplendent, giver of great joy, hath on his lovely car compassed the lands with, might.
Let us with pure laudations in his house approach the high laws of the nourisher of multitudes.
10 I celebrate thy glories, O Vaisvanara, wherewith thou, O farsighted God, has found the light.
Thou filledst at thy birth both worlds, the earth and heaven: all this, O Agni, hast thou compassed of thyself.
11 By his great skill the Sage alone hath brought to pass a great deed, mightier than Vaisvanara's wondrous acts.

Agni sprang into being, magnifying both his Parents, Heaven and Earth, rich in prolific seed.

HYMN IV Apris.

1. BE friendly with each kindled log of fuel, with every flash bestow the boon of riches.
Bring thou the Gods, O God, unto our worship: serve, well-inclined, as Friend thy friends, O Agni.
2 Agni whom daily Varuna and Mitra the Gods bring thrice a day to this our worship,
Tanunapat, enrich with meath our service that dwells with holy oil, that offers honour.
3 The thought that bringeth every boon proceedeth to worship first the Priest of the libation,
That we may greet the Strong One with our homage. Urged, may he bring the Gods, best Sacrificer.
4 On high your way to sacrifice was made ready; the radiant flames went upward to the regions.
Full in the midst of heaven the Priest is seated: sirew we the sacred grass where Gods may rest them.
5 Claiming in mind the seven priests' burntoblations, inciting all, they came in settled order.
To this our sacrifice approach the many who show in hero beauty at assemblies.
6 Night and Dawn, lauded, hither come together, both smiling, different are their forms in colour,
That Varuna and Mitra may accept us, and Indra, girt by Maruts, with his glories.
7. I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the truth eternal, thinking on Order as the guards of Order.
8 May Bharati with all her Sisters, Ila accordant with the Gods, with mortalls Agni,
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
9 Well pleased with us do thou O God, O Tvastar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.
10 Send to the Gods the oblation, Lord of Forests; and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.
11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail delight the Gods Immortal.

HYMN V. Agni.

1. AGNI who shines against the Dawns is wakened. The holy Singer who precedes the sages.
With far-spread lustre, kindled by the pious, the Priest hath thrown both gates of darkness open.
2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.
Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.
3 Amid men's homes hath Agni been established, fulfilling with the Law, Friend, germ of waters.
Loved and adored, the height he hath ascended, the Singer, object of our invocations.
4 Agni is Mitra when enkindled duly, Mitra as Priest, Varuna, Jatavedas;
Mitra as active minister, and House-Friend, Mitra of flowing rivers and of mountains.
5 The Earth's, the Bird's dear lofty place he guardeth, he guardeth in his might the course of Surya,
Guardeth the Seven-headed in the centre, guardeth sublime the Deities enjoyment.
6 The skilful God who knows all forms of knowledge made for himself a fair form, meet for worship.
This Agni guards with care that never ceases the Sonia's skin, the Bird's place rich in fatness.
7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.
Resplendent, pure, sublime and purifying, again, again he renovates his Mothers.
8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,

Like waters lovely when they hasten downward may Agni in his Parents' lap protect us.
9 Extolled, the Strong shone forth with kindled fuel to the earth's centre, to the height of heaven.
May Agni, Friend, adorable Matarisvan, as envoy bring the Gods unto our worship.
10 Best of all luminaries lofty Agni supported with his flame the height of heaven,
When, far from Bhrgus, Matarisvan kindled the oblation-bearer where he lay in secret.
11 As holy food, Agni to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-word.

HYMN VI. Agni.

1. URGED on by deep devotion, O ye singers, bring, pious ones, the God-approaching ladle.
Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation.
2 Thou at thy birth didst fill both earth and heaven, yea, Most Adorable, thou didst exceed them.
Even through the heaven's and through the earth's expanses let thy swift seventongued flames roll on, O Agni.
3 Both Heaven and Earth and Gods who should be worshipped establish thee as Priest for every dwelling,
Whenever human families, God-devoted, bringing oblations; laud thy splendid lustre.
4 Firm in the Gods' home is the Mighty seated, between vast Heaven and Earth the well-beloved-
Those Cows who yield, unharmed, their nectar, Spouses of the Far-Strider, everyoung, united.
5 Great are the deeds of thee, the Great, O Agni: thou by thy power hast spread out earth and heaven.
As soon as thou wast born thou wast an envoy, thou, Mighty One, was Leader of the people.
6 Bind to the pole with cords of holy Order the long-maned ruddy steeds who sprinkle fatness.
Bring hithier, O thou God, all Gods together: provide them noble worship, Jatavedas.
7 Even from the sky thy brilliant lights shone hither: still hast thou beamed through many a radiant morning,
That the Gods praised their joyous Herald's labour eagerly burning, Agni, in the forests.
8 The Gods who take delight in air's wide region, or those the dwellers in heaven's realm of brightness,
Or those, the Holy, prompt to hear, our helpers, who, carborne, turn their horses hither, Agni---
9 With these, borne on one ear, Agni, approach us, or borne on many, for thy steeds are able.
Bring, witb their Dames, the Gods, the Three and-Thirty, after thy Godlike nature, and be joyful.
10 He is the Priest at whose repeated worship even wide Heaven and Earth sing out for increase.
They fair and true and holy coming forward stand at his sacrifice who springs from Order.
11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to usward.

HYMN VII.

1. THE seven tones risen from the whitebacked viand have made their way between the pair of Mothers.
Both circumjacent Parents come together to yield us length of days they hasten forward.
2 The Male who dwells in heaven hath Mares and Milchkine: he came to Goddesses who bring sweet treasure.
To thee safe resting in the seat of Order the Cow alone upon her way proceedeth.
3 Wise Master, wealthy finder-out of riches, he mounted those who may with case be guided.

He, dark-backed, manifold with varied aspect, hath made them burst forth from their food the brush-wood.
4 Strength-giving streams bear hither him eternal, fain to support the mighty work. of Tvastar.
He, flashing in his home with all his members, hath entered both the worlds as they were single.
5 They know the red Bull's blessing, and are joyful under the flaming-coloured Lord's dominion:
They who give shine from heavenwith fair effulgence, whose lofty song like Ila must be honoured.
6 Yea, by tradition from the ancient sages they brought great strength from the two mighty Parents,
To where the singer's Bull, the night's dispeller, after his proper law hath waxen stronger.
7 Seven holy singers guard with five Adhvaryus the Bird's beloved firmly-settled station.
The willing Bulls, untouched by old, rejoice them: as Gods themselves the ways of Gods they follow.
8 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the Truth Eternal, thinking on Order as the guards of Order.
9 The many seek the great Steed as a stallion: the reins obey the Lord of varied colour.
O heavenly Priest, most pleasant, full of wisdom, bring the great Gods to us, and Earth and Heaven.
10 Rich Lord, the Mornings have gleamed forth in splendour, fair-rayed, fair-speaking, worshipped with all viands,
Yea, with the glory of the earth, O Agni. Forgive us, for our weal, e'en sin cornmitted.
11 As holy food, Agni, to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring Agni, be this thy gracious will to usward.

HYMN VIII Sacrificial Post.

1. GOD-SERVING men, O Sovran of the Forest, with heavenly meath at sacrifice anoint thee.
Grant wealth to us when thou art standing upright as when reposing on this Mother's bosom.
2 Set up to eastward of the fire enkindled, accepting prayer that wastes not, rich in hero.
Driving far from us poverty and famine, lift thyself up to bring us great good fortune.
3 Lord of the Forest, raise. thyself up on the loftiest spot of earth.
Give splendour, fixt and measured well, to him who brings the sacrifice.
4 Well-robed, enveloped he is come, the youthful: springing to life his glory waxeth greater.
Contemplative in mind and God-adoring, sages of high intelligence upraise him.
5 Sprung up he rises in the days' fair weather, increasing in the men-frequented synod.
With song the wise and skilful consecrate him: his voice the God-adoring singer utters.
6, Ye whom religious men have firmly planted; thou Forest Sovran whom the axe hath fashioned,-
Let those the Stakes divine which here are standing be fain to grant us wealth with store of children.
7 O men who lift the ladles up, these hewn and planted in the ground,
Bringing a blessing to the field, shall bear our precious gift to Gods.
8 Adityas, Rudras, Vasus, careful leaders, Earth, Heaven, and Prthivi and Air's mid-region,
Accordant Deities shall bless our worship and make our sacrifice's ensign lofty.
9 Like swan's that flee in lengthened line, the Pillars have come to us arrayed in brilliant coIour.
They, lifted up on high, by sages, eastward, go forth as Gods to the God's dwelling-places.
10 Those Stakes upon the earth with rings that deck them seem to the eye like horns of horned creatures;
Or, as upraised by priests in invocation, let them assist us in the rush to battle.
11 Lord of the Wood, rise with a hundred branches. with thousand branches may we rise to greatness,
Tlou whom this hatchct, with an edge well whetted for great felicity, hath brought before us.

HYMN IX.

1. WE as thy friends have chosen thee, mortals a God, to be our help,
The Waters' Child, the blessed, the resplendent One, victorious and beyond compare.
2 Since thou delighting in the woods hast gone unto thy mother streams,
Not to be scorned, Agni, is that return of thine when from afar thou now art here.
3 O'er pungent smoke host thou prevailed, and thus art thou benevolent.
Some go before, and others round about thee sit, they in whose friendship thou hast place.
4 Him who had passed beyond his foes, beyond continual pursuits, Him the unerring Ones, observant, found in floods, couched like a lion in his lair.
5 Him wandering at his own free will, Agni here hidden from our view,
Him Matarisvan brought to us from far away produced by friction, from the Gods.
6 O Bearer of Oblations, thus mortals received thee from the Gods,
Whilst thou, the Friend of man, guardest each sacrifice with thine own power, Most Youthful One.
7 Amid thy wonders this is good, yea, to the simple is it clear,
When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.
8 Offer to him who knows fair rites, who burns with purifying glow,
Swift envoy, active, ancient, and adorable: serve ye the God attentively.
9 Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni,
For him spread sacred grass, with oil bedewed him, and stablished him as Priest and Sacrificer.

HYMN X. Agni.

1. THEE Agni, God, Imperial Lord of all mankind, do mortal men
With understanding kindle at thesacrifice.
2 They laud thee in their solemn rites, Agni, as Minister and Priest,
Shine forth in thine own home as guardian of the Law.
3 He, verily, who honours thee with fuel, Knower of all life,
He, Agni! wins heroic might, he prospers well.
4 Ensign of sacrifices, he, Agni, with Gods is come to us,
Decked by the seven priests, to him who bringeth gifts.
5 ToAgni, the Invoking Priest, offer your best, your lofty speech,
To him Ordainer-like who brings the light of songs.
6 Let these our hymns make Agni grow, whence, meet for laud, he springs to life,
To mighty strength and great possession, fair to see.
7 Best Sacrificer, bring the Gods, O Agni, to the pious man:
A joyful Priest, thy splendour drive our foes afar
8 As such, O Purifier, shine on us heroic glorious might:
Be nearest Friend to those who laud thee, for their weal.
9 So, wakeful, versed in sacred hymns, the holy singers kindly thee.
Oblation-bearer, deathless, cherisher of strength.

HYMN Xl. Agni.

1. AGNI is Priest, the great High Priest of sacrifice, most swift in act:
He knows the rite in constant course.
2 Oblation-bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.
3 Ensign of sacrifice from of old, Agni well knoweth with his thought
To prosper this man's aim and hope.
4 Agni, illustrious from old time, the Son of Strength who knows all life,
The Gods have made to their Priest.
5 Infallible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
6 Strength of the Gods which none may harm, subduing all his enemies,
Agni is mightiest in fame.
7 By offering sacred food to him the mortal worshipper obtains.
A home from him whose light makes pure.
8 From Agni, by our hymns, may we gain all things that bring happiness,
Singers of him who knows all life.
9 O Agni, in our deeds of might may we obtain all precious things:
Tle Gods are centred all in thee.

HYMN XII. Indra-Agni.

1. MOVED, Indra-Agni, by our hymn, come to the juice, the precious dew:
Dr.ink ye thereof, impelled by song.
2 O Indra-Agni, with the man who lauds you comes the wakening rite:
So drink ye both this juice assured.
3 Through force of sacrifice I choose Indra-Agni who love the wise:
With Sorna let these sate them here.
4 Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.
5 Indra and Agni, singers skilled in melody hymn you, bringing lauds:
I choose you for the sacred food.
6 Indra and Agni, ye cast down the ninety forts which DAsas held,
Together, with one mighty deed.
7 To Indra-Agni eeverent thoughts go forward from the holy task
Along the path of sacred Law.
8 O Indra-Agni, powers are yours, and dwellings and delightful food
Good is your readiness to act.
9 Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.

HYMN XIII. Agni.

1. To Agni, to this God of yours I sing aloud with utmost power.
May he come to us with the Gods, and sit, best Offerer, on the grass.
2 The Holy, whose are earth and heaven, and succour waits upon his strength;
Him men who bring oblations laud, and they who wish to gain, for grace.
3 He is the Sage who guides these men, Leader of sacred rites is he.
Him your own Agni, serve ye well, who winneth and bestoweth wealth.
4 So may the gracious Agni grant most goodly shelter for our use;
Whence in the heavens or in the floods he shall pour wealth upon our lands.
5 The singers kindle him, the Priest, Agni the Lord of tribes of men,
Resplendent and without a peer through his own excellent designs.
6 Help us, thou Brahman, best of all invokers of the Gods in song.
Beam, Friend of Maruts, bliss on us, O Agni, a most liberal God.
7 Yea, grant us treasure thousandfold with children and with nourishment,
And, Agni, splendid hero strength, exalted, wasting not away.

HYMN XIV. Agni.

1 THE pleasant Priest is come into the synod, true, skilled in sacrifice, most wise, Ordainer.
Agni, the Son of Strength, whose car is lightning, whose hair is flame, hath shown on earth his lustre.
2 To thee I offer reverent speech: accept it: to thee who markest it, victorious, faithful!
Bring, thou who knowest, those who know, and seat thee amid the sacred grass, for help, O Holy.
3 The Two who show their vigour, Night and Morning, by the wind's paths shall haste to thee O Agni.
When men adorn the Ancient with oblations, these seek, as on two chariot-seats, the dwelling.
4 To thee, strong Agni! Varuna and Mitra and all the Maruts sang a song of triumph,
What time unto the people's lands thou camest, spreading them as the Sun of men, with lustre.
5 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing.
Worship the Gods with most devoted spirit, a Priest with no unfriendly thought, O Agni.
6 For, Son of Strength, from thee come many succours, and powers abundant that a God possesses.
Agni, to us with speech that hath no falsehood grant riches, real, to be told in thousands.
7 Whatever, God, in sacrifice we mortals have wrought is all for thee, strong, wise of purpose!
Be thou the Friend of each good chariot's master. All this enjoy thou here, immortal Agni.

HYMN XV. Agni.

1. RESPLENDENT with thy wide-extending lustre, dispel the terrors of the fiends who hate us
May lofty Agni be my guide and shelter, the easily-invoked, the good Protector.
2 Be thou To us, while now the morn is breaking, be thou a guardian when the Sun hath mounted..
Accept, as men accept a true-born infant, my laud, O Agni nobly born in body.
3 Bull, who beholdest men, through many mornings, among the dark ones shine forth red, O Agni.
Lead us, good Lord, and bear us over trouble: Help us who long, Most Youthful God, to riches.
4 Shine forth, a Bull invincible, O Agni, winning by conquest all the forts and treasures,
Thou Jatavedas who art skilled in guiding, the chief high saving sacrifice's Leader.

5 Lighting Gods hither, Agni, wisest Singer, bring thou to us many and flawless shelters.
Bring vigour, like a car that gathers booty: bring us, O Agni, beauteous.Rarth and Heaven.
6 Swell, O thou Bull and give those powers an impulse, e'en Earth and Heaven who yield their milk in plenty,
Shining, O God, with Gods in clear effulgence. Let not a mortal's evil will obstruct us.
7 Agni, as holy food to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading ofrspring. Agni, be this thy gracious will to us-ward.

HYMN XVI. Agni.

1. THIS Agni is the Lord of great felicity and hero Strength;
Lord of wealth in herds of kine; Lord of the battles with the foe.
2 Wait, Maruts, Heroes, upon him the Prosperer in whom is bliss-increasing wealth;
Who in fights ever conquer evil-hearted men, who overcome the enemy.
3 As such, O Agni, deal us wealth and hero might, O Bounteous One!
Most lofty, very glorious, rich in progeny, free from disease and full of power.
4 He who made all that lives, who passes all in might, who orders service to the Gods,
He works among the Gods, he works in hero strength, yea, also in the praise of men.
5 Give us not up to indigence, Agni, nor want of hero sons,
Nor, Son of Strength, to lack of cattle, nor to blame. Drive. thou our enemies away.
6 Help us to strength, blest Agni! rich in progeny, abundant, in our sacrifice.
Flood us with riches yet more plenteous, bringing weal, with high renown, most Glorious One!

HYMN XVII. Agni.

1. DULY enkindled after ancient customs, bringing all treasures, he is balmed with unguents,-
Flame-haired, oil-clad, the purifying Agni, skilled in fair rites, to bring the Gods for worship.
2 As thou, O Agni, skilful Jatavedas, hast sacrificed as Priest of Earth, of Heaven,
So with this offering bring the Gods, and prosper this sacrifice today as erst for Manu.
3 Three are thy times of life, O Jatavedas, and the three mornings are thy births, O Agni.
With these, well-knowing, grant the Gods' kind favour, and help in stir aiid stress the man who worships.
4 Agni most bright and fair with song we honour, yea, the adorable, O Jatavedas.
Thee, envoy, messenger, oblation-bearer, the Gods have made centre of life eternal.
5 That Priest before thee, yet more skilled in worship, stablished of old, healthgiver by his nature,-
After his custom offer, thou who knowest, and lay our sacrifice where Gods may taste it.

HYMN XVIII. Agni.

1. AGNI, be kind to us when we approach thee good as a friend to friend, as sire and mother.
The races of mankind are great oppressors burn up malignity that strives against us.
2 Agni, burn up the unfriendly who are near us, burn thou the foeman's curse who pays no worship.
Burn, Vasu, thou who markest well, the foolish: let thine eternal nimble beams surround thee.
3 With fuel, Agni, and with oil, desirous, mine offering I present for strength and conquest,
With prayer, so far as I have power, adoring-this hymn divine to gain a hundred treasures.

4 Give with thy glow, thou Son of Strength, when lauded, great vital power to those who toil to serve thee.
Give richly, Agni, to the Visvamitras in rest and stir. Oft have we decked thy body.
5 Give us, O liberal Lord, great gtore of riches, for, Agni, such art thou when duly kindled.
Thou in the happy singer's home bestowest, amply with arms extended, things of beauty.

HYMN XIX. Agni.

1. Aow, quick, sage, infallible, all-knowing, I choose to be our Priest at this oblation.
In our Gods' service he, best skilled, shall worship: may he obtain us boons for strength and riches.
2 Agni, to thee I lift the oil-fed ladle, bright, with an offering, bearing our oblation.
From the right hand, choosing the Gods' attendance, he with rich presents hath arranged the worship.
3 Of keenest spirit is the man thou aidest give us good offspring, thou who givest freely.
In power of wealth most rich in men. O Agni, of thee, the Good, may we sing forth fair praises.
4 Men as they worship thee the God, O Agni, have set on thee full many a brilliant, aspect.
So bring Most Youthful One, the Gods' asserrigly, the Heavenly Host which thou to-day shalt honour.
5 When Gods anoint thee Priest at their oblation, and seat thee for thy task as Sacrificer,
O Agni, be thou here our kind defender, and to ourselves vouchsafe the gift of glory.

HYMN XX Agni.

1. WITH lauds at break of morn the priest invoketh Agni, Dawn, Dadhikras, and both the Asvins.
With one consent the Gods whose light is splendid, longing to taste our sacrifice, shall hear us.
2 Three are thy powers, O Agni, three thy stations, three are thy tongues, yea, many, Child of Order!
Three bodies hast thou which the Gods delight in: with these protect our hymns with care unceasing.
3 O Agni, many are the names thou bearest, immortal, God, Divine, and Jatavedas.
And many charms of charmers, All-Inspirer! have they laid in thee, Lord of true attendants!
4 Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons.
Ancient, all-knowing, he the Vrtra-slayer shall bear the singer safe through every trouble.
5 I call on Savitar the God, on Morning, Brhaspati, and Dadhikras, and Agni,
On Varuna and Mitra, on the Asvins, Bhaga, the Vasus, Rudras and Adityas.

HYMN XXI. Agni.

1. SET this our sacrifice among the Immortals: be pleased with these our presents, Jatavedas.
O Priest, O Agni, sit thee down before us, and first enjoy the drops of oil and fatness.
2 For thee, O Purifier, flow the drops of fatness rich in oil.
After thy wont vouchsafe to us the choicest boon that Gods may feast.
3 Agni, Most Excellent! for thee the Sage are drops that drip with oil.
Thou art enkindled as the best of Seers. Help thou the sacrifice.
4 To thee, O Agni, mighty and resistless, to thee stream forth the drops of oil and fatness.
With great light art thou come, O praised by poets! Accept our offering, O thou Sage.
5 Fatness exceeding rich, extracted from the midst,-this as our gift we offer thee.
Excellent God, the drops run down upon thy skin. Deal them to each among the Gods.

HYMN XXII. Agni.

1 THIS is that Agni whence the longing Indra took the pressed Soma deep within his body.
Winner of spoils in thousands, like a courser, with praise art thou exalted, Jatavedas.
2 That light of thine in heaven and earth, O Agni, in plants, O Holy One, and in the waters,
Wherewith thou hast spread wide the air's mid-region-bright is that splendour, wavy, man-beholding.
3 O Agni, to the sea of heaven thou goest: thou hast called hither Gods beheld in spirit.
The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it.
4 Let fires that dwell in mist, combined with those that have their home in floods,
Guileless accept our sacrifice, great viands free from all disease.
5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN XXIII. Agni.

1. RUBBED into life, well stablished in the dwelling, Leader of sacrifice, the Sage, the youthful,
Here in the wasting fuel Jatavedas, eternal, hath assumed immortal being.
2 Both Bharatas, Devasravas, Devavata, have strongly rubbed to life effectual Agni.
O Agni, look thou forth with ample riches: be, every day, bearer of food to feed us.
3 Him nobly born of old the fingers ten produced, him whom his Mothers counted dear.
Praise Devavata's Agni, thou Devasravas, him who shall be the people's Lord.
4 He set thee in the earth's most lovely station, in Ila's place, in days of fair bright weather.
On man, on Apaya, Agni! on the rivers Drsadvati, Sarasvati, shine richly.
5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward

HYMN XXIV. Agni.

1. AGNI, subdue opposing bands, and drive our enemies away.
Invincible, slay godless foes: give splendour to the worshipper.
2 Lit with libation, Agni, thou, deathless, who callest Gods to feast,
Accept our sacrifice with joy.
3 With splendour, Agni, Son of Strength, thou who art worshipped, wakeful One.
Seat thee on this my sacred grass.
4 With all thy fires, with all the Gods, Agni, exalt the songs we sing.
And living men in holy rites.
5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store,
Make thou us rich with many sons.

HYMN XXV. Agni.

1. THOU art the sapient Son of Dyaus, O Agni, yes and the Child of Earth, who knowest all things.
Bring the Gods specially, thou Sage, for worship.
2. Agni the wise bestows the might of heroes grants strengthening food, preparing it for nectar.
Thou who art rich in food bring the Gods hither.
3 Agni, infallible, lights Earth and Heaven, immortal Goddesses gracious to all men,-
Lord through his strength, splendid through adorations.
4 Come to the sacrifice, Agni and Indra come to the offerer's house who hath the Soma.
Come, friendly-minded, Gods, to drink the Soma.
5 In the floods' home art thou enkindled, Agni, O Jatavedas, Son of Strength, eternal,
Exalting with thine help the gatheringplaces.

HYMN XXVI. Agni.

1. REVERING in our heart Agni Vaisvanara, the finder of the light, whose promises are true,
The liberal, gladsome, car-borne God we Kusikas invoke him with oblation, seeking wealth with songs.
2 That Agni, bright, Vaisvanara, we invoke for help, and Matarisvan worthy of the song of praise;
Brhaspati for man's observance of the Gods, the Singer prompt to hear, the swiftly-moving guest.
3 Age after age Vaisvanara, neighing like a horse, is kindled with the women by the Kusikas.
May Agni, he who wakes among Immortal Gods, grant us heroic strength and wealth in noble steeds.
4 Let them go forth, the strong, as flames of fire with might. Gathered for victory they have yoked their spotted deer.
Pourers of floods, the Maruts, Masters of all wealth, they who can ne'er be conquered, make the mountains shake.
5 The Maruts, Friends of men, are glorious as the fire: their mighty and resplendent succour we implore.
Those storming Sons of Rudra clothed in robes of rain, boon-givers of good gifts, roar as the lions roar.
6 We, band on band and troop following troop, entreat with fair lauds Agni's splendour and the Maruts' might,
With spotted deer for steeds, with wealth that never fails, they, wise Ones, come to sacrifice at our gatherings.
7 Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar.
I am light threefold, measurer of the region exhaustless heat am I, named burnt-oblation.
8 Bearing in mind a thought with light accordant, he purified the Sun with three refinings;
By his own nature gained the highest treasure, and looked abroad over the earth and heaven.
9 The Spring that fails not with a hundred streamlets, Father inspired of' prayers that men should utter,
The Sparkler, joyous in his Parents' bosorn, -him, the Truth-speaker, sate ye, Earth and Heaven.

HYMN XXVII. Agni.

1. IN ladle dropping oil your food goes in oblation up to heaven,
Goes to the Gods in search of bliss.
2 Agni I laud, the Sage inspired, crowner of sacrifice through song,
Who listens and gives bounteous gifts.

3 O Agni, if we might obtain control of thee the potent God,
Then should we overcome our foes.
4 Kindled at sacrifices he is Agni, hallower, meet for praise,
With flame for hair: to him we seek.
5 Immortal Agni, shining far, enrobed with oil, well worshipped, bears
The gifts of sacrifice away.
6 The priests with ladles lifted up, worshipping here with holy thought,
Have brought this Agni for our aid.
7 Immortal, Sacrificer, God, with wondrous power he leads the way,
Urging the great assembly on.
8 Strong, he is set on deeds ofstrength. In sacrifices led in front,
As Singer he completes the rite.
9 Excellent, he was made by thought. The Germ of beings have I gained,
Yea, and die Sire of active strength.
10 Thee have I stablished, Excellent, O strengthened by the sage's prayer,
Thee, Agni, longing, nobly bright.
11 Agni, the swift and active One, singers, at time of sacrifice,
Eagerly kindle with their food.
12 Agni the Son of Strength who shines up to the heaven in solemn rites,
The wise of heart, I glorify.
13 Meet to be lauded and adored, showing in beauty through the dark,
Agni, the Strong, is kindled well.
14 Agni is kindled as a bull, like a horsebearer of the Gods:
Men with oblations worship him.
15 Thee will we kindle as a bull, we who are Bulls ourselves, O Bull.
Thee, Agni, shining mightily.

HYMN XXVIII. Agni.

1. AGNI who knowest all, accept our offering and the cake of meal,
At dawn's libation, rich in prayer!
2 Agni, the sacrificial cake hath been prepared and dressed for thee:
Accept it, O Most Youthful God.
3 Agni, enjoy the cake of meal and our oblation three days old:
Thou, Son of Strength, art stablished at our sacrifice.
4 Here at the midday sacrifice enjoy thou the sacrificial cake, wise, Jatavedas!
Agni, the sages in assemblies never minish the portion due to thee the Mighty.
5 O Agni, at the third libation takewith joy the offered cake of sacrifice, thou, Son of Strength.
Through skill in song bear to the Gods our sacrifice, watchful and fraught with riches, to Immortal God.
6 O waxing Agni, knower, thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

HYMN XXIX. Agni.

1. HERE is the gear for friction, here tinder made ready for the spark.
Bring thou the Matron: we will rub Agni in ancient fashion forth.
2 1n the two fire-sticks Jatavedas lieth, even as the well-set germ in pregnant women,
Agni who day by day must be exalted by men who watch and worship with oblations.
3 Lay this with care on that which lies extended: straight hath she borne the Steerwhen made prolific.
With his red pillar-radiant is his splendour -in our skilled task is born the Son of Ila.
4 In Ila's place we set thee down, upon the central point of earth,
That, Agni Jatavedas, thou mayst bear our offerings to the Gods.
5 Rub into life, ye men, the Sage, the guileless, Immortal, very wise and fair to look on.
O men, bring forth the most propitious Agni, first ensign of the sacrifice to eastward.
6 When with their arms they rub him straight he shineth forth like a strong courser, red in colour, in the wood.
Bright, checkless, as it were upon the Atvins' path, lie passeth by the stones and burneth up the grass.
7 Agni shines forth when born, observant, mighty, the bountiful, the Singar praised by sages;
Whom, as adorable and knowing all things, Gods set at solemn rites as offeringbearer.
8 Set thee, O Priest, in, thine own place, observant: lay down the sacrifice in the home of worship.
Thou, dear to Gods, shalt serve them with oblation: Agni, give long life to the sacrificer.
9 Raise ye a mighty smoke, my fellow-workers! Ye shall attain to wealth without obstruction.
This Agni is the battle-winning Hero by whom the Gods have overcome the Dasyus.
10 This is thine ordered place of birth whence sprung to life thou shonest forth.
Knowing this, Agni, sit thee down, and prosper thou the songs we sing.
11 As Germ Celestial he is called Tanunapat, and Narasamsa born diffused in varied shape.
Formed in his Mother he is Matarisvan; he hath, in his course, become the rapid flight of wind.
12 With strong attrition rubbed to life, laid down with careful hand, a Sage,
Agni, make sacrifices good, and for the pious bring the Gods.
13 Mortals have brought to life the God Immortal, the Conqueror with mighty jaws, unfailing.
The sisters ten, unwedded and united, together grasp the Babe, the new-born Infant.
14 Served by the seven priests, he shone forth from ancient time, when in his Mother's bosom, in her lap, he glowed.
Giving delight each day he closeth not his eye, since from the Asura's body hewas brought to life.
15 Even as the Maruts, onslaughts who attack the foe, those born the first of all knew the full power of prayer.
The Kusikas have made the glorious hymn ascend, and, each one singly in his home, have kindled fire.
16 As we, O Priest observant, have elected thee this day, what time the solemn sacrifice began,
So surely hast thou worshipped, surely hast thou toiled: come thou unto the Soma, wise and knowing all.

HYMN XXX. Indra.

1. THE friends who offer Soma long to find thee: they pour forth Soma and present their viands.
They bear unmoved the cursing of the people, for all our wisdom comes from thee, O Indra.
2 Not far for thee are mid-air's loftiest regions: start hither, Lord of Bays, with thy Bay Horses.
Made for the Firm and Strong are these libations. The pressing-stones are set and fire is kindled.
3 Fair cheeks hath Indra, Maghavan, the Victor, Lord of a great host, Stormer, strong in action.

What once thou didst in might when mortals vexed thee,-where now, O Bull, are those thy hero exploits?
4 For, overthrowing what hath ne'er been shaken, thou goest forth alone destroying Vrtras.
For him who followeth thy Law the mountains and heaven and earth stand as if firmly stablished.
5 Yea, Much-invoked! in safety through thy glories alone thou speakest truth as Vrtra's slayer.
E'en these two boundless worlds to thee, O Indra, what time thou graspest them, are but a handful.
6 Forthwith thy Bay steeds down the steep, O Indra, forth, crushing foemen, go thy bolt of thunder!
Slay those who meet thee, those who flee, who follow: make all thy promise true; be all completed.
7 The man to whom thou givest as Provider enjoys domestic plenty undivided.
Blest, Indra, is thy favour dropping fatness: thy worship, Much-invoked! brings gifts in thousands.
8 Thou, Indra, Much-invoked! didst crush to pieces Kunaru handless fiend who dwelt with Danu.
Thou with might, Indra, smotest dead the scorner, the footless Vrtra as he waxed in vigour.
9 Thou hast established in her seat, O Indra, the level earth, vast, vigorous, unbounded.
The Bull hath propped the heaven and air's mid-region. By thee sent onward let the floods flow hither.
10 He who withheld the kine, in silence I yielded in fear before thy blow, O Indra.
He made paths easy to drive forth the cattle. Loud-breathing praises helped the Much-invoked One.
11 Indra alone filled full the earth and heaven, the Pair who meet together, rich in treasures.
Yea, bring thou near us from the air's mid-region strength, on thy car, and wholesome food, O Hero.
12 Surya transgresses not the ordered limits set daily by the Lord of Tawny Coursers.
When to the goal he comes, his journey ended, his Steeds he looses: this is Indra's doing.
13 Men gladly in the course of night would look on the broad bright front of the refulgent Morning;
And all acknowledge, when she comes in glory, the manifold and goodly works of Indra.
14 A mighty splendour rests upon her bosom: bearing ripe milk the Cow, unripe, advances.
All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment.
15 Barring the way they come. Be firm, O Indra; aid friends to sacrifice and him who singeth.
These must be slain by thee, malignant mortals, armed with ill arts, our quiverbearing foemen.
16 A cry is beard from enemies most near us: against them send thy fiercest-flaming weapon.
Rend them from under, crush them and subdue them. Slay, Maghavan, and make the fiends our booty.
17 Root up the race of Raksasas, O Indra rend it in front and crush it in the middle.
How long hast thou bebaved as one who wavers? Cast thy hot dart at him who hates devotion:
18 When borne by strong Steeds for our weal, O Leader, thou seatest thee at many noble viands.
May we be winners of abundant riches. May Indra be our wealth with store of children.
19 Bestow on us resplendent wealth. O Indra let us enjoy thine overflow of bounty.
Wide as a sea our longing hath expanded, fulfil it, O thou Treasure-Lord of treasures.
20 With kine and horses satisfy this longing with very splendid bounty skill extend it.
Seeking the light, with hymns to thee, O Indra, Kusikas have brought their gift, the singers.
21 Lord of the kine, burst the kine's stable open: cows shall be ours, and strength that wins the booty.
Hero, whose might is true, thy home is heaven: to us, O Maghavan, grant gifts of cattle.
22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXI. Indra.

1. WISE, teaching, following the thought of Order, the sonless gained a grandson from his daughter.
Fain, as a sire, to see his child prolific, he sped to meet her with an eager spirit.
2 The Son left not his portion to the brother, he made a home to hold him who should gain, it.

What time his Parents gave the Priest his being, of the good pair one acted, one promoted.
3 Agni was born trembling with tongue that flickered, so that the Red's great children should be honoured.
Great is their germ, that born of them is mighty, great the Bays' Lord's approach through sacrifices.
4 Conquering bands upon the Warrior waited: they recognized great light from out the darkness.
The conscious Dawns went forth to meet his coming, and the sole Master of the kine was Indra.
5 The sages freed them from their firmbuilt prison: the seven priests drove them forward with their spirit.
All holy Order's pathway they discovered he, full of knowledge, shared these deeds through worship.
6 When Sarama had found the mountain's fissure, that vast and ancient place she plundered thoroughly.
In the floods' van she led them forth, light-footed: she who well knew came first unto their lowing.
7 Longing for friendship came the noblest singer: the hill poured forth its treasure for the pious.
The Hero with young followers fought and conquered, and straightway Angiras was singing praises,
8 Peer of each noble thing, yea, all excelling, all creatures doth he know, he slayeth Susna.
Our leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour.
9 They sate them down with spirit fain for booty, making with hymns a way to life eternal.
And this is still their place of frequent session, whereby they sought to gain the months through Order.
10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession.
Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.
11 Indra drove forth the kine, that Vrtra-slayer, while hymns of praise rose up and gifts were offered.
For him the Cow, noble and far-extending, poured pleasant juices, bringing oil and sweetness.
12 They made a mansion for their Father, deftly provided him a great and glorious dwelling;
With firm support parted and stayed the Parents, and, sitting, fixed him there erected, mighty.
13 What time the ample chalice had impelled him, swift waxing, vast, to pierce the earth and heaven,-
Him in whom blameless songs are all united: all powers invincible belong to Indra.
14 I crave thy powers, I crave thy mighty friendship: full many a team goes to the Vrtra-slayer.
Great is the laud, we seek the Princes' favour. Be thou, O Maghavan, our guard and keeper.
15 He, having found great, splendid, rich dominion, sent life and motion to his friends and lovers.
Indra who shone together with the Heroes begot the song, the fire, and Sun and Morning.
16 Vast, the House-Friend, he set the waters flowing, all-lucid, widely spread, that move together.
By the wise cleansings of the meath made holy, through days, and nights they speed the swift streams onward.
17 To thee proceed the dark, the treasure-holders, both of them sanctified by Surya's bounty.
The while thy ovely storming Friends, O Indra, fail to attain the measure of thy greatness.
18 Be Lord of joyous songs, O Vrtra-slayer, Bull dear to all, who gives the power of living.
Come unto us with thine auspicious friendship, hastening, Mighty One, with mighty succours.
19 Like Angiras I honour him with worship, and renovate old song for him the Ancient.
Chase thou the many godless evil creatures, and give us, Maghavan, heaven's light to help m.
20 Far forth are spread the purifying waters convey thou us across them unto safety.
Save us, our Charioteer, from harm, O Indra, soon, very soon, make us win spoil of cattle.
21 His kine their Lord hath shown, e'en Vrtra's slayer, through the black hosts he passed with red attendants.
Teaching us pleasant things by holy Order, to, us hath he thrown open all his portals.
22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered.
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXII. Indra

1. DRINK thou this Soma, Indra, Lord of Soma; drink thou the draught of noonday which thou Iovest.
Puffing thy cheeks, impetuous, liberal Giver, here loose thy two Bay Horses and rejoice thee.
2 Quaff it pure, meal-blent, mixt with milk, O Indra; we have poured forth the Soma for thy rapture.
Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated;
3 Those who gave increase to thy strength and vigour; the Maruts singing forth thy might, O Indra.
Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.
4 They, even the Maruts who were there, excited with song the meath-created strength of Indra.
By them impelled to act he reached the vitals Of Vrtra, though he deemed that none might wound him.
5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.
Lord of Bays, moved by sacrifice come hither: thou with the Swift Ones stirrest floods and waters.
6 When thou didst loose the streams to run like racers in the swift contest, having smitten Vrtra
With flying weapon where he lay, O Indra, and, godless, kept the Goddesses encompassed.
7 With reverence let us worship mighty Indra, great and sublime, eternal, everyouthful,
Whose greatness the dear world-halves have not measured, no, nor conceived the might of him the Holy.
8 Many are Indra's nobly wrought achievements, and none of all the Gods transgress his statutes.
He beareth up this earth and heaven, and, doer of marvels, he begot the Sun and Morning.
9 Herein, O Guileless One, is thy true greatness, that soon as born thou drankest up the Soma.
Days may not check the power of thee the Mighty, nor the nights, Indra, nor the months, nor autumns.
10 As soon as thou wast born in highest heaven thou drankest Soma to delight thee, Indra;
And when thou hadst pervaded earth and heaven thou wast the first supporter of the singer.
11 Thou, puissant God, more mighty, slewest. Ahi showing his strength when couched around the waters.
The heaven itself attained not to thy greatness when with one hip of thine the earth was shadowed.
12 Sacrifice, Indra, made thee wax so mighty, the dear oblation with the flowing Soma.
O Worshipful, with worship help our worship, for worship helped thy bolt when slaying Ahi.
13 With sacrifice and wish have I brought Indra; still for new blessings may I turn him hither,
Him magnified by ancient songs and praises, by lauds of later time and days yet recent.
14 I have brought forth a song when longing seized me: ere the decisive day will I laud Indra;
Then may lie safely bear us over trouble, as in a ship, when both sides invocate him.
15 Full is his chalice: Glory! Like a pourer I have filled up the vessel for his drinking.
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.
16 Not the deep-flowing flood, O Much-invoked One! not hills that compass thee about restrain thee,
Since here incited, for thy friends, O Indra, thou breakest e'en the firm built stall of cattle.
17 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXIII. Indra.

1. FORTH from the bosom of the mountains, eager as two swift mares with loosened rein contending,
Like two bright mother cows who lick their youngling, Vipas and Sutudri speed down their waters.
2 Impelled by Indra whom ye pray to urge you, ye move as 'twere on chariots to the ocean.
Flowing together, swelling with your billows, O lucid Streams, each of you seeks the other.
3 I have attained the most maternal River, we have approached Vipas, the broad, the blessed.

Licking as 'twere their calf the pair of Mothers flow onward to their common home together.
4 We two who rise and swell with billowy waters move forward to the home which Gods have made us.
Our flood may not be stayed when urged to motion. What would the singer, calling to the Rivers?
5 Linger a little at my friendly bidding rest, Holy Ones, a moment in your journey.
With hymn sublime soliciting your favour Kusika's son hath called unto the River.
6 Indra who wields the thunder dug our channels: he smote down Vrtra, him who stayed our currents.
Savitar, God, the lovely-handed, led us, and at his sending forth we flow expanded.
7 That hero deed of Indra must be lauded for ever that he rent Ahi in pieces.
He smote away the obstructors with his thunder, and eager for their course forth flowed the waters.
8 Never forget this word of thine, O singer, which future generations shall reecho.
In hymns, O bard, show us thy loving kindness. Humble us not mid men. To thee be honour!
9 List quickly, Sisters, to the bard who cometh to you from far away with car and wagon.
Bow lowly down; be easy to be traversed stay, Rivers, with your floods below our axles.
10 Yea, we will listen to thy words, O singer. With wain and car from far away thou comest.
Low, like a nursing mother, will I bend me, and yield me as a maiden to her lover.
11 Soon as the Bharatas have fared across thee, the warrior band, urged on and sped by Indra,
Then let your streams flow on in rapid motion. I crave your favour who deserve our worship.
12 The warrior host, the Bharatas, fared over the singer won the favour of the Rivers.
Swell with your billows, hasting, pouring riches. Fill full your channels, and roll swiftly onward.
13 So let your wave bear up the pins, and ye, O Waters, spare the thongs;
And never may the pair of Bulls, harmless and sinless, waste away.

HYMN XXXIV. Indra.

1. FORT-RENDER, Lord of Wealth, dispelling foemen, Indra with lightnings hath o'ercome the Dasa.
Impelled by prayer and waxen great in body, he hath filled earth and heaven, the Bounteous Giver.
2 I stimulate thy zeal, the Strong, the Hero decking my song of praise forth; Immortal.
O Indra, thou art equally the Leader of heavenly hosts and human generations.
3 Leading, his band Indra encompassed Vrtra; weak grew the wily leader of enchanters.
He who burns fierce in forests slaughtered Vyamsa, and made the Milch-kine of the nights apparent.
4 Indra, light-winner, days' Creator, conquered, victorious, hostile bands with those who loved him.
For man the days' bright ensign he illumined, and found the light for his joy and gladness.
5 Forward to fiercely falling blows pressed Indra, herolike doing many hero exploits.
These holy songs he taught the bard who gaised him, and widely spread these Dawns' resplendent colour.
6 They laud the mighty acts of him the Mighty, the many glorious deeds performed by Indra.
He in his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.
7 Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.
Wise singers glorify with chanted praises these his achievements in Vivasvan's dwelling.
8 Excellent, Conqueror, the victory-giver, the winner of the light and Godlike Waters,
He who hath won this broad earth and this heaven, -in Indra they rejoice who love devotions.
9 He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.
Treasure of gold he won; he smote the Dasyus, and gave protection to the Aryan colour.
10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.
Vala he cleft, and chased away opponents: thus was he tamer of the overweening.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,

The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers treasures.

HYMN XXXV Indra.

1. MOUNT the Bay Horses to thy chariot harnessed, and come to us like Vayu with his coursers.
Thou, hastening to us, shalt drink the Soma. Hail, Indra. We have poured it for thy rapture.
2 For him, the God who is invoked by many, the two swift Bay Steeds to the pole I harness,
That they in fleet course may bring Indra hither, e'en to this sacrifice arranged completely.
3 Bring the strong Steeds who drink the warm libation, and, Bull of Godlike nature, be thou gracious.
Let thy Steeds eat; set free thy Tawny Horses, and roasted grain like this consume thou daily.
4 Those who are yoked by prayer I harness, fleet friendly Bays who take their joy together.
Mounting thy firm and easy car, O Indra, wise and all-knowing come thou to the Soma.
5 No other worshippers must stay beside them thy Bays, thy vigorous and smooth-backed Coursers.
Pass by them all and hasten onward hither: with Soma pressed we will prepare to feast thee.
6 Thine is this Sorna: hasten to approach it. Drink thou thereof, benevolent, and cease not.
Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.
7 The grass is strewn for thee, pressed is the Soma; the grain is ready for thy Bays to feed on.
To thee who lovest them, the very mighty, strong, girt by Maruts, are these gifts presented.
8 This the sweet draught, with cows, the men, the mountains, the waters, Indra, have for thee made ready.
Come, drink thereof, Sublime One, friendly-minded, foreseeing, knowing well the ways thou goest.
9 The Maruts, they with whom thou sharedst Soma, Indra, who made thee strong and were thine army,-
With these accordant, eagerly desirous drink thou this Soma with the tongue of Agni.
10 Drink, Indra, of the juice by thine own nature, or by the tongue of Agni, O thou Holy.
Accept the sacrificial gift, O Sakra, from the Adhvaryu's hand or from the Hotar's.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who.gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXVI. Indra.

1. WITH constant succours, fain thyself to share it, make this oblation which we bring effective.
Grown great through strengthening gifts at each libation, he hath become renowned by mighty exploits.
2 For Indra were the Somas erst- discovered, whereby he grew strong-jointed, vast, and skilful.
Indra , take quickly these presented juices: drink of the strong, that which the strong have shaken.
3 Drink and wax great. Thine are the juices, Indra, both Somas of old time and these we bring thee.
Even as thou drankest, Indra, earlier Somas, so drink to-day, a new guest, meet for praises.
4 Great and impetuous, mighty-voiced in battle, surpassing power is his, and strength resistless.
Him the broad earth hath never comprehended when Somas cheered the Lord of Tawny Coursers.
5 Mighty and strong he waxed for hero exploit: the Bull was furnished a Sage's wisdom.
Indra is our kind Lord; his steers have vigour; his cows are many with abundant offspring.
6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.
Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.
7 Eager to mingle with the sea, the rivers carry the well-pressed Soma juice to Indra.
They drain the stalk out with their arms, quick-banded, and cleanse it with a stream of mead and filters.

8 Like lakes appear his flanks filled full with Soma: yea, he contains libations in abundance.
When Indra had consumed the first sweet viands, he, after slaying Vrtra, claimed the Soma.
9 Then bring thou hither, and let none prevent it: we know thee well, the Lord of wealth and treasure.
That splendid gift which is thine own, O Indra, vouchsafe to us, Lord of the Tawny Coursers.
10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.
Give us a hundred autumns for our lifetime: give us, O fair-checked Indra, store of heroes.
11 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXVII. Indra.

1. O INDRA, for the strength that slays Vrtra and conquers in the fight,
We turn thee hitherward to us.
2 O Indra, Lord of Hundred Powers, may those who praise thee hitherward.
Direct thy spirit and thine eye.
3 O Indra, Lord of Hundred Powers, with all our songs we invocate
Thy names for triumph over foes.
4 We strive for glory through the powers immense of him whom many praise,
Of Indra who supports mankind.
5 For Vrtra's slaughter I address Indra whom many invocate,
To win us booty in the wars.
6 In battles be victorious. We seek thee, Lord of Hundred Powers,
Indra, that Vrtra may be slain.
7 In splendid combats of the hosts, in glories where the fight is won.
Indra, be victor over foes.
8 Drink thou the Soma for our help, bright, vigilant, exceeding strong,
O Indra, Lord of Hundred Powers.
9 O Satakratu, powers which thou mid the Five Races hast displayed-
These, Indra, do I claim of thee.
10 Indra, great glory hast thou gained. Win splendid fame which none may mar
We make thy might perpetual.
11 Come to us either from anear, Or, Sakra, come from far away.
Indra, wherever be thy home, come to us thence, O Thunder-armed.

HYMN XXXVIII. Indra.

1. HASTING like some strong courser good at drawing, a thought have I imagined like a workman.
Pondering what is dearest and most noble, I long to see the sages full of wisdom.
2 Ask of the sages' mighty generations firm-minded and devout they framed the heaven.
These are thy heart-sought strengthening directions, and they have come to be sky's upholders.
3 Assuming in this world mysterious natures, they decked the heaven and earth for high dominion,
Measured with measures, fixed their broad expanses, set the great worlds apart held firm for safety.
4 Even as he mounted up they all adorned him: self-luminous he travels clothed in splendour.
That is the Bull's, the Asura's mighty figure: he, omniform, hath reached the eternal waters.

5 First the more ancient Bull engendered offspring; these are his many draughts that lent him vigour.
From days of old ye Kings, two Sons of Heaven, by hymns of sacrifice have won dominion.
6 Three seats ye Sovrans, in the Holy synod, many, yea, all, ye honour with your presence.
There saw I, going thither in the spirit, Gandharvas in their course with wind-blown tresses.
7 That same companionship of her, the Milch-cow, here with the strong Bull's divers forms they stablished.
Enduing still some new celestial figure, the skilful workers shaped a form around him.
8 Let no one here debar me from enjoying the golden light which Savitar diffuses.
He covers both all-fostering worlds with praises even as a woman cherishes her children.
9 Fulfil, ye twain, his work, the Great, the Ancient: as heavenly blessing keep your guard around us.
All the wise Gods behold his varied actions who stands erect, whose voice is like a herdsman's.
10 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXIX. Indra.

1. To Indra from the heart the hymn proceedeth, to him the Lord, recited, built with praises;
The wakening song sung forth in holy synod: that which is born for thee, O Indra, notice.
2 Born from the heaven e'en in the days aforetime, wakening, sting aloud in holy synod,
Auspicious, clad in white and shining raiment, this is the ancient hymn of our forefathers.
3 The Mother of the Twins hath borne Twin Children: my tongue's tip raised itself and rested silent.
Killing the darkness at the light's foundation, the Couple newly born attain their beauty.
4 Not one is found among them, none of mortals, to blame our sires who fought to win the cattle.
Their strengthener was Indra the Majestic he spread their stalls of kine the Wonder-Worker.
5 Where as a Friend with friendly men, Navagvas, with heroes, on his knees he sought the cattle.
There, verily with ten Dasagvas Indra found the Sun lying hidden in the darkness.
6 Indra found meath collected in the milch-cow, by foot and hoof, in the cow's place of pasture.
That which lay secret, hidden in the waters, he held in his right hand, the rich rewarder.
7 He took the light, discerning it from darkness: may we be far removed from all misfortune.
These songs, O Soma-drinker, cheered by Soma, Indra, accept from thy most zealous poet.
8 Let there be light through both the worlds for worship: may we be far from most overwhelming evil.
Great woe comes even from the hostile mortal, piled up; but good at rescue are the Vasus.
9 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XL. Indra.

1. THEE, Indra, we invoke, the Bull, what time the Soma is expressed.
So drink thou of the savoury juice.
2 Indra, whom many laud, accept the strength-conferring Soma juice:
Quaff, pour down drink that satisfies.
3 Indra, with all the Gods promote our wealth-bestowing sacrifice,
Thou highly-lauded Lord of men.
4 Lord of the brave, to thee proceed these drops of Soma juice expressed,

The bright drops to thy dwelling-place.
5 Within thy belly, Indra, take juice, Soma the most excellent: Thine are the drops celestial.
6 Drink our libation, Lord of hymns: with streams of meath thou art bedewed
Our glory, Indra, is thy gift.
7 To Indra go the treasures of the worshipper, which never fail:
He drinks the Soma and is strong
8 From far away, from near at hand, O Vrtra-slayer, come to us:
Accept the songs we sing to thee.
9 When from the space between the near and far thou art invoked by us,
Thence, Indra. come thou hitherward.

HYMN XLI. Indra.

1. INVOKED to drink the Soma juice, come with thy Bay Steeds, Thunder-armed
Come, Indra, hitherward to me.
2 Our priest is seated, true to time; the grass is regularly strewn;
The pressing-stones were set at morn.
3 These prayers, O thou who hearest prayer are offered: seat thee on the grass.
Hero, enjoy the offered cake.
4 O Vrtra-slayer, be thou pleased with these libations, with these hymns,
Song-loving Indra, with our lauds.
5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,
Indra, as mother-cows their calf.
6 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.
7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns
Thou, Vasu, dearly lovest us.
8 O thou to whom thy Bays are dear, loose not thy Horses far from us:
Here glad thee, Indra, Lord divine.
9 May long-maned Coursers, dropping oil, bring thee on swift car hitherward,
Indra, to seat thee on the grass.

HYMN XLII. Indra.

1. COME to the juice that we have pressed, to Sorna, Indra, bleat with milk:
Come, favouring us, thy Bay-drawn car!
2 Come, Indra, to this gladdening drink, placed on the grass, pressed out with stones:
Wilt thou not drink thy fill thereof?
3 To Indra have my songs of praise gone forth, thus rapidly sent hence,
To turn him to the Soma-draught.
4 Hither with songs of praise we call Indra to drink the Soma juice:
Will he not come to us by lauds?
5 Indra, these Somas are expressed. Take them within thy belly, Lord
Of Hundred Powers, thou Prince of Wealth.

6 We know thee winner of the spoil, and resolute in battles, Sage!
Therefore thy blessing we implore.
7 Borne hither by thy Stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.
8 Indra, for thee, in thine own place, I urge the Soma for thy draught:
Deep in thy heart let it remain,
9 We call on thee, the Ancient One, Indra, to drink the Soma juice,
We Kusikas who seek thine aid.

HYMN XLIII. Indra.

1. MOUNTED upon thy chariot-seat approach us: thine is the Sorna-draught from days aforetime.
Loose for the sacred grass thy dear companions. These men who bring oblation call thee hither.
2 Come our true Friend, passing by many people; come with thy two Bay Steeds to our devotions;
For these our hymns are calling thee, O Indra, hymns formed for praise, soliciting thy friendship.
3 Pleased, with thy Bay Steeds, Indra, God, come quickly to this our sacrifice that heightens worship;
For with my thoughts, presenting oil to feed thee, I call thee to the feast of sweet libations.
4 Yea, let thy two Bay Stallions bear thee hither, well limbed and good to draw, thy dear companions.
Pleased with the corn-blent offering which we bring thee, may Indra, Friend, hear his friend's adoration.
5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler?
Make me a Rsi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?
6 Yoked to thy chariot, led thy tall Bays, Indra, companions of thy banquet, bear thee hither,
Who from of old press to heaven's farthest limits, the Bull's impetuous and well-groomed Horses.
7 Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst;
In whose wild joy thou stirrest up the people, in whose wild joy thou didst unbar the cow-stalls.
8 Call we on Indra, Makhavan, auspicious, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XLIV. Indra.

1. May this delightsome Soma be expressed for thee by tawny stones.
Joying thereat, O Indra, with thy Bay Steeds come:. ascend thy golden-coloured car.
2 In love thou madest Usas glow, in love thou madest Surya shine.
Thou, Indra, knowing, thinking, Lord of Tawny Steeds, above all glories waxest great.
3 The heaven with streams of golden hue, earth with her tints of green and gold-
The golden Pair yield Indra plenteous nourishment: between them moves the golden One.
4 When born to life the golden Bull illumines all the realm of light.
He takes his golden weapon, Lord of Tawny Steeds, the golden thunder in his arms.
5 The bright, the well-loved thunderbolt, girt with the bright, Indra disclosed,
Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drave forth the kine.

HYMN XLV. Indra.

1. COME hither, Indra, with Bay Steeds, joyous, with tails like peacocks' plumes.
Let no men cheek thy course as fowlers stay the bird: pass o'er them as o'er desert lands.
2 He who slew Vrtra, burst the cloud, brake the strongholds and drave the floods,
Indra who mounts his chariot at his Bay Steeds' cry, shatters e'en things that stand most firm.
3 Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.
4 Bring thou us wealth with power to strike, our share, 'gainst him who calls it his.
Shake, Indra, as with hooks, the tree for ripened fruit, for wealth to satisfy our wish.
5 Indra, self-ruling Lord art thou, good Leader, of most glorious fame.
So, waxen in thy strength, O thou whom many praise, be thou most swift to hear our call.

HYMN XLVI. Indra.

1. OF thee, the Bull, the Warrior, Sovran Ruler, joyous and fierce, ancient and ever youthful,
The undecaying One who wields the thunder, renowned and great, great are the exploits, Indra.
2 Great art thou, Mighty Lord, through manly vigour, O fierce One, gathering spoil, subduing others,
Thyself alone the universe's Sovran: so send forth men to combat and to rest them.
3 He hath surpassed all measure in his brightness, yea, and the Gods, for none may be his equal.
Impetuous Indra in his might cxccedcth wide vast mid-air and heaven and earth together.
4 To Indra, even as rivers to the ocean, flow forth from days of old the Soma juices;
To him wide deep and mighty from his birth-time, the well of holy thoughts, aIl-comprehending.
5 The Soma, Indra, which the earth and heaven bear for thee as a mother bears her infant,
This they send forth to thee, this, vigorous Hero! Adhvaryus purify for thee to drink of.

HYMN XLVII. Indra.

1. DRINK, Indra, Marut-girt, as Bull, the Soma, for joy, for rapture even as thou listest.
Pour down the flood of meath within thy belly: thou from of old art King of Soma juices.
2 Indra, accordant, with the banded Maruts, drink Soma, Hero, as wise Vrtra-slayer.
Slay thou our foemen, drive away assailants and make us safe on every side from danger.
3 And, drinker at due seasons, drink in season, Indra, with friendly Gods, our pressed-out Soma.
The Maruts following, whom thou madest sharers, gave thee the victory, and thou slewest Vrtra.
4 Drink Soma, Indra, banded with the Maruts who, Maghavan, strengthened thee at Ahi's slaughter,
'Gainst Sambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy Singers.
5 The Bull whose strength hath waxed, whom Maruts follow, free-giving Indra, the celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.

HYMN XLVIII. Indra.

1. SOON as the young Bull sprang into existence he longed to taste the pressed-out Soma's liquor.
Drink thou thy fill, according to thy longing, first, of the goodly mixture blent with Soma.
2 That day when thou wast born thou, fain to taste it, drankest the plant's milk which the mountains

nourish.
That milk thy Mother first, the Dame who bare thee, poured for thee in thy mighty Father's dwelling.
3 Desiring food he came unto his Mother, and on her breast beheld the pungent Soma.
Wise, he moved on, keeping aloof the others, and wrought great exploits in his varied aspects.
4 Fierce, quickly conquering, of surpassing vigour, he framed his body even as he listed.
E'en from his birth-time Indra conquered Tvastar, bore off the Soma and in beakers drank it.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XLIX. Indra.

1. GREAT Indra will I laud, in whom all people who drink the Soma have attained their longing;
Whom, passing wise, Gods, Heaven and Earth, engendered, formed by a Master's hand, to crush the Vrtras.
2 Whom, most heroic, borne by Tawny Coursers, verily none subdueth in the battle;
Who, reaching far, most vigorous, hath shortened the Dasyu's life with Warriors bold of spirit.
3 Victor in fight, swift mover like a warhorse, pervading both worlds, rainer down of blessings,
To he invoked in war like Bhaga, Father, as 'twere, of hymns, fair, prompt to hear, strength-giver.
4 Supporting heaven, the high back of the region, his car is Vayu with his team of Vasus.
Illumining the nights, the Sun's creator, like Dhisana he deals forth strength and riches.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers treasure.

HYMN L. Indra.

1. LET Indra drink, All-hail! for his is Soma,-the mighty Bull come, girt by Maruts, hither.
Far-reaching, let him fill him with these viands, and let our offering sate his body's longing.
2 I yoke thy pair of trusty Steeds for swiftness, whose faithful service from of old thou lovest.
Here, fair of cheek! let thy Bay Coursers place thee: drink of this lovely welleffused libation.
3 With milk they made Indra their good Preserver, lauding for help and rule the bounteous rainer.
Impetuous God, when thou hast drunk the Soma, enraptured send us cattle in abundance.
4 With kine and horses satisfy this longing with very splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the Kusikas have brought their gift, the singers.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN LI. Indra.

1. HIGH hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;
Him who hath waxen great, invoked with beauteous songs, Immortal One, whose praise each day is sung aloud.
2 To Indra from all sides go forth my songs of praise, the Lord of Hundred Powers, strong, Hero, like the sea,

Swift, winner of the booty, breaker-down of forts, faithful and ever-glorious, finder of the light.
3 Where battle's spoil is piled the singer winneth praise, for Indra taketh care of matchless worshippers.
He in Vivasvan's dwelling findeth his delight: praise thou the ever-conquering slayer of the foe.
4 Thee, valorous, most heroic of the heroes, shall the priests glorify with songg and praises.
Full of all wondrous power he goes to conquest: worship is his, sole Lord from days aforetime.
5 Abundant are the gifts he gives to mortals: for him the earth bears a rich store of treasures.
The heavens, the growing plants, the living waters, the forest trees preserve their wealth for Indra.
6 To thee, O Indra, Lord of Bays, for ever are offered prayers and songs: accept them gladly.
As Kinsman think thou of some fresh assistance; good Friend, give strength and life to those who praise thee.
7 Here, Indra, drink thou Soma with the Maruts, as thou didst drink the juice beside Saryata.
Under thy guidance, in thy keeping, Hero, the singers serve, skilled in fair sacrifices.
8 So eagerly desirous drink the Soma, our juice, O Indra, with thy friends the Maruts,
Since at thy birth all Deities adorned thee for the great fight, O thou invoked of many.
9 He was your comrade in your zeal, O Maruts: they, rich in noble gifts, rejoiced in Indra.
With them together let the Vrtra-slayer drink in his home the worshipper's libation.
10 So, Lord of affluent gifts, this juice hath been pressed for thee with strength
Drink of it, thou who lovest song.
11 Incline thy body to this juice which suits thy Godlike nature well:
May it cheer thee who lovest it.
12 Brave Indra, let it work through both thy flanks, and through thy head by prayer,
And through thine arms, to prosper us.

HYMN LII. Indra.

1. INDRA, accept at break of day our Soma mixt with roasted corn,
With groats with cake, with eulogies.
2 Accept, O Indra, and enjoy the well-dressed sacrificial cake: Oblations are poured forth to thee.
3 Consume our sacrificial cake, accept the songs of praise we sing,
As he who woes accepts his bride.
4 Famed from of old, accept the cake at our libation poured at dawn,
Forgreat, O Indra, is thy power.
5 Let roasted corn of our midday libation, and sacrificial cake here please thee, Indra,
What time the lauding singer, keen of purpose and eager as a bull, with hymns implores thee.
6 At the third sacrifice, O thou whom many praise, give glory to the roasted corn and holy cake.
With offered viands and with songs may we assist thee, Sage, whom Vaja and the Rbhus wait upon.
7 The groats have we prepared for thee with Pusan, corn for thee, Lord of Bay Steeds, with thy horses.
Eat thou the meal-cake, banded with the Maruts, wise Hero, Vrtra-slayer, drink the Soma.
8 Bring forth the roasted corn to meet him quickly, cake for the bravest Hero mid the heroes.
Indra, may hymns accordant with thee daily strengthen thee, Bold One, for the draught of Soma.

HYMN LIII. Indra, Parvata, Etc.

1. ON a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither.
Enjoy the gifts, Gods, at our sacrifices wax strong by hymns, rejoice in our oblation.
2 Stay still, O Maghavan, advance no farther. a draught of well-pressed Soma will I give thee.
With sweetest song I grasp, O Mighty Indra, thy garment's hem as a child grasps his father's.
3 Adhvaryu, sing we both; sing thou in answer: make we a laud acceptable to Indra.
Upon this sacrificer's grass he seated: to Indra shall our eulogy be uttered.
4 A wife, O Maghavan is home and dwelling: so let thy Bay Steeds yoked convey thee hither.
Whenever we press out for thee the Soma, let Agni as our Herald speed to call thee.
5 Depart, O Maghavan;again come hither: both there and here thy goat is Indra, Brother,
Where thy tall chariot hath a place to rest in, and where thqu loosest thy loud-neighing Courser.
6 Thou hast drunk Soma, Indra, turn thee homeward; thy joy is in thy home, thy racious Consort;
Where thy tall chariot hath a place to rest in, and thy strong Courser is set free with guerdon.
7 Bounteous are these, Angirases, Virupas: the Asura's Heroes and the Sons of Heaven.
They, giving store of wealth to Visvamitra, prolong his life through countless Soma-pressings.
8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,
Holy One, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.
9 The mighty sage, God-born and God-incited, who looks on men, restrained the billowy river.
When Visvamitra was Sudas's escort, then Indra through the Kusikas grew friendly.
10 Like swans, prepare a song of praise with pressing-stones, glad in your hymns with juice poured forth in sacrifice.
Ye singers, with the Gods, sages who look on men, ye Kutikas drink up the Soma's savoury meath.
11 Come forward, Kusikas, and be attentive; let loose Sudas's horse to win him riches.
East, west, and north, let the King slay the foeman, then at earth's choicest place perform his worship.
12 Praises to Indra have I sung, sustainer of this earth and heaven. This prayer of Visvamitra keeps secure the race of Bharatas.
13 The Visvamitras have sung forth this prayer to Indra Thunder-aimed:
So let him make us prosperous.
14 Among the Kikatas what do thy cattle? They pour no milky draught, they heat no caldron.
Bring thou to us the wealth of Pramaganda;give up to us, O Maghavan, the low-born.
15 Sasarpari, the gift of Jamadagnis, hath lowed with mighty voice dispelling famine.
The Daughter of the Sun hath spread our glory among the Gods, imperishable, deathless.
16 Sasarpari brought glory speedily to these, over the generations of the Fivefold Race;
Daughter of Paksa, she bestows new vital power, she whom the ancient Jamadagnis gave to me.
17 Strong be the pair of oxen, firm the axles, let not the pole slip nor the yoke be broken.
May Indra, keep the yoke-pins from decaying: attend us, thou whose fellies are uninjured.
18 O Indra, give our bodies strength, strength to the bulls who draw the wains,
Strength to our seed and progeny that they may live, for thou art he who giveth strength.
19 Enclose thee in the heart of Khayar timber, in the car wrought of Sinsapa put firmness.
Show thyself strong, O Axle, fixed and strengthened: throw us not from the car whereon we travel.
20 Let not this sovran of the wood leave us forlorn or injure us.
Safe may we be until we reach our homes and rest us and unyoke.
21 With various aids this day come to us, Indra, with best aids speed us, Maghavan, thou Hero.
Let him who hatcth us fall headlong downward: him whom we hate let vital breath abandon.

22 He heats his very axe, and then cuts a mere Semal blossom off.
O Indra, like a caldron cracked and seething, so he pours out foam.
23 Men notice not the arrow, O ye people; they bring the red beast deeming it a bullock.
A sluggish steed men run not with the courser, nor ever lead an ass before a charger.
24 These men, the sons of Bharata, O Indra, regard not severance or close connexion.
They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

HYMN LIV. Visvedevas.

1. To him adorable, mighty, meet for synods, this strengthening hymn, unceasing, have they offered.
May Agni hear us with his homely splendours, hear us, Eternal One, with heavenly lustre.
2 To mighty Heaven and Earth I sing forth loudly: my wish goes out desirous and well knowing
Both, at whose laud in synods, showing favour, the Gods rejoice them with the living mortal.
3 O Heaven and Earth, may your great law he faithful: he ye our leaders for our high advantage.
To Heaven and Earth I offer this my homage, with food, O Agni, as I pray for riches.
4 Yea, holy Heaven and Earth, the ancient sages whose word was ever true had power to find you;
And brave men in the fightwhere heroes conquer, O Earth, have known you well and paid you honour.
5 What pathway leadeth to the Gods? Who knoweth this of a truth, and who will now declare it?
Seen are their lowest dwelling-places only, but they are in remote and secret regions.
6 The Sage who looketh on mankind hath viewed them bedewed, rejoicing in the seat of Order.
They make a home as for a bird, though parted, with one same will finding themselves together.
7 Partners though parted, with far-distant limits, on one firm place both stand for ever watchful,
And, being young for evermore, as sisters, speak to each other names that are united.
8 All living things they part and keep asunder; though bearing up the mighty Gods they reel not.
One All is Lord of what is fixed and moving, that walks, that flies, this multiform creation.
9 Afar the Ancient from of old I ponder, our kinship with our mighty Sire and Father,-
Singing the praise whereof the Gods by custom stand on the spacious far-extended pathway.
10 This laud, O Heaven and Earth, to you I utter: let the kind-hearted hear, whose tongue is Agni,
Young, Sovran Rulers, Varuna and Mitra, the wise and very glorious Adityas.
11 The fair-tongued Savitar, the golden-handed, comes thrice from heaven as Lord in our assembly.
Bear to the Gods this song of praise, and send us, then, Savitar, complete and perfect safety.
12 Deft worker, skiful-handed, helpful, holy, may Tvastar, God, give us these things to aid us,
Take your delight, Ye Rbhus joined with Pusan: ye have prepared the rite with stones adjusted.
13 Borne on their flashing car, the spear-armed Maruts, the nimble Youths of Heaven, the Sons of Order,
The Holy, and Sarasvati, shall hear us: ye Mighty, give us wealth with noble offspring.
14 To Visnu rich in marvels, songs And praises shall go as singers on the road of Bhaga,-
The Chieftain of the Mighty Stride, whose Mothers, the many young Dames, never disregard him.
15 Indra, who rules through all his powers heroic, hath with his majesty filled earth and heaven.
Lord of brave hosts, Fort-crusher, Vrtra-slayer, gather thou up and bring us store of cattle.
16 My Sires are the Nasatyas, kind tokinsmen: the Asvins' kinship is a glorious title.
For ye are they who give us store of riches: ye guard your gift uncheated by the bounteous.
17 This is, ye Wise, your great and glorious title, that all ye Deities abide in Indra.
Friend, Much-invoked! art thou with thy dear Rbhus: fashion ye this our hymn for our advantage.
18 Aryaman, Aditi deserve our worship: the laws of Varuna remain unbroken.
The lot of childlessness remove ye from us, and let our course be rich in kine and offspring.

19 May the Gods' envoy, sent to many a quarter, proclaim us sinless for our perfect safety.
May Earth and Heaven, the Sun, the waters, hear us, and the wide firmament and constellations.
20 Hear us the mouatains which distil the rain-drops, and, resting firm, rejoice in freshening moisture.
May Aditi with the Adityas hear us, and Maruts grant us their auspicious shelter.
21 Soft be our path for ever, well-provisioned: with pleasant meath, O Gods, the herbs besprinkle.
Safe be my bliss, O Agni, in thy friendship: may I attain the seat of foodful. riches,
22 Enjoy the offering: beam thou strength upon us; combine thou for our good all kinds of glory.
Conquer in battle, Agni, all those foemen, and light us every day with loving kindness.

HYMN LV. Visvedevas.

1. AT the first shining of the earliest Mornings, in the Cow's home was born the Great Eternal.
Now shall the statutes of the Gods be valid. Great is the Gods' supreme and sole dominion -
2 Let not the Gods here injure us, O Agni, nor Fathers of old time who know the region,
Nor the sign set between two ancient dwellings. Great is the Gods' supreme and sole dominion.
3 My wishes fly abroad to many places: I glance back to the ancient sacrifices.
Let us declare the truth when fire is kindled. Great is the Gods' supreme and sole dominion.
4 King Universal, born to sundry quarters, extended through the wood be lies on couches.
One Mother rests: another feeds the Infant. Great is the Gods' supreme and sole dominion.
5 Lodged in old plants, he grows again in younger, swiftly within the newly-born and tender.
Though they are unimpregned, he makes them fruitful. Great is the Gods' supreme and sole dominion.
6 Now lying far away, Child of two Mothers, he wanders unrestrained, the single youngling.
These are the laws of Varuna and Mitra. Great is the Gods' supreme and sole dominion.
7 Child of two Mothers, Priest, sole Lord in synods, he still precedes while resting as foundation.
They who speak sweetly bring him sweet addresses. Great is the Gods' supreme and sole dominion.
8 As to a friendly warrior when he battles, each thing that comes anear is seen to meet him.
The hymn commingles with the cow's oblation. Great is the Gods' supreme and sole dominion.
9 Deep within these the hoary envoy pierceth; mighty, he goeth to the realm of splendour,
And looketh on us, clad in wondrous beauty. Great is the Gods' supreme and sole dominion.
10 Visnu, the guardian, keeps the loftiest station, upholding dear, immortal dwelling-places.
Agni knows well all these created beings. Great is the Gods' supreme and sole dominion.
11 Ye, variant Pair, have made yourselves twin beauties: one of the Twain is dark, bright shines the other;
And yet these two, the dark, the red, are Sisters. Great is the Gods' supreme and sole dominion.
12 Where the two Cows, the Mother and the Daughter, meet and give suck yielding their lordly nectar,
I praise them at the seat of law eternal. Great is the Gods' supreme and sole dominion.
13 Loud hath she lowed, licking the other's youngling. On what world hath the Milch-cow laid her udder?
This Ila streameth with the milk of Order. Great is the Gods' supreme and sole dominion.
14 Earth weareth beauties manifold: uplifted, licking her Calf of eighteen months, she standeth.
Well-skilled I seek the seat of law eternal. Great is the Gods' supreme and sole dominion.
15 Within a wondrous place the Twain are treasured: the one is manifest, the other hidden.
One common pathway leads in two directions. Great is the Gods' supreme and sole dominion.
16 Let the milch-kine that have no calves storm downward, yielding rich nectar, streaming, unexhausted,
These who are ever new and fresh and youthful. Great is the Gods' supreme and sole dominion.

17 What time the Bull bellows in other regions, another herd receives the genial moisture;
For he is Bhaga, King, the earth's Protector. Great is the Gods' supreme and sole dominion.
18 Let us declare the Hero's wealth in horses, O all ye folk: of this the Gods have knowledge.
Sixfold they bear him, or by fives are harnessed. Great is the Gods' supreme and sole dominion.
19 Tvastar the God, the omniform. Creator, begets and feeds mankind in various manner.
His, verily, arc all these living creatures. Great is the Gods' supreme dominion.
20 The two great meeting Bowls hath he united: each of the Pair is laden with histreasure.
The Hero is renowned for gathering riches. Great is the Gods' supreme and sole dominion.
21 Yea, and on this our earth the All-Sustainer dwells like a King with noble friends about him.
In his protection heroes rest in safety. Great is the Cods' supreme and sole dominion.
22 Rich in their gifts for thee are herbs and waters, and earth brings all her wealth for thee, O Indra.
May we as friends of thine share goodly treasures. Great is the Gods' supreme and sole dominion.

HYMN LVI. Visvedevas.

1. NOT men of magic skill, not men of wisdom impair the Gods' first steadfast ordinances.
Ne'er may the earth and heaven which know not malice, nor the fixed hills, be bowed by sage devices.
2 One, moving not away, supports six burthens: the Cows proceed to him the true, the Highest.
Near stand three Mighty Ones who travel swiftly: two are concealed from sight, one is apparent.
3 The Bull who wears all shapes, the triple-breasted, three-uddered, with a brood in many places,
Ruleth majestic with his triple aspect, the Bull, the Everlasting Ones' impregner.
4 When nigh them, as their tracer he observed them: he called aloud the dear name of Adityas.
The Goddesses, the Waters, stayed to meet him: they who were wandering separate enclosed him.
5 Streams! the wise Gods have thrice three habitations. Child of three Mothers, he is Lord in synods.
Three are the holy Ladies of the Waters, thrice here from heaven supreme in our assembly.
6 Do thou, O Savitar, from heaven thrice hither, three times a day, send down thy blessings daily.
Send us, O Bhaga, triple wealth and treasure; cause the two worlds to prosper us, Preserver!
7 Savitar thrice from heaven pours down abundance, and the fair-handed Kings Varuna, Mitra;
And spacious Heaven and Earth, yea, and the Waters, solicit wealth that Savitar may send us.
8 Three are the bright realms, best, beyond attainment, and three, the Asura's Heroes, rule as Sovrans,
Holy and vigorous, never to be injured. Thrice may the Gods from heaven attend our synod.

HYMN LVII. Visvedevas.

1. MY thought with fine discernment hath discovered the Cow who wanders free without a herdsman,
Her who hath straightway poured me food in plenty: Indra and Agni therefore are her praisers.
2 Indra and Pusan, deft of hand and mighty, well-pleased have drained the heaven's exhaustless udder.
As in this praise the Gods have all delighted, may I win blessing here from you, O Vasus.
3 Fain to lend vigour to the Bull, the siste.. with reverence recognize the germ within him.
The Cows come lowing hither to the Youngling, to him endued with great and wondrous beauties.
4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither;
For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.
5 Agni, thy meath-sweet tongue that tastes fair viands, which among Gods is called the far-extended,-
Therewith make all the Holy Odes be seated here for our help, and feed them with sweet juices.

6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain-clouds.
Thus care for us, O Vasu Jatavedas, show us thy loving-kindness, reaching all men.

HYMN LVIII. Asvins.

1. THE Ancient's Milch-cow yields the things we long for: the Son of Daksina travels between them.
She with the splendid chariot brings refulgence. The praise of Usas hath awoke the Asvins.
2 They bear you hither by well-orderd statute: our sacred offerings rise as if to parents.
Destroy in us the counsel of the niggard come hitherward, for we have shown you favour.
3 With lightly-rolling car and well-yoked horses hear this, the press-stone's song, ye Wonder-Workers.
Have not the sages of old time, ye Asvins, called you most prompt to come and stay misfortune?
4 Remember us, and come to us, for ever men, as their wont is, invocate the Asvins.
Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.
5 Even through many regions, O ye Asvins high praise is yours among mankind, ye Mighty-
Come, helpers, on the paths which Gods have travelled: here your libations of sweet meath are ready.
6 Ancient your home, auspicious is your friendship: Heroes, your wealth is with the house of Jahnu.
Forming again with you auspicious friendship, let us rejoice with draughts of meath together.
7 O Asvins, Very Mighty ones, with Vayu and with his steeds, one-minded, ever-youthful,
Nasatyas, joying in the third day's Soma, drink it, not hostile, Very Bounteous Givers.
8 Asvins, to you are brought abundant viands in rivalry with sacred songs, unceasing.
Sprung from high Law your car, urged on by press-stones, goes round the earth and heaven in one brief moment.
9 Asvins, your Soma sheds delicious sweetness: drink ye thereof and come unto our dwelling.
Your car, assuming many a shape, most often goes to the Soma-presser's place of meeting.

HYMN LIX. Mitra.

1. MITRA, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven.
Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.
2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred Law, Aditya.
He whom thou helpest ne'er is slain or conquered, on him, from near or far, falls no affliction.
3 joying in sacred food and free from sickness, with knees bent lowly on the earth's broad surface,
Following closely the Aditya's statute, may we remain in Mitra's gracious favour.
4 Auspicious and adorable, this Mitra was born with fair dominion, King, Disposer.
May we enjoy the grace of him the Holy, yea, rest in his propitious loving-kindness.
5 The great Aditya, to be served with wor. ship, who stirreth men, is gracious to the singer.
To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.
6 The gainful grace of Mitra,. God, supporter of the race of man,
Gives splendour of most.glorious fame.
7 Mitra whose glory spreads afar, he who in might surpasses heaven,
Surpasses earth in his renown.
8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.
9 Mitra to Gods, to living men, to him who strews the holy grass,

Gives food fulfilling sacred Law.

HYMN LX. Rbhus.

1. HERE is your ghostly kinship, here, O Men: they came desirous to these holy rites with store of wealth,
With wondrous arts, whereby, with schemes to meet each need, Ye gained, Sudhanvan's Sons! your share in sacrifice.
2 The mighty powers wherewith. ye formed the chalices, the thought by which ye drew the cow from out the hide,
The intellect wherewith ye wrought the two Bay Steeds,-through these, O Rbhus, ye attained divinity.
3 Friendship with Indra have the Rbhus, fully gained: grandsons of Manu, they skilfully urged the work.
Sudhanvan's Children won them everlasting life, serving with holy rites, pious with noble acts.
4:In company with Indra come ye to the juice, then gloriously shall your wishes be fulfilled.
Not to be paragoned, ye Priests, are your good deeds, nor your heroic acts, Rbhus, Sudhanvan's Sons.
5 O Indra, with the Rbhus, Mighty Ones, pour down the Soma juice effused, well-blent, from both thy hands.
Maghalan, urged by song, in the drink-offerer's house rejoice thee with the Heroes, with Sudhanvan's Sons.
6 With Rbhu near, and Vaja, Indra, here exult, with Saci, praised of many, in the juice we pour.
These homes wherein we dwell have turned themselves to thee, -devotions to the Gods, as laws of men ordain.
7 Come with the mighty Rbhus, Indra, come to us, strengthening with thy help the singer's holy praise;
At hundred eager calls come to the living man, with thousand arts attend the act of sacrifice.

HYMN LXI. Usas.

1. O Usas, strong with strength, endowed witli knowledge, accept the singer's praise, O wealthy Lady.
Thou, Goddess, ancient, young, and full of wisdom, movest, all-bounteous! as the Law ordaineth.
2 Shine forth, O Morning, thou auspicious Goddess, on thy bright car awaking pleasant voices.
Let docile horses of far-reaching splendour convey thee hitherward, the goldencoloured.
3 Thou, Morning, turning thee to every creature, standest on high as ensign of the Immortal,
To one same goal ever and ever wending now, like a wheel, O newly-born, roll hi ther.
4 Letting her reins drop downward, Morning cometh, the wealthy Dame, the Lady of the dwelling;
Bringing forth light, the Wonderful, the Blessed hath spread her from the bounds of earth and heaven.
5 Hither invoke the radiant Goddess Morning, and bring with reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and, fair to look on, hath beamed forth her splendour.
6 From heaven, with hymns, the Holy One was wakened: brightly to both worlds came the wealthy Lady.
To Morning, Agni, when she comes refulgent, thou goest forth soliciting fair riches.
7 On Law's firm base the speeder of the Mornings, the Bull, hath entered mighty earth and heaven.
Great is the power of Varuna and Mitra, which, bright, hath spread in every place its splendour.

HYMN LXII. Indra and Others.

1. YOUR well-known prompt activities aforetime needed no impulse from your faithful servant.
Where, Indra-Varuna, is now that glory wherewith ye brought support to those who loved you?
2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.
Accordant, Indra-Varuna, with Maruts, with Heaven and Earth, hear ye mine invocation.
3 O Indra-Varuna, ours be this treasure ours be wealth, Maruts, with full store of heroes.
.May the Varutris with their shelter aid us, and Bharati and Hotri with the Mornings.
4 Be pleased! with our oblations, thou loved of all Gods, Brhaspati:
Give wealth to him who brings thee gifts.
5 At sacrifices, with your hymns worship the pure Brhaspati-
I pray for power which none may bend-
6 The Bull of men, whom none deceive, the wearer of each shape at will,
Brhaspati Most Excellent.
7 Divine, resplendent Pusan, this our newest hymn of eulogy,
By us is chanted forth to thee.
8 Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.
9 May he who sees all living things, see, them together at a glancc,-
May lie, may Pusan be our help.
10 May we attain that excellent glory of Savitar the God:
So May he stimulate our prayers.
11 With understanding, earnestly, of Savitar the God we crave
Our portion of prosperity.
12 Men, singers worship Savitar the God with hymn and holy rites,
Urged by the impulse of their thoughts.
13 Soma who gives success goes forth, goes to the gathering place of Gods,
To seat him at the seat of Law.
14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.
15 May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.
16 May Mitra-Varuna, sapient Pair, bedew our pasturage with oil,
With meatb the regions of the air.
17 Far-ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.
18 Lauded by Jamadagni's song, sit in the place of holy Law:
Drink Soma, ye who strengthen Law.

RIG VEDA - BOOK THE FOURTH

HYMN I. Agni.

1, THEE Agni, have the Gods, ever of one accord, sent hither down, a God, appointed messenger, yea, with their wisdom sent thee down.
The Immortal, O thou Holy One, mid mortal men, the God-devoted God, the wise, have they brought forth, brought forth the omnipresent God-devoted Sage.
2 As such, O Agni, bring with favour to the Gods thy Brother Varuna who loveth sacrifice,
True to the Law, the Aditya who supporteth men, the King, supporter of mankind.
3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like two car-steeds in rapid course, Wondrous! to us in rapid course.
O Agni, find thou grace for us with Varuna, with Maruts who illumine all.
Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.
4 Do thou who knowest Varuna, O Agni, put far away from us the God's displeasure.
Best Sacrificer, brightest One, refulgent remove thou far from us all those who hate us.
5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.
Reconcile to us Varuna, be bounteous enjoy the gracious juice; be swift to hear us.
6 Excellent is the glance, of brightest splendour, which the auspicious God bestows on mortals-
The God's glance, longed-for even as the butter, pure, heated, of the cow, the milch-cow's bounty.
7 Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni.
He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.
8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker:
Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.
9 Allied by worship, let him give man knowledge: by an extended cord they lead him onward.
He stays, effectual in this mortal's dwelling, and the God wins a share in his possessions.
10 Let Agni -for he knows the way- conduct us to all that he enjoys of God-sent riches,
What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.
11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom;
Footless and headless, both his ends concealing, in his Bull's lair drawing himself together.
12 Wondrously first he rose aloft, defiant, in the Bull's lair, the homeof holy Order,
Longed-for, young, beautiful, and far-resplendent: and sevendear frieuds sprang up unto the Mighty.
13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.
Forth drave they, with loud call, Dawn's teeming Milch-kine bid in the mountainstable, in the cavern.
14 Splendid were they when they had rent the mountain: others, around, shall tell forth this their exploit.
They sang their song, prepared to free the cattle: they found the light; with holy hymns they worshipped.
15 Eager, with thought intent upon the booty, the men with their celestial speech threw open,
The solid mountain firm, compact, enclosing, confining Cows, the stable full of cattle.
16 The Milch-cow's earliest name they comprehended: they found the Mother's thrice-seven noblest titles.

This the bands knew, and sent forth acclamation:with the Bull's sheen the Red One was apparent.
17 The turbid darkness fled, the heaven was sp, endid! up rose the bright beam of celestial Morning.
Surya ascended to the wide expanses, beholding deeds of men both good and evil.
18 Then, afterwards they looked around, awakened, when first they held that Heaven allotted treasure.
Now all the Gods abide in all their dwellings. Varuna, Mitra, be the prayer effective.
19 I will call hither brightly-beaming Agni, the Herald, all-supporting, best at worship.
He hath disclosed, like the milch cows' pure udder, the Sorria's juice when cleansed and poured from beakers.
20 The freest God of all who should be worshipped, the guest who is received in all men's houses,
Agni who hath secured the Gods' high favour,-may he be gracious, to us Jatavedas.

HYMN II. Agni.

1. THE, Faithful One, Immortal among mortals, a God among the Gods, appointed envoy,
Priest, best at worship, must shine forth in glory . Agni shall be raised high with man's oblations.
2 Born for us here this day, O Son of Vigour, between both races of born beings, Agni,
Thou farest as an envoy, having harnessed, Sublime One! thy strong-muscled radiant stallions.
3 I laud the ruddy steeds who pour down blessing, dropping oil, flectest through the thoualit of Order.
Yoking red horses to and fro thou goest between you Deities and mortal races.
4 Aryaman, Mitra, Varuna, and Indra with Visnu, of the Gods, Maruts and Asvins-
These, Agni, with good car and steeds, bring hither, most bountiful, to folk with fair oblations.
5 Agni, be this our sacrifice eternal, with brave friends, rich in kine and sheep and horses,
Rich, Asura! in sacred food and children, in full assembly, wealth broad-based and during.
6 The man who, sweating, brings for thee the fuel, and makes his head to ache, thy faithful servant,-
Agni, to him be a self-strong Protector guard him from all who seek to do him mischief.
7 Who brings thee food, though thou hast food in plenty, welcomes his cheerful guest and speeds him onward,
Who kindles thee devoutly in his dwelling,to him be wealth secure and freely giving.
8 Whoso sings praise to thee at eve or morning, and, with oblation, doth the thing thou lovest,-
In his own home, even as a goId-girt courser, rescue him from distress, the bounteous giver.
9 Whoso brings gifts to thee Immortal, Agni, and doth thee service with uplifted ladle,-
Let him not, sorely toiling, lose his riches; let not the sinner's wickedness enclose him.
10 Whose well-wrought worship thou acceptest, Agni, thou God a mortal's gift, thou liberal Giver,-
Dear be his sacrifice to thee, Most Youthful! and may we strengthen him when he adores thee.
11 May he who knows distinguish sense and folly of men, like straight and crooked backs of horses.
Lead us, O God, to wealth and noble offspring: keep penury afar and grant us plenty.
12 This Sage the Sages, ne'er deceived, commanded, setting him down in dwellings of the living.
Hence mayst thou, friendly God, with rapid footsteps behold the Gods, wonderful, fair to look on.
13 Good guidance hast thou for the priest, O Agni, who, Youngest God! with outpoured Soma serves thee.
Ruler of men, thou joyous God, bring treasure splendid and plentiful to aid the toiler.
14 Now all that we, thy faithful servants, Agni, have done with feet, with hands, and with our bodies,
The wise, with toil, the holy rite have guided, as those who frame a car with manual cunning.
15 May we, seven sages first in rank, engender, from Dawn the Mother, men to be ordainers.
May we, Angirases, be sons of Heaven, and, radiant, burst the wealth-containing mountain.

16 As in the days of old our ancient Fathers, speeding the work of holy worship, Agni,
Sought pure light and devotion, singing praises; they cleft the ground and made red Dawns apparent.
17 Gods, doing holy acts, devout, resplendent, smelting like ore their human generations.
Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.
18 Strong One! he marked them-and the Gods before them-like herds of cattle in a foodful pasture.
There they moaned forth their strong desire for mortals, to aid the True, the nearest One, the Living.
19 We have worked for thee, we have laboured nobly-bright Dawns have shed their light upon our worship-
Adding a beauty to the perfect Agni, and the God's beauteous eye that shines for ever.
20 Agni, Disposer, we have sung these praises to thee the Wise: do thou accept them gladly.
Blaze up on high and ever make us richer. Give us great wealth, O thou whose boons are many.

HYMN III. Agni.

1. WIN, to assist you, Rudra, Lord of worship, Priest of both worlds, effectual
Sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless.
2 This shrine have we made ready for thy coming, as the fond dame attires her for her husband.
Performer of good work, sit down before us, invested while these flames incline to meet thee.
3 A hymn, O Priest, to him who hears, the gentle, to him who looks on men, exceeding gracious,
A song of praise sing to the God Immortal, whom the stone, presser of the sweet juice, worships.
4 Even as true knower of the Law, O Agni, to this our solemn rite he thou attentive.
When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?
5 Why this complaint to Varuna, O Agni? And why to Heaven? for what is our transgression?
How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryaman and Bhaga?
6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes tobless us,
True, circumambient? what to Earth, O Agni, what wilt thou say to man-destroying Rudra?
7 How to great Pusan who promotes our welfare,- to honoured Rudra what, who gives oblations?
What sin of ours to the far-striding Visnu, what, Agni, wilt thou tell the Lofty Arrow.
8 What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned?
Before the Free, before the Swift, defend us: fulfil heaven's work, all-knowing Jatavedas.
9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice, O Agni.
Though she is black of hue with milk she teemeth, nutritious, brightly shining, all-sustaining.
10 Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.
He who gives vital power goes on unswerving. Prsni the Bull hath milked the pure wiiite udder.
11 By Law the Angirases cleft the rock asunder, and sang their hymns together with the cattle.
Bringing great bliss the men encompassed Morning: light was apparent at the birth of Agni.
12 By Law the Immortal Goddesses the Waters, with meath-rich waves, O Agni, and uninjured,
Like a strong courser lauded in his running, sped to flow onward swiftly and for ever.
13 Go never to the feast of one who harms us, the treacherous neighbour or. unworthy kinsman.
Punish us not for a false brother's trespass. Let us riot feel the might of friend or foeman.
14 O Agni, keep us safe with thy protection, loving us, honoured God! and ever guarding.
Beat thou away, destory severe affliction slay e'en the demon when he waxes mighty.
15 Through these our songs of praise be gracious, Agni; moved by ourprayers, O Hero, touch our viands.
Accept, O Angiras, these our devotions, and let the praise which Gods desire address thee.

16 To thee who knowest, Agni, thou Disposer, all these wise secret speeches have I uttered,
Sung to thee, Sage, the charming words of wisdom, to thee, O Singer, with. my thoughts and Praises.

HYMN IV. Agni.

1. PUT forth like a wide-spreading net thy vigour; go like a mighty King with his attendants.
Thou, following thy swift net, shootest arrows: transfix the fiends with darts that burn most fiercely.
2 Forth go in rapid flight thy whirling weapons: follow them closely, glowing in thy fury.
Spread with thy tongue the winged flames, O Agni; unfettered, cast thy firebrands all around thee.
3 Send thy spies forward, flectest in thy motion; be, ne'er deceived, the guardian of this people
From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us.
4 Rise up, O Agni, spread thee out before us: burn down our foes, thou who hast sharpened arrows.
Him, blazing Agni! who hath worked us mischief, consume thou utterly like dried-up stubble.
5 Rise, Agni, drive off those who fight against us: make manifest thine own celestial vigour.
Slacken the strong bows of the demondriven: destroy our foemen whether kin or stranger.
6 Most Youthful God, he knoweth well thy favour who gave an impulse to this high devotion.
All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.
7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation
Is fain to please thee for his life and dwelling. May all his days be bright: be this his longing.
8 I praise thy gracious favour: sing in answer. May this my song sing like a loved one with thee.
Lords of good steeds and cars may we adorn thee, and day by day vouchsafe thou us dominion.
9 Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.
So may we honour thee, content and joyous, passing beyond the glories of the people.
10 Whoso with good steeds and fine gold, O Agni, comes nigh thee on a car laden with trcasure,
His Friend art thou, yea, thou art his Protector whose joy it is to entertain thee duly.
11 Through words and kinship I destroy the miglity: this power I have from Gotama my father.
Mark thou this speech of ours, O thou Most Youthful, Friend of the House, exceeding wise, Invoker.
12 Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking their places here, combined, preserve us.
13 Thy guardian rays, O Agni, when they saw him, preserved blind Mamateya from affliction.
Lord of all riches, he preserved the pious: the fees who fain would harm them did no mischief
14 Aided by thee with thee may we be wealthy, may we gain strength with thee to guide us onward.
Fulfil the words of both, O Ever Truthful: straightway do this, thou God whom power emboldens.
15 O Agni, with this fuel will we serve thee; accept the laud we sing to thee with favour
Destroy the cursing Raksasas: preserve us, O rich in friends, from guile and scorn and slander.

HYMN V. Agni.

1. How shall we give with one accord oblation to Agni, to Vaisvanara the Bounteous?
Great light, with full high growth hath he uplifted, and, as a pillar bears the roof, sustains it.
2 Reproach not him who, God and selfreliant, vouchsafed this bounty unto me a mortal,-
Deathless, discerner, wise, to me the simple, Vaisvanara most manly, youthful Aini.
3 Sharp-pointed, powerful, strong, of boundless vigour, Agni who knows the lofty hymn, kept secret
As the lost milch-cow's track, the doubly Mighty,-he hath declared to me this hidden knowledge.

4 May he with sharpened teeth, the Bounteous Giver, Agni, consume with flame most fiercely glowing.
Those who regard not Varuna's commandments and the dear stedfast laws of sapient Mitra.
5 Like youthful women without brothers, straying, like dames who hate their lords, of evil conduct,
They who are full of sin, untrue, unfaithful, they have engendered this abysmal station.
6 To me, weak, innocent, thou, luminous Agni, bast boldly given as 'twere a heavy burthen,
This Prstha hymn, profound and strong and mighty, of seven elements, and with offered dainties.
7 So may our song that purifies, through wisdom reach in a moment him the Universal,
Established on the height, on earth's best .station, above the beauteous grassy skin of Prsni.
8 Of this my speech what shall I utter further? They indicate the milk stored up in secret
When they have thrown as 'twere the cows' stalls open. The Bird protects earths' best and well-loved station.
9 This is the Great Ones' mighty apparition which from of old the radiant Cow hath followed.
This, shining brightly in the place of Order, swift, hasting on in secret, she discovered.
10 He then who shone together with his Parents remembered Prsni's fair and secret treasure,
Which, in the Mother Cow's most lofty station, the Bull's tongue, of the flame bent forward, tasted.
11 With reverence I declare the Law, O Agni; what is, comes by thine order, Jatavedas.
Of this, whate'er it be, thou art the Sovran, yea, all the wealth that is in earth or heaven.
12 What is our wealth therefrom, and what our treasure? Tell us O Jatavedas, for thou knowest,
What is our best course in this secret passage: we, unreproached, have reached a t)lace far distant.
13 What is the limit, what the rules, the guerdon? Like fleet-foot coursers speed we to the contest.
When will the Goddesses, the Immortal's Spouses, the Dawns, spread over us the Sun-God's splendour?
14 Unsatisfied, with speech devoid of vigour, scanty and frivolous and inconclusive,
Wherefore do they address thee here, O Agni? Let these who have no weapons suffer sorrow.
15 The majesty of him the Good, the Mighty, aflame, hath shone for glory in the dwelling.
He, clothed in light, hath shone most fair to look on, wealthy in boons, as a home shines with riches.

HYMN VI. Agni.

1. PRIEST of our rite, stand up erect, O Agni, in the Gods' service best of sacrificers,
For over evei y thought thou art the Ruler: thou furtherest e'en the wisdom of the pious.
2 He was set down mid men as Priest unerring, Agni, wise, welcome in our holy synods.
Like Savitar he hath lifted up his splendour, and like a builder raised his smoke to heaven.
3 The glowing ladle, filled with oil, is lifted; choosing Gods' service to the right he circles.
Eager he rises like the new-wrought pillar which, firmly set and fixed, anoints the victims.
4 When sacred grass is strewn and Agni kindled, the Adhvaryu rises to, his task rej o cing.
Agni the Priest, like one who tends the cattle, goes three times round, as from of old he wills it.
5 Agni himself, the Priest, with measured motion, goes round, with sweet speech, cheerful, true to Order.
His fulgent flames run forth like vigorous horses; all creatures are affrighted when he blazes.
6 Beautiful and auspicious is thine aspect, O lovely Agni, terrible when spreading.
Thy splendours are not covered by the darkness: detraction leaves no stain upon thy body.
7 Naught hindered his production, Bounteous Giver: his Mother and his Sire were free to send him.
Then as Friend benevolent, refulgent, Agni shone forth in human habitations.
8 He, Agni, whom the twice-five sisters, dwelling together, in the homes of men engendered,

Bright like a spear's tooth, wakened in the morning, with powerful mouth and like an axe well-sharpened.
9 These thy Bay Coursers, Agni, dropping fatness, ruddy vigorous, speeding straightly forward,
And red steeds, wonderful, of mighty muscle, are to this service of the Gods invited:
10 These brightly-shining games of thine, O Agni, that move for ever restless, allsubduing,
Like falcons hasting eagerly to the quarry, roar loudly like the army of the Maruts.
11 To thee, O flaming God, hath prayer been offered. Let the priest laud thee: give to him who worships.
Men have established Agni as Invoker, fain to adore the glory of the living.

HYMN VII. Agni.

1. HERE by ordainers was this God appointed first Invoker, best at worship, to be praised at rites:
Whom Apnavana, and the Bhrgus caused to shine bright-coloured in the wood, spreading from home to home.
2 When shall thy glory as a God, Agni, be suddenly shown forth.
For mortal men have held thee fast, adorable in all their homes,
3 Seeing thee faithful to the Law, most sapient, like the starry heaven,
Illumining with cheerful ray each solemn rite in every house.
4 Vivasvan's envoy living men have taken as their ensign, swift,
The ruler over all mankind, moving like Bhrgu in each home.
5 Him the intelligent have they placed duly as Invoking Priest,
Welcome, with sanctifying flame, best worshipper, with sevenfold might;
6 In his Eternal Mothers, in the wood, concealed and unapproached,
Kept secret though his flames are bright seekingon all sides, quickly found.
7 That as food spreads forth in this earthly udder, Gods may rejoice them in the home of Order,
Great Agni, served with reverence and oblation, flies ever to the sacrifice, the Faithful.
8 Bird of each rite, skilled in an envoy's duties, knowing both worlds and that which lies between them,
Thou goest from of old a willing Herald, knowing full well heaven's innermost recesses.
9 Bright God, thy path is black: light is before thee: thy moving splendour is the chief of wonders.
When she, yet unimpregnate, hath conceived thee, even when newly born thou art an envoy.
10 Yet newly born, his vigour is apparent when the wind blows upon his fiery splendour,
His sharpened tongue he layeth on the brushwood, and with his teeth e'en solid food consumeth.
11 When he hath borne off food with swift flame swiftly, strong Agni makes himself a speedy envoy,
Follows the rustling of the wind, consuming, and courser-like, speeds, drives the swift horse onward.

HYMN VIII. Agni.

1. YOUR envoy who possesses all, Immortal, bearer of your gifts,
Best worshipper, I woo with song.
2 He, Mighty, knows the gift of wealth, he knows the deep recess of heaven:
He shall bring hitherward the Gods.
3 He knows, a God himself, to guide Gods to the righteous in his home:
He gives e'en treasures that we love.
4 He is the Herald: well-informed, he doth his errand to and fro,
Knowing the deep recess of heaven.

5 May we be they who gratify Agni with sacrificial gifts,
Whocherish and enkindle him.
6 Illustrious for wealth are they, and hero deeds, victorious,
Who have served Agni reverently.
7 So unto us, day after day, may riches craved by many come,
And power and might spring up for us.
8 That holy Singer in his strength shoots forth his arrows swifter than
The swift shafts of the tribes of men.

HYMN IX. Agni.

1. AGNI, show favour: great art thou who to this pious man art come,
To seat thee on the sacred grass.
2 May he the Immortal, Helper, bard to be deceived among mankind,
Become the messenger of all.
3 Around the altar is he led, welcome Chief Priest at solemn rites,
Or as the Potar sits him down.
4 Agni in fire at sacrifice, and in the house as Lord thereof,
And as a Brahman takes his seat.
5 Thou comest as the guide of folk who celebrate a sacrifice,
And to oblations brought by men.
6 Thou servest as his messenger whose sacrifice thou lovest well,
To bear the mortal's gifts to heaven.
7 Accept our solemn rite; be pleased, Angiras, with our sacrifice:
Give ear and listen to our call.
8 May thine inviolable car, wherewith thou guardest those who give,
Come near to us from every side.

HYMN X. Agni.

I. This day with praises, Agni, we bring thee that which thou lovest.
Right judgment, like a horse, with our devotions.
2 For thou hast ever been the Car-driver, Agni, of noble
Strength, lofty sacrifice, and rightful judgment.
3 Through these our praises come thou to meet us, bright as the sunlight,
O Agni, well disposed, with all thine aspects.
4 Now may we serve thee singing these lauds this day to thee, Agni.
Loud as the voice of Heaven thy blasts are roaring.
5 just at this time of the day and the night thy look is the sweetest .
It shineth near us even as gold for glory.
6 Spotless thy body, brilliant as gold, like clarified butter:
This gleams like gold on thee, O Self. dependent.
7 All hate and mischief, yea, if committed, Agni, thou turnest,
Holy One, from the man who rightly worships.

8 Agni, with you Gods, prosperous be our friendships and kinships.
Be this our bond here by this place, thine al tar.

HYMN XI. Agni.

1. THY blessed majesty, victorious Agni, shines brightly in the neighbourhood of Surya.
Splendid to see, it shows even at nighttime, and food is fair to look on in thy beauty.
2 Agni, disclose his thought for him who singeth, the well, Strong God! while thou art praised with fervour.
Vouchsafe to us that powerful hymn, O Mighty, which, Radiant One! with all the Gods thou lovest.
3 From thee, O Agni, springs poetic wisdom, from thee come thoughts and hymns of praise that prosper;
From thee flows wealth, with heroes to adorn it, to the true-hearted man who gives oblation.
4 From thee the hero springs who wins the booty, bringer of help, mighty, of real courage.
From thee comes wealth, sent by the Gods, bliss-giving; Agni, from thee the fleet impetuous charger.
5 Immortal Agni, thee whose voice is pleasant, as first in rank, as God, religious mortals
Invite with hyrnns; thee who removest hatred, Friend of the Home, the household's Lord, unerring.
6 Far from us thou removest want and sorrow, far from us all ill-will when thou protectest.
Son of Strength, Agni, blest is he at evening, whom thou as God attendest for his welfare.

HYMN XII. Agni.

1. WHOSO enkindles thee, with lifted ladle, and thrice this day offiers thee food, O Agni,
May he excel, triumphant through thy splendours, wise through thy mental power, O Jatavedas.
2 Whoso with toil and trouble brings thee fuel, serving the majesty of mighty Agni,
He, kindling thee at evening and at morning, prospers, and comes to wealth, and slays his foemen.
3 Agni is Master of sublime dominion, Agni is Lord of strength and lofty riches.
Straightway the self-reliant God, Most Youthful, gives treasures to the mortal who adores him.
4 Most Youthful God, whatever sin, through folly, we here, as human beings, have committed,
In sight of Aditi make thou us sinless remit, entirely, Agni, our offences.
5 Even in the presence of great sin, O Agni, free us from prison of the Gods or mortals.
Never may we who are thy friends be injured: grant health and strength unto our seed and offspring.
6 Even as ye here, Gods Excellent and Holy, have loosed the cow that by the foot was tethered,
So also set us free from this affliction long let our life, O Agni, be extended.

HYMN XIII. Agni.

1. AGNI hath looked, benevolently-minded, on the wealth-giving spring of radiant Mornings.
Come, Asvins, to the dwelling of the pious: Surya the God is rising with his splendour.
2 Savitar, God, hath spread on high his lustre, waving his flag like a spoil-seeking hero.
Their stablished way go Varuna and Mitra, what time they make the Sun ascend the heaven.
3 Him whom they made to drive away the darkness, Lords of sure mansions, constant to their object,
Him who beholds the universe, the Sun-God, seven strong and youthful Coursers carry onward.
4 Spreading thy web with mightiest Steeds thou comest, rending apart, thou God, the black-hued mantle.
The rays of Surya tremulously shining sink, like a hide, the darkness in the waters.

5 How is it that, unbound and not supported, he falleth not although directed downward?
By what self power moves he? Who liath seen it? He guards the vault of heaven, a close-set pillar.

HYMN XIV. Agni.

1. THE God hath looked, even Agni Jatavedas, to meet the Dawns refulgent in their glories.
Come on your chariot, ye who travel widely, come to this sacrifice of ours, Nasatyas.
2 Producing light for all the world of creatures, God Savitar hath raised aloft his banner.
Making his presence known by sunbeams, Surya hath filled the firmament and earth and heaven.
3 Red Dawn.is come, riding with brightness onward, distinguished by her beams, gay-hued and mighty.
Dawn on her nobly-harnessed car, the Goddess, awaking men to happiness, approacheth.
4 May those most powerful steeds and chariot bring you, O Asvins, hither at the break of morning.
Here for your drauglit of meath are Soma juices: at this our sacrifice rejoice, ye Mighty.
5 How is it that, unbound and unsupported, he falleth not although directed downward?
By what self-power moves he? Who hath seen it? He guards the vault of heaven, a close-set pillar?

HYMN XV. Agni.

1. AGNI the Herald, like a horse, is led forth at our solemn rite,
God among Gods adorable.
2 Three times unto our solemn rite comes Agni like a charioteer,
Bearing the viands to the Gods.
3 Round the oblations hath he paced, Agni the Wise, the Lord of Strength,
Giving the offerer precious boons.
4 He who is kindled eastward for Srnjaya, Devavata's son,
Resplendent, tamer of the foe.
5 So mighty be the Agni whom the mortal hero shall command,
With sharpened teeth and bountiful.
6 Day after day they dress him, as they clean a horse who wins the prize.
Dress the red Scion of the Sky.
7 When Sahadeva's princely son with two bay horses thought of me,
Summoned by him I drew not back.
8 And truly those two noble bays I straightway took when offered me,
From Sahadeva's princely son.
9 Long, O ye Asvins, may he live, your care, ye Gods, the princely son.
Of Sahadeva, Somaka.
10 Cause him the youthful prince, the son of Sahadeva, to enjoy
Long life, O Asvins, O ye Gods.

HYMN XVI. Indra.

1. IMPETUOUS, true, let Maghavan come hither, and let his Tawny Coursers speed to reach us.
For him have we pressed juice exceeding potent: here, praised with song, let him effect his visit.
2 Unyoke, as at thy journey's end, O Hero, to gladden thee today at this libation.

Like Usana, the priest a laud shall utter, a hymn to thee, the Lord Divine, who markest.
3 When the Bull, quaffing, praises our Iibation, as a sage paying holy rites in secret,
Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.
4 When heaven's fair light by hymns was made apparent (they made great splendour shine at break of morning),
He with his succour, best of Heroes, scattered the blinding darkness so that men saw clearly.
5 Indra, Impetuous One, hath waxed immensely: he with his vastness hath filled earth and heaven.
E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.
6 Sakra who knoweth well all human actions hath with his eager Friends let loose the waters.
They with their songs cleft e'en the mountain open and willingly disclosed the stall of cattle.
7 He smote away the floods' obstructer, Vrtra; Earth, conscious, lent her aid to speed thy thunder.
Thou sentest forth the waters of the ocean, as Lord through power and might, O daring Hero.
8 When, Much-invoked! the water's rock thou cleftest, Sarama showed herself and went before thee.
Hymned by Angirases, bursting the cowstalls, much strength thou foundest for us as our leader.
9 Come, Maghavan, Friend of Man, to aid the singer imploring thee in battle for the sunlight.
Speed him with help in his irypired invokings: down sink the sorcerer, the prayerless Dasyu.
10 Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship.
Alike in form ye both sate in his dwelling the faithful Lady was in doubt between you.
11 Thou comest, fain to succour him, with Kutsa,-a goad that masters both the Wind-God's horses,
That, holding the brown steeds like spoil for capture, the sage may on the final day be present.
12 For Kutsa, with thy thousand, thou at day-break didst hurl down greedy Susna, foe of harvest.
Quickly with Kutsa's friend destroy the Dasyus, and roll the chariot-wheel of Sarya near us.
13 Thou to the son of Vidathin, Rjisvan, gavest up mighty Mrgaya and Pipru.
Thou smotest down the swarthy fifty thousand, and rentest forts as age consumes a garment.
14 What time thou settest near the Sun thy body, thy form, Immortal One, is seen expanding:
Thou a wild elephant with might invested. like a dread lion as thou wieldest weapons.
15 Wishes for wealth have gone to Indra, longing for him in war for light and at libation,
Eager for glory, labouring with praisesongs: he is like home, like sweet and fair nutrition.
16 Call we for you that Indra, prompt to listen, him who hath done so much for men's advantage;
Who, Lord of envied bounty, to a singer like me brings quickly booty worth the capture.
17 When the sharp-pointed arrow, O thou Hero, flieth mid any conflict of the people,
When, Faithful One, the dread encounter cometh, then be thou the Protector of our body.
18 Further the holy thoughts of Vamadeva be thou a guileless Friend in fight for booty.
We come to thee whose providence protects us: wide be thy sway for ever for thy singer.
19 O Indra, with these men who love thee truly, free givers, Maghavan, in every battle,
May we rejoice through many autumns, quelling our foes, as days subdue the nights with splendour.
20 Now, as the Bhrgus wrought a car, for Indra the Strong, the Mighty, we our prayer have fashioned,
That he may, ne'er withdraw from us his friendship, but be our bodies' guard and strong defender.
21 Now, Indra! lauded, glorified with praises, let power swell. high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XVII. Indra.

1. GREAT art thou, Indra; yea, the earth, with gladness, and heaven confess to thee thine high dominion.
Thou in thy vigour having slaughtered Vrtra didst free the floods arrested by the Dragon.
2 Heaven trembled at the birth of thine effulgence; Earth trembled at the fear of thy displeasure.
The stedfast mountains shook in agitation . the waters flowed, and desert spots were flooded.
3 Hurling his bolt with might he cleft the mountain, while, putting forth his strength, he showed his vigour.
He slaughtered Vrtra with his bolt, exulting, and, their lord slain, forth flowed the waters swiftly.
4 Thy Father Dyaus esteemed himself a hero: most noble was the work of Indra's Maker,
His who begat the strong bolt's Lord who roareth, immovable like earth from her foundation.
5 He who alone o'erthrows the world of creatures, Indra the peoples' King, invoked of many-
Verily all rejoice in him, extolling the boons which Maghavan the God hath sent them.
6 All Soma juices are his own for ever, most gladdening draughts are ever his, the Mighty,
Thou ever wast the Treasure-Lord of treasures: Indra, thou lettest all folk share thy bounty.
7 Moreover, when thou first wast born, O Indra, thou struckest terror into all the people.
Thou, Maghavan, rentest with thy bolt the Dragon who lay against the waterfloods of heaven.
8 The ever-slaying, bold and furious Indra, the bright bolt's Lord, infinite, strong and mighty,
Who slayeth Vrtra and acquireth booty, giver of blessings, Maghavan the bounteous:
9 Alone renowned as Maghavan in battles, he frighteneth away assembled armies.
He bringeth us the booty that he winneth may we, well-loved, continue in his friendship.
10 Renowned is he when conquering and when slaying: 'fis he who winneth cattle in the combat.
When Indra hardeneth his indignation all that is fixed and all that moveth fear him.
11 Indra hath won all kine, all gold, all horses,-Maghavan, he who breaketh forts in pieces;
Most manly with these men of his who help him, dealing out wealth and gathering the treasure.
12 What is the care of Indra for his Mother, what cares he for the Father who begat him?
His care is that which speeds his might in conflicts, like wind borne onward by the clouds that thunder.
13 Maghavan makes the settled man unsettled: he scatters dust that he hath swept together,
Breaking in pieces like Heaven armed with lightning: Maghavan shall enrich the man who lauds h;m.
14 He urged the chariot-wheel of Surya forward: Etasa, speeding on his way, he rested.
Him the black undulating cloud bedeweth, in this mid-air's depth, at the base of darkness,
15 As in the night the sacrificing priest.
16 Eager for booty, craving strength and horses, we-singers stir Indra, the strong, for friendship,
Who gives the wives we seek, whose succour fails not, to hasten, like a pitcher to the fountain.
17 Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma;
As Friend, as Sire, most fatherly of fathers giving the suppliant vital strength and freedom.
18 Be helping Friend of those who seek thy friendship . give life, when lauded, Indra, to the singer.
For, Indra, we the priests have paid thee worship, exalting thee with these our sacrifices.
19 Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vrtras.
Him in whose keeping is the well-loved singer never do Gods or mortals stay or hinder.
20 E’en so let Maghavan, the loud-voiced Indra, give us true blessings, foeless, men's upholder.
King of all creatures, give us glory amply, exalted glory due to him who lauds thee.
21 Now, Indra! lauded, glorified with praises, let power swell high like rivers for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XVIII. Indra and Others.

1. THIS is the ancient and accepted pathway by which all Gods have come into existence.
Hereby could one be born though waxen mighty. Let him not, otherwise, destroy his Mother.
2 Not this way go I forth: hard is the passage. Forth from the side obliquely will I issue.
Much that is yet undone must I accomplish; one must I combat and the other question.
3 He bent his eye upon the dying Mother: My word I now withdraw. That way I follow.
In Tvastar's dwelling India drank the Soma, a hundredworth of juice pressed from the mortar.
4 What strange act shall he do, he whom his Mother bore for a thousand months and many autumns?
No peer hath he among those born already, nor among those who shall be born hereafter.
5 Deeming him a reproach, his mother hid him, Indra, endowed with all heroic valour.
Then up he sprang himself, assumed his vesture, and filled, as soon as born, the earth and heaven.
6 With lively motion onward flow these waters, the Holy Ones, shouting, as 'twere, together.
Ask them to. tell thee what the floods are saying, what girdling rock the waters burst asunder.
7 Are they addressing him with words of welcome? Will the floods take on them the shame of Indra?
With his great thunderbolt my Son hath slaughtered Vrtra, and set these rivers free to wander.
8 I cast thee from me, mine,-thy youthful mother: thee, mine own offspring, Kusava hath swallowed.
To him, mine infant, were the waters gracious. Indra, my Son, rose up in conquering vigour.
9 Thou art mine own, O Maghavan, whom Vyamsa struck to the ground and smote thy jaws in pieces.
But, smitten through, the mastery thou wonnest, and with thy bolt the Dasa's head thou crushedst.
10 The Heifer hath brought forth the Strong, the Mighty, the unconquerable Bull, the furious Indra.
The Mother left her unlicked Calf to wander, seeking himself, the path that he would follow.
11 Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee.
Then Indra said, about to slaughter Vrtra, O my friend Vrtra, stride full boldly forward.
12 Who was he then who made thy Mother widow? Who sought to stay thee lying still or moving?
What God, when by the foot thy Sire thou tookest and slewest, was at hand to give thee comfort?
13 In deep distress I cooked a dog's intestines. Among the Gods I found not one to comfort.
My consort I beheld in degradation. The Falcon then brought me the pleasant Soma.

HYMN XIX. Indra.

1. THEE, verily, O Thunder-wielding Indra, all the Gods here, the Helpers swift to listen,
And both the worlds elected, thee the Mighty, High, waxen strong, alone to slaughter Vrtra.
2 The Gods, as worn witheld, relaxed their efforts: thou, Indra, born of truth, wast Sovran Ruler.
Thou slewest Ahi who besieged the waters, and duggest out their all-supporting channels.
3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,-
The Dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.
4 Indra with might shook earth and her foundation as the wind stirs the water with its fury.
Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.
5 They ran to thee as mothers to their offspring: the clouds, like chariots, hastened forth together.
Thou didst refresh the streams and force the billows: thou, Indra, settest free obstructed rivers.
6 Thou for the sake of Vayya and Turviti didst stay the great stream, flowing, allsustaining:
Yea, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.
7 He let the young Maids skilled in Law, unwedded, like fountains, bubbling, flow forth streaming onward.

He inundated thirsty plains and deserts, and milked the dry Cows of the mighty master.
8 Through many a morn and many a lovely autumn, having slain Vrtra, lie set free the rivers.
Indra hath set at liberty to wander on earth the streams encompassed pressed together.
9 Lord of Bay Steeds, thou broughtest from the ant-hill the unwedded damsel's son whom ants were eating.
The blind saw clearly, as he grasped the serpent, rose, brake the jar: hisjoints again united.
10 To the wise man, O Sage and Sovran Ruler, the man who knoweth all thine ancient exploits.
Hath told these deeds of might as thou hast wrought them, great acts, spontaneous, and to man's advantage.
11 Now, Indra! lauded, glorified with praises, let powers swell high, like rivers, for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XX. Indra.

1. FROM near or far away may mighty Indra giver of succour, come for our protection
Lord of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles.
2 May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us.
May Maghavan, loud-voiced and wielding thunder, stand by us at this sacrifice, in combat.
3 Thou, honouring this our sacrifice, O Indra, shalt give us strength and fill us full of courage.
To win the booty, Thunder-armed! like hunters may we with thee subdue in fight our foemen.
4 Loving us well, benevolent, close beside us, drink, Godlike Indra, of the wellpressed Soma.
Drink of the meath we offer, and delight thee with food that cometh from the mountain ridges.
5 Him who is sung aloud by recent sages, like a ripe-fruited tree, a scythe-armed victor,-
I, like a bridegroom thinking of his consort, call hither Indra, him invoked of many;
6 Him who in native strength is like a mountain, the lofty Indra born or old for conquest,
Terrific wielder of the ancient thunder. filled full with splendour as a jar with water.
7 Whom from of old there is not one to hinder, none to curtail the riches of his bounty.
Pouring forth freely, O thou Strong and Mighty, vouchsafe us riches, God invoked of many!
8 Of wealth and homes of men thou art the ruler, and opener of the stable of the cattle.
Helper of men, winner of spoil in combats, thou leadest to an ample heap of riches.
9 By what great might is he renowned as strongest, wherewith the Lofty One stirs up wild battles?
Best soother of the worshipper's great sorrow, he gives possessions to the man who lauds him.
10 Slay us not; bring, bestow onus the ample gift which thou hast to give to him who offers.
At this new gift, with this laud sung before thee, extolling thee, we, Indra, will declare it.
11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.
A new hymn, Lord of Bays! for thee is fashioned. May we, car-born, through song be victors ever.

HYMN XXI. Indra.

1. MAY Indra come to us for our protection; here be the Hero, praised, our feast-companion.
May he whose powers are many, waxen mighty, cherish, like Dyaus, his own supreme dominion.
2 Here magnify his great heroic exploits, most glorious One, enriching men with bounties,
Whose will is like a Sovran in assembly, who rules the people, Conqueror, all-surpassing.
3 Hither let Indra come from earth or heaven, hither with speech from firmament or ocean;

With Maruts, from the realm of light to aid us, or from a distance, from the seat of Order.
4 That Indra will we laud in our assemblies, him who is Lord of great and lasting riches,
Victor with Vayu where the herds are gathered, who leads with boldness on to higher fortune.
5 May the Priest, Lord of many blessings, striving,-who fixing reverence on reverence, giving
Vent to his voice, inciteth men to worshipwith lauds bring Indra hither to our dwellings.
6 When sitting pondering in deep devotion in Ausija's abode they ply the press-stone,
May he whose wrath is fierce, the mighty bearer, come as the house-lord's priest within our chambers.
7 Surely the power of Bharvara the mighty for ever helpeth to support the singer;
That which in Ausija's abode lies hidden, to come forth for delight and for devotion.
8 When he unbars the spaces of the mountains, and quickens with his floods the water-torrents,
He finds in lair the buffalo and wild-ox when the wise lead him on to vigorous exploit.
9 Auspicious are thy hands, thine arms wellfashioned which proffer bounty, Indra, to thy praiser.
What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?
10 So Indra is the truthful Lord of treasure. Freedom he gave to man by slaying Vrtra.
Much-lauded! help us with thy power to riches: may I be sharer of thy Godlike favour.
11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for,the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, care-borne, through song be victqrs ever.

HYMN XXII. Indra.

1. THAT gift of ours which Indra loves and welcomes, even that he makes for us, the Great and Strong One.
He who comes wielding in his might the thunder, Maghavan, gives prayer, praise, and laud, and Soma.
2 Bull, hurler of the four-edged rain-producer with both his arms, strong, mighty, most heroic;
Wearing as wool Parusni for adornment, whose joints for sake of friendship he hath covered.
3 God who of all the Gods was born divinest, endowed with ample strength and mighty powers,
And bearing in his arrns the yearning thunder, with violent rush caused heaven and earth to tremble.
4 Before the High God, at his birth, heaven trembled, earth, many floods and all the precipices.
The Strong One bringeth nigh the Bull's two Parents: loud sing the winds, like men, in air's mid-region.
5 These are thy great deeds, Indra, thine, the Mighty, deeds to be told aloud at all libations,
That thou, O Hero, bold and boldly daring, didst with thy bolt, by strength, destroy the Dragon.
6 True are all these thy deeds, O Most Heroic. The Milch-kine issued from the streaming udder.
In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.
7 With joy, O Indra, Lord of Tawny Coursers, the Sisters then, these Goddesses, extolled thee,
When thou didst give the prisoned ones their freedom to wander at their will in long succession.
8 Pressed is the gladdening stalk as 'twere a river: so let the rite, the toiler's power, attract thee
To us-ward, of the Bright One, as the courser strains his. exceedingly strong leather bridle.
9 Ever by us perform thy most heroic, thine highest, best victorious deeds, O Victor.
For us make Vrtras easy to be conquered: destroy the weapon of our mortal foeman.
10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.
Send to us all intelligence arid wisdom O Maghavan, be he who gives us cattle.
11 Now, Indra! lauded, glorified with praises, let wealth swell hiah like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIII. Indra.

1. How, what priest's sacrifice hath he made mighty, rejoicing in the Soma and its fountain?
Delighting in juice, eagerly drinking, the Lofty One hath waxed for splendid riches.
2 What hero hath been made his feast-companion? Who hath been partner in his loving-kindness?
What know we of his wondrous acts? How often comes he to aid and speed the pious toiler?
3 How heareth Indra offered invocation? How, hearing, marketh he the invoker's wishes?
What are his ancient acts of bounty? Wherefore call they him One who filleth full the singer?
4 How doth the priest who laboureth, ever longing, win for himself the wealth which he possesseth?
May he, the God, mark well my truthful praises, having received the homage which he loveth.
5 How, and what bond of friendship with a mortal hath the God chosen as this morn is breaking?
How, and what love hath he for those who love him, who have entwined in him their firm affection?
6 Is then thy friendship with thy friends most mighty? Thy brotherhood with us, -when may we tell it?
The streams of milk move, as most wondrous sunlight, the beauty of the Lovely One for glory.
7 About to stay the Indra-less destructive spirit he sharpens his keen arms to strike her.
Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.
8 Eternal Law hath varied food that strengthens; thought of eternal Law, removes transgressions.
The praise-hymn of eternal Law, arousing, glowing, hath oped the deaf ears of the living.
9 Firm-seated are eternal Law's foundations in its fair form are many splendid beauties.
By holy Law long lasting food they bring us; by holy Law have cows come to our worship.
10 Fixing eternal Law he, too, upholds it swift moves the might of Law and wins the booty.
To Law belong the vast deep Earth and Heaven: Milch-kine supreme, to Law their milk they render.
11 Now, Indra! lauded,- glorified with praises, let power swell high like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIV. Indra.

1. WHAT worthy praise will bring before us Indra, the Son of Strength, that he may grant us riches;
For he the Hero, gives the singer treasures: he is the Lord who sends us gifts, ye people.
2 To be invoked and hymned in fight with Vrtra, that well-praised Indra gives us real bounties.
That Maghavan brings comfort in the foray to the religious man who pours libations.
3 Him, verily, the men invoke in combat; risking their lives they make him their protector,
When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.
4 Strong God! the folk at need put forth their vigour, striving together in the whirl of battle.
When warrior bands encounter one another some in the grapple quit themselves like Indra.
5 Hence many a one worships the might of Indra: hence let the brew succeed the meal-oblation.
Hence let the Soma banish those who pour not: even hence I joy to pay the Strong One worship.
6 Indra gives comfort to the man who truly presses, for him who longs fot it, the Soma,
Not disaffected, with devoted spirit this man he takes to be his friend in battles.
7 He who this day for Indra presses Soma, prepares the brew and fries the grains of barley-
Loving the hymns of that devoted servant, to him may Indra give heroic vigour.
8 When the impetuous chief hath sought the confliet, and the lord looked upon the long-drawn battle,
The matron calls to the Strong God whom pressers of Soma have encouraged int the dwelling.
9 He bid a small price for a thing of value: I was content, returning, still unpurchased.
He heightened not his insufficient offer. Simple and clever, both milk out the udder.

10 Who for ten milch-kine purchaseth from rne this Indra who is mine?
When he hath slain the Vrtras let the buyer give him back to me.
11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXV. Indra.

1. WHAT friend of man, God-loving, hath delighted, yearning therefor, this day in Indra's friendship?
Who with enkindled flame and flowing Soma laudeth him for his great protecting favour?
2 Who hath with prayer bowed to the Soma-lover? What pious man endues the beams of morning?
Who seeks bond, fritridship, brotherhood with Indra? Who hath recourse unto the Sage for succour?
3 Who claims to-day the Deities' protection, asks Aditi for light, or the Adityas?
Of whose pressed stalk of Soma drink the Asvins, Indra, and Agni, well-inclined in spirit?
4 To him shall Agni Bharata give shelter: long shall he look upon the Sun up-rising,
Who sayeth, Let us press the juice for Indra, man's Friend, the Hero manliest of heroes.
5 Him neither few men overcome, nor many to him shall Aditi give spacious shelter.
Dear is the pious, the devout, to Indra dear is the zealous, dear the Soma-bringer.
6 This Hero curbs the mighty for the zealous: the presser's brew Indra possesses solely:
No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.
7 Not with the wealthy churl who pours no Soma doth Indra, Soma-drinker, bind alliance.
He draws away his wealth and slays him naked, own Friend to him who offers, for oblation.
8 Highest and lowest, men who stand between diem, going, returning, dwelling in contentment,
Those who show forth their strength when urged to battle-these are the men who call for aid on Indra.

HYMN XXVI. Indra.

1. I WAS aforetime Manu, I was Surya: I am the sage Kaksivan, holy singer.
Kutsa the son of Arjuni I master. I am the sapient Usana behold me.
2 I have bestowed the earth upon the Arya, and rain upon the man who brings oblation.
I guided forth the loudly-roaring waters, and the Gods moved according to my pleasure.
3 In the wild joy of Soma I demolished Sambara's forts, ninety-and-nine, together;
And, utterly, the hundredth habitation, when helping Divodasa Atithigva.
4 Before all birds be ranked this Bird, O Maruts; supreme of falcons be this fleet-winged Falcon,
Because, strong- pinioned, with no car to bear him, he brought to Manu the Godloved oblation.
5 When the Bird brought it, hence in rapid motion sent on the wide path fleet as thought he hurried.
Swift he returned with sweetness of the Soma, and hence the Falcon hath acquired his glory.
6 Bearing the stalk, the Falcon speeding onward, Bird bringing from afar the draught that gladdens,
Friend of the Gods, brought, grasping fast, the Soma which be bad taken from yon loftiest heaven.
7 The Falcon took and brought the Soma, bearing thousand libations with him, yea, ten thousand.
The Bold One left Malignities behind him, wise, in wild joy of Soma, left the foolish.

HYMN XXVII. The Falcon.

1. I, As I lay within the womb, considered all generations of these Gods in order.
A hundred iron fortresses confined me but forth I flew with rapid speed a Falcon.
2 Not at his own free pleasure did he bear me: he conquered with his strength and manly courage.
Straightway the Bold One left the fiends behind him and passed the winds as he grew yet more mighty.
3 When with loud cry from heaven down sped the Falcon, thence hasting like the wind he bore the Bold One.
Then, wildly raging in his mind, the archer Krsanu aimed and loosed the string to strike him.
4 The Falcon bore him from heaven's lofty summit as the swift car of Indra's Friend bore Bhujyu.
Then downward bither fell a flying feather of the Bird hasting forward in his journey.
5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid;
The best of sweet meath which the priests have offered: that Indra to his joy may drink, the Hero, that he may take and drink it to his rapture.

HYMN XXVIII. Indra-Soma.

1. ALLIED with thee, in this thy friendship, Soma, Indra for man made waters flow together,
Slew Ahi, and sent forth the Seven Rivers, and opened as it were obstructed fountains.
2 Indu, with thee for his confederate, Indra swiftly with might pressed down the wheel of Surya.
What rolled, all life's support, on heaven's high summit was separated from the great oppressor.
3 Indra smote down, Agni consumed, O Indu, the Dasyus ere the noontide in the conflict.
Of those who gladly sought a hard-won dwelling he cast down many a thousand with his arrow.
4 Lower than all besides hast thou, O Indra, cast down the Dasyus, abject tribes of Dasas.
Ye drave away, ye put to death the foemen, and took great vengeance with your murdering weapons.
5 So, of a truth, Indra and Soma, Heroes, ye burst the stable of the kine and horses,
The stable which the bar or stone obstructed; and piercing through set free the habitations.

HYMN XXIX. Indra.

1. COME, lauded, unto us with powers and succours, O Indra, with thy Tawny Steeds; exulting,
Past even the foeman's manifold libations, glorified with our hymns, true Wealth-bestower.
2 Man's Friend, to this our sacrifice he cometh marking how he is called by Soma-pressers.
Fearless, and conscious that his Steeds are noble, he joyeth with the Soma-pouring heroes.
3 Make his cars hear, that he may show his vigour and may be joyful in the way he loveth.
May mighty Indra pouring forth in bounty bestow on us good roads and perfect safety;
4 He who with succour comes to his implorer, the singer here who with his song invites him;
He who himself sets to the pole swift Coursers, he who hath hundreds, thousands, Thunder-wielder.
5 O Indra Maghavan, by thee protected may we be thine, princes and priests and singers,
Sharing the riches sent from lofty heaven which yields much food, and all desire its bounty.

HYMN XXX. Indra.

1. O INDRA, Vrtra-slayer, none is better, mightier than thou:
Verily there is none like thee.
2 Like chariot-wheels these people all together follow after thee:
Thou ever art renowned as Great.
3 Not even all the gathered Gods conquered thee, Indra, in the war,
When thou didst lengthen days by night.
4 When for the sake of those oppressed, and Kutsa as he battled,
Thou stolest away the Sun's car-wheel.
5 When, fighting singly, Indra. thou o'ercamest all the furious Gods, thou slewest those who strove with thee.
6 When also for a mortal man, Indra, thou speddest forth the Sun,
And holpest Etasa with might.
7 What? Vrtra-slayer, art not thou, Maghavan, fiercest in thy wrath?
So hast thou quelled the demon too.
8 And this heroic deed of might thou, Indra, also hast achieved,
That thou didst smite to death the Dame, Heaven's Daughter, meditating ill.
9 Thou, Indra, Mighty One, didst crush Usas, though Daughter of the Sky.
When lifting up herself in pride.
10 Then from her chariot Usas fled, affrighted, from her ruined car.
When the strong God had shattered it.
11 So there this car of Usas lay, broken to pieces, in Vipas,
And she herself fled far away.
12 Thou, Indra, didst. with magic power resist the overflowing stream
Who spread her waters o'er the land.
13 Valiantly didst thou seize and take the store which Susna had amassed,
When thou didst crush his fortresses.
14 Thou, Indra, also smotest down Kulitara's son Sambara,
The Dasa, from the lofty hill.
15 Of Dasa Varcin's thou didst slay the hundred thousand and the five,
Crushed like the fellies, of a car.
16 So Indra, Lord of Heroes, Powers, caused the unwedded damsel's son,
The castaway, to share the lauds.
17 So sapient Indra, Lord of Might, brought Turvaga and Yadu, those
Who feared the flood, in safel o'er.
18 Arpa and Citraratha, both Aryas, thou, Indra, slewest swift,
On yonder side of Sarayu,
19 Thou, Vrtra-slayer, didst conduct those two forlorn, the blind, the lame.
None may attain this bliss of thine.
20 For Divodasa, him who brought oblationt, 1ndra overthrew
A hundred fortresses of stone.
21 The thirty thousand Disas he with magic power and weapons sent
To slumber, for Dabhiti's sake.
22 As such, O Vrtra-slayer, thou art general Lord of kine for all,

Thou Shaker of all things that be.
23 Indra, whatever deed of might thou hast this day to execute,
None be there now to hinder it.
24 O Watchful One, may Aryaman the God give thee all goodly things.
May Risan, Bhaga, and the God Karulati give all things fair.

HYMN XXXI. Indra.

1. WITH what help will he come to us, wonderful, ever-waxing Friend;
With what most mighty company?
2 What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?
3 Do thou who art Protector of us thy friends who praise thee
With hundred aids approach us.
4 Like as a courser's circling wheel, so turn thee hitherward to us,
Attracted by the hymns of men.
5 Thou seekest as it were thine own stations with swift descent of powers:
I share thee even with the Sun.
6 What time thy courage and his wheels together, Indra, run their course
With thee and with the Sun alike,
7 So even, Lord of Power and Might, the people call thee Maghavan,
Giver, who pauses not to think.
8 And verily to him who toils and presses Soma juice for thee
Thou quickly givest ample wealth.
9 No, not a hundred hinderers can check thy gracious bounty's flow,
Nor thy great deeds when thou wilt act.
10 May thine assistance keep us safe, thy hundred and thy thousand aids:
May all thy favours strengthen us.
11 Do thou elect us this place for friendship and prosperity,
And great celestial opulence.
12 Favour us, Indra, evermore with overflowing store of wealth:
With all thy succours aid thou us.
13 With new protections, Indra, like an archer, open thou forus
The stables that are filled with kine.
14 Our chariot, Indra, boldly moves endued with splendour, ne'er repulsed,
Winning for us both kine andsteeds.
15 O Surya, make our fame to be most excellent among the Gods,
Most lofty as the heaven on high.

HYMN XXXII. Indra.

1. O THOU who slewest Vrtra, come, O Indra, hither to our side,
Mighty One with thy mighty aids.
2 Swift and impetuous art thou, wondrous amid the well-dressed folk:

Thou doest marvels for our help.
3 Even with the weak thou smitest down him
who is stronger, with thy strength
The mighty, with the Friends thou hast.
4 O Indra, we are close to thee; to thee we sing aloud our songs:
Help hnd defend us, even us.
5 As such, O Caster of the Stone, come with thy succours wonderful,
Blameless, and irresistible.
6 May we be friends of one like thee, O Indra, with the wealth of kine,
Comrades for lively energy.
7 For thou, O Indra, art alone the Lord of strength that comes from kine
So grant thou us abundant food.
8 They turn thee not another way, when, lauded, Lover of the Song,
Thou wilt give wealth to those who praise.
9 The Gotamas have sung their song of praise to thee that thou mayst give,
Indra, for lively energy.
10 We will declare thy hero deeds, what Disa forts thou brakest down,
Attacking them in rapturous joy.
11 The sages sing those manly deeds which, Indra, Lover of the Song,
Thou wrougbtest when the Soma flowed.
12 Indra, the Gotamas who bring thee praises have grown strong by thee.
Give them renown with hero sons.
13 For, Indra, verily thou art the general treasure even of all .
Thee, therefore, do we invocate.
14 Excellent Indra, turn to us: glad thee among us with the juice
Of Somas, Soma-drinker thou.
15 May praise from us who think Qn thee, O Indra, bring thee near to us.
Turn thy two Bay Steeds hitherward.
16 Eat of our sacrificial cake: rejoice thee in the songs we sing.
Even as a lover in his bride.
17 To India for a thousand steeds well-trained and fleet of foot we pray,
And hundred jars of Soma juice.
18 We make a hundred of thy kine, yea, and a thousand, hasten nigh:
So let thy bounty come to us.
19 We have obtained, a gift from thee, ten water-ewers wrought of gold:
Thou, Vrtra-slayer, givest much.
20 A bounteous Giver, give us much, bring much and not a trifling gift:
Much, Indra, wilt thou fain bestow.
21 O Vrtra-slayer, thou art famed in many a place as bountiful
Hero, thy bounty let us share.
22 I praise thy pair of Tawny Steeds, wise Son of him who giveth kine
Terrify not the cows with these.
23 Like two slight images of girls, unrobed, upon a new-wrought post,
So shine the Bay Steeds in their course.
24 For me the Bays are ready when I start, or start not, with the dawn, Innocuous in the ways they take.

HYMN XXXIII. Rbhus.

I. I SEND my voice as herald to the Rbhus; I crave the white cow for the overspreading.
Wind-sped, the Skillful Ones in rapid motion have in an instant compassed round the heaven.
2 What time the Rbus had with care and marvels done proper service to assist their Parents,
They won the friendship of the Gods; the Sages carried away the fruit of their devotion.
3 May they who made their Parents, who were lying like posts that moulder, young again for ever,-
May Vaja, Vibhvan, Rbhu, joined with Indra , protect our sacrifice, the Soma-lovers.
4 As for a year the Rbhus kept the Milch-cow, throughout a year fashioned and formed her body,
And through a year's space still sustained her brightness, through these their labours they were made immortal.
5 Two beakers let us make,- thus said the eldest. Lct us make three,- this was the younger's sentence.
Four beakers let us make,- thus spoke the youngest. Tvastar approved this rede of yours, O Rbhus.
6 The men spake truth and even so they acted: this Godlike way of theirs the Rbhus followed.
And Tvastar, when he looked on the four beakers resplendent as the day, was moved with envy.
7 When for twelve days the Rbhus joyed reposing as guests of him who never may be hidden,
lley made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.
8 May they who formed the swift car, bearing Heroes, and the Cow omniform and all-impelling,
Even may they form wealth for us,-the Rbhus, dexterous-handed, deft in work and gracious.
9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.
The Gods' expert artificer was Vaja, Indra's Rbhuksan, Varuna's was Vibhvan.
10 They whol made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,-
Rbhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.
11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.
Therefore do ye who are so great, O Rbhus, vouchsafe us treasures at this third libation.

HYMN XXXIV. Rbhus.

1. To this our sacrifice come Rbhu, Vibhvan, Vaja, and Indra with the gift of riches,
Because this day hath Dhisana the Goddess set drink for you: the gladdening draughts have reached you.
2 Knowing your birth and rich in gathered treasure, Rbhus, rejoice together with the Rtus.
The gladdening draughts and wisdom have approached you: send ye us riches with good store of heroes.
3 For you was made this sacrifice, O Rbhus, which ye, like men, won for yourselves aforetime.
To you come all who find in you their pleasure: ye all were-even the two elder-Vajas.
4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.
Drink, Vajas, Rbhus! unto you is offered, to gladden you, the third and great libation.
5 Come to us, Heroes, Vajas and Rbhuksans, glorified for the sake of mighty treasure.
These draughts approach you as the day is closing, as cows, whose calves are newly-born, their stable.
6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.
Drink of this meath, Wealth-givers, joined with Indra with whom ye are in full accord, ye Princes.
7 Close knit with Varuna drink the Soma, Indra; close-knit, ilymn-lover! with the Maruts drink it:
Close-knit with drinkers first, who drink in season; close-knit with heavenly Dames who give us treasures.
8 Rejoice in full accord with the Adityas, in concord with the Parvatas, O Rbhus;

In full accord with Savitar, Divine One; in full accord with floods that pour forth riches.
9 Rbhus, who helped their Parents and the Asvins, who formed the Milch-cow and the pair of horses,
Made armour, set the heaven and earth asunder,-far- reaching Heroes, they have made good offspring.
10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,
Such, O ye Rbhus, first to drink, rejoicing, give unto us and those who laud our present.
11 Ye were not far: we have not left you thirsting, blameless in this our sacrifice, O Rbhus.
Rejoice you with the Maruts and with Indra, with the Kings, Gods! that ye may give us riches.

HYMN XXXV. Rbhus.

1. Come hither, O ye Sons of Strength, ye Rbhus; stay not afar, ye Children of Sudhanvan.
At this libation is your gift of treasure. Let gladdening draughts approach you after Indra's.
2 Hither is come the Rbhus' gift of riches; here was the drinking of the well-pressed Soma,
Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold
3 Ye made fourfold the chalice that wag single: ye spake these words and said, O Friend, assist us;
Then, Vajas! gained the path of life eternal, deft-handed Rbhus, to the Gods' assembly.
4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom?
Now for the gladdening draught press out the liquor, and drink, O Rbhus, of die meath of Soma.
5 Ye with your cunning made your Parents youthful; the cup, for Gods to drink, ye formed with cunning;
With cunning, Rbhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.
6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vajas,
For him, O mighty Rbhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.
7 Lord of Bay Steeds, at dawn thejuice thou drankest: thine, only thine, is the noonday libation.
Now drink thou with the wealth-bestowing Rbhus, whom for their skill thou madest friends, O Indra.
8 Ye, whom your artist skill hath raised to Godhead have set you down above in heaven like falcons.
So give us riches, Children of Sudhanvan, O Sons of Strength; ye have become immortal.
9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterous-handed,-
This drink hath been effused for you, O Rbhus . drink it with high delight, with joy like Indra's.

HYMN XXXVI. Rbhus.

1. THia car that was not made for horses or for reins, three-wheeled, worthy of lauds, rolls round the firmament.
That is the great announcement of your Deity, that, O ye Rbhus, ye sustain the earth and heaven.
2 Ye Sapient Ones who made the lightly-rolling car out of your mind, by thought, the car that never errs,
You, being such, to drink of this drinkoffering, you, O ye Vajas, and ye Rbhus, we invoke.
3 O Vajas, Rbhus, reaching far, among the Gods this was your exaltation gloriously declared,
In that your aged Parents, worn with length of days, ye wrought again to youth so that they moved at will.
4 The chalice that wag single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.
So quickly, mid the Gods, ye gained immortal life. Vajas and Rbhus, your great work must be extolled.
5 Wealth from the Rbhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.

In synods must be sung the car which Vibhvan wrought: that which ye favour, Gods! is famed among mankind.
6 Strong is the steed, the man a sage in eloquence, the bowman is a hero hard to beat in fight,
Great store of wealth and manly power hath he obtained whom Vaja, Vibhvan, Rbhus have looked kindly on.
7 To you hath been assigned the fairest ornament, the hymn of praise: Vajas and Rbhus, joy therein;
For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.
8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,
Fashion for us, O Rbhus, power and splendid wealth, rich in high courage, excellent, and vital strength.
9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.
Vouchsafe us wealth of splendid sort, O Rbhus, that we may make us more renowned than others.

HYMN XXXVII. Rbhus.

1. COME to our sacrifice, Vajas, Rbhuksans, Gods, by the paths which Gods are wont to travel,
As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.
2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.
May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.
3 Your threefold going near is God-appointed, so praise is given you, Vajas and Rbhuksans.
So, Manus-like, mid younger folk I offer, to you who are aloft in heaven, the Soma.
4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well-fed horses.
Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.
5 Rbhuksans! him, for handy wealth, the mightiest comrade in the fight,
Him, Indra's equal, we invoke, most bounteous ever, rich in steeds.
6 The mortal man whom, Rbhus, ye and Indra favour with your help,
Must be successful, by his thoughts, at sacrifice and with the steed.
7 O Vajas and Rbhuksans, free for us the paths to sacrifice,
Ye Princes, lauded, that we may press forward to each point of heaven.
8 O Vajas and Rbhuksans, ye Nasatyas, Indra, bless this wealth,
And, before other men's, the steed, that ample riches may be won.

HYMN XXXVIII. Dadhikris.

1. FROM you two came the gifts in days aforetime which Trasadasyu granted to the Purus.
Ye gave the winner of our fields and plough-lands, and the strong smiter who subdued the Dasytis.
2 And ye gave mighty Dadhikras, the giver of many gifts, who visiteth all people,
Impetuous hawk, swift and of varied colour, like a brave King whom each true man must honour.
3 Whom, as 'twere down a precipice, swift rushing, each Puru praises and his heart rejoices,-
Springing forth like a hero fain for battle, whirling the car and flying like the tempest.
4 Who gaineth precious booty in the combats and moveth, winning spoil, among the cattle;
Shown in bright colour, looking on the assemblies, beyond the churl, to worship of the living.
5 Loudly the folk cry after him in battles, as 'twere a thief who steals away a garment;
Speeding to glory, or a herd of cattle, even as a hungry falcon swooping downward.
6 And, fain to come forth first amid these armies, this way and that with rows of cars he rushes,

Gay like a bridesman, making him a garland, tossing the dust, champing the rein that holds him.
7 And that strong Steed, victorious and faithful, obedient with his body in the combat,
Speeding straight on amid the swiftly ressing, casts o'er his brows the dust he tosses upward.
8 And at his thunder, like the roar of heaven, those who attack tremble and are affrighted;
For when he fights against embattled thousands, dread is he in his striving; none may stay him.
9 The people praise the overpowering swiftness of this fleet Steed who giveth men abundance.
Of him they say when drawing back from battle. Dadhikras hath sped forward with his thousands.
10 Dadhikras hath o'erspread the Fivefold People with vigour, as the Sun lightens the waters.
May the strong Steed who winneth bundreds, thousands, requite with sweetness these my words and praises.

HYMN XXXIX Dadhikras.

1. Now give we praise to Dadhikras the rapid, and mention in our laud the Earth and Heaven.
May the Dawns flushing move me to exertion, and bear me safely over every trouble.
2 I praise the mighty Steed who fills my spirit, the Stallion Dadhikravan rich in bounties,
Whom, swift of foot aind shining bright as Agni, ye, Varuna and Mitra, gave to Purus.
3 Him who hath honoured, when the flame is kindled at break of dawn, the Courser Dadhikrivan,
Him, of one mind with Varuna and Mitra may Aditi make free from all transgression.
4 When we remember mighty Dadhikravan our food and strength, then the blest name of Maruts,
Varuna, Mitra, we invoke for welfare, and Agni, and the thunder-wielding Indra.
5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.
To us have Varuna and Mitra granted the Courser Dadhikris, a guide for mortals.
6 So have I glorified with praise strong Dadhikravan, conquering Steed.
Sweet may he make our mouths; may he prolong the days we have to live.

HYMN XL. Dadhikravan.

1. LET us recite the praise of Dadhikravan: may all the Mornings move me to exertion;
Praise of the Lord of Waters, Dawn, and Agni, Brhaspati Son of Angiras, and Surya.
2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Dawn.
May he the true, the fleet, the lover of the course, the bird-like Dadhikravan, bring food, strength, and light.
3 His pinion, rapid runner, fans him m his way, as of a bird that hastens onward to its aim,
And, as it were a falcon's gliding through the air, strikes Dadhikravan's side as he speeds on with might.
4 Bound by the neck and by the flanks and by the mouth, the vigorous Courser lends new swiftness to his speed.
Drawing himself together, as his strength allows, Dadhikras springs along the windings of the paths.
5 The Hamsa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

HYMN XLI. Indra-Varuna.

1. WHAT laud, O Indra-Varuna, with oblation, hath like the Immortal Priest obtained your favour?
Hath our effectual laud, addressed with homage, touched you, O Indra-Varuna, in spirit?
2 He who with dainty food hath won you, Indra and Varuna, Gods, as his allies to friendship,
Jayeth the Vrtras and his foes in battles, and through your mighty favours is made famous.
3 Indra and Varuna are most liberal givers of treasure to the men who toil to serve them,
When they, as Friends inclined to friendship, honoured with dainty food, delight in flowing Soma.
4 Indra and Varuna, ye hurl, O Mighty, on him your strongest flashing bolt of thunder
Who treats us ill, the robber and oppressor: measure on him your overwhelming vigour.
5 O Indra-Varuna, be ye the lovers of this my song, as steers who love the milch-Cow.
Milk may it yield us as, gone forth to pasture, the great Cow pouring out her thousand rivers.
6 For fertile fields, for worthy sons and grandsons, for the Sun's beauty and for steer-like vigour,
May Indra-Varuna with gracious favours work marvels for us in the stress of battle.
7 For you, as Princes, for your ancient kindness, good comrades of the man who seeks for booty,
We choose to us for the dear bond of friendship, most liberal Heroes bringing bliss like parents.
8 Showing their strength, these hymns for grace, Free-givers I have gone to you, devoted, as to battle.
For glory have they gone, as milk to Soma, to Indra-Varuna my thoughts and praises.
9 To Indra and to Varuna, desirous of gaining wealth have these my thoughts proceeded.
They have come nigh to you as treasurelovers, like mares, fleet-footed, eager for the glory.
10 May we ourselves be lords of during riches, of ample sustenance for car and hones.
So may the Twain who work with newest succours bring yoked teams hitherward to us and riches.
11 Come with your mighty succours, O ye Mighty; come, Indra-Varuna, to us in battle.
What time the flashing arrows play in combat, may we through you be winners in the contest.

HYMN XLIL Indra-Varuna.

1. I AM the royal Ruler, mine is empire, as mine who sway all life are all Immortals.
Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
2 I am King Varuna. To me were given these first existinghigh celestial powers.
Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
3 I Varuna am Indra: in their greatness, these the two wide deep fairly-fashioned regions,
These the two world-halves have I, even as Tvastar knowing all beings, joined and held together.
4 I made to flow the moisture-shedding waters, and set the heaven firm in the scat of Order.
By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.
5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.
I Indra Maghavan, excite the conflict; I stir the dust, Lord of surpassing vigour.
6 All this I did. The Gods' own conquering power never impedeth me whom none opposeth.
When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.
7 All beings know these deeds of thine thou tellest this unto Varuna, thou great Disposer!
Thou art renowned as having slain the Vrtras. Thou madest flow the floods that were obstructed.
8 Our fathers then were these, the Seven his, what time the son of Durgaha was captive.
For her they gained by sacrifice Trasadasyu, a demi-god, like Indra, conquering foemen.
9 The spouse of Purukutsa gave oblations to you, O Indra-Varuna, with homage.
Then unto her ye gave King Trasadasyu, the demi-god, the slayer of the foeman.

10 May we, possessing much, delight in riches, Gods in oblations and the kine in pasture;
And that Milch-cow who ahrinks not from the milking, O Indra-Varuna, give to us daily.

HYMN XLIII. Asvins.

1. WHO will hear, who of those who merit worship, which of all Gods take pleasure in our homage?
On whose heart shall we lay this laud celestial, rich with fair offerings, dearest to Immortals?
2 Who will be gracious? Who will come most uickly of all the Gods? Who will
bring liss most largely?
What car do they call swift with rapid coursers? That which the Daughter of the Sun elected.
3 So many days do ye come swiftly hither, as Indra to give help in stress of battle.
Descended from the sky, divine, strong-pinioned, by which of all your powers are ye most mighty?
4 What is the prayer that we should bring you, Asvins, whereby ye come to us when invocated?
Whether of you confronts e'en great betrayal? Lovers of sweetness, Dasras, help and save us.
5 In the wide space your chariot reacheth heaven, what time it turneth hither from the ocean.
Sweets from your sweet shall drop, lovers of sweetness! These have they dressed for you as dainty viands.
6 Let Sindhu with his wave bedew your horses: in fiery glow have the red birds come hither.
Observed of all was that your rapid going, whereby ye were the Lords of Siirya's Daughter.
7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nasatyas, is my wish directed.

HYMN XLIV. Asvins.

1. WE will invoke this day your car, farspreading, O Asvins, even the gathering, of the sunlight,-
Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Surya.
2 Asvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.
Food followeth close upon your bright appearing when stately horses in your chariot draw you.
3 Who bringeth you to-day for help with offered oblation, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Asvins, offering homage?
4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nasatyas.
Drink of the pleasant liquor of the Soma give riches to the people who adore you.
5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you here are ye bound by earlier bonds of friendship.
6 Now for us both, mete out, O WonderWorkers, riches exceeding great with store of heroes,
Because the men have sent you praise, O Asvins, and Ajamilhas come to the laudation.
7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nasatyas, is my wish directed.

HYMN XLV. Asvins

1. YONDER goes up that light: your chariot is yoked that travels round upon the summit of this heaven.
Within this car are stored three kindred shares of food, and a skin filled with meath is rustling as the fourth.

2 Forth come your viands rich with store of pleasant meath, and cars and horses at the flushing of the dawn,
Stripping the covering from the surrounded gloom, and spreading through mid-air bright radiance like the Sun.
3 Drink of the meath with lips accustomed to the draught; harness for the meath's sake the chariot that ye love.
Refresh the way ye go, refresh the paths with meath: hither, O Asvins, bring the skin that holds the meath.
4 The swans ye have are friendly, rich in store of mcath, gold-pinioned, strong to draw, awake at early morn,
Swimming the flood, exultant, fain for draughts that cheer: ye come like flies to our libations of-the meath.
5 Well knowing solemn rites and rich in meath, the fires sing to the morning Asvins at the break of day,
When with pure hands the prudent energetic priest hath with the stones pressed out the Soma rich in meath.
6 The rays advancing nigh, chasing with day the gloom, spread through the firmament bright radiance like the Sun;
And the Sun harnessing his horses goeth forth: ye through your Godlike nature let his paths be known.
7 Devout in thought I have declared, O Asvins, your chariot with good steeds, which lasts for ever,
Wherewith ye travel swiftly through the regions to the prompt worshipper who brings oblation.

HYMN XLVI. Vayu. Indra-Vayu

1. DRINK the best draught of Soma-juice, O Vayu, at our holy rites:
For thou art he who drinketh first.
2 Come, team-drawn, with thy hundred helps, with Indra, seated in the car,
Vaya, and drink your fill of juice.
3 May steeds a thousand bring you both, Indra. and Vayu, hitherward
To drink the Soma, to the feagt.
4 For ye, O Indra-Vayu, mount the goldenseated car that aids
The sacrifice, that reaches heaven.
5 On far-refulgent chariot come unto the man who offers gifts:
Come, Indra-Vayu, hitherward.
6 Here, Indra-Vayu, is the juice: drink it, accordant with the Gods,
Within the giver's dwelling-place.
7 Hither, O Indra-Vayu, be your journey here unyoke your steeds,
Here for your draught of Soma juice.

HYMN XLVIL Vayu. Indra-Vayu.

1. Vayu, the bright is offered thee, best of the meath at holy rites.
Come thou to drink the Soma juice, God, longed-for, on thy team-drawn car.
2 O Vayu, thou and Indra are meet drinkers of these Soma-draughts,
For unto you the drops proceed as waters gather to the vale.

3 O Indra-Vayu, mighty Twain, speeding together, Lords of Strength,
Come to our succour with your team, that ye may drink the Soma juice.
4 The longed-for teams which ye possess, O Heroes, for the worshipper,
Turn to us, Indra-Vayu, ye to whom the sacrifice is paid.

HYMN XLVIII. Vayu.

1. TASTE offerings never tasted yet, as bards enjoy the foeman's wealth.
O Vayu, on refulgent car come to the drinking of the juice.
2 Removing curses, drawn by teams, with 1ndra, seated by thy side,
O Vayu, on refulgent car come to the drinking of the juice.
3 The two dark treasuries of wealth that wear
all beauties wait on thee.
O Vayu, on refulgent car come to the drinking of the juice.
4 May nine-and-ninety harnessed steeds who yoke them at thy will bring thee.
O Vayu, on refulgent car come to the drinking of the juice.
5 Harness, O Vayu, to thy car a hundred well-fed tawny steeds,
Yea, or a thousand steeds, and let thy chariot come to us with might.

HYMN XLIX. Indra-Brhaspati.

1. DEAR is this offering in your mouth, O Indra and Brhaspati:
Famed is the laud, the gladdening draught.
2 This lovely Soma is effused, O Indra and Brhaspati,
For you, to drink it and rejoice.
3 As Soma-drinkers to our house come, Indra and Brhaspati-and Indra-to drink Soma juice.
4 Vouchsafe us riches hundredfold, O Indra, and Brhaspati,
With store of horses, thousandfold.
5 O Indra. and Brhaspati, we call you when the meath is shed,
With songs, to drink the Soma juice.
6 Drink, Indra and Brhaspati, the Soma in the giver's house:
Delight yourselves abiding there.

HYMN L. Brhaspati.

1. Him who with might hath propped earth's ends, who sitteth in threefold seat, Brhaspati, with thunder,
Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them.
2 Wild in their course, in well-marked wise rejoicing were they, Brhaspati, who pressed around us.
Preserve Brhaspati, the stall uninjured, this company's raining, ever-moving birthplace.
3 Brhaspati, from thy remotest distance have they sat down who love the law eternal.
For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.
4 Brhaspati, when first he had his being from mighty splendour in supremest heaven,
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the

darkness.
5 With the loud-shouting band who sang his praises, with thunder, he destroyed obstructive Vala.
Brhaspati thundering drave forth the cattle, the lowing cows who make oblations ready.
6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.
Brhaspati, may we be lords of riches, with noble progeny and store of heroes.
7 Surely that King by power and might heroic hath made him lord of all his foes' posses-ions,
Who cherishes Brhaspati well-tended, adorns and worships him as foremost sharer.
8 In his own house he dwells in peace and comfort: to him for ever holy food flows richly.
To him the people with free will pay homage-the King with whom the Brahman hatb precedence.
9 He, unopposed, is master of the riches.of his own subjects and of hostile people.
The Gods uphold that King with their protection who helps the Brahman when he seeks his favour.
10 Indra, Brhaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma.
Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.
11 Brhaspati and Indra, make us prosper may this be your benevolence to usward.
Assist our holy thoughts, wake up our spirit: weaken the hatred of our foe and rivals.

HYMN LI. Dawn.

1. FORTH from the darkness in the region eastward this most abundant splendid light hatb mounted.
Now verily the far-refulgent Mornings, Daughters of Heaven, bring welfare to the people.
2 The richly-coloured Dawns have mounted eastward, like pillars planted at our sacrifices,
And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.
3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.
In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.
4 O Goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,
Wherewith, rich Dawns, ye seek with wealth Navagva, Dasagva Angira, the seven-toned singer?
5 With horses harnessed by eternal Order, Goddesses, swiftly round the worlds ye travel,
Arousing from their rest, O Dawns, the sleeping, and all that lives, man, bird, and beast, to motion.
6 Which among these is eldest, and where is she through whom they fixed the Rbhus' regulations?
What time the splendid Dawns go forth for splendour, they are not known aparto alike, unwasting.
7 Blest were these Dawns of old, shining with succour, true with the truth that springs from holy Order;
With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.
8 Hither from eastward all at once they travel, from one place spreading in the selfsame manner.
Awaking, from the seat of holy Order the Godlike Dawns come nigh like troops of cattle.
9 Thus they go forth with undiminished colours, these Mornings similar, in self-same fashion,
Concealing the gigantic might of darkness with radiant bodies bright and pure and shining.
10 O Goddesses, O Heaven's refulgent Daughters, bestow upon us wealth with store of children.
As from our pleasant place of rest ye rouse us may we be masters of heroic vigour.
11 Well-skilled in lore of sacrifice, ye Daughters of Heaven, refulgent Dawns, I thus address you.
May we be glorious among the people. May Heaven vouchsafe us this, and Earth the Goddess,

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HYMN LIL Dawm.

1. THIS Lady, giver of delight, after her Sister shining forth, Daughter of Heaven, hath shown herself.-
2 Unfailing, Mother of the Kine, in colour like a bright red mare,
The Dawn became the Asvins' Friend.
3 Yea, and thou art the Asvins' Friend, the Mother of the Kine art thou:
O Dawn thou rulest over wealth.
4 Thinking of thee, O joyous One, as her who driveth hate away,
We woke to meet thee with our lauds.
5 Our eyes behold thy blessed rays like troops of cattle loosed to feed.
Dawn hath filled full the wide expanse.
6 When thou hast filled it, Fulgent One! thou layest bare the gloom with light.
After thy nature aid us, Dawn.
7 Thou overspreadest heaven with rays, the dear wide region of mid-air.
With thy bright shining lustre, Dawn.

HYMN LIII. Savitar.

1. OF Savitar the God, the sapient Asura, we crave this great gift which is worthy of our choice,
Wherewith he freely grants his worshiper defence. This with his rays the Great God hath vouchsafed to us.
2 Sustainer of the heaven, Lord of the whole world's life, the Sage, he putteth on his golden-coloured mail.
Clear-sighted, spreading far, filling the spacious realm, Savitar hath brought forth bliss that deserveth laud.
3 He hath filled full the regions of the heaven and earth: the God for his own strengthening waketh up the hymn.
Savitar hath stretched out his arms to cherish life, producing with his rays and lulling all that moves.
4 Lighting all living creatures, neer to be deceived, Savitar, God, protects each holy ordinance.
He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.
5 Savitar thrice surrounding with his mightiness mid-air, three regions, and the triple sphere of light,
Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.
6 Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,
May he vouchsafe us shelter, -Savitar the God,- for tranquil life, with triple bar against distress.
7 With the year's seasons hath Savitar, God, come nigh: may he prosper our home, give food and noble sons.
May he invigorate us through the days and nights, and may he send us opulence with progeny.

HYMN LIV. Savitar.

1. Now must we praise and honour Savitar the God: at this time of the day the men must call to him,
Him who distributes wealth to Manu's progeny, that he may grant us here riches most excellent.
2 For thou at first producest for the holy Gods the noblest of all portions, immor-tality:
Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.
3 If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,
Absolve us from the guilt and make us free from sin, O Savitar, alike among both Gods and men.
4 None may impede that power of Savitar the God whereby he will maintain the universal world.
What the fair-fingered God brings forth on earth's expanse or in the heightof heaven, that work of his stands sure.
5 To lofty hills thou sendest those whom Indra leads, and givest fixed abodes with houses unto these.
However they may fly and draw themselves apart, still, Savitar, they stand obeying thy behest.
6 May the libations poured to thee thrice daily, day after day, O Savitar, bring us blessing.
May Indra, Heaven, Earth, Sindhu with the Waters, Aditi with Adityas, give us shelter.

HYMN LV. Visvedevas.

1. WHO of you, Vasus, saveth? who protecteth? O Heaven and Earth and Aditi, preserve us,
Varuna., Mitra, from the stronger mortal. Gods, which of you at sacrifice giveth comfort?
2 They who with laud extol the ancient statutes, when they shine forth infallible dividers,
Have ordered as perpetual Ordainers, and beamed as holy-thoughted WonderWorkers.
3 The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship:
And may the unobstructed Night and Morning both, day and night, provide for our protection.
4 Aryaman, Varuna have disclosed the pathway, Agni as Lord of Strength the road to welfare.
Lauded in manly mode may Indra-Visnu grant us their powerful defence and shelter.
5 I have besought the favourof the Maruts, of Parvata, of Bhaga God who rescues.
From trouble caused by man the Lord preserve us; from woe sent by his friend let Mitra save us.
6 Agree, through these our watery oblations, Goddesses, Heaven and Earth, with Ahibudhnya.
As if to win the sea, the Gharma-heaters have opened, as they come anear, the rivers.
7 May Goddess Aditi with Gods defend us, save us the saviour God with care unceasing.
We dare not stint the sacred food of Mitra and Varuna upon the back of Agni.
8 Agni is Sovran Lord of wealth, Agni of great prosperity:
May he bestow these gifts on us.
9 Hither to us, rich pleasant Dawn, bring many things to be desired,
Thou who hast ample store of wealth.
10 So then may Bhaga, Savitar, Varuna, Mitra, Aryaman, Indra, with bounty come to us.

HYMN LVI. Heaven and Earth.

1. MAY mighty Heaven and Earth, most meet for honour, be present here with light and gleaming splendours;
When, fixing them apart, vast, most extensive, the Steer roars loudly in far-reaching courses.

2 The Goddesses with Gods, holy with holy, the Two stand pouring out their rain, exhaustless:
Faithful and guileless, having Gods for children, leaders of sacrifice with shining splendours.
3 Sure in the worlds he was a skilful Craftsman, he who produced these Twain the Earth and Heaven.
Wise, with his power he brought both realms, together spacious and deep, wellfashioned, unsupported.
4 O Heaven and Earth, with one accord promoting, with high protection as of Queens, our welfare,
Far-reaching, universal, holy, guard us. May we, car-borne, through song be victors ever.
5 To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure Ones! to glorify you both.
6 Ye sanctify each other's form, by your own proper might ye rule,
And from of old observe the Law.
7 Furthering and fulfilling, ye, O Mighty, perfect Mitra's Law.
Ye sit around our sacrifice.

HYMN LVII. Ksetrapati, Etc.

1. WE through the Master of the Field, even as through a friend, obtain
What nourisheth our kine and steeds. In such may he be good to us.
2 As the cow yieldeth milk, pour for us freely, Lord of the Field, the wave that beareth sweetness,
Distilling meath, well-purified like butter, and let the. Lords of holy Law be gracious.
3 Sweet be the plants for us. the heavens, the waters, and full of sweets for us be air's mid-region.
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.
4 Happily work our steers and men, may the plough furrow happily.
Happily be the traces bound; happily may he ply the goad.
5 Suna and Sira, welcome ye this laud, and with the milk which ye have made in heaven
Bedew ye both this earth of ours.
6 Auspicious Sita, come thou near: we venerate and worship thee
That thou mayst bless and prosper us and bring us fruits abundantly.
7 May Indra press the furrow down, may Pusan guide its course aright.
May she, as rich in milk, be drained for us through each succeeding year.
8 Happily let the shares turn up the ploughland, happily go the ploughers with the oxen.
With meath and milk Parjanya make us happy. Grant us prosperity, Suna and Sira.

HYMN LVIII. Ghrta.

1. FORTH from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrta,
That which is holy oil's mysterious title: but the Gods' tongue is truly Amrta's centre.
2 Let us declare aloud the name of Ghrta, and at this sacrifice hold it up with homage.
So let the Brahman hear the praise we utter. This hath the four-horned Buffalo emitted.
3 Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.
Bound with a triple bond the Steer roars loudly: the mighty God hath entered in to mortals.
4 That oil in triple shape the Gods discovered laid down within the Cow, concealed by Panis.
Indra produced one shape, Surya another: by their own power they formed the third from Vena.
5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.
I look upon the streams of oil descending, and lo! the Golden Reed is there among them.

6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.
The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.
7 As rushing down the rapids of a river, flow swifter than the wind the vigorous currents,
The streams of oil in swelling fluctuation like a red courser bursting through the fences.
8.Like women at a gathering fair to look on and gently smiling, they incline to Agni.
The streams of holy oil attain the fuel, and Jatavedas joyfully receives them.
9 As maidens dock themselves with gay adornment to join the bridal feast, I now behold them.
Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.
10 Send to our eulogy a herd of cattle bestow upon us excellent possessions.
Bear to the Gods the sacrifice we offer the streams of oil flow pure and full of sweetness.
11 The universe depends upon thy power and might within the sea, within the heart, within all life.
May we attain that sweetly-flavoured wave of thine, brought, at its gathering, o'er the surfaceof the floods.

RIG VEDA - BOOK THE FIFTH

HYMN I. Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames are rising to the vault of heaven.
2 For worship of the Gods the Priest was wakened: at morning gracious Agni hath arisen.
Kindled, his radiant might is made apparent, and the great Deity set free from darkness.
3 When he hath stirred the line of his attendants, with the pure milk pure Agni is anointed.
The strength-bestowing gift is then made ready, which spread in front, with tongues, erect, he drinketh.
4 The spirits of the pious turn together to Agni, as the eyes of all to Surya.
He, when both Dawns of different hues have borne him, springs up at daybreak as a strong white charger.
5 The noble One was born at days' beginning, laid red in colour mid the well-laid fuel.
Yielding in every house his seven rich treasures, Agni is seated, Priest most skilled in worship.
6 Agni hath sat him down, a Priest most skilful, on a sweet-smelling place, his Mother's bosom.
Young, faithful, sage, preeminent o'er many, kindled among the folk whom he sustaineth.
7 This Singer excellent at sacrifices, Agni the Priest, they glorify with homage.
Him who spread out both worlds by Law Eternal they balm with oil, strong Steed who never faileth.
8. He, worshipful House-Friend, in his home is worshipped, our own auspicious guest, lauded by sages.
That strength the Bull with thousand horns possesses. In might, O Agni, thou excellest others.
9 Thou quickly passest by all others, Agni, for him to whom thou hast appeared most lovely,
Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.
10 To thee, Most Youthful God! to thee, O Agni from near and far the people bring their tribute.
Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.
11 Ascend to-day thy splendid car, O Agni, in splendour, with the Holy Ones around it.
Knowing the paths by mid-air's spacious region bring hither Gods to feast on our oblation.
12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.
Gavisthira hath raised with prayer to Agni this laud far-reaching, like gold light to heaven.

HYMN II. Agni.

1. THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father.
But, when he lies upon the arm, the people see his unfading countenance before them.
2 What child is this thou carriest as handmaid, O Youthful One? The Consort-Queen hath bome him.
The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.
3 I saw him from afar gold-toothed, bright-coloured, hurling his weapons from his habitation,
What time I gave him Amrta free from mixture. How can the Indraless, the hymnless harm me?
4 I saw him moving from the place he dwells in, even as with a herd, brilliantly shining.
These seized him not: he had been born already. They who were grey with age again grow youthful.
5 Who separate my young bull from the cattle, they whose protector was in truth no stranger?

Let those whose hands have seized upon them free them. May he, observant, drive the herd to us-ward.
6 Mid mortal men godless have secreted the King of all who live, home of the people.
So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.
7 Thou from the stake didst loose e'en Sunahsepa bound for a thousand; for he prayed with fervour.
So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.
8 Thou hast sped from me, Agni, in thine anger: this the protector of Gods' Laws hath told me.
Indra who knoweth bent his eye upon thee: by him instructed am I come, O Agni.
9 Agni shines far and wide with lofty splendour, and by his greatness makes all things apparent.
He conquers godless and malign enchantments, and sharpens both his horns to gore the Raksas.
10 Loud in the heaven above be Agni's roarings with keen-edged weapons to destroy the demons.
Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stayhim.
11 As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned.
If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.
12 May he, the strong-necked Steer, waxing in vigour, gather the foeman's wealth with none to check him.
Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

HYMN III. Agni.

1. THOU at thy birth art Varuna, O Agni; when thou art kindled thou becomest Mitra.
In thee, O Son of Strength, all Gods are centred. Indra art thou to man who brings oblation.
2 Aryaman art thou as regardeth maidens mysterious, is thy name, O Self-sustainer.
As a kind friend with streams of milk they balm thee what time thou makcst wife and lord one-minded.
3 The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly-coloured.
That which was fixed as Visnu's loftiest station-therewith the secret of the Cows thou guardest.
4 Gods through thy glory, God who art so lovely! granting abundant gifts gained life immortal.
As their own Priest have men established Agni; and serve him fain for praise from him who liveth.
5 There is no priest more skilled than thou in worship; none Self-sustainer pass thee in wisdom.
Ile man within whose house as guest thou dwellest, O God, by sacrifice shall conquer mortals.
6 Aided by thee, O Agni may we conquer through our oblation, fain for wealth, awakened:
May we in battle, in the days' assemblies,O Son of Strength, by riches conquer mortals.
7 He shall bring evil on the evil-plottcr whoever turns against us sin and outrage.
Destroy this calumny of him, O Agni, whoever injures us with double-dealing.
8 At this dawn's flushing, God! our ancient fathers served thee with offerings, making thee their envoy,
When, Agni, to the store of wealth thou goest, a God cnkindled with good things by mortals.
9 Save, thou who knowest, draw thy father near thee, who counts as thine own son, O Child of Power.
O sapient Agni, when wilt thou regard us? When, skilled in holy Law, wilt thou direct us?
10 Adoring thee he gives thee many a title, when thou, Good Lord! acceptest this as Father.
And doth not Agni, glad in strength of Godhead, gain splendid bliss when he hath waxen mighty?
11 Most Youthful Agni, verily thou bearest thy praiser safely over all his troubles.
Thieves have been seen by us and open foemen: unknown have been the plottings of the wicked.
12 To thee these eulogies have been directed: or to the Vasu hath this sin been spoken.
But this our Agni, flaming high, shall never yield us to calumny, to him who wrongs us.

HYMN IV. Agni.

1. O AGNI, King and Lord of wealth and treasures, in thee is my delight at sacrifices.
Through thee may we obtain the strength we long for, and overcome the fierce attacks of mortals.
2 Agni, Eternal Father, offering- bearer, fair to behold, far-reaching, far-refulgent,
From well-kept household fire beam food to feed us, and measure out to us abundant glory.
3 The Sage of men, the Lord of human races, pure, purifying Agni, balmed with butter,
Him the Omniscient as your Priest ye stablish: he wins among the Gods things worth the choosing.
4 Agni, enjoy, of one accord with Ila, striving in rivalry with beams of Sarya,
Enjoy, O Jatavedas, this our fuel, and bring the Gods to us to taste oblations.
5 As dear House-Friend, guest welcome in the dwelling, to this our sacrifice come thou who knowest.
And, Agni, having scattered all assailants, bring to us the possessions of our foemen.
6 Drive thou away the Dasyu with thy weapon. As, gaining vital power for thine own body,
O Son of Strength, the Gods thou satisfiest, so in fight save us, most heroic Agni.
7 May we, O Agni, with our lauds adore thee, and with our gifts, fair-beaming Purifier!
Send to us wealth containing all things precious: bestow upon us every sort of riches.
8 Son of Strength, Agni, dweller in three regions, accept our sacrifice and our oblation.
Among the Gods may we be counted pious: protect us with a triply-guarding shelter.
9 Over all woes and dangers, Jatavedas, bear us as in a boat across a river.
Praised with our homage even as Atri praised thee, O Agni, be the guardian of our bodies.
10 As I, remembering thee with grateful spirit, a mortal, call with might on thee Immortal,
Vouchsafe us high renown, O Jatavedas, and may I be immortal by my children.
11 The pious man, O Jatavedas Agni, to whom thou grantest ample room and pleasure,
Gaineth abundant wealth with sons and horses, with heroes and with kine for his well-being.

HYMN V. Apris.

1. To Agni, Jatavedas, to the flame, the well-enkindled God,
Offer thick sacrificial oil.
2 He, Narasamsa, ne'er beguiled, inspiriteth this sacrifice:
For sage is he, with sweets in hand.
3 Adored, O Agni, hither bring Indra the Wonderful, the Friend,
On lightly-rolling car to aid.
4 Spread thyself out, thou soft as wool The holy hymns have sung to thee.
Bring gain to us, O beautiful!
5 Open yourselves, ye Doors Divine, easy of access for our aid:
Fill, more and more, the sacrifice.
6 Fair strengtheners of vital power, young Mothers of eternal Law,
Morning and Night we supplicate.
7 On the wind's flight come, glorified, ye two celestial Priests of man
Come ye to this our sacrifice.
8 l! Sarasvati, Mahl, three Goddesses who tring us weal,
Be seated harmless on the grass.
9 Rich in all plenty, Tvastar, come auspicious of thine own accord
Help us in every sacrifice.

10 Vanaspati, wherever thou knowest the Gods' mysterious names,
Send our oblations thitherward.
11 To Agni and to Varuna, Indra, the Maruts, and the Gods,
With Svaha be oblation brought.

HYMN VI. Agni.

1. I VALUE Agni that good Lord, the home to which the kine return:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise.
2 'Tis Agni whom we laud as good, to whom the milch-kine come in herds,
To whom the chargers swift of foot, to whom our well-born princes come. Bring food to those who sing thy praise.
3 Agni the God of all mankind, gives, verily, a steed to man.
Agni gives precious gear for wealth, treasure he gives when he is pleased. Bring food to those who sing thy praise.
4 God, Agni, we will kindle thee, rich in thy splendour, fading not,
So that this glorious fuel may send forth by day its light for thee. Bring food to those who sing thy praise.
5 To thee the splendid, Lord of flame, bright, wondrous, Prince of men, is brought.
Oblation with the holy verse, O Agni, bearer of our gifts.
Bring food to those who sing thy praise.
6 These Agnis in the seats of the fire nourish each thing most excellent.
They give delight, they spread abroad, they move themselves continually. Bring food to those who sing thy praise.
7 Agni, these brilliant flames of thine wax like strong chargers mightily,
Who with the treadings of their hoofs go swiftly to the stalls of kine. Bring food to those who sing thy praise.
8 To us who laud thee, Agni, bring fresh food and safe and happy homes.
May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.
9 Thou, brilliant God, within thy mouth warmest both ladies of the oil.
So fill us also, in our hymns, abundantly, O Lord of Strength,Bring food to those who sing thy praise.
10 Thus Agni have we duly served with sacrifices and with hymns.
So may he give us what we crave, store of brave sons and fleet-foot steeds. Bring food to those who sing thy praise.

HYMN VII. Agni.

1. OFFER to Agni, O my friends, your seemly food, your seemly praise;
To him supremest o'er the folk, the Son of Strength, the mighty Lord:
2 Him in whose presence, when they meet in full assembly, men rejoice;
Even him whom worthy ones inflame, and living creatures bring to life.
3 When we present to him the food and sacrificial gifts of men,
He by the might of splendour grasps the holy Ordinance's rein.

4 He gives a signal in the night even to him who is afar,
When he, the Bright, unchanged by eld, consumes the sovrans of the wood.
5 He in whose service on the ways they offer up their drops of sweat,
On him is their high kin have they mounted, as ridges on the earth.
6 Whom, sought of many, mortal man hath found to be the Stay of all;
He who gives flavour to our food, the home of every man that lives.
7 Even as a herd that crops the grass he shears the field and wilderness,
With flashing teeth and beard of gold, deft with his unabated might.
8 For him, to whom, bright as an axe he, as to Atri, hath flashed forth,
Hath the well-bearing Mother borne, producing when her time is come.
9 Agni to whom the oil is shed by him thou lovest to support,
Bestow upon these mortals fame and splendour and intelligence.
10 Such zeal hath he, resistless one: he gained the cattle given by thee.
Agni, may Atri overcome the Dasyus who bestow no gifts, subdue the men who give no food.

HYMN VIII. Agni.

1. O AGNI urged to strength, the men of old who loved the Law enkindled thee,
the Ancient, for their aid,
Thee very bright, and holy, nourisher of all, most excellent, the Friend and Master of the home.
2 Thee, Agni, men have stablished as their guest of old, as Master of the household, thee, with hair of flame;
High-bannered, multiform, distributor of wealth, kind helper, good protector, drier of the floods.
3 The tribes of men praise thee, Agni, who knowest well burnt offerings, the Discerner, lavishest of wealth,
Dwelling in secret, Blest One! visible to all, loud-roaring, skilled in worship, glorified with oil.
4 Ever to thee, O Agni, as exceeding strong have we drawn nigh with songs and reverence singing hymns.
So be thou pleased with us, Angiras! as a God enkindled by the noble with man's goodly light.
5 Thou, Agni! multiform, God who art lauded much! givest in every house subsistence as of old.
Thou rulest by thy might o'er food of many a sort: that light of thine when blazing may not be opposed.
6 The Gods, Most Youthful Agni, have made thee, inflamed, the bearer of oblations and the messenger.
Thee, widely-reaching, homed in sacred oil, invoked, effulgent, have they made the Eye that stirs the thought.
7 Men seeking joy have lit thee worshipped from of old, O Agni, with good fuel and with sacred oil.
So thou, bedewed and waxing mighty by the plants, spreadest thyself abroad over the realms of earth.

HYMN IX. Agni.

1. BEARING; oblations mortal men, O Agni, worship thee the God.
I deem thee Jatavedas: bear our offerings, thou, unceasingly.
2 In the man's home who offers gifts, where grass is trimmed, Agni is Priest,
To whom all sacrifices come and strengthenings that win renown.
3 Whom, as an infant newly-born, the kindling-sticks have brought to life,

Sustainer of the tribes of men, skilled in well-ordered sacrifice.
4 Yea, very hard art thou to grasp, like offspring of the wriggling snakes,
When thou consumest many woods like an ox, Agni, in the mead.
5 Whose flames, when thou art sending forth the smoke, completely reach the mark,
When Trta in the height of heaven, like as a smelter fanneth thee, e'en as a smelter sharpeneth thee.
6 O Agni, by thy succour and by Mitra's friendly furtherance,
May we, averting hate, subbue the wickedness of mortal men.
7 O Agni, to our heroes bring such riches, thou victorious God.
May he protect and nourish us, and help in aining strength: be thou near us in 6rht for our success.

HYMN X. Agni.

1. BRING us most mighty splendour thou, Agni, resistless on thy way.
With overflowing store of wealth mark out for us a path to strength.
2 Ours art thou, wondrous Agni, bywisdom and bounteousness of power.
The might of Asuras rests on thee, like Mitra worshipful in act.
3 Agni, increase our means of life, increase the house and home of these,
The men, the princes who have won great riches through our hymns of praise.
4 Bright Agni, they who deck their songs for thee have horses as their meed.
The men are mighty in their might, they whose high laud, as that of heaven, awakes thee of its own accord.
5 O Agni, those resplendent flames of thine go valorously forth,
Like lightnings flashing round us, like a rattling car that seeks the spoil.
6 Now, Agni, come to succour us; let priests draw nigh to offer gifts;
And let the patrons of our rites subdue all regions of the earth.
7 Bring to us, Agni, Angiras, lauded of old and lauded now,
Invoker! wealth to quell the strong, that singers may extol thee. Be near us in fight for our success.

HYMN XI. Agni.

1. THE watchful Guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face, with high heaventouching flame, he shineth splendidly, pure, for the Bharatas.
2 Ensign of sacrifice, the earliest Household-Priest, the. men have kindled Agni in his threefold seat,
With Indra and the Gods together on the grass let the wise Priest sit to complete the sacrifice.
3 Pure , unadorned, from thy two Mothers art thou born: thou camest fromVivasvan as a charming Sage.
With oil they strengthened thee, O Agni, worshipped God: thy banner was the smoke that mounted to the sky.
4 May Agni graciously come to our sacrifice. The men bear Agni here and there in every house.
He hath become an envoy, bearer of our gifts: electing Agni, men choose one exceeding wise.
5 For thee, O Agni, is this sweetest prayer of mine: dear to thy spirit be this product of my thought.
As great streams fill the river so our song of praise fill thee, and make thee yet more mighty in thy strength.
6 O Agni, the Angirases discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquer.ing might, and men, O Angiras, call thee the Son of Strength.

HYMN XII. Agni.

I. To Agni, lofty Asura, meet for worship, Steer of eternal Law, my prayer I offer;
I bring my song directed to the Mighty like pure oil for his mouth at sacrifices.
2 Mark the Law, thou who knowest, yea, observe it: send forth the full streams of eternal Order.
I use no sorcery with might or falsehood the sacred Law of the Red Steer I follow.
3 How hast thou, follower of the Law eternal, become the knower of a new song, Agni?
The God, the Guardian of the seasons, knows me: the Lord of him who won this wealth I know not.
4 Who, Agni, in alliance with thy foeman, what splendid helpers won for them their riches?
Agni, who guard the dwelling-place of falsehood? Who are protectors of the speech of liars?
5 Agni, those friends of thine have turned them from thee: gracious of old, they have become ungracious.
They have deceived themselves by their own speeches, uttering wicked words against the righteous.
6 He who pays sacrifice to thee with homage, O Agni, keeps the Red Steer's Law eternal;
Wide is his dwelling. May the noble offipring of Nahusa who wandered forth come hither.

HYMN XIII. Agni.

1. WITH songs of praise we call on thee, we kindle thee with songs of praise,
Agni, -with songs of praise, for help.
2 Eager for wealth, we meditate Agni's effectual praise to-day,
Praise of the God who touches heaven.
3 May Agni, Priest among mankind, take pleasure in our songs of praise,
And worship the Celestial Folk.
4 Thou, Agni, art spread widely forth, Priest dear and excellent; through thee
Men make the sacrifice complete.
5 Singers exalt thee, Agni, well lauded, best giver of our strength:
So grant thou us heroic might.
6 Thou Agni, as the felly rings the spokes, encompassest the Gods.
1 yearn for bounty manifold.

HYMN XIV. Agni.

1. ENKINDLING the Immortal, wake Agni with song of praise: may he bear our oblations to the Gods.
2 At high solemnities mortal men glorify him the Immortal, best
At sacrifice among mankind.
3 That he may bear their gifts to heaven, all glorify him Agni, God,
With ladle that distilleth oil.
4 Agni shone bright when born, with light killing the Dasyus and the dark:
He found the Kine, the Floods, the Sun.
5 Serve Agni, God adorable, the Sage whose back is balmed with oil:
Let him approach, and hear my call.
6 They have exalted Agni, God of all mankind, with oil and hymns
Of praise, devout and eloquent.

HYMN XV. Agni.

1. To him, the far-renowned, the wise Ordainer, ancient and glorious, a song I offer.
Enthroned in oil, the Asura, bliss-giver, is Agni, firm support of noble, riches.
2 By holy Law they kept supporting Order, by help of sacrifice, in loftiest heaven,-
They who attained with born men to the unborn, men seated on that stay, heaven's firm sustainer.
3 Averting woe, they labour hard to bring him, the ancient, plenteous food as power resistless.
May he, born newly, conquer his assailants: round him they stand as round an angry lion.
4 When, like a mother, spreading forth to nourish, to cherish and regard each man that liveth,-
Consuming all the strength that thou hast gotten, thou wanderest round, thyself,
in varied fashion.
5 May strength preserve the compass of thy vigour, God! that broad stream of thine that beareth riches.
Thou, like a thief who keeps his refuge secret, hast holpen Atri to great wealth, by teaching.

HYMN XVI. Agni.

1. GREAT power is in the beam of light, sing praise to, Agni, to the God
Whom men have set in foremost place like Mitra with their eulogies.
2 He by the splendour of his arms is Priest of every able man.
Agni conveys oblation straight, and deals, as Bhaga deals, his boons.
3 All rests upon the laud and love of him the rich, high-flaming God,
On whom, loud-roaring, men have laid great strength as on a faithful friend.
4 So, Agni, be the Friend of these with liberal gift of hero strength.
Yea, Heaven and Earth have not surpassed this Youthful One in glorious fame.
5 O Agni, quickly come to us, and, glorified, bring precious wealth.
So we and these our princes will assemble for the good of all. Be near in fight to prosper us.

HYMN XVII. Agni.

1. GOD, may a mortal call the Strong hither, with solemn rites, to aid,
A man call Agni to protect when sacrifice is well prepared.
2 Near him thou seemest mightier still in native glory, set to hold
Apart yon flame-hued vault of heaven, lovely beyond the thought of man.
3 Yea, this is by the light of him whom powerful siong hath bound to act,
Whose bearns of splendour flash on high as though they sprang from heavenly seed.
4 Wealth loads the Wonder-Worker's car through his, the very wise One's power.
Then, meet to be invoked among all tribes, is Agni ghorified.
5 Now, too, the princes shall obtain excellent riches by our lips.
Protect us for our welfare: lend thy succour, O thou Son of Strength. Be near in fight to prosper us.

HYMN XVIII. Agni.

1. AT dawn let: Agni, much-beloved guest of the house, be glorified;
Immortal who delights in all oblations brought by mortal men.
2 For Dvita who receives through wealth of native strength maimed offerings,
Thy praiser even gains at once the Soma-drops, Immortal Gods!
3 Nobles, with song I call that car of yours that shines with lengthened life,
For, God who givest steeds! that car hither and thither goes unharmed.
4 They who have varied ways of thought, who guard, the lauds within their lips,
And strew the grass before the light, have decked themselves with high renown.
5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise presented me with fifty steeds.

HYMN XIX. Agni.

1. ONE state begets another state: husk is made visible from husk:
Within his Mother's side he speaks.
2 Discerning, have they offered gifts: they guard the strength that never wastes.
To a strong fort have they pressed in.
3 Svaitreya's people, all his men, have gloriously increased in might.
A gold chain Brhaduktha wears, as, through this Soma, seeking spoil.
4 I bring, as 'twere, the longed-for milk, the dear milk of the Sister-Pair.
Like to a caldron filled with food is he, unconquered, conquering all.
5 Beam of light, come to us in sportive fashion, finding thyself close to the wind that fans thee.
These flames of his are wasting flames, like arrows keen-pointed, sharpened, on his breast.

HYMN XX. Agni.

1. AGNI, best winner of the spoil, cause us to praise before the Gods
As our associate meet for lauds, wealth which thou verily deemest wealth.
2 Agni, the great who ward not off the anger of thy power and might
Stir up the wrath and hatred due to one who holds an alien creed.
3 Thee, Agni, would we choose as Priest, the perfecter of strength and skill;
We who bring sacred food invoke with song thee Chief at holy rites.
4 Here as is needful for thine aid we toil, O Conqueror, day by day,
For wealth, for Law. May we rejoice, Most Wise One! at the feast, with kine, rejoice, with heroes, at the feast.

HYMN XXI. Agni.

1. WE stablish thee as Manus used, as Manus used we kindle thee.
Like Manus, for the pious man , Angiras, Agni, worship Gods.
2 For well, O Agni, art thou pleased when thou art kindled mid mankind.
Straight go the ladles unto thee, thou highborn God whose food is oil.

3 Thee have all Gods of one accord established as their messenger.
Serving at sacrifices men adore thee as a God, O Sage.
4 Let mortal man adore your God, Agni, with worship due to Gods.
Shine forth enkindled, Radiant One. Sit in the chamber of the Law, sit in the chamber of the food.

HYMN XXII. Agni.

1. LIKE Atri, Visvasaman! sing to him of purifying light,
Who must be praised in holy rites, the Priest most welcome in the house.
2 Set Jatavedas in his place, Agni the God and Minister.
Let sacrifice proceed to-day duly, comprising all the Gods.
3 All mortals come to thee for aid, the God of most observant mind.
Of thine excelling favour we bethink us as we long for it.
4 Mark with attention this our speech, O Agni, thou victorious One.
Thee, Strong-jawed! as the homestead's Lord, the Atris with their lauds exalt, the Atris beautify with songs.

HYMN XXIII. Agni.

1. By thy fair splendour's mighty power, O Agni, bring victorious wealth,
Wealth that o'ercometh all mankind, and, near us, conquereth in fight.
2 Victorious Agni, bring to us the wealth that vanquisheth in war;
For thou art wonderful and true, giver of strength in herds of kine.
3 For all the folk with one accord, whose sacred grass is trimmed and strewn,
Invite thee to their worship-halls, as a dear Priest, for choicest wealth.
4 For he, the God of all men, hath gotten him might that quelleth foes.
O Agni, in these homes shine forth, bright God! for our prosperity, shine, Purifier! splendidly.

HYMN XXIV. Agni.

1. O AGNI, be our nearest Friend, be thou a kind deliverer and a gracious Friend.
2 Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.
3 So hear us, listen to this call of ours, and keep us far from every sinful man.
4 To thee then, O Most Bright, O Radiant God, we come with prayer for happiness for our friends.

HYMN XXV. Agni.

1. I WILL sing near, for grace, your God Agni, for he is good to us.
Son of the Brands, may he give gifts, and, righteous, save us from the foe.
2 For be is true, whpm men of old enkindled, and the Gods themselves,
The Priest with the delicious tongue, rich with the light of glorious beams.
3 With wisdom that surpasseth all, with gracious will most excellent,
O Agni, worthy of our choice, shine wealth on us through hymns of praise.

4 Agni is King, for he extends to mortals and to Gods alike.
Agni is bearer of our gifts. Worship ye Agni with your thoughts.
5 Agni gives to the worshipper a son, the best, of mightiest fame,
Of deep devotion, ne'er subdued, bringer of glory to his sire.
6 Agni bestows the hero-lord who conquers with the men in fight.
Agni bestows the fleet-foot steed, the victor never overcome.
7 The mightiest song is Agni's: shine on high, thou who art rich in light.
Like the Chief Consort of a King, riches and strength proceed -from thee.
8 Resplendent are thy rays of light: loud is thy voice like pressing-stones.
Yea, of itself thy thunder goes forth like the roaring of the heaven.
9 Thus, seeking riches, have we paid homage to Agni Conqueror.
May he, most wise, as with a ship, carry us over all our foes.

HYMN XXVI. Agni.

1. O AGNI, Holy and Divine, with splendour and thy pleasant tongue
Bring hither and adore the Gods.
2 We pray thee, thou who droppest oil, bright-rayed! who lookest on the Sun,
Bring the Gods hither to the feast.
3 We have enkindled thee, O Sage, bright caller of the Gods to feast.
O Agni, great in Sacrifice.
4 O Agni, come with all the Gods, come to our sacrificial gift:
We choose thee as Invoking Priest.
5 Bring, Agni, to the worshipper who pours the juice, heroic strength:
Sit with the Gods upon the grass.
6 Victor of thousands, Agni, thou, enkindled, cherishest the laws,
Laud-worthy, envoy of the Gods.
7 Set Agni Jatavedas down, the bearer of our sacred gifts,
MostYouthful, God and Minister.
8 Duly proceed our sacrifice, comprising all the Gods, to-day:
Strew holy grass to be their seat.
9 So may the Maruts sit thereon, the Asvins, Mitra, Varuna:
The Gods with all their company.

HYMN XXVII. Agni.

1. THE Godlike hero, famousest of nobles, hath granted me two oxen with a wagon.
Trvrsan's son Tryaruna hath distinguished himself, Vaisvanara Agni! with ten thousands.
2 Protect Tryaruna, as thou art waxing strong and art highly praised, Vaisvanara Agni!
Who granteth me a hundred kine and twenty, and two bay horses, good at draught, and harnessed.
3 So Trasadasyu served thee, God Most Youthful, craving thy favour for the ninth time, Agni;
Tryaruya who with attentive spirit accepteth many a song from me the mighty.
4 He who declares his wish to me, to Asvamedha, to the Prince,
Pays him who with his verse seeks gain, gives power to him who keeps the Law.

5 From whom a hundred oxen, all of speckled hue, delight my heart,
The gifts of Asvamedha, like thrice-mingled draughts of Soma juice.
6 To Asvamedha who bestows a hundred gifts grant hero power,
O Indra-Agni! lofty rule like the unwasting Sun in heaven.

HYMN XXVIII. Agni.

1. AGNI inflamed hath sent to heaven his lustre: he shines forth widely turning unto Morning.
Eastward the ladle goes that brings all blessing, praising the Godswith homage and oblation.
2 Enkindled, thou art King of the immortal world: him who brings offerings thou attendest for his weal.
He whom thou urgest on makes all possessions his: he sets before thee, Agni, gifts that guests may claim.
3 Show thyself strong for mighty bliss, O Agni, most excellent be thine effulgent splendours.
Make easy to maintain our household lordship, and overcome the might of those who hate us.
4 Thy glory, Agni, I adore, kindled, exalted in thy strength.
A Steer of brilliant splendour, thou art lighted well at sacred rites.
5 Agni, invoked and kindled, serve the Gods, thou skilled in sacrifice:
For thou art bearer of our gifts.
6 Invoke and worship Agni while the sacrificial rite proceeds:
For offering-bearer choose ye him.

HYMN XXIX. Agni.

1. MAN'S worship of the Gods hath three great lustres, and three celestial lights have they established
The Maruts gifted with pure strength adore thee, for thou, O Indra, art their sapient Rsi.
2 What time the Maruts sang their song to Indra, joyous when he had drunk of Soma juices,
He grasped his thunderbolt to slay the Dragon, and loosed, that they might flow, the youthful Waters.
3 And, O ye Brahmans, Maruts, so may Indra drink draughts of this my carefully pressed Sorna;
For this oblation found for man the cattle, and Indra, having quaffed it, slew the Dragon.
4 Then heaven and earth he sundered and supported: wrapped even in these he struck the Beast with terror.
So Indra forced the Engulfer to disgorgement, and slew the Danava. panting against him.
5 Thus all the Gods, O Maghavan, delivered to thee of their free will the draught of Soma;
When thou for Etasa didst cause to tarry the flying mares of Surya racing forward.
6 When Maghavan with the thunderbolt demolished his nine-and-ninety castles all together,
The Maruts, where they met, glorified Indra: ye with the Trstup hymn obstructed heaven.
7 As friend to aid a friend, Agni dressed quickly three hundred buffaloes, even as he willed it.
And Indra, from man's gift, for Vrtra's slaughter, drank ofr at once three lakes of pressed-out Soma.
8 When thou three hundred buffaloes' flesh hadst eaten, and drunk, as Maghavan, three lakes of Soma,
All the Gods raised as 'twere a shout of triumph to Indra praise because he slew the Dragon.
9 What time ye came with strong steeds swiftly speeding, O Usana and Indra, to the dwelling,
Thou camest thither -conquering together with Kutsa and the Gods: thou slewest Susna.
10 One car-wheel of the Sun thou rolledst forward, and one thou settest free to move for Kutsa.
Thou slewest noseless Dasyus with thy weapon, and in their home o'erthrewest hostile speakers.
11 The lauds of Gauriviti made thee mighty to Vidathin's son, as prey, thou gavest Pipru.

Rjisivan drew thee into friendship dressing the sacred food, and thou hast drunk his Soma.
12 Navagvas and Dasgvas with libations of Soma juice sing hymns of praise to Indra.
Labouring at their task the men laid open the stall of Kine though firmly closed and fastened.
13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished?
And the fresh deeds which thou wilt do, Most Mighty! these, too, will we tell forth in sacred synods.
14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.
What thou wilt do in bravery, Thunder-wielder! none is there who may hinder this thy prowess.
15 Indra, accept the prayers which now are offered, accept the new prayers, Mightiest! which we utter.
Like fair and well-made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

HYMN XXX. Indra.

1. WHERE is that Hero? Who hath looked on Indra borne on light-rolling car by Tawny Coursers,
Who, Thunderer, seeks with wealth the Soma-presser, and to his house goes, much-invoked, to aid him?
2 I have beheld his strong and secret dwelling, longing have sought the Founder's habitation.
I asked of others, and they said in answer, May we, awakened men, attain to Indra.
3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us.
Let him who knows not learn, who knows them listen: hither rides Maghavan with all his army.
4 Indra, when born, thou madest firm thy spirit: alone thou seekest war to fight with many.
With might thou clavest e'en the rock asunder, and foundest out the stable of the Milch-kine.
5 When thou wast born supremest at a distance, bearing a name renowned in far-off regions,
Since then e'en Gods have been afraid of Indra: he conquered all the floods which served the Dasa.
6 These blissful Maruts sing their psalm to praise thee, and pour to thee libation of the Soma.
Indra with wondrous powers subdued the Dragon, the guileful lurker who beset the waters.
7 Thou, Maghavan, from the first didst scatter foemen, speeding, while joying in the milk, the Giver.
There, seeking man's prosperity, thou torest away the head of Namuci the Dasa.
8 Pounding the head of Namuci the Dasa, me, too thou madest thine associate, Indra!
Yea, and the rolling stone that is in heaven both worlds, as on a car, brought to the Maruts.
9 Women for weapons hath the Dasa taken, What injury can his feeble armies To me?
Well he distinguished his two different voices, and Indra then advanced to fight the Dasyu.
10 Divided from their calves the Cows went lowing around, on every side, hither and thither.
These Indra re-united with his helpers, what time the well-pressed Soma made him joyful.
11 What time the Somas mixed by Babhru cheered him, loud the Steer bellowed in his habitations.
So Indra drank thereof, the Fort-destroyer, and gave him guerdon, in return, of milch-kine.
12 This good deed have the Rusamas done, Agni! that they have granted me four thousand cattle.
We have received Rnancaya's wealth, of heroes the most heroic, which was freely offered.
13 The Rusamas, O Agni, sent me homeward with fair adornment and with kine in thousands.
The strong libations have made Indra joyful, when night, whose course was ending, changed to morning.
14 Night, well-nigh ended, at Rnancaya's coming, King of the Rusamas, was changed to morning.
Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.
15 We have received four thousand head of cattle presented by the Rusamas, O Agni.
And we, the singers, have received the caldron of metal which was heated for Pravargya.

HYMN XXXI. Indra.

1. MAGHAVAN Indra turns his chariot downward, the strength-displaying car which he hath mounted.
Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.
2. Haste to us, Lord of Bays; be not ungracious: visit us, lover of gold-hued oblation.
There is naught else better than thou art, Indra: e'en to the wifeless hast thou given spouses.
3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses.
Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.
4. Anus have wrought a chariot for thy Courser, and Tvastar, Much-invoked! thy bolt that glitters.
The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.
5 When heroes sang their laud to thee the Hero, Indra! and stones and Aditi accordant,
Without or steed or chariot were the fellies which, sped by Indra, rolled upon the Dasytis.
6 I will declare thine exploits wrought aforetime, and, Maghavan, thy deeds of late achievement,
When, Lord of Might, thou sunderedst earth and heaven, winning for man the moistly-gleaming waters.
7 This is thy deed, e'en this, Wonderful! Singer! that, slaying Ahi, here thy strength thou showedst,
Didst check and stay e'en gusna's wiles and magic, and, drawing nigh, didst chase away the Dasytis.
8 Thou, Indra, on the farther bank forYadu and Turvaga didst stay the gushing waters.
Ye both assailed the fierce: thou barest Kutsa: when Gods and Usana came to you together.
9 Let the steeds bring you both, Indra and Kutsa, borne on the chariot within hearing-distance.
Ye blew him from the waters, from his dwelling, and chased the darkness from the noble's spirit.
10 Even this sage hath come looking for succour even to Vata's docile harnessed horses.
Here are the Maruts, all, thy dear companions: prayers have increased thy power and might, O Indra.
11 When night was near its close he carried forward e'en the Sun's chariot backward in its running.
Etaga brought his wheel and firmly stays it: setting it eastward he shall give us courage.
12 This Indra, O ye men, hath come to see you, seeking a friend who hath expressed the Soma.
The creaking stone is laid upon the altar, and the Adhvaryus come to turn it quickly.
13 Let mortals who were happy still be happy; let them not come to sorrow, O Immortal.
Love thou the pious, and to these thy people-with whom may we be numbered-give thou vigour.

HYMN XXXII. Indra.

1.THE well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.
Thou, Indra, laying the great mountain open, slaying the Danava, didst loose the torrents.
2 The fountain-depths obstructed in their seasons, thou, Thunderer! madest flow, the mountain's udder.
Strong Indra, thou by slaying e'en the Dragon that lay extended there hast shown thy vigour.
3 Indra with violence smote down the weapon,
yea, even of that wild and mighty creature.
Although he deemed himself alone unequalled, another had been born e'en yet more potent.
4 Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,
Him the bolt-hurling Thunderer with his lightning smote down and slew, the Danava's wrath-fire, Susna.
5 Though he might ne'er be wounded still his vitals felt that, the God's bolt, which his powers supported,
When, after offered draughts, Strong Lord, thou laidest him, fain to battle, in the pit in darkness.
6 Him as he lay there huge in length extended, still waxing in the gloom which no sun lightened,
Him, after loud-voiced threats, the Hero Indra, rejoicing in the poured libation, slaughtered.

7 When 'gainst the mighty Danava his weapon Indra uplifted, power which none could combat,
When at the hurling of his bolt he smote him, he made him lower than all living creatures.
8 The fierce God seized that huge and restless coiler, insatiate, drinker of the sweets, recumbent,
And with his mighty weapon in his dwelling smote down the footless evil-speaking ogre.
9 Who may arrest his strength or cheek his vigour? Alone, resistless, he bears off all riches.
Even these Twain, these Goddesses, through terror of Indra's might, retire from his dominion.
10 E'en the Celestial Axe bows down before him, and the Earth, lover-like, gives way to Indra.
As he imparts all vigour to these people, straightway the folk bend them to him the Godlike.
11 I hear that thou wast born sole Lord of heroes of the Five Races, famed among the people.
As such my wishes have most lately grasped him, invoking Indra both at eve and morning.
12 So, too, I hear of thee as in due season urging to action and enriching singers.
What have thy friends received from thee, the Brahmans who, faithful, rest their hopes on thee, O Indra?

HYMN XXXIII. Indra.

1. GREAT praise to Indra, great and strong mid heroes, I ponder thus, the feeble to the Mighty,
Who with his band shows favour to this people, when lauded, in the fight where spoil is gathered.
2 So made attentive by our hymns, Steer! Indra! thou fastenedst the girth of thy Bay Coursers,
Which, Maghavan, at thy will thou drivest hither. With these subdue for us the men who hate us.
3 They were not turned to us-wtrd, lofty Indra! while yet through lack of prayer they stood unharnessed.
Ascend this chariot, thou whose hand wields thunder, and draw the rein, O Lord of noble horses.
4 Thou, because many lauds are thine, O Indra, wast active warring in the fields
for cattle.
For Surya in his own abode thou, Hero, formedst in fights even a Dasa's nature.
5 Thine are we, Indra; thine are all these people, conscious of might, whose cars are set in motion.
Some hero come to us, O Strong as Ahi beauteous in war, to be invoked like Bhaga.
6 Strength much to be desired is in thee, Indra: the Immortal dances forth his hero exploits.
Such, Lord of Treasure, give us splendid riches. I praise the Friend's gift, his whose wealth is mighty.
7 Thus favour us, O Indra, with ihy succour; Hero, protect the bards who sing thy praises.
Be friendly in the fray to those who offer the skin of beautiful and well-pressed Soma.
8 And these ten steeds which Trasadasyu gives me, the goldrich chief, the son of Purukutsa,
Resplendent in their brightness shall convey me. Gairiksita willed it and so came I hither.
9 And these, bestowed as sacrificial guerdon, the powerful tawny steeds of Marutasva;
And thousands which kind Cyavatana gave me, abundantly bestowed for my adornment.
10 And these commended horses, bright and active, by Dhvanya son of Laksmana presented,
Came unto me, as cows into the Rsi Samvarana's stall, with magnitude of riches.

HYMN XXXIV. Indra.

1. BOUNDLESS and wasting not, the heavenly food of Gods goes to the foeless One, doer of wondrous deeds.
Press out, make ready, offer gifts with special zeal to him whom many laud, accepter of the prayer.
2 He who filled full his belly with the Soma's juice, Maghavan, was delighted with the meath's sweet draught,

When Usana, that he might slay the monstrous beast, gave him the mighty weapon with a thousand points.
3 Illustrious is the man whoever presseth out Soma for him in sunshine or in cloud and rain.
The mighty Maghavan who is the sage's Friend advanceth more and more his beauteous progeny.
4 The Strong God doth not flee away from him whose sire, whose mother or whose brother he hath done to death.
He, the Avenger, seeketh this man's offered gifts: this God, the source of riches, doth not flee from sin.
5 He seeks no enterprise with five or ten to aid, nor stays with him who pours no juice though prospering well.
The Shaker conquers or slays in this way or that, and to the pious gives a stable full of kine.
6 Exceeding strong in war he stays the chariot wheel, and, hating him who pours not, prospers him who pours.
Indra the terrible, tamer of every man, as Arya leads away the Dasa at his will.
7 He gathers up for plunder all the niggard's gear: excellent wealth he gives to him who offers gifts.
Not even in wide stronghold may all the folk stand firm who have provoked to anger his surpassing might.
8 When Indra Maghavan hath marked two wealthy men fighting for beauteous cows with all their followers,
He who stirs all things takes one as his close ally, and, Shaker, with his Heroes, sends the kine to him.
9 Agni! I laud the liberal Agnivesi, Satri the type and standard of the pious.
May the collected waters yield him plenty, and his be powerful and bright dominion.

HYMN XXXV. Indra.

1. INDRA, for our assistance bring that most effectual power of thine,
Which conquers men for us, and wins the spoil, invincible in fight.
2 Indra, whatever aids be thine, four be they, or, O Hero, three,
Or those of the Five Tribes of men, bring quickly all that help to us.
3 The aid most excellent of thee the Mightiest hitherward we call,
For thou wast born with hero might, conquering, Indra, with the Strong.
4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm: thy valour, Indra, slays a host.
5 O Satakratu, Lord of Strength, O Indra, Caster of the Stone.
With all thy chariot's force assail the man who shows himself thy foe.
6 For, Mightiest Vrtra-slayer, thee, fierce, foremost among many, folk
Whose sacred grass is trimmed invite to battle where the spoil is won.
7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.
8 Come to us, Indra, and protect our car with thine intelligence.
May we, O Mightiest One, obtain excellent fame at break of day, and meditate our hymn at dawn.

HYMN XXXVI. Indra.

1. MAY Indra come to us, he who knows rightly to give forth treasures from his store of riches.
Even as a thirsty steer who roams the deserts may he drink eagerly the milked-out Soma.
2 Lord of Bay Horses, Hero, may the Soma rise to thy cheeks and jaws like mountain-ridges.
May we, O King, as he who driveth coursers, all joy in thee with hymns, invoked of many!
3 Invoked of many, Caster of the Stone my heart quakes like a rolling wheel for fear of penury.
Shall not Puruvasu the singer give thee praise, O ever-prospering Maghavan, mounted on thy car?
4 Like the press-stone is this thy praiser, Indra. Loudly he lifts his voice with strong endeavour.
With thy left hand, O Maghavan, give us riches: with thy right, Lord of Bays, be not reluctant.
5 May the strong Heaven make thee the Strong wax stronger: Strong, thou art borne by thy two strong Bay Horses.
So, fair of cheek, with mighty chariot, mighty, uphold us, strong-willed, thunderarmed, in battle.
6 Maruts, let all the people in obeisance bow down before this youthful Srutaratha,
Who, rich in steeds, gave me two dark red horses together with three hundred head of cattle.

HYMN XXXVII. Indra.

1. BEDEWED with holy oil and meetly worshipped, the Swift One vies with Surya's beam in splendour.
For him may mornings dawn without cessation who saith, Let us press Soma out for Indra.
2 With kindled fire and strewn grass let him worship, and, Soma-presser, sing with stones adjusted:
And let the priest whose press-stones ring forth loudly, go down with his oblation to the river.
3 This wife is coming near who loves her husband who carries to his home a vigorous consort.
Here may his car seek fame, here loudly thunder, and his wheel make a thousand revolutions.
4 No troubles vex that King in whose home Indra drinks the sharp Soma juice with milk commingled.
With heroes he drives near, he slays the foeman: Blest, cherishing that name, he guards his people.
5 May he support in peace and win in battle: he masters both the hosts that meet together.
Dear shall he be to Surya, dear to Agni, who with pressed Soma offers gifts to India.

HYMN XXXVIII. Indra.

1. WIDE, Indra Satakratu, spreads the bounty of thine ample grace:
So, Lord of fair dominion, Friend of all men, give us splendid wealth.
2 The food which, Mightiest Indra, thou possessest worthy of renown
Is bruited as most widely famed, invincible, O Golden-hued!
3 O Darter of the Stone, the powers which readily obey thy will,-
Divinities, both thou and they, ye rule, to guard them, earth and heaven.
4 And from whatever power of thine, O Vrtra-slayer, it may be,
Bring thou to us heroic strength: thou hast a man's regard for us.
5 In thy protection, with these aids of thine, O Lord of Hundred Powers,
Indra, may we be guarded well, Hero, may we be guarded well.

HYMN XXXIX. Indra.

1. STONE-DARTING Indra. Wondrous One, what wealth is richly given from thee,
That bounty, Treasure-Finder! bring filling both thy hands, to us.
2 Bring what thou deemest worth the wish, O Indra, that which is in heaven.
So may we know thee as thou art, boundless in thy munificence.
3 Thy lofty spirit, far-renowned as fain to give and prompt to win,-
With this thou rendest e'en the firm, Stone-Darter! so to gain thee strength.
4 Singers with many songs have made Indra propitious to their fame,
Him who is King of human kind, most liberal of your wealthy ones.
5 To him, to Indra must be sung the poet's word, the hymn of praise.
To him, accepter of the prayer, the Atris raise their songs on high, the Atris beautify their songs.

HYMN XL. Indra. Surya. Atri.

1. COME thou to what the stones have pressed, drink Soma, O thou Soma's Lord,
Indra best Vrtra-slayer Strong One, with the Strong.
2 Strong is the stone, the draught is strong, strong is this Soma that is pressed,
Indra, best Vrtra-slayer, Strong One with the Strong.
3 As strong I call on thee the Strong, O Thunder-armed, with various aids,
Indra, best Vrtra-slayer, Strong One with the Strong.
4 Impetuous, Thunderer, Strong, quelling the mighty, King, potent, Vrtra-slayer, Soma-drinker,
May he come hither with his yoked Bay Horses; may Indra gladden him at the noon libation.
5 O Surya, when the Asura's descendant Svarbhanu, pierced thee through and through with darkness,
All creatures looked like one who is bewildered, who knoweth not the place where he is standing.
6 What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra,
By his fourth sacred prayer Atri disoovered Surya concealed in gloom that stayed his function.
7 Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.
Mitra art thou, the sender of true blessings: thou and King Varuna be both my helpers.
8 The Brahman Atri, as he set the press-stones, serving the Gods with praise and adoration,
Established in the heaven the eye of Surya, and caused Svarbhanu's magic arts to vanish.
9 The Atris found the Sun again, him whom Svarbhanu of the brood
Of Asuras had pierced with gloom. This none besides had power to do.

HYMN XLI. Visvedevas

1. WHO, Mitra-Varuna, is your pious servant to give you gifts from earth or mighty heaven?
Preserve us in the seat of holy Order, and give the offerer power that winneth cattle.
2 May Mitra, Varuna, Aryaman, and Ayu, Indra Rbhuksan, and the Maruts, love us,
And they who of one mind with bounteous Rudra accept the hymn and laud with adorations.
3 You will I call to feed the car-horse, Asvins, with the wind's flight swiftest of those who travel:
Or also to the Asura of heaven, Worshipful, bring a hymn as 'twere libation.
4 The heavenly Victor, he whose priest is Kanva, Trta with Dyaus accordant, Vata, Agni,
All-feeding Pusan, Bhaga sought the oblation, as they whose steeds are fleetest seek the contest.

5 Bring ye your riches forward borne on horses: let thought be framed for help and gain of treasure.
Blest he the priest of Ausija through courses, the courses which are yours the fleet, O Maruts.
6 Bring hither him who yokes the car, your Vayu, who praises with his songs, the God and Singer;
And, praying and devout, noble and prudent, may the Gods' Spouses in their thoughts retain us.
7 I speed to you with powers that should be honoured, with songs distinguishing Heaven's mighty Daughters,
Morning and Night, the Two, as 'twere all-knowing: these bring the sacrifice unto the mortal.
8 You I extol, the nourishers of heroes bringing you gifts, Vastospati and Tvastar-
Rich Dhisana accords through our obeisance - andTrees and Plants, for the swift gain of riches.
9 Ours be the Parvatas, even they, for offspring, free-moving, who are Heroes like the Vasus.
May holy Aptya, Friend of man, exalted, strengthen our word for ever and be near us.
10 Trta praised him, germ of the earthly hero, with pure songs him the Offspring of the Waters.
Agn; with might neighs loudly like a charger: he of the flaming hair destroys the forests.
11 How shall we speak to the great might of Rudra? How speak to Bhaga who takes thought for riches?
May Plants, the Waters, and the Sky preserve us, and Woods and Mountains with their trees for tresses.
12 May the swift Wanderer, Lord of refreshments listen to our songs, who speeds throuih cloudy heaven:
And may the Waters, bright like castles, hear us, as they flow onward from the cloven mountain.
13 We know your ways, ye Mighty Ones receiving choice meed, ye Wonderful, we will proclaim it.
Even strong birds descend not to the mortal who strives to reach them with swift blow and weapons.
14 Celestial and terrestrial generations, and Waters will I summon to the feasting.
May days with bright dawns cause my songs to prosper, and may the conquered streams increase their waters.
15 Duly to each one hath my laud been offered. Strong be Varutri with her powers to succour.
May the great Mother Rasa here befriend us, straight-handed, with the princes, striving forward.
16 How may we serve the Liberal Ones with worship, the Maruts swift of course in invocation, the Maruts far-renowned in invocation?
Let not the Dragon of the Deep annoy us, and gladly may he welcome our addresses.
17 Thus thinking, O ye Gods, the mortal wins you to give him increase of his herds of cattle: the mortal wins him, O ye Gods, your favour.
Here he wins wholesome food to feed this body: as for mine old age, Nirrti consume it
18 O Gods, may we obtain from you this favour, strengthening food through the Cow's praise, ye Vasus.
May she who gives good gifts, the gracious Goddes. s, come speeding nigh to us for our well-being.
19 May Ila, Mother of the herds of cattle, and Urvasi with all the streams accept us;
May Urvasi in lofty heaven accepting, as she partakes the oblation of the living,
20 Visit us while she shares Urjavya's food.

HYMN XLII. Visvedevas.

1. Now may our sweetest song with deep devotion reach Varuna, Mitra, Aditi, and Bhaga.
May the Five Priests' Lord, dwelling in oblations, bliss-giving Asura, hear, whose paths are open.
2 May Aditi welcome, even as a mother her dear heart-gladdening son, my song that lauds her.
The prayer they love, bliss-giving, God-appointed, I offer unto Varuna and Mitra.
3 In spirit him, the Sagest of the Sages; with sacrificial oil and meath bedew him
So then let him, God Savitar, provide us excellent, ready, and resplendent treasures.
4 With willing mind, Indra, vouchsafe us cattle, prosperity, Lord of Bays! and pious patrons;

And, with the sacred prayer by Gods appointed, give us the holy Deities' lovingkindness.
5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vrtra's treasures,
And Vaja and Rbhuksan and Purandhi, the Mighty and Immortal Ones, protect us!
6 Let us declare his deeds, the undecaying unrivalled Victor whom the Maruts follow.
None of old times, O Maghavan, nor later, none of these days hath reached thy hero prowess.
7 Praise him the Chief who gives the boon of riches, Brhaspati distributor of treasures,
Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.
8 Tended, Brhaspati, with thy protections, the princes are unharmed and girt by heroes.
Wealth that brings bliss is found among the givers of horses and of cattle and of raiment.
9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon.
Far from the sun keep those who hate devotion, the godless, prospering in their vocation.
10 With wheelless chariots drive down him, O Maruts, who at the feasts of Gods regards the demons.
May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.
11 Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that bealeth.
Worship thou Rudra for his great good favour: adore the Asura, God, with salutations.
12 May the House-friends, the cunning-handed Artists, may the Steer's Wives, the streams carved out by Vibhvan,
And may the fair Ones honour and befriend us, Sarasvati, Brhaddiva, and Raka.
13 My newest song, thought that now springs within me, I offer to the Great, the Sure Protector,
Who made for us this All, in fond love laying each varied form within his Daughter's bosom.
14 Now, even now, may thy fair praise, O Singer, attain Idaspati who roars and thunders,
Who, rich in clouds and waters with his lightning speeds forth bedewing both the earth and heaven.
15 May this my laud attain the troop of Maruts, those who are youths in act, the Sons of Rudra.
The wish calls me to riches and well-being: praise the unwearied Ones whose steeds are dappled.
16 May this my laud reach earth and air's mid-region, and forest trees and plants to win me riches.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
17 Gods, may we dwell in free untroubled bliss.
18 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIII. Visvedevas.

1. MAY the Milch-cows who hasten to their object come harmless unto us with liquid sweetness.
The Singer, lauding, calls, for ample riches, the Seven Mighty Ones who bring enjoyment.
2 With reverence and fair praise will I bring hither, for sake of strength, exhaustless Earth and Heaven.
Father and Mother, sweetof speech, fairhanded, may they, far-famed, in every fight protect us.
3 Adhvaryus, make the sweet libations ready, and bring the beautiful bright juice to Vayu.
God, as our Priest, be thou the first to drink it: we give thee of the mead to make thee joyful.
4 Two arms-the Soma's dexterous immo. lators-and the ten fingers set and fix the press-stone.
The stalk hath poured, fair with its spreading branches, the mead's bright glittering juice that dwells on mountains.
5 The Soma hath been pressed for thee, its lover, to give thee power and might and high enjoyment.
Invoked, turn hither in thy car, O Indra, at need, thy two well-trained and dear Bay Horses.
6 Bring by God-traversed paths, accordant, Agni, the great Aramati, Celestial Lady,
Exalted, worshipped with our gifts and homage, who knoweth holy Law, to drink sweet Soma.

7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,
Which holy singers deck, as if extending and heating that which holds the fatty membrane.
8 Hither, as herald to invite the Asvins, come the great lofty song, most sweet and pleasant!
Come in one car, joy-givers! to the banquet, like the bolt binding pole and nave, come hither.
9 I have declared this speech of adoration to mightiest Pusan and victorious Vayu,
Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.
10 Invoked by us bring hither, jatavedas the Maruts all under their names and figures.
Come to the sacrifice with aid all Maruts, all to the songs and praises of the singer!
11 From high heaven may Sarasvati the Holy visit our sacrifice, and from the mountain.
Eager, propitious, may the balmy Goddess hear our effectual speech, our invocation.
12 Set in his seat the God whose back is dusky, Brhaspati the lofty, the Disposer.
Him let us worship, set within the dwelling, the red, the golden-hued, the allresplendent.
13 May the Sustainer, high in heaven, come hither, the Bounteous One, invoked, with all his favours,
Dweller with Dames divine, with plants, unwearied, the Steer with triple horn, the life-bestower.
14 The tuneful eloquent priests of him who liveth have sought the Mother's bright and loftiest station.
As living men, with offered gifts and homage they deck the most auspicious Child to clothe him.
15 Agni, great vital power is thine, the mighty: pairs waxing old in their devotion seek thee.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
16 Gods, may we dwell in free untroubled bliss.
17 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIV. Visvedevas.

1. As in the first old times, as all were wont, as now, he draweth forth the power turned hitherward with song,
The Princedom throned on holy grass, who findeth light, swift, conquering in the' plants wherein he waxeth strong.
2 Shining to him who leaves heaven's regions undisturbed, which to his sheen who is beneath show fair in light,
Good guardian art thou, not to be deceived, Most Wise! Far from deceits thy name dwelleth in holy Law.
3 Truth waits upon oblation present and to come: naught checks him in his way, this vic tory- bringing Priest:
The Mighty Child who glides along the sacred grass, the undecaying Youth set in the midst of plants.
4 These come, well-yoked, to you for furtherance in the rite: down come the twinborn strengtheners of Law for him,
With reins easily guided and commanding all. In the deep fall the hide stealeth away their names.
5 Thou, moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps the juice,
Shinest, true Singer! mid the upholders of the voice. Increase thy Consorts thou, lively at sacrifice.
6 Like as he is beheld such is he said to be.
They with effectual splendour in the floods have made
Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.
7 Surya the Sage, as if unwedded, with a Spouse, in battle-loving spirit moveth o'er the foes.
May he, self-excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.

8 Thy name, sung forth by Rsis in these hymns of ours, goes to the loftier One with this swift mover's light.
By skill he wins the boon whereon his heart is set: he who bestirs himself shall bring the thing to pass.
9 The chief and best of these abideth in the sea, nor doth libation fail wherein it is prolonged.
The heart of him who praiseth trembleth not in fear there where the hymn is found connected with the pure.
10 For it is he: with though to of Ksatra, Manasa, of Yajata, and Sadhri, and Evavada,
With Avatsara's sweet songs will we strive to win the mightiest strength which even he who knows should gain.
11 The Hawk is their full source, girth-stretching rapturous drink of Visvavara, of Mayin, and Yajata.
They ever seek a fresh draught so that they may come, know when thy time to halt and drink thy fill is near.
12 Sadaprna the holy, Tarya, Srutavit, and Bahuvrkta, joined with you, have slain the foes.
He gains his wish in both the worlds and brightly shines-when he adores the host with well-advancing steeds.
13 The worshipper's defender is Sutambhara, producer and uplifter of all holy thoughts.
The milch-cow brought, sweet-flavoured milk was dealt around. Who speaks the bidding text knows this, not he who sleeps.
11 The sacred hymns love him who wakes and watches: to him who watches come the Sama verses.
This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.
15 Agni is watchful, and the gcas love him; Agni is watchful, Sama verses seek him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

HYMN XLV. Visvedevas.

1. BARDS of approaching Dawn who know the heavens are come with hymns to throw the mountain open.
The Sun hath risen and oped the stable portals: the doors of men, too, hath the God thrown open.
2 Surya hath spread his light as splendour: hither came the Cows' Mother, conscious, from the stable,
To streams that flow with biting waves to deserts; and heaven is stablished like a firm-set pillar.
3 This laud hath won the burden of the mountain. To aid the ancient birth of mighty waters
The mountain parted, Heaven performed his office. The worshippers were worn with constant serving.
4 With hymns and God-loved words will I invoke you, Indra and Agni, to obtain your favour,
For verily sages, skilled in sacrificing, worship the Maruts and with lauds invite them.
5 This day approach us: may our thoughts be holy, far from us let us cast away misfortune.
Let us keep those who hate us at a distance, and haste to meet the man who sacrifices.
6 Come, let us carry out, O friends, the purpose wherewith the Mother threw the Cow's stall open,
That wherewith Manu conquered Visisipra, wherewith the wandering merchant gained heaven's water.
7 Here, urged by hands, loudly hath rung the press-stone wherewith Navagvas through ten months sang praises.
Sarama went aright and found the cattle. Angiras gave effect to all their labours.
8 When at the dawning of this mighty Goddess, Angirases all sang forth with the cattle,-
Their spring is in the loftiest place of meeting,-Sarama found the kine by Order's pathway.
9 Borne by his Coursers Seven may Surya visit the field that spreadeth wide for his long journey.
Down on the Soma swooped the rapid Falcon. Bright was the young Sage moving mid his cattle.

10 Surya hath mounted to the shining ocean when he hath yoked his fair-backed Tawny Horses.
The wise have drawn him like a ship through water: the floods obedient have descended hither.
11 I lay upon the Floods your hymn, lightwinning, wherewith Navagvas their ten months completed.
Through this our hymn may we have Gods to guard us: through this our hymn pass safe beyond affliction.

HYMN XLVI. Visvedevas.

1. WELL knowing I have bound me, horselike, to the pole: I carry that which bears as on and gives us help.
I seek for no release, no turning back therefrom. May he who knows the way, the Leader, guide me straight.
2 O Agni, Indra, Varuna, and Mitra, give, O ye Gods, and Marut host, and Visnu.
May both Nasatyas, Rudra, heavenly Matrons, Pusan, Sarasvati, Bhaga, accept us.
3 Indra and Agni, Mitra, Varuna, Aditi, the Waters, Mountains, Maruts, Sky, and Earth and Heaven,
Visnu I call, Pusan, and Brahmanaspati, and Bhaga, Samsa, Savitar that they may help.
4 May Visnu also and Vata who injures none, and Soma granter of possessions give us joy;
And may the Rbhus and the Asvins, Tvastar and Vibhvan remember us so that we may have wealth.
5 So may the band of Maruts dwelling in the sky, the holy, come to us to sit on sacred grass;
Brhaspati and Pusan grant us sure defence, Varuna, Mitra, Aryaman guard and shelter us.
6 And may the Mountains famed in noble eulogies, and the fair-gleaming Rivers keep us safe from harm.
May Bhaga the Dispenser come with power and grace, and far-pervading Aditi listen to my call.
7 May the Gods' Spouses aid us of their own freewill, aid us to offspring and the winning of the spoil.
Grant us protection, O ye gracious Goddesses, ye who are on the earth or in the waters' realm.
8 May the Dames, wives of Gods, enjoy our presents, Rat, Asvini, Agnayi, and Indrani.
May Rodasi and Varunani hear us, and Goddesses come at the Matrons' season.

HYMN XLVII. Visvedevas.

1. URGING to toil and making proclamation, seeking Heaven's Daughter comes the Mighty Mother:
She comes, the youthful Hymn, unto the Fathers, inviting to her home and loudly calling.
2 Swift in their motion, hasting to their duty, reaching the central point of life immortal,
On every side about the earth and heaven go forth the spacious paths without a limit.
3 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval Father.
A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air's two limits.
4 Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.
His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.
5 Wondrous, O people, is the mystic knowledge that while the waters stand the streams are flowing:
That, separate from his Mother, Two support him, closely-united, twins, here made apparent.
6 For him they lenghten prayers and acts of worship: the Mothers weave garments for him their offspring.
Rejoicing, for the Steer's impregning contact, his Spouses move on paths or heaven to meet him.
7 Be this our praise, O Varuna and Mitra may this be health and force to us, O Agni.
May we obtain firm ground and room for resting: Glory to Heaven, the lofty habitation!

HYMN XLVIII. Visvedevas.

1. WHAT may we meditate for the beloved Power, mighty in native strength and glorious in itself,
Which as a magic energy seeking waters spreads even to theimmeasurable middle region's cloud?
2 O'er all the region with their uniform advance these have spread out the lore that giveth heroes strength.
Back, with their course reversed, the others pass away: the pious lengthens life with those that are before.
3 With pressing-stones and with the bright beams of the day he hurls his broadest bolt against the Guileful One.
Even he whose hundred wander in his own abode, driving the days afar and bringing them again.
4 I, to enjoy the beauty of his form, behold that rapid rush of his as 'twere an axe's edge,
What time he gives the man who calls on him in fight wealth like a dwelling-house filled full with store of food.
5 Four-faced and nobly clad, Varuna, urging on the pious to his task, stirs himself with the tongue.
Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

HYMN XLIX. Visvedevas.

1. THIS day I bring God Savitar to meet you, and Bhaga who allots the wealth of mortals.
You, Asvins, Heroes rich in treasures, daily seeking your friendship fain would I turn hither.
2 Knowing full well the Asura's time of coming, worship God Savitar with hymns and praises.
Let him who rightly knoweth speak with homage to him who dealeth out man's noblest treasure.
3 Not for reward doth Pusan send his blessings, Bhaga, or Aditi: his garb is splendour.
May Indra, Visniu, Varuna, Mitra, Agni produce auspicious days, the Wonder-Workers.
4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.
When I, the sacrifice's priest, invite them, may we he lords of wealth and rich possessions.
5 They who devote such worship to the Vasus, singing their hymns to Varuna and Mitra,
Vouchsafe them ample room, far off be danger. Through grace of Heaven and Earth may we be happy.

HYMN L. Visvedevas.

1. LET every mortal man elect the friendship of the guiding God.
Each one solicits him for wealth and seeks renown to prosper him.
2 These, leading God, are thine, and these here ready to speak after us.
As such may we attain to wealth and wait with services on thee.
3 So further honour as our guests the Hero Gods and then the Dames.
May he remove and keep afar our foes and all who block our path.
4 Where fire is set, and swiftly runs the victim dwelling in the trough,
He wins, with heroes in his home, friendly to man, like constant streams.
5 May these thy riches, Leader God! that rule the car, be blest to us,
Yea, blest to us for wealth and weal. This will we ponder praising strength, this ponder as we praise the God.

HYMN LI. Visvedevas.

1. WITH all assistants, Agni, come hither to drink the Soma-juice;
With Gods unto our sacred gifts.
2 Come to the sacrifice, O ye whose ways are right, whose laws are true,
And drink the draught with Agni's tongue.
3 O Singer, with the singers, O Gracious, with those who move at dawn,
Come to the Soma-draught with Gods.
4 To Indra and to Vayu dear, this Soma, by the mortar pressed,
Is now poured forth to fill the jar.
5 Vayu, come hither to the feast, wellpleased unto our sacred gifts:
Drink of the Soma juice effused come to the food.
6 Ye, Indra, Vayu, well deserve to drink the juices pressed by us.
Gladly accept them, spotless Pair come to the food.
7 For Indra and for Vayu pressed are Soma juices blent with curd,
As rivers to the lowland flow: come to the food.
8 Associate with all the Gods, come, with the Asvins and with Dawn,
Agni, as erst with Atri, so enjoy the juice.
9 Associate with Varuna, with Mitra, Soma, Visnu, come,
Agni, as erstwith Atri, so enjoy the juice.
10 Associate with Vasus, with Adityas, Indra, Viyu, come, Agni as erst with Atri, so enjoy the juice.
11 May Bhaga and the Asvins grant us health and wealth, and Goddess Adid and he whom none resist.
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise vouchsafe us happiness.
12 Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;
For weal Brhaspati with all his company. May the Adityas bring us health and happiness.
13 May all the Gods, may Agni the beneficent, God of all men, this day be with us for our weal.
Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.
14 Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.
15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, -who knows us well and slays us not.

HYMN LII Maruts.

1. SING boldly forth, Syavasva, with the Maruts who are loud in song,
Who, holy, as their wont is, joy in glory that is free from guile.
2 For in their boldness they are friends of firm and sure heroic strength.
They in their course, bold-spirited, guard all men of their own accord.
3 Like steers in rapid motion they advance and overtake the nights;
And thus the Maruts' power in heaven and on the earth we celebrate.
4 With boldness to your Maruts let us offer laud and sacrifice:
Who all, through ages of mankind, guard mortal man from injury.
5 Praiseworthy, givers of good gifts, Heroes with full and perfect strength -
To Maruts, Holy Ones of heaven, will I extol the sacrifice.
6 The lofty Heroes cast their spears and weapons bright with gleaming gold.

After these Maruts followed close, like laughing lightning from the sky, a splendour of its own accord.
7 They who waxed mighty, of the earth, they who are in the wide mid-air,
Or in the rivers' compass, or in the abode of ample heaven.
8 Praise thou the Maruts' company, the valorous and truly strong,
The Heroes, hasting, by themselves have yoked their deer for victory.
9 Fair-gleaming, on Parusni they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.
10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me.
11 To this the Heroes well attend, well do their teams attend to this.
Visible are their varied forms. Behold, they are Paravatas.
12 Hymn-singing, seeking water, they, praising, have danced about the spring.
What are they unto me? No thieves, but helpers, splendid to behold.
13 Sublime, with lightnings for their spears, Sages and Orderers are they.
Rsi, adore that Marut host, and make them happy with thy song.
14 Rsi, invite the Marut band with offerings, as a maid her friend.
From heaven, too, Bold Ones, in your might haste hither glorified with songs.
15 Thinking of these now let him come, as with the escort of the Gods,
And with the splendid Princes, famed for rapid courses, to the gifts.
16 Princes, who, when I asked their kin, named Prsni as their Mother-cow,
And the impetuous Rudra they, the Mighty Ones, declared their Sire.
17 The mighty ones, the seven times seven, have singly given me hundred gifts.
I have obtained on Yamuna famed wealth in kine and wealth in steeds.

HYMN LIII. Maruts.

1. Who knows the birth of these, or who lived in the Maruts' favour in the days of old
What time their spotted deer were yoked?
2 Who, when they stood upon their cars, hath heard them tell the way they went?
Who was the bounteous man to whom their kindred rains flowed down with food of sacrifice?
3 To me they told it, and they came with winged steeds radiant to the draught,
Youths, Heroes free from spot or stain: Behold us here and praise thou us;
4 Who shine self-luminous with ornaments and swords, with breastplates, armlets, and with wreaths,
Arrayed on chariots and with bows.
5 O swift to pour your bounties down, ye Maruts, with delight I look upon your cars,
Like splendours coming through the rain.
6 Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof:
They set the storm-cloud free tostream through both the worlds, and rainfloods flow o'er desert spots.
7 The bursting streams m billowy flood have spread abroad, like milch-kine, o'er the firmament.
Like swift steeds hasting to their journey's resting-place, to every side run glittering brooks.
8 Hither, O Maruts, come from heaven, from mid-air, or from near at hand
Tarry not far away from us.
9 So let not Rasa, Krumu, or Anitabha, Kubha, or Sindhu hold you back.
Let not the watery Sarayti obstruct your way. With us be all the bliss ye give.
10 That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones,

The rain-showers, speeding on, attend.
11 With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company.
12 To what oblation-giver, sprung of noble ancestry, have sped
The Maruts on this course to-day?
13 Vouchsafe to us the bounty, that which we implore, through which, for child and progeny,
Ye give the seed of corn that wasteth not away, and bliss that reacheth to all life.
14 May we in safety pass by those who slander us, leaving behind disgrace and hate.
Maruts, may we be there when ye, at dawn, in rest and toil, rain waters down and balm.
15 Favoured by Gods shall he the man, O Heroes, Marutr! and possessed of noble sons,
Whom ye protect. Such may we be.
16 Praise the Free-givers. At this liberal patron's rite they joy like cattle in the mead.
So call thou unto them who come as ancient Friends: hymn those who love thee with a song.

HYMN LIV. Maruts.

1. THIS hymn will I make for the Marut host who bright in native splendour cast the mountains down.
Sing the great strength of those illustrious in renown, who stay the heat, who sacrifice on heights of heaven.
2 O Maruts, rich in water, strengtheners of life are your strong bands with harnessed steeds, that wander far.
Trita roars out at him who aims the lightning-flash. The waters sweeping round are thundering on their way.
3 They gleam with lightning, Heroes, Casters of the Stone, wind-rapid Maruts, overthrowers of the bills,
Oft through desire to rain coming with storm of hail, roaring in onset, violent and exceeding strong.
4 When, mighty Rudras, through the nights and through the days, when through the sky and realms of air, shakers of all,
When over the broad fields ye drive along like ships, e'en to strongholds ye come, Maruts, but are not harmed.
5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way,
When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.
6 Bright shone your host, ye Sages, Maruts, when ye smote the waving tree as when the worm consumeth it.
Accordant, as the eye guides him who walks, have ye led our devotion onward by an easy path.
7 Never is he, O Maruts, slain or overcome, never doth he decay ne'er is distressed or harmed;
His treasures, his resources, never waste away, whom. whether he be prince or Rsi, ye direct.
8 With harnessed team like heroes overcoming troops, the friendly Maruts, laden with their water-casks,
Let the spring flow, and when impetuous' they roar they inundate the earth with floods of pleasant meath.
9 Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descents.
The paths of air's mid-region are precipitous, precipitous the mountains with their running streams.
10 When, as the Sun hath risen up, ye take delight, O bounteous radiant Maruts, Heroes of the sky,
Your coursers weary not when speeding on.their way, and rapidly ye reach the end of this your path.
11 Lances are on your shoulders, anklets on your feet, gold chains are on your breasts, gems, Maruts, on your car.

Lightnings aglow with flame are flashing in your hands, and visors wroughtof gold are laid upon your heads.
12 Maruts, in eager stir ye shake the vault of heaven, splendid beyond conception, for its shining fruit.
They gathered when they let their deeds of might flash forth. The Pious Ones send forth a far-resounding shout.
13 Sage Maruts, may we be the drivers of the car of riches ful I of life that have been given by you.
O Maruts, let that wealth in thousands dwell with us which never vanishes like Tisya from the sky.
14 Maruts, ye further wealth with longedfor heroes, further the Rsi skilled in chanted verses.
Ye give the Bharata as his strength, a charger, and ye bestow a king who quickly listens.
15 Of you, most swift to succour! I solicit wealth wherewith we may spread forth mid men like as the Sun.
Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power.

HYMN LV. Maruts.

1. WITH gleaming lances, with their breasts adorned with gold, the Maruts, rushing onward, hold high power of life.
They hasten with swift steeds easy to be controlled. Their cars moved onward as they went to victory.
2 Ye, as ye wist, have gained of your own selves your power: high, O ye Mighty Ones, and wide ye shine abroad.
They with their strength have even measured out the sky.
Their cars moved onward as they went to victory.
3 Strong, born together, they together have waxed great: the Heroes more and more have grown to majesty
Resplendent as the Sun's beams in their light are they. Their cars moved onward as they went to victory.
4 Maruts, your mightiness deserves to be adored, sight to be longed for like the shining of the Sun.
So lead us with your aid to immortality.
Their cars moved onward as they went to victory.
5 O Maruts, from the Ocean ye uplift the rain, and fraught with vaporous moisture pour the torrents down.
Never, ye Wonder-Workers, are your Milch-kine dry. Their cars moved onward as they went to victory.
6 When to your car-poles ye have yoked your spotted deer to be your steeds, and put your golden mantles on,
O Maruts, ye disperse all enemies abroad. Their cars moved onward as they went to victory.
7 Neither the mountains nor the rivers keep you back: whither ye have resolved thither ye, Maruts, go.
Ye compass round about even the heaven and earth. Their cars moved onward as they went to victory.
Whate'er is ancient, Maruts, what of recent time, whate'er is spoken, Vasus, what is chanted forth,
They who take cognizance of all of this are ye. Their cars moved onward as they went to victory.
9 Be gracious unto us, ye Maruts, slay us not extend ye unto us shelter of many a sort.
Pay due regard unto our friendship and our praise. Their cars moved onward as they went to victory.
10 O Maruts, lead us on to higher fortune deliver us, when lauded, from afflictions.
Accept, ye Holy Ones, the gifts we bring you. May we be masters of abundant riches.

HYMN LVI. Maruts.

1. AGNI, that valorous company adorned with ornaments of gold,
The people of the Maruts, I call down to-day even from the luminous realm of heaven.
2 Even as thou thinkest in thy heart, thither my wishes also tend.
Those who have come most near to thine invoking calls, strengthen them fearful to behold.
3 Earth, like a bounteous lady, liberal of her gifts, struck down and shaken, yet exultant, comes to us.
Impetuous as a bear, O Maruts, is youi rush terrible as a dreadful bull..
4 They who with mighty strength o'erthrow like oxen difficult to yoke,
Cause e'en the heavenly stone to shake ' yea, shake the rocky mountain as they race along.
5 Rise up! even now with lauds I call the very numerous company,
Unequalled, of these Maruts, like a herd of kine, grown up together in their strength.
6 Bind to your car the bright red mares, yoke the red coursers to your car.
Bind to the pole, to draw, the fleet-foot tawny steeds, the best at drawing, to the pole.
7 Yea, and this loudly-neighing bright red vigorous horse who hath been sutioned, fair to see,
Let him not cause delay, O Maruts,, in your course, urge ye him onward in your cars.
8 The Maruts' chariot, ever fain to gather glory, we invoke,
Which Rodasi hath mounted, bringing pleasant gifts, with Maruts in her company.
9 I call that brilliant band of yours, adorable, rapid on the car
Whereon the bounteous Dame, auspicious, nobly born, shows glorious with the Marut host.

HYMN LVII. Maruts.

1. OF one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.
An offering from us, this hymn is brought to you, as, unto one who th irsts for water, heavenly springs.
2 Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,
Good horses and good cars have ye, O Prsni's Sons: ye, Maruts, with good weapons go to victory.
3 From hills and heaven ye shake wealth for the worshipper: in terror at your coming low the woods bow down.
Ye make the earth to tremble, Sons of Prsni, when for victory ye have yoked, fierce Ones! your spotted deer.
4 Bright with the blasts of wind, wrapped in their robes of rain, like twins of noble aspect and of lovely form,
The Maruts, spotless, with steeds tawnyhued and red, strong in their mightiness and spreading wide like heaven.
5 Rich in adornment, rich in drops, munificent, bright in their aspect, yielding bounties that endure,
Noble by birth, adorned with gold upon their breasts, the Singers of the sky have won immortal fame.
6 Borne on both shoulders, O ye Maruts, are your spears: within your arms is laid your energy and 3trength.
Bold thoughts are in your heads, your weapons in your cars, all glorious majesty is moulded on your forms.
7 Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.
Children of Rudra, give us high distinction: may I enjoy your Godlike help and favour.
8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,

Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LVIII. Maruts.

1. Now do I glorify their mighty cohort, the company of these the youthful Maruts,
Who ride impetuous on with rapid horses, and radiant in themselves, are Lords of Amrta.
2 The mighty glittering band, arm-bound with bracelets, givers of bliss, unmeasured in their greatness,
With magical powers, bountiful, ever-roaring,-these, liberal Heroes, venerate thou singer.
3 This day may all your water-bringers, Maruts, they who impel the falling rain, approach us.
This fire, O Maruts, hath been duly kindled; let it find favour with you, youthful Sages.
4 Ye raise up for the folk an active ruler whom, Holy Ones! a Master's hand hath fashioned.
Ye send the fighter hand to hand, armmighty, and the brave hero, Maruts with good horses.
5 They spring forth more and more, strong in their glories, like days, like spokes where none are last in order.
Highest and mightiest are the Sons of Prsni. Firm to their own intention cling the Maruts.
6 When ye have hastened on with spotted coursers, O Maruts, on your cars with strong-wrought fellies,
The waters are disturbed, the woods are shattered. Let Dyaus the Red Steer send his thunder downward.
7 Even Earth hath spread herself wide at their coming, and they as husbands have with power impregned her.
They to the pole have yoked the winds for coursers: their sweat have they made rain, these Sons of Rudra.
8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LIX. Maruts.

1. YOUR spy hath called to you to give prosperity. I sing to Heaven and Earth and offer sacrifice.
They bathe their steeds and hasten through the firmament: they spread abroad their radiance through the sea of cloud.
2 Earth shakes and reels in terror at their onward rush, like a full ship which, quivering, lets the water in.
Marked on their ways are they, visible from afar: the Heroes press between in mighty armament.
3 As the exalted horn of bulls for splendid might, as the Sun's eye set in the firmament's expanse,
Like vigorous horses ye are beauteous to behold, and for your glory show like bridegrooms, O ye Men.
4 Who, O ye Maruts, may attain the mighty lore of you the mighty, who may reach your manly deeds?
Ye, verily, make earth tremble like a ray of light what time ye bring your boons to give prosperity,
5 Like steeds of ruddy colour, scions of one race, as foremost champions they have battled in the van.
The Heroes have waxed strong like we.1grown manly youths; with floods of rain they make the Sun's eye fade away,
6 Having no eldest and no youngest in their band, no middlomost, preeminent they have waxed in might,
These Sons of Prsni, sprung of noble ancestry: come hitberward to us, ye bridegrooms of the sky.
7 Like birds of air they flew with might in lengthened lines from heaven's high ridges to the borders of the sky.
The steeds who carry them, as Gods and mortals know, have caused the waters of the mounuains to desGend.

8 May Dyaus, the Infinite, roar for our banquet: may Dawns toil for us, glittering with moisture.
Lauded by thee, these Maruts, Sons o Rudra, O Rsi, have sent down the heavenly treasure.

HYMN LX. Maruts.

1. I LAUD with reverence the gracious Agni: here may he sit and part our meed among us.
As with spoil-seeking cars I bring oblation: turned rightward I will swell the Marut's, praise-song.
2 The Maruts, yea, the Rudras, who have mounted their famous spotted deer and cars swift-moving,-
Before you, fierce Ones! woods bow down in terror: Earth, even the mountain, trembles at your coming.
3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring
When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.
4 They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.
Strong on their cars, the lordly Ones, for glory, have set their splendours on their forms for ever.
5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.
May their Sire Rudra, young and deft, and Prsni pouring much milk, bring fair days to the Maruts.
6 Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven,
Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer.
7 O Maruts, Lords of all, when Agni and when ye drive downward from sublimest heaven along the heights,
Shakers of all, rejoicing, slayers of the foe, give riches to the Soma-pressing worshipper.
8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma juice;
With these the living ones who cleanse and further all, joined with thy banner, O Vaisvanara, from of old.

HYMN LXI. Maruts.

1. O HEROES lordliest of all, who are ye that have singly come
Forth from a region most remote?
2. Where are your horses, where the reins? How came ye? how had ye the power?
Rein was on nose and seat on back.
3 The whip is laid upon the flank. The heroes stretch their thighs apart,
Like women when the babe is born.
4 Go ye, O Heroes, far away, ye bridegrooms with a lovely Spouse
That ye may warm you at the fire.
5 May she gain cattle for her meed, hundreds of sheep and steeds and kine,
Who threw embracing arms around the hero whom gyavaiva praised.
6 Yea, many a woman is more firm and better than the man who turns
Away from Gods, andoffers not.
7 She who discerns the weak and worn, the man who thirsts and is in want
She sets her mind upon the Gods.
8 And yet full many a one, unpraised, mean niggard, is entitled man:
Only in weregild is he such.
9 And she, the young, the joyous-spirited, divulged the path to Syava, yea, to me.
Two red steeds carried me to Purumilha's side, that sage of far-extended fame,

10 Him who, like Vaidadasvi, like Taranta, hath bestowed on me
A hundred cows in liberal gift.
11 They who are borne by rapid steeds, drinking the meath that gives delight,
They have attained high glories here.
12 They by whose splendour both the worlds are over-spread they shine on cars
As the gold gleams above in heaven.
13 That Marut band is ever young, borne on bright cars, unblamable,
Moving to victory, checked by none.
14 Who knoweth, verily, of these where the All-shakers take delight,
Born, spotless, after sacred Law?
15 Guides are ye, lovers of the song to mortal man through holy hymn,
And hearers when he cries for help.
16 Do ye, destroyers of the foe, worshipful and exceeding bright,
Send down the treasures that we crave.
17 OUrmya, bear thou far away to Darbhya this my hymn of praise,
Songs, Goddess, as if chariot-borne.
18 From me to Rathaviti say, when he hath pressed the Soma juice,
The wish I had departeth not.
19 This wealthy Rathaviti dwells among the people rich in kine,
Among the mountains, far withdrawn.

HYMN LXII. Mitra-Varuna

1. BY your high Law firm order is established there where they loose for travel Surya's horses.
Ten hundred stood together: there I looked on this the most marvellous Deities' one chief glory.
2 This, Mitra-Varuna, is your special greatness: floods that stood there they with the days attracted.
Ye cause to flow all voices of the cowpen: your single chariotfelly hath rolled hither.
3 O Mitra-Varuna, ye by your greatness, both Kings, have firmly stablished earth and heaven,
Ye caused the cows to stream, the plants to flourish, and, scattering swift drops, sent down the rain-flood.
4 Let your well-harnessed horses bear you hither: hitherward let them come with reins drawn tightly.
A covering cloud of sacred oil attends you, and your streams flow to us from days aforetime.
5 To make the lustre wider and more famous, guarding the sacred grass with veneration,
Ye, Mitra-Varuna, firm, strong, awe-inspiring, are seated on a throne amid oblations.
6 With hands that shed no blood, guarding the pious, whom, Varuni3, ye save amid oblations.
Ye Twain, together, Kings of willing spirit, uphold dominion based on thousand pillars.
7 Adorned with gold, its columns are of iron. in heaven it glitters like a whip for horses;
Or stablished on a field deep-spoiled and fruitful. So may we share the meath that loads your car-seat.
8 Ye mount your car gold-hued at break of morning, and iron-pillared when the Sun is setting,
And from that place, O Varuna and Mitra, behold infinity and limit~tion.
9 Bountiful guardians of the world! the shelter that is impenetrable, strongest, flawless,
Aid us with that, O Varuna and Mitra, and when we long to win may we be victors.

HYMN LXIII. Mitra-Varuna.

1. GUARDIANS of Order, ye whose Laws are ever true, in the sublimest heaven your chariot ye ascend.
O Mitra-Varuna whomsoe'er ye: favour, here, to him the rain with sweetness streameth down from heaven.
2 This world's imperial Kings, O Mitra-Varuna, ye rule in holy synod, looking on the light.
We pray for rain, your boon, and immortality. Through heaven and over earth the thunderers take their way.
3 Imperial Kings, strong, Heroes, Lords of earth and heaven, Mitra and Varuna, ye ever active Ones,
Ye wait on thunder with the many-tinted clouds, and by the Asura's magic power cause Heaven to rain.
4 Your magic, Mitra-Varuna, resteth in the heaven. The Sun, the wondrous weapon, cometh forth as light.
Ye hide him in the sky with cloud and flood of rain, and water-drops, Parjanya! full of sweetness flow.
5 The Maruts yoke their easy car for victory, O Mitra-Varuna, as a hero in the wars.
The thunderers roam through regions varied in their hues. Imperial Kings, bedew us with the milk of heaven.
6 Refreshing is your voice, O Mitra-Varuna: Parjanya sendeth out a wondrous mighty voice.
With magic power the Maruts clothe them with the clouds. Ye Two cause Heaven to rain, the red, the spotless One.
7 Wise, with your Law and through the Asura's magic power ye guard the ordinances, Mitra-Varuna.
Ye by eternal Order govern all the world. Ye set the Sun in heaven as a refulgent car.

HYMN LX1V. Mitra-Varuna

1. You, foeman-slaying Varuna and Mitra, we invoke with song,
Who, as with penfold of your arms, encompass round the realm of light.
2 Stretch out your arms with favouring love unto this man who singeth hymns,
For in all places is sung forth your evergracious friendliness.
3 That I may gain a refuge now, may my steps be on Mitra's path.
Men go protected in the charge of this dear Friend who harms us not.
4 Mitra and Varuna, from you may I, by song, win noblest meed.
That shall stir envy in the homes of wealthy chiefs and those who praise.
5 With your fair splendours, Varuna and Mitra, to our gathering come,
That in their homes the wealthy chiefs and they who are your friends may thrive.
6 With those, moreover, among whom ye hold your high supremacy,
Vouchsafe us room that we may win strength for prosperity and wealth.
7 When morning flushes, Holy Ones! in the Gods' realm where white Cows shine,
Supporting Arcananas, speed, ye Heroes, with your active feet hither to my pressed Soma juice.

HYMN LXV Mitra-Varuna.

1. FULL wise is he who hath discerned: let him speak to us of the Gods,-
The man whose praise-songs Varuna the beautiful, or Mitra, loves.
2 For they are Kings of noblest might, of glorious fame most widely spread;

Lords of the brave, who strengthen Law, the Holy Ones with every race.
3 Approaching you with prayer for aid, together I address you first
We who have good steeds call on you, Most Sage, to give us strength besides.
4 E'en out of misery Mitra gives a way to dwelling at our case,
For he who worships hath the grace of Mitra, fighter in the van. '
5 In Mitra's shelter that extends to utmost distance may we dwell,
Unmenaced, guarded by the care, ever as sons of Varuna.
6 Ye, Mitra, urge this people on, and to one end direct their ways.
Neglect not ye the wealthy chiefs, neglect not us the Rsis: be our guardians when ye quaff the milk.

HYMN LXVI. Mitra-Varuna.

1. O SAPIENT man, call the Two Gods, the very wise, who slay the foe.
For Varuna, whose form is Law, place offerings for his great delight.
2 For they have won unbroken sway in full perfection, power divine.
And, like high laws, the world of man hath been made beautiful as light.
3 Therefore we praise you that your cars may travel far in front of ours-
You who accept the eulogy of Ratahavya with his hymns.
4 And ye show wMom, Wondrous Gods with fulness of intellIgence.
By men's discernment are Ve marked, O ye whose might is purified.
5 This is the Law sublime, O Earth: to aid the Rsis' toil for fame
The Two, wide-spreading, are prepared. They come with ample overflow.
6 Mitra, ye Gods with wandering eyes, would that the worshippers and we
Might strive to reach the realm ye rule, most spacious and protected well,

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HYMN LXVII. Mitra-Varuna.

1. YE Gods, Adityas, Varuna, Aryaman, Mitra, verily
Have here obtained supremest sway, high, holy, set apart for you.
2 When, Varuna and Mitra, ye sit in your golden dwelling-place,
Ye Twain, supporters of mankind, foeslayers, give felicity.
3 All these, possessors of all wealth, Varuna, Mitra, Aryaman,
Follow their ways, as if with feet, and guard from injury mortal man.
4 For they are true, they cleave to Law, held holy among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.
5 Which of your persons, Varuna or Mitra, merits not our praise?
Therefore our thought is turned to you, the Atris' thought is turned to you.

HYMN LXVIII. Mitra-Varuna.

1. SING forth unto your Varuna and Mitra with a song inspired.
They, Mighty Lords, are lofty Law
2 Full springs of fatness, Sovran Kings, Mitra. and Varuna, the Twain,
Gods glorified among the Gods.

3 So help ye us to riches, great terrestrial and celestial wealth:
Vast is your sway among the Gods.
4 Carefully tending Law with Law they have attained their vigorous might.
The two Gods wax devoid of guile.
5 With rainy skies and streaming floods, Lords of the strength that bringeth gifts,
A lofty seat have they attained.

HYMN LXIX. Mitra-Varuna.

1. THREE spheres of light, O Varuna, three heavens, three firmaments ye comprehend, O Mitra:
Waxed strong, ye keep the splendour of dominion, guarding the Ordinance that lasts for ever.
2 Ye, Varuna, have kine who yield refreshment; Mitra, your floods pour water full of sweetness.
There stand the Three Steers, splendid in their brightness, who fill the three world-bowls with genial moisture.
3 I call at dawn on Aditi the Goddess, I call at noon and when the Sun is setting.
I pray, O Mitra-Varuna, for safety, for wealth and progeny, in rest and trouble.
4 Ye who uphold the region, sphere of brightness, ye who support earth's realm Divine Adityas,
The Immortal Gods, O Varuna and Mitra, never impair your everlasting statutes.

HYMN LXX. Mitra-Varuna.

1. EVEN far and wide, O Varuna and Mitra, doth your grace extend.
May I obtain your kind good-will.
2 From you, benignant Gods, may we gain fully food for sustenance.
Such, O ye Rudras, my we be.
3 Guard us, O Rudras. with your guar4 save us, ye skilled to save, my we
Subdue the Dasyus, we ourselves,
4 Or ne'er may we, O Wondrous Strong, enjoy another's solemn feast,
Ourselves, our sons, or progeny.

HYMN LXXI. Mitra-Varuna.

1. O Varuna and Mitra, ye who slay the foemen, come with might
To this our goodly sacrifice.
2 For, Varuna and Mitra, ye Sages are Rulers over all. Fill full our songs, for this ye can.
3 Come to the juice that we have pressed. Varuna, Mitra, come to drink
This Soma of the worshipper.

HYMN LXXIL Mitra-Varuna.

1 To Varuna and Mitra we offerwith songs, as Atri did. Sit on the sacred grass to drink the Soma juice.
2 By Ordinance and Law ye dwell in peace secure, bestirring men.
Sit on the sacred grass to drink the Soma juice.

3 May Varuna and Mitra, for our help, accept the sacrifice.
Sit on the sacred grass to drink the Soma juice.

HYMN LXXIII. Asvins.

1. WHETHER, O Asvins, ye this day be far remote or near at hand,
In many spots or in mid-air, come hither, Lords of ample wealth.
2 These here, who show o'er widest space, bringing full many a wondrous act,
Resistless, lovingly I seek, I call the Mightiest to enjoy.
3 Another beauteous wheel have ye fixed there to decorate your car.
With others through the realms ye roam in might unto the neighbouring tribes.
4 That deed of yours that is extolled, Visvas! hath all been done with this.
Born otherwise, and spotless, ye have entered kinship's bonds with us.
5 When Surya mounted on your car that rolls for ever rapidly,
Birds of red hue were round about and burning splendours compassed you.
6 Atri bethinks himself of you, O Heroes, with a friendly mind,
What time, Nasatyas, with his mouth he stirs the spotless flame for you.
7 Strong is your swiftly moving steed, famed his exertion in the course
When by your great deeds, Atyins, Chiefs, Atri is brought to us again.
8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.
When ye have travelled through the seas men bring you gifts of well-dressed food.
9 Asvins, with truth they call you Twain bestowers of felicity;
At sacrifice most prompt to hear, most gracious ye at sacrifice.
10 Most pleasing to the Asvins be these prayers which magnify their might,
Which we have fashioned, even as cars high reverence have we spoken forth.

HYMN LXXIV. Asvins.

1. WHERE in the heavens are ye to-day, Gods, Asvins, rich in constancy?
Hear this, ye excellent as Steers: Atri inviteth you to come.
2 Where are they now? Where are the Twain, the famed Nasatyas, Gods in heaven?
Who is the man ye strive to reach? Who of your suppliants is with you?
3 Whom do ye visit, whom approach? to whom direct your harnessed car?
With whose devotions are ye pleased? We long for you to further us.
4 Ye, Strengtheners, for Paura stir the filler swimming in the flood,
Advancing to be captured like a lion to the ambuscade.
5 Ye from cyavana worn with age removed his skin as 'twere a robe.
So, when ye made him young again, he stirred the longing of a dame.
6 Here is the man who lauds you both: to see your glory are we here.
Now bear me, come with saving help, ye who are rich in store of wealth.
7 Who among many mortal men this day hath won you to himself?
What bard, accepters of the bard? Who, rich in wealth! with sacrifice?
8 O Asvins, may your car approach, most excellent of cars for speed.
Through many regions may our praise pass onward among mortal men.

9 May our laudation of you Twain, lovers of meath! be sweet to you.
Fly hitherward, ye wise of heart, like falcons with your winged steeds.
10 O Asvins, when at any time ye listen to this call of mine,
For you is dainty food prepared: they mix refreshing food for you.

HYMN LXXV. Asvins.

1. To meet your treasure-bringing car, the mighty car most dear to us,
Asvins, the Rsi is prepared, your raiser, with his song of praise. Lovers of sweetness, hear my call.
2 Pass, O ye Asvins, pass away beyond all tribes of selfish men,
Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.
3 Come to us, O ye Asvin Pair, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, rich in store of wealth. Lovers of sweetness, hear my call.
4 O strong and Good, the voice of him who lauds you well cleaves to your car.
And that great beast, your chariot-steed, fair, wonderful, makes dainty food. Lovers of sweetness, hear my call.
5 Watchful in spirit, born on cars, impetuous, listing to his cry,
Asvins, with winged steeds ye speed down to cyavana void of guile. Lovers of sweetness, hear my call.
6 Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought,
Your flying steeds, O Asvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my call.
7 O Asvins, hither come to us; Nasatyas, be not disinclined.
Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, bear my call.
8 Ye Lords of Splendour, free from guile, come, stand at this our sacrifice.
Beside the singer, Asvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my call.
9 Dawn with her white herd hath appeared, and in due time hath fire been placed.
Harnessed is your immortal car, O WonderWorkers, strong and kind. Lovers of sweetness, bear my call.

HYMN LXXVI. Asvins

1. AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither and come unto our full and rich libation.
2 Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.
3 Yea, come at milking-time, at early morning, at noon of day and when the Sun is setting,
By day, by night, with favour most auspicious. Not only now the draught hath drawn the Asvins.
4 For this place, Asvins, was of old your dwelling, these were your houses, this your habitation.
Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.
5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVII. Asvins.

1. FIRST worship those who come at early morning: let the Twain drink before the giftless niggard.
The Asvins claim the sacrifice at daybreak: the sages yielding the first share extol them.
2 Worship at dawn and instigate the Asvins:nor is the worshipper at eve rejected.
Besides ourselves another craves and worships: each first in worship is most highly favoured.
3 Covered with gold, meath-tinted, dropping fatness, your chariot with its freight of food comes hither,
Swift as thought, Asvins, rapid as the tempest, wherewith ye travel over all obstructions.
4 He who hath served most often the Nasatyas, and gives the sweetest food at distribution,
Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.
5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy ildance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVIII. Asvins.

1. YE Asvins, hither come to us: Nasatyas, be not disinclined.
Fly hither like two swans unto the juice we shed.
2 O Asvins, like a pair of deer, like two wild cattle to the mead:
Fly hither like two swans unto the juice we shed.
3 O Asvins rich in gifts, accept our sacrifice to prosper it:
Fly hither like two swans unto the juice we shed.
4 As Atri when descending to the cavem called on you loudly like a wailing woman.
Ye came to him, O Asvins, with the freshest and most auspicious fleetness of a falcon.
5 Tree, part asunder like the side of her who bringeth forth a child.
Ye Asvins, listen to my call: loose Saptavadhri from his bonds.
6 For Saptavadhri, for the seer affrighted when he wept and wafled,
Ye, Asvins, with your magic powers rent up the tree and shattered it.
7 Like as the wind on every side ruffles a pool of lotuses,
So stir in thee the babe unborn, so may the ten-month babe descend.
8 Like as the wind, like as the wood, like as the sea is set astir,
So also, ten-month babe, descend together with the after-birth.
9 The child who hath for ten months' time been lying in his mother's side,-
May he come forth alive, unharmed, yea, livingfrorn the living dame.

HYMN LXXIX. Dawn.

1. O HEAVENLY Dawn, awaken us to ample opulence to-day
Even as thou hast wakened us with Satyasravas, Vayya's son, high-born! delightful with thy steeds!
2 Daughter of Heaven, thou dawnedst on Sunitha Sucadratha's son,
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!
3 So, bringing treasure, dawn to-day on us thou Daughter of the Sky,
As thou, O mightier yet. didst shine for Satyatravas, Vayya's son, high-born! delightful with thy steeds!
4 Here round about thee are the priests who laud thee, Bright One, with their hymns,
And men with gifts, O Bounteous Dame, splendid with wealth and offering much, high-born! delightful

with thy steeds!
5 Whatever these thy bands perform to please thee or to win them wealth,
E'en fain they gird us round and give rich gifts which ne'er are reft away, high-born! delightful with thy steeds!
6 Give to these wealthy patrons fame, O affluent Dawn, with hero sons,
To these our princes who have brought rich gifts ne'er to be reft away, highborn! delightful with thy steeds!
7 Bring lofty and resplendent fame, O thou munificent Dawn, to these
Our wealthy patrons who bestow rich gifts on us of steeds and kine, high-born! delightful with thy steeds!
8 Bring us, O Daughter of the Sky, subsistence in our herds of kine,
Together with the sunbeams, with the shine of pure refulgent flames, highborn! delightful with thy steeds!
9 O Daughter of the Sky, shine forth; delay not to perform thy task.
Let not the Sun with fervent heat consume thee like a robber foe, high-born! delightful with the steeds!
10 So much, and more exceedingly, O Dawn, it suits thee to bestow,
Thou Radiant One who ceasest not to shine for those who sing thy praise, highborn! delightful with thy steeds!

HYMN LXXX. Dawn.

1. THE singers welcome with their hymns and praises the Goddess Dawn who bringeth in the sunlight,
Sublime, by Law true to eternal Order, bright on her path, red-tinted, far-refulgent.
2 She comes in front, fair, rousing up the people, making the pathways easy to be travelled.
High, on her lofty chariot, all-impelling, Dawn gives her splendour at the days' beginning.
3 She, harnessing her car with purple oxen. injuring none, hath brought perpetual riches.
Opening paths to happiness, the Goddess shines, praised by all, giver of every blessing.
4 With changing tints she gleams in double splendour while from the eastward she displays her body.
She travels perfectly the path of Order, nor fails to reach, as one who knows, the quarters.
5 As conscious that her limbs are bright with bathing, she stands, as 'twere, erect that we may see her.
Driving away malignity and darkness, Dawn, Child of Heaven, hath come to us with lustre.
6 The Daughter of the Sky, like some chaste woman, bends, opposite to men, her forehead downward.
The Maid, disclosing boons to him who worships, hath brought again the daylight as aforetime.

HYMN LXXXI. Savitar.

1. THE priests of him the lofty Priest well-skilled in hymns harness their spirit, yea, harness their holy thoughts.
He only knowing works assigns their priestly tasks. Yea, lofty is the praise of Savitar the God.
2 The Sapient One arrays himself in every form: for quadruped and biped he hath brought forth good.
Excellent Savitar hath looked on heaven's high vault, and shineth after the outgoing of the Dawn.
3 Even he, the God whose going-forth and majesty the other Deities have followed with their might,
He who hath measured the terrestrial regions out by his great power, he is the Courser Savitar.
4 To the three spheres of light thou goest, Savitar, and with the rays of Sidrya thou combinest thee.

Around, on both sides thou encompassest the night: yea, thou, O God, art Mitra through thy righteous laws.
5 Over all generation thou art Lord alone: Pusan art thou, O God, in all thy goings-forth.
Yea, thou hast domination over all this world. Syavasva hath brought praise to thee, O Savitar,

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HYMN LXXXII. Savitar.

1. WE crave of Savitar the God this treasure much to be enjoyed.
The best, all-yielding, conquering gift of Bhaga we would gladly win.
2 Savitar's own supremacy, most glorious and beloved of all,
No one diminisheth in aught.
3 For Savitar who is Bhaga shall send riches to his worshipper.
That wondrous portion we implore.
4 Send us this day, God Savitar, prosperity with progeny.
Drive thou the evil dream away.
5 Savitar, God, send far away all sorrows and calamities,
And send us only what is good.
6 Sinless in sight of Aditi through the God Savitar's influence,
May we obtain all lovely things.
7 We with our hymns this day elect the general God, Lord of the good,
Savitar whose decrees are true.
8 He who for ever vigilant precedes these Twain, the Day and Night,
Is Savitar the thoughtful God.
9 He who gives glory unto all these living creatures with the song,
And brings them forth, is Savitar.

HYMN LXXXIII. Parjanya.

1. SING with these songs thy welcome to the Mighty, with adoration praise and call Parjanya.
The Bull, loud roaring, swift to send his bounty, lays in the plants the seed. for germination.
2 He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.
From him exceeding strong fices e'en the guiltless, when thundering Parjanya smites the wicked.
3 Like a car-driver whipping on his horses, he makes the messengers of rain spring forward.
Far off resounds the roaring of the lion, what time Parjanya fills the sky with rain-cloud.
4 Forth burst the winds, down come the lightning-flashes: the plants shoot up, the realm of light is streaming.
Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.
5 Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,
At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.
6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents.
Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.
7 Thunder and roar: the germ of life deposit. Fly round us on thy chariot waterladen.
Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.
8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.

Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.
9 When thou, with thunder and with roar, Parjanya, smitest sinners down,
This universe exults thereat, yea, all that is upon the earth.
10 Thou hast poured down the rain-flood now withhold it. Thou hast made desert places fit for travel.
Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

HYMN LXXXIV. Prthivi.

1. THOU, of a truth,O Prthivi, bearest the tool that rends the hills:
Thou rich in torrents, who with might quickenest earth, O Mighty One.
2 To thee, O wanderer at will, ring out the lauds with beams of day,
Who drivest, like a neighing steed, the swelling cloud, O bright of hue.
3 Who graspest with thy might on earth. e'en the strong sovrans of the wood,
When from the lightning of thy cloud the rain-floods of the heaven descend.

HYMN LXXXV. Varuna.

1. SING forth a hymn sublime and solemn, grateful to glorious. Varuna, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Surya.
2 In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Siurya in heaven and Soma on the mountain.
3 Varuna lets the big cask, opening downward, flow through the heaven and earth and air's mid-region.
Therewith the universe's Sovran waters earth as the shower of rain bedews the barley.
4 When Varuna is fain for milk he moistens the sky, the land, and earth to her foundation.
Then straight the mountains clothe them in the rain-cloud: the Heroes, putting forth their vigour, loose them.
5 I will declare this mighty deed of magic, of glorious Varuna the Lord Immortal,
Who standing in the firmament hath meted the earth out with the Sun as with a measure.
6 None, verily, hath ever let or hindered this the most wise God's mighty deed of magic,
Whereby with all their flood, the lucid rivers fill not one sea wherein they pour their waters.
7 If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuna, remove from us the trespass.
8 If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and, Varuna let us be thine own beloved.

HYMN LXXXVI. Indra-Agni.

1. THE mortal man whom ye, the Twain, Indra and Agni, help in fight,
Breaks through e'en strongly-guarded wealth as Trta burst his way through reeds.
2 The Twain invincible in war, worthy to be renowned in frays,
Lords of the Fivefold. People, these, Indra and Agni, we invoke.
3 Impetuous is their strength, and keen the lightning of the mighty Pair,
Which from their arms speeds with the car to Vrtra's slayer for the kine.
4 Indra and Agni, we invoke you both, as such, to send your cars:

Lords of quick-coming bounty, ye who know, chief lovers of the song.
5 These who give increase day by day, Gods without guile for mortal man,
Worthy themselves, I honour most, Two Gods as partners, for my horse.
6 The strength-bestowing offering thus to Indra-Agni hath been paid, as butter, purified by stones.
Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

HYMN LXXXVII. Maruts.

1. To Visnu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayamarut;
To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.
2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayamarut.
Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as the mountains.
3 Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining Ones, Evayamarut;
In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.
4 He of the Mighty Stride forth strode, Evayamarut, out of the spacious dwelling-place, their home in common.
When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the Heroes.
5 Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayamarut,
Wherewith victorious ye, self-luminous, press onward, with strong reins, decked with gold, impetuous and well-weaponed.
6 Unbounded is your greatness, ye of mighty power: may your bright vigour be our aid, Evayamarut;
For ye are visible helpers in the time of trouble: like fires, aglow with light, save us from shame and insult.
7 So may the Rudras, mighty warriors, Evayamarut, with splendid brilliancy, like fires, be our protectors;
They whose terrestrial dwelling-place is wide-extended, whom none suspect of sin, whose bands have lofty courage.
8 Come in a friendly spirit, come to us, O Maruts, and hear his call who praises you, Evayamarut.
Like car-borne men, one-minded with the mighty Visnu, keep enmity far from us with your deeds of wonder.
9 Come to our sacrifice, ye Hnly Ones, to bless it, and, free from demons, hear our call, Evayamarut.
Most excellent, like mountains in the air's raid-region, be irresistible, ye, Wise, to this man'a hater.

RIG VEDA - BOOK THE SIXTH

HYMN I. Agni.

1. THOU, first inventor of this prayer, O Agni, Worker of Marvels, hast become our Herald.
Thou, Bull, hast made us strength which none may conquer, strength that shall overcome all other prowess.
2 As Priest thou sattest at the seat of worship, furthering us, best Offerer, meet for honour.
So first to thee have pious men resorted, turning thy mind to thoughts of ample riches.
3 In thee, still watching, they have followed riches, who goest with much wealth as with an army,
The radiant Agni, lofty, fair to look on, worshipped with marrow, evermore resplendent.
4 They who approached the God's abode with homage, eager for glory, won them perfect glory:
Yea, they gained even sacrificial titles, and found delight in thine auspicious aspect.
5 On earth the people magnify thee greatly, thee their celestial and terrestrial riches.
Thou, Helper, must be known as our Preserver, Father and Mother of mankind for ever.
6 Dear priest among mankind, adorable Agni hath seated him, joy-giver, skilled in worship.
Let us approach thee shining in thy dwelling, kneeling upon our knees, with adoration.
7 Longing for bliss, pure-minded, God-devoted, Agni, we seek thee, such, meet to be lauded.
Thou, Agni, leddest forth our men to battle, refulgent with the heaven's exalted splendour.
8 Sage of mankind, all peoples' Lord and Master, the Bull of men, the sender down of blessings,
Still pressing on, promoting, purifying, Agni the Holy One, the Lord of riches.
9 Agni, the mortal who hath toiled and worshipped, brought thee oblations with his kindled fuel,
And well knows sacrifice with adoration, gains every joy with thee to guard and help him.
10 Mightily let us worship thee the Mighty, with reverence, Agni! fuel and oblations,
With songs, O Son of Strength, with hymns, with altar: so may we strive for thine auspicious favour.
11 Thou who hast covered heaven and earth with splendour and with thy glories, glorious and triumphant.
Continue thou to shine on us, O Agni, with strength abundant, rich, and long enduring.
12 Vouchsafe us ever, as man needs, O Vasu, abundant wealth of kine for son and offspring.
Food noble, plenteous, far from sin and evil, he with us, and fair fame to make us happy.
13 May I obtain much wealth in many places by love of thee and through thy grace, King Agni;
For in thee Bounteous One, in thee the Sovran, Agni, are many boons for him who serves thee.

HYMN II. Agni.

1. THOU, Agni, even as Mitra, hast a princely glory of thine own.
Thou, active Vasu, makest fame increase like full prosperity.
2 For, verily, men pray to thee with sacrifices and with songs.

To thee the Friendly Courser, seen of all, comes speeding through the air.
3 Of one accord men kindle thee Heaven's signal of the sacrifice,
When, craving bliss, this race of man invites thee to the solemn rite.
4 Let the man thrive who travails sore, in prayer, far thee the Bountiful.
He with the help of lofty Dyaus comes safe through straits of enmity.
5 The mortal who with fuel lights thy flame and offers unto thee,
Supports a house with many a branch, Agni, to live a hundred years.
6 Thy bright smoke lifts itself aloft, and far-extended shines in heaven.
For, Purifier! like the Sun thou beamest with thy radiant glow.
7 For in men's houses thou must be glorified as a well-loved guest,
Gay like an elder in a fort, claiming protection like a son.
8 Thou, Agni, like an able steed, art urged by wisdom in the wood.
Thou art like wind; food, home art thou, like a young horse that runs astray.
9 E'en things imperishable, thou, O Agni, like a gazing ox,
Eatest, when hosts, Eternal One! of thee the Mighty rend the woods.
10 Agni, thou enterest as Priest the home of men who sacrifice.
Lord of the people, prosper them. Accept the ofrering, Angiras!
11 O Agni, God with Mitra's might, call hither the favour of the Gods from earth and heaven.
Bring weal from heaven, that men may dwell securely. May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them.

HYMN III. Agni.

1. TRUE, guardian of the Law, thy faithful servant wins ample light and dwells in peace, O Agni,
Whom thou, as Varuna in accord with Mitra, guardest, O God, by banishing his trouble.
2 He hath paid sacrifices, toiled in worship, and offered gifts to wealth-increasing Agni.
Him the displeasure of the famous moves not, outrage and scorn affect not such a mortal.
3 Bright God, whose look is free from stain like Surya's, thou, swift, what time thou earnestly desirest,
Hast gear to give us. Come with joy at evening, where, Child of Wood, thou mayest also tarry.
4 Fierce is his gait and vast his wondrous body: he champeth like a horse with bit and bridle,
And, darting forth his tongue, as 'twere a hatchet, burning the woods, smelteth them like a smelter.
5 Archer-like, fain toshoot, he sets his arrow, and whets his splendour like the edge of iron:
The messenger of night with brilliant pathway, like a tree-roosting bird of rapid pinion.
6 In beams of morn he clothes him like the singer, and bright as Mitra with his splendour crackles.
Red in the night, by day the men's possession: red, he belongs to men by day, Immortal.
7 Like Heaven's when scattering beams his voice was uttered: among the plants the radiant Hero shouted,
Who with his glow in rapid course came hither to fill both worlds, well-wedded Dames, with treasure.
8 Who, with supporting streams and rays that suit him, hath flashed like lightning with his native vigour.
Like the deft Maker of the band of Maruts, the bright impetuous One hath shone refulgent.

HYMN IV Agni.

1. As at man's service of the Gods, Invoker, thou, Son of Strength, dost sacrifice and worship,
So bring for us to-day all Gods together, bring willingly the willing Gods, O Agni.
2 May Agni, radiant Herald of the morning, meet to be known, accept our praise with favour.
Dear to all life, mid mortal men Immortal, our guest, awake at dawn, is Jatavedas.
3 Whose might the very heavens regard with wonder: bright as the Sun he clothes himself with lustre.
He who sends forth,, Eternal Purifier, hath shattered e'en the ancient works of Asna.
4 Thou art a Singer, Son! our feast-companion: Agni at birth prepared his food and pathway.
Therefore vouchsafe us strength, O Strength-bestower. Win like a King: foes trouble not thy dwelling.
5 Even he who cats his firm hard food with swiftness,and overtakes the nights as Vayu kingdoms.
May we o'ercome those who resist thine orders, like a steed casting down the flying foemen.
6 Like Surya with his fulgent rays, O Agni, thou overspreadest both the worlds with splendour.
Decked with bright colour he dispels the darkness, like Ausija, with clear flame swifily flying.
7 We have elected thee as most delightful for thy beams' glow: hear our great laud, O Agni.
The best men praise thee as the peer of Indra in strength, mid Gods, like Viyu in thy bounty.
8 Now, Agni, on the tranquil paths of riches come to us for our weal: save us from sorrow.
Grant chiefs and bard this boon. May we live happy, with hero children, through a hundred winters.

HYMN V. Agni.

1. I INVOCATE your Son of Strength, the Youthful, with hymns, the Youngest God, whose speech is guileless;
Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.
2 At eve and morn thy pious servants bring thee their precious gifts, O Priest of many aspects,
On whom, the Purifier, all things living as on firm. ground their happiness have stablished.
3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings.
Hence sendest thou, O sapient Jatavedas, to him who serves thee treasures in succession.
4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might! who harms us,
Burn him with thine own Steers for ever youthful, burning with burning heat, thou fiercest burner.
5 He who serves thee with sacrifice and fuel, with hymn, O Son of Strength, and chanted praises,
Shines out, Immortal! in the midst of mortals, a sage, with wealth, with splendour and with glory.
6 Do this, O Agni, when we urge thee, quickly, triumphant in thy might subdue our foemen.
When thou art praised with words and decked with brightness, accept this chanted hymn, the singer's worship.
7 Help us, that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes.
Desiring strength from thee may we be strengthened, and win, Eternal! thine eternal glory.

HYMN VI. Agni.

1. HE who seeks furtherance and grace to help him goes to the Son of Strength with newest worship,
Calling the heavenly Priest to share the banquet, who rends the wood, bright, with his blackened pathway.
2 White-hued and thundering he dwells in splendour, Most Youthful, with the loudvoiced and eternal-
Agni, most variform, the Purifier, who follows crunching many ample forests.
3 Incited by the wind thy flames, O Agni, move onward, Pure One! pure, in all directions.
Thy most destructive heavenly Navagvas break the woods down and devastate them boldly.
4 Thy pure white horses from their bonds are loosened: O Radiant One, they shear the ground beneath them,
And far and wide shines out thy flame, and flickers rapidly moving over earth's high ridges.
5 Forth darts the Bull's tongue like the sharp stone weapon discharged by him who fights to win the cattle.
Agni's fierce flame is like a hero's onset: dread and resistless he destroys the forests.
6 Thou with the sunlight of the great Impeller hast boldly over-spread the earth's expanses.
So drive away with conquering might all perils. fighting out foemen burn up those who harm us.
7 Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life-giving.
Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds thee.

HYMN VII. Agni.

1. Him, messenger of earth and head of heaven, Agni Vaisvanara, born in holy Order,
The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated.
2 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvanara, conveyer of oblations, ensign of worship, have the Gods engendered.
3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.
O King, Vaisvanara, bestow thou on us excellent treasures worthy to belonged fo r.
4 To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvanara, when thou shonest from thy Parents.
5 Agni Vaisvanara, no one hath ever resisted these thy mighty ordinances,
When thou, arising from thy Parents' bosom, foundest the light for days' appointed courses.
6 The summits of the heaven are traversed through and through by the Immortal's light, Vaisvanara's brilliancy.
All creatures in existence rest upon his head. The Seven swift-flowing Streams have grown like branches forth,
7 Vaisvanara, who measured out the realms of air, Sage very wise who made the lucid spheres of heaven,
The Undeceivable who spread out all the worlds, keeper is he and guard of immortality.

HYMN VIII. Agni.

1. AT Jatavedas' holy gathering I will tell aloud the conquering might of the swift red-hued Steer.
A pure and fresher hymn flows to Vaisvanara, even as for Agni lovely Soma is made pure.
2 That Agni, when in loftiest heaven he sprang to life, Guardian of Holy Laws, kept and observed them well.
Exceeding wise, he measured out the firmament. Vaisvanara attained to heaven by mightiness.
3 Wonderful Mitra propped the heaven and earth apart, and covered and concealed
the darkness with his light.
He made the two bowls part asunder like two skins. Vaisvanara put forth all his creative power.
4 The Migbty seized him in the bosom of the floods: the people waited on the King who should be praised.
As envoy of Vivasvan MatariSvan brought Agni Vaisvanara hither from far away.
5 In every age bestow upon the singers wealth, worthy of holy synods, glorious, ever new.
King, undecaying, as it were with sharpened bolt, smite down the sinner like a tree with lightning-flash.
6 Do thou bestow, O Agni, on our wealthy chiefs, rule, with good heroes, undecaying, bending not.
So may we win for us strength. O Vaisvanara, hundredfold, thousandfold, O Agni, by thy help.
7 O thou who dwellest in three places, Helper, keep with effective guards our princely patrons.
Keep our band, Agni, who have brought thee presents. Lengthen their lives, Vaisvanara, when lauded.

HYMN IX. Agni.

1. ONE half of day is dark, and bright the other: both atmospheres move on by sage devices.
Agni Vaisvanara, when born as Sovran, hath with his lustre overcome the darkness.
2 I know not either warp or woof, I know not the web they weave when moving to the contest.
Whose son shall here speak words that must be spoken without assistance from the Father near him?
3 For both the warp and woof he understandeth, and in due time shall speak what should be spoken,
Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.
4 He is the Priest, the first of all: behold him. Mid mortal men he is the light immortal.
Here was he born, firm-seated in his station Immortal, ever waxing in his body.
5 A firm light hath been set for men to look on: among all things that fly the mind is swiftest.
All Gods of one accord, with one intention, move unobstructed to a single purpose.
6 Mine ears unclose to hear, mine eye to see him; the light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the distance. What shall I speak, what shall I now imagine?
7 All the Gods bowed them down in fear before thee, Agni, when thou wast dwelling in the darkness.
Vaisvanara be gracious to assist us, may the Immortal favour us and help us.

HYMN X. Agni.

1. INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.
With hymns-for he illumines us-install him. He, Jatavedas, makes our rites successful.
2 Hear this laud, Radiant Priest of many aspects, O Agni with the fires of man enkindled,

Laud which bards send forth pure as sacred butter, strength to this man, as 'twere for self-advantage.
3 Mid mortal men that singer thrives in glory who offers gifts with hymns of praise to Agni,
And the God, wondrous bright, with wondrous succours helps him to win a stable filled with cattle.
4 He, at his birth, whose path is black behind him, filled heaven and earth with far-apparent splendour:
And he himself hath been. through night's thick darkness, made manifest by light, the Purifier.
5 With thy most mighty aid, confer, O Agni, wonderful wealth on us and on our princes,
Who stand preeminent, surpassing others in liberal gifts, in fame, and hero virtues.
6 Agni, accept this sacrifice with gladness, which, seated here, the worshipper presenteth.
Fair hymns hadst thou among the Bharadvajas, and holpest them to gain abundant vigour.
7 Scatter our foes, increase our store. May we he glad a hundred winters with brave sons.

HYMN XI. Agni.

1. EAGERLY Sacrifice thou, most skilful, Agni! Priest, pressing on as if the Maruts sent thee.
To our oblation bring the two Nasatyas, Mitra and Varuna and Earth and Heaven.
2 Thou art our guileless, most delightful Herald, the God, among mankind, of holy synods.
A Priest with purifying tongue, O Agni, sacrifice with thy mouth to thine own body.
3 For even the blessed longing that is in thee would bring the Gods down to the singer's worship,
When the Angirases' sagest Sage, the Poet, sings the sweet measure at the solemn service.
4 Bright hath he beamed, the wise, the far-refulgent. Worship the two widespreading Worlds, O Agni,
Whom as the Living One rich in oblations the Five Tribes, bringing gifts, adorn with homage.
5 When I with reverence clip the grass for Agni, when the trimmed ladle, fullof oil, is lifted,
Firm on the seat of earth is based the altar: eye-like, the sacrifice is directed Sun-ward.
6 Enrich us, O thou Priest of many aspects, with the Gods, Agni, with thy fires, enkindled.
O Son of Strength, clad in the robe of riches, may we escape from woe as from
a prison.

HYMN XII. Agni.

1. KING of trimmed grass, Herald within the dwelling, may Agni worship the Impeller's World-halves.
He, Son of Strength, the Holy, from a distance hath spread himself abroad with light like Surya.
2 In thee, most wise, shall Dyaus, for full perfection, King! Holy One! pronounce the call to worship.
Found in three places, like the Speeder's footstep, come to present men's riches as oblations!
3 Whose blaze most splendid, sovran in the forest, shines waxing on his way like the - Impeller.
He knows himself, like as a guileless smelter, not to be stayed among the plants, Immortal.
4 Our friends extol him like a steed for vigour even Agni in the dwelling, jatave~as.
Trce-fed, he fights with power as doth a champion, like Dawn's Sire to be praised with sacrifices.
5 Men wonder at his shining glows when, paring the woods with case, o'er the broad earth he goeth,
And, like a rushing flood, loosed quickly, burneth, swift as a guilty thief, o'er desert places.
6 So mighty thou protectest us from slander, O Champion, Agni! with all fires enkindled.
Bring opulence and drive away affliction. May brave sons gladden us through a hundred winters.

HYMN XIII. Agni.

1. FROM thee, as branches from a tree, O Agni, from thee, Auspicious God! spring all our blessings-
Wealth swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.
2 Thou art our Bhaga to send wealth thou dwellest, like circumambient air, with wondrous splendour.
Friend art thou of the lofty Law, like Mitra, Controller, Agni! God! of many a blessing.
3 Agni! the hero slays with might his foeman; the singer bears away the Pani's booty-
Even he whom thou, Sage, born in Law, incitest by wealth, accordant with the Child of Waters.
4 The man who, Son of Strength 1 with sacrifices, hymns, lauds, attracts thy fervour to the altar,
Enjoys each precious thing, O God, O Agni, gains wealth of corn and is the lord of treasures.
5 Grant, Son of Strength, to men for their subsistence such things as bring high fame and hero children.
For thou with might givest much food in cattle even to the wicked wolf when he is hungry.
6 Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us seed and offspring, full of vigour.
May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

HYMN XIV. Agni.

1. WHOSO to Agni hath endeared his thought and service by his hymns,
That mortal cats before the rest, and finds sufficiency of food.
2 Agni, in truth, is passing wise, most skilled in ordering, a Seer.
At sacrifices Manus' sons glorify Agni as their Priest.
3 The foeman's wealth in many a place, Agni, is emulous to help.
Men fight the fiend, and seek by rites to overcome the riteless foe.
4 Agni bestows the hero chief, winner of waters, firm in fray.
Soon as they look upon his might his enemies tremble in alarm.
5 For with his wisdom Agni, God, protects the mortal from reproach,
Whose conquering wealth is never checked, is never checked in deeds of might.
6 O Agni, God with Mitra's might call hither the favour of the Gods from earth and heaven.
Bring weal from heaven that men may dwell securely. May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them.

HYMN XV. Agni.

1. WITH this my song I strive to reach this guest of yours, who wakes at early morn, the Lord of all the tribes.
Each time he comes from heaven, the Pure One from of old: from ancient days the Child cats everlasting food.
2 Whom, well-dis sed, the Blirgus stablished as a rriend, whom men must glorify, high-flaming in the wood.
As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous God.
3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away.

Bestow a wealthy home on men, O Son of Strength. Give Vitahavya riches spreading far and wide, give Bharadvaja wide-spread wealth.
4 Him, your refulgent guest, Agni who comes from heaven, the Herald of mankind, well-skilled in sacred rites,
Who, like a holy singer, utters heavenly words, oblation-bearer, envoy, God, I seek with hymns.
5 Who with his purifying, eye-attracting form hath shone upon the earth as with the light of Dawn;
Who speeding on, as in the fight of Etaia, cometh, untouched by age, as one athirst in heat.
6 Worship ye Agni, Agni, with your log of wood; praise your beloved, your beloved guest with songs.
Invite ye the Immortal hither with your hymns. A God among the Gods, he loveth what is choice, loveth our service, God mid Gods.
7 Agni inflamed with fuel in my song I sing, pure, Cleanser, steadlast, set in tront at sacrifice.
Wise Jatavedas we implore with prayers for bliss the Priest, the holy Singer, bounteous, void of guile.
8 Men, Agni, in each age have made thee, Deathiess One, their envoy, offering-bearer, guard adorable.
With reverence Gods and mortals have established thee, the ever-watchful, omnipresent Household Lord.
9 Thou, Agni, ordering the works and ways of both, as envoy of the Gods traversest both the worlds.
When we lay claim to thy regard and gracious fare, be thou to us a thriceprotecting friendly guard.
10 Him fair of face, rapid, and fair to look on, him very wise may we who know not follow.
Let him who knows all rules invite for worship, Agru announce our offering to the Immortals.
11 Him, Agni, thou deliverest and savest who brings him prayer to thee the Wise, O Hero,
The end of sacrifice or its inception; yea, thou endowest him with power and riches.
12 Guard us from him who would assail us, Agni; preserve us, O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable in thousands.
13 Agni, the Priest, is King, Lord of the homestead, he, Jatayedas, knows all generations.
Most skilful worshipper mid Gods and mortals, may he begin the sacrifice, the Holy.
14 Whate'er to-day thou, bright-flamed Priest, enjoyest from the man's rite-for thou art sacrificer-
Worship, for duly dost thou spread in greatness: bear off thine ofrerings of to-day, Most Youthful.
15 Look thou upon the viands duly laid for thee. Fain would he set thee here to worship Heaven and,Earth.
Help us, O liberal Agni, in the strife for spoil, so that we may o'ercome all things that trouble us, o'ercome, o'ercome them with thy help.
16 Together with all Gods, O fair-faced Agni, be seated first upon the woollined altar,
Nest-like, bedewed with oil. Bear this our worship to Savitar who sacrifices rightly.
17 Here the arranging priests, as did Atharvan, rub this Agni forth,
Whom, not bewildered, as he moved in winding ways, they brought from gloom.
18 For the Gods' banquet be thou born, for full perfection and for weal.
Bring the Immortal Gods who strengthen holy Law: so let our sacrifice reach the Gods.
19 O Agni, Lord and Master of men's homesteads, with kindled fuel we have made thee mighty.
Let not our household gear be found defective. Sharpen us with thy penetrating splendour.

HYMN XVI. Agni.

1. PRIEST of all sacrifices hast thou been appointed by the Gods,
Agni, amid the race of man.
2 So with thy joyous tongues for us sacrifice nobly in this rite.

Bring thou the Gods and worship them.
3 For well, O God, Disposer, thou knowest, straight on, the paths and ways,
Agni, most wise in sacrifice.
4 Thee, too, hath Bharata of old, with mighty men, implored for bliss.
And worshipped thee the worshipful.
5 Thou givest these abundant boons to Divodasa pouring forth,
To Bharadvaja offering gifts.
6 Do thou, Immortal Messenger, bring hither the Celestial Folk;
Hearing the singer's eulogy.
7 Mortals with pious thought implore thee, Agni, God, at holy rites,
To come unto the feast of Gods.
8 I glorify thine aspect and the might of thee the Bountilul.
All those who love shall joy in thee,
9 Invoker placed by Manus, thou, Agni, art near, the wisest Priest:
Pay worship to the Tribes of Heaven.
10 Come, Agni, lauded, to the feast; come to the offering of the gifts.
As Priest be seated on the grass.
11 So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods.
12 For us thou winnest, Agni, God, heroic strength exceeding great,
Far-spreading and of high renown.
13 Agni, Atharvan brought thee forth, by rubbing, from the lotus-flower,
The head of Visva, of the Priest.
14 Thee. Vrtra's slayer, breaker down of castles, hath Atharvan's son,
Dadhyac the Rsi, lighted up.
15 The hero Pathya kindled thee the Dasyus'. most destructive foe,
Winner of spoil in every fight.
16 Come, here, O Agni, will I sing verily other songs to thee,
And with these drops shalt thou grow strong.
17 Where'er tby mind applies itself, vigour preeminent bast thou:
There wilt thou gain a dwelling-place.
18 Not for a moment only lasts thy bounty, good to many a one!
Our service therefore shalt thou gain.
19 Agni, the Bharata, hath been sought, the Vrtra-slayer, marked of all,
Yea, Divodasa's Hero Lord.
20 For he gave riches that surpass in greatness all the things of earth,
Fighting untroubled, unsubdued.
21 Thou, Agni, as in days of old, with recent glory, gathered light,
Hast overspread the lofty heaven.
22 Bring to your Agni, O my friends, boldly your laud and sacrifice:
Give the Disposer praise and song.
23 For as sagacious Herald he hath sat through every age of man,
Oblation-bearing messenger.
24 Bring those Two Kings whose ways are pure, Adityas, and the Marut host,
Excellent God! and Heaven and Earth.
25 For strong and active mortal man, excellent, Agni, is the look Of thee Immortal, Son of Strength

26 Rich through his wisdom, noblest be the giver serving thee to-day:
The man hath brought his hymn of praise.
27 These, Agni, these are helped by thee, who strong and active all their lives,
O'ercome the malice of the foe, fight down the malice ofthe foe.
28 May Agni with his pointed blaze cast down each fierce devouring fiend
May Agni win us wealth by war.
29 O active Jatavedas, bring riches with store of hero sons:
Slay thou the demons, O Most Wise.
30 Keep us, O Jatavedas, from the troubling of the man of sin:
Guard us thou Sage who knowest prayer.
31 Whatever sinner, Agni, brings oblations to procure our death,
Save us from woe that he would work.
32 Drive from us with thy tongue, O God, the man who doeth evil deeds,
The mortal who would strike us dead.
33 Give shelter reaching far and wide to Bharadvaja, conquering Lord!
Agni, send wealth most excellent.
34 May Agni slay the Vrtras,-fain for riches, through the lord of song,
Served with oblation, kindled, bright.
35 His Father's Father, shining in his Mother's everlasting side,
Set on the seat of holy Law.
36 O active Jatavedas, bring devotion that wins progeny, Agni, that it may shine to heaven.
37 O Child of Strength, to thee whose look is lovely we with dainty food,
O Agni, have poured forth our songs.
38 To thee for shelter are we come, as to the shade from fervent heat
Agni, who glitterest like gold.
39 Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou breakest down the forts.
40 Whom, like an infant newly born, devourer, in their arms they bear,
Men's Agni, skilled in holy rites.
41 Bear to the banquet of the Gods the God best finder-out of wealth,
Let him he seated in his place.
42 In Jatavedas kindle ye the dear guest who hath now appeared
In a soft place, the homestead's Lord.
43 Harness, O Agni, O thou God, thy steeds which are most excellent:
They bear thee as thy spirit wills.
44 Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice.
45 O Agni of the Bharatas, blaze high with everlasting might,
Shine forth and gleam, Eternal One.
46 The mortal man who serves the God with banquet, and, bringing gifts at sacrifice, lauds Agni,
May well attract, with prayer and hands uplifted, the Priest of Heaven and Earth, true Sacrificer.
47 Agni, we bring thee, with our hymn, oblation fashioned in the heart.
Let these be oxen unto thee, let these be bulls and kine to thee.
48 The Gods enkindle Agni, best slayer of Vrtra, first in rank,
The Mighty, One who brings us wealth and crushes down the Raksasas.

HYMN XVII. Indra.

1. DRINK Soma, Mighty One, for which, when lauded, thou breakest through the cattle-stall, O Indra;
Thou who, O Bold One, armed with thunder smotest Vrtra with might, and every hostile being.
2 Drink it thou God who art impetuous victor, Lord of our hymns, with beauteousjaws, the Hero,
Render of kine-stalls, car-borne, thunder-wielding, so pierce thy way to wondrous strength, O Indra.
3 Drink as of old, and let the draught delight thee. hear thou our prayer and let our songs exalt thee.
Make the Sun visible, make food abundant, slaughter the foes, pierce through and free the cattle.
4 These gladdening drops, O Indra, Self-sustainer, quaffed shall augment thee in thy mighty splendour.
Yea, let the cheering drops delight thee greatly, great, perfect, strong, powerful, all-subduing.
5 Gladdened whereby, bursting the firm enclosures, thou gavest splendour to the Sun and Morning.
The mighty rock that compassed in the cattle, ne'er moved, thou shookest from its seat, O Indra.
6 Thou with thy wisdom, power, and works of wonder, hast stored the ripe milk in the raw cows' udders
Unbarred the firm doors for the kine of Morning, and, with the Angirases, set free the cattle.
7 Thou hast spread out wide earth, a mighty marvel, and, high thyself, propped lofty heaven, O Indra.
Both worlds, whose Sons are Gods, thou hast supported, young, Mothers from old time ofholy Order.
8 Yea, Indra, all the Deities installed thee their one strong Champion in the van for battle.
What time the godless was the Gods' assailant, Indra they chose to win the light of heaven.
9 Yea, e'en that heaven itself of old bent backward before thy bolt, in terror of its anger,
When Indra, life of every living creature, smote down within his lair the assailing Dragon.
10 Yea, Strong One! Tvastar turned for thee, the Mighty, the bolt with thousand spikes and hundred edges,
Eager and prompt at will, wherewith thou crushedst the boasting Dragon, O impetuous Hero.
11 He dressed a hundred buffaloes, O Indra, for thee whom all accordant Maruts strengthen.
He, Pusan Visnu, poured forth three great vessels to him, the juice that cheers, that slaughters Vrtra.
12 Thou settest free the rushing wave of waters, the floods' great swell encompassed and obstructed.
Along steep slopes their course thou tumedst, Indra, directed downward, speeding to the ocean.
13 So may our new prayer bring thee to protect us, thee well-armed Hero with thy bolt of thunder,
Indra, who made these worlds, the Strong, the ty, who never groweth old, the victory-giver.
14 So, Indra, form us brilliant holy singers for strength, for glory, and for food and riches.
Give Bharadvaja hero patrons, Indra Indra, be ours upon the day of trial.
15 With this may we obtain strength God-appointed, and brave sons gladden us through a hundred winters.

HYMN XVIII. Indra.

1. GLORIFY him whose might is all-surpassing, Indra the much-invoked who fights uninjured.
Magnify with these songs the never-vanquished, the Strong, the Bull of men, the Mighty Victor.
2 He, Champion, Hero, Warrior, Lord of battles, impetuous, loudly roaring, great destroyer,
Who whirls the dust on high, alone, oerthrower, hath made all races of mankind his subjects.
3 Thou, thou alone, hast tamed the Dasyus; singly thou hast subdued the people for the Arya.
In this, or is it not, thine hero exploit, Indra? Declare it at the proper season.

4 For true, I deem, thy strength is, thine the Mighty, thine, O Most Potent, thine the Conquering Victor;
Strong, of the strong, Most Mighty, of the mighty, thine, driver of the churl to acts of bounty.
5 Be this our ancient bond of friendship with you and with Angirases here who speak of Vala.
Thou, Wondrous, Shaker of things firm, didst smite him in his fresh strength, and force his doors and castles.
6 With holy thoughts must he be called, the Mighty, showing his power in the great fight with Vrtra.
He must be called to give us seed and offspring, the Thunderer must he moved and sped to battle.
7 He in his might, with name that lives for ever, hath far surpassed all human generations.
He, most heroic, hath his home with splendour, with glory and with riches and with valour.
8 Stranger to guile, who ne'er was false or faithless, bearing a name that may be well remembered,
Indra crushed Cumuri, Dhuni, Sambara, Pipru, and Susna, that their castles fell in ruin.
9 With saving might that must be praised and lauded, Indra, ascend thy car to smite down Vrtra.
In thy right hand hold fast thy bolt of thunder, and weaken, Bounteous Lord, his art and magic.
10 As Agni, as the dart burns the dry forest, like the dread shaft burn down the fiends, O Indra;
Thou who with high deep-reaching spear hast broken, hast covered over mischief and destroyed it.
11 With wealth, by thousand paths come hither, Agni, paths that bring ample strength, O thou Most Splendid.
Come, Son of Strength, o'er whom, Invoked of many! the godless hath no power to keep thee distant.
12 From heaven, from earth is bruited forth the greatness of him the firm, the fiery, the resplendent.
No foe hath he, no counterpart, no refuge is there from him the Conqueror full of wisdom
13 This day the deed that thou hast done is famous, when thou, for him, with many thousand others
Laidest low Kutsa, Ayu, Atithigva, and boldly didst deliver Turvayana.
14 In thee, O God, the wisest of the Sages, all Gods were joyful when thou slewest Ahi.
When lauded for thyself, thou gavest freedom to sore-afflicted Heaven and to the people.
15 This power of thine both heaven and earth acknowledge, the deathless Gods acknowledge it, O Indra.
Do what thou ne'er hast done, O Mighty Worker: beget a new hymn at thy sacrifices.

HYMN XIX. Indra.

1. GREAT, hero-like controlling men is Indra, unwasting in his powers, doubled in vastness.
He, turned to us, hath grown to hero vigour: broad, wide, he hath been decked by those who serve him.
2 The bowl made Indra swift to gather booty, the High, the Lofty, Youthful, Undecaying,
Him who hath waxed by strength which none may conquer, and even at once grown to complete perfection.
3 Stretch out those hands of thine, extend to us-ward thy wide capacious arms, and grant us glory.
Like as the household herdsman guards the cattle, so move thou round about us in the combat.
4 Now, fain for strength, let us invite your Indra hither, who lieth hidden with his Heroes,-
Free from all blame, without reproach, uninjured, e'en as were those who sang, of old, his praises.
5 With steadfast laws, wealth-giver, strong through Soma, he hath much fair and precious food to feed us.
In him unite all paths that lead to riches, like rivers that commingle with the ocean.
6 Bring unto us the mightiest might, O Hero, strong and most potent force, thou great Subduer!
All splendid vigorous powers of men vouchsafe us, Lord of Bay Steeds, that they may make us joyful.
7 Bring us, grown mighty in its strength, O Indra, thy friendly rapturous joy that wins the battle,

Wherewith by thee assisted and triumphant, we may laud thee in gaining seed and offspring.
8 Indra, bestow on us the power heroic skilled and exceeding strong, that wins the booty,
Wherewith, by thine assistance, we may conquer our foes in battle, be they kin or stranger.
9 Let thine heroic strength come from behind us, before us, from above us or below us.
From every side may it approach us, Indra. Give us the glory of the realm of splendour.
10 With most heroic aid from thee, like heroes Indra, may we win wealth by deeds glory.
Thou, King, art Lord of earthly, heavenly treasure: vouchsafe us riches vast, sublime, and lasting.
11 The Bull, whose strength hath waxed, whom Maruts follow, free-giving Indra, the Celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.
12 Give up the people who are high and haughty to these men and to me, O Thunder-wielder!
Therefore upon the earth do we invoke thee, where heroes win, for sons and kine and waters.
13 Through these thy friendships, God invoked of many! may we be victors over every foeman.
Slaying both kinds of foe, may we, O Hero, be happy, helped by thee, with ample riches.

HYMN XX. Indra.

1. GIVE us wealth, Indra, that with might, as heaven o'ertops the earth, o'ercomes our foes in battle
Wealth that brings thousands and that wins the corn-lands, wealth, Son of Strength! that vanquishes the foeman.
2 Even as the power of Dyaus, to thee, O Indra, all Asura sway was by the Gods entrusted,
When thou, Impetuous! leagued with Visnu, slewest Vrtra the Dragon who enclosed the waters.
3 Indra, Strong, Victor, Mightier than the mighty, addressed with prayer and perfect in his splendour,
Lord of the bolt that breaketh forts in pieces, became the King of the sweet juice of Soma..
4 There, Indra, while the light was won, the Panis f1ed, 'neath a hundred blows, for wise Dasoni,
And greedy Susna's magical devices nor left he any of their food remaining.
5 What time the thunder fell and Susna perished, all life's support from the great Druh was taken.
Indra made room for his car-drivcr Kutsa who sate beside him, when he gained the sunlight.
6 As the Hawk rent for him the stalk that gladdens, he wrenched the head from Namuci the Dasa.
He guarded Nam, Sayya's son, in slumber, and sated him with food, success, and riches.
7 Thou, thunder-armed, with thy great might hast shattered Pipru's strong forts who knew the wiles of serpents.
Thou gavest to thy worshipper Rjisvan imperishable Wealth, O Bounteous Giver.
8 The crafty Vetasu, the swift Dasni, and Tugra speedily with all his servants,
Hath Indra, gladdening with strong assistance, forced near as 'twere to glorify the Mother.
9 Resistless, with the hosts he battles, bearing in both his arms the Vrtra-slaying thunder.
He mounts his Bays, as the car-seat an archer: yoked at a word they bear the lofty Indra.
10 May we, O Indra, gain by thy new favour: so Parus laud thee, with their sacrifices,
That thou hast wrecked seven autumn forts, their shelter, slain Dasa tribes and aided Purukutsa.
11 Favouring Usana the son of Kavi, thou wast his ancient strengthener, O Indra.
Thou gavest Navavastva. as a present, to the great father gavest back his grandson.
12 Thou, roaring Indra, drovest on the waters that made a roaring sound like rushing rivers,
What time, O Hero, o'er the sea thou broughtest, in safety broughtest Turvasa and Yadu.
13 This Indra, was thy work in war: thou sentest Dhuni and Cumuri to sleep and slumber.
Dabhiti lit the flame for thee, and worshipped with fuel, hymns, poured Soma, dressed oblations.

HYMN XXI. Indra. Visvedevas.

1. THESE the most constant singer's invocations call thee who art to be invoked, O Hero;
Hymns call anew the chariot-borne, Eternal: by eloquence men gain abundant riches.
2 I praise that Indra, known to all men, honoured with songs, extolled with hymns at sacrifices,
Whose majesty, rich in wondrous arts, surpasseth the magnitude of earth, and heaven in greatness.
3 He hath made pathways, with the Sun to aid him, throughout the darkness that extended pathless.
Mortals who yearn to worship ne'er dishonour, O Mighty God, thy Law who art Immortal.
4 And he who did these things, where is that Indra? among what tribes? what people doth he visit?
What sacrifice contents thy mind , and wishes? What priest among them all? what hymn, O Indra?
5 Yea, here were they who, born of old, have served thee, thy friends of ancient time, thou active Worker.
Bethink thee now of these, Invoked of many! the midmost and the recent, and the youngest.
6 Inquiring after him, thy later servants, Indra, have gained thy former old traditions.
Hero, to whom the prayer is brought, we praise thee as great for that wherein we know thee mighty.
7 The demon's strength is gathered fast against thee: great as that strength hath grown, go forth to meet it.
With thine own ancient friend and companion, the thunderbolt, brave Champion! drive it backward.
8 Hear, too, the prayer of this thy present beadsman, O Indra, Hero, cherishing the singer.
For thou wast aye our fathers' Friend aforetime, still swift to listen to their supplication.
9 Bring to our help this day, for our protection, Varuna, Mitra , Indra, and the Maruts,
Pusan and Visnu, Agni and Purandhi, Savitar also, and the Plants and Mountains.
10 The singers here exalt with hymns and praises thee who art very Mighty and Most Holy.
Hear, when invoked, the invoker's invocation. Beside thee there is nonelike thee, Immortal!
11 Now to my words come quickly thou who knowest, O Son of Strength, with all who claim our worship,
Who visit sacred rites, whose tongue is Agni, Gods who made Manu stronger than the Dasyu.
12 On good and evil ways be thou our Leader, thou who art known to all as Path-preparer.
Bring power to us, O Indra, with thy Horses, Steeds that are best to draw, broad-backed, unwearied.

HYMN XXII. Indra.

1. WITH these my hymns I glorify that Indra who is alone to be invoked by mortals,
The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.
2 Our sires of old,. Navagvas, sages seven, while urging him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents, guileless in word, and in his thoughts most mighty.
3 We seek that Indra to obtain his riches that bring much food, and men, and store of heroes.
Bring us, Lord of Bay Steeds, to make us joyful, celestial wealth, abundant, undecaying.
4 Tell thou us this, if at thy hand aforetime the earlier singers have obtained good fortune,
What is thy share and portion, Strong Subduer, Asura-slayer, rich, invoked of many?
5 He who for car-borne Indra, armed with thunder, hath a hymn, craving, deeply-piercing, fluent,
Who sends a song effectual, firmly-grasping, and strength-bestowing, he comes near the mighty.

6 Strong of thyself, thou by this art hast shattered, with thought-swift Parvata, him who waxed against thee,
And, Mightiest! roaring! boldly rent in pieces things that were firmly fixed and never shaken.
7 Him will we fit for you with new devotion, the strongest Ancient One, in ancient manner.
So may that Indra, boundless, faithful Leader, conduct us o'er all places hard to traverse.
8 Thou for the people who oppress hast kindled the earthly firmament and that of heaven.
With heat, O Bull, on every side consume them: heat earth and flood for him who hates devotion.
9 Of all the Heavenly Folk, of earthly creatures thou art the King, O God of splendid aspect.
In thy right hand, O Indra, grasp die thunder: Eternal! thou destroyest all enchantments.
10 Give us confirmed prosperity, O Indra, vast and exhaustless for the foe's subduing.
Strengthen therewith the Arya's hate and Dasa's, and let the arms of Nahusas be mighty.
11 Come with thy team which brings all blessings hither, Disposer, much-invoked, exceeding holy.
Thou whom no fiend, no God can stay or hinder, come swittly with these Steeds in my direction.

HYMN XXIII. Indra.

1. THOU art attached to pressed-out Soma, Indra, at laud, at prayer, and when the hymn is chanted;
Or when with yoked Bays, Maghavan, thou comest, O Indra, bearing in thine arms the thunder.
2 Or when on that decisive day thou holpest the presser of the juice at Vrtra's slaughter;
Or when thou, while the strong one feared, undaunted, gavest to death, Indra, the daring Dasyus.
3 Let Indra drink the pressed-out Soma, Helper and mighty Guide of him who sings his praises.
He gives the hero room who pours oblations, and treasure even to the lowly singer.
4 E'en humble rites with his Bay steeds he visits: he wields the bolt, drinks Soma, gives us cattle.
He makes the valiant rich in store of heroes, accepts our praise and hears the singer's calling.
5 What he hath longed for we have brought to Indra, who from the days of old hath done us service.
While Soma flows we will sing hymn, and laud him, so that our prayer may streng. then Indra's vigour.
6 Thou hast made prayer the means of thine exalting, therefore we wait on thee with hymns, O Indra.
May we, by the pressed Soma, Somadrinker! bring thee, with sacrifice, blissful sweet refreshment.
7 Mark well our sacrificial cake, delighted Indra, drink Soma and the milk commingled.
Here on the sacrificer's grass be seated: give ample room to thy devoted servant.
8 O Mighty One, be joyful as thou willest. Let these our sacrifices reach and find thee;
And may this hymn and these our invocations turn thee, whom many men invoke, to help us.
9 Friends, when thejuices flow, replenish duly your own, your bounteous Indra with the Soma.
Will it not aid him to support us? Indra. spares him who sheds the juice to win his favour.
10 While Soma flowed, thus Indra hath been lauded, Ruler of nobles, mid the Bharadvajas,
That Indra may become the singer's patron and give him wealth in every kind of treasure.

HYMN XXIV. Indra.

1. STRONG rapturous joy, praise, glory are with Indra: impetuous God, he quaffs the juice of Soma:
That Maghavan whom men must laud with singing, Heaven-dweller, King of songs, whose help is lasting.

2 He, Friend of man, most wise, victorious Hero, hears, with far-reaching aid, the singer call him.
Excellent, Praise of Men, the bard's Supporter, Strong, he gives strength, extolled in holy synod.
3 The lofty axle of thy wheels, O Hero, is not surpassed by heaven and earth in greatness.
Like branches of a tree, Invoked of many manifold aids spring forth from thee, O Indra.
4 Strong Lord, thine energies, endowed with vigour, are like the paths of kine converging homeward.
Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of boundless bounty.
5 One act to-day, another act tomorrow oft Indra makes what is not yet existeni.
Here have we Mitra, Varuna, and Pusan to overcome the foeman's domination.
6 By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra.
Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush tobattle.
7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting days enfeeble,-
Still may his body Wax, e'en now so mighty, glorified by the lauds and hymns that praise him.
8 Extolled, he bends not to the strong, the steadfast, nor to the bold incited by the Dasyu.
High mountains are as level plains to Indra: even in the deep he finds firm ground to rest on.
9 Impetuous Speeder through all depth and distance, give strengthening food, thou drinker of the juices.
Stand up erect to help us, unreluctant, what time the gloom of night brightens to morning.
10 Hasting to help, come hither and protect him, keep him from harm when he is here, O Indra.
At home, abroad, from injury preserve him. May brave sons gladden us through a hundred winters.

HYMN XXV. Indra.

1. WITH thine assistance, O thou Mighty Indra, be it the least, the midmost, or the highest,-
Great with those aids and by these powers support us, Strong God! in battle that subdues our foemen.
2 With these discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.
With these chase all our foes to every quarter: subdue the tribes of Dasas to the Arya.
3 Those who array themselves as foes to smite us, O Indra, be they kin or be they strangers,-
Strike thou their manly strength that it be feeble, and drive in headlong flight our foemen backward.
4 With strength of limb the hero slays the hero, when bright in arms they range them for the combat.
When two opposing hosts contend in battle for seed and offspring, waters, kine, or corn-lands.
5 Yet no strong man hath conquered thee, no hero, no brave, no warrior trusting in his valour.
Not one of these is match for thee, O Indra. Thou far surpassest all these living creatures.
6 He is the Lord of both these armies' valour when the commanders call them to the conflict:
When with their ranks expanded they are fighting with a great foe or for a home with heroes.
7 And when the people stir themselves for battle, be thou their saviour, Indra, and protector,
And theirs, thy manliest of our friends, the pious, the chiefs who have installed us priests, O Indra.
8 To thee for high dominion hath been for evermore, for slaughtering the Vrtras,
All lordly power and might, O Holy Indra, given by Gods for victory in battle.
9 So urge our hosts together in the combats: yield up the godless bands that fight against us.
Singing, at morn may we find thee with favour, yea, Indra, and e'en now, we Bharadvajas.

HYMN XXVI. Indra.

1. O INDRA, hear us. Raining down the Soma, we call on thee to win us mighty valour.
Give us strong succour on the day of trial, when the tribes gather on the field of battle.
2 The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty:
To thee, the brave man's Lord, the fiends' subduer, he looks when fighting hand to hand for cattle.
3 Thou didst impel the sage to win the daylight, didst ruin Susna for the pious Kutsa.
The invulnerable demon's head thou clavest when thou wouldst win the praise of Atithigva.
4 The lofty battle-car thou broughtest forward; thou holpest Dasadyu the strong when fighting.
Along with Vetasu thou slewest Tugra, and madest Tuji strong, who praised thee, Indra.
5 Thou madest good the laud, what time thou rentest a hundred thousand fighting foes, O Hero,
Slewest the Dasa Sambara of the mountain, and with strange aids didst succour Divodasa.
6 Made glad with Soma-draughts and faith, thou sentest Cumuri to his sleep, to please Dabhiti.
Thou, kindly giving Raji to Pithinas, slewest with might, at once, the sixty thousand.
7 May I too, with the liberal chiefs, O Indra, acquire thy blin supreme and domination,
When, Mightiest! Hero-girt! Nahusa heroes boast them in thee, the triply-strong Defender.
8 So may we he thy friends, thy best beloved, O Indra, at this holy invocation.
Best be Pratardani, illustrious ruler, in slaying foemen and in gaining riches.

HYMN XXVII. Indra.

1 WHAT deed hath Indra done in the wild transport, in quaffing or in friendship with, the Soma?
What joys have men of ancient times or recent obtained within the chamber of libation?
2 In its wild joy Indra hath proved him faithful, faithful in quaffing, faithful in its friendship.
His truth is the delight that in this chamber the men of old and recent times have tasted.
3 All thy vast power, O Maghavan, we know not, know not the riches of thy full abundance.
No one hath seen that might of thine, productive of bounty every day renewed, O Indra.
4 This one great power of thine our eyes have witnessed, wherewith thou slewest Varasikha's children,
When by the force of thy descending thunder, at the mere solund, their boldest was demolished.
5 In aid of Abhyavartin Cayamana, Indra destroyed the seed of Varasikha.
At Hariyupiya he smote the vanguard of the Vrcivans, and the rear fled frighted.
6 Three thousand, mailed, in quest of fame, together, on the Yavyavati, O much-sought Indra,
Vrcivan's sons, falling before the arrow, like bursting vessels went to their destruction.
7 He, whose two red Steers, seeking goodly pasture, plying their tongues move on 'twixt earth and heaven,
Gave Turvasa to Srnjaya, and, to aid him, gave the Vrcivans up to Daivavata.
8 Two wagon-teams, with damsels, twenty oxen, O Agni, Abhydvartin Cayamdna,
The liberal Sovran, giveth me. This guerdon of Prthu's seed is hard to win from others.

HYMN XXVIII. Cows.

I. THE Kine have come and brought good fortune: let them rest in the cow-pen and be happy near us.
Here let them stay prolific, many-coloured, and yield through many morns their milk for Indra.
2 Indra aids him who offers sacrifice and gifts: he takes not what is his, and gives him more thereto.
Increasing ever more and ever more his wealth, he makes the pious dwell within unbroken bounds.
3 These are ne'er lost, no robber ever injures them: no evil-minded foe attempts to harass them.
The master of the Kine lives many a year with these, the Cows whereby he pours his gifts and serves the Gods.
4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.
These Cows, the cattle of the pious worshipper, roam over widespread pasture where no danger is.
5 To me the Cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.
These present Cows, they, O ye Indra. I long for Indra with my heart and spirit.
6 O Cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful tolook on.
Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.
7 Crop goodly pasturage and be prolific drink pure sweet water at good drinking places.
Never be thief or sinful man your matter, and may the dart of Rudra still avoid you.
8 Now let this close admixture be close intermigled with these Cows,
Mixt with the Steer's prolific flow, and, Indra, with thy hero might.

HYMN XXIX Indra.

1. YOUR men have followed Indra for his friendship, and for his loving-kindness glorified him.
For he bestows great wealth, the Thunder-wielder: worship him, Great and Kind, to win his favour.
2 Him to whose hand, men closely cling, and drivers stand on his golden chariot firmly stationed.
With his firm arms he holds the reins; his Horses, the Stallions, are yoked ready for the journey.
3 Thy devotees embrace thy feet for glory. Bold, thunder-armed, rich, through thy strength, in guerdon,
Robed in a garment fair as heaven to look on, thou hast displayed thee like an active dancer.
4 That Soma when effused hath best consistence, for which the food is dressed and grain is mingled;
By which the men who pray, extolling Indra chief favourites of Gods, recite their praises.
5 No limit of thy might hath been appointed, which by its greatness sundered earth and heaven.
These the Prince filleth full with strong endeavour, driving, as 'twere, with help his flocks to waters.
6 So be the lofty Indra prompt to listen, Helper unaided, golden-visored Hero.
Yea, so may he, shown forth in might unequalled, smite down the many Vrtras and the Dasyus.

HYMN XXX. Indra.

1. INDRA hath waxed yet more for hero prowess, alone, Eternal, he bestoweth treasures.
Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.
2 Yea, mighty I esteem his Godlike nature: none hindereth what he hath once determined.
Near and afar he spread and set the regions, and every day the Sun became apparent.
3 E'en now endures thine exploit of the Rivers, when, Indra, for their floods thou clavest passage.

Like men who sit at meat the mountains settled: by thee, Most Wise! the regions were made steadfast.
4 This is the truth, none else is like thee, Indra, no God superior to thee, no mortal.
Thou slewest Ahi who besieged the waters, and lettest loose the streams to hurry seaward.
5 Indra, thou breakest up the floods and portals on all sides, and the firmness of the mountain.
Thou art the King of men, of all that liveth, engendering at once Sun, Heaven, and Morning.

HYMN XXXI Indra.

1. SOLE Lord of wealth art thou, O Lord of riches: thou in thine hands hast held the people, Indra!
Men have invoked thee with contending voices for seed and waters, progeny and sunlight.
2 Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble.
All that is firm is frightened at thy coming, -the earth, the heaven, the mountain, and the forest.
3 With Kutsa, Indra! thou didst conquer Susna, voracious, bane of crops, in fight for cattle.
In the close fray thou rentest him: thou stolest the Sun's wheel and didst drive away misfortunes.
4 Thou smotest to the ground the hundred castles, impregnable, of Sambara the Dasyu,
When, Strong, with might thou holpest Divodasa who poured libations out, O Soma-buyer, and madest Bharadvaja rich who praised thee.
5 As such, true Hero, for great joy of battle mount thy terrific car, O Brave and Manly.
Come with thine help to me, thou distant Roamer, and, glorious God, spread among men my glory.

HYMN XXXII Indra.

1. I WITH my lips have fashioned for this Hero words never matched, most plentiful and auspicious,
For him the Ancient, Great, Strong, Energetic, the very mighty Wielder of the Thunder.
2 Amid the sages, with the Sun he brightened the Parents: glorified, he burst the mountain;
And, roaring with the holy-thoughted singers, he loosed the bond that held the beams of Morning.
3 Famed for great deeds, with priests who kneel and laud him, he still hath conquered in the frays for cattle,
And broken down the forts, the Fort-destroyer, a Friend with friends, a Sage among the sages.
4 Come with thy girthed mares, with abundant vigour and plenteous strength to him who sings thy praises.
Come hither, borne by mares with many heroes, Lover of song! Steer! for the people's welfare.
5 Indra with rush and might, sped by his Coursers, hath swiftly won the waters from the southward.
Thus set at liberty the rivers daily flow to their goal, incessant and exhaustless.

HYMN XXXIII. Indra.

1. GIVE us the rapture that is mightiest, Indra, prompt to bestow and swift to aid, O Hero,
That wins with brave steeds where brave steeds encounter, and quells the Vrtras and the foes in battle.
2 For with loud voice the tribes invoke thee, Indra, to aid them in the battlefield of heroes.

Thou, with the singers, hast pierced through the Panis: the charger whom thou aidest wins the booty.
3 Both races, Indra, of opposing foemen, O Hero, both the Arya and the Dasa,
Hast thou struck down like woods with well-shot lightnings: thou rentest them in fight, most manly Chieftain!
4 Indra, befriend us with no scanty succour, prosper and aid us, Loved of all that liveth,
When, fighting for the sunlight, we invoke thee, O Hero, in the fray, in war's division.
5 Be ours, O Indra, now and for the future, be graciously inclined and near to help us.
Thus may we, singing, sheltered by the Mighty, win many cattle on the day of trial.

HYMN XXXIV. Indra.

1. FULL Many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.
Now and of old the eulogies of sages, their holy hymns and lauds, have yearned for Indra.
2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.
Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.
3 They make their way to Indra and exalt him, bim whom no prayers and no laudations trouble;
For when a hundred or a thousand singers. laud him who loves the song their praise delights him.
4 As brightness mingles with the Moon in heaven, the offered Soma yearns to mix with Indra.
Like water brought to men in desert places, our gifts at sacrifice have still refreshed him.
5 To him this mighty eulogy, to Indra hath this our laud been uttered by the poets,
That in the great encounter with the foemen, Loved of all life, Indra may guard and help us.

HYMN XXXV. Indra.

1. WHEN shall our prayers rest in thy car beside thee? When dost thou give the singer food for thousands?
When wilt thou clothe this poet's laud with plenty, and when wilt thou enrich our hymns with booty?
2 When wilt thou gatber men with men, O Indra, heroes with heroes, and prevail in combat?
Thou shalt win triply kine in frays for cattle, so, Indra, give thou us celestial glory.
3 Yea, when wilt thou, O Indra, thou Most Mighty, make the prayer all-sustaining for the singer?
When wilt thou yoke, as we yoke songs, thy Horses, and come to offerings that bring wealth in cattle?
4 Grant to the Singer food with store of cattle, splendid with horses and the fame of riches.
Send food to swell the milch-cow good at milking: bright be its shine among the Bharadvajas.
5 Lead otherwise this present foeman, Sakra! Hence art thou praised as Hero, foe destroyer
Him who gives pure gifts may I praise unceasing. Sage, quicken the Angirases by devotion.

HYMN XXXVI. Indra.

1. THY raptures ever were for all men's profit: so evermore have been thine earthly riches.
Thou still hast been the dealer-forth of vigour, since among Gods thou hast had power and Godhead.
2 Men have obtained his strength by sacrificing, and ever urged him, on to hero valour.

For the rein-seizing, the impetuous Charger they furnished power even for Vrtra's slaughter.
3 Associate with him, as teams of horses, help, manly might, and vigour follow Indra.
As rivers reach the sea, so, strong with praises, our holy songs reach him the Comprehensive.
4 Lauded by us, let flow the spring, O Indra, of excellent and brightly-shining riches.
For thou art Lord of men, without an equal: of all the world thou art the only Sovran.
5 Hear what thou mayst hear, thou who, fain for worship, as heaven girds earth, guardest thy servant's treasure;
Tlat thou mayst be our own, joying in power, famed through thy might in every generation.

HYMN XXXVII Indra.

1. LET thy Bay Horses, yoked, O mighty Indra, bring thy car hither fraught with every blessing.
For thee, the Heavenly, e'en the poor invoketh: may we this day, thy feast-companions, prosper.
2 Forth to the vat the brown drops flow for service, and purified proceed directly forward.
May Indra drink of this, our guest aforetime, Celestial King of the strong draught of Soma.
3 Bringing us hitherward all-potent Indra on well-wheeled chariot, may the Steeds who bear him
Convey him on the road direct to glory, and ne'er may Vayu's Amrta cease and fail him.
4 Supreme, he stirs this man to give the guerdon,-Indra, most efficacious of the princes,-
Wherewith, O Thunderer, thou removest sorrow, and, Bold One! partest wealth among the nobles.
5 Indra is hewho gives enduring vigour: may our songs magnify the God Most Mighty.
Best Vrtra-slayer be the Hero Indra these things he gives as Prince, with strong endeavour.

HYMN XXXVIII. Indra.

1. HE hath drunk hence, Most Marvellous, and carried away our great and splendid call on Indra.
The Bounteous, when we serve the Gods, accepteth song yet more famous and the gifts we bring him.
2 The speaker filleth with a cry to Indra his ears who cometh nigh e'en from a distance.
May this my call bring Indra to my presence, this call to Gods composed in sacred verses.
3 Him have I sung with my best song and praises, Indra of ancient birth and Everlasting.
For prayer and songs in him are concentrated: let laud wax mighty when addressed to Indra:
4 Indra, whom sacrifice shall strengthen, Soma, and song and hymn, and praises and devotion,
Whom Dawns shall strengthen when the night departeth, Indra whom days shall strengthen, months, and autumns.
5 Him, born for conquering might in full perfection, and waxen strongfor bounty and for glory,
Great, Powerful, will we to-day, O singer, invite to aid. us and to quell our foemen.

HYMN XXXIX Indra.

1. OF this our charming, our celestial Soma, eloquent, wise, Priest, with inspired devotion,
Of this thy close attendant, hast thou drunken. God, send the singer food with milk to grace it.
2 Craving the kine, rushing against the mountain led on by Law, with holyminded comrades,

He broke the never-broken ridge of Vala. With words of might Indra subdued the Panis.
3 This Indu lighted darksome nights, O Indra, throughout the years, at morning and at evening.
Him have they stablished as the days' bright ensign. He made the Mornings to be born in splendour.
4 He shone and caused to shme the worlds that shone not. By Law he lighted up the host of Mornings.
He moves with Steeds yoked by eternal Order, contenting men with nave that finds the sunlight.
5 Now, praised, O Ancient King! fill thou the singer with plenteous food that he may deal forth treasures.
Give waters, herbs that have no poison, forests, and kine, and steeds, and men, to him who lauds thee.

HYMN XL. Indra

1. DRINK, Indra; juice is shed to make thee joyful: loose thy Bay Steeds and give thy friends their freedom.
Begin the song, seated in our assembly. Give strength for sacrifice to him who singeth.
2 Drink thou of this whereof at birth, O Indra, thou drankest, Mighty One for power and rapture.
The men, the pressing-stones, the cows, the waters have made this Soma ready for thy drinking.
3 The fire is kindled, Soma pressed, O Indra: let thy Bays, best to draw, convey thee hither.
With mind devoted, Indra, I invoke thee. Come, for our great prosperity approach us.
4 Indra, come hither: evermore thou camest through our great strong desire to drink the Soma.
Listen and hear the prayers which now we offer, and let this sacrifice increase thy vigour.
5 Mayst thou, O Indra, on the day of trial, present or absent, wheresoe'er thou dwellest,
Thence, with thy team, accordant with the Maruts, Song-lover! guard our sacrifice, to help us.

HYMN XLI. Indra.

1. COME gracious to our sacrifice, O Indra: pressed Soma-drops are purified to please thee.
As cattle seek their home, so Thunderwielder, come, Indra, first of those who claim our worship.
2 With that well-formed most wide-extending palate, wherewith thou ever drinkest streams of sweetness,
Drink thou; the Adhvaryu standeth up before thee: let thy spoil-winning thunderbolt attend thee.
3 This drop, steer-strong and omniform, the Soma, hath been made ready for the Bull, for India.
Drink this, Lord of the Bays, thou Strong Supporter, this that is thine of old, thy food for ever.
4 Soma when pressed excels the unpressed Soma, better, for one who knows, to give him pleasure.
Come to this sacrifice of ours, O Victor replenish all thy powers with this libation.
5 We call on thee, O Indra: come thou hither: sufficient be the Soma for thy body.
Rejoice thee, Satakratu! in the juices guard us in wars, guard us among our people.

HYMN XLII- Indra.

1. BRING sacrificial gifts to him, Omniscient, for he longs to drink,
The Wanderer who comes with speed, the Hero ever in the van.
2 With Soma go ye nigh to him chief drinker of the Soma's juice:
With beakers to the Impetuous God, to Indra with the drops effused.

3 What time, with Soma, with the juice effused, ye come before the God,
Full wise he knows the hope of each, and, Bold One, strikes this foe and that.
4 To him, Adhvaryu! yea, to him give offerings of the juice expressed.
Will he not keep us safely from the spiteful curse of each presumptuous high-born foe?

HYMN XLIII. Indra

1. IN whose wild joy thou madest once Sambara Divodasa's prey,
This Soma is pressed out for thee, O Indra: drink!
2 Whose gladdening draught, shed from the points, thou guardest in the midst and end,
This Soma is pressed out for thee, O Indra drink!
3 In whose wild joy thou settest free the kine held fast within the rock,
This Soma is pressed out for thee, O Indra: drink!
4 This, in whose juice delighting thou gainest the might of Maghavan,
This Soma is pressed out for thee, O Indra drink!

HYMN XLIV. Indra.

1. THAT which is wealthiest, Wealthy God in splendoursmost illustrious,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.
2 Effectual, Most Effectual One! thine, as bestowing wealth of hymns,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.
3 Wherewith thou art increased in strength, and conquerest with thy proper aids,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.
4 Him for your sake I glorify as Lord of Strength who wrongeth none,
The Hero Indra, conquering all, Most Bounteous, God of all the tribes.
5 Those Goddesses, both Heaven and Earth, revere the power and might of him,
Him whom our songs increase in strength, the Lord of bounty swift to come.
6 To seat your Indra, I will spread abroad with power this song of praise.
The saving succours that abide in him, like songs, extend and grow.
7 A recent Friend, he found the skilful priest: he drank, and showed forth treasure from the Gods.
He conquered, borne by strong all-shaking mares, and was with far-spread power his friends' Protector.
8 In course of Law the sapient juice was quaffed: the Deities to glory turned their mind.
Winning through hymns a lofty title, he, the Lovely, made his beauteous form apparent.
9 Bestow on us the most illustrious strength ward off men's manifold malignities.
Give with thy might abundant vital force, and aid us graciously in gaining riches.
10 We turn to thee as Giver, liberal Indra. Lord of the Bay Steeds, be not thou ungracious.
No friend among mankind have we to lookto: why have men called thee him who spurs the niggard?
11 Give us not up, Strong Hero! to the hungry: unharmed be we whom thou, so rich, befriendest.
Full many a boon hast thou for men demolish those who present no gifts nor pour oblations.
12 As Indra thundering impels the rain-clouds, so doth he send us store of kine and horses.
Thou art of old the Cherisher of singers let not the rich who bring no gifts deceive thee.

13 Adbyaryu, hero, bring to mighty Indrafor he is King thereof-the pressed-out juices;
To him exalted by the hymns and praises, ancient and modern, of the singing Rsis.
14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vrtras.
Proclaim aloud to him the savoury Soma so that the Hero, strong of jaw, may drink it.
15 May Indra drink this Soma poured to please him, and cheered therewith slay Vrtra with his thunder.
Come to our sacrifice even from a distance, good lover of our songs, the bard's Supporter.
16 The cup whence Indra drinks the draught is present: the Amrta dear to Indra hath been drunken,
That it may cheer the God to gracious favour, and keep far from us hatred and affliction.
17 Therewith enraptured, Hero, slay our foemen, the unfriendly, Maghavan be they kin or strangers,
Those who still aim their hostile darts to smite us, turn them to flight, O Indra, crush and kill them.
18 O Indra Maghavan, in these our battles win easy paths for us and ample freedom.
That we may gain waters and seed and offspring, set thou our princes on thy side, O Indra.
19 Let thy Bay Stallions, harnessed, bring thee hither, Steeds with strong chariot and strong reins to hold them,
Strong Horses, speeding hither, bearing thunder, well-harnessed, for the strong exciting potion.
20 Beside the vat, Strong God! stand thy strong Horses, shining with holy oil, like waves exulting.
Indra, they bring to thee, the Strong and Mighty, Soma of juices shed by mighty press-stones.
21 Thou art the Bull of earth, the Bull of heaven, Bull of the rivers, Bull of standing waters.
For thee, the Strong, O Bull, hath Indu swollen. juice pleasant, sweet to drink, for thine election.
22 This God, with might, when first he had his being, with Indra for ally, held fast the Pani.
This Indu stole away the warlike weapons, and foiled the arts of his malignant father.
23 The Dawns he wedded to a glorious Consort, and set within the Sun the light that lights him.
He found in heaven, in the third lucid regions, the threefold Amrta in its close concealment.
24 He stayed and held the heaven and earth asunder: the chariot with the sevenfold reins he harnessed.
This Soma Set with power within the milch-kine a spring whose ripe contents ten fingers empty.

HYMN XLV. Indra.

1. THAT Indra is our youthful Friend, who with his trusty guidance led
Turvasa, Yadu from afar.
2 Even to the dull and uninspired Indra, gives vital power, and wins
Even with slow steed the offered prize.
3 Great are his ways of guiding us, and!nanilbld are Ins eulogies:
His kind protections never fail.
4 Friends, sing your psalm and offer praise to him to whom the prayer is brought:
For our great Providence is he.
5 Thou, Slaughterer of Vrtra, art Guardian and Friend of one and two,
Yea, of a man like one of us.
6 Beyond men's hate thou leadest us, and givest cause to sing thy praise:
Good hero art thou called by men.
7 I call with hymns, as 'twere a cow to milk, the Friend who merits praise,
The Brahman who accepts the prayer.
8 Him in whose hands they say are stored all treasures from the days of old,
The Hero, conquering in the fight.

9 Lord of Strength, Caster of the Stone, destroy the firm forts built by men,
And foil their arts, unbending God!
10 Thee, thee as such, O Lord of Power, O Indra, Soma-drinker, true,
We, fain for glory, have invoked.
11 Such as thou wast of old, and art now to be called on when the prize
lies ready, listen to our call.
12 With hymns and coursers we will gain, Indra, through thee, both steeds and spoil
Most glorious, and the proffered prize.
13 Thou, Indra, Lover of the Song, whom men must stir to help, hast been
Great in the contest for the prize.
14 Slayer of foes, whatever aid of thine imparts the swiftest course,
With that impel our car to speed.
15 As skilfullest of those who drive the chariot, with our art and aim,
O Conqueror, win the proffered prize.
16 Praise him who, Matchless and Alone, was born the Lord of living men,
Most active, with heroic soul.
17 Thou who hast been the singers' Friend, a Friend auspicious with thine aid,
As such, O Indra, favour us.
18 Grasp in thine arms the thunderbolt, O Thunder-armed, to slay the fiends:
Mayst thou subdue the foemen's host.
19 I call the ancient Friend, allied with wealth, who speeds the lowly man,
Him to whom chiefly prayer is brought.
20 For he alone is Lord of all the treasures of the earth: he speeds
Hither, chief Lover of the Song.
21 So with thy yoked teams satisfy our wish with power and wealth in steeds
And cattle, boldly, Lord of kine!
22 Sing this, what time the ' juice is pressed, to him your Hero, Much-invoked,
To please him as a mighty Steer.
23 He, Excellent, withholdeth not his gift of power and wealth in kine,
When he hath listened to our songs.
24 May he with might unclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes.
25 O Indra Satakratu, these our songs have called aloud to thee,
Like mother cows to meet their calves.
26 Hard is thy love to win: thou art a Steer to him who longs for steers:
Be to one craving steeds a Steed.
27 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.
28 These songs with every draught we pour come, Lover of the Song, to thee,
As milch-kine hasten to their young
29 To thee most oft invoked, amid the many singers' rivalry
Who beg with all their might for wealth.
30 Nearest and most attractive may our laud, O Indra come to thee.
Urge thou us on to ample wealth.
31 Brbu hath set himself above the Panis, o'er their highest head,
Like the wide bush on Ganga's bank.

32 He whose good bounty, thousandfold, swift as the rushing of the wind,
Suddenly offers as a gift.
33 So all our singers ever praise the pious Brbu's noble deed,
Chief, best to give his thousands, best to give a thousand liberal gifts.

HYMN XLVI. Indra.

1. THAT we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.
2 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariotsteeds, ever to be the conqueror's strength.
3 We call upon that Indra, who, most active, ever slays the foe:
Lord of the brave, Most Manly, with a thousand powers, help thou and prosper us in fight.
4 Rcisama, thou forcest men as with a bull, with anger, in the furious fray.
Be thou our Helper in the mighty battle fought for sunlight, water, and for life.
5 O Indra, bring us name and fame, enriching, mightiest, excellent,
Wherewith, O Wondrous God, fair-visored, thunder-armed, thou hast filled full this earth and heaven.
6 We call on thee, O King, Mighty amid the Gods, Ruler of men, to succour us.
All that is weak in us, Excellent God, make firm: make our foes easy to subdue.
7 All strength and valour that is found, Indra, in tribes of Nahusas, and all the splendid fame that the Five Tribes enjoy
Bring, yea, all manly powers at once.
8 Or, Maghavan, what vigorous strength in Trksi lay, in Druhyus or in Paru's folk,
Fully bestow on us, that, in the conquering fray, we may subdue our foes in fight.
9 O Indra, grant a happy home, a triple refuge triply strong.
Bestow a dwelling-place on the rich lords and me, and keep thy dart afar from these.
10 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,-
From these, O Indra Maghavan who lovest song, be closest guardian of our lives.
11 And now, O Indra, strengthen us: come near and aid us in the fight,
What time the feathered shafts are flying in the air, the arrows with their sharpened points.
12 Give us, where heroes strain their bodies in the fight, the shelter that our fathers loved.
To us and to our sons give refuge: keep afar all unobserved hostility.
13 When, Indra, in the mighty fray thou urgest chargers to their speed,
On the uneven road and on a toilsome path, like falcons, eager for renown,
14 Speeding like rivers rushing down a steep descent, responsive to the urging call,
That come like birds attracted to the bait, held in by reins in both the driver's hands.

HYMN XLVII. Indra, Etc.

1. YEA, this is good to taste and full of. sweetness, verily it is strong and rich in flavour.
No one may conquer Indra in the battle when he hath drunken of the draught we offer.
2 This sweet juice here had mightiest power to gladden: it boldened Indra when he siaughtered Vrtra,

When he defeated Sambara's many onslaughts, and battered down his nineand ninety ramparts.
3 This stirreth up my voice when I have drunk it: this hath aroused from sleep my yearning spirit.
This Sage hath measured out the six expanses from which no single creature is excluded.
4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.
He formed the nectar in three headlong rivers. Soma supports the wide mid-air above us.
5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.
This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.
6 Drink Soma boldly from the beaker, Indra, in war for treasures, Hero, Vrtra-slayer!
Fill thyself full at the mid-day libation, and give us wealth, thou Treasury of riches.
7 Look out for us, O Indra, as our Leader, and guide us on to gain yet goodlier treasure.
Excellent Guardian, bear us well through peril, and lead us on to wealth with careful guidance.
8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.
High, Indra, are the arms of thee the Mighty: may we betake. us to their lofty shelter.
9 Set us on widest chariot-seat, O Indra, with two steeds best to draw, O Lord of Hundreds!
Bring us the best among all sorts of viands: let not the foe's wealth, Maghavan, subdue us.
10 Be gracious, Indra, let my days be lengthened: sharpen my thought as 'twere a blade of iron
Approve whatever words I speak, dependent on thee, and grant me thy divine protection.
11 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation,
Sakra I call, Indra invoked of many. May Indra Maghavan prosper and bless us.
12 May helpful Indra as our good Protector, Lord of all treasures, favour us with succour,
Baffle our foes, and give us rest and safety, and may we be the lords of hero vigour.
13 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour.
May helpful Indra as our good Preserver drive from us, even from afar, our foemen.
14 Like rivers rushing down a slope, O Indra, to thee haste songs and prayers and linked verses.
Thou gatherest, Thunderer! like widespread bounty, kine, water, drops, and manifold libations.
15 Who lauds him, satisfies him, pays him worship? E'en the rich noble still hath found him mighty.
With power, as when one moves his feet alternate, he makes the last precede, the foremost follow.
16 Famed is the Hero as each strong man's tamer, ever advancing one and then another.
King of both worlds, hating the high and haughty, Indra protects the men who are his people.
17 He loves no more the men he loved aforetime: he turns and moves away allied with others.
Rejecting those who disregard his worship, Indra victorious lives through many autumns.
18 In every figure he hath been the mode: this is his only form for us to look on.
Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred.
19 Here Tvastar, yoking to the car the Bay Steeds, hath extended sway.
Who will for ever stand upon the foeman's side, even when our princes sit at ease?
20 Gods, we have reached a country void of pasture the land, though spacious, was too small to hold us.
Brhaspati, provide in war for cattle; find a path, Indra, for this faithful singer.
21 Day after day far from their seat he drove them, alike, from place to place, those darksome creatures.
The Hero slew the meanly-huckstering Dasas, Varcin and Sambara, where the waters gather.
22 Out of thy bounty, Indra, hath Prastoka bestowed ten coffers and ten mettled horses.
We have received in turn from Divodasa Sambara's wealth, the gift of Atithigva.
23 Ten horses and ten treasure-chests, ten garments as an added gift,
These and ten lumps of gold have I received from Divodasa's hand.
24 Ten cars with extra steed to each, for the Atharvans hundred cows,
Hath Asvatha to Payu given.
25 Thus Srnjaya's son honoured the Bharadvajas, recipients of all noble gifts and bounty.

26 Lord of the wood, be firm and strong in body: be, bearing us, a brave victorious hero
Show forth thy strength, compact with straps of leather, and let thy rider win all spoils of battle.
27 Its mighty strength was borrowed from the heaven and earth: its conquering force was brought from sovrans of the wood.
Honour with holy gifts the Car like Indra's bolt, the Car bound round with straps, the vigour of the floods.
28 Thou Bolt of Indra, Vanguard of the Maruts, close knit to Varuna and Child of Mitra,-
As such, accepting gifts which here we offer, receive, O Godlike Chariot, these oblations.
29 Send forth thy voice aloud through earth and heaven, and let the world in all its breadth regard thee;
O Drum, accordant with the Gods and Indra, drive thou afar, yea, very far, our foemen.
30 Thunder out strength and fill us full of vigour: yea, thunder forth and drive away all dangers.
Drive hence, O War-drum, drive away misfortune: thou art the Fist of Indra: show thy firmness.
31 Drive hither those, and these again bring hither: the War-drum speaks aloud as battle's signal.
Our heroes, winged with horses, come together. Let our car-warriors, Indra, be triumphant.

HYMN XLVIII. Agni and Others.

1. SING to your Agni with each song, at every sacrifice, for strength.
Come, let us praise the Wise and Everlasting God, even as a well-beloved Friend,
2 The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts.
In battle may he be our help and strengthener, yea, be the saviour of our lives.
3 Agni, thou beamest forth with light, great Hero, never changed by time.
Shining, pure Agni! with a light that never fades, beam with thy fair beams brilliantly.
4 Thou worshippest great Gods: bring them without delay by wisdom and thy wondrous power.
O Agni, make them turn hither to succour us. Give strength, and win it for thyself.
5 He whom floods, stones, and trees support, the offspring of eternal Law;
He who when rubbed with force is brought to life by men upon the lofty height of earth;
6 He who hath filled both worlds fult with his brilliant shine, who hastens with his smoke to heaven;
He made himself apparent through the gloom by night, the Red Bull in the darksome nights, the Red Bull in the darksome nights.
7 O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, Most Youthful One! by Bharadvaja's hand, shine on us, O pure God, with wealth, shine, Purifier! splendidly.
8 Thou art the Lord of house and home of all the tribes, O Agni, of all tribes of men.
Guard with a hundred forts thy kindler from distress, through hundred winters, Youngest God! and those who make thy singers rich.
9 Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the Charioteer, Agni, of earthly wealth: find rest and safety for our seed.
10 With guards unfailing never negligent speed thou our children and our progeny.
Keep far from us, O Agni, all celestial wrath and wickedness of godless men.
11 Hither, O friends, with newest song drive her who freely pours her milk;
Loose her who never turns away;
12 Who, for the host of Maruts bright with native sheen, hath shed immortal fame like milk;
Whom the impetuous Maruts look upon with love, who moves in splendour on their ways.

13 For Bharadvaja she poured down in days of old
The milch-cow yielding milk for all, and food that gives all nourishment.
14 Your friend like Indra passing wise, with magic power like Varuna.
Like Aryaman joy-giving, bringing plenteous food like ViSnxu for my wish, I praise,
15 Bright as the host of Maruts mighty in their roar. May they bring Pusan free from foes;
May they bring hither hundreds, thousands for our men: may they bring hidden stores to light, and make wealth easy to be found.
16 Haste to me, Pusan, in thine car, bright Deity: I fain would speak:
Most sinful is our foeman's hate.
17 Tear not up by the roots the Kakambira tree: destroy thou all malignity.
Let them not snare by day the neck of that Celestial Bird the Sun.
18 Uninjured let thy friendship be, like the smooth surface of a skin,
A flawless skin, containing curds, full to the mouth, containing curds.
19 For thou art high above mankind, in glory equal to the Gods.
Therefore, O Pusan, look upon us in the fight: now help us as in days of old.
20 May the kind excellence of him the Kind, loud Roarers! be our guide,
Be it the God's, O Maruts, or a mortal man's who worships, ye impetuous Ones!
21 They whose high glory in a moment like the God, the Sun, goes round the space of heaven,
The Maruts have obtained bright strength, a sacred name, strength that destroys the Vrtras, strength Vrtra-destroying excellent.
22 Once, only once, the heaven was made, once only once, the earth was formed-
Once, only Prsni's milk was shed: no second, after this, is born.

HYMN XLIX. Visvedevas.

1. I LAUD with newest songs the Righteous People, Mitra and Varuna who make us happy.
Let them approach, here let them listen,Agni, Varuna, Mitra, Lords of fair dominion.
2 Him, to be praised at each tribe's sacrifices, the Two young Matrons' sober-minded Herald,
The Son of Strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship.
3 Unlike in form are the Red God's two Daughters: one is the Sun's, and stars bedeck the other.
Apart, the Sanctifiers, in succession, come to the famed hymn, praised in holy verses.
4 I with a lofty song call hither Vayu, all-bounteous, filler of his car, most wealthy.
Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.
5 That chariot of the Asvins, fair to look on, pleaseth me well, yoked with a thought, refulgent,
Wherewith, Nasatyas, Chiefs, ye seek our dwelling, to give new strength to us and to our children.
6 Bulls of the Earth, O Vata and Parjanya, stir up for us the regions of the water.
Hearers of truth, ye, Sages, World-Supporters, increase his living wealth whose songs delight you.
7 So may Sarasvati, the Hero's Consort, brisk with rare life, the lightning's Child, inspire us,
And, with the Dames accordant, give the singer a refuge unassailable and flawless.
8 I praise with eloquence him who guards all pathways. He, when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it: may Pusan make each prayer of ours efective.
9 May Herald Agni, fulgent, bring for worship Tvastar adored, in homes and swift to listen,
Glorious, first to share, the life-bestower, the ever active God, fair-armed, fair-handed.
10 Rudra by day, Rudra at night we honour with these our songs, the Universe's Father.

Him great and lofty, blissful, undecaying let us call specially as the Sage impels us.
11 Ye who are youthful, wise, and meet for worship, come, Martits, to the longing of the singer.
Coming, as erst to Angiras, O Heroes, ye animate and quicken e'en the desert.
12 Even as the herdsman driveth home his cattle, I urge my songs to him the strong swift Hero
May he, the glorious, lay upon his body the singer's hymns, as stars bedeck the heaven.
13 He who for man's behoof in his afiliction thrice measured out the earthly regions, Visnu-
When one so great as thou affordeth shelter, may we with wealth and with ourselves be happy.
14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar, with Floods and Lightnings;
Sweet, with the Plants, to Gods who seek oblations. May liberal Bhaga speed us on to riches.
15 Give riches borne on cars, with many heroes, contenting men, the guard of mighty Order.
Give us a lasting home that we may battle with godless bands of men who fight against us, and meet with tribes to whom the Gods are gracious.

HYMN L. Visvedevas.

1. I CALL with prayers on Aditi your Goddess, on Agni, Mitra, Varuna for favour,
On Aryaman who gives unasked, the gracious, on Gods who save, on Savitar and Bhaga.
2 Visit, to prove us free from sin, O Surya Lord of great might, the bright Gods sprung from Daksa,
Twice-born and true, observing sacred duties, Holy and full of light, whose tongue is Agni.
3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.
4 This day invited may the Sons of Rudra, resistless, excellent, stoop down to meet us;
For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts;
5 To whom the Goddess Rodasi clings closely, whom Pusan follows bringing ample bounty.
What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.
6 With a new hymn extol, O thou who singest, the Lover of the Song, the Hero Indra.
May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.
7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons.
For ye are our most motherly physicians, parents of all that standeth, all that moveth.
8 May Savitar come hither and approach us, the God who rescues, Holy, goldenhanded,
The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.
9 And thou, O Son of Strength, do thou turn hither the Gods to-day to this our holy service.
May I for evermore enjoy thy bounty and, Agni, by thy grace be rich in heroes.
10 Come also to my call, O ye Nasatyas, yea, verily, through my prayers, ye Holy Sages.
As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.
11 O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.
Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.
12 May Rudra and Sarasvati, accordant, Visnu and Vayu, pour down gifts and bless us;
Rbhuksan, Vaja, and divine Vidhatar, Parjanya, Vata make our food abundant.
13 May this God Savitar, the Lord, the Offspring of Waters, pouring down his dew be gracious,
And, with the Gods and Dames accordant, Tvastar; Dyaus with the Gods and Prthivi with oceans.
14 May Aja-Ekapad and Ahibudhnya, and Earth and Ocean hear our invocation;
All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us.
15 So with my thoughts and hymns of praise the children of Bharadvaja sing aloud to please you.

The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been exalted.

HYMN LI. Visvedevas.

1. THAT mighty eye of Varuna and Mitra, infallible and dear, is moving upward.
The pure and lovely face of holy Order hath shone like gold of heaven in its arising.
2 The Sage who knows these Gods' three ranks and orders, and all their generations near and distant,
Beholding good and evil acts of mortals, Sura marks well the doing of the pious.
3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varuna, the noble,
Aryaman, Bhaga, all whose thoughts are faithful: hither I call the Bright who share in common.
4 Lords of the brave, infallible, foe-destroyers, great Kings, bestowers of fair homes to dwell in,
Young, Heroes, ruling heaven with strong dominion, Adityas, Aditi I seek with worship.
5 O Heaven our Father, Earth our guileless Mother, O Brother Agni, and ye Vasus, bless us.
Grant us, O Aditi and ye Adityas, all of one mind, your manifold protection.
6 Give us not up to any evil creature, as spoil to wolf or she-wolf, O ye Holy.
For ye are they who guide aright our bodies, ye are the rulers of our speech and vigour.
7 Let us not suffer for the sin of others, nor do the deed which ye, O Vasus, punish.
Ye, Universal Gods! are all-controllers: may he do harm unto himself who hates Me.
8 Mighty is homage: I adopt and use it. Homage hath held in place the earth and heaven.
Homage to Gods! Homage commands and rules them. I banish even committed sin by homage
9 You Furtherers of Law, pure in your spirit, infallible, dwellers in the home of Order,
To you all Heroes mighty and far-seeing I bow me down, O Holy Ones, with homage.
10 For these are they who shine with noblest splendour; through all our troubles these conduct us safely-
Varuna, Mitra, Agni, mighty Rulers, trueminded, faithful to the hymn's controllers.
11 May they, Earth, Aditi, Indra, Bhaga, Pusan increase our laud, increase the Fivefold people.
Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.
12 Come now, O Gods, to your celestial station: the Bharadvajas' priest entreats your favour.
He, sacrificing, fain for wealth, hath honoured the Gods vath those who sit and share oblations.
13 Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave I and give us easy paths.
14 Soma, these pressing-stones have called aloud to win thee for our Friend.
Destroy the greedy Pani, for a wolf is he.
15 Ye, O most bountiful, are they who, led by Indra, seek the sky.
Give us good paths for travel: guard us ivell at home.
16 Now have we entered on the road that leads to bliss, without a foe,
The road whereon a man escapes all enemies and gathers wealth.

HYMN LIL Visvedevas.

1. THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.
May the huge mountains crush him down: degraded be Atiyaja's sacrificing patron.
2 Or he who holds us in contempt, O Maruts, or seeks to blame the prayer that we are making,

May agonies of burning be his portion. May the sky scorch the man who hates devotion.
3 Why then, O Soma, do they call thee keeper of prayer? Why then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast thy hot dart at him who hates devotion.
4 May Mornings as they spring to life, protect me, and may the Rivers as they swell preserve me.
My guardians be the firmly-seated mountains: the Fathers, when I call on Gods, defend me!
5 Through all our days may we be healthy. minded, and look upon the Sun when he arises.
Grant this the Treasure-Lord of treasures, coming, observant, oftenest of Gods, with succour!
6 Most near, most oft comes Indra with protection, and she Sarasvati, who swells with rivers -
Parjanya, bringing health with herbs, and Agni, well lauded swift to listen, like a father.
7 Hear this mine invocation; come hither, O Universal Gods,
Be seated on this holy grass.
8 To him who comes to meet you, Gods, with offerings bathed in holy oil-
Approach ye, one and all, to him.
9 All Sons of Immortality shall listen to the songs we sing,
And be exceeding good to us.
10 May all the Gods who strengthen Law, with Rtus, listening to our call,
Be pleased with theit appropriate draught.
11 May 1ndra, with the Marut host, with Tvastar, Mitra, Aryaman,
Accept the laud and these our gifts.
12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.
13 Listen, All-Gods, to this mine invocation, Ye who inhabit heaven, and air's midregions,
All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful.
14 May the All-Gods who claim our worship hear my thought; may the two World-halves hear it, and the Waters' Child.
Let me not utter words that ye may disregard. Closely allied with you may we rejoice in bliss.
15 And those who, Mighty, with the wiles of serpents, were born on earth, in heaven, where waters gather-
May they vouchsafe us life of full duration. May the Gods kindly give us nights and mornings.
16 At this my call, O Agni and Parjanya, help, swift to hear, my thought and our laudation.
One generates holy food, the other offspring, so grant us food enough with store of children.
17 When holy grass is strewn and fire enkindled, with hymn and lowly homage I invite you.
All-Gods, to day in this our great assembly rejoice, ye Holy, in the gifts we offer.

HYMN LIII. Pusan.

1. LORD of the path, O Pusan, we have yoked and bound thee to our hymn,
Even as a car, to win the prize.
2 Bring us the wealth that men require, a manly master of a house,
Free-handed with the liberal meed.
3 Even him who would not give, do thou,
O glowing Pusan, urge to give,
And make the niggard's soul grow soft.
4 Clear paths that we may win the prize; scatter our enemies afar.

Strong God, be all our thoughts fulfilled.
5 Penetrate with an awl, O Sage, the hearts of avaricious churls,
And make them subject to our will.
6 Thrust with thine awl, O Pusan: seek that which the niggard's heart holds dear,
And make him subject to our will.
7 Tear up and read in pieces, Sage, the hearts of avaricious churls,
And make them subject to our will.
8 Thou, glowing Pusan, carriest an awl that urges men to prayer;
Therewith do thou tear up and rend to shreds the heart of every one.
9 Thou bearest, glowing Lord! a goad with horny point that guides the cows
Thence do we seek thy gift of bliss.
10 And make this hymn of ours produce kine, horses, and a store of wealth
For our delight and use as men.

HYMN LIV. Pusan.

1. O PUSAN, bring us to the man who knows, who shall direct us straight,
And say unto us, It is here.
2 May we go forth with Pusan who shall point the houses out to us,
And say to us, These same are they.
3 Unharmed is Pusan's chariot wheel; the box ne'er falleth to the ground,
Nor doth the loosened felIy shake.
4 Pusan forgetteth not the man who serveth him with offered gift:
That man is first to gather wealth.
5 May Pusan follow near our kine; may Pusan keep our horses safe:
May Pusan gather gear for us.
6 Follow the kine of him who pours libations out and worships thee;
And ours who sing thee songs of praise.
7 Let none be lost, none injured, none sink in a pit and break a limb.
Return with these all safe and sound.
8 Pusan who listens to our prayers, the Strong whose wealth is never lost,
The Lord of riches, we implore.
9 Secure in thy protecting care, O Pusan, never may we fail.
We here are they who sing thy praise.
10 From out the distance, far and wide, may Pusan stretch his right hand forth,
And drive our lost again to us.

HYMN LV. Pusan.

1. SON of Deliverance, come, bright God!
Let us twain go together: be our charioteer of sacrifice.
2 We pray for wealth to thee most skilled of charioteers, with braided hair,

Lord of great riches, and our Friend.
3 Bright God whose steeds are goats, thou art a stream of wealth, a treasure-heap,
The Friend of every pious man.
4 Pusan, who driveth goats for steeds, the strong and Mighty, who is called
His Sister's lover, will we laud.
5 His Mother's suitor I address. May he who loves his Sister hear,
Brother of Indra, and my Friend.
6 May the sure-footed goats come nigh, conveying Pusan on his car,
The God who visiteth mankind.

HYMN LVI, Pusan.

1. WHOSO remembers Pusan as cater of mingled curd and meal
Need think no more upon the God.
2 And he is best of charioteers. Indra, the hero's Lord, allied
With him as Friend, destroys the foes.
3 And there the best of charioteers hath guided through the speckled cloud
The golden wheel of Sura's car.
4 Whate'er we speak this day to thee, Wise, Wondrous God whom many praise,
Give thou fulfilment of our thought.
5 Lead on this company of ours, that longs for kine, to win the spoil:
Thou, Pusan, art renowned afar.
6 Prosperity we crave from thee, afar from sin and near to wealth,
Tending to perfect happiness both for to. morrow and to-day.

HYMN LVII. Indra and Pusan.

1. INDRA and Pusan will we call for friend ship and prosperity
And for the winning of the spoil.
2 One by the Soma sits to drink juice which the mortar hath expressed:
The other longs for curd and meal.
3 Goats are the team that draws the one: the other hath Bay Steeds at hand;
With both of these he slays the fiends.
4 When Indra, wondrous strong, brought down the streams, the mighty waterfloods,
Pusan was standing by his side.
5 To this, to Pusan's favouring love, and Indra's, may we closely cling,
As to a tree's extended bough.
6 As one who drives a car draws in his reins, may we draw Pusan near,
And Indra, for our great success.

HYMN LVIII. Pusan.

1. LIKE heaven art thou: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self-depen. dent! Auspicious be thy bounty here, O Pusan.
2 Goat-borne, the guard of cattle, he whose home is strength, inspirer of the hymn, set over all the world;
Brandishing here and there his lightly. moving goad, beholding every creature, Pusan, God, goes forth.
3 O Pusan, with thy golden ships that travel across the ocean, in the air's mid-region,
Thou goest on an embassy to Surya, subdued by love, desirous of the glory.
4 Near kinsman of the heaven and earth is Pusan, liberal, Lord of food, of wondrous iustre,
Whom strong and vigorous and swiftlymoving, subdued by love, the Deities gave to Surya.

HYMN LIX. Indra-Agni.

1. I WILL declare, while juices flow, the manly deeds that ye have done:
Your Fathers, enemies of Gods, were smitten down, and, Indra-Agni, ye survive.
2 Thus, Indra-Agnip verily your greatness merits loftiest praise,
Sprung from one common Father, brothers, twins are ye; your Mother is in every place.
3 These who delight in flowing juice, like fellow horses at their food,
Indra and Agni, Gods armed with the thunderbolt, we call this day to come with help.
4 Indra and Agni, Friends of Law, served with rich gifts, your speech is kind
To him who praises you while these libations flow: that man, O Gods, ye ne'er consume.
5 What mortal understands, O Gods, Indra and Agni, this your way?
One of you, yoking Steeds that move to every side, advances in your common car.
6 First, Indra-Agni, hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
7 E'en now, O Indra-Agni, men hold in their arms and stretch their bows.
Desert us not in this great fray, in battles for the sake of kine.
8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.
9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that prospers every living man.
10 O Indra-Agni, who accept the laud, and hear us for our praise,
Come near us, drawn by all our songs, to drink of this our Soma juice.

HYMN LX. Indra-Agni.

1. HE slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,
Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.
2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.
Team-borne, thou makest kine thine own, O Agni: thou, Indra, light, Dawns, regions, wondrous waters.
3 With Vrtra-slaying might, Indra and Agni, come, drawn by homage, O ye Vrtra-slayers.
Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.

4 I call the Twain whose deeds of old have all been famed in ancient days
O Indra-Agni, harm us not.
5 The Strong, the scatterers of the foe, Indra and Agni, we invoke;
May they be kind to one like me.
6 They slay our Arya foes, these Lords of heroes, slay our Dasyu foes
And drive our enemies away.
7 Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice.
8 Come, Indra-Agni, with those teams, desired of many, which ye have,
O Heroes, for the worshipper.
9 With those to this libation poured, ye Heroes, Indra-Agni, come:
Come ye to drink the Soma juice.
10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.
11 He who gains Indra's bliss with fire enkindled finds an easy way
Over the floods to happiness.
12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.
13 Indra and Agni, I will call you hither and make you joyful with the gifts I offer.
Ye Twain are givers both of food and riches: to win me strength and vigour I invoke you.
14 Come unto us with riches, come with wealth in horses and in kine.
Indra and Agni, we invoke you both, the Gods, as Friends for friendship, bringing bliss.
15 Indra and Agni, hear his call who worships. with libations poured.
Come and enjoy the offerings, drink the sweetly-flavoured Soma juice.

HYMN LXI. Sarasvati.

1. To Vadhryasva when. be worshipped her with gifts she gave fierce Divodasa, canceller of debts.
Consumer of the churlish niggard, one and all, thine, O Sarasvati, are these effectual boons.
2 She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills.
Let us invite with songs and holy hymns for help Sarasvati who slayeth the Paravatas.
3 Thou castest down, Sarasvati, those who scorned the Gods, the brood of every Brsaya skilled in magic arts.
Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them.
4 May the divine Sarasvati, rich in her wealth, protect us well,
Furthering all our thoughts with might
5 Whoso, divine Sarasvati, invokes thee where the prize is set,
Like Indra when he smites the foe.
6 Aid us, divine Sarasvad, thou who art strong in wealth and power
Like Pusan, give us opulence.
7 Yea, this divine Sarasvati, terrible with her golden path,
Foe-slayer, claims our eulogy.
8 Whose limitless unbroken flood, swift-moving with a rapid rush,

Comes onward with tempestuous roar.
9 She hath spread us beyond all foes, beyond her Sisters, Holy One,
As Surya spreadeth out the days.
10 Yea, she most dear amid dear stream, Seven-sistered, graciously inclined,
Sarasvati hath earned our praise.
11 Guard us from hate Sarasvati, she who hath filled the realms of earth,
And that wide tract, the firmament!
12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she must be
Invoked in every deed of might.
13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams,
Created vast for victory like a chariot, Sarasvati must be extolled by every sage.
14 Guide us, Sarasvati, to glorious treasure: refuse us not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience: let us not go from thee to distant countries.

HYMN LXII. Asvins.

1. I LAUD the Heroes Twain, this heaven's Controllers: singing with songs of praise I call the Asvins,
Fain in a moment, when the morns are breaking, to part the earth's ends and the spacious regions.
2 Moving to sacrifice through realms of lustre they light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the wastes ye pass, and fields, and waters.
3 Ye to that bounteous path of yours, ye mighty, have ever borne away our thoughts with horses,
Mind-swift and full of vigour, that the trouble of man who offers gifts might cease and slumber.
4 So ye, when ye have yoked your chariothorses, come to the hymn of the most recent singer.
Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.
5 With newest hymn I call those Wonder-Workers, ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.
6 So ye, with birds, out of the sea and waters bore Bhujyu, son of Tugra, through the regions.
Speeding with winged steeds through dustless spaces, out of the bosom of the flood they bore him.
7 Victors, car-borne, ye rent the rock asunder: Bulls, heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for Sayu: thus, swift and zealous Ones, ye showed your favour.
8 Whate'er from olden time, Heaven, Earth! existeth great object of the wrath of Gods and mortals,
Make that, Adityas, Vasus, sons of Rudra, an evil brand to one allied with demons.
9 May he who knows, as Varuna and Mitra, air's realm, appointing both the Kings in season,
Against the secret fiend cast forth his weapon, against the lying words that strangers utter.
10 Come to our home with friendly wheels, for offipring; come on your radiant chariot rich in heroes.
Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.
11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful Lords, throw open to the singer doors e'en of the firm-closed stall of cattle.

HYMN LXIII. Asvins.

1. WHERE hath the hymn with reverence, like an envoy, found both fair Gods to-day, invoked of many-
Hymn that hath brought the two Nasatyas hither? To this man's thought be ye, both Gods, most friendly.
2 Come readily to this mine invocation, lauded with songs, that ye may drink the juices.
Compass this house to keep it from the foeman, that none may force it, either near or distant.
3 Juice in wide room hath been prepared to feast you: for you the grass is strewn, most soft to tread on.
With lifted hands your servant hath adored you. Yearningfor you the press-stones shed the liquid.
4 Agni uplifts him at your sacrifices: forth goes the oblation dropping oil and glowing.
Up stands the grateful-minded priest, elected, appointed to invoke the two Nasatyas.
5 Lords of great wealth! for glory, Surya's Daughter mounted your car that brings a hundred succours.
Famed for your magic arts were ye, magicians! amid the race of Gods, ye dancing Heroes!
6 Ye Twain, with these your glories fair to look on, brought, to win victory, rich gifts for Surya.
After you flew your birds, marvels of beauty: dear to our hearts! the song, well lauded, reached you.
7 May your winged coursers, best to draw. Nasatyas! convey you to the object of your wishes.
Swift as the thought, your car hath been sent onward to food of many a sort and dainty viands.
8 Lords of great wealth, manifold is your bounty: ye filled our cow with food that never faileth.
Lovers of sweetness! yours are praise and singers, and poured libations which have sought your favour.
9 Mine were two mares of Puraya, brown, swift-footed; a hundred with Sumidha, food with Peruk
Sanda gave ten gold-decked and well-trained horses, tame and obedient and of lofty stature.
10 Nasatyas! Purupanthas offered hundreds, thousands of steeds to him who sang your praises,
Gave, Heroes! to the singer Bharadvaja. Ye-Wonder-Workers, let the fiends be slaughtered.
11 May I with princes share your bliss in freedom.

HYMN LXIV. Dawn.

1. THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.
She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.
2 We see that thou art good: far shines thy lustre; thy beams, thy splendours have flown up to heaven.
Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.
3 Red are the kine and luminous that bear her the Blessed One who spreadeth through the distance.
The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.
4 Thy ways are easy on the hills: thou passest Invincible! Se1f-luminous! through waters.
So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.
5 Dawn, bring me wealth: untroubled, with thine oxen thou bearest riches at thy will and pleasure;
Thou who, a Goddess, Child of Heaven, hast shown thee lovely through bounty when we called thee early.
6 As the birds fly forth from their restingplaces, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who rernaineth at home, O Goddess Dawn, much good thou bringest.

HYMN LXV. Dawn.

1. SHEDDING her light on human habitations this Child of Heaven hath called us from our slumber;
She who at night-time with her argent lustre hath shown herself e'en through the shades of darkness.
2 All this with red-rayed steeds have they divided: the Dawns on bright cars shine in wondrous fashion.
They, bringing near the stately rite's commencement, drive far away the night's surrounding shadows.
3 Dawns, bringing hither, to the man who worships, glory and power and might and food and vigour,
Opulent, with imperial sway like heroes, favour your servant and this day enrich him.
4 Now is there treasure for the man who serves you, now for the hero, Dawns! who brings oblation;
Now for the singer when he sings the praise-song. Even to one like me ye brought aforetime.
5 O Dawn who standest on the mountain ridges, Angirases now praise thy stalls of cattle.
With prayer and holy hymn they burst them open: the heroes' calling on the Gods was fruitful.
6 Shine on us as of old, thou Child of Heaven,on him, rich Maid! who serves like Bharadvaja.
Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory.

HYMN LXVI. Maruts.

1. E'EN to the wise let that be still a wonder to which the general name of Cow is given.
The one hath swelled among mankind for milking: Prsni hath drained but once her fair bright udder.
2 They who like kindled flames of fire are glowing,. the Maruts, twice and thrice have waxen mighty.
Golden and dustless were their cars, invested with their great strength and their heroic vigour.
3 They who are Sons of the rain-pouring Rudra, whom the long-lasting One had power to foster:
The Mighty Ones whose germ great Mother Prsni is known to have received for man's advantage.
4 They shrink not from the birth; in this same manner still resting there they purge away reproaches.
When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bodies.
5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.
Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.
6 When, strong in strength and armed with potent weapons, they had united wellformed earth and heaven,
Rodasl stood among these furious Heroes like splendour shining with her native brightness.
7 No team of goats shall draw your car, O Maruts, no horse no charioteer be he who drives it.
Halting not, reinless, through the air it travels, speeding alone its paths through earth and heaven.
8 None may obstruct, none overtake, O Maruts, him whom ye succour in the strife of battle
For sons and progeny, for kine and waters: he bursts the cow-stall on the day of trial.
9 Bring a bright hymn to praise the band of Maruts, the Singers, rapid, strong in native vigour,
Who conquer mighty strength with strength more mighty: earth shakes in terror at their wars, O Agni.
10 Bright like the flashing flames of sacrifices, like tongues of fire impetuous in their onset,
Chanting their psalm, singing aloud, like heroes, splendid from birth, invincible, the Maruts.
11 That swelling band I call with invocation, the brood of Rudra, armed with glittering lances.
Pure hymns are meet for that celestial army: like floods and mountains have the Strong Ones battled.

HYMN LXVIL Mitra-Varuna.

1. NOW Mitra-Varuna shall be exalted high by your songs, noblest of all existing;
They who, as 'twere with reins are best Controllers, unequalled with their arms to check the people.
2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.
Give us, O Mitra-Varuna, a dwelling safe from attack, which ye shall guard, Boon-Givers!
3 Come hither, Mitra-Varuna, invited with eulogies and loving adoration,
Ye who with your might, as Work-Controllers, urge even men who quickly hear to labour.
4 Whom, of pure origin, like two strong horses, Aditi bore as babes in proper season,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.
5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,
As ye surround both worlds, though wide and spacious your spies are ever true and never bewildered.
6 So, through the days maintaining princely power. ye prop the height as 'twere from loftiest heaven.
The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.
7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.
The young Maids brook not that none seeks to win them, when, Quickeners of all! they scatter moisture.
8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil! he this yGur glory: annihilate the sacrificer's trouble.
9 When, Mitra-Varuna, they strive against you and break tlie friendly laws ye have established,
They, neither Gods nor men in estimation, like Api's sons have godless sacrifices.
10 When singers in their song uplift their voices, some chant the Nivid texts with steady purpose.
Then may we sing you lauds that shall be fruitful: dp ye not rival all the Gods in greatness?
11 O Mitra-Varuna, may your large bounty come to us hither, near to this our dwelling,
When the kine haste to us, and when they harness the fleet-foot mettled stallion for the battle.

HYMN LXVIII. Indra-Varuna.

1. HIS honouring rite whose grass is trimmed is offered swiftly to you, in Manu's wise, accordant,
The rite which Indra-Varuna shall carry this day to high success and glorious issue.
2 For at Gods' worship they are best through vigour; they have become the strongest of the Heroes;
With mighty strength, most liberal of the Princes, Chiefs of the host, by Law made Vrtra's slayers.
3 Praise those Twain Gods for powers that merit worship, Indra and Varuna, for bliss, the joyous.
One with his might and thunderbolt slays Vrtra; the other as a Sage stands near in troubles.
4 Though dames and men have waxen strong and mighty, and all the Gods selfpraised among the Heroes,
Ye, Indra-Varuna, have in might surpassed them, and thus were ye spread wide, O Earth and Heaven.
5 Righteous is he, and liberal and helpful who, Indra-Varuna, brings you gifts with gladness.
That bounteous man through food shall conquer faemen, and win him opulence and wealthy people.
6 May wealth which ye bestow in food and treasure on him who brings you gifts and sacrifices,
Wealth, Gods! which breaks the curse of those who vex us, be, Indra-Varuna, e'en our own possession.
7 So also, Indra-Varuna, may our princes have riches swift to save, with Gods to guard them-
They whose great might gives victory in battles, and their triumphant glory spreads with swiftness.
8 Indra. and Varuna, Gods whom we are lauding, mingle ye wealth with our heroic glory.
May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.
9 Now will I sing a dear and far-extending hymn to Varuna the God, sublime, imperial Lord,

Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.
10 True to Law, Indra-Varuna, drinkers of the juice, drink this pressed Soma which shall give you rapturous joy.
Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.
11 Indra and Varuna, drink your fill, ye Heroes, of this invigorating sweetest Soma.
This juice is shed by us that ye may quaff it: on this trimmed grass be seated, and rejoice you

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HYMN LXIX. Indra-Visnu

1. INDRA and Visnu, at my task's completion I urge you on with food and sacred service.
Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.
2 Ye who inspire all hymns, Indra and Visnu, ye vessels who contain the Soma juices,
May hymns of praise that now are sung address you, the lauds that are recited by the singers.
3 Lords of joy-giving draughts, Indra and Visnu, come, giving gifts of treasure, to the Soma.
With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.
4 May your foe-conquering horses bring you hither, Indra and Visnu, sharers of the banquet.
Of all our hymns accept the invocations list to my prayers and hear the songs I sing you.
5 This your deed, Indra-Visnu, must be lauded: widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass, and made the regions broad for our existence.
6 Strengthened with sacred offerings, IndraVisnu, first eaters, served with worship ana oblation,
Fed with the holy oil, vouchsafe us riches ye are the lake, the vat that holds the Soma.
7 Drink of this meath, O Indra, thou, and Visnu; drink ye your fill of Soma, Wonder-Workers.
The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.
8 Ye Twain have conquered, ne'er have yc been conquered: never hath either of the Twain been vanquished.
Ye, Indra-Visnu, when ye fought the battle, produced this infinite with three divisions.

HYMN LXX. Heaven and Earth.

1. FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The Heaven and the Earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.
2 The Everlasting Pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.
Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers meit.
3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man succeeds.
He in his seed is born again and spreads by Law: from you flow things diverse in form, but ruled alike.
4 Enclosed in fatness, Heaven and Earth are bright therewith: they mingle with the fatness which they still increase.
Wide, broad, set foremost at election of the priest, to them the singers pray for bliss to further them.
5 May Heaven and Earth pour down the balmy rain for us, balm-dropping, yielding balm, with balm upon your path,

Bestowing by your Godhead sacrifice and wealth, great fame and strength for us and good heroic might.
6 May Heaven and Earth make food swell plenteously for us, all-knowing Father, jother, wondrous in their works.
Pouring out bounties, may, in union, both the Worlds, all beneficial, send us gain, and power, and wealth.

HYMN LXXI. Savitar.

1. FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life.
Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.
2 May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth:
For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.
3 Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true.
God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.
4 This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight.
With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.
5 Like a Director, Savitar hath extended his golden arms, exceeding fair to look on.
He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.
6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes.
May we through this our song be happy gainers, God, of a fair and spacious habitation.

HYMN LXXII. Indra-Soma.

1. GREAT is this might of yours, Indra and Soma: the first high exploits were your own achievements.
Ye found the Sun ye found the light of heaven: ye killed all darkness and the Gods' blasphemers.
2 Ye, Indra-Soma, gave her light to Morning, and led the Sun on high with all his splendour.
Ye stayed the heaven with a supporting pillar, and spread abroad apart, the Earth, the Mother.
3 Ye slew the flood -obstructing serpent Vrtra, Indra and Soma: Heaven approved your exploit.
Ye urged to speed the currents of the rivers, and many seas have ye filled full with waters.
4 Ye in the unripe udders of the milch-kine have set the ripe milk, Indra, thou, and Soma.
Ye have held fast the unimpeded whiteness within these many-coloured moving creatures.
5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children.
Ye have invested men, ye Mighty Beings, with manly strength that conquers in the battle.

HYMN LXXIII. Brhaspati.

1. SERVED with oblations, first-born, mountain-render, Angiras' son, Brhaspati, the Holy,
With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth and Heaven.
2 Brhaspati, who made for such a people wide room and verge when Gods were invocated,
Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him.
3 Brhaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.
Striving to win waters and light, resistless, Brhaspati with lightning smites the foeman.

HYMN LXXIV. Soma-Rudra.

1. HOLD fast your Godlike sway, O Soma-Rudra: let these our sacrifices quickly reach you.
Placing in every house your seven great treasures, bring blessing to our quadrupeds and bipeds.
2 Soma and Rudra, chase to every quarter the sickness that hath visited our dwelling.
Drive Nirrti away into the distance, and give us excellent and happy glories.
3 Provide, O Soma-Rudra, for our bodies all needful medicines to heal and cure us.
Set free and draw away the sin committed which we have still inherent in our persons.
4 Armed with keen shafts and weapons, kind and loving, be gracious unto us, Soma and Rudra.
Release us from the noose of Varuna; keep us from sorrow, in your tender loving-kindness.

HYMN LXXV. Weapons of War.

1. THE warrior's look is like a thunderous rain-cloud's, when, armed with mail, he seeks the lap of battle.
Be thou victorious with unwounded body: so let the thickness of thy mail protect thee.
2 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters.
The Bow brings grief and sorrow to the foeman: armed with the Bow may we subdue all regions.
3 Close to his car, as fain to speak, She presses, holding her well-loved Friend in her embraces.
Strained on the Bow, She whispers like a woman-this Bowstring that preserves us in the combat.
4 These, meeting like a woman and her lover, bear, mother-like, their child upon their bosom.
May the two Bow-ends, starting swift asunder, scatter, in unison, the foes who hate us.
5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.
Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.
6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whithersoe'er he will.
See and admire the strength of those controlling Reins which from behind declare the will of him who drives.
7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour,
With their forefeet descending on the foemen, they, never flinching, trample and destroy them.
8 Car-bearer is the name of his oblation, whercon are laid his Weapons and his Armour.
So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.
9 In sweet association lived the fathers who gave us life, profound and strong in trouble,
Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.
10 The Brahmans, and the Fathers meet for Soma-draughts, and, graciously inclined, unequalled Heaven and Earth.
Guard us trom evil, Pusan, guard us strengtheners of Law: let not the evil-wisher master us.
11 Her tooth a deer, dressed in an eagle's feathers, bound with cow-hide, launched forth, She flieth onward.
There where the heroes speed hither and thither, there may the Arrows shelter and protect us.
12 Avoid us thou whose flight is straight, and let our bodies be as stone.
May Soma kindly speak to us, and Aditi protect us well.
13 He lays his blows upon their backs, he deals his blows upon their thighs.

Thou, Whip, who urgest horses, drive sagacious horses in the fray.
14 It compasses the arm with serpent windings, fending away the friction of the bowstring:
So may the Brace, well-skilled in all its duties, guard manfully the man from every quarter.
15 Now to the Shaft with venom smeared, tipped with deer-horn, with iron mouth,
Celestial, of Parjanya's seed, be this great adoration paid.
16 Loosed from the Bowstring fly away, thou Arrow, sharpened by our prayer.
Go to the foemen, strike them home, and let not one be left alive.
17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
Even there may Brahmanaspati, and Aditi protect us well, protect us well through all our days.
18 Thy vital parts I cover with thine Armour: with immortality King Soma clothe thee.
Varuna give tliee what is more than ample, and in thy triumph may the Gods be joyful.
19 Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him. My nearest, closest Mail is prayer.

RIG VEDA - BOOK THE SEVENTH

HYMN I. Agni.

1. THE men from fire-sticks, with their hands' swift movement, have, in deep thought, engendered glorious Agni,
Far-seen, with pointed flame, Lord of the homestead.
2 The Vasus set that Agni in the dwelling, fair to behold, for help from every quarter:
Who, in the home for ever, must be honoured.
3 Shine thou before us, Agni, well-enkindled, with flame, Most Youthful God, that never fadeth.
To thee come all our sacrificial viands.
4 Among all fires these fires have shone most brightly, splendid with light, begirt by noble heroes,
Where men of lofty birth sit down together.
5 Victorious Agni, grant us wealth with wisdom, wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.
6 To whom, the Strong, at morn and eve comes, maid-like, the ladle dropping oil, with its oblation.
Wealth-seeking comes to him his own devotion.
7 Burn up all malice with those flames, O Agni, wherewith of old thou burntest up Jarutha,
And drive away in silence pain and sickness.
8 With him who lighteth up thy splendour, Agni, excellent, pure, refulgent, Purifier,
Be present, and with us through these our praises.
9 Agni, the patriarchal men, the mortals who have in many places spread thy lustre,-
Be gracious to us here for their sake also.
10 Let these men, heroes in the fight with foemen, prevail against all godless arts of 4magic,-
These who ipprove the noble song I sing thee.
11 Let us not sit in want of men, O Agni, without descendants, heroleu, about thee:
But, O House-Friend, in houses full of children.
12 By sacrifice which the Steeds' Lord ever visits, there make our dwelling rich in seed and offspring,
Increasing still with lineal successors.
13 Guard us, O Agni, from the hated demon, guard us from malice of the churlish sinner:
Allied with thee may I subdue assailants.
14 May this same fire of mine surpass all others, this fire where offspring, vigorous and firm-handed,
Wins, on a thousand paths, what ne'er shall perish.
15 This is that Agni, saviour from the foeman, who guards the kindler of the flame from sorrow:
Heroes of noble lineage serve and tend him.
16 This is that Agni, served in many places, whom the rich lord who brings oblation kindles,
And round him goes the priest at sacrifices.
17 Agni, may we with riches in possession bring thee continual ofierings in abundance,
Using both means to draw thee to our worship.

18 Agni, bear thou, Eternal, these most welcome oblations to the Deities' assembly:
Let them enjoy our very fragrant presents.
19 Give us not up, Agni, to want of heroes, to wretched clothes, to need, to destitution.
Yield us not, Holy One, to fiend or hunger; injure us not at home or in the forest.
20 Give strength and power to these my prayers, O Agni; O God, pour blessings on our chiefs and nobles.
Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.
21 Thou Agni, swift to hear, art fair of aspect: beam forth, O Son of Strength, in full effulgence.
Let me not want, with thee, a son for ever: let not a manly hero ever fail us.
22 Condemn us not to indigence, O Agni, beside these flaming fires which Gods have kindled;
Nor, even after fault, let thy displeasure, thine as a God, O Son of Strength, o'ertake us.
23 O Agni, fair of face, the wealthy mortal who to the Immortal offers his oblation.
Hath him who wins him treasure by his Godhead, to whom the prince, in need, goes supplicating.
24 Knowing our chief felicity, O Agni, bring hither ample riches to our nobles,
Wherewith we may enjoy ourselves, O Victor, with undiminished life and hero children.
25 Give strength and power to these my prayers, O Agni; O God, pour blessings on bur chiefs and nobles.
Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.

HYMN II. Apris.

1. GLADLY accept, this day, our fuel, Agni: send up thy sacred smoke and shine sublimely.
Touch the celestial summits with thy columns, and overspread thee with the rays of Surya.
2 With sacrifice to these we men will honour the majesty of holy Narasamsa-
To these the pure, most wise, the thought. inspirers, Gods who enjoy both sorts of our oblations.
3 We will extol at sacrifice for ever, as men may do, Agni whom Manu kindled,
Your very skilful Asura, meet for worship, envoy between both worlds, the truthful speaker.
4 Bearing the sacred grass, the men who serve him strew it with reverence, on their knees, by Agni.
Calling him to the spotted grass, oil-sprinkled, adorn him, ye Adhvaryus, with oblation.
5 With holy thoughts the pious have thrown open Doors fain for chariots in the Gods' assembly.
Like two full mother cows who lick their youngling, like maidens for the gathering, they adorn them.
6 And let the two exalted Heavenly Ladies, Morning and Night, like a cow good at milking,
Come, much-invoked, and on our grass be seated ' wealthy, deserving worship, for our welfare.
7 You, Bards and Singers at men's sacrifices, both filled with wisdom, I incline to worship.
Send up our offerings when we call upon you, and so among the Gods obtain us treasures.
8 May Bharati with all her Sisters, Ila accordant with the Gods, with mortals Agni,
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
9 Well pleased with us do thou, O God, O Tvastar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.
10 Send to the Gods the oblation, Lord of Forests, and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the God'sgenerations well he knoweth.
11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail! delight the Gods Immortal.

HYMN III. Agni.

1. ASSOCIATE with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the Holy, flame-crowned and fed with oil, the Purifier.
2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.
3 From thee a Bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven thy ruddy smoke ascendeth: Agni, thou speedest to the Gods as envoy.
4 Thou whose fresh lustre o'er the earth advanceth when greedily with thy jaws thy food thou eatest.
Like a host hurried onward comes thy lasso: fierce, with thy tongue thou piercest, as 'twere barley.
5 The men have decked him both at eve and morning, Most Youthful Agni, as they tend a courser.
They kindle him, a guest within his dwelling: bright shines the splendour of the worshipped Hero.
6 O fair of face, beautiful is thine aspect when, very near at hand, like gold thou gleamest,
Like Heaven's thundering roar thy might approaches, and like the wondrous Sun thy light thou showest.
7 That we may worship, with your Hail to Agni! with sacrificial cakes and fat oblations,
Guard us, O Agni, with those boundless glories as with a hundred fortresses of iron.
8 Thine are resistless songs for him who offers, and hero-giving hymns wherewith thou savest;
With these, O Son of Strength, O Jatavedas, guard us, preserve these princes and the singers.
9 When forth he cometh, like an axe new-sharpened, pure in his form, resplendent in his body,
Sprung, sought with eager longing, from his Parents, for the Gods' worship, Sage and Purifier:
10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN IV. Agni.

1. BRING forth your gifts to his refulgent splendour, your hymn as purest offering to Agni,
To him who goes as messenger with knowledge between all songs of men and Gods in heaven.
2 Wise must this Agni be, though young and tender, since he was born, Most Youthful, of his Mother;
He who with bright teeth seizeth fast the forests, and eats his food, though plenteous, in a moment.
3 Before his presence must we all assemble, this God's whom men have seized in his white splendour.
This Agni who hath brooked that men should seize him hath shone for man with glow insufferable.
4 Far-seeing hath this Agni been established, deathless mid mortals, wise among the foolish.
Here, O victorious God, forbear to harm us: may weforever share thy gracious favour.
5 He who hath occupied his God-made dwelling, Agni, in wisdom hath surpassed Immortals.
A Babe unborn, the plants and trees support him, and the earth beareth him the All-sustainer.
6 Agni is Lord of Amrta. in abundance, Lord of the gift of wealth and hero valour,
Victorious God, let us not sit about thee like men devoid of strength, beauty, and worship.
7 The foeman's treasure may be won with labour: may we be masters of our own possessions.
Agni, no son is he who springs from others: lengthen not out the pathways of the foolish.
8 Unwelcome for adoption is the stranger, one to be thought of as another's offipring,
Though grown familiar by continual presence. May our strong hero come, freshly triumphant.
9 Guard us from him who would assail us, Agni; preserve us O thou Victor, from dishonour.

Here let the place of darkening come upon thee: may wealth be ours, desirable, in thousands.
10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN V. Agni.

1. BRING forth your song of praise to mighty Agni, the speedy messenger of earth and heaven,
Vaisvanara, who, with those who wake, hath waxen great in the lap of all the Gods Immortal.
2 Sought in the heavens, on earth is Agni stablished, leader of rivers, Bull of standing waters.
Vaisvanara when he hath grown in glory, shines on the tribes of men with light and treasure.
3 For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions,
When, glowing, O Vaisvanara, for Puru, thou Agni didst light up and rend their castles.
4 Agni Vaisvanara, both Earth and Heaven submit them to thy threefold jurisdiction.
Refulgent in thine undecaying lustre thou hast invested both the worlds with splendour.
5 Agni, the tawny horses, loudly neighing our resonant hymns that drop with oil, attend thee;
Lord of the tribes, our Charioteer of riches, Ensign of days, Vaisvanara of mornings.
6 In thee, O bright as Mitra, Vasus seated the might of Aduras, for they loved thy spirit.
Thou dravest Dasyus from their home, O Agni, and broughtest forth broad light to light the Arya.
7 Born in the loftiest heaven thou in a moment reachest, like wind, the place where Gods inhabit.
Thou, favouring thine offspring, roaredst loudly when giving life to creatures, Jatavedas.
8 Send us that strength, Vaisvanara, send it, Agni, that strength, O Jatavedas, full of splendour,
Wherewith, all-bounteous God, thou pourest riches, as fame wide-spreading, on the man who offers.
9 Agni, bestow upon our chiefs and nobles that famous power, that wealth which feedeth many.
Accordant with the Vasus and the Rudras, Agni, Vaisvanara, give us sure protection.

HYMN VI. Agni.

1. PRAISE of the Asura, high imperial Ruler, the Manly One in whom the folk shall triumph-
I laud his deeds who is as strong as Indra, and lauding celebrate the Fort-destroyer.
2 Sage, Sing, Food, Light,-they bring him from the mountain, the blessed Sovran of the earth and heaven.
I decorate with songs the mighty actions which Agni, Fort-destroyer, did aforetime.
3 The foolish, faithless, rudely-speaking niggards, without belief or sacrifice or worship,-
Far far sway hath Agni chased those Dasytis, and, in the cast, hath turned the godless westward.
4 Him who brought eastward, manliest with his prowess, the Maids rejoicing in the western darkness,
That Agni I extol, the Lord of riches, unyielding tamer of assailing foemen.
5 Him who brake down the walls with deadly weapons, and gave the Mornings to anoble Husband,
Young Agni, who with conquering strength subduing the tribes of Nahus made them bring their tribute.
6 In whose protection all men rest by nature, desiring to enjoy his gracious favour-
Agni Vaisvanara in his Parents, bosom hath found the choicest seat in earth and heaven.
7 Vaisvanara the God, at the sun's setting, hath taken to himself deep-hidden treasures:
Agni hath taken them from earth and heaven, from the sea under and the sea above us.

HYMN VII. Agni.

1. I SEND forth even your God, victorious Agni, like a strong courser, with mine adoration.
Herald of sacrifice be he who knoweth he hath reached Gods, himself, with measured motion.
2 By paths that are thine own come hither, Agni, joyous, delighting in the Gods' alliance,
Making the heights of earth roar with thy fury, burning with eager teeth the woods and forests.
3 The grass is strewn; the sacrifice advances adored as Priest, Agni is made propitious,
Invoking both All-boon-bestowing Mothers of whom, Most Youthful! thou wast born to help us.
4 Forthwith the men, the best of these for wisdom, have made him leader in the solemn worship.
As Lord in homes of men is Agni stablished, the Holy One, the joyous, sweetly speaking.
5 He hath come, chosen bearer, and is seated in man's home, Brahman, Agni, the Supporter,
He whom both Heaven anct Earth exalt and strengthenwhom, Giver of all boons, the Hotar worships.
6 These have passed all in glory, who, the manly, have wrought with skill the hymn of adoration;
Who, listening, have advanced the people's welfare, and set their thoughts on this my holy statute.
7 We, the Vasisthas, now implore thee, Agni, O Son of Strength, the Lord of wealth and treasure.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN VIII. Agni

1. THE King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth when the dawn is breaking.
2 Yea, he hath been acknowledged as most mighty, the joyous Priest of men, the youthful Agni.
He, spreading o'er the earth, made light around him, and grew among the plants with blackened fellies..
3 How dost thou decorate our hymn, O Agni? What power dost thou exert when thou art lauded?
When, Bounteous God, may we be lords of riches, winners of precious wealth which none may conquer?
4 Far famed is this the Bharata's own Agni he shineth like the Sun with lofty splendour.
He who hath vanquished Puru in the battle, the heavenly guest hath glowed in full refulgence.
5 Full many oblations are in thee collected: with all thine aspects thou hast waxen gracious.
Thou art already famed as praised and lauded, yet still, O nobly born, increase thy body.
6 Be this my song, that winneth countless treasure, engendered with redoubled force for Agni,
That, splendid, chasing sickness, slaying demons, it may delight our friend and bless the singers.
7 We, the Vasisthas, now implore thee, Agni, O Son of Strength, the Lord of wealth and riches.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN IX. Agni.

1. ROUSED from their bosom is the Dawns' beloved, the joyous Priest, most sapient, Purifier.
He gives a signal both to Gods and mortals, to Gods oblations, riches to the pious.
2 Most wise is he who, forcing doors of Panis, brought the bright Sun to us who feedeth many.
The cheerful Priest, men's Friend and home-companion, through still night's darkness he is made apparent.

3 Wise, ne.'er deceived, uncircumscribed, refulgent, our gracious guest, a Friend with good attendants,
Shines forth with wondrous light before the Mornings; the young plants hath he entered, Child of Waters.
4 Seeking our gatherings, he, your Jatavedas, hath shone adorable through human ages,
Who gleams refulgent with his lovely lustre: the kine have waked to meet him when enkindled.
5 Go on thy message to the Gods, and fail not, O Agni, with their band who pray and worship.
Bring all the Gods that they may give us riches, Sarasvati, the Maruts, Asvins, Waters.
6 Vasistha, when enkindling thee, O Agni, hath slain jarutha. Give us wealth in plenty.
Sing praise in choral song, O Jatavedas. Ye Gods, preserve us evermore with blessings.

HYMN X. Agni.

1. HE hath sent forth, bright, radiant, and refulgent, like the Dawn's Lover, his far-spreading lustre.
Pure in his splendour shines the golden Hero: our longing thoughts hath he aroused and wakened.
2 He, like the Sun, hath shone while Morn is breaking, and priests who weave the sacrifice sing praises,
Agni, the God, who knows their generations and visits Gods, most bounteous, rapid envoy.
3 Our songs and holy hymns go forth to Agni, seeking the God and asking him for riches,
Him fair to see, of goodly aspect, mighty, men's messenger who carries their oblations.
4 joined with the Vasus, Agni, bring thou Indra bring hither mighty Rudra with the Rudras,
Aditi good to all men with Adityas, Brhaspati All-bounteous, with the Singers.
5 Men eagerly implore at sacrifices Agni, Most Youthful God, the joyous Herald.
For he is Lord and Ruler over riches, and for Gods' worship an unwearied envoy.

HYMN XI. Agni.

1. GREAT art thou, Agni, sacrifice's Herald: not without thee are deathless Gods made joyful.
Come hither with all Deities about thee here take thy seat, the first, as Priest, O Agni.
2 Men with oblations evermore entreat thee, the swift, to undertake an envoy's duty.
He on whose sacred grass with Gods thou sittest, to him, O Agni, are the days propitious.
3 Three times a day in thee are shown the treasures sent for the mortal who presents oblation.
Bring the Gods hither like a man, O Agni: be thou our envoy, guarding us from curses.
4 Lord of the lofty sacrifice is Agni, Agni is Lord of every gift presented.
The Vasus were contented with his wisdom, so the Gods made him their oblationbearer.
5 O Agni, bring the Gods to taste our presents: with Indra leading, here let them be joyful.
Convey this sacrifice to Gods in heaven. Ye Gods, preserve us evermore with blessings.

HYMN XII. Agni.

1. WE with great reverence have approached The Youngest who hath shone forth well-kindled in his dwelling,
With wondrous light between wide earth and heaven, well-worshipped, looking forth in all directions.
2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jatavedas.

May he protect us from disgrace and trouble, both us who laud him and our noble patrons.
3 O Agni, thou art Varuna and Mitra: Vasisthas with their holy hymns exalt thee.
With thee be most abundant gain of treasure. Ye Gods, preserve us evermore with blessings.

HYMN XIII. Agni.

1. BRING song and hymn to Agni, Asura-slayer, enlightener of all and thought-bestower.
Like an oblation on the grass, to please him, I bring this to Vaisvanara, hymn-inspirer.
2 Thou with thy flame, O Agni, brightly glowing, hast at thy birth filled full the earth and heaven.
TIOU with thy might, Vaisvanara Jatavedas, settest the Gods free frodi the curse that bound them.
3 Agni, when, born thou lookedst on all creatures, like a brisk herdsman moving round his cattle.
The path to prayer, Vaisvanara, thou foundest. Ye Gods, preserve us evermore with blessings.

HYMN XIV Agni.

1. WITH reverence and with offered gifts serve we the God whose flame is bright:
Let us bring Jatavedas fuel, and adore Agni when we invoke the Gods.
2 Agni, may we perform thy rites with fuel, and honour thee, O Holy one, with praises:
Honour thee, Priest of sacrifice! with butter, thee, God of blessed light! with our oblation.
3 Come, Agni, with the Gods to our invoking, come, pleased, to offerings sanctified with Vasat.
May we be his who pays thee, God, due honour. Ye Gods, preserve us evermore with blessings.

HYMN XV. Agni.

1. OFFER oblations in his mouth, the bounteous God's whom we must serve.
His who is nearest kin to us:
2 Who for the Fivefold People's take hath seated him in every home
Wise, Youthful, Master of the house.
3 On all sides may that Agni guard our household folk and property;
May he deliver us from woe.
4 I have begotten this new hymn for Agni, Falcon of the sky:
Will he not give us of his wealth?
5 Whose lories when he glows in front of sacrite are fair to see,
Like wealth of one with hero sons.
6 May he enjoy this hallowed gift, Agni accept our songs, who bears
Oblations, best of worshippers.
7 Lord of the house, whom men must seek, we set thee down, O Worshipped Onel
Bright, rich in heroes, Agni! God
8 Shine forth at night and morn: through thee with fires are we provided well.
Thou, rich in heroes, art our Friend.
9 The men come near thee for their gain, the singers with their songs of praise:

Speech, thousandfold, comes near to thee.
10 Bright, Purifier, meet for praise, Immortal with refulgent glow,
Agni drives Raksasas away.
11 As such, bring us abundant wealth, young Child of Strength, for this thou canst
May Bhaga give us what is choice.
12 Thou, Agni, givest hero fame: Bhaga and Savitar the God,
And Did give us what is good.
13 Agni, preserve us from distress: consume our enemies, O God,
Eternal, with the hottest flames.
14 And, irresistible, be thou a mighty iron fort to us,
With hundred walls for man's defence.
15 Do thou preserve us, eve and morn, from sorrow, from the wicked men,
Infallible! by day and night.

HYMN XVI. Agni.

1. WITH this my reverent hymn I call Agni for you, the Son of Strength,
Dear, wisest envoy, served with noble sacrifice, immortal messenger of all.
2 His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast.
Then hath the sacrifice good prayers and happy end, and heavenly gift of wealth to men.
3 The flame of him the Bountiful, the Much-invoked, hath mounted up,
And his red-coloured smoke-clouds reach and touch the sky: the men are kindling Agni well.
4 Thee, thee Most Glorious One we make our messenger. Bring the Gods hither to the feast.
Give us, O Son of Strength, all food that fcedeth man: give that for which we pray to thee.
5 Thou, Agni, art the homestead's Lord, our Herald at the sacrifice.
Lord of all boons, thou art the Cleanser and a Sage. Pay worship, and enjoy the good.
6 Give riches to the sacrificer, O Most Wise, for thou art he who granteth wealth.
Inspire with zeal each priest at this our solemn rite; all who are skilled in singing praise.
7 O Agni who art worshipped well, dear let our princes he to thee,
Our wealthy patrons who are governors of men, who part, as gifts, their stalls of kine.
8 They in whose home, her hand bearing the sacred oil, Ila sits down well-satisfied-
Guard them, Victorious God, from slander and from harm. give us a refuge famed afar.
9 Do thou, a Priest with pleasant tongue, most wise, and very near to us,
Agni, bring riches hither to our liberal chiefs, and speed the oflering of our gifts.
10 They who bestow as bounty plenteous wealth of steeds, moved by desire of great renown-
Do thou with saving help preserve them from distress, Most Youthful! with a hundred forts.
11 The God who gives your wealth demands a full libation poured to him.
Pour ye it forth, then fill the vessel full again: then doth the God pay heed to you.
12 Him have the Gods appointed Priest of sacrifice, oblation-bearer, passing wise.
Agni gives wealth and valour to the worshipper, to folk who offer up their gifts.

HYMN XVII. Agni.

1. AGNI, be kindled well with proper fuel, and let the grass be scattered wide about thee.
2 Let the impatient Portals be thrown open bring thou the Gods impatient to come hither.
3 Taste, Agni: serve the Gods with our oblation. Offer good sacrifices, Jatavedas!
4 Let Jatavedas pay fair sacrifices, worship andgratify the Gods Immortal.
5 Wise God, win for us things that are all-goodly, and let the prayers, we pray today be fruitful.
6 Thee, even thee, the Son of Strength, O Agni, those Gods have made the bearer of oblations.
7 To thee the God may we perform our worship: do thou, besought, grant us abundant riches.

HYMN XVIII. Indra.

1. ALL is with thee, O Indra, all the treasures which erst our fathers won who sang thy praises.
With thee are milch-kine good to milk, and horses: best winner thou of riches for the pious.
2 For like a King among his wives thou dwellest: with glories, as a Sage, surround and help us.
Make us, thy servants, strong for wealth, and honour our songs wirth kine and steeds and decoration.
3 Here these our holy hymns with joy and gladness in pious emulation have approached thee.
Hitherward come thy path that leads to riches: may we find shelter in thy favour, Indra.
4 Vasistha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.
All these my people call thee Lord of cattle: may Indra. come unto the prayer we offer.
5 What though the floods spread widely, Indra made them shallow and easy for Sudas to traverse.
He, worthy of our praises, caused the Simyu, foe of our hymn, to curse the rivers' fury.
6 Eager for spoil was Turvasa Purodas, fain to win wealth, like fishes urged by hunger.
The Bhrgus and the Druhyus quickly listened: friend rescued friend mid the two distant peoples.
7 Together came the Pakthas, the Bhalanas, the Alinas, the Sivas, the Visanins.
Yet to the Trtsus came the Arya's Comrade, through love of spoil and heroes' war, to lead them.
8 Fools, in their folly fain to waste her waters, they parted inexhaustible Parusni.
Lord of the Earth, he with his might repressed them: still lay the herd and the affrighted herdsman.
9 As to their goal they sped to their destruetion: they sought Parusni; e'en the swift returned not.
Indra abandoned, to Sudas the manly, the swiftly flying foes, unmanly babblers.
10 They went like kine unherded from the pasture, each clinging to a friend as chance directed.
They who drive spotted steeds, sent down by Prsni, gave ear, the Warriors and the harnessed horses.
11 The King who scattered one-and-twenty people of both Vaikarna tribes through lust of glory-
As the skilled priest clips grass within the chamber, so hath the Hero Indra, wrought their downfall.
12 Thou, thunder-armed, o'erwhelmedst in the waters famed ancient Kavasa and then the Druhyu.
Others here claiming friendship to their friendship, devoted unto thee, in thee were joyful.
13 Indra at once with conquering might demolished all their strong places and their seven castles.
The goods of Anu's son he gave to Trtsu. May we in sacrifice conquer scorned Puru.
14 The Anavas and Druhyus, seeking booty, have slept, the sixty hundred, yea, six thousand,
And six-and-sixty heroes. For the pious were all these mighty exploits done by Indra.
15 These Trtsus under Indra's careful guidance came speeding like loosed waters rushing downward.
The foemen, measuring exceeding closely, abandoned to Sudas all their provisions.
16 The hero's side who drank the dressed oblation, Indra's denier, far o'er earth he scattered.
Indra brought down the fierce destroyer's fury. He gave them various roads, the path's Controller.

17 E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.
He pared the pillar's angles with a needle. Thus to Sudas Indra gave all provisions.
18 To thee have all thine enemies submitted: e'en the fierce Bheda hast thou made thy subject.
Cast down thy sharpened thunderbolt, O Indra, on him who harms the men who sing thy praises.
19 Yamuna and the Trtsus aided Indra. There he stripped Bheda bare of all his treasures.
The Ajas and the Sigrus and the Yaksus brought in to him as tribute heads of horses.
20 Not to be scorned, but like Dawns past and recent, O Indra, are thy favours and thy riches.
Devaka, Manyamana's son, thou slewest, and smotest Sambara from the lofty mountain.
21 They who, from home, have gladdened thee, thy servants Parasara, Vasistha, Satayatu,
Will not forget thy friendship, liberal Giver. So shall the days dawn prosperous for the princes.
22 Priest-like, with praise, I move around the altar, earning Paijavana's reward, O Agni,
Two hundred cows from Devavan's descendant, two chariots from Sudas with mares to draw them.
23 Gift of Paijavana, four horses bear me in foremost place, trained steeds with pearl to deck them.
Sudas's brown steeds, firmly-stepping, carry me and my son for progeny and glory.
24 Him whose fame spreads between wide earth and heaven, who, as dispenser, gives each chief his portion,
Seven flowing Rivers glorify like Indra. He slew Yudhyamadhi in close encounter.
25 Attend on him O ye heroic Maruts as on Sudas's father Divodasa.
Further Paijavana's desire with favour. Guard faithfully his lasting firm dominion.

HYMN XIX. Indra.

1. HE like a bull with sharpened horns, terrific, singly excites and agitates all the people:
Thou givest him who largely pours libations his goods who pours not, for his own possession.
2 Thou, verily, Indra, gavest help to Kutsa, willingly giving car to him in battle,
When, aiding Arjuneya, thou subduedst to him both Kuyava and the Dasa Susna.
3 O Bold One, thou with all thine aids hast boldly holpen Sudas whose offerings were accepted,
Puru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.
4 At the Gods' banquet, hero-souled! with Heroes, Lord of Bay Steeds, thou slewest many foemen.
Thou sentest in swift death to sleep the Dasyu, both Cumuri and Dhuni, for Dabhiti.
5 These were thy mighty powers that, Thunder-wielder, thou swiftly crushedst nine-and-ninety castles:
Thou capturedst the hundredth in thine onslaught; thou slewest Namuci, thou slewest Vrtra.
6 Old are the blessings, Indra, which thou gavest Sudas the worshipper who brought oblations.
For thee, the Strong, I yoke thy strong Bay Horses: may our prayers reach thee and win strength, Most Mighty!
7 Give us not up, Lord of Bay Horses, Victor, in this thine own assembly, to the wicked.
Deliver us with true and faithful succours: dear may we be to thee among the princes.
8 May we men, Maghavan, the friends thou lovest, near thee be joyful under thy protection.
Fain to fulfil the wish of Atithigva humble. the pride of Turvasa and Yadva.
9 Swiftly, in truth, O Maghavan, about thee men skilled in hymning sing their songs and praises. '
Elect us also into their assembly who by their calls on thee despoiled the niggards.
10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.
Favour these, Indra, when they fight with faemen, as Friend and Hero and the heroes' Helper.
11 Now, lauded for thine aid, Heroic Indra, sped by our prayer, wax mighty in thy body.

Apportion to us strength and habitations. Ye Gods, protect us evermore with blessings.

HYMN XX. Indra.

1. STRONG, Godly-natured, born for hero exploit, man's Friend, hedoth whatever deed he willeth.
Saving us e'en from great transgression, Indra, the Youthful, visiteth man's home with favour.
2 Waxing greatness Indra slayeth Vrtra: the Hero with his aid hath helped the singer.
He gave Sudas wide room and space, and often hath granted wealth to him who brought oblations.
3 Soldier unchecked, war-rousing, battling Hero, unconquered from of old, victorious ever,
Indra the very strong hath scattered armies; yea, he hath slain each foe who fought against him.
4 Thou with thy greatness hast filled full, O Indra, even both the worlds with might, O thou Most Mighty.
Lord of Bays, Indra, brandishing his thunder, is gratified with Soma at the banquet.
5 A Bull begat the Bull for joy of battle, and a strong Mother brought forth him the manly.
He who is Chief of men, their armies' Leader, is strong Hero, bold, and fain for booty.
6 The people falter not, nor suffer sorrow, who win themselves this God's terrific spirit.
He who with sacrifices worships Indra is lord of wealth, law-born and law's protector.
7 Whene'er the elder fain would help the younger the greater cometh to the lesser's present.
Shall the Immortal sit aloof' inactive? O Wondrous Indra, bring us wondrous riches.
8 Thy dear folk, Indra, who present oblations, are, in chief place, thy friends, O Thunder-wielder.
May we be best content in this thy favour, sheltered by One who slays not, but preserves us.
9 To thee the mighty hymn hath clamoured loudly, and, Maghavan, the eloquent hath besought thee.
Desire of wealth hath come upon thy singer: help us then, gakra, to our share of riches.
10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXI. Indra.

1. PRESSED is the juice divine with milk commingled: thereto hath Indra ever been accustomed.
We wake thee, Lord of Bays, with sacrifices: mark this our laud in the wild joy of Soma.
2 On to the rite they move, the grass they scatter, these Soma-drinkers eloquent in synod.
Hither, for men to grasp, are brought the press-stones, far-thundering, famous, strong, that wait on heroes.
3 Indra, thou settest free the many waters that were encompassed, Hero, by the Dragon.
Down rolled, as if on chariots borne, the rivers: through fear of thee all things created tremble.
4 Skilled in all manly deeds the God terrific hath with his weapons mastered these opponents.
Indra in rapturous joy shook down their castles he slew them in his might, the Thunder-wielder.
5 No evil spirits have impelled us, Indra, nor fiends, O Mightiest God, with their devices.
Let our true God subdue the hostile rabble: let not the lewd approach our holy worship.
6 Thou in thy strength surpassest Earth and Heaven: the regions comprehend not all thy greatness.
With thine own power and might thou slewest Vrtra: no foe hath found the end of thee in battle.
7 Even the earlier Deities submitted their powers to thy supreme divine dominion.

Indra wins wealth and deals it out to other's: men in the strife for booty call on Indra.
8 The humble hath invoked thee for protection, thee, Lord of great felicity, O Indra.
Thou with a hundred aids hast been our Helper: one who brings gifts like thee hath his defender.
9 May we, O Indra, be thy friends for ever, eagerly, Conqueror, yielding greater homage.
May, through thy grace, the strength of us who battle quell in the shock the onset of the foeman.
10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXII Indra.

1. DRINK Soma, Lord of Bays, and let it cheer thee: Indra, the stone, like a well guided courser,
Directed by the presser's arms hath pressed it.
2 So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen,
Delight thee, Indra, Lord of princely treasures.
3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasistha:
Accept the prayers I offer at thy banquet.
4 Hear thou the call of the juice-drinking press-stone: hear thou the Brahman's hymn who sings and lauds thee.
Take to thine inmost self these adorations.
5 I know and ne'er forget the hymns and praises of thee, the Conqueror, and thy strength immortal.
Thy name I ever utter. Self-Refulgent
6 Among mankind many are thy libations, and many a time the pious sageinvokes thee.
O Maghavan, be not long distant from us.
7 All these libations are for thee, O Hero: to thee I offer these my prayers. that strengthen.
Ever, in every place, must men invoke thee.
8 Never do men attain, O Wonder-Worker, thy greatness, Mighty One, who must be lauded,
Nor, Indra, thine heroic power and bounty.
9 Among all Rsis, Indra, old and recent, who have engendered hymns as sacred singers,
Even with us be thine auspicious friendships. Ye Gods, preserve us evermore with blessings.

HYMN XXIII. Indra.

1. PRAYERS have been offered up through love of glory: Vasistha, honour Indra in the battle.
He who with might extends through all existence hears words which I, his faithful servant, utter.
2 A cry was raised which reached the Gods, O Indra, a cry to them to send us strength in combat.
None among men knows his own life's duration: bear us in safety over these our troubles.
3 The Bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.
Indra, when he had slain resistless foemen, forced with his might the two world-halves asunder.
4 Like barren cows, moreover, swelled the waters: the singen sought thy holy rite, O Indra.
Come unto us as with his team comes Vayu: thou, through our solemn hymns bestowest booty.
5 So may these gladdening draughts rejoice thee, Indra, the Mighty, very bounteous to the singer.
Alone among the Gods thou pitiest mortals: O Hero, make thee glad at this libation.

6 Thus the Vasisthas glorify with praises Indra, the Powerful whose arm wields thunder.
Praised, may he guard our wealth in kine and heroes. Ye Gods, preserve us evermore with blessings.

HYMN XXIV. Indra.

1. A HOME is made for thee to dwell in, Indra: O Much-invoked, go thitherwith the heroes.
That thou, to prosper us, mayst be our Helper, vouchsafe us wealth, rejoice with draughts of Soma.
2 Indra, thy wish, twice-strong, is comprehended: pressed is the Soma, poured are pleasant juices.
This hymn of praise, from loosened tongue, made perfect, draws Indra to itself with loud invoking.
3 Come, thou Impetuous; God, from earth or heaven; come to our holy grass to drink the Soma.
Hither to me let thy Bay Horses bring thee to listen to our hymns and make thee joyful.
4 Come unto us with all thine aids, accordant, Lord of Bay Steeds, accepting our devotions,
Fair-helmeted, o'ercoming with the mighty, and lending us the strength of bulls, O Indra.
5 As to the chariot pole a vigorous courser, this laud is brought to the great strong Upholder.
This hymn solicits wealth of thee: in heaven, as 'twere above the sky, set thou our glory.
6 With precious things. O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXV. Indra.

WHEN with thy mighty help, O potent Indra, the armies rush together in their fury.
When from the strong man's arm the lightning flieth, let not the mind go forth to side with others.
2 O Indra, where the ground is hard to traverse, smite down our foes, the mortals who assail us,
Keep far from us the curse of the reviler: bring us accumulated store of treasures.
3 God of the fair helm, give Sudas a hundred succours, a thousand blessings, and thy bounty.
Strike down the weapon of our mortal foeman: bestow upon us splendid fame and riches.
4 I wait the power of one like thee, O Indra, gifts of a Helper such as thou art, Hero.
Strong, Mighty God, dwell with me now and ever: Lord of Bay Horses, do not thou desert us.
5 Here are the Kutsas supplicating Indra for might, the Lord of Bays for God-sent conquest.
Make our foes ever easy to be vanquished: may we, victorious, win the spoil, O Hero.
6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXVI. Indra.

1. SOMA unpressed ne'er gladdened liberal Indra, no juices pressed without a prayer have pleased him.
I generate a laud that shall delight him, new and heroic, so that he may hear us.
2 At every laud the Soma gladdens Indra: pressed juices please him as each psalm is chanted,
What time the priests with one united effort call him to aid, as sons invoke their father.
3 These deeds he did; let him achieve new exploits, such as the priests declare at their libations.
Indra hath taken and possessed all castles, like as one common husband doth his spouses.

4 Even thus have they declared him. Famed is Indra as Conqueror, sole distributer of treasures;
Whose many succours come in close succession. May dear delightful benefits attend us.
5 Thus, to bring help to men, Vasistha laudeth Indra, the peoples' Hero, at libation.
Bestow upon us strength and wealth in thousands. Preserve us evermore, ye Gods, with blessings.

HYMN XXVII. Indra.

1. MEN call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero, rejoicing in thy might, in combat give us a portion of the stall of cattle,
2 Grant, Indra Maghavan, invoked of many, to these my friends the strength which thou possessest.
Thou, Maghavan, hast rent strong places open: unclose for us, Wise God, thy hidden bounty.
3 King of the living world, of men, is Indra, of all in varied form that earth containeth.
Thence to the worshipper he giveth riches: may he enrich us also when we laud him.
4 Maghavan Indra, when we all invoke him, bountiful ever sendeth strength to aid us:
Whose perfect guerdon, never failing, bringeth wealth to the men, to friends the thing they covet.
5 Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures,
That we may win us cars and Steeds and cattle. Preserve us evermore, ye Gods, with blessings.

HYMN XXVIII. Indra.

1. COME to our prayers, O Indra, thou who knowest: let thy Bay Steeds be yoked and guided hither.
Though mortal men on every side invoke thee, still give thine ear to us, O All-impeller.
2 Thy greatness reacheth to our invocation, the sages' prayer which, Potent God, thou guardest.
What time thy hand, O Mighty, holds the thunder, awful in strength thou hast become resistless.
3 What time thou drewest both world-halves together, like heroes led by thee who call each other-
For thou wast born for strength and high dominion-then e'en the active overthrew the sluggish.
4 Honour us in these present days, O Indra, for hostile men are making expiation.
Our sin that sinless Varuna discovered, the Wondrous-Wise hath long ago forgiven.
5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXIX Indra.

1. THIS Soma hath been pressed for thee, O Indra: come hither, Lord of Bays, for this thou lovest.
Drink of this fair, this well-effused libation: Maghavan, give us wealth when we implore thee.
2 Come to us quickly with thy Bay Steeds, Hero, come to our prayer, accepting our devotion.
Enjoy thyself aright at this libation, and listen thou unto the prayers we offer.
3 What satisfaction do our hymns afford thee? When, Maghavan? Now let us do thee service.
Hymns, only hymns, with love for thee, I weave thee: then hear, O Indra, these mine invocations.
4 They, verily, were also human beings whom thou wast wont to hear, those earlier sages.
Hence I, O Indra Maghavan, invoke thee: thou art our Providence, even as a Father.

5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXX. Indra.

1. WITH power and strength, O Mighty God, approach us: be the augmenter, Indra, of these riches;
Strong Thunderer, Lord of men, for potent valour, for manly exploit and for high dominion.
2 Thee, worth invoking, in the din of battle, heroes invoke in fray for life and sunlight.
Among all people thou art foremost fighter: give up our enemies to easy slaughter.
3 When fair bright days shall dawn on us, O Indra, and thou shalt bring thy banner near in battle,
Agni the Asura shall sit as Herald, calling Gods hither for our great good fortune.
4 Thine are we, Indra, thine, both these who praise thee, and those who give rich gifts, O God and Hero.
Grant to our princes excellent protection, may they wax old and still be strong and happy.
5 We will address this liberal Lord, this Indra that he may grant us gifts of ample riches:
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXXI. Indra.

1. SING ye a song, to make him glad, to Indra, Lord of Tawny Steeds,
The Soma-drinker, O my friends.
2 To him the Bounteous say the laud, and let us glorify, as men May do, the Giver of true gifts.
3 O Indra, Lord of boundless might, for us thou winnest strength and kine,
Thou winnest gold for us, Good Lord.
4 Faithful to thee we loudly sing, heroic Indra, songs to thee: Mark, O Good Lord, this act of ours.
5 Give us not up to man's reproach, to foeman's hateful calumny: In thee alone is all my strength.
6 Thou art mine ample coat of mail, my Champion, Vrtra-Slayer, thou:
With thee for Friend I brave the foe.
7 Yea, great art thou whose conquering might two independent Powers confess.
The Heaven, O India, and the Earth.
8 So let the voice surround thee, which attends the Maruts on their way,
Reaching thee with the rays of light.
9 Let the ascending drops attain to thee, the Wondrous God, in heaven:
Let all the folk bow down to thee.
10 Bring to the Wise, the Great, who waxeth mighty, your offerings, and make ready your devotion;
To many clans he goeth, man's controller.
11 For Indra, the sublime, the far-pervading, have singers generated prayer and praises:
The sages never violate his statutes.
12 The choirs have stablished Indra King for ever, for victory, him whose anger is resistless:
And, for the Bays' Lord, strengthened those he loveth.

HYMN XXXII. Indra.

1. LET none, no, not thy worshippers, delay thee far away from us.
Even from far away come thou unto our feast, or listen if already here.
2 For here, like flies on honey, these who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.
3 Longing for wealth I call on him, the Thunderer with the strong right hand,
As a son calleth on his sire.
4 These Soma juices, mixed with curd, have been expressed for Indra here.
Come with thy Bay Steeds, Thunder-wielder, to our home, to drink them till they make thee glad.
5 May he whose ear is open hear us. He is asked for wealth: will he despise our prayer?
Him who bestows at once a hundred thousand gifts none shall restrain when he would give.
6 The hero never checked by men hath gained his strength through Indra, he
Who presses out and pours his deep libations forth, O Vrtra-slayer, unto thee.
7 When thou dost drive the fighting men together be, thou Mighty One, the mighty's shield.
May we divide the wealth of him whom thou hast slain: bring us, Unreachable, his goods.
8 For Indra, Soma-drinker, armed with thunder, press the Soma juice.
Make ready your dressed meats: cause him to favour us. The Giver blesses him who gives.
9 Grudge not, ye Soma pourers; stir you, pay the rites, for wealth, to the great Conqueror.
Only the active conquers dwells in peace, and thrives: not for the niggard are the Gods.
10 No one hath overturned or stayed the car of him who freely gives.
The man whom Indra and the Marut host defend comes to a stable full of kine.
11 Indra, that man when fighting shall obtain the spoil, whose strong defender thou wilt be.
Be thou the gracious helper, Hero I of our cars, be thou the helper of our men.
12 His portion is exceeding great like a victorious soldier's spoil.
Him who is Indra, Lord of Bays, no foes subdue. He gives the Soma-pourer strength.
13 Make for the Holy Gods a hymn that is not mean, but well-arranged and fair of form.
Even many snares and bonds subdue not him who dwells with Indra through his sacrifice.
14 Indra, what mortal will attack the man who hath his wealth in thee?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan.
15 In battles with the foe urge on our mighty ones who give the treasures dear to thee,
And may we with our princes, Lord of Tawny Steeds! pass through all peril, led by thee.
16 Thine, Indra, is the lowest wealth, thou cherishest the mid-most wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.
17 Thou art renowned as giving wealth to every one in all the battles that are fought.
Craving protection, all these people of the earth, O Much-invoked, implore thy name.
18 If I, O Indra, were the Lord of riches ample as thine own,
I should support the singer, God. who givest wealth! and not abandon him to woe.
19 Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even is no more.
20 With Plenty for his true ally the active man will gain the spoil.
Your Indra, Much-invoked, I bend with song, as bends a wright his wheel of solid wood.
21 A moral wins no riches by unworthy praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.
22 Like kine unmilked we call aloud, Hero, to thee, and sing thy praise,

Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not.
23 None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.
24 Bring, Indra, the Victorious Ones; bring, elder thou, the younger host.
For, Maghavan, thou art rich in treasures from of old, and must be called in every fight.
25 Drive thou away our enemies, O Maghavan: make riches easy to be won.
Be thou our good Protector in the strife for spoil: Cherisher of our friends be thou.
26 O Indra, give us wisdom as a sire gives wisdom to his sons.
Guide us, O Much-invoked, in this our way may we still live and look upon the light.
27 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground.
With thine assistance, Hero, may we ass through all the waters that are rul`ng down.

HYMN XXXIII Vasistha.

1. THESE who wear hair-knots on the right, the movers of holy thought, white-robed, have won me over.
I warned the men, when from the grass I raised me, Not from afar can my Vasisthas help you.
2 With soma they brought Indra from a distance, Over Vaisanta, from the strong libation.
Indra preferred Vasisthas to the Soma pressed by the son of Vayata, Pasadyumna.
3 So, verily, with these he crossed the river, in company with these he slaughtered Bheda.
So in the fight with the Ten Kings, Vasisthas! did Indra help Sudas through your devotions.
4 I gladly, men I with prayer prayed by our fathers have fixed your axle: ye shall not be injured:
Since, when ye sang aloud the Sakvari verses, Vasisthas! ye invigorated Indra.
5 Like thirsty men they looked to heaven, in battle with the Ten Kings, surrounded and imploring.
Then Indra heard Vasistha as he praised him, and gave the Trtsus ample room and freedom.
6 Like sticks and staves wherewith they drive the cattle, Stripped bare, the Bharatas were found defenceless:
Vasistha then became their chief and leader: then widely. were the Trtsus' clans extended.
7 Three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.
Three that give warmth to all attend the morning. All these have they discovered, these Vasisthas.
8 Like the Sun's growing glory is their splendour, and like the sea's is their unflathomed greatness.
Their course is like the wind's. Your laud, Vasisthas, can never be attained by any other.
9 They with perceptions of the heart in secret resort to that which spreads a thousand branches.
The Apsaras brought hither the Vasisthas wearing the vesture spun for them by Yama.
10 A form of lustre springing from the lightning wast thou, when Varuna and Mitra saw thee.
Tliy one and only birth was then, Vasistha, when from thy stock Agastya brought thee hither.
11 Born of their love for Urvasi, Vasistha thou, priest, art son of Varuna and Mitra;
And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus-blossorn.
12 He thinker, knower both of earth and heaven, endowed with many a gift, bestowing thousands,
Destined to wear the vesture spun by Yama, sprang from the Apsaras to life, Vasistha.
13 Born at the sacrifice, urged by adorations, both with a common flow bedewed the pitcher.
Then from the midst thereof there rose up Mana, and thence they say was born the sage Vasistha.
14 He brings the bearer of the laud and Saman: first shall he speak bringing the stone for pressing.
With grateful hearts in reverence approach him: to you, O Pratrdas, Vasistha cometh.

HYMN XXXIV Visvedevas.

1. MAY our divine and brilliant hymn go forth, like a swift chariot wrought and fashioned well.
2 The waters listen as they flow along: they know the origin of heaven and earth.
3 Yea, the broad waters swell their flood ior him: of him strong heroes think amid their foes.
4 Set ye for him the coursers to the pole: like Indra Thunderer is the Golden-armed.
5 Arouse you, like the days, to sacrifice speed gladly like a traveller on the way.
6 Go swift to battles, to the sacrifice: set up a flag, a hero for the folk.
7 Up from his strength hath risen as 'twere a light: it bears the load as earth bears living things.
8 Agni, no demon I invoke the Gods: by law completing it, I form a hymn.
9 Closely albout you lay your heavenly song, and send your voice to where the Gods abide.
10 Varuna, Mighty, with a thousand eyes, beholds the paths wherein these rivers run.
11 He, King of kings, the glory of the floods, o'er all that liveth hath resistless sway.
12 May he assist us among all the tribes, and make the envier's praise devoid of light.
13 May the foes' threatening arrow pass us by: may he put far from us our bodies' sin.
14 Agni, oblation-cater, through our prayers aid us: to him our dearest laud is brought.
15 Accordant with the Gods choose for our Friend the Waters' Child: may he be good to us.
16 With lauds I sing the Dragon born of floods: he sits beneath the streams in middle air.
17 Ne'er may the Dragon of the Deep harm us: ne'er fail this faithful servant's sacrifice.
18 To these our heroes may they grant renown: may pious men march boldly on to wealth.
19 Leading great hosts, with fierce attacks of these, they burn their foes as the Sun burns the earth.
20 What time our wives draw near to us, may he, left-handed Tvastar, give us hero sons.
21 May Tvastar find our hymn acceptable, and may Aramati, seeking wealth, be ours.
22 May they who lavish gifts bestow those treasures: may Rodasi and Varunani listen.
May he, with the Varutris, be our refuge, may bountiful Tvastar give us store of riches.
23 So may rich Mountains and the liberal Waters, so may all Herbs that grow on ground, and Heaven,
And Earth accordant with the Forest-Sovrans, and both the World-halves round about protect us.
24 To this may both the wide Worlds lend approval, and Varuna in heaven, whose Friend is Indra.
May all the Maruts give consent, the Victors, that we may hold great wealth in firm possession.
25 May Indra, Varuna, Mitra, and Agni, Waters, Herbs, Trees accept the praise we offer.
May we find refuge in the Marut's bosom. Protect us evermore, ye Gods, with blessings.

HYMN XXXV. Visvedevas.

1. BEFRIEND us with their aids Indra and Agni, Indra and Varuna who receive oblations!
Indra and Soma give health, strength and comfort, Indra and Pusan be our help in battle.
2 Auspicious Friends to us be Bhaga, Sathsa, auspicious be Purandhi aid all Riches;
The blessing of the true and well-conducted, and Aryaman in many forms apparent.
3 Kind unto us he Maker and Sustainer, and the far-reaching Pair with God-like natures.
Auspicious unto us be Earth and Heaven, the Mountain, and the Gods' fair invocations.
4 Favour us Agni with his face of splendour, and Varuva and Mitra and the Asvins.
Favour us noble actions of the pious, impetuous vita blow on us with favour.
5 Early invoked, may Heaven and Earth be friendly, and Air's mid-region good for us to look on.

To us may Herbs and Forest-Trees be gracious, gracious the Lord Victorious of the region.
6 Be the God Indra with the Vasus friendly, and, with Adityas, Varuna who blesseth.
Kind, with the Rudras, be the Healer Rudra, and, with the Dames, may Tvastar kindly listen.
7 Blest unto us be Soma, and devotions, blest be the Sacrifice, the Stones for pressing.
Blest be the fixing of the sacred Pillars, blest be the tender Grass and blest the Altar.
8 May the far-seeing Sun rise up to bless us: be the four Quarters of the sky auspicious.
Auspicious be the firmly-seated Mountains, auspicious be the Rivers and the Waters.
9 May Adid through holy works be gracioas, and may the Maruts, loud in song, be friendly.
May Visnu give felicity, and Pusan, the Air that cherisheth our life, and Vayu.
10 Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.
Auspicious to all creatures be Parjanya, auspicious be the field's benign Protector.
11 May all the fellowship of Gods befriend us, Sarasvati, with Holy Thoughts, be gracious.
Friendly be they, the Liberal Ones who seek us, yea, those who dwell in heaven, on earth, in waters.
12 May the great Lords of Truth protect and aid us: blest to us be our horses and our cattle.
Kind be the pious skilful-handed Rbhus, kind be the Fathers at our invocations.
13 May Aja-Ekapad, the God, be gracious, gracious the Dragon of the Deep, and Ocean.
Gracious be he the swelling Child of Waters, gracious be Prsni who hath Gods to guard her.
14 So may the Rudras, Vasus, and Adityas accept the new hymn which we now are making.
May all the Holy Ones of earth and heaven, and the Cow's offipring hear our invocation.
15 They who of Holy Gods are very holy, Immortal, knowing Law, whom man must worship,-
May these to-day give us broad paths to travel. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVI. Visvedevas

1. LET the prayer issue from the seat of Order, for Surya with his beams hath loosed the cattle.
With lofty ridges earth is far extended, and Agni's flame hath lit the spacious surface.
2 O Asuras, O Varuna and Mitra, this hymn to you, like food, anew I offer.
One of you is a strong unerring Leader, and Mitra, speaking, stirreth men to labour.
3 The movements of the gliding wind come hither: like cows, the springs are filled to overflowing.
Born in the station e'en of lofty heaven the Bull hath loudly bellowed in this region.
4 May I bring hither with my song, O Indra, wise Aryaman who yokes thy dear Bay Horses,
Voracious, with thy noble car, O Hero, him who defeats the wrath of the malicious.
5 In their own place of sacrifice adorers worship to gain long life and win his friendship.
He hath poured food on men when they have praised him; be this, the dearest reverence, paid to Rudra.
6 Coming together, glorious, loudly roaring - Sarasvati, Mother of Floods, the seventh-
With copious milk, with fair streams, strongly flowing, full swelling with the volume of their water;
7. And may the mighty Maruts, too, rejoicing, aid our devotion and protect our offspring.
Let not swift-moving Aksara neglect us: they have increased our own appropriate riches,
8 Bring ye the great Aramati before you, and Pusan as the Hero of the synod,
Bhaga who looks upon this hymn with favour, and, as our strength, the bountiful Purandbi.
9 May this our song of praise reach you, O Maruts, and Visnu guardian of the future infant.
May they vouchsafe the singer strength for offspring. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVII. Visvedevas.

1. LET your best-bearing car that must be lauded, ne'er injured, bring you Vajas and Rbhuksans.
Fill you, fair-helmeted! with mighty Soma, thrice-mixed, at our libations to delight you.
2 Ye who behold the light of heaven, Rbhuksans, give our rich patrons unmolested riches.
Drink, heavenly-natured. at our sacrifices, and give us bounties for the hymns we sing you.
3 For thou, O Bounteous One, art used to giving, at parting treasure whether small or ample.
Filled full are both thine arms with great possessions: thy goodness keeps thee not from granting riches.
4 Indra, high-famed, as Vaja and Rbhuksans, thou goest working, singing to the dwelling.
Lord of Bay Steeds, this day may we Vasisthas offer our prayers to thee and bring oblations.
5 Thou winnest swift advancement for thy servant, through hymns, Lord of Bay Steeds, which thou hast favoured.
For thee with friendly succour have we battled, and when, O Indra, wilt thou grant us riches?
6 To us thy priests a home, as 'twere, thou givest: when, Indra wilt thou recognize our praises?
May thy strong Steed, through our ancestral worship, bring food and wealth with heroes to our dwelling.
7 Though Nirrti the Goddess reigneth round him, Autumns with food in plenty come to Indra.
With three close Friends to length of days he cometh, he whom men let not rest at home in quiet.
8 Promise us gifts, O Savitar: may riches come unto us in Parvata's full bounty.
May the Celestial Guardian still attend us. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVIII. Savitar.

1. ON high hath Savitar, this God, extended the golden lustre which he spreads around him.
Now, now must Bhaga be invoked by mortals, Lord of great riches who distributes treasures.
2 Rise up, O Savitar whose hands are golden, and hear this man while sacrifice is offered,
Spreading afar thy broad and wide effulgence, and bringing mortal men the food that feeds them.
3 Let Savitar the God he hymned with praises, to whom the Vasus, even, all sing glory.
Sweet be our lauds to him whose due is worship: may he with all protection guard our princes.
4 Even he whom Aditi the Goddess praises, rejoicing in God Savitar's incitement:
Even he who praise the high imperial Rulers, Varuna, Mitra, Aryaman, sing in concert.
5 They who come emulous to our oblation, dispensing bounty, from the earth and heaven.
May they and Ahibudhnya hear our calling: guard us Varutri with the Ekadhenus.
6 This may the Lord of Life, entreated, grant us,-the wealth which Savitar the God possesses.
The mighty calls on Bhaga for protection, on Bhaga calls the weak to give him riches.
7 Bless us the Vajins when we call, while slowly they move, strong Singers, to the Gods' assembly.
Crushing the wolf, the serpent, and the demons, may they completely banish all affliction.
8 Deep-skilled in Law eternal, deathless, Singers, O Vajins, help us in each fray for booty.
Drink of this meath, he satisfied, be joyful: then go on paths which Gods are wont to travel.

HYMN XXXIX Visvedevas.

1. AGNI, erect, hath shown enriching favour: the flame goes forward to the Gods' assembly.
Like car-borne men the stones their path have chosen: let the priest, quickened, celebrate our worship.
2 Soft to the tread, their sacred grass is scattered: these go like Kings amid the band around them,
At the folks early call on Night and Morning,-Vayu, and Pusan with his team, to bless us.
3 Here on their path the noble Gods proceeded: in the wide firmament the Beauteous decked them.
Bend your way hither, ye who travel widely: hear this our envoy who hath gone to meet you.
4 For they are holy aids at sacrifices: all Gods approach the place of congregation.
Bring these, desirous, to our worship, Agni, swift the Nisatyas, Bhaga, and Purandhi.
5 Agni, to these men's hymns, from earth, from heaven, bring Mitra, Varuna, Indra, and Agni,
And Aryaman, and Aditi, and Visnu. Sarasvati be joyful, and the Maruts.
6 Even as the holy wish, the gift is offered: may he, unsated, come when men desire him.
Give never-failing ever-conquering riches: with Gods for our allies may we be victors.
7 Now have both worlds been praised by the Vasisthas; and holy Mitra, Varuna, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XL. Visvedevas.

1. BE gathered all the audience of the synod: let us begin their praise whose course is rapid.
Whate'er God Savitar this day produces, may we be where the Wealthy One distributes.
2 This, dealt from heaven ' may both the Worlds vouchsafe us, and Varuna, Indra, Aryaman, and Mitra.
May Goddess Aditi assign us riches, Vayu and Bhaga make them ours for ever.
3 Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour.
Him, too, Sarasvati and Agni further, and there is none to rob him of his riches.
4 This Varuna is guide of Law, he, Mitra, and Aryaman, the Kings, our work have finished.
Divine and foeless Aditi quickly listens. May these deliver us unharmed from trouble.
5 With offerings I propitiate the branches of this swift-moving God, the bounteous Visnu.
Hence Rudra gained his Rudra-strength: O Asvins, ye sought the house that hath celestial viands.
6 Be not thou angry here, O glowing Pusan, for what Varutri and the Bounteous gave us.
May the swift-moving Gods protect and bless us, and Vata send us rain, wha wanders round us.
7 Now have both worlds been praised by the Vasisthas, and holy Mitra, Varuna, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XLI. Bhaga.

1. AGNI at dawn, and Indra we invoke at dawn, and Varuna and Mitra, and the Asvins twain.
Bhaga at dawn, Pusan, and Brahmanaspati, Soma at dawn, Rudra we will invoke at dawn.
2 We will invoke strong, early-conquering Bhaga, the Son of Aditi, the great supporter:
Thinking of whom, the poor, yea, even the mighty, even the King himself says, Give me Bhaga.
3 Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga.
Bhaga, augment our store of kine and horses, Bhaga, may we be rich in men and heroes.

4 So may felicity be ours at present, and when the day approaches, and at noontide;
And may we still, O Bounteous One, at sunset be happy in the Deities' loving-kindness.
5 May Bhaga verily be bliss-bestower, and through him, Gods! may happiness attend us.
As such, O Bhaga, all with might invoke thee: as such be thou our Champion here, O Bhaga.
6 To this our worship may all Dawns incline them, and come to the pure place like Dadhikravan.
As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.
7 May blessed Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN XLII Visvedevas.

1. LET Brahmans and Angirases come forward, and let the roar of cloudy heaven surround us.
Loud low the Milch-kine swimming in the waters: set be the stones that grace our holy service.
2 Fair, Agni, is thy long-known path to travel: yoke for the juice tfiy bay, thy ruddy horses,
Or red steeds, Hero-bearing, for the chamber. Seated, I call the Deities' generations.
3 They glorify your sacrifice with worship, yet the glad Priest near them is left unequalled.
Bring the Gods hither, thou of many aspects: turn hitherward Aramati the Holy.
4 What time the Guest hath made himself apparent, at ease reclining in the rich man's dwelling,
Agni, well-pleased, well-placed within the chamber gives to a house like this wealth worth the choosing.
5 Accept this sacrifice of ours, O Agni; glorify it with Indra and the Maruts.
Here on our grass let Night and Dawn be seated: bring longing Varuna and Mitra hither.
6 Thus hath Vasistha praised victorious Agni, yearning for wealth that giveth all subsistence.
May he bestow on us food, strength, and riches. Preserve us evermore, ye Gods, with blessings.

HYMN XLIII Visvedevas.

1. SING out the pious at your sacrifices to move with adorations Earth and Heaven-
The Holy Singers, whose unmatched devotions, like a tree's branches, part in all directions.
2 Let sacrifice proceed like some fleet courser: with one accord lift ye on high the ladles.
Strew sacred grass meet for the solenm service: bright flames that love the Gods have mounted upward.
3 Like babes in arms reposing on their mother, let the Gods sit upon the grass's summit.
Let general fire make bright the flame of worship: scorn us not, Agni, in the Gods' assembly.
4 Gladly the Gods have let themselves be honoured, milking the copious streams of holy Order.
The highest might to-day is yours, the Vasits': come ye, as many as ye are, one-minded.
5 So, Agni, send us wealth among the people: may we be closely knit to thee, O Victor,
Unharmed, and rich, and taking joy together. Preserve us evermore, ye ods, with blessings.

HYMN XLIV. Dadhikras.

1. I CALL on Dadhikras, the first, to give you aid, the Asvins, Bhaga, Dawn, and Agni kindled well,
Indra, and Visnu, Pusan, Brahmanaspati, Adityas, Heaven and Earth, the Waters, and the Light.
2 When, rising, to the sacrifice we hasten, awaking Dadhikras with adorations.
Seating on sacred grass the Goddess Ila. let us invoke the sage swift-hearing Asvins.
3 While I am thus arousing Dadhikravan I speak to Agni, Earth, and Dawn, and Surya,
The red, the brown of Varuna ever mindful: may they ward off from us all grief and trouble.
4 Foremost is Dadhikravan, vigorous courser; in forefront of the cars, his way he knoweth,
Closely allied with Surya and with Morning, Adityas, and Angirases, and Vasus.
5 May Dadhikras prepare the way we travel that we may pass along the path of Order.
May Agni bear us, and the Heavenly Army: hear us all Mighty Ones whom none deceiveth.

HYMN XLV. Savitar.

1. MAY the God Savitar, rich in goodly treasures, filling the region, borne by steeds, come hither,
In his hand holding much that makes men happy, lulling to slumber and arousing creatures.
2 Golden, sublime, and easy in their motion, his arms extend unto the bounds of heaven.
Now shall that mightiness of his he lauded: even Surya yields to him in active vigour.
3 May this God Savitar, the Strong and Mighty, the Lord of precious wealth, vouchsafe us treasures.
May he, advancing his far-spreading lustre, bestow on us the food that feedeth mortals.
4 These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.
High vital strength, and manifold, may he grant us. Preserve us evermore, ye Gods, with blessings.

HYMN XLVI. Rudra.

1. To Rudra bring these songs, whose bow is firm and strong, the self-dependent God with swiftly-flying shafts,
The Wise, the Conqueror whom none may overcome, armed with sharp-pointed weapons: may he hear our call.
2 He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial sway.
Come willingly to our doors that gladly welcome thee, and heal all sickness, Rudra., in our families.
3 May thy bright arrow which, shot down by thee from heaven, flieth upon the earth, pass us uninjured by.
Thou, very gracious God, bast thousand medicines: inflict no evil on our sons or progeny.
4 Slay us not, nor abandon us, O Rudra let not thy noose, when thou art angry, seize us.
Give us trimmed grass and fame among the living. Preserve us evermore, ye Gods, with blessings.

HYMN XLVII. Waters.

1. MAY we obtain this day from you, O Waters, that wave of pure refreshment, which the pious
Made erst the special beverage of Indra, bright, stainless, rich in sweets and dropping fatness.
2 May the Floods' Offspring, he whose course is rapid, protect that wave most rich in sweets, O Waters,
That shall make Indra and the Vasus joyful. This may we gain from you to-day, we pious.
3 All-purifying, joying in their nature, to paths of Gods the Goddesses move onward.
They never violate the laws of Indra. Present the oil-rich offering to the Rivers.
4 Whom Surya with his bright beams hath attracted, and Indra dug the path for them to travel,
May these Streams give us ample room and freedom. Preserve us evermore, ye Gods, with blessings.

HYMN XLVIII. Rbhus.

1. YE liberal Heroes, Vajas and Rbhuksans, come and delight you with our flowing Soma.
May your strength, Vibhus, as ye come to meet us, turn hitherward your car that brings men profit.
2 May we as Rbhu with your Rbhus conquer strength with our strength, as Vibhus with the Vibhus.
May Vaja aid us in the fight for booty, and helped by Indra may we quell the foeman.
3 For they rule many tribes with high dominion, and conquer all their foes in close encounter.
May Indra, Vibhvan, Vaja, and Rbhuksan destroy by turns the wicked foeman's valour.
4 Now, Deities, give us ample room and freedom: be all of you, one-minded, our protection.
So let the Vasus grant us strength and vigour. Preserve us evermore, ye Gods, with blessings.

HYMN XLIX. Waters.

1. FORTH from the middle of the flood the Waters-their chief the Sea-flow cleansing, never sleeping.
Indra, the Bull, the Thunderer, dug their channels: here let those Waters, Goddesses, protect me.
2 Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,
Bright, purifying, speeding to the Ocean, here let those Waters. Goddesses, protect me.
3 Those amid whom goes Varuna the Sovran, he who discriminates men's truth and falsehood-
Distilling meath, the bright, the purifying, here let those Waters, Goddesses, protect me.
4 They from whom Varuna the King, and Soma, and all the Deities drink strength and vigour,
They into whom Vaisvanara Agni entered, here let those Waters, Goddesses, protect Me.

HYMN L. Various Deities.

1. O MITRA-VARUNA, guard and protect me here: let not that come to me which nests within and swells.
I drive afar the scorpion hateful to the sight: let not the winding worm touch me and wound my foot.
2 Eruption that appears upon the twofold joints, and that which overspreads the ankles and the knees,
May the refulgent Agni banish far away let not the winding worm touch me and wound my foot.
3 The poison that is formed upon the Salmali, that which is found in streams, that which the plants

produce,
All this may all the Gods banish and drive away: let not the winding worm touch me and wound my foot.
4 The steep declivities, the valleys, and the heights, the channels full of water, and the waterless-
May those who swell with water, gracious Goddesses, never afflict us with the Sipada disease, may all the rivers keep us free from Simida.

HYMN LI. Adityas.

1 THROUGH the Adityas' most auspicious shelter, through their most recent succour may we conquer.
May they, the Mighty, giving ear, establish this sacrifice, to make us free and sinless.
2 Let Aditi rejoice and the Adityas, Varuna, Mitra, Aryaman, most righteous.
May they, the Guardians of the world, protect us, and, to show favour, drink this day our Soma.
3 All Universal Deities, the Maruts, all the Adityas, yea, and all the Rbhus,
Indra, and Agni, and the Asvins, lauded. Preserve us evermore, ye Gods, with blessings.

HYMN LII. Adityas.

1. MAY we be free from every bond, Adityas! a castle among Gods and men, ye Vasus.
Winning, may we win Varuna and Mitra, and, being, may we be, O Earth and Heaven.
2 May Varuna and Mitra grant this blessing, our Guardians, shelter to our seed and offspring.
Let us not suffer for another's trespass. nor do the thing that ye, O Vasus, punish.
3 The ever-prompt Angirases, imploring riches from Savitar the God, obtained them.
So may our Father who is great and holy, and all the Gods, accordant, grant this favour.

HYMN LIII. Heaven and Earth.

1. AS priest with solemn rites and adorations I worship Heaven and Earth, the High and Holy.
To them, great Parents of the Gods, have sages of ancient time, singing, assigned precedence.
2 With newest hymns set in the seat of Order, those the Two Parents, born before all others,
Come, Heaven and Earth, with the Celestial People, hither to us, for strong is your protection.
3 Yea, Heaven and Earth, ye hold in your possession full many a treasure for the liberal giver.
Grant us that wealth which comes in free abundance. Preserve us evermore, ye Gods, with blessings.

HYMN LIV. Vastospati.

1. ACKNOWLEDGE us, O Guardian of the Homestead: bring no disease, and give us happy entrance.
Whate'er we ask of thee, be pleased to grant it, and prosper thou quadrupeds and bipeds.
2 Protector of the Home, be our promoter: increase our wealth in kine and steeds, O Indu.
May we be ever-youthful in thy friendship: be pleased in us as in his sons a father.

3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling!
Protect our happiness in rest and labour. Preserve us evermore, ye Gods, with blessings.

HYMN LV. Vastospati.

1. VASTOSPATI, who killest all disease and wearest every form,
Be an auspicious Friend to us.
2 When, O bright Son of Sarama, thou showest, tawny-hued! thy teeth,
They gleam like lances' points within thy mouth when thou wouldst bite; go thou to steep.
3 Sarama's Son, retrace thy way: bark at the robber and the thief.
At Indra's singers barkest thou? Why dust thou seek to terrify us? Go to sleep.
4 Be on thy guard against the boar, and let the boar beware of thee.
At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.
5 Sleep mother, let the father sleep, sleep dog and master of the house.
Let all the kinsmen sleep, sleep all the people who are round about.
6 The man who sits, the man who walks, and whosoever looks on us,
Of these we closely shut the eyes, even as we closely shut this house.
7 The Bull who hath a thousand horns, who rises up from out the sea,-
By him the Strong and Mighty One we lull and make the people sleep.
8 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweetsthese, one and all, we lull to sleep.

HYMN LVI. Maruts.

1. Wno are these radiant men in serried rank, Rudra's young heroes borne by noble steeds?
2 Verily no one knoweth whence they sprang: they, and they only, know each other's birth.
3 They strew each other with their blasts, these Hawks: they strove together, roaring like the wind.
4 A sage was he who knew these mysteries, what in her udder mighty Prsni bore.
5 Ever victorious, through the Maruts, be this band of Heroes, nursing manly strength,
6 Most bright in splendour, flectest on their way, close-knit to glory, strong with varied power.
7 Yea, mighty is your power and firm your strength: so, potent, with the Maruts, be the band.
8 Bright is your spirit, wrathful are your minds: your bold troop's minstrel is like one inspired.
9 Ever avert your blazing shaft from us, and let not your displeasure reach us here
10 Your dear names, conquering Maruts, we invoke, calling aloud till we are satisfied.
11 Well-armed, impetuous in their haste, they deck themselves, their forms, with oblations: to you, the pure, ornaments made of gold.
12 Pure, Maruts, pure yourselves, are your oblations: to you, the pure, pure sacrifice I offer.
By Law they came to truth, the Law's observers, bright by their birth, and pure, and sanctifying.
13 Your rings, O Maruts, rest upon your shoulders, and chains of gold are twined upon your bosoms.
Gleaming with drops of rain, like lightning-flashes, after your wont ye whirl about your weapons.
14 Wide in the depth of air spread forth your glories, far, most adorable, ye bear your titles.
Maruts, accept this thousandfold allotment of household sacrifice and household treasure.

15 If, Maruts, ye regard the praise recited here at this mighty singer invocation,
Vouchsafe us quickly wealth with noble heroes, wealth which no man uho hateth us may injure.
16 The Maruts, fleet as coursers, while they deck them like youths spectators of a festal meeting,
Linger, like beauteous colts, about the dwelling, like frisking calves, these who pour down the water.
17 So may the Maruts help us and be gracious, bringing free room to lovely Earth and Heaven.
Far be your bolt that slayeth men and cattle. Ye Vasus, turn yourselves to us with blessings.
18 The priest, when seated, loudly calls you, Maruts, praising in song your universal bounty.
He, Bulls! who hath so much in his possession, free from duplicity, with hymns invokes you.
19 These Maruts bring the swift man to a stand-still, and strength with mightier strength they break and humble
These guard the singer from the man who hates him and lay their sore displeasure on the wicked.
20 These Maruts rouse even the poor and needy: the Vasus love him as an active champion.
Drive to a distance, O ye Bulls, the darkness: give us full store of children and descendants.
21 Never, O Maruts, may we lose your bounty, nor, car-borne Lords! be hitidmost when ye deal it.
Give us a share in that delightful treasure, the genuine wealth that, Bulls! is your possession.
22 What time the men in fury rush together for running streams, for pastures, and for houses.
Then, O ye Maruts, ye who spring from Rudra, be our protectors in the strife with foemen.
23 Full many a deed ye did for our forefathers worthy of lauds which, even of old, they sang you.
lle strong man, with the Maruts, wins in battle, the charger, with the Maruts, gains the booty.
24 Ours, O ye Maruts, be the vigorous Hero, the Lord Divine of men, the strong Sustainer,
With whom to fair lands we may cross the waters, and dwell in our own home with you beside us.
25 May Indra, Mitra, Varuna and Agni, Waters, and Plants, and Trees accept our praises.
May we find shelter in the Marut's bosom. Preserve us evermore, ye Gods, with blessings.

HYMN LVII. Maruts.

1. YEA, through the power of your sweet juice, ye Holy! the Marut host is glad at sacrifices.
They cause even spacious heaven and earth to tremble, they make the spring flow when they come, the Mighty.
2 The Maruts watch the man who sings their praises, promoters of the thought of him who worships.
Seat you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.
3 No others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.
With all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.
4 Far from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.
Let us not he exposed to that, ye Holy! May your most loving favour still attend us.
5 May even what we have done delight the Maruts, the blameless Ones, the bright, the purifying.
Further us, O ye Holy, with your kindness: advance us mightily that we may prosper.
6 And may the Maruts, praised by all their titles, Heroes, enjoy the taste of our oblations.
Give us of Amrta for the sake of offspring: awake the excellent fair stores of riches.
7 Hither, ye Maruts, praised, with all your succours, with all felicity come to our princes,
Who, of themselves, a hundredfold increase us. Preserve us evermore, ye Gods, with blessings.

HYMN LVIII. Maruts.

1. SING to the troop that pours down rain in common, the Mighty Company of celestial nature.
They make the world-halves tremble with their greatness: from depths of earth and sky they reach to heaven.
2 Yea, your birth, Maruts, was with wild commotion, ye who move swiftly, fierce in wrath, terrific.
Ye all-surpassing in your might and vigour, each looker on the light fears at your coming.
3 Give ample vital power unto our princes let our fair praises gratify the Maruts.
As the way travelled helpeth people onward, so further us with your delightful succours.
4 Your favoured singer counts his wealth by hundreds: the strong steed whom ye favour wins a thousand.
The Sovran whom ye aid destroys the foeman. May this your gift, ye Shakers, be distinguished.
5 I call, as such, the Sons of bounteous Rudra: will not the Maruts turn again to us-ward?
What secret sin or open stirs their anger, that we implore the Swift Ones to forgive us.
6 This eulogy of the Bounteous hath been spoken: accept, ye Maruts, this our hymn of praises.
Ye Bulls, keep those who hate us at a distance. Preserve us evermore, ye Gods, with blessings.

HYMN LIX. Maruts.

1. WHOMSO ye rescue here and there, whomso ye guide, O Deities,
To him give shelter, Agni, Mitra, Varuna, ye Maruts, and thou Aryaman.
2 Through your kind favour, Gods, on some auspicious day, the worshipper subdues his foes.
That man increases home and strengthening ample food who brings you offerings as ye list.
3 Vasistha will not overlook the lowliest one among you all.
O Maruts, of our Soma juice effused to-day drink all of you with eager haste.
4 Your succour in the battle injures not the man to whom ye, Heroes, grant your gifts.
May your most recent favour turn to us again. Come quickly, ye who fain would drink.
5 Come hitherward to drink the juice, O ye whose bounties give you joy.
These offerings are for you, these, Maruts, I present. Go not to any place but this.
6 Sit on our sacred grass, be graciously inclined to give the wealth for which we long,
To take delight, ye Maruts, Friends of all, with Svaha, in sweet Soma juice.
7 Decking the beauty of their forms in secret the Swans with purple backs have flown down hither.
Around me all the Company hath settled, like joyous Heroes glad in our libation.
8 Maruts, the man whose wrath is hard to master, he who would slay us ere we think, O Vasus,
May he be tangled in the toils of mischief; smite ye him down with your most flaming weapon.
9 O Maruts, ye consuming Gods, enjoy this offering brought for you,
To help us, ye who slay the foe.
10 Sharers of household sacrifice, come, Maruts, stay not far away,
That ye may help us, Bounteous Ones.
11 Here, Self-strong Maruts, yea, even here. ye Sages with your sunbright skins
I dedicate your sacrifice.
12 Tryambaka we worship, sweet augmenter of prosperity.
As from its stem the cucumber, so may I be released from death, not reft of immortality.

HYMN LX. Mitra-Varuna.

1. WHEN thou, O Sun, this day, arising sinless, shalt speak the truth to Varuna and Mitra,
O Aditi, may all the Deities love us, and thou, O Aryaman, while we are singing.
2 Looking on man, O Varuna and Mitra, this Sun ascendeth up by both the pathways,
Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.
3 He from their home hath yoked the Seven gold Coursers who, dropping oil and fatness, carry Surya.
Yours, Varuna and Mitra, he surveyeth the worlds and living creatures like a herdsman.
4 Your coursers rich in store of sweets have mounted: to the bright ocean Surya hath ascended,
For whom the Adityas make his pathway ready, Aryaman, Mitra, Varuna, accordant.
5 For these, even Aryaman, Varuna and Mitra, are the chastisers of all guile and falsehood.
These, Aditi's Sons, infallible and mighty, have waxen in the home of law Eternal.
6 These, Mitra, Varuna whom none deceiveth, with great power quicken even the fool to wisdom,
And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.
7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless.
Even in the river's bed there is a shallow. across this broad expanse may they conduct us.
8 When Aditi and Varuna and Mitra, like guardians, give Sudas their friendly shelter,
Granting him sons and lineal succession, let us not, bold ones! move the Gods to anger.
9 May he with ofierings purify the altar from any stains of Varuna's reviler.
Aryaman save us us all those who hate us: give room and freedom to Sudas, ye Mighty.
10 Hid from our eyes is their resplendent meeting: by their mysterious might they hold dominion.
Heroes! we cry trembling in fear before you, even in the greatness of your power have mercy.
11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,
That good man's mind the Mighty Ones will follow: they have brought comfort to his spacious dwelling.
12 This priestly task, Gods! Varuna and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXI. Mitra-Varuna.

1. O VARUNA and Mitra, Surya spreading the beauteous light of you Twain Gods ariseth.
He who beholdetb all existing creatures observetb well the zeal that is in mortals.
2 The holy sage, renowned afar, directeth his hymns to you, O Varuna and Mitra,-
He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with power his autumns.
3 From the wide earth, O Varuna and Mitra from the great lofty heaven, ye, Bounteous Givers, -
Have in the fields and houses set your warder-, who visit every spot and watch unceasing.
4 I praise the strength of Varuna and Mitra that strength, by mightiness, keeps both worlds asunder.
Heroless pass the months of the ungodly he who loves sacrifice makes his home enduring.
5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.
Guile follows close the men who are untruthful: no secrets may be hidden from your knowledge.
6 I will exalt your sacrifice with homage: as priest, I, Mitra-Varuna, invoke you.
May these new hymns and prayers that I have fashioned delight you to the profit of the singer.
7 This priestly task, Gods! Varuna and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXII. Mitra-Varuna.

1. SURYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.
Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.
2 So hast thou mounted up before us, Surya, through these our praises, with fleet dappled horses.
Declare us free from all offence to Mitra, and Varuna, and Aryaman, and Agni.
3 May holy Agni, Varuna, and Mitra send down their riches upon us in thousands.
May they, the Bright Ones, make our praise-song perfect, and, when we laud them, grant us all our wishes.
4 O undivided Heaven and Earth, preserve us, us, Lofty Ones! your nobIy-born descendants.
Let us not anger Varuna, nor Vayu, nor him, the dearest Friend of mortals, Mitra.
5 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle.
Ye Youthful, make us famed among the people: hear, Mitra-Varuna, these mine invocations.
6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIII. Mitra-Varuna.

1. COMMON to all mankind, auspicious Surya, he who beholdeth all, is mounting upward;
The God, the eye of Varuna and Mitra, who rolled up darkness like a piece of leather.
2 Surya's great ensign, restless as the billow, that urgeth men to action, is advancing:
Onward he still would roll the wheel well-rounded, which Etasa, harnessed to the car-pole, moveth.
3 Refulgent from the bosom of the Mornings, he in Whom singers take delight ascendeth.
This Savitar, God, is my chief joy and pleasure, who breaketh not the universal statute.
4 Golden, far-seeing, from the heaven he riseth: far is his goal, he hasteth on resplendent.
Men, verily, inspirited by Surya speed to their aims and do the work assigned them.
5 Where the irrunortals have prepared his pathway he flieth through the region like a falcon.
With homage and oblations will we serve you, O Mitra-Varuna, when the Sun hath risen.
6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIV. Mitra-Varuna.

1. YE Twain who rule, in heaven and earth, the region, clothed be your clouds in robes of oil and fatness.
May the imperial Varuna, and Mitra, and high-born Aryaman accept our presents.
2 Kings, guards of rrtighty everlasting Order, come hitherward, ye Princes, Lords of Rivers.
Send us from heaven, O Varuna and Mitra, rain and sweet food, ye who pour down your bounties.
3 May the dear God, and Varuna and Mitra conduct us by the most effective pathways,
That foes may say unto Sudas our chieftain, May, we, too, joy in food with Gods to guard us.
4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,

Bedew with fatness, Varuna nd Mitra ye Kings, make glad the pleasant dwelling-places.
5 To you this laud, O Varuna and Mitra is offered like bright Soma juice to Vayu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXV. Mitra-Varuna.

1. WITH hymns I call you, when the Sun hath risen, Mitra, and Varuna whose thoughts are holy,
Whose Power Divine, supreme and everlasting, comes with good heed at each man's supplication.
2 For they are Asuras of Gods, the friendly make, both of you, our lands exceeding fruitful.
May we obtain you, Varuna and Mitra, wherever Heaven and Earth and days may bless us.
3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.
Varuna-Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.
4 Come, taste our offering, Varuna and Mitra: bedew our pasture wil sweet food and fatness.
Pour down in plenty here upon the people the choicest of your fair celestial water.
5 To you this laud, O Varuna and Mitra, is offered, like bright Soma juice to Vayu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXVI Mitra-Varuna.

1. LET our strong hymn of praise go forth, the laud of Mitra-Varuna,
With homage to that high-born Pair;
2 The Two exceeding wise, the Sons of Daksa, whom the gods ordained
For lordship, excellently great.
3 Such, Guardians of our homes and us, O Mitra-Varuna, fulfil
The thoughts of those who sing your praise.
4 So when the Sun hath risen to-day, may sinless Mitra, Aryaman,
Bhaga, and Savitar sendus forth.
5 May this our home be guarded well forward, ye Bounteous, on the way,
Who bear us safely o'er distress.
6. And those Self-reigning, Aditi, whose statute is inviolate,
The Kings who rule a vast domain.
7 Soon as the Sun hath risen, to you, to Mitra-Varuna, I sing,
And Aryarnan who slays the foe.
8 With wealth of gold may this my song bring unmolested power and might,
And, Brahmans, gain the sacrifice.
9 May we be thine, God Varuna, and with our princes, Mitra, thine.
Food and Heaven's light will we obtain.
10 Many are they who strengthen Law, Sun-eyed, with Agni for their tongue,
They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.
11 They who have stablished year and month and then the day, night, sacrifice and holy verse,
Varuna, Mitra, Aryarnan, the Kings, have won dominion which none else may gain.
12 So at the rising of the Sun we think of you with hymns to-day,

Even as Varuna, Mitra, Aryaman deserve: ye are the charioteers of Law.
13 True to Law, born in Law the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.
14 Uprises, on the slope of heaven, that marvel that attracts die sight
As swift celestial Etasa bears it away, prepared for every eye to see.
15 Lord of each single head, of fixt and moving things, equally through the whole expanse,
The Seven sister Bays bear Surya on his car, to bring us wealth and happiness.
16 A hundred autumns may we see that bright Eye, God-ordained, arise
A hundred autumns may we live.
17 Infallible through your wisdom, come hither, resplendent Varuna,
And Mitra, to the Soma draught.
18 Come as the laws of Heaven ordain, Varuna, Mitra, void of guile:
Press near and drink the Soma juice.
19 Come, Mitra, Varuna, accept, Heroes, our sacrificial gift:
Drink Soma, ye who strengthen Law.

HYMN LXVII. Asvins.

1. I WITH a holy heart that brings oblation will sing forth praise to meet your car, ye Princes,
Which, Much-desired! hath wakened as your envoy. I call you hither as a son his parents.
2 Brightly hath Agni shone by us enkindled: the limits even of darkness were apparent.
Eastward is seen the Banner of the Morning, the Banner born to give Heaven's Daughter glory.
3 With hymns the deft priest is about you, Asvins, the eloquent priest attends you now, Nasatyas.
Come by the paths that ye are wont to travel, on car that finds the light, laden with treasure.
4 When, suppliant for your help, Lovers of Sweetness! I seeking wealth call you to our libation,
Hitherward let your vigorous horses bear you: drink ye with us the well-pressed Soma juices.
5 Bring forward, Asvins, Gods, to its fulfilment my never-wearied prayer that asks for riches.
Vouchsafe us all high spirit in the combat, and with your powers, O Lords of Power, assist us.
6 Favour us in these prayers of ours, O Asvins. May we have genial vigour, ne'er to fail us.
So may we, strong in children and descendants, go, wealthy, to the banquet that awaits you.
7 Lovers of Sweetness, we have brought this treasure to you as 'twere an envoy sent for friendship.
Come unto us with spirits free from anger, in homes of men enjoying our oblation.
8 With one, the same, intention, ye swift movers, o'er the Seven Rivers hath your chariot travelled.
Yoked by the Gods, your strong steeds never weary while speeding forward at the pole they bear you.
9 Exhaustless be your bounty to our princes who with their wealth incite the gift of riches,
Who further friendship with their noble natures, combining wealth in kine with wealth in herses.
10 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXVIII. Asvins.

1. COME, radiant Asvins, with your noble horses: accept your servant's hymns, ye Wonder-Workers:
Enjoy oblations which we bring to greet you.
2 The gladdening juices stand prepared before you: come quickly and partake of mine oblation.
Pass by the calling of our foe and bear us.
3 Your chariot with a hundred aids, O Asvins, beareth you swift as thought across the regions,
Speeding to us, O ye whose wealth is Surya.
4 What time this stone of yours, the Gods' adorer, upraised, sounds forth for you as Soma-presser,
Let the priest bring you, Fair Ones, through oblations.
5 The nourishment ye have is, truly, wondrous: ye gave thereof a quickening store to Atri,
Who being dear to you, receives your favour.
6 That gift, which all may gain, ye gave Cyavana, when he grew old, who offered you oblations,
When ye bestowed on him enduring beauty.
7 What time his wicked friends abandoned Bhujyu, O Asvins, in the middle of the ocean,
Your horse delivered him, your faithful servant.
8 Ye lent your aid to Vrka when exhausted, and listened when invoked to Sayu's calling.
Ye made the cow pour forth her milk like water, and, Asvins, strengthened with your strength the barren.
9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.
May the cow nourish him with milk to feed llim. Preserve us evermore, ye Gods, with blessings.

HYMN LXIX. Asvins.

1. MAY your gold chariot, drawn by vigorous horses, come to us, blocking up the earth
and heaven,
Bright with its fellies while its way drops fatness, food-laden, rich in coursers, man's protector.
2 Let it approach, yoked by thewill, three-seated, extending far and wide o'er fivefold beings,
Whereon ye visit God-adoring races, bending your course whither ye will, O Asvins.
3 Renowned, with noble horses, come ye hither: drink, Wondrous Pair, the cup that holds sweet juices.
Your car whereon your Spouse is wont to travel marks with its track the farthest ends of heaven.
4 When night was turning to the grey of morning the Maiden, Surya's Daughter, chose your splendour.
When with your power and might ye aid the pious he comes through heat to life by your assistance.
5 O Chariot-borne, this car of yours invested with rays of light comes harnessed to our dwelling.
Herewith, O Asvins, while the dawn is breaking, to this our sacrifice bring peace and blessing.
6 Like the wild cattle thirsty for the lightning, Heroes, come nigh this day to our libations.
Men call on you with hymns in many places, but let not other worshippers detain you.
7 Bhujyu, abandoned in the midst of ocean, ye raised from out the water with your horses,
Uninjured, winged, flagging not, undaunted, with deeds of wonder saving him, O Asvins.
8 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXX. Asvins.

1. RICH in all blessings, Asvins come ye hither: this place on earth is called your own possession,
Like a strong horse with a fair back it standeth, whereon, as in a lap, ye seat you firmly.
2 This most delightful eulogy awaits you in the man's house drink-offering hath been heated,
Which bringeth you over the seas and rivers, yoking as'twere two well-matched shining horses.
3 Whatever dwellings ye possess, O Asvins, in fields of men or in the streams of heaven,
Resting upon the summit of the mountain, or bringing food to him who gives oblation,
4 Delight yourselves, ye Gods, in plants and waters when Rsis give them and ye find they suit You.
Enriching us with treasures in abundance ye have looked back to former generations.
5 Asvins, though ye have heard them oft aforetime, regard the many prayers which Rsis offer.
Come to the man even as his heart desireth: may we enjoy your most delightful favour.
6 Come to the sacrifice offered you, Nasatyas, with men, oblations, and prayer duly uttered.
Come to Vasistha as his heart desireth, for unto you these holy hymns are chanted.
7 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXI. Asvins.

1. THE Night retireth from the Dawn her Sister; the Dark one yieldeth to the Red her pathway.
Let us invoke you rich in steeds and cattle - by day and night keep far from us the arrow.
2 Bearing rich treasure in your car, O Asvins, come to the mortal who presents oblation.
Keep at a distance penury and sickness; Lovers of Sweetness, day and night preserve us.
3 May your strong horses, seeking bliss, bring hither your chariot at the earliest flush of morning.
With coursers yoked by Law drive hither, Asvins, your car whose reins are light, laden with treasure.
4 The chariot, Princes, that conveys you, moving at daylight, triple-seated, fraught with riches,
Even with this come unto us, Nasatyas, that laden with all food it may approach us.
5 Ye freed Cyavana from old age and weakness: ye brought the courser fleet of food to Pedu.
Ye rescued Atri from distress and darkness, and loosed for Jahusa the bonds that bound him.
6 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, With favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXII. Asvins.

1. COME, O Nasatyas, on your car resplendent, rich in abundant wealth of kine and horses.
As harnessed steeds, all our laudations follow you whose forms shine with most delightful beauty.
2 Come with the Gods associate, come ye hither to us, Nasatyas, with your car accordant.
'Twixt you and us there is ancestral friendship and common kin: remember and regard it.
3 Awakened are the songs that praise the Asvins, the kindred prayers and the Celestial Mornings.
Inviting those we long for, Earth and Heaven, the singer calleth these Nasatyas hither.
4 What time the Dawns break forth in light, O Asvins, to you the poets offer their devotions.
God Savitar hath sent aloft his splendour, and fires sing praises with the kindled fuel.

5 Come from the west, come from the cast, Nasatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIII. Asvins.

1. WE have o'erpassed the limit of this darkness while, worshipping the Gods, we sang their praises.
The song invoketh both Immortal Asvins far-reaching, born of old, great WonderWorkers.
2 And, O Nasatyas, man's dear Priest is seated, who brings to sacrifice and offers worship,
Be near and taste the pleasant juice, O Asvins: with food, I call you to the sacrifices.
3 We choosing you, have let our worship follow its course: ye Steers, accept this hymn with favour.
Obeying you as your appointed servant, Vasistha singing hath with lauds aroused you.
4 And these Two Priests come nigh unto our people, united, demon-slayers, mighty-handed.
The juices that exhilarate are mingled. Injure us not, but come with happy fortune.
5 Come from the west, come from the cast, Nasatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN I.XXIV. Asvins.

1. THESE morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house ye visit all.
2 O Heroes, ye bestow wonderful nourishment. send it to him whose songs are sweet
Accordant, both of you, drive your car down to us, and drink the savoury Soma juice.
3 Approach ye and be near to us. drink, O ye Asvins, of the meath.
Draw forth the milk, ye Mighty, rich in genuine wealth: injure us not, and come to us.
4 The horses that convey you in their rapid flight down to the worshipper's abode,
With these your speedy coursers, Heroes, Asvins, come, ye Gods, come well-inclined to us.
5 Yea, verily, our princes seek the Asvins in pursuit of food.
These shall give lasting glory to our liberal lords, and, both Nasatyas, shelter us.
6 Those who have led the way, like cars, offending none, those who are guardians of the men-
Also through their own might the heroes have grown strong, and dwell in safe and happy homes.

HYMN LXXV. Dawn.

1. BORN in the heavens the Dawn hath flushed, and showing her majesty is come as Law ordaineth.
She hath uncovered fiends and hateful darkness; best of Angirases, hath waked the pathways.
2 Rouse us this day to high and happy fortune: to great felicity, O Dawn, promote us.
Vouchsafe us manifold and splendid riches, famed among mortals, man-befriending Goddess!
3 See, lovely Morning's everlasting splendours, bright with their varied colours, have approached us.
Filling the region of mid-air, producing the rites of holy worship, they have mounted.
4 She yokes her chariot far away, and swiftly visits the lands where the Five Tribes are settled,
Looking upon the works and ways of mortals, Daughter of Heaven, the world's Imperial Lady.

5 She who is rich in spoil, the Spouse of Surya, wondrously opulent, rules all wealth and treasures.
Consumer of our youth, the seers extol her: lauded by priests rich Dawn shines out refulgent.
6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.
On her all-lovely car she comes, the Fair One, and brings rich treasure for her faithful servant.
7 True with the True and Mighty with the Mighty, with Gods a Goddess, Holy with the Holy,
She brake strong fences down and gave the cattle: the kine were lowing as they greeted Morning.
8 O Dawn, now give us wealth in kine and heroes, and horses, fraught with manifold enjoyment.
Protect our sacred grass from man's reproaches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVI. Dawn.

1. SAVITAR God of all men hath sent upward his light, designed for all mankind, immortal.
Through the Gods' power that Eye was first created. Dawn hath made all the universe apparent.
2 I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus.
Eastward the flag of Dawn hath been uplifted; she hath come hither o'er the tops of houses.
3 Great is, in truth, the number of the Mornings which were aforetime at the Sun's uprising.
Since thou, O Dawn, hast been beheld repairing as to thy love, as one no more to leave him.
4 They were the Gods' companions at the banquet, the ancient sages true to Law Eternal.
The Fathers found the light that lay in darkness, and with effectual words begat the Morning.
5 Meeting together in the same enclosure, they strive not, ofone mind, one with another.
They never break the Gods' eternal statutes, and injure none, in rivalry with Vasus.
6 Extolling thee, Blest Goddess, the Vasisthas, awake at early mom, with lauds implore thee.
Leader of kine and Queen of all that strengthens, shine, come as first to us, O high-born Morning.
7 She bringeth bounty and sweet charm of voices. The flushing Dawn is sung by the Vasisthas,
Giving us riches famed to distant places. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVIT. Dawn.

1. SHE hath shone brightly like a youthful woman, stirring to motion every living creature.
Agni hath come to feed on mortal? fuel. She hath made light and chased away the darkness.
2 Turned to this All, far-spreading, she hath risen and shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours, Mother of kine, Guide of the days she bringeth.
3 Bearing the Gods' own Eye, auspicious Lady, leading her Courser white and fair to look on,
Distinguished by her bean-is Dawn shines apparent, come forth to all the world with wondrous treasure.
4 Draw nigh with wealth and dawn away the foeman: prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches: pour bounty, opulent Lady, on the singer.
5 Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O Goddess,
Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.
6 O Usas, nobly-born, Daughter of Heaven, whom the Vasisthas with their hymns make mighty,
Bestow thou on us vast and glorious riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVIII. Dawn.

1. WE have beheld her earliest lights approaching: her many glories part, on high, asunder.
On car sublime, refulgent, wending hither, O Usas, bring the Wealth that makes us happy.
2 The fire well-kindIed sings aloud to greet her, and with their hymns the priests are chaming welcome.
Usas approaches in her splendour, driving all evil darkness far away, the Goddess.
3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.
She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.
4 Rich Daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.
fler car that moves self-harnessed hath she mounted, the car drawn onward by her well-yoked horses.
5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened.
Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIX. Dawn.

1. ROUSING the lands where men's Five Tribes are settled, Dawn hath disclosed the pathways of the people.
She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.
2 They paint their bright rays on the sky's far limits. the Dawns come on like tribes arrayed for battle.
Thy cattle, closely shutting up the darkness, as Savitar spreads his arms, give forth their lustre.
3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lauds that shall promote our welfare.
Daughter of Heaven, a Goddess, she distributes, best of Angirases, treasures to the pious.
4 Bestow on us, O Dawn, that ample bounty which thou didst send to those who sang thy praises;
Thou whom with bellowings of a bull they quickened: thou didst unbar the firm-set mountain's portals.
5 Impelling every God to grant his bounty sending to us the charm of pleasant voices,
Vouchsafe us thoughts, for profit, as thou breakest. Preserve us evermore, ye Gods, with blessings.

HYMN LXXX. Dawn.

1 THE priests, Vasisthas, are the first awakened to welcome Usas with their songs and praises,
Who makes surrounding regions part asunder,and shows apparent all existing creatures.
2 Giving fresh life when she hath hid the darkness, this Dawn hath wakened there with new-born lustre.
Youthful and unrestrained she cometh forward: she hath turned thoughts to Sun and fire and worship.
3 May blessed Mornings shine on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXI. Dawn.

1. ADVANCING, sending forth her rays, the Daughter of the Sky is seen.
Uncovering, that we may see, the mighty gloom, the friendly Lady makes the light.
2 The Sun ascending, the refulgent Star, pours down his beams together with the Dawn.

O Dawn, at thine arising, and the Sun's, may we attain the share allotted us.
3 Promptly we woke to welcome thee, O Usas, Daughter of the Sky,
Thee, Bounteous One, who bringest all we long to have, and to the offerer health and wealth.
4 Thou, dawning, workest fain to light the great world, yea, heaven, Goddess! that it may be seen.
We yearn to be thine own, Dealer of Wealth: may we be to this Mother like her sons.
5 Bring us that wondrous bounty, Dawn, that shall be famed most far away.
What, Child of Heaven, thou hast of nourishment for man, bestow thou on us to enjoy.
6 Give to our princes opulence and immortal fame, and strength in herds of kine to us.
May she who prompts the wealthy, Lady of sweet strains, may Usas dawn our foes away.

HYMN LXXXIT. Indra-Varuna

1. GRANT us your strong protection, IndraVaruna, our people, and our family, for sacrifice.
May we subdue in fight our evil-hearted foes, him who attacks the man steadfast in lengthened rites.
2 O Indra-Varuna, mighty and very rich One of you is called Monarch and One Autocrat.
All Gods in the most lofty region of the air have, O ye Steers, combined all power and might in you.
3 Ye with your strength have pierced the fountains of the floods: the Sun have ye brought forward as the Lord in heaven.
Cheered by this magic draught ye, Indra-Varuna, made the dry places stream, made songs of praise flow forth.
4 In battels and in frays we ministering priests, kneeling upon our knees for furtherance of our weal,
Invoke you, only you, the Lords of twofold wealth, you prompt to hear, we bards, O Indra-Varuna.
5 O Indra-Varuna, as ye created all these creatures of the world by your surpassing might,
In peace and quiet Mitra waits on Varuna, the Other, awful, with the Maruis seeks renown.
6 That Varuna's high worth may shine preeminent, these Twain have measured each his proper power and might.
The One subdueth the destructive enemy; the Other with a few furthereth many a man.
7 No trouble, no misfortune, Indra-Varuna, no woe from any side assails the mortal man
Whose sacrifice, O Gods, ye visit and enjoy: ne'er doth the crafty guile of mortal injure him.
8 With your divine protection, Heroes, come to us: mine invncation hear, if ye be pleased therewith.
Bestow ye upon us, O Indra-Varuna, your friendship and your kinship and your favouring grace.
9 In battle after battle, Indra-Varuna, be ye our Champions, ye who are the peoples' strength,
When both opposing bands invoke you for the fight, and men that they may gain offspring and progeny.
10 May Indra, Varuna, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIII. Indra-Varuna.

1. LOOKING to you and your alliance, O ye Men, armed with broad axes they went forward, fain for spoil.
Ye smote and slew his Dasa and his Aryan enemies, and helped Sudas with favour, Indra-Varuna.
2 Where heroes come together with their banners raised, in the encounter where is naught for us to love,

Where all things that behold the light are terrified, there did ye comfort us, O Indra-Varuna.
3 The boundaries of earth were seen all dark with dust: O Indra-Varuna, the shout went up to heaven.
The enmities of the people compassed me about. Ye heard my calling and ye came to me with help.
4 With your resistless weapons, Indra-Varuna, ye conquered Bheda and ye gave Sudas your aid.
Ye heard the prayers of these amid the cries of war: effectual was the service of the Trtsus' priest.
5 O Indra-Varuna, the wickedness of foes and mine assailants' hatred sorely trouble me.
Ye Twain are Lords of riches both of earth and heaven: so grant to us your aid on the decisive day.
6 The men of both the hosts invoked you in the fight, Indra and Varuna, that they might win the wealth,
What time ye helped Sudas, with all the Trtsu folk, when the Ten Kings had pressed him down in their attack.
7 Ten Kings who worshipped not, O Indra-Varuna, confederate, in war prevailed not o'er Sudas.
True was the boast of heroes sitting at the feast: so at their invocations Gods were on their side.
8 O Indra-Varuna, ye gave Sudas your aid when the Ten Kings in battle compassed him about,
There where the white-robed Trtsus with their braided hair, skilled in song worshipped you with homage and with hymn.
9 One of you Twain destroys the Vrtras in the fight, the Other evermore maintains his holy Laws.
We call on you, ye Mighty, with our hymns of praise. Vouchsafe us your protection, Indra-Varuna.
10 May Indra, Varuna, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIV. Indra-Varuna.

1. KINGS, Indra-Varuna, I would turn you hither to this our sacrifice with gifts and homage.
Held in both arms the ladle, dropping fatness, goes of itself to you whose forms are varied.
2 Dyaus quickens and promotes your high dominion who bind with bonds not wrought of rope or cordage.
Far from us still be Varuna's displeasure may Indra give us spacious room to dwell in.
3 Make ye our sacrifice fair amid the assemblies: make ye our prayers approved among our princes.
May God-sent riches come for our possession: further ye us with your delightful succours.
4 O Indra-Varuna, vouchsafe us riches with store of treasure, food, and every blessing;
For the Aditya, banisher of falsehood, the Hero, dealeth wealth in boundless plenty.
5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXV. Indra-Varuna.

1. FOR you I deck a harmless hymn, presenting the Soma juice to Varuna and Indra-
A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.
2 Here where the arrows fall amid the banners both hosts invoke the Gods in emulation.
O Indra-Varuna, smite back those-our foemen,yea, smite them withyour shaft to every quarter.
3 Self-lucid in their seats, e'en heavenly Waters endowed with Godhead Varuna and Indra.
One of these holds the folk distinct and sundered, the Other smites and slays resistless foemen.

4 Wise be the priest and skilled in Law Eternal, who with his sacred gifts and oration.
Brings you to aid us with your might, Adityas: let him have viands to promote his welfare.
5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods with blessings.

HYMN LXXXVI. Varuna.

1. WISE, verily, are creatures through his greatness who stayed ever, spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, the Star of old, and spread the earth before him.
2 With mine own heart I commune on the question how Varuna and I may be united.
What gift of mine will he accept unangered? When may I calmly look and find him gracious?
3 Fain to know this in in I question others: I seek the wise, O Varuna, and ask them.
This one same answer even the sages gave me, "Surely this Varuna is angry with thee."
4 What, Varuna, hath been my chief transgression, ihat thou wouldst slay the friend who sings thy praises?
Tell me, Unconquerable Lord, and quickly sinless will I approach thee with mine homage.
5 Free us from sins committed by our fathers, from those wherein we have ourselves offended.
O King, loose, like a thief who feeds the cattle, as from the cord a calf, set free Vasistha.
6 Not our own will betrayed us, but seduction, thoughtlessness, Varuna wine, dice, or anger.
The old is near to lead astray the younger: even sleep removeth not all evil-doing.
7 Slavelike may I do service to the Bounteous, serve, free from sin, the God inclined to anger.
This gentle Lord gives wisdom to the simple: the wiser God leads on the wise to riches.
8 O Lord, O Varuna, may this laudation come close to thed and lie within thy spirit.
May it be well with us in rest and labour. Preserve us ever-more, ye Gods, with blessings.

HYMN LXXXVII. Varuna.

1. VARUNA cut a pathway out for Surya, and led the watery floods of rivers onward.
The Mares, as in a race, speed on in order. He made great channels for the days to follow.
2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.
Within these two, exalted Earth and Heaven, O Varuna, are all the forms thou lovest.
3 Varuna's spies, sent forth upon their errand, survey the two world-halves well formed and fashioned.
Wise are they, holy, skilled in sacrifices, the furtherers of the praise-songs of the prudent.
4 To me who understand hath Varuna spoken, the names borne by the Cow are three times seven.
The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh.
5 On him three heavens rest and are supported, and the three earths are there in sixfold order.
The wise King Varuna hath made in heaven that Golden Swing to cover it with glory.
6 Like Varuna from heaven he sinks in Sindhu, like a white-shining spark, a strong wild creature.
Ruling in depths and meting out the region, great saving power hath he, this world's Controller.
7 Before this Varuna may we be sinless him who shows mercy even to the sinner-
While we are keeping Aditi's ordinances. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXVIII. Varuna.

1. PRESENT to Varuna thine hymn, Vasistha, bright, most delightful to the Bounteous Giver,
Who bringeth on to us the Bull, the lofty, the Holy, laden with a thousand treasures.
2 And now, as I am come before his presence, I take the face of Varuna for Agni's.
So might he bring-Lord also of the darkness-the light in heaven that I may see its beauty!
3 When Varuna and I embark together and urge our boat into the midst of ocean,
We, when we ride o'er ridges of the waters, will swing within that swing and there be happy.
4 Varuna placed Vasistha in the vessel, and deftly with his niight made him a Rsi.
When days shone bright the Sage made him a singer, while the heavens broadened and the Dawns were lengthened.
5 What hath become of those our ancient friendships, when without enmity we walked together?
I, Varuna, thou glorious Lord, have entered thy lofty home, thine house with thousand portals.
6 If he, thy true ally, hath sinned against thee, still, Varuna, he is the friend thou lovedst.
Let us not, Living One, as sinners I know thee: give shelter, as a Sage, to him who lauds thee.
7 While we abide in these fixed habitations, and from the lap of Aditi win favour,
May Varuna untie the bond that binds us. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXIX Varuna.

1. LET me not yet, King Varuna, enter into the house of clay:
Have mercy, spare me, Mighty Lord.
2 When, Thunderer! I move along tremulous like a wind-blown skin,
Have mercy, spare me, Mighty Lord.
3 O Bright and Powerful God, through want of strength I erred and went astray
Have mercy, spare me, Mighty Lord.
4 Thirst found thy worshipper though he stood in the midst of water-fijods:
Have mercy, spare me, Mighty Lord.
5 O Varuna, whatever the offence may be which we as men commit against the heavenly host,
When through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

HYMN XC. Vayu.

1. To you pure juice, rich in meath, are offered by priest: through longing for the Pair of Heroes.
Drive, Vayu, bring thine harnessed horses hither: drink the pressed Soma till it make thee joyful.
2 Whoso to thee, the Mighty, brings oblation, pure Soma unto thee, pure-drinking Vayu,
That man thou makest famous among mortals: to him strong sons are born in quick succession.
3 The God whom both these worlds brought forth for riches, whom heavenly Dhisana for our wealth appointeth,
His team of harnessed horses waits on Vayu, and, foremost, on the radiant Treasure-bearer.
4 The spotless Dawns with fair bright days have broken; they found the spacious light when they were

shining.
Eagerly they disclosed the stall of cattle: floods streamed for them as in the days aforetime.
5 These with their truthful spirit, shining brightly, move on provided with their natural insight.
Viands attend the car that beareth Heroes, your car, ye Sovran Pair, Indra and Vayu.
6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures.
These princes, through full life, Indra and Vayu! o'ercome in battle with their steeds and heroes.
7 Like coursers seeking fame will we Vasisthas, O Indra-Vayu, with our fair laudations.
Exerting all our power call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCI. Vayu.

1. WERE not in sooth, the Gods aforetime blameless, whose pleasure was increased by adoration?
For Vayu and for man in his affliction they caused the Morning to arise with Surya.
2 Guardians infallible, eager as envoys' preserve us safe through many months and autumns.
Addressed to you, our fair praise, Indra-Vayu, implores your favour and renewed well-being.
3 Wise, bright, arranger of his teams, he. seeketh men with rich food whose treasures are abundant.
They have arranged them of one mind with Vayu: the men have wrought all noble operations.
4 So far as native power and strength permit you, so far as men behold whose eyes have vision,
O ye pure-drinkers, drink with us pure Soma: sit on this sacred grass, Indra and Vayu.
5 Driving down teams that bear the lovely Heroes, hitherward, Indra-Vayu, come together.
To you this prime of savoury juice is offered: here loose your horses and be friendly-minded.
6 Your hundred and your thousand teams, O Indra and Vayu, all-munificent, which attend you,
With these most gracious-minded come ye hither, and drink, O Heroes of the meath we offer.
7 Like coursers seeking fame will we Vasisthas, O Indra-Vayu, with our fair laudations,
Exerting all our powe-,, call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCII. Vayu

1. O VAYU, drinker of the pure, be near us: a thousand teams are thine, Allbounteous Giver.
To thee the rapture-bringing juice is offered, whose first draught, God, thou takest as thy portion.
2 Prompt at the holy rites forth came the presser with Soma-draughts for Indra and for Vayu,
When ministering priests with strong devotion bring to you Twain the first taste of the Soma.
3 The teams wherewith thou seekest him who offers, within his home, O Viyu, to direct him,
Therewith send wealth: to us with full enjoyment, a hero son and gifts of kine and horses.
4 Near to the Gods and making Indra joyful, devout and ofFering precious gifts to Vayu,
Allied with princes, smiting down the hostile, may we with heroes conquer foes in battle.
5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.
Come, Vayu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

HYMN XCIII. Indra-Agni.

1. SLAYERS of enemies, Indra and Agni, accept this day our new-born pure laudation.
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.
2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.
3 Yea when the strong have entered our assembly, and singers seeking with their hymns your favour,
They are like steeds who come into the race-course, those men who call aloud on Indra-Agni.
4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.
Further us with new bounties, Indra-Agni, armed with strong thunder, slayers of the foeman.
5 When two great hosts, arrayed against each other, meet clothed with brightness, in the fierce encounter
Stand ye beside the godly, smite the godless; and still assist the men who press the Soma.
6 To this our Soma-pressing, Indra-Agni, come ye prepared to show your loving-kindness,
For not at any time have ye despised us. So may I draw you with all strengthenings hither.
7 So Agni, kindled mid this adoration, invite thou Mitra, Varuna, and Indra.
Forgive whatever sin we have committed may Aryaman and Aditi remove it.
8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni:
Ne'er may the Maruts, Indra, Visnu slight us. Preserve us evermore, ye Gods, with blessings.

HYMN XCIV. Indra-Agni.

1. As rain from out the cloud, for you, Indra and Agni, from my soul
This noblest praise hath been produced.
2 Do ye, O Indra-Agni, hear the singer's call: accept his songs.
Ye Rulers, grant his heart's desire.
3 Give us not up to poverty, ye Heroes, Indra-Agni, nor
To slander and reproach of men.
4 To Indra and to Agni we bring reverence, high and holy hymn,
And, craving help, softwords with prayer.
5 For all these holy singers here implore these Twain to succour them,
And priests that they may win them strength.
6 Eager to laudyou, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.
7 Indra and Agni, come to us with favour, ye who conquer men:
Let not the wicked master us.
8 At no time let the injurious blow of hostile mortal fall on us:
O Indra-Agni, shelter us.
9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,
That, Indra-Agni, let us gain;
10 When heroes prompt in worship call Indra and Agni, Lords of steeds,
Beside the Soma juice effused.
11 Call hither with the song and lauds those who best slay the foemen, those
Who take delight in hymns of praise.
12 Slay ye the wicked man whose thought is evil of the demon kind.

Slay him who stays the waters, slay the Serpent with your deadly dart.

HYMN XCV. Sarasvati.

1. THIS stream Sarasvati with fostering current comes forth, our sure defence, our fort of iron.
As on a car, the flood flows on, surpassing in majesty and might all other waters.
2 Pure in her course from mountains to the ocean, alone of streams Sarasvati hath listened.
Thinking of wealth and the great world of creatures, she poured for Nahusa her milk and fatness.
3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.
He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.
4 May this Sarasvati be pleased and listen at this our sacrifice, auspicious Lady,
When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.
5 These offerings have ye made with adoration: say this, Sarasvati, and accept our praises;
And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.
6 For thee, O Blest Sarasvati, Vasistha hath here unbarred the doors d sacred Order.
Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings.

HYMN XCVI. Sarasvati.

1. I SING a lofty song, for she is mightiest, most divine of Streams.
Sarasvati will I exalt with hymns and lauds, and, O Vasistha, Heaven and Earth.
2 When in the fulness of their strength the Purus dwell, Beauteous One, on thy two grassy banks,
Favour us thou who hast the Maruts for thy friends: stir up the bounty of our chiefs.
3 So may Sarasvati auspicious send good luck; she, rich in spoil, is never niggardly in thought,
When praised in jamadagni's way and lauded as Vasistha lauds.
4 We call upon Sarasvan, as unmarried men who long for wives,
As liberal men who yearn for sons.
5 Be thou our kind protector, O Sarasvan, with those waves of thine
Laden with sweets and dropping oil.
6 May we enjoy Sarasvan's breast, all-beautiful, that swells with streams,
May we gain food and progeny.

HYMN XCVIL Brhaspati.

1. WHERE Heaven and Earth combine in men's assembly, and ttose who love the Gods delight in worship,
Where the libations are effused for Indra, may he come first to drink and make him stronger.
2 We crave the heavenly grace of Gods to guard us-so may Brhaspati, O friends, exalt us-
That he, the Bounteous God, may find us sintess, who giveth from a distance like a father.
3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.

May the great song of praise divine, reach Indra who is the King of prayer the Gods' creation.
4 May that Brhaspati who brings all blessings, most dearly loved, be seated by our altar.
Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.
5 To us these Deathless Ones, erst born, have granted this laud of ours which gives the Immortal pleasure.
Let us invoke Brhaspati, the foeless, the clear-voiced God, the Holy One of households
6 Him, this Brhaspati, his red-hued horses, drawing together, full of strength, bring hither.
Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.
7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.
Sublime Brhaspati, easy of access granteth his friends most bountiful refreshment.
8 Both Heaven and Earth, divine, the Deity's Parents, have made Brhaspati increase in grandeur.
Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.
9 This, Brahmanaspati, is your laudation prayer hath been made to thunderwielding Indra.
Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.
10 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCVIII. Indra.

1. PRIESTS, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.
No wild-bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma,
2 Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime,
O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.
3 Thou, newly-born, for strength didst drink the Soma; the Mother told thee of thy future greatness.
O Indra, thou hast filled mid-air's wide region, and given the Gods by battle room and freedom.
4 When thou hast urged the arrocrant to combat, proud in their strength of arm, we will subdue them.
Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.
5 I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.
When he had conquered godless wiles and magic, Soma became his own entire possession.
6 Thine is this world of flocks and herds around thee, which with the eye of Surya thou beholdest.
Thou, Indra, art alone the Lord of cattle; may we enjoy the treasure which thou givest.
7 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCIX. Visnu.

1. MEN come not nigh thy majesty who growest beyond all bound and measure with thy body.
Both thy two regions of the earth, O Visnu, we know: thou God, knowest the highest also.
2 None who is born or being born, God Visnu, hath reached the utmost limit of thy grandeur.
The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.
3 Rich in sweet food be ye, and rich in milch-kine, with fertile pastures, fain to do men service.
Both these worlds, Visnu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.

4 Ye have made spacious room for sacrificing by generating Surya, Dawn, and Agni.
O Heroes, ye have conquered in your battles even the bull-jawed Dasa's wiles and magic.
5 Ye have destroyed, thou, Indra, and thou Visnu, Sambara's nine-and-ninety fenced castles.
Ye Twain smote down a hundred times a thousand resistless heroes of the royal Varcin.
6 This is the lofty hymn of praise, exalting the Lords of Mighty Stride, the strong and lofty.
I laud you in the solemn synods, Visnu: pour ye food on us in our camps, O Indra.
7 O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN C. Visnu.

1 NE'ER doth the man repent, who, seeking profit, bringeth his gift to the far-striding Visnu.
He who adoreth him with all his spirit winneth himself so great a benefactor.
2 Thou, Visnu, constant in thy courses, gavest good-will to all men, and a hymn that lasteth,
That thou mightst move us to abundant comfort of very splendid wealth with store of horses.
3 Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours.
Foremost be Visnu, stronger than the strongest: for glorious is his name who lives for ever.
4 Over this earth with mighty step strode Visnu, ready to give it for a home to Manu.
In him the humble people trust for safety: he, nobly born, hath made them spacious dwellings.
5 To-day I laud this name, O gipivista, I, skilled in rules, the name of thee the Noble.
Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.
6 What was there to be blamed in thee, O Visnu, when thou declaredst, I am Sipivista?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
7 O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN CI. Parjanya.

1 SPEAK forth three words, the words which light precedeth, which milk this udder that produceth nectar.
Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.
2 Giver of growth to plants, the God who ruleth over the waters and all moving creatures,
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.
3 Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure.
The Father's genial flow bedews the Mother; therewith the Sire, therewith the son is nourished.
4 In him all living creatures have their being, and the three heavens with triplyflowing waters.
Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur.
5 May this my song to Sovran Lord Parjanya come near unto his heart and give him pleasure.
May we obtain the showers that bring enjoyment, and God-protected plants with goodly fruitage.
6 He is the Bull of all, and their impregner lie holds the life of all things fixed and moving.
May this rite save me till my hundredth autumn. Preserve us evermore, ye Gods, with blessings.

HYMN CII Parjanya.

1 SING forth and laud Parjanya, son of Heaven, who sends the gift of rain
May he provide our pasturage.
2 Parjanya is the God who forms in kine, in mares, in plants of earth,
And womankind, the germ of life.
3 Offer and pour into his mouth oblation rich in savoury juice:
May he for ever give us food.

HYMN CIII. Frogs.

1. THEY who lay quiet for a year, the Brahmans who fulfil their vows,
The Frogs have lifted up their voice, the voice Parjanya hath inspired.
2 What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the Frogs comes forth in concert like the cows lowing with their calves beside them.
3 When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as a son his father.
4 Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the Frog moistened by the rain springs forward, and Green and Spotty both combine their voices.
5 When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters.
6 Onc is Cow-bellow and Goat-bleat the other, one Frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate the voice diversely.
7 As Brahmans, sitting round the brimful vessel, talk at the Soma-rite of Atiratra,
So, Frogs, ye gather round the pool to honour this day of all the year, the first of Rain-time.
8 These Brahmans with the Soma juice, performing their year-long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.
9 They keep the twelve month's God-appointed order, and never do the men neglect the season.
Soon as the Rain-time in the year returneth, these who were heated kettles gain their freedom.
10 Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.
The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

HYMN CIV. Indra-Soma.

1. INDRA and Soma, burn, destroy the demon foe, send downward, O ye Bulls, those who add gloom to gloom.
Annihilate the fools, slay them and burn them up: chase them away from us, pierce the voracious ones.
2 Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.
Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.
3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,
So that not one of them may ever thence return: so may your wrathful might prevail and conquer them.

4 Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the earth.
Yea, forge out of the mountains your celestial dart wherewith ye burn to death the waxing demon race.
5 Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the depth, and let them sink without a sound.
6 Indra and Soma, let this hymn control you both, even as the girth encompasses two vigorous steeds-
The song of praise which I with wisdom offer you: do ye, as Lords of men, animate these my prayers.
7 In your impetuous manner think ye both thereon: destroy these evil beings, slay the treacherous fiends.
Indra and Soma, let the wicked have no bliss who evermore assails us with malignity.
8 Whoso accuses me with words of falsehood when I pursue my way with guileless spirit,
May he, the speaker of untruth, be, Indra, like water which the hollowed hand compresses.
9 Those who destroy, as is their wont, the simple, and with their evil natures barm the righteous,
May Soma give them over to the serpent, or to the lap of Nirrti consign them.
10 The fiend, O Agni, who designs to injure the essence of our food, kine, steeds, or bodies,
May he, the adversary, thief, and robber, sink to destruction, both himself and offipring.
11 May he be swept away, himself and children: may all the three earths press him down beneath them.
May his fair glory, O ye Gods, be blighted, who in the day or night would fain destroy us.
12 The prudent finds it easy to distinguish the true and false: their words oppose each other.
Of these two that which is the true and honest, Soma protects, and brings the false to nothing.
13 Never doth Soma aid and guide the wicked or him who falsely claims the Warrior's title.
He slays the fiend and him who speaks untruly: both lie entangled in the noose of Indra.
14 As if I worshipped deities of falsehood, or thought vain thoughts about the Gods, O Agni.
Why art thou angry with us, Jatavedas? Destruction fall on those who lie against thee!
15 So may I die this day if I have harassed any man's life or if I be a demon.
Yea, may he lose all his ten sons together who with false tongue hath called me Yatudhana.
16 May Indra slay him with a mi weapon, and let the vilest ofghty
all creatures perish,
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.
17 She too who wanders like an owl at night-time, hiding her body in her guile and malice,
May she fall downward into endless caverns. May press-stones with loud ring destroy the demons.
18 Spread out, ye Maruts, search among the people: seize ye and grind the Raksasas to pieces,
Who fly abroad, transformed to birds, at night-time, or sully and pollute our holy worship.
19 Hurl down from heaven thy bolt of stone, O Indra: sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite down the demons with thy rocky weapon.
20 They fly, the demon dogs, and, bent on mischief, fain would they harm indomitable Indra.
Sakra makes sharp his weapon for the wicked: now, let him cast his bolt at fiendish wizards.
21 Indra hath ever been the fiends' destroyer who spoil oblations of the Gods' invokers:
Yea, Sakra, like an axe that spilts the timber, attacks and smashes them like earthen vessels.
22 Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo.
Destroy him shaped as eagle or as vulture as with a stone, O Indra, crush the demon.
23 Let not the fiend of witchcraft-workers reach us: may Dawn drive off the couples of Kimidins.
Earth keep us safe from earthly woe and trouble: from grief that comes from heaven mid-air preserve us.
24 Slay the male demon, Indra! slay the female, joying and triumphing in arts of magic.
Let the fools' gods with bent necks fall and perish, and see no more the Sun when he arises.
25 Look each one hither, look around Indra and Soma, watch ye well.
Cast forth your weapon at the fiends against the sorcerers hurt your bolt.

RIG VEDA - BOOK THE EIGHTH

HYMN I. Indra.

1. GLORIFY naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly:
2 Even him, eternal, like a bull who rushes down, men's Conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.
3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.
4 Those skilled in song, O Maghavan among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.
5 O Caster of the Stone, I would not sell thee for a mighty price,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!
6 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O Good Lord, appear alike, to give me wealth abundantly.
7 Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, Warrior, Fort-destroyer, Lord of battle's din, haste, holy songs have sounded forth.
8 Sing out the psalm to him who breaks down castles for his faithful friend,
Verses to bring the Thunderer to destroy the forts and sit on Kanva's sacred grass.
9 The Horses which are thine in tens, in hundreds, yea, in thousands thine,
Even those vigorous Steeds, fleet-footed in the course, with those come quickly near to us.
10 This day I call Sabardugiha who animates the holy song,
Indra the richly-yielding Milch-cow who provides unfailing food in ample stream.
11 When Sura wounded Etasa, with Vata's rolling winged car.
Indra bore Kutsa Arjuneya off, and mocked Gandharva. the unconquered One.
12 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who maketh whole the injured part.
13 May we be never cast aside, and strangers, as it were, to thee.
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to bum.
14 O Vrtra-slayer, we were thought slow and unready for the fray.
Yet once in thy great bounty may we have delight, O Hero, after praising thee.
15 If he will listen to my laud, then may out Soma-drops that flow
Rapidly through the strainer gladden Indra, drops due to the Tugryas' Strengthener.
16 Come now unto the common laud of thee and of thy faithful friend.
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.
17 Press out the Soma with the stones, and in the waters wash it clean.
The men investing it with raiment made of milk shall milk it forth from out the stems.
18 Whether thou come from earth or from the lustre of the lofty heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most Wise.

19 For India press the Soma out, most gladdening and most excellent.
May Sakra make it swell sent forth with every prayer and asking, as it were, for strength.
20 Let me not, still beseeching thee with earnest song at Soma rites,
Anger thee like soma wild beast. Who would not beseech him who hath power to grant his prayer?
21 The draught made swift with rapturous joy, effectual with its mighty strength,
All-conquering, distilling transport, let him drink: for he in ecstasy gives us gifts.
22 Where bliss is not, may he, All-praised, God whom the pious glorify,
Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.
23 Come, Indra, and rejoice thyself, O God, in manifold affluence.
Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.
24 A thousand and a hundred Steeds are harnessed to thy golden car.
So may the long-mancd Bays, yoked by devotion, bring Indra to drink the Soma juice.
25 Yoked to thy chariot wrought of gold, may thy two Bays with peacock tails,
Convey thee hither, Steeds with their white backs, to quaff sweet juice that makes us eloquent.
26 So drink, thou Lover of the Song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.
27 He who alone by wondrous deed is Mighty, Strong by holy works,
May he come, fair of cheek; may he not stay afar, but come and turn not from our call.
28 Susna's quick moving castle thou hast crushed to pieces with thy bolts.
Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.
29 My praises when the Sun hath risen, my praises at the time of noon,
My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.
30 Praise yea, praise him. Of princes these are the most liberal of their gifts,
These, Paramajya, Ninditasva, Prapathi, most bounteous, O Medhyatithi.
31 When to the car, by faith, I yoked the horses longing for the way-
For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.
32 May he who gave me two brown steeds together with their cloths of gold,
May he, Asanga's son Svanadratha, obtain all joy and high felicities.
33 Playoga's son Asanga, by ten thousand, O Agni, hath surpassed the rest in giving.
For me ten bright-hued oxen have come forward like lotus-stalks from out a lake upstanding.
34 What time her husband's perfect restoration to his lost strength and manhood was apparent,
His consort Sasvati with joy addressed him, Now art thou well, my lord, and shalt be happy.

HYMN II. Indra.

1. HERE is the Soma juice expressed; O Vasu, drink till thou art full:
Undaunted God, we give it thee.
2 Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in stream.
3 This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.
4 Beloved of all, Indra alone drinks up the flowing Soma juice
Among the Gods andmortal men.
5 The Friend, whom not the brilliant-hued, the badly-mixt or bitter draught,
Repels, the far-extending God;

6 While other men than we with milk chase him as hunters chase a deer,
And with their kine inveigle him.
7 For him, for Indra, for the God, be pressed three draughts of Soma juice
In the juice-drinker's own abode.
8 Three reservoirs exude their drops, filled are three beakers to the brim,
All for one offering to the God.
9 Pure art thou, set in many a place, and blended in the midst with milk
And curd, to cheer the Hero best.
10 Here, Indra, are thy Soma-draughts pressed out by us, the strong, the pure:
They crave admixture of the milk.
11 O Indra, pour in milk, prepare the cake, and mix the Soma-draught.
I hear them say that thou art rich.
12 Quaffed juices fight within the breast. The drunken praise not by their wine,
The naked praise not when it rains.
13 Rich be the praiser of one rich, munificent and famed like thee:
High rank be his, O Lord of Bays.
14 Foe of the man who adds no milk, he heeds not any chanted hymn
Or holy psalm that may he sung.
15 Give us not, Indra, as a prey unto the scornful or the proud:
Help, Mighty One, with power and might.
16 This, even this, O Indra, we implore. as thy devoted friends,
The Kanvas praise thee with their hymns.
17 Naught else, O Thunderer, have I praised in the skilled singer's eulogy:
On thy land only have I thought.
18 The Gods seek him who presses out the Soma; they desire not sleep
They punish sloth unweariedly.
19 Come hither swift with gifts of wealth - be not thou angry with us-like
A great man with a youthful bride.
20 Let him not, wrathful with us, spend the evening far from us to-day,
Like some unpleasant son-in-law.
21 For well we know this Hero's love, most liberal of the boons he gives,
His plans whom the three worlds display.
22 Pour forth the gift which Kanvas bring, for none more glorious do we know
Than the Strong Lord with countless aids.
23 O presser, offer Soma first to Indra, Hero, Sakra, him
The Friend of man, that he may drink;
24 Who, in untroubled ways, is best provider, for his worshippers.
Of strength in horses and in kine.
25 Pressers, for him blend Soma juice, each draught most excellent, for him
The Brave, the Hero, for his joy.
26 The Vrtra-slayer drinks the juice. May he who gives a hundred aids
Approach, nor stay afar from us.
27 May the strong Bay Steeds, yoked by prayer, bring hither unto us our Friend,
Lover of Song, renowned by songs.
28 Sweet are the Soma juices, come! Blent are the Soma juices, come!
Rsi-like, mighty, fair of cheek, come hither quickly to the feast.

29 And lauds which strengthen thee for great bounty and valour, and exalt
Indra who doeth glorious deeds,
30 And songs to thee who lovest song, and all those hymns addressed to thee-
These evermore confirm thy might.
31 Thus he, sole doer of great deeds whose hand holds thunder, gives us strength,
He who hath never been subdued.
32 Vrtra he slays with his right hand, even Indra, great with mighty power,
And much-invoked in many a place.
33 He upon whom all men depend, all regions, all achievements, he
Takes pleasure in our wealthy chiefs.
34 All this hath he accomplished, yea, Indra, most gloriously renowned,
Who gives our wealthy princes strength.
35 Who drives his chariot seeking spoil, from afar, to him he loves:
For swift is he to bring men wealth.
36 The Sage who, winning spoil with steeds, slays Vrtra, Hero with the men,
His servant's faithful succourer.
37 O Priyamedhas, worship with collected mind this Indra whom
The Soma hath full well inspired.
38 Ye Kanvas, sing the Mighty One, Lord of the Brave, who loves renown,
All-present, glorified by song.
39 Strong Friend, who, with no trace of feet, restores the cattle to the men,
Who rest their wish and hope on him.
40 Shaped as a Ram, Stone-hurler I once thou camest hither to the son
Of Kanva, wise Medhyatithi.
41 Vibhindu, thou hast helped this man, giving him thousands four times ten,
And afterward eight thousand more.
42 And these twain pouring streams of milk, creative, daughters of delight,
For wedlock sake I glorify.

HYMN III. Indra.

1. DRINK, Indra, of the savoury juice, and cheer thee with our milky draught.
Be, for our weal, our Friend and sharer of the feast, and let thy wisdom guard us well.
2 In thy kind grace and favour may we still be strong: expose us not to foe's attack.
With manifold assistance guard and succour us, and bring us to felicity.
3 May these my songs of praise exalt thee, Lord, who hast abundant wealth.
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
4 He, with his might enhanced by Rsis thousandfold, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.
5 Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers in battle-shock, we call, Indra that we may win the spoil.
6 With might hath Indra spread out heaven and earth, with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma-drops.
7 Men with their lauds are urging thee, Indra, to drink the Soma first.
The Rbhus in accord have lifted up their voice, and Rudras sung thee as the first.

8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.
And living men to-day, even as of old, sing forth their praises to his majesty.
9 I crave of thee that hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhrgu and the Yatis and Praskanva when the prize was staked.
10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.
For ever unattainable is this power of him to whom the worlds have cried aloud.
11 Help us, O Indra, when we pray to thee for wealth and hero might.
First help thou on to strength the man who strives to win, and aid our laud, O Ancient One.
12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.
Help, as thou gavest Rugama and Syavaka and Svarnara and Krpa aid.
13 What newest of imploring prayers shall, then, the zealous mortal sing?
For have not they who laud his might, and Indra-power won for themselves the light of heaven?
14 When shall they keep the Law and praise thee mid the Gods? Who counts as Rsi and as sage?
When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call?
15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth, and give unfailing aid.
16 The Bhrgus are like Suns, like Kanvas, and have gained all that their thoughts were bent upon.
The living men of Priyamedha's race have sung exalting Indra with their lauds.
17 Best slayer of the Vrtras, yoke thy Bay Steeds, Indra, from afar.
Come with the High Ones hither, Maghavan, to us, Mighty, to drink the Soma juice.
18 For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.
As such, O Maghavan, Indra, who lovest song, even as a lover bear my call.
19 Thou from the lofty plains above, O Indra, hurledst Vrtra down.
Thou dravest forth the kine of guileful Mrgaya and Arbuda from the mountain's hold.
20 Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.
Indra, thou blewest the great Dragon from the air -. men must regard that valorous deed.
21 The fairest courser of them all, who runneth on as 'twere to heaven.
Which Indra and the Maruts gave, and Pakasthaman Kaurayan.
22 To me hath Pakasthaman given, a ruddy horse,good at the pole,
Filling is girth and rousing wealth;
23 Compared with whom no other ten strong coursers, harnessed to the pole,
Bear Tugrya to his dwelling place.
24 Raiment is body, food is life, and healing ointment giveth strength.
As the free-handed giver of the ruddy steed, I have named Pakasthaman fourth.

HYMN IV. Indra.

1. THOUGH, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Anava and Turvasa, brave Champion I urged by men to Come.
2 Or, Indra, when with Ruma, Rusama, Syavaka, and Krpa thou rejoicest thee,
Still do the Kanvas, bringing praises, with their prayers, O Indra, draw thee hither: come.
3 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill.
4 May the drops gladden thee, rich Indra, and obtain bounty for him who pours the juice.
Soma pressed in the mortar didst thou take and drink, and hence hast won surpassing might.

5 With mightier strength he conquered strength, with energy he crushed their wrath.
O Indra, Strong in youth, all those who sought the fray bent and bowed down to thee like trees.
6 He who wins promise of thine aid goes girt as with a thousand mighty men of war.
He makes his son preeminent in hero might - he serves with reverential prayer.
7 With thee, the Mighty, for our Friend, we will riot fear or feel fatigue.
May we see Turvasa and Yadu: thy great deed, O Hero, must be glorified.
8 On his left hip the Hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, baste, and drink.
9 Indra, thy friend is fair of form and rich in horses, cars, and kine.
He evermore hath food accompanied by wealth, and radiant joins the company.
10 Come like a thirsty antelope to the drinking-place: drink Soma to thy heart's desire.
Raining it down, O Maghavan, day after day, thou gainest thy surpassing might.
11 Priest, let the Soma juice flow forth, for Indra longs to drink thereof.
He even now hath yoked his vigorous Bay Steeds: the Vrtra-slayer hath come near.
12 The man with whom thou fillcst thee with Soma deems himself a pious worshipper.
This thine appropriate food is here poured out for thee: come, hasten forward. drink of it,
13 Press out the Soma juice, ye priests, for Indra borne upon his car.
The pressing-stones speak loud of Indra, while they shed the juice which, offered, honours him.
14 To the brown juice may his dear vigorous Bay Steeds bring Indra, to our holy task.
Hither let thy Car-steeds who seek the sacrifice bring thee to our drink-offerings.
15 Pusan, the Lord of ample wealth, for firm alliance we elect.
May he with wisdom, Sakra! Looser! Much-invoked! aid us to riches and to seed.
16 Sharpen us like a razor in the barber's hands: send riches thou who settest free.
Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.
17 Pusan, I long to win thy love, I long to praise thee, Radiant God.
Excellent Lord, 'tis strange tome, no wish have I to sing the psalm that Pajra sings.
18 My kine, O Radiant God, seek pasture where they will, my during wealth, Immortal One.
Be our protector, Pusan! be, most liberal Lord, propitious to our gathering strength.
19 Rich was the gift Kurunga gave, a hundred steeds at morning rites.
Among the gifts of Turvasas we thought of him, the opulent, the splendid King.
20 What by his morning songs Kanva, the powerful, hath, with the Priyamedhas, gained-
71 The herds of sixty thousand pure and spotless kine, have I, the Rsi, driven away.
21 The very trees were joyful at my coming: kine they obtained in plenty, steeds in plenty.

HYMN V. Asvins.

1. WHEN, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.
2 Like Heroes on your will-yoked car farshining, Wonder-Workers! ye
Attend, O Asvins, on the Dawn.
3 By you, O Lords of ample wealth our songs of praise have been observed:
As envoy have I brought the prayer.
4 Kanvas must praise the Asvins dear to many, making many glad,
Most rich, that they may succour us.
5 Most liberal, best at winning strength, inciters, Lords of splendour who

Visit the worshipper's abode.
6 So for devout Sudeva dew with fatness his unfailing mead,
And make it rich for sacrifice.
7 Hitherward running speedily with horses, as with rapid hawks,
Come, Asvins, to our song of praise
8 Wherewith the three wide distances, and all the lights that are in heaven.
Ye traverse, and three times of night.
9 O Finders of the Day, that we may win us food of kine and wealth,
Open the paths for us to tread.
10 O Asvins, bring us wealth in kine, in noble heroes, and in cars:
Bring us the strength that horses give.
11 Ye Lords of splendour, glorified, ye Wonder-Workers borne on paths
Of gold, drink sweets with Somajuice.
12 To us, ye Lords of ample wealth, and to our wealth chiefs extend
Wide shelter, ne'er to be assailed.
13 Come quickly downward to the prayer of people whom ye favour most:
Approach not unto other folk.
14 Ye Asvins whom our minds perceive, drink of this lovely gladdening draught,
The mcath which we present to you.
15 Bring riches hither unto us in hundreds and in thousands, source
Of plenteous food, sustaining all.
16 Verily sages call on you, ye Heroes, in full many a place.
Moved by the priests, O Asvins, conic.
17 Men who have trimmed the sacred grass, bringing oblations and prepared,
O Asvins, are invoking you.
18 May this our hymn of praise to-day, most powerful to bring you, be,
O Asvins, nearest to your hearts.
19 The skin filled full of savoury meath, laid in the pathway of your car-
O Asvins, drink ye both therefrom.
20 For this, ye Lords of ample wealth, bring blessing for our herd, our kine,
Our progeny, and plenteous food.
21 Ye too unclose to us like doors the strengthening waters of the sky,
And rivers, ye who find the day.
22 When did the son of' Tugra serve you, Men? Abandoned in the sea,
That with winged steeds your car might fly.
23 Ye, O Nasatyas, ministered to Kanva with repeated aid,
When cast into the heated pit.
24 Come near with those most recent aids of yours which merit eulogy,
When I invoke you, Wealthy Gods.
25 As ye protected Kanva erst, Priyamedha and Upastuta,
Atri, Sinjara, Asvins Twain
26 And Amsu in decisive fight, Agastya in the fray for kine.
And, in his battles, Sobhari.
27 For so much bliss, or even more, O Asvins, Wealthy Gods, than this,
We pray white singing hymns to you.
28 Ascend your car with golden seat, O Asvins, and with reins of gold,

That reaches even to the sky.
29 Golden is its supporting shaft, the axle also is of gold,
And both the wheels are made of gold.
30 Thereon, ye Lords of ample wealth, come to us even from afar,
Come ye to this mine eulogy.
31 From far away ye come to us, Asvins, enjoying plenteous food
Of Dasas, O Immortal Ones.
32 With splendour, riches, and renown, O Asvins, hither come to us,
Nasatyas, shining brilliantly.
33 May dappled horses, steeds who fly with pinions, bring you hitherward
To people skilled in sacrifice.
34 The whcel delayeth not that car of yours accompanied by song,
That cometh with a store of food.
35 Borne on that chariot wrought of gold, with coursers very fleet of foot,
Come, O Nasatyas, swift as thought.
36 O Wealthy Gods, ye taste and find the brisk and watchful wild beast good.
Associate wealth with food for us.
37 As such, O Asvins, find for me my share of new-presented gifts,
As Kasu, Cedi's son, gave me a hundred head of buffaloes, and ten thousand kine.
38 He who hath given me for mine own ten Kings like gold to look upon.
At Caidya's feet are all the people round about, all those who think upon the shield.
39 No man, not any, goes upon the path on which the Cedis walk.
No other prince, no folk is held more liberal of gifts than they.

HYMN VI Indra

1. INDRA, great in his power and might, and like Parjanya rich in rain,
Is magnified by Vatsa's lauds.
2 When the priests, strengthening the Son of Holy Law, present their gifts,
Singers with Order's hymn of praiser.
3 Since Kanvas with their lauds have made Indra complete the sacrifice.
Words are their own appropriate arms.
4 Before his hot displeasure all the peoples, all the men, bow down,
As rivers bow them to the sea.
5 This power of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.
6 The fiercely-moving Vrtra's head he severed with his thunderbolt,
His mighty hundred-knotted bolt.
7 Here are-we sing them loudly forth-our thoughts among-the best of songs.
Even lightnings like the blaze of fire.
8 When bidden thoughts, spontaneously advancing, glow, and with the stream
Of sacrifice the Kanvas shine.
9 Indra, may we obtain that wealth in horses and in herds of cows,
And prayer that may be noticed first.
10 I from my Father have received deep knowledge of the Holy Law

I was born like unto the Sun.
11 After the lore of ancient time I make, like Kanva, beauteous songs,
And Indra's selfgains strength thereby.
12 Whatever Rsis have not praised thee, Indra, or have lauded thee,
By me exalted wax thou strong.
13 When his wrath thundered, when he rent Vrtra to pieces, limb by limb,
He sent the waters to the sea.
14 Against the Dasyu gusna thou, Indra, didst hurl thy during bolt:
Thou, Dread one, hast a hero's fame.
15 Neither the heavens nor firmaments nor regions of the earth contain
Indra, the Thunderer with his might.
16 O Indra him who lay at length staying thy copious waters thou,
In his own footsteps, smotest down
17 Thou hiddest deep in darkness itim, O Indra, who had set his grasp
On spacious heaven and earth conjoined.
18 Indra, whatever Yatis and Bhrgus have offered praise to thee,
Listen, thou Mighty, to my call.
19 Indra, these spotted cows yield thee their butter and the milky draught;
Aiders, thereby, of sacrifice;
20 Which, teeming, have received thee as a life-germ, Indra, with their mouth,
Like Surya who sustaineth all.
21 O Lord of Might, with hymns of praise the Kanvas have increased thy power,
The drops poured forth have strengthened thee.
22 Under thy guidance, Indra, mid thy praises, Lord of Thunder, shall
The sacrifice be soon performed.
23 Indra, disclose much food for us, like a stronghold with store of kine:
Give progeny and heroic strength.
24 And, Indra, grant us all that wealth of fleet steeds which shone bright of old
Among the tribes of Nahusas.
25 Hither thou seemest to attract heaven's fold which shines before our eyes,
When, Indra, thou art kind to us.
26 Yea, when thou puttest forth thy power, Indra, thou governest the folk.
Mighty, unlimited in strength.
27 The tribes who bring oblations call to thee, to thee to give them help,
With drops to thee who spreadest far.
28 There where the mountains downward slope, there by the meeting of the streams
The Sage was manifest with song.
29 Thence, marking, from his lofty place downward he looks upon the sea,
And thence with rapid stir he moves.
30 Then, verify, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.
31 Indra, the Kanvas all exalt thy wisdom and thy manly power,
And, Mightiest! thine heroic strength.
32 Accept this eulogy of mine, Indra, and guard me carefully:
Strengthen my thought and prosper it.
33 For thee, O Mighty, Thunder-armed, we singers through devotionhave

Fashioned the hymn that we may live.
34 To Indra have the Kanvas sung, like waters speeding down a slope:
The song is fain to go to him.
35 As rivers swell the ocean, so our hymns of praise make Indra strong,
Eternal, of resistIess wrath.
36 Come with thy lovely Bay Steeds, come to us from regions far away
O Indra, drink this Soma juice.
37 Best slayer of Vrtras, men whose sacred grass is ready trimmed
Invoke thee for the gain of spoil.
38 The heavens and earth come after thee as the wheel follows Etasa:
To thee flow Sorna-drops effused.
39 Rejoice, O Indra, in the light, rejoice in Saryandyan, be Glad in the sacrificer's hymn.
40 Grown strong in heaven, the Thunder-armed hath bellowed, Vrtra-slayer, Bull,
Chief drinker of the Soma juice.
41 Thou art a Rsi born of old, sole Ruler over all by might:
Thou, Indra, guardest well our wealth.
42 May thy Bay Steeds with beauteous backs, a hundred, bring thee to the feast,
Bring thee to these our Soma-draughts.
43 The Kanvas with their hymns of praise have magnified this ancient thought
That swells with streams of meath and oil.
44 Mid mightiest Gods let mortal man choose Indra at the sacrifice,
Indra, whoe'er would win, for help.
45 Thy steeds, by Priyamedhas praised, shall bring thee, God whom all invoke,
Hither to drink the Somajuice.
46 A hundred thousand have I gained from Parsu, from Tirindira,
And presents of the Yadavas.
47 Ten thousand head of kine, and steeds three times a hundred they bestowed
On Pajra for the Sama-song.
48 Kakuha hath reached up to heaven, bestowing buffaloes yoked in fours,
And matched in fame the Yadavas.

HYMN VII. Maruts.

1. O MARUTS, when the sage hath poured the Trstup forth as food for you,
Ye shine amid the mountain-clouds.
2 When, Bright Ones, fain to show your might ye have determined on your course,
The mountain-clouds have bent them down.
3 Loud roaring with the winds the Sons of Prsni have upraised themselves:
They have poured out the streaming food.
4 The Maruts spread the mist abroad and make mountains rock and reel,
When with the winds they go their way
5 What time the rivers and the hills before your coming bowed them down,
So to sustain your mighty force.
6 We call on you for aid by night, on you for succour in the day,
On you while sacrifice proceeds.

7 These, verily, wondrous, red of hue, speed on their courses with a roar
Over the ridges of the sky.
8 With might they drop the loosened rein so that the Sun may run his course,
And spread themselves with beams of light.
9 Accept, ye Maruts, this my song, accept ye this mine hymn of praise,
Accept, Rbhuksans, this my call.
10 The dappled Cows have poured three lakes, meath for the Thunder-wielding God,
From the great cask, the watery cloud.
11 O Maruts, quickly come to us when, longing for felicity,
We call you hither from the sky.
12 For, Rudras and Rbhuksans, ye, Most Bountiful, are in the house,
Wise when the gladdening draught is drunk.
13 O Maruts, send us down from heaven riches distilling rapturous joy,
With plenteous food, sustaining all.
14 When, Bright Ones, hither from the hills ye have resolved to take your way,
Ye revel in the drops effused.
15 Man should solicit with his lauds happiness which belongs to them,
So great a band invincible.
16 They who like fiery sparks with showers of rain blow through the heaven and earth,
Milking the spring that never fails.
17 With chariots and tumultuous roar, with tempests and with hymns of praise
The Sons of Prsni hurry forth.
18 For wealth, we think of that whereby ye aided Yadu, Turvasa,
And KanVa who obtained the spoil.
19 May these our viands Bounteous Ones I that flow in streams like holy oil,
With Kanva's hymns, increase your might.
20 Where, Bounteous Lords for whom the grass is trimmed, are ye rejoicing now?
What Brahman is adoring you?
21 Is it not there where ye of old, supplied with sacred grass, for lauds
Inspired the strong in sacrifice?
22 They brought together both the worlds, the mighty waters, and the Sun,
And, joint by joint, the thunderbolt.
23 They sundered Vrtra limb from limb and split the gloomy mountain-clouds,
Performing a heroic deed.
24 They reinforced the power and strength of Trita as he fought, and helped
Indra in battle with the foe.
25 They deck themselves for glory, bright, celestial, lightning in their hands,
And helms of gold upon their heads.
26 When eagerly ye from far away came to the cavern of the Bull,
He bellowed in his fear like Heaven.
27 Borne by your golden-footed steeds, O Gods, come hither to receive
The sacrifice we offer you.
28 When the red leader draws along their spotted deer yoked to the car.
The Bright Ones come, and shed the rain.
29 Susoma, Saryakiavan, and Arjika full of homes, have they.
These Heroes, sought with downward car.

30 When, Maruts, ye come to him, the singer who invokes you thus,
With favours to your suppliant?
31 What now? where have ye still a friend since ye left Indra all alone?
Who counteth on your friendship now?
32 The Kanvas sing forth Agni's praise together with our Maruts' who
Wield thunder and wear swords of gold.
33 Hither for new felicity may I attract the Impetuous Ones,
The Heroes with their wondrous strength
34 Before them sink the very hills deerning themseives abysses: yea,
Even the mountains bend them down.
35 Steeds flying on their tortuous path through mid-air carry them, and give
The man who lauds them strength and life.
36 Agni was born the first of all, like Surya lovely with his light:
With lustre these have spread abroad.

HYMN VIII. Asvins.

1. WITH all the succours that are yours, O Asvins, hither come to us:
Wonderful, borne on paths of gold, drink ye the meath with Soma juice.
2 Come now, ye Asvins, on your car decked with a sun-bright canopy,
Bountiful, with your golden forms, Sages with depth of intellect.
3 Come hither from the Nahusas, come, drawn by pure hymns, from mid-air.
O Asvins, drink the savoury juice shed in the Kanvas' sacrifice.
4 Come to us hither from the heavens, come from mid-air, well-loved by us:
Here Kanva's son hath pressed for you the pleasant meath of Soma juice.
5 Come, Asvins, to give car to us, to drink the Soma, Asvins, come.
Hail, Strengtheners of the praise-song speed onward, ye Heroes, with your thoughts.
6 As, Heroes, in the olden time the Rsis called you to their aid,
So now, O Asvins, come to us, come near to this mine eulogy.
7 Even from the luminous sphere of heaven come to us, ye who find the light,
Carers for Vatsa, through our prayers and lauds, O yewho hearour call.
8 Do others more than we adore the Asvins with their hymns of praise?
The Rsi Vatsa, Kanva's son, hath magnified you with his songs.
9 The holy singer with his hymns hath called you, Asvins, hither-ward;
Best Vrtra-slayers, free from stain, as such bring us felicity.
10 What time, ye Lords of ample wealth, the Lady mounted on your car,
Then, O ye Asvins, ye attained all wishes that your hearts desired.
11 Come thence, O Asvins, on your car that hath a thousand ornaments:
Vatsa the sage, the sage's son, hath sung a song of sweets to you.
12 Cheerers of many, rich in goods, discoverers of opulence,
The Asvins, Riders through the sky, have welcomed this my song of praise.
13 O Asvins, grant us all rich gifts wherewith no man mav interfere.
Make us observe the stated times: give us not over to reproach.
14 Whether, Nasatyas, ye be nigh, or whether ye be far away,
Come thence, O Asvins, on your car that hath a thousand ornaments.

15 Vatsa the Rsi with his songs, Nasatyas, hath exalted you:
Grant him rich food distilling oil, graced with a thousand ornaments.
16 Bestow on him, O Asvins, food that strengthens, and that drops with oil,
On him who praises you for bliss, and, Lords of bounty, prays for wealth.
17 Come to us, ye who slay the foe, Lords of rich treasure, to this hymn.
O Heroes, give us high renown and these good things of earth for help.
18 The Priyamedhas have invoked you with all succours that are yours,
You, Asvins, Lords of solemn rites, with calls entreating you to come.
19 Come to us, Asvins, ye Who bring felicity, auspicious Ones,
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.
20 Aid us, O Heroes, for those hymns for which ye helped GoSarya erst,
Gave Vasa, Dasavraja aid, and Kanva and Medhatithi:
21 And favoured Trasadasyu, ye Heroes, in spoil-deciding fray:
For these, O Asvins, graciously assist us in acquiring strength.
22 O Asvins, may pure hymns of ours, and songs and praises, honour you:
Best slayers everywhere of foes, as such we fondly yearn for you.
23 Three places of the Asvins, erst concealed, are made apparent now.
Both Sages, with the flight of Law come hither unto those who live.

HYMN IX. Asvins.

1. To help and favour Vatsa now, O Asvins, come ye hitherward.
Bestow on him a dwelling spacious and secure, and keep malignities away.
2 All manliness that is in heaven, with the Five Tribes, or in mid-air,
Bestow, ye Asvins, upon us.
3 Remember Kanva first of all among the singers, Asvins, who
Have thought upon your wondrous deeds.
4 Asvins, for you with song of praise this hot oblation is effused,
This your sweet Soma juice, ye Lords of ample wealth, through which ye think upon the foe.
5 Whatever ye have done in floods, in the tree, Wonder-Workers, and in growing plants,
Therewith, O Asvins, succour me.
6 What force, Nasatyas, ye exert, whatever, Gods, ye tend and heal,
This your own Vatsa gains not by his hymns alone: ye visit him who offers gifts.
7 Now hath the Rsi splendidly thought out the Asvins' hymn of praise.
Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.
8 Ye Asvins, now ascend your car that lightly rolls upon its way.
May these my praises make you speed hitherward like a cloud of heaven.
9 When, O Nasatyas, we this day make you speed hither with our hymns,
Or, Asvins, with our songs of praise, remember Kanya specially.
10 As erst Kaksivan and the Rsi Vyasva, as erst Dirghatamas invoked your presence,
Or, in the sacrificial chambers, Vainya Prthi, so be ye mindful of us here, O Asvins.
11 Come as home-guardians, saving us from foemen, guarding our living creatures and our bodies,
Come to the house to give us seed and offspring,
12 Whether with Indra ye be faring, Asvins, or resting in one dwelling-place with Vayu,
In concord with the Rbhus or Adityas, or standing still in Visnu's striding-places.

13 When I, O Asvins, call on you to-day that I may gather strength,
Or as all-conquering might in war, be that the Asvins' noblest grace.
14 Now come, ye Asvins, hitherward: here are oblations set for you;
These Soma-draughts to aid Yadu and
Turvasa, these offered you mid Kaniva's Sons.
15 Whatever healing balm is yours, Nisatyas, near or far away,
Therewith, great Sages, grant a home to Vatsa and to Vimada.
16 Together with the Goddess, with the Asvins' Speech have I awoke.
Thou, Goddess, hast disclosed the hymn, and holy gift from mortal men.
17 Awake the Asvins, Goddess Dawn! Up Mighty Lady of sweet strains!
Rise, straightway, priest of sacrifice! High glory to the gladdening draught!
18 Thou, Dawn, approaching with thy light shinest together with the Sun,
And to this man-protecting home the chariot ofthe Asvins comes.
19 When yellow stalks give forth the juice, as cows from udders pour their milk,
And voices sound the song of praise, the Asvins' worshippers show first.
20 Forward for glory and for strength, protection that shall conquer men,
And power and skill, most sapient Ones!
21 When Asvins, worthy of our lauds, ye seat you in the father's house.
With wisdom or the bliss ye bring.

HYMN X. Asvins.

1. WHETHER ye travel far away or dwell in yonder light of heaven,
Or in a mansion that is built above the sea, come thence, ye Asvins, hitherward.
2 Or if for Manu.ye prepared the sacrifice, remember also Kanva's son.
I call Brhaspati, Indra, Visnu, all the gods, the Asvins borne by rapid steeds.
3 Those Asvins I invoke who work marvels, brought hither to receive,
With whom our friendship is most famed, and kinship passing that of Gods.
4 On whom the solemn rites depend, whose worshippers rise without the Sun:
These who foreknow the holy work of sacrifice, and by their Godhead drink the sweets of Soma juice.
5 Whether ye, Lords of ample wealth, now linger in the cast or west,
With Druhyu, or with Anu, Yadu, Turvaga, I call you hither; come to me.
6 Lords of great riches, whether through the firmament ye fly or speed through heaven and earth,
Or with your Godlike natures stand upon your cars, come thence, O Asvins, hitherward.

HYMN XI. Agni.

1. THOU Agni, God mid mortal men, art guard of sacred rites, thou art
To be adored at sacrifice.
2 O Mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the Gods.
3 O Jatavedas Agni, fight and drive our foes afar from us,
Themand their godless enmities.
4 Thou, Jatavedas, seekest not the worship of a hostile man,

However nigh itbe to thee.
5 We sages, mortals as we are, adore the mighty name oof thee,
Immortal Jatavedas' name.
6 Sages, we call the Sage to help, mortals, we call the God to aid:
We call on Agni with our songs.
7 May Vatsa draw- thy mind away even from thy loftiest dwelling-place,
Agni, with song that yearns for thee.
8 Thou art the same in many a place: mid all the people thou art Lord.
In fray and fightt we call on thee.
9 When we are seeking strength we call Agni to help us in the strife,
The giver of rich gifts in war.
10 Ancient, adorablie at sacrifices, Priest from of old, meet for our praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by offering worship.

HYMN XII. Indra.

1. JOY, Mightiest Indra, known and marked, sprung most from Soma-draughts, wherewith
Thou smitest down the greedy fiend, for that we long.
2 Wherewith thou bolpest Adhrigu, the great Dasagva, and the God
Who stirs the sunlight, and the sea, for that we long.
3 Wherewith thou dravest forth like cars Sindhu and all the mighty floods
To go the way ordained by Law, for that we long.
4 Accept this laud for aid, made pure like oil, thou Caster of the Stone,
Whereby even in a moment thou hast waxen great.
5 Be pleased, Song-lover, with this song it flows abundant like the sea.
Indra, with all thy succours thou hast waxen great.
6 The God who from afar hath sent gifts to maintain our friendship's bond,
Thou. spreading them like rain from heaven, hast waxen great.
7 The beams that mark him have grown strong, the thunder rests between his arms,
When, like the Sun, he hath increased both Heaven and Earth.
8 When, Mighty Lord of Heroes, thou didst cat a thousand buffaloes,
Then grew and waxed exceeding great thine Indra-power.
9 Indra consumeth with the rays of Surya the malicious man:
Like Agni conquering the woods, he hath grown strong.
10 This newest thought of ours that suits the time approaches unto thee:
Serving, beloved in many a place it metes and marks.
11 The pious germ of sacrifice directly purifies the soul.
By Indra's lauds it waxes great, it metes and marks.
12 Indra who wins the friend hath spread himself to drink the Soma-draught:
Like worshipper's dilating praise; it metes and marks.
13 He whom the sages, living men, have gladdened, offering up their hymns,
Hath swelled like oil of sacrifice in Agni's mouth.
14 Aditi also hath brought forth a hymn for Indra, Sovran Lord:
The work of sacrifice for help is glorified.
15 The ministering priests have sung their songs for aid and eulogy:

God, thy Bays turn not from the rite which Law ordains.
16 If, Indra, thou drink Soma by Visnu's or Trta Aptya's side,
Or with the Maruts take delight in flowing drops;
17 Or, Sakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.
18 Or, Lord of Heroes if thou aid the worshipper who shed; the, juice,
Or him whose laud delights thee, and his flowing drops.
19 To magnify the God, the God, Indra, yea, Indra for your help,
And promptly end the sacrifice-this have they gained.
20 With worship, him whom men adore, with Soma, him who drinks it most,
Indra with lauds have they increasedthis have they gained.
21 His leadings are with power and might and his instructions manifold:
He gives the worshipper all wealth: this have they gained.
22 For slaying Vrtra have the Gods set Indra in the foremost place.
Indra the choral bands have sung, for vigorous strength.
23 We to the Mighty with our might, with lauds to him who hears our call,
With holy hymns have sung aloud, for vigorous strength.
24 Not earth, nor heaven, nor firmaments contain the Thunder-wielding God:
They shake before his violent rush and vigorous strength.
25 What time the Gods, O Indra, get thee foremost in the furious fight,
Then thy two beautiful Bay Steeds carried thee on.
26 When Vrtra, stayer of the floods, thou si"est, Thundeicr with might,
Then thy two beautiful Bay Steeds carried thee on.
27 When Visnu, through thine energy, strode wide those three great steps of his,
Then thy two beautiful Bay Steeds carried thee on.
28 When thy two beautiful Bay Steeds grew great and greater day by day,
Even then all creatures that had life bowed down to thee.
29 When, Indra, all the Marut folk humbly submitted them to thee,
Even then all creatures that had life bowed down to thee.
30 When yonder Sun, that brilliant light, thou settest in the heaven above,
Even then all creatures that had life bowed down to thee.
31 To thee, O Indra, with this thought the sage lifts up this eulogy,
Akin and leading as on foot to sacrifice.
32 When in thine own dear dwelling all gathered have lifted up the voice
Milk-streams at worship's central spot, for sacrifice,
33 As Priest, O Indra, give us wealth in brave men and good steeds ana kine
That we may first remember thee for sacrifice.

HYMN XIII. Indra.

1. INDRA, when Soma juices flow, makes his mind pure and meet for lauds.
He gains the power that brings success, for great is he.
2 In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the water-floods.
3 Him, to win strength, have I invoked, even Indra mighty for the fray.

Be thou most near to us for bliss, a Friend to aid.
4 Indra, Song -lover, here for thee the worshipper's libation flows.
Rejoicing in this sacred grass thou shinest forth.
5 Even now, O Indra, give us that which, pressing juice, we crave of thee.
Bring us wealth manifold which finds the light of heaven.
6 What time the zealous worshipper hath boldly sung his songs to thee,
Like branches of a tree up-grows what they desire.
7 Generate songs even as of old, give car unto the singer's call.
Thou for the pious hast grown great at each carouse.
8 Sweet strains that glorify him play like waters speeding down a slope,
Yea, him who in this song is called the Lord of Heaven;
9 Yea, who alone is called the Lord, the single Ruler of the folk,
By worshippers seeking aid: may he joy in the draught.
10 Praise him, the Glorious, skilled in song, Lord of the two victorious Bays:
They seek the worshipper's abode who bows in prayer.
11 Put forth thy strength: with dappled Steeds come, thou of mighty intellect,
With swift Steeds to the sacrifice, for 'tis thy joy.
12 Grant wealth to those who praise thee, Lord of Heroes, Mightiest Indra: give
Our princes everlasting fame and opulence.
13 I call thee when the Sun is risen, I call thee at the noon of day:
With thy car-horses, Indra, come wellpleased to us.
14 Speed forward hither, come to us, rejoice thee in the milky draught:
Spin out the thread of ancient time, as well is known.
15 If, Sakra, Vrtra-slayer, thou be far away or near to us.
Or in the sea, thou art the guard of Soma juice.
16 Let songs we sing and Soma-drops expressed by us make Indra strong:
The tribes who bring oblations find delight in him.
17 Him sages longing for his aid, with offerings brought in eager haste,
Him. even as branches, all mankind have made to grow.
18 At the Trkadrukas the Gods span sacrifice that stirred the mind:
May our songs strengthen him who still hath strengthened us.
19 When, true to duty, at due times the worshipper offers lauds to thee,
They call him Purifier, Pure, and Wonderful.
20 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,
With reference whereto the wise have ordered this.
21 If thou elect to be my Friend drink of this sacrificial juice,
By help whereof we may subdue all enemies.
22 O Indra, Lover of the song, when shall thy praiser be most blest?
When wilt thou grant us wealth in herds of kine and steeds?
23 And thy two highIy-lauded Bays, strong stallions, draw thy car who art
Untouched by age, most gladdening car for which we pray.
24 With ancient offerings we implore the Young and Strong whom many praise.
He from of old hath sat upon dear sacred grass.
25 Wax miglity, thou whom many laud for aids which Rsis have extolled.
Pour down for us abundant food and guard us well.
26 O Indra, Caster of the Stone, thou helpest him who praises thee:

From sacrifice I send to thee a mindyoked hymn.
27 Here, yoking for the Soma-draught these Horses, sharers of thy feast,
Thy Bay Steeds, Indra, fraught with weal tb, consent to come.
28 Attendants on thy glory, let the Rudras roar assent to thee,
And all the Marut companies come tothe feast.
29 These his victorious followers bold in the heavens the place they love,
Leagued in the heart of sacrifice, as well we know.
30 That we may long behold the light, what time the ordered rite proceeds,
He duly measures, as he views, the sacrifice.
31 O Indra, strong is this thy car, and strong are these Bay Steeds of thine:
O Satakratu, thou art strong, strong is our call.
32 Strong is the press-stone, strong thy joy, strong is the flowing Soma juice:
Strong is the rite thou furtherest, strong is our call.
33 As strong I call on thee the Strong, O Thunderer with thy thousand aids:
For thou hast won the hymn of praise. Strong is our call.

HYMN XIV. Indra.

1. IF I, O Indra, were, like thee, the single Sovran of all wealth,
My worshipper should be rich in kine.
2 I should be fain, O Lord of Power, to strengthen and enrich the sage,
Were I the Lord of herds of kine.
3 To worshippers who press the juice thy goodness, Indra, is a cow
Yielding in plenty kine and steeds.
4 None is there, Indra, God or man, to hinder thy munificence,
The wealth which, lauded, thou wilt give.
5 The sacrifice made Indra strong when he unrolled the earth, and made
Himself a diadem in heaven.
6 Thine aid we claim, O Indra, thine who after thou hast waxen great
Hast won all treasures for thine own.
7 In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
8 Showing the hidden he drave forth the cows for the Angirases,
And Vala he cast headlong down.
9 By Indra were the lumirious realms of heaven established and secured,
Firm and immovable from their place.
10 Indra, thy laud moves quickly like a joyous wave of water-floods:
Bright shine the drops that gladden thee.
11 For thou, O Indra, art the God whom hymns and praises magnify:
Thou blessest those who worship thee.
12 Let the two long-maned Bay Steeds bring Indra to drink the Soma juice,
The Bountiful to our sacrifice.
13 With waters' foam thou torest off, Indra, the head of Namuci,
Subduing all contending hosts.
14 The Dasyus, when they fain would climb

by magic arts and mount to heaven,
Thou, Indra, castest down to earth.
15 As Soma-drinker conquering all, thou scatteredst to every side
Their settlement who poured no gifts.

HYMN XV. Indra.

1. SING forth to him whom many men invoke, to him whom many laud.
Invite the powerful Indra with your songs of praise.
2 Whose lofty might-for doubly strong is he-supports the heavens and earth,
And hills and plains and floods and light with manly power.
3 Such, Praised by many! thou art King alone thou smitest Vrtras dead,
To gain, O Indra, spoils of war and high renown.
4 We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
5 Wherewith thou also foundest lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.
6 This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters day by day, thralls of the strong.
7 That lofty Indra-power of thine, thy strength and thine intelligence,
Thy thunderbolt for which we long, the wish makes keen.
8 O Indra, Heaven and Earth augment thy manly power and thy renown;
The waters and thy mountains stir and urge thee on.
9 Visnu the lofty ruling Power, Varuna, Mitra sing thy praise:
In thee the Marut3' company have great delight.
10 O Indra, thou wast born the Lord of men, most liberal of thy gifts:
Excellent deeds for evermore are all thine own.
11 Ever, alone, O highly-praised, thou sendest Vrtras to their rest:
None else than Indra executes the mighty deed.
12 Though here and there, in varied hymns, Indra, men call on thee for aid,
Still with our heroes fight and win the light of heaven.
13 Already have all forms of him entered our spacious dwelling-place:
For victory stir thou Indra, up, the Lord of Might.

HYMN XVI. Indra.

1. PRAISE Indra whom our songs must laud, sole Sovran of mankind, the Chief
Most liberal who controlleth men.
2 In whom the hymns of praise delight, and all the glory-giving songs.
Like the floods' longing for the sea.
3 Him I invite with eulogy, best King, effective in the fight,
Strong for the gain of mighty spoil.
4 Whose perfect ecstasies are wide, profound, victorious, and give
joy in the field where heroes win.

5 Him, when the spoils of war are staked, men call to be their advocate:
They who have Indra win the day.
6 Men honour him with stirring songs and magnify with solemn rites:
Indra is he who giveth case.
7 1ndra is priest and Rsi, he is much invoked by many men,
And mighty by his mighty powers.
8 Meet to be lauded and invoked, true Hero with his deeds of might,
Victorious even when alone.
9 The men, the people magnify that Indra with their Slina. songs,
With hymns and sacred eulogies
10 Him who advances them to wealth, sends light to lead them in the war,
And quells their foemen in the fray.
11 May he, the saviour much-invoked, may Indra bear us in a ship
Safely beyond all enemies.
12 As such, O Indra, honour us with gifts of booty, further us,
And lead us to felicity.

HYMN XVII Indra.

1. COME, we have pressed the juice for thee; O Indra, drink this Soma here
Sit thou on this my sacred grass.
2 O Indra, let thy long-maned Bays, yoked by prayer, bring thee hitherward
Give car and listen to our prayers.
3 We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma juice.
4 Come unto us who bring the juice, come unto this our eulogy,
Fair-visored! drink thou of the juice.
5 I pour it down within thee, so through all thy members let it spread:
Take with. thy tongue the pleasant drink.
6 Sweet to thy body let it be, delicious be the savoury juice:
Sweet be the Soma to thine heart.
7 Like women, let this Soma-draught, invested with its robe, approach,
O active Indra, close to thee.
8 Indra, transported with the juice, vast in his bulk, strong in his neck
And stout arms, smites the Vrtras down.
9 O Indra, go thou forward, thou who rulest over all by might:
Thou Vrtra-slayer slay the fiends,
10 Long be thy grasping-hook wherewith thou givest ample wealth to him
Who sheds the juice and worships thee.
11 Here, Indra, is thy Soma-draught, made pure upon the sacred grass:
Run hither, come and drink thereof.
12 Famed for thy radiance, worshipped well this juice is shed for thy delight
Thou art invoked, Akhandala!
13 To Kundapayya, grandson's son, grandson of Srngavrs! to thee,
To him have I addressed my thought.

14 Strong pillar thou, Lord of the home armour of Soma-offerers:
The drop of Soma breaketh all the strongholds down, and Indra is the Rsis' Friend.
15 Holy Prdikusanu, winner of the spoil, one eminent o'er many men,
Lead on the wild horse Indra with his vigorous grasp forward to drink the Soma juice.

HYMN XVIII. Adityas.

1. Now let the mortal offer prayer to win the unexampled grace
Of these Adityas and their aid to cherish life.
2 For not an enemy molests the paths which these Adityas tread:
Infallible guards, they strengthen us in happiness.
3 Now soon may Bhaga, Savitar, Varuna, Mitra, Aryaman
Give us the shelter widely spread which we implore.
4 With Gods come thou whose fostering care none checks, O Goddesss Aditi:
Come, dear to many, with the Lords who guard us well.
5 For well these Sons of Aditi know to keep enmities aloof,
Unrivalled, giving ample room, they save from woe.
6 Aditi guard our herd by day, Aditi, free from guile, by night,
Aditi, ever strengthening, save us from grief!
7 And in the day our hymn is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes.
8 And may the Asvins, the divine Pair of Physicians, send us health:
May they remove iniquity and chase our foes.
9 May Agni bless us with his fires, and Surya warm us pleasantly:
May the pure Wind breathe sweet on us, and chase our foes.
10 Drive ye disease and strife away, drive ye away malignity:
Adityas, keep us ever far from sore distress.
11 Remove from us the arrow, keep famine, Adityas! far away:
Keep enmities afar from us, Lords of all wealth!
12 Now, O Adityas, grant to us the shelter that lets man go free,
Yea, even the sinner from his sin, ye Bounteous Gods 1
13 Whatever mortal with the powe r of demons fain would injure us,
May he, impetuous, suffer harm by his own deeds.
14 May sin o'ertake our human foe, the man who speaketh evil thing,
Him who would cause our misery, whose heart is false.
15 Gods, ye are with the simple ones, ye know each mortal in your hearts;
Ye, Vasus, well discriminate the false and true.
16 Fain would we have the sheltering aid of mountains and of water-floods:
Keep far from us iniquity, O Heaven and Earth.
17 So with auspicious sheltering aid do ye, O Vasus, carry us
Beyond all trouble and distress, borne in your ship.
18 Adityas, ye Most Mighty Ones, grant to our children and their seed
Extended term of life that they may live long days.
19 Sacrifice, O Adityas, is your inward monitor: be kind,
For in the bond of kindred we are bound to you.

20 The Maruts' high protecting aid, the Asvins, and the God who saves,
Mitra and Varuna for weal we supplicate.
21 Grant us a home with triple guard, Aryaman, Mitra, Varuna!
Unthreatened, Maruts! meet for praise, and filled with men.
22 And as we human beings, O Adityas, are akin to death,
Graciously lengthen ye our lives that we may live.

HYMN XIX. Agni.

1. SING praise to hiin, the Lord of Light. The Gods have made the God to be their messenger,
And sent oblation to Gods.
2 Agni, the Bounteous Giver, bright with varied flames, laud thou, O singer Sobhari-
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice.
3 Thee have we chosen skilftillest in sacrifice, Immortal Priest among the Gods,
Wise finisher of this holy rite:
4 The Son of Strength, the blessed, brightly shining One, Agni whose light is excellent.
May be by sacrifice win us in heaven the grace of Mitra, Varuna, and the Floods.
5 The mortal who hath ministered to Agni with oblation, fuel, ritual lore,
And reverence, skilled in sacrifice.
6 Verily swift to run are his fleet-footed steeds, and most resplendent fame is his.
No trouble caused by Gods or wrought by mortal man from any side o'ertaketh him.
7 May we by thine own fires be well supplied with fire, O Son of Strength, O Lord of Might:
Thou as our Friend hast worthy men.
8 Agni, who praises like a guest of friendly mind, is as a car that brings us gear.
Also in thee is found perfect security thou art the Sovran Lord of wealth.
9 That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts
May he win riches by his thoughts.
10 He for whose sacrifice thou standest up erect is prosperous and rules o'er men.
He wins with coursers and with singers killed in song: with heroes he obtains the prize.
11 He in whose dwelling Agni is chief ornament, and, all-desired, loves his laud well,
And zealously tends his offerings-
12 His, or the lauding sage's word, his, Son of Strength! who Is most prompt with sacred gifts,
Set thou beneath the Gods, Vasu, above mankind, the speech of the intelligent.
13 He who with sacrificial gifts or homage bringeth very skilful Agni nigh,
Or him who flashes fast with song,
14 The mortal who with blazing fuel, as his laws command, adores the Perfect God,
Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.
15 Give us the splendour, Agni, which may overcome each greedy fiend in our abode,
The wrath of evil-hearted folk.
16 That, wherewith Mitra, Varuna, and Aryaman, the Asvins, Bhaga give us light,
That may we, by thy power finding best furtherance, worship, O Indra, helped by thee.
17 O Agni, most devout are they, the sages who have set thee Sage exceeding wise,
O God, for men to look upon:
18 Who have arranged thine altar Blessed God, at morn brought thine oblation, pressed the juice.
They by their deeds of strength have won diem, mighty wealth, who have set all their hope in thee.

19 -May Agni worshipped bring us bliss, may the gift, Blessed One, and sacrifice bring bliss;
Yea, may our praises bring us bliss.
20 Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight.
Bring down the many firm hopes of our enemies, and let us vanquish with thine aid.
21 I praise with song the Friend of man, whom Gods sent down to be herald and messenger,
Best worshipper, bearer of our gifts.
22 Thou unto sharp-toothed Agni, Young and Radiant God, proclaimest with thy song the feast-
Agni, who for our sweet strains moulds heroic strength when sacred oil is offered him,
23 While, served with sacrificial oil, now upward and now downward Agni moves his sword,
As doth the Asura his robe.
24 The God, the Friend of man, who bears our gifts to heaven, the God with his sweet-smelling mouth,
Distributes, skilled in sacrifice, his precious things, Invoking Priest, Immortal God.
25 Son of Strength, Agni, if thou wert the mortal, bright as Mitra, I worshipped with our gifts!
And I were the Immortal God
26 I would not give thee up, Vasu, to calumny, or misery, O Bounteous One.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.
27 Like a son cherished in his father's houi§e, let our oblation rise unto the Gods.
28 With thine immediate aid may I, excellent Agni, ever gain my wish
A mortal with a God to help.
29 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.
Excellent Agni, thou art called my Providence: delight thou to be liberal.
30 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,
Whose bond of friendship is thy choice.
31 Thy spark is black and crackling, kindled in due time, O Bounteous, it is taken up.
Thou art the dear Friend of the mighty Mornings: thou shinest in glimmerings of the night.
32 We Sobharis have come to him, for succour, who is good to help with thousand powers,
The Sovran, Trasadasyu's Friend.
33 O Agni, thou on whom all other fires depend, as branches on the parent stem,
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.
34 The mortal whom, Adityas, ye, Guilelew, lead to the farther bank
Of all the princes, Bounteous Ones
35 Whoe'er he be, Man-ruling Kings! the Regent of the race of men-
May we, O Mitra, Varuna, and Aryaman, like him be furtherers of your law.
36 A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son,
Most liberal, kind, lord of the brave.
37 And Syava too for me led forth a strong steed at Suvastu's ford:
A herd of three times seventy kine, good lord of gifts, he gave to me.

HYMN XX Maruts.

1. LET none, Swift Travellers! check you: come hither, like-spirited, stay not far away,
Ye benders even of what is firm.
2 Maruts, Rbhuksans, Rudras come ye with your cars strong-fellied and exceeding bright.
Come, ye for whom we long, with food, to sacrifice, come ye with love to Sobbari.
3 For well we know the vigorous might of Rudra's Sons, the Martits, who are passing strong,

Swift Visnu's band, who send the rain.,
4 Islands are bursting forth and misery is stayed: the heaven and earth are joined in one.
Decked with bright rings, ye spread the broad expanses out, when ye, Self. luminous, stirred yourselves.
5 Even things immovable shake and reel, the mountains and the forest trees at your approach,
And the earth trembles as ye come.
6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,
Where they, the Heroes mighty with their arms, display their gleaming omaments on their forms.
7 After their Godlike nature they, the bull. like Heroes, dazzling and impetuous, wear
Great splendour as they show erect.
8 The pivot of the Sobharis' chariot within the golden box is balmed with milk.
May they the Well-born, Mighty, kindred of the Cow, aid us to food and to delight.
9 Bring, ye who sprinkle balmy drops. oblations to your vigorous Marut company,
To those whose leader is the Bull.
10 Come hither, O ye Mares, on your stronghorsed car, solid in look, with solid naves.
Lightly like winged falcons, O ye Heroes, come, come to enjoy our ofrerings.
11 Their decoration is the same: their omaments of gold are bright upon their arms;
Their lances glitter splendidly.
12 They toil not to defend their bodies from attack, strong Heroes with their mighty arms.
Strong are your bows and strong the weapons in your cars, and glory sits on every face.
13 Whose name extendeth like a sea, alone, resplendent, so that all have joy in it,
And life-power like ancestral might.
14 Pay honour to these Maruts and sing praise to them, for of the wheel-spokes of the car
Of these loud roarers none is last: this is their power, this moves them to give mighty gifts.
15 Blest by your favouring help was he, O Maruts, at the earlier flushings of the morn,
And even now shall he be blest.
16 The strong man to whose sacrifice, O Heroes, ye approach that ye may taste thereof,
With glories and with war that winneth spoil shall gain great bliss, ye Shakers of the world.
17 Even as Rudra's Sons, the brood of the Creator Dyaus, the Asura, desire,
O Youthful Ones, so shall it be:
18 And these the bounteous, worthy of the Maruts who move onward pouring down the rain-
Even for their sake, O Youthful Ones, with kindest heart take us to you to be your own.
19 O Sobhari, with newest song sing out unto the youthful purifying Bulls,
Even as a plougher to his steers.
20 Who, like a celebrated boxer, overcome the challengers in every fight:
They who, like shining bulls, are most illustrious-honour those Maruts with thy song.
21 Allied by common ancestry, ye Maruts, even the Cows, alike in energy,
Lick, all by turns, each other's head.
22 Even mortal man, ye Dancers breast adorned with gold, attains to brotherhood with you.
Mark ye and notice us, O Maruts; evermore your friendship is secured to us.
23 O Maruts, rich in noble gifts, bring us a portion of the Maruts' medicine,
Ye Coursers who are Friends to us.
24 Haters of those who serve you not, bliss-bringers, bring us bliss with those auspicious aids
Wherewith ye are victorious and guard Sindhu well, and succour Krvi in his need.
25 Maruts, who rest on fair trimmed grass, what balm soever Sindhu or Asikni hath,
Or mountains or the seas contain.
26 Ye carry on your bodies, ye who see it all: so bless us graciously therewith.

Cast, Maruts, to the ground our sick man's malady: replace the dislocated limb.

HYMN XXI. Indra.

1. WE call on thee, O Matchless One! We seeking help, possessing nothing firm ourselves,
Call on thee wonderful in fight
2 On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gonse forth.
We therefore, we thy friends, Indra, havie chosen thee, free-giver, as our Guardian God.
3 Come hither, for the drops are here, O Lord of corn-lands. Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!
4 For we the kinless singers have drawn hither thee, O Indra, who hast numerous kin.
With all the forms thou hast, comic thou of bull-like strength, come near to drink the Soma juice.
5 Sitting like birds beside thy meath., mingled with milk, that gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
6 We speak to thee with this our reverential prayer. Why art thou pondering yet awhile?
Here are our wishes; thou art liberal, Lord of Bays: we and our hymns are present here.
7 For not in recent times alone, O Indra, Thunder-armed, have we obtained thine aid.
Of old we knew thy plenteous wealth.
8 Hero, we knew thy friendship and thy rich rewards: these, Thunderer, now we crave of thee.
O Vasu, for all wealth that cometh of the kine, sharpen our powers, fair-visored God.
9 Him who of old hath brought to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help
10 Borne by Bay Steeds, the Lord of heroes, ruling men, for it is he who takes; delight.
May Maghavan bestow on us his worshippers hundreds of cattle and of steeds.
11 Hero, may we, with thee for Friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine.
12 May we be victors in the singer's battlesong, and meet the wicked, Much invoked!
With heroes smite the foeman and show forth our strength. O Indra, further thou our thoughts.
13 O Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest comradeship in war.
14 Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a Father, art invoked.
15 O Indra, let us not, like fools who waste their lives at home, with friendship such as thine
Sit idly by the poured-out juice.
16 Giver of kine, may we not miss thy gracious gifts: let us not rob thee of thine own.
Strip even the strong places of the foe, and bring: thy gifts can never be made vain.
17 Indra or blest Sarasvati alone bestows such wealth, treasure so great, or thou,
O Citra, on the worshipper.
18 Citra is King, and only kinglings are the rest who dwell beside Sarasvati.
He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.

HYMN XXII. Asvins.

1. HITHERWARD have I called to-day, for succour, that most wondrous car
Which ye ascended, Asvins, ye whose paths are red, swift to give Car, for Surya's sake.
2 Car ever young, much longed-for, easily invoked, soon guided, first in deeds of might,
Which waits and serves, O Sobhari, with benevolence, without a rival or a foe.
3 These Asvins with our homage, these Two Omnipresent Deities
Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.
4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.
Like a milch-cow, O Lords of splendour, and with haste let your benevolence come to us.
5 That chariot of yours which hath a triple seat and reins of gold,
The famous car that traverseth the heaven and earth, thereon Nasatyas, Asvins, come.
6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.
As such will we exalt you, Lords of splendour, now, O Asvins, with our prayer and praise.
7 Come to us, Lords of ample wealth, by paths of everlasting Law,
Whereby to high dominion ye with mighty strength raised Trksi, Trasadasyu's son.
8 This Soma pressed with stones is yours, ye Heroes, Lords of plenteous wealth.
Approach to drink the Soma, come, drink in the worshipper's abode.
9 O Asvins, mount the chariot, mount the golden seat, ye who are Lords of plenteous wealth,
And bring to us abundant food.
10 The aids wherewith ye helped Paktha and Adhrigt;, and Babhru severed from his friends,-
With those, O Asvins, come hither with speed and soon, and heal whatever is diseased.
11 When we continually invoke the Asvins, the resistless, at this time of day,
We lovers of the song, with songs.
12 Through these, ye Mighty Ones, come hither to my call which brings all blessings, wears all forms,-
Tlirough which, All-present Heroes, lavishest of food ye strengthened Krvi, come through these.
13 I speak to both of these as such, these Asvins whom I reverence at this time of day:
With homage we entreat them both.
14 Ye who are Lords of splendour, ye whose paths are red, at eve, at mom, at sacrifice,
Give us not utterly as prey to mortal foe, ye Rudras, Lords of ample wealth.
15 For bliss I call. the blissful car, at morn the inseparable Asvins with their car
I call, like Sobhari our sire.
16 Rapid as thought, and strong, and speeding to thejoy, bringing.your swiftly-coming help,
Be to us a protection even from far away Lords of great wealth, with many aids.'
17 Come, Wonder-Workers, to our home, our home, O Asvins, rich in cattle, steeds, and gold,
Chief drinkers of the Soma's juice
18 Choice-worthy strength, heroic, firm and excellent, uninjured by the Raksas foe,
At this your coming nigh, ye Lords of ample wealth and all good things, may we obtain.

HYMN XXIII. Agni.

1. WORSHIP thou Jatavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame.
2 Thou, all men's friend, Visvamanas, exaltest Agni with thy song,
The Giver, and his flames with which no cars contend.

3 Whose resolute assault, to win vigour and food, deserves our praise,-
Through whose discovering power the priest obtaineth wealth.
4 Up springs the imperishable flame, the flame of the Refulgent One
Most bright, with glowing jaws and glory in his train.
5 Skilled in fair sacrifice, extolled, arise in Godlike loveliness,
Shining with lofty splendour, with effulgent light.
6 Called straight to our oblations, come, O Agni, through our eulogies,
As thou hast been our envoy bearing up our gifts.
7 I call your Agni, from of old Invoking Priest of living men:
Him with this song I laud and magnify for you.
8 Whom, wondrous wise, they animate with solemn rites and his fair form,
Kind as a friend to men who keep the holy Law.
9 Him, true to Law, who perfecteth the sacrifice,. Law-loving ones!
Ye with your song have gratified in the place of prayer.
10 May all our sacrifices go to him the truest Angiras,
Who is among mankind the most illustrious Priest.
11 Imperishable Agni, thine are all these high enkindled lights,
Like horses and like stallions showing forth their strength.
12 So give us, Lord of Power and Might, riches combined with hero strength,
And guard us with our sons and grand. sons in our frays.
13 Soon as the eager Lord of men is friendly unto Manti's race,
Agni averteth from us all the demon host.
14 O Hero Agni, Lord of men, on hearing this new laud of mine,
Burn down the Raksasas, enchanters, with thy flame.
15 No mortal foe can e'er prevail by arts of magic over him
Who serveth Agni well with sacrificial gifts.
16 Vyasva the sage, who sought the Bull, hath won thee, finder of good things:
As such may we enkindle thee for ample wealth.
17 Usana Kavya stablished thee, O Agni, as Invoking Priest:
Thee, Jatavedas, Sacrificing Priest for man.
18 All Deities of one accord appointed thee their messenger:
Thou, God, through hearing, hadst first claim to sacrifice.
19 Him may the mortal hero make his own immortal messenger.
Far-spreading, Purifier, him whose path is black.
20 With lifted ladles let us call him splendid with his brilliant flame,
Men's ancient Agni, wasting not, adorable.
21 The man who pays the worship due to him with sacrificial gifts
Obtains both plenteous nourishment and hero fame.
22 To Jatavedas Agni, chief in sacrifices, first of all
With homage goes the ladle rich with sacred gifts.
23 Even as Vyatya did, may we with these most high and liberal hymns
Pay worship unto Agni of the splendid flame.
24 Now sing, as Sthurayupa sang, with lands to him who spreadeth far,
To Agni of the home, O Rsi, Vyasva's son.
25 As welcome guest of human kind, as offspring of the forest kings,
The sages worship ancient Agni for his aid.

26 For men's oblations brought to him who is the mighty Lord of all,
Sit, Agni, mid our homage, on the sacred grass.
27 Grant us abundant. treasures, grant the opulence which many crave,
With store of heroes, progeny, and high renown.
28 Agni, Most Youthful of the Gods, send evermore the gift of wealth
Unto Varosusaman and to all his folk.
29 A mighty Conqueror art thou, O Agni, so disclose to us
Food in our herds of kine and gain of ample wealth.
30 Thou, Agni, art a glorious God: bring hither Mitra, Varuna,
Imperial Sovrans, holy-minded, true to Law.

HYMN XXIV. Indra.

1. COMPANIONS, let us learn a prayer to Indra. whom the thunder arms,
To glorify your bold and most heroic Friend.
2 For thou by slaying Vrtra art the Vrtra-slayer, famed for might.
Thou, Hero, in rich gifts surpassest wealthy chiefs.
3 As such, when glorified, bring us riches of very wondrous fame,
Set in the highest rank, Wealth-giver, Lord of Bays!
4 Yea, Indra, thou disclosest that preeminent dear wealth of men:
Boldly, O Bold One, glorified, bring it to us.
5 The workers of destruction stay neither thy right hand nor thy left:
Nor hosts that press about thee, Lord of Bays, in fight.
6 O Thunder-armed, I come with songs to thee as to a stall with kine:
Fulfil the wish and thought of him who sings thy praise.
7 Chief Vrtra-slayer, through the hymn of Visvamanas think of all,
All that concerneth us, Excellent, Mighty Guide.
8 May we, O Vrtra-slayer, O Hero, find this thy newest boon, Longed-for, and excellent, thou who art much invoked!
9 O Indra, Dancer, Much-invoked! as thy great power is unsurpassed,
So be thy bounty to the worshipper unchecked.
10 Most Mighty, most heroic One, for mighty bounty fill thee full.
Though strong, strengthen thyself to win wealth, Maghavan!
11 O Thunderer, never have our prayers gone forth to any God but thee:
So help us, Maghavan, with thine assistance now.
12 For, Dancer, verily I find none else for bounty, saving thee,
For splendid wealth and power, thou Lover of the Song.
13 For Indra pour ye out the drops meath blent with Soma let him drink
With bounty and with majesty will he further us.
14 I spake to the Bay Coursers' Lord, to him who gives ability:
Now hear the son of Asva as he praises thee.
15 Never was any Hero born before thee mightier than thou:
None certairdy like thee in goodness and in wealth.
16 O ministering priest, pour out of the sweet juice what gladdens most:
So is the Hero praised who ever prospers us.

17 Indra, whom Tawny Coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
18 We, seeking glory, have invoked this Master of all power and might
Who must be glorified by constant sacri fice.
19 Come, sing we praise to Indra, friends, the Hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
20 To him who wins the kine, who keeps no cattle back, Celestial God,
Speak wondrous speech more sweet than butter and than meath.
21 Whose hero powers are measureless, whose bounty ne'er may be surpassed,
Whose liberality, like light, is over all.
22 As Vyasva did, praise Indra, praise the Strong unfluctuating Guide,
Who gives the foe's possessions to the worshipper.
23 Now, son of Vyasva, praise thou him who to the tenth time still is new,
The very Wise, whom living men must glorify
24 Thou knowest, Indra, Thunder-armed, how to avoid destructive powers,
As one secure from pitfalls each returning day.
25 O Indra, bring that aid wherewith of old, Most Wondrous! thou didst slay
His foes for active Kutsa: send it down to us.
26 So now we seek thee fresh in might, Most Wonderful in act! for gain:
For thou art he who conquers all our foes for us.
27 Who will set free from ruinous woe, or Arya on the Seven Streams:
O valiant Hero, bend the Dasa's weapon down.
28 As to Varosusaman thou broughtest great riches, for their gain,
To Vyasva's sons, Blest Lady, rich in ample wealth!
29 Let Narya's sacrificial meed reach Vyasva's Soma-bearing sons:
In hundreds and in thousands be the great reward.
30 If one should ask thee, Where is he who sacrificed? Whither lookest thou?
Like Vala he hath passed away and dwelleth now on Gomati.

HYMN XXV. Mitra-Varuna.

1. I WORSHIP you who guard this All, Gods, holiest among the Gods,
You, faithful to the Law, whose power is sanctified.
2 So, too, like charioteers are they, Mitra and sapient Varuna,
Sons high-born from of old, whose holy laws stand fast.
3 These Twain, possessors of all wealth, most glorious, for supremest sway
Aditi, Mighty Mother, true to Law, brought forth.
4 Great Varuna and Mitra, Gods, Asuras and imperial Lords,
True to Eternal Law proclaim the high decree.
5 The offspring of a lofty Power, Daksa's Two Sons exceeding strong,
Who, Lords of flowing rain, dwell in the place of food.
6 Ye who have gathered up your gifts, celestial and terrestrial food,
Let your rain come to us fraught with the mist of heaven.
7 The Twain, who from the lofty sky seem to look down on herds below,
Holy, imperial Lords, are set to be revered.

8 They, true to Law, exceeding strong, have sat them down for savran rule:
Princes whose laws stand fast, they have obtained their sway.
9 Pathfinders even better than the eye, with unobstructed sight,
Even when they close their lids, observant, they perceive.
10 So may the Goddess Aditi, may the Nasatyas guard us well,
The Martits guard us well,.endowed with mighty strength.
11 Do ye, O Bounteous Gods, protect our dwelling lace by day and night:
With you for our defenders may we go unharmed.
12 May we, unharmed, serve bountiful Visnu, the God who slayeth none:
Self-moving Sindhu hear and be the first to mark.
13 This sure protection we elect, desirable and reaching far,
Which Mitra, Varuna, and Aryaman afford.
14 And may the Sindhu of the floods, the Maruts, and the ASvin Pair,
Boon Indra, and boon Visnu have one mind with us.
15 Because these warring Heroes stay the enmity of every foe,
As the fierce water-flood repels the furious ones.
16 Here this one God, the Lord of men, looks forth exceeding far and wide:
And we, for your advantage, keep his holy laws.
17 We keep the old accustomed laws, the statutes of supremacy,
The Iong-known laws of Mitra and of Varuna.
18 He who hath measured with his ray the boundaries of heaven and earth,
And with his majesty hath filled the two worlds full,
19 Surya hath spread his light aloft up to the region of the sky,
Like Agni all aflame when gifts are offered him.
20 With him who sits afar the word is lord of food that comes from kine,
Controller of the gift of unempoisoned food.
21 So unto Surya, Heaven, and Earth at morning and at eve I speak.
Bringing enjoyments ever rise thou up for us.
22 From Uksanyayana a bay, from Harayana a white steed,
And from Susaman we obtained a hamessed car.
23 These two shall bring me further gain of troops of tawny-coloured steeds,
The carriers shall they be of active men of war.
24 And the two sages have I gained who hold the reins and bear the whip,
And the two great strong coursers, with my newest song.

HYMN XXVI. Asvins.

1. I CALL your chariot to receive united praise mid princely men,
Strong Gods who pour down wealth, of never vanquished might!
2 Ye to Varosusaman come, Nasatyas, for this glorious rite.
With your protecting aid. Strong Gods, who pour down wealth.
3 So with oblations we invoke you, rich in ample wealth, to-day,
When night hath passed, O ye who send us plenteous food.
O Asvins, Heroes, let your car, famed, best to travel, come to us,
And, for his glory, mark your zealous servant's lauds.

5 Asvins, who send us precious gifts, even when offended, think of him:
For ye, O Rudras, lead us safe beyond our foes.
6 For, Wonder-Workers, with fleet steeds ye fly completely round this All,
Stirring our thoughts, ye Lords of splendour, honey-hued.
7 With all-sustaining opulence, Asvins, come hitherward to us,
Ye rich and noble Heroes, ne'er to be o'erthrown.
8 To welcome this mine offering, O ye Indra-like Nasatyas, come
As Gods of best accord this day with other Gods.
9 For we, like Vyasva, lifting up our voice like oxen, call on you:
With all your loving kindness, Sages, come to us.
10 O Rsi, laud the Asvins well. Will they not listen to thy call?
Will they not bum the Panis who are nearer them?
11 O Heroes, listen to the son of Vyasva, and regard me here,
Varuna, Mitra, Aryaman, of one accord.
12 Gods whom we yearn for, of your gifts, of what ye bring to us, bestow
By princes' hands on me, ye Mighty, day by day.
13 Him whom your sacrifices clothe, even as a woman with her robe,
The Asvins help to glory honouring him well.
14 Whoso regards your care of men as succour widest in its reach,
About his dwelling go, ye Asvins, loving us.
15 Come to us ye who pour down wealth, come to the home which men must guard:
Like shafts, ye are made meet for sacrifice by song.
16 Most fetching of all calls, the laud, as envoy, Heroes, called to you
Be it your own, O Asvin Pair.
17 Be ye in yonder sea of heaven, or joying in the home of food,
Listen to me, Immortal Ones.
18 This river with his lucid flow attracts you, more than all the streams,-
Even Sindhu with his path of gold.
19 O Asvins, with that glorious fame come hither, through our brilliant song,
Come ye whose ways are marked with light.
20 Harness the steeds who draw the car, O Vasu, bring the well-fed pair.
O Vayu, drink thou of our meath: come unto our drink-offerings.
21 Wonderful Vayu, Lord of Right, thou who art Tvastar's son-in-law,
Thy saving succour we elect.
22 To Tvastar's son-in-law we pray for wealth whereof he hath control:
For glory we seek vayu, men with juice effused.
23 From heaven, auspicious Vayu, come drive hither with thy noble steeds:
Come on thy mighty car with wide-extending seat.
24 We call thee to the homes of men, thee wealthiest in noble food,
And liberal as a press-stone with a horse's back.
25 So, glad and joyful in thine heart, do thou, God, Vayu, first of all
Vouchsafe us water, strength, and thought.

HYMN XXVII. Visvedevas.

1. CHEIF Priest is Agni at the laud, as stones and grass at sacrifice:
With song I seek the Maruts, Brahmanaspati, Gods for help much to be desired.
2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.
3 Forth go, with Agni, to the Gods our sacrifice of ancient use,
To the Adityas, Varuna whose Law stands fast, and the all-lightening Marut troop.
4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.
5 Come to us with one mind to-day, come to us all with one accord,
Maruts with holy song, and, Goddess Aditi, Mighty One, to our house and home.
6 Send us delightful things, ye Maruts, on your steeds: come ye, O Mitra, to our gifts.
Let Indra, Varuna, and the Adityas sit, swift Heroes, on our sacred grass.
7 We who have trimmed the grass for you, and set the banquet in array,
And pressed the Soma, call you, Varuina, like men, with sacrificial fires aflame.
8 O Maruts, Visinu, Asvins, Pusan, haste away with minds turned hitherward to Me.
Let the Strong Indra, famed as Vrtra's slayer, come first with the winners of the spoil.
9 Ye Guileless Gods, bestow on us a refuge strong on every side,
A sure protection, Vasus, unassailable from near at hand or from afar.
10 Kinship have I with you, and close alliance O ye Gods, destroyers of our foes.
Call us to our prosperity of former days, and soon to new klicity.
11 For now have I sent forth to you, that I may win a fair reward,
Lords of all wealth, with homage, this my song of praise. like a milch-cow that faileth not.
12 Excellent Savitar hath mounted up on high for you, ye sure and careful Guides.
Bipeds and quadrupeds, with several hopes and aims, and birds have settled to their tasks.
13 Singing their praise with God-like thought let us invoke each God for grace,
Each God to bring you help, each God to strengthen you.
14 For of one spirit are the Gods with mortal man, co-sharers all of gracious gifts.
May they increase our strength hereafter and to-day, providing case and ample room.
15 I laud you, O ye Guileless Gods, here where we meet to render praise.
None, Varuna and Mitra, harins the mortal, man who honours and obeys your laws.
16 He makes his house endure, he gathers plenteous food who pays obedience to your will.
Born in his sons anew he spreads as Law commands, and prospers every way unharmed.
17 E'en without war he gathers wealth, and goes hisway on pleasant paths,
Whom Mitra, Varuna and Aryaman protect, sharing the gift,of one accord.
18 E'en on the plain for him ye make a sloping path, an easy way where road is none:
And far away from him the ineffectual shaft must vanish, shot at him in vain.
19 If ye appoint the rite to-day, kind Rulers, when the Sun ascends,
Lords of all wealth, at sunset or at wakingtime, or be it at the noon of day,
20 Or, Asuras, when ye have sheltered the worshipper who goes to sacrifice, at eve
may we, O Vasus, ye possessors of all wealth, come then into the midst of You.
21 If ye to-day at sunrise, or at noon, or in the gloom of eve,
Lords of all riches, give fair treasure to the man, the wise man who hath sacrificed,
22 Then we, imperial Rulers, claim of you this boon, your wide protection, as a son.

May we, Adityas, offering holy gifts, obtain that which shall bring us greater bliss.

HYMN XXVIII. Visvedevas.

1. THE Thirty Gods and Three besides, whose seat hath been the sacred grass,
From time of old have found and gained.
2 Varuna, Mitra, Aryaman, Agnis, with Consorts, sending boons,
To whom our Vasat! is addressed:
3 These are our guardians in the west, and northward here, and in the south,
And on the cast, with all the tribe.
4 Even as the Gods desire so verily shall it be. None minisheth this power of theirs,
No demon, and no mortal
5 The Seven carry seven spears; seven are the splendours they possess,
And seven the glories they assume.

HYMN XXIX Visvedevas.

1. ONE is a youth brown, active, manifold he decks the golden one with ornament.
2 Another, luminous, occupies the place of sacritice, Sage, among the Gods.
3 One brandishes in his hand an iron knife, firm, in his seat amid the Deities.
4 Another holds the thunderbolt, wherewith he slays the Vrtras, resting in his hand.
5 Another bears a pointed weapon: bright is he, and strong, with healing medicines.
6 Another, thief-like, watches well the ways, and knows the places where the treasures lie.
7 Another with his mighty stride hath made his three steps thither where the Gods rejoice.
8 Two with one Dame ride on with winged steeds, and journey forth like travellers on their way.
9 Two, highest, in the heavens have set their seat, worshipped with holy oil, imperial Kings.
10 Some, singing lauds, conceived the Sama-hymn, great hymn whereby they caused the Sun to shine.

HYMN XXX. Visvedevas.

1. NOT one of you, ye Gods, is small, none of you is a feeble child:
All of you, verily, are great.
2 Thus be ye lauded, ye destroyers of the foe, ye Three-and-Thirty Deities,
The Gods of man, the Holy Ones.
3 As such defend and succour us, with benedictions speak to us:
Lead us not from our fathers' and from Manu's path into the distance far away.
4 Ye Deities who stay with us, and all ye Gods of all mankind,
Give us your wide protection, give shelter for cattle and for steed.

HYMN XXXI. Various Deities.

1. THAT Brahman pleases Indra well, who worships, sacrifices, pours Libation, and prepares the meal.
2 Sakra protects from woe the man who gives him sacrificial cake.
And offers Soma blent with milk.
3 His chariot shall be glorious, sped by Gods, and mighty shall he be,
Subduing all hostilities.
4 Each day that passes, in his house flows his libation, rich in milk,
Exhaustless, bringing progeny.
5 O Gods, with constant draught of milk, husband and wife with one accord
Press out and wash the Soma juice.
6 They gain sufficient food: they come united to the sacred grass,
And never do they fail in strength.
7 Never do they deny or seek to hide the favour of the Gods:
They win high glory for themselves.
8 With sons and daughters by their side they reach their full extent of life,
Both decked with ornaments of gold.
9 Serving the Immortal One with gifts of sacrificial meal and wealth,
They satisfy the claims of love and pay due honour to the Gods.
10 We claim protection from the Hills, we claim protection of the Floods,
Of him who stands by Visnu's side.
11 May Pusan come, and Bhaga, Lord of wealth, All-bounteous, for our weal
Broad be the path that leads to bliss:
12 Aramati, and, free from foes, Visva with spirit of a God,
And the Adityas' peerless might.
13 Seeing that Mitra, Aryaman, and Varuna are guarding us,
The paths of Law are fair to tread.
14 I glorify with song, for wealth, Agni the God, the first of you.
We honour as a well-loved Friend the God who prospereth our fields.
15 As in all frays the hero, so swift moves his car whom Gods attend.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
16 Ne'er are ye injured, worshipper, presser of juice, or pious man.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
17 None in his action equals him, none holds him far or keeps him off.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
18 Such strength of heroes shall be his, such mastery of fleet-foot steeds.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

HYMN XXXII. Indra.

1. KANVAS, tell forth with song the deeds of Indra, the Impetuous,
Wrought in the Soma's wild delight.
2 Strong God, he slew Anarsani, Srbinda, Pipru, and the fiend,
Ahisuva, and loosed the floods.
3. Thou broughtest down the dwelling-place, the height of lofty Arbuda.

That exploit, Indra, must be famed.
4 Bold, to your famous Soma I call the fair-visored God for aid,
Down like a torrent from the hill.
5 Rejoicing in the Soma-draughts, Hero, burst open, like a fort,
The stall of horses and of kine.
6 If my libation gladdens, if thou takest pleasure in my laud,
Come with thy Godhead from afar.
7 O Indra, Lover of the Song, the singers of thy praise are we:
O Soma-drinker, quicken us.
8 And, taking thy delight with us bring us still undiminished food:
Great is thy wealth, O Maghavan.
9 Make thou us rich in herds of kine, in steeds, in gold: let us exert
Our strength in sacrificial gifts.
10 Let us call him to aid whose hands stretch far, to whom high laud is due.
Who worketh well to succour us.
11 He, Satakratu, even in fight acts as a Vrtra-slayer s,till:
He gives his worshippers much wealth.
12 May he, this A;akra, strengthen us, Boon God who satisfies our needs,
Indra, with all lhis saving helps.
13 To him, the mighty stream of wealth, the Soma-presser's rescuing Friend,
To Indra sing your song of praise;
14 Who bringeth what is great and firm, who winneth glory in his wars,
Lord of vast wealth through power and might.
15 There liveth none to cheek or stay his energies and gracious deeds:
None who can say, He giveth not.
16 No debt is due by Brahmans now, by active men who press the juice:
Well hath each Soma-draught been paid.
17 Sing ye to him who must be praised, say lauds to him who must be praised,
Bring prayer to him who must be praised.
18 May be, unchecked, strong, meet for praise, bring hundreds, thousands forth to light,
Indra who aids the worshipper.
19 Go with thy God-like nature forth, go where the folk are calling thee:
Drink, Indra, of the drops we pour.
20 Drink milky draughts which are thine own, this too which was with Tugrya once,
This is it, Indra, that is thine.
21 Pass him who psours libations out in angry mood or after sin:
Here drink the juice we offer thee.
22 Over the three great distances, past the Five Peoples go thy way,
O Indra, noticing our voice.
23 Send forth thy ray like Surya: let my songs attract thee hitherward,
Like waters gathering to the vale.
24 Now to the Hero fair of cheek, Adhvaryu, pour the Soma forth:
Bring of the juice that he may drink
25 Who cleft the water-cloud in twain, loosed rivers for their downward flow,
And set the ripe milk in the kine.
26 He, meet for praise, slew Vrtra, slew Ahisuva, Urnavabha's son,

And pierced th:rough Arbuda with frost.
27 To him your matchless Mighty One, unconquerable Conqueror,
Sing forth the prayer which Gods have given:
28 Indra, who in the wild delight of Soma juice considers here
All holy Laws among the Gods.
29 Hither let these thy Bays who share thy banquet, Steeds with golden manes,
Convey thee to the feast prepared.
30 Hither, O thou whom many laud, the Bays whom Priyamedha praised,
Shall bring thee to the Soma-draught.

HYMN XXXIII. Indra.

1. WE compass thee like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vrtra-slayer, sit.
2 Men, Vasu! by the Soma, with lauds call thee to the foremost place:
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?
3 Boldly, Bold Hero, bring us spoil in thousands for the Kanvas' sake.
O active Maghavan, with eager prayer we crave the yellow-hued with store ol kine.
4 Medhyatithi, to Indra sing, drink of the juice to make thee glad.
Close-knit to his Bay Steeds, bolt-armed, beside the juice is he: his chariot is of gold.
5 He Who is praised as strong of hand both right and left, most wise and hold:
Indra who, rich in hundreds, gathers thousands up, honoured as breaker-down of forts.
6 The bold of heart whom none provokes, who stands in bearded confidence;
Much-lauded, very glorious, overthrowing foes, strong Helper, like a bull with might.
7 Who knows what vital ower he wins, drinking beside the flowing juice?
This is the fair-checked God who, joying in the draught, breaks down the castles in his strength.
8 As a wild elephant rushes on this way and that way, mad with heat,'
None may compel thee, yet come hither to the draught: thou movest mighty in thy power.
9 When he, the Mighty, ne'er o'erthrown, steadfast, made ready for the fight,
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.
10 Yea, verily, thou art a Bull, with a bull's rush. whom none may stay:
Thou Mighty One, art celebrated as a Bull, famed as a Bull both near and far.
11 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.
Thy car, O Maghavan, thy Bays are strong as bulls: thou, Satakratu, art a Bull.
12 Let the strong presser press for thee. Bring hither, thou straight-rushing Bull.
The mighty makes the mighty run in flowing streams for thee whom thy Bay Horses bear.
13 Come, thou most potent Indra, come to drink the savoury Soma juice.
Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.
14 When thou hast mounted on thy car let thy yoked Bay Steeds carry thee,
Past other men's libations, Lord of Hundred Powers, thee, Vrtra-slayer, thee our Friend.
15 O thou Most Lofty One, accept our laud as nearest to thine heart.
May our libations be most sweet to make thee glad, O Soma-drinker, Heavenly Lord.
16 Neither in thy decree nor mine, but in another's he delights,-
The man who brought us unto this.
17 Indra himself hath said, The mind of woman brooks not discipline,

Her intellect hath little weight.
18 His pair of horses, rushing on in their wild transport, draw his car:
High-lifted is the stallion's yoke.
19 Cast down thine eyes and look not up. More closely set thy feet. Let none
See what thy garment veils, for thou, a Brahman, hast become a dame.

HYMN XXXIV. Indra.

1. Come hither, Indra, with thy Bays, come thou to Kanva's eulogy.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
2 May the stone draw thee as it speaks, the Soma-stone with ringing voice.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
3 The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
4 The Kanvas call thee hitherward for succour and to win the spoil.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
5 I set for thee, as for the Strong, the first draught of the juices shed.
6 Come with abundant blessings, come with perfect care to succour us.
7 Come, Lord of lofty thought, who hast infinite wealth and countless aids.
8 Adorable mid Gods, the Priest good to mankind shall bring thee near.
9 As wings the falcon, so thy Bays rushing in joy shall carry thee.
10 Come from the enemy to us, to svaha and the Soma-draught.
11 Come hither with thine car inclined to hear, take pleasure in our lauds.
12 Lord of well-nourished Horses, come with well-fed Steeds alike in hue.
13 Come hither from the mountains, come from regions of the sea of air.
14 Disclose to us O Hero, wealth in thousands both of kine and steeds.
15 Bring riches hitherward to us in hundreds, thousands, myriads.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
16 The thousand steeds, the mightiest troop, which we and Indra have received
From Vasurocis as a gift,
17 The brown that match the wind in speed, and bright bay coursers fleet of foot,
Like Suns, resplendent are they all.
18 Mid the Pargvata's rich gifts, swift steeds whose wheels run rapidly,
I seemed to stand amid a wood.

HYMN XXXV. Asvins.

1. WITH Agni and with Indra, Visnu. Varuna, with the Adityas, Rudras, Vasus, closely leagued;
Accordant, of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
2 With all the Holy Thoughts, all being Mighty Ones! in close alliance wil the Mountains, Heaven, and Earth;
Accordant. of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
3 With all the Deities, three times eleven, here, in close alliance with the Maruts, Bhrgus, Floods;
Accordant, of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.

4 Accept the sacrifice, attend to this my call: come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Surya and with Dawn, O Asvins, bring us strengthening food.
5 Accept our praise-song as a youth accepts a maid. Come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Sarya and with Dawn O Asvins, bring us strengthening food.
6 Accept the songs we sing, accept the solemn rite. Conie nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Surya and with Dawn, O Asvins, bring us strengthening food.
7 Ye fly as starlings fly unto the forest trees; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
8 Ye fly like swans, like those who travel on their way; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
9 Ye fly to our oblation like a pair of hawks; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
10 Come hitherward and drink and satisfy yourselves, bestow upon us progeny and affluence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigorous strength.
11 Conquer your foes, protect us, praise your worshippers; bestow upon us progeny and affluence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigolms strength.
12 Slay enemies, animate men whom ye befriend; bestow upon us progeny and aff luence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigorous strength.
13 With Mitra, Varuna, Dharma, and the Maruts in your company approach unto your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
14 With Visnu and the Angirases attending you, and with the Maruts come unto your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
15 With Rbhus and With Vajas. O ye Mighty Ones, leagued with the Maruts come ye to your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
16 Give spirit to our prayer and animate our thoughts; slay ye the Raksasas and drive away disease.
Accordant, of One mind with Surya and with Dawn, -the presser's Soma, Asvins drink.
17 Strengthen the Ruling Power, strengthen the men of war; slay ye the Raksasas and drive away disease.
Accordant, of one mind with Surya and with Dawn, the presser's Soma, Asvins drink.
18 Give strength unto the milch-kine, give the people strength, slay ye the Raksasas and drive away disease.
Accordant, of one mind with Surya and with Dawn, the presser's Soma, Asvins drink.
19 As ye heard Atri's earliest eulogy, so hear Syavasva, Soma-presser, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
20 Further like running streams Syavasva's eulogies who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
21 Seize, as ye grasp the reins, Syavasva's solemn rites who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
22 Drive down your chariot hitherward drink ye the Soma's savoury juice.
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
23 When sacrifice which tells our reverence hath begun. Heroes! to drink the gushing juice,
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
24 Sate you with consecrated drink, with juice effused, ye Deities.
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

HYMN XXXVI. Indra.

1. THOU helpest him whose grass is trimmed, who sheds the juice, O Satakratu, drink Soma to make thee glad.
The share which they have fixed for thee, thou, Indra, Victor o'er all hosts and space, begirt with Maruts, Lord of Heroes, winner of the floods.
2 Maghavan, help thy worshipper: let him help thee. O Satakratu, drink Soma to make thee glad.
The share which they have fixed for thee, etc.
3 Thou aidest Gods with food, and that with might aidg thee,
O Satakratu, drink Soma to make thee glad.
4 Creator of the heaven, creator of the earth, O Satakratu, drink Soma to make thee glad.
5 Father of cattle, father of all steeds art thou. O Satakratu, drink Soma to make thee glad.
6 Stone-hurler, glorify the Atris' hymn of praise. O Satakratu, drink Soma to make thee glad.
7 Hear thou Syavagva while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

HYMN XXXVIL Indra.

1. THIS prayer, and those who shed the juice, in wars with Vrtra thou holpest, Indra, Lord of Strength, with all thy succours.
O Vrtra-slayer, from libation poured at noon, drink of the Soma juice, thou blameless Thunderer.
2 Thou mighty Conqueror of hostile armaments, O Indra, Lord of Strength, with all thy saving help.
3 Sole Ruler, thou art Sovran of this world of life, O Indra, Lord of Strength, with all thy saving help.
4 Thou only sunderest these two consistent worlds, O Indra, Lord of Strength, with all thy saving help.
5 Thou art the Lord supreme o'er rest and energy, O Indra, Lord of Strength, with all thy saving help.
6 Thou helpest one to power, and one thou hast not helped, O Indra, Lord of Strength, with all thy saving aid.
7 Hear thou Syavasva while he sings to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his powers.

HYMN XXXVIII. Indra-Angi.

I. YE Twain are Priests of sacrifice, wmners in war and holy works:
Indra and Agni, mark this well.
2 Ye bounteous riders on the car, ye Vrtra-slayers unsubdued:
Indra and Agni, mark this well.
3 The men with pressing-stones have pressed this meath of yours which gives delight:
Indra, and Agni, mark this well.
4 Accept our sacrifice for weal, sharers of praise! the Soma shed:
Indra and Agni, Heroes, come.
5 Be pleased with these libations which attract you to our sacred gifts
Indra and Agni, Heroes, come.
6 Accept this eulogy of mine whose model is the Gayatri:
Indra and Agni, Heroes, Come.

7 Come with the early-faring Gods, ye who are Lords of genuine wealth:
Indra-Agni, to the Soma-draught
8 Hear ye the call of Atris, hear Syavasva as he sheds the juice:
Indra-Agni to the Soma-draught
9 Thus have I called you to our aid as sages called on you of old:
Indra-Agni to the Soma draught!
10 Indra's and Agni's grace I claim, Sarasvati's associates
To whom this psalm of praise is sung.

HYMN XXXIX. Agni.

1. THE glorious Agni have I praised, and worshipped with. the sacred food.
May Agni deck the Gods for us. Between both gathering-places he goes on his embassy, the Sage. May all the others die away.
2 Agni, burn down the word within their bodies through our newest speech,
All hatreds of the godless, all the wicked man's malignities. Away let the destroyers go. May all the others die away.
3 Agni, I offer hymns to thee, like holy oil within thy moutlh.
Acknowledge them. among the Gods, for thou art the rmost excellent, the worshipper's blissful messenger. Let all the others die away.
4 Agni bestows all vital power even as each man supplicates.
He brings the Vasus strengthening gifts, and grants deliglht, in rest and stir, for every calling on the Gods. Let all the others die away.
5 Agni hath made himself renowned by wonderful victorious act.
He is the Priest of all the tribes, chosen with sacrificial meeds. He urges Deities to receive. Let all the others die away.
6 Agni knows all that springs from Gods, he knows the mystery of men.
Giver of wealth is Agni, he uncloses both the doors to us when worshipped with our newest gift. Let all the others die away.
7 Agni inhabiteth with Gods and men who offer sacrifice.
He cherisheth with great delight much wisdom, as all things that be, God among Gods adorable. May all the others die away.
8 Agni who liveth in all streams, Lord of the Sevenfold Race of men,
Him dweller in three homes we seek, best slayer of the Dasytis for Mandhatar, first in sacrifice. Let all the others die away.
9 Agni the Wise inhabiteth three gathering-places, triply formed.
Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die away.
10 Our Agni, thou art first among the Gods, and first mid living men.
Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run. Let all the others die away.

HYMN XL. Indra-Agni.

1. INDRA and Agni, surely ye as Conquerors will give us wealth,
Whereby in fight we may o'ercome that which is strong and firmly fixed, as Agni burns the woods with wind. Let all the others die away.
2 We set no snares to tangle you; Indra we worship and adore, Hero of heroes mightiest.
Once may he come unto us with his Steed, come unto us to win us strength, and to complete the sacrifice.
3 For, famous Indra-Agni, ye are dwellers in the midst of frays.
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish.
4 Nabhaka-like, with sacred song Indra's and Agni's praise I sing,
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap.
5 To Indra and to Agni send your prayers, as was Nabhaka's wont,-
Who oped with sideway opening the sea with its foundations seven-Indra all powerful in his might.
6 Tear thou asunder, as of old, like tangles of a creeping plant,
Demolish thou the Dasa's might. May we with Indra's help divide the treasure he hath gathered up.
7 What time with this same song these men call Indra-Agni sundry ways,
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us.
8 The Two refulgent with their beams rise and come downward from the sky.
By Indra's and by Agni's hest, flowing away, the rivers, run which they released from their restraint.
9 O Indra, many are thine aids, many thy ways of guiding us,
Lord of the Bay Steeds, Hinva's Son. To a Good Hero come our prayers, which soon shall have accomplishment.
10 Inspire him with your holy hymns, the Hero bright and glorious,
Him who with might demolisbeth even the brood of Susna, and winneth for us the heavenly streams.
11 Inspire him worshipped with fair rites, the glorious Hero truly brave.
He brake in pieces Susna's brood who still expected not the stroke, and won for us the heavenly streams.
Let all the others die away.
12 Thus have we sung anew to Indra-Agni, as sang our sires, Angirases, and Mandhatar.
Guard us with triple shelter and preserve us: may we be masters of a store of riches.

HYMN XLI. Varuna.

1. To make this Varuna come forth sing thou a song unto the band of Maruts wiser than thyself,-
This Varuna who guardeth well the thoughts of men like herds of kine.
Let all the others die away.
2 Him altogether praise I with the song and hymns our fathers sang, and with Nabhaka's eulogies,-
Him dwelling at the rivers' source, surrounded by his Sisters Seven.
3 The nights he hath encompassed, and stablished the morns with magic art visible over all is he.
His dear Ones, following his Law, have prospered the Three Dawns for him.
4 He, visible o'er all the earth, stablished the quarters of the sky:
He measured out the eastern place, that is the fold of Varuna: like a strong herdsman is the God.
5 He who supports the worlds of life, he who well knows the hidden names mysterious of the morning beams,

He cherishes much wisdom, Sage, as heaven brings forth each varied form.
6 In whom all wisdom centres, as the nave is set within the wheel.
Haste ye to honour Trita, as kine haste to gather in the fold, even as they muster steeds to yoke.
7 He wraps these regions as a robe; he contemplates the tribes of Gods and all the works of mortal men.
Before the home of Varuna all the Gods follow his decree.
8 He is an Ocean far-removed, yet through the heaven to him ascends the worship which these realms possess.
With his bright foot he overthrew their magic, and went up to heaven.
9 Ruler, whose bright far-seeing rays, pervading all three earths, have filled the three superior realms of heaven.
Firm is the seat of Varuna: over the Seven he rules as King.
10 Who, after his decree, o'erspread the Dark Ones with a robe of light;
Who measured out the ancient seat, who pillared both the worlds apart as the Unborn supported heaven.
Let all the others die away.

HYMN XLII Varuna.

1. LORD of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses.
He, King supreme, approached all living creatures. All these are Varuna's holy operations.
2 So humbly worship Varuna the Mighty revere the wise Guard of World Immortal.
May he vouchsafe us triply-barred protection. O Earth and Heaven, within your lap preserve us.
3 Sharpen this song of him who strives his utmost, sharpen, God Varuna, his strength and insight;
May we ascend the ship that bears us safely, whereby we may pass over all misfortune.
4 Asvins, with songs the singer stones have made you hasten hitherward,
Nasatyas, to the Soma-draught. Let all the others die away.
5 As the sage Atri with his hymns, O Asvins, called you eagerly,
Nasatyas, to the Soma-draught. Let all the others die away.
6 So have I called you to our aid, even as the wise have called of old,
Nasatyas, to the Soma-draught. Let all the others die away.

HYMN XLIII. Agni.

1. THESE songs of mine go forth as lauds of Agni, the disposing Sage,
Whose worshipper is ne'er o'erthrawn.
2 Wise Agni Jatavedas, I beget a song of praise for thee.
Who willingly receivest it.
3 Thy sharpened flames, O Agni, like the gleams of light that glitter through,
Devour the forests with their teeth.
4 Gold-coloured, bannered with the smoke, urged by the wind, aloft to heaven
Rise, lightly borne, the flames of fire.
5 These lightly kindled fiery flames are all around made visible,
Even as the gleeraings of the Dawns.
6 As Jatavedas speeds along, the dust is black beneath his feet,

When Agni spreads upon the earth.
7 Making the plants his nourishment, Agni devours and wearies not,
Seeking the tender shrubs again.
8 Bending him down with all his tongues, he flickers with his fiery glow
Splendid is Agni in the woods.
9 Agni, thine home is in the floods: into the plants thou forcest way,
And as their Child art born anew.
10 Worshipped with offerings shines thy flame, O Agni, from the sacred oil,
With kisses on the ladle's mouth.
11 Let us serve Agni with our hymns, Disposer, fed on ox and cow,
Who bears the Soma on his back.
12 Yea, thee, O Agni, do we seek with homage and with fuel, Priest
Whose wisdom is most excellent.
13 O worshipped with oblations, pure Agni, we call on thee as erst,
Did Bhrgu, Manus, Angiras.
14 For thou, O Agni, by the fire, Sage by the Sage, Good by the Good,
Friend by the Friend, art lighted up.
15 So wealth in thousands, food with store of heroes give thou to the sage,
O Agni, to the worshipper.
16 O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.
17 My praises, Agni, go to thee, as the cows seek the stall to meet,
The lowing calf that longs for milk.
18 Agni, best Angiras, to thee all people who have pleasant homes,
Apart, have turned as to their wish.
19 The sages skilled in holy song and thin. kers with their thoughts have urged
Agni to share the sacred feast.
20 So, Agni, unto thee the Priest, Invoker, strong in forays, pray
'nose who spin out the sacrifice.
21 In many a place, the same in look art thou, a Prince o'er all the tribes
In battles we invoke thine aid.
22 Pray thou to Agni, pray to him who blazes served with sacred oil:
Let him give ear to this our call.
23 We call on thee as such, as one who hears, as Jatavedas, one,
Agni! who beats away our foes.
24 I pray to Agni, King of men, the Wonderful, the President
Of holy Laws: may he give ear.
25 Him like a bridegroom, him who stirs all people, like a noble horse,
Like a fleet steed, we instigate.
26 Slaying things deadly, burning up foes, Riksasas, on every side,
Shine, Agni, with thy sharpened flame.
27 Thou whom the people kindle even as Manus did, best Angiras!
O Agni, mark thou this my speech.
28 O Agni, made by strength! be thou born in the heavens or born in floods,
As such we call on thee with songs.
29 Yea, all the people, all the folk who have good dwellings, each apart,

Send food for thee to eat thereof.
30 O Agni, so may we, devout, gazed at by men, throughout our days,
Pass lightly over all distress.
31 We venerate with cheerful hearts the cheerful Agni, dear to all,
Burning, with purifying flame.
32 So thou, O Agni rich in light, beaming like Surya with thy rays
Boldly demolishest the gloom,
33 We pray to thee for this thy gift, Victor the gift that faileth not,
O Agni, choicest wealth from thee.

HYMN XLIV. Agni.

1. PAY service unto Agni with your fuel, rouse your Guest with oil:
In him present your offerings.
2 Agni, do thou accept my laud, be magnified by this my song:
Welcome my sweedy-spoken words.
3 Agni, envoy, I place in front; the oblation-bearer I address:
Here let him seat the Deities.
4 Agni, the lofty flames of' thee enkindled have gone up on high,
Thy bright flames, thou Refulgent One.
5 Beloved! let my ladles full of sacred oil come near to thee:
Agni, accept our offerings.
6 I worship Agni-may he hear!-the cheerful, the Invoker, Priest,
Of varied splendour, rich in light.
7 Ancient Invoker, meet for praise, beloved Agni, wise and strong,
The visitant of solemn rites.
8 Agni, best Angiras, accept straightway these offerings, and guide
The seasonable sacrifice.
9 Excellent God, with brilliant flames, enkindled bring thou hitherward,
Knowing the way, the Heavenly Host.
10 Him, Sage and Herald, void of guile, ensign of sacrifices, him
Smoke-bannered, rich in light, we seek.
11 O Agni, be our Guardian thou, God, against those who injure us:
Destroy our foes, thou Son of Strength.
12 Making his body beautiful, Agni the Sage hath waxen by
The singer and his ancient hymn.
13 I invocate the Child of Strength, Agni with purifying flame,
At this well-ordered sacrifice.
14 So Agni, rich in many friends, with fiery splendour, seat thyself
With Gods upon our sacred grass.
15 The mortal man who serves the God Agni within his own abode,
For him he causes wealth to shine.
16 Agni is head and height of heaven, the Master of the earth is he:
He quickeneth the watere seed.
17 Upward, O Agni, rise thy flames, pure and resplendent, blazing high,

Thy lustres, fair effulgences.
18 For, Agni, thou as Lord of Light rulest o'er choicest gifts: may I,
Thy singer, find defence in thee.
19 O Agni, they who understand stir thee to action with their thoughts:
So let our songs enhance thy might.
20 We ever claim the friendship of Agni, the singing messenger,
Of God-like nature, void of guile.
21 Agni who bears most holy sway, the holy Singer, holy Sage,
Shines holy when we worship him.
22 Yea, let my meditations, let my songs exalt thee evermore.
Think, Agni, of our friendly bond,
23 If I were thou and thou wert I, O Agni, every prayer of thine
Should have its due fulfilment here.
24 For Excellent and Lord of wealth. art thou O Agni, rich in light:
May we enjoy thy favouring grace.
25 Agni, to thee whose laws stand fast our resonant songs of praise speed forth,
As rivers hasten to the sea.
26 Agni, the Youthful Lord of men, who stirreth much and eateth all,
The Sage, I glorify with hymns.
27 To Agni let us haste with lauds, the Guide of sacrificial rites,
Armed with sharp teeth, the Mighty One.
28 And let this man, good Agni, be with thee the singer of thy praise:
Be gracious, Holy One, to him.
29 For thou art sharer of our feast, wise, ever watchful as a Sage:
Agni, thou shinest in the sky.
30 O Agni, Sage, before our foes, before misfortunes fall on us,
Excellent Lord, prolong our lives.

HYMN XLV. Indra

1. HITHERWARD! they who light flame and straightway trim the sacred grass.
Whose Friend is Indra ever young.
2 High is their fuel, great their laud, wide is their splinter from the stake,
Whose Friend is Indra ever young.
3 Unequelled in fight the hero leads his army with the warrior chiefs.
Whose Friend is Indra ever young.
4 The new-born Vrtra-slayer asked his Mother, as he seized his shaft,
Who are the fierce? Who are renowned?
5 Savasi answered, He who seeks thine enmity will battle like
A stately elephant on a hill.
6 And hear, O Maghavan; to him who craves of thee thou grantest all
Whate'er thou makest firm is firm.
7 What time the Warrior Indra goes to battle, borne by noble steeds,
Best of all charioteers is he.
8 Repel, O Thunder-armed, in all directions all attacks on us:

And be our own most glorious God.
9 May Indra set our car in front, in foremost Place to win the spoil,
He whom the wicked injure not.
10 Thine enmity may we escape, and, gakra, for thy bounty, rich
In kine, may we come near to thee
11 Softly approaching, Thunder-armed wealthy by hundreds, rich in steeds,
Unrivalled, readywith our gifts.
12 For thine exalted excellence gives to thy worshippers each day
Hundreds and thousands of thy boons.
13 Indra, we know thee breaker-down even of trong forts, winner of spoil,
A:one who conquers wealth for us.
14 Though thou art highest, Sage and Bold let the drops cheer thee when we come
To thee as to a trafficker.
15 Bring unto us the treasure of the opulent man who, loth to give,
Hath slighted thee for gain of wealth.
16 Indra, these friends of ours, supplied with Soma, wait and look to thee,
As men with fodder to the herd.
17 And thee who art not deaf, whose cars are quick to listen, for our aid,
We call to us from far away.
18 When thou hast listened, make our call one which thou never wilt forget,
And be our very nearest Friend.
19 When even now, when we have been in trouble, we have thought of thee,
O Indra, give us gifts of kine.
20 O Lord of Strength, we rest on thee, as old men rest upon a staff:
We long to have. thee dwell with us.
21 To Indra sing a song of praise, Hero of mighty valour, him
Whom no one challenges to war.
22 Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse.
23 Let not the fools, or those who mock beguile thee when they seek thine aid
Love not the enemies of prayer.
24 Here let them with rich milky draught cheer thee to great munificence:
Drink as the wild-bull drinks the lake.
25 Proclaim in our assemblies what deeds, new and ancient, far away,
The Vrtra-slayer hath achieved.
26 In battle of a thousand arms Indra drank Kadru's Soma juice:
There he displayed his manly might.
27 True undeniabIc strength he found in Yadu and in Turvasa,
And conquered through the sacrifice.
28 Him have I magnified, our Lord in, common, Guardian of your folk,
Discloser of great wealth in kine;
29 Rbhuksan, not to be restrained, who strengthened Tugra's son in lauds,
Indra beside the flowingjuice;
30 Who for Trisoka clave the hill that formed a wide receptacle,
So that the cows might issue forth.
31 Whate'er thy plan or purpose be, whate'er, in transport, thou wouldst do,

Do it not, Indra, but be kind.
32 But little hath been heard of done upon the earth by one like thee i
Let thine heart, Indra, turn to us.
33 Thine then shall be this high renown, thine shall these lofty praises be,
When, Indra, thou art kind to us.
34 Not for one trespass, not for two, O Hero, slay us, nor for three,
Nor yet for many trespasses.
35 I fear one powerful like thee, the crusherdown of enemies,
Mighty, repelling all attacks.
36 O wealthy God, ne'er may I live to see my friend or son in need*:
Hitherward let thy heart be turned.
37 What friend, O people, unprovoked, hath ever said unto a friend,
He turns and leaves us in distress?
38 Hero, insatiate enjoy this Soma juice so near to thee,
Even as a hunter rushing down.
39 Hither I draw those Bays of thine yoked
by our hymn, with splendid car,
That thou mayst give unto the priests.
40 Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
41 O Tndra, that which is concealed in strong firm place precipitous:
Bring us the wealth for which we long
42 Great riches which the world of men shall recognize as sent by thbe:
Bring us the wealth for which we long.

HYMN XLVI. Indra.

1. WE, Indra, Lord of ample wealth, our Guide, depend on one like thee,
Thou driver of the Tawny Steeds.
2 For, Hurler of the Bolt, we know thee true, the giver of our food,
We know the giver of our wealth.
3 O thou whose majesty the bards celebrate with their songs, thou Lord,
Of hundred powers and hundred aids.
4 Fair guidance hath the mortal man whom Aryaman, the Marut host,
And Mitra, void of guile, protect.
5 Kine, steeds, and hero strength he gains, and prospers, by the Adityas sped,
Ever in wealth which all desire.
6 We pray to Indra for his gift, to him the Fearless and the Strong,
We pray to him the Lord of wealth.
7 For verily combined in him are all the fearless powers of aid.
Him, rich in wealth, let swift Steeds bring to us, his Bays, to Soma juice for his carouse:
8 Yea, that most excellent carouse, Indra, which slays most enemies,
With Heroes wins the light of heaven, and is invincible in war:
9 Which merits fame, all-bountiful! and, unsubdued, hath victory in deeds of might.
So come to our libations, Strongest! Excellent! May we obtain a stall of kine.

10 Responding to our wish for cows, for steeds, and chariots, as of old,
Be gracious, Greatest of the Great
11 For, Hero, nowhere can I find the bounds of thy munificence.
Still do thou favour us, O Bolt-armed Maghavan: with strength hast thou rewarded hymns.
12 High, glorifier of his friend, he knows all generations, he whom many praise.
All races of mankind with ladies lifted up invoke that Mighty Indra's aid.
13 Be he our Champion and Protector in great deeds, rich in all wealth, the Vrtra-slayer, Maghavan.
14 In the wild raptures of the juice sing to your Hero with high laud, to him the Wise,
To Indra, glorious in his name, the Mighty One, even as the hymn alloweth it.
15 Thou givest wealth to me myself, thou givest treasure, Excellent! and the strong steed,
O Much-invoked, in deeds of might, yea, even now.
16 Him, Sovran Ruler of all precious things, who even hath power o'er this fair form of his,
As now it taketh shape, and afterward,
17 We praise, so that the Mighty One may speed to you, Pourer of boun ies, Traveller, prepared to go.
Thou favourest the Maruts known to all, by song and sacrifice.
With song and praise I sing to thee.
18 We in the sacrifice perform their will whose voice is lifted high,
The worship of those Thundering Ories who o'er the ridges of these mountains fly in troops.
19 O Indra, Mightiest, bring us that which crushes men of evil minds,
Wealth suited to our needs, O Stirrer of the thought, best wealth, O thou who stirrest thought.
20 O Winner, noble winner, strong, wondrous, most splendid, excellent,
Sole Lord of victory, bring all-ovcrpowering wealth, joy-giving, chief in deeds of might.
21 Now let the godless man approach who hath received reward so great
As Vasa, Asvya, when this light of morning dawned, received from Prthusravas, from Kanita's son.
22 Steeds sixty thousand and ten thousand kine, and twenty hundred camels I obtained;
Ten hundred brown in hue, and other ten red in three spots: in all, ten thousand kine.
23 Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,
Turn with swift whirl my chariot wheel;
24 The gifts which Prthusravas gave, Kanita's son munificent.
He gave a chariot wrought of gold: the prince was passing bountiful, and won himself most lofty fame.
25 Come thou to this great rite of ours, Vayu! to give us vigorous light.
We have served thee that thou mightest give much to us, yea, mightest quickly give great wealth.
26 Who with thrice seven times seventy horses comes to us, invested with the rays of morn,
Through these our Soma-draughts and those who press, to give, drinker of pure bright Soma Juice.
27 Who hath inclined this glorious one, buunteous himself, to give me gifts.
Borne on firm chariot with the prosperous Nahup, wise, to a man yet more devout.
28 Sole Lord in beauty meet for praise, O Vayu, dropping fatness down,
Hurried along by steeds, by camels, and by hounds, spreads forth thy train: even this it is.
29 So, as a prize dear to the strong, the sixty thousand have I gained,
Bulls that resemble vigorous steeds.
30 To me come oxen like a herd, yea, unto me the oxen come.
31 And in the grazing herd he made a hundred camels bleat for me,
And twenty hundred mid the white.
32 A hundred has the sage received, Dasa Balbutha's and Taruksa's gifts.
These are thy people, Vayu, who rejoice with Indra for their guard, rejoice with Gods for guards.
33 And now to Vasa Asvya here this stately woman is led forth,

Adorned with ornaments of gold.

HYMN XLVII. Adityas.

1. GREAT help ye give the worshipper, Varuna, Mitra, Mighty Ones! No sorrow ever reaches him whom ye, Adityas, keep from harm. Yours are incomparable aids, and good the succour they afford.
2 O Gods, Adityas, well ye know the way to keep all woes afar.
As the birds spread their sheltering wings, spread your protection over us.
3 As the birds spread their sheltering wings let your protection cover us.
We mean all shelter and defence, ye who have all things for your own.
4 To whomsoever they, Most Wise, have given a home and means of life,
O'er the whole riches of this man they, the Adityas, have control.
5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Adityas' favouring grace.
6 For verily men sink and faint through loss of wealth which ye have given.
Much hath he gained from you, O Gods, whom ye, Adityas, have approached.
7 On him shall no fierce anger fall, no sore distress shall visit him,
To whom, Adityas, ye have lent your shelter that extendeth far.
8 Resting in you, O Gods, we are like men who fight in coats of mail.
Ye guard us from each great offence, ye guard us from each lighter fault.
9 May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuna.
10 The shelter, Gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us.
11 Look down on us, Adityas, as a guide exploring from the bank.
Lead us to pleasant ways as men lead horses to an easy ford.
12 Ill be it for the demons' friend to find us or come near to us.
But for the milch-cow be it well, and for the man who strives for fame.
13 Each evil deed made manifest, and that which is concealed, O Gods,
The whole thereof remove from us to Trita Aptya far away.
14 Daughter of Heaven, the dream that bodes evil to us or to our kine,
Remove, O Lady of the Light, to Trita Aptya far away.
15 Even if, O Child of Heaven, it make a garland or a chain of gold,
The whole bad dream, whate'cr it be, to Trita Aptya we consign.
16 To him whose food and work is this, who comes to take his share therein,
To Trita, and to Dvita, Dawn! bear thou the evil dream away.
17 As we collect the utmost debt, even the eighth and sixteenth part,
So unto Aptya we transfer together all the evil dream.
18 Now have we conquered and obtained, and from our trespasses are free.
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

HYMN XLVIII. Soma.

1. WISELY have I enjoyed the savoury viand, religious-thoughted, best to find out treasure,
The food to which all Deities and mortals, calling it meath, gather themselves together.
2 Tlou shalt be Aditi as thou hast entered within, appeaser of celestial anger.
Indu, enjoying Indra's friendship, bring us - as a swift steed the car - forward to riches.
3 We have drunk Soma and become immortal; we have attained the light, the Gods discovered.
Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?
4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,
As a wise Friend to friend: do thou, wide-ruler, O Soma, lengthen out our days for living.
5 These glorious drops that give me freedom have I drunk. Closely they knit my joints as straps secure a car.
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.
6 Make me shine bright like fire produced by friction: give us a clearer sight and make us better.
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?
7 May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.
O Soma, King, prolong thou our existence as Surya makes the shining days grow longer.
8 King Soma, favour us and make us prosper: we are thy devotees; of this be mindful.
Spirit and power are fresh in us, O Indu give us not up unto our foeman's pleasure.
9 For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.
When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.
10 May I be with the Friend whose heart is tender, who, Lord of Bays! when quaffed will never harm me-
This Soma now deposited within me. For this, I pray for longer life to Indra.
11 Our maladies have lost their strength and vanished: they feared, and passed away into the darkness.
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.
12, Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals.
So let us serve this Soma with oblation, and rest securely in his grace and favour.
13 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.
So with oblation let us serve thee, Indu, and so let us become the lords of riches,
14 Give us your blessing, O ye Gods' preservers. Never may sleep or idle talk control us.
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.
15 On all sides,. Soma, thou art our life-giver: aim of all eyes, light-finder, come within us.
Indu, of one accord with thy protections both from behind and from before preserve us.

HYMN XLIX. Agni.

1. AGNI, come hither with thy fires; we choose thee as Invoking Priest.
Let the extended ladle full of oil balm thee, best Priest, to sit on sacred grass.
2 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
To Agni, Child of Force, whose locks drop oil, we seek, foremost in sacrificial rites.
3 Agni, thou art Disposer, Sage, Herald, bright God! and worshipful,
Best offercr, cheerful, to be praised in holy rites, pure Lord! by singers with their hymns.
4 Most Youthful and Eternal, bring the longing Gods to me, the guileless, for the feast.
Come, Vasu, to the banquet that is well-prepared: rejoice thee, gracious, with our songs.

5 Famed art thou, Agni, far and wide, Preserver, righteous, and a Sage.
The holy singers, O refulgent kindled God! arrangers, call on thee to come -
6 Shine, Most Resplendent! blaze, send bliss unto the folk, and to thy worshipper
Great art thou.
So may my princes, with good fires, subduing foes, rest in the keeping of the Gods.
7 O Agni, as thou burnest down to earth even high-grown underwood,
So, bright as Mitra is, burn him who injures us, him who plots ill against thy friend.
8 Give us not as a prey to mortal enemy, nor to the wicked friend of fiends.
With conquering guards, auspicious, unassailable, protect us, O Most Youthful God.
9 Protect us, Agni, through the first, protect us through the second hymn,
Protect us through three hymns, O Lord of Power and Might, through four hymns, Vasu, guard thou us.
10 Preserve us from each fiend who brings the Gods no gift, preserve thou us in deeds of strength:
For we possess in thee the nearest Friend of all, for service of the Gods and weal.
11 O Holy Agni, give us wealth renowned with men and strengthening life.
Bestow on us, O Helper, that which many crave, more glorious still by righteousness;
12 Wherewith we may o'ercome our rivals in the war, o'erpowering the foe's designs.
So wax thou by our food, O Excellent in strength. Quicken our thoughts that find out wealth.
13 Agni is even as a bull who whets and brandishes his horns.
Well-sharpened are his jaws which may not be withstood: the Child of Strength hath powerful teeth.
14 Not to be stayed, O Bull, O Agni, are thy teeth when thou art spreading far and wide.
Make our ohlations duly offired up, O Priest, and give us store of precious things.
15 Thou liest in the wood: from both thy Mothers mortals kindle thee.
Unweariedly thou bearest up the offerer's gifts, then shinest bright among the Gods.
16 And so the seven priests, O Agni, worship thee, Free-giver, Everlasting One.
Thou cIeavest through the rock with heat and fervent glow. Agni, rise up above the men.
17 For you let us whose grass is trimmed call Agni, Agni, restless God.
Let us whose food is offered call to all the tribes Agni the Invoking Priest of men.
18 Agni, with noble psalm that tells his wish he dwells, thinking on thee who guardest him.
Speedily bring us strength of many varied sorts to be most near to succour us.
19 Agni, Praise-singer! Lord of men, God burner-up of Raksasas,
Mighty art thou, the ever-present Household-Lord, Home-friend and Guardian from the sky.
20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.
To distant pastures drive faint hunger: far away, O Agni, chase the demons' friends.

HYMN L. Indra.

1. BOTH boons,-may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice.
2 For him, strong, independent Ruler, Heaven and Earth have fashioned forth for power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.
3 Fill thyself full, O Lord of wealth, O Indra, with the juice we shed.
We know thee, Lord of Bay Steeds victor in the fight, vanquishing e'en the invincible.
4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom willest it.
May we, O fair of check, win booty with thine aid, O Thunderer, swiftly seeking it.
5 Indra, with all thy saving helps give us assistance, Lord of power.

For after thee we follow even as glorious bliss, thee, Hero, finder-out of wealth.
6 Increaser of our steeds and multiplying kine, a golden well, O God, art thou,
For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.
7 For thou,-come to the worshipper!-wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.
8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the Fort-render near, singing to Indra for his grace.
9 Whether the simple or the sage, Indra, have offered praise to thee,
He Satakratu! by his love hath gladdened thee, ambitious! ever pressing on!
10 If he the Strong of arm, the breaker-down of forts, the great Destroyer, hear my call,
We, seeking riches cry to Indra, Lord of wealth, to Satakratu with our lauds.
11 We count not then as sinners, nor as niggardly or foolish men,
When with the Soma juice which we have shed we make Indra, the Mighty One, our Friend.
12 Him have we yoked in fight, the powerful Conqueror, debt-claimer, not to be deceived.
Best charioteer, the Victor marks each fault, he knows the strong to whom he will come near.
13 Indra, give us security from that whereof we are afraid.
Help us, O Maghavan, let thy succour give us this: drive away foes and enemies.
14 For thou, O liberal Lord of bounty, strengthenest his ample home who worships thee.
So Indra, Maghavan, thou Lover of the Song, we with pressed Soma call on thee,
15 Indra is Vrtra-slayer, guard, our best defender from the foe.
May he preserve our last and middlemost, and keep watch from behind us and before.
16 Defend us from behind, below, above, in front, on all sides, Indra, shield us well.
Keep far away from us the terror sent from heaven: keep impious weapons far away.
17 Protect us, Indra, each to-day, each morrow, and each following day.
Our singers, through all days, shalt thou, Lord of the brave, keep safely both by day and night.
18 A crushing Warrior, passing rich is Maghavan, endowed with all heroic might.
Thine arms, O Satakratu, are exceeding strong, arms which have grasped the thunderbolt.

HYMN LI. Indra.

1. OFFER ye up as praise to him that wherein Indra takes delight.
The Soma-bringers magnify Indra's great energy with hymns. Good are the gifts that Indra gives.
2 Sole among chiefs, companionless, impetuous, and peerless, he
Hath waxen great o'er many folk, yea., over all things born, in might.
3 Lord of swift bounty, he will win e'en with a steed of worthless sort.
This, Indra, must be told of thee who wilt perform heroic deeds.
4 Come to us.hither: let us pay devotions that enhance thy might,
For which, Most Potent! thou wouldst fain bless the man here who strives for fame.
5 For thou, O Indra, makest yet more bold the spirit of the bold
Who with strong Soma serveth thee, still ready with his reverent prayers.
6 Worthy of song, he looketh down as a man looketh into wells.
Pleased with the Soma-bringer's skill he maketh him his mate and friend.
7 In strength and wisdom all the Gods, Indra, have yielded unto thee.
Be thou the Guard of all, O thou whom many praise.
8 Praised, Indra, is this might of thine, best for the service of the Gods,

That thou with power dost slay Vrtra, O Lord of Strength.
9 He makes the races of mankind like synods of the Beauteous One.
Indra knows this his manifest deed, and is renowned.
10 Thy might, O Indra, at its birth, thee also, and thy mental power,
In thy care, Maghavan rich in kine! they have increased exceedingly.
11 O Vrtra-slayer, thou and I will both combine for winning spoil.
Even malignity will consent, O Bolt-armed Hero, unto us.
12 Let us extol this Indra as truthful and never as untrue.
Dire is his death who pours no gifts great light hath he who offers them. Good are the gifts that Indra gives.

HYMN LII. Indra.

1. WITH powers of Mighty Ones hath he, Ancient, Beloved, been equipped,
Through whom the Father Manu made prayers cfficacious with the Gods.
2 Him, Maker of the sky, let stones wet with the Soma ne'er forsake,
Nor hymns and prayer that must be said.
3 Indra who knew full well disclosed the kine to the Angirases.
This his great deed must be extolled.
4 Indra, promoter of the song, the sage's Strengthener as of old,
Shall come to bless and succour us at presentation of this laud.
5 Now after their desire's intent the pious singers with the cry
Of Hail! have sung loud hymns to thee, Indra, to gain a stall of kine.
6 With Indra rest all deeds of might, deeds done and yet to be performed,
Whom singers know devoid of guile.
7 When the Five Tribes with all their men to Indra have sent out their voice,
And when the priest hath strewn much grass, this is the Friend's own dwellingpiace.
8 This praise is verily thine own: thou hast performed these manly deeds,
And sped the wheel upon its way.
9 At the o'erflowing of this Steer, boldly he strode for life, and took
Soma as cattle take their corn.
10 Receiving this and craving help, we, who with you are Daksa's sons,
Would fain exalt the Maruts' Lord.
11 Yea, Hero, with the singers we sing.to the duly-coming Band.
Allied with tbee may we prevail.
12 With us are raining Rudras, clouds accordant in call to battle, at the death of Vrtra,

The strong assigned to him who sings and praises. May Gods with Indra at their head protect us.

HYMN LIII. Andra.

1. MAY our hymns give thee great delight. Display thy bounty, Thunderer.
Drive off the enemies of prayer.
2 Crush with thy foot the niggard churls who bring no gifts. Mighty art thou

There is not one to equal thee.
3 Thou art the Lord of Soma pressed, Soma impressed is also thine.
Thou art the Sovran of the folk.
4 Come, go thou forth, dwelling in heaven and listening to the prayers of men:
Thou fillest both the heavens and earth.
5 Even that hill with rocky heights, with hundreds, thousands, held within.
Thou for thy worshippers brakest through.
6 We call on thee both night and day to taste the flowing Soma juice:
Do thou fulfil our heart's desire.
7 Where is that ever-youthful Steer, strong. necked and never yet bent down?
What Brahman ministers to him?
8 To whose libation doth the Steer, betake him with delight therein?
Who takes delight in Indra now?
9 Whom, Vrtra-slayer, have thy gift and hero powers accompanied?
Who is thy dearest in the laud?
10 For thee among mankind, among the Purus is this Soma shed.
Hasten thou hither: drink thereof.
11 This, growing by Soma and by Saryanavan, dear to thee,
In Arjikiya, cheers thee best.
12 Hasten thou hitherward, and drink this for munificence to-day,
Delightful for thine eager draught.

HYMN LIV. Indra.

1. THOUGH, Indra, thou art called by men from east and west, from north and soutb,
Come hither quickly with fleet steeds
2 If in the effluence of heaven, rich in its light, thou takest joy,
Or in the sea in Soma juice.
3 With songs I call thee, Great and Wide, even as a cow to profit us,
Indra, to drink the Soma-draught.
4 Hither, O Indra, let thy Bays bear up and, bring upon thy car
Thy glory, God! and majesty.
5 Thou, Indra, wouldst be sung and praised as great, strong, lordly in thy deeds
Come hither, drink our Soma juice.
6 We who have shed the Soma and prepared the feast are calling thee.
To sit on this our sacred grass.
7 As, Indra, thou art evermore the common Lord of all alike,
As such we invocate thee now.
8 The men with stones have milked for thee this nectar of the Soma juice:
Indra, be pleased with it, and drink.
9 Neglect all pious men with skill in sacred song: come hitherward,
With speed, and give us high renown.
10 Gods, may the mighty rest unharmed, the King who gives me spotted kine,
Kine decked with golden ornaments.
11 Beside a thousand spotted kine I have received a gift of gold,

Pure, brilliant, and exceeding great.
12 Durgaha's grandsons, giving me a thousand kine, munificent,
Have won renown among the Gods.

HYMN LV. Indra.

1. LOUD singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's Cherisher, Indra who findeth wealth for you.
2. Whom with fair helm, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sing a his praise, honouring him who toils and pours:
3 Sakra, who like a curry-comb for horses or a golden goad,
Indra, the Vrtra-slayer, urges eagerly the opening of the stall of kine:
4 Who for the worshipper scatters forth ample wealth, even though buried, piled in heaps:
May Indra, Lord of Bay Steeds, fair-helmed Thunderer, act at his pleasure, as he lists.
5 Hero whom many praise, what thou hast longed for, oven of old, from men.
All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.
6 To Soma, Much-invoked, Bolt-armed! for thy carouse, Celestial, Soma-drinker come.
Thou to the man who- prays and pours the juice hast been best giver of delightful wealth.
7 Here, verily, yesterday we let the Thunder-wielder drink his fill.
So in like manner offer him the jifice today. Now range you by the Glorious One.
8 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.
9 What manly deed of vigour now remains that Indra hath not done?
Who hath not heard his glorious title and his fame, the Vrtra-slayer from his birth?
10 'How great his power resistless! how invincible the Vrtra-slayer's matchless might!
Indra excels all usurers who see the day, excels all traffickers in strength.
11 O Indra, Vrtra-slayer, we, thy very constant worshippers,
Bring prayers ne'er heard before to thee, O Much-invoked, O Thunder-armed, to be thy meed.
12 O thou of mighty acts, the aids that are in thee call forward many an eager hope.
Past the drink-offerings, Vasu, even of the good, hear my call, Strongest God, and come.
13 Verily, Indra, we are thine, we worshippers depend on thee.
For there is none but only thou to show us race, O Maghavan, thou much invoked.
14 From this our misery and famine set us free, from this dire curse deliver us.
Succour us with thine help and with tby wondrous thought. Most Mighty, finder of the way.
15 Now let your Soma juice be poured; be not afraid, O Kali's sons.
This darkening sorrow goes away; yea, of itself it vanishes.

HYMN LVI. Adityas.

1. Now pray we to these Ksatriyas, to the Adityas for their aid,
These who are gracious to assist.
2 May Mitra bear us oer distress, and Varuna and Aryaman,
Yea, the Adityas, as they know.
3 For wonderful and meet for praise is these Adityas' saving help

To him who offers and prepares.
4 The mighty aid of you, the Great, Varuna, Mitra, Aryarnan,
We claim to be our sure defence.
5 Guard us, Adityas, still alive, before the deadly weapon strike:
Are yc not they who hear our call?
6 What sheltering defence ye have for him who toils in pouring gifts,
Graciously bless ye us therewith.
7 Adityas, Gods, from sorrow there is freedom; for the sinless, wealth,
O ye in whom no fault is seen.
8 Let not this fetter bind us fast: may he release us for success;
For strong is Indra and renowned.
9 O Gods who fain would lend your aid, destroy not us as ye destroy
Your enemies who go astray.
10 And thee too, O Great Aditi, thee also, Goddess, I address,
Thee very gracious to assist.
11 Save us in depth and shallow from the foe, thbu Mother of Strong Sons
Let no one of our seed be harmed.
12 Far-spread! wide-ruling! grant that we, unharmed by envy, may expand
Grant that our progeny may live.
13 Those who, the Princes of the folk, in native glory, neer deceived,
Maintain their statutes, void of guilt-
14 As such, from mouth of ravening wolves, O ye Adityas, rescue us,
Like a bound thief, O Aditi.
15 Adityas, let this arrow, yea, let this mali. gnity depart
From us or eer it strike us dead.
16 Fori Bountiful Adityas, we have evermore enjoyed your help,
Both now and in die days of old.
17 To every one, O ye Most Wise, who turneth even from sin to you,
Ye Gods vouchsafe that he may live.
18 May this new mercy profit us, which, ye Adityas, frees like one,
Bound from his bonds, O Aditi.
19 O ye Adityas, this your might is not to be despised by us:
So be ye graciously inclined.
20 Let not Vivasvan's weapon nor the shaft, Adityas, wrought with skill,
Destroy us ere old age be nigh.
21 On every side dispel all sin, Adityas, all hostility,
Indigence, and combined attack.

HYMN LVII. Indra.

1. EVEN as a car to give us aid, we draw thee hither for our bliss,
Strong in thy deeds, checking assault, Lord, Mightiest Indra, of the brave!
2 Great in tby power and wisdom, Strong, with thought that comprehendeth all
Thou hast filled full with majesty.
3 Thou very Mighty One, whose hands by virtue of thy greatness grasp,

The golden bolt that breaks its way.
4 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
5 Whom, ever furthering, in frays that win the light, in both the hosts
Men call to succour and to help.
6 Indra, the Strong, the measureless, worthy of praise, Most Bountiful,
Sole Ruler even over wealth.
7 Him, for his ample bounty, him, this Indra do I urge to drink,
Who, as his praise was sung of old, the Dancer, is the Lord of men.
8 Thou Mighty One, whose friendship none of mortals ever hath obtained
None will attain unto thy might.
9 Aided by thee, with thee allied, in frays for water and for sun,
Bolt-armed! may we win ample spoil.
10 So seek we thee with sacrifice and songs, chief Lover of the Song,
As, in our battles Indra, thou to Purumayya gavest help.
11 O Thunderer, thou whose friendship and whose onward guidance both are sweet,
Thy sacrifice must be prepared.
12 To us, ourselves, give ample room, give for our dwelling ample room
Give ample room to us to live.
13 We count the banquet of the Gods a spacious pathway for the men,
And for the cattle, and the car.
14 Six men, yea, two and two, made glad with Soma juice, come near to me
With offerings pleasant to the taste.
15 Two brown-hued steeds, Indrota's gift, two bays from Rksa's son were mine,
From Asvamedha's son two red.
16 From Atithigva good car-steeds; from Arksa rein-obeying steeds,
From Asvamedha beauteous ones.
17 Indrota, Atithigva's son, gave me six horses matched with mares
And Patakratu gave besides.
18 Marked above all, amid the brown, is the red mare Vrsanvati,
Obedient to the rein and whip.
19 O bound to me by deeds of might, not even the man who loves to blame.
Hath found a single fault in you.

HYMN LVIII. Indra.

1. I SEND you forth the song of praise for Indu, hero-gladdener.
With hymn and plenty he invites you to complete the sacrifice.
2 Thou wishest for thy kine a bull, for those who long for his approach,
For those who turn away from him, lord of thy cows whom none may kill.
3 The dappled kine who stream with milk prepare his draught of Soma juice:
Clans in the birth-place of the Gods, in the three luminous realms of heaven.
4 Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5 Hither his Bay Steeds have been sent, red Steeds are on the sacred grass,,

Where we in concert sing our songs.
6 For Indra Thunder-armed the kine have yielded mingled milk and meath,
What time he found them in the vault.
7 When I and Indra mount on high up to the Bright One's place and home,
We, having drunk of meath, will reach his seat whose Friends are three times seven.
8 Sing, sing ye forth your songs of praise, ye Briyamedhas, sing your songs:
Yea, let young children sing their lauds as a strong castle praise ye him.
9 Now loudly let the viol sound, the lute send out its voice with might,
Shrill be, the music of the string. To Indra. is the hymn up-raised.
10 When bither speed the dappled cows, unflinching, easy to be milked,
Seize quickly, as it bursts away, the Soma juice for Indra's drink.
11 Indra hath drunk, Agni hath drunk. all Deities have drunk their fill.
Here Varuna shall have his home, to whom the floods have sung aloud as motherkine unto their calves.
12 Thou, Varuna, to whom belong Seven Rivers, art a glorious God.
The waters flow into thy throat as 'twere a pipe with ample mouth.
13 He who hath made the fleet steeds spring, well-harnessed, to the worshipper,
He, the swift Guide, is that fair form that loosed the horses near at hand.
14 Indra, the very Mighty, holds his enemies in utter scorn.
He, far away, and yet a child, cleft the cloud smitten by his voice.
15 He, yet a boy exceeding small, mounted his newly-fashioned car.
He for his Mother and his Sire cooked the wild mighty buffalo.
16 Lord of the home, fair-helmeted, ascend thy chariot wrought of gold.
We will attend the Heavenly One, the thousand-footed, red of hue, matchless, who blesses where he goes.
17 With reverence they come hitherward to him as to. a Sovran lord,
That they may bring him near for this man's good success, to prosper and bestow his gifts.
18 The Priyamedhas have observed the offering of the men of old,
Of ancient custom, while they strewed the sacred grass, and spread their sacrificial food.

HYMN LIX. Indra.

1. HE who, as Sovran Lord of men, moves with his chariots unrestrained,
The Vrtra-slayer vanquisher, of fighting hosts, preeminent, is praised with song.
2 Honour that Indra, Puruhanman! for his aid, in whose sustaining hand of old,
The splendid bolt of thunder was deposited, as the great Sun was set in heaven.
3 No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra. praised o all, resistless, daring, bold in might.
4 The potent Conqueror, invincible in war, him at whose birth the Mighty Ones,
The Kine who spread aftar, sent their loud voices out, heavens, earths seat their loud voices out,
5 O Indra, if a hundred heavens and if a hundred earths were thine-
No, not a thousand Suns could match thee at thy birth, not both the worlds, O Thunderer.
6 Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.
7 Let not a godless mortal gain this food, O thou whose life is long!
But one who yokes the bright-hued steeds, the Etasas, even Indra yoker of the Bays.

8 Urge ye the Conqueror to give, your Indra greatly to be praised,
To be invoked in shallow waters and in depths, to be invoked in deeds of might.
9 O Vasu, O thou Hero, raise us up to ample opulence.
Raise us to gain of mighty wealth, O Maghavan, O Indra, to sublime renown.
10 Indra, thou justifiest us, and tramplest down thy slanderers.
Guard thyself, valiant Hero, in thy vital parts: strike down the Dasa with thy blows.
11 The man who brings no sacrifice, inhuman, godless, infidel,
Him let his friend the mountain cast to rapid death, the mountain cast the Dasyu down.
12 O Mightiest Indra, loving us, gather thou up, as grains of corn,
Within thine hand, of these their kine, to give away, yea, gather twice as loving us.
13 O my companions, wish for power. How may we perfect Sara's praise,
The liberal princely patron, never to be harmed?
14 By many a sage whose grass is trimmed thou art continually praised,
That thou, O Sara, hast bestowed here one and here another'calf.
15 The noble, Suradeva's son, hath brought a calf, led by the car to three of us.
As a chief brings a goat to milk.

HYMN LX. Agni.

1. O AGNI, with thy mighty wealth guard us from all malignity,
Yea, from all hate of mortal man.
2 For over thee, O Friend from birih, the wrath of man hath no control:
Nay, Guardian of the earth art thou.
3 As such, with all the Gods, O Son of Strength, auspicious in thy flame.
Give us wealth bringing all things good.
4 Malignities stay not from wealth the mortal man whom, Agni, thou
Protectest while he offers gifts.
5 Sage Agni, be whom thou dost urge, in worship of the Gods, to wealth,
With thine assistance winneth kine.
6 Riches with many heroes thou hast for the man who offers gifts:
Lead thou us on to higher bliss.
7 Save us, O Jatavedas, nor abandon us to him who sins,
Unto the evil-hearted man.
8 O Agni, let no godless man avert thy bounty as a God:
Over all treasures thou art Lord.
9 So, Son of Strength, tbou aidest us to what is great and excellent.
Those, Vasu! Friend! who sing thy praise.
10 Let our songs come anear to him beauteous and bright with piercing flame
Our offerings, with our homage, to the
Lord of wealth, to him whom many praise, for help:
11 To Agni Jatavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, the most delightful in the house.
12 Agni, made yours by sacrifice, Agni, while holy rites advance;
Agni, the first in songs, first with the warrior steed; Agril to win the land for us.
13 May Agni who is Lord of wealth vouchsafe us food for friendship sake.

Agni we ever seek for seed and progeny, the Vasu who protects our lives.
14 Solicit with your chants, for help, Agni the God with piercing flame,
For riches famous Agni, Purumilha and ye men! Agni to light our dwelling well.
15 Agni we laud that he may keep our foes afar, Agni to give us health and strength.
Let him as Guardian be invoked in all the tribes, the lighter-up of glowing brands.

HYMN LXI. Agni.

1. PREPARE oblation: let him come; and let the minister serve again
Who knows the ordering thereof,
2 Rejoicing in his friendship, let the priest be seated over man,
Beside the shoot of active power.
3 Him, glowing bright beyond all thought, they seek among the race of man;
With him for tougue they seize the food.
4 He hath inflamed the twofold plain: lifegiving, he hath climbed the wood,
And with his tongue hath struck the rock.
5 Wandering here the radiant Calf finds none to fetter him, and seeks
The Mother to declare his praise.
6 And now that great and mighty team, the team of horses that are his,
And traces of his car, are seen.
7 The seven milk a single cow; the two set other five to work,
On the stream's loud-resounding bank.
8 Entreated by Vivasvan's ten, Indra cast down the water-jar
With threefold hammer from the sky.
9 Three times the newIy-kindled flame proceeds around the sacrifice:
The priests anoint it with the meath.
10 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.
11 The pressing-stones are set at work: the meath is poured into the tank,
At the out-shedding of the fount.
12 Ye cows, protect the fount: the two Mighty Ones bless the sacrifice.
The handles twain are wrought of gold.
13 Pour on the juice the ornament which reaches both the heaven and earth
Supply the liquid to the Bull.
14 These know their own abiding-place: like calves beside the mother cows
They meet together with their kin.
15 Devouring in their greedy jaws, they make sustaining food in heaven,
To Indra, Agni light and prayer.
16 The Pious One milked out rich food, sustenance dealt in portions seven,
Together with the Sun's seven rays.
17 I took some Soma when the Sun rose up, O Mitra, Varuna.
That is the sick man's medicine.
18 From where oblations must be laid, which is the Well-beloved's home,
He with his tongue hath compassed heaven.

HYMN LXII. Asvins.

1. ROUSE ye for him who keeps the Law, yoke your steeds, Aiyins, to your car
Let your protecting help be near.
2 Come, Asvins, with your car more swift than is the twinkling of an eye
Let your protecting help be near.
3 Asvins, ye overlaid with cold the fiery pit for Atri's sake:
Let your protecting help be near.
4 Where are ye? whither are ye gone? whither, like falcons, have ye flown?
Let your protecting help be near.
5 If ye at any time this day are listening to this my call,
Let your protecting help be near.
6 The Asvins, fust to hear our prayer, for closest kinship I approach:
Let your protecting help be near.
7 For Atri ye, O Asvins, made a dwellingplace to shield him well,
Let your protecting help be near.
8 Ye warded off the fervent heat for Atri when he sweetly spake:
Let your protecting help be near.
9 Erst Saptavadbri by his prayer obtained the trenchant edge of fire:
Let your protecting help be near.
10 Come hither, O ye Lords of wealth, and listen to this call of mine:
Let your protecting help be near.
11 What is this praise told forth of you as Elders in the ancient way?
Let your protecting help be near.
12 One common brotherhood is yours, Asvins your kindred is the same:
Let your protecting help be near.
13 This is your chariot, Asvins, which speeds through the regions, earth and heaven
Let your protecting aid be near.
14 Approach ye hitherward to us with thousands both of steeds and kine:
Let your protecting help be near.
15 Pass us not by, remember us with thousands both of kine aud steeds:
Let your protecting help be near.
16 The purple-tinted Dawn hath risen, and true to Law hath made the light
Let your protecting help be near.
17 He looked upon the Asvins, as an axearmed man upon a tree:
Let your protecting help be near.
18 By the black band encompassed round, break it down, bold one, like a fort.
Let your protecting help be near.

HYMN LXIII. Agni.

1. EXERTING all our strength with thoughts of power we glorify in speech
Agni your dear familiar Friend, the darling Guest in every home.
2 Whom, served with sacrificial oil like Mitra, men presenting gifts
Eulogize with their songs of praise

3 Much-lauded Jatavedas, him who bears oblations up to heaven
Prepared in service of the Gods.
4 To noblest Agni, Friend of man, best Vrtra-slayer, are we come,
Him in whose presence Rksa's son, mighty Srutarvan, waxes great;
5 To deathless Jatavedas, meet for praise, adored, with sacred oil,
Visible through the gloom o:f night
6 Even Agni whom these priestly men worship with sacrificial gifts,
With lifted ladles offering them.
7 O Agni, this our newest hymn hath been addressed from us to thee,
O cheerful Guest, well-born, most wise, worker of wonders, ne'er deceived.
8 Agni, may it be dear to thee, most grateful, and exceeding sweet:
Grow mightier, eulogized therewith.
9 Splendid with splendours may it be, and in the battle with the foe
Add loftier glory to thy fame.
10 Steed, cow, a lord of heroes, bright like Indra, who shall fill the car.
Whose high renown ye celebrate, and people praise each glorious deed.
11 Thou whom Gopavana made glad with song, O Agni Angiras,
Hear this my call, thou Holy One.
12 Thou whom the priestly folk implore to aid the gathering of the spoil,
Such be thou in the fight with foes.
13 I, called to him who reels with joy, Srutarvan, Rksa's son, shall stroke
The heads of four presented steeds, like the long wool of fleecy rams.
14 Four coursers with a splendid car, Savistha's horses, fleet of foot,
Shall bring me to the sacred feast, as flying steeds brought Tugra's son.
15 The very truth do I declare to thee, Parusni, mighty flood.
Waters! no man is there who gives more horses than Savistha gives.

HYMN LXIV. Agni.

1. YOKE, Agni, as a charioteer, thy steeds who best invite the Gods: As ancient Herald seat thyself.
2 And, God, as skilfullest of all, call for us bitherward the Gods:
Give all our wishes sure effect.
3 For thou, Most Youthful, Son of Strength, thou to whom sacrifice is paid,
Art holy, faithful to the Law.
4 This Agni, Lord of wealth and spoil hundredfold, thousandfold, is head
And chief of riches and a Sage.
5 As craftsmen bend the felly, so bend at our general call: come nigh,
Angiras, to the sacrifice.
6 Now, O Virupa, rouse for him, Strong God who shines at early morn,
Fair praise with voice that ceases not.
7 With missile of this Agni, his who looks afar, will we lay low
The thief in combat for the kine.
8 Let not the Companies of Gods fail us, like Dawns that float away,
Like cows who leave the niggardly.
9 Let not the sinful tyranny of any fiercely hating foe

Smite us, as billows smite a ship.
10 O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe.
11 Wilt thou not, Agni, lend us aid in winning cattle, winning wealth?
Maker of room, make room for us.
12 In this great battle cast us not aside as one who bears a load:
Snatch up the wealih and win it all.
13 O Agni, let this plague pursue and fright another and not us:
Make our impetuous strength more strong.
14 The reverent or unwearied man whose holy labour he accepts,
Him Agni favours with success.
15 Abandoning the foeman's host pass hither to this company:
Assist the men with whom I stand.
16 As we have known thy gracious help, as of a Father, long ago,
So now we pray to thee for bliss.

HYMN LXV. Indra.

I. NOT to forsake me, I invoke this Indra girt by Maruts,
Lord Of magic power who rules with might.
2 This Indra with his Marut Friends clave into pieces Vrtra's bead
With hundred-knotted thunderbolt.
3 Indra, with Marut Friends grown strong, hath rent asunder Vrtra, and
Released the waters of the sea.
4 This is that Indra who, begirt by Maruts, won the light of heaven
That he might drink the Soma juice.
5 Mighty, impetuous, begirt by Maruts, him who loudly roars,
Indra we invocate with songs.
6 Indra begirt by Maruts we invoke after the ancient plan,
That he may drink the Soma juice.
7 O liberal Indra, Marut-girt, much-lauded Satakratu, drink
The Soma at this sacrifice.
8 To thee, O Indra, Marut-girt, these Soma juices, Thunderer!
Are offered from the heart with lauds.
9 Drink, Indra, with thy Marut Friends, pressed Soma at the morning rites,
Whetting thy thunderbolt with strength.
10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed
The Soma which the mortar pressed.
11 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.
12 From Indra have I measured out a song eight-footed with nine parts,
Delicate, faithful. to the Law.

HYMN LXVI. Indra.

1. SCARCELY was Satakratu, born when of his Mother he inquired,
Who are the mighty? Who are famed?
2. Then Savassi declared to him Aurnavabha, Ahisuva:
Son, these be they thou must o'erthrow
3 The Vrtra-slayer smote them all as spokes are hammered into naves:
The Dasyu-killer waxed in might.
4 Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma juice.
5 Indra in groundless realms of space pierced the Gandharva through, that he
Might make Brahmans' strength increase.
6 Down from the mountains Indra shot hither his well-directed shaft:
He gained the ready brew of rice.
7 One only is that shaft of thine, with thousand feathers, hundred barbs,
Which, Indra, thou hast made thy friend.
8 Strong as the gbhus at thy birth, therewith to those who praise thee, men,
And women, bring thou food to eat.
9 By thee these exploits were achieved, the mightiest deeds, abundantly:
Firm in thy heart thou settest them.
10 All these things Visnu brought, the Lord of ample stride whom thou hadst sent-
A hundred buffaloes, a brew of rice and milk: and Indra, slew the ravening boar
11 Most deadly is thy bow, successful, fashioned well: good is thine arrow, decked with gold.
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

HYMN LXVII. Indra.

1. BRING us a thousand, Indra, as our guerdon for the Soma juice:
Hundreds of kine, O Hero, bring.
2 Bring cattle, bring us ornament, bring us embellishment and steeds,
Give us, besides, two rings of gold.
3 And, Bold One, bring in ample store rich jewels to adorn thi; ear,
For thou, Good Lord, art far renowned.
4 None other is there for the priest, Hero! but thou, to give him gifts,
To win much spoil and prosper him.
5 Indra can never be brought low, Sakra can never be subdued:
He heareth and beholdeth all.
6 He spieth out the wrath of man, he who can never be deceived:
Ere blame can come he marketh it.
7 He hath his stomach full of might, the Vrtra-slayer, Conqueror,
The Soma-drinker, ordering all.
8 In thee all treasures are combined, Soma all blessed things in thee,
Uninjured, easy to bestow.
9 To thee speeds forth my hope that craves the gift of corn, and kine and gold,
Yea, craving horses, speeds to thee.

10 Indra, through hope in thee alone even this sickle do I grasp.
Fill my hand, Maghavan, with all that it can hold of barley cut or gathered up.

HYMN LXVIII. Soma.

1. THIS here is Soma, ne'er restrained, active, all-conquering bursting forth,
Rsi and Sage by sapience,
2 All that is bare he covers o'er, all that is sick he medicines;
The blind man sees, the cripple walks.
3 Thou, Soma, givest wide defence against the hate of alien men,
Hatreds that waste and weaken us.
4 Thou by thine insight and thy skill, Impetuous One, from heaven and earth
Drivest the sinner's enmity.
5 When to their task they come with zeal, may they obtain the Giver's grace,
And satisfy his wish who thirsts.
6 So may he find what erst was lost, so may be speed the pious man,
And lengthen his remaining life.
7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,
Be sweet, O Soma, to our heart.
8 O Soma, terrify us not; strike us not with alarm, O King:
Wound not our heart with dazzling flame.
9 When in my dwelling-place I see the wicked enemies of Gods,
King, chase their hatred far away, thou Bounteous One, dispel our foes.

HYMN LXIX. Indra

1. O Sarakratu! truely I have made none else my Comforter.
Indra; be gracious unto us.
2 Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.
3 What now? As prompter of the poor thou helpest him who sheds the juice.
Wilt thou not, Indra, strengthen us?
4 O Indra, help our chariot on, yea, Thunderer, though it lag behind:
Give this my car the foremost place.
5 Ho there! why sittest thou at case? Make thou my chariot to be first
And bring the fame of victory near.
6 Assist our car that seeks the prize. What can be easier for thee?
So make thou us victorious.
7 Indra, be firm: a fort art thou. To thine appointed place proceeds
The auspicious hymn in season due.
8 Let not our portion be disgrace. Broad is the course, the prize is set,
The barriers are opened wide.
9 This thing we wish. that thou mayst take thy fourth, thy sacrificial name.
So art thou held to be our Lord.

10 Ekadyu hath exalted you, Immortals: both Goddesses and Gods hath he delighted.
Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

HYMN LXX. Indra.

1. INDRA, God of the mighty arm, gather for us with thy right hand
Manifold and nutritious spoil.
2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,
Mighty in measure, prompt to aid.
3 Hero, when thou art fain to give, neither may Gods nor mortal men
Restrain thee like a fearful Bull.
4 Come, let us glorify Indra, Lord supreme of wealth, Self-ruling King:
In bounty may he harm us not.
5 Let prelude sound and following chant so let him hear the Saman sung,
And with his bounty answer us.
6 O Indra, with thy right hand bring, and with thy left remember us.
Let us not lose our share of wealth.
7 Come nigh, O Bold One, boldly bring hither the riches of the churl
Who giveth least of all the folk.
8 Indra, the booty which thou hast with holy singers to receive,
Even that booty win with us.
9 Indra, thy swiftly-coming spoil, the booty which rejoices all,
Sounds quick in concert with our hopes.

HYMN LXXI. Indra.

1. HASTE forward to us from afar, or, Vrtra-slayer, from anear,
To meet the offering to the meath.
2 Strong are the Soma-draughts; come nigh: the juices fill thee with delight:
Drink boldly even as thou art wont'.
3 Joy, Indra, in the strengthening food et it content thy wish and thought,
And be delightful to thine heart.
4 Come to us thou who hast no foe: we call thee down to hymns of praise,
In heaven's sublimest realm of light.
5 This Soma here expressed with stones and dressed with milk for thy carouse,
Indra, is offered up to thee.
6 Graciously, Indra, hear my call. Come and obtain the draught, and sate
Thyself with juices blent with milk.
7 The Soma, Indra, which is shed in chalices and vats for thee,
Drink thou, for thou art Lord thereof.
8 The Soma seen within themats, as in the flood the Moon is seen,
Drink thou, for thou art Lord thereof.
9 That which the Hawk brought in his claw, inviolate, through the air to thee,
Drink thou, for thou art Lord thereof.

HYMN LXXII. Visvedevas.

1. WE choose unto ourselves that high protection of the Mighty Gods
That it may help and succour us.
2 May they be ever our allies, Varuna, Mitra, Aryaman,
Far-seeing Gods who prosper us.
3 Ye furtherers of holy Law, transport us safe o'er many woes,
As over water-floods in ships.
4 Dear wealth be Aryaman to us, Varuna dear wealth meet for praise:
Dear wealth we choose unto ourselves.
5 For Sovrans of dear wealth are ye, Adityas, not of sinner's wealth,
Ye sapient Gods who slay the foe.
6 We in our homes, ye Baunteous Ones, and while we journey on the road,
Invoke you, Gods, to prosper us.
7 Regard us, Indra, Visnu, here, ye Asvins and the Marut host,
Us who are kith and kin to you.
8 Ye Bounteous Ones, from time of old we here set forth our brotherhood,
Our kinship in. the Mother's womb.
9 Then come with Indra for your chief, as early day, ye Bounteous Gods
Yea, 1 address you now for this.

HYMN LXXIII. Agni.

1. AGNI, your dearest Guest, I laud, him who is loving as a friend,
Who brings us riches like a car.
2 Whom as a far-foreseeing Sage the Gods have, from the olden time,
Established among mortal men.
3 Do thou, Most Youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed.
4 What is the praise wherewith, O God, Afigiras, Agni, Son of Strength,
We, after thine own wish and thought,
5 May serve thee, O thou Child of Power, and with what sacrifice's plan?
What prayer shall I now speak to thee?
6 Our God, make all of us to dwell in happy habitations, and
Reward our songs with spoil and wealth.
7 Lord of the house, what plenty fills the songs which thou inspirest now,
Thou whose hymn helps to win the kine?
8 Hirn Wise and Strong they glorify, the foremost Champion in the fray,
And mighty in his dwelling-place.
9 Agni, he dwells in rest and peace who smites and no one smites again:
With hero sons he prospers well

HYMN LXXIV. Asvins.

1. To this mine invocation, O ye Asvins, ye Nasatyas, come,
To drink the savoury Soma juice.
2 This laud of mine, ye Asvins Twain, and this mine invitation hear,
To drink the savoury Soma juice.
3 Here Krsna is invoking you, O Asvins, Lords of ample wealth.
To drink the savoury Soma juice.
4 List, Heroes, to the singer's call, the call of Krsna lauding you,
To drink the savoury Soma juice.
5 Chiefs, to the sage who sings your praise grant an inviolable home,
To drink the savoury Soma juice.
6 Come to the worshipper's abode, Asvins, who here is lauding you,
To drink the savoury Soma juice.
7 Yoke to the firmly jointed car the ass which draws you, Lords of wealth.
To drink the savoury Soma juice.
8 Come hither, Asvins, on your car of triple form with triple seat,
To drink the savoury Soma juice.
9 O Asvins, O Nasatyas, now accept with favouring grace my songs,
To drink the savoury Soma juice.

HYMN LXXV. Asvins.

1. YE Twain are wondrous strong, well-skilled in arts that heal, both bringers of delight, ye both won Daksa's praise.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
2 How shall he praise you now who is distraught in mind? Ye Twain give wisdom for the gainof what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
3 Already have ye Twain, possessors of great wealth, prospered Visnapu thus for gain of what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
4 And that Impetuous Hero, winner of the spoil, though he is far away, we call to succour us,
Whose gracious favour, like a father's, is most sweet. Break ye not off our friendship, come and set me free.
5 About the holy Law toils Savitar the God the horn of holy Law hath he spread far and wide.
The holy Law hath quelled even mighty men of war. Break ye not off our ftiendship, come and act me free.

HYMN LXXVI. Asvins.

1. SPLENDID, O Asvins, is your praise. Come fountain-like, to pour the stream.
Of the sweet juice effused-dear is it, Chiefs, in heaven-drink like two wild bulls at a pool.
2 Drink the libation rich in sweets, O Asvins Twain: sit. Heroes, on the sacred grass.
Do ye with joyful heart in the abode of man preserve his life by means of wealth.

3 The Priyamedhas bid you come with all the succours that are yours.
Come to his house whose holy grass is trimmed, to dear sacrifice at the morning rites.
4 Drink ye the Soma rich in meath, ye Asvins Twain: sit gladly on the sacred grass.
So, waxen mighty, to our eulogy from heaven come ye as wild-bulls to the pool.
5 Come to us, O ye Asvins, now with steeds of many a varied hue,
Ye Lords of splendour, wondrous, borne on paths of gold, drink Soma, ye who strengthen Law.
6 For we the priestly singers, fain tohymn your praise, invoke you for the gain of strength.
So, wondrous, fair, and famed for great deeds come to us, through our hymn, Asvins, when ye hear.

HYMN LXXVII. Indra.

1. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your Wondrous God who checks attack, who joys in the delicious juice.
2 Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things,
Him swift we seek. for foodful booty rich in kine, brought hundredfold and thousandfold.
3 Indra, the strong and lofty hills are powerless to bar thy way.
None stay that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
4 A Warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.
Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.
5 For in thy might thou stretchest out beyond the boundaries of heaven.
The earthly region, Indra, comprehends thee not. After thy Godhead hast thou waxed.
6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.
Most liberal Giver thou, do thou inspire our song of praise, that we may win the spoil.

HYMN LXXVIII. Indra.

1. To Indra sing the lofty hymn, Maruts that slays the Vrtras best.
Whereby the Holy Ones created for the God the light divine that ever wakes.
2 Indra who quells the curse blew curses far away, and then in splendour came to us.
Indra, refulgent with thy Marut host! the Gods strove eagerly to win thy love.
3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise.
Let Satakratu, Vrtra-slayer, kill the foe with hundred-knotted thunderbolt.
4 Aim and fetch boldly forth, O thou whose heart is bold: great glory will be thine thereby.
In rapid torrent let the mother waters spread. Slay Vrtra, win the light of heaven.
5 When thou, unequalled Maghavan, wast born to smite the Vrtras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
6 Theri was the sacrifice produced for thee, the laud, and song of joy,
Thou in thy might surpassest all, all that now is and yet shall be.
7 Raw kine thou filledst with ripe milk. Thou madest Surya rise to heaven.,
Heat him as milk is heated with pure Sama hymns, great joy to him who loves the song.

HYMN LXXIX. Indra.

1. MAY Indra, who in every fight must be invoked, be near to us.
May the most mighty Vrtra-slayer, meet for praise, come to libations and to hymns.
2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very Glorious One, yea, with the Mighty Son of Strength.
3 Prayers unsurpassed are offered up to thee the Lover of the Song.
Indra, Lord of Bay Steeds, accept these fitting hymns, hymns which we have thought out for thee.
4 For thou, O Maghavan, art truthful, ne'er subdued and bringest many a Vrtra low.
As such, O Mightiest Lord, Wielder of Thunder, send wealth hither to the worshipper.
5 O Indra, thou art far-renowned, impetuous, O Lord of Strength.
Alone thou slayest with the guardian of mankind resistless never-conquered foes.
6 As such we seek thee now, O Asura, thee most wise, craving thy bounty as our share.
Thy sheltering defence is like a mighty cloak. So may thy glories reach to us.

HYMN LXXX. Indra.

1. DOWN to the stream a maiden came, and found the Soma by the way.
Bearing it to her home she said, For Indra will I press thee out, for Sakra will I press thee out.
2 Thou roaming yonder, little man, beholding every house in turn,
Drink thou this Soma pressed with teeth, accompanied with grain and curds, with cake of meal and song of praise.
3 Fain would we learn to know thee well, nor yet can we attain to thee.
Still slowly and in gradual drops, O Indu, unto Indra flow.
4 Will he not help and work for us? Will he not make us wealthier?
Shall we not, hostile to our lord, unite ourselves to Indra now?
5 O Indra, cause to sprout again three places, these which I declare,-
My father's head, his cultured field, and this the part below my waist.
6 Make all of these grow crops of hair, you cultivated field of ours,
My body, and my father's head.
7 Cleansing Apala, Indra! thrice, thou gavest sunlike skin to her,
Drawn, Satakratu! through the hole of car, of wagon, and of yoke.

HYMN LXXXI. Indra

1. INVITE ye Indra with a song to drink your draught of Soma juice,
All-conquering Satakratu, most munificent of all who live.
2 Lauded by many, much-invoked, leader of song, renowned of old:
His name is Indra, tell it forth.
3 Indra the Dancer be to us the giver of abundant strength:
May he, the mighty, bring it near.
4 Indra whose jaws are strong hath drunk of worshipping Sudaksa's draught,
The Soma juice with barley mixt.
5 Call Indra loudly with your songs of praise to drink the Soma juice.

For this is what augments his stiength.
6 When he hath drqnk its gladdening drops, the God with vigour of a God
Hath far surpassed all things that are.
7 Thou speedest down to succour us this ever-conquering God of yours,
Him who is drawn to all our songs
8 The Warrior not to he restrained, the Soma-drinker ne'er o'erthrown,
The Chieftain of resistless might.
9 O Indra, send us riches, thou Omniscient, worthy of our praise:
Help us in the decisive fray.
10 Even thence, O 1ndra, come to us with food that gives a hundred powers,
With food that gives a thousand powers.
11 We sought the wisdom of the wise. Sakra, Kine-giver, Thunder-armed!
May we with steeds o'ercome in fight.
12 We make thee, Satakratu, find enjoyment in the songs we sing.
Like cattle in the pasture lands.
13 For, Satakratu, Thunder-armed, all that we craved, as men are wont,
All that we hoped, have we attained.
14 Those, Son of Strength, are come to thee who cherish wishes in their hearts
O Indra, none excelleth thee.
15 So, Hero, guard us with thy care, with thy most liberal providence,
Speedy, and terrible to foes.
16 O Satakratu Indra, now rejoice with that carouse of thine
Which is most splendid of them all
17 Even, Indra, that carouse which slays the Vrtras best, most widely famed,
Best giver of thy power and might.
18 For that which is thy gift we know, true Soma-drinker, Thunder-armed,
Mighty One, amid all the folk.
19 For Indra, Lover of Carouse, loud be our songs about the juice:
Let poets sing the song of praise.
20 We summon Indra to the draught, irl whom all glories rest, in whom
The seven communities rejoice.
21 At the Trikadrukas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it.
22 Let the drops pass within thee as the rivers flow into the sea:
O fndra, naught excelleth thee.
23 Thou, wakeful Hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.
24 O Indra, Vrtra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms.
25 Now Srutakaksa sings his song that cattle and the steed may come,
That Indra's very self may come.
26 Here, Indra, thou art ready by our Soma juices shed for thee,
Sakra, at hand that thou mayst give.
27 Even from far away our songs reach thee, O Caster of the Stone:
May we come very close to thee.
28 For so thou art the hero's Friend, a Hero, too, art thou, and strong:

So may thine heart be won to us.
29 So hath the offering, wealthiest Lord, been paid by all the worshippers:
So dwell thou, Indra, even with me.
30 Be not thou like a slothfid priest, O Lord of spoil and wealth: rejoice
In the pressed Soma blent with milk.
31 O Indra, let not ill designs surround us in the sunbeams' light:
This may we gain with thee for Friend.
32 With thee to help us, Indra, let us answer all our enemies:
For thou art ours and we are thine.
33 Indra, the poets and thy friends, faithful to thee, shall loudly sing
Thy praises as they follow thee.

HYMN LXXXII. Indra.

1. SURYA, thou mountest up to meet the Hero famous for his wealth,
Who hurls the bolt and works for man
2 Him who with might of both his arms brake nine-and-ninety castles down,
Slew Vrtra and smote Ahi dead.
3 This Indra is our gracious Friend. He sends us in a full broad stream
Riches in horses, kine, and corn.
4 Whatever, Vrtra-slayer! thou, Surya, hast risen upon to-day,
Tbat, Indra, all is in thy power.
5 When, Mighty One, Lord of the brave, thou thinkest thus, I shall not die,
That thought of thine is true indeed.
6 Thou, Indra, goest unto all Soma libations shed for thee,
Both far away and near at hand.
7 We make this Indra very strong to strike the mighty Vrtra dead:
A vigorous Hero shall he be.
8 Indra was made for giving, set, most mighty, o'er the joyous draught.
Bright, meet for Soma, famed in song.
9 By song as 'twere, the powerful bolt which none may parry was prepared
Lofty, invincible he grew.
10 Indra, Song-lover, lauded, make even in the wilds fair ways for us,
Whenever, Maghavan, thou wilt.
11 Thou whose commandment and behest of sovran sway none disregards,
Neither audacious man nor God.
12 And both these Goddesses, Earth, Heaven, Lord of the beauteous helm! revere
Thy might which no one may resist.
13 Thou in the black cows and the red and in the cows with spotted skin
This white milk hast deposited.
14 When in their terror all the Gods shrank from the Dragon's furious might,
Fear of the monster fell on them.
15 Then he was my Defender, then, Invincible, whose foe is not,
The Vrtra-slayer showed his might.
16 Him your best Vrtra-slayer, him the famous Champion of mankind

I urge to great munificence,
17 To come, Much-lauded! Many-named with this same thought that longs for milk,
Whene'er the Soma juice is shed.
18 Much-honoured by libations, may the Vrtra-slayer wake for us:
May Sakra listen to our prayers.
19 O Hero, with that aid dost thou delight us, with what succour bring
Riches to those who worship thee?
20 With whose libation joys the Strong, the Hero with his team who quells
The foe, to drink the Soma juice?
21 Rejoicing in thy spirit bring thousandfold opulence to us:
Enrich thy votary with gifts.
22 These juices with their wedded wives flow to enjoyment lovingly:
To waters speeds the restless one.
23 Presented strengthening gifts have sent Indra away at sacrifice,
With might, onto the cleansing bath.
24 These two who share his feast, Bay Steeds with golden manes, shall bring him to
The banquet that is laid for him.
25 For thee, O Lord of Light, are shed these Soma-drops, and grass is strewn
Bring Indra to his worshippers.
26 May Indra give thee skill, and lights of heaven, wealth to his votary
And priests who praise him: laud ye him.
27 O Satakratu, wondrous strength and all our lauds I bring to thee:
Be gracious to thy worshippers.
28 Bring to us all things excellent, O Satakratu, food and strength:
For, Indra, thou art kind to us.
2§ O Satakratu, bring to us all blessings, all felicity:
Fbr, Indra, thou art kind to us.
30 Bearing the Soma juice we call, best Vrtra-slayer, unto thee:
For, Indra, thou art kind to us.
31 Come, Lord of rapturous, joys, to our libation with thy Bay Steeds, come
To our libation with thy Steeds.
32 Known as best Vrtra-slayer erst, as Indra Satakratu, come
With Bay Steeds to the juice we shed.
33 O Vrtra-slayer, thou art he who drinks these drops of Soma: come
With Bay Steeds to the juice we shed.
34 May Indra give, to aid us, wealth handy that rules the Skilful Ones:
Yea, may the Strong give potent wealth.

HYMN LXXXIII. Maruts.

1. THE Cow, the famous Mother of the wealthy Maruts, pours her milk:
Both horses of the cars are yoked,-
2 She in whose bosom all the Gods, and Sun and Moon for men to see,
Maintain their everlasting Laws.
3 This all the pious sing to us, and sacred poets evermore:

The Maruts to the Soma-draught
4 Here is the Soma ready pressed of this the Maruts drink, of this
Self-luminous the Asvins drink.
5 Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.
6 And Indra, like the Herald Priest, desirous of the milky juice,
At early morn will quaff thereof.
7 When have the Princes gleamed and shone through waters as through troops of foes'?
When hasten they whose might ispure?
8 What favour do I claim this day of you
great Deities, you who are
Wondrously splendid in yourselves?
9 1 call, to drink the Soma, those Maruts who spread all realms of earth
And luminous regions of the sky.
10 You, even such, pure in your might, you, O ye Maruts, I invoke
From heaven to drink this Somajuice.
11 The Maruts, those who have sustained and propped the heavens and earth apart,
I call to drink this Soma juice.
12 That vigorous band of Maruts that abidetb in the mountains, I
Invoke to drink this Soma juice.

HYMN LXXXIV. Indra.

1. SONG-LOVER! like a charioteer come songs to thee when Soma flows.
O Indra, they have called to thee as mother-kine unto their calves.
2 Bright juices bitherward have sped thee, Indra, Lover of the Song.
Drink, Indra, of this flowing sap: in every house 'tis set for thee.
3 Drink Soma to inspirit thee, juice, Indra, which the Falcon brought:
For thou art King and Sovran Lord of all the families of men.
4 O Indra, hear Tirasci's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring: Great art thou.
5 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient, and full of sacred truth.
6 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.
7 Come now and let us glorify pure Indra with pure Sama hymns.
Let the pure milky draught delight him strengthened by pure songs of praise.
8 O Indra, come thou pure to us, with pure assistance, pure thyself.
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.
9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.
Pure, thou dost strike the Vrtras dead, and strivest, pure, to win the spoil.

HYMN LXXXV. Indra.

1. FOR him the Mornings made their courses longer, and Nights with pleasant voices spake to Indra.
For him the Floods stood still, the Seven Mothers, Streams easy for the heroes to pass over.
2 The Darter penetrated, though in trouble, thrice-seven close-pressed ridges of the mountains.
Neither might God nor mortal man accomplish what the Strong Hero wrought in full-grown vigour.
3 The mightiest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others, and all his people hasten near to listen.
4 1 count thee as the Holiest of the Holy, the caster-down of what hath ne'er been shaken.
I count thee as the Banner of the heroes, I count thee as the Chief of all men living.
5 What time, O Indra, in thine arms thou tookest thy wildly rushing bolt to Slay the Dragon,
The mountains roared, the cattle loudly bellowed, the Brahmans with their hymns drew nigh to Indra.
6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.
May we win Mitra with our songs, and Indra, and. wait upon our Lord with adoration.
7 Flying in terror from the snort of Vrtra, all Deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.
8 Thrice-sixty Maruts, waxing strong, were with thee, like piles of beaming light, worthy of worship.
We come to thee: grant us a happy portion. Let us adore thy might with this oblation.
9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy bolt of thunder?
Weaponless are the Asuras, the godless: scatter them with thy wheel, Impetuous Hero.
10 To him the Strong and Mighty, most auspicious, send up the beAuteous hymn for sake of cattle.
Lay oa his body many songs for Indra invoked with song, for will not he regard. them?
11 To him, the Mighty, who accepts laudation, send forth thy thought as by a boat o'er rivers,
Stir with thy hymn the body of the Famous and Dearest One, for will not he regard it?
12 Serve him with gifts of thine which Indra welcomes: praise with fair praise, invite him with thine homage.
Draw near, O singer, and refrain from outcry. Make thy voice heard, for will not he regard it?
13 The Black Drop sank in Amsumati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.
14 1 saw the Drop in the far distance moving, on the slope bank of Amsumati's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.
15 And then the Drop in Amsumati's bosom, splendid with light, assumed its proper body;
And Indra, with Brhaspati to aid him, conquered the godless tribes that came against him.
16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.
17 So, Thunder-armed! thou with thy bolt of thunder didst boldly smite that power which none might equal;
With weapons broughtest low the migbt of Susna, and, Indra, foundest by thy strength the cattle.
18 Then wast thou, Chieftain of all living mortals, the very mighty slayer of the Vrtras.
Then didst thou set the obstructed rivers flowing, and win the floods that were enthralled by Dasas.
19 Most wise is he, rejoicing in libations, splendid as day, resistless in his anger.
He only doth great deeds, the only Hero, sole Vrtra-slayer he, with none beside him.
20 Indra is Vrtra's slayer, man's sustainer: he must be called; with fair praise let us call him.
Maghavan is our Helper, our Protector, giver of spoil and wealth to make us famous.
21 This Indra, Vrtra-slayer, this Rbhuksan, even at his birth, was meet for invocation.

Doer of many deeds for man's advantage, like Soma quaffed, for friends we must invoke him.

HYMN LXXXVI. Indra.

1. O INDRA, Lord of Light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.
2 The unwasting share of steeds and kine which, Indra, thou hast fast secured,
Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.
3 The riteless, godless man who sleeps, O Indra, his unbroken steep,-
May he by following his own devices die. Hide from him wealth that nourishes.
4 Whether, O Sakra, thou be far, or, Vrtra-slayer, near at hand,
Thence by heaven-reaching songs he who hath pressed the juice invites thee with thy long-maned Steeds.
5 Whether thou art in heaven's bright sphere, or in the basin of the sea;
Whether, chief Vrtra-slayer, in some place on earth, or in the firmament, approach.
6 Thou Soma-drinker, Lord of Strength, beside our flowing Soma juice
Delight us with thy bounty rich in pleasantness, O Indra, with abundant wealth.
7 O Indra, turn us not away: be the companion of our feast.
For thou art our protection, yea, thou art our kin: O Indra, turn us not away.
8 Sit down with us, O Indra, sit beside the juice to drink the meath.
Show forth great favour to the Singer, Maghavan; Indra, with us, beside the juice.
9 O Caster of the Stone, nor Gods nor mortals have attained to thee.
Thou in thy might surpassest all that hath been made: the Gods have not attained to thee.
10 Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh,
Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.
11 Bards joined in song to Indra so that he might drink the Soma juice,
The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.
12 Tle holy sages form a ring, looking and singing to the Ram.
Inciters, full of vigour, not to he deceived, are with the chanters, nigh to bear.
13 Loudly I call that Indra, Maghavan the Mighty, who evermore possesses power, ever resistless.
Holy, most liberal, may he lead us on to riches, and, Thunder-armed, make all our pathways pleasant for us.
14 Thou knowest well, O Sakra, thou Most Potent, with thy strength, Indra, to destroy these castles.
Before thee, Thunder-armed! all beings tremble: the heavens and earth before thee shake with terror,
15 May thy truth, Indra, Wondrous Hero be my guard: bear me o'er much woe, Thunderer! as over floods.
When, Indra, wilt thou honour us with opulence, all-nourishing and much-to-be. desired, O King?

HYMN LXXXVII. Indra.

1. To Indra sing a Sama hymn, a lofty song to Lofty Sage,
To him who guards the Law, inspired, and fain for praise.
2 Thou, Indra, art the Conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art Mighty and All-God.

3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
ne Deities, Indra strove to win thee for their Friend.
4 Come unto us, O Indra, dear, still conquering, unconcealable,
Vast as a mountain spread on all sides, Lord of Heaven.
5 O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of Heaven.
6 For thou art he, O Indra, wiio stormeth all castles of the foe,
Slayer of Dasyus, man's Supporter, Lord of Heaven.
7 Now have we, Indra, Friend of Song, sent our great wishes forth to thee,
Coming like floods that follow floods.
8 As rivers swell the ocean, so, Hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
9 With holy song mey bind to the broad wide-yoked car the Bay Steeds of the rapid God,
Bearers of Indra, yoked by word.
10 O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war.
11 For, gracious Satakratu, thou hast ever been a Mother and a Sire to us,
So now for bliss we pray to thee.
12 To thee, Strong, Much-invoked, who showest forth thy strength, O Satakratu, do I speak:
So grant thou us heroic strength.

HYMN LXXXVIII. Indra.

1. O THUNDERER, zealous worshippers gave thee drink this time yesterday.
So, Indra, listen here to those who bring the laud: come near unto our dwellingplace.
2 Lord of Bay Steeds, fair-helmed, rejoice thee: this we crave. Here the disposers wait on thee.
Thy loftiest glories claim our lauds beside the juice, O Indra, Lover of the Song.
3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things.
When he who will be born is born with power we look to treasures as our heritage.
4 Praise him who sends us wealth, whose bounties injure none: good are the gifts which Indra. grants.
He is not worth with one who satisfies his wish: he turns his mind to giving boons.
5 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, aIl-conquering, cancelling the curse, thou victor of the vanquisher.
6 The Earth and Heaven clung close to thy victorious might as to their calf two mother-cows.
When thou attackest Vrtra all the hostile bands shrink and faint, Indra, at thy wrath.
7 Bring to your aid the Eternal One, who shoots and none may shoot at him,
Inciter, swift, victorious, best of Charioteers. Tugrya's unvanquished Strengthener;
8 Arranger of things unarranged, e'en Satakratu, source of might,
Indra, the Friend of all, for succour we invoke, Guardian of treasure, sendjng wealth.

HYMN LXXXIX Indra. Vak.

1. I MOVE before thee here present in person, and all the Deities follow behind me.
When, Indra, thou securest me my portion, with me thou shalt perform heroic actions.
2 The food of meath in foremost place I give thee, thy Soma shall be pressed, thy share appointed.
Thou on my right shalt be my friend and comrade: then shall we two smite dead full many a foeman.
3 Striving for strength bring forth a laud to Indra, a truthful hymn if he in truth existeth.
One and another say, There is no Indra. Who hath beheld him? Whom then shall we honour?
4 Here am I, look upon me here, O singer. All that existeth 1 surpass in greatness.
The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder.
5 When the Law's lovers mounted and ap. proached me as 1 sate lone upon the dear sky's summit.
Then spake my spirit to the heart within me, My friends have cried unto me with their children.
6 All these thy deeds must be declared at Soma-feasts, wrought, Indra, Bounteous Lord, for him who sheds the juice,
When thou didst open wealth heaped up by many, brought from far away to Sarablia, the Rsi's kin.
7 Now run ye forth your several ways: he is not here who kept you back.
For hath not Indra sunk his bolt deep down in Vrtra's vital part?
8 On-rushing with the speed of thought within the iron fort he pressed:
The Falcon went to heaven and brought the Soma to the Thunderer.
9 Deep in the ocean lies the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it.
10 When, uttering words which no one comprehended, Vak, Queen of Gods, the Gladdener, was seated,
The heaven's four regions drew forth drink and vigour: now whither hath her noblest portion vanished?
11 The Deities generated Vak the Goddess, and animals of every figure speak her.
May she, the Gladdener, yielding food and vigour, the Milch-cow Vak, approach us meetly lauded.
12 Step forth with wider stride, my comrade Visnu; make room, Dyaus, for the leaping of the lightning.
Let us slay Vrtra, let us free the rivers let them flow loosed at the command of Indra.

HYMN XC. Various.

1. YEA, specially that mortal man hath toiled for service of the Gods,
Who quickly hath brought near Mitra and Varuna. to share his sacrificial gifts.
2 Supreme in sovran power, far-sighted, Chiefs and Kings, most swift to hear from far away,
Both, wondrously, set them in motion as with arms, in company with Surya's beams.
3 The rapid messenger who runs before you, Mitra-Varuna, with iron head, swift to the draught,
4 He whom no man may question, none may summon back, who stands not still for colloquy,-
From hostile clash with him keep ye us safe this day: keep us in safety with your arms.
5 To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn that shall protect to Varuna: sing forth a laud unto the Kings.
6 The true, Red Treasure they have sent, one only Son born of the Three.
They, the Immortal Ones, never deceived, survey the families of mortal men.
7 My songs are lifted up, and acts most splendid are to be performed.
Come hither, ye Nasatyas, with accordant mind, to meet and to enjoy my gifts.
8 Lords of great wealth, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward-offcred praise, come, Chiefs whom Jamadagni lauds!

9 Come, Vayu, drawn by fair hymns, to our sacrifice that reaches heaven.
Poured on the middle of the strainingcloth, and cooked, this bright drink hath been offered ilice.
10 He comes by straightest paths, as ministering Priest, to taste the sacrificial gifts.
Then, Lord of harnessed teams I drink of the twofold draught, bright Soma mingled with the milk.
11 Verily, Surya, thou art great; truly, Aditya, thou art great.
As thou art great indeed, thy greatness is admired: yea, verily, thou, God, art great.
12 Yea, Surya, thou art great in fame thou evermore, O God, art great.
Thou by thy greatness art the Gods' High Priest, divine, far-spread unconquerable light.
13 She yonder, bending lowly down, clothed in red hues and rich in rays,
Is seen, advancing as it were with various tints, amid the ten surrounding arms.
14 Past and gone are three mortal generations: the fourth and last into the Sun hath entered.
He mid the worlds his lofty place hath taken. Into green plants is gone the Purifying.
15 The Rudras' Mother, Daughter of the Vasus, centre of nectar, the Adityas' Sister-
To folk who understand will 1 proclaim it-injure not Aditi, the Cow, the sinless.
16 Weak-minded men have as a cow adopted me who came hither from the Gods, a Goddess,
Who, skilled in eloquence, her voice uplifteth, who standeth near at hand with all devotions.

HYMN XCI. Agni.

1. LORD of the house, Sage, ever young, high power of life, O Agni, God,
Thou givest to thy worshipper.
2 So with our song that prays and serves, attentive, Lord of spreading light,
Agni, bring hitherward the Gods.
3 For, Ever-Youthful One, with thee, best Furtherer, as our ally,
We overcome, to win the spoil.
4 As Aurva Bhrgu used, as Apnavana used, I call the pure
Agni who clothes him with the sea.
5 1 call the Sage who sounds like wind, the Might that like Parjanya roars,
Agni who clothes him with the sea.
6 As Savitar's productive Power, as him who sends down bliss, I call
Agni who clothes him with the sea.
7 Hither, for powerful kirship, I call Agni, him Who prospers you,
Most frequent at our solemn rites
8 That through this famed One's power, he may stand by us even as Tvastar comes
Unto the forms that must he shaped.
9 This Agni is the Lord supreme above all glories mid the Gods:
May he come nigh to us with strength.
10 Here praise ye him the most renowned of all the ministering Priests,
Agni, the Chief at sacrifice;
11 Piercing, with purifying flame, enkindled in our homes, most high,
Swiftest to hear from far away.
12 Sage, laud the Mighty One who wins the spoil of victory like a steed,
And, Mitra like, unites the folk.
13 Still turning to their aim in thee, the oblation-bearer's sister hymns
Have come to thee before the wind.

14 The waters find their place in him, for whom the threefold sacred grass
Is spread unbound, unlimited.
15 The station of the Bounteous God hath, through his aid which none impair,
A pleasant aspect like the Sun.
16 Blazing with splendour, Agni, God, through pious gifts of sacred oil,
Bring thou the Gods and worship them.
17 The Gods as mothers brought thee forth, the Immortal Sage, O Afigiras,
The bearer of our gifts to heaven.
18 Wise Agni, Gods established thee, the Seer, noblest messenger,
As bearer of our sacred gifts.
19 No cow have I to call mine own, no axe at hand wherewith to work,
Yet what is here I bring to thee.
20 O Agni, whatsoever be the fuel that we lay for thee,
Be pleased therewith, Most Youthful God
21 That which the white-ant cats away, that over which the emmet crawls-
May all of this be oil to thee.
22 When he enkindles Agni, man should with his heart attend the song:
I with the priests have kindled him.

HYMN XCII. Agni

1. THAT noblest Furtherer hath appeared, to whom men bring their holy works.
Our songs of praise have risen aloft to Agni who was barn to give the Arya strength.
2 Agni of Divodasa turned, as 'twere in majesty, to the Gods.
Onward he sped along the mother earth, and took his station in the height of heaven.
3 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the worship of the Gods, himself, that Agni, serve with son s.
4 The mortal man whom thou wouldst lead to opulence, O Vasu, he who brings thee gifts.
He, Agni, wins himself a hero singing lauds, yea, one who feeds a thousand men.
5 He with the steed wins spoil even in the fenced fort, and gains imperishable fame.
In thee, O Lord of wealth, continually we lay all precious offerings to the Gods.
6 To him who dealeth out all wealth, who is the cheerful Priest of men,
To him, like the first vessels filled with savoury juice, to Agni go the songs of praise.
7 Votaries, richly-gifted, deck him with their songs, even as the steed who draws the car.
On both, Strong Lord of men! on child and grandson pour the bounties which our nobles give.
8 Sing forth to him, the Holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas.
9 Worshipped with gifts, enkindled, splendid, Maghavan shall win himself heroic fame.
And will not his most newly shown benevolence come to us with abundant strength?
10 Priest, presser of the juice! praise now the dearest Guest of all our friends,
Agni, the driver of the cars.
11 Who, finder-out of treasures open and concealed, bringeth them hither, Holy One;
Whose waves, as in a cataract, are hard to pass, when he, through song, would win him strength.
12 Let not the noble Guest, Agni, be wroth with us: by many a man his praise is sung,
Good Herald, skilled in sacrifice.

13 O Vasu, Agni, let not them be harmed who come in any way with lauds to thee.
Even the lowly, skilled in rites, with offered gifts, seeketh thee for the envoy's task.
14 Friend of the Maruts, Agni, come with Rudras to the Soma-draught,
To Sobhar's fair song of praise, and be thou joyful in the light.
VALAKHILYA
APPENDIX: (Book VIII. Hymns 49-59. M. Müller.)

HYMN I. Indra.

1. TO you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.
3 The drops effused, the gladdening draughts, O Indra, Lover of the Son
As waters seek the lake where they are wont to rest, fill thee, for bounty, Thunderer.
4 The matchless draught that strengthens and gives eloquence, the sweetest of the meath drink thou,
That in thy joy thou maysi scatter thy gifts o'er us, plenteously, even as the dust.
5 Come quickly to our laud, urged on by Soma-pressers like a horse-
Laud, Godlike Indra, which milch-kine make sweet for thee: with Kanva's sons are gifts for thee.
6 With homage have we sought thee as a Hero, strong, preeminent, with unfailing wealth.
O Thunderer, as a plenteous spring pours forth its stream, so, Indra, flow our songs to thee.
7 If now thou art at sacrifice, or if thou art upon the earth,
Come thence, high-thoughted! to our sacrifice with the Swift, come, Mighty with the Mighty Ones.
8 The active, fleet-foot, tawny Coursers that are thine are swift to victory, like the Wind,
Wherewith thou goest round to visit Manus' seed, wherewith all heaven is visible.
9 Indra, from thee so great we crave prosperity in wealth of kine,
As, Maghavan, thou favouredst Medhyatithi, and, in the fight, Nipatithi.
10 As, Maghavan, to Kanva, Trasadasyu, and to Paktha and Dasavraja;
As, Indra, to Gosarya and Rjisvan, thou vouchsafedst wealth in kine and gold.

HYMN II. Indra.

1. SAKRA I praise, to win his aid, far-famed, exceeding bountiful,
Who gives, as 'twere in thousands, precious wealth to him who sheds the juice and worships him.
2 Arrows with hundred points, unconquerable, are this Indra's n-dghty arms in war.
He streams on liberal worshippers like a hill with springs, when juices poured have gladdened him.
3 What time the flowing Soma-drops have gladdened with their taste the Friend,
Like water, gracious Lord! were my libations made, like milch-kine to the worshipper.
4 To him the peerless, who is calling you to give you aid, forth flow the drops of pleasant meath.
The Soloa-drops which call on thee, O gracious Lord, have brought thee to our hymn of praise.
5 He rushes hurrying like a steed to Soma that adorns our rite,
Which hymns make sweet to thee, lover of pleasant food. The call to Paura thou dost love.
6 Praise the strong, grasping Hero, winner of the spoil, ruling supreme oer mighty wealth.
Like a full spring, O Thunderer, from thy store hast thou poured on the worshipper evermore.

7 Now whether thou be far away, or in the heavens, or on the earth,
O Indra, mighty- thoughted, harnessing thy Bays, come Lofty with the Lofty Ones.
8 The Bays who draw thy chariot, Steeds who injure none, surpass the wind's impetuous strength-
With whom thou silencest the enemy of man, with whon; thou goest round the sky.
9 O gracious Hero, may we learn anew to know thee as thou art:
As in decisive fight thou holpest Etasa, or Vasa 'gainst Dasavraja,
10 As, Maghavan, to Kanva at the sacred feast, to Dirghanitha thine home-friend,
As to Gosarya thou, Stone-darter, gavest wealth, give me a gold-bright stall of kine.

HYMN III. Indra.

1. As with Manu Samvarani, Indra, thou drankest Soma juice,
And, Maghavan, with Nipatithi, Medbyatithi, with Pustigu and Srustigu,-
2 T'he son of Prsadvana was Praskaniva's host, who lay decrepit and forlorn.
Aided by thee the Rsi Dasyave-vrka strove to obtain thousands of kine.
3 Call hither with thy newest song Indra who lacks not hymns of praise,
Him who observes and knows, inspirer of the sage, him who seems eager to enjoy.
4 He unto whom they sang the seven-headed hymn, three-parted, in the loftiest place,
He sent his thunder down on all these living things, and so displayed heroic might.
5 We invocate that Indra who bestoweth precious things on us.
Now do we know his newest favour; may we gain a stable that is full of kine.
6 He whom thou aidest, gracious Lord, to give again, obtains great wealth to nourish him.
We with our Soma ready, Lover of the Song! call, Indra Maghavan, on thee.
7 Ne'er art thou fruitless, Indra ne'er dost thou desert the worshipper
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.
8 He who hath. overtaken Krvi with his might, and silenced Susna with deathbolts,-
When he supported yonder heaven and spread it out, then first the son of earth was born.
9 Good Lord of wealth is he to whom all Aryas, Dasas here belong.
Directly unto thee, the pious Rusama Paviru, is that wealth brought nigh.
10 In zealous haste the singers have sung forth a song distilling oil and rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops.

HYMN IV. Indra.

1. As, Sakra, thou with Manu called Vivasvan drankest Soma juice,
As, Indra, thou didst love the hymn by Trita's side, so dost thou joy with Ayu now.
2 As thou with Matarisvan, Medhya, Prsadhra, hast cheered thee Indra, with pressed juice,
Drunk Soma with Rjunas, Syumarasmi, by Dasonya's Dasasipra's side.
3 'Tis he who made the lauds his own and boldly drank the Soma juice,
He to whom Visnu came striding his three wide steps, as Mitra's statutes ordered it.
4 In whose laud thou didst joy, Indra, at the great deed, O Satakratu, Mighty One!
Seeking renown we call thee as the milkers call the cow who yields abundant milk.
5 He is our Sire who gives to us, Great, Mighty, ruling as he wills.
Unsought, may he the Strong, Rich, Lord of ample wealth, give us of horses and of kine.

6 He to whom thou, Good Lord, givest that he may give increases wealth that nourishes.
Eager for wealth we call on Indra, Lord of wealth, on Satakratu with our lauds.
7 Never art thou neglectful: thou guardest both races with thy care.
The call on Indra, fourth Aditya! is thine own. Amrta is stablished in the heavens.
8 The offercr whom thou, Indra, Lover of the Song, liberal Maghavan, favourest,-
As at the call of Kanva so, O gracious Lord, hear, thou our songs and eulogy.
9 Sung is the song of ancient time: to Indra have ye said the prayer.
They have sung many a Brhati of sacrifice, poured forth the worshipper's many thoughts.
10 Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the Sun.
Pure, brightly-shining, mingled with the milk, the draughts of Soma have made Indra glad.

HYMN V. Indra.

1. As highest of the Maghavans, preeminent among the Bulls,
Best breaker-down of forts, kine-winner, Lord of wealth, we seek thee, Indra Maghavan.
2 Thou who subduedst Ayu, Kutsa, Atithigva, waxing daily in thy might,
As such, rousing thy power, we invocate thee now, thee Satakratu, Lord of Bays.
3 The pressing-stones shall pour for us the essence of the meath of all,
Drops that have been pressed out afar among the folk, and those that have been pressed near us.
4 Repel all enmities and keep thern far away: let all win treasure for their own.
Even among Sistas are the stalks that make thee glad, where thou with Soma satest thee.
5 Come, Indra, very near to us with aids of firmly-based resolve;
Come, most auspicious, with thy most auspicious help, good Kinsman, with good kinsmen, come!
6 Bless thou with progeny the chief of men, the lord of heroes, victor in the fray.
Aid with thy powers the men who sing thee lauds and keep their spirits ever pure and bright.
7 May we be such in battle as are surest to obtain thy grace:
With holy offerings and invocations of the Gods, we mean, that we may win the spoil.
8 Thine, Lord of Bays, am I. Prayer longeth for the spoil. Still with thy help I seek the fight.
So, at the raiders' head, I, craving steeds and kine, unite myself with thee alone.

HYMN VI. Indra.

1. INDRA, the poets with. their hymns extol this hero might of thine:
They strengthened, loud in song, thy power that droppeth oil. With hymns the Pauras came to thee.
2 Through piety they came to Indra for his aid, they whose libations give theejoy.
As thou with, Krsa and Samvarta hast rejoiced, so, Indra, be thou glad with us.
3 Agreeing in your spirit, all ye Deities, come nigh to us.
Vasus and Rudras shall come near to give us aid, and Maruts listen to our call.
4 May Pusan, Visnu, and Sarasvati befriend, and the Seven Streams, this call of mine:
May Waters, Wind, the Mountains, and the Forest-Lord, and Earth give ear unto my cry.
5 Indra, with thine own bounteous gift, most liberal of the Mighty Ones,
Be our boon benefactor, Vrtra-slayer, be our feast-companion for our weal.
6 Leader of heroes, Lord of battle, lead thou us to combat, thou Most Sapient One.
High fame is theirs who win by invocations, feasts and entertainment of the Gods.

7 Our hopes rest on the Faithful One: in Indra is the people's life.
O Maghavan, come nigh that thou mayst give us aid: make plenteous food stream forth for us.
8 Thee would we worship, Indra, with our songs of praise: O Satakratu, be thou ours.
Pour down upon Praskanva bounty vast and firm, exuberant, that shall never fail.

HYMN VII. Praskanva's Gift.

1. GREAT, verily, is Indra's might. I have beheld, and hither comes
Thy bounty, Dasyave-vrka!
2 A hundred oxen white of hue are shining like the stars in heaven,
So tall, they seem to prop the sky.
3 Bamboos a hundred, a hundred dogs, a hundred skins of beasts well-tanned,
A hundred tufts of Balbaja, four hundred red-hued mares are mine.
4 Blest by the Gods, Kinvayanas! be ye who spread through life on life:
Like horses have ye stridden forth.
5 Then men extolled the team of seven not yet full-grown, its fame is great.
The dark mares rushed along the paths, so that no eye could follow them.

HYMN VIII Praskanva's Go.

1. THY bounty, Dasyave-vrka, exhaustless hath displayed itself:
Its fulness is as broad as heaven.
2 Ten thousand Dasyave-vrka, the son of Putakrata, hath
From his own wealth bestowed on me.
3 A hundred asses hath he given, a hundred head of fleecy sheep,
A hundred slaves, and wreaths besides.
4 There also was a mare led forth, picked out for Putakrata's sake,
Not of the horses of the herd.
5 Observant Agni hath appeared, oblation-bearer with his car.
Agni with his resplendent flame hath shone on high as shines the Sun, hath shone like Surya in theheavens.

HYMN IX. Asvins.

1. ENDOWED, O Gods, with your primeval wisdom, come quickly with your chariot, O ye Holy.
Come with your mighty powers, O ye Nasatyas; come hither, drink ye this the third libation.
2 The truthful Deities, the Three-and-Thirty, saw you approach before the Ever-Truthful.
Accepting this our worship and libation, O Asvins bright with fire, drink ye the Soma.
3 Asvins, that work of yours deserves our wonder,-the Bull of heaven and earth and air's mid region;
Yea, and your thousand promises in battle, -to all of these come near and drink beside us.
4 Here is your portion laid for you, ye Holy: come to these songs of ours, O ye Nasatyas.
Drink among us the Soma full of sweetness, and with your powers assist the man who worships.

HYMN X. Visvedevas.

1. HE whom the priests in sundry ways arranging the sacrifice, of one accord, bring hither,
Who was appointed as a learned Brahman, -what is the sacrificer's knowledge of him?
2 Kindled in many a spot, still One is Agni; Silrya is One though high o'er all he shineth.
Illumining this All, still One is usas. That which is One hath into All developed.
3 The chariot bright and radiant, treasure-laden, three-wheeled, with easy seat, and lightly rolling,
Which She of Wondrous Wealth was born to harness,-this car of yours I call. Drink what remaineth.

HYMN XI. Indra-Varuna.

1. IN offerings poured to you, O Indra-Varuna, these shares of yours stream forth to glorify your state.
Ye haste to the libations at each sacrifice when ye assist the worshipper who sheds the juice.
2 The waters and the plants, O Indra-Varuna, had efficacious vigour, and attained to might:
Ye who have gone beyond the path of middle air,-no godless man is worthy to be called your foe.
3 True is your Krsa's word, Indra and Varuna: The seven holy voices pour a wave of meath.
For their sake, Lords of splendour! aid the pious man who, unbewildered, keeps you ever in his thoughts.
4 Dropping oil, sweet with Soma, pouring forth their stream, are the Seven Sisters in the seat of sacrifice.
These, dropping oil, are yours, O Indra-Varuna: with these enrich with gifts and help the worshipper.
5 To our great happiness have we ascribed to these Two Bright Ones truthfulness, great strength, and majesty.
O Lords of splendour, aid us through the Three-times-Seven, as we pour holy oil, O Indra-Varuna.
6 What ye in time of old Indra and Varuna, gave Rsis revelation, thought, and power of song,
And places which the wise made, weaving sacrifice,-these through my spirit's fervid glow have I beheld.,
7 O Indra-Varuna, grant to the worshippers cheerfulness void of pride, and wealth to nourish them.
Vouchsafe us food, prosperity, and progeny, and lengthen out our days that we may see long life.

RIG VEDA - BOOK THE NINTH

HYMN I. Soma Pavamana.

1. In sweetest and most gladdening stream
flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink.
2 Fiend-queller, Friend of all men, he hath with the wood attained unto
His place, his iron-fashioned home.
3 Be thou best Vrtra-slayer, best granter of bliss, most liberal:
Promote our wealthy princes' gifts.
4 Flow onward with thy juice unto the banquet of the Mighty Gods:
Flow bither for our strength and fame.
5 O Indu, we draw nigh to thee, with this one object day by day:
To thee alone our prayers are said
6 By means of this eternal fleece may Surya's Daughter purify
Thy Soma that is foaming forth.
7 Ten sister maids of slender form seize him within the press and hold
Him firmly on the final day.
8 The virgins send him forth: they blow the the skin musician-like and fuse
The triple foe-repelling meath.
9 Inviolable milch-kine round about him blend for Indra's drink,
The fresh young Soma with their milk.
10 In the wild raptures of this draught, Indra slays all the Vrtras: he,
The Hero, pours his wealth on us.

HYMN II. Soma Pavamana.

1. Soma, flow on, inviting Gods, speed to the purifying cloth:
Pass into Indra, as a Bull.
2 As mighty food speed hitherward, Indu, as a most splendid Steer:
Sit in thy place as one with strength.
3 The well-loved meath was made to flow, the stream of the creative juice
ne Sage drew waters to himself.
4 The mighty waters, yea, the floods accompany thee Mighty One,
When thou wilt clothe thee with the milk.
5 The lake is brightened in the floods. Soma, our Friend, heaven's prop and stay,
Falls on the purifying cloth.

6 The tawny Bull hath bellowed, fair as mighty Mitra to behold:
He shines together with the Sun.
7 Songs, Indu, active in their might are beautified for thee, wherewith
Thou deckest thee for our delight.
8 To thee who givest ample room we pray, to win the joyous draught:
Great are the praise& due to thee.
9 Indu as, Indra's Friend, on us pour with a stream of sweetness, like
Parjanya sender of the rain.
10 Winner of kine, Indu, art thou, winner of heroes, steeds, and strength
Primeval Soul of sacrifice.

HYMN III. Soma Pavamana.

1. HERE present this Immortal God flies, like a bird upon her wings,
To settle in the vats of wood.
2 This God, made ready with the hymn, runs swiftly through the winding ways,
Inviolable as he flows.
3 This God while flowing is adorned, like a bay steed for war, by men
Devout and skilled in holy songs.
4 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.
5 This God, as he is flowing on, speeds like a car and gives his gifts:
He lets his voice be heard of all
6 Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.
7 Away he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.
8 While flowing, meet for sacrifice, he hath gone up to heaven across
The regions, irresistible.
9 After the 'way of ancient time, this God, pressed out for Deities,
Flows tawny to the straining-cloth.
10 This Lord of many Holy Laws, even at his birth engendering strength,
Effused, flows onward in a stream.

HYMN IV. Soma Pavamana.

1. O Soma flowing on thy way, win thou and conquer high renown;
And make us better than we are.
2 Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are.
3 Win skilful strength and mental power. O Soma, drive away our foes;
And make us better than we are.

4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are.
5 Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are.
6 Through thine own mental power and aid long may we look upon the Sun;
Make thou us better than we are.
7 Well-weaponed Soma, pour to usa stream of riches doubly great;
And make us better than we are.
8 As one victorious unsubdued in battle pour forth wealth to us;
And make us better than we are.
9 By worship, Pavamana! men have strengthened thee to prop the Law:
Make thou us better than we are.
10 O Indu, bring us wealth in steeds, manifold. quickening all life;
And mate us better than we are.

HYMN V Apris.

1. ENKINDLED, Pavamana, Lord, sends forth his light on, every side
In friendly show, the bellowing Bull.
2 He, Pavamana, Self-produced, speeds onward sharpening his horns:
He glitters through the firmament.
3 Brilliant like wealth, adorable, with splendour Pavamana shines,
Mightily with the streams of meath.
4 The tawny Pavamana, who strews from of old the grass with might,
Is worshipped, God amid the Gods.
5 The golden, the Celestial Doors are lifted with their frames on high,
By Pavamana glorified.
6 With passion Pavamana longs for the great lofty pair, well-formed
Like beauteous maidens, Night and Dawn
7 Both Gods who look on men I call, Celestial Heralds: Indra's Self
Is Pavamana, yea, the Bull.
8 This, Pavamana's sacrifice, shall the three beauteous Goddesses,
Sarasvati and Bharati and Ila, Mighty One, attend.
9 1 summon Tvastar hither, our protector, champion, earliest-born,
Indu is Indra, tawny Steer; Pavamana is Prajapati.
10 O Pavamana, with the meath in streams anoint Vanaspati,
The ever-green. the golden-hued, refulgent, with a thousand boughs.
11 Come to the consecrating rite of Pavamana, all ye Gods,-
Vayu, Surya, Brhaspati, Indra, and Agni, in accord.

HYMN VI. Soma Pavamana.

1. SOMA, flow on with pleasant stream, a Bull devoted to the Gods,
Our Friend, unto the woollen sieve.
2 Pour hitherward, as Indra's Self, Indu, that gladdening stream of thine,
And send us coursers full of strength.
3 Flow to the filter hitherward, pouring that ancient gladdening juice,
Streaming forth power and high renown.
4 Hither the sparkling drops have flowed, like waters down a steep descent
They have reached Indra purified.
5 Whom, having passed the filter, ten dames cleanse, as 'twere a vigorous steed,
While he disports him in the wood,-
6 The steer-strong juice with milk pour forth, for feast and service of the Gods,
To him who bears away the draught.
7. Effused, the God flows onward with his stream to Indra, to the God,
So that his milk may strengthen him.
8 Soul of the sacrifice, the juice effused flows quickly on: he keeps
His ancient wisdom of a Sage.
9 So pouring forth, as Indra's Friend, strong drink, best Gladdener! for the feast,
Thou, even in secret, storest hymns.

HYMN VII. Soma Pavamana.

1. FORTH on their way the glorious drops have flowed for maintenance of Law,
Knowing this sacrifice's course.
2 Down in the mighty waters sinks the stream of meath, most excellent,
Oblation best of all in worth.
3 About the holy place, the Steer true, guileless, noblest, hath sent forth
Continuous voices in the wood.
4 When, clothed in manly strength, the Sage flows in celestial wisdom round,
The Strong would win the light of heaven.
5 When purified, he sits as King above the hosts, among his folk,
What time the sages bring him nigh.
6 Dear, golden-coloured, in the fleece he sinks and settles in the wood:
The Singer shows his zeal in hymns.
7 He goes to Indra, Vayu, to the Asvins, as his custom is,
With gladdening juice which gives them joy.
8 Tle streams of pleasant Soma flow to Bhaga, Mitra-Varuna,-
Well-knowing through his mighty powers.
Heaven and Earth, riches of meath to win us wealth:
Gain for us treasures and renown.

HYMN VIII. Soma Pavamana.

1. OBEYING Indra's dear desire these Soma juices have flowed forth,
Increasing his heroic might.
2 Laid in the bowl, pure-flowing on to Vayu and the Asvins, may
These give us great heroic strength.
3 Soma, as thou art purified, incite to bounty Indra's heart,
To sit in place of sacrifice.
4 The ten swift fingers deck thee forth, seven ministers impel thee on:
The sages have rejoiced in thee.
5 When through the filter thou art poured, we clothe thee with a robe of milk
To be a gladdening draught for Gods.
6 When purified within the jars, Soma, brightred and golden-hued,
Hath clothed him with a robe of milk.
7 Flow on to us and make us rich. Drive all our enemies away.
O Indu, flow into thy Friend.
Send down the rain from heaven, a stream of opulence from earth. Give us,
O Soma, victory in war.
9 May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee, and progeny and food.

HYMN IX. Soma Pavamana.

I. THE Sage of Heaven whose heart is wise, when laid between both hands and pressed,
Sends us delightful powers of life.
2 On, onward to a glorious home; dear to the people void of guile,
With excellent enjoyment, flow.
3 He, the bright Son, when born illumed his Parents who had sprung to life,
Great Son great Strengtheners of Law.
4 Urged by the seven devotions he hath stirred the guileless rivers which
Have magnified the Single Eye.
5 These helped to might theYouthful One, high over all, invincible,
Even Indu, Indra! in thy law.
6 The immortal Courser, good to draw, looks down upon the Seven: the fount
Hath satisfied the Goddesses
7 Aid us in holy rites, O Man: O Pavamana, drive away
Dark shades that must be met in fight.
8 Make the paths ready for a hymn newer and newer evermore:
Make the lights shine as erst they shone.
9 Give, Pavamana, high renown, give kine and steeds and hero sons:
Win for us wisdom, win the light.

HYMN X. Soma Pavamana.

1. LIKE cars that thunder on their way, like coursers eager for renown,
Have Soma-drops flowed forth for wealth.
2 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.
3 The Somas deck themselves with milk, as Kings are graced with eulogies,
And, with seven priests, the sacrifice.
4 Pressed for the gladdening draught, the drops flow forth abundantly with song,
The Soma juices in a stream.
5 Winning Vivasvan's glory and producing Morning's light, the Suns
Pass through the openings of the cloth.
6 The singing-men of ancient time open the doors of sacred songs,-
Men, for the mighty to accept.
7 Combined in close society sit the seven priests, the brother-hood,
Filling the station of the One.
8 He gives us kinship with the Gods, and with the Sun unites our eye:
The Sage's ofrspring hath appeared.
9 The Sun with his dear eye beholds that quarter of the heavens which priests
Have placed within the sacred cell.

HYMN XL Soma Pavamana.

1. SING forth to Indu, O ye men, to him who is purified,
Fain to pay worship to the Gods.
2 Together with thy pleasant juice the Atharvans have commingled milk,
Divine, devoted to the God.
3 Bring, by thy flowing, weal to kine, weal to the people, weal to steeds.
Weal, O thou King, to growing plants
4 Sing a praise-song to Soma brown of hue, of independent might.
The Red, who reaches up to heaven.
5 Purify Soma when effused with stones which bands move rapidly,
And pour the sweet milk in the meath.
6 With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up.
7 Soma, foe-que chief o'er men, doing the will of pour forth
Prosperity upon our kine.
8 Heart-knower, Sovran of the heart, thou art effused, O Soma, that Indra may drink thee and rejoice.
9 O Soma Pavamana, give us riches and heroic strength,-
Indu! with. Indra for ally.

HYMN XII. Soma Pavamana.

1. To Indra have the Soma drops, exceeding rich in sweets, been poured,
Shed in the seat of sacrifice.
2 As mother kine low to their calves, to Indra have the sages called,
Called him to drink the Soma juice.
3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wiId-cow's hide.
4 Far-sighted Soma, Sage and Seer, is worshipped in the central point
Of heaven, the straining-cloth of wool.
5 In close embraces Indu holds Soma when
poured within the jars.
And on the. purifying sieve.
6 Indu sends forth a voice on high to regions of the sea of air,
Shaking the vase that drops with meath.
7 The Tree whose praises never fail yields heavenly milk among our hymns,
Urging men's generations on.
8 The Wise One, with the Sage's stream, the Soma urged to speed, flows on
To the dear places of the sky.
9 O Pavamana, bring us wealth bright with a thousand splendours. Yea.
O Indu, give us ready help.

HYMN XIII. Soma Pavamana.

1. PASSED through, the fleece in thousand streams the Soma, purified, flows on
To Indra's, Viyu's special place.
2 Sing forth, ye men who long for help, to Pavamana, to the Sage,
Effused to entertain the Gods.
3 The Soma-drops with thousand powers are purified for victory,
Hymned to become the feast of Gods.
4 Yea, as thou flowest bring great store of food that we may win the spoil
Indu, bring splendid manly might.
5 May they in flowing give us wealth in thousands, and heroic power,-
These Godlike Soma-drops effused.
6 Like coursers by their drivers urged, they were poured forth, for victory,
Swift through the woollen straining-cloth.
7 Noisily flow the Soma-drops, like milch-kine lowing to their calves:
They have run forth from both the hands.
8 As Gladdener whom Indra loves, O Pavamana, with a roar
Drive all our enemies away.
9 O Pavamamas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

HYMN XIV. Soma Pavamana.

1. REPOSING on the river's wave the Sage hath widely flowed around,
Bearing the hymn which many love.
2 When the Five kindred Companies, active in duty, with the song
Establish him, the Powerful,
3 Then in his juice whose strength is great, have all the Gods rejoiced themselves,
When he hath clothed him in the milk.
4 Freeing himself he flows away, leaving his body's severed limbs,
And meets his own Companion here.
5 He by the daughters of the priest, like a fair youth, hath been adorned,
Making the milk, as 'twere, his robe.
6 O'er the fine fingers, through desire of milk, in winding course he goes,
And utters voice which he hath found.
7 The nimble fingers have approached, adorning him the Lord of Strength:
They grasp the vigorous Courser's back.
8 Comprising all the treasures that are in the heavens and on the earth,
Come, Soma, as our faithful Friend.

HYMN XV. Soma Pavamana.

1. THROUGH the fine fingers, with the song, this Hero comes with rapid ears,
Going to Indra's special place.
2 In holy thought he ponders much for the great worship of the Gods.
Where the Immortals have their seat.
3 Like a good horse is he led out, when on the path that shines with light
The mettled steeds exert their strength.
4 He brandishes his horns on high, and whets them Bull who leads the herd,
Doing with might heroic deeds.
5 He moves, a vigorous Steed, adorned with beauteous rays of shining gold,
Becoming Sovran of the streams.
6 He, over places rough to pass, bringing rich treasures closely packed.
Descends into the reservoirs.
7 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
8 Him, even him, the fingers ten and the seven songs make beautiful,
Well-weaponed, best of gladdeners.

HYMN XVI. Soma Pavamana.

1. THE pressers from the Soma-press send forth thy juice for rapturous joy
The speckled sap runs like a flood.
2 With strength we follow through the sieve him who brings might and wins the kine,
Enrobed in water with his juice.
3 Pour on the sieve the Soma, ne'er subdued in waters, waterless,
And make it pure for Indra's drink.
4 Moved by the purifier's thought, the Soma flows into the sieve:
By wisdom it hath gained its home.
5 With humble homage, Indra, have the Soma-drops flowed forth to thee,
Contending for the glorious prize.
6 Purified in his fleecy garb, attaining every beauty, he
Stands, hero-like, amid the kine.
7 Swelling, as 'twere, to heights of heaven, the stream of the creative juice
Falls lightly on the cleansing sieve.
8 Thus, Soma, purifying himwho knoweth song mid living men,
Thou wanderest through the cloth of wool.

HYMN XVII. Soma Pavamana.

1. LIKE rivers down a steep descent, slaying the Vrtras, full of zeal,
The rapid Soma-streams have flowed.
2 The drops of Soma juice effused fall like the rain upon the earth:
To Indra flow the Soma-streams.
3 With swelling wave the gladdening drink, the Soma, flows into.the sieve,
Loving the Gods and slaying fiends.
4 It hastens to the pitchers, poured upon the sieve it waxes strong
At sacrifices through the lauds.
5 Soma, thou shinest mounting heaven as 'twere above light's triple realm,
And moving secm'st to speed the Sun.
6 To him, the head of sacnfice, singers and bards have sung their songs,
Offering what he loves to see.
7 The men, the sages with their hymns, eager for help, deck thee strong &teed,
Deck thee for service of the Gods.
8 Flow onward to the stream of meath rest efficacious in thy home,
Fair, to be drunk at sacrifice.

HYMN XVIII. Soma Pavamana.

1. THOU, Soma, dweller on the hills, effused, hast flowed into the sieve,:
All-bounteous art thou in carouse.
2 Thou art a sacred Bard, a Sage; the meath is offipring of thy sap:
All-bountcous art thou in carouse.
3 All Deities of one accord have come that they may drink of thee:
All-bounteous art thou in carouse.
4 He who containeth in his hands all treasures much to be desired:
All-bounteous art thou in carouse.
5 Who milketh out this mighty Pair, the Earth and Heaven, like mother kine
All-bounteous art thou in carouse.
6 Who in a moment mightily floweth around these two world-halvcs:
All-bounteous art thou in carouse.
7 The Strong One, being purified, hath in the pitchers cried aloud:
All-bounteous art thou in carouse.

HYMN XIX. Soma Pavamana.

1. O SOMA, being purified bring us the wondrous treasure, meet
For lauds, that is in earth and heaven.
2 For ye Twain, Indra, Soma, are Lords of the light, Lords of the kine:
Great Rulers, prosper ye our songs.
3 The tawny Steer, while cleansed among the living, bellowing on the grass,
Hath sunk and settled in his home.
4 Over the Steer's productive flow the sacred songs were resonant,
The mothers of the darling Son.
5 Hath he not, purified, impregned the kine whb long to meet their Lord,
The kine who yield the shining milk?
6 Bring near us those who stand aloof strike fear into our enemies:
O Pavamana, find us wealth.
7 Soma, bring down the foeman's might, his vigorous strength and vital powe'r,
Whether he be afar or near.

HYMN XX Soma Pavamana.

1. FORTH through the straining-cloth the Sage flows to the banquet of the Gods,
Subduing all our enemies.
2 For he, as Pavamana, sends thousandfold treasure in the shape
Of cattle to the singing-men.
3 Thou graspest all things with thy mind, and purifiest thee with thoughts
As such, O Soma, find us fame.

4 Pour lofty glory on us, send sure riches to our liberal lords,
Bring food to those who sing thy praise.
5 As thou art cleansed, O Wondrous Steed, O Soma, thou hast entered, like
A pious King, into the songs.
6 He, Soma, like a courser in the floods invincible, made clean
With hands, is resting in the jars.
7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
Lending the laud a Hero's strength.

HYMN XXI. Soma Pavamana.

1. To Indra flow these running drops, these Somas frolicsome in mood.
Exhilarating, finding light;
2 Driving off foes, bestowing room upon the presser, willingly
Bringing their praiser vitalforce.
3 Lightly disporting them, the drops flow to one common reservoir,
And fall into the river's wave.
4 These Pavamanas have obtained all blessings much to be desired,
Like coursers harnessed to a car.
5 With view to us, O Soma-drops, bestow his manifold desire
On him who yet hath given us naught.
6 Bring us our wish with this design, as a wright brings his new-wrought wheel:
Flow pure and shining with the stream.
7 These drops have cried with resonant voice: like swift steeds they have run the course,
And roused the good man's hymn to life.

HYMN XXII. Soma Pavamana.

1. THESE rapid Soma-streams have stirred themselves to motion like strong steeds,
Like cars, like armies hurried forth.
2 Swift as wide winds they lightly move, like rain-storms of Parjanya, like
The flickering flames of burning fire.
3 These Soma juices, blent with curds, purified, skilled in sacred hymns,
Have gained by song their hearts'desire.
4 Immortal, cleansed, these drops, since first they flowed, have never wearied, fain
To reach the regions and their paths.
5 Advancing they have travelled o'er the ridges of the earth and heaven,
And this the highest realm of all.
6 Over the heights have they attained the highest thread that is spun out,
And this which must be deemed most high.
7 Thou, Soma, boldest wealth in kine which thou hast seized from niggard churls:
Thou calledst forth the outspun thread.

HYMN XXIII. Soma Pavamana.

1. SWIFT Soma drops have been effused in streams of meath, the gladdening drink,
For sacred lore of every kind.
2 Hither to newer. resting-place the ancient Living Ones are come.
They made the Sun that he might shine.
3 O Pavamana, bring to us the unsacrificing foeman's wealth,
And give us food with progeny.
4 The living Somas being cleansed diffuse exhilarating drink,
Turned to the vat which drips with meath.
5 Soma gows on intelligent, possessing sap and mighty strength,
Brave Hero who repels the curse.
6 For Indra, Soma! thou art cleansed, a feast-companion for the Gods:
1ndu, thou fain wilt win us strength
7 When he had drunken draughts of this, Indra smote down resistless foes:
Yea, smote them, and shall smite them still.

HYMN XXIV.Soma Pavamana.

1. HITHERWARD have the Soma streamed,
the drops while they are purified:
When bIent, in waters they are rinsed.
2 The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.
3 O Soma Pavamana, thou art flowing to be Indra's drink:
The men have seized and lead thee forth.
4 Victorious, to be hailed with joy, O Soma, flow, delighting men,
To him who ruleth o'er mankind.
5 Thou, Indu, when, effused by stones, thou runnest to the filter, art,
Ready for Indra's high decree.
6 Flow on, best Vrtra-slayer; flow meet to be hailed with joyful lauds.
Pure, purifying, wonderful.
7 Pure, purifying is he called the Soma of the meath eflused,
Slayer of sinners, dear to Gods.

HYMN XXV. Soma Pavamana.

1. GREEN-HUED! as one who giveth strength flow on for Gods to drink, a draught
For Vayu and the Marut host.
2 O Pavamana, sent by song, roaring about thy dwelling-place,

Pass into Vayu as Law bids.
3 The Steer shines with the Deities, dear Sage in his appointed home,
Foe-Slayer, most beloved by Gods.
4 Taking each beauteous form, he goes, desirable, while purified,
Thither where- the Immortals sit.
5 To Indra Soma flows, the Red, engendering song, exceeding wise,
The visitor of living men.
6 Flow, best exhilarator, Sage, flow to the filter in a stream
To seat thee in the place of song.

HYMN XXVI. Soma Pavamana.

1. THE sages with the fingers' art have dressed and decked that vigorous Steed
Upon the lap of Aditi,
2 The kine have called aloud to him exhaustless with a thousand streams,
To Indu who supporteth heaven.
3 Him, nourisher of many, Sage, creative Pavamana, they
Have sent, by wisdom, to the sky.
4 Him, dweller with Vivasvan, they with use of both arms have sent forth,
The Lord of Speech infallible.
5 Him, green, beloved, many eyed, the Sisters with prosing stones
Send down to ridges of the sieve.
6 O Pavamana, Indu, priests hurry thee on to Indra, thee
Who aidest song and cheerest him.

HYMN XXVII. Soma Pavamana.

1. THIS Sage, exalted by our lauds, flows to the purifying cloth,
Scattering foes as he is cleansed.
2 As giving power and winning light, for Indra and for Vayu he
Is poured upon the filtering-cloth.
3 The men conduct him, Soma, Steer, Omniscient, and the Head of Heaven,
Effused into the vats of wood.
4 Longing for kine, longing for gold hath Indu Pavamana lowed,
Still Conqueror, never overcome.
5 This Pavamana, gladdening draught, drops on the filtering cloth, and then
Mounts up with Surya to the sky.
6 To Indra in the firmament this mighty tawny Steer hath flowed,
This Indu, being purified.

HYMN XXVIII. Soma Pavamana.

1. URGED by the men, this vigorous Steed, Lord of the mind, Omniscient,
Runs to the woollen straining-cloth.
2 Within the filter hath he flowed, this Soma for the Gods effused,
Entering all their essences.
3 He shines in beauty there, this God Immortal in his dwelling-place,
Foe-slayer, dearest to the Gods.
4 Directed by the Sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.
5 This Pavamana, swiftand strong, Omniscient, gave spleudour to
The Sun and all his forms of light.
6 This Soma being purified, flows mighty and infallible,
Slayer of sinners, dear toGods.

HYMN XXIX. Soma Pavamana.

1. FORWARD with mighty force have flowed the currents of this Steer effused,
Of him who sets him by the Gods.
2 The singers praise him with their song, and learned priests adorn the Steed,
Brought forth as light that merits laud.
3 These things thou winnest lightly while purified, Soma, Lord of wealth:
Fill full the sea that claims our praise.
4 Winning all precious things at once, flow on, O Soma, with thy stream
Drive to one place our enemies.
5 Preserve us from the godless, from ill-omened voice of one and all,
That so we may be freed from blame.
6 O Indu, as thou flowest on bring us the wealth of earth and heaven,
And splendid vigour, in thy stream.

HYMN XXX. Soma Pavamana.

1. STREAMS of this Potent One have flowed easily to the straining-cloth:
While he is cleansed he lifts his voice.
2 Indu, by pressers urged to speed, bellowing out while beautified.
Sends forth a very mighty sound.
3 Pour on us, Soma, with thy stream manconquering might which many crave,
Accompanied with hero sons.
4 Hither hath Pavamana flowed, Soma flowed hither in a stream,
To settle in the vats of wood.
5 To waters with the stones they drive thee tawny-hued, most rich in sweets,
O Indu, to be Indra's drink.

6 For Indra, for the Thunderer press the Soma very rich in sweets,
Lovely, inspiriting, for strength.

HYMN XXXI. Soma Pavamana.

1. THE, Soma-drops, benevolent, come forth as they are purified,
Bestowing wealth which all may see.
2 O Indu, high o'er heaven and earth be thou, increaser of our might:
The Master of all strength be thou.
3 The winds are gracious in their love to thee, the rivers flow to thee
Soma, they multiply thy power.
4 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-Place of strength.
5 For thee, brown-hued! the kine have poured imperishable oil and milk.
Aloft on the sublimest height.
6 Friendship, O Indu, we desire with thee who bearest noble arms,
With thee, O Lord of all that is.

HYMN XXXII. Soma Pavamana.

1. THE rapture-shedding Soma-drops, effused in our assembly, have
Flowed forth to glorify our prince.
2 Then Trita's Maidens onward urge the Tawny-coloured with the stones,
Indu for Indra, for his drink.
3 Now like a swan he maketh all the company sing each his hymn:
He, like a steed, is bathed in milk.
4 O Soma, viewing heaven and earth, thou runncst like a darting deer
Set in the place of sacrifice.
5 The cows have sung with joy to him, even as a woman to her love
He came as to a settled race.
6 Bestow illustrious fame on us, both on our liberal lords and me,
Glory, intelligence, and wealth.

HYMN XXXIII. Soma Pavamana.

1. LIKE waves of waters, skilled in song the juices of the Soma speed
Onward, as buffaloes to woods.
2 With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3 To Indra, Vayu, Varuna, to Visnu, and the Maruts, flow
The drops of Soma juice effused.

4 Three several words are uttered: kine are]owing, cows who give their milk:
The Tawny-hued goes bellowing on.
5 The young and sacred mothers of the holy rite have uttered praise:
They decorate the Child of Heaven.
6 From every side, O Soma, for our profit, pour thou forth four seas
Filled full of riches thousandfold.

HYMN XXXIV. Some Pavamana.

1. THE drop of Soma juice effused flows onward with this stream impelled.
Rending strong places with its might.
2 Poured forth to Indra, Varuna, to Vayu and the Marut hosts,
To Visnu, flows the Soma juice.
3 With stones they press the Soma forth, the Strong conducted by the strong:
They milk the liquor out with skill.
4 'Tis he whom Trita must refine, 'tis he who shall make Indra glad:
The Tawny One is decked with tints.
5 Him do the Sons of Prsni milk, the dwelling-place of sacrifice,
Oblation lovely and most dear.
6 To him in one unitcd stream th-,se songs flow on straight forward. he,
Loud voiced, hath made the milch-kine low.

HYMN XXXV. Soma Pavamana.

1. Pour forth on us abundant wealth, O Pavamana, with thy stream.
Wherewith thou mayest find us light
2 O Indu, swayer of the sea, shaker of all things, flow thou on,
Bearer of wealth to us with might.
3 With thee for Hero, Valiant One! may we subdue our enemies:
Let what is precious flow to us.
4 Indu arouses strength the Sage who strives for victory, winning power,
Discovering holy works and means.
5 Mover of speech, we robe him with our songs as he is purified
Soma, the Guardian of the folk;
6 On whose way, Lord of Holy Law, most richi as he is purified.
The people all have set their hearts.

HYMN XXXVI. Soma Pavamana.

1. FORTH from the mortar is the juice sent, like a car-horse, to the sieve:
The Steed steps forward to the goal.
2 Thus, Soma, watchful, bearing well, cheering the Gods, flow past the sieve,
Turned to the vat that drops with meath.
3 Excellent Pavamana, make the lights shine brightly out for us.
Speed us to mental power and skill.
4 He, beautified by pious men, and coming from their hands adorned,
Flows through the fleecy straining-cloth.
5 May Soma pour all treasures of the heavens, the earth, the firmament
Upon the liberal worshipper.
6 Thou mountest to the height of heaven, O Soma, seeking steeds and kine,
And seeking heroes, Lord of Strength!

HYMN XXXVII. Soma Pavamana.

1. SOMA, the Steer, effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.
2 Far-sighted, tawny-coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.
3 This vigorous Pavamana runs forth to the luminous realm of heaven,
Fiend-slayer, through the fleecy sieve.
4 This Payamana up above Trita's high ridge hath made the Sun,
Together with the Sisters, shine.
5 This Vrtra-slaying Steer, effused, Soma room-giver, ne'er deceived,
Hath gone, as 'twere, to win the spoil.
6 Urged onward by the sage, the God speeds forward to the casks of wood,
Indu to Indra willingly.

HYMN XXXVIII. Soma Pavamana.

1. THIS Steer, this Chariot, rushes through the woollen filter, as he goes
To war that wins a thousand spoils.
2 The Dames of Trita with the stones onward impel this Tawny One
Indu to Indra for his drink.
3 Ten active fingers carefully adorn him here; they make him bright
And beauteous for the gladdening draught.
4 He like a falcon settles down amid the families of men.
Speeding like lover to his love.
5 This young exhilarating juice looks downward from its place in heaven,
This Soma-drop that pierced the sieve.

6 Poured for the draught, this tawny juice
flows forth, intelligent, crying out,
Unto the well-beloved place.

HYMN XXXIX Soma Pavamana.

1. FLOW On, O thou of lofty thought, flow swift in thy beloved form,
Saying, I go where dwell the Gods.
2 Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven.
3 With might, bestowing power, thejuice enters the purifying sieve,
Far-seeing, sending forth its light.
4 This is it which in rapid course hath with the river's wave flowed down
From heaven upon the straining cloth.
5 Inviting him frorh far away, and even from near at hand, the juice
For Indra is poured forth as meath.
6 In union they have sung the hymn: with stones they urge the Tawny One.
Sit in the place of sacrifice.

HYMN XL. Soma Pavamana.

1. THE Very Active hath assailed, while purified, all enemies:
They deck the Sage with holy songs.
2 The Red hath mounted to his place; to India, goes the mighty juice:
He settles in his firm abode.
3 O Indu, Soma, send us now great opulence from every side, Pour on us treasures thousandfold.
4 O Soma Pavamana, bring, Indu, all splcndours hitherward:
Find for us food in boundless store.
5 As thou art cleansed, bring hero strength and riches to thy worshipper,
And prosper thou the singer's hymns.
6 O Indu, Soma, being cleansed, bring hither riches doublypiled,
Wealth, mighty Indu, meet for lauds.

HYMN XLI. Soma Pavamana.

1. ACTIVE and bright have they come forth, impetuous in speed like bulls,
Driving the black skin far away.
2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,
Leaving the bridge of woe behind.
3 The mighty Pavamana's roar is heard as 'twere the rush of rain
Lightnings are flashing to the sky.

4 Pour out on us abundant food, when thou art pressed, O Indu wealth
In kine and gold and steeds and spoil.
5 Flow on thy way, Most Active, thou. fill full the mighty heavens and earth,
As Dawn, as Surya with his beams.
6 On every side, O Soma, flow round us with thy protecting stream,
As Rasa flows around the world.

HYMN XLII. Soma Pavamana.

1. ENGENDERING the Sun in floods, engendering heaven's lights, green-hued,
Robed in the waters and the milk,
2 According to primeval plan this Soma, with his stream, effused
Flows purely on, a God for Gods.
3 For him victorious, waxen great, the juices with a thousand powers
Are purified for winning spoil.
4 Shedding the ancient fluid he is poured into the cleansing sieve:
He, thundering, hath produced the Gods.
5 Soma, while purifying, sends hither all things to be desired,
He sends the Gods who strengthen Law.
6 Soma, effused, pour on us wealth in kine, in heroes, steeds, and spoil,
Send us abundant store of food.

HYMN XLIII. Soma Pavamana.

1. WE will enrobe with sacred song the Lovely One who, as a Steed,
Is decked with milk for rapturous joy.
2 All songs of ours desiring grace adorn him in the ancient way,
Indu for Indra, for his drink.
3 Soma flows on when purified, beloved and adorned with songs,
Songs of the sage Medhyatithi.
4 O Soma Pavamana, find exceeding glorious wealth for us,
Wealth, Indu, fraught with boundless might.
5 Like courser racing to the prize Indu, the lover of the Gods,
Roars, as he passes, in the sieve.
6 Flow on thy way to win us strength, to speed the sage who praises thee:
Soma, bestow heroic power.

HYMN XLIV. Soma Pavamana.

1. INDU, to us for this great rite, bearing as 'twere thy wave to Gods,
Unwearied, thou art flowing forQh.
2 Pleased with the hymn, impelled by prayer, Soma is hurried far away,
The Wise One in the Singer's stream.,
3 Watchful among the. gods, this juice advances to the cleansing sieve
Soma, most active, travels on.
4 Flow onward, seeking strength for us, embellishing the sacrifice:
The priest with trimmed grass calleth thee.
5 May Soma, ever bringing power to Bhaga and to Vayu, Sage
And Hero, lead us to the Gods.
6 So, to increase our wealth to-day, Inspirer, best of Furtherers,
Win for us strength and high renown.

HYMN XLV. Soma Pavamana.

1. FLOW, thou who viewest men, to give delight, to entertain the Gods,
Indu, to Indra for his drink.
2 Stream to thine embassy for us: thou hastenest, for Indra, to
The Gods, O better than our friends.
3 We balm thee, red of hue, with milk to fit thee for the rapturous joy:
Unbar for us the doors of wealth.
4 He through the sieve hath passed, as comes a courser to the pole, to run
Indu belongs unto the Gods.
5 All friends have lauded him as he sports in the wood, beyond the fleece:
Singers have chanted Indu's praise.
6 Flow, Indu, with that stream wherein steeped thou announcest to the man
Who worships thee heroic strength.

HYMN XLVI. Soma Pavamana.

1. LIKE able coursers they have been sent forth to be the feast of Gods,
joying in mountains, flowing on.
2 To Vayu flow the Soma-streams, the drops of juice made beautiful
Like a bride dowered by her sire.
3 Pressed in the mortar, these, the drops of
juice, the Somas rich in food,
Give strength to Indra with their work.
4 Deft-handed men, run hither, seize the brilliant juices blent with meal,
And cook with milk the gladdening draught.
5 Thus, Soma, Conqueror of wealth! flow, finding furtherance for us,

Giver oF ample opulence.
6 This Pavamana, meet to be adorned, the fingers ten adorn,
The draught that shall make Indra glad.

HYMN XLVII. Soma Pavamana.

1. GREAT as he was, Soma hath gained strength by this high solemnity:
joyous he riseth like a bull.
2 His task is done: his crushings of the Dasyus are made manifest:
He sternly reckoneth their debts.
3 Soon as his song of praise is born, the Soma, Indra's juice, becomes
A thousand-winning thunderbolt.
4 Seer and Sustainer, he himself desireth riches for the sage
When he embellisheth his songs.
5 Fain would they both win riches as in races of the steeds. In war
Thou art upon the conquerors' side.

HYMN XLVIII. Soma Pavamana.

1. WITH sacrifice we seek to thee kind Cherisher of manly might
In mansions of the lofty heavens;
2 Gladdening crusher of the bold, ruling with very mighty sway,
Destroyer of a hundred forts.
3 Hence, Sapient One! the Falcon, strong of wing, unwearied, brought thee down,
Lord over riches, from the sky.
4 That each may see the light, the Bird brought us the guard of Law, the Friend
Of all, the speeder through the air.
5 And now, sent forth, it hath attained to mighty power and majesty,
Most active, ready to assist.

HYMN XLIX. Soma Pavamana.

1. Poust down the rain upon us, pour a wave of waters from the sky,
And plenteous store of wholesome fbod.
2 Flow onward with that stream of thine, whereby the cows have come to us,
The kine of strangers to our home.
3 Chief Friend of Gods in sacred rites, pour on us fatness with thy stream,
Ppur down on us a flood of rain.
4 To give us vigour, with thy stream run through the fleecy straining-cloth
For verily the Gods will bear.
5 Onward hath Pavamana flowed and beaten off the Raksasas,

Flashing out splendour as of old.

HYMN L. Soma Pavamana.

1. LOUD as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point.
2 At thine effusion upward rise three voices full of joy, when thou
Flowest upon the fleecy ridge.
3 On to the fleece they urge with stone the tawny well-beloved One,
Even Pavamana, dropping meath.
4 Flow with thy current to the sieve, O Sage most powerful to cheer,
To seat thee in the place of song.
5 Flow, Most Exhilarating! flow anointed with the milk for balm,
Indu, for Indra, for his drink.

HYMN LI. Soma Pavamana.

1. ADHVARYU, on the filter pour the Soma juice expressed with stones,
And make it pure for Indra's drink.
2 Pour out for Indra, Thunder-armed, the milk of heaven,, the Soma's juice,
Most excellent, most rich in sweets.
3 These Gods and all the Marut host, Indu enjoy this juice of thine,
This Pavamana's flowing meath.
4 For, Soma, thou hast been effused, strengthening for the wild carouse,
O Steer, the singer, for our help.
5 Flow with thy stream, Far-sighted One, effused, into the cleansing sieve:
Flow on to give us strength and fame.

HYMN LII. Soma Pavamana.

1. WEALTH-WINNER, dwelling in the sky, bringing us vigour with the juice,
Flow to the filter when effused.
2 So, in thine ancient ways, may he, beloved, with a thousand streams
Run o'er the fleecy straining-cloth.
3 Him who is like a caldron shake: O Indu, shake thy gift to us
Shake it, armed Warrior! with thine arms.
4 Indu, invoked with many a prayer, bring down the vigour of these men,
Of him who threatens us with war.
5 Indu, Wealth-giver, with thine help pour out for us a hundred, yea,
A thousand of thy pure bright streams.

HYMN LIII. Soma Pavamana.

1. O THOU with stones for arms, thy powers, crushing the fiends, have raised themselves:
Chase thou the foes who compass us.
2 Thou conquerest thus with might when car meets car, and when the prize is staked:
With fearless heart will I sing praise.
3 No one with evil thought assails this Pavamana's holy laws:
Crush him who fain would fight with thee.
4 For Indra to the streams they drive the tawny rapture-dropping Steed,
Indu the bringer of delight.

HYMN LIV. Soma Pavamana.

1. AFTER his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand gifts.
2 In aspect he is like the Sun; he runneth forward to the lakes,
Seven currents flowing through the sky.
3 He, shining in his splendour, stands high over all things that exist-
Soma, a God as Surya is.
4 Thou, Indu, in thy brilliancy, pourest on us, as Indra's Friend,
Wealth from the kine to feast the Gods.

HYMN LV. Soma Pavamana.

1. POUR on us with thy juice all kinds of corn, each sort of nourishment,
And, Soma, all felicities.
2 As thine, O Indu, is the praise, and thine what springeth from the juice,
Seat thee on the dear sacred grass.
3 And, finding for us kine and steeds, O Soma, with thy juice flow on
Through days that fly most rapidly.
4 As one who conquers, ne'er subdued, attacks and stays the enemy,
Thus, Vanquisher of thousands! flow.

HYMN LVI. Soma Pavamana.

1. SWIFT to the purifying sieve flows Soma as exalted Law,
Slaying the fiends, loving the Gods.
2 When Soma pours the strengthening food a hundred ever-active streams
To Indra's friendship win theirway.

3 Ten Dames have sung to welcome thee, even as a maiden greets her love:
O Soma, thou art decked to win.
4 Flow hitherward, O Indu, sweet to Indra and to Visnu: guard
The men, the singers, from distress.

HYMN LVII. Soma Pavamana.

1. THY streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of strength.
2 He flows beholding on his way all wellbeloved sacred lore,
Green-tinted, brandishing his, arms.
3 He, when the people deck him like a docile king of elephants.
Sits as a falcon in the, wood.
4 So bring thou hitherward to us, Indu, while thou art purified,
All treasures both of heaven and earth.

HYMN LVIII. Soma Pavamana.

1. SWIFT runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.
2 The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.
3 We have accepted thousands from Dhvasra's and Purusanti's hands:
Swift runs this giver of delight.
4 From whom we have accepted thus thousands and three times ten beside:
Swift runs this giver of delight.

HYMN LIX. Soma Pavamana.

1. FLOW onward, Soma, winning kine, and steeds, and all that gives delight:
Bring hither wealth with progeny.
2 Flow onward from the waters, flow, inviolable, from the plants:
Flow onward from the pressing-boards.
3 Soma, as Pavamana, pass over all trouble and distress:
Sit on the sacred grass, a Sage.
4 Thou, Pavamana, foundest light; thou at thy birth becamest great:
O Indu, thou art over all.

HYMN LX. Soma Pavamana.

1. SING forth and laud with sacred song most active Pavamana, laud
Indu who sees with thousand eyes.
2 Thee who hast thousand eyes to see, bearer of thousand burthens, they
Have filtered through the fleecy cloth.
3 He, Pavamana, hath streamed through the fleece then: he runs into the jars,
Finding his way to Indra's heart.
4 That Indra may be bounteous, flow, most active Soma, for our weal:
Bring genial seed with progeny.

HYMN LXI. Soma Pavamana.

1. FLOW onward, Indu, with this food for him who in thy wild delight
Battered the nine-and-ninety down,
2 Smote swiftly forts, and gambara, then Yadu and that Turvaga,
For pious Divodasa's sake.
3 Finder of horses, pour on us horses and
wealth in kine and gold,
And, Indu, food in boundless store.
4 We seek to win thy friendly love, even Pavamana's flowing o'er
The limit of the cleansing sieve.
5 With those same waves which in their stream oyerflow the purifying sieve,
Soma; be gracious unto us.
6 O Soma, being purified, bring us from all sides,-for thou canst,-
Riches and food with hero sons.
7 Him here, the Child whom streams have borne, the ten swift fingers beautify
With the Adityas is he seen.
8 With Indra and with Vayu he, effused, flows onward with,the beams
Of Surya to the cleansing sieve.
9 Flow rich in sweets and lovely for our Bhaga, Vayu, Pusan flow
For Mitra and for Varuna.
10 High is thy juice's birth: though set in heaven, on earth it hath obtained
Strong sheltering power and great renown.
11 Striving to win, with him we gain all wealth from the ungodly man,
Yea, all the glories of mankind.
12 Finder of room and freedom, flow for Indra whom we must adore,
For Varuna and the Marut host.
13 The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.
14 Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart.
15 Soma, pour blessings on our kine, pour forth the food that streams with milk
Increase the sea that merits laud.

16 From heaven hath Pavamana made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.
17 The gladdening and auspicious juice of thee, of Pavamana, King!
Flows o'er the woollen straining-cloth.
18 Thy juice, O Pavamana, sends its rays abroad like splendid skill,
Like lustre, all heaven's light, to see.
19 Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods.
20 Killing the foeman and his hate, and winning booty every day,
Gainer art thou of steeds and kine.
21 Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home.
22 Flow onward thou who strengthenedst Indra to slaughter Vrtra who
Compassed and stayed the mighty floods.
23 Soma who rainest gifts, may we win riches with our hero sons:
Strengthen, as thou art cleansed, our hymns.
24 Aided by thee, and through thy grace, may we be slayers when we war:
Watch, Soma, at our solemn rites.
25 Chasing our foemen, driving off the godless, Soma flowcth on,
Going to Indra's special place.
26 O Pavamana, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame.
27 A hundred obstacles have ne'er checked
thee when fain to give thy boons,
When, being cleansed, thou combatest.
28 Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away.
29 Indu, in this thy friendship most lofty and glorious may we
Subdue all those who war with us.
30 Those awful weapons that thou hast, sharpened at point to strike men down-
Guard us therewith from every foe.

HYMN LXII. Soma Pavamana.

1. THESE rapid Soma-drops have been poured through the purifying sieve
To bring us all felicities.
2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed, success.
3 Bringing prosperity to kine, they make perpetual Ila flow
To us for noble eulogy.
4 Strong, mountain-born, the stalk hath been
pressed in the streams for rapturous joy:
Hawk-like he settles in his home.
5 Fair is the God-loved juice; the plant is washed in waters, pressed by men

The milch-kine sweeten it with milk.
6 As drivers deck a courser, so have they adorned the meath's juice for
Ambrosia, for the festival.
7 Thou, Indu, with thy streams that drop sweet juices, which were poured for
help,
Hast settled in the cleansing sieve.
8 So flow thou onward through the fleece, for Indra flow, to be his drink,
Finding thine home in vats of wood.
9 As giving room and freedom, as most sweet, pour butter forth and milk,
O Indu, for the Angirases.
10 Most active and benevolent, this Pavamana, sent to us
For lofty friendship, meditates.
11 Queller of curses, mighty, with strong sway, this Pavamana shall
Bring treasures to the worshipper.
12 Pour thou upon us thousandfold possessions, both of kine and steeds,
Exceeding glorious, much-desired.
13 Wandering far, with wise designs, the juice here present is effused,
Made beautiful by living men.
14 For Indra flows the gladdening drink, the measurer of the region, Sage,
With countless wealth and endless help.
15 Born on the inountain, lauded here, Indu for Indra is set down,
As in her sheltering nest a bird.
16 Pressed by the men, as 'twere to war hath Soma Pavamana sped,
To test with might within the vats.
17 That he may move, they yoke him to the three-backed triple-seated car
By the Seven Rsis' holy songs.
18 Drive ye that Tawny Courser, O ye pressers, on his way to war,
Swift Steed who carries off the spoil.
19 Pouring all glories hither, he, effused and entering the jar,
Stands like a hero mid the kine.
20 Indu, the living men milk out the juice to make the rapturous draught:
Gods for the Gods milk out the meath.
21 Pour for the Gods into the sieve our Soma very rich in sweets,
Him whom the Gods most gladly hear.
22 Into his stream who gladdens best these Soma juices have been poured,
Lauded with songs for lofty fame.
23 Thou flowest to enjoy the milk, and bringest valour, being cleansed:
Winning the spoil flow hitherward.
24 And, hymned by Jamadagnis, let all nourishment that kine supply,
And general praises, flow to us.
25 Soma, as leader of the song flow onward with thy wondrous aids,
For holy lore of every kind.
26 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, thou who movest all.
27 O Soma, O thou Sage, these worlds stand ready to attest thy might:
For thy behoof the rivers flow.

28 Like showers of rain that fall from heaven thy streams perpetually flow
To the bright fleece spread under them.
29 For potent Indra purify Indu effectual and strong,
Enjoyment-giver, Mighty Lord.
30 Soma, true, Pavamana, Sage, is seated in the cleansing sieve,
Giving his praiser hero strength.

HYMN LXIII. Soma Pavanana.

1. POUR hitherward, O Soma, wealth in thousands and heroic strength,
And keep renown secure for us.
2 Thou makest food and vigour swell for Indra, best of gladdeners!
Within the cups thou seatest thee.
3 For Indra and for Visnu poured, Soma hath flowed into the jar:
May Vayu find it rich in sweets.
4 These Somas swift and brown of hue, in stream of solemn sacrifice
Have flowed through twisted obstacles,
5 Performing every noble work, active, augmenting Indra's strength,
Driving away the godless ones.
6 Brown Soma-drops, effused that seek Indra, to their appropriate place
Flow through the region hitherward.
7 Flow onward with that stream of thine wherewith thou gavest Surya light,
Urging on waters good to men.
8 He, Pavamana, high o'er man yoked the Sun's courser Etasa
To travel through the realm of air.
9 And those ten Coursers, tawny-hued, he harnessed that the Sun might come
Indu, he said, is Indra's self.
10 Hence, singers, pour the gladdeningjuice to Vayu and to Indra, pour
The drops upon the fleecy cloth.
11 O Soma Pavamana, find wealth for us not to be assailed,
Wealth which the foeman may not win.
12 Send riches hither with thy stream in thousands, both of steeds and kine,
Send spoil of war and high renown.
13 Soma the God, expressed with stones, like Surya, floweth on his way,
Pouring the juice within the jar.
14 These brilliant drops have poured for us, in stream of solemn sacrifice,
Worshipful laws and strength in kine.
15 Over the cleansing sieve have flowed the Somas, blent with curdled milk,
Effused for Indra Thunder-armed.
16 Soma, do thou most rich in sweets, a gladdening drink most dear to Gods,
Flow to the sieve to bring us wealth.
17 For Indra, living men adorn the Tawny Courser in the streams, Indu, the giver of delight.
18 Pour for us, Soma, wealth in gold, in horses and heroic sons,
Bring hither strength in herds of kine.

19 For Indra pour ye on the fleece him very sweet to taste, who longs.
For battle as it were in war.
20 The singers, seeking help, adorn the Sage who must be decked with songs:
Loud bellowing the Steer comes on,
21 The singers with their thoughts and hymns have, in the stream of sacrifice,
Caused Soma, active Steer, to roar.
22 God, working with mankind, flow on; to Indra go thy gladdening juice:
To Vayu mount as Law commands
23 O Soma, Pavamana, thou pourest out wealth that brings renown:
Enter the lake, as one we love.
24 Soma thou flowest chasing foes and bringing wisdom and delight:
Drive off the folk who love not Gods.
25 The Pavamanas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
26 The Pavamanas have been shed, the beautiful swift Soma-drops,
Driving all enemies afar.
27 From, heaven, from out the firmament, hath Pavamana been effused
Upon the summit of the earth.
28 O Soma, Indu, very wise, drive, being purified, with thy stream
All foes, all Raksasas away.
29 Driving the Raksasas afar, O Soma, bellowing, pour for us
Most excellent and splendid strength.
30 Soma, do thou secure for us the treasures of the earih and heaven,
Indu, all boons to be desired.

HYMN LXIV. Soma Pavamana.

1. Soma, thou art a splendid Steer, a Steer, O God, with steerlike sway:
Thou as a Steer ordainest laws.
2 Steer-strong thy might is as a steer's, steerstrong thywood, steer-like thy drink
A Steer indeed, O Steer, art thou.
3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth.
4 Out of desire of cows and steeds and horses. potent Soma-drops,
Brilliant and swift, have been effused.
5 They purified in both the hands, made beautiful by holy men,
Flow onward to the fleecy cloth.
6 These Soma juices shall pour forth all treasures for the worshipper
From heaven and earth and firmament.
7 The streams of Pavamana, thine, Finder of all, have been effused,
Even as Surya's rays of light.
8 Making the light that shines from heaven thou flowest on to every form
Soma, thou swellest like a sea.
9 Urged on thou sendest out thy voice, O Pavamana; thou hast moved,

Like the God Surya, to the sieve.
10 Indu, Enlightener, Friend, hath been purified by the sages' hymns:
So starts the charioteer his steed-
11 Thy God-delighting wave which hath flowed to purifying seive,
Alighting in the home of Law.
12 Flow to our sieve, a gladdening draught that hath most intercourse with Gods,
Indu, to Indra for his drink.
13 Flow onward with a stream for food, made beautiful by sapient men:
Indu with sheen approach the milk.
14 While thou art cleansed, Song-Lover, bring comfort and vigour to the folk,
Poured, Tawny One! on milk and curds.
15 Purified for the feast of Gods, go thou to Indra's special place,
Resplendent, guided by the strong.
16 Accelerated by the hymn, the rapid drops of Soma juice
Have flowed, urged onward, to the lake.
17 Easily have the living drops, made beautiful, approached the lake,
Yea, to the place of sacrifice.
18 Compass about, our faithful Friend, all our possessions with thy might:
Guard, hero like, our sheltering home.
19 Loud neighs the Courser Etasa, with singers, harnessed for the place,
Guided for travel to the lake.
20 What time the Swift One resteth in the golden place of sacrifice,
He leaves the foolish far away.
21 The friends have sung in unison, the prudent wish to sacrifice:
Down sink the unintelligent.
22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,
To sit in place of sacrifice.
23 Controlling priests and sages skilled in holy song adorn thee well:
The living make thee beautiful.
24 Aryaman, Mitra, Varuna drink Pavamana's juice, yea, thine:
O Sage, the Maruts drink thereof.
25 O Soma, Indu, thou while thou art purified urgest onward speech.
Thousandfold, with the lore of hymns.
26 Yea, Soma, Indu, while thou art purified do thou bring to us
Speech thousandfold that longs for war.
27 O Indu, Much-invoked, while thou art purifying, as the Friend.
Of these men enter thou the lake.
28 Bright are these Somas blent with milk, with light that flashes brilliantly. And form that utters loud acclaim.
29 Led by his drivers, and sent forth, the Strong Steed hath come nigh for spoil,
Like warriors when they stand arrayed.
30 Specially, Soma, coming as a Sage from heaven to prosper us,
Flow like the Sun for us to see.

HYMN LXV. Soma Pavamana.

1. THE, glittering maids send Sura forth, the glorious sisters, close-allied,
Send Indu forth, their mighty Lord.
2 Pervade, O Pavamana, all our treasures with repeated light,
God, coming hither from the Gods.
3 Pour on us, Pavamana, rain, as service and rain praise for Gods:
Pour all to be our nourishment.
4 Thou art a Steer by lustre: we, O Pavamana, faithfully
Call upon thee the Splendid One.
5 Do thou, rejoicing, nobly-armed! pour upon us heroic strength:
O Indu, come thou bitherward.
6 When thou art cleansed with both the hands and dipped in waters, with the wood.
Thou comest to the gathering-place.
7 Sing forth your songs, as Vyasva sang, to Soma Pavamana, to,
The Mighty One with thousand eyes;
8 Whose coloured sap they drive with stones, the yellow meath-distilling juice,
Indu for Indra, for his drink.
9 We seek to gain the friendly love of thee that Strong and Mighty One,
Of thee the winner of all wealth.
10 Flow onward with thy stream, a Steer, inspiriting the Maruts' Lord,
Winning all riches by thy might.
11 I send thee forth to battle from the press, O Pavamana, Strong,
Sustainer, looker on the light.
12 Acknowledged by this song of mine, flow, tawny-coloured, with thy stream
Incite to battle thine ally.
13 O Indu, visible to all pour out for us abundant food:
Soma, be thou our prosperer.
14 The pitchers, Indu, with thy streams have sung aloud in vigorous might
Enter them, and let Indra drink.
15 O thou whose potent gladdening juice they milk out with the stones, flow on,
Destroyer of our enemies.
16 King Pavamana is implored with holy songs, on man's behalf,
To travel through the firmament.
17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help.
18 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show.
19 Soma, flow on exceeding bright with loud roar to the wooden vats,
Falcon-like resting in thine home.
20 Soma, the Water-winner flows to Indra, Vayu, Varuna,
To Visnu and the Marut host.
21 Soma , bestowing food upon our progeny, from every sides,
Pour on us riches thousandfold
22 The Soma juices which have been expressed afar or near at hand,

Or there on Saryanavan's bank,
23 Those pressed among Arjikas, pressed among the active, in men's homes,
Or pressed among the Races Five-
24 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens apd hero strength.
25 Urged forward o'er the ox-hide flows the Lovely One of tawny hue,
Lauded by Jamadagni's song.
26 Like horses urged to speed, the drops, bright, stirring vital power, when blent
With milk, are beautified in streams.
27 So they who toil with juices send thee forward for the Gods' repast:
So with this splendour flow thou on.
28 We choose to-day that chariot-steed of thine, the Strong, that brings us bliss,
The Guardian, the desire of all,
29 The Excellent, the Gladdener, the Sage with heart that understands,
The Guardian, the desire of all;
30 Who for ourselves, O thou Most Wise, is wealth and fair intelligence,
The Guardian, the desire of all.

HYMN LXVI. Soma Pavamana.

1. FOR holy lore of every sort, flow onward thou whom all men love.
A Friend to be besought by friends.
2 O'er all thou rulest with these Two which, Soma Pavamana, stand,
Turned, as thy stations, hitherward.
3 Wise Soma Pavamana, thou encompassest on every side
Thy stations as the seasons come.
4 Flow onward, generating food, for precious boons of every kind,
A Friend for friends, to be our help.
5 Upon the lofty ridge of heaven thy bright rays with their essences,
Soma, spread purifying power.
6 O Soma, these Seven Rivers flow, as being thine, to give command:
The Streams of milk run forth to thee.
7 Flow onward, Soma in a stream, effused to gladden Indra's heart,
Bringing imperishable fame.
8 Driving thee in Vivasvan's course, the Seven Sisters with their hymns
Made melody round thee the Sage.
9 The virgins deck thee o'er fresh streams to drive thee to the sieve when thou,
A singer, bathest in the wood.
10 The streams of Pavamana, thine, Sage, Mighty One, have pouredthem forth.
Like coursers eager for renown.
11 They have been poured upon the fleece towards the meath-distilling vat:
The holy songs have sounded forth.
12 Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the place of sacrifice.

13 O Indu, to our great delight the running waters flow to us,
When thou wilt robe thyself in milk.
14 In this thy friendship, and with thee to help us, fain to sacrifice,
Indu, we crave thy friendly love.
15 Flow on, O Soma, for the great Viewer of men, for gain of Idne
Enter thou into Indra's throat.
16 Best art thou, Soma, of the great, Strongest of strong ones, Indu: thou
As Warrior ever hast prevailed.
17 Mightier even than the strong, more valiant even than the brave,
More libpral than the bountiful,
18 Soma, as Sura, bring us food, win offspring of our bodies: we
Elect thee for our friendship, we elect thee for companionship.
19 Agni, thou pourest life; send down upon us food and vigorous strength;
Drive thou misfortune far away,
20 Agni is Pavamana, Sage, Chief Priest of all the Races Five:
To him whose wealth is great we pray.
21 Skilled in thy task, O Agni, pour splendour with hero strength on us,
Granting me wealth that nourishes.
22 Beyond his enemies away to sweet praise Pavamana flows,
Like Surya visible to all.
23 Adorned by living men, set forth for entertainment, rich in food,
Far-sighted Indu is a Steed.
24 He, Pavamana, hath produced the lofty Law, the brilliant light,
Destroying darkness black of hue.
25 From tawny Pavamana, the Destroyer, radiant streams have sprung,
Quick streams from him whose gleams are swift.
26 Best rider of the chariot, praised with fairest praise mid beauteous ones,
Gold-gleaming with the Marut host,
27 May Pavamana, best to win the booty, penetrate with rays,
Giving the singer hero strength.
28 Over the fleecy sieve hath flowed the drop effused: to Indra comes
Indu while he is purified
29 This Soma, through the pressing-stones, is sporting on the oxhide, and
Summoning Indra to the draught.
30 O Pavamana, bless us, so that we may live, with that bright milk
Of thine which hath been brought from heaven.

HYMN LXVII. Soma and Others.

1. THOU, Soma, hast a running stream, joyous, most strong at sacrifice:
Flow bounteously bestowing wealth.
2 Effused as cheerer of the men, flowing best gladdener, thou art
A Prince to Indra with thy juice.
3 Poured forth by pressing-stones, do thou with loud roar send us in a stream

Most excellent illustrious might.
4 Indu, urged forward, floweth through the fleecy cloth: the Tawny One
With his loud roar hath brought as strength.
5 Indu, thou flowest through the fleece, bringing felicities and fame,
And, Soma, spoil and wealth in kine.
6 Hither, O Indu, bring us wealth in steeds and cattle hundredfold:
Bring wealth, O Soma, thousandfold.
7 In purifying, through the sieve the rapid drops of'Soma juice
Come nigh to Indra in their course.
8 For Indra floweth excellent Indu, the noblest Soma juice
The Living for the Living One.
9 The glittering maids send Sura forth they with their song have sung aloud
To Pavamana dropping meath.
10 May Pusan, drawn by goats, be our protector, and on all his paths
Bestow on us our share of maids.
11 This Soma flows like gladdening oil for him who wears the braided locks:
He shall give us our share of maids.
12 This Soma juice, O glowing God, flows like pure oil, effused for thee:
He shall give us our share of maids.
13 Flow onward, Soma, in thy stream, begetter of the sages' speech:
Wealth-giver among Gods art thou.
14 The Falcon dips within the jars: he wrap.him in his robe and goes
Loud roaring to the vats of wood.
15 Soma, thy juice hath been effused and poured into the pitcher: like
A rapid hawk it rushes on.
16 For Indra flow most rich in sweets, O Soma, bringing him delight.
17 They were sent forth to feast the Gods, like chariots that display their strength.
18 Brilliant, best givers of delight, these juices have sent Vayu forth.
19 Bruised by the press-stones and extolled, Soma, thou goest to the sieve,
Giving the worshipper hero strength.
20 This juice bruised by the pressing-stones and lauded passes through the sieve,
Slayer of demons, through the fleece.
21 O Pavamana, drive away the danger, whether near at hand
Or far remote, that finds me here.
22 This day may Pavamana cleanse us with his purifying power,
Most active purifying Priest.
23 O Agni, with the cleansing light diffused through all thy fiery glow,
Purify thou this prayer of ours.
24 Cleanse us with thine own cleansing power, O Agni, that is bright with flame,
And by libations poured to thee.
25 Savitar, God, by both of these, libation, purifying power,
Purify me on every side.
26 Cleanse us, God Savitar, with Three, O Soma, with sublimest forms,
Agni, with forms of power and might.
27 May the Gods' company make me clean, and Vasus make rue pure by song.
Purify me, ye General Gods; O Jatavedas, make me pure.

28 Fill thyself full of juice, flow forth, O Soma, thou with all thy stalks,
The best oblation to the Gods.
29 We with our homage have approached the Friend who seeks our wondering praise,
Young, strengthener of the solemn rite.
30 Lost is Alayya's axe. O Soma, God do thou send it back hither in thy flow
Even, Soma, God, if 'twere a mole.
31 The man who reads the essence stored by saints, the Pavamani hymns,
Tastes food completely purified, made sweet by Matarisvan's touch.
32 Whoever reads the essence stored by saints, the Pavamani hymns,
Sarasvati draws forth for him water and butter, milk and meath.

HYMN LXVIII. Soma Pavamana.

1. THE drops of Soma juice like cows who yield their milk have flowed forth, rich in meath, unto the Shining One,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.
2 He bellows with a roar arourd the highest twigs: the Tawny One is sweetened as he breaks them up.
Then passing through the sieve into the ample room, the God throws off the dregs according to his wish.
3 The gladdening drink that measured out the meeting Twins fills full with milk the Eternal Ever-waxing Pair.
Bringing to light the Two great Regions limitless, moving above them he gained sheen that never fades.
4 Wandering through, the Parents, strengthening the floods, the Sage makes his place swell with his own native might.
The stalk is mixed with grain: he comes led by the men together with the sisters, and preserves the Head.
5 With energetic intellect the Sage is born, deposited as germ of Law, far from the Twins.
They being young at first showed visibly distinct the Creature that is half-concealed and half-exposed.
6 The sages knew the form of him the Gladdener, what time the Falcon brought the plant from far away.
Him who assures success they beautified in streams, the stalk who yearned therefor, mighty and meet for praise.
7 Together with the Rsis, with their prayers and hymns ten women deck thee, Soma, friendly when effused.
Led by the men, with invocations of the Gods, through the fleece, thou hast given us strength to win the spoil.
8 Songs resonant with praise have celebrated him. Soma, Friend, springing forth with his fair company.
Even him who rich in meath, with undulating stream, Winnner of Wealth, Immortal, sends his voice from heaven,
9 He sends it into all the region forth from heaven. Soma, while he is filtcred, settles in the jars.
With milk and waters is he decked when pressed with stones: Indu, when purified, shall find sweet rest and room.
10 Even thus poured forth How on thy way, O Soma, vouchsafing us most manifold lively vigour.
We will invoke benevolent Earth and Heaven. Give us, ye Gods, riches with noble heroes.

HYMN LXIX. Soma Pavamana.

1. LAID like an arrow on the bow the hymn hath been loosed like a young calf to the udder of its dam.
As one who cometh first with full stream she is milked the Soma is impelled to this man's holy rites.
2 The thought is deeply fixed; the savoury juice is shed; the tongue with joyous sound is stirring in the mouth;
And Pavamana, like the shout of combatants, the drop rising in sweet juice, is flowing through the fleece.
3 He flows about the sheep-skin, longing for a bride: he looses Aditi's Daughters for the worshipper.
The sacred drink hath come, gold-tinted, well-restrained: like a strong Bull he shines, whetting his manly might.
4 The Bull is bellowing; the Cows are coming nigh: the Goddesses approach the God's own resting-place.
Onward hath Soma passed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.
5 The golden-hued, Immortal, newly bathed, puts on a brightly shining vesture that is never harmed.
He made the ridge of heaven to be his radiant robe, by sprinkling of the bowls from moisture of the sky.
6 Even as the beams of Surya, urging men to speed, that cheer and send to sleep, together rush they forth,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.
7 As down the steep slope of a river to the vale, drawn from the Steer the swift strong draughts have found a way.
Well be it with the men and cattle in our home. May powers, O Soma, may the people stay with us.
8 Pour out upon us wealth in goods, in gold, in steeds, in cattle and in corn, and great heroic strength.
Ye, Soma, are my Fathers, lifted up on high as heads of heaven and makers of the strength of life.
9 These Pavamanas here, these drops of Soma, to Indra have sped forth like cars to booty.
Effused, they pass the cleansing fleece, while, gold-hued, they cast their covering off to pour the rain down.
10 O Indu, flow thou on for lofty Indra, flow blameless, very gracious, foe-destroyer.
Bring splendid treasures to the man who lauds thee. O Heaven and Earth, with all the Gods protect. us.

HYMN LXX. Soma Pavamana.

1. THE three times seven Milch-kine in the eastern heaven have for this Soma poured the genuine milky draught.
Four other beauteous Creatures hath he made for his adornment, when he waxed in strength through holy rites.
2 Longing for lovely Amrta, by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they found the God's resting-place.
3 May those his brilliant rays he ever free from death, inviolate, for both classes of created things,-
Rays wherewith powers of men and Gods are purified. Yea, even for this have sageswelcomed him as King.
4 He, while he is adorned by the ten skilful ones, that he too in the Midmost Mothers may create,
While he is watching o'er the lovely Amrta's ways, looks on both races as Beholder of mankind.
5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and

heaven.
The Steer dispels the evil-hearted with his might, aiming at offerings as an archer at the game.
6 Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar.
Knowing Eternal Law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.
7 The fearful Bull is bellowing with violent might, far-sighted, sharpening his yellowcoloured horns.
Soma assumes his seat in the well-fashioned place: the cowhide and the sheepskin are his ornament.
8 Bright, making pure his body free from spot and stain, on the sheep's back the Golden-coloured hath flowed down.
Acceptable to Mitra, Vayu, Varuna, he is prepared as threefold meal by skilful men.
9 Flow on for the God's banquet, Soma, as a Steer, and enter Indra's heart, the Soma's reservoir.
Bear us beyond misfortune ere we be oppres. sed. the man who knows the land directs the man who asks.
10 Urged like a car-steed flow to strength, O Soma: Indu, flow onward to the throat of Indra.
Skilled, bear us past, as in a boat o'er water: as battling Hero save us from the foeman.

HYMN LXXI. Soma Pavamana,

1. THE guerdon is bestowed: the Mighty takes his Seat, and, ever-Watchful, guards from fiend and evil sprite.
Gold-hued, he makes the cloud his diadem, the milk his carpet in both worlds, and prayer his robe of state.
2 Strong, bellowing, he goes, like one who slays the folk; he lets this hue of Asuras flow off from him,
Throws off his covering, seeks his father's meeting-place, and thus makes for himself the bright robe he assumes.
3 Onward he flows, from both the hands, pressed out with stones: excited by the prayer, the water makes him wild.
He frolics and draws near, completes his work with song, and bathes in streams to satisfy the worshipper.
4 They pour out meath around the Master of the house, Celestial Strengthener of the mountain that gives might;
In whom, through his great powers, oblation-eating cows in their uplifted udder mix their choicest milk.
5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.
He wanders and comes near the Cow's mysterious place, even the place which his inventions have produced.
6 Like as a falcon to his home, so speeds the God to his own golden wisely-tashioned place to rest.
With song they urge the darling to the sacred grass: the Holy One goes like a courser to the Gods.
7 From far away, from heaven, the redhued noted Sage, Steer of the triple height, hath sung unto the kine.
With thousand guidings he, leading this way and that, shines, as a singer, splendidly through many a morn.
8 His covering assumes a radiant hue; where'er he comes into the fight he drives the foe afar.
The Winner of the Floods, with food he seeks the host of heaven, he comes to praises glorified with milk.
9 Like a bull roaming round the herds he bellows: he hath assumed the brilliancy of Surya.
Down to the earth hath looked the heavenly Falcon: Soma with wisdom views all living creatures.

HYMN LXXII. Soma Pavamana.

1. THEY cleanse the Gold-hued: like a red Steed is he yoked, and Soma in the jar is mingled with the milk.
He sendeth out his voice, and many loving friends of him the highly lauded hasten with their songs.
2 The many sages utter words in unison, while into Indra's throat they pour the Soma juice,
When, with the ten that dwell together closely joined, the men whose hands are skilful cleanse the lovely meath.
3 He goes upon his way, unresting, to the cows, over the roaring sound which Sarya's Daughter loves.
The Falcon brought it to him for his own delight: now with the twofold kindred sisters is his home.
4 Washed by the men, stone-pressed, dear on the holy grass, faithful to seasons, Lord of cattle from of old,
Most liberal, completing sacrifice for men, O Indra, pure bright Soma, Indu, flows for thee.
5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after.his Godlike kind.
Plans thou fulfillest, gatherest thoughts for sacrifice: in the bowls sits the Gold-hued like a roosting bird.
6 Sages well-skilled in work, intelligent, drain out the stalk that roars, the Sage, the Everlasting One.
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew.
7 Earth's central point, sustainer of the mighty heavens, distilled into the streams, into the waters' wave,
As Indra's thunderbolt, Steer with farspreading wealth, Soma is flowing on to make the heart rejoice.
8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou Most Wise.
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.
9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,
Measure thou forth, yea, splendid ample strengthening food do thou, O Pavamana, heed this laud of ours.

HYMN LXXIII. Soma Pavamana.

1. THEY from the spouting drop have sounded at the rim: naves speed together to the place of sacrifice.
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.
2 The strong Steers, gathering, have duly stirred themselves,and over the stream's wave the friends sent forth the song.
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.
3 With sanctifying gear they sit around the song: their ancient Father guards their holy work from harm.
Varuna hath o'erspread the mighty sea of air. Sages had power to hold him in sustaining floods.
4 Sweet-tongued, exhaustless, they have sent their voices down togetlier, in heaven's vault that pours a thousand streams.
His wildly-restless warders never close an eye: in every place are found the bonds that bind man last.
5 O'er Sire and Mother they have roared in unison bright with the verse of praise, burning up riteless men,
Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.
6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling place,-

From these the eyeless and the deaf have turned aside: the wicked travel not the pathway of the Law.
7 What time the filter with a thousand streams is stretched, the thoughtful sages purify their song therein.
Bright-coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind.
8 Guardian of Law, most wise, he may not be deceived: three Purifiers hath he set within his heart.
With wisdom he beholds all creatures that exist: he drives into the pit the hated riteliess ones.
9 The thread of sacrifice spun in the cleansing sieve, on Varuna's tongue-tip, by supernatural might,-
This, by their striving, have the prudent ones attained: he who hath not this power shall sink into the pit.

HYMN LXXIV. Soma Pavamana

1. BORN like a youngling he hath clamoured in the wood, when he, the Red, the Strong, would win the light of heaven.
He comes with heavenly seed that makes the water swell: him for wide-spreading shelter we implore with prayer.
2 A far-extended pillar that supports the sky the Soma-stalk, filled full, moves itself every way.
He shall bring both these great worlds while the rite proceeds: the Sage holds these who move! together and all food.
3 Wide space hath he who follows Aditi's right path, and mighty, well-made food, meath blent with Soma juice;
He who from hence commands the rain, Steer of the kine, Leader of floods, who helps us hence, who claims our laud.
4 Butter and milk are drawn from animated cloud; thence Amrta is produced, centre of sacrifice.
Hini the Most Bounteous Ones, ever united, love; him as ouir Friend the Men who make all swell rain down.
5 The Soma-stalk hath roared, following with the wave: he swells with sap for man the skin which Gods enjoy.
Upon the lap of Aditi he lays the germ, by means whereof we gain children and progeny.
6 In the third region which distils a thousand streams, may the Exhaustless Ones descend with procreant power.
The kindred Four have been sent downward from the heavens: dropping with oil they bring Amrta and sacred gifts.
7 Soma assumes white colour when he strives to gain: the bounteous Asura knows full many a precious boon.
Down the steep slope, through song, he comes to sacrifice, and he will burst the water-holding cask of heaven,
8 Yea, to the shining milk-anointed beaker, as to his goal, hath stepped the conquering Courser.
Pious-souled men have sent their giffi of cattle unto Kaksivan of the hundred winters.
9 Soma, thy juice when thou art blended with the streams, flows, Pavamana, through the long wool of the sheep.
So, cleansed by sages. O best giver of delight, grow sweet for Indra, Pavamana! for his drink.

HYMN LXXV. Soma Pavamana.

1. GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the Youthful One grows great.
The Mighty and Far-seeing One hath mounted now the mighty Surya's car which moves to every side.
2 The Speaker, unassailable Master of this hymn, the Tongue of sacrifice pours forth the pleasant meath.
Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire.
3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milky streams of sacrifice have sung to him: he of the triple height shines brightly through the morns.
4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the Parents, Heaven and Earth,
He flows in ordered season onward through the flee, a current of sweet juice still swelling day by day.
5 Flow onward, Soma, flow to bring prosperity: cleansed by the men, invest thee with the milky draught.
What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us wealth.

HYMN LXXVI. Soma Pavamana.

1. ON flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy.
The Gold-hued, started like a courser by brave men, impetuously winneth splendour in the streams.
2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating India's might, is urged forward and balmed by sages skilful in their task.
3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us, as 'twere through song.
4 Onward he flows, the King of all that sees the light: the Rsis' Lord hath raised the song of sacrifice;
Even he who is adorned with Surya's arrowy beam, Father of hymns, whose wisdom is beyond our reach.
5 Like as a bull to herds, thou flowest to the pail, bellowing as a steer upon the water's lap.
So, best of Cheerers, thou for Indra flowest on that we, with thy protection, may o'ercome in fight.

HYMN LXXVII. Soma Pavamana.

1. MORE beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him like milch-kine, lowing, with their milk.
2 On flows that Ancient One whom, hitherward, from heaven, sped through the region of the air, the Falcon snatched.
He, quivering with alarm and terrified in heart before bow-armed Krsanu, holdeth fast the sweet.
3 May those first freshest drops of Soma juice effused flow on, their way to bring us mighty strength in kine.

Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.
4 May that much-lauded Indu, with a heart inclined to us, well-knowing, fight against our enemies.
He who hath brought the germ beside the Strong One's seat moves onward to the widely-opcned stall of kine.
5 The active potent juice of heaven is flowing on, great Varuna whom the forward man can ne'er deceive.
Mitra, the Holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd,

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HYMN LXXVIII. Soma Pavamana.

1. RAISING his voice the King hath flowed upon his way: invested with the waters he would win the kine.
The fleece retains his solid parts as though impure, and bright and cleansed he seeks the special place of Gods.
2 Thou, Soma, art effused for Indra by the men, balmed in the wood as wave, Sage, Viewer of mankind.
Full many are the paths whereon thou mayest go: a thousand bay steeds hast thou resting in the bowls.
3 Apsarases who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart.
They urge the Master of the house upon his way, and to the Eternal Pavamana pray for bliss.
4 Soma flows on for u's as winner of the kine, winner of thousands, cars, water, and light, and gold;
He whom the Gods have made a gladdening draught to drink, the drop most sweet to taste,
weal-bringing, red of hue.
5 Soma, as Pavamana thou, our faithful Friend, making for us these real treasures, flowest on.
Slay thou the enemy both near and,far away: grant us security and ample pasturage.

HYMN LXXIX. Soma Pavamana.

1. SPONTANEOUS let our drops of Soma juice flow on, pressed, golden-hued, among the Gods of lofty heaven.
Perish among us they who give no gifts of food! perish the godless! May our prayers obtain success.
2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.
Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.
3 Yea, yerily, foe of hate shown to himself is he, yea, verity, destroyer too of other hate.
As thirst subdueth in the desert, conquer thou, O Soma Pavarnana, men of evil thoughts.
4 Near kin to thee is he, raised loftiest in the heavens: upon the earth's high ridge thy scions have grown forth.
The press-stones chew and crunch thee on the ox's hide: sages have milked thee with their hands into the streams.
5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.
Bring low, thou Pavamana, every single foe, and be thy might shown forth as sweet and gladdening drink.

HYMN LXXX. Soma Pavamana.

1. ON flows the stream of Soma who beholds mankind: by everlasting Law he calls the Gods from heaven.
He lightens with the roaring of Br aspati: h the lakes have not contained the pourings of juice.
2 Thou, powerful Soma, thou to whom the cows have -lowed, ascendest bright with sheen, thine iron-fashioned home.
Thou, lengthening our princes' life and high renown, flowest for Indra as his might to gladdening drink.
3 Best giver of delight, he flows to Indra's throat, robing himself in might, Auspicious One, for fame.
He spreads himself abroad to meet all things that be: the vigorous Tawny Steed flows sporting on his way.
4 The men, the ten swift fingers, milk thee out for Gods, even thee most rich in meath, with thousand flowing streams.
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the Gods.
5 Deft-handed men with stones, the ten swift fingers, drain thee into waters, thee, the Steer enriched with sweets.
Thou, Soma, gladdening Indra, and the Heavenly Host, flowest as Pavamana like a river's wave.

HYMN LXXXI. Soma Pavamana.

1. ONWARD to Indra's throat move, beauteously adorned, the waves of Soma as he purifies himself,
When they, brought forward with the lovely curd of kine, effused, have cheered the Hero to bestow his gifts.
2 Hither hath Soma flowed unto the beakers, like a chariot-horse, a stallion swift upon his way.
Thus, knowing both the generations, he obtains the rights and dues of Gods from yonder and from hence.
3 While thou art cleansed, O Soma, scatter wealth on us; Indu, bestow great bounty as a liberal Prince.
Giver of life, with wisdom help to opulence; strew not our home possessions far away from us.
4 Hither let Pusan Pavamana come to us, Varuna, Mitra, bountiful, of one accord,
The Maruts, Asvins, Vayu, and Brhaspati, Savitar, Tvastar, tractable Sarasvati.
5 Both Heaven and Earth, the all-invigorating Pair, Vidhatar, Aditi, and Aryaman the God,
Bhaga who blesses men, the spacious Firmament,-let all the Gods in Pavamana take delight.

HYMN LXXXII. Soma Pavamana.

1. EVEN as a King hath Soma, red and tawny Bull, been pressed: the Wondrous One hath bellowed to the kine.
While purified he passes through the filtering fleece to seat him hawk-like on the place that drops with oil.
2. To glory goest thou, Sage with disposing skill, like a groomed steed thou rusbest forward to the prize.
O Soma, be thou gracious, driving off distress: thou goest, clothed in butter, to a robe of state.
3 Parjanya is the Father of the Mighty Bird: on mountains, in earth's centre hath he made his home.

The waters too have flowed, the Sisters, to the kine: he meets the pressing-stones at the beloved rite.
4 Thou givest pleasure as a wife delights her lord. Listen, O Child of Pajri, for to thee I speak.
Amid the holy songs go on that we may live: in time of trouble, Soma, watch thou free from blame.
5 As to the men of old thou camest, Indu unharmed, to strengthen, winning hundreds, thousands,
So now for new felicity flow onward: the waters follow as thy law ordaineth.

HYMN LXXXIII. Soma Pavamana.

1. SPREAD is thy cleansing filter, Brahmanaspati: as Prince, thou enterest its limbs from every side.
The raw, whose mass hath not been heated gains not this: they only which are dressed, which bear, attain to it.
2 High in the seat of heaven is spread the Scorcher's sieve: its threads are standing separate, glittering with light.
The Swift Ones favour him who purifieth this: with consciousness they stand upon the height of heaven.
3 The foremost spotted Steer hath made the Mornings shine, and yearning after strength sustains all things that be.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ,
4 Gandharva verily protects his dwellingplace; Wondrous, he guards the generations of the Gods.
Lord of the snare, he takes the foeman with the snare: those who are most devout have gained a share of meath.
5 Rich in oblations! robed in cloud, thou corapassest oblation, sacrifice, the mighty seat of Gods.
King, on thy chariot-sieve thou goest up to war, and with a thousand weapons winnest lofty fame.

HYMN LXXXIV. Soma Pavamana.

1. FLOW, cheering Gods, most active, winner of the flood, for Indra, and for Vayu, and for Varuna.
Bestow on us to-day wide room with happiness, and in tbine ample dwelling laud the Host of Heaven.
2 He who hath come anear to creatures that have life, Immortal Soma flows onward to all of them.
Effecting, for our aid, both union and release, Indu, like Surya, follows closely after Dawn.
3 He who is poured with milk, he who within the plants hastes bringing treasure for the happiness of Gods,
He, poured forth in a stream flows with the lightning's flash, Soma who gladdens Indra and the Host of Heaven.
4 Winner of thousands, he, this Soma, flows along, raising a vigorous voice that wakens with the dawn.
Indu with winds drives on the ocean of the air, he sinks within the jars, he rests in Indra's heart.
5 The kine with milk dress him who makes the milk increase, Soma, amid the songs, who finds the light of heaven.
Winner of wealth, the effectual juice is flowing on, Singer and Sage by wisdom, dear as heaven itself.

HYMN LXXXV. Soma Pavamana.

I. FLOW on to Indra, Soma, carefully effused: let sickness stay afar together with the fiends.
Let not the double-tongued delight them with thy juice. here be thy flowing drops laden with opulence.
2 O Pavamana, urge us forward in the fight thou art the vigour of the Gods, the well-loved drink.
Smite thou our enemies who raise the shout of joy: Indra, drink Soma juice, and drive away our foes.
3 Unharmed, best Cheerer, thou, O Indu, flowest on: thou, even thou thyself, art Indra's noblest food.
Full many a wise man lifts to thee the song of praise, and hails thee with a kiss as Sovran of this world.
4 Wondrous, with hundred streams, hymned in a thousand songs, Indu pours out for Indra his delightrul meath.
Winning us land and waters, flow thou hitherward: Rainer of bounties, Soma, make broad way for us.
5 Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once.
Carefully cleansed and decked like a prizewinning steed, O Soma, thou hast flowed down within Indra's throat.
6 Flow onward sweet of flavour for the Heavenly Race, for Indra sweet, whose name is easily invoked:
Flow sweet for Mitra, Varuna, and Vayu, rich in meath, inviolable for Brhaspati.
7 Ten rapid fingers deck the Courser in the jar: with hymns the holy singers send their voices forth.
The filtering juices hasten to their eulogy, the drops that gladden find their way to Indra's heart.
8 While thou art purified pour on us hero strength, great, far-extended shelter, spacious pasturage.
Let no oppression master this our holy work: may we, O Indu, gain all opulence through thee.
9 The Steer who sees afar hath risen above the sky: the Sage hath caused the lights of heaven to give their shine.
The. King is passing through the filter with a roar: they drain the milk of heaven from him who looks on men.
10 High in the vault of heaven, unceasing, honey-tongued, the Loving Ones drain out the mountain-haunting Steer,-
The drop that hath grown great in waters, in the lake meath-rich, in the stream's wave and in the cleansing sieve.
11 The Loving Ones besought with many voices the Eagle who had flown away to heaven.
Hymns kiss the Youngling worthy of laudation, resting on earth, the Bird of golden colour.
12 High to heaven's vault hath the Gandharva risen, beholding all his varied forms and figures.
His ray hath shone abroad with gleaming splendour: pure, he hath lighted both the worlds, the Parents.

HYMN LXXXVI. Soma Pavamana.

1. THY gladdening draughts, O Pavamana, urged by song flow swiftly of themselves like sons of fleet-foot mares.
The drops of Soma juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.
2 As rapid chariot-steeds, so turned in several ways have thine exhilarating juices darted forth,
Soma-drops rich in meath, waves, to the Thunder-armed, to Indra, like milch-kine who seek their calf with milk.
3 Like a steed urged to battle, finder of the light; speed onward to the cloud-born reservoir of heaven,
A Steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.
4 Fleet as swift steeds, thy drops, divine, thought-swift, have been, O Pavamana, poured with milk into

the vat.
The Rsis have poured in continuous Soma drops, ordainers who adorn thee, Friend whom Rsis love.
5 O thou who seest all things, Sovran as thou art and passing strong, thy rays encompass all abodes.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.
6 The beams of Pavamana, sent from earth and heaven, his ensigns who is ever steadfast, travel round.
When on the sieve the Golden-hued is cleansed, he rests within the vats as one who seats him in his place.
7 Served with fair rites he flows, ensign of sacrifice: Soma advances to the special place of Gods.
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.
8 The Sovran dips him in the seain and the streams, and set in rivers with the waters' wave moves on.
High heaven's Sustainer at the central point of earth, raised on the fleecy surface Pavamana stands.
9 He on whose high decree the heavens and earth depend nath roared and thundered like the summit of the sky.
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.
10 He, light of sacrifice distils delicious meath, most wealthy, Father and begetter of the Gods.
He, gladdening, best of Cheerers, juice!hat Indra loves, enriches with mysterious treasure earth and heaven.
11 The vigorous and far-seeing one, the Lord of heaven, flows, shouting to the beaker, with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.
12 In forefront of the rivers Pavamana speeds, in forefront of the hymn, foremost among the kine.
He shares the mighty booty in the van of war: the well-armed Steer is purified by worshippers.
13 This heedful Pavamana, like a bird sent forth, hath with his wave flowed onward to the fleecy sieve.
O Indra, through thy wisdom, b thy thought, O Sage, Soma flows bright and pure between the earth and heaven.
14 He, clad in mail that reaches heaven, the Holy One, filling the firmament stationed amid the worlds,
Knowing. the realm of light, hath come to us in rain: he summons to himself his own primeval Sire.
15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.
From that high station which he hath in loftiest heaven he comes victorious to all encounters here.
16 Indu hath started for Indra's special place and slights not as a Friend the promise of his Friend.
Soma speeds onward like a youth to youtlitial maids, and gains the beaker by a course of bundred paths.
17 Your songs, exhilarating, tuneful, uttering praise, are come into the placns where the people meet.
Worshippers have exalted Soma with their hymns, and milch kine have come near to meet him with their milk.
18 O Soma, Indu, while they cleanse thee, pour on us accumulateds Plentiful, nutritious food,
Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and Meath.
19 Far-seeing Soma flows, the Steer, the Lord of hymns, the Furtherer of day, of morning, and of heaven.
Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.
20 On, with the prudent singers, flows the ancient Sage and guided by the men hath roared about the vats.
Producing Trita's name, may he pour forth the meath, that Vayu and that Indra may become his Friends.
21 He, being purified, hath made the Mornings shine: this, even this is he who gave the rivers room.
He made the Three Times Seven pour out the milky flow: Soma, the Cheerer, yields whate'er the heart

finds sweet.
22 Flow, onward, Soma, in thine own celestial forms, flow, Indu, poured within the beaker and the sieve.
Sinking into the throat of Indra with a roar, led by the men thou madest Surya mount to heaven.
23 Pressed out with stones thou flowest onward to the sieve, O Indu, entering the depths of Indra's throat.
Far-sighted Soma, now thou lookest on mankind: thou didst unbar the cowstall for the Angirases.
24 In thee, O Soma, while thou purifitedst thee, high-thoughted sages, seeking favour, have rejoiced.
Down from the heavens the Falcon brought thee hitherward, even thee, O Indu, thee whom all our hymns adorn.
25 Seven Milch-kine glorify the Tawny-coloured One while with his wave in wool he purifies himself.
The living men, the mighty, have impelled the Sage into the waters' lap, the place of sacrifice.
26 Indu, attaining purity, plunges through the foe, making Ilis ways all easy for the pious man.
Making the kine his mantle, he, the lovely Sage, runs like a sporting courser onward through the fleece.
27 The ceaseless watery fountains with their hundred streams sing, as they hasten near, to him the Golden-hued
Him, clad in robes of milk, swift fingers beautify on the third height and in the luminous realm of heaven.
28 These are thy generations of celestial seed thou art the Sovran Lord of all the world of life.
This universe, O Pavamana, owns thy sway; thou, Indu, art the first establisher of Law.
29 Thou art the sea, O Sage who bringest alf to light: under thy Law are these five regions of the world.
Tlou reachest out beyond the earth, beyond the heavens: thine are the lights, O Pavamana, thine the Sun.
30 Thou in the filter, Soma Pavamana, art purified to support the region for the Gods.
The chief, the longing ones have sought to hold thee fast, and all these living creatures have been turned to thee.
31 Onward the Singer travels o'er the fleecy sieve. the Tawny Steer hath bellowed in the wooden vats.
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the Child who claims our praise.
32 He hath assumed the rays of Surya for his robe, spinning, as he knows bow, the triply-twisted thread.
He, guiding to the newest rules of Holy Law, comes as the Women's Consort to the special place.
33 On flows the King of rivers and the Lord of heaven: he follows with a shout the paths of Holy Law.
The Golden-hued is poured forth, with his hundred streams, Wealth-bringer, lifting up his voice while purified.
34 Fain to be cleansed, thou, Pavamana, pourest out, like wondrous Surya, through the fleece, an ample sea.
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty-bringing war.
35 Thou, Pavamana, sendest food and power in streams. thou sittest in the beakers as a hawk on trees,
For Indra poured as cheering juice to make him glad, as nearest and farseeing bearer-up of heaven.
36 The Sisters Seven, the Mothers, stand around the Babe, the noble, new-born Infant, skilled in holy song,
Gandharva of the floods, divine, beholding men, Soma, that he may reign as King of all the world.
37 As Sovran Lord thereof thou Passest through these worlds, O Indu, harnessing thy tawny well-winged Mares.
May they pour forth for thee milk and oil rich in sweets: O Soma, let the folk abide in thy decree.
38 O Soma, thou beholdest men from every side: O Pavamana, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be.
39 Winner of gold and goods and cattle flow thou on, set as impregner, Indu, mid the worlds of life.
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.

40 The wave of flowing meath hath wakened up desires: the Steer enrobed in milk plunges into the streams.
Borne on his chariot-sieve the King hath risen to war, and with a thousand rays hath won him high renown.
41 Dear to all life, he sends triumphant praises forth, abundant, bringing offspring, each succeeding day.
From Indra crave for us, Indu, when thou art quaffed, the blessing that gives children, wealth that harbours steeds.
42 When days begin, the strong juice, lovely, golden-hued, is recognized by wisdom more and more each day,
He, stirring both the Races, goes between the two, the bearer of the word of men and word of Gods.
43 They balm him, balm him over balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the Animal herein.
44 Sing forth to Pavamana skilled in holy song: the juice is flowing onward like a mighty stream.
He.glideth like a serpent from his ancient skin, and like a playful horse the Tawny Steer hath run.
45 Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one hom-e with wealth.
46 Loosed is the heavens! support, the uplifted cheering juice: the triply-mingled draught flows round into the worlds.
The holy hymns caress the stalk that claims our praise, when singers have approached his beauteous robe with song.
47 Thy strearns that flow forth rapidly collected run over the fine fleece of the sheep as thou art cleansed.
When, Indu, thou art. balmed with milk within the bowl, thou sinkest in the jars, O Soma, when expressed.
48 Winner of' power, flow, Soma, worthy of our laud: run onward to the fleece as well-beloved meath.
Destroy, O Indu, all voracious Raksasas. With brave sons in the assembly let our speech be bold.

HYMN LXXXVII. Soma Pavamana.

1. RUN onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee beauteous like an able courser, forth to the sacred grass with reins they lead thee.
2 Indu, the well-armed God, is flowing onward, who quells the curse and guards from treacherous onslaught,
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.
3. Rsi and Sage, the Champion of the people, cleft and sagacious, Usana in wisdom,
He hath discovered even their hidden nature, the Cows' concealed and most mysterious title.
4 This thine own Soma rich in meath, O Indra, Steer for the Steer, hath flowed into the filter.
The strong Free-giver, winning hundreds, thousands, hath reached the holy grass that never fails him.
5 These Somas are for wealth of countless cattle, renown therefor, and mighty strength immortal.
These have been sent forth, urified by strainers, like steeds who rusg to battle fain for glory.
6 He, while he cleanses him, invoked of many, hath flowed to give the people all enjoyment.
Thou whom the Falcon brought, bring, dainty viands, bestir thyself and send us wealth and booty.
7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the Courser;

Like a strong bull who whets his horns kpen-pointed, like a brave warrior in the fray for cattle.
8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.
Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven,
9 Cleansing thyselr, and borne along with Indra, Soma, thou goest round the herd of cattle.
May thy praise help us, Mighty One, prompt Giver, to the full ample food which thou bestowest.

HYMN LXXXVIII. Soma Pavamana.

1. FOR thee this Soma is effused, O Indra: drink of this juice; for thee the stream is flowing-
Soma, which thou thyself hast made and chosen, even Indu, for thy special drink to cheer thee.
2 Like a capacious car hath it been harnessed, the Mighty; to acquire abundant treasures.
Then in the sacrifice they celebrated all triumphs won by Nahus -n the battle.
3 Like Vayu with his team, moving at pleasure, most gracious when invoked like both Nasatyas,
Thou art thyself like the Wealth-Giver, Soma! who grants all boons, like song-inspiring Pusan.
4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vrtras, Fort-destroyer.
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.
5 Like Agni loosed amid the forest, fiercely he winneth splendour in the running waters.
Like one who fights, the roaring of the mighty, thus Soma Pavamana sends his current.
6 These Somas passing through the fleecy filter, like rain descending from the clouds of heaven,
Have been effused and poured into the beakers, swiftly like rivers running lowly seaward.
7 Flow onward like the potent band of Maruts, like that Celestial Host whom none revileth.
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned.
8 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.

HYMN LXXXIX. Soma Pavamana.

1. THIS Chariot-horse hath moved along the pathways, and Pavamana flowed like rain from heaven.
With us hath Soma with a thousand currents sunk in the wood, upon his Mother's bosom.
2. King, he hath clothed him in the robe of rivers, mounted the straightest-going ship of Order.
Sped by the Hawk the drop hath waxed in waters: the father drains it, drains the Father's offspring.
3 They come to him, red, tawny, Lord of Heaven, the watchful Guardian of the meath, the Lion.
First, Hero in the fight, he seeks the cattle, and with his eye the Steer is our protector.
4 They harness to the broad-wheeled car the mighty Courser whose back bears meath, unwearied, awful.
The twins, the sisters brighten him, and strengthen-these children of one damethe vigorous Racer.
5 Four pouring out the holy oil attend him, sitting together in the same container.
To him they flow, when purified, with homage, and still, from every side, are first about him.
6 He is the buttress of the heavens, supporter of earth, and in his hand are all the people.
Be the team's Lord a well to thee the singer: cleansed is the sweet plant's stalk for deed of glory.
7 Fighting, uninjured come where Gods are feasted; Soma, as Vitra-slayer flow for Indra.
Vouchsafe us ample riches very splendid may we be masters of heroic vigour.

HYMN XC. Soma Pavamana,

1. URGED On, the Father of the Earth and Heaven hath gone forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hand containing every treasure.
2 To him the tones of sacred song have sounded, Steer of the triple height, the Life-bestower.
Dwelling in wood as Varuna in rivers, lavishing treasure he distributes blessings
3 Great Conqueror, warnor-girt, Lord of all heroes, flow on thy way as he who winneth riches;
With sharpened. arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.
4 Giving security, Lord of wide dominion, send us both earth and heaven with all their fulness.
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.
5 O Soma, gladden Varuna and Mitra; cheer, Indu Pavamana! Indra, Visnu.
Cheer thou the Gods, the Company of Maruts: Indu, cheer mighty Indra to rejoicing.
6 Thus like a wise and potent King flow onward, destroying with thy vigour all misfortunes.
For our well-spoken hymn give life, O Indu. Do ye preserve us evermore with blessings.

HYMN XCI. Soma Pavamana.

1. As for a chariot-race, the skilful Speaker, Chief, Sage, Inventor, hath, with song, been started.
The sisters ten upon the fleecy summit drive on the Car-horse to the resting places.
2 The drop of Soma, pressed by wise Nahusyas, becomes the banquet of the Heavenly People-
Indu, by hands of mortal men made beauteous, immortal, with the sheep and cows and waters.
3 Steer roaring unto Steer, this Pavamana, this juice runs to the white milk of the milch-cow.
Through thousand fine hairs goes the tuneful Singer, like Sura by his fair and open pathways.
4 Break down the, strong seats even of the demons: cleansing thee, Indu, robd thyself in vigour.
Rend with thy swift bolt, coming from above them, those who are near and those who yet are distant.
5 Prepare the forward paths in ancient manner for the new bymn, thou Giver of all bounties.
Those which are high and hard for foes to conquer may we gain from thee, Active! Food-bestower!
6 So purifying thee vouchsafe us waters, heaven's light, and cows, offipring and many children.
Give us health, ample land, and lights, O Soma, and grant us long to look upon the sunshine.

HYMN XCII. Soma Pavamana.

1. THE gold-hued juice, poured out upon the filter, is started like a car sent forth to conquer.
He hath gained song and vigour while they cleansed him, and hath rejoiced the Gods with entertainments.
2 He who beholdeth man hath reached the filter: bearing his name, the Sage hath sought his dwelling.
The Rsis came to him, seven holy singers, when in the bowls he settled as Invoker.
3 Shared by all Gods, mobt wise, propitious, Soma goes, while they cleanse him, to his constant station.
Let him rejoice in all his lofty wisdom to the Five Tribes the Sage attains with labour.
4 In thy mysterious place, O Pavamana Soma, are all the Gods, the Thrice-Eleven.
Ten on the fleecy height, themselves, self-prompted, and seven fresh rivers, brighten and adorn thee.

5 Now let this be the truth of Pavamana, there where all singers gather them together,
That he hath given us room and made the daylight, hath holpen Manu and repelled the Dasyu.
6 As the priest seeks the station rich in cattle, like a true King who goes to great assemblies,
Soma hath sought the beakers while they cleansed him, and like a wild bull, in the wood hath settled.

HYMN XCIII. Soma Pavamana.

1. TEN sisters, pouring out the rain together, swift-moving thinkers of the sage, adorn him.
Hither hath run the gold-hued Child of Surya and reached the vat like a fleet vigorous courser.
2 Even as a youngling crying to his mothers, the bounteous Steer hath flowed along to waters.
As youth to damsel, so with milk he hastens on to the. chose meeting-place, the beaker.
3 Yea, swollen is the udder of the milch-cow: thither in streams goes very sapient Indu.
The kine make ready, as with new-washed treasures, the Head and Chief with milk within the vessels.
4 With all the Gods, O Indu Pavamana, while thou art roaring send us wealth in horses.
Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.
5 Now unto us mete riches, while they cleansethee, all-glorious, swelling wealth, with store of heroes.
Long be his life who worships, thee, O Indu. May he, enriched with prayer, come soon and early.

HYMN XCIV. Soma Pavamana.

1. WHEN beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.
Acting the Sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.
2 The worlds expand to hirn who from aforetime found light to spread the law of life eternal.
The swelling songs, like kine within the stable, in deep devotion call aloud on Indu.
3 When the sage bears his holy wisdom round him, like a car visiting all worlds, the Hero,
Becoming fame, mid Gods, unto the mortal, wealth to the skilled, worth praise mid the Ever-present,
4 For glory born be hath come forth to glory: he giveth life and glory to the singers.
They, clothed in glory, have become immortal. He, measured in his course, makes frays successful.
5 Stream to us food and vigour, kine and horses: give us broad lights and fill thGods with rapture.
All ther are easy things for thee to master thou, Pavamana Soma, quellest foemen.

HYMN XCV Soma Pavamana.

1. Loud neighs the Tawny Steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he takes the milk for raiment: then shall he, through his powers, engender praise-songs.
2 As one who rows drives on his boat, he, Gold-hued, sends forth his voice, loosed on the path of Order.
As God, the secret names of Gods he utters, to be declared on sacred grass more widely.
3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.
To him they come with lowly adoration, and, longing, enter him who longs to meet them.
4 They drain the stalk, the Steer who dwells on mountains, even as a Bull who decks him on the upland.
Hymns follow and attend him as he bellows: Trita bears Varuna aloft in ocean.

5 Sending thy voice out as Director, loosen the Invoker's thought, O Indu, as they cleanse thee.
While thou and Indra rule for our advantage, may we be masters of heroic vigour.

HYMN XCVI. Soma Pavamana

1. IN forefront of the cars forth goes the Hero, the Leader, winning spoil: his host rejoices.
Soma endues his robes of lasting colours, and blesses, for his friends, their calls on Indra.
2 Men decked with gold adorn his golden tendril, incessantly with steed-impelling homage.
The Friend of Indra mounts his car well-knowing, he comes thereon to meet the prayer we offer.
3 O God, for service of the Gods flow onward, for food sublime, as Indra's drink, O Soma.
Making the floods, bedewing earth and heaven, come from the vast, comfort us while we cleanse thee
4 Flow for prosperity and constant Vigour, flow on for happiness and high perfection.
This is the wish of these friends assembled: this is my wish, O Soma Pavamana.
5 Father of holy hymns, Soma flows onward the Father of the earth, Father of heaven:
Father of Agni, Surya's generator, the Father who begat Indra and Visnu.
6 Brahman of Gods, the Leader of the poets, Rsi of sages, Bull of savage creatures,
Falcon amid the vultures, Axe of forests, over the cleansing sieve goes Soma singing.
7 He, Soma Pavamana, like a river, hath stirred the wave of voice, our songs and praises.
Beholding these inferior powers in cattle, he rests among them as a Steer well-knowing.
8 As Gladdener, Warrior never harmed in battle, with thousand genial streams, pour strength and vigour.
As thoughtful Pavamana, urge O Indu, speeding the kine, the plant's wave on to Indra.
9 Dear, grateful to the Gods, on to the beaker moves Soma, sweet to Indra, to delight him.
With hundred powers, with thousand currents, Indu, like a strong car-horse, goes to the assembly.
10 Born in old time as finder-out of treasures, drained with the stone, decking himself in waters,
Warding off curses, King of all existence, he shall find way for prayer the while they cleanse him.
11 For our sage fathers, Soma Pavamana, of old performed, by thee, their sacred duties.
Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.
12 As thou didst flow for Manu Life-bestowing, Foe-queller, Comforter, rich in oblations,
Even thus flow onward now conferring riches: combine with Indra, and bring forth thy weapons.
13 Flow onward, Soma, rich in sweets and holy,. enrobed in waters on the fleecy summit.
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.
14 Pour, hundred-streamed, winner of thousands, mighty at the Gods' banquet, Pour the rain of heaven,
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.
15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,
Like fresh milk poured by Aditi, like passage in ample room, or like a docile car-horse.
16 Cleansed by the pressers, armed with noble weapons, stream to us the fair secret name thou bearest.
Pour booty, like a horse, for love of glory God, Soma, send us kine, and send us Vayu.
17 They deck him at his birth, the lovely Infant, the Maruts with their troop adorn the Car-horse.
By songs a Poet and a Sage by wisdom, Soma joes singing through the cleansing filter.
18 Light-winner, Rsi-mindcd, Rsi-maker, hymned in a thousand hymns, Leader of sages,
A Steer who strives to gain his third form, Soma is, like Viraj, resplendent as a Singer.
19 Hawk seated in the bowls, Bird wide-extended, the Banner seeking kine and wielding weapons,
Following close the sea, the wave of waters, the great Bull tells his fourth form and declares it.
20 Like a fair youth who decorates his body, a courser rushing to the gain of riches,

A steer to herds, so, flowing to the pitcher, he with a roar hath passed into the beakers.
21 Flow on with might as Pavamana, Indu flow loudly roaring through the fleecy filter.
Enter the beakers sporting, as they cleanse thee, and let thy gladdening juice make Indra joyful.
22 His streams have been effused in all their fulness, and he hath entered, balmed with milk, the goblets.
Singing his psalm, well-skilled in song, a Chanter, be comes as 'twere to his friend's sister roaring.
23 Chasing our foes thou comest, Pavamana Indu, besting, as lover to his darling.
As a bird flies and settles in the forest, thus Soma settles, purified, in goblets.
24 With full stream and abundant milk, O Soma, thy beams come, like a woman, as they cleanse thee.
He, gold-hued, rich in boons, brought to the waters, hath roared within the goblet of the pious.

HYMN XCVII. Soma Pavamana

1. MADE pure by this man's urgent zeal and impulse the God hath to the Gods his juice imparted.
He goes, effused and singing, to the filter, like priest to measured seats supplied with cattle.
2 Robed in fair raiment meet to wear in battle, a mighty Sage pronouncing invocations.
Roll onward to the beakers as they cleanse thee, far-seeing at the feast of Gods, and watchful.
3 Dear, he is brightened on the fleecy summit, a Prince among us, nobler than the noble.
Roar out as thou art purified, run forward. Do ye preserve us evermore with blessings.
4 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches.
Let him flow, sweetly-flavoured, through the filter, and let our pious one rest in the pitcher.
5 Winning the friendship of the Deities, Indu flows in a thousand streams to make them joyful.
Praised by the men after the ancient statute, he hath come nigh, for our great bliss, to Indra.
6 Flow, Gold-hued, cleansing thee, to enrich the singer: let thy juice go to Indra to support him.
Come nigh, together with the Gods, for bounty. Do ye preserve us evermore with blessings.
7 The God declares the Deities' generations, like Usana, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the Boar advances, singing, to the places.
8 The Swans, the Vrsaganas from anear us have brought their restless spirit to our dwelling.
Friends come to Pavamana meet for praises, and sound in concert their resistless music.
9 He follows the Wide-strider's rapid movement: cows low, as 'twere, to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the Silvery shines by night, by day the Golden.
10 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, to make him joyful.
He quells malignities and slays the demons, the King of mighty power who brings us comfort.
11 Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter-
Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.
12 As he is purified he pours out treasures, a God bedewing Gods with his own juices.
Indu hath, wearing qualities by seasons, on the raised fleece engaged, the ten swift fingers.
13 The Red Bull bellowing to the kine advances, causing the heavens and earth to roar and tbunder.
Well is he beard like Indra's shout in battle: letting this voice be known he hastens hither.
14 Swelling with milk, abounding in sweet flavours, urging the meath-rich plant thou goest onward.
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for Indra.
15 So flow thou on inspiriting, for rapture, aiming deatb-shafts at him who stays the waters,
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.
16 Pleased with us, Indu, send us as thou flowest good easy paths in ample space and comforts.

Dispelling, as 'twere with a club, misfortunes, run o'er the height, run o'er the fleecy summit.
17 Pour on us rain celestial, quickly streaming, refreshing, fraught with health and ready bounty.
Flow, Indu, send these Winds thy lower kinsmen, setting them free like locks of hair unbraided.
18 Part, like a knotted tangle, while they cleanse thee, O Soma, righteous and unrighteous conduct.
Neigh like a tawny courser who is loosened, come like a youth, O God, a house-possessor.
19 For the God's service, for delight, O Indu, run o'er the height, run o'ver the fleecy summit.
With thousand streams, inviolate, sweet-scented, flow on for gain of strength that conquers heroes.
20 Without a car, without a rein to guide them, unyoked, like coursers started in the contest,
These brilliant drops of Soma juice run forward. Do ye, O Deities, come nigh to drink them.
21 So for our banquet of the Gods, O Indu, pour down the rain of heaven into the vessels.
May Soma grant us riches sought with longing, mighty, exceeding strong, with store of heroes.
22 What time the loving spirit's word had formed him Chief of all food, by statute of the Highest,
Then loudly lowing came the cows to Indu, the chosen, well-loved Master in the beaker.
23 The Sage, Celestial, liberal, raining bounties, pours as he flows the Genuine for the Truthful.
The King shall be effectual strength's upholder: he by the ten bright reins is mostly guided.
24 He who beholds mankind, made pure with filters, the King supreme of Deities and mortals,
From days of old is Treasure-Lord of riches: he, Indu, cherishes fair well-kept Order.
25 Haste, like a steed, to vittory for glory, to Indra's and to Vayu's entertainment.
Give us food ample, thousandfold: be, Soma, the finder-out of riches when they cleanse thee.
26 Effused by us let God-delighting Somas bring as they flow a home with noble heroes.
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of Cheerers.
27 So, God, for service of the Gods flow onward, flow, drink of Gods, for ample food, O Soma.
For we go forth to war against the mighty make heaven and earth well stablished by thy cleansing.
28 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee.
29 Sprung from the Gods, a hundred streams, a thousand, have been effused: sages prepare and purge them.
Bring us from heaven the means of winnning, Indu; thou art-forerunnner of abundant riches.
30 The streams of days, were poured as 'twere from heaven: the wise King doth not treat his friend unkindly.
Like a son following his father's wishes, grant to this family success and safety.
31 Now are thy streams poured forth with all their sweetness, when, purified. thou goest through the filter.
The race of kine is thy gift, Pavarridna: when born thou madest Surya rich with brightness.
32 Bright, bellowing aiong the path of Order, thou shinest as the form of life eternal.
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.
33 Pouring out streams at the Gods' feast with service, thou, Soma, lookest down, a heavenly Eagle.
Enter the Soma-holding beaker, Indu, and with a roar approach the ray of Sarya.
34 Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order.
To the Cow's Master come the Cows inquiring: the hymns with eager longing come to Soma.
35 To Soma come the Cows, the Milch-kine longing, to Soma sages with their hvmns inquiring.
Soma, effused, is purified and blended our hymns and Trstup songs unite in Soma.
36 Thus, Soma, as we pour thee into vessels, while thou art purified flow for our welfare.
Pass into Indra with a mighty roaring make the voice swell, and generate abundance.
37 Singer of true songs, ever-watchful, Soma hath settled in the ladles when they cleanse him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.

38 Cleansed near the Sun as 'twere he as Creator hath filled full heaven and earth, and hath disclosed them.
He by whose dear help men gain all their wishes shall yield the precious meed as to a victor.
39 He, being cleansed, the Strengthener and Increaser, Soma the Bounteous, helped us with his lustre,
Wherewith our sires of old who knew the footsteps found light and stole the cattle from the mountain.
40 In the first vault of heaven loud roared the Ocean, King of all being, generating creatures.
Steer, in the filter, on the fleecy summit, Soma, the Drop effused, hath waxen mighty.
41 Soma the Steer, in that as Child of Waters he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra; he, Indu, generated light in Surya.
42 Make Vayu glad,, for furtherance and bounty: cheer Varuna and Mitra, as they cleanse thee.
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma.
43 Flow onward righteous slayer of the wicked, driving away our enemies and sickness,
Blending thy milk with milk which cows afford us. We are thy friends, thou art the Friend of Indra.
44 Pour us a fount of meath, a spring of treasure; send us a hero son and happy fortune.
Be sweet to India when they cleanse thee, Indu, and pour down riches on us from the ocean.
45 Strong Soma, pressed, like an impetuous courser, hath flowed in stream as a flood speeding downward.
Cleansed, he hath settled in his wooden dwelling: Indu hath flowed with milk and with the waters.
46 Strong, wise, for thee who longest for his coming this Soma here flows to the bowls, O Indra.
He, chariot-borne, sun-bright, and truly potent, was poured forth like the longing of the pious.
47 He, purified with ancient vital vigour, pervading all his Daughter's forms and figures,
Finding his threefold refuge in the waters, goes singing, as a priest, to the assemblies.
48 Now, chariot-borne, flow unto us, God Soma, as thou art purified flow to the saucers,
Sweetest in waters, rich in meath, and holy, as Savitar the God is, truthfulminded.
49 To feast him, flow mid song and hymn, to Vayu, flow purified to Varuna and Mitra.
Flow to the song-inspiring car-borne Hero, to mighty Indra, him who wields the thunder.
50 Pour on us garments that shall clothe us meetly, send, purified, miIch-kine, abundant yielders.
God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden.
51 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rsihood in Jamadagni's manner.
52 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu.
Here, too, the Ruddy, wind-swift, full of wisdom, Shall give a son to him who cometh quickly.
53 Flow on for us with this purification to the famed ford of thee whose due is glory.
May the Foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures.
54 Eagerly do we pray for those two exploits, at the blue lake and Prsana, wrought in battle.
He sent our enemies to sleep and slew thern, and turned away the foolish and unfriendly.
55 Thou comest unto three extended filters, and hasteriest through each one as they cleanse thee.
Thou art the giver of the gift, a Bhaga, a Maghavan for liberal lords, O Indu.
56 This Soma here, the Wise, the All-obtainer, flows on his way as King of all existence.
Driving the drops at our assemblies, Indu completely traverses the fleecy filter.
57 The Great Inviolate are kissing Indu, and singing in his place like eager sages.
The wise men send him forth with ten swift fingers, and balm his form with essence of the waters.
58 Soma, may we, with thee as Pavamana, pile up together all our spoil in battle.
This boon vouchsafe us Varuna and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVIII. Soma Pavamana

1. STREAM on us riches that are sought by many, best at winning strength
Riches, O Indu, thousandfold, glorious, conquering the great.
2 Effused, he hath, as on a car, invested him in fleecy mail:
Onward hath Indu flowed in streams, impelled, surrounded by the wood.
3 Effused, this Indu hath flowed on, distilling rapture, to the fleece:
He goes erect, as seeking kine in stream, with light, to sacrifice.
4 For thou thyself, O Indu, God, to every mortal worshipper
Attractest riches thousandfold, made manifest in hundred forms.
5 Good Vrtra-slayer, may we be still nearest to this wealth of thine
Which many crave, nearest to food and happiness, Resistless One!
6 Whom, bright with native splendour, crushed between the pair of pressingstones-
The wavy Friend whom Indra loves-the twice-five sisters dip and bathe,
7 Him with the fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the Deities.
8 Through longing for this sap of yours ye drink what brings ability,
Even him who, dear as heaven's own light, gives to our princes high renown.
9 Indu at holy rites produced you, Heaven and Earth, the Friends of men,
Hill-haunting God the Goddesses. They bruised him where the roar was loud.
10 For Vrtra-slaying Indra, thou, Soma, art poured that he may drink,
Poured for the guerdon-giving man, poured for the God who sitteth there.
11 These ancient Somas, at the break of day, have flowed into the sieve,
Snorting away at early morn these foolish evil-hearted ones.
12 Friends, may the princes, ye and we, obtain this Most Resplendent One.
Gain him who hath the smell of strength, win him whose home is very strength.

HYMN XCIX. Soma Pavamana.

1. THEY for the Bold and Lovely One ply manly vigour like a bow:
joyous, in front of songs they weave bright raiment for the Lord Divine.
2 And he, made beautiful by night, dips forward into strengthening food',
What time the sacrificer's thoughts speed on his way the Golden-hued.
3 We cleanse this gladdening drink of his the juice which Indra chiefly drinks---
That which kine took into their mouths, of old, and princes take it now.
4 To him, while purifying, they have raised the ancient psalm of praise:
And sacred songs which bear the names of Gods have supplicated him.
5 They purify him as he drops, courageous, in the fleecy sieve.
Him they instruct as messenger to bear the sage's morning prayer.
6 Soma, best Cheerer, takes his seat, the while they cleanse him in the bowls.
He as it were impregns the cow, and babbles on, the Lord of Song.
7 He is effused and beautified, a God for Gods, by skilful men.
He penetrates the mighty floods collecting all he knows therein.

8 Pressed, Indu, guided by the men, thou art led to the cleaning sieve.
Thou, yielding Indra highest joy, takest thy seat within the bowls.

HYMN C. Soma Pavamana.

I. THE Guileless Ones are singing praise to Indra's well beloved Friend,
As, in the morning of its life, the mothers lick the new-born calf.
2 O Indu, while they cleanse thee bring, O Soma, doubly-waxing wealth
Thou in the worshipper's abode causest all treasures to increase.
3 Set free the. song which mind hath yoked, even as thunder frees the rain:
All treasures of the earth and heaven, O Soma, thou dost multiply.
4 Thy stream when thou art pressed runs on like some victorious warrior's steed
Hastening onward through the fleece like a fierce horse who wins the prize.
5 Flow on, Sage Soma, with thy stream to give us mental power and strength,
Effused for Indra, for his drink, for Mitra and for Varuna.
6 Flow to the filter with thy stream, effused, best winner, thou, of spoil,
O Soma, as most rich in sweets for Indra, Visnu, and the Gods.
7 The mothers, void of guiles, caress thee Golden-coloured, in the sieve,
As cows, O Pavamana, lick the new-born calf, as Law commands.
8 Thou, Pavamana, movest on with wondrous rays to great renown.
Striving within the votary's house thou drivest all the glooms away.
9 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamana hast assumed thy coat of mail in majesty.

HYMN CI. Soma Pavamana

1. FOR first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away.
2 He who with purifying stream, effused, comes flowing hitherward,
Indu, is like an able steed.
3 The men with all-pervading song send unassailable Soma forth,
By pressing-stones, to sacrifice.
4 The Somas, very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy: may your strong juices reach the Gods.
5 Indu flows on for Indra's sake: thus have the Deities declared.
The Lord of Speech exerts himself, Ruler of all, because of might.
6 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of opulence, the Friend of Indra, day by day.
7 As Pusan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of the multitude, hath looked upon the earth and heaven.
8 The dear cows lowed in joyful mood together to the gladdening drink.
The drops as they were purified, the Soma juices, made then paths.

9 O Pavamana, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence.
10 For us the Soma juices flow, the drops best furtherers of our weal,
Effused as friends without a spot, benevolent, finders of the light.
11 Effused by means of pressing-stones, upon the ox-hide visible,
They, treasure-finders, have announced food unto us from every side.
12 Tlese Soma juices, skilled in song, purified, blent with milk and curd,
When moving and when firmly laid in oil, resemble lovely Suns.
13 Let not the power of men restrain the voice of the outpouring juice:
As Bhrgu's sons chased Makha, so drive ye the greedy hound away.
14 The Friend hath wrapped him in his robe, as in his parents arms, a son.
He went, as lover to a dame, to take his station suitor-like.
15 That Hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place.
16 Soma upon the ox's skin through the sheep's wool flows purified.
Bellowing out, the Tawny Steer goes on to Indra's special place.

HYMN CIL Soma Pavamana.

1. THE Child, when blended with the streams, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2 The place, near the two pressing-stones of Trita, hath he occupied,
Secret and dear through seven lights of sacrifice.
3 Urge to three courses, on the heights of Trita, riches in a stream.
He who is passing wise measures his courses out.
4 Even at his birth the Mothers Seven taught him, for glory, like a sage,
So that he, firm and sure, hath set his mind on wealth.
5 Under his sway, of one accord, are all the guileless Deities:
Warriors to be envied, they, when they are pleased.
6 The Babe whom they who strengthen Law have generated fair to see,
Much longed for at the sacrifice, most liberal Sage,-
7 To him, united, of themselves, come the young Parents of the rite,
When they adorn him, duly weaving sacrifice.
8 With wisdom and with radiant eyes unbar to us the stall of heaven,
Speeding at solemn rite the plan of Holy Law.

HYMN CIII. Soma Pavamana.

1. To Soma who is purified as ordering Priest the song is raised:
Bring meed, as 'twere, to one who makes thee glad with hymns.
2 Blended with milk and curds he flows on through the long wool of the sheep.
The Gold-hued, purified, makes him three seats for rest.

3 On through the long wool of the sheep to the meath-dropping vat he flows:
The Rsis' sevenfold quire hath sung aloud to him.
4 Shared by all Gods, Infallible, the Leader of our holy hymns,
Golden-hued Soma, being cleansed, hath reached the bowls.
5 After thy Godlike qualities, associate with Indra, go,
As a Priest purified by priests, Immortal One.
6 Like a car-horse who shows his strength, a God effused for Deities.
The penetrating Pavamana flows along.

HYMN CIV. Soma Pavamana.

1. SIT down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites.
2 Unite him bringing household wealth, even as a calf, with mother kine,
Him who hath double strength, the God, delighting juice.
3 Purify him who gives us power, that he, most Blessed One, may be
A banquet for the Troop, Mitra, and Varuna.
4 Voices have sung aloud to thee as finderout of wealth for us:
We clothe the hue thou wearest with a robe of milk.
5 Thou, Indu, art the food of Gods, O Sovran of all gladdening drinks:
As Friend for friend, be thou best finder of success.
6 Drive utterly away from us each demon, each voracious fiend,
The godless and the false: keep sorrow far away.

HYMN CV. Soma Pavamana

1. SING; ye aloud, O friends, to him who makes him pure for gladdening drink:
They shall make sweet the Child with sacrifice and laud.
2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the God-delighting juice.
3 Effectual means of power is he, he is a banquet for the Troop,
He who hath been effused, most rich in meath, for Gods.
4 Flow to us, Indu, passing, strong, effused, with wealth of kine and steeds:
I will spread forth above the milk thy radiant hue.
5 Lord of the tawny, Indu thou who art the God's most special food,
As Friend to friend, for splendour be thou good to men.
6 Drive utterly, far away from us each godless, each voracious foe.
O Indu, overcome and drive the false afar.

HYMN CVI. Soma Pavamana.

1. To Indra, to the Mighty Steer, may these gold-coloured juices go,
Drops rapidly produced, that find the light of heaven.
2 Effused, this juice victorious flows for Indra, for his maintenance.
Soma bethinks him of the Conqueror, as he knows.
3 May Indra in his raptures gain from him the grasp that gathers spoil,
And, winning waters, wield the steerstrong thunderbolt.
4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on:
Bring hither splendid strength that finds the light of heaven.
5 Do thou, all-beautiful, purify for Indra's sake the mighty juice,
Path-maker thou, far seeing, with a thousand ways.
6 Best finder of prosperity for us, most rich in sweets for Gods,
Proceed thou loudly roaring on a thousand paths.
7 O Indu, with thy streams, in might, flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy place.
8 Thy drops that swim in water have exalted Indra to delight:
The Gods have drunk thee up for immortality.
9 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in hoods, and finding light.
10 Soma, while filtered, with his wave flows through the long wool of the sheep,
Shouting while purified before the voice of song.
11 With songs they send the Mighty forth, sporting in wood, above the fleece:
Our psalms have glorified him of the triple height.
12 Into the jars hath he been loosed, like an impetuous steed for war,
And lifting up his voice, while filtered, glided on.
13 Gold-hued and lovely in his course, througb tangles of the wool he flows,
And pours heroic fame upon the worshippers.
14 Flow thus, a faithful votary: the streams of meath have been effused.
Thou comest to the filter, singing, from each side.

HYMN CVII. Soma Pavamana.

I., HENCE sprinkle forth the juice effused,. Soma, the best of sacred gifts,
Who, friend of man, hath run amid the water-streams. He hath pressed Soma out with stones.
2 Now, being purified, flow hither through the fleece inviolate and most odorous.
We ladden thee in waters when thou art effused, blending thee still with juice and milk.
3 Pressed out for all to see, delighting Gods, Indu, Far-sighted One, is mental power.
4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe:
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
5 Milking the heavenly udder for dear meath, he hath sat in the ancient gatheringplace.
Washed by the men, the Strong Farseeing One streams forth nutriti us food that all desire.
6 O Soma, while they cleanse thee, dear and watchful in the sheep's long wool,
Thou hast become a Singer most like Angiras: thou madest Surya mount to heaven.

7 Bountiful, best of furtherers, Soma floweth on, Rsi and Singer, keen of sight.
Thou hast become a Sage most welcome to the Gods: thou madest Surya mount to heaven.
8 Pressed out by pressers, Soma goes over the fleecy backs of sheep,
Goes, even as with a mare, in tawnycoloured stream, goes in exhilarating stream.
9 Down to the water-Soma, rich in kine hath flowed with cows, with cows that have been milked.
They have approached the mixing-vessel as a sea: the cheerer streams for the carouse.
10 Effused by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the saucers as a man the fort, gold-hued hast settled in the wood.
11 He beautifies himself through the sheep's long fine wool, like an impetuous steed in war,
Even Soma Pavamana who shall be the joy of sages and of holy bards.
12 O Soma,-for the feast of Gods, river-like he hath swelled with surge,
With the stalk's juice, exhilarating, resting not, into the vat that drops with meath.
13 Like a dear son who must be decked, the Lovely One hath clad him in a shining robe.
Men skilful at their work drive him forth, like a car, into the rivers from their bands.
14 The living drops of Soma juice pour, as they flow, the gladdening drink,
Intelligent drops above the basin of the sea, exhilarating, finding light.
15 May Pavamana, King and God, speed with his wave over the sea the lofty rite:
May he by Mitra's and by Varuna's decree flow furthering the lofty rite.
16 Far-seeing, lovely, guided by the men, the God whose home is in the sea-
17 Soma, the gladdening juice, flows pressed for Indra with his Marut host:
He hastens o'er the fleece with all his thousand streams: men make him bright and beautiful.
18 Purified in the bowl and gendering the hymn, wise Soma joys among the Gods.
Robed in the flood, the Mighty One hath clad himself with milk and settled in the vats.
19 O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou Tawny-hued; pass on beyond these barriers.
20 Close to thy bosom am I, Soma, day and night. O Tawny-hued, for friendship sake.
Surya himself refulgent with his glow have we o'ertaken in his course like birds.
21 Deft-handcd! thou when purified liftest thy voice amid the sea.
Thou, Pavamana, makest riches flow to us, yellow, abundant, much-desifed.
22 Making thee pure and bright in the sheep's long wool, tbou hast bellowed, steerlike, in the wood.
Thou flowest, Soma Pavamana, balmed with milk unto the special place of Gods.
23 Flow on to win us strength, flow on to lofty lore of every kind.
Thou, Soma, as Exhilarator wast the first to spread the sea abroad for Gods.
24 Flow to the realm of earth, flow to the realm of heaven, O Soma, in thy righteous ways.
Fair art thou whom the sages, O Far-seeing One, urge onward with their songs and hymns.
25 Over the cleansing sieve have flowed the Pavamanas in a stream,
Girt by the Maruts, gladdening, Steeds with Indra's stiength, for wisdom and for dainty food.
26 Urged onward by the pressers, clad in watery robes, Indu is speeding to the vat.
He gendering light, hath made the glad Cows low, while he takes them as his garb of state.

HYMN CVIII. Soma Pavamana.

1. FOR Indra, flow thou Soma on, as gladdening juice most sweet, intelligent,
Great, cheering, dwelling most in heaven.
2 Thou, of whom having drunk the Steer acts like a steer. drinking of this that finds the light,
He, Excellently Wise, is come to strengthening food, to spoil and wealth like Etasa.
3 For, verily, Pavamana, thou bast, splendidest, called all the generations of
The Gods to immortality.
4 By whom Dadhyac Navagva opens fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrta in the felicity of Gods.
5 Effused, he floweth in a stream, best rapture-giver, in the long wool of the sheep,
Sporting, as 'twere the waters' wave.
6 He who from out the rocky cavern took with might the redmrefulgent watery Cows,
Thou masterest the stable full of kine and steeds: burst it, brave Lord, like one in mail.
7 Press ye and pour him, like a steed, laudworthy, speeding through the region and the flood,
Who swims in water, roan in wood;
8 Increaser of the water, Steer with thousand streams, dear to the race of Deities;
Who born in Law hath waxen mighty by the Law, King, God, and lofty Ordinance.
9 Make splendid glory shine on us, thou Lord of strengthening food, God, as the Friend of Gods:
Unclose the fount of middle air.
10 Roll onward to the bowls, O Mighty One, effused, as Prince supporter of the tribes.
Pour on us rain from heaven, send us the waters' flow: incite our thoughts to win the spoil.
11 They have drained him the Steer of heaven, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.
12 The Mighty One was born Immortal, giving life, lightening darkness with his shine.
Wcll-praised by. sages he hath. by his wondrous power assumed the Threefold as his robe.
13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,
Soma who brings us quiet homes:
14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryarnan,
By whom we bring to us Mitra and Varuna and Indra for our great defence.
15 Soma, for Indra's drink do thou, led by the men, well-wcaponcd and most gladdening,
Flow on with greatest store of sweets.
16 Enter the Soma-holder, even Indra's heart, as rivers pass into the sea,
Acceptable to Mitra, Vayu, Varuna, the noblest Pillar of the heavens.

HYMN CIX. Soma Pavamana.

1. PLEASANT to Indra's Mitra's, Pusan's Bhaga's taste, sped onward, Soma, with thy flowing stream.
2 Let Indra drink, O Soma, of thy juice for wisdom, and all Deities for strength.
3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling-place.
4 Flow onward, Soma, as a mighty sea, as Father of the Gods to every form.
5 Flow on, O Soma, radiant for the Gods and Heaven and Earth and bless our progeny.
6 Thou, bright Juice, art Sustainer of the sky: flow, mighty, in accordance with true Law.
7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.

8 Bom, led by men, joyous, and purified, let the Light-finder make all blessings flow:
9 Indu, while cleansed, keeping the people safe, shall give us all possessions for our own.
10 Flow on for wisdom, Soma, and for power, as a strong courser bathed, to win the prize.
11 The pressers purify this juice of thine, the Soma, for delight, and lofty fame
12 They deck the Gold-hued Infant, newlyborn, even Soma, Indu, in the sieve for Gods.
13 Fair Indu hath flowed on for rapturous joy, Sage for good fortune in the waters' lap.
14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.
15 All Deities are wont to drink of him, pressed by the men and blent with milk and curds.
16 He hath flowed forth with thousand streams effused, flowed ihsough the filter and the sheep's long wool.
17 With endless genial flow the Strong hath run, purified by the waters, blent with milk.
18 Pressed out with stones, directed by the men, go fortli, O Soma, into Indra's throat.
19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.
20 Indu they balm with pleasant milky juice for Indra, for the Steer, for his delight.
21 Lightly, for sheen, they cleanse thee for the Gods, gold-coloured, wearing water as thy robe.
22 Indu to Indra streams, yea, downward streams, Strong, flowing to the floods, and mingling -there.

HYMN CX. Soma Pavamana.

1. O'ERPOWERING Vrtras, forward run to win great strength:
Thou speedest to subdue like one exacting debts.
2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight.
Thou, Pavamana, enterest into mighty deeds,
3 O Pavamana, thou didst generate the Sun, and spread the moisture out with power,
Hasting to us with plenty vivified with milk.
4 Thou didst produce him, Deathless God mid mortal men for maintenance of Law and lovely Amrta:
Thou evermore hast moved making strength flow to us.
5 All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way in fragments from the presser's arms.
6 Then, beautifully radiant, certain Heavenly Ones, have sung to him their kinship as they looked thereon,
And Savitar the God opens as 'twere a stall.
7 Soma, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown:
So, Hero, urge us onward to heroic power.
8 They have drained forth from out the great depth of the sky the old primeval milk of heaven that claims the laud:
They lifted up their voice to Indra athis birth.
9 As long as thou, O Pavamana, art above this earth and heaven and all existence in thy might,
Thou standest like a Bull the chief amid the herd.
10 In the sheep's wool hath Soma Pavamana flowed, while they cleanse him, like a playful infant,
Indu with hundred powers and hundred currents.
11 Holy and sweet, while purified, this Indu flows on, a wave of pleasant taste, to Indra,-
Strength-winner, Treasure-finder, Life. bestower.

12 So flow thou on, subduing our assailants, chasing the demons hard to beencountered,
Well-armed and conquering our foes, O Soma.

HYMN CXI. Soma Pavamana.

1. WITH this his golden splendour purifying him, he with his own allies subdues all enemies, as Sara with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.
2 That treasure of the Panis thou discoveredst; thou with thy mothers deckest thee in thine abode, with songs of worship in thine home.
As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the ruddy-hued, threefold hath won life-power, he, glittering, hath won life-power.
3 He moves intelligent, directed to the East. The very beauteous car rivals the beams of light, the beautiful celestial car.
Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

HYMN CXII. Soma Pavamana.

1. WE all have various thoughts and plans, and diverse are the ways of men.
The Brahman seeks the worshipper, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for Indra's sake.
2 The smith with ripe and seasoned plants, with feathers of the birds of air,
With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.
3 A bard am I, my dad's a leech, mammy lays corn upon the stones.
Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.
4 The horse would draw an easy car, gay hosts attract the laugh and jest.
The male desires his mate's approach, the frog is eager for the flood, Flow, Indu, flow for Indra's sake.

HYMN CXIII. Soma Pavamana.

1. LET Vrtra-slaying Indra drink Soma by Saryanavan's side,
Storing up vigour in his heart, prepared to do heroic deeds. Flow, Indu, flow for Indra's sake.
2 Lord of the Quarters, flow thou on, boon Soma, from Arjika land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.
3 Hither hath Surya's Daughter brought the wild Steer whom Parjanya nursed.
Gandharvas have seized bold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.
4 Splendid by Law! declaring Law, truthspeaking, truthful in thy works,
Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.

5 Together flow the meeting streams of him the Great and truly Strong.
The juices of the juicy meet. Made pure by prayer, O Golden-hued, flow, Indu, flow for Indra's sake.
6 O Pavamana, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.
7 O Pavarnana, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.
8 Make me immortal in that realm where dwells the King, Vivasvan's Son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.
9 Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.
10 Make me immortal in that realm of eager wish and strong desire,
The region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra's sake:
11 Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

HYMN CXIV. Soma Pavamana.

1. THE man who waIketh as the Laws of Indu Pavamana bid,-
Men call him rich in children, him, O Soma, who hath met thy thought. Flow, Indu, flow for Indra's sake.
2 Kasyapa, Rsi, lifting up thy voice with hymn-composers' lauds,
Pav reverence to King Soma born the Sovran Ruler of the plants. Flow, Indu, flow for Indra's sake.
3 Seven regions have their several Suns; the ministering priests are seven;
Seven are the Aditya Deities,-with these, O Soma, guard thou us. Flow, Indu, flow for Indra's sake.
4 Guard us with this oblation which, King Soma, hath been dressed for thee.
Let not malignity conquer us, let nothing evil do us harm. Flow, Indu, flow for Indra's sake,

RIG VEDA - BOOK THE TENTH

HYMN I. Agni.

1. HIGH hath the Mighty risen before the dawning, and come to us with light from out the darkness.
Fair-shapen Agni with white-shining splendour hath filled at birth all human habitations.
2 Thou, being born, art Child of Earth and Heaven, parted among the plants in beauty, Agni!
The glooms of night thou, Brilliant Babe, subduest, and art come forth, loud roaring, from thy Mothers.
3 Here, being manifested, lofty Visnu, full wise, protects his own supremest station.
When they have offered in his mouth their sweet milk, to him with one accord they sing forth praises.
4 Thence bearing food the Mothers come to meet thee, with food for thee who givest food its increase.
These in their altered form again thou meetest. Thou art Invoking Priest in homes of mortals.
5 Priest of the holy rite, with car that glitters, refulgent Banner of each act of worship,
Sharinging every God through might and glory, even Agni Guest of men I summon hither.
6 So Agni stands on earth's most central station, invested in well-decorated garments.
Born, red of hue, where men pour out libations, O King, as great High Priest bring the Gods hither.
7 Over the earth and over heaven, O Agni, thou, Son, hast ever spread above thy Parents.
Come, Youthfullest! to those who long to meet thee, and hither bring the Gods, O Mighty Victor.

HYMN II. Agni.

1. GLADDEN the yearning Gods, O thou Most Youthful: bring them, O Lord of Seasons, knowing seasons,
With all the Priests Celestial, O Agni. Best worshipper art thou of all Invokers.
2 Thine is the Herald's, thine the Cleanser's office, thinker art thou, wealth-giver, true to Order.
Let us with Svaha offer up oblations, and Agni, worthy God, pay the Gods worship.
3 To the Gods' pathway have we travelled, ready to execute what work we may accomplish.
Let Agni, for he knows, complete the worship. He is the Priest: let him fix rites and seasons.
4 When we most ignorant neglect the statutes of you, O Deities with whom is knowledge,
Wise Agni shall correct our faults and failings, skilled to assign each God his fitting season.
5 When, weak in mind, of feeble understanding, mortals bethink them not of sacrificing,
Then shall the prudent and discerning Agni worship the Gods, best worshipper, in season.
6 Because the Father hath produced thee, Leader of all our solemn rites, their brilliant Banner:
So win by worship pleasant homes abounding in heroes, and rich food to nourish all men.
7 Thou whom the Heaven and Earth, thou whom the Waters, and Tvastar, maker of fair things, created,
Well knowing, all along the Fathers' pathway, shine with resplendent light, enkindled, Agni.

HYMN III. Agni.

1. O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.
He shines, all-knowing, with his lotty splendour: chasing black Night he comes with white-rayed Morning.
2 Having o'ercome the glimmering Black with beauty, and bringing forth the dame the Great Sire's Daughter,
Holding aloft the radiant light of Surya, as messenger of heaven he shines with treasures.
3 Attendant on the Blessed Dame the Blessed hath come: the Lover followeth his Sister.
Agni, far-spreading with conspicuous lustre, hath compassed Night with whitelyshining garments.
4 His goings-forth kindle as 'twere high voices the goings of the auspicious Friend of Agni.
The rays, the bright beams of the strong-jawed, mighty, adorable Steer are visible as he cometh.
5 Whose radiant splendours flow, like sounds, about us, his who is lofty, brilliant, and effulgent,
Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.
6 His powers, whose chariot fellies gleam and glitter have loudly roared while, as with teams, he hasted.
He, the most Godlike, far-extending envoy, shines with flames ancient, resonant, whitely-shining.
7 So bring us ample wealth: seat thee as envoy of the two youthful Matrons, Earth and Heaven.
Let Agni rapid with his rapid, horses, impetuous with impetuous Steeds, come hither.

HYMN IV. Agni.

1. To thee will send praise and bring oblation, as thou hast merited lauds when we invoked thee.
A fountain in the desert art thou, Agni, O Ancient King, to man who fain would worship,
2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O Most Youthful.
Thou art the messenger of Gods and mortals, and goest glorious with thy light between them.
3 Making thee grow as 'twere some noble infant, thy Mother nurtures thee with sweet affection.
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.
4 Foolish are we, O Wise and free from error: verily, Agni, thou dost know thy grandeur.
There lies the form: he moves and licks, and swallows, and, as House-Lord, kisses the Youthful Maiden.
5 He rises ever fresh in ancient fuel: smoke-bannered, gray, he makes the wood his dwelling.
No swimmer, Steer, he presses through the waters, and to his place accordant mortals bear him.
6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.
This is a new hymn meant for thee, O Agni: yoke as it were thy car with parts that glitter.
7 Homage and prayer are thine, O Jatavedas, and this my song shall evermore exalt thee.
Agni, protect our children and descendants, and guard with ever-watcliful care our bodies.

HYMN V. Agni.

1. HE only is the Sea, holder of treasures: born many a time he views the hearts within us.
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.
2 Inhabiting one dwelling-place in common, strong Stallions and the Mares have come together.
The sages guard the seat of Holy Order, and keep the highest names concealed within them.

3 The Holy Pair, of wondrous power, have coupled: they formed the Infant, they who bred produced him.
The central point of all that moves and moves not, the while they wove the Sage's thread with insight
4 For tracks of Order and refreshing viands attend from ancient times the goodly Infant.
Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.
5 He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pusan.
6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.
7 Not Being, Being in the highest heaven, in Aditi's bosom and in Daksa's birthplace,
Is Agni, our first-born of Holy Order, the Milch-cow and the Bull in life's beginning.

HYMN VI Agni

1. THIS is that Agni, he by whose protection, favour, and help. the singer is successful;
Who with the noblest flames of glowing fuel comes forth encompassed with far-spreading lustre.
2 Agni, the Holy One, the everlasting, who shines far beaming with celestial splendours;
He who hath come unto his friends with friendship, like a fleet steed who never trips or stumbles.
3 He who is Lord of all divine oblation, shared by all living men at break of morning,
Agni to whom our offerings are devoted, in whom rests he whose car, through might, is scatheless.
4 Increasing by his strength. while lauds content him, with easy flight unto the Gods he travels.
Agni the cheerful Priest, best Sacrificer, balms with his tongue the Gods with whom he mingles.
5 With songs and adorations bring ye hither Agni who stirs himself at dawn like Indra,
Whom sages laud with hymns as Jatavedas of those who wield the sacrificial ladle.
6 In whom all goodly treasures meet together, even as steeds and riders for the booty.
Inclining hither bring us help, O Agni, even assistance most desired by Indra.
7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni, wast the aim of invocations.
The Gods came near, obedient to thy sunimons, and thus attained their rank as chief Protectors.

HYMN VII. Agni.

1. O AGNI, shared by all men living bring us good luck for sacrifice from earth and heaven.
With us be thine intelligence, WonderWorker! Protect us, God, with thy far-reaching blessings.
2 These hymns brought forth for thee, O Agni, laud thee for bounteous gifts, with cattle and with horses.
Good Lord, when man from thee hath gained enjoyment, by hymns, O noblyborn, hath he obtained it.
3 Agni I deem my Kinsman and my Father, count him my Brother and my Friend for ever.
I honour as the face of lofty Agni in heaven the bright and holy light of Surya.
4 Effectual, Agni, are our prayers for profit. He whom, at home thou, Priest for ever, guardest
Is rich in food, drawn by red steeds, and holy: by day and night to him shall all be pleasant.
5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,
And stablished as Invoker mid the people the ancient Priest the sacrifice's lover.
6 Worship, thyself, O God, the Gods in heaven: what, void of knowledge, shall the fool avail thee?
As thou, O God, hast worshipped Gods by seasons, so, nobly-born! to thine own self pay worship.

7 Agni, be thou our Guardian and Protector bestow upon us life and vital vigour.
Accept, O Mighty One, the gifts we offer, and with unceasing care protect our bodies.

HYMN VIII. Agni.

1. AGNI advances with his lofty banner: the Bull is bellowing to the earth and heavens.
He hath attained the sky's supremest limits. the Steer hath waxen in the lap of waters.
2 The Bull, the youngling with the hump, hath frolicked, the strong and never-ceasing Calf hath bellowed.
Bringing our offerings to the God's assembly, he moves as Chief in his own dwelling-places.
3 Him who hath grasped his Parents' head, they stablished at sacrifice a wave of heavenly lustre.
In his swift flight the red Dawns borne by horses refresh their bodies in the home of Order.
4 For, Vasu thou precedest every Morning, and still hast been the Twins' illuminator.
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.
5 Thou art the Eye and Guard of mighty Order, and Varuna when to sacrifice thou comest.
Thou art the Waters' Child O Jatavedas, envoy of him whose offering thou acceptest.
6 Thou art the Leader of the rite and region, to which with thine auspicious teams thou teadest,
Thy light-bestowing head to heaven thou liftest, making thy tongue the oblationbearer, Agni.
7 Through his wise insight Trita in the cavern, seeking as ever the Chief Sire's intention,
Carefully tended in his Parents' bosom, calling the weapons kin, goes forth to combat.
8 Well-skilled to use the weapons of his Father, Aptya, urged on by Indra, fought the battle.
Then Trita slew the foe seven-rayed, three-headed, and freed the cattle of the Son of Tvastar.
9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.
He smote his three heads from his body, seizing the cattle of the oniniform Son of Tvastar.

HYMN IX. Waters.

1. YE, Waters, are beneficent: so help ye us to energy
That we may look on great delight.
2 Give us a portion of the sap, the most auspicious that ye have,
Like mothers in their longing love.
3 To you we gladly come for him to whose abode ye send us on;
And, Waters, give us procreant strength.
4 The Waters. be to us for drink, Goddesses for our aid and bliss:
Let them stream to us health and strength.
5 1 beg the Floods to give us balm, these Queens who rule o'er precious things,
And have supreme control of men.
6 Within the Waters-Soma thus hath told me-dwell all balms that heal,
And Agni, he who blesseth all.
7 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
8 Whatever sin is found in me, whatever evil I have wrought,

If I have lied or falsely sworn, Waters, remove it far from me.
9 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.

HYMN X.Yama Yami.

1. FAIN would I win my friend to kindly friendship. So may the Sage, come through the air's wide ocean,
Remembering the earth and days to follow, obtain a son, the issue of his father.
2 Thy friend loves not the friendship which considers her who is near in kindred as stranger.
Sons of the mighty Asura, the Heroes, supporters of the heavens, see far around them.
3 Yea, this the Immortals seek of thee with longing, progeny of the sole existing mortal.
Then let thy soul and mine be knit together, and as a loving husband take thy consort.
4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?
Gandharva in the floods, the Dame of Waters-such is our bond, such our most lofty kinship.
5 Even in the womb God Tvastar, Vivifier, shaping all forms, Creator, made us consorts.
None violates his holy ordinances: that we are his the heavens and earth acknowledge.
6 Who knows that earliest day whereof thou speakest? Who hatb beheld it? Who can here declare it?
Great is the Law of Varuna and Mitra. What, wanton! wilt thou say to men to tempt them?
7 I, Yami, am possessed by love of Yama, that I may rest on the same couch beside him.
I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.
8 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.
Not me-go quickly, wanton, with another, and hasten like a chariot wheel to meet him.
9 May Surya's eye with days and nights endow him, and ever may his light spread out before him.
In heaven and earth the kindred Pair commingle. On Yam! be the unbrotherly act of Yama.
10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.
Not me, O fair one,-seek another husband, and make thine arm a pillow for thy consort.
11 Is he a brother when no lord is left her? Is she a sister when Destruction cometh?
Forced by my love these many words I utter. Come near, and hold me in thy close embraces.
12 I will not fold mine arms about thy body: they call it sin when one comes near his sister.
Not me,-prepare thy pleasures with another: thy brother seeks not this from thee, O fair one.
13 Alas! thou art indeed a weakling, Yama we find in thee no trace of heart or spirit.
As round the tree the woodbine clings, another will cling albout thee girt as with a girdle.
14 Embrace another, Yami; let another, even as the woodbine rings the tree, enfold thee.
Win thou his heart and let him win thy fancy, and he shall form with thee a blest alliance.

HYMN XI. Agni

1. THE Bull hath yielded for the Bull the milk of heaven: the Son of Aditi can never be deceived.
According to his wisdom Varuna knoweth all: may he, the Holy, hallow times for sacrifice.
2 Gandharvi spake: may she, the Lady of the flood, amid the river's roaring leave my heart untouched.
May Aditi accomplish all that we desire, and may our eldest Brother tell us this as Chief.

3 Yea, even this blessed Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,
Since they, as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.
4 And the fleet Falcon brought for sacrifice from afar this flowing Drop most excellent and keen of sight,
Then when the Aryan tribes chose as Invoking Priest Agni the Wonder-Worker, and the hymn rose up.
5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.
When thou, having received the sage's strengthening food with lauds, after long toil, cornest with many more.
6 Urge thou thy Parents, as a lover ' to delight: the Lovely One desires and craves it from his heart.
The priest calls out, the sacrificer shows his skill, the Asura tries his strength, and with the hymn is stirred.
7 Far-famed is he, the mortal man, O Agni, thou Son of Strength, who hath obtained thy favour.
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.
8 When, Holy Agni, the divine assembly, the sacred synod mid the Gods, is gathered,
And when thou, Godlike One, dealest forth treasures, vouchsafe us, too, our portion of the riches.
9 Hear us, O Agni, in your common dwelling: harness thy rapid car of Amrta.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XII. Agni

1. HEAVEN and Earth, first by everlasting Order, speakers of truth, are near enough to hear us,
When the God, urging men to worship. sitteth as Priest, assuming all his vital vigour.
2 As God comprising Gods by Law Eternal, bear, as the Chief who knoweth, our oblation,
Smoke-bannered with the fuel, radiant, joyous, better to praise and worship, Priest for ever.
3 When the cow's nectar wins the God completely, men here below are heaven's sustainers.
All the Gods came to this thy heavenly Yajus which from the motley Pair milked oil and water.
4 1 praise your work that ye may make me prosper: hear, Heaven and Earth, Twain Worlds that drop with fatness.
While days and nights go to the world of spirits, here let the Parents with sweet meath refresh us
5 Hath the King siezed us? How have we offended against his holy ordinance? Who knoweth?
For even Mitra mid the Gods is angry there are both song and strength for those who come not.
6 'Tis hard to understand the Immortal's nature, where she who is akin becomes astranger.
Guard ceaselessly, great Agni, him who ponders Yama's name, easy to be comprehended.
7 They in the synod where the Gods rejoice them, where they are seated in Vivasvan's dwelling,
Have given the Moon his beams, the Sun his splendour-the Two unweariedly maintain their brightness.
8 The counsel which the Gods meet to consider, their secret plan,-of that we have no knowledge.
There let God Savitar, Aditi, and Mitra proclaim to Varuna that we are sinless.
9 Hear us, O Agni, in your comninn dwell ing: harness thy rapid car, the car of Amrta.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XIII Havirdhanas.

1. I YOKE with prayer your ancient inspiration: may the laud rise as on the prince's pathway.
All Sons of Immortality shall hear it, all the possessors of celestial natures.
2 When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward.
Take your place, ye who know your proper station: be near, be very near unto our Soma.
3 Five paces have I risen from Earth. I follow her who hath four feet with devout observance.
This by the Sacred Syllable have I measured: I purify in the central place of Order,
4 He, for God's sake, chose death to be his portion. He chose not, for men's good, a life eternal
They sacrificed Brhaspati the Rsi. Yama delivered up his own dear body.
5 The Seven flow to the Youth on whom the Maruts wait: the Sons unto the Father brought the sacrifice.
Both these are his, as his they are the Lords of both: both toil; belonging unto both they prosper well.

HYMN XIV. Yama.

1. HONOUR the King with thine oblations, Yama, Vivasvan's Son, who gathers men together,
Who travelled to the lofty heights above us, who searcbes out and shows the path to many.
2 Yama first found for us a place to dwell in: this pasture never can be taken from
Us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.
3 Mitali prospers there with Kavyas, Yama with Angiras' sons, Brhaspati with Rkvans:
Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation.
4 Come, seat thee on this bed of grass, O Yama, in company with Angirases and Fathers.
Let texts recited by the sages bring thee O King, let this oblation make thee joyful.
5 Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virupa.
To sit on sacred grass at this our worship, I call Vivasvan, too, thy Father hither.
6 Our Fathers are Angirases, Navagvas, Atharvans, Bhrgus who deserve the Soma.
May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness.
7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
'Mere shalt thou look on both the Kings enjoying their sacred food, God Varuna and Yama.
8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.
9 Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.
10 Run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon thy happy pathway.
Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama.
11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,-
Entrust this man, O King, to their protection, and with prosperity and health endow him.
12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the People;
May they restore to us a fair existence here and to-day, that we may see the sunlight.
13 To Yama pour the Soma, bring to Yama consecrated gifts:
To Yama sacrifice prepared and heralded by Agni goes.
14 Offer to Yama holy gifts enriched with butter, and draw near:

So may he grant that we may live long days of life among the Gods.
15 Offer to Yama, to the King, oblation very rich in meath:
Bow down before the Rsis of the ancient times, who made this path in days of old.
16 Into the six Expanses flies the Great One in Trkadrukas.
The Gayatri, the Trstup, all metres in Yama are contained.

HYMN XV. Fathers.

1. MAY they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma-
May they who have attained the life of spirits, gentle and righteous, aid us when we call them.
2 Now let us pay this homage to the Fathers, to those who passed of old and those who followed,
Those who have rested in the earthly region, and those who dwell among the Mighty Races.
3 1 have attained the gracious-minded Fathers, I have gained son and progeny from Visnu.
They who enjoy pressed juices with oblation seated on sacred grass, come oftenest hither.
4 Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them.
So come to us with most auspicious favour, and give us health and strength without a trouble.
5 May they, the Fathers, worthy of the Soma, invited to their favourite oblations.
Laid on the sacred grass, come nigh and listen: may they be gracious unto us and bless us.
6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.
Punish us not for any sin, O Fathers, which we through human frailty have committed.
7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.
8 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma banquet,-
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.
9 Come to us, Agni, with the gracioug Fathers who dwell in glowing light, the very Kavyas,
Who thirsted mid the Gods, who hasten hither, oblation winners, theme of singers' praises.
10 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,
Eaters and drinkers of oblations, truthful, who travel with the Deities and Indra.
11 Fathers whom Agni's flames have tasted, come ye nigh: ye kindly leaders, take ye each your proper place.
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.
12 Thou, Agni Jatavedas, when entreated, didst bear the offerings which thou madest fragrant,
And give them to the Fathers who did cat them with Svadha. Eat, thou God, the gifts we bring thee.
13 Thou, Jatavedas, knowest well the number of Fathers who are here and who are absent,
Of Fathers whom we know and whom we know not: accept the sacrifice wellprepared with portions.
14 They who, consumed by fire or not cremated, joy in their offering in the midst of heaven,-
Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

HYMN XVI. Agni.

1. Burn him not up, nor quite consume him, Agni: let not his body or his skin be scattered.
O Jatavedas, when thou hast matured him, then send him on his way unto the Fathers.
2 When thou hast made him ready, Jatavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he shall become the Deities' controller.
3 The Sun receive thine eye, tne Wind thy spirit; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters; go, make thine home in plants with all thy members.
4 Thy portion is the goat: with heat consume him: let thy fierce flame, thy glowing splendour, burn him
With thine auspicious forms, o Jatavedas, bear this man to the region of the pious.
5 Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations.
Wearing new life let him increase his offspring: let him rejoin a body, Jatavedas.
6 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,
May Agni who devoureth all things heal it and Soma who hath passed into the Brahmans.
7 Shield thee with flesh against the flames of Agni, encompass thee about with fat and marrow,
So will the Bold One, eager to attack thee with fierce glow fail to girdle and consume thee.
8 Forbear, O Agni, to upset this ladle: the Gods and they who merit Soma love it.
This ladle, this which serves the Gods to drink from, in this the Immortal Deities rejoice them.
9 1 send afar flesh eating Agni, bearing off stains may he depart to Yama's subjects.
But let this other Jatavedas carry oblation to the Gods, for he is skilful.
10 I choose as God for Father-worship Agni, flesh-eater, who hath past within your dwelling,
While looking on this other Jatavedas. Let him light flames in the supreme assembly.
11 With offerings meet let Agni bring the Fathers who support the Law.
Let him announce oblations paid to Fathers and to Deities.
12 Right gladly would we set thee down, right gladly make thee burn and glow.
Gladly bring yearning Fathers nigh to cat the food of sacrifice.
13 Cool, Agni, and again refresh the spot which thou hast scorched and burnt.
Here let the water-lily grow, and tender grass and leafy herb.
14 O full of coolness, thou cool Plant, full of fresh moisture, freshening Herb,
Come hither with the female frog: fill with delight this Agni here.

HYMN XVII. Various Deities.

1. TVASTAR prepares the bridal of his Daughter: all the world hears the tidings and assembles.
But Yama's Mother, Spouse of great Vivasvan, vanished as she was carried to her dwelling.
2 From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvan.
Saranyu brought to him the Asvin brothers, and then deserted both twinned pairs of children.
3 Guard of the world, whose cattle ne'er are injured, may Pusan bear thee hence, for he hath knowledge.
May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.
4 May Ayu, giver of all life, protect thee, and bear thee forward on the distant pathway.
Thither let Savitar the God transport thee, where dwell the pious who have passed-before thee.
5 Pusan knows all these realms: may he conduct us by ways that are most free from fear and danger.
Giver of blessings, glowing, all-heroic, may he, thewise and watchful, go before us.
6 Pusan was born to move on distant pathways, on the road far from earth and far from heaven.

To both most wonted places of assembly he travels and returns with perfect knowledge.
7 The pious call Sarasvati, they worship Sarasvati while sacrifice proceedeth.
The pious called Sarasvati aforetime. Sarasvati send bliss to him who giveth.
8 Sarasvati, who camest with the Fathers, with them rejoicing thee in our oblations,
Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.
9 Thou, called on as Sarasvati by Fathers who come right forward to our solemn service,
Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.
10 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us:
For, Goddesses, they bear off all defilement: I, rise up from them purified and brightened.
11 Through days of earliest date the Drop descended on this place and on that which was before it.
I offer up, throughout the seven oblations, the Drop which still to one same place is moving.
12 The Drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,
Or from the Adhvaryu's purifying filter, I offer thee with heart and cry of Vasat!
13 That fallen Drop of thine, the stalk which from the ladle fell away,
This present God Brhaspati shall pour it forth to make us rich.
14 The plants of earth are rich in milk, and rich in milk is this my speech;
And rich in milk the essence of the Waters: make me pure therewith.

HYMN XVIII. Various Deities.

1. Go hence, O Death, pursue thy special pathway apart from that which Gods are wont to travel.
To thee I say it who hast eyes and hearest: Touch not our offspring, injure not our heroes.
2 As ye have come effacing Mrtyu's footstep, to further times prolonging your existence,
May ye be rich in children and possessions. cleansed, purified, and meet for sacrificing.
3 Divided from the dead are these, the living: now be our calling on the Gods successful.
We have gone forth for dancing and for laughter, tofurther times prolonging our existence.
4 Here I erect this rampart for the living; let none of these, none other, reach this limit.
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.
5 As the days follow days in close succession, as with the seasons duly come the seasons,
As each successor fails not his foregoer, so form the lives of these, O great Ordainer.
6 Live your full lives ap! find old age delightful, all of you striving one behind the other.
May Tvastar, maker of fair things, be gracious and lengthen out the days of your existence.
7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the dames go up to where he lieth.
8 Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.
9 From his dead hand I take the bow be carried, that it may be our power and might and glory.
There art thou, there; and here with noble heroes may we o'ercome all hosts that fight against us.
10 Betake thee to the Iap of Earth the Mother, of Earth far-spreading, very kind and gracious.
Young Dame, wool-soft unto the guerdongiver, may she preserve tbee from Destruction's bosom.
11 Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him.
Cover him, as a mother wraps her skirt about her child, O Earth.
12 Now let the heaving earth be free from motion: yea,- let a thousand clods remain above him.
Be they to him a home distilling fatness, here let them ever be his place of refuge.

13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding-place.
14 Even as an arrow's feathers, they have set me on a fitting day.
The fit word have I caught and held as 'twere a courser with the rein.

HYMN XIX. Waters or Cows.

1. TURN, go not farther on your way: visit us, O ye Wealthy Ones.
Agni and Soma, ye who bring riches again, secure us wealth.
2 Make these return to us again, bring them beside us once again.
May. Indra give them back to us, and Agni drive them hither-ward.
3 Let them return to us again: under this herdsman let them feed.
Do thou, O Agni, keep them here, and let the wealth we have remain.
4 1 call upon their herdsman, him who knoweth well their coming nigh,
Their parting and their home-return, and watcheth their approach and rest.
5 Yea, let the herdsman, too, return, who marketh well their driving-forth;
Marketh their wandering away, their turning back and coming home.
6 Home-leader, lead them home to us; Indra, restore to us our kine:
We will rejoice in them alive.
7 1 offer you on every side butter and milk and strengthening food.
May all the Holy Deities pour down on us a flood of wealth.
8 O thou Home-leader, lead them home, restore them thou who bringest home.
Four are the quarters of the earth; from these bring back to us our kine,

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HYMN XX. Agni.

1. SEND unto us a good and happy mind.
2 1 worship Agni, Youthfullest of Gods, resistless, Friend of laws;
Under whose guard and heavenly light the Spotted seek the Mother's breast:
3 Whom with their mouth they magnify, bannered with flame and homed in light.
He glitters with his row of teeth.
4 Kind, Furtherer of men, he comes, when he hath reached the ends of heaven,
Sage, giving splendour to the clouds.
5 To taste man's offerings, he, the Strong, hath risen erect at sacrifice:
Fixing his dwelling he proceeds.
6 Here are oblation, worship, rest: rapidly comes his furtherance.
To sword-armed Agni come the Gods.
7 With service for chief bliss I seek the Lord of Sacrifice, Agni, whom
They call the Living, Son of Cloud.
8 Blest evermore be all the men who come from us, who magnify
Agni with sacrificial gifts.
9 The path he treads is black and white and red, and striped, and brown, crimson, and glorious.

His sire begat him bright with hues of gold.
10 Thus with his thoughts, O Son of Strength, O Agni, hath Vimada, accordant with the Immortals,
Offered thee hymns, soliciting thy favour. Thou hast brought all food, strength, a prosperous dwelling.

HYMN XXI. Agni.

1. WITH offerings of our own we choose thee, Agni, as Invoking Priest,
For sacrifice with trimmed grass,-at your glad carouse-piercing and brightly shining. Thou art waxing great.
2 The wealthy ones adorn thee, they who bring us horses as their gift:
The sprinkling ladle, Agni,-at your glad carouse -and glowing offering taste thee. Thou art waxing great.
3 The holy statutes rest by thee, as 'twere with ladles that o'erflow.
Black and white-gleaming colours,-at your glad carouse-all glories thou assurnest. Thou art waxing great.
4 O Agni, what thou deemest wealth, Victorious and Immortal One!
Bring thou to give us vigour,-at your glad carouse -splendid at sacrifices. Thou art waxing great.
5 Skilled in all lore is Agni, he whom erst Atharvan brought to life.
He was Vivasvan's envoy, at your glad carouse-the weIl-loved friend of Yama, Thou art waxing great.
6 At sacrifices they adore thee, Agni, when the rite proceeds.
All fair and lovely treasures-at your glad carouse-thou givest him who offers. Thou art waxing great.
7 Men, Agni, have established thee as welcome Priest at holy rites,
Thee whose face shines with butter,-at your glad carouse-bright, with eyes most observant. Thou art waxing great.
8 Wide and aloft thou spreadest thee, O Agni, with tby brilliant flame.
A Bull art thou when bellowing,-at your glad carouse-thou dost impregn the Sisters. Thou art waxing great.

HYMN XXII. Indra.

1. WHERE is famed Indra heard of? With what folk is he renowned to-day as Mitra is,-
Who in the home of Rsis and in secret is extolled with song?
2 Even here is Indra famed, and among us this day the glorious Thunderer is praised,
He who like Mitra mid the folk hath won complete and full renown.
3 He who is Sovran Lord of great and perfect strength, exerter of heroic might,
Who bears the fearless thunder as a father bears his darling son.
4 Harnessing to thy car, as God, two blustering Steeds Of the Wind-God, O Thunderer,
That speed along the shining path, thou making ways art glorified.
5 Even to these dark Steeds of Wind thou of thyself hast come to ride,
Of which no driver may be found, none, be he God or mortal man.
6 When ye approach, men ask you, thee and Usana: Why come ye to our dwelling-place?
Why are ye come to mortal man from distant realms of eapth and heaven?
7 O Indra, thou shalt speak us fair: our holy prayer is offered up.
We pray to thee for help as thou didst strike the monster Susna dead.

8 Around us is the Dasyu, riteless, void of sense, inhuman, keeping alien laws.
Baffle, thou Slayer of the foe, the weapon which this Dasa wields.
9 Hero with Heroes, thou art ours: yea, strong are they whom thou dost help.
In many a place are thy full gifts, and men, like vassals, sing thy praise.
10 Urge thou these heroes on to slay the enemy, brave Thunderer! in the fight with swords.
Even when hid among the tribes of Sages numerous as stars.
11 Swift come those gifts of thine whose hand is prompt to rend and burn, O Hero Thunder-armed:
As thou with thy Companions didst destroy the whole of SuSnia's brood.
12 Let not thine excellent assistance come to us, O Hero Indra, profitless.
May we, may we enjoy the bliss of these thy favours, Thunderer!
13 May those soft impulses of thine, O Indra, be fruitful and innocent to us.
May we know these whose treasures are like those of milch-kine, Thunderer!
14 That Earth, through power of knowing things that may be known, handless and footless yet might thrive,
Thou slewest, turning to the right, gu;na for every living man.
15 Drink, drink the Soma, Hero Indra; be not withheld as thou art good, O Treasure-giver.
Preserve the singers and our liberal princes, and make us wealthy with abundant riches.

HYMN XXIII. Indra.

1. INDRA, whose right hand wields the bolt, we worship, driver of Bay Steeds seeking sundered courses.
Shaking his beard with might he hath arisen, casting his weapons forth and dealing bounties.
2 The treasure which his Bay Steeds found at sacrifice,-this wealth made opulent Indra slayer of the foe.
Rbhu, Rbhuksan, Vaja-he is Lord of Might. The Dasa's very name I utterly destroy.
3 When, with the Princes, Maghavari, famed of old, comes nigh the thunderbolt of gold, and the Controller's car
Which his two Tawny Coursers draw, then Indra is the Sovran Lord of power whose glory spreads afar.
4 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow beard.
When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as wind disturbs the wood.
5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger;
Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous cries.
6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for thee Most Bountiful.
We know the good we gain from him the Mighty One when we attract him as a herdsman calls the kine.
7 Ne'er may this bond of friendship be dissevered, the Rsi Vimada's and thine, O Indra.
We know thou carest for us as a brother with us, O God, be thine auspicious friendship.

HYMN XXIV. Indra. Asvins.

1. O INDRA, drink this Soma, pressed out in the mortar, full of sweets.
Send down to us great riches,-at your glad carouse-in thousands, O Most healthy. Thou art waxing great.
2 To thee with sacrifices, with oblations, and with lauds we come.
Lord of all strength and power, grant-at your glad carouse-the best choiceworthy treasure. Thou art waxing great.
3 Thou who art Lord of precious boons, inciter even of the churl.
Guardian of singers, Indra,-at your glad carouse-save us from woe and hatred. Thou art waxing great.
4 Strong, Lords of Magic power, ye Twain churned the united worlds apart,
When ye, implored by Vimada, Nasatyas, forced apart the pair.
5 When the united pair were rent asunder all the Gods complained.
The Gods to the Nasatyas cried, Bring these together once again.
6 Sweet be my going forth, and rich in sweets be my approach to home.
So, through your Deity, both Gods, enrich us with all pleasantness.

HYMN XXV. Soma.

1. SEND us a good and happy mind, send energy and mental power.
Then-at your glad carouse-let men joy in thy love, Sweet juice! as kine in pasture. Thou. art waxing great.
2 rn all thy forms, O Soma, rest thy powers that influence the heart.
So also these my longings-at your glad carouse-spread themselves seeking riches. Thou art waxing great.
3 Even if, O Soma, I neglect thy laws through my simplicity,
Be gracious-at your glad carouse-as sire to son. Preserve us even from slaughter. T'hou. art waxing great.
4 Our songs in concert go to thee as streams of water to the wells.
Soma, that we may live, grant-at your glad carouse-full powers of mind, like beakers. Thou art waxing great.
5 O Soma, through thy might who art skilful and strong, these longing men,
These sages, have thrown open-at your glad carouse-the stall of kine and horses. Thou art waxing great
6 Our herds thou guardest, Soma, and the moving world spread far and wide.
Thou fittest them for living,-at your glad carouse-looking upon all beings. Thou art waxing great.
7 On all sides, Soma, be to us a Guardian ne'er to be deceived.
King, drive away our foemen-at your glad carouse:-let not the wicked rule us. Thou art waxing great.
8 Be watchful, Soma, passing wise, to give us store of vital strength.
More skilled than man to guide us,-at your glad carouse-save us from harm and sorrow. Thou art waxing great.
9 Chief slayer of our foemen, thou, Indu, art Indra's gracious Friend,
When warriors invoke him-at your glad carouse -in fight, to win them offspring. Thou art waxing great.
10 Victorious is this gladdening drink: to Indra dear it grows in strength.
This-at your glad carouse -enhanced the mighty hymn of the great sage Kaksivan. Thou art waxing great.
11 This to the sage who offers gifts brings power that comes from wealth in kine.
This, better than the seven, hath-at your glad carouse-furthered the blind, the cripple. Thou art waxing great.

HYMN XXVI. Pusan.

1. FORWARD upon their way proceed the ready teams, the lovely songs.
Further them glorious Pusan with yoked chariot, and the Mighty Twain!
2 With sacred hymns let this man here, this singer, win the God to whom
Belong this majesty and might. He hath observed our eulogies.
3 Pusan the Strong hath knowledge of sweet praises even as Indu hath.
He dews our corn with moisture, he bedews the pasture of our kine.
4 We will bethink ourselves of thee, O Pusan, O thou God, as One.
Who brings fulfilment of our hymns, and stirs the singer and the sage.
5 joint-sharer of each sacrifice, the driver of the chariot steeds;
The Rsi who is good to man, the singer's Friend and faithful Guard.
6 One who is Lord of Suca, Lord of Suca caring for herself:
Weaving the raiment of the sheep and making raiment beautiful.
7 The mighty Lord of spoil and wealth, Strong Friend of all prosperity;
He with light movement shakes his beard, lovely and ne'er to be deceived.
8 O Pusan, may those goats of thine turn hitherward thy chariot-pole.
Friend of all suppliants; art thou, born in old time, and arm and sure.
9 May the majestic Pusan speed our chariot with his power and might.
May he increase our store of wealth and listen to this call of ours.

HYMN XXVII. Indra.

1. THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.
I slay the man who brings no milkoblation, unrighteous, powerful, the truth's perverter.
2 Then Will I, when I lead my friends to battle against the radiant persons of the godless,
Prepare for thee at home a vigorous bullock, and pour for thee the fifteen-fold strong juices.
3 I know not him who sayeth and declareth that he hath slain the godless in the battle.
Soon as they see the furious combat raging, men speak forth praises of my vigorous horses.
4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.
5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.
Even the deaf will tremble at my roaring, and every day will dust be agitated.
6 To see the Indraless oblation-drinkers, mean offerers, o'ertaken by destruction!
Then shall the fellies of my car pass over those who have blamed my joyous Friend and scorned him.
7 Thou wast, thou grewest to full vital vigour: an earlier saw, a later one shall see thee.
Two canopies, as 'twere, are round about him who reacheth to the limit of this region.
8 The freed kine eat the barley of the pious. 1 saw them as they wandered with the herdsman.
The calling of the pious rang around them. What portion will these kine afford their owner?
9 When we who cat the grass of men are gathered I am with barley-eaters in the corn-land.
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.

10 There wilt thou hold as true my spoken purpose, to bring together quadrupeds. and bipeds.
I will divide, without a fight, his riches who warreth here, against the Bull, with women.
11 When a man's daughter hath been ever eyeless, who, knowing, will be wroth with her for blindness?
Which of the two will loose on him his anger-the man who leads her home or he who woos her?
12 How many a maid is pleasing to the suitor who fain would marry for her splendid riches?
If the girl be both good and fair of feature, she finds, herself, a friend among the people.
13 His feet have grasped: he eats the man who meets him. Around his head he sets the head for shelter.
Sitting anear and right above he smites us, and follows earth that lies spread out beneath him.
14 High, leafless, shadowless, and swift is Heaven: the Mother stands, the Youngling, loosed, is feeding.
Loud hath she lowed, licking Another's offspring. In what world hath the Cow laid down her udder?
15 Seven heroes from the nether part ascended, and from the upper part came eight together.
Nine from behind came armed with winnowing-baskets: ten from the front pressed o'er the rock's high ridges.
16 One of the ten, the tawny, shared in common, they send to execute their final purpose.
The Mother carries on her breast the Infant of noble form and soothes it while it knows not.
17 The Heroes dressed with fire the fatted wether: the dice were thrown by way of sport and gaming.
Two reach the plain amid the heavenly waters, hallowing and with means of purifying.
18 Crying aloud they ran in all directions: One half of them will cook, and not the other.
To me hath Savitar, this God, declared it: He will perform, whose food is wood and butter.
19 I saw a troop advancing from the distance moved, not by wheels but their own God-like nature.
The Friendly One seeks human generations, destroying, still new bands of evil beings.
20 These my two Bulls, even Pramara's, are harnessed: drive them not far; here let them often linger.
The waters even shall aid him to his object, and the all-cleansing Sun who is above us.
21 This is the thunderbolt which often whirleth down from the lofty misty realm of Surya.
Beyond this realm there is another glory so through old age they pass and feel no sorrow.
22 Bound fast to,every tree the cow is lowing, and thence the man-consuming birds are flying,
Then all this world, though pressing juice for Indra and strengthening the Rsi, is affrighted.
23 In the Gods' mansion stood the first-created, and from their separation came the later.
Three warm the Earth while holding stores of water, and Two of these convey the murmuring moisture.
24 This is thy life: and do thou mark and know it. As such, hide not thyself in time of battle.
He manifests the light and hides the vapour: his foot is never free from robes that veil it.

HYMN XXVIII. Indra. Vasukra.

1. Now all my other friends are here assembled: my Sire-in-law alone hath not come hither.
So might he eat the grain and drink the Soma, and, satisfied, return unto; his dwelling.
2 Loud belloweth the Bull whose horns are sharpened: upon the height above earth's breadth he standeth.
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.
3 Men with the stone press out for thee, O Indra, strong, gladdening Soma, and thereof thou drinkest.
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.
4 Resolve for me, O singer, this my riddle: The rivers send their swelling water backward:
The fox steals up to the approaching lion: the jackal drives the wild-boar from the brushwood.
5 How shall I solve this riddle, I, the simple, declare the thought of thee the Wise and Mighty?
Tell us, well knowing, as befits the season: Whitherward is thy prosperous car advancing?

6 Thus do they magnify me, me the mighty higher than even high heaven is my car-pole.
I all at once demolish many thousands: my Sire begot me with no foe to match me.
7 Yea, and the Gods have known me also, Indra, as mighty, fierce and strong in every exploit.
Exulting with the bolt I slaughtered Vrtra, and for the offerer oped with might the cow-stall.
8 The Deities approached, they carried axes; splitting the wood they came with their attendants.
They laid good timber in the fire-receivers, and burnt the grass up where they found it growing.
9 The hare hath swallowed up the opposing razor: I sundered with a clod the distant mountain.
The great will I make subject to the little: the calf shall wax in strength and cat the bullock.
10 There hath the strong-winged eagle left his talon, as a snared lion leaves the trap that caught him.
Even the wild steer in his thirst is captured: the leather strap still holds his foot entangled.
11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.
12 They were well occupied with holy duties who sped in person with their lauds to Soma.
Speaking like man, mete to us wealth and booty: in heaven thou hast the name and fame of Hero.

HYMN XXIX. Indra.

1. As sits the young bird on the tree rejoicing, ye, swift Pair, have been roused by clear laudation,
Whose Herald-Priest through many days is Indra, earth's Guardian, Friend of men, the best of Heroes.
2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero!
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.
3 What was the gladdening draught that pleased thee, Indra? Speed through our doors to songs, for thou art mighty.
Why comest thou to me, what gift attracts thee? Fain would I bring thee food most meet to offer.
4 Indra, what fame hath one like thee mid heroes? With what plan wilt thou act? Why hast thou sought us?
As a true Friend, Wide-Strider! to sustain us, since food absorbs the thought of each among us.
5 Speed happily those, as Surya ends his journey, who meet his wish as bridegrooms meet their spouses;
Men who present, O Indra strong by nature, with food the many songs that tell thy praises.
6 Thine are two measures, Indra, wide-wellmeted, heaven for thy majesty, earth for thy wisdom.
Here for thy choice are Somas mixed with butter: may the sweet meath be pleasant for thy drinking.
7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.
O'er earth's expanse hath he grown great by wisdom, the Friend of man, and by heroic exploits.
8 Indra hath conquered in his wars, the Mighty: men strive in multitudes to win his friendship.
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

HYMN XXX. Waters.

1. As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,
The glorious food of Varuna and Mitra. To him who spreadeth far this laud I offer.
2 Adhvaryus, he ye ready with oblations,, and come with longing to the longing Waters,
Down on which looks the. purple-tinted Eagle. Pour ye that flowing wave this day, deft-handed.

3 Go to the reservoir, O ye Adhvaryus worship the Waters' Child with your oblations.
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.
4 He who shines bright in floods, unfed with fuel, whom sages worship at their sacrifices:
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:
5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels.
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.
6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.
In heart accordant and in wish one-minded are the Adhvaryus and the heavenly Waters.
7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,-
Even to that Indra send the meath-rich current, the wave that gratifies the Gods, O Waters.
8 Send forth to him the meath-rich wave, O Rivers, which is your offspring and a well of sweetness,
Oil-balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.
9 Send forth the rapture-giving wave, O Rivers, which Indra drinks, which sets the Twain in motion;
The well that springeth from the clouds, desirous, that wandereth triple-formed, distilling transport.
10 These winding Streams which with their double current, like cattle-raiders, seek the lower pastures,-
Waters which dwell together, thrive together, Queens, Mothers of the world, these, Rsi, honour.
11 Send forth our sacrifice with holy worship send forth the hymn and prayer for gain of riches.
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.
12 For, wealthy Waters, ye control all treasures: ye bring auspicious intellect and Amrta.
Ye are the Queens of independent riches Sarasvati give full life to the singer!
13 When I behold the Waters coming hither, carrying with them milk and mcath and butter,
Bearing the well-pressed Soma juice to Indra, they harmonize in spirit with Adhvaryus.
14 Rich, they are come with wealth for living beings, O friends, Adhvaryus, seat them in their places.
Seat them on holy grass, ye Soma-bringers in harmony with the Offspring of the Waters.
15 Now to this grass are come the longing Waters: the Pious Ones are seated at our worship.
Adbvaryus, press the Soma juice for Indra so will the service of the Gods be easy.

HYMN XXXI. Visvedevas.

1. MAY benediction of the Gods approach us, holy, to aid us with all rapid succours.
Therewith may we be happily befriended, and pass triumphant over all our troubles.
2 A man should think on wealth and strive to win it by adoration on the path of Order,
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.
3 The hymn is formed, poured are the allotted portions: as to a ford friends come unto the Wondrous.
We have obtained the power of case and comfort, we haVe become acquainted, with Immortals.
4 Pleased be the Eternal Lord who loves the household with this man whom God Savitar created.
May Bhaga Aryaman grace him with cattle: may he appear to him, and be, delightful.
5 Like the Dawns' dwelling-place be this assembly, where in their might men rich in food have gathered.
Striving to share the praises of this singer. To us come strengthening and effectual riches!
6 This Bull's most gracious far-extended favour existed first of all in full abundance.
By his support they are maintained in common who in the Asura's mansion dwell together.
7 What was the tree, what wood, in sooth, produced it, from which they fashioned forth the Earth and Heaven?
These Twain stand fast and wax not old for ever: these have sung praise to many a day and morning.

8 Not only here is this: more is beyond us. He is the Bull, the Heaven's and Earth's supporter.
With power divine he makes his skin a filter, when the Bay Coursers bear him on as Surya.
9 He passes o'er the broad earth like a Stega: he penetrates the world as Wind the mist-cloud.
He, balmed with oil, near Varuna and Mitra, like Agni in the wood, hath shot forth splendour.
10 When suddenly called the cow that erst was barren, she, self-protected, ended all her troubles.
Earth, when the first son sprang from sire and mother, cast up the gami, that which men were seeking.
11 To Nrsad's son they gave the name of Kainva, and he the brown-hued courser won the treasure.
For him dark-coloured streamed the shining udder: none made it swell for him. Thus Order willed it.

HYMN XXXII. Indra.

1. FORTH speed the Pair to bring the meditating God, benevolent with boons sent in return for boons.
May Indra graciously accept both gifts from us, when he hath knowledge of the flowing Soma juice.
2 Thou wanderest far, O Indra, through the spheres of light and realms of earth, the region, thou whom many praise!
Let those who often bring their solemn rites conquer the noisy babblers who present no gifts.
3 More beautiful than beauty must this seem to me, when the son duly careth for his parents' line.
The wife attracts the husband: with a shout of joy the man's auspicious marriage is performed aright.
4 This beauteous place of meeting have I looked upon, where, like milch-cows, the kine order the marriage train;
Where the Herd's Mother counts as first and best of all, and round her are the seven-toned people of the choir.
5 The Pious One hath reached your place before the rest: One only moves victorious with the Rudras' band.
To these your helpers pour our meath, Immortal Gods, with whom your song of praise hath power to win their gifts.
6 He who maintains the Laws of God informed me that thou wast lying hidden in the waters.
Indra, who knoweth well, beheld and showed thee. By him instructed am I come, O Agni.
7 The stranger asks the way of him who knows it: taught by the skilful guide he travels onward.
This is, in truth, the blessing of instruction: he finds the path that leads directly forward.
8 Even now he breathed: these days hath he remembered. Concealed, he sucked the bosom of his Mother.
Yet in his youth old age hath come upon him: he hath grown gracious, good, and free from anger.
9 O Kalasa, all these blessings will we bring them, O Kurusravana, who give rich presents.
May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

HYMN XXXIII. Various Deities.

1. THE urgings of the people have impelled me, and by,the nearest way I bring you Pusan.
The Universal Gods have brought me safely. The cry was heard, Behold, Dubsasu cometh!
2 The ribs that compass me give pain and trouble me like rival wives.
Indigence, nakedness, exhaustion press me sore: my mind is fluttering like a bird's.
3 As rats eat weavers' threads, cares are consuming me, thy singer, gatakratu, me.

Have mercy on us once, O Indra, Bounteous Lord: be thou a Father unto us.
4 I the priests' Rsi chose as prince most liberal Kurusravana,
The son of Trasadasyu's son,
5 Whose three bays harnessed to the car bear me straight onward: I will laud
The giver of a thousand meeds,
6 The sire of Upamasravas, even him whose words were passing sweet,
As a fair field is to its lord.
7 Mark, Upamasravas, his son, mark, grandson of Mitratithi:
I am thy father's eulogist.
8 If I controlled Immortal Gods, yea, even were I Lord of men,
My liberal prince were living still.
9 None lives, even had he hundred lives, beyond the statute of the Gods
So am I parted from my friend.

HYMN XXXIV. Dice, Etc.

1. SPRUNG from tall trees on windy heights, these rollers transport me as they turn upon the table.
Dearer to me the die that never slumbers than the deep draught of Mujavan's own Soma.
2 She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake, whose single point is final, mine own devoted wife I alienated.
3 My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
As of a costly horse grown old and feeble, I find not any profit of the gamester.
4 Others caress the wife of him whose riches the die hath coveted, that rapid courser:
Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.
5 When I resolve to play with these no longer, my friends depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.
6 The gamester seeks the gambling-house, and wonders, his body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.
7 Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good.
8 Merrily sports their troop, the three-and-fifty, like Savitar the God whose ways are faithful.
They bend not even to the mighty's anger: the King himself pays homage and reveres them.
9 Downward they roll, and then spring quickly upward, and, handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal, though cold themselves they bum the heart to ashes.
10 The gambler's wife is left forlorn and wretched: the mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking riches, he goes by night unto the home of others.
11 Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling.
He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast.
12 To the great captain of your mighty army, who hath become the host's imperial leader,
To him I show my ten extended fingers: I speak the truth. No wealth am I withholding.
13 Play not with dice: no, cultivate thy corn-land. Enjoy the gain, and deem that wealth sufficient.
There are thy cattle there thy wife, O gambler. So this good Savitar himself hath told me.
14 Make me your friend: show us some little mercy. Assail us not with your terrific fierceness.

Appeased be your malignity and anger, and let the brown dice snare some other captive.

HYMN XXXV. Visvedevas.

1. THESE fires associate with Indra are awake, bringing their light when first the Dawn begins to shine.
May Heaven and Earth, great Pair, observe our holy work. We claim for us this day the favour of the Gods.
2 Yea, for ourselves we claim the grace of Heaven and Earth, of Saryanavan, of the Hills and Mother Streams.
For innocence we pray to Surya and to Dawn. So may the flowing Soma bring us bliss to-day.
3 May the great Twain, the Mothers, Heaven and Earth, this day preserve us free from sin for peace and happiness.
May Morning sending forth her light drive sin afar. We pray to kindled Agni for felicity.
4 May this first Dawn bring us the host of gracious Gods: rich, may it richly shine for us who strive for wealth.
The wrath of the malignant may we keep afar. We pray to kindled Agni for feilicity.
5 Dawns, who come forward with the bright beams of the Sun, and at your earliest flushing bring to us the light,
Shine ye on us to-day auspicious, for renown. We pray to kindled Agni for felicity.
6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.
The Asvin Pair have harnessed their swift-moving car. We pray to kindled Agni for felicity.
7 Send us to-day a portion choice and excellent, O Savitar, for thou art he who dealeth wealth.
I cry to Dhisana, Mother of opulence. We pray to kindled Agni for felicity.
8 Further me this declaring of Eternal Law, the Law of Gods, as we mortals acknowledge it!
The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.
9 This day we pray with innocence in strewing grass, adjusting pressing-stones, and perfecting the hymn.
Thou in the Adityas' keeping movest restlessly. We pray to kindled Agni for felicity.
10 To our great holy grass I bid the Gods at morn to banquet, and will seat them as the seven priests,-
Varuna, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.
11 Come hither, O Adityas, for our perfect weal: accordant help our sacrifice that we may thrive.
Pusan, Brhaspati, Bhaga, both Asvins, and enkindled Agni we implore for happiness.
12 Adityas, Gods, vouchsafe that this our home may be praise-worthy, prosperous, our heroes' sure defence,
For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity.
13 This day may all the Maruts, all he near us with aid: may all our fires be well enkindled.
May all Gods come to us with gracious favour. May spoil and wealth he ours, and all possessions.
14 He whom ye aid, O Deities, in battle, whom ye protect and rescue from affliction,
Who fears no danger at your milk-libation, -such may we be to feast the Gods, ye Mighty.

HYMN XXXVI. Visvedevas.

1. THERE are the Dawn and Night, the grand and beauteous Pair, Earth, Heaven, and Varuna, Mitra, and Aryaman.
Indra I call, the Maruts, Mountains, and the Floods, Adityas, Heaven and Earth, the Waters, and the Sky.
2 May Dyaus and Prthivi, wise, true to Holy Law, keep us in safety from distress and injury.
Let not malignant Nirrti rule over us. We crave to-day this gracious favour of the Gods.
3 Mother of Mitra and of opulent Varuna, may Aditi preserve us safe from all distress.
May we obtain the light of heaven without a foe. We crave this gracious favour of the Gods to-day.
4 May ringing press-stones keep the Raksasas afar, ill dream, and Nirrti, and each voracious fiend.
May the Adityas and the Maruts shelter us. We crave this gracious favour of the Gods to-day.
5 Full flow libations; on our grass let Indra sit; Brhaspati the singer laud with Sama hymns!
Wise be our hearts' imaginings that we may live. We crave this gracious favour of the Gods to-day.
6 Ye Asvins, make our sacrifice ascend to heaven, and animate the rite that it may send us bliss,
Offered with holy oil, with forward-speeding rein. We crave the gracious favour of the Gods to-day.
7 Hither I call the band of Maruts, swift to hear, great, purifying, bringing bliss, to he our Friends.
May we increase our wealth to glorify our name. We crave this graciousfavour of the Gods to-day.
8 We bring the Stay of Life, who makes the waters swell, swift-hearing, Friend of Gods, who waits on sacrifice.
May we control that Power, Soma whose rays are bright. We crave this gracious favour of the Gods to-day.
9 Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win.
Let the prayer-haters bear our sin to every side. We crave this gracious favour of the Gods to-day.
10 Hear us, O ye who claim the worship of mankind, and give us, O ye Gods, the gift for which we pray,
Victorious wisdom, fame with heroes and with wealth. We crave to-day this gracious favour of the Gods.
11 We crave the gracious favour of the Gods to-day, great favour of great Gods, sublime and free from foes,
That we may gain rich treasure sprung from hero sons. We crave this gracious favour of the Gods to-day.
12 In great enkindled Agni's keeping, and, for bliss, free from all sin before Mitra and Varuna.
May we share Savitar's best animating help. We crave this gracious favour of the Gods to-day.
13 All ye, the Gods whom Savitar the Father of truth, and Varuna and Mitra govern,
Give us prosperity with hero children, and opulence in kine and various treasure.
14 Savitar, Savitar from cast and westward, Savitar, Savitar from north and southward,
Savitar send us perfect health and comfort, Savitar let our days of life be lengthened!

HYMN XXXVII. Surya.

1. Do homage unto Varuna's and Mitra's Eye: offer this solemn worship to the Mighty God,
Who seeth far away, the Ensign, born of Gods. Sing praises unto Surya, to the Son of Dyaus.
2 May this my truthful speech guard me on every side wherever heaven and earth and days are spread abroad.
All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.
3 No godless man from time remotest draws thee down when thou art driving forth with winged dappled Steeds.

One lustre waits upon thee moving to the cast, and, Surya, thou arisest with a different light.
4 O Surya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing,
Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.
5 Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath.
When Surya, we address our prayers to thee to-day, may the Gods favour this our purpose and desire.
6 This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear.
Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.
7 Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin,
Long-living, may we look, O Surya, upon thee uprising day by day, thou great as Mitra is!
8 Surya, may we live long and look upon thee still, thee, O Far-seeing One, bringing the glorious light,
The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.
9 Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,
O Surya with the golden hair, ascend for us day after day, still bringing purer innocence.
10 Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre.
Bestow on us, O Surya, varied riches, to bless us in our home and when we travel.
11 Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds,
That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.
12 If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart,
That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

HYMN XXXVIII. Indra.

1. O INDRA, in this battle great and glorious, in this loud din of war help us to victory,
Where in the strife for kine among bold ring-decked men arrows fly all around and heroes are subdued.
2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.
Sakra, may we be thine, the friendly Conqueror's: even as we desire, O Vasu, so do thou.
3 The godless man, much-lauded Indra, whether he be Dasa or be Arya, who would war with us,-
Easy to conquer he for thee, with us, these foes: with thee may we subdue them in the clash of fight.
4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,
Indra, famed Hero, winner in the deadly strife, let us bring hitherward to-day to favour us.
5 For, Indra, I have heard thee called Self. capturer, One, Steer! who never yields, who urges even the churl.
Release thyself from Kutsa and come hither. How shall one like thee sit still bound that he may not move?

HYMN XXXIX. Asvins.

1. As 'twere the name of father, easy to invoke, we all assembled here invoke this Car of yours,
Asvins, your swiftly-rolling circumambient Car which he who worships must invoke at eve and dawn.
2 Awake all pleasant strains and let the hymns flow forth: raise up abundant fulness: this is our desire.
Asvins, bestow on us a glorious heritage, and give our princes treasure fair as Soma is.

3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
Men call you too, Nasatyas, healers of the blind, the thin and feeble, and the man with broken bones.
4 Ye made Cyavana, weak and worn with length of days, young again, like a car, that he had power to move.
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.
5 We will declare among the folk your ancient deeds heroic; yea, ye were Physicians bringing health.
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Asvins, may believe.
6 Listen to me, O Asvins; I have cried to you. Give me-your aid as sire and mother aid their son.
Poor, without kin or friend or ties of blood am I. Save me before it be too late, from this my curse.
7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.
Ye, came unto the calling of the weakling's dame, and granted noble offspring to the happy wife.
8 Ye gave a ain the vigour of his youthful life to tge sage Kali when old age was coming nigh.
Ye rescued Vandana and raised him from the pit, and in a moment gave Vispala power to move.
9 Ye Asvins Twain, endowed with manly strength, brought forth Reblia when hidden in the cave and well-nigh dead,
Freed Saptavadliri, and for Atri caused the pit heated with fire to be a pleasant resting-place.
10 On Pedu ye bestowed, Asvins, a courser white, mighty with nine-and-ninety varied gifts of strength,
A horse to be renowned, who bore his friend at speed, joy-giving, Bhaga-like to be invoked of men.
11 From no side, ye Two Kings whom none may check or stay, doth grief, distress, or danger come u on the man
Whom, Asvins swift to hear, borne on your glowing path, ye with your Consort make the foremost in the race.
12 Come on that Chariot which the Rbhus wrought for you, the Chariot, Asvins, that is speedier than thought,
At harnessing whereof Heaven's Daughter springs to birth, and from Vivasvan come auspicious Night and Day.
13 Come, Conquerors of the sundered mountain, to our home, Asvins who made the cow stream milk for Sayu's sake,
Ye who delivered even from the wolf's deep throat and set again at liberty the swallowed quail.
14 We have prepared this laud for you, O Asvins, and, like the Bhrgus, as a car have framed it,
Have decked it as a maid to meet the bridegroom, and brought it as a son, our stay for ever.

HYMN XL. Asvins.

1. YOUR radiant Chariot-whither goes it on its way?-who decks it for you, Heroes, for its happy course,
Starting at daybreak, visiting each morning every house, borne hitherward through prayer unto the sacrifice?
2 Where are ye, Asvins, in the evening, where at morn? Where is your haltingplace, where rest ye for the night?
Who brings you homeward, as the widow bedward draws her husband's brother, as the bride attracts the groom?
3 Early ye sing forth praise as with a herald's voice, and, meet for worship, go each morning to the house.
Whom do ye ever bring to ruin? Unto whose libations come ye, Heroes, like two Sons of Kings?
4 Even as hunters follow two wild elephants, we with oblations call you down at morn and eve.

To folk who pay you offierings at appointed times, Chiefs, Lords of splendour, ye bring food to strengthen them.
5 To you, O Asvins, came the daughter of a King, Ghosa, and said, O Heroes, this I beg of you:
Be near me in the day, he near me in the night: help me to gain a car-borne chieftain rich in steeds.
6 O Asvins, ye are wise: as Kutsa comes to men, bring your car nigh the folk of him who sings your praise.
The bee, O Asvins, bears your honey in her mouth, as the maid carries it purified in her hand.
7 To Bhujyu and to Vasa ye come near with help, O Asvins, to Sinjara and to Usana.
Your worshipper secures your friendship for himself. Through your protection I desire felicity.
8 Krsa and Sayu ye protect, ye Asvins Twain: ye Two assist the widow and the worshipper;
And ye throw open, Asvins, unto those who win the cattle-stall that thunders with its serenfold mouth.
9 The Woman hath brought forth, the Infant hath appeared, the plants of wondrous beauty straightway have sprung up.
To him the rivers run as down a deep descent, and he this day becomes their master and their lord.
10 They mourn the living, cry aloud, at sacrifice: the men have set their thoughts upon a distant cast.
A lovely thing for fathers who have gathered here,-a joy to husbands,-are the wives their arms shall clasp
11 Of this we have no knowledge. Tall it forth to us, now the youth rests within the chambers of the bride.
Fain would we reach the dwelling of the vigorous Steer who loves the kine, O Asvins: this is our desire.
12 Your favouring grace hath come, ye Lords of ample wealth: Asvins, our longings are stored up within your hearts.
Ye, Lords of splendour, have become our twofold guard: may we as welcome friends reach Aryaman's abode.
13 Even so, rejoicing in the dwelling-place of man, give hero sons and riches to the eloquent.
Make a ford, Lords of splendour, where men well may drink: remove the spiteful tree-stump standing in the path.
14 O Asvins, Wonder-Workers, Lords of lustre, where and with what folk do ye delight yourselves to-day?
Who hath detained them with him? Whither are they gone? Unto what sage's or what worshipper's abode?

HYMN XLI. Asvins.

1. THAT general Car of yours, invoked by many a man, that comes to our libations, three-wheeled, meet for lauds,
That circumambient Car, worthy of sacrifice, we call with our pure hymns at earliest flush of dawn.
2 Ye, O Nasatyas, mount that early-harnessed Car, that travels early, laden with its freight of balm,
Wherewith ye, Heroes, visit clans who sacrifice, even the poor man's worship where the priest attends.
3 If to the deft Adhvaryu with the meath in hand, or to the Kindler firm in strength, the household friend,
Or to the sage's poured libations ye approach, come thence, O Asvins, now to drink the offered meath.

HYMN XLII. Indra.

1. EVEN as an archer shoots afar his arrow, offer the laud to him with meet adornment.
Quell with your voice the wicked's voice, O sages. Singer, make Indra rest beside the Soma.
2 Draw thy Friend to thee like a cow at milking: O Singer, wake up Indra as a lover.
Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.
3 Why, Maghavan, do they call thee Bounteous; Giver? Quicken me: thou, I hear, art he who quickens.
Sakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.
4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.
Him who brings gifts the Hero makes his comrade: with him who pours no juice he seeks not friendship.
5 Whoso with plenteous food for him expresses strong Somas as much quickly-coming treasure,
For him he overthrows in early morning his swift well-weaponed foes, and slays the tyrant.
6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes,-
Before him even afar the foe must tremble: low before him must bow all human glories.
7 With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.
O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.
8 Indra, the swallower of strong libations rich in the boons they bring, the potent Somas,
He, Maghavan, will not restrict his bounty he brings much wealth unto the Soma-presser.
9 Yea, by superior play he wins advantage, when he, a gambler, piles his gains in season.
Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his treasure.
10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners!
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIII. Indra.

1. IN perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
2 Directed unto thee my spirit never strays, for I have set my hopes on thee, O Much-invoked!
Sit, Wonderful! as King upon the sacred grass, and let thy drinking-place be by the Soma juice.
3 From indigence and hunger Indra turns away: Maghavan hath dominion over precious wealth.
These the Seven Rivers flowing on their downward path increase the vital vigour of the potent Steer.
4 As on the fair-leafed tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the Aryas' light.
5 As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.
6 Maghavan came by turns to all the tribes of men: the Steer took notice of the people's songs of praise.
The man in whose libations Sakra hath delight by means of potent Somas vanquisheth his foes.
7 When Soma streams together unto Indra flow like waters to the river, rivulets to the lake,
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.
8 He rushes through the region like a furious Bull, he who hath made these floods the dames of worthy

lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.
9 Let the keen axe come forth together with the light: here be,.as erst, the teeming cow of sacrifice.
Let the Red God shine bright with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.
10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIV. Indra.

1. MAY Sovran Indra come to the carousal, he who by Holy Law is strong and active,
The overcomer of all conquering forces with his great steer-like power that hath no limit.
2 Firm-seated is thy car, thy Steeds are docile; thy hand, O King, holds, firmly grasped, the thunder.
On thy fair path, O Lord of men, come quickly: we will increase thy powers when thou hast drunken.
3 Let strong and mighty Steeds who bear this Mighty Indra, the Lord of men, whose arm wields thunder,
Bring unto us, as sharers of our banquet, the Steer of conquering might, of real vigour.
4 So like a Bull thou rushest to the Lord who loves the trough, the Sage, the prop of vigour, in the vat,
Prepare thine energies, collect them in thyself: be for our profit as the Master of the wise.
5 May precious treasures come to us-so will I pray. Come to the votary's gift offered with beauteous laud.
Thou art the Lord, as such sit on this holy grass: thy vessels are inviolate as Law commands.
6 Far went our earlist invocation of the Gods, and won us glories that can never be surpassed.
They who could not ascend the ship of sacrifice, sink down in desolation, trembling with alarm.
7 So be the others, evil-hearted, far away, whose horses, difficult to harness, have been yoked.
Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.
8 He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid-region quake.
He stays apart the two confronting bowls; he sings lauds in the potent Soma's joy when he hath drunk.
9 I bear this deftly-fashioned goad of thine, wherewith thou, Maghavan, shalt break the strikers with the hoof.
At this libation mayst thou be well satisfied. Partake the juice, partake the worship, Maghavan.
10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLV. Agni.

1. FIRST Agni sprang to life from out of Heaven: the second time from us came Jatavedas.
Thirdly the Manly-souled was in the waters. The pious lauds and kindles him the Eternal.
2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.
We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.
3 The Manly-souled lit thee in sea and waters, man's Viewer lit thee in the breast of heaven,
There as thou stoodest in the third high region the Steers increased thee in the water's bosom.
4 Agni roared out, like Dyaus what time he thunders: he licked the ground about the plants he flickered.
At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.
5 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma,
Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.
6 Germ of the world, ensign of all creation, be sprang to life and filled the earth and heavens.
Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.
7 So among mortals was Immortal Agni stablished as holy wise and willing envoy.
He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.
8 Like gold to look on, far he shone refulgent, beaming imperishable life for glory,
Agni by vital powers became immortal when his prolific Father Dyaus begat him.
9 Whoso this day, O God whose flames are lovely, prepares a cake, O Agni, mixt with butter,
Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.
10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.
Dear let him be to Surya, dear to Agni, preeminent with son and children's children.
11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.
12 Agni, the Friend of men, the Soma's keeper, Vaisvanara, hath been lauded by the Rsis.
We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

HYMN XLVI. Agni.

1. STABLISHED for thee, to lend thee vital forces, Giver of wealth, Guard of his servant's body.
The Great Priest, born, who knows the clouds, Abider with men, is seated in the lap of waters.
2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,
Wise Bhrgus, yearning in their hearts, pursued him, and found him lurking where the floods are gathered.
3 On the Cow's forehead, with laborious searching, Trita, the offspring of Vibhiavas, found him.
Born in our houses, Youthful, joy-bestower, he now becomes the central point of brightness.
4 Yearning, with homage, they have set and made him blithe Priest among mankind, oblation-bearer,
Leader of rites and Purifier, envoy of men, as sacrifice that still advances.
5 The foolish brought the ne'er-bewildered forward, great, Victor, Song-inspirer, Fort-destroyer.
Leading the Youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.
6 Holding his station firmly in the houses, Trita sat down within his home surrounded
Thence, as Law bids, departs the Tribes' Companion having collected men with no compulsion.
7 His are the fires, eternal, purifying, that make the houses move, whose smoke is shining,
White, waxing in their strength, for ever stirring, and sitting in the wood; like winds are Somas.
8 The tongue of Agni bears away the praisesong, and, through his care for Earth, her operations.

Him, bright and radiant, living men have stablished as their blithe Priest, the Chief of Sacrificers.
9 That Agni, him whom Heaven and Earth engendered, the Waters. Tvastar, and with might, the Bhrgus,
Him Matarisvan and the Gods have fashioned holy for man and first to be entreated.
10 Agni, whom Gods have made oblationbearer, and much-desiring men regard as holy,
Give life to him who lauds thee when he worships, and then shall glorious men in troops adore thee.

HYMN XLVII. Indra Vaikuntha.

1. THY right hand have we grasped in ours, O Indra, longing for treasure, Treasure-Lord of treasures!
Because we know thee, Hero, Lord of cattle: vouchsafe us mighty and resplendent riches.
2 Wealth, fully armed, good guard and kind protector, sprung from four seas, the prop and stay of treasures,
Fraught with great bounties, meet for praise and glory; vouchsafe us mighty and resplendent riches.
3 Wealth, with good Brahmans, Indra! God-attended, high, wide, and deep, arid based on broad foundations,
Strong, with famed Rsis, conquering our foemen: vouchsafe us mighty and resplendent riches.
4 Victorious, winning strength, with hero sages, confirmed in power, most useful, wealth-attracting,
True, Indra! crushing forts and slaying Dasyus: vouchsafe us mighty and resplendent riches.
5 Wealthy in heroes and in cars and horses, strength hundredfold and thousandfold, O Indra,
With manly sages, happy troops, Iight-winning: vouchsafe us mighty and resplentdent riches.
6 To Saptagu the sage, the holy-minded, to him, Brhaspati, the song approaches,
Angiras' Son who must be met with homage: vouchsafe us mighty and reslendent riches.
7 My lauds, like envoys, craving loving-kindness, go forth to Indra with their strong entreaty,
Moving his heart and uttered by my spirit: vouchsafe us mighty and resplendent riches.
8 Grant us the boon for which I pray, O Indra, a spacious home unmatched among the people.
To this may Heaven and Earth accord approval: vouchsafe us mighty and resplendent riches.

HYMN XLVIII. Indra Vaikuntha.

1. I WAS the first possessor of all precious gear: the wealth of every man I win and gather up.
On me as on a Father living creatures call; I deal enjoyment to tho. man who offers gifts.
2 I, Indra, am Atharvan's stay and firm support: I brought forth kine to Trita from the Dragon's grasp.
I stripped the Dasyus of their manly might, and gave the cattle-stalls to Matarigvan and Dadhyac.
3 For me hath Tvastar forged the iron thunderbolt: in me the Gods have centred intellectual power.
My sheen is like the Sun's insufferably bright: men honour me as Lord for past and future deeds.
4 I won myself these herdi of cattle, steeds and kine, and gold in ample store, with my destructive bolt.
I give full many a thousand to the worshipper, what time the Somas and the lauds have made me glad.
5 Indra am I none ever wins my wealth from me never at any time am I a thrall to death.
Pressing the Soma, ask riches from me alone: ye, Purus, in my friendship shall not suffer harm.
6 These, breathing loud in fury, two and two, who caused Indra to bring his bolt of thunder to the fray,
The challengers, I struck with deadly weapon down: firm stand what words the God speaks to his worshippers.

This One by stronger might I conquered singly; yea, also two: shall three prevail against me?
Like many sheaves upon the floor I thrash them. How can my foes, the Indraless, revile me?
8 Against the Gungus I made Atithigva strong, and kept him mid the folk like Vrtra-conquering strength,
When I won glory in the great foe-slaying fight, in battle where Karanja fell, and Parnaya.
9 With food for mine enjoyment Sapya Nami came: he joined me as a friend of old in search of kine.
As I bestowed on him an arrow for the fight I made him worthy of the song apd hymn of praise.
10 One of the two hath Soma, seen within it; the Herdsman with the bone shows forth the other.
He, fain to fight the Bull whose horns were sharpened, stood fettered in the demon's ample region.
11 I, as a God, ne'er violate the statutes of Gods, of Vasus, Rudriyas, Adityas.
These Gods have formed me for auspicious vigour, unconquered and invincible for ever.

HYMN XLIX.Indra Vaikuntha.

1. I HAVE enriched the singer with surpassing wealth; I have allowed the holy hymn to strengthen me.
I, furtherer of him who offers sacrifice, have conquered in each fight the men who worship not.
2 The People of the heavens, the waters, and the earth have stablished me among the Gods with Indra's name.
I took unto myself the two swift vigorous Bays that speed on divers paths, and the fierce bolt for strength.
3 With deadly blows I smote Atka for Kavi's sake; I guarded Kutsa well with these saving helps.
As Susna's slayer I brandished the dart of death: I gave not up the Aryan name to Dasyu foes.
4 Smadibha, Tugra, and the Vetasus I gave as prey to Kutsa, father-like, to succour him.
I was a worthy King to rule the worshipper, when I gave Tuji dear inviolable gifts.
5 I gave up Mrgaya to Srutarvan as his prey because he ever followed me and kept my laws.
For Ayu's sake I caused Veta to bend and bow, and into Savya's hand delivered Padgrbhi.
6 1, I crushed Navavastva of the lofty car, the Dasa, as the Vrtra-slayer kills the fiends;
When straightway on the region's farthest edge I brought the God who makes the lights to broaden and increase.
7 I travel round about borne onward in my might by the fleet-footed dappled Horses of the Sun.
When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.
8 Stronger am I than Nabus, I who slew the seven: I glorified with might Yadu and Turvaga.
I brought another low, with strength I bent his strength: I let the mighty nine-and-ninety wax in power.
9 Bull over all the streams that flow along the earth, I took the Seven Rivers as mine own domain.
I, gifted with great wisdom, spread the floods abroad: by war I found for man the way to high success.
10 I set within these cows the white milk which no God, not even Tvastar's self, had there deposited,-
Much-longed-for, in the breasts, the udders of the kine, the savoury sweets of meath, the milk and Soma juice.
11 Even thus hath Indra Maghavan, truly bounteous, sped Gods and men with mighty operation.
The pious glorify all these thine exploits, Lord of Bay Coursers, Strong, and Selfresplendent.

HYMN L. Indra Vaikuntha.

1. I LAUD your Mighty One who joyeth in the juice, him who is shared by all men, who created all;
Indra, whose conquering strength is powerful in war, whose fame and manly vigour Heaven and Earth revere.
2 He with his friend is active, lauded, good to man, Indra who must be glorified by one like me.
Hero, Lord of the brave, all cars are thy delight, warring with Vrtra, or for waters, or for spoil.
3 Who are the men whom thou wilt further, Indra, who strive to win thy bliss allied with riches?
Who urged thee forward to exert thy power divine, to valour, in the war for waters on their fields?
4 Thou, Indra, through the holy prayer art mighty, worthy of sacrifice at all libations.
In every fight thou castest heroes on the ground: thou art the noblest song, O Lord of all the folk.
5 Help now, as Highest, those who toil at sacrifice: well do the people know thy great protecting might.
Thou shalt be Everlasing, Giver of success yea, on all these libations thou bestowest strength.
6 All these libations thou makest effectual, of which thou art thyself supporter, Son of Power.
Therefore thy vessel is to be esteemed the best, sacrifice, holy text, prayer, and exalted speech.
7 They who with flowing Soma pray to thee, O Sage, to pour on them thy gifts of opulence and wealth,
May they come forward, through their spirit, on the path of bliss, in the wild joy of Soma juice effused.

HYMN LI. Agni. Gods.

1. LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters.
One Deity alone, O Jatavedas Agni, saw all thy forms in sundry places.
2 What God hath seen me? Who of all their number clearly beheld my forms in many places?
Where lie, then, all the sacred logs of Agni that lead him God-ward, Varuna and Mitra?
3 In many places, Agni Jatavedas, we sought thee hidden in the plants and waters.
Then Yama marked thee, God of wondrous splendour! effulgent from thy tenfold secret dwelling,
4 I fled in fear from sacrificial worship, Varuna, lest the Gods should thus engage me.
Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.
5 Come; man is pious and would fain do worship, he waits prepared: in gloom thou, Agni, dwellest.
Make pathways leading God-ward clear and easy, and bear oblations with a kindly spirit.
6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.
So,Varuna, I fled afar through terror, as flies the wild-bull from an archer's bowstring.
7 We give thee life unwasting, Jatavedas, so that, employed, thou never shalt be injured.
So, nobly born! shalt thou with kindly spirit bear to the Gods their share of men's oblations.
8 Grant me the first oblations and the latter, entire, my forceful shares of holy presents,
The soul of plants, the fatness of the waters, and let there be long life, ye Gods, to Agni.
9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.
Let all this sacrifice be thine, O Agni, and let the world's four regions how before thee.

HYMN LII. Gods.

1. INSTRUCT me, all ye Gods, how I, elected your Priest, must seat me here, and how address you.
Instruct me how to deal to each his portion, and by what ' path to bring you man's oblation.
2 I sit as Priest most skilled in sacrificing: the Maruts and all Deities impel me.
Asvins, each day yours is the Adhvaryu's duty: Brahman and wood are here: 'tis yours to offer.
3 Who is the Priest? Is he the Priest of Yama? On whom is thrust this God-appointed honour?
He springs to life each month, each day that passes; so Gods have made him their oblation-bearer.
4 The Gods have made me bearer of oblations, who slipped away and passed through many troubles.
Wise Agni shall ordain for us the worship, whether five-wayed, threefold, or seven-threaded.
5 So will I win you strength and life for ever. O Gods, that I may give you room and freedom.
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.
6 The Deities three hundred and thirty-nine, have served and honoured Agni,
Strewn sacred grass, anointed him with butter, and seated him as Priest, the Gods' Invoker.

HYMN LIII. Agni Saucika Gods.

1. HE hath arrived, he whom we sought with longing, who skilled in sacrifice well knows its courses.
Let him discharge his sacrificial duties: let him sit down as Friend who was before
Us.
2 Best Priest, he hath been won by being seated, for he hath looked on the well-ordered viands.
Come, let usworship Gods who must be worshipped, and pouring oil, laud those who should be lauded.
3 Now hath he made the feast of Gods effective: now have we found the secret tongue of worship.
Now hath he come, sweet, robed in vital vigour, and made our calling on the Gods effective.
4 This prelude of my speech I now will utter, whereby we Gods may quell our Asura foemen.
Eaters of strengthening food who merit worship, O ye Five Tribes, be pleased with mine oblation.
5 May the Five Tribes be pleased with mine oblation, and the Cow's Sons and all who merit worship.
From earthly trouble may the earth protect us, and air's mid realm from woe that comes from heaven.
6 Spinning the thread, follow the region's splendid light: guard thou the path ways well which wisdom hath prepared.
Weave ye the knotless labour of the bards who sing: be Manu thou, and bring the Heavenly People forth.
7 Lovers of Soma, bind the chariot traces fast: set ye the reins in order and embellish them.
Bring hitherward the car with seats where eight may sit, whereon the Gods have brought the treasure that we love.
8 Here flows Asmanvati: hold fast each other, keep yourselves up, and pass, my friends, the river.
There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.
9 Tvastar, most deft of workmen, knew each magic art, bringing most blessed bowls that hold the drink of Gods.
His axe, wrought of good metal, he is sharpening now, wherewith the radiant Brahmanaspati will cut.
10 Now, O ye Sapient Ones, make ye the axes sharp wherewith ye fashion bowls to hold the Amrta.
Knowing the secret places make ye ready that whereby the Gods have gotten immortality.
11 Ye with a secret tongue and dark intention laid the maiden deep within, the calf within the mouth.
They evermore are near us with their gracious help: successful is the song that strives for victory.

HYMN LIV. Indra.

1. I SING thy fame that, Maghavan, through thy Greatness the heavens and earth invoked thee in their terror,
Thou, aiding Gods, didst quell the power of Dasas, what time thou holpest many a race, O Indra.
2 When thou wast roaming, waxen strong in body, telling thy might, Indra, among the people,
All that men called thy battles was illusion: no foe hast thou to-day, nor erst hast found one.
3 Who are the Rsis, then, who comprehended before our time the bounds of all thy greatness?
For from thy body thou hast generated at the same time the Mother and the Father.
4 Thou, Mighty Steer, hast four supremest natures, Asura natures that may ne'er be injured.
All these, O Maghavan, thou surely knowest, wherewith thou hast performed thy great achievements.
5 Thou hast all treasures in thy sole possession, treasures made manifest and treasures hidden.
Defer not thou, O Maghavan, my longing: thou, art Director, Indra, thou art Giver.
6 To him who set the light in things of splendour, and with all sweetness blent essential sweetness,
To Indra hath this welcome hymn that strengthens been uttered by the votary Brhaduktha.

HYMN LV. Indra.

1. FAR is that secret name by which, in terror, the worlds invoked thee and thou gavest vigour
The earth and heaven thou settest near each other, and Maghavan, madest bright thy Brother's Children.
2 Great is that secret name and far-extending, whereby thou madest all that is and shall be.
The Five Tribes whom he loveth well have entered the light he loveth that was made aforetime.
3 He filled the heaven and earth and all between them, Gods five times sevenfold in their proper seasons.
With four-and-thirty lights he looks around him, lights of one colour though their ways are divers.
4 As first among the lights, O Dawn, thou shonest, whereby thou broughtest forth the Stay of Increase,
Great art thou, matchless is thine Asura nature, who, high above, art kin to those beneath thee.
5 The old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the Gods' high wisdom in its greatness: he who died yesterday to-day is living.
6 Strong is the Red Bird in his strength, great Hero, who from of old hath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
7 Through these the Thunderer gained strong manly vigour, through whom he waxed in power to smite down Vrtra,-
Who through the might of Indra's operation came forth as Gods in course of Law and Order.
8 All-strong, performing works with his companion, All-marking, rapid Victor, Curse-averter,
The Hero, waxing, after draughts of Soma, blew far from heaven the Dasyus with his weapon.

HYMN LVI. Visvedevas.

1. HERE is one light for thee, another yonder: enter the third and he therewith united.
Uniting with a body be thou welcome, dear to the Gods in their sublimest birthplace.
2 Bearing thy body, Vajin, may thy body afford us blessing and thyself protection.
Unswerving, stablish as it were in heaven thine own light as the mighty God's supporter.
3 Strong Steed art thou: go to the yearning Maidens with vigour, happily go to heaven and praises:
Fly happily to the Gods with easy passage, according to the first and faithful statutes.
4 Part of their grandeur have the Fathers also gained: the Gods have seated mental power in them as Gods.
They have embraced within themselves all energies, which, issuing forth, again into their bodies pass.
5 They strode through all the region with victorious might, establishing the old immeasurable laws.
They compassed in their bodies all existing things, and streamed forth offipring in many successive forms.
6 In two ways have the sons established in his place the Asura who finds the light, by the third act,
As fathers, they have set their heritage on earth, their offspring, as a thread continuously spun out.
7 As in a ship through billows, so through regions of air, with blessings, through toils and troubles
Hath Brhaduktha brought his seed with glory, and placed it here and in the realms beyond us.

HYMN LVIL Visvedevas.

1. LET us not, Indra, leave the path, the Soma-presser's sacrifice:
Let no malignity dwell with us.
2 May we obtain, completely wrought, the thread spun out to reach the Gods,
That perfecteth the sacrifice.
3 We call the spirit hither with the Soma of our parted sires,
Yea, with the Fathers' holy hymns.
4 Thy spirit come to thee again for wisdom, energy, and lire,
That thou mayst long behold the sun!
5 O Fathers, may the Heavenly Folk give us our spirit once again,
That we may be with those who live.
6 O Soma with the spirit still within us, blest with progeny,
May we be busied in the law.

HYMN LVIII. Manas or Spirit.

1. THY spirit, that went far away to Yama to Vivasvan's Son,
We cause to come to thee again that thou mayst live and sojourn here.
2 Thy spirit, that went far away, that passed away to earth and heaven,
We cause to come to thee again that thou mayst live and sojourn here.
3 Thy spirit, that went far away, away to the four-cornered earth,
We cause to come to thee again that thou mayst live and sojourn here.

4 Thy spirit, that went far away to the four quarters of the world,
We cause to come to thee again that thou mayst live and sojourn here.
5 Thy spirit, that went far away, away unto the billowy sea,
We cause to come to thee again that thou mayst live and sojourn here.
6 Thy spirit, that went far away to beams of light that flash and flow,
We cause to come to tbee again that thou mayst live and sojourn here.
7 Thy spirit, that went far away, went to the waters and the plants,
We cause to come to thee again that thou mayst live and sojourn here.
8 Thy spirit, that went far away, that visited the Sun and Dawn.
We cause to come to thee again that thou mayst live and sojourn here.
9 Thy spirit, that went far away, away to lofty mountain heights,
We cause to come to thee again that thou mayst live and sojourn here.
10 Thy spirit, that went far away into this All, that lives and moves,
We cause to come to thee again that thou mayst live and sojourn here.
11 Thy spirit, that went far away to distant realms beyond our ken,
We cause to come to thee again that thou mayst live and sojourn here.
12 Thy spirit, that went far away to all that is and is to be,
We cause to come to thee again that thou mayst live and sojourn heie.

HYMN LIX. Nirrti and Others.

1. His life hath been renewed and carried forward as two men, car-borne, by the skilful driver.
One falls, then seeks the goal with quickened vigour. Let Nirrti depart to distant places.
2 Here is the psalm for wealth, and food, in plenty: let us do many deeds to bring us glory.
All these our doings shall delight the singer. Let Nirrti depart to distant places.
3 May we o'ercome our foes with acts of valour, as heaven is over earth, hills over lowlands.
All these our deeds the singer hath considered. Let Nirrti depart to distant places.
4 Give us not up as prey to death, O Sorna still let us look upon the Sun arising.
Let our old age with passing days be kindly. Let Nirrti depart to distant places.
5 O Asuniti, keep the soul within us, and make the days we have to live yet longer.
Grant that we still may look upon the sunlight: strengthen thy body with the oil we bring thee.
6 Give us our sight again, O Asuniti, give us again our breath and our enjoyment.
Long may we look upon the Sun uprising; O Anumati, favour thou and bless us.
7 May Earth restore to us our vital spirit, may Heaven the Goddess and mid-air restore it.
May Soma give us once again our body, and Pusan show the Path of peace and comfort.
8 May both Worlds bless Subandhu, young Mothers of everlasting Law.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.
9 Health-giving medicines descend sent down from heaven in twos and threes,
Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.
10 Drive forward thou the wagon-ox, O Indra, which brought Usinarani's wagon hither.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

HYMN LX. Asamati and Others.-

1. BRINGING our homage we have come to one magnificent in look.
Glorified of the mighty Gods
2 To Asamati, spring of gifts, lord of the brave, a radiant car,
The conqueror of Bhajeratha
3 Who, when the spear hath armed his hand, or even weaponless o'erthrows
Men strong as buffaloes in fight;
4 Him in whose service flourishes Iksvaku, rich and dazzling-bright.
As the Five Tribes that are in heaven.
5 Indra, support the princely power of Rathaprosthas matched by none,
Even as the Sun for all to see.
6 Thou for Agastya's sister's sons yokest thy pair of ruddy steeds.
Thou troddest niggards under foot, all those, O King, who brought no gifts.
7 This is the mother, this the sire, this one hath come to be thy life.
What brings thee forth is even this. Now come, Subandhu, get thee forth.
8 As with the leather thong they bind the chariot yoke to hold it fast,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.
9 Even as this earth, the mighty earth, holds fast the monarchs of the wood.
So have I held thy spirit fast, held it for life and not for death, held it for thy security.
10 Subandlin's spirit I have brought from Yarna, from Vivasvan's Son,
Brought it for life and not for death, yea, brought it for security.
11 The wind blows downward from on high, downward the Sun-God sends his heat,
Downward the milch-cow pours her milk: so downward go thy pain and grief.
12 Felicitous is this mine hand, yet more felicitous is this.
This hand contains all healing balms, and this makes whole with gentle touch.

HYMN LXI. Visvedevas.

1. THE welcome speaker in the storm of battle uttered with might this prayer to win the Asvins,
When the most liberal God, for Paktha, rescued his parents, and assailed the seven Hotras.
2 Cyavana, purposing deceptive presents, with all ingredients, made the altar ready.
Most sweet-voiced Turvayana poured oblations like floods of widely fertilizing water.
3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.
With arrows in his hand the Very Mighty forced from him all obedience of a servant.
4 I call on you the Sons of Dyaus, the Asvins, that a dark cow to my red kine be added.
Enjoy my sacrifice, come to my viands contented, not deceiving expectation. '
10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.
They who approached the twice-strong stable's keeper, meedless would milk the rocks that naught had shaken.
11 Swift was new friendship with the maid they quickly accepted it as genuine seed and bounty.
Milk which the cow Sabardugha had yielded was the bright heritage which to thee they offered.
12 When afterwards they woke- and missed the cattle, the speaker thus in joyful mood addressed them:
Matchless are singers throulgh the Vasu's nature; he bringeth them all food and all possessions.

13 His followers then who dwelt in sundry places came and desired too slay the son of Nrsad.
Resistless foe, be found the hidden treasure of Susna multiplied in numerous offipring.
14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the Gods are sitting,
Thou who art called Agni or Jatavedas, Priest, hear us, guileless Priest of holy worship.
15 And, Indra, bring, that I may laud and serve them, those Two resplendent glorious Nasatyas,
Blithe, bounteous, man-like, to the sacrificer, honoured among our men with offered viands.
16 This King is praised and honoured as Ordainer: himself the bridge, the Sage speeds o'er the waters.
He hath stirred up Kaksivan, stirred up Agni, as the steed's swift wheel drives the felly onward.
17 Vaitarana, doubly kinsman, sacrificer, shall milk the cow who ne'er hath calved, Sabardhu,
When I encompass Varuna and Mitra with lauds, and Aryaman in safest shelter.
18 Their kin, the Prince in heaven, thy nearest kinsman, turning his thought to thee thus speaks in kindness:
This is our highest bond: I am his offspring. How many others came ere I succeeded?
19 Here is my kinship, here the place I dwell in: these are my Gods; I in full strength am present.
Twice-born am I, the first-born Son of Order: the Cow milked this when first she had her being.
20 So mid these tribes he rests, the friendly envoy, borne on two paths, refulgent Lord of fuel.
When, like a line, the Babe springs up erectly, his Mother straight hath borne him strong to bless us.
21 Then went the milch-kine forth to please the damsel, and for the good of every man that liveth.
Hear us, O wealthy Lord; begin our worship. Thou hast grown mighty through Asvaghna's virtues.
22 And take thou notice of us also, Indra, for ample riches, King whose arm wields thunder!
Protect our wealthy nobles, guard our princes unmenaced near thee, Lord of Tawny Coursers.
23 When he goes forth, ye Pair of Kings, for booty, speeding to war and praise to please the singer,-
I was the dearest sage of those about him,-let him lead these away and bring them safely.
24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:
Impetuous be his son and fleet his courser: and may I be his priest to win him glory.
25 If, for our strength, the priest with adoration to win your friendship made the laud accepted,
That laud shall be a branching road to virtue for every one to whom the songs are suited.
26 Glorified thus, with holy hymns and homage:-Of noble race, with Waters, God-attended
May he enrich us for our prayers and praises: now can the cow be milked; the path is open.
27 Be to us, then, ye Gods who merit worship, be ye of one accord our strong protection,
Who went on various ways and brought us vigour, ye who are undeceivable explorers.

HYMN LXII. Visvedevas, Etc.

1. YE, who, adorned with guerdon through the sacrifice, have won you Indra's friendship and eternal life,
Even to you be happiness, Angirases. Welcome the son of Manu, ye who are most wise.
2 The Fathers, who drave forth the wealth in cattle, have in the year's courses cleft Vala by Eternal Law:
A lengthened life be yours, O ye Angirases. Welcome the son of Manu, ye who are most wise.
3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the Mother, out on every side.
Fair wealth of progeny be yours, Angirases. Welcome the son of Manu, ye who are most wise.
4 This kinsman in your dwellingplace speaks pleasant words: give car to this, ye Rsis, children of the Gods.
High Brahman dignity be yours, Angirases. Welcome the son of Manu, ye who are most wise.
5 Distinguished by their varied form, these Rsis have been deeply moved.

These are the sons of Angirases: from Agni have they sprung to life.
6 Distinguished by their varied form, they sprang from Agni, from the sky.
Navagva and Dasagva, noblest Angiras, he giveth bounty with the Gods.
7 With Indra for associate the priests have cleared the stable full of steeds and kine,
Giving to me a thousand with their eightmarked cars, they gained renown among the Gods.
8 May this man's sons be multiplied; like springing corn may Manu grow,
Who gives at once in bounteous gift a thousand kine, a hundred steeds.
9 No one attains to him, as though a man would grasp the heights of heaven.
Savarnya's sacrificial meed hath broadened like an ample flood.
10 Yadu and Turva, too, have given two Dasas, well-disposed, to serve,
Together with great store of kine.
11 Blest be the hamlet's chief, most liberal Manu, and may his bounty rival that of Surya.
May the God let Ssvarni's life be leng
thened, with whom, unwearied, we have lived and prospered.

HYMN LXIII. Visvedevas.

1. MAY they who would assume kinship from far away, Vivasvan's generations, dearly loved of men,
Even the Gods who sit upon the sacred grass of Nahusa's son Yayati, bless and comfort us.
2 For worthy of obeisance, Gods, are all your names, worthy of adoration and of sacrifice.
Ye who were born from waters, and from Aditi, and from the earth, do ye here listen to my call.
3 I will rejoice in these Adityas for my weal, for whom the Mother pours forth water rich in balm,
And Dyaus the Infinite, firm as a rock, sweet milk,-Gods active, strong through lauds, whose might the Bull upholds.
4 Looking on men, ne'er slumbering, they by their deserts attained as Gods to lofty immortality.
Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of heaven.
5 Great Kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,-
These I invite with adoration and with hymns, mighty Adityas, Aditi, for happiness.
6 Who offereth to you the laud that ye accept, O ye All-Gods of Manu, many as ye are?
Who, Mighty Ones, will prepare for you the sacrifice to bear us over trouble to felicity?
7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,
Vouchsafe us, ye Adityas, sheitcr free from fear, and make us good and easy paths to happiness.
8 Wise Deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves,
Save us from uncommitted and committed sin, preserve us from all sin to-day for happiness.
9 In battles we invoke Indra still swift to hear, and all the holy Host of Heaven who banish grief,
Agni, Mitra, and Varuna that we may gain, Dyays, Bhaga, Maruts, Prthivi for happiness:
10 Mightily-saving Earth, incomparable Heaven the good guide Aditi who gives secure defence
The well-oared heavenly Ship that lets no waters in, free from defect, will we ascend for happiness.
11 Bless us, all Holy Ones, that we may have your help, guard and protect us from malignant injury.
With fruitful invocation may we call on you, Gods, who give ear to us for grace, for happiness.
12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.
Keep far away from us all hatred, O ye Gods, and give us ample shelter for our happiness.

13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny.
Whom ye with your good guidance, O Adityas, lead safely through all his pain and grief to happiness.
14 That which ye guard and grace in battle, O ye Gods, ye Maruts, where the prize is wealth, where heroes win,
That conquering Car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.
15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle, for the light;
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.
16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,-
May she at home and far away preserve us, and dwell with us under the Gods' protection
17 Thus hatb the thoughtful sage, the son of Plati, praised you, O Aditi and all Adityas,
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXIV. Visvedevas.

1. WHAT God, of those who hear, is he whose well-praised name we may record in this our sacrifice; and how?
Who will be gracious? Who of many give us bliss? Who out of all the Host will come to lend us aid?
2 The will and thoughts within my breast exert their power: they yearn with love, and fly to all the regions round.
None other comforter is found save only these: my longings and my hopes are fixt upon the Gods.
3 To Narasamsa and to Pusan I sing forth, unconcealable Agni kindied by the Gods.
To Sun and Moon, two Moons, to Yama in the heaven, to Trita, Vata, Dawn, Night, and the Atvins Twain.
4 How is the Sage extolled whom the loud singers praise? What voice, what hymn is used to laud Brhaspati?
May Aja-Ekapad with Rkvans swift to hear, and Ahi of the Deep listen unto our call.
5 Aditi, to the birth of Daksa and the vow thou summonest the Kings Mitra and Varuna.
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.
6 May all those vigorous Coursers listen to our cry, hearers of invocation, speeding on their way;
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every race.
7 Bring ye Purandbi, bring Vayu who yokes his steeds, for friendship bring ye Pusan with your songs of praise:
They with one mind, one thought attend the sacrifice, urged by the favouring aid of Savitar the God.
8 The thrice-seven wandering Rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid,
Krsanu, Tisya, archers to our gathering-place, and Rudra strong amid the Rudras we invoke.
9 Let the great Streams come hither with their mighty help, Sindhu, Sarasvati, and Sarayu with waves.
Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.
10 And let Brhaddiva, the Mother, hear our call, and Tvastar, Father, with the Goddesses and Dames.
Rbhuksan, Vaja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well!
11 Pleasant to look on as a dwelling rich in food is the blest favour of the Maruts, Rudra's Sons.

May we be famed among the folk for wealth in kine. and ever come to you, ye Gods, with sacred food.
12 The thought which ye, O Maruts, Indra and ye Gods have given to me, and ye, Mitra and Varuna,-
Cause this to grow and swell like a milchcow with milk. Will ye not bear away my songs upon your car?
13 O Maruts, do ye never, never recollect and call again to mind this our relationship?
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.
14 The Mothers, Heaven and Earth, those mighty Goddesses, worthy of sacrifice, ecune with the race of Gods.
These Two with their support uphold both Gods and men, and with the Fathers pour the copious genial stream.
15 This invocation wins all good that we desire Brhaspati, highly-praised Aramati, are here,
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard with hymns.
16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,
Gaya, the priestly singer, with his praises and hymns contented the Celestial people.
17 Thus hath the thoughtful sage the son of Plati, praised you, O Aaiti and all Adityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXV. Visvedevas.

I. MAY Agni, Indra, Mitra, Varuna consent, Aryaman, Vayu, Pusan, and Sarasvati,
Adityas, Maruts, Visnu, Soma, lofty Sky, Rudra and Aditi, and Brahmanaspati.
2 Indra and Agni, Hero-lords when Vrtra fell, dwelling together, speeding emulously on,
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmament.
3 Skilled in the Law I lift the hymn of praise to these, Law-strengtheners, unassailed, and great in majesty.
These in their wondrous bounty send the watery sea: may they as kindly Friends send gifts to make us great.
4 They with their might have stayed Heaven, Earth, and Prthivi, the Lord of Light, the firmament, -the lustrous spheres.
Even as fleet-foot steeds who make their masters glad, the princely Gods are praised, most bountiful to man.
5 Bring gifts to Mitra and to Varuna who, Lords of all, in spirit never fail the worshipper,
Whose statute shines on high through everlasting Law, whose places of sure refuge are the heavens and earth.
6 The cow who yielding milk goes her appointed way hither to us as leader of holy rites,
Speaking aloud to Varuna and the worshipper, shall with oblation serve Vivasvan and the Gods.
7 The Gods whose tongue is Agni dwell in heaven, and sit, aiders of Law, reflecting, in the seat of Law.
They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.
8 Born in the oldest time, the Parents dwelling round are sharers of one mansion in the home of Law.
Bound by their common vow Dyaus, Prthivi stream forth the moisture rich in oil to Varuna the Steer.
9 Parjanya, Vata, mighty, senders of the rain, Indra and Vayu, Varuna, Mitra, Aryaman:
We call on Aditi, Adityas, and the Gods, those who are on the earth, in waters, and in heaven.

10 Tvastar and Vayu, those who count as Rbhus, both celestial Hotar-priests, and Dawn for happiness,
Winners of wealth, we call, and wise Brhaspati, destroyer of our foes, and Soma Indra's Friend.
11 They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.
These very bounteous Gods made the Sun mount to heaven, and spread the righteous laws of Aryas o'er the land.
12 O Asvins, ye delivered Bhujyu from distress, ye animated Syava, Vadhrmati's son.
To Vimada ye brought his consort Kamadyu, and gave his lost Visnapu back to Visvaka.
13 Thunder, the lightning's daughter, Aja-Ekapad, heaven's bearer, Sindhu, and the waters of the sea:
Hear all the Gods my words, Sarasvati give ear together with Purandhi and with Holy Thoughts.
14 With Holy Thoughts and with Purandhi may all Gods, knowing the Law immortal, Manu's Holy Ones,
Boon-givers, favourers, finders of light, and Heaven, with gracious love accept my songs, my prayer, my hymn.
15 Immortal Gods have I, Vasistha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVI. Visvedevas.

1. I CALL the Gods of lofty glory for our weal, the makers of the light, well-skilled in sacrifice;
Those who have waxen mightily, Masters of all wealth, Immortal, strengthening Law, the Gods whom Indra leads.
2 For the strong band of Maruts will we frame a hymn: the chiefs shall bring forth sacrifice for Indra's troop,
Who, sent by Indra and advised by Varuna, have gotten for themselves a share of Surya's light
3 May Indra with the Vasus keep our dwelling safe, and Aditi with Adityas lend us sure defence.
May the God Rudra with the Rudras favour us, and Tvastar with the Dames further us to success.
4 Aditi, Heaven and Earth, the great eternal Law, Indra, Visnu, the Maruts, and the lofty Sky.
We call upon Adityas, on the Gods, for help, on Vasus, Rudras, Savitar of wondrous deeds.
5 With Holy Thoughts Sarasvan, firm-lawed Varuna, great Vayu, Pusan, Visnu, and the Asvins Twain,
Lords of all wealth, Immortal, furtherers of prayer, grant us a triply-guarding refuge from distress.
6 Strong be the sacrifice, strong be the Holy Ones, strong the preparers of oblation, strong the Gods.
Mighty be Heaven and Earth, true to eternal Law, strong be Parjanya, strong be they who laud the Strong.
7 To win us strength I glorify the Mighty Twain, Agni and Soma, Mighty Ones whom many laud.
May these vouchsafe us shelter with a triple guard, these whom the strong have served in worship of the Gods.
8 Potent, with firm-fixt laws, arranging sacrifice, visiting solemn rites in splendour of the day,
Obeying Order, these whose priest is Agni, free from falsehood, poured the waters out when Vrtra died.
9 The Holy Ones engendered, for their several laws, the heavens and earth, the waters, and the plants and trees.
They filled the firmament with heavenly light for help: the Gods embodied Wish and made it beautiful.
10 May they who bear up heaven, the Rbhus deft of hand, and Vata and Parjanya of the thundering Bull,
The waters and the plants, promote the songs we sing: come Bhaga, Rati, and the Vaijns to my call.

11 Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja-Ekapad,
The Dragon of the Deep, shall listen to my words, and all the Deities and Princes shall give ear.
12 May we, be yours, we men, to entertain the Gods: further our sacrifice and give it full success.
Adityas, Rudras, Vasus, givers of good gifts, quicken the holy hymns which we are singing now
13 I follow with success upon the path of Law the two celestial Hotars, Priests of oldest time.
We pray to him who dwelleth near, Guard of the Field, to all Immortal Gods who never are remiss.
14 Vasistha's sons have raised their voices, like their sire. Rsi-like praying to the Gods for happiness.
Like friendly-minded kinsmen, come at our desire, O Gods, and shake down treasures on us from above.
15 Immortal Gods have I, Vasistha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVII. Brhaspati.

1. THIS holy hymn, sublime and sevenheaded, sprung from eternal Law, our sire discovered.
Ayasya, friend of all men, hath engendered the fourth hymn as he sang his laud to Indra.
2 Thinking aright, praising eternal Order, the sons of Dyaus the Asura, those heroes,
Angirases, holding the rank of sages, first honoured sacrifice's holy statute.
3 Girt by his friends who cried with swanlike voices, bursting the stony barriers of the prison,
Brhaspati spake in thunder to the cattle, and uttered praise and song when he had found them.
4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.
Brhaspati, seeking light amid the darkness, drave forth the bright cows: three he made apparent.
5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Brhaspati discovered, while he thundered like Dyaus, the dawn, the Sun, the cow, the lightning.
6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.
Seeking the milk-draught with sweatshining comrades he stole the Pani's kine and left him weeping.
7 He with bright faithful Friends, winners of booty, hath rent the milker of the cows asunder.
Brhaspati with wild boars strong and mighty, sweating with heat, hath gained a rich possession.
8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.
Brhaspati freed the radiant cows with comrades self-yoked, averting shame from one another.
9 In our assembly with auspicious praises exalting him who roareth like a lion,
Maywe, in every fight where heroes conquer, rejoice in strong Brhaspati the Victor.
10 When he had won him every sort of booty and gone to heaven and its most lofty mansions,
Men praised Brhaspati the Mighty, bringing the light within their mouths from sundry places.
11 Fulfil the prayer that begs for vital vigour: aid in your wonted manner even the humble.
Let all our foes be turned and driven backward. Hear this, O Heaven and Earth, ye All-producers.
12 Indra with mighty strength cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods protect us.

HYMN LXVIII. Brhaspati.

1. LIKE birds who keep their watch, plashing in water, like the loud voices of the thundering rain-cloud,
Like merry streamlets bursting from the mountain, thus to Brhaspati our hymns have sounded.
2 The Son of Angirases, meeting the cattle, as Bhaga, brought in Aryaman among us.
As Friend of men he decks the wife and husband: as for the race, Brhaspati, nerve our coursers.
3 Brhaspati, having won them from the mountains, strewed down, like barley out of winnowing- baskets,
The vigorous, wandering cows who aid the pious, desired of all, of blameless form, well-coloured.
4 As the Sun dews with meath the seat of Order, and casts a flaming meteor down from heaven.
So from the rock Brhaspati forced the cattle, and cleft the earth's skin as it were with water.
5 Forth from mid air with light he dravc the darkness, as the gale blows a lily from the fiver.
Like the wind grasping at the cloud of Vala, Brhaspati gathered to himself the cattle,
6 Brhaspati, when he with fiery lightnings cleft through the weapon of reviling Vala,
Consumed.him as tongues cat what teeth have compassed: he threw the prisons of the red cows open.
7 That secret name borne by the lowing cattle within the cave Brhaspati discovered,
And drave, himself, the bright kine from the mountain, like a bird's young after the egg's disclosure.
8 He looked around on rock-imprisoned sweetness as one who eyes a fish in scanty water.
Brhaspati, cleaving through with varied clamour, brought it forth like a bowl from out the timber.
9 He found the light of heaven, and fire, and Morning: with lucid rays he forced apart the darkness.
As from a joint, Brhaspati took the marrow of Vala as he gloried in his cattle.
10 As trees for foliage robbed by winter, Vala mourned for the cows Brhaspati had taken.
He did a deed ne'er done, ne'er to be equalled, whereby the Sun and Moon ascend alternate.
11 Like a dark steed adorned with pearl, the Fathers have decorated heaven With constellations.
They set the light in day, in night the darkness. Brhaspati cleft the rock and found the cattle.
12 This homage have we.offered to the Cloud God who thunders out to many in succession.
May this Brhaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

HYMN LXIX. Agni.

1. Auspicious is the aspect of Vadhryasva's fire good is its guidance, pleasant are its visitings.
When first the people Of Sumitra kindle it, with butter poured thercon it crackles and shines bright.
2 Butter is that which makes Vadhryaiva's fire growstrong: the butter is its food, the butter makes it fat.
It spreads abroad when butter hath been offered it, and balmed with streams of butter shines forth like the Sun.
3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.
So richly shine, accept our songs with favour, so give us strengthening food, so send us glory.
4 Accept this offering, Agni, whom aforetime Vadhryasva, hath entreated and enkindled.
Guard well our homes and ople, guard our bodies, protect thy girt to us which thou hast granted.
5 Be splendid, guard us Kinsman of Vadhryasva: let not the enmity of men o'ercome thee,
Like the bold hero Cyavana, I Sumitra tell forth the title of Vadhryaiva's Kinsman.
6 All treasures hast thou won, of plains and mountains, and quelled the Dasas' and Aryas' hatred.
Like the bold hero Cyavana, O Agni, mayst thou subdue the men who long for battle.
7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.

8 Thine is the teeming cow, O Jatavedas, who pours at once her ceaseless flow, Sabardhuk,
Thou. art lit up by men enriched with guerdon, O Agni, by the pious-souled Sumitras.
9 Even Immortal Gods, O Jatavedas, Vadhryasva's Kinsman, have declared thy grandeur.
When human tribes drew near with supplication thou conqueredst with men whom thou hadst strengthened.
10 Like as a father bears his son, O Agni, Vadhryasva bare thee in his lap and served thee.
Thou, Youngest God, having enjoyed his fuel, didst vanquish those of old though they were mighty.
11 Vadhryasva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.
Lord of bright rays, thou burntest up the battle, subduing, as our help, e'en mighty foemen.
12 This Agni of Vadhryasva, Vrtra-slayer, lit from of old, must be invoked with homage.
As such assail our enemies, Vadhryasva, whether the foes be strangers or be kinsmen.

HYMN LXX. Apris.

1. ENJOY, O Agni, this my Fuel, welcome the oil-filled ladle where we pour libation.
Rise up for worship of the Gods, wise Agni, on the earth's height, while days are bright with beauty.
2 May he who goes before the Gods come hither with steeds whose shapes are varied, Narasarhsa.
May he, most Godlike, speed our offered viands with homage God-ward on the path of Order.
3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.
With lightly-rolling car and best draught-horses, bring the Gods hither and sit down as Hotar.
4 May the delight of Gods spread out transversely: may it be with us long in length and fragrant.
O Holy Grass divine, with friendly spirit bring thou the willing Gods whose Chief is Indra.
5 Touch ye the far-extending height of heaven or spring apart to suit the wide earth's measure.
Yearning, ye Doors, with those sublime in greatness, seize eagerly the heavenly Car that cometh.
6 Here in this shrine may Dawn and Night, the Daughters of Heaven, the skilful Goddesses, be seated.
In your wide lap, auspicious, willing Ladies may the Gods seat them with a willing spirit.
7 Up stands the stone, high burns the fire enkindled: Aditi's lap contains the Friendly Natures
Ye Two Chief Priests who serve at this our worship, may ye, more skilled, win for us rich possessions.
8 On our wide grass, Three Goddesses be seated: for you have we prepared and made it pleasant.
May Ila, she whose foot drops oil, the Goddess, taste, man-like, sacrifice and well-set presents.
9 Since thou, God Tvastar, hast made beauty perfect, since hou hast been the Angirases' Companion,
Willing, most wealthy, Giver of possessions, grant us the Gods' assembly, thou who knowest.
10 Well-knowing, binding with thy cord, bring hither, Lord of the Wood, the Deities' assembly.
The God prepare and season our oblations may Heaven and Earth be gracious to my calling.
11 Agni, bring hither Varuna to help us, Indra from heaven, from air's mid-realm the Maruts.
On sacred grass all Holy ones be seated and let the Immortal Gods rejoice in Svaha.

HYMN LXXI. Jnanam

1. WHEN-men, Brhaspati, giving names to objects, sent out Vak's first and earliest utterances,
All that was excellent and spotless, treasured within them, was disclosed through their affection.
2 Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,

Friends see and recognize the marks of friendship: their speech retains the blessed sign imprinted.
3 With sacrifice the trace of Vak they foIlowed, and found her harbouring within the Rsis.
They brought her, dealt her forth in many places: seven singers make her tones resound in concert.
4 One man hath ne'er seen Vak, and yet he seeth: one man hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well-dressed woman to her husband.
5 One man they call a laggard, dull in friendship: they never urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields neither fruit,nor blossom.
6 No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows he of the path of righteous action.
7 Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.
Some look like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.
8 When friendly Brahmans sacrifice together with mental impulse which the heart hath fashioned,
They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere.
9 Those men who step not back and move not forward, nor Brahmans nor preparers of libations,
Having attained to Vak in sinful fashion spin out their thread in ignorance like spinsters.
10 All friends are joyful in the friend who cometh in triumph, having conquered in assembly.
He is their blame-averter, food-provider prepared is he and fit for deed of vigour.
11 One plies his constant task reciting verses. one sings the holy psalm in Sakvari measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

HYMN LXXII. The Gods.

1. LET US with tuneful skill proclaim these generations of the Gods,
That one may see them when these hymns are chanted in a future age.
2 These Brahmanaspati produced with blast and smelting, like a Smith,
Existence, in an earlier age of Gods, from Non-existence sprang.
3 Existence, in the earliest age of Gods, from Non-existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.
4 Earth sprang from the Productive Power the regions from the earth were born.
Daksa was born of Aditi, and Aditi was Daksa's Child.
5 For Aditi, O Daksa, she who is thy Daughter, was brought forth.
After her were the blessed Gods born sharers of immortal life.
6 When ye, O Gods, in yonder deep closeclasping one another stood,
Thence, as of dancers, from your feet a thickening cloud of dust arose.
7 When, O ye Gods, like Yatis, ye caused all existing things to grow,
Then ye brought Surya forward who was lying hidden in the sea.
8 Eight are the Sons of Adid who from her body sprang to life.
With seven she went to meet the Gods she cast Martanda far away.
9 So with her Seven Sons Aditi went forth to meet the earlier age.
She brought Martanda thitherward to spring to life and die again.

HYMN LXXIII. Indra.

1. THOU wast born mighty for victorious valour, exulting, strongest, full of pride and courage.
There, even there, the Maruts strengthened Indra when. his most rapid Mother stirred the Hero.
2 There with fiend's ways e'en Prsni was seated: with much laudation they exalted Indra.
As if encompassed by the Mighty-footed, from darkness, near at hand, forth came the Children.
3 High are thy feet when on thy way thou goest: the strength thou foundest here hath lent thee vigour.
Thousand hyenas in thy mouth thou holdest. O Indra, mayst thou turn the Asvins hither.
4 Speeding at once to sacrifice thou comest for friendship thou art bringing both Nasatyas.
Thou hadst a thousand treasures in possession. The Asvins, O thou Hero, gave thee riches.
5 Glad, for the race that rests on holy Order, with friends who hasten to their goal, hath Indra
With these his magic powers assailed the Dasyu: he cast away the gloomy mists, the darkness.
6 Two of like name for him didst thou demolish, as Indra striking down the car of Usas.
With thy beloved lofty Friends thou camest, and with the assurance of thine heart thou slewest.
7 War-loving Namuci thou smotest, robbing the Dasa of his magic for the Rsi.
For man thou madest ready pleasant pathways, paths leading as it were directly God-ward.
8 These names of thine thou hast fulfilled completely: as Lord, thou boldest in thine arm, O Indra.
In thee, through thy great might, the Gods are joyful: the roots of trees hast thou directed upward.
9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters.
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.
10 When others call him offspring of the Courser, my meaning is that Mighty Power produced him.
He came from Manyu and remained in houses: whence he hath sprung is known to Indra only.
11 Like birds of beauteous wing the Priyamedhas, Rsis, imploring, have come nigh to Indra:
Dispel the darkness and fill full our vision deliver us as men whom snares entangle.

HYMN LXXIV. Indra.

1. I AM prepared to laud with song or worship the Noble Ones who are in earth and heaven,
Or Coursers who have triumphed in, the contest, or those who famed, have won the prize with glory.
2 Their call, the call of Gods, went up to heaven: they kissed the ground with glory-seeking spirit,
There where the Gods look on for happy fortune, and like the kindly heavens bestow their bounties.
3 This is the song of those Immortal Beings who long for treasures in their full perfection.
May these, completing prayers and sacrifices, bestow upon us wealth where naught is wanting.
4 Those living men extolled thy deed, O Indra, those who would fain burst through the stall of cattle,
Fain to milk her who bare but once, great, lofty, whose Sons are many and her streams past number.
5 Sacivan, win to your assistance Indra who never bends, who overcomes his foemen.
Rbhuksan, Maghavan, the hymn's upholder, who, rich in food, bears man's kind friend, the thunder.
6 Since he who won of old anew hath triumphed, Indra hath earned his name of Vrtra-slaycr.
He hath appeared, the mighty Lord of Conquest. What we would have him do let him accomplish.

HYMN LXXV. The Rivers.

1. THE singer, O ye Waters in Vivasvan's place, shall tell your grandeur forth that is beyond compare.
The Rivers have come forward triply, seven and seven. Sindhu in might surpasses all the streams that flow.
2 Varuna cut the channels for thy forward course, O Sindhu, when thou rannest on to win the race.
Thou speedest o'er precipitous ridges of the earth, when thou art Lord and Leader of these moving floods.
3 His roar is lifted up to heaven above the earth: he puts forth endless vigour with a flash of light.
Like floods of rain that fall- in thunder from the cloud, so Sindhu rushes on bellowing like a bull.
4 Like mothers to their calves, like milch kine with their milk, so, Sindhu, unto thee the roaring rivers run.
Thou leadest as a warrior king thine army's wings what time thou comest in the van of these swift streams.
5 Favour ye this my laud, O Ganga, Yamuna, O Sutudri, Parusni and Sarasvati:
With Asikni, Vitasta, O Marudvrdha, O Arjikiya with Susoma hear my call.
6 First with Trstama thou art eager to flow forth, with Rasa, and Susartu, and with Svetya here,
With Kubha; and with these, Sindhu and Mehatnu, thou seekest in thy course Krumu and Gomati.
7 Flashing and whitely-gleaming in her mightiness, she moves along her ample volumes through the realms,
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.
8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in ample wealth.
Blest Silamavati and young Urnavati invest themselves with raiment rich in store of sweets.
9 Sindhu hath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight.
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it runs.

HYMN LXXVI. Press-stones.

1. I GRASP at you when power and strength begin to dawn: bedew ye, Indra and the Maruts, Heaven and Earth,
That Day and Night, in every hall of sacrifice, may wait on us and bless us when they first spring forth.
2 Press the libation out, most excellent of all: the Pressing-stone is grasped like a hand-guided steed.
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.
3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.
At sacrifices they established holy rites on Tvastar's milk-blent juice bright with the hue of steeds.
4 Drive ye the treacherous demons far away from us: keep Nirrti afar and banish Penury.
Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits Gods.
5 To you who are more mighty than the heavens themselves, who, finishing your task with more than Vibhvan's speed,
More rapidly than Vayu seize the Soma juice, better than Agni give us food, to you I sing.
6 Stirred be the glorious Stones: let it press out the juice, the Stone with heavenly song that reaches up to heaven,
There where the men draw forth the meath for which they long, sending their voice around in rivalry of

speed.
7 The Stones press out the Soma, swift as car-borne men, and, eager for the spoil, drain forth the sap thereof
To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.
8 Ye, present men, have been most skilful in your work, even ye, O Stones who pressed Soma for Indra's drink.
May all ye have of fair go to the Heavenly Race, and all your treasure to the earthly worshipper.

HYMN LXXVII. Maruts.

1. As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.
I praise their Company that merits worship as the good Martits' priest to pay them honour.
2 The youths have wrought their ornaments for glory through many nights,-this noble band of Maruts.
Like stags the Sons of Dyatis have striven onward, the Sons of Aditi grown strong like pillars.
3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Surya;
Like mighty Heroes covetous of glory, like heavenly gallants who destroy the wicked.
4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.
This your all-feedin sacrifice approaches: come all united, fraught, as 'twere with viands.
5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn;
Like self-bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain around.
6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,
Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.
7 He who, engaged in the rite's final duty brings, as a man, oblation to the Maruts,
Wins him life's wealthy fulness, blest with heroes: he shall be present, too, where Gods drink Soma.
8 For these are helps adored at sacrifices, bringing good fortune by their name Adityas.
Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

HYMN LXXVIII. Maruts.

1. Ye by your hymns are like high-thoughted singers, skilful, inviting Gods with sacrifices;
Fair to behold, like Kings, with bright adornment, like spotless gallants, leaders of the people:
2 Like fire with flashing flame, breast-bound with chains of gold, like tempest-blasts, self-moving, swift to lend your aid;
As best of all foreknowers, excellent to guide, like Somas, good to guard the man who follows Law.
3 Shakers of all, like gales of wind they travel, like tongues of burning fires in their effulgence.
Mighty are they as warriors clad in armour, and, like the Fathers' prayers, Most Bounteous Givers.
4 Like spokes of car-wheels in one nave united, ever victorious like heavenly Heroes,
Shedding their precious balm like youthful suitors, they raise their voice and chant their psalm as singers.
5 They who are fleet to travel like the noblest steeds, long to obtain the prize like bounteous charioteers,
Like waters speeding on with their precipitous floods, like omniform Angirases with Sama-hymns.
6 Born from the stream, like press-stones are the Princes, for ever like the stones that crush in pieces;

Sons of a beauteous Dame, like playful children, like a great host upon the march with splendour.
7 Like rays of Dawn, the visitors of sacrifice, they shine with ornaments as eager to be bright.
Like rivers hasting on, glittering with their spears, from far away they measure out the distances.
8 Gods, send us happiness and make us wealthy, letting us singers prosper, O ye Maruts.
Bethink you of our praise and of our friendship: ye from of old have riches to vouchsafe us.

HYMN LXXIX. Agni.

1. I HAVE beheld the might of this Great Being. Immortal in the midst of tribes of mortals.
His jaws now open and now shut together: much they devour, insatiately chewing.
2 His eyes are turned away, his head is hidden: unsated with his tongue he eats the fuel.
With hands upraised, with reverence in the houses, for him they quickly bring his food together.
3 Seeking, as 'twere, his Mother's secret bosom, he, like a child, creeps on through wide-spread bushes.
One he finds glowing like hot food made ready, and kissing deep within the earth's recmes.
4 This holy Law I tell you, Earth and Heaven: the Infant at his birth dovours his Parents.
No knowledge of the God have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.
5 This man who quickly gives him food, who offers his gifts of oil and butter and supports him, -
Him with his thousand eyes he closely looks on: thou showest him thy face from all sides, Agni.
6 Agni, hast thou committed sin or treason among the Gods? In ignorance I ask thee.
Playing, not playing, he gold-hued and toothless, hath cut his food up as the knife a victim.
7 He born in wood hath yoked his horses rushing in all directions, held with reins that glitter.
The well-born friend hath carved his food with Vasus: in all his limbs he hath increased and prospered.

HYMN LXXX. Agni.

1. AGNI bestows the fleet prize-winning courser: Agni, the hero famed and firm in duty.
Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.
2 Blest be the wood that feeds the active Agni: within the two great worlds hath Agni entered.
Agni impels a single man to battle, and with him rends in pieces many a foeman.
3 Agni rejoiced the car of him who praised lim, and from the waters burnt away jarutha.
Agni saved Atri in the fiery cavem, and made Nrmedha rich with troops of children.
4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.
Agni hath made oblations rise to heaven: to every place are Agni's laws extended.
5 With songs of praise the Rsis call on Agni; on Agni, heroes worsted in the foray.
Birds flying in the region call on Agni around a thousand cattle Agni wanders.
6 Races of human birth pay Agni worship, men who have sprung from Nahus' line adore him.
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.
7 The Rbhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.
Agni, Most Youthful God, protect the singer: win us by worship, Agni, great possessions.

HYMN LXXXI. Visvakarman.

1. HE who sate down as Hotar-priest, the Rsi, our Father, offering up all things existing,-
He, seeking through his wish a great possession, came among men on earth as archetypal.
2 What was the place whereon he took his station? What was it that supported him? How was it?
Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.
3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.
4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.
5 Nine highest, lowest, sacrificial natures, and these thy mid-most here, O Visvakarman,
Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.
6 Bring thou thyself, exalted with oblation, O Visvakarman, Earth and Heaven to worship.
Let other men around us live in folly here let us have a rich and liberal patron.
7 Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift Visvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

HYMN LXXXII. Visvakarman.

1. THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.
Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.
2 Mighty in mind and power is Visvakarman, Maker, Disposer, and most lofty Presence.
Their offerings joy in rich juice where they value One, only One, beyond the Seven Rsis.
3 Father who made us, he who, as Disposer, knoweth all races and all things existing,
Even he alone, the Deities' narne-giver,him other beings seek for information.
4 To him in sacrifice they offered treasures,-Rsis of old, in numerous troops, as singers,
Who, in the distant, near, and lower region, made ready all these things that have existence.
5 That which is earlier than this earth and heaven, before the Asuras and Gods had being,-
What was the germ primeval which the waters received where all the Gods were seen together?
6 The waters, they received that germ primeval wherein the Gods were gathefed all together.
It rested set upon the Unborn's navel, that One wherein abide all things existing.
7 Ye will not find him who produced these creatures: another thing hath risen up among you.
Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented.

HYMN LXXXII. Manyu.

1. HE who hath reverenced thee, Manyu, destructive bolt, breeds for himself forthwith all conquering energy.
Arya and Dasa will we conquer with thine aid, with thee the Conqueror, with conquest conquest-sped.
2 Manyu was Indra, yea, the God, was Manyu, Manyu was Hotar, Varuna, Jatavedas.
The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us.

3 Come hither, Manyu, mightier tham the mighty; chase, with thy fervour for ally, our foemen.
Slayer of foes, of Vrtra, and of Dasyu, bring thou to us all kinds of wealth and treasure.
4 For thou art, Manyu, of surpassing vigour, fierce, queller of the foe, and self-existent,
Shared by all men, victorious, subduer: vouchsafe to us superior strengith in battles.
5 I have departed, still without a portion, wise God! according to thy will, the Mighty.
I, feeble man, was wroth thee, O Manyu I am myself; come thou to give me vigour.
6 Come hither. I am all thine own; advancing turn thou to me, Victorious, All-supporter!
Come to me, Manyu, Wielder of the Thunder: bethink thee of thy friend, and slay the Dasyus.
7 Approach, and on my right hand hold thy station: so shall we slay a multitude of foemen.
The best of meath I offer to support thee: may we be first to drink thereof in quiet.

HYMN LXXXIV. Manyu.

1. BORNE on with thee, O Manyu girt by Maruts, let our brave men, impetuous, bursting forward,
March on, like flames of fire in form, exulting, with pointed arrows, sharpening their weapons.
2 Flashing like fire, be thou, O conquering Manyu, invoked, O Victor, as our army's leader.
Slay thou our foes, distribute their possessions: show forth thy vigour, scatter those who hate us.
3 O Manyu, overcome thou our assailant on! breaking, slaying, crushing down the foemen.
They have not hindered thine impetuous vigour: Mighty, Sole born! thou makest them thy subjects.
4 Alone or many thou art worshipped, Manyu: sharpen the spirit of each clan for battle.
With thee to aid, O thou of perfect splendour, we will uplift the glorious shout for conquest.
5 Unyielding bringing victory like Indra, O Manyu, be thou here our Sovran Ruler.
To thy dear name, O Victor, we sing praises: we know the spring from which thou art come hither.
6 Twin-born with power, destructive bolt of thunder, the highest conquering might is thine, Subduer!
Be friendly to its in thy spirit, Manyu, O Much-invoked, in shock of mighty battle.
7 For spoil let Varuna and Manyu give us the wealth of both sides gathered and collected;
And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

HYMN LXXXV. Surya's Bridal.

1. TRUTH is the base that bears the earth; by Surya are the heavens sustained.
By Law the Adityas stand secure, and Soma holds his place in heaven.
2 By Soma are the Adityas strong, by Soma mighty is the earth.
Thus Soma in the midst of all these constellations hath his place.
3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;
Of him whom Brahmans truly know as Soma no one ever tastes.
4 Soma, secured by sheltering rules, guarded by hymns in Brhati,
Thou standest listening to the stones none tastes of thee who dwells on earth.
5 When they begin to drink thee then, O God, thou swellest out again.
Vayu is Soma's guardian God. The Moon is that which shapes the years.
6 Raibhi was her dear bridal friend, and Narasamsi led her home.
Lovely was Surya's robe: she came to that which Gatha had adorned.

7 Thought was the pillow of her couch, sight was the unguent for her eyes:
Her treasury was earth and heaven..when Surya went unto her Lord.
8 Hymns were the cross-bars of the pole, Kurira-metre decked the car:
The bridesmen were the Asvin Pair Agni was leader of the train.
9 Soma was he who wooed the maid: the groomsmen were both Asvins, when
The Sun-God Savitar bestowed his willing Surya on her Lord.
10 Her spirit was the bridal car; the covering thereof was heaven:
Bright were both Steers that drew it when Surya approached her husband's, home.
11 Thy Steers were steady, kept in place by holy verse and Sama-hymn:
All car were thy two chariot wheels: thy path was tremulous in the sky,
12 Clean, as thou wentest, were thy wheels wind, was the axle fastened there.
Surya, proceeding to her Lord, mounted a spirit-fashioried car.
13 The bridal pomp of Surya, which Savitar started, moved along.
In Magha days are oxen slain, in Arjuris they wed the bride.
14 When on your three-wheeled chariot, O Asvins, ye came as wooers unto Surya's bridal,
Then all the Gods agreed to your proposal Pusan as Son elected you as Fathers.
15 O ye Two Lords of lustre, then when ye to Surya's wooing came,
Where was one chariot wheel of yours? Where stood ye for die Sire's command?
16 The Brahmans, by their seasons, know, O Surya, those two wheels of thine:
One kept concealed, those only who are skilled in highest truths have learned.
17 To Surya and the Deities, to Mitra and to Varuna.
Who know aright the thing that is, this adoration have I paid.
18 By their own power these Twain in close succession move;
They go as playing children round the sacrifice.
One of the Pair beholdeth all existing things; the other ordereth seasons and is born again.
19 He, born afresh, is new and new for ever ensign of days he goes before the Mornings
Coming, he orders f6r the Gods their portion. The Moon prolongs the days of our existence.
20 Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kimsuka and Salmali, light-rolling,
Bound for the world of life immortal, Surya: make for thy lord a happy bridal journey.
21 Rise up from hence: this maiden hath a husband. I laud Visvavasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.
22 Rise up from hence, Visvavasu: with reverence we worship thee.
Seek thou another willing maid, and with her husband leave the bride.
23 Straight in direction be the path:s, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband.
24 Now from the noose of Varuna I free thee, wherewith Most Blessed Savitar hath bound thee.
In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.
25 Hence, and not thence, I send these free. I make thee softly fettered there.
That, Bounteous Indra, she may live blest in her fortune and her sons.
26 Let Pusan take thy hand and hence conduct thee; may the two Asvins on their car transport thee.
Go to the house to be the household's mistress and speak as lady ito thy gathered people.
27 Happy be thou and prosper witlh thy children here: be vigilant to rule thy household in this home.
Closely unite thy body with this; man, thy lord. So shall ye, full of years, address your company.
28 Her hue is blue and red: the fienod who clingeth close is driven off.
Well thrive the kinsmen of this bride the husband is bourid fast in bonds.

29 Give thou the woollen robe away: deal treasure to the Brahman priests.
This female fiend hath got her feet, and as a wife attends her lord.
30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment of his wife.
31 Consumptions, from her people, which follow the bride's resplendent train,-
These let the Holy Gods again bear to the place from which they came.
32 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.
33 Signs of good fortune mark the bride come all of you and look at her.
Wish her prosperity, and then return unto your homes again.
34 Pungent is this, and bitter this, filled, as it were, with arrow-barbs, Empoisoned and.not fit for use.
The Brahman who knows Surya well deserves the garment of the bride.
35 The fringe, the cloth that decks her head, and then the triply parted robe,-
Behold the hues which Surya wears these doth the Brahman purify.
36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
37 O Pusan, send her on as most auspicious, her who shall be the sharer of my pleasures;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.
38 For thee, with bridal train, they, first, escorted Surya to her home.
Give to the husband in return, Agni, the wife with progeny.
39 Agni hath given the bride again with splendour and with ample life.
Long lived be he who is her lord; a hundred autumns let him live.
40 Soma obtained her first of all; next the Gandharva was her lord.
Agai was thy third husband: now one bornof woman is thy fourth.
41 Soma to the Gandharva, and to Agni the Gandharva gave:
And Agni hath bestowed on me riches and sons and this my spouse.
42 Be ye not parted; dwell ye here reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.
43 So may Prajapati bring children forth to us; may Aryaman adorn us till old age come nigh.
Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.
44 Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentlehearted;
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.
45 O Bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.
46 Over thy husband's father and thy husband's mother bear full sway.
Over the sister of tby lord, over his brothers rule supreme.
47 So may the Universal Gods, so may the Waters join our hearts.
May Matarisvan, Dhatar, and Destri together bind us close.

HYMN LXXXVI. Indra.

1. MEN have abstained from pouring juice they count not Indra as a God.
Where at the votary's store my friend Vrsakapi hath drunk his fill. Supreme is Indra over all.
2 Thou, Indra, heedless passest by the ill Vrsakapi hath wrought;

Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.
3 What hath he done to injure thee, this tawny beast Vrsakapi,
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.
4 Soon may the hound who hunts the boar seize him and bite him in the car,
O Indra, that Vrsakapi whom thou protectest as a friend, Supreme is Indra over all.
5 Kapi hath marred the beauteous things, all deftly wrought, that were my joy.
In pieces will I rend his head; the sinner's portion sball be woo. Supreme is Indra over all.
6 No Dame hath ampler charms than 1, or greater wealth of love's delights.
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.
7 Mother whose love is quickly wibn, I say what verily will be.
My,breast, O Mother, and my head and both my hips seem quivering. Supreme is Indra over all.
8 Dame with the lovely hands and arms, with broad hair-plaits add ample hips,
Why, O thou Hero's wife, art thou angry with our Vrsakapi? Supreme is Indra over all.
9 This noxious creature looks on me as one bereft of hero's love,
Yet Heroes for my sons have I, the Maruts' Friend and Indra's Queen. Supreme is Indra over all.
10 From olden time the matron goes to feast and general sacrifice.
Mother of Heroes, Indra's Queen, the rite's ordainer is extolled. Supreme is Indra over all.
11 So have I heard Indrani called most fortunate among these Dames,
For never shall her Consort die in future time through length of days. Supreme is Indra overall.
12 Never, Indralni, have I joyed without my friend Vrsakapi,
Whose welcome offering here, made pure with water, goeth to the Gods. Supreme is Indra over all.
13 Wealthy Vrsakapayi, blest with sons and consorts of thy sons,
Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.
14 Fifteen in number, then, for me a score of bullocks they prepare,
And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.
15 Like as a bull with pointed horn, loud bellowing amid the herds,
Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.
18 O Indra this Vrsakapi hath found a slain wild animal,
Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.
19 Distinguishing the Dasa and the Arya, viewing all, I go.
I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.
20 The desert plains and steep descents, how many leagues in length they spread!
Go to the nearest houses, go unto thine home, Vrsakapi. Supreme is Indra over all.
21 Turn thee again Vrsakapi: we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.
22 When, Indra and Vrsakapi, ye travelled upward to your home,
Where was that noisome beast, to whom went it, the beast that troubles man? Supreme is Indra over all.
23 Daughter of Manu, Parsu bare a score of children at a birth.
Her portion verily was bliss although her burthen caused her grief.

HYMN LXXXVII. Agni.

1. I BALM with oil the mighty Raksas-slayer; to the most famous Friend I come for shelter
Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.
2 O Jatavedas with the teeth of iron, enkindled with thy flame attack the demons.
Seize with thy longue the foolish gods' adorers: rend, put within thy mouth the raw-flesh caters.
3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
Roam also in the air, O King, around us, and with thy jaws assail the wicked spirits.
4 Bending thy shafts through sacrifices, Agni, whetting their points with song as if with whetstones,
Pierce to the heart therewith the Yatudhanas, and break their arms uplifed to attack thee.
5 Pierce through the Yatudhana's skin, O Agni; let the destroying dart with fire consume him.
Rend his joints, Jatavedas, let the cater of flesh, flesh-seeking, track his mangled body.
6 Where now thou seest Agni Jatavedas, one of these demons standing still or roaming,
Or flying on those paths in air's midregion, sharpen the shaft and as an archer pierce him.
7 Tear from the evil spirit, Jatavedas, what he hath seized and with his spears hath captured.
Blazing before him strike him down, O Agni; let spotted carrion-eating kites devour him.
8 Here tell this forth, O Agni: whosoever is, he himself, or acteth as, a demon,
Him grasp, O thou Most Youthful, with thy fuel. to the Mati-seer's eye give him as booty.
9 With keen glance guard the sacrifice, O Agni: thou Sage, conduct it onward to the Vasus.
Let not the fiends, O Man-beholder, harm thee burning against the Raksasas to slay them.
10 Look on the fiend mid men, as Man-beholder: rend thou his three extremities in pieces.
Demolish with thy flame his ribs, O Agni, the Yatudhana's root destroy thou triply.
11 Thrice, Agni, let thy noose surround the demon who with his falsehood injures Holy Order.
Loud roaring with thy flame, O Jatavedas, crush him and cast him down before the singer.
12 Lead thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof-armed demon.
With light celestial in Atharvan's manner burn up the foot who ruins truth with falsehood.
13 Agni, what curse the pair this day have uttered, what heated word the worshippers have spoken,
Each arrowy taunt sped from the angry spirit,-pierce to the heart therewith the Yatudhanas.
14 With fervent heat exterminate the demons; destroy the fiends with burning flame, O Agni.
Destroy with fire the foolish gods' adorers; blaze and destrepy the insatiable monsters.
15 May Gods destroy this day the evil-doer may each hot curse of his return and blast him.
Let arrows pierce the liar in his vitals, and Visva's net enclose the Yatudhana.
16 The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,
Who steals the milch-cow's milk away, O Agni,-tear off the heads of such with fiery fury.
17 The cow gives milk each year, O Man-regarder: let not the Yatudhana ever taste it.
If one would glut him with the biesting, Agni, pierce with thy flame his vitals as he meets thee.
18 Let the fiends drink the poison of the cattle; may Aditi cast off the evildoers.
May the God Savitar give them up to ruin, and be their share of plants and herbs denied them.
19 Agni, from days of old thou slayest demons: never shall Raksasas in fight o'ercome thee.
Burn up the foolish ones, the flesh-devourers: let none of them escape thine heavenly arrow.
20 Guard us, O Agni, from above and under, protect us fl-om behind us and before us;
And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.
21 From rear, from front, from under, from above us, O King, protect us as a Sage with wisdom.
Guard to old age thy friend, O Friend, Eternal: O Agni, as Immortal, guard us mortals.
22 We set thee round us as a fort, victorious Agni, thee a Sage,

Of hero lineage, day by day, destroyer of our treacherous foes.
23 Burn with thy poison turned against the treacherous brood of Raksasas,
O Agni, with thy sharpened glow, with lances armed with points of flame.
24 Burn thou the paired Kimidins, brun, Agni, the Yatudhana pairs.
I sharpen thee, Infallible, with hymns. O Sage, be vigilant.
25 Shoot forth, O Agni, with thy flame demolish them on every side.
Break thou the Yatudhana's strength, the vigour of the Raksasa.

HYMN LXXXVIII. Agni.

1. DEAR, ageless sacrificial drink is offered in light-discovering, heaven-pervading Agni.
The Gods spread forth through his Celestial Nature, that he might bear the world up and sustain it.
2 The world was swallowed and concealed in darkness: Agni was born, and light became apparent.
The Deities, the broad earth, and the heavens, and plants, and waters gloried in his friendship.
3 Inspired by Gods who claim our adoration, I now will laud Eternal Lofty Agni,
Him who hath spread abroad the earth with lustre, this heaven, and both the worlds, and air's mid-region.
4 Earliest Priest whom all the Gods accepted, and chose him, and anointed him with butter,
He swiftly made all things that fly, stand, travel, all that hath motion, Agni Jatavedas.
5 Because thou, Agni, Jatavedas, stoodest at the world's head with thy refulgent splendour,
We sent thee forth with hymns and songs and praises: thou filledst heaven and earth, God meet for worship.
6 Head of the world is Agni in the night-time; then, as the Sun, at morn springs up and rises.
Then to his task goes the prompt Priest foreknowing the wondrous power of Gods who must be honoured.
7 Lovely is he who, kindled in his greatness, hath shone forth, seated in the heavens, refulgent.
With resonant hymns all Gods who guard our bodies have offered up oblation in this Agni.
8 First the Gods brought the hymnal into being; then they engendered Agni, then oblation.
He was their satrifice that guards our bodies: him the heavens know, the earth, the waters know him.
9 He, Agni, whom the Gods have generated, in whom they offered up all worlds and creatures,
He with his bright glow heated earth and heaven, urging himself right onward in his grandeur.
10 Then by the laud the Gods engendered Agni in heaven, who fills both worlds through strength and vigour.
They made him to appear in threefold essence: he ripens plants of every form and nature.
11 What time the Gods, whose due is worship, set him as Surya, Son of Aditi, in heaven,
When the Pair, ever wandering, sprang to being, all creatures that existed looked upon them.
12 For all the world of life the Gods made Agni Vaisvanara to be the days' bright Banner,-
Him who hath spread abroad the radiant Mornings, and, coming with his light, unveils the darkness.
13 The wise and holy Deities engendered Agni Vaisvanara whom age ne'er touches.
The Ancient Star that wanders on for ever, lofty and. strong, Lord of the Living Being.
14 We call upon the Sage with holy verses, Agni Vaisvanara the ever-beaming,
Who hath surpassed both heaven and earth in greatness: lie is a God below, a God above us.
15 I have heard mention of two several pathways, ways of the Fathers and of Gods and mortals.
On these two paths each moving creature travels, each thing between the Father and the Mother.
16 These two united paths bear him who journeys born from the head and pondered with the spirit

He stands directed to all things existing, hasting, unresting in his fiery splendour.
17 Which of us twain knows where they speak together, upper and lower of the two rite-leaders?
Our friends have helped to gather our assembly. They came to sacrifice; who will announce it?
18 How many are the Fires and Suns in number? What is the number of the Dawns and Waters?
Not jestingly I speak to you, O Fathers. Sages, I ask you this for information.
19 As great as is the fair-winged Morning's presence to him who dwells beside us, matarisvan!
Is what the Brahman does when he approaches to sacrifice and sits below the Hotar.

HYMN LXXXIX. Indra.

1. I WILL extol the most heroic Indra who with his might forced earth and sky asunder;
Who hath filled all with width as man's Upholder, surpassing floods and rivers in his greatness.
2 Surya is he: throughout the wide expanses shall Indra turn him, swift as car-wheels, hither,
Like a stream resting not but ever active he hath destroyed, with light, the blackhued darkness.
3 To him I sing a holy prayer, incessant new, matchless, common to the earth and heaven,
Who marks, as they were backs, all living creatures: ne'er doth he fail a friend, the noble Indra.
4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra.
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.
5 Rousing with draughts, the Shaker, rushing onward, impetuous, very strong, armed as with arrows
Is Soma; forest trees and all the bushes deceive not Indra with their offered likeness.
6 Soma hath flowed to him whom naught can equal, the earth, the heavens, the firmament, the mountains,-
When heightened in his ire his indignation shatters the firm and breaks the strong in pieces.
7 As an axe fells the tree so be slew Vrtra, brake down the strongholds and dug out the rivers.
He cleft the mountain like a new-made pitcher. Indra brought forth the kine with his Companions.
8 Wise art thou, Punisher of guilt, O Indra. The sword lops limbs, thou smitest down the sinner,
The men who injure, as it were a comrade, the lofty Law of Varuna and Mitra.
9 Men who lead evil lives, who break agreements, and injure Varuna, Aryaman and Mitra,-
Against these foes, O Mighty Indra, sharpen, as furious death, thy Bull of fiery colour.
10 Indra is Sovran Lord of Earth and Heaven, Indra is Lord of waters and of mountains.
Indra is Lord of prosperers and sages Indra must be invoked in rest and effort.
11 Vaster than days and nights, Giver of increase, vaster than firmament and flood of ocean,
Vaster than bounds of earth and wind's extension, vaster than rivers and our lands is Indra.
12 Forward, as herald of refulgent Morning, let thine insatiate arrow fly, O Indra.
And pierce, as 'twere a stone launched forth from heaven, with hottest blaze the men who love deception.
13 Him, verily, the moons, the mountains followed, the tall trees followed and the plants and herbage.
Yearning with love both Worlds approached, the Waters waited on Indra when he first had being.
14 Where was the vengeful dart when thou, O Indra, clavest the demon ever beat on outrage?
When fiends lay there upon the ground extended like cattle in the place of immolation?
15 Those who are set in enmity against us, the Oganas, O Indra, waxen mighty,-
Let blinding darkness follow those our fbemen, while these shall have bright shining nights to light them.
16 May plentiful libations of the people, and singing Rsis' holy prayers rejoice thee.
Hearing with love this common invocation, come unto us, pass by all those who praise thee.
17 O Indra, thus may we be made partakers of thy new favours that shall bring us profit.

Singing with love, may we the Visvamitras win daylight even now through thee, O Indra.
18 Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XC. Purusa.

1. A THOUSAND heads hath Purusa, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.
2 This Purusa is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.
3 So mighty is his greatness; yea, greater than this is Purusa.
All creatures are one-fourth of him, three-fourths eternal life in heaven.
4 With three-fourths Purusa went up: onefourth of him again was here.
Thence he strode out to every side over what cats not and what cats.
5 From him Viraj was born; again Purusa from Viraj was born.
As soon as he was born he spread eastward and westward o'er the earth.
6 When Gods prepared the sacrifice with Purusa as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.
7 They balmed as victim on the grass Purusa born in earliest time.
With him the Deities and all Sadhyas and Rsis sacrificed.
8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of-the air, and animals both wild and tame.
9 From that great general sacrifice Rcas and Sama-hymns were born:
Therefrom were spells and charms produced; the Yajus had its birth from it.
10 From it were horses born, from it all cattle with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.
11 When they divided Purusa how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?
12 The Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.
13 The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.
14 Forth from his navel came mid-air the sky was fashioned from his head
Earth from his feet, and from his car the regions. Thus they formed the worlds.
15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusa.
16 Gods, sacrificing, sacrificed the victim these were the carliest holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sidhyas, Gods of old, are dwelling.

HYMN XCI. Agni.

1. BRISK, at the place of Ila, hymned by men who wake, our own familiar Friend is kindled in the house;
Hotar of all oblation, worthy of our choice, Lord, beaming, trusty friend to one who loveth him.
2 He, excellent in glory, guest in every house, finds like a swift-winged bird a home in every tree.
Benevolent to men, he scorns no living man: Friend to the tribes of men he dwells with every tribe.
3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.
As Vasu, thou alone art Lord of all good things, of all the treasures that the heavens and earth produce.
4 Foreknowing well, O Agni, thou in Ila's place hast occupied thy regular station balmed with oil.
Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.
5 Thy glories are, as lightnings from the rainy cloud, marked, many-hued, like heralds of the Dawns' approach,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.
6 Him, duly coming as their germ, have plants received: this Agni have maternal Waters brought to life.
So in like manner do the forest trees and plants bear him within them and produce him evermore.
7 When, sped and urged by wind, thou spreadest thee abroad, swift piercing through thy food according to thy will,
Thy never-ceasing blazes, longing to consume, like men on chariots, Agni, strive on every side.
8 Agni, the Hotar-priest who fills the assembly full, Waker of knowledge, chief Controller of the thought,-
Him, yea, none other than thyself, doth man elect at sacrificial offerings great and small alike.
9 Here, Api, the arrangers, those attached to thee, elect thee as their Priest in sacred gatherings,
When men with strewn clipt grass and sacrificial gifts offer thee entertainment, piously inclined.
10 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.
11 When mortal man presents to thee Immortal God, Agni, his fuel or his sacrificial gift,
Then thou art his Adhvaryu, Hotar, messenger, callest the Gods and orderest the sacrifice.
12 From us these hymns in concert have gone forth to him, these. holy words, these Rcas, songs and eulogies,
Eager for wealth, to Jatavedas fain for wealth: when they have waxen strong they please their Strengthener.
13 This newest eulogy will I speak forth to him, the Ancient One who loves it. May he hear our voice.
May it come near his heart and make it stir with love, as a fond well-dressed matron clings about her lord.
14 He in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up,-
To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth.
15 Into thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle.
Vouchsafe us wealth. strength-winning, blest with heroes, wealth lofty, praised by men, and full of splendour.

HYMN XCII. Visvedevas.

1. I PRAISE your Charioteer of sacrifice, the Lord of men, Priest of the tribes, refulgent, Guest of night.
Blazing amid dry plants, snatching amid the green, the Strong, the Holy Herald hath attained to heaven.
2 Him, Agni, Gods and men have made their chief support, who drinks the fatness and completes the sacrifice.
With kisses they caress the Grandson of the Red, like the swift ray of light, the Household Priest of Dawn.
3 Yea, we discriminate his and the niggard's ways: his branches evermore are sent forth to consume.
When his terrific flames have reached the Immortal's world, then men remember and extol the Heavenly Folk.
4 For then the net of Law, Dyaus, and the wide expanse, Earth, Worship, and Devotion meet for highest praise,
Varuna, Indra, Mitra were of one accord, and Savitar and Bhaga, Lords of holy might.
5 Onward, with ever-roaming Rudra, speed the floods: over Aramati the Mighty have they run.
With them Parijman, moving round his vast domain, loud bellowing, bedews all things that are within.
6 Straightway the Rudras, Maruts visiting all men, Falcons of Dyaus, home-dwellers with the Asura,-
Varuna, Mitra, Aryaman look on with these, and the swift-moving Indra with swift-moving Gods.
7 With Indra have they found enjoyment, they who toil, in the light's beauty, in the very Strong One's strength;
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.
8 Even the Sun's Bay Coursers hath lie held in check: each one fears Indra as the mightiest of all.
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.
9 With humble adoration show this day your song of praise to mighty Rudra, Ruler of the brave:
With whom, the Eager Ones, going their ordered course, he comes from heaven Self-bright, auspicious, strong to guard.
10 For these have spread abroad the fame of human kind, the Bull Brhaspati and Soma's brotherhood.
Atharvan first by sacrifices made men sure: through skill the Bhrgus were esteemed of all as Gods.
11 For these, the Earth and Heaven with their abundant seed, four-bodied Narasmsa, Yama, Aditi,
God Tvastar Wealth-bestower, the Rbhuksanas, Rodasi, Maruts, Visnu, claim and merit praise.
12 And may he too give car, the Sage, from far away, the Dragon of the Deep, to this our yearning call.
Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, observe this well.
13 Dear to all Gods, may Pasan guard the ways we go, the Waters' child and Vayu help us to success.
Sing lauds for your great bliss to Wind, the breath of all: ye Asvins prompt to hear, hear this upon your way.
14 With hymns of praise we sing him who is throned as Lord over these fearless tribes, the Self-resplendent One.
We praise Night's youthful Lord benevolent to men, the foeless One, the free, with all celestial Dames.
15 By reason of his birth here Angiras first sang: the pressing-stones upraised bebeld the sacrifice-
The stones through which the Sage became exceeding vast, and the sharp axe obtains in fight the beauteous place.

HYMN XCIII. Visvedevas.

1. MIGHTY are ye, and far-extended, Heaven and Earth: both Worlds are evermore to us like two young Dames.
Guard us thereby from stronger foe; guard us hereby to give us strength.
2 In each succeeding sacrifice that mortal honoureth the Gods,
He who, most widely known and famed for happiness, invitetb them.
3 Ye who are Rulers over all, great is your sovran power as Gods.
Ye all possess all majesty: all must be served in sacrifice.
4 These are the joyous Kings of Immortality, Parijman, Mitra, Aryaman, and Varuna.
What else is Rudra, praised of men? the Maruts, Bhaga, Pusana?
5 Come also to our dwelling, Lords of ample wealth, common partakers of our waters, Sun and Moon,
When the great Dragon of the Deep hath settled down upon their floors.
6 And let the Asvins, Lords of splendour, set us free,- both Gods, and, with their Laws, Mitra and Varuna.
Through woes, as over desert lands, he speeds to ample opulence.
7 Yea, let the Asvins Twain he gracious unto us, even Rudras, and all Gods, Bhaga, Rathaspati;
Parijman, Rbhu, Vaja, O Lords of all wealth Rbhuksanas.
8 Prompt is Rbhuksan, prompt the worshipper's strong drink: may thy fleet Bay Steeds, thine who sperdest on, approach.
Not mans but God's is sacrifice whose psalm is unassailable.
9 O God Savitar, harmed by none, lauded, give us a place among wealthy princes.
With his Car-steeds at once 'hath our Indra guided the reins and the car of these men.
10 To these men present here, O Heaven and Earth, to us grant lofty fame extending over all mankind.
Give us a steed to win us strength, a steed with wealth for victory.
11 This speaker, Indra-for thou art our Friend-wherever he may be, guard thou, Victor! for help, ever for help
Thy wisdom, Vasu! prosper him.
12 So have they strengthened this mine hymn which seems to take its bright path to the Sun, and reconciles the men:
Thus forms a carpenter the yoke of horses, not to be displaced.
13 Whose chariot-seat hath come again laden with wealth and bright with gold,
Lightly, with piercing ends, as 'twere two ranks of heroes ranged for fight.
14 This to Duhsima Prthavana have I sung, to Vena, Rama, to the nobles, and the King.
They yoked five hundred, and their love of us was famed upon their way.
15 Besides, they showed us seven -and-seventy horses here.
Tanva at once displayed his gift, Parthya at once displayed his gift; and straightway Mayava showed his.

HYMN XCIV. Press-stones.

1. LET these speak loudly forth; let us speak out aloud: to the loud speaking Pressing-stones address the speech;
When, rich with Soma juice, Stones of the mountain, ye, united, swift to Indra bring the sound of praise.
2 They speak out like a hundred, like a thousand men: they cry aloud to us with their green-tinted

mouths,
While, pious Stones, they ply their task with piety, and, even before the Hotar, taste the offered food.
3 Loudly they speak, for they have found the savoury meath: they make a humming sound over the meat prepared.
As they devour the branch of the Red-coloured Tree, these, the well-pastured Bulls, have uttered bellowings.
4 They cry aloud, with strong exhilarating drink, calling on Indra now, for they have found the meath.
Bold, with the sisters they have danced, embraced by them, making the earth reecho with their ringing sound.
5 The Eagles have sent forth their cry aloft in heaven; in the sky's vault the dark impetuous ones have danced.
Then downward to the nether stone's fixt place they sink, and, splendid as the Sun, effuse their copious stream.
6 Like strong ones drawing, they have put forth all their strength: the Bulls, harnessed together, bear the chariot-poles.
When they have bellowed, panting, swallowing their food, the sound of their loud snorting is like that of steeds.
7 To these who have ten workers and a tenfold girth, to these who have ten yoke-straps and ten binding thongs,
To these who bear ten reins, the eternal, sing ye praise, to these who bear ten car-poles, ten when they are yoked.
8 These Stones with ten conductors, rapid in their course, with lovely revolution travel round and round.
They have been first to drink the flowing Soma juice, first to enjoy the milky fluid of the stalk.
9 These Soma-eaters kiss Indra's Bay-coloured Steeds: draining. the stalk they sit upon the ox's hide.
Indra, when he hath drunk Soma-nicath drawn by them, waxes in strength, is famed, is mighty as a Bull.
10. Strong is your stalk; ye, verily, never shall be harmed; ye have refreshment, ye are ever satisfied.
Fair are ye, as it were, through splendour of his wealth, his in whose sacrifice, O Stones, ye find delight.
11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death,
Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.
12 Your fathers, verily, stand firm from age to age: they, loving rest, are not dissevered from their seat.
Untouched by time, ne'er lacking green plants and green trees, they with their voice have caused the heavens and earth to hear.
13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, minish it.
14 They have raised high their voice for juice, for sacrifice, striking the Mother earth as though they danced thereon.
So loose thou too his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

HYMN XCV. Urvasi. Pururavas.

1. Ho there, my consort! Stay, thou fierce-souled lady, and let us reason for a while together.
Such thoughts as these of ours, while yet unspoken in days gone by have never brought us comfort.
2 What am I now to do with this thy saying? I have gone from thee like the first of Mornings.
Pururavas, return thou to thy dwelling: I, like the wind, am difficult to capture.
3 Like a shaft sent for glory from the quiver, or swift-steed winning cattle winning hundreds.
The lightning seemed to flash, as cowards planned it. The minstrels bleated like a lamb in trouble.
4 Giving her husband's father life and riches, from the near dwelling, when her lover craved her,
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.
5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.
To thy desires, Pururavas, I yielded: so wast thou king, O hero, of my body.
6 The maids Sujirni, Sreni, Sumne-api, Charanyu, Granthini, and Hradecaksus,-
These like red kine have hastened forth, the bright ones, and like milch-cows have lowed in emulation.
7 While he was born the Dames sate down together, the Rivers with free kindness gave him nurture;
And then, Pururavas, the Gods increased thee for mighty battle, to destroy the Dasyus.
8 When I, a mortal, wooed to mine embraces these heavenly nymphs who laid aside their raiment,
Like a scared snake they fled from me in terror, like chariot horses when the car has touched them.
9 When, loving these Immortal Ones, the mortal hath converse with the nymphs as they allow him.
Like swans they show the beauty of their bodies, like horses in their play they bite and nibble.
10 She who flashed brilliant as the falling lightning brought me delicious presents from the waters.
Now from the flood be born a strong young hero May Uruvasi prolong her life for ever
11 Thy birth hath made me drink from earthly milch-kine: this power, Pururavas, hast thou vouchsafed me.
I knew, and, warned thee, on that day. Thou wouldst not hear me. What sayest thou, when naught avails thee?
12 When will the son be born and seek his father? Mourner-like, will he weep when first he knows him?
Who shall divide the accordant wife and husband, while fire is shining with thy consort's parents?
13 I will console him when his tears are falling: he shall not weep and cry for care that blesses.
That which is thine, between us, will I send thee. Go home again, thou fool;.thou hast not won me.
14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him.
15 Nay, do not die, Pururavas, nor vanish: let not the evil-omened wolves devour thee.
With women there can be no lasting friendship: hearts of hyenas are the hearts of women.
16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,
I tasted once a day a drop of butter; and even now with that am I am contented.
17 I, her best love, call Urvasi to meet me, her who fills air and measures out the region.
Let the gift brought by piety approach thee. Turn thou to me again: my heart is troubled.
18 Thus speak these Gods to thee, O son of Ila: As death hath verily got thee for his subject,
Thy sons shall serve the Gods with their oblation, and thou, moreover, shalt rejoice in Svarga.

HYMN XCVI. Indra.

1 In the great synod will I laud thy two Bay Steeds: I prize the sweet strong drink of thee the Warrior-God,
His who pours lovely oil as 'twere with yellow drops. Let my songs enter thee whose form hath golden tints.
2 Ye who in concert sing unto the goldhued place, like Bay Steeds driving onward to the heavenly seat,
For Indra laud ye strength allied with Tawny Steeds, laud him whom cows content as 'twere with yellow drops.
3 His is that thunderbolt, of iron, goldenhued, gold-coloured, very dear, and yellow in his arms;
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.
4 As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny-hued.
5 Thou, thou, when praised by men who sacrificed of old. hadst pleasure in their lauds, O Indra golden-haired.
All that befits thy song of praise thou welcornest, the perfect pleasant gift, O Golden-hued from birth.
6 These two dear Bays bring hither Indra on his car, Thunder-armed, joyous, meet for laud, to drink his fill.
Many libations flow for him who loveth them: to Indra have the gold-hued Soma juices run.
7 Tle gold-hued drops have flowed to gratify his wish: the yellow dro s have urged the swift Bays to the Strong.
He who speeds on with Bay Steeds even as he lists hath satisfied his longing for the golden drops.
8 At the swift draught the Soma-drinker waxed in might, the Iron One with yellow beard and yellow hair.
He, Lord of Tawny Coursers, Lord of fleet-foot Mares, will bear his Bay Steeds safely over all distress.
9 His yellow-coloured jaws, like ladles move apart, what time, for strength, he makes the yellow-tinted stir,
When, while the bowl stands there, he grooms his Tawny Steeds, when he hath drunk strong drink, the sweet juice that he loves.
10 Yea, to the Dear One's seat in homes of heaven and earth the Bay Steeds' Lord hath whinnied like a horse for food.
Then the great wish hath seized upon him mightily, and the Beloved One hath gained high power of life,
11 Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.
O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.
12 O Indra, let the eager wishes of the folk bring thee, delightful, golden-visored, on thy car,
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.
13 Juices aforetime, Lord of Bays, thou drankest; and thine especially is this libation.
Gladden thee, Indra, with the meath-rich Soma: pour it down ever, Mighty One! within thee.

HYMN XCVII. Praise of Herbs.

1. HERBS that sprang up in time of old, three ages earlier than the Gods,-
Of these, whose hue is brown, will I declare the hundred powers and seven.
2 Ye, Mothers, have a hundred homes, yea, and a thousand are your growths.

Do ye who have a thousand powers free this my patient from disease.
3 Be glad and joyful in the Plants, both blossoming and bearing fruit,
Plants that will lead us to success like mares who conquer in the race.
4 Plants, by this name I speak to you, Mothers, to you the Goddesses:
Steed, cow, and garment may I win, win back thy very self, O man.
5 The Holy Fig tree is your home, your mansion is the Parna tree:
Winners of cattle shali ye be if ye regain for me this man.
6 He who hath store of Herbs at hand like Kings amid a crowd of men,-
Physician is that sage's name, fiend-slayer, chaser of disease.
7 Herbs rich in Soma, rich in steeds, in nourishments, in strengthening power,-
All these have I provided here, that this man may be whole again.
8 The healing virtues of the Plants stream forth like cattle from the stall,-
Plants that shall win me store of wealth, and save thy vital breath, O man.
9 Reliever is your mother's name, and hence Restorers are ye called.
Rivers are ye with wings that fly: keep far whatever brings disease.
10 Over all fences have they passed, as steals a thief into the fold.
The Plants have driven from the frame whatever malady was there.
11 When, bringing back the vanished strength, I hold these herbs within my hand,
The spirit of disease departs ere he can seize upon the life.
12 He through whose frame, O Plants, ye creep member by member, joint by joint,-
From him ye drive away disease like some strong arbiter of strife.
13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher.
Fly with the wind's impetuousspeed, vanish together with the storm.
14 Help every one the other, lend assistance each of you to each,
All of you be accordant, give furtherance to this speech of mine.
15 Let fruitful Plants, and fruitless, those that blossom, and the blossomless,
Urged onward by Brhaspati, release us from our pain and grief;
16 Release me from the curse's plague and woe that comes from Varuna;
Free me from Yama's fetter, from sin and offence against the Gods.
17 What time, descending from the sky, the Plants flew earthward, thus they spake:
No evil shall befall the man whom while he liveth we pervade,
18 Of all the many Plants whose King is, Soma, Plants of hundred forms,
Thou art the Plant most excellent, prompt to the wish, sweet to the heart.
19 O all ye various Herbs whose King is Soma, that o'erspread the earth,
Urged onward by Brhaspati, combine your virtue in this Plant.
20 Unharmed be he who digs you up, unharmed the man for whom I dig:
And let no malady attack biped or quadruped of ours.
21 All Plants that hear this speech, and those that have departed far away,
Come all assembled and confer your healing power upon this Herb.
22 With Soma as their Sovran Lord the Plants hold colloquy and say:
O King, we save from death the man whose cure a Brahman undertakes.
23 Most excellent of all art thou, O Plant thy vassals are the trees.
Let him be subject to our power, the man who seeks to injure us.

HYMN XCVIII. The Gods.

1. COME, be thou Mitra, Varuna, or Pusan, come, O Brhaspati, to mine oblation:
With Maruts, Vasus, or Adityas, make thou Parjanya pour for Santanu his rain-drops.
2 The God, intelligent, the speedy envoy whom thou hast sent hath come to me, Devapi:
Address thyself to me and turn thee hither within thy lips will I put brilliant language.
3 Within my mouth, Brhaspati, deposit speech lucid, vigorous, and free from weakness,
Thereby to win for Santanu the rain-fall. The meath-rich drop from heaven hath passed within it.
4 Let the sweet drops descend on us, O Indra: give us enough to lade a thousand wagons.
Sit to thy Hotar task; pay worship duly, and serve the Gods, Devapi, with oblation.
5 Knowing the God's good-will, Devapi, Rsi, the son of Rstisena, sate as Hotar.
He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.
6 Gathered together in that highest ocean, the waters stood by deities obstructed.
They burried down set free by Arstisena, in gaping clefts, urged onward by Devapi.
7 When as chief priest for Santanu, Devapi, chosen for Hotar's duty, prayed beseeching,
Graciously pleased Brhaspati vouchsafed him a voice that reached the Gods and won the waters.
8 O Agni whom Devapi Arstisena, the mortal man, hath kindled in his glory,
Joying in him with all the Gods together, urge on the sender of the rain, Parjanya.
9 All ancient Rsis with their songs approached thee, even thee, O Much-invoked, at sacrifices.
We have provided wagon-loads in thousands: come to the solemn rite, Lord of Red Horses.
10 The wagon-loads, the nine-and-ninety thousand, these have been offered up to thee, O Agni.
Hero, with these increase thy many bodies, and, stimulated, send us rain from heaven.
11 Give thou these ninety thousand loads, O Agni, to Indra, to the Bull, to be his portion.
Knowing the paths which Deities duly travel, set mid the Gods in heaven Aulana also.
12 O Agni, drive afar our foes, our troubles chase malady away and wicked demons.
From this air-ocean, from the lofty heavens, send down on us a mighty flood of waters.

HYMN XCIX. Indra.

I. WHAT Splendid One, Loud-voiced, Farstriding, dost thou, well knowing, urge us to exalt with praises?
What give we him? When his might dawned, he fashioned the Vrtra-slaying bolt, and sent us waters.
2 He goes to end his work with lightning flashes: wide is the seat his Asura glory gives him.
With his Companions, not without his Brother, he quells Saptatha's magic devices.
3 On most auspicious path he goes to battle he toiled to win heaven's light, full fain to gain it;
He seized the hundred-gated castle's treasure by craft, unchecked, and slew the lustful demons.
4 Fighting for kine, the prize of war, and I roaming among the berd be brings the young streams hither,
Where, footless, joined, without a car to bear them, with jars for steeds, they pour their flood like butter.
5 Bold, unsolicited for wealth, with Rudras he came, the Blameless, having left his dwelling,
Came, seized the food of Vamra and his consort, and left the couple weeping and unsheltered.
6 Lord of the dwelling, he subdued the demon who roared aloud, six-eyed and triple-headed.
Trta, made stronger by the might he lent him, struck down the boar with shaft whose point was iron.
7 He raised himself on high and shot his arrow against the guileful and oppressive foeman.
Strong, glorious, manliest, for us he shattered the forts of Nabus when he slew the Dasyus.

8 He, like a cloud that rains upon the pasture, hath found for us the way to dwell in safety.
When the Hawk comes in body to the Soma, armed with his iron claws he slays the Dasyus.
9 He with his potent Friends gave up the mighty, gave gusnia up to Kutsa for affliction.
He led the lauded Kavi, he delivered Atka as prey to him and to his heroes.
10 He, with his Gods who love mankind, the Wondrous, giving like Varuna who works with magic,
Was known, yet young as guardian of the seasons; and he quelled Araru, four-footed dernon.
11 Through lauds of him hath Ausija Rjisvan burst, with the Mighty's aid, the stall of Pipru.
When the saint pressed the juice and shone as singer, he seized the forts and with his craft subdued them.
12 So, swiftly Asura, for exaltation, hath the great Vamraka come nigh to Indra.
He will, when supplicated, bring him blessing: he hath brought all, food, strength, a happy dwelling.

HYMN C. Visvedevas.

1. Be, like thyself, O Indra, strong for our delight: here lauded, aid us, Maghavan, drinker of the juice.
Savitar with the Gods protect us: hear ye Twain. We ask for freedom and complete felicity.
2 Bring swift, for offering, the snare that suits the time, to the pure-drinker Vayu, roaring as he goes,
To him who hath approached the draught of shining milk. We ask for freedom and complete felicity.
3 May Savitar the God send us full life, to each who sacrifices, lives aright and pours the juice
That we with simple hearts may wait upon the Gods. We ask for freedom and complete felicity.
4 May Indra evermore be gracious unto us, and may King Soma meditate our happiness,
Even as men secure the comfort of a friend. We ask for freedom and complete felicity.
5 Indra hath given the body with its song and strength: Brhaspati, thou art the lengthener of life.
The sacrifice is Manu, Providence, our Sire. We ask for freedom and complete felicity.
6 Indra possesseth might celestial nobly formed: the singer in the hotise is Agni, prudent Sage.
lie is the sacrifice in synod, fair, most near. We ask for freedom and complete felicity,
7 Not often have we sinned against you secretly, nor, Vasus, have we openly provoked the Gods.
Not one of its, ye Gods, hath worn an alien shape. We ask for freedom and complete felicity.
8 May Savitar remove from us our malady, and may the Mountains keep it far away from where
The press-stone as it sheds the meath rings loudly forth. We ask for freedom and complete felicity.
9 Ye Vasus, let the stone, the presser stand erect: avert all enmities and keep them far remote.
Our guard to be adored is Savitar this God. We ask for freedom and complete felicity.
10 Eat strength and fatness in the pasture, kine, who are balmed at the reservoir and at the seat of Law.
So let your body be our body's medicine. We ask for freedom and complete felicity.
11 The singer fills the spirit: all mens, love hath he. Indra takes kindly care of those who pour the juice.
For his libation is the heavenly udder full. We ask for freedom and complete felicity.
12 Wondrous thy spirit-filling light, triumpliant; thy hosts save from decay and are resistless.
The pious votary by straightest pathway speeds to possess the best of all the cattle.

HYMN CI. Visvedevas.

1. WAKE with one mind, my friends, and kindle Agni, ye who are many and who dwell together.
Agni and Dadhikras and Dawn the Goddess, you, Gods with Indra, I call down to help us.
2 Make pleasant hymns, spin out your songs and praises: build ye a ship equipped with oars for transport.
Prepare the implements, make all things ready, and let the sacrifice, my friends, go forward.
3 Lay on the yokes, and fasten well the traces: formed is the furrow, sow the seed within it.
Through song may we find bearing fraught with plenty: near to the ripened grain approach the sickle.
4 Wise, through desire of bliss from Gods, the skilful bind the traces fast, And lay the yokes on either side.
5 Arrange the buckets in their place securely fasten on the straps.
We will pour forth the well that hath a copious stream, fair-flowing well that never fails.
6 I pour the water from the well with pails prepared and goodly straps,
Unfailing, full, with plenteous stream.
7 Refresh the horses, win the prize before you: equip a chariot fraught with happy fortune.
Pour forth the well with stone wheel, wooden buckets, the drink of heroes, with the trough for armour.
8 Prepare the cow-stall, for there drink your heroes: stitch ye the coats of armour, wide and many.
Make iron forts, secure from all assailants let not your pitcher leak: stay it securely.
9 Hither, for help, I turn the holy heavenly mind of you the Holy Gods, that longs for sacrifice.
May it pour milk for us, even as a stately cow who, having sought the pasture, yields a thousand streams.
10 Pour golden juice within the wooden vessel: with stone-made axes fashion ye and form it.
Embrace and compass it with tenfold girdle, and to both chariot-poles attach the car-horse.
11 Between both poles the car-horse goes pressed closely, as in his dwelling moves the doubly-wedded.
Lay in the wood the Soviran of the Forest, and sink the well although ye do not dig it.
12 Indra is he, O men, who gives us happiness: sport, urge the giver of delight to win us strength
Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra Son of Nistigri.

HYMN CII. Indra.

1. FOR thee may Indra boldly speed the car that works on either side.
Favour us, Much-invoked! in this most glorious fight against the raiders of our wealth.
2 Loose in the wind the woman's robe was streaming what time she won a car-load worth a thousand.
The charioteer in fight was Mudgalani: she Indra's dart, heaped up the prize of battle.
3 O Indra, cast thy bolt among assailants who would slaughter us:
The weapon both of Dasa and of Arya foe keep far away, O Maghavan.
4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.
Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win and triumph.
5 They came anear the bull; they made him thunder, made him pour rain down ere the fight was ended.
And Mudgala thereby won in the contest well-pastured kine in hundreds and in thousands.
6 In hope of victory that bull was harnessed: Kesi the driver urged him on with shouting.
As he ran swiftly with the car behind him his lifted heels pressed close on Mudgalani.
7 Deftly for him he stretched the car-pole forward, guided the bull thereto and firmly yoked him.
Indra vouchsafed the lord of cows his favour: with mighty steps the buffalo ran onward.
8 Touched by the goad the shaggy beast went nobly, bound to the pole by the yoke's thong of leather.

Performing deeds of might for many people, he, looking on the cows, gained strength and vigour.
9 Here look upon this mace, this bull's companion, now lying midway on the field of battle.
Therewith hath Mudgala in ordered contest won for cattle for himself, a hundred thousand.
10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking..
To this they give not either food or water. Reaching beyond the pole it gives directions.
11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.
With swiftly-racing chariot may we conquer, and rich and blessed be our gains in battle.
12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,
A Bull who drivest with thy bull, wilt win the race together with thy weakling friend.

HYMN CIII. Indra.

1. SWIFT, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people,
With eyes that close not, bellowing, Sole Hero, Indra. subdued at once a hundred armies.
2 With him loud-roaring, ever watchful, Victor, bold, hard to overthrow, Rouser of battle,
Indra. the Strong, whose hand bears arrows, conquer, ye warriors, now, now vanquish in the combat.
3 He rules with those who carry shafts and quivers, Indra who with his band rings hosts together,
Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting with well-laid arrows.
4 Brhaspati, fly with thy chariot hither, slayer of demons, driving off our foemen.
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies.
5 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra.
6 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it.-
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage.
7 Piercing the cow-stalls with surpassing vigour, Indra, the pitiless Hero, wild with anger,
Victor in fight, unshaken and resistless,may he protect our armies in our battles.
8 Indra guide these: Brhaspati precede them, the guerdon, and the sacrifice, and Soma;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.
9 Ours be the potent host of mighty Indra, King Varuna, and Maruts, and Adityas.
Uplifted is the shout of Gods who conquer high-minded Gods who cause the worlds to tremble.
10 Bristle thou up, O Maghavan, our weapons: excite the spirits of my warring heroes.
Urge on the strong steeds' might, O Vrtra-slayer, and let the din of conquering cars go upward.
11 May Indra aid us when our flags are gathered: victorious be the arrows of our army.
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset.
12 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apva.
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.
13 Advance, O heroes, win the day. May Indra be your sure defence.
Exceeding mighty be your arms, that none may wound or injure you.

HYMN CIV. Indra.

1. Soma hath flowed for thee, Invoked of mat Speed to our sacrifice with both thy Coursers.
To thee have streameld the songs or mighty singers, imploring, Indra, drink of our libation.
2 Drink of the juice which men have washed in waters, and fill thee full, O Lord of Tawny Horses.
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.
3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom Bay Steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.
4 O Mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,
Men in the house who share the sacred banquet stand singing praise that brings them store of children.
5 Through thy directions, Lord of Tawny Coursers, thine who art firm, splendid, and blest, the people
Obtain most liberal aid for their salvation, and praise thee, Indra, through thine excellencies.
6 Lord of the Bays, come with thy two Bay Horses, come to our prayers, to drink the juice of Soma.
To thee comes sacrifice which thou acceptest: thou, skilled in holy rites, art he who giveth.
7 Him of a thousand powers, subduing foemen, Maghavan praised with hymns and pleased with Soma,-
Even him our songs approach, resistless Indra: the adorations of the singer laud him.
8 The way to bliss for Gods and man thou foundest, Indra, seven lovely floods, divine, untroubled,
Wherewith thou, rending forts, didst move the ocean, and nine-and-ninety flowing streams of water.
9 Thou from the curse didst free the mighty Waters, and as their only God didst watch and guard them.
O Indra, cherish evermore thy body with those which thou hast won in quelling Vrtra.
10 Heroic power and noble praise is Indra yea, the song worships him invoked of many.
Vrtra he quelled, and gave men room and freedom: gakra, victorious, hath conquered armies.
11 Call we on Maghayan, auspicious Indra. best Hero in this fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN CV. Indra.

1. WHEN, Vasu, wilt thou love the laud? Now let the channel bring the stream.
The juice is ready to ferment.
2 He whose two Bay Steeds harnessed well, swerving, pursue the Bird's tail-plumes,
With Rowing manes, like heaven and earth, he is the Lord with power to give.
3 Bereft of skill is Indra, if, like some outwearied man he fears
The sinner, when the Mighty hath prepared himself for victory.
4 Indra with these drives round, until he meets with one to worship him:
Indra is Master of the pair who snort and swerve upon their way.
5 Borne onward by the long-maned Steeds who stretch themselves as 'twere for food,
The God who wears the helm defends them with his jaws.
6 The Mighty sang with Lofty Ones: the Hero fashioned with his strength,
Like skilful Matarisvan with his power and might,
7 The bolt, which pierced at once the vitals of the Dasyu easy to be slain,
With jaw uninjured like the wondrous firmament.
8 Grind off our sins: with song will we conquer the men who sing no hymns:
Not easily art thou pleased with prayerless sacrifice.
9 When threefold flame burns high for thee, to rest on poles of sacrifice,

Thou with the living joyest in the self-bright Ship.
10 Thy glory was the speckled cup, thy glory was the flawless scoop.
Wherewith thou pourest into thy receptacle.
11 As hundreds, O Immortal God, have sung to thee, so hath Sumitra, yea, Durmitra praised thee here,
What time thou holpest Kutsa's son, when Dasyus fell, yea, holpest Kutsa's darling when the Dasyus died.

HYMN CVI. Asvins.

1. THIS very thing ye Twain hold as your object: ye weave your songs as skilful men weave garments.
That ye may come united have I waked you: ye spread out food like days of lovely weather.
2 Like two plough-bulls ye move along in traces, and seek like eager guests your bidder's banquet.
Ye are like glorious envoys mid the people: like bulls, approach the place where ye are watered.
3 Like the two pinions of a bird, connected, like two choice animals, ye have sought our worship.
Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers.
4 Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest;
Like rays for our enjoyment, Lords to feed us, ye, like quick bearers, have obeyed our calling.
5 You are like two pleasantly moving well-fed (hills) like Mitra and Varuna, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).
6 You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitosa destroying (foes), and cherishing (friends); you are bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.
7 Fierce (Asvins), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Rbhus, your chariot, attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.
8 With your bellies full of the Soma, like two saucepans, preservers of wealth, destroyers of enemies. (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).
9 Like giants, ye will find firm ground to stand on in depths, like feet for one who fords a shallow.
Like cars ye will attend to him who orders: ye Two enjoy our wondrous work as sharers.
10 Like toiling bees ye bring to us your honey, as bees into the hide that opens downward.
11 May we increase the laud and gain us vigour: come to our song, ye whom one chariot carries.
Filled be our kine with ripened meath like glory: Bhutamsa hath fulfilled the Asvins' longing.

HYMN CVII. Daksina.

1. THESE men's great bounty hath been manifested, and the whole world of life set free from darkness.
Great light hath come, vouchsafed us by the Fathers: apparent is the spacious path of Guerdon.
2 High up in heaven abide the Guerdon-givers: they who give steeds dwell with the Sun for ever.
They who give gold are blest with life eternal. they who give robes prolong their lives, O Soma.
3 Not from the niggards-for they give not fireely-comes Meed at sacrifice, Gods' satisfaction:

Yea, many men with hands stretched out with Guerdon present their gifts because they dread dishonour.
4 These who observe mankind regard oblation as streamy Vayu and light-finding Arka.
They satisfy and give their gifts in synod, and pour in streams the seven-mothered Guerdon.
5 He who brings Guerdon comes as first invited: chief of the hamlet comes the Guerdon-bearer.
Him I account the ruler of the people who was the first to introduce the Guerdon.
6 They call him Rsi, Brahman, Sama-chanter, reciter of the laud, leader of worship.
The brightly-shining God's three forms he knoweth who first bestowed the sacrificial Guerdon.
7 Guerdon bestows the horse, bestows the bullock, Guerdon bestows, moreover, gold that Rsisters.
Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.
8 The liberal die not, never are they ruined: the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,-all this doth sacrificial Guerdon give them.
9 First have the liberal gained a fragrant dwelling, and got themselves a bride in fair apparel.
The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.
10 They deck the fleet steed for the bounteous giver: the maid adorns herself and waits to meet him.
His home is like a lake with lotus blossoms, like the Gods' palaces adorned and splendid.
11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.
Assist, ye Gods, the liberal man in battles: the liberal giver conquers foes in combat.

HYMN CVIII. Sarama. Panis.

1. WHAT wish of Sarama hath brought her hither? The path leads far away to distant places.
What charge hast thou for us? Where turns thy journey? How hast thou made thy way o'er Rasa's waters.
2 I come appointed messenger of Indra, seeking your ample stores of wealth, O Panis.
This hath preserved me from the fear of crossing: thus have I made my way o'er Rasa's waters.
3 What is that Indra like, what is his aspect whose envoy, Sarama, from afar thou comest?
Let him approach, and we will show him friendship: he shall be made the herdsman of our cattle.
4 I know him safe from harm: but he can punish who sent me hither from afar as envoy.
Him rivers flowing with deep waters bide not. Low will ye be, O Panis, slain by Indra.
5 These are the kine which, Sarama, thou seekest, flying, O Blest One, to the ends of heaven.
Who will loose these for thee without a battle? Yea, and sharp-pointed are our warlike weapons.
6 Even if your wicked bodies, O ye Panis, were arrow-proof, your words are weak for wounding;
And were the path to you as yet unmastered, Brhaspati in neither case will spare you.
7 Paved with the rock is this our treasure-chamber; filled full of precious things, of kine, and horses.
These Panis who are watchful keepers guard it. In vain hast thou approached this lonely station.
8 Rsis will come inspirited with Soma, Angirases unwearied, and Navagvas.
This stall of cattle will they part among them: then will the Panis wish these words unspoken.
9 Even thus, O Sarama, hast thou come hither, forced by celestial might to make the journey.
Turn thee not back, for thou shalt be our sister: O Blest One, we will give thee of the cattle.
10 Brotherhood, sisterhood, I know not either: the dread Angirases and Indra know them.
They seemed to long for kine when I departed. Hence, into distance, be ye gone, O Panis.
11 Hence, far away, ye Panis! Let the cattle lowing come forth as holy Law commandeth,
Kine which Brhaspati, and Soma, Rsis, sages, and pressing-stones have found when hidden.

HYMN CIX. Visvedevas.

1. THESE first, the boundless Sea, and Matarisvan, fierce-glowing Fire, the Strong, the Bliss-bestower.
And heavenly Floods, first-born by holy Order, exclaimed against the outrage on a Brahman.
2 King Soma first of all, without reluctance, made restitution of the Brahman's consort.
Mitra and Varuna were the inviters: Agni as Hota; took her hand and led her.
3 The man, her pledge, must by her hand be taken when they have cried, She is a Brahman's consort.
She stayed not for a herald to conduct her: thus is the kingdom of a ruler guarded.
4 Thus spake of her those Gods of old, Seven Rsis who sate them down to their austere devotion:
Dire is a Brahman's wife led home by others: in the supremest heaven she plants confusion.
5 The Brahmacari goes engaged in duty: he is a member of the Gods' own body.
Through him Brhaspati obtained his consort, as the Gods gained the ladle brought by Soma.
6 So then the Gods restored her, so men gave the woman back again.
The Kings who kept their promises restored the Brahman's wedded wife,
7 Having restored the Brahman's wife, and freed them, with Gods' aid, from sin,
They shared the fulness of the earth, and won themselves extended sway.

HYMN CX. Apris.

1. THOU in the house of man this day enkindled worshippest Gods as God, O Jatavedas.
Observant, bright as Mitra, bring them hither: thou art a sapient and foreknowing envoy.
2 Tanunapat, fair-tongued, with sweet meath balming the paths and waysof Order, make them pleasant.
Convey our sacrifice to heaven, exalting with holy thoughts ourhymns of praise and worship.
3 Invoked, deserving prayer and adoration, O Agni, come accordant with the Vasus.
Thou art, O Youthful Lord, the Gods' Invoker, so, best of Sacrificers, bring them quickly.
4 By rule the Sacred Grass is scattered eastward, a robe to clothe this earth when dawns are breaking.
Widely it spreads around and far-extended, fair for the Gods and bringing peace and freedom.
5 Let the expansive Doors be widely opened, like wives who deck their beauty for their husbands.
Lofty, celestial, all-impelling Portals, admit the Gods and give them easy entrance.
6 Pouring sweet dews let holy Night and Morning, each close to each, he seated at their station,
Lofty, celestial Dames with gold to deck them. assuming all their fair and radiant beauty.
7 Come the two first celestial sweet-voiced Hotars, arranging sacrifice for man to worship
As singers who inspire us in assemblies, showing the eastward light with their direction.
8 Let Bharati come quickly to our worship, and Ila showing like a human being.
So let Sarasvati and both her fellows, deft Goddesses, on this fair grass be seated.
9 Hotar more skilled in sacrifice, bring hither with speed to-day God Tvastar, thou who knowest.
Even him who formed these two, the Earth and Heaven the Parents, with their forms, and every creature.
10 Send to our offerings which thyself thou balmest the Companies of Gods in ordered season.
Agni, Vanaspati the Immolator sweeten our offered gift with meath and butter.
11 Agni, as soon as he was born, made ready the sacrifice, and was the Gods' preceder.
May the Gods cat our offering consecrated according to this true Priest's voice and guidance.

HYMN CXI. Indra.

1. BRING forth your sacred song ye prudent singers, even as are the thoughts of human beings.
Let us draw Indra with true deeds anear us: he loves our songs, the Hero, and is potent.
2 The hymn shone brightly from the seat of worship: to the kine came the Bull, the Heifer's Offipring
With mighty bellowing hath he arisen, and hath pervaded even the spacious regions.
3 Indra knows, verily, how to hear our singing, for he, victorious, made a path for Surya.
He made the Cow, and be became the Sovran of Heaven, primeval, matchless, and unshaken.
4 Praised by Angirases, Indra demolished with might the works of the great watery monster
Full many regions, too, hath he pervaded, and by his truth supported earth's foundation.
5 The counterpart of heaven and earth is Indra: he knoweth all libations, slayeth Susna.
The vast sky with the Sun hath he extended, and, best otpillars, stayed it with a pillar.
6 The Vrtra-slaver with his bolt felled Vrtra: the magic of the godless, waxen mighty,
Here hast thou, Bold Assailant, boldly conquered. Yea, then thine arms, O Maghavan, were potent.
7 When the Dawns come attendant upon Surya their rays discover wealth of divers colours.
The Star of heaven is seen as 'twere approaching: none knoweth aught of it as it departeth.
8 Far have they gone, the first of all these waters, the waters that flowed forth when Indra sent them.
Where is their spring, and where is their foundation? Where now, ye Waters, is your inmost centre?
9 Thou didst free rivers swallowed by the Dragon; and rapidly they set themselves in motion,
Those that were loosed and those that longed for freedom. Excited now to speed they run unresting.
10 Yearning together they have sped to Sindhu: the Fort-destroyer, praised, of old, hath loved them.
Indra, may thy terrestrial treasures reach us, and our full songs of joy approach thy dwelling.

HYMN CXII. Indra.

1. DRINK of the juice, O Indra, at thy plea. sure, for thy first draught is early morn's libation.
Rejoice, that thou mayst slay our foes, O Hero, and we with lauds will tell thy mighty exploits.
2 Thou hast a car more swift than thought, O Indra; thercon come hither, come to drink the Soma.
Let thy Bay Steeds, thy Stallions, hasten hither, with whom thou cornest nigh and art delighted.
3 Deck out thy body with the fairest colours, with golden splendour of the Sun adorn it.
O Indra, turn thee hitherward invited by us thy friends; be seated and be joyful.
4 O thou whose grandeur in thy festive transports not even these two great worlds have comprehended.
Come, Indra, with thy dear Bay Horses harnessed, come to our dwelling and the food thou lovest.
5 Pressed for thy joyous banquet is the Soma, Soma whereof thou, Indra, ever drinking,
Hast waged unequalled battles with thy foemen, which prompts the mighty flow of thine abundance.
6 Found from of old is this thy cup, O Indra: Satakratu, drink therefrom the Soma.
Filled is the beaker with the meath that gladdens, the beaker which all Deities delight in.
7 From many a side with proffered entertainment the folk are calling thee, O Mighty Indra.
These our libations shall for thee be richest in sweet meath: dvink thereof and find them pleasant.
8 I will declare thy deeds of old, O Indra, the mighty acts which thou hast first accomplished.
In genuine wrath thou loosenedst the mountain so that the Brahman easily found the cattle.
9 Lord of the hosts, amid our bands be seated: they call thee greatest Sage among the sages.
Nothing is done, even far away, without thee: great, wondrous, Maghavan, is the hymn I sing thee.
10 Aim of our eyes be thou, for we implore thee, O Maghavan, Friend of friends and Lord of treasures.

Fight, Warrior strong in truth, fight thou the battle: give us our share of undivided riches.

HYMN CXTII. Indra.

1. THE Heavens and the Earth accordant with all Gods encouraged graciously that vigorous might of his.
When he came showing forth his majesty and power, he drank of Soma juice and waxed exceeding strong.
2 This majesty of his Visnu extols and lauds, making the stalCthat gives the meath flow forth with inight.
When Indra Maghavan with those who followed him had smitten Vrtra he deserved the choice of Gods.
3 When, bearing warlike weapons, fain to win thee praise, thou mettest Vrtra, yea, the Dragon, for the fight,
Then all the Maruts who were gathered with dice there extolled, O Mighty One, thy powerful majesty.
4 Soon as he sprang to life he forced asun. der hosts: forward the Hero looked to manly deed and war.
He cleft the rock, he let concurrent streams flow forth, and with his skilful art stablished the heavens' wide vault.
5 Indra hath evermore possessed surpassing power: he forced, far from each other, heaven and earth apart.
He hurled impetuous down his iron thunderbolt, a joy to Varuna's and Mitra's worshipper.
6 Then to the mighty powers of Indra, to his wrath, his the fierce Stormer, loud of voice, they came with speed;
What time the Potent One rent Vrtra with his strength, who held the waters back, whom darkness compassed round.
7 Even in the first of those heroic acts which they who strove together came with might to execute,
Deep darkness fell upon the slain, and Indra won by victory the right of being first invoked.
8 Then all the Gods extolled, with eloquence inspired by draughts of Soma juice, thy deeds of manly might.
As Agni eats the dry food with his tcetlv, he ate Vrtra, the Dragon, maimed by Indra's deadly dart.
9 Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent.
Indra, when he subdues Dhuni and Cumuri, lists to Dabhiti for his faithful spirit's sake.
10 Give riches manifold with noble horses, to be remembered while my songs address thee.
May we by easy paths pass all our troubles: find us this day a ford wide and extensive.

HYMN CXIV. Visvedevas.

1. Two perfect springs of heat pervade the Threefold, and come for their delight is Matarisvan.
Craving the milk of heaven the Gods are present: well do they know the praisesong and the Saman.
2 The priests beard far away, as they are ordered, serve the three Nirrtis, for well they know them.
Sages have traced the cause that first produced them, dwelling in distant and mysterious chambers.
3 The Youthful One, well-shaped, with four locks braided, brightened with oil, puts on the ordinances.
Two Birds of mighty power are seated near her, there where the Deities receive their portion.
4 One of these Birds hath passed into the sea of air: thence he looks round and views this universal

world.
With simple heart I have beheld him from anear: his Mother kisses him and he returns her kiss.
5 Him with fair wings though only One in nature, wise singers shape, with songs, in many figures.
While they at sacrifices fix the metres, they measure out twelve chalices of Soma.
6 While they arrange the four and six-and-thirty, and duly order, up to twelve, the measures,
Having disposed the sacrifice thoughtful sages send the Car forward with the Rc and Saman.
7 The Chariot's majesties are fourteen others: seven sages lead it onward with their Voices.
Who will declare to us the ford Apnana, the path whereby they drink first draughts of Soma?
8 The fifteen lauds are in a thousand places that is as vast as heaven and earth in measure.
A thousand spots contain the mighty thousand. Vak spreadeth forth as far as Prayer extendeth.
9 What sage hath learned the metres' application? Who hath gained Vak, the spirit's aim and object?
Which ministering priest is called eighth Hero? Who then hath tracked the two Bay Steeds of Indra?
10 Yoked to his chariot-pole there stood the Coursers: they only travel round earth's farthest limits.
These, when their driver in his home is settled, receive the allotted meed of their exertion.

HYMN CXV. Agni.

1. VERILY wondrous is the tender Youngling's growth who never draweth nigh to drink his Mothers' milk.
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.
2 Then Agni was his name, most active to bestow, gathering up the trees with his consuming tooth;
Skilled in fair sacrifice, armed with destroying tongue, impetuous as a bull that snorteth in the mead.
3 Praise him, yourGod who, bird-like, rests upon a tree, scattering drops of juice and pouring forth his flood,
Speaking aloud with flame as with his lips a priest, and broadening his paths like one of high command.
4 Thou Everlasting, whom, far-striding fain to burn, the winds, uninterrupted, never overcome,
They have approached, as warriors eager for the fight, heroic Trita, guiding him to gain his wish.
5 This Agni is the best of Kanvas, Kanvas' Friend, Conqueror of the foe whether afar or near.
May Agni guard the singers, guard the princes well: may Agni grant to us our princes' gracious help.
6 Do thou, Supitrya, swiftly following, make thyself the lord of Jatavedas, mightiest of all,
Who surely gives a boon even in thirsty land most powerful, prepared to aid us in the wilds.
7 Thus noble Agni with princes and mortal men is lauded, excellent for conquering strength with chiefs,
Men who are well-disposed as friends and true to Law, even as the heavens in majesty surpass mankind.
8 O Son of Strength, Victorious, with this title Upastuta's most potent voice reveres thee.
Blest with brave sons by thee we will extol thee, and lengthen out the days of our existence.
9 Thus, Agni, have the sons of Vrstihavya, the Rsis, the Upastutas invoked thee.
Protect them, guard the singers and the princes. With Vasat! have they come, with hands uplifted, with their uplifted hands and cries of Glory!

HYMN CXV1. Indra.

1. DRINK Soma juice for mighty power and vigour, drink, Strongest One, that thou mayst smite down Vrtra.
Drink thou, invoked, for strength, and riches: drink thou thy fill of meath and pour it down, O Indra.
2 Drink of the foodful juice stirred into motion, drink what thou choosest of the flowing Soma.
Giver of weal, be joyful in thy spirit, and turn thee hitherward to bless and prosper.
3 Let heavenly Soma gladden thee, O Indra, let that effused among mankind delight thee.
Rejoice in that whereby thou gavest freedom, and that whereby thou conquerest thy foemen.
4 Let Indra come, impetuous, doubly mighty, to the poured juice, the Bull, with two Bay Coursers.
With juices pressed in milk, with meath presented, glut evermore thy bolt, O Foe-destroyer.
5 Dash down, outffaming their sharp flaming weapons, the strong-holds of the men urged on by demons.
I give thee, Mighty One, great strength and conquest: go, meet thy foes and rend them in the battle.
6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foeman.
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.
7 To thee have we presented this oblation: accept it, Sovran Ruler, free from anger.
Juice, Maghavan, for thee is pressed and ripened: eat, Indra, drink of that which stirs to meet thee.
8 Eat, Indra, these oblations which approach thee: be pleased with food made ready and with Soma.
With entertainment we receive thee friendly: effectual be the sacrificer's wishes.
9 I send sweet speech to Indra and to Agni: with hymns I speed it like a boat through waters.
Even thus, the Gods seem moving round about me, the fountains and bestowers of our riches.

HYMN CXVII. Liberality.

1. THE Gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.
2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,
Hardens his heart against him-even when of old he did him service-finds not one to comfort him.
3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.
Success attends him in the shout of battle. He makes a friend of him in future troubles.
4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.
Let him depart-no home is that to rest in-, and rather seek a stranger to support him.
5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.
Riches come now to one, now to another, and like the wheels of cars are ever rolling.
6 The foolish man wins food with fruitless labour: that food -I speak the truth- shall be his ruin.
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.
7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.
Better the speaking than the silent Brahman: the liberal friend outyalues him who gives not.
8 He with one foot hath far outrun the biped, and the two-footed catches the three-footed.
Four-footed creatures come when bipeds call them, and stand and look where five are met together.
9 The hands are both alike: their labour differs. The yield of sister milch-kine is unequal.
Twins even diffier in their strength and vigour: two, even kinsmen, differ in their bounty.

HYMN CXVIII. Agni.

1. AGNI, refulgent among men thou slayest the devouring fiend,
Bright Ruler in thine own abode.
2 Thou springest up when worshipped well the drops of butter are thy joy
When ladies are brought near to thee.
3 Honoured with gifts he shines afar, Agni adorable with song:
The dripping ladle balms his face.
4 Agni with honey in his mouth, honoured with gifts, is balmed with oil,
Refulgent in his wealth of light.
5 Praised by our hymns thou kindlest thee, Oblation-bearer, for the Gods
As such do mortals call on thee.
6 To that Immortal Agni pay worship with oil, ye mortal men,-
Lord of the house, whom none deceives.
7 O Agni, burn the Raksasas with thine unconquerable flame
Shine guardian of Eternal Law.
8 So, Agni, with thy glowing face burn fierce against the female fiends,
Shining among Uruksayas.
9 Uruksayas have kindled thee, Oblation-bearer, thee, with hymns.
Best Worshipper among mankind.

HYMN CXIX. Indra.

1. THIS, even this was my resolve, to win a cow, to win a steed:
Have I not drunk of Soma juice?
2 Like violent gusts of wind the draughts that I have drunk have lifted me
Have I not drunk of Soma juice?
3 The draughts I drank have borne me up, as fleet-foot horses draw a car:
Have I not drunk of Soma juice?
4 The hymn hath reached me, like a cow who lows to meet her darling calf:
Have I not drunk of Soma juice?
5 As a wright bends a chariot-seat so round my heart I bend the hymn:
Have I not drunk of Soma juice?
6 Not as a mote within the eye count the Five Tribes of men with me:
Have I not drunk of Soma juice?
7 The heavens and earth themselves have not grown equal to one half of me
Have I not drunk of Soma juice?
8 I in my grandeur have surpassed the heavens and all this spacious earth
Have I not drunk of Soma juice?
9 Aha! this spacious earth will I deposit either here or there
Have I not drunk of Soma juice?

10 In one short moment will I smite the earth in fury here or there:
Have I not drunk of Soma juice?
11 One of my flanks is in the sky; I let the other trail below:
Have I not drunk of Soma juice?
12 1, greatest of the Mighty Ones, am lifted to the firmament:
Have I not drunk of Soma juice?
13 I seek the worshipper's abode; oblation-bearer to the Gods:
Have I not drunk of Soma juice?

HYMN CXX. Indra.

1. IN all the worlds That was the Best and Highest whence sprang the Mighty Gods, of splendid valour.
As soon as born he overcomes his foemen, be in whom all who lend him aid are joyful.
2 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dasa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.
3 All concentrate on thee their mental vigour, what time these, twice or thrice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win. quickly with our meath that meath in battle.
4 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.
With mightier power, Bold God, extend thy firmness: let not malignant Yatudhanas harm thee.
5 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.
I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.
6 Worthy of praises, many-shaped, most skilful, most energetic, Aptya of the Aptyas:
He with his might destroys the seven Danus, subduing many who were deemed his equals.
7 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.
Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.
8 Brhaddiva, the foremost of light-winners, repeats these holy prayers, this strength of Indra.
He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.
9 Thus hath Brhaddiva, the great Atharvan, spoken to Indra as himself in person.
The spotless Sisters, they who are his Mothers, with power exalt him and impel him onward.

HYMN CXXI. Ka.

1. IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?
2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge -.
The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?
3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;
He who is Loord of men and Lord of cattle. What God shall we adore with our oblation?
4 His, through his might, are these snow-covered mountains, and men call sea and Rasa his possession:
His arms are these, his are these heavenly regions. What God shall we adore with our oblation?
5 By him the heavens are strong and earth is stedfast, by him light's realm and sky-vault are supported:
By him the regions in mid-air were measured. What God shall we adore with our oblation?

6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation?
7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?
8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?
9 Neer may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?
10 Prajapati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

HYMN CXXII. Agni.

1. I PRAISE the God of wondrous might like Indra, the lovely pleasant Guest whom all must welcome.
May Agni, Priest and Master of the household, give hero strength and all-sustaining riches.
2 O Agni, graciously accept this song of mine, thou passing-wise who knowest every ordinance.
Enwrapped in holy oil further the course of prayer: the Gods bestow according to thy holy law.
3 Immortal, wandering round the seven stations, give, a liberal Giver, to the pious worshipper,
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.
4 The seven who bring oblations worship thee, the Strong, the first, the Great Chief Priest, Ensign of sacrifice,
The oil-anointed Bull, Agni who hears, who sends as God full hero strength to him who freely gives.
5 First messenger art thou, meet for election: drink thou thy fill invited to the Anirta,
The Maruts in the votary's house adorned thee; with lauds the Bhrgus gave thee light and glory.
6 Milking the teeming Cow for all-sustaining food. O Wise One, for the worship-loving worshipper,
Thou, Agni, dropping oil, thrice lighting works of Law, showest thy wisdom circling home and sacrifice.
7 They who at flushing of this dawn appointed thee their messenger, these men have paid thee reverence.
Gods strengthened thee for work that must be glorified, Agni, while they made butter pure for sacrifice.
8 Arrangers in our synods, Agni, while they sang Vasisistha s sons have called thee down, the Potent One.
Maintain the growth of wealth with men who sacrifice. Ye Gods, preserve us with your blessings evermore.

HYMN CXXIII. Vena.

1. SEE, Vena, born in light, hath driven hither, on chariot of the air, the Calves of Prsni.
Singers with hymns caress him as an infant there where the waters and the sunlight mingle.
2 Vena draws up his wave from out the ocean. mist-born, the fair one's back is made apparent,
Brightly he shone aloft on Order's summit: the hosts sang glory to their common birthplace.
3 Full many, lowing to their joint-possession, dwelling together stood the Darling's Mothers.
Ascending to the lofty height of Order, the bands of singers 'sip the sweets of Amrta.
4 Knowing his form, the sages yearned to meet him: they have come nigh to hear the wild Bull's bellow.

Performing sacrifice they reached the river: for the Gandharva found the immortal waters.
5 The Apsaras, the Lady, sweetly smiling, supports her Lover in sublimest heaven.
In his Friend's dwelling as a Friend he wanders: he, Vena, rests him on his golden pinion.
6 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
7 Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons;
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us.
8 When as a spark he cometh near the ocean, still looking with a vulture's eye to heaven,
His lustre, joying in its own bright splendour, maketh dear glories in the lowest region.

HYMN CXXIV. Agni, Etc.

1. COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.
Be our oblation-bearer and preceder: thou hast lain long enough in during darkness.
2 I come a God foreseeing from the godless to immortality by secret pathways,
While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.
3 1, looking to the guest of other lineage, have founded many a rule of Law and Order.
I bid farewell to the Great God, the Father, and, for neglect, obtain my share of worship.
4 I tarried many a year within this altar: I leave the Father, for my choice is Indra.
Away pass Agni, Varuna and Soma. Rule ever changes: this I come to favour.
5 These Asuras have lost their powers of magic. But thou, O Varuna, if thou dost love me,
O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.
6 Here is the light of heaven, here allis lovely; here there is radiance, here is air's wide region.
Let us two slaughter Vrtra. Forth, O Soma! Thou art oblation: we therewith will serve thee.
7 The Sage hath fixed his form by wisdom in the heavens: Varuna with no violence let the waters flow.
Like women-folk, the floods that bring prosperity have eau lit his hue and colour as they gleamed and shone.
8 These wait upon his loftiest power and vigour: he dwells in these who triumph in their Godhead;
And they, like people who elect their ruler, have in abhorrence turned away from Vrtra.
9 They call him Swan, the abhorrent floods' Companion, moving in friendship with celestial Waters.
The poets in their thought have looked on Indra swiftly approaching when Anustup calls him.

HYMN CXXV. Vak.

1. I TRAVEL with the Rudras and the Vasus, with the Adityas and All-Gods I wander.
I hold aloft both Varuna and Mitra, Indra and Agni, and the Pair of Asvins.
2 I cherish and sustain high-swelling Soma, and Tvastar I support, Pusan, and Bhaga.
I load with wealth the zealous sdcrificer who pours the juice and offers his oblation
3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have stablished me in many places with many homes to enter and abide in.
4 Through me alone all eat the food that feeds them,-each man who sees, brewhes, hears the word outspoken

They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.
5 1, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rsi, and a Brahman.
6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.
7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.
8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

HYMN CXXVI. Visvedevas.

1. No peril, no severe distress, ye Gods, affects the mortal man,
Whom Aryaman and Mitra lead, and Varima, of one accord, beyond his foes.
2 This very thing do we desire, Varuna, Mitra, Aryaman,
Whereby ye guhrd the mortal man from sore distress, and lead him safe beyond his foes.
3 These are, each one, our present helps, Varuna, Mitra, Aryaman.
Best leaders, best deliverers to lead us on and bear as safe beyond our foes.
4 Ye compass round and guard each man, Varuna, Mitra, Aryaman:
In your dear keeping may we be, ye who are excellent as guides beyond our foes.
5 Adityas are beyond all foes,-Varuna, Mitra, Aryaman:
Strong Rudra with the Marut host, Indra, Agni let us call for weal beyond our foes.
6 These lead us safely over all, Varuna, Mitra, Aryaman,
These who are Kings of living men, over all troubles far away beyond our foes.
7 May they give bliss to aid us well, Varuna, Mitra, Aryaman:
May the Adityas, when we pray, grant us wide shelter and defence beyond our foes.
8 As in this place, O Holy Ones, ye Vasus freed even the Gaud when her feet were fettered.
So free us now from trouble and affliction: and let our life be lengthened still, O Api.

HYMN CXXVII. Night.

1. WITH all her eyes the Goddess Night looks forth approaching many a spot:
She hath put all her glories on.
2 Immortal. she hath filled the waste, the Goddess hath filled height and depth:
She conquers darkness with her light.
3 The Goddess as she comes hath set the Dawn her Sister in her place:
And then the darkness vanishes.
4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree.
5 The villagers have sought their homes, and all that walks and all that flies,
Even the falcons fain for prey.
6 Keep off the she-wolf and the wolf, O Urmya, keep the thief away;

Easy be thou for us to pass.
7 Clearly hath she come nigh to me who decks the dark with richest hues:
O Morning, cancel it like debts.
8 These have I brought to thee like kine. O Night, thou Child of Heaven, accept
This laud as for a conqueror.

HYMN CXXVIII. Visvedevas.

1. LET me win glory, Agni, in our battles: enkindling thee, may we support our bodies.
May the four regions bend and bow before me: with thee for guardian may we win in combat.
2 May all the Gods be on my side in battle, the Maruts led by Indra, Visnu, Agni.
Mine be the middle air's extended region, ani may the wind blow favouring these my wishes.
3 May the Gods grant me riches; may the blessing and invocation of the Gods assist me.
Foremost in fight be the divine Invokers: may we, unwounded, have brave heroes round us.
4 For me let them present all mine oblations, and let my mind's intention be accomplished.
May I he guiltless of the least transgression: and, all ye Go-is, do ye combine to bless us.
5 Ye six divine Expanses, grant us freedom: here, all ye Gods, acquit yourselves like heroes.
Let us not lose our children or our bodies: let us not benefit the foe, King Soma!
6 Baffling the wrath of our opponents, Agni, guard us as our infallible Protector.
Let these thy foes turn back and seek their houses, and let their thought who watch at home be ruined.
7 Lord of the world, Creator of creators the saviour God who overcomes the foeman.
May Gods, Brhaspati, both Asvins shelter from ill thii sacrifice and sacrificer.
8 Foodful, and much-invoked, at this our calling mty the great Bull vouchsafe us wide protection.
Lord of Bay Coursers, Indra, blew our children: harm us not, give us riot as prey to others.
9 Let those who are our foemen stay. afar from us: with Indra and with Agni we will drive them off.
Vasus, Adityas, Rudras have exalted me, made me far-reaching, inighty, thinker, sovran lord.

HYMN CXXIX. Creation.

1. THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?
2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.
3 Darkness there was: at first concealed in darknew this All was indiscriminated chaos.
All that existed then was void and form less: by the great power of Warmth was born that Unit.
4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.
5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder
6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
TheGods are later than this world's production. Who knows then whence it first came into being?
7 He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

HYMN CXXX. Creation.

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,-
This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.
2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it.
These pegs are fastened to the seat of worship: they made the Sama-hymns their weaving shuttles.
3 What were the rule, the order and the model? What were the wooden fender and the butter?
What were the hymn, the chant, the recitation, when to the God all Deities paid worship?
4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Usnih.
Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.
5 Viraj adhered to Varuna and Mitra: here Tristup day by day was Indra's portion.
Jagati entered all the Gods together: so by this knowledge men were raised to Rsis.
6 So by this knowledge men were raised to Rsis, when ancient sacrifice sprang up, our Fathers.
With the mind's eye I think that I behold them who first performed this sacrificial worship.
7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rsis.
Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

HYMN CXXXI. Indra.

1. DRIVE all our enemies away, O Indra, the western, mighty Conqueror, and the eastern.
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
2 What then? As men whose fields are full of barley reap the ripe corn removing it in order,
So bring the food of those men, bring it hither, who went not to prepare the grass for worship.
3 Men come not with one horse at sacred seasons; thus they obtain no honour in assemblies.
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.
4 Ye, Asvins, Lords of Splendour, drank full draughts of grateful Soma juice,
And aided Indra in his work with Namuci of Asura birth.
5 As parents aid a son, both Asvins, Indra, aided thee with their wondrous Powers and wisdom.
When thou, with might. hadst drunk the draught that gladdens, Sarasvati, O Maghavan, refreshed thee.
6 Indra is strong to save, rich in assistance may he, possessing all, be kind and gracious.
May he disperse our foes and give us safety, and may we be the lords of hero vigou r.
7 May we enjoy his favour, his the Holy may we enjoy his blessed loving kindness.
May this rich Indra, as our good Protector, drive off and keep afar all those who hate us.

HYMN CXXXII. Mitra. Varuna.

1. MAY Dyaus the Lord of lauded wealth, and Earth stand by the man who offers sacrifice,
And may the Asvins, both the Gods, strengthen the worshipper with bliss.
2 As such we honour you, Mitra and Varuna, with hasty zeal, most blest, you who sustain the folk.
So may we, through your friendship for the worshipper, subdue the fiends.
3 And when we seek to win your love and friendship, we.who have precious wealth in our possession,
Or when the worshipper augments his riches let not his treasures be shut up
4 That other, Asura! too was born of Heaven. thou art, O Varuna, the King of all men.
The chariot's Lord was well content, forbearing to anger Death by sin so great.
This sin hath Sakaputa here committed. Heroes who fled to their dear friend he slayeth,
When the Steed bringeth down your grace and favour in bodies dear and worshipful.
6 Your Mother Aditi, ye wise, was purified with water even as earth is purified from heaven.
Show love and kindness here below: wash her in rays of heavenly light.
7 Ye Twain have seated you as Lords of Wealth, as one who mounts a car to him who sits upon the pole, upon the wood.
These our disheartened tribes Nrmedhas saved from woe, Sumedhas saved from Woe.

HYMN CXXXIII. Indra.

1. SING strength to Indra that shall set his chariot in the foremost place.
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.
2 Thou didst destroy the Dragon: thou sentest the rivers down to earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of feeble enemies.
3 Destroyed be all malignities and all our enemy's designs.
Thy bolt thou castest, at the foe, O Indra, who would srnite us dead: thy liberal bounty gives us wealth.
4 The robber people round about, Indra, who watch and aim at us,-
Trample them down beneath thy foot; a conquering scatterer art thou.
5 Whoso assails us, Indra, be the man a stranger or akin,
Bring down, thyself, his strength although it be as vast as are the heavens.
6 Close to thy friendship do we cling, O Indra, and depend, or, thee.
Lead us beyond all pain and grief along the path of holy Law.
7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,
That the great Cow may, with exhaustless udder, pouring a thousand streams, give milk to feed us.

HYMN CXXXIV. Indra.

1. As, like the Morning, thou hast filled, O Indra, both the earth and heaven.
So as the Mighty One, great King of all the mighty world of men, the Goddess Mother brought thee forth, the Blessed Mother gave thee life.

2 Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess Mother brought thee forth, the Blessed Mother gave thee life.
3 Shake down, O Slayer of the foe, those great all splendid enemies.
With all thy powers, O Sakra, all thine helps, O Indra, shake them down:
4 As thou, O Satakratu, thou, O Indrv, shakest all things down
As wealth for him who sheds the juice, with thine assistance thousandfold.
5 Around, on every side like drops of sweat let lightning-flashes fall.
Let all malevolence pass away from us like threads of Darva grass.
6 Thou bearest in thine hand a lance like a long hook, great Counsellor!
As with his foremost foot a goat, draw down the branch, O Maghavan.
7 Never, O Gods, do we offend, nor are we ever obstinate: we walk as holy texts command.
Closely we clasp and cling to you, cling to your sides, beneath your arms.

HYMN CXXXV. Yama.

1. IN the Tree clothed with goodly leaves where Yama drinketh with the Gods,
The Father, Master of the house, tendeth with love our ancient Sires.
2 I looked reluctantly on him who cherishes those men of old,
On him who treads that evil path, and then I yearned for this again.
3 Thou mountest, though thou dost not see, O Child, the new and wheel-less car
Which thou hast fashioned mentally, onepoled but turning every way.
4 The car which thou hast made to roll hitherward from the Sages, Child!
This hath the Saman followed close, hence, laid together on a ship.
5 Who was the father of the child? Who made the chariot roll away?
Who will this day declare to us how the funeral gift was made?
6 When the funeral gift was placed, straightway the point of flame appeared.
A depth extended in the front: a passage out was made behind.
7 Here is the seat where Yama dwells, that which is called the Home of Gods:
Here minstrels blow the flute for him here he is glorified with songs.

HYMN CXXXVI. Kesins.

1. HE with the long loose locks supports Agni, and moisture, heaven, and earth:
He is all sky to look upon: he with long hair is called this light.
2 The Munis, girdled with the wind, wear garments soiled of yellow hue.
They, following the wind's swift course go where the Gods have gone before.
3 Transported with our Munihood we have pressed on into the winds:
You therefore, mortal men. behold our natural bodies and no more.
4 The Muni, made associate in the holy work of every God,
Looking upon all varied forms flies through the region of the air.
5 The Steed of Vata, Vayu's friend, the Muni, by the Gods impelled,

In both the oceans hath his home, in eastern and in western sea.
6 Treading the path of sylvan beasts, Gandharvas, and Apsarases,
He with long locks, who knows the wish, is a sweet most delightful friend
7 Vayu hath churned for him: for him he poundeth things most hard to bend,
When he with long loose locks hath drunk, with Rudra, water from the cup.

HYMN CXXXVII Visvedevas.

1. YE Gods, raise up once more the man whom ye have humbled and brought low.
O Gods, restore to life again the man who hatb committed sin.
2 Two several winds are blowing here, from Sindhu, from a distant land.
May one breathe energy to thee, the other blow disease away.
3 Hither, O Wind, blow healing balm, blow all disease away, thou Wind;
For thou who hast all medicine comest as envoy of the Gods.
4 I am come nigh to thee with balms to give thee rest and keep thee safe.
I bring thee blessed strength, I drive thy weakening malady away.
5 Here let the Gods deliver him, the Maruts' band deliver him:
All things that be deliver him that he be freed from his disease.
6 The Waters have their healing power, the Waters drive disease away.
The Waters have a balm for all: let them make medicine for thee.
7 The tongue that leads the voice precedes. Then with our ten-fold branching hands,
With these two chasers of disease we stroke thee with a gentle touch.

HYMN CXXXVIII. Indra.

1. ALLIED with thee in friendship, Indra, these, thy priests, remembering Holy Law, rent Vrtra limb from limb,
When they bestowed the Dawns and let the waters flow, and when thou didst chastise dragons at Kutsa's call.
2 Thou sentest forth productive powers, clavest the hills, thou dravest forth the kine, thou drankest pleasant meath.
Thou gavest increase through this Tree's surpassing might. The Sun shone by the hymn that sprang from Holy Law.
3 In the mid-way of heaven the Sun unyoked his car: the Arya found a match to meet his Dam foe.
Associate with Rjisvan Indra overthrew the solid forts of Pipru, conjuring Asura.
4 He boldly cast down forts which none had e'er assailed: unwearied he destroycd the godless treasure-stores.
Like Sun and Moon he took the stronghold's wealth away, and, praised in song, demolished foes with flashing dart.
5 Armed with resistless weapons, with vast power to cleave, the Vrtra-slayer whets his darts and deals fordi wounds.
Bright Usas was afraid of Indra's slaughtering bolt: she went upon her way and left her chariot there.

6 These are thy famous exploits, only thine, when thou alone hast left the other reft of sacrifice.
Thou in the heavens hast set the ordering of the Moons: the Father bears the felly portioned out by thee.

HYMN CXXXIX. Savitar.

1. SAVITAR, golden-haired, hath lifted eastward, bright With the sunbeams, his eternal lustre;
He in whose energy wise Pusan marches, surveying all existence like a herdsman.
2 Beholding men he sits amid the heaven filling the two world-halves and air's wide region.
He looks upon the rich far-spreading pastures between the eastern and the western limit.
3 He, root of wealth, the gatherer-up of treasures, looks with his might on every form and figure.
Savitar, like a God.whose Law is constant, stands in the battle for the spoil like Indra.
4 Waters from sacrifice came to the Gandharva Visvavasu, O Soma, when they saw him.
Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.
5 This song Visvavasu shall sing us, meter of air's mid-realm celestial Gandharva,
That we may know aright both truth and falsehood: may he inspire our thoughts and help our praises.
6 In the floods' track he found the bootyseeker: the rocky cow-pen's doors he threw wide open.
These, the Gandharva told him, Rowed with Amrta. Indra knew well the puissancc of the dragons.

HYMN CXL. Agni.

1. AGNI, life-power and fame are thine: thy fires blaze mightily, thou rich in wealth of beams!
Sage, passing bright, thou givest to the worshipper, with strength, the food that merits laud.
2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy Mothers, aidest them as Son: thou joinest close the earth and heaven.
3 O Jatavedas, Son of Strength, rejoice ihyself, gracious, in our fair hymns and songs.
In thee are treasured various forms of strengthening food, born nobly and of wondrous help.
4 Agni, spread forth, as Ruler, over living things: give wealth to us, Immortal God.
Thou shinest out from beauty fair to look upon: thou leadest us to conquering power.
5 To him, the wise, who orders sacrifice, who hath great riches un der his control,
Thou givest blest award of good, and plenteous food, givest him wealth that conquers all.
6 The men have set before them them for their welfare Agni, strong, visible to all, the Holy.
Thee, Godlike One, with ears to hear, most famous, men's generations magnify with praise-songs.

HYMN CXLI. Visvedevas.

1. TURN hither, Agni, speak to us: come to us with a gracious mind.
Enrich us, Master of the house: thou art the Giver of our wealth.
2 Let Aryarnan vouchsafe us wealth, and Bhaga, and Brhaspati.
Let the Gods give their gifts, and let Sunrta, Goddess, grant us wealth.
3 We call King Soma to our aid, and Agni with our songs and hymns,
Adityas, Visnu, Surya, and the Brahman Priest Brhaspati.

4 Indra, Vayu, Brhaspati, Gods swift to listen, we invoke,
That in the synod all the folk may be benevolent to us.
5 Urge Aryaman to send us gifts, and Indra, and Brhaspati,
Vata, Visnu, Sarasvati and the Strong Courser Savitar.
6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice:
Urge givers to bestow their wealth to aid our service of the Gods.

HYMN CXLII. Agni.

1. WITH thee, O Agni, was this singer of the laud: he hath no other kinship, O thou Son of Strength.
Thou givest blessed shelter with a triple guard. Keep the destructive lightning far away from us.
2 Thy birth who seekest food is in the falling flood, Agni: as Comrade thou winnest all living things.
Our coursers and our songs shall be victorious: they of themselves advance like one who guards the herd.
3 And thou, O Agni, thou of Godlike nature, sparest the stones, while caring up the brushwood.
Then are thy tracks like deserts in the corn-lands. Let us not stir to wrath thy mighty arrow.
4 O'er hills through vales devouring as thou goest, thou partest like an army fain for booty
As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.
5 Apparent are his lines as he approaches the course is single, but the cars are many,
When, Agni, thou, making thine arms resplendent, advancest o'er the land spread out beneath thee.
6 Now let thy strength, thy burning flames fly upward, thine energies, O Agni, as thou toilest.
Gape widely, bend thee, waxing in thy vigour: let all the Vasus sit this day beside thee.
7 This is the waters' reservoir, the great abode of gathered streams.
Take thou another path than this, and as thou listest walk thereon.
8 On thy way hitherward and hence let flowery Durva grass spring up
Let there be lakes with lotus blooms. These are the mansions of the flood.

HYMN CXLIII. Asvins.

1. YE made that Atri, worn with eld, free as a horse to win the goal.
When ye restored to youth and strength Kaksivan like a car renewed,
2 Ye freed that Atri like a horse, and brought him newly-born to earth.
Ye loosed him like a firm-tied knot which Gods unsoiled by dust had bound.
3 Heroes who showed most wondrous power to Atri, strive to win fair songs;
For then, O Heroes of the sky, your hymn of praise shall cease no more.
4 This claims your notice, Bounteous Gods! - oblation, Asvins! and our love,
That ye, O Heroes, in the fight may bring us safe to ample room.
5 Ye Twain to Bhujyu tossed about in ocean at the region's end,
Nasatyas, with your winged sterds came nigh, and gave him strength to win.
6 Come with your joys, most liberal Gods, Lords of all treasures, bringing weal.
Like fresh full waters to a well, so, Heroes come and be with us.

HYMN CXLIV. Indra.

1. THIS deathless Indu, like a steed, strong and of full vitality,
Belongs to thee, the Orderer.
2 Here, by us, for the worshipper, is the wise bolt that works with skill.
It brings the bubbling beverage as a dexterous man brings the effectual strong drink.
3 Impetuous Ahisuva, a bull among cows of his,
looked down upon the restless Hawk.
4 That the strong-pinioned Bird hath brought, Child of the Falcon, from afar,
What moves upon a hundred wheels along the female Dragon's path.
5 Which, fair, unrobbed, the Falcon brought thee in his foot, the red-hued dwelling of the juice;
Through this came vital power which lengthens out our days, and kinship through its help awoke.
6 So Indra is by lndu's power; e'en among Gods will it repel great treachery.
Wisdom, Most Sapient One, brings force that lengthens life. May wisdom bring the juice to us.

HYMN CXLV. Sapatnibadhanam.

1. FROM out the earth I dig this plant, a herb of most effectual power,
Wherewith one quells the rival wife and gains the husband for oneself.
2 Auspicious, with expanded leaves, sent by the Gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.
3 Stronger am 1, O Stronger One, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.
4 Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.
5 I am the conqueror, and thou, thou also act victorious:
As victory attends us both we will subdue my fellow-wife.
6 I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit speed te me, hasten like water on its way.

HYMN CXLVI. Aranyani.

1. GODDESS of wild and forest who seemest to vanish from the sight.
How is it that thou seekest not the village? Art thou not afraid?
2 What time the grasshopper replies and swells the shrill cicala's voice,
Seeming to sound with tinkling bells, the Lady of the Wood exults.
3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:
Or else at eve the Lady of the Forest seems to free the wains.
4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.
5 The Goddess never slays, unless some murderous enemy approach.
Man eats of savoury fruit and then takes, even as he wills, his rest.

6 Now have I praised the Forest Queen, sweet-scented, redolent of balm,
The Mother of all sylvan things, who tills not but hath stores of food.

HYMN CXLVII Indra.

1. I TRUST in thy first wrathful deed, O Indra, when thou slewest Vrtra and didst work to profit man;
What time the two world-halves fell short of thee in might, and the earth trembled at thy force, O Thunder-anned.
2 Thou with thy magic powers didst rend the conjurer Vrtra, O Blameless One, with heart that longed for fame.
Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.
3 God Much-invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.
In synods, when the rite succeeds, they hymn the Strong for sons and progeny and riches undisturbed.
4 That man shall find delight in well-protected wealth whose care provides for him the quick-sought joyous draught.
Bringing oblations, strengthened Maghavan, by thee, he swiftly wins the spoil with heroes in the fight.
5 Now for our band, O Maghavan, when lauded, make ample room with might, and grant us riches.
Magician thou, our Varuna and Mitra, deal food to us, O Wondrous, as Dispenser.

HYMN CXLVIII. Indra.

1. WHEN we have pressed the juice we laud thee, Indra, and when, Most Valorous we have won the booty.
Bring us prosperity, as each desires it under thine own protection may we conquer.
2 Sublime from birth, mayst thou O Indra, Hero, with Surya overcome the Dasa races.
As by a fountain's side, we bring the Soma that lay concealed, close-hidden in the waters.
3 Answer the votary's hymns, for these thou knowest, craving the Rsis' prayer, thyself a Singer
May we be they who take delight in Somas: these with sweet food for thee, O Chariot-rider.
4 These holy prayers, O Indra, have I sung thee: grant to the men the strength of men, thou Hero.
Be of one mind with those in whom thou joyest: keep thou the singers safe and their companions.
5 Listen to Prthi's call, heroic Indra, and be thou lauded by the hymns of Venya,
Him who hath sung thee to thine oil-rich dwelling, whose rolling songs have sped thee like a torrent.

HYMN CXLIX. Savitar.

1. SAVITAR fixed the earth with bands to bind it, and made heaven stedfast where no prop supported.
Savitar milked, as 'twere a restless courser, air, sea bound fast to what no foot had trodden.
2 Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit.
Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expanded.

3 Then, with a full crowd of Immortal Beings, this other realm came later, high and holy.
First, verily, Savitar's strong-pinioned Eagle was born: and he obeys his law for ever.
4 As warriors to their steeds, kine to their village, as fond milk giving cows approach their youngling,
As man to wife, let Savitar come downward to us, heaven's bearer, Lord of every blessing.
5 Like the Angirasa Hiranvastupa, I call thee, Savitar, to this achievement:
So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

HYMN CL. Agni.

1. THOU, bearer of oblations, though kindled, art kindled for the Gods.
With the Adityas, Rudras, Vasus, come to us: to show us favour come to us.
2 Come hither and accept with joy this sacrifice and hymn of ours.
O kindled God, we mortals are invoking thee, calling on thee to show us grace.
3 I laud thee Jatavedas, thee Lord of all blessings, with my song.
Agni, bring hitherward the Gods whose Laws we love, whose laws we love, to show us grace.
4 Agni the God was made the great High-Priest of Gods, Rsis have kindled Agni, men of mortal mould.
Agni I invocate for winning ample wealth. kindly disposed for winning wealth.
5 Atri and Bharadvaja and Gavisthira, Kanva and Trasadasyu, in our fight he helped.
On Agni calls Vasistha, even the household priest, the household priest to win his grace.

HYMN CLI. Faith.

1. By Faith is Agni kindled, through Faith is oblation offered up.
We celebrate with praises Faith upon the height of happiness.
2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.
Bless thou the liberal worshippers: bless thou the word that I have said.
3 Even as the Deities maintained Faith in the mighty Asuras,
So make this uttered wish of mine true for the liberal worshippers.
4 Guarded by Vayu, Gods and men who sacrifice draw near to Faith.
Man winneth Faith by yearnings of the heart, and opulence by Faith.
5 Faith in the early morning, Faith at noonday will we invocate,
Faith at the setting of the Sun. O Faith, endow us with belief.

HYMN CLII. Indra.

1. A MIGHTY Governor art thou, Wondrous, Destroyer of the foe,
Whose friend is never done to death, and never, never overcome.
2 Lord of the clan, who brings us bliss, Strong, Warrior, Slayer of the fiend,
May India, Soma-drinker, go before us, Bull who gives us peace.
3 Drive Raksasas and foes away, break thou in pieces Vrtra'sjaws:
O Vrtra-slaying Indra, quell the foeman's wrath who threatens us.

4 O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury.
5 Baffle the foeman's plan, ward off his weapon who would conquer us.
Give shelter from his furious wrath, and keep his murdering dart afar.

HYMN CLIII. Indra.

1. SWAYING about, the Active Ones came nigh to Indra at his birth,
And shared his great heroic might.
2 Based upon strength and victory and power, O Indra is thy birth:
Thou, Mighty One, art strong indeed.
3 Thou art the Vrtra-slayer, thou, Indra, hast spread the firmament:
Thou hast with might upheld the heavens.
4 Thou, Indra, bearest in thine arms the lightning that accords with thee,
Whetting thy thunderbolt with might.
5 Thou, Indra, art preeminent over all creatures in thy might:
Thou hast pervaded every place.

HYMN CLIV. New Life.

1. FOR some is Soma purified, some sit by sacrificial oil:
To those for whom the meath flows forth, even to those let him depart.
2 Invincible through Fervour, those whom Fervour hath advanced to heaven,
Who showed great Fervour in their lives, -even to those let him depart.
3 The heroes who contend in war and boldly cast their lives away,
Or who give guerdon thousandfold, -even to those let him depart.
4 Yea, the first followers of Law, Law's pure and holy strengtheners,
The Fathers, Yama! Fervour-moved,even to those let him depart.
5 Skilled in a thousand ways and means, the sages who protect the Sun,
The Rsis, Yama! Fervour-moved,-even to those let him depart.

HYMN CLV. Various.

1. ARAYI, one-eyed limping hag, fly, ever-screeching, to the hill.
We frighten thee away with these, the heroes of Sirimbitha.
2 Scared from this place and that is she, destroyer of each germ unborn.
Go, sharp-horned Brahmanaspti and drive Arayi far away.
3 Yon log that floats without a man to guide it on the river's edge,-
Seize it, thou thing with hideous jaws, and go thou far away thereon.
4 When, foul with secret stain and spot, ye hastened onward to the breast,
All Indra's enemies were slain and passed away like froth and foam.

5 These men have led about the cow, have duly carried Agni round,
And raised their glory tg the Gods. Who will attack them with success?

HYMN CLVI. Agni.

1. LET songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him.
2 Agni the dart whereby we gain kine for ourselves with help from thee,-
That send us for the gain of wealth.
3 O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel.
4 O Agni, thou hast made the Sun, Eternal Star, to mount the sky,
Bestowing light on living men.
5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life.

HYMN CLVII. Visvedevas.

1. WE will, with Indra and all Gods to aid us, bring these existing worlds into subjection.
2 Our sacrifice, our bodies, and our offspr. let Indra form together with Adityas.
3 With the Adityas, with the band of Maruts, may Indra be Protector of our bodies.
4 As when the Gods came, after they had slaughtered the Asuras, keeping safe their Godlike nature,
5 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

HYMN CLVIII. Surya.

1. MAY Surya guard us out of heaven, and Vata from the firmament,
And Agni from terrestrial spots.
2 Thou Savitar whose flame deserves hundred libations, be thou pleased:
From failing lightning keep us safe.
3 May Savitar the God, and may Parvata also give us sight;
May the Creator give us sight.
4 Give sight unto our eye, give thou our bodies sight that they may see:
May we survey, discern this world.
5 Thus, Surya, may we look on thee, on thee most lovely to behold,
See clearly with the eyes of men.

HYMN CLIX. Saci Paulomi.

1. YON Sun hath mounted up, and this my happy fate hate mounted high.
I knowing this, as conqueror have won my husband for mine own.
2 I am the banner and the head, a mighty arbitress am I:
I am victorious, and my Lord shall be submissive to my will.
3 My Sons are slayers of the foe, my Daughter is a ruling Queen:
I am victorious: o'er my Lord my song of triumph is supreme.
4 Oblation, that which Indra gave and thus grew glorious and most high,-
This have I offered, O ye Gods, and rid me of each rival wife.
5 Destroyer of the rival wife, Sole Spouse, victorious, conqueror,
The others' glory have I seized as 'twere the wealth of weaker Dames.
6 I have subdued as conqueror these rivals, these my fellow-wives,
That I may hold imperial sway over this Hero and the folk.

HYMN CLX. Indra.

1. TASTE this strong draught enriched with offered viands: with all thy chariot here unyoke thy Coursers.
Let not those other sacrificers stay thee, Indra: these juices shed for thee are ready.
2 Thine is the juice effused, thine are the juices yet to be pressed: our resonant songs invite thee.
O Indra, pleased to-day with this libation, come, thou who knowest all and drink the Soma.
3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,-
Never doth Indra give away his cattle: for him he makes the lovely Soma famous.
4 He looks with Ioving favour on the mortal who, like a rich man, pours for him the Soma.
Maghavan in his bended arm supports him: he slays, unasked, the men who hate devotion.
5 We call on thee to come to us, desirous of goods and spoil, of cattle, and of horses.
For thy new love and favour are we present: let us invoke thee, Indra, as our welfare.

HYMN CLXI. Indra.

1. FOR life I set thee free by this oblation from the unknown decline and from Consumption;
Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.
2 Be his days ended, be he now departed, be he brought very near to death already,
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.
3 With hundred-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,
That Indra for a hundred years may lead him safe to the farther shore of all misfortune.
4 Live, waxing in thy strength, a hundred autumns, live through a hundred springs, a hundred winters.
Through hundred-lived oblation Indra, Agni, Brhaspati, Savitar yield him for a hundred!
5 So have I found and rescued thee thou hast returned with youth renewed.
Whole in thy members! I have found thy sight and all thy life for thee.

HYMN CLXII. Agni

1. MAY Agni, yielding to our prayer, the Raksas-slayer, drive away
The malady of evil name that hath beset thy labouring womb.
2 Agni, concurring in the prayer, drive off the eater of the flesh,
The malady of evil name that hath attacked thy babe and womb.
3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,even this will we drive far away.
4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,-even this will we exterminate.
5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy Progeny,-even this will we exterminate.
6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,--even this will we exterminate.

HYMN CLXIII

1. FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.
2 From the neck-tendons and the neck, from the breast-bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.
3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.
4 From thighs, from knee-caps, and from heels, and from the forepart of the feet,
From hips from stomach, and from groin I drive thy malady away.
5 From what is voided from within, and from thy hair, and from they nails,
From all thyself from top to toe, I drive thy malady away.
6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

HYMN CLXIV. Dream-charm.

1. AVAUNT, thou Master of the mind Depart, and vanish far away.
Look on Destruction far from hence. The live man's mind is manifold.
2 A happy boon do men elect, a mighty blessing they obtain.
Bliss with Vaivasvata they see. The live man's mind seeks many a place.
3 If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.
4 When, Indra, Brahmanaspati, our deeds are wrongful and unjust,
May provident Angirasa prevent our foes from troubling, us.
5 We have prevailed this day and won: we are made free from sin and guilt.
Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

HYMN CLXV. Visvedevas.

1. GODS, whatsoe'er the Dove came hither seeking, sent to us as the envoy of Destruction,
For that let us sing hymns and make atonement. Well be it with our quadrupeds and bipeds.
2 Auspicious be the Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling.
May Agni, Sage, be pleased with our oblation, and may the Missile borne on wings avoid us.
3 Let not the Arrow that hath wings distract us: beside the fire-place, on the hearth it settles.
May, it bring welfare to our men and cattle: here let the Dove, ye Gods, forbear to harm us.
4 The screeching of the owl is ineffective and when beside the fire the Dove hath settled,
To him who sent it hithcr as an envoy, to him be reverence paid, to Death, to Yama.
5 Drive forth the Dove, chase it with holy verses: rejoicing, bring ye hither food and cattle,
Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigour.

HYMN CLXVI. Sapatnanasanam.

1. MAKE me a bull among my peers, make me my rivals, conqueror:
Make me the slayer of my foes, a sovran ruler, lord of kine
2 I am my rivals' slayer, like Indra unwounded and unhurt,
And all these enemies of mine are vanquished and beneath my feet.
3 Here, verily, I bind you fast, as the two bow-ends with the string.
Press down these men, O Lord of Speech, that they may humbly speak to me.
4 Hither I came as conqueror with mighty all-effecting power,
And I have mastered all your thought, your synod, and your holy work.
5 May I be highest, having gained your strength in war, your skill in peace
my feet have trodden on your heads.
Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

HYMN CLXVII. Indra.

1. THIS pleasant meath, O Indra, is effused for thee: thou art the ruling Lord of beaker and of juice.
Bestow upon us wealth with many hero sons: thou, having glowed with Fervour, wortnest heavenly light.
2 Let us call Sakra to libations here effused, winner of light who joyeth in the potent juice.
Mark well this sacrifice of ours and come to us: we pray to Maghavan the Vanquisher of hosts.
3 By royal Soma's and by Varuna's decree, under Brhaspati's and Anumati's guard,
This day by thine authority, O Maghavan, Maker, Disposer thou! have I enjoyed the jars.
4 1, too, urged on, have had my portion, in the bowl, and as first Prince I drew forth this my hymn of praise,
When with the prize I came unto the flowing juice, O Visvamitra, Jamadagni, to your home.

HYMN CLXVIII. Vayu.

1. O THE Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.
It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.
2 Along the traces of the Wind they hurry, they come to him as dames to an assembly.
Borne on his car with these for his attendants, the God speeds forth, the universe's Monarch.
3 Travelling on the paths of air's midregion, no single day doth he take rest or slumber.
Holy and earliest-born, Friend of fhe waters, where did he spring and from what region came he?
4 Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.
His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

HYMN CLXIX. COWS.

1. MAY the wind blow upon our Cows with healing: may they eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.
2 Like-coloured, various-hued, or single-coloured, whose names through sacrifice are known to Agni,
Whom the Angirases produced by Fervour,vouchsafe to these, Parjanya, great protection.
3 Those who have offered to the Gods their bodies, whose varied forms are all well known to Soma,-
Those grant us in our cattle-pen, O Indra, with their full streams of milk and plenteous offspring.
4 Prajapati, bestowing these upon me, one-minded with all Gods and with the Fathers,
Hath to our cow-pen brought auspicious cattle: so may we own the offspring they will bear us.

HYMN CLXX. Surya.

1. MAY the Bright God drink glorious Soma-mingled meath, giving the sacrifice's lord uninjured life;
He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.
2 Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,
He rose, a light, that kills Vrtras and enemies, best slayer of the Dasyus, Asuras, and foes.
3 This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.
4 Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.
By thee were brought together all existing things, possessor of all Godhead, All-effecting God.

HYMN CLXXI. Indra.

1. FOR Ita's sake who pressed the juice, thou, Indra, didst protect his car,
And hear the Soma-giver's call.
2 Thou from his skin hast borne the head of the swift-moving combatant,

And sought the Soma-pourer's home.
3 Venya, that mortal man, hast thou, for Astrabudhna the devout,
O Indra, many a time set free.
4 Bring, Indra, to the east again that Sun who now is in the west,
Even against the will of Gods.

HYMN CLXXII. Dawn.

1. WITH all thy beauty come: the kine approaching with full udders follow on thy path.
2 Come with kind thoughts, most liberal, rousing the warrior's hymn of praise, with bounteous ones,
3 As nourishers we tie the thread, and, liberal with our bounty, offer sacrifice.
4 Dawn drives away her Sister's gloom, and, through her excellence, makes her retrace her path.

HYMN CLXXIII. The King.

1. BE with us; I have chosen thee: stand stedfast and immovable.
Let all the people wish for thee let not thy kingship fall away.
2 Be even here; fall not away be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in the grasp.
3 This man hath Indra stablished, made secure by strong oblation's power.
May Soma speak a benison, and Brahmanaspati, on him.
4 Firm is the sky and firm the earth, and stedfast also are these hills.
Stedfast is all this living world, and stedfast is this King of men.
5 Stedfast, may Varuna the King, stedfast, the God Brhaspati,
Stedfast, may Indra, stedfast too, may Agni keep thy stedfast reign.
6 On constant Soma let us think with constant sacrificial gift
And then may Indra make the clans bring tribute unto thee alone.

HYMN CLXXIV. The King.

1. WITH offering for success in fight whence Indra was victorious.
With this, O Brahmanaspati, let us attain to royal sway.
2 Subduing those who rival us, subduing all malignities,
Withstand the man who menaces, withstand the man who angers us.
3 Soma and Savitar the God have made thee a victorious King
All elements have aided thee, to make thee general conqueror.
4 Oblation, that which Indra. gave and thus grew glorious and most high,-
This have I offered, Gods! and hence now, verily, am rivalless.
5 Slayer of rivals, rivalless, victorious, with royal sway,
Over these beings may I rule, may I be Sovran of the folk.

HYMN CLXXV. Press-stones.

I. MAY Savitar the God, O Stones, stir you according to the Law:
Be harnessed to the shafts, and press.
2 Stones, drive calamity away, drive ye away malevolence:
Make ye the Cows our medicine.
3 Of one accord the upper Stones, giving the Bull his bull-like strength,
Look down with pride on those below.
4 May Savitar the God, O Stones, stir you as Law commands for him
Who sacrifices, pouring juice.

HYMN CLXXVI. Agni.

1. WITH hymns of praise their sons have told aloud the Rbhus' mighty deeds.
Who, all-supporting, have enjoyed the earth as, twere a mother cow.
2 Bring forth the God with song divine, being Jatavedas hitherward,
To bear our gifts at once to heaven.
3 He here, a God-devoted Priest, led forward comes to sacrifice.
Like a car covered for the road, he, glowing, knows, himself, the way.
4 This Agni rescues from distress, as 'twere from the Immortal Race,
A God yet mightier than strength, a God who hath been made for life.

HYMN CLXXVII. Mayabheda.

1. THE sapient with their spirit and their mind behold the Bird adorned with all an Asura's magic might.
Sages observe him in the ocean's inmost depth: the wise disposers seek the station of his rays.
2 The flying Bird bears Speech within his spirit: erst the Gandharva in the womb pronounced it:
And at the seat of sacrifice the sages cherish this radiant, heavenly-bright invention.
3 I saw the Herdsman, him who never resteth, approaching and departing on his pathways.
He, clothed in gathered and diffusive splendour, within the worlds continually travels.

HYMN CLXXVIII. Tarksya.

1. THIS very mighty one whom Gods commission, the Conqueror of cars, ever triumphant,
Swift, fleet to battle, with uninjured fellies, even Tarksya for our weal will we call hither.
2 As though we offered up our gifts to Indra, may we ascend. him as a ship. for safety.
Like the two wide worlds, broad, deep far-extended, may we be safe both when he comes and leaves you.
3 He who with might the Five Lands hath pervaded, like Surya with his lustre, and the waters-
His strength wins hundreds, thousands none avert it, as- the young maid repelleth not her lover.

HYMN CLXXIX. Indra.

1. Now lift ye up yourselves and look on Indra's seasonable share.
If it be ready, offer it; unready, ye have been remise.
2 Oblation is prepared: come to us, Indra; the Sun hath travelled over half his journey.
Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.
3 Dressed in the udder and on fire, I fancy; well-dressed, I fancy, is this recent present.
Drink, Indra, of the curd of noon's libation with favour, Thunderer, thou whose deeds are mighty.

HYMN CLXXX. Indra.

1. O MUCH-INVOKED, thou hast subdued thy foemen: thy might is loftiest; here display thy bounty.
In thy right hand, O Indra, bring us treasures: thou art the Lord of rivers filled with riches.
2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bold and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.
3 Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.
Thou drovest off the folk who were unfriendly, and to the Gods thou gavest room and freedom.

HYMN CLXXXI. Visvedevas.

1. VASISTHA mastered the Rathantara, took it from radiant Dhatar, Savitar, and Visnu,
Oblation, portion of fourfold oblation, known by the names of Saprathas and Prathas.
2. These sages found what lay remote and hidden, the sacrifice's loftiest secret essence.
From radiant Dhatar, Savitar, and Visnu, from Agni, Bharadvaja brought the Brhat.
3 They found with mental eyes the earliest Yajus, a pathway to the Gods, that had descended.
From radiant Dhitar, Savitar, and Visnu, from Surya did these sages bring the Gharma.

HYMN CLXXXII. Brhaspati.

1. BRHASPATI lead us safely over troubless and turn his evil thought against the sinner;
Repel the curse, and drive away ill-feeling, and give the sacrificer peace and cornfort!
2 May Naratarhsa aid us at Prayaja: blest be our Anuyaja at invokings.
May he repel the curse, and chase ill-feeling, and give the sacrificer peace and comfort.
3 May he whose head is flaming burn the demons, haters of prayer, so that the arrow slay them.
May he repel the curse and chase ill-feeling, and give the sacrificer peace and comfort.

HYMN CLXXXIII. The Sacrificer, Etc.

1. I SAW thee meditating in thy spirit what sprang from Fervour and hath thence developed.
Bestowing offspring here, bestowing riches, spread in thine offspring, thou who cravest children.
2 I saw thee pondering in thine heart, and praying that in due time thy body might be fruitful.
Come as a youthful woman, rise to meet me: spread in thine offspring, thou who cravest children.
3 In plants and herbs, in all existent beings I have deposited the germ of increase.
All progeny on earth have I engendered, and sons in women who will be hereafter.

HYMN CLXXXIV.

1. MAY Visnu form and mould the womb, may Tvastar duly shape the forms,
Prajapati infuse the stream, and Dhatar lay the germ for thee.
2 O Sinivali, set the germ, set thou the germ, Sarasvati:
May the Twain Gods bestow the germ, the Asvins crowned with lotuses.
3 That which the Asvins Twain rub forth with the attrition-sticks of gold,-
That germ of thine we invocate, that in the tenth month thou mayst bear.

HYMN CLXXXV. Aditi.

1. GREAT, unassailable must he the heavenly favour of' Three Gods,
Varuna, Mitra, Aryaman.
2 O'er these, neither at home nor yet abroad or pathways that are Strange,
The evil-minded foe hath power
3 Nor over him,. the man on whom the Sons of Aditi bestow Eternal light that he may live.

HYMN CLXXXVI. Vayu.

1. FILLING our hearts with health and joy, may Vata breathe his balm on us
May he prolong our days of life.
2 Thou art our Father, Vata, yea, thou art a Brother and a friend,
So give us strength that we may live.
3 The store of Amrta laid away yonder, O Vata, in thine home,-
Give us thereof that we may live.

HYMN CLXXXVII. Agni.

1. To Agni send I forth my song, to him the Bull of all the folk:
So may he bear us past our foes.
2 Who from the distance far away shines brilliantly across the wastes:
So may he bear us past our foes.
3 The Bull with brightly-gleaming flame who utterly consumes the fiends
So may he bear us past our foes.
4 Who looks on all existing things and comprehends them with his view:
So may he bear us past our foes.
5 Resplendent Agni, who was born in farthest region of the air:
So may he bear us past our foes.

HYMN CLXXXVIII. Agni.

1. Now send ye Jatavedas forth, send hitherward the vigorous Steed
To seat him on our sacred grass.
2. I raise the lofty eulogy of Jatavedas, raining boons,
With sages for his hero band.
3 With flames of Jatavedas which carry oblation to the Gods,
May he promote our sacrifice.

HYMN CLXXXIX. Surya.

1. THIS spotted Bull hath come, and sat before the Mother in the east,
Advancing to his Father heaven.
2 Expiring when he draws his breath, she moves along the lucid spheres:
The Bull shines out through all the sky.
3 Song is bestowed upon the Bird: it rules supreme through thirty realms
Throughout the days at break of morn.

HYMN CXC. Creation.

1. FROM Fervour kindled to its height Eternal Law and Truth were born:
Thence was the Night produced, and thence the billowy flood of sea arose.
2 From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days nights, Lord over all who close the eye.
3 Dhatar, the great Creator, then formed in due order Sun and Moon.
He formed in order Heaven and Earth, the regions of the air, and light.

HYMN CXCI. Agni.

1. THOU, mighty Agni, gatherest up all that is precious for thy friend.
Bring us all treasures as thou art enkindled in libation's place
2 Assemble, speak together: let your minds be all of one accord,
As ancient Gods unanimous sit down to their appointed share.
3 The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.
4 One and the same bt your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

APPENDIX I.

PAGE 87, HYMN CXXVI.

I subjoin a Latin version of the two stanzas omitted in my trauslation. They are in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love-song. The seventh stanza should, it seems, precede the sixth:

6 [Ille loquitur]. Adhaerens, arcte adhaerens, illa quac mustelae similis se abdidit, multum humorem effundens, dat mihi complexuum centum gaudia.

7 [Illa loquitur]. Prope, prope accede; molliter me tange. Ne putes pilos corporis mei-paucos esse: tota sum villosa sicut Gandharidum ovis.

Professor Ludwig thinks that (multum humorem, i.e., semen genitale, effundens) may be the name of a slave-girl. Gandharidun ovis: a ewe of the Gandharis. The country of Gandhara is placed by Lassen to the west of the Indus and to the south of the Kophen or Kabul river. King Darius in a rock-inscription mentions the Ga(n)dara together with the Hi(n)du as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikae, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahar. See Muir, O.S. Texts, ii. 342, and Zimmer, Altindisches Leben, p. 30.

PAGE 221, HYMN CLXXIX.

The deified object of this omitted hymn is said to be Rati or Love, and its Rsis or authors are Lopamudrd, Agastya, and a disciple. Lopamudra is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 the disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original khanamanah khanitraib (ligonibus fodiens) which Sayana explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopamudra, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See La Religion Vedique, ii. 394 f.

1 'Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawnings.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.
2 For even the men aforetime, law-fulfillers, who with the Gods declared eternal statutes,--
They have decided, but have not accomplished: so now let Wives come near unto their husbands.

3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.
4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taururn [mariturn suum] ad se detrahit: insipiens illa sapientem anhelantern absorbet.
5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.
6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and. power,
Cherished - a sage of mighty strength - both classes, and with the Gods obtained his prayer's fulfilment.
By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.
5 Membrum suum virile, quod vrotentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se rerahit.
6 Quum jam in medio connessu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficiem sacrorum sede effusum emiserunt.
7 Quum pater suam nilam adiverat, cum ed congressus suum semen supra wrrarn effudit. Tum Dii benigni precem (brahma) prgeduerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.
8 Ille tauro similis spumam in certamine jactavit, tunc discedens pusillaximis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.
9 'The fire, burning the people, does not approach quickly (by day): the naked (Rakasas approach) not Agni by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'

PAGE 619, HYMN CVI
I borrow Wilson's translation of the omitted stanzas.
5 'You are like two pleasantly moving well-fed (hills) like Mitra and Varuna, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).
6 'You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitosa destroying (foes), and cherishing (friends); you are bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.
7 'Fierce (Asvins), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Rbhus, your chariot, attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.
8 'With your bellies full of the Soma, like two saucepans, preservers of wealth, destroyers of enemies. (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).'

PAGE 645, HYMN CLXII.
1. MAY Agni, yielding to our prayer, the Raksas-slayer, drive away
The malady of evil name that hath beset thy labouring womb.
2 Agni, concurring in the prayer, drive off the eater of the flesh,
The malady of evil name that hath attacked thy babe and womb.
3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,even this will we drive far away.
4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,-even this will we exterminate.

5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy Progeny,-even this will we exterminate.
6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,--even this will we exterminate.

PAGE 645, HYMN CLXIII
1. FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.
2 From the neck-tendons and the neck, from the breast-bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.
3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.
4 From thighs, from knee-caps, and from heels, and from the forepart of the feet,
From hips ' frorn stomach, and from groin I drive thy malady away.
5 From what is voided from within, and from thy hair, and from they nails,
From all thyself from top to toe, I drive thy malady away.
6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

PAGE 650, HYMN CLXXXIV.
1. MAY Visnu form and mould the womb, may Tvastar duly shape the forms,
Prajapati infuse the stream, and Dhatar lay the germ for thee.
2 O Sinivali, set the germ, set thou the germ, Sarasvati:
May the Twain Gods bestow the germ, the Asvins crowned with lotuses.
3 That which the Asvins Twain rub forth with the attrition-sticks of gold,-
That germ of thine we invocate, that in the tenth month thou mayst bear.

APPENDIX II.
METRE.
Rhyme is not used in the Rgveda. The metres are regulated by the number of syllables in the stanza, which consists generally of three or four Padas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pada, and so forming two hemistichs or semi-stanzas of equal or unequal length. These Padas most usually contain eight or eleven or twelve syllables each; but occasionally they consist of fewer and sometimes of more than these numbers. The Padas of a stanza are generally of equal length and of more or less corresponding prosodial quantities: but sornetimes two ox more kinds of metre are employed in one stanza, and then the Padas vary in quantity and length. As regards quantity, the first Syllables of the Pada are not subject to very strict laws, but the last four are more regular, their measure being generally iambic in Padas of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second Padas form one line, and the third, or third and fourth, or third, fourth, and fifth, complete the distich or stanza. This arrangement I have followed in my translation.
Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the Hymns of the Rgveda. The Index of Hymns will show the metre or metres employed in each Hymn.
Abhtisarini: a species of Trstup, in which two Padas contain twelve instead of eleven syllables.
Amstup or Anustubh: consisting of four Padas of eight syllables each, two Padas forming a line. This is the prevailing form of metre in the Manava-dharma-sastra, the Mahabharata, the Ramayana, and the

Puranas.
Anustubgarbha: a metre of the Usnih class: the first Pada containing five syllables, and the three following Padas of eight syllables each.
Anustup Pipilikamadhya: a species of Anustup, having the second Pada shorter than the first and third (8 syllables+ 4+8+ 8).
Asti: consisting of four Padas of Sixteen syllables each, or sixty-four syllables in the stanza.
Astrapaikti: consisting of two Padas of eight syllables each, followed by two Padas of twelve syllables each.
Atidhrti: four Padas of nineteen syllables each, = 76 syllables.
Atijagati: four Padas of thirteen syllables each.
Atincrti: consisting of three Padas containing respectively seven, six, and seven syllables.
Atisakvari: four Padas of fifteen syllables each.
Atyasti: four Padas of seventeen syllables each.
Brhati: four Padas (8 + 8 + 12 + 8) containing 36 syllables in the stanza.
Caturvimsatika Dvipada: a Dvipada containing 24 syllables instead of 20.
Dhrti: consisting of seventy-two syllables in a stanza.
Dvipada Viraj: a species of Gayatri consisting of two Padas only (12+8 or 10+10 syllables); inadequately represented in the translation by two decasyllabic iambic lines.
Ekapada Tristup: a Trstup consisting of a single Pada or quarter stanza.
Ekapada Viraj: a Viraj consisting of a single Pada.
Gayatri: the stanza usually consists of twenty-four syllables, variously arranged, but generally as a triplet of three Padas of eight syllables each, or in one line of sixteen syllables and a second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accordingly from nineteen to thirty-three.
Jagati: a metre consisting of forty-eight syllables arranged in four Padas of twelve syllables each, two Padas forming a line or hemistich which in the translation is represented by a double Alexandrine.
Kakup or Kakubh: a metre of three Padas consisting of eight, twelve, and eight syllables respectively.
Kakubh Nyakusira; consisting of three Padas of 9+12+4 syllables.
Krti: a metre of four Padas. of twenty syllables each.
Madhyejyotis: a metre in which a Pada of eight syllables stands between two Padas of twelve.
Mahibrhati: four Padas of eight syllables each, followed by one of twelve.
Mahapadapankti: a two-lined metre of thirtyone syllables, the first line consisting of four Padas of five syllables each, and the second being a Tristup of the usual eleven syllables. See Vedic Hymns, part 1. (S. Books of the East, XXXII), p. xcviii.
Mahapankti: a metre of forty-eight syllables 8 x 6 or 12 x 4.
Mahasatobrhati: a lengthened form of Satobrhati.
Nastarupi: a variety of Anustup.
Nyankusarini: a metre of four Padas of 8 + 12 + 8 + 8 syllables.
Padanicrt: a variety of Gayatri in which one syllable is wanting in each Pada: 7+3=21 syllables.
Padapankti: a metre consisting of five Padas of five syllables each.
Pankti: a metre of five octosyllabic Padas, like Anustup with an additional Pada.
Panktyuttara: a metre which ends with a Pankti of 5 + 5 syllables.
Pipilikamadhya: any metre the middle Pada of which is shorter than the preceding and the following.
Pragatha: a metre in Book VIII, consisting of strophes combining two verses, viz. a Brhati or Kakup followed by a Satobrhati.
Prastarapankti: a metre of forty syllables: 12+12+8+8

Pratistha: a metre of four Padas of four syllables each; also a variety of the Gayatri consisting of three Padas of eight, seven, and six syllables respectively.
Purastadbrhati: a variety of Brhati with twelve syllables in the first Pada.
Pura-usnih: a metre of three Padas, containing 12+8+8 syllables.
Sakvari: a metre of four Padas of fourteen syllables each.
Satobrhati: a metre whose even Padas contain eight syllables each, and the uneven twelve: 12+8+12+8=40.
Skandhogriva: consisting of Padas of 8 + 12 + 8 + 8 syllables.
Tanusira: consisting of three Padas of 11 + 11 + 6 syllables.
Tristup or Tristubh: a metre of four Padas of eleven syllables each.
Uparistadbrhati: consisting of four Padas of 12 + 8 + 8 + 8 syllables.
Uparistajjyotis: a Tristup stanza the last Pada of which contains only eight syllables.
Urdhvabrhati: a variety of Brhati.
Urobrhati: a variety of Brhati: 8+12 8 + 8 syllables.
Usniggarbha: Gayatri of three Padas of six, seven, and eleven syllables respectively.
Usnih: consisting of three Padas of 8 + 8 + 12 syllables.
Vardhamana: a species of Gayatri; 6 + 7 + 8 21 syllables.
Viparita: a metre of four Padas resembling Vistarapankti.
Viradrupa: a Tristup metre of four Padas, 11 + 11 + 11 + 7 or 8 syllables.
Viraj: a metre of four Padas of ten syllables each.
Viratpurva: a variety of Tristup.
Viratsthana: a variety of Tristup.
Visamapada: metre of uneven stanzas.
Vistarabrhati: a form of Brhati of four Padas containing 8 + 10 + 10 + 8= 36 syllables.
Vistarapankti: a form of Pankti consisting of four padas of 8+12+12+8-40 syllables.
Yavamadhya: a metre having a longer Pada between two shorter ones.

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RIG VEDA BOOK 1

Hymn 1

agnimILe purohitaM yajñasya devaM RtvIjam
hotAraM ratnadhAtamam
agniH pUrvebhirRSibhirIDyo nUtanairuta
sa devAneha vakSati
agninA rayimashnavat poSameva dive\-dive
yashasaM vIravattamam
agne yaM yajñamadhvaraM vishvataH paribhUrasi
sa iddeveSu gachati
agnirhotA kavikratuH satyashcitrashravastamaH
devo devebhirA gamat
yadaN^ga dAshuSe tvamagne bhadraM kariSyasi
tavet tat satyamaN^giraH
upa tvAgne dive\-dive doSAvastardhiyA vayam
namo bharanta emasi
rAjantamadhvarANAM gopAM Rtasya dIdivim
vardhamAnaMsve dame
sa naH piteva sUnave.agne sUpAyano bhava
sacasvA naH svastaye

Hymn 2

vAyavA yAhi darshateme somA araMkRtAH
teSAM pAhi shrudhI havam
vAya ukthebhirjarante tvAmachA jaritAraH
sutasomA aharvidaH
vAyo tava prapRñcatI dhenA jigAti dAshuSe
urUcI somapItaye
indravAyU ime sutA upa prayobhirA gatam
indavo vAmushanti hi

vAyavindrashca cetathaH sutAnAM vAjinIvasU
tAvA yAtamupa dravat
vAyavindrashca sunvata A yAtamupa niSkRtam
makSvitthA dhiyA narA
mitraM huve pUtadakSaM varuNaM ca rishAdasam
dhiyaM ghRtAcIM sAdhantA
Rtena mitrAvaruNAv RtAvRdhAv RtaspRshA
kratuM bRhantamAshAthe
kavI no mitrAvaruNA tuvijAtA urukSayA
dakSaM dadhAte apasam

Hymn 3

ashvinA yajvarIriSo dravatpANI shubhas patI
purubhujAcanasyatam
ashvinA purudaMsasA narA shavIrayA dhiyA
dhiSNyA vanataM giraH
dasrA yuvAkavaH sutA nAsatyA vRktabarhiSaH
A yAtaMrudravartanI
indrA yAhi citrabhAno sutA ime tvAyavaH
aNvIbhistanA pUtAsaH
indrA yAhi dhiyeSito viprajUtaH sutAvataH
upa brahmANi vAghataH
indrA yAhi tUtujAna upa brahmANi harivaH
sute dadhiSvanashcanaH
omAsashcarSaNIdhRto vishve devAsa A gata
dAshvAMso dAshuSaH sutam
vishve devAso apturaH sutamA ganta tURNayaH
usrA ivasvasarANi
vishve devAso asridha ehimAyAso adruhaH
medhaM juSanta vahnayaH
pAvakA naH sarasvatI vAjebhirvAjinIvatI
yajñaM vaSTu dhiyAvasuH
codayitrI sUnRtAnAM cetantI sumatInAm
yajñaM dadhe sarasvatI
maho arNaH sarasvatI pra cetayati ketunA
dhiyo vishvA vi rAjati

Hymn 4

surUpakRtnumUtaye sudughAmiva goduhe
juhUmasi dyavi\-dyavi
upa naH savanA gahi somasya somapAH piba
godA id revatomadaH
athA te antamAnAM vidyAma sumatInAm
mA no ati khya Agahi
parehi vigramastRtamindraM pRchA vipashcitam
yaste sakhibhya A varam
uta bruvantu no nido niranyatashcidArata
dadhAnA indra id duvaH
uta naH subhagAnarirvoceyurdasma kRSTayaH
syAmedindrasya sharmaNi
emAshumAshave bhara yajñashriyaM nRmAdanam
patayan mandayatsakham
asya pItvA shatakrato ghano vRtrANAmabhavaH
prAvo vAjeSu vAjinam
taM tvA vAjeSu vAjinaM vAjayAmaH shatakrato
dhanAnAmindra sAtaye
yo rAyo.avanirmahAn supAraH sunvataH sakhA
tasmA indrAya gAyata

Hymn 5

A tvetA ni SIdatendramabhi pra gAyata
sakhAya stomavAhasaH
purUtamaM purUNAmIshAnaM vAryANAm
indraM some sacA sute
sa ghA no yoga A bhuvat sa rAye sa purandhyAm
gamad vAjebhirA sa naH
yasya saMsthe na vRNvate harI samatsu shatravaH
tasmA indrAya gAyata
sutapAvne sutA ime shucayo yanti vItaye
somAso dadhyAshiraH
tvaM sutasya pItaye sadyo vRddho ajAyathAH
indra jyaiSThyAya sukrato
A tvA vishantvAshavaH somAsa indra girvaNaH
shaM te santu pracetase
tvAM stomA avIvRdhan tvAmukthA shatakrato
tvAM vardhantu no giraH
akSitotiH sanedimaM vAjamindraH sahasriNam

yasmin vishvAni pauMsyA
mA no martA abhi druhan tanUnAmindra girvaNaH
IshAno yavayA vadham

Hymn 6

yuñjanti bradhnamaruSaM carantaM pari tasthuSaH
rocanterocanA divi
yuñjantyasya kAmyA harI vipakSasA rathe
shoNA dhRSNU nRvAhasA
ketuM kRNvannaketave pesho maryA apeshase
samuSadbhirajAyathAH
Adaha svadhAmanu punargarbhatvamerire
dadhAnA nAmayajñiyam
vILu cidArujatnubhirguhA cidindra vahnibhiH
avinda usriyA anu
devayanto yathA matimachA vidadvasuM giraH
mahAmanUSata shrutam
indreNa saM hi dRkSase saMjagmAno abibhyuSA
mandU samAnavarcasA
anavadyairabhidyubhirmakhaH sahasvadarcati
gaNairindrasya kAmyaiH
ataH parijmannA gahi divo vA rocanAdadhi
samasminnRñjate giraH
ito vA sAtimImahe divo vA pArthivAdadhi
indraM mahovA rajasaH

Hymn 7

indramid gAthino bRhadindramarkebhirarkiNaH
indraM vANIranUSata
indra id dharyoH sacA sammishla A vacoyujA
indro vajrIhiraNyayaH
indro dIrghAya cakSasa A sUryaM rohayad divi
vi gobhiradrimairayat
indra vAjeSu no.ava sahasrapradhaneSu ca
ugra ugrAbhirUtibhiH
indraM vayaM mahAdhana indramarbhe havAmahe
yujaM vRtreSu vajriNam
sa no vRSannamuM caruM satrAdAvannapA vRdhi
asmabhyamapratiSkutaH

tuñje\-tuñje ya uttare stomA indrasya vajriNaH
na vindheasya suSTutim
vRSA yUtheva vaMsagaH kRSTIriyartyojasA
IshAno apratiSkutaH
ya ekashcarSaNInAM vasUnAmirajyati
indraH pañca ksitInAm
indraM vo vishvatas pari havAmahe janebhyaH
asmAkamastu kevalaH

Hymn 8

endra sAnasiM rayiM sajitvAnaM sadAsaham
varSiSThamUtaye bhara
ni yena muSTihatyayA ni vRtrA ruNadhAmahai
tvotAso nyarvatA
indra tvotAsa A vayaM vajraM ghanA dadImahi
jayema saM yudhi spRdhaH
vayaM shUrebhirastRbhirindra tvayA yujA vayam
sAsahyAma pRtanyataH
mahAnindraH parashca nu mahitvamastu vajriNe
dyaurnaprathinA shavaH
samohe vA ya Ashata narastokasya sanitau
viprAso vA dhiyAyavaH
yaH kukSiH somapAtamaH samudra iva pinvate
urvIrApo na kAkudaH
evA hyasya sUnRtA virapshI gomatI mahI
pakvA shAkhA na dAshuSe
evA hi te vibhUtaya UtaYa indra mAvate
sadyashcit santidAshuSe
evA hyasya kAmyA stoma ukthaM ca shaMsyA
indrAya somapItaye

Hymn 9

indrehi matsyandhaso vishvebhiH somaparvabhiH
mahAnabhiSTirojasA
emenaM sRjatA sute mandimindrAya mandine
cakriM vishvAni cakraye
matsvA sushipra mandibhiH stomebhirvishvacarSaNe
sacaiSusavaneSvA
asRgramindra te giraH prati tvAmudahAsata

ajoSA vRSabhaM patim
saM codaya citramarvAg rAdha indra vareNyam
asadit te vibhu prabhu
asmAn su tatra codayendra rAye rabhasvataH
tuvidyumna yashasvataH
saM gomadindra vAjavadasme pRthu shravo bRhat
vishvAyurdhehyakSitam
asme dhehi shravo bRhad dyumnaM sahasrasAtamam
indra tA rathinIriSaH
vasorindraM vasupatiM gIrbhirgRNanta Rgmiyam
homa gantAramUtaye
sute\-sute nyokase bRhad bRhata edariH
indrAya shUSamarcati

Hymn 10

gAyanti tvA gAyatriNo.arcantyarkamarkiNaH
brahmANastvA shatakrata ud vaMshamiva yemire
yat sAnoH sAnumAruhad bhUryaspaSTa kartvam
tadindro arthaM cetati yUthena vRSNirejati
yukSvA hi keshinA harI vRSaNA kakSyaprA
athA na indra somapA girAmupashrutiM cara
ehi stomAnabhi svarAbhi gRNIhyA ruva
brahma ca no vasosacendra yajñaM ca vardhaya
ukthamindrAya shaMsyaM vardhanaM puruniSSidhe
shakro yathA suteSu No rAraNat sakhyeSu ca
tamit sakhitva Imahe taM rAye taM suvIrye
sa shakra uta naH shakadindro vasu dayamAnaH
suvivRtaM sunirajamindra tvAdAtamid yashaH
gavAmapavrajaM vRdhi kRNuSva rAdho adrivaH
nahi tvA rodasI ubhe RghAyamANaminvataH
jeSaH svarvatIrapaH saM gA asmabhyaM dhUnuhi
AshrutkarNa shrudhI havaM nU cid dadhiSva me giraH
indra stomamimaM mama kRSvA yujashcidantaram
vidmA hi tvA vRSantamaM vAjeSu havanashrutam
vRSantamasya hUmaha UtiM sahasrasAtamAm
A tU na indra kaushika mandasAnaH sutaM piba
navyamAyuHpra sU tira kRdhI sahasrasAM RSim
pari tvA girvaNo gira imA bhavantu vishvataH
vRddhAyumanu vRddhayo juSTA bhavantu juSTayaH

Hymn 11

indraM vishvA avIvRdhan samudravyacasaM giraH
rathItamaMrathInAM vAjAnAM satpatiM patim
sakhye ta indra vAjino mA bhema shavasas pate
tvAmabhi praNonumo jetAramaparAjitam
pUrvIrindrasya rAtayo na vi dasyantyUtayaH
yadI vAjasya gomata stotRbhyo maMhate magham
purAM bhinduryuvA kaviramitaujA ajAyata
indro vishvasyakarmaNo dhartA vajrI puruSTutaH
tvaM valasya gomato.apAvaradrivo bilam
tvAM devA abibhyuSastujyamAnAsa AviSuH
tavAhaM shUra rAtibhiH pratyAyaM sindhumAvadan
upAtiSThanta girvaNo viduS Te tasya kAravaH
mAyAbhirindra mAyinaM tvaM shuSNamavAtiraH
viduS Te tasya medhirAsteSAM shravAMsyut tira
indramIshAnamojasAbhi stomA anUSata
sahasraM yasya rAtaya uta vA santi bhUyasIH

Hymn 12

agniM dUtaM vRNImahe hotAraM vishvavedasam
asya yajñasya sukratum
agnim\-agniM havImabhiH sadA havanta vishpatim
havyavAhaM purupriyam
agne devAnihA vaha jajñAno vRktabarhiSe
asi hotA na IDyaH
tAnushato vi bodhaya yadagne yAsi dUtyam
devairA satsi barhiSi
ghRtAhavana dIdivaH prati Sma riSato daha
agne tvaM rakSasvinaH
agninAgniH samidhyate kavirgRhapatiryuvA
havyavAD juhvAsyaH
kavimagnimupa stuhi satyadharmANamadhvare
devamamIvacAtanam
yastvAmagne haviSpatirdUtaM deva saparyati
tasya sma prAvitA bhava
yo agniM devavItaye haviSmAnAvivAsati
tasmai pAvaka mRLaya
sa naH pAvaka dIdivo.agne devAnihA vaha
upa yajñaM havishca naH
sa na stavAna A bhara gAyatreNa navIyasA

rayiM vIravatImiSam
agne shukreNa shociSA vishvAbhirdevahUtibhiH
imaM stomaM juSasva naH

Hymn 13

susamiddho na A vaha devAnagne haviSmate
hotaH pAvaka yakSi ca
madhumantaM tanUnapAd yajñaM deveSu naH kave
adyA kRNuhi vItaye
narAshaMsamiha priyamasmin yajña upa hvaye
madhujihvaMhaviSkRtam
agne sukhatame rathe devAnILita A vaha
asi hotA manurhitaH
stRNIta barhirAnuSag ghRtapRSThaM manISiNaH
yatrAmRtasya cakSaNam
vi shrayantAM RtAvRdho dvAro devIrasashcataH
adyA nUnaM ca yaSTave
naktoSAsA supeshasAsmin yajña upa hvaye
idaM no barhirAsade
tA sujihvA upa hvaye hotArA daivyA kavI
yajñaM no yakSatAmimam
iLA sarasvatI mahI tisro devIrmayobhuvaH
barhiH sIdantvasridhaH
iha tvaSTAramagriyaM vishvarUpamupa hvaye
asmAkamastukevalaH
ava sRjA vanaspate deva devebhyo haviH
pra dAturastu cetanam
svAhA yajñaM kRNotanendrAya yajvano gRhe
tatra devAnupa hvaye

Hymn 14

aibhiragne duvo giro vishvebhiH somapItaye
devebhiryAhi yakSi ca
A tvA kaNvA ahUSata gRNanti vipra te dhiyaH
devebhiragna A gahi
indravAyU bRhaspatiM mitrAgniM pUSaNaM bhagam
AdityAnmArutaM gaNam
pra vo bhriyanta indavo matsarA mAdayiSNavaH
drapsA madhvashcamUSadaH

ILate tvAmavasyavaH kaNvAso vRktabarhiSaH
haviSmantoaraMkRtaH
ghRtapRSThA manoyujo ye tvA vahanti vahnayaH
A devAn somapItaye
tAn yajatrAn RtAvRdho.agne patnIvatas kRdhi
madhvaH sujihva pAyaya
ye yajatrA ya IDyAste te pibantu jihvayA
madhoragne vaSaTkRti
AkIM sUryasya rocanAd vishvAn devAnuSarbudhaH
vipro hoteha vakSati
vishvebhiH somyaM madhvagna indreNa vAyunA
pibA mitrasya dhAmabhiH
tvaM hotA manurhito.agne yajñeSu sIdasi
semaM no adhvaraM yaja
yukSvA hyaruSI rathe harito deva rohitaH
tAbhirdevAnihA vaha

Hymn 15

indra somaM piba RtunA tvA vishantvindavaH
matsarAsastadokasaH
marutaH pibata RtunA potrAd yajñaM punItana
yUyaM hi SThA sudAnavaH
abhi yajñaM gRNIhi no gnAvo neSTaH piba RtunA
tvaMhi ratnadhA asi
agne devAnihA vaha sAdayA yoniSu triSu
pari bhUSa piba RtunA
brAhmaNAdindra rAdhasaH pibA somaM RtUnranu
taved dhi sakhyamastRtam
yuvaM dakSaM dhRtavrata mitrAvaruNa dULabham
RtunA yajñamAshAthe
draviNodA draviNaso grAvahastAso adhvare
yajñeSu devamILate
draviNodA dadAtu no vasUni yAni shRNvire
deveSu tA vanAmahe
draviNodAH pipISati juhota pra ca tiSThata
neSTrAd RtubhiriSyata
yat tvA turIyaM RtubhirdraviNodo yajAmahe
adha smA no dadirbhava
ashvinA pibataM madhu dIdyagnI shucivrata
RtunA yajñavAhasA
gArhapatyena santya RtunA yajñanIrasi
devAn devayate yaja

Hymn 16

A tvA vahantu harayo vRSaNaM somapItaye
indra tvA sUracakSasaH
imA dhAnA ghRtasnuvo harI ihopa vakSataH
indraM sukhatame rathe
indraM prAtarhavAmaha indraM prayatyadhvare
indraM somasya pItaye
upa naH sutamA gahi haribhirindra keshibhiH
sute hi tvAhavAmahe
semaM na stomaM A gahyupedaM savanaM sutam
gauro natRSitaH piba
ime somAsa indavaH sutAso adhi barhiSi
tAnindra sahasepiba
ayaM te stomo agriyo hRdispRgastu shantamaH
athA somaMsutaM piba
vishvamit savanaM sutamindro madAya gachati
vRtrahA somapItaye
semaM naH kAmamA pRNa gobhirashvaiH shatakrato
stavAma tvA svAdhyaH

Hymn 17

indrAvaruNayorahaM samrAjorava A vRNe
tA no mRLAtaIdRshe
gantArA hi stho.avase havaM viprasya mAvataH
dhartArAcarSaNInAm
anukAmaM tarpayethAmindrAvaruNa rAya A
tA vAM nediSThamImahe
yuvAku hi shacInAM yuvAku sumatInAm
bhUyAma vAjadAvnAm
indraH sahasradAvnAM varuNaH shaMsyAnAm
kraturbhavatyukthyaH
tayoridavasA vayaM sanema ni ca dhImahi
syAduta prarecanam
indrAvaruNa vAmahaM huve citrAya rAdhase
asmAn su jigyuSas kRtam
indrAvaruNa nU nu vAM siSAsantISu dhISvA
asmabhyaM sharma yachatam
pra vAmashnotu suSTutirindrAvaruNa yAM huve

yAM RdhAthe sadhastutim

Hymn 18

somAnaM svaraNaM kRNuhi brahmaNas pate
kakSIvantaM yaaushijaH
yo revAn yo amIvahA vasuvit puSTivardhanaH
sa naH siSaktu yasturaH
mA naH shaMso araruSo dhUrtiH praNaM martyasya
rakSA No brahmaNas pate
sa ghA vIro na riSyati yamindro brahmaNas patiH
somo hinoti martyam
tvaM taM brahmaNas pate soma indrashca martyam
dakSiNA pAtvaMhasaH
sadasas patimadbhutaM priyamindrasya kAmyam
saniM medhAmayAsiSam
yasmAd Rte na sidhyati yajño vipashcitashcana
sa dhInAM yogaminvati
Ad Rdhnoti haviSkRtiM prAñcaM kRNotyadhvaram
hotrA deveSu gachati
narAshaMsaM sudhRSTamamapashyaM saprathastamam
divo nasadmamakhasam

Hymn 19

prati tyaM cArumadhvaraM gopIthAya pra hUyase
marudbhiragna A gahi
nahi devo na martyo mahastava kratuM paraH
ma...
ye maho rajaso vidurvishve devAso adruhaH
ma...
ya ugrA arkamAnRcurANAdhRSTAsa ojasA
ma...
ye shubhrA ghoravarpasaH sukSatrAso rishAdasaH
ma...
ye nAkasyAdhi rocane divi devAsa Asate
ma...
ya IN^khayanti parvatAn tiraH samudramarNavam
ma...
A ye tanvanti rashmibhistiraH samudramojasA
ma...

abhi tvA pUrvapItaye sRjAmi somyaM madhu
ma...

Hymn 20

ayaM devAya janmane stomo viprebhirAsayA
akAri ratnadhAtamaH
ya indrAya vacoyujA tatakSurmanasA harI
shamIbhiryajñamAshata
takSan nAsatyAbhyAM parijmAnaM sukhaM ratham
takSan dhenuM sabardughAm
yuvAnA pitarA punaH satyamantrA RjUyavaH
Rbhavo viSTyakrata
saM vo madAso agmatendreNa ca marutvatA
Adityebhishca rAjabhiH
uta tyaM camasaM navaM tvaSTurdevasya niSkRtam
akartacaturaH punaH
te no ratnAni dhattana trirA sAptAni sunvate
ekam\-ekaMsushastibhiH
adhArayanta vahnayo.abhajanta sukRtyayA
bhAgaM deveSu yajñiyam

Hymn 21

ihendrAgnI upa hvaye tayorit stomamushmasi
tA somaM somapAtamA
tA yajñeSu pra shaMsatendrAgnI shumbhatA naraH
tA gAyatreSu gAyata
tA mitrasya prashastaya indrAgnI tA havAmahe
somapA somapItaye
ugrA santA havAmaha upedaM savanaM sutam
indrAgnI eha gachatAm
tA mahAntA sadaspatI indrAgnI rakSa ubjatam
aprajAHsantvatriNaH
tena satyena jAgRtamadhi pracetune pade
indrAgnI sharma yachatam

Hymn 22

prAtaryujA vi bodhayAshvinAveha gachatAm
asya somasya pItaye
yA surathA rathItamobhA devA divispRshA
ashvinA tA havAmahe
yA vAM kashA madhumatyashvinA sUnRtAvatI
tayA yajñaM mimikSatam
nahi vAmasti dUrake yatrA rathena gachathaH
ashvinA somino gRham
hiraNyapANimUtaye savitAramupa hvaye
sa cettA devatApadam
apAM napAtamavase savitAramupa stuhi
tasya vratAnyushmasi
vibhaktAraM havAmahe vasoshcitrasya rAdhasaH
savitAraMnRcakSasam
sakhAya A ni SIdata savitA stomyo nu naH
dAtA rAdhAMsi shumbhati
agne patnIrihA vaha devAnAmushatIrupa
tvaSTAraM somapItaye
A gnA agna ihAvase hotrAM yaviSTha bhAratIm
varUtrIM dhiSaNAM vaha
abhI no devIravasA mahaH sharmaNA nRpatnIH
achinnapatrAH sacantAm
ihendrANImupa hvaye varuNAnIM svastaye
agnAyIM somapItaye
mahI dyauH pRthivI ca na imaM yajñaM mimikSatAm
pipRtAM no bharImabhiH
tayorid ghRtavat payo viprA rihanti dhItibhiH
gandharvasya dhruve pade
syonA pRthivi bhavAnRkSarA niveshanI
yachA naH sharma saprathaH
ato devA avantu no yato viSNurvicakrame
pRthivyAH saptadhAmabhiH
idaM viSNurvi cakrame tredhA ni dadhe padam
samULhamasya pAMsure
trINi padA vi cakrame viSNurgopA adAbhyaH
ato dharmANi dhArayan
viSNoH karmANi pashyata yato vratAni paspashe
indrasya yujyaH sakhA
tad viSNoH paramaM padaM sadA pashyanti sUrayaH
divIva cakSurAtatam
tad viprAso vipanyavo jAgRvAMsaH samindhate
viSNoryat paramaM padam

Hymn 23

tIvrAH somAsa A gahyAshIrvantaH sutA ime
vAyo tAn prasthitAn piba
ubhA devA divispRshendravAyU havAmahe
asya somasya pItaye
indravAyU manojuvA viprA havanta Utaye
sahasrAkSA dhiyas patI
mitraM vayaM havAmahe varuNaM somapItaye
jajñAnA pUtadakSasA
Rtena yAv RtAvRdhAv Rtasya jyotiSas patI
tA mitrAvaruNA huve
varuNaH prAvitA bhuvan mitro vishvAbhirUtibhiH
karatAM naH surAdhasaH
marutvantaM havAmaha indramA somapItaye
sajUrgaNena trimpatu
indrajyeSThA marudgaNA devAsaH pUSarAtayaH
vishve mama shrutA havam
hata vRtraM sudAnava indreNa sahasA yujA
mA no duHshaMsa Ishata
vishvAn devAn havAmahe marutaH somapItaye
ugrA hi pRshnimAtaraH
jayatAmiva tanyaturmarutAmeti dhRSNuyA
yacchubhaM yAthanA naraH
haskArAd vidyutas paryato jAtA avantu naH
maruto mRLayantu naH
A pUSañcitrabarhiSamAghRNe dharuNaM divaH
AjA naSTaM yathA pashum
pUSA rAjAnamAghRNirapagULhaM guhA hitam
avindaccitrabarhiSam
uto sa mahyamindubhiH SaD yuktAnanuseSidhat
gobhiryavaM na carkRSat
ambayo yantyadhvabhirjAmayo adhvarIyatAm
pRñcatIrmadhunA payaH
amUryA upa sUrye yAbhirvA sUryaH saha
tA no hinvantvadhvaram
apo devIrupa hvaye yatra gAvaH pibanti naH
sindubhyaH kartvaM haviH
apsvantaramRtamapsu bheSajamapAmuta prashastaye
devAbhavata vAjinaH
apsu me somo abravIdantarvishvAni bheSajA
agniM ca vishvashambhuvamApashca vishvabheSajIH
ApaH pRNIta bheSajaM varUthaM tanve mama

jyok ca sUryaM dRshe
idamApaH pra vahata yat kiM ca duritaM mayi
yad vAhamabhidudroha yad vA shepa utAnRtam
Apo adyAnvacAriSaM rasena samagasmahi
payasvAnagna Agahi taM mA saM sRja varcasA
saM mAgne varcasA sRja saM prajayA samAyuSA
vidyurmeasya devA indro vidyAt saha RSibhiH

Hymn 24

kasya nUnaM katamasyAmRtAnAM manAmahe cAru devasya nAma
ko no mahyA aditaye punardAt pitaraM ca dRsheyaM mAtaraM ca
agnervayaM prathamasyAmRtAnAM manAmahe cAru devasya nAma
sa no mahyA aditaye punardAt pitaraM ca dRsheyaM mAtaraM ca
abhi tvA deva savitarIshAnaM vAryANAm
sadAvan bhAgamImahe
yashcid dhi ta itthA bhagaH shashamAnaH purA nidaH
adveSo hastayordadhe
bhagabhaktasya te vayamudashema tavAvasA
mUrdhAnaM rAya Arabhe
nahi te kSatraM na saho na manyuM vayashcanAmI patayanta ApuH
nemA Apo animiSaM carantIrna ye vAtasya praminantyabhvam
abudhne rAjA varuNo vanasyordhvaM stUpaM dadate pUtadakSaH
nIcInA sthurupari budhna eSAmasme antarnihitAHketavaH syuH
uruM hi rAjA varuNashcakAra sUryAya panthAmanvetavA u
apade pAdA pratidhAtave.akarutApavaktA hRdayAvidhashcit
shataM te rAjan bhiSajaH sahasramurvI gabhIrA sumatiS Te astu
bAdhasva dUre nir{R}tiM parAcaiH kRtaM cidenaH pra mumugdhyasmat
amI ya RkSA nihitAsa uccA naktaM dadRshre kuha cid diveyuH
adabdhAni varuNasya vratAni vicAkashaccandramA naktameti
tat tvA yAmi brahmaNA vandamAnastadA shAste yajamAno havirbhiH
aheLamAno varuNeha bodhyurushaMsa mA na AyuHpra moSIH
tadin naktaM tad divA mahyamAhustadayaM keto hRda A vi caSTe
shunaHshepo yamahvad gRbhItaH so asmAn rAjA varuNo mumoktu
shunaHshepo hyahvad gRbhItastriSvAdityaM drupadeSu baddhaH
avainaM rAjA varuNaH sasRjyAd vidvAnadabdho vi mumoktu pAshAn
ava te heLo varuNa namobhirava yajñebhirImahe havirbhiH
kSayannasmabhyamasura pracetA rAjannenAMsi shishrathaH kRtAni
uduttamaM varuNa pAshamasmadavAdhamaM vi madhyamaM shrathAya
athA vayamAditya vrate tavAnAgaso aditaye syAma

Hymn 25

yaccid dhi te visho yathA pra deva varuNa vratam
minImasidyavi\-dyavi
mA no vadhAya hatnave jihILAnasya rIradhaH
mA hRNAnasya manyave
vi mRLIkAya te mano rathIrashvaM na sanditam
gIrbhirvaruNa sImahi
parA hi me vimanyavaH patanti vasyaiSTaye
vayo na vasatIrupa
kadA kSatrashriyaM naramA varuNaM karAmahe
mRLIkAyorucakSasam
tadit samAnamAshAte venantA na pra yuchataH
dhRtavratAya dAshuSe
vedA yo vInAM padamantarikSeNa patatAm
veda nAvaH samudriyaH
veda mAso dhRtavrato dvAdasha prajAvataH
vedA ya upajAyate
veda vAtasya vartanimurorRSvasya bRhataH
vedA ye adhyAsate
ni SasAda dhRtavrato varuNaH pastyAsvA
sAmrAjyAya sukratuH
ato vishvAnyadbhutA cikitvAnabhi pashyati
kRtAni yA cakartvA
sa no vishvAhA sukraturAdityaH supathA karat
pra Na AyUMSi tAriSat
bibhrad drApiM hiraNyayaM varuNo vasta nirNijam
pari spasho ni Sedire
na yaM dipsanti dipsavo na druhvANo janAnAm
na devamabhimAtayaH
uta yo mAnuSeSvA yashashcakre asAmyA
asmAkamudareSvA
parA me yanti dhItayo gAvo na gavyUtIranu
ichantIrurucakSasam
saM nu vocAvahai punaryato me madhvAbhRtam
hoteva kSadase priyam
darshaM nu vishvadarSataM darshaM rathamadhi kSami
etA juSata me giraH
imaM me varuNa shrudhI havamadyA ca mRLaya
tvAmavasyurA cake
tvaM vishvasya medhira divashca gmashca rAjasi
sa yAmaniprati shrudhi
uduttamaM mumugdhi no vi pAshaM madhyamaM cRta
avAdhamAni jIvase

Hymn 26

vasiSvA hi miyedhya vastrANyUrjAM pate
semaM no adhvaraM yaja
ni no hotA vareNyaH sadA yaviSTha manmabhiH
agne divitmatA vacaH
A ni SmA sUnave pitApiryajatyApaye
sakhA sakhye vareNyaH
A no barhI rishAdaso varuNo mitro aryamA
sIdantu manuSo yathA
pUrvya hotarasya no mandasva sakhyasya ca
imA u Su shrudhI giraH
yaccid dhi shashvatA tanA devaM\-devaM yajAmahe
tve iddhUyate haviH
priyo no astu vishpatirhotA mandro vareNyaH
priyAH svagnayo vayam
svagnayo hi vAryaM devAso dadhire ca naH
svagnayo manAmahe
athA na ubhayeSAmamRta martyAnAm
mithaH santu prashastayaH
vishvebhiragne agnibhirimaM yajñamidaM vacaH
cano dhAH sahaso yaho

Hymn 27

ashvaM na tvA vAravantaM vandadhyA agniM namobhiH
samrAjantamadhvarANAm
sa ghA naH sUnuH shavasA pRthupragAmA sushevaH
mIDhvAnasmAkaM babhUyAt
sa no dUrAccAsAcca ni martyAdaghAyoH
pAhi sadamid vishvAyuH
imamU Su tvamasmAkaM saniM gAyatraM navyAMsam
agne deveSu pra vocaH
A no bhaja parameSvA vAjeSu madhyameSu
shikSA vasvoantamasya
vibhaktAsi citrabhAno sindhorUrmA upAka A
sadyo dAshuSe kSarasi
yamagne pRtsu martyamavA vAjeSu yaM junAH
sa yantAshashvatIriSaH
nakirasya sahantya paryetA kayasya cit

vAjo asti shravAyyaH
sa vAjaM vishvacarSaNirarvadbhirastu tarutA
viprebhirastu sanitA
jarAbodha tad viviDDhi vishe\-vishe yajñiyAya
stomaM rudrAya dRshIkam
sa no mahAnanimAno dhUmaketuH purushcandraH
dhiye vAjAya hinvatu
sa revAniva vishpatirdaivyaH ketuH shRNotu naH
ukthairagnirbRhadbhAnuH
namo mahadbhyo namo arbhakebhyo namo yuvabhyo nama AshinebhyaH
yajAma devAn yadi shaknavAma mA jyAyasaH shaMsamA vRkSi devAH

Hymn 28

yatra grAvA pRthubudhna Urdhvo bhavati sotave
ulUkhalasutAnAmaved vindra jalgulaH
yatra dvAviva jaghanAdhiSavaNyA kRtA
ulU...
yatra nAryapacyavamupacyavaM ca shikSate
ulU...
yatra manthAM vibadhnate rashmIn yamitavA iva
ulU...
yaccid dhi tvaM gRhegRha ulUkhalaka yujyase
iha dyumattamaM vada yajatAmiva dundubhiH
uta sma te vanaspate vAto vi vAtyagramit
atho indrAya pAtave sunu somamulUkhala
AyajI vAjasAtamA tA hyuccA vijarbhRtaH
harI ivAndhAMsi bapsatA
tA no adya vanaspatI RSvAv RSvebhiH sotRbhiH
indrAya madhumat sutam
ucchiSTaM camvorbhara somaM pavitra A sRja
ni dhehi goradhi tvaci

Hymn 29

yaccid dhi satya somapA anAshastA iva smasi
A tU na indra shaMsaya goSvashveSu subhriSu sahasreSu tuvImagha
shiprin vAjAnAM pate shacIvastava daMsanA
A ...
ni SvApayA mithUdRshA sastAmabudhyamAne
A ...

sasantu tyA arAtayo bodhantu shUra rAtayaH
A ...
samindra gardabhaM mRNa nuvantaM pApayAmuyA
A ...
patAti kuNDRNAcyA dUraM vAto vanAdadhi
A ...
sarvaM parikroshaM jahi jambhayA kRkadAshvam
A ...

Hymn 30

A va indraM kriviM yathA vAjayantaH shatakratum
maMhiSThaM siñca indubhiH
shataM vA yaH shucInAM sahasraM vA samAshirAm
edu nimnaM na rIyate
saM yan madAya shuSmiNa enA hyasyodare
samudro na vyaco dadhe
ayamu te samatasi kapota iva garbhadhim
vacastaccin na ohase
stotraM rAdhAnAM pate girvAho vIra yasya te
vibhUtirastusUnRtA
UrdhvastiSThA na Utaye.asmin vAje shatakrato
samanyeSu bravAvahai
yoge\-yoge tavastaraM vAje\-vAje havAmahe
sakhAya indramUtaye
A ghA gamad yadi shravat sahasriNIbhirUtibhiH
vAjebhirupa no havam
anu pratnasyaukaso huve tuvipratiM naram
yaM te pUrvaM pitA huve
taM tvA vayaM vishvavArA shAsmahe puruhUta
sakhe vaso jaritRbhyaH
asmAkaM shipriNInAM somapAH somapAvnAm
sakhe vajrin sakhInAm
tathA tadastu somapAH sakhe vajrin tathA kRNu
yathA ta ushmasISTaye
revatIrnaH sadhamAda indre santu tuvivAjAH
kSumanto yAbhirmadema
A gha tvAvAn tmanApta stotRbhyo dhRSNaviyAnaH
RNorakSaM na cakryoh
A yad duvaH shatakratavA kAmaM jaritR^INAm
RNorakSaM na shacIbhiH
shashvadindraH popruthadbhirjigAya nAnadadbhiH shAshvasadbhirdhanAni
sa no hiraNyarathaM daMsanAvAn sa naH sanitA sanaye sa no.adAt

AshvinAvashvAvatyeSA yataM shavIrayA gomad dasrA hiraNyavat
samAnayojano hi vAM ratho dasrAvamartyaH
samudre ashvineyate
vyaghnyasya mUrdhani cakraM rathasya yemathuH
pari dyAmanyadIyate
kasta uSaH kadhapriye bhuje marto amartye
kaM nakSase vibhAvari
vayaM hi te amanmahyAntAdA parAkAt
ashve na citre aruSi
tvaM tyebhirA gahi vAjebhirduhitardivaH
asme rayiM nidhAraya

Hymn 31

tvamagne prathamo aN^girA RSirdevo devAnAmabhavaH shivaH sakhA
tava vrate kavayo vidmanApaso.ajAyanta maruto bhrAjadRSTayaH
tvamagne prathamo aN^girastamaH kavirdevAnAM pari bhUSasivratam
vibhurvishvasmai bhuvanAya medhiro dvimAtA shayuH katidhA cidAyave
tvamagne prathamo mAtarishvana Avirbhava sukratUyA vivasvate
arejetAM rodasI hotRvUrye.asaghnorbhAramayajo mahovaso
tvamagne manave dyAmavAshayaH purUravase sukRte sukRttaraH
shvAtreNa yat pitrormucyase paryA tvA pUrvamanayannAparaM punaH
tvamagne vRSabhaH puSTivardhana udyatasruce bhavasi shravAyyaH
ya AhutiM pari vedA vaSaTkRtimekAyuragre visha AvivAsasi
tvamagne vRjinavartaniM naraM sakman piparSi vidathe vicarSaNe
yaH shUrasAtA paritakmye dhane dabhrebhishcit samRtAhaMsi bhUyasaH
tvaM tamagne amRtatva uttame martaM dadhAsi shravase dive\ dive
yastAtRSANa ubhayAya janmane mayaH kRNoSi prayA ca sUraye
tvaM no agne sanaye dhanAnAM yashasaM kAruM kRNuhi stavAnaH
RdhyAma karmApasA navena devairdyAvApRthivI prAvataM naH
tvaM no agne pitrorupastha A devo deveSvanavadya jAgRviH
tanUkRd bodhi pramatishca kArave tvaM kalyANa vasu vishvamopiSe
tvamagne pramatistvaM pitAsi nastvaM vayaskRt tava jAmayo vayam
saM tvA rAyaH shatinaH saM sahasriNaH suvIraM yanti vratapAmadAbhya
tvAmagne prathamamAyumAyave devA akRNvan nahuSasya vishpatim
iLAmakRNvan manuSasya shAsanIM pituryat putro mamakasya jAyate
tvaM no agne tava deva pAyubhirmaghono rakSa tanvashca vandya
trAtA tokasya tanaye gavAmasyanimeSaM rakSamANastava vrate
tvamagne yajyave pAyurantaro.aniSaN^gAya caturakSa idhyase
yo rAtahavyo.avRkAya dhAyase kIreshcin mantraM manasAvanoSi tam
tvamagna urushaMsAya vAghate spArhaM yad rekNaH paramaM vanoSi tat
Adhrasya cit pramatirucyase pitA pra pAkaMshAssi pra disho viduSTaraH
tvamagne prayatadakSiNaM naraM varmeva syUtaM pari pAsi vishvataH

svAdukSadmA yo vasatau syonakRjjIvayAjaM yajate sopamA divaH
imAmagne sharaNiM mImRSo na imamadhvAnaM yamagAma dUrAt
ApiH pitA pramatiH somyAnAM bhRmirasy RSikRn martyAnAm
manuSvadagne aN^girasvadaN^giro yayAtivat sadane pUrvavacchuce
acha yAhyA vahA daivyaM janamA sAdaya barhiSi yakSi ca priyam
etenAgne brahmaNA vAvRdhasva shaktI vA yat te cakRmA vidA vA
uta pra NeSyabhi vasyo asmAn saM naH sRja sumatyA vAjavatyA

Hymn 32

indrasya nu vIryANi pra vocaM yAni cakAra prathamAni vajrI
ahannahimanvapastatarda pra vakSaNA abhinat parvatAnAm
ahannahiM parvate shishriyANaM tvaSTAsmai vajraM svaryaM tatakSa
vAshrA iva dhenavaH syandamAnA añjaH samudramava jagmurApaH
vRSAyamANo.avRNIta somaM trikadrukeSvapibat sutasya
AsAyakaM maghavAdatta vajramahannenaM prathamajAmahInAm
yadindrAhan prathamajAmahInAmAn mAyinAmaminAH prota mAyAH
At sUryaM janayan dyAmuSAsaM tAdItnAshatruM na kilA vivitse
ahan vRtraM vRtrataraM vyaMsamindro vajreNa mahatA vadhena
skandhAMsIva kulishenA vivRkNAhiH shayata upapRk pRthivyAH
ayoddheva durmada A hi juhve mahAvIraM tuvibAdhaM RjISam
nAtArIdasya samRtiM vadhAnAM saM rujAnAH pipiSaindrashatruH
apAdahasto apRtanyadindramAsya vajramadhi sAnau jaghAna
vRSNo vadhriH pratimAnaM bubhUSan purutrA vRtro ashayad vyastaH
nadaM na bhinnamamuyA shayAnaM mano ruhANA ati yantyApaH
yAshcid vRtro mahinA paryatiSThat tAsAmahiH patsutaHshIrbabhUva
nIcAvayA abhavad vRtraputrendro asyA ava vadharjabhAra
uttarA sUradharaH putra AsId dAnuH shaye sahavatsA na dhenuH
atiSThantInAmaniveshanAnAM kASThAnAM madhye nihitaMsharIram
vRtrasya niNyaM vi carantyApo dIrghaM tama Ashayadindrashatruh
dAsapatnIrahigopA atiSThan niruddhA ApaH paNineva gAvaH
apAM bilamapihitaM yadAsId vRtraM jaghanvAnapatad vavAra
ashvyo vAro abhavastadindra sRke yat tvA pratyahan deva ekaH
ajayo gA ajayaH shUra somamavAsRjaH sartave sapta sindhUn
nAsmai vidyun na tanyatuH siSedha na yAM mihamakirad dhrAduniM ca
indrashca yad yuyudhAte ahishcotAparIbhyo maghavA vi jigye
aheryAtAraM kamapashya indra hRdi yat te jaghnuSo bhIragachat
nava ca yan navatiM ca sravantIH shyeno na bhItoataro rajAMsi
indro yAto.avasitasya rAjA shamasya ca shRN^giNo vajrabAhuH
sedu rAjA kSayati carSaNInAmarAn na nemiH pari tA babhUva

Hymn 33

etAyAmopa gavyanta indramasmAkaM su pramatiM vAvRdhAti
anAmRNaH kuvidAdasya rAyo gavAM ketaM paramAvarjate naH
upedahaM dhanadAmapratItaM juSTaM na shyeno vasatimpatAmi
indraM namasyannupamebhirarkairyaH stotRbhyo havyo asti yAman
ni sarvasena iSudhInrasakta samaryo gA ajati yasya vaSTi
coSkUyamANa indra bhUri vAmaM mA paNirbhUrasmadadhi pravRddha
vadhIrhi dasyuM dhaninaM ghanenanekashcarannupashAkebhirindra
dhanoradhi viSuNak te vyAyannayajvanaH sanakAH pretimIyuH
parA cicchIrSA vavRjusta indrAyajvAno yajvabhiH spardhamAnAH
pra yad divo hariva sthAtarugra niravratAnadhamorodasyoH
ayuyutsannanavadyasya senAmayAtayanta kSitayo navagvAH
vRSAyudho na vadhrayo niraSTAH pravadbhirindrAccitayanta Ayan
tvametAn rudato jakSatashcAyodhayo rajasa indra pAre
avAdaho diva A dasyumuccA pra sunvataH stuvataH shaMsamAvaH
cakrANAsaH parINahaM pRthivyA hiraNyena maNinA shumbhamAnAH
na hinvAnAsastitirusta indraM pari spasho adadhAt sUryeNa
pari yadindra rodasI ubhe abubhojIrmahinA vishvataH sIm
amanyamAnAnabhi manyamAnairnirbrahmabhiradhamo dasyumindra
na ye divaH pRthivyA antamApurna mAyAbhirdhanadAM paryabhUvan
yujaM vajraM vRSabhashcakra indro nirjyotiSA tamaso gA adukSat
anu svadhAmakSarannApo asyAvardhata madhya A nAvyAnAm
sadhrIcInena manasA tamindra ojiSThena hanmanAhannabhi dyUn
nyAvidhyadilIbishasya dRlhA vi shRN^giNamabhinacchuSNamindraH
yAvat taro maghavan yAvadojo vajreNa shatrumavadhIH pRtanyum
abhi sidhmo ajigAdasya shatrUn vi tigmena vRSabheNa puro.abhet
saM vajreNAsRjad vRtramindraH pra svAM matimatiracchAshadAnaH
AvaH kutsam indra yasmi cAkan prAvo yudhyantaM vRSabhaM dashadyum |
shaphacyuto reNur nakSata dyAm uc chvaitreyo nRSAhyAya tasthau ||
AvaH shamaM vRSabhaM tugryAsu kSetrajeSe maghavañchvitryaM gAm |
jyok cid atra tasthivAMso akrañchatrUyatAm adharA vedanAkaH ||

Hymn 34

trish cin no adyA bhavataM navedasA vibhur vAM yAma uta rAtir ashvinA |
yuvor hi yantraM himyeva vAsaso 'bhyAyaMsenyA bhavatam manISibhiH ||
trayaH pavayo madhuvAhane rathe somasya venAm anu vishva id viduH |
traya skambhAsa skabhitAsa Arabhe trir naktaM yAthas trir v ashvinA divA ||
samAne ahan trir avadyagohanA trir adya yajñam madhunA mimikSatam |
trir vAjavatIr iSo ashvinA yuvaM doSA asmabhyam uSasash ca pinvatam ||
trir vartir yAtaM trir anuvrate jane triH suprAvyetredheva shikSatam |

trir nAndyaM vahatam ashvinA yuvaM triH pRkSo asme akSareva pinvatam ||
trir no rayiM vahatam ashvinA yuvaM trir devatAtA trir utAvataM dhiyaH |
triH saubhagatvaM trir uta shravAMsi nas triSThaM vAM sUre duhitA ruhad ratham ||
trir no ashvinA divyAni bheSajA triH pArthivAni trir u dattam adbhyaH |
omAnaM shaMyor mamakAya sUnave tridhAtu sharma vahataM shubhas patI ||
trir no ashvinA yajatA dive-dive pari tridhAtu pRthivIm ashAyatam |
tisro nAsatyA rathyA parAvata Atmeva vAtaH svasarANi gachatam ||
trir ashvinA sindhubhiH saptamAtRbhis traya AhAvAs tredhA haviS kRtam |
tisraH pRthivIr upari pravA divo nAkaM rakSethe dyubhir aktubhir hitam ||
kva trI cakrA trivRto rathasya kva trayo vandhuro ye sanILAH |
kadA yogo vAjino rAsabhasya yena yajñaM nAsatyopayAthaH ||
A nAsatyA gachataM hUyate havir madhvaH pibatam madhupebhir AsabhiH |
yuvor hi pUrvaM savitoSaso ratham RtAya citraM ghRtavantam iSyati ||
A nAsatyA tribhir ekAdashair iha devebhir yAtam madhupeyam ashvinA |
prAyus tAriSTaM nI rapAMsi mRkSataM sedhataM dveSo bhavataM sacAbhuvA ||
A no ashvinA trivRtA rathenArvAñcaM rayiM vahataM suvIram |
shRNvantA vAm avase johavImi vRdhe ca no bhavataM vAjasAtau ||

Hymn 35

hvayAmy agnim prathamaM svastaye hvayAmi mitrAvaruNAv ihAvase |
hvayAmi rAtrIM jagato niveshanIM hvayAmi devaM savitAram Utaye ||
A kRSNena rajasA vartamAno niveshayann amRtam martyaM ca |
hiraNyayena savitA rathenA devo yAti bhuvanAni pashyan ||
yAti devaH pravatA yAty udvatA yAti shubhrAbhyAM yajato haribhyAm |
A devo yAti savitA parAvato 'pa vishvA duritA bAdhamAnaH ||
abhIvRtaM kRshanair vishvarUpaM hiraNyashamyaM yajato bRhantam |
AsthAd rathaM savitA citrabhAnuH kRSNA rajAMsi taviSIM dadhAnaH ||
vi janAñchyAvAH shitipAdo akhyan rathaM hiraNyaprarAugaM vahantaH |
shashvad vishaH savitur daivyasyopasthe vishvA bhuvanAni tasthuH ||
tisro dyAvaH savitur dvA upasthAM ekA yamasya bhuvane virASAT |
ANiM na rathyam amRtAdhi tasthur iha bravItu ya u tac ciketat ||
vi suparNo antarikSANy akhyad gabhIravepA asuraH sunIthaH |
kvedAnIM sUryaH kash ciketa katamAM dyAM rashmir asyA tatAna ||
aSTau vy akhyat kakubhaH pRthivyAs trI dhanva yojanA sapta sindhUn |
hiraNyAkSaH savitA deva AgAd dadhad ratnA dAshuSe vAryANi ||
hiraNyapANiH savitA vicarSaNir ubhe dyAvApRthivI antar Iyate |
apAmIvAm bAdhate veti sUryam abhi kRSNena rajasA dyAm RNoti ||
hiraNyahasto asuraH sunIthaH sumRLIkaH svavAn yAtvarvAM
apasedhan rakSaso yAtudhAnAnasthAd devaH pratidoSaM gRNAnaH
ye te panthAH savitaH pUrvyAso.areNavaH sukRtA antarikSe
tebhirno adya pathibhiH sugebhI rakSA ca no adhi ca brUhi deva

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Hymn 36

pra vo yahvaM purUNAM vishAM devayatInAm
agniM sUktebhirvacobhirImahe yaM sImidanya ILate
janAso agniM dadhire sahovRdhaM haviSmanto vidhema te
sa tvaM no adya sumanA ihAvitA bhavA vAjeSu santya
pra tvA dUtaM vRNImahe hotAraM vishvavedasam
mahaste sato vi carantyarcayo divi spRshanti bhAnavaH
devAsastvA varuNo mitro aryamA saM dUtaM pratnamindhate
vishvaM so agne jayati tvayA dhanaM yaste dadAsha martyaH
mandro hotA gRhapatiragne dUto vishAmasi
tve vishvA saMgatAni vratA dhruvA yAni devA akRNvata
tve idagne subhage yaviSThya vishvamA hUyate haviH
satvaM no adya sumanA utAparaM yakSi devAn suvIryA
taM ghemitthA namasvina upa svarAjamAsate
hotrAbhiragniM manuSaH samindhate titirvAMso ati sridhaH
ghnanto vRtramataran rodasI apa uru kSayAya cakrire
bhuvat kaNve vRSA dyumnyAhutaH krandadashvo gaviSTiSu
saM sIdasva mahAnasi shocasva devavItamaH
vi dhUmamagne aruSaM miyedhya sRja prashasta darshatam
yaM tvA devAso manave dadhuriha yajiSThaM havyavAhana
yaM kaNvo medhyAtithirdhanaspRtaM yaM vRSA yamupastutaH
yamagniM medhyAtithiH kaNva Idha RtAdadhi
tasya preSo dIdiyustamimA RcastamagniM vardhayAmasi
rAyas pUrdhi svadhAvo.asti hi te.agne deveSvApyam
tvaMvAjasya shrutyasya rAjasi sa no mRLa mahAnasi
Urdhva U Su Na Utaye tiSThA devo na savitA
UrdhvovAjasya sanitA yadañjibhirvAghadbhirvihvayAmahe
Urdhvo naH pAhyaMhaso ni ketunA vishvaM samatriNaM daha
kRdhI na UrdhvAñcarathAya jIvase vidA deveSu no duvaH
pAhi no agne rakSasaH pAhi dhUrterarAvNaH
pAhi rISata uta vA jighAMsato bRhadbhAno yaviSThya
ghaneva viSvag vi jahyarAvNastapurjambha yo asmadhruk
yo martyaH shishIte atyaktubhirmA naH sa ripurIshata
agnirvavne suvIryamagniH kaNvAya saubhagam
agniH prAvan mitrota medhyAtithimagniH sAtA upastutam
agninA turvashaM yaduM parAvata ugradevaM havAmahe
agnirnayan navavAstvaM bRhadrathaM turvItiM dasyave sahaH
ni tvAmagne manurdadhe jyotirjanAya shashvate
dIdetha kaNva RtajAta ukSito yaM namasyanti kRSTayaH
tveSAso agneramavanto arcayo bhImAso na pratItaye
rakSasvinaH sadamid yAtumAvato vishvaM samatriNaM daha

Hymn 37

krILaM vaH shardho mArutamanarvANaM ratheshubham
kaNvA abhi pra gAyata
ye pRSatIbhirRSTibhiH sAkaM vAshIbhirañjibhiH
ajAyanta svabhAnavaH
iheva shRNva eSAM kashA hasteSu yad vadAn
ni yAmañcitraM Rñjate
pra vaH shardhAya ghRSvaye tveSadyumnAya shuSmiNe
devattaM brahma gAyata
pra shaMsA goSvaghnyaM krILaM yacchardho mArutam
jambhe rasasya vAvRdhe
ko vo varSiSTha A naro divashca gmashca dhUtayaH
yat sIm antaM na dhUnutha ||
ni vo yAmAya mAnuSo dadhra ugrAya manyave |
jihIta parvato giriH ||
yeSAm ajmeSu pRthivI jujurvAM iva vishpatiH |
bhiyA yAmeSu rejate ||
sthiraM hi jAnam eSAM vayo mAtur niretave |
yat sIm anu dvitA shavaH ||
ud u tye sUnavo giraH kASThA ajmeSv atnata |
vAshrA abhijñu yAtave ||
tyaM cid ghA dIrgham pRthum miho napAtam amRdhram |
pra cyAvayanti yAmabhiH ||
maruto yad dha vo balaM janAM acucyavItana |
girIMr acucyavItana ||
yad dha yAnti marutaH saM ha bruvate 'dhvann A |
shRNoti kash cid eSAm ||
pra yAta shIbham AshubhiH santi kaNveSu vo duvaH |
tatro Su mAdayAdhvai ||
asti hi SmA madAya vaH smasi SmA vayam eSAm |
vishvaM cid Ayur jIvase ||

Hymn 38

kad dha nUnaM kadhapriyaH pitA putraM na hastayoH |
dadhidhve vRktabarhiSaH ||
kva nUnaM kad vo arthaM gantA divo na pRthivyAH |
kva vo gAvo na raNyanti ||
kva vaH sumnA navyAMsi marutaH kva suvitA |
kvï vishvAni saubhagA ||
yad yUyam pRshnimAtaro martAsaH syAtana |

stotA vo amRtaH syAt ||
mA vo mRgo na yavase jaritA bhUd ajoSyaH |
pathA yamasya gAd upa ||
mo Su NaH parA-parA nirRtir durhaNA vadhIt |
padISTa tRSNayA saha ||
satyaM tveSA amavanto dhanvañ cid A rudriyAsaH |
mihaM kRNvanty avAtAm ||
vAshreva vidyun mimAti vatsaM na mAtA siSakti |
yad eSAM vRSTir asarji ||
divA cit tamaH kRNvanti parjanyenodavAhena |
yat pRthivIM vyundanti ||
adha svanAn marutAM vishvam A sadma pArthivam |
arejanta pra mAnuSAH ||
maruto vILupANibhish citrA rodhasvatIr anu |
yAtem akhidrayAmabhiH ||
sthirA vaH santu nemayo rathA ashvAsa eSAm |
susaMskRtA abhIshavaH ||
achA vadA tanA girA jarAyai brahmaNas patim |
agnim mitraM na darshatam ||
mimIhi shlokam Asyaparjanya iva tatanaH |
gAya gAyatram ukthyam ||
vandasva mArutaM gaNaM tveSam panasyum arkiNam |
asme vRddhA asann iha ||

Hymn 39

pra yad itthA parAvataH shocir na mAnam asyatha |
kasya kratvA marutaH kasya varpasA kaM yAtha kaM ha dhUtayaH ||
sthirA vaH santv AyudhA parANude vILU uta pratiSkabhe |
yuSmAkam astu taviSI panIyasI mA martyasya mAyinaH ||
parA ha yat sthiraM hatha naro vartayathA guru |
vi yAthana vaninaH pRthivyA vy AshAH parvatAnAm ||
nahi vaH shatrur vivide adhi dyavi na bhUmyAM rishAdasaH |
yuSmAkam astu taviSI tanA yujA rudrAso nU cid AdhRSe ||
pra vepayanti parvatAn vi viñcanti vanaspatIn |
pro Arata maruto durmadA iva devAsaH sarvayA vishA ||
upo ratheSu pRSatIr ayugdhvam praSTir vahati rohitaH |
A vo yAmAya pRthivI cid ashrod abIbhayanta mAnuSAH ||
A vo makSU tanAya kaM rudrA avo vRNImahe |
gantA nUnaM no 'vasA yathA puretthA kaNvAya bibhyuSe ||
yuSmeSito maruto martyeSita A yo no abhva ISate |
vi taM yuyota shavasA vy ojasA vi yuSmAkAbhir UtibhiH ||
asAmi hi prayajyavaH kaNvaM dada pracetasaH

asAmibhirmaruta A na UtibhirgantA vRStiM na vidyutaH
asAmyojo bibhRthA sudAnavo.asAmi dhUtayaH shavaH
RSidviSe marutaH parimanyava iSuM na sRjata dviSam

Hymn 40

ut tiSTha brahmaNas pate devayantastvemahe
upa pra yantu marutaH sudAnava indra prAshUrbhavA sacA
tvAmid dhi sahasas putra martya upabrUte dhane hite
suvIryaM maruta A svashvyaM dadhIta yo va Acake
praitu brahmaNas patiH pra devyetu sUnRtA
achA vIraMnaryaM paN^ktirAdhasaM devA yajñaM nayantu naH
yo vAghate dadAti sUnaraM vasu sa dhatte akSiti shravaH
tasmA iLAM suvIrAmA yajAmahe supratUrtimanehasam
pra nUnaM brahmaNas patirmantraM vadatyukthyam
yasminnindro varuNo mitro aryamA devA okAMsi cakrire
tamid vocemA vidatheSu shambhuvaM mantraM devA anehasam
imAM ca vAcaM pratiharyathA naro vishved vAmA vo ashnavat
ko devayantamashnavajjanaM ko vRktabarhiSam
pra\-pra dAshvAn pastyAbhirasthitAntarvAvat kSayaM dadhe
upa kSstraM pRñcIta hanti rAjabhirbhaye cit sukSitiM dadhe
nAsya vartA na tarutA mahAdhane nArbhe asti vajriNaH

Hymn 41

yaM rakSanti pracetaso varuNo mitro aryamA
nU cit sa dabhyate janaH
yaM bAhuteva piprati pAnti martyaM riSaH
ariSTaH sarva edhate
vi durgA vi dviSaH puro ghnanti rAjAna eSAm
nayanti duritA tiraH
sugaH panthA anRkSara AdityAsa RtaM yate
nAtrAvakhAdo asti vaH
yaM yajñaM nayathA nara AdityA RjunA pathA
pra vaH sa dhItaye nashat
sa ratnaM martyo vasu vishvaM tokamuta tmanA
achA gachatyastRtaH
kathA rAdhAma sakhAyaH stomaM mitrasyAryamNaH
mahi psaro varuNasya
mA vo ghnantaM mA shapantaM prati voce devayantam
sumnairid va A vivAse

caturashcid dadamAnAd bibhIyAdA nidhAtoH
na duruktAya spRhayet

Hymn 42

saM pUSannadhvanastira vyaMho vimuco napAt
sakSvA devapra Nas puraH
yo naH pUSannagho vRko duHsheva Adideshati
apa sma tampatho jahi
apa tyaM paripanthinaM muSIvANaM hurashcitam
dUramadhisruteraja
tvaM tasya dvayAvino.aghashaMsasya kasya cit
padAbhi tiSTha tapuSim
A tat te dasra mantumaH pUSannavo vRNImahe
yena pitR^InacodayaH
adhA no vishvasaubhaga hiraNyavAshImattama
dhanAni suSaNA kRdhi
ati naH sashcato naya sugA naH supathA kRNu
pUSannihakratuM vidaH
abhi sUyavasaM naya na navajvAro adhvane
pU...
shagdhi pUrdhi pra yaMsi ca shishIhi prAsyudaram
pU...
na pUSaNaM methAmasi sUktairabhi gRNImasi
vasUni dasmamImahe

Hymn 43

kad rudrAya pracetase mILhuSTamAya tavyase
vocema shantamaM hRde
yathA no aditiH karat pashve nRbhyo yathA gave
yathA tokAya rudriyam
yathA no mitro varuNo yathA rudrashciketati
yathA vishve sajoSasaH
gAthapatiM medhapatiM rudraM jalASabheSajam
tacchaMyoH sumnamImahe
yaH shukra iva sUryo hiraNyamiva rocate
shreSTho devAnAM vasuH
shaM naH karatyarvate sugaM meSAya meSye
nRbhyo nAribhyo gave
asme soma shriyamadhi ni dhehi shatasya nRNAm

mahi shravastuvinRmNam
mA naH somaparibAdho mArAtayo juhuranta
A na indo vAje bhaja
yAste prajA amRtasya parasmin dhAmannRtasya
mUrdhA nAbhA soma vena AbhUSantIH soma vedaH

Hymn 44

agne vivasvaduSashcitraM rAdho amartya
A dAshuSe jAtavedo vahA tvamadyA devAnuSarbudhaH
juSTo hi dUto asi havyavAhano.agne rathIradhvarANAm
sajUrashvibhyAmuSasA suvIryamasme dhehi shravo bRhat
adyA dUtaM vRNImahe vasumagniM purupriyam
dhUmaketuM bhARjIkaM vyuSTiSu yajñAnAmadhvarashriyam
shreSThaM yaviSThamatithiM svAhutaM juSTaM janAya dAshuSe
devAnachA yAtave jAtavedasamagnimILe vyuSTiSu
staviSyAmi tvAmahaM vishvasyAmRta bhojana
agne trAtAramamRtaM miyedhya yajiSThaM havyavAhana
sushaMso bodhi gRNate yaviSThya madhujihvaH svAhutaH
praskaNvasya pratirannAyurjIvase namasyA daivyaM janam
hotAraM vishvavedasaM saM hi tvA visha indhate
sa A vaha puruhUta pracetaso.agne devAniha dravat
savitAramuSasamashvinA bhagamagniM vyuSTiSu kSapaH
kaNvAsastvA sutasomAsa indhate havyavAhaM svadhvara
patir hi adhvarANAm agne dUto vishAm asi
uSarbudha AvAha somapItaye devAnadya svardRshaH
agne pUrvA anUSaso vibhAvaso dIdetha vishvadarSataH
asi grAmeSvavitA purohito.asi yajñeSu mAnuSaH
ni tvA yajñasya sAdhanamagne hotAraM Rtvijam
manuSvad deva dhImahi pracetasaM jIraM dUtamamartyam
yad devAnAM mitramahaH purohito.antaro yAsi dUtyam
sindhoriva prasvanitAsa Urmayo.agnerbhrAjante arcayaH
shrudhi shrutkarNa vahnibhirdevairagne sayAvabhiH
A sIdantu barhiSi mitro aryamA prAtaryAvANo adhvaram
shRNvantu stomaM marutaH sudAnavo.agnijihvA RtAvRdhaH
pibatu somaM varuNo dhRtavrato.ashvibhyAmuSasA sajUH

Hymn 45

tvamagne vasUnriha rudrAnAdityAnuta
yajA svadhvaraM janaM manujAtaM ghRtapruSam

shruSTIvAno hi dAshuSe devA agne vicetasaH
tAn rohidashva girvaNastrayastriMshatamA vaha
priyamedhavadatrivajjAtavedo virUpavat
aN^girasvan mahivrata praskaNvasya shrudhI havam
mahikerava Utaye priyamedhA ahUSata
rAjantamadhvarANAmagniM shukreNa shociSA
ghRtAhavana santyemA u Su shrudhI giraH
yAbhiH kaNvasya sUnavo havante.avase tvA
tvAM citrashravastama havante vikSu jantavaH
shociSkeshampurupriyAgne havyAya voLhave
ni tvA hotAraM RtvijaM dadhire vasuvittamam
shrutkarNaM saprathastamaM viprA agne diviSTiSu
A tvA viprA acucyavuH sutasomA abhi prayaH
bRhad bhA bibhrato haviragne martAya dAshuSe
prAtaryAvNaH sahaskRta somapeyAya santya
ihAdya daivyaMjanaM barhirA sAdayA vaso
arvAñcaM daivyaM janamagne yakSva sahUtibhiH
ayaM somaH sudAnavastaM pAta tiroahnyam

Hymn 46

eSo uSA apUrvya vyuchati priyA divaH
stuSe vAmashvinA bRhat
yA dasrA sindhumAtarA manotarA rayINAm
dhiyA devA vasuvidA
vacyante vAM kakuhAso jUrNAyAmadhi viSTapi
yad vAMratho vibhiS patAt
haviSA jAro apAM piparti papurirnarA
pitA kuTasya carSaNiH
AdAro vAM matInAM nAsatyA matavacasA
pAtaM somasya dhRSNuyA
yA naH pIparadashvinA jyotiSmatI tamastiraH
tAmasme rAsAthAmiSam
A no nAvA matInAM yAtaM pArAya gantave
yuñjAthAmashvinA ratham
aritraM vAM divas pRthu tIrthe sindhUnAM rathaH
dhiyA yuyujra indavaH
divas kaNvAsa indavo vasu sindhUnAM pade
svaM vavriM kuha dhitsathaH
abhUdu bhA u aMshave hiraNyaM prati sUryaH
vyakhyajjihvayAsitaH
abhUdu pArametave panthA Rtaysa sAdhuyA
adarshi vi srutirdivaH

tat\-tadidashvinoravo jaritA prati bhUSati
made somasyapipratoH
vAvasAnA vivasvati somasya pItyA girA
manuSvacchambhUA gatam
yuvoruSA anu shriyaM parijmanorupAcarat
RtA vanatho aktubhiH
ubhA pibatamashvinobhA naH sharma yachatam
avidriyAbhirUtibhiH

Hymn 47

ayaM vAM madhumattamaH sutaH soma RtAvRdhA
tamashvinA pibataM tiroahnyaM dhattaM ratnAni dAshushe
trivandhureNa trivRtA supeshasA rathenA yAtamashvinA
kaNvAso vAM brahma kRNvantyadhvare teSAM su shRNutaM havam
ashvinA madhumattamaM pAtaM somaM RtAvRdhA
athAdya dasrA vasu bibhratA rathe dAshvAMsamupa gachatam
triSadhasthe barhiSi vishvavedasA madhvA yajñaM mimikSatam
kaNvAso vAM sutasomA abhidyavo yuvAM havante ashvinA
yAbhiH kaNvamabhiSTibhiH prAvataM yuvamashvinA
tAbhiH SvasmAnavataM shubhas patI pAtaM somaM RtAvRdhA
sudAse dasrA vasu bibhratA rathe pRkSo vahatamashvinA
rayiM samudrAduta vA divas paryasme dhattaM puruspRham
yan nAsatyA parAvati yad vA stho adhi turvashe
ato rathena suvRtA na A gataM sAkaM sUryasya rashmibhiH
arvAñcA vAM saptayo.adhvarashriyo vahantu savanedupa
iSaM pRñcantA sukRte sudAnava A barhiH sIdataM narA
tena nAsatyA gataM rathena sUryatvacA
yena shashvadUhathurdAshuSe vasu madhvaH somasya pItaye
ukthebhirarvAgavase purUvasU arkaishca ni hvayAmahe
shashvat kaNvAnAM sadasi priye hi kaM somaM papathurashvinA

Hymn 48

saha vAmena na uSo vyuchA duhitardivaH
saha dyumnena bRhatA vibhAvari rAyA devi dAsvatI
ashvAvatIrgomatIrvishvasuvido bhUri cyavanta vastave
udIraya prati mA sUnRtA uSashcoda rAdho maghonAm
uvAsoSA uchAcca nu devI jIrA rathAnAm
ye asyA AcaraNeSu dadhrire samudre na shravasyavaH
uSo ye te pra yAmeSu yuñjate mano dAnAya sUrayaH

atrAha tat kaNva eSAM kaNvatamo nAma gRNAti nRNAm
A ghA yoSeva sUnaryuSA yAti prabhuñjatI
jarayantI vRjanaM padvadIyata ut pAtayati pakSiNaH
vi yA sRjati samanaM vyarthinaH padAM na vetyodatI
vayo nakiS Te paptivAMsa Asate vyuSTau vAjinIvati
eSAyukta parAvataH sUryasyodayanAdadhi
shataM rathebhiH subhagoSA iyaM vi yAtyabhi mAnuSAn
vishvamasyA nAnAma cakSase jagajjyotiS kRNoti sUnarI
apa dveSo maghonI duhitA diva uSA uchadapa sridhaH
uSa A bhAhi bhAnunA candreNa duhitardivaH
AvahantI bhUryasmabhyaM saubhagaM vyuchantI diviSTiSu
vishvasya hi prANanaM jIvanaM tve vi yaduchasi sUnari
sA no rathena bRhatA vibhAvari shrudhi citrAmaghe havam
uSo vAjaM hi vaMsva yashcitro mAnuSe jane
tenA vaha sukRto adhvarAnupa ye tvA gRNanti vahnayaH
vishvAn devAnA vaha somapItaye.antarikSAduSastvam
sAsmAsu dhA gomadashvAvadukthyamuSo vAjaM suvIryam
yasyA rushanto arcayaH prati bhadrA adRkSata
sA no rayiM vishvavAraM supeshasamuSA dadAtu sugmyam
ye cid dhi tvAM RSayaH pUrva Utaye juhUre.avase mahi
sA na stomAnabhi gRNIhi rAdhasoSaH shukreNa shociSA
uSo yadadya bhAnunA vi dvArAv RNavo divaH
pra no yachatAdavRkaM pRthu chardiH pra devi gomatIriSaH
saM no rAyA bRhatA vishvapeshasA mimikSvA samiLAbhirA
saM dyumnena vishvaturoSo mahi saM vAjairvAjinIvati

Hymn 49

uSo bhadrebhirA gahi divashcid rocanAdadhi
vahantvaruNapsava upa tvA somino gRham
supeshasaM sukhaM rathaM yamadhyasthA uSastvam
tenA sushravasaM janaM prAvAdya duhitardivaH
vayashcit te patatriNo dvipaccatuSpadarjuni
uSaH prArannRtUnranu divo antebhyas pari
vyuchantI hi rashmibhirvishvamAbhAsi rocanam
tAM tvAmuSarvasUyavo gIrbhiH kaNvA ahUSata

Hymn 50

udu tyaM jAtavedasaM devaM vahanti ketavaH
dRshe vishvAya sUryam

apa tye tAyavo yathA nakSatrA yantyaktubhiH
sUrAya vishvacakSase
adRshramasya ketavo vi rashmayo janAnanu
bhrAjanto agnayo yathA
taraNirvishvadarshato jyotiSkRdasi sUrya
vishvamA bhAsirocanam
pratyaM devAnAM vishaH pratyaN^N^ udeSi mAnuSAn
pratyaM vishvaM svardRshe
yenA pAvaka cakSasA bhuraNyantaM janAnanu
tvaM varuNa pashyasi
vi dyAmeSi rajas pRthvahA mimAno aktubhiH
pashyañ janmAni sUrya
sapta tvA harito rathe vahanti deva sUrya
shociSkeshaM vicakSaNa
ayukta sapta shundhyuvaH sUro rathasya naptyaH
tAbhiryAti svayuktibhiH
ud vayaM tamasas pari jyotiS pashyanta uttaram
devaM devatrA sUryamaganma jyotiruttamam
udyannadya mitramaha ArohannuttarAM divam
hRdrogaM mamasUrya harimANaM ca nAshaya
shukeSu me harimANaM ropaNAkAsu dadhmasi
atho hAridraveSu me harimANaM ni dadhmasi
udagAdayamAdityo vishvena sahasA saha
dviSantaM mahyaM randhayan mo aham dviSate radham

Hymn 51

abhi tyaM meSaM puruhUtaM RgmiyamindraM gIrbhirmadatA vasvo arNavam
yasya dyAvo na vicaranti mAnuSA bhuje maMhiSThamabhi vipramarcata
abhImavanvan svabhiSTimUtayo.antarikSaprAM taviSIbhirAvRtam
indraM dakSAsa Rbhavo madacyutaM shatakratuM javanI sUnRtAruhat
tvaM gotramaN^girobhyo.avRNorapotAtraye shatadureSu gAtuvit
sasena cid vimadAyAvaho vasvAjAvadriM vAvasAnasyanartayan
tvamapAmapidhAnAvRNor apADhArayaH parvate dAnumad vasu
vRtraM yadindra shavasAvadhIrahimAdit sUryaM divyArohayo dRshe
tvaM mAyAbhirapa mAyino.adhamaH svadhAbhirye adhi shuptAvajuhvata
tvaM piprornRmaNaH prArujaH puraH pra RjishvAnaM dasyuhatyeSvAvitha
tvaM kutsaM shuSNahatyeSvAvithArandhayo.atithigvAya shambaram
mahAntaM cidarbudaM ni kramIH padA sanAdeva dasyuhatyAya jajñiSe
tve vishvA taviSI sadhryag ghitA tava rAdhaH somapIthAya harSate
tava vajrashcikite bAhvorhito vRshcA shatrorava vishvAni vRSNyA
vi jAnIhyAryAn ye ca dasyavo barhiSmate randhayA shAsadavratAn
shAkI bhava yajamAnasya coditA vishvet tA te sadhamAdeSu cAkana

anuvratAya randhayannapavratAnAbhUbhirindraH shnathayannanAbhuvaH
vRddhasya cid vardhato dyAminakSata stavAno vamro vi jaghAna sandihaH
takSad yat ta ushanA sahasA saho vi rodasI majmanA bAdhate shavaH
A tvA vAtasya nRmaNo manoyuja A pUryamANamavahannabhi shravaH
mandiSTa yadushane kAvye sacAnindro vaN^kU vaN^kutarAdhi tiSThati
ugro yayiM nirapaH srotasAsRjad vi shuSNasya dRMhitA airayat puraH
A smA rathaM vRSapANeSu tiSThasi shAryAtasya prabhRtAyeSu mandase
indra yathA sutasomeSu cAkano.anarvANaMshlokamA rohase divi
adadA arbhAM mahate vacasyave kakSIvate vRcayAmindra sunvate
menAbhavo vRSaNashvasya sukrato vishvet tA te savaneSu pravAcyA
indro ashrAyi sudhyo nireke pajreSu stomo duryo na yUpaH
ashvayurgavyU rathayurvasUyurindra id rAyaH kSayati prayantA
idaM namo vRSabhAya svarAje satyashuSmAya tavase.avAci
asminnindra vRjane sarvavIrAH smat sUribhistava sharman syAma

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Hymn 52

tyaM su meSaM mahayA svarvidaM shataM yasya subhvaH sAkamIrate
atyaM na vAjaM havanasyadaM rathamendraM vavRtyAmavase suvRktibhiH
sa parvato na dharuNeSvacyutaH sahasramUtistaviSISu vAvRdhe
indro yad vRtramavadhIn nadIvRtamubjannarNAMsijarhRSANo andhasA
sa hi dvaro dvariSu vavra Udhani candrabudhno madavRddho manISibhiH
indraM tamahve svapasyayA dhiyA maMhiSTharAtiM sa hi paprirandhasaH
A yaM pRNanti divi sadmabarhiSaH samudraM na subhvaH svA abhiSTayaH
taM vRtrahatye anu tasthurUtayaH shuSmAindramavAtA ahrutapsavaH
abhi svavRSTiM made asya yudhyato raghvIriva pravaNe sasrurUtayaH
indro yad vajrI dhRSamANo andhasA bhinad valasya paridhInriva tritaH
parIM ghRNA carati titviSe shavo.apo vRtvI rajaso budhnamAshayat
vRtrasya yat pravaNe durgRbhishvano nijaghantha hanvorindra tanyatum
hradaM na hi tvA nyRSantyUrmayo brahmANIndra tava yAni vardhanA
tvaSTA cit te yujyaM vAvRdhe shavastatakSa vajramabhibhUtyojasam
jaghanvAnu haribhiH sambhRtakratavindra vRtraM manuSe gAtuyannapaH
ayachathA bAhvorvajramAyasamadhArayo divyA sUryaM dRshe
bRhat svashcandramamavad yadukthyamakRNvata bhiyasA rohaNaM divaH
yan mAnuSapradhanA indramUtayaH svarnRSAco maruto.amadannanu
dyaushcidasyAmavAnaheH svanAdayoyavId bhiyasA vajra indra te
vRtrasya yad badbadhAnasya rodasI made sutasya shavasAbhinacchiraH
yadin nvindra pRthivI dashabhujirahAni vishvA tatanantakRSTayaH
atrAha te maghavan vishrutaM saho dyAmanu shavasA barhaNA bhuvat
tvamasya pAre rajaso vyomanaH svabhUtyojA avase dhRSanmanaH
cakRSe bhUmiM pratimAnamojaso.apaH svaH paribhUreSyA divam
tvaM bhuvaH pratimAnaM pRthivyA RSvavIrasya bRhataH patirbhUH
vishvamAprA antarikSaM mahitvA satyamaddhA nakiranyastvAvAn

na yasya dyAvApRthivI anu vyaco na sindhavo rajaso antamAnashuH
nota svavRSTiM made asya yudhyata eko anyaccakRSe vishvamAnuSak
Arcannatra marutaH sasminnAjau vishve devAso amadannanutvA
vRtrasya yad bhRSTimatA vadhena ni tvamindra pratyAnaM jaghantha

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Hymn 53

nyU Su vAcaM pra mahe bharAmahe gira indrAya sadane vivasvataH
nU cid dhi ratnaM sasatAmivAvidan na duSTutirdraviNodeSu shasyate
duro ashvasya dura indra gorasi duro yavasya vasuna inas patiH
shikSAnaraH pradivo akAmakarshanaH sakhA sakhibhyastamidaM gRNImasi
shacIva indra purukRd dyumattama tavedidamabhitashcekite vasu
ataH saMgRbhyAbhibhUta A bhara mA tvAyato jarituH kAmamUnayIH
ebhirdyubhiH sumanA ebhirindubhirnirundhAno amatiM gobhirashvinA
indreNa dasyuM darayanta indubhiryutadveSasaHsamiSA rabhemahi
samindra rAyA samiSA rabhemahi saM vAjebhiH purushcandrairabhidyubhiH
saM devyA pramatyA vIrashuSmayA goagrayAshvAvatyA rabhemahi
te tvA madA amadan tAni vRSNyA te somAso vRtrahatyeSu satpate
yat kArave dasha vRtrANyaprati barhiSmate ni sahasrANi barhayaH
yudhA yudhamupa ghedeSi dhRSNuyA purA puraM samidaM haMsyojasA
namyA yadindra sakhyA parAvati nibarhayo namuciM nAma mAyinam
tvaM karañjamuta parNayaM vadhIstejiSThayAtithigvasyavartanI
tvaM shatA vaN^gRdasyAbhinat puro.anAnudaH pariSUtA RjishvanA
tvametAñ janarAjño dvirdashAbandhunA sushravasopajagmuSaH
SaSTiM sahasrA navatiM nava shruto ni cakreNa rathyA duSpadAvRNak
tvamAvitha sushravasaM tavotibhistava trAmabhirindra tUrvayANam
tvamasmai kutsamatithigvamAyuM mahe rAjñe yUne arandhanAyaH
ya udRcIndra devagopAH sakhAyaste shivatamA asAma
tvAM stoSAma tvayA suvIrA drAghIya AyuH prataraM dadhAnAH

Hymn 54

mA no asmin maghavan pRtsvaMhasi nahi te antaH shavasaH parINashe
akrandayo nadyo roruvad vanA kathA na kSoNIrbhiyasA samArata
arcA shakrAya shAkine shacIvate shRNvantamindraM mahayannabhi STuhi
yo dhRSNunA shavasA rodasI ubhe vRSA vRSatvA vRSabho nyRñjate
arcA dive bRhate shUSyaM vacaH svakSatraM yasya dhRSato dhRSan manaH
bRhacchravA asuro barhaNA kRtaH puro haribhyAM vRSabho ratho hi SaH
tvaM divo bRhataH sAnu kopayo.ava tmanA dhRSatA shambaraM bhinat
yan mAyino vrandino mandinA dhRSacchitAM gabhastimashaniM pRtanyasi
ni yad vRNakSi shvasanasya mUrdhani shuSNasya cid vrandinororuvad vanA

prAcInena manasA barhaNAvatA yadadyA cit kRNavaH kastvA pari
tvamAvitha naryaM turvashaM yaduM tvaM turvItiM vayyaMshatakrato
tvaM rathametashaM kRtvye dhane tvaM puro navatiM dambhayo nava
sa ghA rAjA satpatiH shUshuvajjano rAtahavyaH prati yaH shAsaminvati
ukthA vA yo abhigRNAti rAdhasA dAnurasmA uparA pinvate divaH
asamaM kSatramasamA manISA pra somapA apasA santu neme
ye ta indra daduSo vardhayanti mahi kSatraM sthaviraM vRSNyaM ca
tubhyedete bahulA adridugdhAshcamUSadashcamasA indrapAnAH
vyashnuhi tarpayA kAmameSAmathA mano vasudeyAya kRSva
apAmatiSThad dharuNahvaraM tamo.antarvRtrasya jaThareSuparvataH
abhImindro nadyo vavriNA hitA vishvA anuSThAH pravaNeSu jighnate
sa shevRdhamadhi dhA dyumnamasme mahi kSatraM janAṣALindra tavyam
rakSA ca no maghonaH pAhi sUrIn rAye ca naH svapatyA iSe dhAH

Hymn 55

divashcidasya varimA vi papratha indraM na mahnA pRthivIcana prati
bhImastuviSmAñcarSaNibhya AtapaH shishIte vajraM tejase na vaMsagaH
so arNavo na nadyaH samudriyaH prati gRbhNAti vishritA varImabhiH
indraH somasya pItaye vRSAyate sanAt sa yudhma ojasA panasyate
tvaM tamindra parvataM na bhojase maho nRmNasya dharmaNAmirajyasi
pra vIryeNa devatAti cekite vishvasmA ugraH karmaNe purohitaH
sa id vane namasyubhirvacasyate cAru janeSu prabruvANa indriyam
vRSA chandurbhavati haryato vRSA kSemeNa dhenAmmaghavA yadinvati
sa in mahAni samithAni majmanA kRNoti yudhma ojasA janebhyaH
adhA cana shrad dadhati tviSImata indrAya vajraM nighanighnate vadham
sa hi shravasyuH sadanAni kRtrimA kSmayA vRdhAna ojasAvinAshayan
jyotIMSi kRNvannavRkANi yajyave.ava sukratuH sartavA apaH sRjat
dAnAya manaH somapAvannastu te.arvAñcA harI vandanashrudA kRdhi
yamiSThAsaH sArathayo ya indra te na tvA ketAA dabhnuvanti bhUrNayaH
aprakSitaM vasu bibharSi hastayoraSALhaM sahastanvi shruto dadhe
AvRtAso.avatAso na kartRbhistanUSu te kratavaindra bhUrayaH

Hymn 56

eSa pra pUrvIrava tasya camriSo.atyo na yoSAmudayaMsta bhurvaNiH
dakSaM mahe pAyayate hiraNyayaM rathamAvRtyA hariyogaM Rbhvasam
taM gUrtayo nemanniSaH parINasaH samudraM na saMcaraNe saniSyavaH
patiM dakSasya vidathasya nU saho giriM na venA adhi roha tejasA
sa turvaNirmahAnareNu pauMsye girerbhRSTirna bhrAjate tujA shavaH
yena shuSNaM mAyinamAyaso made dudhraAbhUSu rAmayan ni dAmani

devI yadi taviSI tvAvRdhotaya indraM siSaktyuSasaM na sUryaH
yo dhRSNunA shavasA bAdhate tama iyarti reNuM bRhadarhariSvaNiH
vi yat tiro dharuNamacyutaM rajo.atiSThipo diva AtAsubarhaNA
svarmILhe yan mada indra harSyAhan vRtraM nirapAmaubjo arNavam
tvaM divo dharuNaM dhiSa ojasA pRthivyA indra sadaneSu mAhinaH
tvaM sutasya made ariNA apo vi vRtrasya samayA pASyArujaH

Hymn 57

pra maMhiSThAya bRhate bRhadraye satyashuSmAya tavase matiM bhare
apAmiva pravaNe yasya durdharaM rAdho vishvAyushavase apAvRtam
adha te vishvamanu hAsadiSTaya Apo nimneva savanA haviSmataH
yat parvate na samashIta haryata indrasya vajraH shnathitA hiraNyayaH
asmai bhImAya namasA samadhvara uSo na shubhra A bharApanIyase
yasya dhAma shravase nAmendriyaM jyotirakAriharito nAyase
ime ta indra te vayaM puruSTuta ye tvArabhya carAmasi prabhUvaso
nahi tvadanyo girvaNo giraH saghat kSoNIriva prati no harya tad vacaH
bhUri ta indra vIryaM tava smasyasya stoturmaghavan kAmamA pRNa
anu te dyaurbRhatI vIryaM mama iyaM ca te pRthivI nema ojase
tvaM tamindra parvataM mahAmuruM vajreNa vajrin parvashashcakartitha
avAsRjo nivRtAH sartavA apaH satrA vishvaM dadhiSe kevalaM sahaH

Hymn 58

nU cit sahojA amRto ni tundate hotA yad dUto abhavad vivasvataH
vi sAdhiSThebhiH pathibhI rajo mama A devatAtAhaviSA vivAsati
A svamadma yuvamAno ajarastRSvaviSyannataseSu tiSThati
atyo na pRSThaM pruSitasya rocate divo na sAnu stanayannacikradat
krANA rudrebhirvasubhiH purohito hotA niSatto rayiSALamartyaH
ratho na vikSv RñjasAna AyuSu vyAnuSag vAryA deva RNvati
vi vAtajUto ataseSu tiSThate vRthA juhUbhiH sRNyA tuviSvaNiH
tRSu yadagne vanino vRSAyase kRSNaM ta ema rushadUrme ajara
tapurjambho vana A vAtacodito yUthe na sAhvAnava vAti vaMsagaH
abhivrajannakSitaM pAjasA rajaH sthAtushcarathaM bhayate patatriNaH
dadhuS TvA bhRgavo mAnuSeSvA rayiM na cAruM suhavaM janebhyaH
hotAramagne atithiM vareNyaM mitraM na shevaM divyAya janmane
hotAraM sapta juhvo yajiSThaM yaM vAghato vRNate adhvareSu
agniM vishveSAmaratiM vasUnAM saparyAmi prayasA yAmi ratnam
achidrA sUno sahaso no adya stotRbhyo mitramahaH sharma yacha
agne gRNantamaMhasa uruSyorjo napAt pUrbhirAyasIbhiH
bhavA varUthaM gRNate vibhAvo bhavA maghavan maghavadbhyaHsharma

uruSyAgne aMhaso gRNantaM prAtarmakSU dhiyAvasurjagamyAt

Hymn 59

vayA idagne agnayaste anye tve vishve amRtA mAdayante
vaishvAnara nAbhirasi kSitInAM sthUNeva janAnupamid yayantha
mUrdhA divo nAbhiragniH pRthivyA athAbhavadaratI rodasyoH
taM tvA devAso.ajanayanta devaM vaishvAnara jyotiridAryAya
A sUrye na rashmayo dhruvAso vaishvAnare dadhire.agnA vasUni
yA parvateSvoSadhISvapsu yA mAnuSeSvasi tasya rAjA
bRhatI iva sUnave rodasI giro hotA manuSyo na dakSaH
svarvate satyashuSmAya pUrvIrvaishvAnarAya nRtamAya yahvIH
divashcit te bRhato jAtavedo vaishvAnara pra ririce mahitvam
rAjA kRSTInAmasi mAnuSINAM yudhA devebhyo varivashcakartha
pra nU mahitvaM vRSabhasya vocaM yaM pUravo vRtrahaNaM sacante
vaishvAnaro dasyumagnirjaghanvAnadhUnot kASThA ava shambaraM bhet
vaishvAnaro mahimnA vishvakRSTirbharadvAjeSu yajato vibhAvA
shAtavaneye shatinIbhiragniH puruNIthe jarate sUnRtAvAn

Hymn 60

vahniM yashasaM vidathasya ketuM suprAvyaM dUtaM sadyoartham
dvijanmAnaM rayimiva prashastaM rAtiM bharad bhRgavemAtarishvA
asya shAsurubhayAsaH sacante haviSmanta ushijo ye ca martAH
divashcit pUrvo nyasAdi hotApRchyo vishpatirvikSuvedhAH
taM navyasI hRda A jAyamAnamasmat sukIrtirmadhujihvamashyAH
yaM Rtvijo vRjane mAnuSAsaH prayasvanta Ayavo jIjananta
ushik pAvako vasurmAnuSeSu vareNyo hotAdhAyi vikSu
damUnA gRhapatirdama A agnirbhuvad rayipatI rayINAm
taM tvA vayaM patimagne rayINAM pra shaMsAmo matibhirgotamAsaH
AshuM na vAjambharaM marjayantaH prAtarmakSU dhiyAvasurjagamyAt

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Hymn 61

asmA idu pra tavase turAya prayo na harmi stomaM mAhinAya
RcISamAyAdhrigava ohamindrAya brahmANi rAtatamA
asmA idu praya iva pra yaMsi bharAmyAN^gUSaM bAdhe suvRkti
indrAya hRdA manasA manISA pratnAya patye dhiyomarjayanta

asmA idu tyamupamaM svarSAM bharAmyAN^gUSamAsyena
maMhiSThamachoktibhirmatInAM suvRktibhiH sUriM vAvRdhadhyai
asmA idu stomaM saM hinomi rathaM na taSTeva tatsinAya
girashca girvAhase suvRktIndrAya vishvaminvaM medhirAya
asmA idu saptimiva shravasyendrAyArkaM juhvA samañje
vIraM dAnaukasaM vandadhyai purAM gUrtashravasaM darmANam
asmA idu tvaSTA takSad vajraM svapastamaM svaryaM raNAya
vRtrasya cid vidad yena marma tujannIshAnastujatA kiyedhAH
asyedu mAtuH savaneSu sadyo mahaH pituM papivAñcArvannA
muSAyad viSNuH pacataM sahIyAn vidhyad varAhantiro adrimastA
asmA idu gnAshcid devapatnIrindrAyArkamahihatya UvuH
pari dyAvApRthivI jabhra urvI nAsya te mahimAnaM pariSTaH
asyedeva pra ririce mahitvaM divas pRthivyAH paryantarikSAt
svarAL indro dama A vishvagUrtaH svariramatro vavakSe raNAya
asyedeva shavasA shuSantaM vi vRshcad vajreNa vRtramindraH
gA na vrANA avanIramuñcadabhi shravo dAvane sacetAH
asyedu tveSasA ranta sindhavaH pari yad vajreNa sImayachat
IshAnakRd dAshuSe dashasyan turvItaye gAdhaM turvaNiH kaH
asmA idu pra bharA tUtujAno vRtrAya vajramIshAnaH kiyedhAH
gorna parva vi radA tirashceSyannarNAMsyapAM caradhyai
asyedu pra brUhi pUrvyANi turasya karmANi navya ukthaiH
yudhe yadiSNAna AyudhAny RghAyamANo niriNAti shatrUn
asyedu bhiyA girayashca dRLhA dyAvA ca bhUmA januSastujete
upo venasya joguvAna oNiM sadyo bhuvad vIryAya nodhAH
asmA idu tyadanu dAyyeSAmeko yad vavne bhUrerIshAnaH
praitashaM sUrye paspRdhAnaM sauvashvye suSvimAvadindraH
evA te hAriyojanA suvRktIndra brahmANi gotamAso akran
aiSu vishvapeshasaM dhiyaM dhAH prAtar makSU dhiyAvasur jagamyAt

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Hymn 62

pra manmahe shavasAnAya shUSamAN^gUSaM girvaNase aN^girasvat
suvRktibhiH stuvata RgmiyAyArcAmArkaM nare vishrutAya
pra vo mahe mahi namo bharadhvamAN^gUSyaM shavasAnAya sAma
yenA naH pUrve pitaraH padajñA arcanto aN^giraso gA avindan
indrasyAN^girasAM ceSTau vidat saramA tanayAya dhAsim
bRhaspatirbhinadadriM vidad gAH samusriyAbhirvAvashanta naraH
sa suSTubhA sa stubhA sapta vipraiH svareNAdriM svaryo navagvaiH
saraNyubhiH phaligamindra shakra valaM raveNadarayo dashagvaiH
gRNAno aN^girobhirdasma vi varuSasA sUryeNa gobhirandhaH
vi bhUmyA aprathaya indra sAnu divo raja uparamastabhAyaH
tadu prayakSatamamasya karma dasmasya cArutamamasti daMsaH
upahvare yaduparA apinvan madhvarNaso nadyashcatasraH

dvitA vi vavre sanajA sanILe ayAsya stavamAnebhirarkaiH
bhago na mene parame vyomannadhArayad rodasI sudaMsAH
sanAd divaM pari bhUmA virUpe punarbhuvA yuvatI svebhirevaiH
kRSNebhiraktoSA rushadbhirvapurbhirA carato anyAnyA
sanemi sakhyaM svapasyamAnaH sUnurdAdhAra shavasA sudaMsAH
AmAsu cid dadhiSe pakvamantaH payaH kRSNAsu rushad rohiNISu
sanAt sanIlA avanIravAtA vratA rakSante amRtAH sahobhiH
purU sahasrA janayo na patnIrduvasyanti svasAro ahrayANam
sanAyuvo namasA navyo arkairvasUyavo matayo dasma dadruH
patiM na patnIrushatIrushantaM spRshanti tvA shavasAvanmanISAH
sanAdeva tava rAyo gabhastau na kSIyante nopa dasyanti dasma
dyumAnasi kratumAnindra dhIraH shikSA shacIvastava naH shacIbhiH
sanAyate gotama indra navyamatakSad brahma hariyojanAya
sunIthAya naH shavasAna nodhAH prAtar makSU dhiyAvasur jagamyAt

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Hymn 63

tvaM mahAnindra yo ha shuSmairdyAvA jajñAnaH pRthivIame dhAH
yad dha te vishvA girayashcidabhvA bhiyA dRLhAsaH kiraNA naijan
A yad dharI indra vivratA verA te vajraM jaritA bAhvordhAt
yenAviharyatakrato amitrAn pura iSNAsi puruhUta pUrvIH
tvaM satya indra dhRSNuretAn tvaM RbhukSA naryastvaMSAT
tvaM shuSNaM vRjane pRkSa ANau yUne kutsAyadyumate sacAhan
tvaM ha tyadindra codIH sakhA vRtraM yad vajrin vRSakarmannubhnAH
yad dha shUra vRSamaNaH parAcairvi dasyUnryonAvakRto vRthASAT
tvaM ha tyadindrAriSaNyan dRLhasya cin martAnAmajuSTau
vyasmadA kASThA arvate varghaneva vajriñchnathihyamitrAn
tvAM ha tyadindrArNasAtau svarmILhe nara AjA havante
tava svadhAva iyamA samarya UtirvAjeSvatasAyyA bhUt
tvaM ha tyadindra sapta yudhyan puro vajrin purukutsAya dardaH
barhirna yat sudAse vRthA vargaMho rAjan varivaH pUrave kaH
tvaM tyAM na indra deva citrAmiSamApo na pIpayaH parijman
yayA shUra pratyasmabhyaM yaMsi tmanamUrjaM na vishvadha kSaradhyai
akAri ta indra gotamebhirbrahmANyoktA namasA haribhyAm
supeshasaM vAjamA bharA naH prAtar makSU dhiyAvasur jagamyAt

Hymn 64

vRSNe shardhAya sumakhAya vedhase nodhaH suvRktiM pra bharA marudbhyaH
apo na dhIro manasA suhastyo giraH samañje vidatheSvAbhuvaH
te jajñire diva RSvAsa ukSaNo rudrasya maryA asurA arepasaH

pAvakAsaH shucayaH sUryA iva satvAno na drapsinoghoravarpasaH
yuvAno rudrA ajarA abhogghano vavakSuradhrigAvaH parvatA iva
dRLhA cid vishvA bhuvanAni pArthivA pra cyAvayantidivyAni majmanA
citrairañjibhirvapuSe vyañjate vakSassu rukmAnadhi yetire shubhe
aMseSveSAM ni mimRkSur RSTayaH sAkaM jajñire svadhayA divo naraH
IshAnakRto dhunayo rishAdaso vAtAn vidyutastaviSIbhirakrata
duhantyUdhardivyAni dhUtayo bhUmiM pinvanti payasAparijrayaH
pinvantyapo marutaH sudAnavaH payo ghRtavad vidatheSvAbhuvaH
atyaM na mihe vi nayanti vAjinamutsaM duhanti stanayantamakSitam
mahiSAso mAyinashcitrabhAnavo girayo na svatavaso raghuSyadaH
mRgA iva hastinaH khAdathA vanA yadAruNISu taviSIrayugdhvam
siMhA iva nAnadati pracetasaH pishA iva supisho vishvavedasaH
kSapo jinvantaH pRSatIbhir RSTibhiH samit sabAdhaH shavasAhimanyavaH
rodasI A vadatA gaNashriyo nRSAcaH shUrAH shavasAhimanyavaH
A vandhureSvamatirna darshatA vidyun na tasthau maruto ratheSu vaH
vishvavedaso rayibhiH samokasaH sammishlAsastaviSIbhirvirapshinaH
astAra iSuM dadhire gabhastyoranantashuSmA vRSakhAdayo naraH
hiraNyayebhiH pavibhiH payovRdha ujjighnanta Apathyo na parvatAn
makhA ayAsaH svasRto dhruvacyuto dudhrakRto maruto bhrAjadRSTayaH
ghRSuM pAvakaM vaninaM vicarSaNiM rudrasya sUnuM havasA gRNImasi
rajasturaM tavasaM mArutaM gaNaM RjISiNaMvRSaNaM sashcata shriye
pra nU sa martaH shavasA janAnati tasthau va UtI maruto yamAvata
arvadbhirvajaM bharate dhanA nRbhirApRchyaMkratumA kSeti puSyati
carkRtyaM marutaH pRtsu duSTaraM dyumantaM shuSmaM maghavatsu dhattana
dhanaspRtamukthyaM vishvacarSaNiM tokaM puSyema tanayaM shataM himaH
nU SThiraM maruto vIravantaM RtISAhaM rayimasmAsu dhatta
sahasriNaM shatinaM shUshuvAMsaM prAtar makSU dhiyAvasur jagamyAt

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Hymn 65

pashvA na tAyuM guhA catantaM namo yujAnaM namo vahantam
sajoSA dhIrAH padairanu gmannupa tvA sIdan vishveyajatrAH
Rtasya devA anu vratA gurbhuvat pariSTirdyaurna bhUma
vardhantImApaH panvA sushishviM Rtasya yonA garbhe sujAtam
puSTirna raNvA kSitirna pRthivI girirna bhujma kSodo na shambhu
atyo nAjman sargaprataktaH sindhurna kSodaH ka IM varAte
jAmiH sindhUnAM bhrAteva svasrAmibhyAn na rAjA vanAnyatti
yad vAtajUto vanA vyasthAdagnirha dAti romA pRthivyAH
shvasityapsu haMso na sIdan kratvA cetiSTho vishAmuSarbhut
somo na vedhA RtaprajAtaH pashurna shishvA vibhurdUrebhAH

Hymn 66

rayirna citrA sUro na sandRgAyurna prANo nityo nasUnuH
takvA na bhUrNirvanA siSakti payo na dhenuH shucirvibhAvA
dAdhAra kSemamoko na raNvo yavo na pakvo jetA janAnAm
RSirna stubhvA vikSu prashasto vAjI na prIto vayodadhati
durokashociH kraturna nityo jAyeva yonAvaraM vishvasmai
citro yadabhrAT chveto na vikSu ratho na rukmI tveSaH samatsu
seneva sRSTAmaM dadhAtyasturna didyut tveSapratIkA
yamo ha jAto yamo janitvaM jAraH kanInAM patirjanInAm
taM vashcarAthA vayaM vasatyAstaM na gAvo nakSanta iddham
sindhurna kSodaH pra nIcIrainon navanta gAvaH svardRshIke

Hymn 67

vaneSu jAyurmarteSu mitro vRNIte shruSTiM rAjevAjuryam
kSemo na sAdhuH kraturna bhadro bhuvat svAdhirhotA havyavAT
haste dadhAno nRmNA vishvAnyame devAn dhAd guhA niSIdan
vidantImatra naro dhiyandhA hRdA yat taSTAn mantrAnashaMsan
ajo na kSAM dAdhAra pRthivIM tastambha dyAM mantrebhiH satyaiH
priyA padAni pashvo ni pAhi vishvAyuragne guhA guhaM gAH
ya IM ciketa guhA bhavantamA yaH sasAda dhArAM Rtasya
vi ye cRtanty RtA sapanta Adid vasUni pra vavAcAsmai
vi yo vIrutsu rodhan mahitvota prajA uta prasUSvantaH
cittirapAM dame vishvAyuH sadmeva dhIrAH sammAya cakruH

Hymn 68

shrINannupa sthAd divaM bhuraNyu sthAtushcarathamaktUnvyUrNot
pari yadeSAmeko vishveSAM bhuvad devo devAnAM mahitvA
Adit te vishve kratuM juSanta shuSkAd yad deva jIvo janiSThAH
bhajanta vishve devatvaM nAma RtaM sapanto amRtamevaiH
Rtasya preSA Rtasya dhItirvishvAyurvishve apAMsi cakruH
yastubhyaM dAshAd yo vA te shikSAt tasmai cikitvAnrayiM dayasva
hotA niSatto manorapatye sa cin nvAsAM patI rayINAm
ichanta reto mithastanUSu saM jAnata svairdakSairamUrAH
piturna putrAH kratuM juSanta shroSan ye asya shAsaM turAsaH
vi rAya aurNod duraH purukSuH pipesha nAkaM stRbhirdamUnAH

Hymn 69

shukraH shushukvAnuSo na jAraH paprA samIcI divo najyotiH
pari prajAtaH kratvA babhUtha bhuvo devAnAM pitA putraH san
vedhA adRpto agnirvijAnannUdharna gonAM svAdmA pitUnAm
jane na sheva AhUryaH san madhye niSatto raNvo duroNe
putro na jAto raNvo duroNe vAjI na prIto visho vi tArIt
visho yadahve nRbhiH sanILA agnirdevatvA vishvAnyashyAH
nakiS Ta etA vratA minanti nRbhyo yadebhyaH shruSTiM cakartha
tat tu te daMso yadahan samAnairnRbhiryad yukto vive rapAMsi
uSo na jAro vibhAvosraH saMjñAtarUpashciketadasmai
tmanA vahanto duro vy RNvan navanta vishve svardRshIke

Hymn 70

vanema pUrvIraryo manISA agniH sushoko vishvAnyashyAH
A daivyAni vratA cikitvAnA mAnuSasya janasya janma
garbho yo apAM garbho vanAnAM garbhashca sthAtAM garbhashcarathAm
adrau cidasmA antarduroNe vishAM na vishvo amRtaH svAdhIH
sa hi kSapAvAnagnI rayINAM dAshad yo asmA araM sUktaiH
etA cikitvo bhUmA ni pAhi devAnAM janma martAMshca vidvAn
vardhAn yaM pUrvIH kSapo virUpA sthAtushca rathaM RtapravItam
arAdhi hotA svarniSattaH kRNvan vishvAnyapAMsi satyA
goSu prashastiM vaneSu dhiSe bharanta vishve baliM svarNaH
vi tvA naraH purutrA saparyan piturna jivrervi vedobharanta
sAdhurna gRdhnurasteva shUro yAteva bhImastveSaH samatsu

Hymn 71

upa pra jinvannushatIrushantaM patiM na nityaM janayaH sanILAH
svasAraH shyAvImaruSImajuSrañcitramuchantImuSasaM na gAvaH
vILu cid dRLhA pitaro na ukthairadriM rujannaN^giraso raveNa
cakrurdivo bRhato gAtumasme ahaH svarvividuH ketumusrAH
dadhannRtaM dhanayannasya dhItimAdidaryo didhiSvo vibhRtrAH
atRSyantIrapaso yantyachA devAñ janma prayasA vardhayantIH
mathId yadIM vibhRto mAtarishvA gRhe\-gRhe shyeto jenyo bhUt
AdIM rAjñe na sahIyase sacA sannA dUtyaM bhRgavANo vivAya
mahe yat pitra IM rasaM dive karava tsarat pRshanyashcikitvAn
sRjadastA dhRSatA didyumasmai svAyAM devo duhitari tviSiM dhAt

sva A yastubhyaM dama A vibhAti namo vA dAshAdushato anu dyUn
vardho agne vayo asya dvibarhA yAsad rAyA sarathaM yaM junAsi
agniM vishvA abhi pRkSaH sacante samudraM na sravataH sapta yahvIH
na jAmibhirvi cikite vayo no vidA deveSu pramatiM cikitvAn
A yadiSe nRpatiM teja AnaT chuci reto niSiktaM dyaurabhIke
agniH shardhamanavadyaM yuvAnaM svAdhyaM janayat sUdayacca
mano na yo.adhvanaH sadya etyekaH satrA sUro vasva Ishe
rAjAnA mitrAvaruNA supANI goSu priyamamRtaM rakSamANA
mA no agne sakhyA pitryANi pra marSiSTHA abhi viduS kaviH san
nabho na rUpaM jarimA minAti purA tasyA abhishasteradhIhi

Hymn 72

ni kAvyA vedhasaH shashvatas karhaste dadhAno naryA purUNi
agnirbhuvad rayipatI rayINAM satrA cakrANo amRtAni vishvA
asme vatsaM pari SantaM na vindannichanto vishve amRtA amUrAH
shramayuvaH padavyo dhiyandhAstasthuH pade paramecArvagneH
tisro yadagne sharadastvAmicchuciM ghRtena shucayaH saparyAn
nAmAni cid dadhire yajñiyAnyasUdayanta tanvaH sujAtAH
A rodasI bRhatI vevidAnAH pra rudriyA jabhrire yajñiyAsaH
vidan marto nemadhitA cikitvAnagniM pade parame tasthivAMsam
saMjAnAnA upa sIdannabhijñu patnIvanto namasyaM namasyan
ririkvAMsastanvaH kRNvata svAH sakhA sakhyurnimiSirakSamANAH
triH sapta yad guhyAni tve it padAvidan nihitA yajñiyAsaH
tebhI rakSante amRtaM sajoSAH pashUñca sthAtR^IñcarathaM ca pAhi
vidvAnagne vayunAni kSitInAM vyAnuSak churudho jIvasedhAH
antarvidvAnadhvano devayAnAnatandro dUto abhavo havirvAT
svAdhyo diva A sapta yahvI rAyo duro vy RtajñA ajAnan
vidad gavyaM saramA dRLhamUrvaM yenA nu kaM mAnuSIbhojate viT
A ye vishvA svapatyAni tasthuH kRNvAnAso amRtatvAya gAtum
mahnA mahadbhiH pRthivI vi tasthe mAtA putrairaditirdhAyase veH
adhi sriyaM ni dadhushcArumasmin divo yadakSI amRtA akRNvan
adha kSaranti sindhavo na sRSTAH pra nI cIragnearuSIrajAnan

Hymn 73

rayirna yaH pitRvitto vayodhAH supraNItishcikituSo nashAsuH
syonAshIratithirna prINAno hoteva sadma vidhato vi tArIt
devo na yaH savitA satyamanmA kratvA nipAti vRjanAni vishvA
puruprashasto amatirna satya Atmeva shevo didhiSAyyo bhUt
devo na yaH pRthivIM vishvadhAyA upakSeti hitamitro na rAjA

puraHsadaH sharmasado na vIrA anavadyA patijuSTeva nArI
taM tvA naro dama A nityamiddhamagne sacanta kSitiSu dhruvAsu
adhi dyumnaM ni dadhurbhUryasmin bhavA vishvAyurdharuNo rayINAm
vi pRkSo agne maghavAno ashyurvi sUrayo dadato vishvamAyuH
sanema vAjaM samitheSvaryo bhAgaM deveSu shravasedadhAnAH
Rtasya hi dhenavo vAvashAnAH smadUdhnIH pIpayanta dyubhaktAH
parAvataH sumatiM bhikSamANA vi sindhavaH samayA sasruradrim
tve agne sumatiM bhikSamANA divi shravo dadhire yajñiyAsaH
naktA ca cakruruSasA virUpe kRSNaM ca varNamaruNaM ca saM dhuH
yAn rAye martAn suSUdo agne te syAma maghavAno vayaM ca
chAyeva vishvaM bhuvanaM sisakSyApaprivAn rodasI antarikSam
arvadbhiragne arvato nRbhirnR^In vIrairvIrAn vanuyAmA tvotAH
IshAnAsaH pitRvittasya rAyo vi sUrayaH shatahimA no ashyuH
etA te agna ucathAni vedho juSTAni santu manase hRde ca
shakema rAyaH sudhuro yamaM te.adhi shravo devabhaktaM dadhAnAH

Hymn 74

upaprayanto adhvaraM mantraM vocemAgnaye
Are asme ca shRNvate
yaH snIhitISu pUrvyaH saMjagmAnAsu kRSTiSu
arakSad dAshuSe gayam
uta bruvantu jantava udagnirvRtrahAjani
dhanaMjayo raNe\-raNe
yasya dUto asi kSaye veSi havyAni vItaye
dasmat kRNoSyadhvaram
tamit suhavyamaN^giraH sudevaM sahaso yaho
janA AhuH subarhiSam
A ca vahAsi tAniha devAnupa prashastaye
havyA sushcandra vItaye
na yorupabdirashvyaH shRNve rathasya kaccana
yadagneyAsi dUtyam
tvoto vAjyahrayo.abhi pUrvasmAdaparaH
pra dAshvAnagne asthAt
uta dyumat suvIryaM bRhadagne vivAsasi
devebhyo deva dAshuSe

Hymn 75

juSasva saprathastamaM vaco devapsarastamam
havyA juhvAnAsani

athA te aN^girastamAgne vedhastama priyam
vocema brahma sAnasi
kaste jAmirjanAnAmagne ko dAshvadhvaraH
ko ha kasminnasi shritaH
tvaM jAmirjanAnAmagne mitro asi priyaH
sakhA sakhibhya IDyaH
yajA no mitrAvaruNA yajA devAn RtaM bRhat
agne yakSisvaM damam

Hymn 76

kA ta upetirmanaso varAya bhuvadagne shantamA kA manISA
ko vA yajñaiH pari dakSaM ta Apa kena vA te manasAdAshema
ehyagna iha hotA ni SIdAdabdhaH su puraetA bhavA naH
avatAM tvA rodasI vishvaminve yajA mahe saumanasAya devAn
pra su vishvAn rakSaso dhakSyagne bhavA yajñAnAmabhishastipAvA
athA vaha somapatiM haribhyAmAtithyamasmai cakRmA sudAvne
prajAvatA vacasA vahnirAsA ca huve ni ca satsIha devaiH
veSi hotramuta potraM yajatra bodhi prayantarjanitarvasUnAm
yathA viprasya manuSo havirbhirdevAnayajaH kavibhiH kaviH san
evA hotaH satyatara tvamadyAgne mandrayA juhvA yajasva

Hymn 77

kathA dAshemAgnaye kAsmai devajuSTocyate bhAmine gIH
yo martyeSvamRta RtAvA hotA yajiSTha it kRNoti devAn
yo adhvareSu shantama RtAvA hotA tamU namobhirA kRNudhvam
agniryad vermartAya devAn sa cA bodhAti manasAyajAti
sa hi kratuH sa maryaH sa sAdhurmitro na bhUdadbhutasya rathIH
taM medheSu prathamaM devayantIrvisha upa bruvate dasmamArIH
sa no nRNAM nRtamo rishAda agnirgiro.avasA vetu dhItim
tanA ca ye maghavAnaH shaviSTha vAjaprasUtA iSayantamanma
evAgnirgotamebhirRtAvA viprebhirastoSTa jAtavedAH
sa eSu dyumnaM pIpayat sa vAjaM sa puSTiM yAti joSamA cikitvAn

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Hymn 78

abhi tvA gotamA girA jAtavedo vicarSaNe
dyumnairabhi pra NonumaH
tamu tvA gotamo girA rAyaskAmo duvasyati
dyumnair...
tamu tvA vAjasAtamamaN^girasvad dhavAmahe
dyumnair...
tamu tvA vRtrahantamaM yo dasyUnravadhUnuSe
dyumnair.. .
avocAma rahUgaNA agnaye madhumad vacaH
dyumnair...

Hymn 79

hiraNyakesho rajaso visAre.ahirdhunirvAta iva dhrajImAn
shucibhrAjA uSaso navedA yashasvatIrapasyuvo na satyAH
A te suparNA aminantamevaiH kRSNo nonAva vRSabho yadIdam
shivAbhirna smayamAnAbhirAgAt patanti mihaH stanayantyabhrA
yadIM Rtasya payasA piyAno nayannRtasya pathibhI rajiSThaiH
aryamA mitro varunaH parijmA tvacaM pRñcantyuparasya yonau
agne vAjasya gomata IshAnaH sahaso yaho
asme dhehi jAtavedo mahi shravaH
sa idhano vasuS kaviragnirILenyo girA
revadasmabhyampurvaNIka dIdihi
kSapo rAjannuta tmanAgne vastorutoSasaH
sa tigmajambha rakSaso daha prati
avA no agna UtibhirgAyatrasya prabharmaNi
vishvAsu dhISu vandya
A no agne rayiM bhara satrAsAhaM vareNyam
vishvAsu pRtsuduSTaram
A no agne sucetunA rayiM vishvAyupoSasam
mARDIkaM dhehi jIvase
pra pUtAstigmashociSe vAco gotamAgnaye
bharasva sumnayurgiraH
yo no agne.abhidAsatyanti dUre padISTa saH
asmAkamid vRdhe bhava
sahasrAkSo vicarSaNiragnI rakSAMsi sedhati
hotA gRNIta ukthyaH

Hymn 80

itthA hi soma in made brahmA cakAra vardhanam
shaviSTha vajrinnojasA pRthivyA niH shashA ahimarcannanu svarAjyam
sa tvAmadad vRSA madaH somaH shyenAbhRtaH sutaH
yenAvRtraM niradbhyo jaghantha vajrinnojasArcann...
prehyabhIhi dhRSNuhi na te vajro ni yaMsate
indra nRmNaM hi te shavo hano vRtraM jayA apo.arcann...
nirindra bhUmyA adhi vRtraM jaghantha nirdivaH
sRjA marutvatIrava jIvadhanyA imA apo.arcann...
indro vRtrasya dodhataH sAnuM vajreNa hILitaH
abhikramyAva jighnate.apaH sarmAya codayannarcann...
adhi sAnau ni jighnate vajreNa shataparvaNA
mandAna indro andhasaH sakhibhyo gAtumichatyarcann...
indra tubhyamidadrivo.anuttaM vajrin vIryam
yad dha tyammAyinaM mRgaM tamu tvaM mAyayAvadhIrarcann...
vi te vajrAso asthiran navatiM nAvyA anu
mahat ta indra vIryaM bAhvoste balaM hitamarcann...
sahasraM sAkamarcata pari STobhata viMshatiH
shatainamanvanonavurindrAya brahmodyatamarcann...
indro vRtrasya taviSIM nirahan sahasA sahaH
mahat tadasya pauMsyaM vRtraM jaghanvAnasRjadarcann...
ime cit tava manyave vepete bhiyasA mahI
yadindra vajrinnojasA vRtraM marutvAnavadhIrarcann...
na vepasA na tanyatendraM vRtro vi bIbhayat
abhyenaM vajra AyasaH sahasrabhRSTirAyatArcann...
yad vRtraM tava cashaniM vajreNa samayodhayaH
ahimindrajighAMsato divi te badbadhe shavo.arcann...
abhiSTane te adrivo yat sthA jagacca rejate
tvaSTA cit tava manyava indra vevijyate bhiyArcann...
nahi nu yAdadhImasIndraM ko vIryA paraH
tasmin nRmNamuta kratuM devA ojAMsi saM dadhurarcann...
yamatharva manuS pitA dadhyaM dhiyamatnata
tasmin brahmANi purvathendra ukthA samagmatArcann...

Hymn 81

indro madAya vAvRdhe shavase vRtrahA nRbhiH
tamin mahatsvAjiSUtemarbhe havAmahe sa vAjeSu pra no.aviSat
asi hi vIra senyo.asi bhUri parAdadiH
asi dabhrasya cidvRdho yajamAnAya shikSasi sunvate bhUri te vasu
yadudIrata Ajayo dhRSNave dhIyate dhanA

yukSvA madacyutA harI kaM hanaH kaM vasau dadho.asmAnindra vasau dadhaH
kratvAmahAnanuSvadhaM bhIma A vAvRdhe shavaH
shriyaRSva upAkayorni shiprI harivAn dadhe hastayorvajramAyasam
A paprau pArthivaM rajo badbadhe rocanA divi
na tvAvAnindra kashcana na jAto na janiSyate.ati vishvaM vavakSitha
yo aryo martabhojanaM parAdadAti dAshuSe
indro asmabhyaMshikSatu vi bhajA bhUri te vasu bhakSIya tava rAdhasaH
made\-made hi no dadiryUthA gavAM RjukratuH
saM gRbhAyapurU shatobhayAhastyA vasu shishIhi rAya A bhara
mAdayasva sute sacA shavase shUra rAdhase
vidmA hi tvApurUvasumupa kAmAn sasRjmahe.athA no.avitA bhava
ete ta indra jantavo vishvaM puSyanti vAryam
antarhi khyojanAnAmaryo vedo adAshuSAM teSAM no veda A bhara

Hymn 82

upo Su shRNuhI giro maghavan mAtathA iva
yadA naH sUnRtAvataH kara AdarthayAsa id yojA nvindra te harI
akSannamImadanta hyava priyA adhUSata
astoSata svabhAnavo viprA naviSThayA matI yojA ...
susandRshaM tvA vayaM maghavan vandiSImahi
pra nUnaM pUrNavandhura stuto yAhi vashAnanu yojA ...
sa ghA taM vRSaNaM rathamadhi tiSThAti govidam
yaHpAtraM hAriyojanaM pUrNamindra ciketati yojA ...
yuktaste astu dakSiNa uta savyaH shatakrato
tena jAyAmupa priyAM mandAno yAhyandhaso yojA ...
yunajmi te brahmaNA keshinA harI upa pra yAhi dadhiSe gabhastyoH
ut tvA sutAso rabhasA amandiSuH pUSaNvAn vajrin samu patnyAmadaH

Hymn 83

ashvAvati prathamo goSu gachati suprAvIrindra martyastavotibhiH
tamit pRNakSi vasunA bhavIyasA sindhumApo yathAbhito vicetasaH
Apo na devIrupa yanti hotriyamavaH pashyanti vitataM yathA rajaH
prAcairdevAsaH pra Nayanti devayuM brahmapriyaM joSayante varA iva
adhi dvayoradadhA ukthyaM vaco yatasrucA mithunA yA saparyataH
asaMyatto vrate te kSeti puSyati bhadrA shaktiryajamAnAya sunvate
AdaN^girAH prathamaM dadhire vaya iddhAgnayaH shamyA yesukRtyayA
sarvaM paNeH samavindanta bhojanamashvAvantaM gomantamA pashuM naraH
yajñairatharvA prathamaH pathastate tataH sUryo vratapAvena Ajani
A gA AjadushanA kAvyaH sacA yamasya jAtamamRtaM yajAmahe

barhirvA yat svapatyAya vRjyate.arko vA shlokamAghoSatedivi
grAvA yatra vadati kArurukthyastasyedindro abhipitveSu raNyati

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Hymn 84

asAvi soma indra te shaviSTha dhRSNavA gahi
A tvA pRNaktvindriyaM rajaH sUryo na rashmibhiH
indramid dharI vahato.apratidhRSTashavasam
RSINAM ca stutIrupa yajñaM ca mAnuSANAm
A tiSTha vRtrahan rathaM yuktA te brahmaNA harI
arvAcInaM su te mano grAvA kRNotu vagnunA
imamindra sutaM piba jyeSThamamartyaM madam
shukrasya tvAbhyakSaran dhArA Rtasya sAdane
indrAya nUnamarcatokthAni ca bravItana
sutA amatsurindavo jyeSThaM namasyatA sahaH
nakiS Tvad rathItaro harI yadindra yachase
nakiS TvAnu majmanA nakiH svashva Anashe
ya eka id vidayate vasu martAya dAshuSe
IshAno apratiSkuta indro aN^ga
kadA martamarAdhasaM padA kSumpamiva sphurat
kadA naHshushravad gira indro aN^ga
yashcid dhi tvA bahubhya A sutAvAnAvivAsati
ugraM tat patyate shava indro aN^ga
svAdoritthA viSUvato madhvaH pibanti gauryaH
yA indreNa sayAvarIrvRSNA madanti shobhase vasvIranu svarAjyam
tA asya pRshanAyuvaH somaM shrINanti pRshnayaH
priyA indrasya dhenavo vajraM hinvanti sAyakaM vasvIr...
tA asya namasA sahaH saparyanti pracetasaH
vratAnyasya sashcire purUNi pUrvacittaye vasvIr...
indro dadhIco asthabhirvRtrANyapratiSkutaH
jaghAna navatIrnava
ichannashvasya yacchiraH parvateSvapashritam
tad vidaccharyaNAvati
atrAha goramanvata nAma tvaSTurapIcyam
itthA candramaso gRhe
ko adya yuN^kte dhuri gA Rtasya shimIvato bhAmino durhRNAyUn
asanniSUn hRtsvaso mayobhUn ya eSAM bhRtyAM RNadhat sa jIvAt
ka ISate tujyate ko bibhAya ko maMsate santamindraM ko anti
kastokAya ka ibhAyota rAye.adhi bravat tanve ko janAya
ko agnimITTe haviSA ghRtena srucA yajAtA RtubhirdhruvebhiH
kasmai devA A vahAnAshu homa ko maMsate vItihotraH sudevaH
tvamaN^ga pra shaMsiSo devaH shaviSTha martyam
na tvadanyo maghavannasti marDitendra bravImi te vacaH

mA te rAdhAMsi mA ta Utayo vaso.asmAn kadA canA dabhan
vishvA ca na upamimIhi mAnuSa vasUni carSaNibhya A

Hymn 85

pra ye shumbhante janayo na saptayo yAman rudrasya sUnavaHsudaMsasaH
rodasI hi marutashcakrire vRdhe madanti vIrA vidatheSu ghRSvayaH
ta ukSitAso mahimAnamAshata divi rudrAso adhi cakrire sadaH
arcanto arkaM janayanta indriyamadhi shriyo dadhire pRshnimAtaraH
gomAtaro yacchubhayante añjibhistanUSu shubhrA dadhire virukmataH
bAdhante vishvamabhimAtinamapa vartmAnyeSAmanu rIyate ghRtam
vi ye bhrAjante sumakhAsa RSTibhiH pracyAvayanto acyutAcidojasA
manojuvo yan maruto ratheSvA vRSavrAtAsaH pRSatIrayugdhvam
pra yad ratheSu pRSatIrayugdhvaM vAje adriM maruto raMhayantaH
utAruSasya vi Syanti dhArAshcarmevodabhirvyundanti bhUma
A vo vahantu saptayo raghuSyado raghupatvAnaH pra jigAta bAhubhiH
sIdatA barhiruru vaH sadas kRtaM mAdayadhvaM maruto madhvo andhasaH
te.avardhanta svatavaso mahitvanA nAkaM tasthururu cakrire sadaH
viSNuryad dhAvad vRSaNaM madacyutaM vayo na sIdannadhi barhiSi priye
shUrA ived yuyudhayo na jagmayaH shravasyavo na pRtanAsu yetire
bhayante vishvA bhuvanA marudbhyo rAjAna iva tveSasandRsho naraH
tvaSTA yad vajraM sukRtaM hiraNyayaM sahasrabhRSTiM svapA avartayat
dhatta indro naryapAMsi kartave.ahan vRtraM nirapAmaubjadarNavam
UrdhvaM nunudre.avataM ta ojasA dadRhANaM cid bibhidurviparvatam
dhamanto vANaM marutaH sudAnavo made somasya raNyAni cakrire
jihmaM nunudre.avataM tayA dishAsiñcannutsaM gotamAya tRSNaje
A gachantImavasA citrabhAnavaH kAmaM viprasyatarpayanta dhAmabhiH
yA vaH sharma shashamAnAya santi tridhAtUni dAshuSe yachatAdhi
asmabhyaM tAni maruto vi yanta rayiM no dhatta vRSaNaH suvIram

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Hymn 86

maruto yasya hi kSaye pAthA divo vimahasaH
sa sugopAtamo janaH
yajñairvA yajñavAhaso viprasya vA matInAm
marutaH shRNutA havam
uta vA yasya vAjino.anu vipramatakSata
sa gantA gomativraje
asya vIrasya barhiSi sutaH somo diviSTiSu
ukthaM madashca shasyate
asya shroSantvA bhuvo vishvA yashcarSaNIrabhi

sUraM cit sasruSIriSaH
pUrvIbhirhi dadAshima sharadbhirmaruto vayam
avobhishcarSaNInAm
subhagaH sa prayajyavo maruto astu martyaH
yasya prayAMsiparSatha
shashamAnasya vA naraH svedasya satyashavasaH
vidA kAmasyavenataH
yUyaM tat satyashavasa AviS karta mahitvanA
vidhyatA vidyutA rakSaH
gUhatA guhyaM tamo vi yAta vishvamatriNam
jyotiS kartA yadushmasi

Hymn 87

pratvakSasaH pratavaso virapshino.anAnatA avithurA RjISiNaH
juSTatamAso nRtamAso añjibhirvyAnajre ke cidusrA iva stRbhiH
upahvareSu yadacidhvaM yayiM vaya iva marutaH kena cit pathA
shcotanti koshA upa vo ratheSvA ghRtamukSatA madhuvarNamarcate
praiSAmajmeSu vithureva rejate bhUmiryAmeSu yad dha yuñjate shubhe
te krILayo dhunayo bhrAjadRSTayaH svayaM mahitvaM panayanta dhUtayaH
sa hi svasRt pRSadashvo yuvA gaNo.ayA IshAnastaviSIbhirAvRtaH
asi satya RNayAvAnedyo.asyA dhiyaH prAvitAthA vRSA gaNaH
pituH pratnasya janmanA vadAmasi somasya jihvA pra jigAti cakSasA
yadImindraM shamy RkvANa AshatAdin nAmAni yajñiyAni dadhire
shriyase kaM bhAnubhiH saM mimikSire te rashmibhista RkvabhiH sukhAdayaH
te vAshImanta iSmiNo abhIravo vidre priyasya mArutasya dhAmnaH

Hymn 88

A vidyunmadbhirmarutaH svarkai rathebhiryAta RSTimadbhirashvaparNaiH
A varSiSThayA na iSA vayo na paptatA sumAyAH
te.aruNebhirvaramA pishaN^gaiH shubhe kaM yAnti rathatUrbhirashvaiH
rukmo na citraH svadhitIvAn pavyA rathasya jaN^ghananta bhUma
shriye kaM vo adhi tanUSu vAshIrmedhA vanA na kRNavanta UrdhvA
yuSmabhyaM kaM marutaH sujAtAstuvidyumnAso dhanayante adrim
ahAni gRdhrAH paryA va AgurimAM dhiyaM vArkAryAMca devIm
brahma kRNvanto gotamAso arkairUrdhvaM nunudrautsadhiM pibadhyai
etat tyan na yojanamaceti sasvarha yan maruto gotamo vaH
pashyan hiraNyacakrAnayodaMSTrAn vidhAvato varAhUn
eSA syA vo maruto.anubhartrI prati STobhati vAghato na vANI
astobhayad vRthAsAmanu svadhAM gabhastyoH

Hymn 89

A no bhadrAH kratavo xyantu vishvato.adabdhAso aparItAsa udbhidaH
devA no yathA sadamid vRdhe asannaprAyuvo rakSitAro dive\-dive
devAnAM bhadrA sumatirRjUyatAM devAnAM rAtirabhi noni vartatAm
devAnAM sakhyamupa sedimA vayaM devA na AyuH pra tirantu jIvase
tAn pUrvayA nividA hUmahe vayaM bhagaM mitramaditiM dakSamasridham
aryamaNaM varuNaM somamashvinA sarasvatInaH subhagA mayas karat
tan no vAto mayobhu vAtu bheSajaM tan mAtA pRthivI tatpitA dyauH
tad grAvANaH somasuto mayobhuvastadashvinA shRNutaM dhiSNyA yuvam
tamIshAnaM jagatastasthuSas patiM dhiyaMjinvamavase hUmahe vayam
pUSA no yathA vedasAmasad vRdhe rakSitA pAyuradabdhaH svastaye
svasti na indro vRddhashravAH svasti naH puSA vishvavedAH
svasti nastArkSyo ariSTanemiH svasti no bRhaspatirdadhAtu
pRSadashvA marutaH pRshnimAtaraH shubhaMyAvAno vidatheSujagmayaH
agnijihvA manavaH sUracakSaso vishve no devA avasA gamanniha
bhadraM karNebhiH shRNuyAma devA bhadraM pashyemAkSabhiryajatrAH
sthirairaN^gaistuSTuvAMsastanUbhirvyashemadevahitaM yadAyuH
shatamin nu sharado anti devA yatrA nashcakrA jarasaM tanUnAm
putrAso yatra pitaro bhavanti mA no madhyA rIriSatAyurgantoH
aditirdyauraditirantarikSamaditirmAtA sa pitA sa putraH
vishve devA aditiH pañca janA aditirjAtamaditirjanitvam

Hymn 90

RjunItI no varuNo mitro nayatu vidvAn
aryamA devaiH sajoSAH
te hi vasvo vasavAnAste apramUrA mahobhiH
vratA rakSante vishvAhA
te asmabhyaM sharma yaMsannamRtA martyebhyaH
bAdhamAnAapa dviSaH
vi naH pathaH suvitAya ciyantvindro marutaH
pUSA bhago vandyAsaH
uta no dhiyo goagrAH pUSan viSNavevayAvaH
kartA naH svastimataH
madhu vAtA RtAyate madhu kSaranti sindhavaH
mAdhvIrnaH santvoSadhIH
madhu naktamutoSaso madhumat pArthivaM rajaH
madhu dyaurastu naH pitA
madhumAn no vanaspatirmadhumAnastu sUryaH

mAdhvIrgAvo bhavantu naH
shaM no mitraH shaM varuNaH shaM no bhavatvaryamA
shaM na indro bRhaspatiH shaM no viSNururukramaH

Hymn 91

tvaM soma pra cikito manISA tvaM rajiSThamanu neSi panthAm
tava praNItI pitaro na indo deveSu ratnamabhajanta dhIrAH
tvaM soma kratubhiH subhUstvaM dakSaiH sudakSo vishvavedAH
tvaM vRSA vRSatvebhirmahitvA dyumnebhirdyumnyabhavo nRcakSAH
rAjño nu te varuNasya vratAni bRhad gabhIraM tava soma dhAma
shuciS Tvamasi priyo na mitro dakSAyyo aryamevAsisoma
yA te dhAmAni divi yA pRthivyAM yA parvateSvoSadhISvapsu
tebhirno vishvaiH sumanA aheLan rAjan soma pratihavyA gRbhAya
tvaM somAsi satpatistvaM rAjota vRtrahA
tvaM bhadro asi kratuH
tvaM ca soma no vasho jIvAtuM na marAmahe
priyastotro vanaspatiH
tvaM soma mahe bhagaM tvaM yUna RtAyate
dakSaM dadhAsi jIvase
tvaM naH soma vishvato rakSA rAjannaghAyataH
na riSyettvAvataH sakhA
soma yAste mayobhuva UtayaH santi dAshuSe
tAbhirno.avitA bhava
imaM yajñamidaM vaco jujuSANa upAgahi
soma tvaM novRdhe bhava
soma gIrbhiS TvA vayaM vardhayAmo vacovidaH
sumRLIkona A visha
gayasphAno amIvahA vasuvit puSTivardhanaH
sumitraH somano bhava
soma rAraNdhi no hRdi gAvo na yavaseSvA
marya iva svaokye
yaH soma sakhye tava rAraNad deva martyaH
taM dakSaH sacate kaviH
uruSyA No abhishasteH soma ni pAhyaMhasaH
sakhA susheva edhi naH
A pyAyasva sametu te vishvataH soma vRSNyam
bhavA vAjasya saMgathe
A pyAyasva madintama soma vishvebhiraMshubhiH
bhavA naHsushravastamaH sakhA vRdhe
saM te payAMsi samu yantu vAjAH saM vRSNyAnyabhimAtiSAhaH
ApyAyamAno amRtAya soma divi shravAMsyuttamAni dhiSva
yA te dhAmAni haviSA yajanti tA te vishvA paribhUrastuyajñam

gayasphAnaH prataraNaH suvIro.avIrahA pra carA soma duryAn
somo dhenuM somo arvantamAshuM somo vIraM karmaNyaM dadAti
sAdanyaM vidathyaM sabheyaM pitRshravaNaM yo dadAshadasmai
aSALhaM yutsu pRtanAsu papriM svarSAmapsAM vRjanasyagopAm
bhareSujAM sukSitiM sushravasaM jayantaM tvAmanu madema soma
tvamimA oSadhIH soma vishvAstvamapo ajanayastvaM gAH
tvamA tatanthorvantarikSaM tvaM jyotiSA vi tamo vavartha
devena no manasA deva soma rAyo bhAgaM sahasAvannabhi yudhya
mA tvA tanadIshiSe vIryasyobhayebhyaH pra cikitsA gaviSTau

Hymn 92

etA u tyA uSasaH ketumakrata pUrve ardhe rajaso bhAnumañjate
niSkRNvAnA AyudhAnIva dhRSNavaH prati gAvo'ruSIryanti mAtaraH
udapaptannaruNA bhAnavo vRthA svAyujo aruSIrgA ayuksata
akrannuSAso vayunAni pUrvathA rushantaM bhAnumaruSIrashishrayuH
arcanti nArIrapaso na viSTibhiH samAnena yojanenA parAvataH
iSaM vahantIH sukRte sudAnave vishvedaha yajamAnAya sunvate
adhi peshAMsi vapate nRtUrivAporNute vakSa usreva barjaham
jyotirvishvasmai bhuvanAya kRNvatI gAvo na vrajaM vyuSA AvartamaH
pratyarcI rushadasyA adarshi vi tiSThate bAdhate kRSNamabhvam
svaruM na pesho vidatheSvañjañcitraM divo duhitA bhAnumashret
atAriSma tamasas pAramasyoSA uchantI vayunA kRNoti
shriye chando na smayate vibhAtI supratIkA saumanasAyAjIgaH
bhAsvatI netrI sUnRtAnAM diva stave duhitA gotamebhiH
prajAvato nRvato ashvabudhyAnuSo goagrAnupA mAsi vAjAn
uSastamashyAM yashasaM suvIraM dAsapravargaM rayimashvabudhyam
sudAMsasA shravasA yA vibhAsi vAjaprasUtA subhage bRhantam
vishvAni devI bhuvanAbhicakSyA pratIcI cakSururviyA vi bhAti
vishvaM jIvaM carase bodhayantI vishvasya vAcamavidan manAyoH
punaH\-punarjAyamAnA purANI samAnaM varNamabhi shumbhamAnA
shvaghnIva kRtnurvija AminAnA martasya devI jarayantyAyuH
vyUrNvatI divo antAnabodhyapa svasAraM sanutaryuyoti
praminatI manuSyA yugAni yoSA jAranya cakSasA vi bhAti
pashUn na citrA subhagA prathAnA sindhurna kSoda urviyA vyashvait
aminatI daivyAni vratAni sUryasya ceti rashmibhirdRshAnA
uSastaccitramA bharAsmabhyaM vAjinIvati
yena tokaMca tanayaM ca dhAmahe
uSo adyeha gomatyashvAvati vibhAvari
revadasme vyucha sUnRtAvati
yukSvA hi vAjinIvatyashvAnadyAruNAnuSaH
athA novishvA saubhagAnyA vaha
ashvinA vartirasmadA gomad dasrA hiraNyavat

arvAg rathaM samanasA ni yachatam
yAvitthA shlokamA divo jyotirjanAya cakrathuH
A naUrjaM vahatamashvinA yuvam
eha devA mayobhuvA dasrA hiraNyavartanI
uSarbudho vahantu somapItaye

Hymn 93

agnISomAvimaM su me shRNutaM vRSaNA havam
prati sUktAni haryataM bhavataM dAshuSe mayaH
agnISomA yo adya vAmidaM vacaH saparyati
tasmai dhattaM suvIryaM gavAM poSaM svashvyam
agnISomA ya AhutiM yo vAM dAshAd dhaviSkRtim
sa prajayA suvIryaM vishvamAyurvyashnavat
agnISomA ceti tad vIryaM vAM yadamuSNItamavasaM paNiM gAH
avAtirataM bRsayasya sheSo.avindataM jyotirekaM bahubhyaH
yuvametAni divi rocanAnyagnishca soma sakratU adhattam
yuvaM sindhUnrabhishasteravadyAdagnISomAvamuñcataM gRbhItAn
AnyaM divo mAtarishvA jabhArAmathnAdanyaM pari shyenoadreH
agnISomA brahmaNA vAvRdhAnoruM yajñAya cakrathuru lokam
agnISomA haviSaH prasthitasya vItaM haryataM vRSaNA juSethAm
susharmANA svavasA hi bhUtamathA dhattaM yajamAnAya shaM yoH
yo agnISomA haviSA saparyAd devadrIcA manasA yo ghRtena
tasya vrataM rakSataM pAtamaMhaso vishe janAya mahisharma yachatam
agnISomA savedasA sahUtI vanataM giraH
saM devatrA babhUvathuH
agnISomAvanena vAM yo vAM ghRtena dAshati
tasmai dIdayataM bRhat
agnISomAvimAni no yuvaM havyA jujoSatam
A yAtamupanaH sacA
agnISomA pipRtamarvato na A pyAyantAmusriyA havyasUdaH
asme balAni maghavatsu dhattaM kRNutaM no adhvaraM shruSTimantam

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Hymn 94

imaM stomamarhate jAtavedase rathamiva saM mahemA manISayA
bhadrA hi naH pramatirasya saMsadyagne sakhye mA riSAmA vayaM tava
yasmai tvamAyajase sa sAdhatyanarvA kSeti dadhate suvIryam
sa tUtAva nainamashnotyaMhatiragne ...
shakema tvA samidhaM sAdhayA dhiyastve devA haviradantyAhutam
tvamAdityAnA vaha tAn hyushmasyagne ...

bharAmedhmaM kRNavAmA havIMSi te citayantaH parvaNA\-parvaNA vayam
jIvAtave prataraM sAdhayA dhiyo.agne ...
vishAM gopA asya caranti jantavo dvipacca yaduta catuSpadaktubhiH
citraH praketa uSaso mahAnasya agne ...
tvamadhvaryuruta hotAsi pUrvyaH prashAstA potA januSA purohitaH
vishvA vidvAnArtvijyA dhIra puSyasyagne .. .
yo vishvataH supratIkaH sadRMM asi dUre cit san taLidivAti rocase
rAtryAshcidandho ati deva pashyasyagne ...
pUrvo devA bhavatu sunvato ratho.asmAkaM shaMso abhyastu dUDhyaH
tadA jAnItota puSyatA vaco.agne ...
vadhairduHshaMsAnapa dUDhyo jahi dUre vA ye anti vA ke cidatriNaH
athA yajñAya gRNate sugaM kRdhyagne ...
yadayukthA aruSA rohitA rathe vAtajUtA vRSabhasyeva teravaH
Adinvasi vanino dhUmaketunAgne ...
adha svanAduta bibhyuH patatriNo drapsA yat te yavasAdo vyasthiran
sugaM tat te tAvakebhyo rathebhyo.agne ...
ayaM mitrasya varuNasya dhAyase.avayAtAM marutAM heLo adbhutaH
mRLA su no bhUtveSAM manaH punaragne ...
devo devAnAmasi mitro adbhuto vasurvasUnAmasi cAruradhvare
sharman syAma tava saprathastame.agne ...
tat te bhadraM yat samiddhaH sve dame somAhuto jarase mRLayattamaH
dadhAsi ratnaM draviNaM ca dAshuSe.agne ...
yasmai tvaM sudraviNo dadAsho.anAgAstvamadite sarvatAtA
yaM bhadreNa shavasA codayAsi prajAvatA rAdhasA te syAma
sa tvamagne saubhagatvasya vidvAnasmAkamAyuH pra tirehadeva
tan no mitro varuNo mAmahantAmaditiH sindhuH pRthivI uta dyauH

Hymn 95

dve vIrUpe carataH svarthe anyAnyA vatsamupa dhApayete
hariranyasyAM bhavati svadhAvAñchukro anyasyAM dadRshe suvarcAH
dashemaM tvaSTurjanayanta garbhamatandrAso yuvatayo vibhRtram
tigmAnIkaM svayashasaM janeSu virocamAnaM pari SIM nayanti
trINi jAnA pari bhUSantyasya samudra ekaM divyekamapsu
pUrvAmanu pra dishaM pArthivAnAM RtUn prashAsad vidadhAvanuSThu
ka imaM vo niNyamA ciketa vatso mAtR^Irjanayata svadhAbhiH
bahvInAM garbho apasAmupasthAn mahAn kavirnishcarati svadhAvAn
AviSTyo vardhate cArurAsu jihmAnAmUrdhvaH svayashA upasthe
ubhe tvaSTurbibhyaturjAyamAnAt pratIcI siMhamprati joSayete
ubhe bhadre joSayete na mene gAvo na vAshrA upa tasthurevaiH
sa dakSANAM dakSapatirbabhUvAñjanti yaM dakSiNato havirbhiH
ud yaMyamIti saviteva bAhU ubhe sicau yatate bhIma Rñjan
ucchukramatkamajate simasmAn navA mAtRbhyo vasanA jahAti

tveSaM rUpaM kRNuta uttaraM yat sampRñcAnaH sadane gobhiradbhiH
kavirbudhnaM pari marmRjyate dhIH sA devatAtA samitirbabhUva
uru te jrayaH paryeti budhnaM virocamAnaM mahiSasya dhAma
vishvebhiragne svayashobhiriddho.adabdhebhiH pAyubhiH pAhyasmAn
dhanvan srotaH kRNute gAtumUrmiM shukrairUrmibhirabhinakSati kSAm
vishvA sanAni jaThareSu dhatte.antarnavAsu carati prasUSu
evA no agne samidhA vRdhAno revat pAvaka shravase vi bhAhi
tan no mitro varuNo mAmahantAm aditiH sindhuH pRthvivI uto dyauH

Hymn 96

sa pratnathA sahasA jAyamAnaH sadyaH kAvyAni baL adhatta vishvA
apashca mitraM dhiSaNA ca sAdhan devA agnindhArayan draviNodAm
sa pUrvayA nividA kavyatAyorimAH prajA ajanayan manUnAm
vivasvatA cakSasA dyAmapashca devA a. dh. d.
tamILata prathamaM yajñasAdhaM visha ArIrAhutaM RñjasAnam
UrjaH putraM bharataM sRpradAnuM devA ...
sa mAtarishvA puruvArapuSTirvidad gAtuM tanayAya svarvit
vishAM gopA janitA rodasyordevA ...
naktoSAsA varNamAmemyAne dhApayete shishumekaM samIcI
dyAvAkSAmA rukmo antarvi bhAti devA ...
rAyo budhnaH saMgamano vasUnAM yajñasya keturmanmasAdhano veH
amRtatvaM rakSamANAsa enaM devA ...
nU ca purA ca sadanaM rayINAM jAtasya ca jAyamAnasya ca kSAm
satashca gopAM bhavatashca bhUrerdevA ...
draviNodA draviNasasturasya draviNodAH sanarasya pra yaMsat
draviNodA vIravatImiSaM no draviNodA rasate dIrghamAyuH
evA no agne samidhA vRdhAno revat pAvaka shravase vi bhAhi
tan no mitro varuNo mAmahantAm aditiH sindhuH pRthvivI uto dyauH

Hymn 97

apa naH shoshucadaghamagne shushugdhyA rayim
apa naH shoshucadagham
sukSetriyA sugAtuyA vasUyA ca yajAmahe
apa ...
pra yad bhandiSTha eSAM prAsmAkAsashca sUrayaH
apa...
pra yat te agne sUrayo jAyemahi pra te vayam
apa ...
pra yadagneH sahasvato vishvato yanti bhAnavaH

apa ...
tvaM hi vishvatomukha vishvataH paribhUrasi
apa ...
dviSo no vishvatomukhAti nAveva pAraya
apa ...
sa naH sindhumiva nAvayAti parSA svastaye
apa ...

Hymn 98

vaishvAnarasya sumatau syAma rAjA hi kaM bhuvanAnAmabhishrIH
ito jAto vishvamidaM vi caSTe vaishvAnaro yatate sUryeNa
pRSTo divi pRSTo agniH pRthivyAM pRSTo vishvA oSadhIrA vivesha
vaishvAnaraH sahasA pRSTo agniH sa no divA sa riSaH pAtu naktam
vaishvAnara tava tat satyamastvasmAn rAyo maghavAnaH sacantAm
tan no ...

Hymn 99

jAtavedase sunavAma somamarAtIyato ni dahAti vedaH
sa naH parSadati durgANi vishvA nAveva sindhuM duritAtyagniH

Hymn 100

sa yo vRSA vRSNyebhiH samokA maho divaH pRthivyAshcasamrAT
satInasatvA havyo bhareSu marutvAn no bhavatvindra UtI
yasyAnAptaH sUryasyeva yAmo bhare\-bhare vRtrahA shuSmo asti
vRSantamaH sakhibhiH svebhirevairma...
divo na yasya retaso dughAnAH panthAso yanti shavasAparItAH
taraddveSAH sAsahiH pauMsyebhirma...
so aN^girobhiraN^girastamo bhUd vRSA vRSabhiH sakhibhiH sakhA san
RgmibhirRgmI gAtubhirjyeSTho ma...
sa sUnubhirna rudrebhirRbhvA nRSAhye sAsahvAnamitrAn
sanILebhiH shravasyAni tUrvan ma...
sa manyumIH samadanasya kartAsmAkebhirnRbhiH sUryaM sanat
asminnahan satpatiH puruhUto ma...
tamUtayo raNayañchUrasAtau taM kSemasya kSitayaH kRNvata trAm
sa vishvasya karuNasyesha eko ma...

tamapsanta shavasa utsaveSu naro naramavase taM dhanAya
so andhe cit tamasi jyotirvidan ma...
sa savyena yamati vrAdhatashcit sa dakSiNe saMgRbhItA kRtAni
sa kIriNA cit sanitA dhanAni ma...
sa grAmebhiH sanitA sa rathebhirvide vishvAbhiH kRSTibhirnvadya
sa pauMsyebhirabhibhUrashastIrma...
sa jAmibhiryat samajAti mILhe.ajAmibhirvA puruhUta evaiH
apAM tokasya tanayasya jeSe ma...
sa vajrabhRd dasyuhA bhIma ugraH sahasracetAH shatanIthaRbhvA
camrISo na shavasA pAñcajanyo ma...
tasya vajraH krandati smat svarSA divo na tveSo ravathaHshimIvAn
taM sacante sanayastaM dhanAni ma...
yasyAjasraM shavasA mAnamukthaM paribhujad rodasI vishvataH sIm
sa pAriSat kratubhirmandasAno ma...
na yasya devA devatA na martA Apashcana shavaso antamApuH
sa prarikvA tvakSasA kSmo divashca ma...
rohicchyAvA sumadaMshurlalAmIrdyukSA rAya RjrAshvasya
vRSaNvantaM bibhratI dhUrSu rathaM mandrA ciketa nAhuSISu vikSu
etat tyat ta indra vRSNa ukthaM vArSAgirA abhi gRNanti rAdhaH
RjrAshvaH praSTibhirambarISaH sahadevo bhayamAnaH surAdhAH
dasyUñchimyUMshca puruhUta evairhatvA pRthivyAM sharvA ni barhIt
sanat kSetraM sakhibhiH shvitnyebhiH sanatsUryaM sanadapaH suvajraH
vishvAhendro adhivaktA no astvaparihvRtAH sanuyAma vAjam
tan no ...

Hymn 101

pra mandine pitumadarcatA vaco yaH kRSNagarbhA nirahannRjishvanA
avasyavo vRSaNaM vajradakSiNaM marutvantaM sakhyAya havAmahe
yo vyaMsaM jAhRSANena manyunA yaH shambaraM yo ahan piprumavratam
indro yaH shuSNamashuSaM nyAvRNaM ma. ..
yasya dyAvApRthivI pauMsyaM mahad yasya vrate varuNo yasya sUryaH
yasyendrasya sindhavaH sashcati vrataM ma...
yo ashvAnAM yo gavAM gopatirvashI ya AritaH karmaNi\ karmaNi sthiraH
vILoshcidindro yo asunvato vadho ma...
yo vishvasya jagataH prANatas patiryo brahmaNe prathamo gA avindat
indro yo dasyUnradharAnavAtiran ma...
yaH shUrebhirhavyo yashca bhIrubhiryo dhAvadbhirhUyate yashca jigyubhiH
indraM yaM vishvA bhuvanAbhi sandadhurma...
rudrANAmeti pradishA vicakSaNo rudrebhiryoSA tanute pRthu jrayaH
indraM manISA abhyarcati shrutaM ma...
yad vA marutvaH parame sadhasthe yad vAvame vRjane mAdayAse
ata A yAhyadhvaraM no achA tvAyA havishcakRmA satyarAdhaH

tvAyendra somaM suSumA sudakSa tvAyA havishcakRmA brahmavAhaH
adhA niyutvaH sagaNo marudbhirasmin yajñe barhiSimAdayasva
mAdayasva haribhirye ta indra vi Syasva shipre vi sRjasva dhene
A tvA sushipra harayo vahantUshan havyAni prati no juSasva
marutstotrasya vRjanasya gopA vayamindreNa sanuyAma vAjam
tan no ...

Hymn 102

imAM te dhiyaM pra bhare maho mahImasya stotre dhiSaNAyat ta Anaje
tamutsave ca prasave ca sAsahimindraM devAsaH shavasAmadannanu
asya shravo nadyaH sapta bibhrati dyAvAkSAmA pRthivI darshataM vapuH
asme sUryAcandramasAbhicakSe shraddhe kamindra carato vitarturam
taM smA rathaM maghavannprAva sAtaye jaitraM yaM te anumadAma saMgame
AjA na indra manasA puruSTuta tvAyadbhyo maghavañcharma yacha naH
vayaM jayema tvayA yujA vRtamasmAkamaMshamudavA bhare\-bhare
asmabhyamindra varivaH sugaM kRdhi pra shatrUNAMmaghavan vRSNyA ruja
nAnA hi tvA havamAnA janA ime dhanAnAM dhartaravasAvipanyavaH
asmAkaM smA rathamA tiSTha sAtaye jaitraMhIndra nibhRtaM manastava
gojitA bAhU amitakratuH simaH karman\ karmañchatamUtiH khajaMkaraH
akalpa indraH pratimAnamojasAthA janA vihvayante siSAsavaH
ut te shatAn maghavannucca bhUyasa ut sahasrAd ririce kRSTiSu shravaH
amAtraM tvA dhiSaNA titviSe mahyadhA vRtrANi jighnase purandara
triviSTidhAtu pratimAnamojasastisro bhUmIrnRpate trINi rocanA
atIdaM vishvaM bhuvanaM vavakSithAshatrurindrajanuSA sanAdasi
tvAM deveSu prathamaM havAmahe tvaM babhUtha pRtanAsu sAsahiH
semaM naH kArumupamanyumudbhidamindraH kRNotu prasave rathaM puraH
tvaM jigetha na dhanA rurodhithArbheSvAjA maghavan mahatsu ca
tvAmugramavase saM shishImasyathA na indra havaneSu codaya
vishvAhendro ...

Hymn 103

tat ta indriyaM paramaM parAcairadhArayanta kavayaH puredam
kSamedamanyad divyanyadasya samI pRcyate samaneva ketuH
sa dhArayat pRthivIM paprathacca vajreNa hatvA nirapaH sasarja
ahannahimabhinad rauhiNaM vyahan vyaMsaM maghavA shacIbhiH
sa jAtUbharmA shraddadhAna ojaH puro vibhindannacarad vidAsIH
vidvAn vajrin dasyave hetimasyAryaM saho vardhayA dyumnamindra
tadUcuSe mAnuSemA yugAni kIrtenyaM maghavA nAma bibhrat
upaprayan dasyuhatyAya vajrI yad dha sUnuH shravase nAma dadhe

tadasyedaM pashyatA bhUri puSTaM shradindrasya dhattana vIryAya
sa gA avindat so avindadashvAn sa oSadhIH soapaH sa vanAni
bhurikarmaNe vRSabhAya vRSNe satyashuSmAya sunavAma somam
ya AdRtyA paripanthIva shUro.ayajvano vibhajanneti vedaH
tadindra preva vIryaM cakartha yat sasantaM vajreNAbodhayo.ahim
anu tvA patnIrhRSitaM vayashca vishve devAso amadannanu tvA
shuSNaM pipruM kuyavaM vRtramindra yadAvadhIrvi puraHshambarasya
tan no ...

Hymn 104

yoniS Ta indra niSade akAri tamA ni SIda svAno nArvA
vimucya vayo.avasAyAshvAn doSA vastorvahIyasaH prapitve
o tye nara indramUtaye gurnU cit tAn sadyo adhvano jagamyAt
devAso manyuM dAsasya shcamnan te na A vakSan suvitAya varNam
ava tmana bharate ketavedA ava tmanA bharate phenamudan
kSIreNa snAtaH kuyavasya yoSe hate te syAtAM pravaNe shiphAyAH
yuyopa nAbhiruparasyAyoH pra pUrvAbhistirate rASTi shUraH
añjasI kulishI vIrapatnI payo hinvAnA udabhirbharante
prati yat syA nIthAdarshi dasyoroko nAchA sadanaM jAnatI gAt
adha smA no maghavañcarkRtAdin mA no magheva niSSapI parA dAH
sa tvaM na indra sUrye so apsvanAgAstva A bhaja jIvashaMse
mAntarAM bhujamA rIriSo naH shraddhitaM te mahata indriyAya
adhA manye shrat te asmA adhAyi vRSA codasva mahate dhanAya
mA no akRte puruhUta yonAvindra kSudhyadbhyo vaya AsutiM dAH
mA no vadhIrindra mA parA dA mA naH priyA bhojanAni pra moSIH
ANDA mA no maghavañchakra nirbhen mA naH pAtrA bhet sahajAnuSANi
arvAM ehi somakAmaM tvAhurayaM sutastasya pibA madAya
uruvyacA jathara A vRSasva piteva naH shRNuhi hUyamAnaH

Hymn 105

candramA apsvantarA suparNo dhAvate divi
na vo hiraNyanemayaH padaM vindanti vidyuto vittaM me asya rodasI
arthamid vA u arthina A jAyA yuvate patim
tuñjAte vRSNyaM payaH paridAya rasaM duhe vittam...
mo Su deva adaH svarava pAdi divas pari
mA somyasya shambhuvaH shUne bhUma kadA cana vittam...
yajñaM pRchAmyavamaM sa tad dUto vi vocati
kva RtaM pUrvyaM gataM kastad bibharti nUtano vi...
amI ye devA sthana triSvA rocane divaH

kad va RtaM kadanRtaM kva pratnA va Ahutirvi...
kad va Rtasya dharNasi kad varuNasya cakSaNam
kadaryamNo mahas pathAti krAmema dUDhyo vi...
aham so asmi yaH purA sute vadAmi kAni cit
taM mA vyantyAdhyo vRko na tRSNajaM mRgaM vi...
saM mA tapantyabhitaH sapatnIriva parshavaH
mUSo na shishnA vyadanti mAdhya stotAraM te shatakrato vi...
amI ye sapta rashmayastatrA me nAbhirAtatA
tritastad vedAptyaH sa jAmitvAya rebhati vi...
amI ye pañcokSaNo madhye tasthurmaho divaH
devatrA nu pravAcyaM sadhrIcInA ni vAvRturvi...
suparNA eta Asate madhya Arodhane divaH
te sedhanti patho vRkaM tarantaM yahvatIrapo vi...
navyaM tadukthyaM hitaM devAsaH supravAcanam
RtamarSanti sindhavaH satyaM tAtAna sUryo vi...
agne tava tyadukthyaM deveSvastyApyam
sa naH satto manuSvadA devAn yakSi viduSTaro vi...
satto hotA manuSvadA devAnachA viduSTaraH
agnirhavyA suSUdati devo deveSu medhiro vi...
brahmA kRNoti varuNo gAtuvidaM tamImahe
vyUrNoti hRdA matiM navyo jAyatAM RtaM vi...
asau yaH panthA Adityo divi pravAcyaM kRtaH
na sa devA atikrame taM martAso na pashyatha vi...
tritaH kUpe.avahito devAn havata Utaye
tacchushrAva bRhaspatiH kRNvannaMhUraNAduru vi...
aruNo mA sakRd vRkaH pathA yantaM dadarsha hi
ujjihIte nicAyyA taSTeva pRSTyAmayI vi...
enAN^gUSeNa vayamindravanto.abhi SyAma vRjane sarvavIrAH
tan no ...

Hymn 106

indraM mitraM varuNamagnimUtaye mArutaM shardho aditiMhavAmahe
rathaM na durgAd vasavaH sudAnavo vishvasmAn noaMhaso niS pipartana
ta AdityA A gatA sarvatAtaye bhUta devA vRtratUryeSu shambhuvaH
rathaM ...
avantu naH pitaraH supravAcanA uta devI devaputre RtAvRdhA
rathaM ...
narAshaMsaM vAjinaM vAjayanniha kSayadvIraM pUSaNaM sumnairImahe
rathaM ...
bRhaspate sadamin naH sugaM kRdhi shaM yoryat te manurhitaM tadImahe
rathaM ...
indraM kutso vRtrahaNaM shacIpatiM kATe nibALha RSirahvadUtaye

rathaM ...
devairno devyaditirni pAtu devastrAtA trAyatAmaprayuchan
tan no ...

Hymn 107

yajño devAnAM pratyeti sumnamAdityAso bhavatA mRLayantaH
A vo.arvAcI sumatirvavRtyAdaMhoshcid yA varivovittarAsat
upa no devA avasA gamantvaN^girasAM sAmabhiH stUyamAnAH
indra indriyairmaruto marudbhirAdityairno aditiH sharma yaMsat
tan na indrastad varuNastadagnistadaryamA tat savitAcano dhAt
tan no ...

Hymn 108

ya indrAgnI citratamo ratho vAmabhi vishvAni bhuvanAni caSTe
tenA yAtaM sarathaM tasthivAMsAthA somasya pibataM sutasya
yAvadidaM bhuvanaM vishvamastyuruvyacA varimatA gabhIram
tAvAnayaM pAtave somo astvaramindrAgnI manase yuvabhyAm
cakrAthe hi sadhryaM nAma bhadraM sadhrIcInA vRtrahaNAuta sthaH
tAvindrAgnI sadhryañcA niSadyA vRSNaH somasya vRSaNA vRSethAm
samiddheSvagniSvAnajAnA yatasrucA barhiru tistirANA
tIvraiH somaiH pariSiktebhirarvAgendrAgnI saumanasAya yAtam
yAnIndrAgnI cakrathurvIryANi yAni rUpANyuta vRSNyAni
yA vAM pratnAni sakhyA shivAni tebhiH somasya pibataM sutasya
yadabravaM prathamaM vAM vRNAno.ayaM somo asurairno vihavyaH
tAM satyAM shraddhAmabhyA hi yAtamathA somasya pibataM sutasya
yadindrAgnI madathaH sve duroNe yad brahmaNi rAjani vAyajatrA
ataH pari vRSaNAvA hi yAtamathA somasya pibataM sutasya
yadindrAgnI yaduSu turvasheSu yad druhyuSvanuSu pUruSu sthaH
ataH ...
yadindrAgnI avamasyAM pRthivyAM madhyamasyAM paramasyAmuta sthaH
ataH ...
yadindrAgnI paramasyAM pRthivyAM madhyamasyAmavamasyAmuta sthaH
ataH ...
yadindrAgnI divi STho yat pRthivyAM yat parvateSvoSadhISvapsu
ataH ...
yadindrAgnI uditA sUryasya madhye divaH svadhayA mAdayethe
ataH ...
evendrAgnI papivAMsA sutasya vishvAsmabhyaM saM jayatandhanAni
tan no ...

Hymn 109

vi hyakhyaM manasA vasya ichannindrAgnI jñAsa uta vA sajAtAn
nAnyA yuvat pramatirasti mahyaM sa vAM dhiyaM vAjayantImatakSam
ashravaM hi bhUridAvattarA vAM vijAmAturuta vA ghA syAlAt
athA somasya prayatI yuvabhyAmindrAgnI stomaM janayAmi navyam
mA chedma rashmInriti nAdhamAnAH pitR^INAM shaktIranuyachamAnAH
indrAgnibhyAM kaM vRSaNo madanti tA hyadrI dhiSaNAyA upasthe
yuvAbhyAM devI dhiSaNA madAyendrAgnI somamushatI sunoti
tAvashvinA bhadrahastA supANI A dhAvataM madhunA pRN^ktamapsu
yuvAmindrAgnI vasuno vibhAge tavastamA shushrava vRtrahatye
tAvAsadyA barhiSi yajñe asmin pra carSaNI mAdayethAM sutasya
pra carSaNibhyaH pRtanAhaveSu pra pRthivyA riricAthe divashca
pra sindhubhyaH pra giribhyo mahitvA prendrAgnI vishvA bhuvanAtyanyA
A bharataM shikSataM vajrabAhU asmAnindrAgnI avataM shacIbhiH
ime nu te rashmayaH sUryasya yebhiH sapitvaM pitaro na Asan
purandarA shikSataM vajrahastAsmAnindrAgnI avataM bhareSu
tan no ...

Hymn 110

tataM me apastadu tAyate punaH svAdiSThA dhItirucathAya shasyate
ayaM samudra iha vishvadevyaH svAhAkRtasya samu tRpNuta RbhavaH
AbhogayaM pra yadichanta aitanApAkAH prAñco mama ke cidApayaH
saudhanvanAsashcaritasya bhUmanAgachata saviturdAshuSo gRham
tat savitA vo.amRtatvAmAsuvadagohyaM yacchravayanta aitana
tyaM ciccamasamasurasya bhakSaNamekaM santamakRNutA caturvayam
viSTvI shamI taraNitvena vAghato martAsaH santo amRtatvamAnashuH
saudhanvanA RbhavaH sUracakSasaH saMvatsare samapRcyanta dhItibhiH
kSetramiva vi mamustejanenamekaM pAtraM Rbhavo jehamAnam
upastutA upamaM nAdhamAnA amartyeSu shrava ichamAnAH
A manISAmantarikSasya nRbhyaH sruceva ghRtaM juhavAma vidmanA
taraNitvA ye piturasya sashcira Rbhavo vAjamaruhan divo rajaH
Rbhurna indraH shavasA navIyAn RbhurvAjebhirvasubhirvasurdadiH
yuSmAkaM devA avasAhani priye.abhi tiSThemapRtsutIrasunvatAm
nishcarmaNa Rbhavo gAmapiMshata saM vatsenAsRjatA mAtaraM punaH
saudhanvanAsaH svapasyayA naro jivrI yuvAnA pitarAkRNotana
vAjebhirno vAjasAtAvaviDDhy RbhumAnindra citramA darSi rAdhaH
tan no ...

Hymn 111

takSan rathaM suvRtaM vidamnApasastakSan harI indravAhA vRSaNvasU
takSan pitRbhyAM Rbhavo yuvad vayastakSanvatsAya mAtaraM sacAbhuvam
A no yajñAya takSata Rbhumad vayaH kratve dakSAya suprajAvatImiSam
yathA kSayAma sarvavIrayA vishA tan naHshardhAya dhAsathA svindriyam
A takSata sAtimasmabhyaM RbhavaH sAtiM rathAya sAtimarvate naraH
sAtiM no jaitrIM saM maheta vishvahA jAmimajAmiM pRtanAsu sakSaNim
RbhukSaNamindramA huva Utaya RbhUn vAjAn marutaH somapItaye
ubhA mitrAvaruNA nUnamashvinA te no hinvantu sAtaye dhiye jiSe
RbhurbharAya saM shishAtu sAtiM samaryajid vAjo asmAnaviSTu
tan no ...

Hymn 112

ILe dyAvApRthivI pUrvacittaye.agniM gharmaM surucaM yAmanniSTaye
yAbhirbhare kAramaMshAya jinvathastAbhirU Su UtibhirashvinA gatam
yuvordAnAya subharA asashcato rathamA tasthurvacasaM na mantave
yAbhirdhiyo.avathaHkarmanniSTaye tAbhir...
yuvaM tAsAM divyasya prashAsane vishAM kSayatho amRtasyamajmanA
yAbhirdhenumasvaM pinvatho narA tAbhir...
yAbhiH parijmA tanayasya majmanA dvimAtA tUrSu taraNirvibhUSati
yAbhistrimanturabhavad vicakSaNastAbhir.. .
yAbhI rebhaM nivRtaM sitamadbhya ud vandanamairayataM svardRshe
yAbhiH kaNvaM pra siSAsantamAvataM tAbhir...
yAbhirantakaM jasamAnamAraNe bhujyaM yAbhiravyathibhirjijinvathuH
yAbhiH karkandhuM vayyaM ca jinvathastAbhir...
yAbhiH shucantiM dhanasAM suSaMsadaM taptaM gharmamomyAvantamatraye
yAbhiH pRSniguM purukutsamAvataM tAbhir...
yAbhiH shacIbhirvRSaNA parAvRjaM prAndhaM shroNaM cakSasa etave kRthaH
yAbhirvartikAM grasitAmamuñcatantAbhir...
yAbhiH sindhuM madhumantamasashcataM vasiSThaM yAbhirajarAvajinvatam
yAbhiH kutsaM shrutaryaM naryamAvataM tAbhir...
yAbhirvishpalAM dhanasAmatharvyaM sahasramILha AjAvajinvatam
yAbhirvashamashvyaM preNimAvataM tAbhir...
yAbhiH sudAnU aushijAya vaNije dIrghashravase madhu koshoakSarat
kakSIvantaM stotAraM yAbhirAvataM tAbhir. ..
yAbhI rasAM kSodasodnaH pipinvathuranashvaM yAbhI rathamAvataM jiSe
yAbhistrishoka usriyA udAjata tAbhir...
yAbhiH sUryaM pariyAthaH parAvati mandhAtAraM kSaitrapatyeSvAvatam

yAbhirvipraM pra bharadvAjamAvataM tAbhir...
yAbhirmahAmatithigvaM kashojuvaM divodAsaM shambarahatyaAvatam
yAbhiH pUrbhidye trasadasyumAvataM tAbhir...
yAbhirvamraM vipipAnamupastutaM kaliM yAbhirvittajAniM duvasyathaH
yAbhirvyashvamuta pRthimAvataM tAbhir...
yAbhirnarA shayave yAbhiratraye yAbhiH purA manave gAtumISathuH
yAbhiH shArIrAjataM syUmarashmaye tAbhir...
yAbhiH paTharvA jaTharasya majmanAgnirnAdIdeccita iddho ajmannA
yAbhiH sharyAtamavatho mahAdhane tAbhir.. .
yAbhiraN^giro manasA niraNyatho.agraM gachatho vivare goarNasaH
yAbhirmanuM shUramiSA samAvataM tAbhir...
yAbhiH patnIrvimadAya nyUhathurA gha vA yAbhiraruNIrashikSatam
yAbhiH sudAsa UhathuH sudevyaM tAbhir...
yAbhiH shantAtI bhavatho dadAshuSe bhujyuM yAbhiravatho yAbhiradhrigum
omyAvatIM subharAM RtastubhaM tAbhir...
yAbhiH kRshAnumasane duvasyatho jave yAbhiryUno arvantamAvatam
madhu priyaM bharatho yat saraDbhyastAbhir...
yAbhirnaraM goSuyudhaM nRSAhye kSetrasya sAtA tanayasya jinvathaH
yAbhI rathAnavatho yAbhirarvatastAbhir...
yAbhiH kutsamArjuneyaM shatakratU pra turvItiM pra ca dabhItimAvatam
yAbhirdhvasantiM puruSantimAvataM tAbhir...
apnasvatImashvinA vAcamasme kRtaM no dasrA vRSaNA manISAm
adyUtye.avase ni hvaye vAM vRdhe ca no bhavataM vAjasAtau
dyubhiraktubhiH pari pAtamasmAnariSTebhirashvinA saubhagebhiH
tan no ...

Hymn 113

idaM shreSThaM jyotiSAM jyotirAgAccitraH praketo ajaniSTa vibhvA
yathA prasUtA savituH savayamevA rAtryuSase yonimAraik
rushadvatsA rushatI shvetyAgAdAraigu kRSNA sadanAnyasyAH
samAnabandhU amRte anucI dyAvA varNaM carata AminAne
samAno adhvA svasroranantastamanyAnyA carato devashiSTe
na methete na tasthatuH sumeke naktoSAsA samanasA virUpe
bhAsvatI netrI sUnRtAnAmaceti citrA vi duro na AvaH
prArpyA jagad vyu no rAyo akhyaduSA ajIgarbhuvanAni vishvA
jihmashye caritave maghonyAbhogaya iSTaye rAya u tvam
dabhraM pashyadbhya urviyA vicakSa uSA
kSatrAya tvaM shravase tvaM mahIyA iSTaye tvamarthamivatvamityai
visadRshA jIvitAbhipracakSa uSA ...
eSA divo duhitA pratyadarshi vyuchantI yuvatiH shukravAsAH
vishvasyeshAnA pArthivasya vasva uSo adyeha subhagevyucha
parAyatInAmanveti pAtha AyatInAM prathamA shashvatInAm

vyuchantI jIvamudIrayantyuSA mRtaM kaM cana bodhayantI
uSo yadagniM samidhe cakartha vi yadAvashcakSasA sUryasya
yan mAnuSAn yakSyamANAnajIgastad deveSu cakRSe bhadramapnaH
kiyAtyA yat samayA bhavAti yA vyUSuryAshca nUnaMvyuchAn
anu pUrvAH kRpate vAvashAnA pradIdhyAnA joSamanyAbhireti
IyuS Te ye pUrvatarAmapashyan vyuchantImuSasaM martyAsaH
asmAbhirU nu praticakSyAbhUdo te yanti ye aparISu pashyAn
yAvayaddveSA RtapA RtejAH sumnAvarI sUnRtA IrayantI
sumaN^galIrbibhratI devavItimihAdyoSaH shreSThatamAvyucha
shashvat puroSA vyuvAsa devyatho adyedaM vyAvo maghonI
atho vyuchAduttarAnanu dyUnajarAmRtA carati svadhAbhiH
vyañjibhirdiva AtAsvadyaudapa kRSNAM nirNijaM devyAvaH
prabodhayantyaruNebhirashvairoSA yAti suyujA rathena
AvahantI poSyA vAryANi citraM ketuM kRNute cekitAnA
IyuSINAmupamA shashvatInAM vibhAtInAM prathamoSA vyashvait
udIrdhvaM jIvo asurna AgAdapa prAgAt tama A jyotireti
Araik panthAM yAtave sUryAyAganma yatra pratiranta AyuH
syUmanA vAca udiyarti vahni stavAno rebha uSaso vibhAtIH
adyA taducha gRNate maghonyasme Ayurni didIhi prajAvat
yA gomatIruSasaH sarvavIrA vyuchanti dAshuSe martyAya
vAyoriva sUnRtAnAmudarke tA ashvadA ashnavat somasutvA
mAtA devAnAmaditeranIkaM yajñasya keturbRhatI vi bhAhi
prashastikRd brahmaNe no vyuchA no jane janaya vishvavAre
yaccitramapna uSaso vahantIjAnAya shashamAnAya bhadram
tan no ...

Hymn 114

imA rudrAya tavase kapardine kSayadvIrAya pra bharAmahe matIH
yathA shamasad dvipade catuSpade vishvaM puSTaMgrAme asminnanAturam
mRLA no rudrota no mayas kRdhi kSayadvIrAya namasA vidhemate
yacchaM ca yoshca manurAyeje pitA tadashyAma tavarudra praNItiSu
ashyAma te sumatiM devayajyayA kSayadvIrasya tava rudra mIDhvaH
sumnAyannid visho asmAkamA carAriSTavIrA juhavAma te haviH
tveSaM vayaM rudraM yajñasAdhaM vaN^kuM kavimavase nihvayAmahe
Are asmad daivyaM heLo asyatu sumatimid vayamasyA vRNImahe
divo varAhamaruSaM kapardinaM tveSaM rUpaM namasA nihvayAmahe
haste bibhrad bheSajA vAryANi sharma varma chardirasmabhyaM yaMsat
idaM pitre marutAmucyate vacaH svAdoH svAdIyo rudrAya vardhanam
rAsvA ca no amRta martabhojanaM tmane tokA mA no mahAntamuta mA no arbhakaM mA na ukSantamuta mAna ukSitam
mA no vadhIH pitaraM mota mAtaraM mA naH priyAstanvo rudra rIriSaH
mA nastoke tanaye mA na Ayau mA no goSu mA no ashveSurIriSaH

vIrAn mA no rudra bhAmito vadhIrhaviSmantaHsadamit tvA havAmahe
upa te stomAn pashupA ivAkaraM rAsvA pitarmarutAM sumnamasme
bhadrA hi te sumatirmRLayattamAthA vayamava itte vRNImahe
Are te goghnamuta pUruSaghnaM kSayadvIra sumnamasme teastu
mRLA ca no adhi ca brUhi devAdhA ca naH sharma yachadvibarhAH
avocAma namo asmA avasyavaH shRNotu no havaM rudro marutvAn
tan no ...

Hymn 115

citraM devAnAmudagAdanIkaM cakSurmitrasya varuNasyAgneH
AprA dyAvApRthivI antarikSaM sUrya AtmA jagatastasthuSashca
sUryo devImuSasaM rocamAnAM maryo na yoSAmabhyeti pashcAt
yatrA naro devayanto yugAni vitanvate prati bhadrAya bhadram
bhadrA ashvA haritaH sUryasya citrA etagvA anumAdyAsaH
namasyanto diva A pRSThamasthuH pari dyAvApRthivI yanti sadyaH
tat sUryasya devatvaM tan mahitvaM madhyA kartorvitataM saM jabhAra
yadedayukta haritaH sadhasthAdAd rAtrI vAsastanute simasmai
tan mitrasya varuNasyAbhicakSe sUryo rUpaM kRNute dyorupasthe
anantamanyad rushadasya pAjaH kRSNamanyad dharitaH saM bharanti
adyA devA uditA sUryasya niraMhasaH pipRtA nAravadyAt
tan no ...

Hymn 116

nAsatyAbhyAM barhiriva pra vRñje stomAniyarmyabhriyeva vAtaH
yAvarbhagAya vimadAya jAyAM senAjuvA nyUhatUrathena
vILupatmabhirAshuhemabhirvA devAnAM vA jUtibhiH shAshadAnA
tad rAsabho nAsatyA sahasramAjA yamasya pradhane jigAya
tugro ha bhujyumashvinodameghe rayiM na kashcin mamRvAnavAhAH
tamUhathurnaubhirAtmanvatIbhirantarikSaprudbhirapodakAbhiH
tisraH kSapastrirahAtivrajadbhirnAsatyA bhujyumUhathuH pataMgaiH
samudrasya dhanvannArdrasya pAre tribhI rathaiH shatapadbhiH SaLashvaiH
anArambhaNe tadavIrayethAmanAsthAne agrabhaNe samudre
yadashvinA UhathurbhujyumastaM shatAritrAM nAvamAtasthivAMsam
yamashvinA dadathuH shvetamashvamaghAshvAya shashvaditsvasti
tad vAM dAtraM mahi kIrtenyaM bhUt paidvo vAjIsadamid dhavyo aryaH
yuvaM narA stuvate pajriyAya kakSIvate aradataM purandhim
kArotarAcchaphAdashvasya vRSNaH shataM kumbhAnasiñcataM surAyAH
himenAgniM ghraMsamavArayethAM pitumatImUrjamasmA adhattam
RbIse atrimashvinAvanItamun ninyathuH sarvagaNaM svasti

parAvataM nAsatyAnudethAmuccAbudhnaM cakrathurjihmabAram
kSarannApo na pAyanAya rAye sahasrAya tRSyate gotamasya
jujuruSo nAsatyota vavriM prAmuñcataM drApimiva cyavAnAt
prAtirataM jahitasyAyurdasrAdit patimakRNutaM kanInAm
tad vAM narA shaMsyaM rAdhyaM cAbhiSTiman nAsatyA varUtham
yad vidvAMsA nidhimivApagULhamud darshatAdUpathurvandanAya
tad vAM narA sanaye daMsa ugramAviS kRNomi tanyaturnavRSTim
dadhyaM ha yan madhvAtharvaNo vAmashvasya shIrSNA pra yadImuvAca
ajohavIn nAsatyA karA vAM mahe yAman purubhujA purandhiH
shrutaM tacchAsuriva vadhrimatyA hiraNyahastamashvinAvadattam
Asno vRkasya vartikAmabhIke yuvaM narA nAsatyAmumuktam
uto kaviM purubhujA yuvaM ha kRpamANamakRNutaM vicakSe
caritraM hi verivAchedi parNamAjA khelasya paritakmyAyAm
sadyo jaN^ghAmAyasIM vishpalAyai dhane hite sartavepratyadhattam
shataM meSAn vRkye cakSadAnaM RjrAshvaM taM pitAndhaMcakAra
tasmA akSI nAsatyA vicakSa AdhattaM dasrA bhiSajAvanarvan
A vAM rathaM duhitA sUryasya kArSmevAtiSThadarvatAjayantI
vishve devA anvamanyata hRdbhiH samu shriyA nAsatyA sacethe
yadayAtaM divodAsAya vartirbharadvAjAyAshvinA hayantA
revaduvAha sacano ratho vAM vRSabhashca shiMshumArashca yuktA
rayiM sukSatraM svapatyamAyuH suvIryaM nAsatyA vahantA
A jahnAvIM samanasopa vAjaistrirahno bhAgaM dadhatImayAtam
pariviSTaM jAhuSaM vishvataH sIM sugebhirnaktamUhathU rajobhiH
vibhindunA nAsatyA rathena vi parvatAnajarayU ayAtam
ekasyA vastorAvataM raNAya vashamashvinA sanaye sahasrA
nirahataM duchunA indravantA pRthushravaso vRSaNAvarAtIH
sharasya cidArcatkasyAvatAdA nIcAduccA cakrathuH pAtave vAH
shayave cin nAsatyA shacIbhirjasuraye staryaM pipyathurgAm
avasyate stuvate kRSNiyAya RjUyate nAsatyA shacIbhiH
pashuM na naSTamiva darshanAya viSNApvaM dadathurvishvakAya
dasha rAtrIrashivenA nava dyUnavanaddhaM shnathitamapsvantaH
viprutaM rebhamudani pravRktamun ninyathuH somamiva sruveNa
pra vAM daMsAMsyashvinAvavocamasya patiH syAM sugavaH suvIraH
uta pashyannashnuvan dIrghamAyurastamivejjarimANaM jagamyAm

Hymn 117

madhvaH somasyAshvinA madAya pratno hotA vivAsate vAm
barhiSmatI rAtirvishritA gIriSA yAtaM nAsatyopa vAjaiH
yo vAmashvinA manaso javIyAn rathaH svashvo visha AjigAti
yena gachathaH sukRto duroNaM tena narA vartirasmabhyaM yAtam
RSiM narAvaMhasaH pAñcajanyaM RbIsAdatriM muñcatho gaNena
minantA dasyorashivasya mAyA anupUrvaM vRSaNA codayantA

ashvaM na gULhamashvinA durevairRSiM narA vRSaNA rebhamapsu
saM taM riNItho viprutaM daMsobhirna vAM jUryanti pUrvyA kRtAni
suSupvAMsaM na nirRterupasthe sUryaM na dasrA tamasi kSiyantam
shubhe rukmaM na darshataM nikhAtamudUpathurashvinA vandanAya
tad vAM narA shaMsyaM pajriyeNa kakSIvatA nAsatyA parijman
shaphAdashvasya vAjino janAya shataM kumbhAnasiñcataM madhUnAm
yuvaM narA stuvate kRSNiyAya viSNApvaM dadathurvishvakAya
ghoSAyai cit pitRSade durone patiM jUryantyA ashvinAvadattam
yuvaM shyAvAya rushatImadattaM mahaH kSoNasyAshvinA kaNvAya
pravAcyaM tad vRSaNA kRtaM vAM yan nArSadAyashravo adhyadhattam
purU varpAMsyashvinA dadhAnA ni pedava UhathurAshumashvam
sahasrasAM vAjinamapratItamahihanaM shravasyaM tarutram
etAni vAM shravasyA sudAnU brahmAN^gUSaM sadanaM rodasyoH
yad vAM pajrAso ashvinA havante yAtamiSA ca viduSe ca vAjam
sUnormAnenAshvinA gRNAnA vAjaM viprAya bhuraNA radantA
agastye brahmaNA vAvRdhAnA saM vishpalAM nAsatyAriNItam
kuha yAntA suSTutiM kAvyasya divo napAtA vRSaNA shayutrA
hiraNyasyeva kalashaM nikhAtamudUpathurdashame ashvinAhan
yuvaM cyavAnamashvinA jarantaM punaryuvAnaM cakrathuH shacIbhiH
yuvo rathaM duhitA sUryasya saha shriyA nAsatyAvRNIta
yuvaM tugrAya pUrvyebhirevaiH punarmanyAvabhavataM yuvAnA
yuvaM bhujyumarNaso niH samudrAd vibhirUhathurRjrebhirashvaiH
ajohavIdashvinA taugryo vAM proLhaH samudramavyathirjaganvAn
niS TamUhathuH suyujA rathena manojavasA vRSaNAsvasti
ajohavIdashvinA vartikA vAmAsno yat sImamuñcataM vRkasya
vi jayuSA yayathuH sAnvadrerjAtaM viSvAco ahataM viSeNa
shataM meSAn vRkye mAmahAnaM tamaH praNItamashivena pitrA
AkSI RjrAshve ashvinAvadhattaM jyotirandhAya cakrathurvicakSe
shunamandhAya bharamahvayat sA vRkIrashvinA vRSaNA nareti
jAraH kanIna iva cakSadAna RjrAshvaH shatamekaMca meSAn
mahI vAmUtirashvinA mayobhUruta srAmaM dhiSNyA saMriNIthaH
athA yuvAmidahvayat purandhirAgachataM sIM vRSaNAvavobhiH
adhenuM dasrA staryaM viSakTAmapinvataM shayave ashvinAgAm
yuvaM shacIbhirvimadAya jAyAM nyUhathuH purumitrasya yoSAm
yavaM vRkeNAshvinA vapanteSaM duhantA manuSAya dasrA
abhi dasyuM bakureNA dhamantoru jyotishcakrathurAryAya
AtharvaNAyAshvinA dadhIce.ashvyaM shiraH pratyairayatam
sa vAM madhu pra vocad RtAyan tvASTraM yad dasrAvapikakSyaM vAm
sadA kavI sumatimA cake vAM vishvA dhiyo ashvinA prAvataM me
asme rayiM nAsatyA bRhantamapatyasAcaM shrutyaM rarAthAm
hiraNyahastamashvinA rarANA putraM narA vadhrimatyA adattam
tridhA ha shyAvamashvinA vikastamujjIvasa airayataMsudAnU
etAni vAmashvinA vIryANi pra pUrvyANyAyavo.avocan
brahmakRNvanto vRSaNA yuvabhyAM suvIrAso vidathamA vadema

Hymn 118

A vAM ratho ashvinA shyenapatvA sumRLIkaH svavAn yAtvarvAM
yo martyasya manaso javIyAn trivandhuro vRSaNA vAtaraMhAH
trivandhureNa trivRtA rathena tricakreNa suvRtA yAtamarvAk
pinvataM gA jinvatamarvato no vardhayatamashvinA vIramasme
pravadyAmanA suvRtA rathena dasrAvimaM shRNutaM shlokamadreH
kimaN^ga vAM pratyavartiM gamiSThAhurviprAsoashvinA purAjAH
A vAM shyenAso ashvinA vahantu rathe yuktAsa AshavaH pataMgAH
ye apturo divyAso na gRdhrA abhi prayo nAsatyA vahanti
A vAM rathaM yuvatistiSThadatra juSTvI narA duhitAsUryasya
pari vAmashvA vapuSAH pataMgA vayo vahantvaruSA abhIke
ud vandanamairataM daMsanAbhirud rebhaM dasrA vRSaNA shacIbhiH
niS TaugryaM pArayathaH samudrAt punashcyavAnaM cakrathuryuvAnam
yuvamatraye.avanItAya taptamUrjamomAnamashvinAvadhattam
yuvaM kaNvAyApiriptAya cakSuH pratyadhattaM suSTutiM jujuSANA
yuvaM dhenuM shayave nAdhitAyApinvatamashvinA pUrvyAya
amuñcataM vartikAmaMhaso niH prati jaN^ghAM vishpalAyA adhattam
yuvaM shvetaM pedava indrajUtamahihanamashvinAdattamashvam
johUtramaryo abhibhUtimugraM sahasrasAM vRSaNaM vIDvaN^gam
tA vAM narA svavase sujAtA havAmahe ashvinA nAdhamAnAH
A na upa vasumatA rathena giro jusAnA suvitAya yAtam
A shyenasya javasA nUtanenAsme yAtaM nAsatyA sajoSAH
have hi vAmashvinA rAtahavyaH shashvattamAyA uSaso vyuSTau

Hymn 119

A vAM rathaM purumAyaM manojuvaM jIrAshvaM yajñiyaM jIvase huve
sahasraketuM vaninaM shatadvasuM shruSTIvAnaM varivodhAmabhi prayaH
UrdhvA dhItiH pratyasya prayAmanyadhAyi shasman samayanta A dishaH
svadAmi gharmaM prati yantyUtaya A vAmUrjAnI rathamashvinAruhat
saM yan mithaH paspRdhAnAso agmata shubhe makhA amitA jAyavo raNe
yuvoraha pravaNe cekite ratho yadashvinA vahathaH sUrimA varam
yuvaM bhujyuM bhuramANaM vibhirgataM svayuktibhirnivahantA pitRbhya A
yAsiSTaM vartirvRSaNA vijenyaM divodAsAya mahi ceti vAmavaH
yuvorashvinA vapuSe yuvAyujaM rathaM vANI yematurasya shardhyam
A vAM patitvaM sakhyAya jagmuSI yoSAvRNItajenyA yuvAM patI
yuvaM rebhaM pariSUteruruSyatho himena gharmaM paritaptamatraye
yuvaM shayoravasaM pipyathurgavi pra dIrgheNa vandanastAryAyuSA
yuvaM vandanaM nirRtaM jaraNyayA rathaM na dasrA karaNA saminvathaH
kSetrAdA vipraM janatho vipanyayA pra vAmatra vidhate daMsanA bhuvat

agachataM kRpamANaM parAvati pituH svasya tyajasA nibAdhitam
svarvatIrita UtIryuvoraha citrA abhIke abhavannabhiSTayaH
uta syA vAM madhuman makSikArapan made somasyaushijo huvanyati
yuvaM dadhIco mana A vivAsatho.athA shiraH prati vAmashvyaM vadat
yuvaM pedave puruvAramashvinA spRdhAM shvetaM tarutAranduvasyathaH
sharyairabhidyuM pRtanAsu duSTaraM carkRtyamindramiva carSaNIsaham

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Hymn 120

kA rAdhad dhotrAshvinA vAM ko vAM joSa ubhayoH
kathA vidhAtyapracetAH
vidvAMsAvid duraH pRchedavidvAnitthAparo acetAH
nU cin nu marte akrau
tA vidvAMsA havAmahe vAM tA no vidvAMsA manma vocetamadya
prArcad dayamAno yuvAkuH
vi pRchAmi pAkyA na devAn vaSaTkRtasyAdbhutasya dasrA
pAtaM ca sahyaso yuvaM ca rabhyaso naH
pra yA ghoSe bhRgavANe na shobhe yayA vAcA yajati pajriyo vAm
praiSayurna vidvAn
shrutaM gAyatraM takavAnasyAhaM cid dhi rirebhAshvinA vAm
AkSI shubhas patI dan
yuvaM hyAstaM maho ran yuvaM vA yan niratataMsatam
tAno vasU sugopA syAtaM pAtaM no vRkAdaghAyoH
mA kasmai dhAtamabhyamitriNe no mAkutrA no gRhebhyo dhenavo guH
stanAbhujo ashishvIH
duhIyan mitradhitaye yuvAku rAye ca no mimItaM vAjavatyai
iSe ca no mimItaM dhenumatyai
ashvinorasanaM rathamanashvaM vAjinAvatoH
tenAhaM bhUri cAkana
ayaM samaha mA tanUhyAte janAnanu
somapeyaM sukho rathaH
adha svapnasya nirvide.abhuñjatashca revataH
ubhA tA basri nashyataH

Hymn 121

kadittthA nR^InH pAtraM devayatAM shravad giro aN^girasAM turaNyan
pra yadAnaD visha A harmyasyoru kraMsate adhvare yajatraH
stambhId dha dyAM sa dharuNaM pruSAyad RbhurvAjAya draviNaM naro goH
anu svAjAM mahiSashcakSata vrAM menAmashvasya pari mAtaraM goH
nakSad dhavamaruNIH pUrvyaM rAT turo vishAmaN^girasAmanu dyUn

takSad vajraM niyutaM tastambhad dyAM catuSpade naryAya dvipAde
asya made svaryaM dA RtAyApIvRtamusriyANAmanIkam
yad dha prasarge trikakuM nivartadapa druho mAnuSasya duro vaH
tubhyaM payo yat pitarAvanItAM rAdhaH suretasturaNe bhuraNyU
shuci yat te rekNa Ayajanta sabardughAyAH payausriyAyAH
adha pra jajñe taraNirmamattu pra rocyasyA uSaso na sUraH
induryebhirASTa sveduhavyaiH sruveNa siñcañ jaraNAbhi dhAma
svidhmA yad vanadhitirapasyAt sUro adhvare pari rodhanA goH
yad dha prabhAsi kRtvyAnanu dyUnanarvishe pashviSeturAya
aSTA maho diva Ado harI iha dyumnAsAhamabhi yodhAnautsam
hariM yat te mandinaM dukSan vRdhe gorabhasamadribhirvAtApyam
tvamAyasaM prati vartayo gordivo ashmAnamupanItaM RbhvA
kutsAya yatra puruhUta vanvañchuSNamanantaiH pariyAsi vadhaiH
purA yat sUrastamaso apItestamadrivaH phaligaM hetimasya
shuSNasya cit parihitaM yadojo divas pari sugrathitaM tadAdaH
anu tvA mahI pAjasI acakre dyAvAkSAmA madatAmindra karman
tvaM vRtramAshayAnaM sirAsu maho vajreNa siSvapovarAhum
tvamindra naryo yAnavo nR^In tiSThA vAtasya suyujo vahiSThAn
yaM te kAvya ushanA mandinaM dAd vRtrahaNaM pAryaM tatakSa vajram
tvaM sUro harito rAmayo nR^In bharaccakrametasho nAyamindra
prAsya pAraM navatiM nAvyAnAmapi kartamavartayo'yajyUn
tvaM no asyA indra durhaNAyAH pAhi vajrivo duritAdabhIke
pra no vAjAn rathyo ashvabudhyAniSe yandhi shravase sUnRtAyai
mA sA te asmat sumatirvi dasad vAjapramahaH samiSo varanta
A no bhaja maghavan goSvaryo maMhiSThAste sadhamAdaH syAma

Hymn 122

pra vaH pAntaM raghumanyavo.andho yajñaM rudrAya mILhuSe bharadvam
divo astoSyasurasya vIrairiSudhye=va maruto rodasyoH
patnIva pUrvahUtiM vAvRdhadhyA uSAsAnaktA purudhA vidAne
starIr nAtkaM vyutaM vasAnA sUryasya shriyA sudRshI hiraNyaiH
mamattu naH parijmA vasarhA mamattu vAto apAM vRSaNvAn
shishItamindrAparvatA yuvaM nastan no vishve varivasyantudevAH
uta tyA me yashasA shvetanAyai vyantA pAntaushijo huvadhyai
pra vo napAtamapA%M kRNudhvaM pra mAtarA rAspinasyAyoH
A vo ruvaNyumaushijo huvadhyai ghoSeva shaMsamarjunasya naMshe
pra vaH pUSNe dAvana AnachA voceya vasutAtimagneH
shrutaM me mitrAvaruNA havemota shrutaM sadane vishvataH sIm
shrotu naH shroturAtiH sushrotuH sukSetrA sindhuradbhiH
stuSe sA vAM varuNa mitra rAtirgavAM shatA pRkSayAmeSu pajre
shrutarathe priyarathe dadhAnAH sadyaH puSTiMnirundhAnAso agman
asya stuSe mahimaghasya rAdhaH sacA sanema nahuSaH suvIrAH

jano yaH pajrebhyo vAjinIvAnashvAvato rathino mahyaM sUriH
jano yo mitrAvaruNAvabhidhrugapo na vAM sunotyakSNayAdhruk
svayaM sa yakSmaM hRdaye ni dhatta Apa yadIM hotrAbhirRtAvA
sa vrAdhato nahuSo daMsujUtaH shardhastaro narAM gUrtashravAH
visRSTarAtiryAti bALhasRtvA vishvAsu pRtsu sadamicchUraH
adha gmantA nahuSo havaM sUreH shrotA rAjAno amRtasya mandrAH
nabhojuvo yan niravasya rAdhaH prashastaye mahinArathavate
etaM shardhaM dhAma yasya sUrerityavocan dashatayasya naMshe
dyumnAni yeSu vasutAtI rAran vishve sanvantu prabhRtheSu vAjam
mandAmahe dashatayasya dhAserdviryat pañca bibhrato yantyannA
kimiSTAshva iSTarashmireta IshAnAsastaruSaRñjate nR^In
hiraNyakarNaM maNigrIvamarNastan no vishve varivasyantu devAH
aryo giraH sadya A jagmuSIrosrAshcAkantUbhayeSvasme
catvAro mA masharshArasya shishvastrayo rAjña AyavasasyajiSNoH
ratho vAM mitrAvaruNA dIrghA]psAH syUmagabhastiH sUro nAdyaut

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Hymn 123

pRthU ratho dakSiNAyA ayojyainaM devAso amRtAso asthuH
kRSNAdudasthAdaryA vihAyAshcikitsantI mAnuSAyakSayAya
pUrvA vishvasmAd bhuvanAdabodhi jayantI vAjaM bRhatI sanutrI
uccA vyakhyad yuvatiH punarbhUroSA agan prathamA pUrvahUtau
yadadya bhAgaM vibhajAsi nRbhya uSo devi martyatrA sujAte
devo no atra savitA damUnA anAgaso vocati sUryAya
gRhaM\-gRhamahanA yAtyachA dive\-dive adhi nAmA dadhAnA
siSAsantI dyotanA shashvadAgAdagram\-agramid bhajatevasUnAm
bhagasya svasA varuNasya jAmiruSaH sUnRte prathamA jarasva
pashcA sa daghyA yo aghasya dhAtA jayema taM dakSiNayA rathena
udIratAM sUnRtA ut purandhIrudagnayaH shushucAnAsoasthuH
spArhA vasUni tamasApagULhAviS kRNvantyuSaso vibhAtIH
apAnyadetyabhyanyadeti viSurUpe ahanI saM carete
parikSitostamo anyA guhAkaradyauduSAH shoshucatA rathena
sadRshIradya sadRshIridu shvo dIrghaM sacante varuNasyadhAma
anavadyAstriMshataM yojanAnyekaikA kratuM pariyanti sadyaH
jAnatyahnaH prathamasya nAma shukrA kRSNAdajaniSTa shvitIcI
Rtasya yoSA na minAti dhAmAhar\ aharniSkRtamAcarantI
kanyeva tanvA shAshadAnAneSi devi devamiyakSamANam
saMsmayamAnA yuvatiH purastAdAvirvakSAMsi kRNuSe vibhAtI
susaMkAshA mAtRmRSTeva yoSAvistanvaM kRNuSe dRshe kam
bhadrA tvamuSo vitaraM vyucha na tat te anyA uSasonashanta
ashvAvatIrgomatIrvishvavArA yatamAnA rashmibhiH sUryasya
parA ca yanti punarA ca yanti bhadrA nAma vahamAnAuSAsaH
Rtasya rashmimanuyachamAnA bhadram\-bhadraM kratumasmAsu dhehi

uSo no adya suhavA vyuchAsmAsu rAyo maghavatsu ca syuH

Hymn 124

uSA uchantI samidhAne agnA udyan sUrya urviyA jyotirashret
devo no atra savitA nvarthaM prAsAvId dvipat pra catuSpadityai
aminatI daivyAni vratAni praminatI manuSyA yugAni
IyuSINAmupamA shashvatInAmAyatInAM prathamoSA vyadyaut
eSA divo duhitA pratyadarshi jyotirvasAnA samanA purastAt
Rtasya panthAmanveti sAdhu prajAnatIva na disho minAti
upo adarshi shundhyuvo na vakSo nodhA ivAvirakRta priyANi
admasan na sasato bodhayantI shashvattamAgAt punareyuSINAm
pUrve ardhe rajaso aptyasya gavAM janitryakRta pra ketum
vyu prathate vitaraM varIya obhA pRNantI pitrorupasthA
evedeSA purutamA dRshe kaM nAjAmiM na pari vRNakti jAmim
arepasA tanvA shAshadAnA nArbhAdISate na mahovibhAtI
abhrAteva puMsa eti pratIcI gartArugiva sanaye dhanAnAm
jAyeya patya ushatI suvAsA uSA hasreva ni riNIte apsaH
svasA svasre jyAyasyai yonimAraigapaityasyAH praticakSyeva
vyuchantI rashmibhiH sUryasyAñjyaN^kte samanagA ivavrAH
AsAM pUrvAsAmahasu svasR^INAmaparA pUrvAmabhyeti pashcAt
tAH pratnavan navyasIrnUnamasme revaduchantu sudinA uSAsaH
pra bodhayoSaH pRNato maghonyabudhyamAnAH paNayaH sasantu
revaducha maghavadbhyo maghoni revat stotre sUnRte jArayantI
aveyamashvaid yuvatiH purastAd yuN^kte gavAmaruNAnAmanIkam
vi nUnamuchAdasati pra keturgRhaM\-gRhamupa tiSThAte agniH
ut te vayashcid vasaterapaptan narashca ye pitubhAjo vyuSTau
amA sate vahasi bhUri vAmamuSo devi dAshuSe martyAya
astoDhvaM stomyA brahmaNA me.avIvRdhadhvamushatIruSAsaH
yuSmAkaM devIravasA sanema sahasriNaM ca shatinaM cavAjam

Hymn 125

prAtA ratnaM prAtaritvA dadhAti taM cikitvAn pratigRhyANi dhatte
tena prajAM vardhayamAna AyU rAyas poSeNa sacate suvIraH
sugurasat suhiraNyaH svashvo bRhadasmai vaya indro dadhAti
yastvAyantaM vasunA prAtaritvo mukSIjayeva padimutsinAti
AyamadyA sukRtaM prAtarichanniSTeH putraM vasumatA rathena
aMshoH sutaM pAyaya matsarasya kSayadvIraM vardhaya sUnRtAbhiH
upa kSaranti sindhavo mayobhuva IjAnaM ca yakSyamANaM cadhenavaH
pRNantaM ca papuriM ca shravasyavo ghRtasya dhArA upa yanti vishvataH

nAkasya pRSThe adhi tiSThati shrito yaH pRNAti sa ha deveSu gachati
tasmA Apo ghRtamarSanti sindhavastasmA iyaM dakSiNA pinvate sadA
dakSiNAvatAmidimAni citrA dakSiNAvatAM divi sUryAsaH
dakSiNAvanto amRtaM bhajante dakSiNAvantaH pra tiranta AyuH
mA pRNanto duritamena Aran mA jAriSuH sUrayaH suvratAsaH
anyasteSAM paridhirastu kashcidapRNantamabhi saM yantu shokAH

Hymn 126

amandAn stomAn pra bhare manISA sindhAvadhi kSiyato bhAvyasya
yo me sahasramamimIta savAnatUrto rAjA shravaichamAnaH
shataM rAjño nAdhamAnasya niSkAñchatamashvAn prayatAn sadya Adam
shataM kakSIvAnasurasya gonAM divi shravo.ajaramA tatAna
upa mA shyAvAH svanayena dattA vadhUmanto dasha rathAsoasthuH
SaSTiH sahasramanu gavyamAgAt sanat kakSIvAnabhipitve ahnAm
catvAriMshad dasharathasya shoNAH sahasrasyAgre shreNiMnayanti
madacyutaH kRshanAvato atyAn kakSIvanta udamRkSanta pajrAH
pUrvAmanu prayatimA dade vastrIn yuktAnaSTAvaridhAyaso gAH
subandhavo ye vishyA iva vrA anasvantaH shrava aiSanta pajrAH
AgadhitA parigadhitA yA kashIkeva jaN^gahe
dadAti mahyaM yAduri yAshUnAM bhojyA shatA
upopa me parA mRsha mA me dabhrANi manyathAH
sarvAhamasmi romashA gandhArINAmivAvikA

Hymn 127

agniM hotAraM manye dAsvantaM vasuM sUnuM sahaso jAtavedasaM vipraM na jAtavedasam | ya UrdhvayA svadhvaro devo devAcyA kRpA
ghRtasya vibhrASTimanu vaSTi shociSAjuhvAnasya sarpiSaH
yajiSThaM tvA yajamAnA huvema jyeSThamaN^girasAM vipramanmabhirviprebhiH shukra manmabhiH | parijmAnamiva dyAM hotAraM carSaNInAm
shociSkeshaM vRSaNaM yamimA vishaH prAvantu jUtaye vishaH
sa hi purU cidojasA virukmatA dIdyAno bhavati druhantaraH parashurna druhantaraH | vILu cid yasya samRtau shruvad vaneva yat sthiram
niHSahamANo yamate nAyate dhanvAsahA nAyate
dRlHA cidasmA anu duryathA vide tejiSThAbhiraraNibhirdASTyavase.agnaye dASTyavase | pra yaH purUNi gAhate takSad vaneva shociSA
sthirA cidannA ni riNAtyojasA ni sthirANi cidojasA
tamasya pRkSamuparAsu dhImahi naktaM yaH sudarshataro divAtarAdaprAyuSe divAtarAt | ADasyAyurgrabhaNavad vILu sharma na sUnave
bhaktamabhaktamavo vyanto ajarA agnayo vyanto ajarAH

sa hi shardho na mArutaM tuviSvaNirapnasvatISUrvarAsviSTanirArtanAsviSTaniH | Adad dhavyAnyAdadiryajñasya keturarhaNA
adha smAsya harSato hRSIvato vishve juSanta panthAM naraH shubhe na panthAm
dvitA yadIM kIstAso abhidyavo namasyanta upavocanta bhRgavo mathnanto dAsA bhRgavaH | agnirIshe vasUnAM shuciryo dharNireSAm
priyAnapidhInrvaniSISTa medhira A vaniSISTa medhirah
vishvAsAM tvA vishAM patiM havAmahe sarvAsAM samAnandampatiM bhuje satyagirvAhasaM bhuje | atithiM mAnuSANAM piturna yasyAsayA
amI ca vishve amRtAsa A vayo havyAdeveSvA vayaH
tvamagne sahasA sahantamaH shuSmintamo jAyase devatAtaye rayirna devatAtaye | shuSmintamo hi te mado dyumnintama uta kratuH
adha smA te pari carantyajara shruSTIvAno nAjara
pra vo mahe sahasA sahasvata uSarbudhe pashuSe nAgnaye stomo babhUtvagnaye | prati yadIM haviSmAn vishvAsu kSAsu joguve
agre rebho na jarata RSUNAM jUrNirhota RSUNAm
sa no nediSThaM dadRshAna A bharAgne devebhiH sacanAHsucetunA maho rAyAH sucetunA | mahi shaviSTha nas kRdhi saMcakSe bhuje asyai
mahi stotRbhyo maghavan suvIryaM mathIrugro na shavasA

Hymn 128

ayaM jAyata manuSo dharImaNi hotA yajiSTha ushijAmanuvratamagniH svamanu vratam | vishvashruSTiH sakhIyate rayiriva shravasyate
adabdho hotA ni SadadiLas pade parivIta iLas pade
taM yajñasAdhamapi vAtayAmasy Rtasya pathA namasA haviSmatA devatAtA haviSmatA | sa na UrjAmupAbhRtyayA kRpA na jUryati
yaM mAtarishvA manave parAvato devaM bhAH parAvataH
evena sadyaH paryeti pArthivaM muhurgI reto vRSabhaH kanikradad dadhad retah kanikradat | shataM cakSANo akSabhirdevo vaneSu turvaNiH
sado dadhAna upareSu sAnuSvagniH pareSu sAnuSu
sa sukratuH purohito dame\ dame.agniryajñasyAdhvarasya cetati kratvA yajñasya cetati | kratvA vedhA iSUyate vishvA jAtAni paspashe
yato ghRtashrIratithirajAyata vahnirvedhA ajAyata
kratvA yadasya taviSISu pRñcate.agneraveNa marutAM na bhojyeSirAya na bhojyA | sa hi SmA dAnaminvati vasUnAM ca majmanA
sa nastrAsate duritAdabhihrutaH shaMsAdaghAdabhihrutaH
vishvo vihAyA aratirvasurdadhe haste dakSiNe taraNirnashishrathacchravasyayA na shishrathat | vishvasmA idiSudhyate devatrA havyamohiSe
vishvasmA it sukRte vAraM RNvatyagnirdvArA vy RNvati
sa mAnuSe vRjane shantamo hito.agniryajñeSu jenyo na vishpatiH priyo yajñeSu vishpatiH | sa havyA mAnuSANAmiLA kRtAni patyate
sa nastrAsate varuNasya dhUrtermahodevasya dhUrteH
agniM hotAramILate vasudhitiM priyaM cetiSThamaratiM nyerire havyavAhaM nyerire | vishvAyuM

vishvavedasaM hotAraM yajataM kavim
devAso raNvamavase vasUyavo gIrbhIraNvaM vasUyavaH

Hymn 129

yaM tvaM rathamindra medhasAtaye.apAkA santamiSira praNayasi prAnavadya nayasi | sadyashcit tamabhiSTaye karo vashashca vAjinam
sAsmAkamanavadya tUtujAna vedhasAmimAM vAcaM na vedhasAm
sa shrudhi yaH smA pRtanAsu kAsu cid dakSAyya indra bharahUtaye nRbhirasi pratUrtaye nRbhiH | yaH shUraiH svaH sanitA yo viprairvAjaM tarutA
tamIshAnAsa iradhanta vAjinaM pRkSamatyaM na vAjinam
dasmo hi SmA vRSaNaM pinvasi tvacaM kaM cid yAvIrararuM shUra martyaM parivRNakSi martyam | indrota tubhyaM taddive tad rudrAya svayashase
mitrAya vocaM varuNAya saprathaH sumRLIkAya saprathaH
asmAkaM va indramushmasISTaye sakhAyaM vishvAyuM prAsahaM yujaM vAjeSu prAsahaM yujam | asmAkaMbrahmotye.avA pRtsuSu kAsu cit
nahi tvA shatru starate stRNoSi yaMvishvaM shatruM stRNoSi yam
ni SU namAtimatiM kayasya cit tejiSThAbhiraraNibhirnotibhirugrAbhirugrotibhiH | neSi No yathA purAnenAH shUra manyase
vishvAni pUrorapa parSi vahnirAsA vahnirno acha
pra tad voceyaM bhavyAyendave havyo na ya iSavAn manma rejati rakSohA manma rejati | svayaM so asmadA nido vadhairajeta durmatim
ava sravedaghashaMso.avataramava kSudramiva sravet
vanema tad dhotrayA citantyA vanema rayiM rayivaH suvIryaM raNvaM santaM suvIryam | durmanmAnaM sumantubhiremiSA pRcImahi
A satyAbhirindraM dyumnahUtibhiryajatraM dyumnahUtibhiH
pra\-prA vo asme svayashobhirUtI parivarga indro durmatInAM darIman durmatInAm | svayaM sA riSayadhyai yA na upeSe atraiH
hatemasan na vakSati kSiptA jUrNirna vakSati
tvaM na indra rAyA parINasA yAhi patha"nanehasA puro yAhyarakSasA | sacasva naH parAka A sacasvAstamIka A
pAhi no dUrAdArAdabhiSTibhiH sadA pAhyabhiSTibhiH
tvaM na indra rAyA tarUSasograM cit tvA mahimA sakSadavase mahe mitraM nAvase | ojiSTha trAtaravitA rathaM kaM cidamartya
anyamasmad ririSeH kaM cidadrivo ririkSantaM cidadrivaH
pAhi na indra suSTuta sridho.avayAtA sadamid durmatInAndevaH san durmatInAm | hantA pApasya rakSasastrAtA viprasya mAvataH
adhA hi tvA janitA jIjanad vaso rakSohaNaM tvA jIjanad vaso

Hymn 130

endra yAhyupa naH parAvato nAyamachA vidathAnIva satpatirastaM rAjeva satpatiH | havAmahe tvA vayaM prayasvantaH sute sacA
putrAso na pitaraM vAjasAtaye maMhiSThaM vAjasAtaye
pibA somamindra suvAnamadribhiH koshena siktamavataM navaMsagastAtRSANo na vaMsagaH | madAya haryataya te tuviSTamAya dhAyase
A tvA yachantu harito na sUryamahAvishveva sUryam
avindad divo nihitaM guhA nidhiM verna garbhaM parivItamashmanyanante antarashmani | vrajaM vajri": gavAmiva siSAsannaN^girastamaH
apAvRNodiSa indraH parIvRtA dvAra iSaH parIvRtAH
dAdRhANo vajramindro gabhastyoH kSadmeva tigmamasanAyasaM shyadahihatyAya saM shyat | saMvivyAna ojasA shavobhirindra majmanA
taSTeva vRkSaM vanino ni vRshcasi parashveva ni vRshcasi
tvaM vRthA nadya indra sartave.achA samudramasRjo rathAniva vAjayato rathAniva | ita UtIrayuñjata samAnamarthamakSitam
dhenUriva manave vishvadohaso janAya vishvadohasaH
imAM te vAcaM vasUyanta Ayavo rathaM na dhIraH svapAtakSiSuH sumnAya tvAmatakSiSuH | shumbhanto jenyaM yathA vAjeSu vipra vAjinam
atyamiva shavase sAtaye dhanA vishvA dhanAni sAtaye
bhinat puro navatimindra pUrave divodAsAya mahi dAshuSe nRto vajreNa dAshuSe nRto | atithigvAya shambaraM girerugroavAbharat
maho dhanAni dayamAna ojasA vishvA dhanAnyojasA
indraH samatsu yajamAnamAryaM prAvad vishveSu shatamUtirAjiSu svarmILheSvAjiSu | manave shAsadavratAn tvacaM kRSNAmarandhayat
dakSan na vishvaM tatRSANamoSatinyarshasAnamoSati
sUrashcakraM pra vRhajjAta ojasA prapitve vAcamaruNo muSAyatIshAna A muSAyati | ushanA yat parAvato.ajagannUtaye kave
sumnAni vishvA manuSeva turvaNirahA vishvevaturvaNiH
sa no navyebhirvRSakarmannukthaiH purAM dartaH pAyubhiHpAhi shagmaiH
divodAsebhirindra stavAno vAvRdhIthA ahobhiriva dyauH

Hymn 131

indrAya hi dyaurasuro anamnatendrAya mahI pRthivI varImabhirdyumnasAtA varImabhiH | indraM vishve sajoSaso devAso dadhire puraH
indrAya vishvA savanAni mAnuSA rAtAni santu mAnuSA
vishveSu hi tvA savaneSu tuñjate samAnamekaM vRSamaNyavaH pRthak svaH saniSyavaH pRthak | taM tvA nAvaM na parSaNiM shUSasya dhuri dhImahi
indraM na yajñaishcitayanta Ayava stomebhirindramAyavaH
vi tvA tatasre mithunA avasyavo vrajasya sAtA gavyasya niHsRjaH sakSanta indra niHsRjaH | yad gavyantA dvA janA svaryantA samUhasi

AviS karikrad vRSaNaM sacAbhuvaM vajramindra sacAbhuvam
viduS Te asya vIryasya pUravaH puro yadindra shAradIravAtiraH sAsahAno avAtiraH | shAsastamindra martyamayajyuM shavasas pate
mahImamuSNAH pRthivImimA apo mandasAna imA apaH
Adit te asya vIryasya carkiran madeSu vRSannushijo yadAvitha sakhIyato yadAvitha | cakartha kAramebhyaH pRtanAsu pravantava
te anyAm\-anyAM nadyaM saniSNata shravasyantaH saniSNata
uto no asyA uSaso juSeta hyarkasya bodhi haviSo havImabhiH svarSAtA havImabhiH | yadindra hantave mRdho vRSA vajriñciketasi
A me asya vedhaso navIyaso manma shrudhi navIyasaH
tvaM tamindra vAvRdhAno asmayuramitrayantaM tuvijAta martyaM vajreNa shUra martyam | jahi yo no aghAyati shRNuSva sushravastamaH
riSTaM na yAmannapa bhUtu durmatirvishvApa bhUtu durmatiH

Hymn 132

tvayA vayaM maghavan pUrvye dhana indratvotAH sAsahyAma pRtanyato vanuyAma vanuSyataH | nediSThe asminnahanyadhi vocA nu sunvate
asmin yajñe vi cayemA bhare kRtaM vAjayanto bhare kRtam
svarjeSe bhara Aprasya vakmanyuSarbudhaH svasminnañjasikrANasya svasminnañjasi | ahannindro yathA vide shIrSNA\-shIrSNopavAcyaH
asmatrA te sadhryak santu rAtayo bhadrA bhadrasya rAtayaH
tat tu prayaH pratnathA te shushukvanaM yasmin yajñe vAramakRNvata kSayaM Rtasya vArasi kSayam | vi tad voceradha dvitAntaH pashyanti rashmibhiH
sa ghA vide anvindro gaveSaNo bandhukSidbhyo gaveSaNaH
nU itthA te pUrvathA ca pravAcyaM yadaN^girobhyo.avRNorapa vrajamindra shikSannapa vrajam | aibhyaH samAnyA dishAsmabhyaM jeSi yotsi ca
sunvadbhyo randhayA kaM cidavrataM hRNAyantaM cidavratam
saM yajjanAn kratubhiH shUra IkSayad dhane hite taruSanta shravasyavaH pra yakSanta shravasyavaH | tasmA AyuH prajAvadid bAdhe arcantyojasA
indra okyaM didhiSanta dhItayo devAnachA na dhItayaH
yuvaM tamindrAparvatA puroyudhA yo naH pRtanyAdapa taM\-tamid dhataM vajre?a taM\-tamid dhatam | dUre cattAya chantsad gahanaM yadinakSat
asmAkaM shatrUn pari shUra vishvato darmA darSISTa vishvataH

Hymn 133

ubhe punAmi rodasI Rtena druho dahAmi saM mahIranindrAH
abhivlagya yatra hatA amitrA vailasthAnaM pari tRLhA asheran
abhivlagyA cidadrivaH shIrSA yAtumatInAm
chindhi vaTUriNA padA mahAvaTUriNA padA

avAsAM maghavañ jahi shardho yAtumatInAm
vailasthAnake armake mahAvailasthe armake
yAsAM tisraH pañcAshato.abhivlaN^gairapAvapaH
tat sute manAyati takat su te manAyati
pishaN^gabhRSTimambhRNaM pishAcimindra saM mRNa
sarvaMrakSo ni barhaya
avarmaha indra dAdRhi shrudhI naH shushoca hi dyauH kSAna bhISAnadrivo ghRNAn na bhISAnadrivaH | shuSmintamo hi shuSmibhirvadhairugrebhirIyase
apUruSaghno apratIta shUra satvabhistrisaptaiH shUra satvabhiH
vanoti hi sunvan kSayaM parINasaH sunvAno hi SmA yajatyava dviSo devAnAmava dviSaH | sunvAna it siSAsati sahasrA vAjyavRtaH
sunvAnAyendro dadAtyAbhuvaM rayiM dadAtyAbhuvam

Hymn 134

A tvA juvo rArahANA abhi prayo vAyo vahantviha pUrvapItaye somasya pUrvapItaye | UrdhvA te anu sUnRtA manastiSThatu jAnatI
niyutvatA rathenA yAhi dAvane vAyo makhasya dAvane
mandantu tvA mandino vAyavindavo.asmat krANAsaH sukRtA abhidyavo gobhiH krANA abhidyavaH | yad dha krANA] iradhyai dakSaM sacanta UtayaH
sadhrIcInA niyuto dAvane dhiya upa bruvata IM dhiyaH
vAyuryuN^kte rohitA vAyurAruNA vAyU rathe ajirA dhuri voLhave vahiSThA dhuri voLhave | pra bodhayA purandhiMjAra A sasatImiva
pra cakSaya rodasI vAsayoSasaH shravase vAsayoSasaH
tubhyamuSAsaH shucayaH parAvati bhadrA vastrA tanvate daMsu rashmiSu citrA navyeSu rashmiSu | tubhyaM dhenuH sabardughA vishvA vasUni dohate
ajanayo maruto vakSaNAbhyodiva A vakSaNAbhyaH
tubhyaM shukrAsaH shucayasturaNyavo madeSUgrA iSaNantabhurvaNyapAmiSanta bhurvaNi | tvAM tsArI dasamAno bhagamITTe takvavIye
tvAM vishvasmAd bhuvanAt pAsi dharmaNAsuryAt pAsi dharmaNa
tvaM no vAyaveSAmapUrvyaH somAnAM prathamaH pItimarhasi sutAnAM pItimarhasi | uto vihutmatInAM vishAM vavarjuSINAm
vishvA it te dhenavo duhra AshiraM ghRtaM duhrata Ashiram

Hymn 135

stIrNaM barhirupa no yAhi vItaye sahasreNa niyu=tA niyutvate shatinIbhirniyutvate | tubhyaM hi pUrvapItaye devA devAya yemire
pra te sutAso madhumanto asthiran madAya kratve asthiran
tubhyAyaM somaH paripUto adribhi spArhA vasAnaH pari koshamarSati shukrA vasAno arSati | tavAyaM bhAga AyuSusomo deveSu hUyate

vaha vAyo niyuto yAhyasmayurjuSANo yAhyasmayuH
A no niyudbhiH shatinIbhiradhvaraM sahasriNIbhirupa yAhi vItaye vAyo havyAni vItaye | tavAyaM bhAga RtviyaH sarashmiH sUrye sacA
adhvaryubhirbharamANA ayaMsata vAyo shukrA ayaMsata
A vAM ratho niyutvAn vakSadavase.abhi prayAMsi sudhitAni vItaye vAyo havyAni vItaye | pibataM madhvo andhasaH pUrvapeyaM hi vAM hitam
vAyavA candreNa rAdhasA gatamindrashca rAdhasA gatam
A vAM dhiyo vavRtyuradhvarAnupemaminduM marmRjanta vAjinamAshumatyaM na vAjinam | teSAM pibatamasmayU A no gantamihotyA
indravAyU sutAnAmadribhiryuvaM madAya vAjadA yuvam
ime vAM somA apsvA sutA ihAdhvaryubhirbharamANA ayaMsata vAyo shukrA ayaMsata | ete vAmabhyasRkSata tiraH pavitramAshavaH
yuvAyavo.ati romANyavyayA somAso atyavyayA
ati vAyo sasato yAhi shashvato yatra grAvA vadati tatra gachataM gRhamindrashca gachatam
vi sUnRtA dadRshe rIyate ghRtamA pUrNayA niyutA yAtho adhvaramindrashca yAtho adhvaram
atrAha tad vahethe madhva AhutiM yamashvatthamupatiSThanta jAyavo.asme te santu jAyavaH
sAkaM gAvaH suvate pacyate yavo na te vAya upa dasyanti dhenavo nApa dasyanti dhenavaH
ime ye te su vAyo bAhvojaso.antarnadI te patayantyukSaNo mahi vrAdhanta ukSaNaH | dhanvañcid ye anAshavo jIrAshcidagiraukasaH
sUryasyeva rashmayo durniyantavo hastayordurniyantavaH

Hymn 136

pra su jyeSThaM nicirAbhyAM bRhan namo havyaM matiM bharatA mRLayadbhyAM svAdiSThaM mRLayadbhyAm | tA samrAjAghRtAsutI yajñe\-yajña upastutA
athainoH kSatraM na kutashcanAdhRSe devatvaM nU cidAdhRSe
adrashi gAtururave varIyasI panthA Rtasya samayaMsta rashmibhishcakSurbhagasya rashmibhiH | dyukSaM mitrasya sAdanamaryamNo varuNasya ca
athA dadhAte bRhaduktyhaM vayaupastutyaM bRhad vayaH
jyotiSmatImaditiM dhArayatkSitiM svarvatImA sacete dive\-dive jAgRvAMsA dive\-dive | jyotiSmat kSatramAshAte AdityA dAnunas patI
mitrastayorvaruNo yAtayajjano.aryamA yAtayajjanaH
ayaM mitrAya varuNAya shantamaH somo bhUtvavapAneSvAbhago devo deveSvAbhagaH | taM devAso juSerata vishve adya sajoSasaH
tathA rAjAnA karatho yadimaha RtAvAnA yadImahe
yo mitrAya varuNAyAvidhajjano.anarvANaM taM pari pAtoaMhaso dAshvAMsaM martamaMhasaH | tamaryamAbhi rakSaty RjUyantamanu vratam
ukthairya enoH paribhUSati vrataM stomairAbhUSati vratam
namo dive bRhate rodasIbhyAM mitrAya vocaM varuNAya mILhuSe sumRLIkAya mILhuSe | indramagnimupa stuhi dyukSamaryamaNaM bhagam
jyog jIvantaH prajayA sacemahi somasyotI sacemahi
UtI devAnAM vayamindravanto maMsImahi svayashaso marudbhiH
agnirmitro varuNaH sharma yaMsan tadashyAma maghavAno vayaM ca

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Hymn 137

suSumA yAtamadribhirgoshrItA matsarA ime somAso matsarA ime | A rAjAnA divispRshAsmatrA gantamupa naH
ime vAM mitrAvaruNA gavAshiraH somAH shukrA gavAshiraH
ima A yAtam indavaH somAso dadhyAshiraH sutAso dadhyAshiraH |
uta vAm uSaso budhi sAkaM sUryasya rashmibhiH |
suto mitrAya varuNAya pItaye cArur RtAya pItaye ||
tAM vAM dhenuM na vAsarIm aMshuM duhanty adribhiH somaM duhanty adribhiH |
asmatrA gantam upa no 'rvAñcA somapItaye |
ayaM vAm mitrAvaruNA nRbhiH sutaH soma A pItaye sutaH ||

Hymn 138

pra-pra pUSNas tuvijAtasya shasyate mahitvam asya tavaso na tandate stotram asya na tandate |
arcAmi sumnayann aham antyUtim mayobhuvam |
vishvasya yo mana Ayuyuve makho deva Ayuyuve makhaH ||
pra hi tvA pUSann ajiraM na yAmani stomebhiH kRNva RNavo yathA mRdha uSTro na pIparo mRdhaH |
huve yat tvA mayobhuvaM devaM sakhyAya martyaH |
asmAkam AN^gUSAn dyumninas kRdhi vAjeSu dyumninas kRdhi ||
yasya te pUSan sakhye vipanyavaH kratvA cit santo 'vasA bubhujrira iti kratvA bubhujrire |
tAm anu tvA navIyasIM niyutaM rAya Imahe |
aheLamAna urushaMsa sarI bhava vAje-vAje sarI bhava ||
asyA U Su Na upa sAtaye bhuvo 'heLamAno rarivAM ajAshva shravasyatAm ajAshva |
o Su tvA vavRtImahi stomebhir dasma sAdhubhiH |
nahi tvA pUSann atimanya AghRNe na te sakhyam apahnuve ||

Hymn 139

astu shrauSaT puro agnIM dhiyA dadha A nu tac chardho divyaM vRNImaha indravAyU vRNImahe |
yad dha krANA vivasvati nAbhA saMdAyi navyasI |
adha pra sU na upa yantu dhItayo devAM achA na dhItayaH ||
yad dha tyan mitrAvaruNAv RtAd adhy AdadAthe anRtaM svena manyunA dakSasya svena manyunA |
yuvor itthAdhi sadmasv apashyAma hiraNyayam ||
dhIbhish cana manasA svebhir akSabhiH somasya svebhir akSabhiH ||
yuvAM stomebhir devayanto ashvinAshrAvayanta iva shlokam Ayavo yuvAM havyAbhy AyavaH |

yuvor vishvA adhi shriyaH pRkSash ca vishvavedasA |
pruSAyante vAm pavayo hiraNyaye rathe dasrA hiraNyaye ||
aceti dasrA vy ó nAkam RNvatho yuñjate vAM rathayujo diviSTiSv adhvasmAno diviSTiSu |
adhi vAM sthAma vandhure rathe dasrA hiraNyaye |
patheva yantAv anushAsatA rajo 'ñjasA shAsatA rajaH ||
shacIbhir naH shacIvasU divA naktaM dashasyatam |
mA vAM rAtir upa dasat kadA canAsmad rAtiH kadA cana ||
vRSann indra vRSapANAsa indava ime sutA adriSutAsa udbhidas tubhyaM sutAsa udbhidaH |
te tvA mandantu dAvane mahe citrAya rAdhase |
gIrbhir girvAha stavamAna A gahi sumRLIko na A gahi ||
o SU No agne shRNuhi tvam ILito devebhyo bravasi yajñiyebhyo rAjabhyo yajñiyebhyaH |
yad dha tyAm aN^girobhyo dhenuM devA adattana |
vi tAM duhre aryamA kartarI sacAM eSa tAM veda me sacA ||
mo Su vo asmad abhi tAni pauMsyA sanA bhUvan dyumnAni mota jAriSur asmat purota jAriSuH |
yad vash citraM yuge-yuge navyaM ghoSAd amartyam |
asmAsu tan maruto yac ca duSTaraM didhRtA yac ca duSTaram ||
dadhyaN^ ha me januSam pUrvo aN^girAH priyamedhaH kaNvo atrir manur vidus te me pUrve manur viduH |
teSAM deveSv Ayatir asmAkaM teSu nAbhayaH |
teSAm padena mahy A name girendrAgnI A name girA ||
hotA yakSad vanino vanta vAryam bRhaspatir yajati vena ukSabhiH puruvArebhir ukSabhiH |
jagRbhmA dUraAdishaM shlokam adrer adha tmanA |
adhArayad ararindAni sukratuH purU sadmAni sukratuH ||
ye devAso divy ekAdasha stha pRthivyAm adhy ekAdasha stha |
apsukSito mahinaikAdasha stha te devAso yajñam imaM juSadhvam ||

Hymn 140

vediSade priyadhAmAya sudyute dhAsim iva pra bharA yonim agnaye |
vastreNeva vAsayA manmanA shuciM jyotIrathaM shukravarNaM tamohanam ||
abhi dvijanmA trivRdannaM Rjyate saMvatsare vAvRdhe jagdhamI punaH
anyasyAsA jihvaya jenyo vRSA nyanyena vaninomRSTa varaNaH
kRSNaprutau vevije asya sakSitA ubhA tarete abhi matarA shishum
prAcajihvaM dhvasayantaM tRSucyutamA sAcyaM kupayaM vardhanaM pituH
mumukSvo manave manavasyate raghudruvaH kRSNasItAsa U juvaH
asamanA ajirAso raghuSyado vAtajUtA upa yujyanta AshavaH
Adasya te dhvasayanto vRtherate kRSNamabhvaM mahi varpaHkarikrataH
yat sIM mahImavaniM prAbhi marmRshadabhishvasan stanayanneti nAnadat
bhUSan na yo.adhi babhrUSu namnate vRSeva patnIrabhyeti roruvat
ojAyamAnastanvashca shumbhate bhImo na shRngAdavidhava durgRbhiH
sa saMstiro viSTiraH saM gRbhayati jananneva jAnatIrnitya A shaye
punarvardhante api yanti devyamanyad varpaH pitroH kRNvate sacA
tamagruvaH keshinIH saM hi rebhira UrdhvAstasthurmamruSIH prAyave punaH

tAsAM jarAM pramuñcanneti nAnadadasuM paraM janayañ jIvamastRtam
adhIvasaM pari matu rihannaha tuvigrebhiH satvabhiryAti vi jrayaH
vayo dadhat padvate rerihat sadAnu shyenI sacatevartanIraha
asmAkamagne maghavatsu dIdihyadha shvasIvAn vRSabho damUnAH
avAsyA shishumatIradIdervarmeva yutsu parijarbhurANaH
idamagne sudhitaM durdhitAdadhi priyAdu cin manmanaH preyo astu te
yat te shukraM tanvo rocate shuci tenAsmabhyaMvanase ratnamA tvam
rathAya nAvamuta no gRhAya nityAritrAM padvatIM rAsyagne
asmAkaM vIrAnuta no maghono janAMshca yA] pArayAccharma yA ca
abhI no agna ukthamijjuguryA dyAvAkSAmA sindhavashca svagUrtAH
gavyaM yavyaM yanto dIrghAheSaM varamaruNyo varanta

Hymn 141

baL itthA tad vapuSe dhAyi darshataM devasya bhargaH sahaso yato jani
yadImupa hvarate sAdhate matirRtasya dhena anayanta sasrutaH
pRkSo vapuH pitumAn nitya A shaye dvitIyamA saptashivAsu mAtRSu
tRtIyamasya vRSabhasya dohase dashapramatiM janayanta yoSaNaH
niryadIM budhnAn mahiSasya varpasa IshAnAsaH shavasAkranta sUrayaH
yadImanu pradivo madhva Adhave guhA santaM mAtarishvA mathAyati
pra yat pituH paramAn nIyate paryA pRkSudho vIrudho daMsu rohati
ubhA yadasya januSaM yadinvata Adid yaviSTho abhavad ghRNA shuciH
Adin mAtR^IrAvishad yAsvA shucirahiMsyamAna urviyAvi vAvRdhe
anu yat pUrvA aruhat sanAjuvo ni navyasISvavarAsu dhAvate
Adid dhotAraM vRNate diviSTiSu bhagamiva papRcAnAsa Rñjate
devAn yat kratvA majmanA puruSTuto martaM saMsaM vishvadhA veti dhAyase
vi yadasthAd yajato vAtacodito hvAro na vakvA jaraNA anAkRtaH
tasya patman dakSuSaH kRSNajaMhasaH shucijanmano raja A vyadhvanaH
ratho na yAtaH shikvabhiH kRto dyAmaN^gebhiraruSebhirIyate
Adasya te kRSNAso dakSi sUrayaH shUrasyeva tveSathAdISate vayaH
tvayA hyagne varuNo dhRtavrato mitraH shAshadre aryamA sudAnavaH
yat sImanu kratunA vishvathA vibhurarAn na nemiH paribhUrajAyathAH
tvamagne shashamAnAya sunvate ratnaM yaviSTha devatAtiminvasi
taM tvA nu navyaM sahaso yuvan vayaM bhagaM na kAremahiratna dhImahi
asme rayiM na svarthaM damUnasaM bhagaM dakSaM na papRcAsi dharNasim
rashmInriva yo yamati janmanI ubhe devAnAM shaMsaM Rta A ca sukratuH
uta naH sudyotmA jIrAshvo hotA mandraH shRNavaccandrarathaH
sa no neSan neSatamairamUro.agnirvAmaM suvitaM vasyo acha
astAvyagniH shimIvadbhirarkaiH sAmrAjyAya prataraM dadhAnaH
amI ca ye maghavAno vayaM ca mihaM na sUro atiniS TatanyuH

Hymn 142

samiddho agna A vaha devAnadya yatasruce
tantuM tanuSva pUrvyaM sutasomAya dAshuSe
ghRtavantamupa mAsi madhumantaM tanUnapAt
yajñaM viprasya mAvataH shashamAnasya dAshuSaH
shuciH pAvako adbhuto madhvA yajñaM mimikSati
narAshaMsaH trirA divo devo deveSu yajñiyaH
ILito agna A vahendraM citramiha priyam
iyaM hi tvA matirmamAchA sujihva vacyate
stRNAnAso yatasruco barhiryajñe svadhvare
vRñje devavyacastamamindrAya sharma saprathaH
vi shrayantAM RtAvRdhaH prayai devebhyo mahIH
pAvakAsaH puruspRho dvAro devIrasashcataH
A bhandamAne upAke naktoSAsA supeshasA
yahvI RtashyamAtarA sIdatAM barhirA sumat
mandrajihvA jugurvaNI hotArA daivyA kavI
yajñaM no yakSatAmimaM sidhramadya divispRsham
shucirdeveSvarpitA hotrA marutsu bhAratI
iLA sarasvatI mahI barhiH sIdantu yajñiyAH
tan nasturIpamadbhutaM puru vAraM puru tmanA
tvaSTApoSAya vi Syatu rAye nAbhA no asmayuH
avasRjannupa tmanA devAn yakSi vanaspate
agnirhavyA suSUdati devo deveSu medhiraH
pUSaNvate marutvate vishvadevAya vAyave
svAhA gAyatravepase havyamindrAya kartana
svAhAkRtAnyA gahyupa havyAni vItaye
indrA gahi shrudhI havaM tvAM havante adhvare

Hymn 143

pra tavyasIM navyasIM dhItimagnaye vAco matiM sahasaHsUnave bhare
apAM napAd yo vasubhiH saha priyo hotA pRthivyAM nyasIdad RtviyaH
sa jAyamAnaH parame vyomanyAviragnirabhavan mAtarishvane
asya kratvA samidhAnasya majmanA pra dyAvA shociH pRthivI arocayat
asya tveSA ajarA asya bhAnavaH susandRshaH supratIkasyasudyutaH
bhAtvakSaso atyakturna sindhavo.agne rejante asasanto ajarAH
yamerire bhRgavo vishvavedasaM nAbhA pRthivyA bhuvanasya majmanA
agniM taM gIrbhirhinuhi sva A dame ya eko vasvo varuNo na rAjati
na yo varAya marutAmiva svanaH seneva sRSTA divyA yathAshaniH
agnirjambhaistigitairatti bharvati yodho na shatrUn sa vanA ny Rñjate
kuvin no agnirucathasya vIrasad vasuS kuvid vasubhiH kAmamAvarat

codaH kuvit tutujyAt sAtaye dhiyaH shucipratIkaM tamayA dhiyA gRNe
ghRtapratIkaM va Rtasya dhUrSadamagniM mitraM na samidhAna Rñjate
indhAno akro vidatheSu dIdyacchukravarNAmudu no yaMsate dhiyam
aprayuchannaprayuchadbhiragne shivebhirnaH pAyubhiH pAhi shagmaiH
adabdhebhiradRpitebhiriSTe.animiSadbhiH pari pAhi no jAH

Hymn 144

eti pra hotA vratamasya mAyayordhvAM dadhAnaH shucipeshasaM dhiyam
abhi srucaH kramate dakSiNAvRto yA asya dhAma prathamaM ha niMsate
abhIM Rtasya dohanA anUSata yonau devasya sadane parIvRtAH
apAmupasthe vibhRto yadAvasadadha svadhA adhayad yAbhirIyate
yuyUSataH savayasA tadid vapuH samAnamarthaM vitaritratA mithaH
AdIM bhago na havyaH samasmadA voLhurna rashmIn samayaMsta sArathiH
yamIM dvA savayasA saparyataH samAne yonA mithunA samokasA
divA na naktaM palito yuvAjani purU carannajaro mAnuSA yugA
tamIM hinvanti dhItayo dasha vrisho devaM martAsa Utaye havAmahe
dhanoradhi pravata A sa RNvatyabhivrajadbhirvayunA navAdhita
tvaM hyagne divyasya rAjasi tvaM pArthivasya pashupA iva tmanA
enI ta ete bRhatI abhishriyA hiraNyayI vakvarI barhirAshAte
agne juSasva prati harya tad vaco mandra svadhAva RtajAta sukrato
yo vishvataH partyaMM asi darshato raNvaH sandRSTau pitumAniva kSayaH

Hymn 145

taM pRchatA sa jagAmA sa veda sa cikitvAnIyate sA nvIyate
tasmin santi prashiSastasminniSTayaH sa vAjasya shavasaH shuSmiNas patiH
tamit pRchanti na simo vi pRchati sveneva dhIro manasA yadagrabhIt
na mRSyate prathamaM nAparaM vaco.asya kratvasacate apradRpitaH
tamid gachanti juhvastamarvatIrvishvAnyekaH shRNavad vacAMsi me
purupraiSastaturiryajñasAdhano.achidrotiH shishurAdatta saM rabhaH
upasthAyaM carati yat samArata sadyo jAtastatsAra yujyebhiH
abhi shvAntaM mRshate nAndye mude yadIM gachantyushatIrapiSThitam
sa IM mRgo apyo vanargurupa tvacyupamasyAM ni dhAyi
vyabravId vayunA martyebhyo.agnirvidvAn Rtacid dhi satyaH

Hymn 146

trimUrdhAnaM saptarashmiM gRNISe.anUnamagniM pitrorupasthe
niSattamasya carato dhruvasya vishvA divo rocanApaprivAMsam
ukSA mahAnabhi vavakSa ene ajarastasthAvitaUtirRSvaH
urvyAH pado ni dadhAti sAnau rihantyUdho aruSAso asya
samAnaM vatsamabhi saMcarantI viSvag dhenU vi carataH sumeke
anapavRjyAnadhvano mimAne vishvAn ketAnadhi mahodadhAne
dhIrAsaH padaM kavayo nayanti nAnA hRdA rakSamANA ajuryam
siSAsantaH paryapashyanta sindhumAvirebhyo abhavatsUryo nR^In
didRkSeNyaH pari kASThAsu jenya ILenyo maho arbhAya jIvase
purutrA yadabhavat sUrahaibhyo garbhebhyo maghavA vishvadarshataH

Hymn 147

kathA te agne shucayanta AyordadAshurvAjebhirAshuSANAH
ubhe yat toke tanaye dadhAnA Rtasya sAman raNayantadevAH
bodhA me asya vacaso yaviSTha maMhiSThasya prabhRtasya svadhAvaH
pIyati tvo anu tvo gRNAti vandAruste tanvaM vandeagne
ye pAyavo mAmateyaM te agne pashyanto andhaM duritAdarakSan
rarakSa tAn sukRto vishvavedA dipsanta id ripavo nAha debhuH
yo no agne ararivAnaghAyurarAtIvA marcayati dvayena
mantro guruH punarastu so asmA anu mRkSISTa tanvaM duruktaiH
uta vA yaH sahasya pravidvAn marto martaM marcayati dvayena
ataH pAhi stavamAna stuvantamagne mAkirno duritAya dhAyIH

Hymn 148

mathId yadIM viSTo mAtarishvA hotAraM vishvApsuM vishvadevyam
ni yaM dadhurmanuSyAsu vikSu svarNa citraM vapuSe vibhAvam
dadAnamin na dadabhanta manmAgnirvarUthaM mama tasya cAkan
juSanta vishvanyasya karmopastutiM bharamANasya kAroH
nitye cin nu yaM sadane jagRbhre prashastibhirdadhire yajñiyasaH
pra sU nayanta gRbhayanta iSTAvashvAso na rathyorarahaNAH
purUNi dasmo ni riNAti jambhairAd rocate vana A vibhAvA
Adasya vAto anu vAti shociraSturna sharyAmasanAmanu dyUn
na yaM ripavo na riSaNyavo garbhe santaM reSaNA reSayanti
andhA apashyA na dabhannabhikhyA nityAsa IM pretAro arakSan

Hymn 149

mahaH sa rAya eSate patirdannina inasya vasunaH pada A
upa dhrajantamadrayo vidhannit
sa yo vRSA narAM na rodasyoH shravobhirasti jIvapItasargaH
pra yaH sasrANaH shishrIta yonau
A yaH puraM nArmiNImadIdedatyaH kavirnabhanyo nArva
sUro na rurukvAñchatAtmA
abhi dvijanmA trI rocanAni vishva rajAMsi shushucano asthAt
hotA yajiSTho apAM sadhasthe
ayaM sa hota yo dvijanmA vishvA dadhe vAryANi shravasyA
marto yo asmai sutuko dadAsha

Hymn 150

puru tva dAshvAn voce.ariragne tava svidA
todasyeva sharaNa A mahasya
vyaninasya dhaninaH prahoSe cidararuSaH
kadA cana prajigato adevayoH
sa candro vipra martyo maho vrAdhantamo divi
pra\-pret te agne vanuSaH syAma

Hymn 151

mitraM na yaM shimyA goSu gavyavaH svAdhyo vidathe apsujIjanan
arejetAM rodasI pAjasA girA prati priyaM yajataM januSamavaH
yad dha tyad vAM purumILhasya sominaH pra mitrAso na dadhire svAbhuvaH
adha kratuM vidataM gatumarcata uta shrutaM vRSaNA pastyAvataH
A vAM bhUSan kSitayo janma rodasyoH pravAcyaM vRSaNA dakSase mahe
yadIM RtAya bharatho yadarvate pra hotrayA shimya vItho adhvaram
pra sA kSitirasura yA mahi priya RtAvAnAv RtamA ghoSatho bRhat
yuvaM divo bRhato dakSamabhuvaM gAM na dhuryupa yuñjAthe apaH
mahI atra mahinA vAraM RNvatho.areNavastuja A sadman dhenavaH
svaranti tA uparatAti sUryamA nimruca uSasastakvavIriva
A vaM RtAya keshinIranuSata mitra yatra varuNa gAtumarcathaH
ava tmana sRjataM pinvataM dhiyo yuvaM viprasya manmanamirajyathaH
yo vAM yajñaiH shashamAno ha dAshati kavirhotA yajati manmasAdhanaH
upAha taM gachatho vItho adhvaramachA giraH sumatiM gantamasmayu
yuvAM yajñaiH prathamA gobhirañjata RtAvanA manaso naprayuktiSu

bharanti vAM manmanA saMyatA giro.adRpyatA manasa revadashAthe
revad vayo dadhAthe revadAshathe narA mayAbhiritauti mahinam
na vaM dyAvo.ahabhirnota sindhavo na devatvaM paNayo nAnashurmagham

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Hymn 152

yuvaM vastraNi puvasA vasAthe yuvorachidrA mantavo ha sargAH
avAtiratamanRtAni vishva Rtena mitrAvaruNA sacethe
etaccana tvo vi ciketadeSAM satyo mantraH kavishasta RghAvAn
trirashriM hanti caturashrirugro devanido ha prathamAajUryan
apAdeti prathamA padvatInAM kastad vAM mitrAvaruNA ciketa
garbho bhAraM bharatyA cidasya RtaM pipartyanRtaM ni tArIt
prayantamit pari jAraM kanInAM pashyAmasi nopanipadyamAnam
anavapRgNA vitatA vasAnaM priyaM mitrasya varuNasya dhAma
anashvo jAto anabhIshurarvA kanikradat patayadUrdhvasAnuH
acittaM brahma jujuSuryuvAnaH pra mitre dhAma varuNegRNantaH
A dhenavo mAmateyamavantIrbrahmapriyaM pIpayan sasminnUdhan
pitvo bhikSeta vayunAni vidvAnAsAvivAsannaditimuruSyet
A vAM mitrAvaruNA havyajuSTiM namasA devAvavasA vavRtyAm
asmAkaM brahma pRtanAsu sahyA asmAkaM vRSTirdivyAsupArA

Hymn 153

yajAmahe vAM mahaH sajoSA havyebhirmitrAvaruNA namobhiH
ghRtairghRtasnU adha yad vAmasme adhvaryavo na dhItibhirbharanti
prastutirvAM dhAma na prayuktirayAmi mitrAvaruNA suvRktiH
anakti yad vAM vidatheSu hotA sumnaM vAM sUrirvRSaNAviyakSan
pIpAya dhenuraditirRtAya janAya mitrAvaruNA havirde
hinoti yad vAM vidathe saparyan sa rAtahavyo mAnuSo na hotA
uta vAM vikSu madyAsvandho gAva Apashca pIpayanta devIH
uto no asya pUrvyaH patirdan vItaM pAtaM payasa usriyAyAH

Hymn 154

viSNornu kaM vIryANi pra vocaM yaH pArthivAni vimamerajAMsi
yo askabhAyaduttaraM sadhasthaM vicakramANastredhorugAyaH
pra tad viSNu stavate vIryeNa mRgo na bhImaH kucaro giriSThAH
yasyoruSu triSu vikramaNeSvadhikSiyanti bhuvanAni vishvA

pra viSNave shUSametu manma girikSita urugAyAya vRSNe
ya idaM dIrghaM prayataM sadhasthameko vimame tribhirit padebhiH
yasya trI pUrNA madhunA padAnyakSIyamANA svadhayAmadanti
ya u tridhAtu pRtivImuta dyAmeko dAdhAra bhuvanAni vishvA
tadasya priyamabhi pAtho ashyAM naro yatra devayavo madanti
urukramasya sa hi bandhuritthA viSNoH pade parame madhva utsaH
tA vaM vAstUnyushmasi gamadhyai yatra gAvo bhUrishRN^gAayAsaH
atrAha tadurugAyasya vRSNaH paramaM padamava bhAti bhUri

Hymn 155

pra vaH pAntamandhaso dhiyAyate mahe shUrAya viSNave cArcata
yA sAnuni parvatAnAmadAbhyA mahastasthaturarvateva sAdhunA
tveSamitthA samaraNaM shimIvatorindrAviSNU sutapA vAmuruSyati
yA martyAya pratidhIyamAnamit kRshAnorasturasanAmuruSyathaH
tA IM vardhanti mahyasya pauMsyaM ni mAtarA nayati retase bhuje
dadhAti putro.avaraM paraM piturnAma tRtIyamadhi rocane divaH
tat\-tadidasya pauMsyaM gRNImasInasya traturavRkasya mILhuSaH
yaH pArthivAni tribhirid vigAmabhiruru kramiSTorugAyAya jIvase
dve idasya kramaNe svardRsho.abhikhyAya martyo bhuraNyati
tRtIyamasya nakirA dadharSati vayashcana patayantaH patatriNaH
caturbhiH sAkaM navatiM ca nAmabhishcakraM na vRttaM vyatInravIvipat
bRhaccharIro vimimAna RkvabhiryuvAkumAraH pratyetyAhavam

Hymn 156

bhavA mitro na shevyo ghRtAsutirvibhUtadyumna evayA u saprathAH
adhA te viSNo viduSA cidardhya stomo yajñashcarAdhyo haviSmatA
yaH pUrvyAya vedhase navIyase sumajjAnaye viSNave dadAshati
yo jAtamasya mahato mahi bravat sedu shravobhiryujyaM cidabhyasat
tamu stotAraH pUrvyaM yathA vida Rtasya garbhaM januSApipartana
Asya jAnanto nAma cid vivaktana mahaste viSNo sumatiM bhajAmahe
tamasya rAjA varuNastamashvinA kratuM sacanta mArutasya vedhasaH
dAdhAra dakSamuttamamaharvidaM vrajaM ca viSNuH sakhivAnaporNute
A yo vivAya sacathAya daivya indrAya viSNuH sukRte sukRttaraH
vedhA ajinvat triSadhastha AryaM Rtasya bhAge yajamAnamAbhajat

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Hymn 157

abodhyagnirjma udeti sUryo vyuSAshcandrA mahyAvo arciSA
AyukSAtAmashvinA yAtave rathaM prAsAvId devaH savitA jagat pRthak
yad yuñjAthe vRSaNamashvinA rathaM ghRtena no madhunA kSatramukSatam
asmAkaM brahma pRtanAsu jinvataM vayaM dhanA shUrasAtA bhajemahi
arvAM tricakro madhuvAhano ratho jIrAshvo ashvinoryAtu suSTutaH
trivandhuro maghavA vishvasaubhagaH shaM na A vakSad dvipade catuSpade
A na UrjaM vahatamashvinA yuvaM madhumatyA naH kashayA mimikSatam
prAyustAriSTaM nI rapAMsi mRkSataM sedhataM dveSo bhavataM sacAbhuvA
yuvaM ha garbhaM jagatISu dhattho yuvaM vishveSu bhuvaneSvantaH
yuvamagniM ca vRSaNAvapashca vanaspatInrashvinAvairayethAm
yuvaM ha stho bhiSajA bheSajebhiratho ha stho rathyA rAthyebhiH
atho ha kSatramadhi dhattha ugrA yo vAM haviSmAnmanasA dadAsha

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Hymn 158

vasU rudrA purumantU vRdhantA dashasyataM no vRSaNAvabhiSTau
dasrA ha yad rekNa aucathyo vAM pra yat sasrAtheakavAbhirUtI
ko vAM dAshat sumataye cidasyai vasU yad dhethe namasA pade goH
jigRtamasme revatIH purandhIH kAmapreNeva manasA carantA
yukto ha yad vAM taugryAya perurvi madhye arNaso dhAyi pajraH
upa vAmavaH sharaNaM gameyaM shUro nAjma patayadbhirevaiH
upastutiraucathyamuruSyen mA mAmime patatriNI vi dugdhAm
mA mAmedho dashatayashcito dhAk pra yad vAM baddhastmani khAdati kSAm
na mA garan nadyo mAtRtamA dAsA yadIM susamubdhamavAdhuH
shiro yadasya traitano vitakSat svayaM dAsa uro aMsAvapi gdha
dIrghatamA mAmateyo jujurvAn dashame yuge
apAmarthaM yatInAM brahmA bhavati sArathiH

Hymn 159

pra dyAvA yajñaiH pRthivI RtAvRdhA mahI stuSe vidatheSu pracetasA
devebhirye devaputre sudaMsasetthA dhiyA vAryANi prabhUSataH
uta manye pituradruho mano mAturmahi svatavastad dhavImabhiH
suretasA pitarA bhUma cakratururu prajAyA amRtaMvarImabhiH
te sUnavaH svapasaH sudaMsaso mahI jajñurmAtarA pUrvacittaye
sthAtushca satyaM jagatashca dharmaNi putrasya pAthaH padamadvayAvinaH
te mAyino mamire supracetaso jAmI sayonI mithunA samokasA

navyaM\-navyaM tantumA tanvate divi samudre antaH kavayaH sudItayaH
tad rAdho adya saviturvareNyaM vayaM devasya prasave manAmahe
asmabhyaM dyAvApRthivI sucetunA rayiM dhattaM vasumantaM shatagvinam

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Hymn 160

te hi dyAvApRthivI vishvashambhuva RtAvarI rajaso dhArayatkavI
sujanmanI dhiSaNe antarIyate devo devI dharmaNA sUryaH shuciH
uruvyacasA mahinI asashcatA pitA mAtA ca bhuvanAni rakSataH
sudhRSTame vapuSye na rodasI pitA yat sImabhi rUpairavAsayat
sa vahniH putraH pitroH pavitravAn punAti dhIro bhuvanAni mAyayA
dhenuM ca pRshniM vRSabhaM suretasaM vishvAhA shukraM payo asya dukSata
ayaM devAnAmapasAmapastamo yo jajAna rodasI vishvashambhuvA
vi yo mame rajasI sukratUyayAjarebhi skambhanebhiHsamAnRce
te no gRNAne mahinI mahi shravaH kSatraM dyAvApRthivI dhAsatho bRhat
yenAbhi kRSTIstatanAma vishvahA panAyyamojo asme saminvatam

Hymn 161

kimu shreSThaH kiM yaviSTho na Ajagan kimIyate dUtyaM kad yadUcima
na nindima camasaM yo mahAkulo.agne bhrAtardruNa id bhUtimUdima
ekaM camasaM caturaH kRNotana tad vo devA abruvan tad va Agamam
saudhanvanA yadyevA kariSyatha sAkaM devairyajñiyAso bhaviSyatha
agniM dUtaM prati yadabravItanAshvaH kartvo ratha uteha kartvaH
dhenuH kartvA yuvashA kartvA dvA tAni bhrAtaranu vaH kRtvyemasi
cakRvAMsa RbhavastadapRchata kvedabhUd yaH sya dUto na Ajagan
yadAvAkhyaccamasAñcaturaH kRtAnAdit tvaSTA gnAsvantarnyAnaje
hanAmainAniti tvaSTA yadabravIccamasaM ye devapAnamanindiSuH
anyA nAmAni kRNvate sute sacAnanyairenAnkanyA nAmabhi sparat
indro harI yuyuje ashvinA rathaM bRhaspatirvishvarUpAmupAjata
RbhurvibhvA vAjo devAnagachata svapaso yajñiyambhAgamaitana
nishcarmaNo gAmariNIta dhItibhiryA jarantA yuvashA tAkRNotana
saudhanvanA ashvAdashvamatakSata yuktvA rathamupa devAnayAtana
idamudakaM pibatetyabravItanedaM vA ghA pibatA muñjanejanam
saudhanvanA yadi tan neva haryatha tRtIye gha savane mAdayAdhvai
Apo bhUyiSThA ityeko abravIdagnirbhUyiSTha ityanyo abravIt
vadharyantIM bahubhyaH praiko abravId RtA vadantashcamasAnapiMshata
shroNAmeka udakaM gAmavajati mA.nsamekaH piMshati sUnayAbhRtam
A nimrucaH shakRdeko apabharat kiM svit putrebhyaH pitarA upAvatuH
udvatsvasmA akRNotana tRNaM nivatsvapaH svapasyaya naraH
agohyasya yadasastanA gRhe tadadyedaM Rbhavo nAnu gachatha

sammIlya yad bhuvanA paryasarpata kva svit tAtyA pitara vaasatuH
ashapata yaH karasnaM va adade yaH prAbravIt protasma abravItana
suSupvAMsa RbhavastadapRchatAgohya ka idaM no abUbudhat
shvAnaM basto bodhayitAramabravIt samvatsara idamadyA vyakhyata
divA yanti maruto bhUmyAgnirayaM vAto antarikSeNa yati
adbhiryati varuNaH samudrairyuSmAnichantaH shavaso napAtaH

Hymn 162

mA no mitro varuNo aryamAyurindra RbhukSA marutaH parikhyan
yad vAjino devajatasya sapteH pravakSyAmo vidathe vIryANi
yan nirNijA rekNasA prAvRtasya ratiM gRbhItAM mukhato nayanti
supranajo memyad vishvarUpa indrApUSNoH priyamapyeti pAthaH
eSa chAgaH puro ashvena vAjinA pUSNo bhAgo nIyate vishvadevyaH
abhipriyaM yat puroLAshamarvatA tvaSTedenaM saushravasAya jinvati
yad dhaviSyaM Rtusho devayAnaM trirmAnuSAH paryashvaM nayanti
atrA pUSNaH prathamo bhAga eti yajñaM devebhyaH prativedayannajaH
hotAdhvaryurAvayA agnimindho grAvagrAbha uta shaMstA suvipraH
tena yajñena svaraMkRtena sviSTena vakSaNA ApRNadhvam
yUpavraskA uta ye yUpavAhAshcaSAlaM ye ashvayUpAya takSati
ye cArvate pacanaM sambharantyuto teSAmabhigUrtirna invatu
upa prAgAt suman me.adhAyi manma devAnAmAshA upa vItapRSThaH
anvenaM viprA RSayo madanti devAnAM puSTe cakRmA subandhum
yad vAjino dAma sundAnamarvato yA shIrSaNyA rashanArajjurasya
yad vA ghAsya prabhRtamAsye tRNaM sarvA tA te api deveSvastu
yadashvasya kraviSo makSikAsha yad vA svarau svadhitau riptamasti
yad dhastayoH shamituryan nakheSu sarvA tA te api deveSvastu
yadUvadhyamudarasyApavAti ya Amasya kraviSo gandho asti
sukRtA tacchamitAraH kRNvantUta medhaM shRtapAkaM pacantu
yat te gAtrAdagninA pacyamAnAdabhi shUlaM nihatasyAvadhAvati
mA tad bhUmyAmA shriSan mA tRNeSu devebhyastadushadbhyo rAtamastu
ye vAjinaM paripashyanti pakvaM ya ImAhuH surabhirnirhareti
ye cArvato mAMsabhikSAmupAsata uto teSAmabhigUrtirna invatu
yan nIkSaNaM mAMspacanyA ukhAyA yA pAtrANi yUSNAsecanAni
USmaNyApidhAnA carUNAmaN^kAH sUnAHpari bhUSantyashvam
nikramaNaM niSadanaM vivartanaM yacca paDbIshamarvataH
yacca papau yacca ghAsiM jaghAsa sarvA tA te api deveSvastu
mA tvAgnirdhvanayId dhUmagandhirmokhA bhrAjantyabhi vikta jaghriH
iSTaM vItamabhigUrtaM vaSaTkRtaM taM devAsaH prati gRbhNantyashvam
yadashvAya vAsa upastRNantyadhIvAsaM yA hiraNyAnyasmai
sandAnamarvantaM paDbIshaM priyA deveSvA yAmayanti
yat te sAde mahasA shUkRtasya pArSNyA vA kashayA vA tutoda
sruceva tA haviSo adhvareSu sarvA tA te brahmaNAsUdayAmi

catustriMshad vAjino devabandhorvaN^krIrashvasya svadhitiHsameti
achidrA gAtrA vayunA kRNota paruS\-paruranughuSya vi shasta
ekastvaSturashvasyA vishastA dvA yantArA bhavatastathaRtuH
yA te gAtrANAM RtuthA kRNomi tA\-tA piNDanAM pra juhomyagnau
mA tvA tapat priya AtmApiyantaM mA svadhitistanva A tiSThipat te
mA te gRdhnuravishastAtihAya chidrA gAtraNyasinA mithU kaH
na vA u etan mriyase na riSyasi devAnideSi pathibhiH sugebhiH
harI te yuñjA pRSatI abhUtAmupAsthAd vAjI dhuri rAsabhasya
sugavyaM no vAjI svashvyaM puMsaH putrAnuta vishvApuSaM rayim
anAgAstvaM no aditiH kRNotu kSatraM no ashvo vanatAM haviSmAn

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Hymn 163

yadakrandaH prathamaM jAyamAna udyan samudrAduta vA purISAt
shyenasya pakSA hariNasya bAhU upastutyaM mahi jAtaM te arvan
yamena dattaM trita enamAyunagindra eNaM prathamo adhyatiSThat
gandharvo asya rashanAmagRbhNAt sUrAdashvaM vasavo nirataSTa
asi yamo asyAdityo arvannasi trito guhyena vratena
asi somena samayA vipRkta Ahuste trINi divi bandhanAni
trINi ta Ahurdivi bandhanAni trINyapsu trINyantaH samudre
uteva me varuNashcantsyarvan yatrA ta AhuH paramaM janitram
imA te vAjinnavamArjanAnImA shaphAnAM saniturnidhAnA
atrA te bhadrA rashanA apashyaM Rtasya yA abhirakSantigopAH
AtmAnaM te manasArAdajAnAmavo divA patayantaM pataMgam
shiro apashyaM pathibhiH sugebhirareNubhirjehamAnaM patatri
atrA te rUpamuttamamapashyaM jigISamANamiSa A padegoH
yadA te marto anu bhogamAnaL Adid grasiSTha oSadhIrajIgaH
anu tvA ratho anu maryo arvannanu gAvo.anu bhagaH kanInAm
anu vrAtAsastava sakhyamIyuranu devA mamire vIryaM te
hiraNyashRN^go.ayo asya pAdA manojavA avara indra AsIt
devA idasya haviradyamAyan yo arvantaM prathamo adhyatiSThat
IrmAntAsaH silikamadhyamAsaH saM shUraNAso divyAso atyAH
haMsA iva shreNisho yatante yadAkSiSurdivyamajmamashvAH
tava sharIraM patayiSNvarvan tava cittaM vAta iva dhrajImAn
tava shRN^gANi viSThitA purutrAraNyeSu jarbhurANA caranti
upa prAgAcchasanaM vAjyarvA devadrIcA manasA dIdhyAnaH
ajaH puro nIyate nAbhirasyAnu pashcAt kavayo yantirebhAH
upa prAgAt paramaM yat sadhasthamarvAnachA pitaraM mAtaraM ca
adyA devAñ juSTatamo hi gamyA athA shAste dAshuSe vAryANi

Hymn 164

asya vAmasya palitasya hotustasya bhrAtA madhyamo astyashnaH
tRtIyo bhrAtA ghRtapRSTho asyAtrApashyaM vishpatiM saptaputram
sapta yuñjanti rathamekacakrameko ashvo vahati saptanAmA
trinAbhi cakramajaramanarvaM yatremA vishvA bhuvanAdhitasthuH
imaM rathamadhi ye sapta tasthuH saptacakraM sapta vahantyashvAH
sapta svasAro abhi saM navante yatra gavAM nihitA sapta nAma
ko dadarsha prathamaM jAyamAnamasthanvantaM yadanasthA bibharti
bhUmyA asurasRgAtmA kva svit ko vidvAMsamupa gAt praSTumetat
pAkaH pRchAmi manasAvijAnan devAnAmenA nihitA padAni
vatse baSkaye.adhi sapta tantUn vi tatnire kavaya otavAu
acikitvAñcikituSashcidatra kavIn pRchAmi vidmane na vidvAn
vi yastastambha SaL imA rajAMsyajasya rUpe kimapi svidekam
iha bravItu ya ImaN^ga vedAsya vAmasya nihitaM padaM veH
shIrSNaH kSIraM duhrate gAvo asya vavriM vasAnA udakaM padApuH
mAtA pitaraM Rta A babhAja dhItyagre manasA saM hi jagme
sA bIbhatsurgarbharasA nividdhA namasvanta idupavAkamIyuH
yuktA mAtAsId dhuri dakSiNAyA atiSThad garbho vRjanISvantaH
amImed vatso anu gAmapashyad vishvarUpyaM triSu yojaneSu
tisro mAtR^IstrIn pitR^In bibhradeka Urdhvastasthau nemava glApayanti
mantrayante divo amuSya pRSThe vishvavidaM vAcamavishvaminvAm
dvAdashAraM nahi tajjarAya varvarti cakraM pari dyAM Rtasya
A putrA agne mithunAso atra sapta shatAni viMshatishca tasthuH
pañcapAdaM pitaraM dvAdashAkRtiM diva AhuH pare ardhe purISiNam
atheme anya upare vicakSaNaM saptacakre SaLara Ahurarpitam
pañcAre cakre parivartamAne tasminnA tasthurbhuvanAni vishvA
tasya nAkSastapyate bhUribhAraH sanAdeva na shIryate sanAbhiH
sanemi cakramajaraM vi vAvRta uttAnAyAM dasha yuktA vahanti
sUryasya cakSU rajasaityAvRtaM tasminnArpitA bhuvanAni vishvA
sAkaMjAnAM saptathamahurekajaM SaL id yamA RSayo devajA iti
teSAmiSTAni vihitAni dhAmasha sthAtre rejante vikRtAni rUpashaH
striyaH satIstAnu me puMsa AhuH pashyadakSaNvAn navi cetadandhaH
kaviryaH putraH sa ImA ciketa yastA vijAnAt sa pituS pitAsat
avaH pareNa para enAvareNa padA vatsaM bibhratI gaurudasthAt
sA kadrIcI kaM svidardhaM parAgAt kva svit sUte nahi yUthe antaH
avaH pareNa pitaraM yo asyAnuveda para enAvareNa
kavIyamAnaH ka iha pra vocad devaM manaH kuto adhi prAjAtam
ye arvAñcastAnu parAca Ahurye parAñcastAnu arvAca AhuH
indrashca yA cakrathuH soma tAni dhurA na yuktA rajaso vahanti
dvA suparNA sayujA sakhAyA samAnaM vRkSaM pari SasvajAte
tayoranyaH pippalaM svAdvattyanashnannanyo abhi cAkashIti
yatrA suparNA amRtasya bhAgamanimeSaM vidathAbhisvaranti
ino vishvasya bhuvanasya gopAH sa mA dhIraH pAkamatrA vivesha

yasmin vRkSe madhvadaH suparNA nivishante suvate cAdhi vishve
tasyedAhuH pippalaM svAdvagre tan non nashad yaHpitaraM na veda
yad gAyatre adhi gAyatramAhitaM traiSTubhAd vA traiSTubhaM niratakSata
yad vA jagajjagatyAhitaM padaM ya it tad viduste amRtatvamAnashuH
gAyatreNa prati mimIte arkamarkeNa sAma traiSTubhena vAkam
vAkena vAkaM dvipadA catuSpadAkSareNa mimate sapta vANIH
jagatA sindhuM divyasthabhAyad rathantare sUryaM paryapashyat
gAyatrasya samidhastisra Ahustato mahnA pra ririce mahitvA
upa hvaye sudughAM dhenumetAM suhasto godhuguta dohadenAm
shreSThaM savaM savitA sAviSan no.abhIddho gharmastadu Su pra vocam
hiN^kRNvatI vasupatnI vasUnAM vatsamichantI manasAbhyAgAt
duhAmashvibhyAM payo aghnyeyaM sa vardhatAM mahate saubhagAya
gauramImedanu vatsaM miSantaM mUrdhAnaM hiMM akRNon mAtavA u
sRkvANaM gharmamabhi vAvashAnA mimAti mAyuM payate payobhiH
ayaM sa shiN^kte yena gaurabhIvRtA mimAti mAyuM dhvasanAvadhi shritA
sA cittibhirni hi cakAra martyaM vidyud bhavantI prati vavrimauhata
anacchaye turagAtu jIvamejad dhruvaM madhya A pastyAnAm
jIvo mRtasya carati svadhAbhiramartyo martyenA sayoniH
apashyaM gopAmanipadyamAnamA ca parA ca pathibhishcarantam
sa sadhrIcIH sa vishUcIrvasAna A varIvarti bhuvaneSvantaH
ya IM cakAra na so asya veda ya IM dadarsha hirugin nutasmAt
sa mAturyonA parivIto antarbahuprajA nirRtimA vivesha
dyaurme pitA janitA nAbhiratra bandhurme mAtA pRthivImahIyam
uttAnayoshcamvoryonirantaratrA pitA duhiturgarbhamAdhAt
pRchAmi tvA paramantaM pRthivyAH pRchAmi yatra bhuvanasyanAbhiH
pRchAmi tvA vRSNo ashvasya retaH pRchAmi vAcaH paramaM vyoma
iyaM vediH paro antaH pRthivyA ayaM yajño bhuvanasya nAbhiH
ayaM somo vRSNo ashvasya reto brahmAyaM vAcaHparamaM vyoma
saptArdhagarbhA bhuvanasya reto viSNostiSThanti pradishAvidharmaNi
te dhItibhirmanasA te vipashcitaH paribhuvaH pari bhavanti vishvataH
an vi jAnAmi yadivedamasmi niNyaH saMnaddho manasA carAmi
yadA mAgan prathamajA RtasyAdid va[co ashnuve bhAgamasyAH
apAM prAM eti svadhayA gRbhIto.amartyo martyenA sayoniH
tA shashvantA viSUcInA viyantA nyanyaM cikyurna nicikyuranyam
Rco akSare parame vyoman yasmin devA adhi vishve niSeduH
yastan na veda kiM RcA kariSyati ya it tad vidusta ime samAsate
sUyavasAd bhagavatI hi bhUyA atho vayaM bhagavantaH syAma
addhi tRNamaghnye vishvadAnIM piba shuddhamudakamAcarantI
gaurIrmimAya salilAni takSatyekapadI dvipadI sA catuSpadI
aSTApadI navapadI babhUvuSI sahasrAkSarA parame vyoman
tasyAH samudrA adhi vi kSaranti tena jIvanti pradishashcatasraH
tataH kSaratyakSaraM tad vishvamupa jIvati
shakamayaM dhUmamArAdapashyaM viSUvatA para enAvareNa
ukSANaM pRshnimapacanta vIrAstAni dharmANi prathamAnyAsan
trayaH keshina RtuthA vi cakSate saMvatsare vapata eka eSAm
vishvameko abhi caSTe shacIbhirdhrAjirekasya dadRshena rUpam

catvAri vAk parimitA padAni tAni vidurbrAhmaNA ye manISiNaH
guhA trINi nihitA neN^gayanti turIyaM vAco manuSyA vadanti
indraM mitraM varuNamagnimAhuratho divyaH sa suparNo garutmAn
ekaM sad viprA bahudhA vadantyagniM yamaM mAtarishvAnamAhuH
kRSNaM niyAnaM harayaH suparNA apo vasAnA divamut patanti
ta AvavRtran sadanAd RtasyAdid ghRtena pRthivI vyudyate
dvAdasha pradhayashcakramekaM trINi nabhyAni ka u tacciketa
tasmin sAkaM trishatA na shaN^kavo.arpitAH SaSTirna calAcalAsaH
yaste stanaH shashayo yo mayobhUryena vishvA puSyasi vAryANi
yo ratnadhA vasuvid yaH sudatraH sarasvati tamiha dhAtave kaH
yajñena yajñamayajanta devAstani dharmANi prathamAnyAsan
te ha nAkaM mahimAnaH sacanta yatra pUrve sAdhyAH santi devAH
samAnametadudakamuccaityava cAhabhiH
bhUmiM parjanyA jinvanti divaM jinvantyagnayaH
divyaM suparNaM vAyasaM bRhantamapAM garbhaM darshatamoSadhInAm
abhIpato vRSTibhistarpayantaM sarasvantamavase johavImi

Hymn 165

kayA shubhA savayasaH sanILAH samAnyA marutaH saM mimikSuH
kayA matI kuta etAsa ete.arcanti shuSmaM vRSaNo vasUyA
kasya brahmANi jujuSuryuvAnaH ko adhvare maruta A vavarta
shyenAniva dhrajato antarikSe kena mahA manasA rIramAma
kutastvamindra mAhinaH sanneko yAsi satpate kiM ta itthA
saM pRchase samarANaH shubhAnairvocestan no harivo yatte asme
brahmANi me matayaH shaM sutAsaH shuSma iyarti prabhRto me adriH
A shAsate prati haryantyukthemA harI vahatastA no acha
ato vayamantamebhiryujAnAH svakSatrebhistanvaH shumbhamAnAH
mahobhiretAnupa yujmahe nvindra svadhAmanu hi no babhUtha
kva syA vo marutaH svadhAsId yan mAmekaM samadhattAhihatye
ahaM hyUgrastaviSastuviSmAn vishvasya shatroranamaM vadhasnaiH
bhUri cakartha yujyebhirasme samAnebhirvRSabha pauMsyebhiH
bhUrINi hi kRNavAmA shaviSThendra kratvA maruto yadvashAma
vadhIM vRtraM maruta indriyeNa svena bhAmena taviSo babhUvAn
ahametA manave vishvashcandrAH sugA apashcakara vajrabAhuH
anuttamA te maghavan nakirnu na tvAvAnasti devatA vidAnaH
na jAyamAno nashate na jAto yAni kariSyA kRNuhipravRddha
ekasya cin me vibhvastvojo yA nu dadhRSvAn kRNavai manISA
ahaM hyUgro maruto vidAno yAni cyavamindra idIsha eSAm
amandan mA maruta stomo atra yan me naraH shrutyaM brahma cakra
indrAya vRSNe sumakhAya mahyaM sakhye sakhAyastanvetanUbhiH
evedete prati mA rocamAnA anedyAH shrava eSo dadhAnAH
saMcakSyA marutashcandravarNA achAnta me chadayAthA canUnam

ko nvatra maruto mAmahe vaH pra yAtana sakhInrachA sakhAyaH
manmAni citrA apivAtayanta eSAM bhUta navedA ma RtAnAm
A yad duvasyAd duvase na kArurasmAñcakre mAnyasya medhA
o Su vartta maruto vipramachemA brahmANi jaritA voarcat
eSa va stomo maruta iyaM gIrmAndAryasya mAnyasya karoH
eSA yAsISTa tanve vayAM vidyAmeSaM vRjanaM jIradAnum

Hymn 166

tan nu vocAma rabhasAya janmane pUrvaM mahitvaM vRSabhasyaketave
aidheva yAman marutastuviSvaNo yudheva shakrAstaviSANi kartana
nityaM na sUnuM madhu bibhrata upa krILanti krILA vidatheSu ghRSvayaH
nakSanti rudrA avasA namasvinaM na mardhanti svatavaso haviSkRtam
yasmA UmAso amRtA arAsata rAyas poSaM ca haviSA dadAshuSe
ukSantyasmai maruto hitA iva purU rajAMsi payasA mayobhuvaH
A ye rajAMsi taviSIbhiravyata pra va evAsaH svayatAsoadhrajan
bhayante vishvA bhuvanAni harmyA citro vo yAmaHprayatAsv RSTiSu
yat tveSayAmA nadayanta parvatAn divo vA pRSThaM naryAacucyavuH
vishvo vo ajman bhayate vanaspatI rathIyantIvapra jihIta oSadhiH
yUyaM na ugrA marutaH sucetunAriSTagrAmAH sumatiM pipartana
yatrA vo didyud radati krivirdatI riNAti pashvaH sudhiteva barhaNA
pra skambhadeSNA anavabhrarAdhaso.alAtRNAso vidatheSu suSTutAH
arcantyarkaM madirasya pItaye vidurvIrasya prathamAni pauMsyA
shatabhujibhistamabhihruteraghAt pUrbhI rakSatA maruto yamAvata
janaM yamugrAstavaso virapshinaH pAthanA shaMsAt tanayasya puSTiSu
vishvAni bhadrA maruto ratheSu vo mithaspRdhyeva taviSANyAhitA
aMseSvA vaH prapatheSu khAdayo.akSo vashcakrA samayA vi vAvRte
bhUrINi bhadrA naryeSu bAhuSu vakSassu rukmA rabhasAso añjayaH
aMseSvetAH paviSu kSurA adhi vayo na pakSAn vyanu shriyo dhire
mahAnto mahnA vibhvo vibhUtayo dUredRsho ye divyA iva stRbhiH
mandrAH sujihvAH svaritAra AsabhiH sammishlA indre marutaH pariSTubhaH
tad vaH sujAtA maruto mahitvanaM dIrghaM vo dAtramaditeriva vratam
indrashcana tyajasA vi hruNAti tajjanAya yasmai sukRte arAdhvam
tad vo jAmitvaM marutaH pare yuge purU yacchaMsamaMRtAsaAvata
ayA dhiyA manave shruSTimAvyA sAkaM naro daMsanairA cikitrire
yena dIrghaM marutaH shUshavAma yuSmAkena parINasA turAsaH
A yat tatanan vRjane janAsa ebhiryajñebhistadabhISTimashyAm
eSa va stomo ...

Hymn 167

sahasraM ta indrotayo naH sahasramiSo harivo gUrtatamAH
sahasraM rAyo mAdayadhyai sahasriNa upa no yantu vAjAH
A no.avobhirmaruto yAntvachA jyeSThebhirvA bRhaddivaiHsumAyAH
adha yadeSAM niyutaH paramAH samudrasya ciddhanayanta pAre
mimyakSa yeSu sudhitA ghRtAcI hiraNyanirNiguparA na RSTiH
guhA carantI manuSo na yoSA sabhAvatI vidathyeva saM vAk
parA shubhrA ayAso yavyA sAdhAraNyeva maruto mimikSuH
na rodasI apa nudanta ghorA juSanta vRdhaM sakhyAya devAH
joSad yadImasuryA sacadhyai viSitastukA rodasI nRmaNAH
A sUryeva vidhato rathaM gAt tveSapratIkA nabhaso netyA
AsthApayanta yuvatiM yuvAnaH shubhe nimiSlAM vidatheSupajrAm
arko yad vo maruto haviSmAn gAyad gAthaM sutasomo duvasyan
prataM vivakmi vakmyo ya eSAM marutAM mahimA satyo asti
sacA yadIM vRSamaNA ahaMyu sthirA cijjanIrvahate subhAgAH
pAnti mitrAvaruNAvavadyAccayata Imaryamo aprashastAn
uta cyavante acyutA dhruvANi vAvRdha IM maruto dAtivAraH
nahI nu vo maruto antyasme ArAttAccicchavaso antamApuH
te dhRSNunA shavasA shUshuvAMso.arNo na dveSo dhRSatA pari SThuH
vayamadyendrasya preSThA vayaM shvo vocemahi samarye
vayaM purA mahi ca no anu dyUn tan na RbhukSA narAmanu SyAt
eSa va stomo ...

Hymn 168

yajñA\-yajñA vaH samanA tuturvaNirdhiyaM\-dhiyaM vo devayA u dadhidhve
A vo.arvAcaH suvitAya rodasyormahe vavRtyAmavase suvRktibhiH
vavrAso na ye svajAH svatavasa iSaM svarabhijAyanta dhUtayaH
sahasriyAso apAM normaya AsA gAvo vandyAso nokSaNaH
somAso na ye sutAstRptAMshavo hRtsu pItAso duvaso nAsate
aiSAmaMseSu rambhiNIva rArabhe hasteSu khAdishcakRtishca saM dadhe
ava svayuktA diva A vRthA yayuramartyAH kashayA codata tmanA
areNavastuvijAtA acucyavurdRLhAni cin maruto bhrAjadRSTayaH
ko vo.antarmaruta RSTividyuto rejati tmanA hanveva jihvayA
dhanvacyuta iSAM na yAmani puruprAiSA ahanyo naitashaH
kva svidasya rajaso mahas paraM kvAvaraM maruto yasminnAyaya
yaccyAvayatha vithureva saMhitaM vyadriNA patatha tveSamarNavam
sAtirna vo.amavatI svarvatI tveSA vipAkA marutaH pipiSvatI
bhadrA vo rAtiH pRNato na dakSiNA pRthujrayI asuryeva jañjatI
prati STobhanti sindhavaH pavibhyo yadabhriyAM vAcamudIrayanti
ava smayanta vidyutaH pRthivyAM yadI ghRtaM marutaH pruSNuvanti

asUta pRshnirmahate raNAya tveSamayAsAM marutAmanIkam
te sapsarAso.ajanayantAbhvamAdit svadhAmiSirAM paryapashyan
eSa va stomo ...

Hymn 169

mahashcit tvamindra yata etAn mahashcidasi tyajaso varUtA
sa no vedho marutAM cikitvAn sumnA vanuSva tava hi preSThA
ayujran ta indra vishvakRSTIrvidAnAso niSSidho martyatrA
marutAM pRtsutirhAsamAnA svarmILhasya pradhanasya sAtau
amyak sA ta indra RSTirasme sanemyabhvaM maruto junanti
agnishcid dhi SmAtase shushukvAnApo na dvIpaM dadhatiprayAMsi
tvaM tU na indra taM rayiM dA ojiSThayA dakSiNayeva rAtim
stutashca yAste cakananta vAyo stanaM na madhvaHpIpayanta vAjaiH
tve rAya indra toshatamAH praNetAraH kasya cid RtAyoH
te Su No maruto mRLayantu ye smA purA gAtUyantIva devAH
prati pra yAhIndra mILhuSo nR^In mahaH pArthive sadane yatasva
adha yadeSAM pRthubudhnAsa etAstIrthe nAryaH pauMsyAni tasthuH
prati ghorANAmetAnAmayAsAM marutAM shRNva AyatAmupabdiH
ye martyaM pRtanAyantamUmairRNAvAnaM na patayanta sargaiH
tvaM mAnebhya indra vishvajanyA radA marudbhiH shurudho goagrAH
stavAnebhi stavase deva devairvidyAmeSaM vRjanaM jIradAnum

Hymn 170

na nUnamasti no shvaH kastad veda yadadbhutam
anyasyacittamabhi saMcareNyamutAdhItaM vi nashyati
kiM na indra jighAMsasi bhrAtaro marutastava
tebhiH kalpasva sAdhuyA mA naH samaraNe vadhIH
kiM no bhrAtaragastya sakhA sannati manyase
vidmA hi teyathA mano.asmabhyamin na ditsasi
araM kRNvantu vediM samagnimindhatAM puraH
tatrAmRtasya cetanaM yajñaM te tanavAvahai
tvamIshiSe vasupate vasUnAM tvaM mitrANAM mitrapate dheSThaH
indra tvaM marudbhiH saM vadasvAdha prAshAna RtuthA havIMSi

Hymn 171

prati va enA namasAhamemi sUktena bhikSe sumatiM turANAm
rarANatA maruto vedyAbhirni heLo dhatta vi mucadhvamashvAn
eSa va stomo maruto namasvAn hRdA taSTo manasA dhAyi devAH
upemA yAta manasA juSANA yUyaM hi STha namasa id vRdhAsaH
stutAso no maruto mRLayantUta stuto maghavA sha=mbhaviSThaH
UrdhvA naH santu komyA vanAnyahAni vishvA maruto jigISA
asmAdahaM taviSAdISamANa indrAd bhiyA maruto rejamAnaH
yuSmabhyaM havyA nishitAnyAsan tAnyAre cakRmA mRLata naH
yena mAnAsashcitayanta usrA vyuSTiSu shavasA shashvatInAm
sa no marudbhirvRSabha shravo dhA ugra ugrebhi sthaviraH sahodAH
tvaM pAhIndra sahIyaso nR^In bhavA marudbhiravayAtaheLAH
supraketebhiH sAsahirdadhAno vidyAmeSaM v. j.

Hymn 172

citro vo.astu yAmashcitra UtI sudAnavaH
maruto ahibhAnavaH
Are sA vaH sudAnavo maruta RñjatI sharuH
Are ashmA yamasyatha
tRNaskandasya nu vishaH pari vRN^kta sudAnavaH
UrdhvAn naH karta jIvase

Hymn 173

gAyat sAma nabhanyaM yathA verarcAma tad vAvRdhAnaM svarvat
gAvo dhenavo barhiSyadabdhA A yat sadmAnaM divyaM vivAsAn
arcad vRSA vRSabhiH sveduhavyairmRgo nAshno ati yajjuguryAt
pra mandayurmanAM gUrta hotA bharate maryo mithunA yajatraH
nakSad dhotA pari sadma mitA yan bharad garbhamA sharadaH pRthivyAH
krandadashvo nayamAno ruvad gaurantardUto na rodasI carad vAk
tA karmASatarAsmai pra cyautnAni devayanto bharante
jujoSadindro dasmavarcA nAsatyeva sugmyo ratheSThAH
tamu STuhIndraM yo ha satvA yaH shUro maghavA yo ratheSThAH
pratIcashcid yodhIyAn vRSaNvAn vavavruSashcit tamaso vihantA
pra yaditthA mahinA nRbhyo astyaraM rodasI kakSye nAsmai
saM vivya indro vRjanaM na bhUmA bharti svadhAvAnopashamiva dyAm
samatsu tvA shUra satAmurANaM prapathintamaM paritaMsayadhyai

sajoSasa indraM made kSoNIH sUriM cid ye anumadanti vAjaiH
evA hi te shaM savanA samudra Apo yat ta Asu madanti devIH
vishvA te anu joSyA bhUd gauH sUrIMshcid yadi dhiSA veSi janAn
asAma yathA suSakhAya ena svabhiSTayo narAM na shaMsaiH
asad yathA na indro vandaneSThAsturo na karma nayamAna ukthA
viSpardhaso narAM na shaMsairasmAkAsadindro vajrahastaH
mitrAyuvo na pUrpatiM sushiSTau madhyAyuva upa shikSanti yajñaiH
yajño hi SmendraM kashcid Rndhañ juhurANashcin manasApariyan
tIrthe nAchA tAtRSANamoko dIrgho na sidhramA kRNotyadhvA
mo SU Na indrAtra pRtsu devairasti hi SmA te shuSminnavayAH
mahashcid yasya mILhuSo yavyA haviSmato marutovandate gIH
eSa stoma indra tubhyamasme etena gAtuM harivo vido naH
A no vavRtyAH suvitAya deva vidyAmeSaM v. j.

Hymn 174

tvaM rAjendra ye ca devA rakSA nR^In pAhyasura tvamasmAn
tvaM satpatirmaghavA nastarutrastvaM satyo vasavAnaH sahodAH
dano visha indra mRdhravAcaH sapta yat puraH sharma shAradIrdart
RNorapo anavadyArNA yUne vRtraM purukutsAya randhIH
ajA vRta indra shUrapatnIrdyAM ca yebhiH puruhUta nUnam
rakSo agnimashuSaM tUrvayANaM siMho na dame apAMsi vastoH
sheSan nu ta indra sasmin yonau prashastaye pavIravasya mahnA
sRjadarNAMsyava yad yudhA gAstiSThad dharI dhRSatA mRSTa vAjAn
vaha kutsamindra yasmiñcAkan syUmanyU RjrA vAtasyAshvA
pra sUrashcakraM vRhatAdabhIke.abhi spRdho yAsiSadvajrabAhuH
jaghanvAnindra mitrerUñcodapravRddho harivo adAshUn
praye pashyannaryamaNaM sacAyostvayA shUrtA vahamAnA apatyam
rapat kavirindrArkasAtau kSAM dAsAyopabarhaNIM kaH
karat tisro maghavA dAnucitrA ni duryoNe kuyavAcaM mRdhishret
sanA tA ta indra navyA AguH saho nabho.aviraNAya pUrvIH
bhinat puro na bhido adevIrnanamo vadharadevasya pIyoH
tvaM dhunirindra dhunimatIrRNorapaH sIrA na sravantIH
pra yat samudramati shUra parSi pArayA turvashaM yaduM svasti
tvamasmAkamindra vishvadha sya avRkatamo narAM nRpAtA
sa no vishvAsAM spRdhAM sahodA vi...

Hymn 175

matsyapAyi te mahaH pAtrasyeva harivo matsaro madaH
vRSA te vRSNa indurvAjI sahasrasAtamaH

A naste gantu matsaro vRSA mado vareNyaH
sahAvAnindrasAnasiH pRtanASAL amartyaH
tvaM hi shUraH sanitA codayo manuSo ratham
sahAvAn dasyumavratamoSaH pAtraM na shociSA
muSAya suryaM kave cakramIshAna ojasA
vaha shuSNAyavadhaM kutsaM vAtasyAshvaiH
shuSmintamo hi te mado dyumnintama uta kratuH
vRtraghnA varivovidA maMsISThA ashvasAtamaH
yathA purvebhyo jaritRbhya indra maya ivApo na tRSyate babhUtha
tAmanu tvA nividaM johavImi vi...

Hymn 176

matsi no vasyaiSTaya indramindo vRSA visha
RghAyamANainvasi shatrumanti na vindasi
tasminnA veshayA giro ya ekashcarSaNInAm
anu svadhAyamupyate yavaM na carkRSad vRSA
yasya vishvAni hastayoH pañca kSitInAM vasu
spAshayasva yo asmadhrug divyevAshanirjahi
asunvantaM samaM jahi dUNAshaM yo na te mayaH
asmabhyamasya vedanaM daddhi sUrishcidohate
Avo yasya dvibarhaso.arkeSu sAnuSagasat
AjAvindrasyendo prAvo vAjeSu vAjinam
yathA pUrvebhyo ...

Hymn 177

A carSaNiprA vRSabho janAnAM rAjA kRSTInAM puruhUta indraH
stutaH shravasyannavasopa madrig yuktvA harIvRSaNA yAhyarvAM
ye te vRSaNo vRSabhAsa indra brahmayujo vRSarathAso atyAH
tAnA tiSTha tebhirA yAhyarvAM havAmahe tvA suta indra some
A tiSTha rathaM vRSaNaM vRSA te sutaH somaH pariSiktA madhUni
yuktvA vRSabhyAM vRSabha kSitInAM haribhyAM yAhi pravatopa madrik
ayaM yajño devayA ayaM miyedha imA brahmaNyayamindra somaH
stIrNaM barhirA tu shakra pra yAhi pibA niSadyavi mucA harI iha
o suSTuta indra yAhyarvAM upa brahmANi mAnyasya kAroH
vidyAma vastoravasA gRNanto vi...

Hymn 178

yad dha syA ta indra shruSTirasti yayA babhUtha jaritRbhya UtI
mA naH kAmaM mahayantamA dhag vishvA te ashyAmparyApa AyoH
na ghA rAjendra A dabhan no yA nu svasArA kRNavanta yonau
Apashcidasmai sutukA aveSan gaman na indraH sakhyA vayashca
jetA nRbhirindraH pRtsu shUraH shrotA havaM nAdhamAnasya kAroH
prabhartA rathaM dAshuSa upaka udyanta giro yadi ca tmanA bhUt
evA nRbhirindraH sushravasyA prakhAdaH pRkSo abhi mitriNo bhUt
samarya iSa stavate vivAci satrAkaro yajamAnasyashaMsaH
tvayA vayaM maghavannindra shatrunabhi Syama mahato manyamanAn
tvaM trAtA tvamu no vRdhe bhurvi...

Hymn 179

pruvIrahaM sharadaH shashramaNA doSA vastoruSaso jarayantIH
minAti shriyaM jarimA tanUnamapyu nu patnIrvRSaNo jagamyuH
ye cid dhi pUrva RtasApa Asan sAkaM devebhiravadannRtAni
te cidavasurnahyantamApuH samU nu patnIrvRSabhirjagamyuH
na mRSA shrAntaM yadavanti devA vishvA it spRdho abhyashnavAva
jayAvedatra shatanIthamajiM yat samyañcA mithunAvabhyajAva
nadasya mA rudhataH kAma Agannita AjAto amutaH kutashcit
lopAmudra vRSaNaM nI riNAti dhIramadhIra dhayati shvasantam
imaM n1 somamantito hRtsu pItamupa bruve
yat sImAgashcakRmA tat su mRLatu pulukAmo hi martyaH
agastyaH khanamanaH khanitraiH prajamapatyaM balamichamAnaH
ubhau varNAv RSirugraH pupoSa satyA deveSvashiSo jagAma

Hymn 180

yuvo rajAMsi suyamAso ashvA ratho yad vAM paryarNAMsidiyat
hiraNyayA vAM pavayah pruSAyan madhvaH pibantA uSasaH sacethe
yuvamatyasyAva nakSatho yad vipatmano naryasya prayajyoH
svasA yad vAM vishvagUrtI bharAti vAjAyeTTe madhupAviSe ca
yuvaM paya usriyAyAmadhattaM pakvamAmAyAmava pUrvyaMgoH
antaryad vanino vAM RtapsU hvAro na shuciryajate haviSmAn
yuvaM ha gharmaM madhumantamatraye.apo na kSodo.avRNItameSe
tad vAM narAvashvinA pashvaiSTI rathyeva cakrA prati yanti madhvaH
A vAM dAnAya vavRtIya dasrA goroheNa taugryo na jivriH

apaH kSoNI sacate mAhinA vAM jUrNo vAmakSuraMhaso yajatrA
ni yad yuvethe niyutaH sudAnU upa svadhAbhiH sRjathaH purandhim
preSad veSad vAto na sUrirA mahe dade suvratona vAjam
vayaM cid dhi vAM jaritAraH satyA vipanyAmahe vi paNirhitAvAn
adhA cid dhi SmAshvinAvanindyA pAtho hi SmAvRSaNAvantidevam
yuvaM cid dhi SmAshvinAvanu dyUn virudrasya prasravaNasyasAtau
agastyo narAM nRSu prashastaH kArAdhunIva citayat sahasraiH
pra yad vahethe mahinA rathasya pra syandrA yAtho manuSo na hotA
dhattaM sUribhya uta va svashvyaM nAsatya rayiSAcaH syAma
taM vAM rathaM vayamadyA huvema stomairashvinA suvitAyanavyam
ariSTanemiM pari dyAmiyAnaM vi...

Hymn 181

kadu preSTAviSAM rayINAmadhvaryantA yadunninIthoapAm
ayaM vAM yajño akRta prashastiM vasudhitI avitArA janAnAm
A vAmashvAsaH shucayaH payaspA vAtaraMhaso divyAso atyAH
manojuvo vRSaNo vItapRSThA eha svarAjo ashvinAvahantu
A vAM ratho.avanirna pravatvAn sRpravandhuraH suvitAya gamyAH
vRSNa sthAtArA manaso javIyAnahampUrvo yajatodhiSNyA yaH
iheha jAtA samavAvashItAmarepasA tanvA nAmabhiH svaiH
jiSNurvAmanyaH sumakhasya sUrirdivo anyaH subhagaH putra Uhe
pra vAM niceruH kakuho vashAnanu pishaN^garUpaH sadanAni gamyAH
harI anyasya pIpayanta vAjairmathrA rajAMsyashvinA vi ghoSaiH
pra vAM sharadvAn vRSabho na niSSAT pUrvIriSashcarati madhva iSNan
evairanyasya pIpayanta vAjairveSantIrUrdhvA nadyo na AguH
asarji vAM sthavirA vedhasA gIrbALhe ashvinA tredhA kSarantI
upastutAvavataM nAdhamAnaM yAmannayAmañchRNutaM havaM me
uta syA vAM rushato vapsaso gIstribarhiSi sadasi pinvatenR^In
vRSA vAM megho vRSaNA pIpAya gorna seke manuSodashasyan
yuvAM pUSevAshvinA purandhiragnimuSAM na jarate haviSmAn
huve yad vAM varivasyA gRNAno vi...

Hymn 182

abhUdidaM vayunamo Su bhUSatA ratho vRSaNvAn madatA manISiNAH
dhiyaMjinvA dhiSNyA vishpalAvasU divo napAta sukRte shucivratA
indratamA hi dhiSNyA maruttamA dasrA daMsiSThA rathyA rathItamA
pUrNaM rathaM vahethe madhva AcitaM tena dAshvAMsamupa yAtho ashvinA
kimatra dasrA kRNuthaH kimAsAthe jano yaH kashcidahavirmahIyate
ati kramiSTaM jurataM paNerasuM jyotirviprAya kRNutaM vacasyave

jambhayatamabhito rAyataH shuno hataM mRdho vidathustAnyashvinA
vAcaM\-vAcaM jaritU ratninIM kRtamubhA shaMsaM nAsatyAvataM mama
yuvametaM cakrathuH sindhuSu plavamAtmanvantaM pakSiNantaugryAya kam
yena devatrA manasA nirUhathuH supaptanIpetathuH kSodaso mahaH
avaviddhaM taugryamapsvantaranArambhaNe tamasi praviddham
catasro nAvo jaThalasya juSTA udashvibhyAmiSitAH pArayanti
kaH svid vRkSo niSThito madhye arNaso yaM taugryo nAdhitaH paryaSasvajat
parNA mRgasya patarorivArabha udashvinA UhathuH shromatAya kam
tad vAM narA nAsatyAvanu SyAd yad vAM mAnAsa ucathamavocan
asmAdadya sadasaH somyAdA] vi...

Hymn 183

taM yuñjAthAM manaso yo javIyAn trivandhuro vRSaNa yastricakraH
yenopayAthaH sukRto duroNaM tridhAtuna patathovirna parNaiH
suvRd ratho vartate yannabhi kSAM yat tiSThathaH kratumantAnu pRkSe
vapurvapuSyA sacatAmiyaM gIrdivo duhitroSasA sacethe
A tiSThataM suvRtaM yo ratho vAmanu vratAni vartate haviSmAn
yena narA nAsatyeSayadhyai vartiryAthastanayAyatmane ca
mA vAM vRko mA vRkIrA dadharSIn mA pari varktamutamAti dhaktam
ayaM vAM bhAgo nihita iyaM gIrdasrAvime vAM nidhayo madhUnAm
yuvAM gotamaH purumILho atrirdasrA havate.avase haviSmAn
dishaM na diSTAM RjUyeva yantA me havaM nAsatyopa yAtam
atAriSma tamasas pAramasya prati vAM stomo ashvinAvadhAyi
eha yAtaM pathibhirdevayAnairvi...

Hymn 184

tA vAmadya tAvaparaM huvemochantyAmuSasi vahnirukthaiH
nAsatyA kuha cit santAvaryo divo napAtA sudAstarAya
asme U Su vRSaNA mAdayethAmut paNInrhatamUrmyA madantA
shrutaM me achoktibhirmatInAmeSTA narA nicetAraca karNaiH
shriye pUSanniSukRteva devA nAsatyA vahatuM sUryAyAH
vacyante vAM kakuhA apsu jAtA yugA jUrNeva varuNasya bhUreH
asme sA vAM mAdhvI rAtirastu stomaM hinotaM mAnyasya kAroH
anu yad vAM shravasyA sudAnU suvIryAya carSaNayomadanti
eSa vAM stomo ashvinAvakAri mAnebhirmaghavAnA suvRkti
yAtaM vartistanayAya tmane cAgastye nAsatyA madantA
atAriSma ...

Hymn 185

katarA pUrvA katarAparAyoH kathA jAte kavayaH ko vi veda
vishvaM tmanA bibhRto yad dha nAma vi vartete ahanI cakriyeva
bhUriM dve acarantI carantaM padvantaM garbhamapadI dadhAte
nityaM na sUnuM pitrorupasthe dyAvA rakSataM pRthivI no abhvAt
aneho dAtramaditeranarvaM huve svarvadavadhaM namasvat
tad rodasI janayataM jaritre dyAvA ...
atapyamAne avasAvantI anu SyAma rodasI devaputre
ubhe devAnAmubhayebhirahnAM dyAvA ...
saMgachamAne yuvatI samante svasArA jAmI pitrorupasthe
abhijighrantI bhuvanasya nAbhiM dyAvA ...
urvI sadmanI bRhatI Rtena huve devAnAmavasA janitrI
dadhAte ye amRtaM supratIke dyAvA ...
urvI pRthvI bahule dUreante upa bruve namasA yajñe asmin
dadhAte ye subhage supratUrtI dyAvA ...
devAn vA yaccakRmA kaccidAgaH sakhAyaM vA sadamijjAspatiM vA
iyaM dhIrbhUyA avayAnameSAM dyAvA .. .
ubhA shaMsA naryA mAmaviSTAmubhe mAmUtI avasA sacetAm
bhUri cidaryaH sudAstarAyeSA madanta iSayema devAH
RtaM dive tadavocaM pRthivyA abhishrAvAya prathamaM sumedhAH
pAtAmavadyAd duritAdabhIke pitA mAtA ca rakSatAmavobhiH
idaM dyAvApRthivI satyamastu pitarmAtaryadihopabruve vAm
bhUtaM devAnAmavame avobhirvidyA...

Hymn 186

A na iLabhirvidathe sushasti vishvAnaraH savitA deva etu
api yathA yuvAno matsathA no vishvaM jagadabhipitve manISA
A no vishva AskrA gamantu devA mitro aryamA varuNaH sajoSAH
bhuvan yathA no vishve vRdhAsaH karan suSAhA vithuraM na shavaH
preSThaM vo atithiM gRNISe.agniM shastibhisturvaNiH sajoSAH
asad yathA no varuNaH sukIrtiriSashca parSadarigUrtaH sUriH
upa va eSe namasA jigISoSAsAnaktA sudugheva dhenuH
samAne ahan vimimAno arkaM viSurUpe payasi sasminnUdhan
uta no.ahirbudhnyo mayas kaH shishuM na pipyuSIva veti sindhuH
yena napAtamapAM junAma manojuvo vRSaNo yaM vahanti
uta na IM tvaSTA gantvachA smat sUribhirabhipitve sajoSAH
A vRtrahendrashcarSaNiprAstuviSTamo narAM naiha gamyAH
uta na IM matayo.ashvayogaH shishuM na gAvastaruNaM rihanti
tamIM giro janayo na patnIH surabhiSTamaM narAMnasanta

uta na IM maruto vRddhasenAH smad rodasI samanasaH sadantu
pRSadashvAso.avanayaH na rathA rishAdaso mitrayujo na devAH
pra nu yadeSAM mahinA cikitre pra yuñjate prayujaste suvRkti
adha yadeSAM sudine na sharurvishvameriNaM pruSAyanta senaH
pro ashvinAvavase kRNudhvaM pra pUSaNaM svatavaso hi santi
adveSo viSNurvAta RbhukSA achA sumnAya vavRtIyadevAn
iyaM sA vo asme dIdhitiryajatrA apiprANI ca sadanI ca bhUyAH
ni yA deveSu yatate vasUyurvi...

Hymn 187

pituM nu stoSaM maho dharmANaM taviSIm
yasya trito vyojasA vRtraM viparvamardayat
svAdo pito madho pito vayaM tvA vavRmahe
asmAkamavitA bhava
upa naH pitavA cara shivaH shivAbhirUtibhiH
mayobhuradviSeNyaH sakhA sushevo advayAH
tava tye pito rasa rajAMsyanu viSThitAH
divi vAtA iva shritAH
tava tye pito dadatastava svAdiSTha te pito
pra svAdmAno rasAnAM tuvigrIvA iverate
tve pito mahAnAM devAnAM mano hitAm
akAri cAru ketunA tavAhimavasAvadhIt
yadado pito ajagan vivasva parvatAnAm
atrA cin no madho pito.araM bhakSAya gamyAH
yadapAmoSadhInAM pariMshamArishAmahe
vAtape pIvaid bhava
yat te soma gavAshiro yavAshiro bhajAmahe
vAtApe ...
karambha oSadhe bhava pIvo vRkka udArathiH
vAtApe ...
taM tvA vayaM pito vacobhirgAvo na havyA suSUdima
devebhyastvA sadhamAdamasmabhyaM tvA sadhamAdam

Hymn 188

samiddho adya rAjasi devo devaiH sahasrajit
dUto havyA kavirvaha
tanunapAd RtaM yate madhvA yajñaH samajyate
dadhat sahasriNIriSaH
AjuhvAno na IDyo devAnA vakSi yajñiyAn

agne sahasrasA asi
prAcInaM barhirojasA sahasravIramastRNan
yatrAdityA virAjatha
virAT samrAD vibhvIH prabhvIrbahvIshca bhUyasIshcayAH
duro ghRtAnyakSaran
surukme hi supeshasAdhi shriyA virAjataH
uSAsAvehasIdatAm
prathamA hi suvAcasA hotArA daivyA kavI
yajñaM no yakSatAmimam
bhAratILe sarasvati yA vaH sarvA upabruve
tA nashcodayata shriye
tvaSTA rUpANi hi prabhuH pashun vishvAn samAnaje
teSAM naH sphAtimA yaja
upa tmanyA vanaspate pAtho devebhyaH sRja
agnirhavyAni siSvadat
purogA agnirdevAnAM gAyatreNa samajyate
svAhAkRtISu rocate

Hymn 189

agne naya supathA rAye asmAn vishvAni deva vayunAni vidvAn
yuyodhyasmajjuhurANameno bhUyiSThAM te namauktiMvidhema
agne tvaM pArayA navyo asmAn svastibhirati durgANi vishvA
pushca pRthvI bahulA na urvi bhavA tokAya tanayAya shaM yoH
agne tvamasmad yuyodhyamIvA anagnitrA abhyamanta kRSTIH
punarasmabhyaM suvitAya deva kSAM vishvebhiramRtebhiryajatra
pAhi no agne pAyubhirajasrairuta priye sadana A shushukvAn
mA te bhayaM jaritAraM yaviSTha nUnaM vidan mAparaM sahasvaH
mA no agne.ava sRjo aghAyAviSyave ripave duchunAyai
mAdatvate dashate mAdate no mA rISate sahasAvan parA dAH
vi gha tvAvAn RtajAta yaMsad gRNAno agne tanve varUtham
vishvAd ririkSoruta vA ninitsorabhihrutAmasi hi deva viSpaT
tvaM tAnagna ubhayAniv vidvAn veSi prapitve manuSo yajatra
abhipitve manave shAsyo bhUrmarmRjenya ushigbhirnAkraH
avocAma nivacanAnyasmin mAnasya sUnuH sahasAne agnau
vayaM sahasraM RSibhiH sanema vi...

Hymn 190

anarvANaM vRSabhaM mandrajihvaM bRhaspatiM vardhayA navyamarkaiH
gAthAnyaH suruco yasya devA AshRNvanti navamAnasya martAH

taM RtviyA upa vAcaH sacante sargo na yo devayatAmasarji
bRhaspatiH sa hyañjo varAMsi vibhvAbhavat saM Rte mAtarishvA
upastutiM namasa udyatiM ca shlokaM yaMsat saviteva pra bAhU
asya kratvAhanyo yo asti mRgo na bhImo arakSasastuviSmAn
asya shloko divIyate pRthivyAmatyo na yaMsad yakSabhRd vicetAH
mRgANAM na hetayo yanti cemA bRhaspaterahimAyAnabhi dyUn
ye tvA devosrikaM manyamAnAH pApA bhadramupajIvanti pajrAH
na dUDhye anu dadAsi vAmaM bRhaspate cayasa it piyArum
supraituH sUyavaso na panthA durniyantuH pariprIto na mitraH
anarvANo abhi ye cakSate no.apIvRtA aporNuvanto asthuH
saM yaM stubho.avanayo na yanti samudraM na sravato rodhacakrAH
sa vidvAnubhayaM caSTe antarbRhaspatistara Apashca gRdhraH
evA mahastuvijAtastuviSmAn bRhaspatirvRSabho dhAyi devaH
sa na stuto vIravad dhAtu gomad vi...

Hymn 191

kaN^kato na kaN^kato.atho satInakaN^kataH
dvAviti pluSI iti nyadRSTa alipsata
adRSTAn hantyAyatyatho hanti parAyatI
atho avaghnatI hantyatho pinaSTi piMSatI
sharAsaH kusharAso darbhAsaH sairyA uta
mauñjA adRSTA vairiNAH sarve sAkaM nyalipsata
ni gAvo goSThe asadan ni mRgAso avikSata
ni ketavo janAnAM nyadRSTA alipsata
eta u tye pratyadRshran pradoSaM taskarA iva
adRSTA vishvadRSTAH pratibuddhA abhUtana
dyaurvaH pitA pRthivI mAtA somo bhrAtAditiH svasA
adRSTA vishvadRSTAstiSThatelayatA su kam
ye aMsyA ye aN^gyAH sUcIkA ye prakaN^katAH
adRSTAH kiM caneha vaH sarve sAkaM ni jasyata
ut purastAt sUrya eti vishvadRSTo adRSTahA
adRSTAn sarvAñ jambhayan sarvAshca yAtudhAnyaH
udapaptadasau sUryaH puru vishvAni jUrvan
AdityaH parvatebhyo vishvadRSTo adRSTahA
sUrye viSamA sajAmi dRtiM surAvato gRhe
so cin nu namarAti no vayaM marAmAre asya yojanaM hariSThA madhu tvAmadhulA cakAra
iyattikA shakuntikA sakA jaghAsa te viSam
so cin nu ...
triH sapta viSpuliN^gakA viSasya puSyamakSan
tAshcinnu na maranti no vayaM ma...
navAnAM navatInAM viSasya ropuSINAm
sarvAsAmagrabhaM nAmAre asya yo...

triH sapta mayUryaH sapta svasAro agruvaH
tAste viSaM vi jabhrira udakaM kumbhinIriva
iyattakaH kuSumbhakastakaM bhinadmyashmanA
tato viSaM pra vAvRte parAcIranu saMvataH
kuSumbhakastadabravId gireH pravartamAnakaH
vRshcikasyArasaM viSamarasaM vRshcika te viSam

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RIG VEDA BOOK 2

Hymn 1

tvamagne dyubhistvamAshushukSaNistvamadbhyastvamashmanas pari
tvaM vanebhyastvamoSadhIbhyastvaM nRNAM nRpate jAyase shuciH
tavAgne hotraM tava potraM RtviyaM tava neSTraM tvamagnid RtAyataH
tava prashAstraM tvamadhvarIyasi brahmA cAsi gRhapatishca no dame
tvamagna indro vRSabhaH satAmasi tvaM viSNururugAyo namasyaH
tvaM brahmA rayivid brahmaNas pate tvaM vidhartaHsacase purandhyA
tvamagne rAjA varuNo dhRtavratastvaM mitro bhavasi dasma IDyaH
tvamaryamA satpatiryasya sambhujaM tvamaMsho vidathe deva bhAjayuH
tvamagne tvaSTA vidhate suvIryaM tava gnAvo mitramahaH sajAtyam
tvamAshuhemA rariSe svashvyaM tvaM narAM shardho asi purUvasuH
tvamagne rudro asuro maho divastvaM shardho mArutaM pRkSa IshiSe
tvaM vAtairaruNairyAsi shaMgayastvaM pUSA vidhataH pAsi nu tmanA
tvamagne draviNodA araMkRte tvaM devaH savitA ratnadhAasi
tvaM bhago nRpate vasva IshiSe tvaM pAyurdame yaste'vidhat
tvamagne dama A vishpatiM vishastvAM rAjAnaM suvidatraM Rñjate
tvaM vishvAni svanIka patyase tvaM sahasrANi shatA dasha prati
tvAmagne pitaramiSTibhirnarastvAM bhrAtRAya shamyA tanUrucam
tvaM putro bhavasi yaste.avidhat tvaM sakhA sushevaH pAsyAdhRSaH
tvamagna RbhurAke namasyastvaM vAjasya kSumato rAya IshiSe
tvaM vi bhAsyanu dakSi dAvane tvaM vishikSurasiyajñamAtaniH
tvamagne aditirdeva dAshuSe tvaM hotrA bhAratI vardhasegirA
tvamiLA SatahimAsi dakSase tvaM vRtrahA vasupate sarasvatI
tvamagne subhRta uttamaM vayastava spArhe varNa A sandRshi shriyaH
tvaM vAjaH prataraNo bRhannasi tvaM rayirbahulo vishvatas pRthuH
tvAmagna AdityAsa AsyaM tvAM jihvAM shucayashcakrirekave
tvAM rAtiSAco adhvareSu sashcire tve devA haviradantyAhutam
tve agne vishve anRtAso adruha AsA devA haviradantyAhutam
tvayA martAsaH svadanta AsutiM tvaM garbho vIrudhAM jajñiSe shuciH
tvaM tAn saM ca prati cAsi majmanAgne sujAta pra ca devaricyase
pRkSo yadatra mahinA vi te bhuvadanu dyAvApRthivI rodasI ubhe
ye stotRbhyo goagrAmashvapeshasamagne rAtimupasRjanti sUrayaH

asmAñca tAMshca pra hi neSi vasya A bRhad vadema vidathe suvIrAH

Hymn 2

yajñena vardhata jAtavedasamagniM yajadhvaM haviSA tanA girA
samidhAnaM suprayasaM svarNaraM dyukSaM hotAraMvRjaneSu dhUrSadam
abhi tvA naktIruSaso vavAshire.agne vatsaM na svasareSudhenavaH
diva ivedaratirmAnuSA yugA kSapo bhAsi puruvAra saMyataH
taM devA budhne rajasaH sudaMsasaM divaspRthivyorarAtiMnyerire
rathamiva vedyaM shukrashociSamagniM mitraM nakSitiSu prashaMsyam
tamukSamANaM rajasi sva A dame candramiva surucaM hvAra A dadhuH
pRshnyAH pataraM citayantamakSabhiH pAtho na pAyuM janasI ubhe anu
sa hotA vishvaM pari bhUtvadhvaraM tamu havyairmanuSa Rñjate girA
hirishipro vRdhasAnAsu jarbhurad dyaurna stRbhishcitayad rodasI anu
sa no revat samidhAnaH svastaye sandadasvAn rayimasmAsu dIdihi
A naH kRNuSva suvitAya rodasI agne havyA manuSodeva vItaye
dA no agne bRhato dAH sahasriNo duro na vAjaM shrutyA apA vRdhi
prAcI dyAvApRthivI brahmaNA kRdhi svarNa shukramuSaso vi didyutaH
sa idhAna uSaso rAmyA anu svarNa dIdedaruSeNa bhAnunA
hotrAbhiragnirmanuSaH svadhvaro rAjA vishAmatithishcArurAyave
evA no agne amRteSu pUrvya dhIS pIpAya bRhaddiveSu mAnuSA
duhAnA dhenurvRjaneSu kArave tmanA shatinaM pururUpamiSaNi
vayamagne arvatA vA suvIryaM brahmaNA vA citayemA janAnati
asmAkaM dyumnamadhi pañca kRSTiSUccA svarNashushucIta duSTaram
sa no bodhi sahasya prashaMsyo yasmin sujAtA iSayanta sUrayaH
yamagne yajñamupayanti vAjino nitye toke dIdivAMsaM sve dame
ubhayAso jAtavedaH syAma te stotAro agne sUrayashca sharmaNi
vasvo rAyaH purushcandrasya bhUyasaH prajAvataH svapatyasya shagdhi naH
ye stotRbhyo ...

Hymn 3

samiddho agnirnihitaH pRthivyAM pratyaM vishvAni bhuvanAnyasthAt
hotA pAvakaH pradivaH sumedhA devo devAn yajatvagnirarhan
narAshaMsaH prati dhAmAnyañjan tisro divaH prati mahnA svarciH
ghRtapruSA manasA havyamundan mUrdhan yajñasya samanaktu devAn
ILito agne manasA no arhan devAn yakSi mAnuSAt pUrvo adya
sa A vaha marutAM shardho acyutamindraM naro barhiSadaM yajadhvam
deva barhirvardhamAnaM suvIraM stIrNaM rAye subharaM vedyasyAm
ghRtenAktaM vasavaH sIdatedaM vishve devA AdityA yajñiyAsaH
vi shrayantAmurviyA hUyamAnA dvAro devIH suprAyaNA namobhiH

vyacasvatIrvi prathantAmajuryA varNaM punAnAyashasaM suvIram
sAdhvapAMsi sanatA na ukSite uSAsAnaktA vayyeva raNvite
tantuM tataM saMvayantI samIcI yajñasya peshaH sudughe payasvatI
daivyA hotArA prathamA viduSTara Rju yakSataH saM RcAvapuSTarA
devAn yajantAv RtuthA samañjato nAbhA pRthivyA adhi sAnuSu triSu
sarasvatI sAdhayantI dhiyaM na iLA devI bhAratI vishvatUrtiH
tisro devIH svadhayA barhiredamachidraM pAntusharaNaM niSadya
pishaN^garUpaH subharo vayodhAH shruSTI vIro jAyate devakAmaH
prajAM tvaSTA vi Syatu nAbhimasme athA devAnAmapyetu pAthaH
vanaspatiravasRjannupa sthAdagnirhaviH sUdayAti pra dhIbhiH
tridhA samaktaM nayatu prajAnan devebhyo daivyaH shamitopa havyam
ghRtaM mimikSe ghRtamasya yonirghRte shrito ghRtaM vasya dhAma
anuSvadhamA vaha mAdayasva svAhAkRtaM vRSabha vakSi havyam

Hymn 4

huve vaH sudyotmAnaM suvRktiM vishAmagnimatithiM suprayasam
mitra iva yo didhiSAyyo bhUd deva Adeve jane jAtavedAH
imaM vidhanto apAM sadhasthe dvitAdadhurbhRgavo vikSvAyoH
eSa vishvAnyabhyastu bhUmA devAnAmagniraratirjIrAshvaH
agniM devAso mAnuSISu vikSu priyaM dhuH kSeSyanto namitram
sa dIdayadushatIrUrmyA A dakSAyyo yo dAsvate dama A
asya raNvA svasyeva puSTiH sandRSTirasya hiyAnasya dakSoH
vi yo bharibhradoSadhISu jihvAmatyo na rathyo dodhavIti vArAn
A yan me abhvaM vanadaH panantoshigbhyo nAmimIta varNam
sa citreNa cikite raMsu bhAsA jujurvAn yo muhurA yuvA bhUt
A yo vanA tATRSANo na bhAti vARNa pathA rathyevasvAnIt
kRSNAdhvA tapU raNvashciketa dyauriva smayamAno nabhobhiH
sa yo vyasthAdabhi dakSadurvIM pashurnaiti svayuragopAH
agniH shociSmAnatasAnyuSNan kRSNavyathirasvadayan na bhUma
nU te pUrvasyAvaso adhItau tRtIye vidathe manma shaMsi
asme agne saMyadvIraM bRhantaM kSumantaM vAjaM svapatyaMrayiM dAH
tvayA yathA gRtsamadAso agne guhA vanvanta uparAnabhi SyuH
suvIrAso abhimATiSAhaH smat sUribhyo gRNate tad vayo dhAH

Hymn 5

hotAjaniSTa cetanaH pitA pitRbhya Utaye
prayakSañ jenyaM vasu shakema vAjino yamam
A yasmin sapta rashmayastatA yajñasya netari
manuSvad daivyamaSTamaM potA vishvaM tadinvati

dadhanve vA yadImanu vocad brahmANi veru tat
pari vishvAni kAvyA nemishcakramivAbhavat
sAkaM hi shucinA shuciH prashAstA kratunAjani
vidvAnasya vratA dhruvA vayA ivAnu rohate
tA asya varNamAyuvo neSTuH sacanta dhenavaH
kuvit tisRbhya A varaM svasAro yA idaM yayuH
yadI mAturupa svasA ghRtaM bharantyasthita
tAsAmadhvaryurAgatau yavo vRSTIva modate
svaH svAya dhAyase kRNutAM Rtvig Rtvijam
stomaM yajñaM cAdaraM vanemA rarimA vayam
yatha vidvAnaraM karad vishvebhyo yajatebhyaH ayamagne tve api yaM yajñaM cakRmA vayam

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Hymn 6

imAM me agne samidhamimAmupasadaM vaneH
imA u Su shrudhI giraH
ayA te agne vidhemorjo napAdashvamiSTe
enA sUktena sujAta
taM tvA gIrbhirgirvaNasaM draviNasyuM draviNodaH
saparyema saparyavaH
sa bodhi sUrirmaghavA vasupate vasudAvan
yuyodhyasmad dveSAMsi
sa no vRStiM divas pari sa no vAjamanarvANam
sa naH sahasriNIriSaH
ILAnAyAvasyave yaviSTha dUta no girA
yajiSTha hotarA gahi
antarhyagna Iyase vidvAn janmobhayA kave
dUto janyevamitryaH
sa vidvAnA ca piprayo yakSi cikitva AnuSak
A cAsmin satsi barhiSi

Hymn 7

shreSThaM yaviSTha bhAratAgne dyumantamA bhara
vaso puruspRhaM rayim
mA no arAtirIshata devasya martyasya ca
parSi tasyA utadviSaH
vishvA uta tvayA vayaM dhArA udanyA iva
ati gAhemahi dviSaH
shuciH pAvaka vandyo.agne bRhad vi rocase
tvaM ghRtebhirAhutaH

tvaM no asi bhAratAgne vashAbhirukSabhiH
aSTApadIbhirAhutaH
drvannaH sarpirAsutiH pratno hotA vareNyaH
sahasas putro adbhutaH

Hymn 8

vAjayanniva nU rathAn yogAnagnerupa stuhi
yashastamasya mILhuSaH
yaH sunItho dadAshuSe.ajuryo jarayannarim
cArupratIkaAhutaH
ya u shriyA dameSvA doSoSasi prashasyate
yasya vrataM na mIyate
A yaH svarNa bhAnunA citro vibhAtyarciSA
añjAnoajarairabhi
atrimanu svarAjyamagnimukthAni vAvRdhuH
vishvA adhi shriyo dadhe
agnerindrasya somasya devAnAmUtibhirvayam
ariSyantaHsacemahyabhi SyAma pRtanyataH

Hymn 9

ni hotA hotRSadane vidAnastveSo dIdivAnasadat sudakSaH
adabdhavratapramatirvasiSThaH sahasrambharaH shucijihvo agniH
tvaM dUtastvamu naH paraspAstvaM vasya A vRSabha praNetA
agne tokasya nastane tanUnAmaprayuchan dIdyad bodhi gopAH
vidhema te parame janmannagne vidhema stomairavare sadhasthe
yasmAd yonerudArithA yaje taM pra tve havIMSi juhuresamiddhe
agne yajasva haviSA yajIyAñchruSTI deSNamabhi gRNIhi rAdhaH
tvaM hyasi rayipatI rayINAM tvaM shukrasya vacaso manotA
ubhayaM te na kSIyate vasavyaM dive\-dive jAyamAnasya dasma
kRdhi kSumantaM jaritAramagne kRdhi patiM svapatyasya rAyaH
sainAnIkena suvidatro asme yaSTA devAnAyajiSThaH svasti
adabdho gopA uta naH paraspA agne dyumaduta revad didIhi

Hymn 10

johUtro agniH prathamaH piteveLas pade manuSA yat samiddhaH
shriyaM vasAno amRto vicetA marmRjenyaH shravasyaHsa vAjI
shrUyA agnishcitrabhAnurhavaM me vishvAbhirgIrbhiramRto vicetAH
shyAvA rathaM vahato rohitA votAruSAha cakre vibhRtraH
uttAnAyAmajanayan suSUtaM bhuvadagniH purupeshAsu garbhaH
shiriNAyAM cidaktunA mahobhiraparIvRto vasati pracetAH
jigharmyagniM haviSA ghRtena pratikSiyantaM bhuvanAni vishvA
pRthuM tirashcA vayasA bRhantaM vyaciSThamannai rabhasaM dRshAnam
A vishvataH pratyañcaM jigharmyarakSasA manasA tajjuSeta
maryashrIH spRhayadvarNo agnirnAbhimRshe tanvA jarbhurANaH
jñeyA bhAgaM sahasAno vareNa tvAdUtAso manuvad vadema
anUnamagniM juhvA vacasyA madhupRcaM dhanasAjohavImi

Hymn 11

shrudhI havamindra mA rishaNyaH syAma te dAvane vasUnAm
imA hi tvAmUrjo vardhayanti vasUyavaH sindhavo na kSarantaH
sRjo mahIrindra yA apinvaH pariSThitA ahinA shUra pUrvIH
amartyaM cid dAsaM manyamAnamavAbhinadukthairvAvRdhAnaH
uktheSvin nu shUra yeSu cAkan stomeSvindra rudriyeSu ca
tubhyedetA yAsu mandasAnaH pra vAyave sisrate na shubhrAH
shubhraM nu te shuSmaM vardhayantaH shubhraM vajraM bAhvordadhAnAH
shubhrastvamindra vAvRdhAno asme dAsIrvishaH sUryeNa sahyAH
guhA hitaM guhyaM gULhamapsvapIvRtaM mAyinaM kSiyantam
uto apo dyAM tastabhvAMsamahannahiM shUra vIryeNa
stavA nu ta indra pUrvyA mahAnyuta stavAma nUtanA kRtAni
stavA vajraM bAhvorushantaM stavA harI sUryasya ketU
harI nu ta indra vAjayantA ghRtashcutaM svAramasvArSTAm
vi samanA bhUmiraprathiSTAraMsta parvatashcit sariSyan
ni parvataH sAdyaprayuchan saM mAtRbhirvAvashAno akrAn
dUre pAre vANIM vardhayanta indreSitAM dhamaniM paprathan ni
indro mahAM sindhumAshayAnaM mAyAvinaM vRtramasphuran niH
arejetAM rodasI bhiyAne kanikradato vRSNo asya vajrAt
aroravId vRSNo asya vajro.amAnuSaM yan mAnuSo nijUrvAt
ni mAyino dAnavasya mAyA apAdayat papivAn sutasya
pibA\-pibedindra shUra somaM mandantu tvA mandinaH sutAsaH
pRNantaste kukSI vardhayantvitthA sutaH paura indramAva
tve indrApyabhUma viprA dhiyaM vanema RtayA sapantaH
avasyavo dhImahi prashastiM sadyaste rAyo dAvane syAma
syAma te ta indra ye ta UtI avasyava UrjaM vardhayantaH

shuSmintamaM yaM cAkanAma devAsme rayiM rAsi vIravantam
rAsi kSayaM rAsi mitramasme rAsi shardha indra mArutaMnaH
sajoSaso ye ca mandasAnAH pra vAyavaH pAntyagraNItim
vyantvin nu yeSu mandasAnastRpat somaM pAhi drahyadindra
asmAn su pRtsvA tarutrAvardhayo dyAM bRhadbhirarkaiH
bRhanta in nu ye te tarutrokthebhirvA sumnamAvivAsAn
stRNAnAso barhiH pastyAvat tvotA idindra vAjamagman
ugreSvin nu shUra mandasAnastrikadrukeSu pAhi somamindra
pradodhuvacchmashruSu prINAno yAhi haribhyAM sutasyapItim
dhiSvA shavaH shUra yena vRtramavAbhinad dAnumaurNavAbham
apAvRNorjyotirAryAya ni savyataH sAdi dasyurindra
sanema ye ta Utibhistaranto vishvA spRdha AryeNa dasyUn
asmabhyaM tat tvASTraM vishvarUpamarandhayaH sAkhyasya tritAya
asya suvAnasya mandinastritasya nyarbudaM vAvRdhAno astaH
avartayat sUryo na cakraM bhinad valamindro aN^girasvAn
nUnaM sA te prati varaM jaritre duhIyadindra dakSiNA maghonI
shikSA stotRbhyo mAti dhag bhago no bRhad vadema v. s.

Hymn 12

yo jAta eva prathamo manasvAn devo devAn kratunA paryabhUSat
yasya shuSmAd rodasI abhyasetAM nRmNasya mahnA sa janAsa indraH
yaH pRthivIM vyathamAnAmadRMhad yaH parvatAn prakupitAnaramNAt
yo antarikSaM vimame varIyo yo dyAmastabhnAt sa janAsa indraH
yo hatvAhimariNAt sapta sindhUn yo gA udAjadapadhA valasya
yo ashmanorantaragniM jajAna saMvRk samatsu s. j. i.
yenemA vishvA cyavanA kRtAni yo dAsaM varNamadharaMguhAkaH
shvaghnIva yo jigIvAn lakSamAdadaryaH puSTAni s. j. i.
yaM smA pRchanti kuha seti ghoramutemAhurnaiSo astItyenam
so aryaH puStIrvija ivA minAti shradasmai dhattas. j. i.
yo radhrasya coditA yaH kRshasya yo brahmaNo nAdhamAnasyakIreH
yuktagrAvNo yo.avitA sushipraH sutasomasya s. j. i.
yasyAshvAsaH pradishi yasya gAvo yasya grAmA yasya vishve rathAsaH
yaH sUryaM ya uSasaM jajAna yo apAM netA s. j. i.
yaM krandasI saMyatI vihvayete pare.avara ubhayA amitrAH
samAnaM cid rathamAtasthivAMsA nAnA havete s. j. i.
yasmAn na Rte vijayante janAso yaM yudhyamAnA avase havante
yo vishvasya pratimAnaM babhUva yo acyutacyut s. j. i.
yaH shashvato mahyeno dadhAnAnamanyamAnAñcharvA jaghAna
yaH shardhate nAnudadAti shRdhyAM yo dasyorhantAs. j. i.
yaH shambaraM parvateSu kSiyantaM catvAriMshyAM sharadyanvavindat
ojAyamAnaM yo ahiM jaghAna dAnuM shayAnaMs. j. i.
yaH saptarashmirvRSabhastuviSmAnavAsRjat sartave saptasindhUn

yo rauhiNamasphurad vajrabAhurdyAmArohantaMs. j. i.
dyAvA cidasmai pRthivI namete shuSmAccidasya parvatA bhayante
yaH somapA nicito vajrabAhuryo vajrahastaH s. j. i.
yaH sunvantamavati yaH pacantaM yaH shaMsantaM yaH shashamAnamUtI
yasya brahma vardhanaM yasya somo yasyedaM rAdhaH s. j. i.
yaH sunvate pacate dudhra A cid vAjaM dardarSi sa kilAsi satyaH
vayaM ta indra vishvaha priyAsaH suvIrAso vidathamA vadema

Hymn 13

RturjanitrI tasyA apas pari makSU jAta Avishad yAsu vardhate
tadAhanA abhavat pipyuSI payo.aMshoH pIyUSaM prathamaM tadukthyam
sadhrImA yanti pari bibhratIH payo vishvapsnyAya pra bharanta bhojanam
samAno adhvA pravatAmanuSyade yastAkRNoH prathamaM sAsyukthyaH
anveko vadati yad dadAti tad rUpA minan tadapA eka Iyate
vishvA ekasya vinudastitikSate yastAkR...
prajAbhyaH puSTiM vibhajanta Asate rayimiva pRSThaM prabhavantamAyate
asinvan daMSTraiH pituratti bhojanaM yastAkR...
adhAkRNoH pRthivIM sandRshe dive yo dhautInAmahihannAriNak pathaH
taM tvA stomebhirudabhirna vAjinaM devaM devA ajanan sAsyukthyaH
yo bhojanaM ca dayase ca vardhanamArdrAdA shuSkaM madhumad dudohitha
sa shevadhiM ni dadhiSe vivasvati vishvasyaika IshiSe sAsyu.
yaH puSpiNIshca prasvashca dharmaNAdhi dAne vyavanIradhArayaH
yashcAsamA ajano didyuto diva ururUrvAnabhitaH s. u.
yo nArmaraM sahavasuM nihantave pRkSAya ca dAsaveshAya cAvahaH
UrjayantyA apariviSTamAsyamutaivAdya purukRts. u.
shataM vA yasya dasha sAkamAdya ekasya shruSTau yad dhacodamAvitha
arajjau dasyUn samunab dabhItaye suprAvyoabhavaH s. u.
vishvedanu rodhanA asya pauMsyaM dadurasmai dadhire kRtnave dhanam
saL astabhnA viSTiraH pañca sandRshaH pariparo abhavaH s. u.
supravAcanaM tava vIra vIryaM yadekena kratunA vindase vasu
jAtUSThirasya pra vayaH sahasvato yA cakartha sendra vishvAsyukthyaH
aramayaH sarapasastarAya kaM turvItaye ca vayyAya ca srutim
nIcA santamudanayaH parAvRjaM prAndhaM shroNaM shravayan s. u.
asmabhyaM tad vaso dAnAya rAdhaH samarthayasva bahu te vasavyam
indra yaccitraM shravasyA anu dyUn bRhad vadema v. s.

Hymn 14

adhvaryavo bharatendrAya somamAmatrebhiH siñcatA madyamandhaH
kAmI hi vIraH sadamasya pItiM juhota vRSNe tadidesha vaSTi

adhvaryavo yo apo vavrivAMsaM vRtraM jaghAnAshanyeva vRkSam
tasmA etaM bharata tadvashAyaneSa indro arhati pItimasya
adhvaryavo yo dRbhIkaM jaghAna yo gA udAjadapa hi valaM vaH
tasmA etamantarikSe na vAtamindraM somairorNuta jUrna vastraiH
adhvaryavo ya uraNaM jaghAna nava cakhvAMsaM navatiM cabAhUn
yo arbudamava nIcA babAdhe tamindraM somasyabhRthe hinota
adhvaryavo yaH svashnaM jaghAna yaH shuSNamashuSaM yo vyaMsam
yaH pipruM namuciM yo rudhikrAM tasmA indrAyAndhaso juhota
adhvaryavo yaH shataM shambarasya puro bibhedAshmaneva pUrvIH
yo varcinaH shatamindraH sahasramapAvapad bharatAsomamasmai
adhvaryavo yaH shatamA sahasraM bhUmyA upasthe.avapajjaghanvAn
kutsasyAyoratithigvasya vIrAn nyAvRNag bharatA somamasmai
adhvaryavo yan naraH kAmayAdhve shruSTI vahanto nashathA tadindre
gabhastipUtaM bharata shrutAyendrAya somaM yajyavo juhota
adhvaryavaH kartanA shruSTimasmai vane nipUtaM vana un nayadhvam
juSANo hastyamabhi vAvashe va indrAya somaM madiraM juhota
adhvaryavaH payasodharyathA goH somebhirIM pRNatA bhojamindram
vedAhamasya nibhRtaM ma etad ditsantaM bhUyo yajatashciketa
adhvaryavo yo divyasya vasvo yaH pArthivasya kSamyasya rAjA
tamUrdaraM na priNatA yavenendraM somebhistadapovo astu
asmabhyaM tad ...

Hymn 15

pra ghA nvasya mahato mahAni satyA satyasya karaNAni vocam
trikadrukeshvapibat sutasyAsya made ahimindro jaghAna
avaMshe dyAmastabhAyad bRhantamA rodasI apRNadantarikSam
sa dhArayad pRthivIM paprathacca somasya tA mada indrashcakAra
sadmeva prAco vi mimAya mAnairvajreNa khAnyatRNan nadInAm
vRthAsRjat pathibhirdIrghayAthaiH somasya tA ...
sa pravoLhR^In parigatyA dabhItervishvamadhAgAyudhamiddhe agnau
saM gobhirashvairasRjad rathebhiH so...
sa IM mahIM dhunimetoraramNAt so asnAtR^InapArayat svasti
ta utsnAya rayimabhi pra tasthuH so...
sodañcaM sindhumariNAn mahitvA vajreNAna uSasaH saM pipeSa
ajavaso javinIbhirvivRshcan so...
sa vidvAnapagohaM kanInAmAvirbhavannudatiSThat parAvRk
prati shroNa sthAd vyanagacaSTa so...
bhinad valamaN^girobhirgRNAno vi parvatasya dRMhitAnyairat
riNag rodhAMsi kRtrimANyeSAM so...
svapnenAbhyupyA cumuriM dhuniM ca jaghantha dasyaM pra dabhItimAvaH
rambhI cidatra vivide hiraNyaM so...
nUnaM sA te prati ...

Hymn 16

pra vaH satAM jyeSThatamAya suSTutimagnAviva samidhAne havirbhare
indramajuryaM jarayantamukSitaM sanAd yuvAnamavase havAmahe
yasmAdindrAd bRhataH kiM caneM Rte vishvAnyasmin sambhRtAdhi vIryA
jaThare somaM tanvI saho maho haste vajraM bharati shIrSaNi kratum
na kSoNIbhyAM paribhve ta indriyaM na samudraiH parvatairindra te rathaH
na te vajramanvashnoti kashcana yadAshubhiH patasi yojanA puru
vishve hyasmai yajatAya dhRSNave kratuM bharanti vRSabhAya sashcate
vRSA yajasva haviSA viduSTaraH pibendra somaM vRSabheNa bhAnunA
vRSNaH koshaH pavate madhva UrmirvRSabhAnnAya vRSabhAya pAtave
vRSaNAdhvaryU vRSabhAso adrayo vRSaNaM somaM vRSabhAya suSvati
vRSA te vajra uta te vRSA ratho vRSaNA harI vRSabhANyAyudhA
vRSNo madasya vRSabha tvamIshiSa indra somasya vRSabhasya tRpNuhi
pra te nAvaM na samane vacasyuvaM brahmaNA yAmi savaneSudAdhRSiH
kuvin no asya vacaso nibodhiSadindramutsaM na vasunaH sicAmahe
purA sambAdhAdabhyA vavRtsva no dhenurna vatsaM yavasasya pipyuSI
sakRt su te sumatibhiH shatakrato saM patnIbhirna vRSaNo nasImahi
nUnaM sA ...

Hymn 17

tadasmai navyamaN^girasvadarcata shuSmA yadasya pratnathodIrate
vishvA yad gotrA sahasA parIvRtA made somasya dRMhitAnyairayat
sa bhutu yo ha prathamAya dhAyasa ojo mimAno mahimAnamAtirat
shUro yo yutsu tanvaM parivyata shIrSaNi dyAM mahinA pratyamuñcata
adhAkRNoH prathamaM vIryaM mahad yadasyAgre brahmaNA shuSmamairayaH
ratheSThena haryashvena vicyutAH pra jIrayaH sisrate sadhryak pRthak
adhA yo vishvA bhuvanAbhi majmaneshAnakRt pravayA abhyavardhata
Ad rodasI jyotiSA vahnirAtanot sIvyan tamAMsi dudhitA samavyayat
sa prAcInAn parvatAn dRMhadojasAdharAcInamakRNodapAmapaH
adhArayat pRthivIM vishvadhAyasamastabhnAn mAyayA dyAmavasrasaH

Hymn 18

sAsmA araM bAhubhyAM yaM pitAkRNod vishvasmAdA januSo vedasas pari
yenA pRthivyAM ni kriviM shayadhyai vajreNa hatvyavRNak tuviSvaNiH

amAjUriva pitroH sacA satI samAnAdA sadasastvAmiye bhagam
kRdhi praketamupa mAsyA bhara daddhi bhAgaM tanvo yena mAmahaH
bhojaM tvAmindra vayaM huvema dadiS TvamindrApAMsi vAjAn
aviDDhIndra citrayA na Uti kRdhi vRshannindra vasyaso naH
nUnaM sA ...

Hymn 19

prAtA ratho navo yoji sasnishcaturyugastrikashaH saptarashmiH
dashAritro manuSyaH svarSAH sa iSTibhirmatibhIraMhyo bhUt
sAsmA araM prathamaM sa dvitIyamuto tRtIyaM manuSaH sa hotA
anyasyA garbhamanya U jananta so anyebhiH sacate jenyo vRSA
harI nu kaM ratha indrasya yojamAyai sUktena vacasA navena
mo Su tvAmatra bahavo hi viprA ni rIraman yajamAnAso anye
A dvAbhyAM haribhyAmindra yAhyA caturbhirA SaDbhirhUyamAnaH
ASTAbhirdashabhiH somapeyamayaM sutaHsumakha mA mRdhas kaH
A viMshatyA triMshatA yAhyarvAM A catvAriMshatA haribhiryajAnaH
A pañcAshatA surathebhirindrA SaSTyA saptatyA somapeyam
AshItyA navatyA yAhyarvAM A shatena haribhiruhyamAnaH
ayaM hi te shunahotreSu soma indra tvAyA pariSikto madAya
mama brahmendra yAhyachA vishvA harI dhuri dhiSvA rathasya
purutrA hi vihavyo babhUthAsmiñchUra savane mAdayasva
na ma indreNa sakhyaM vi yoSadasmabhyamasya dakSiNA duhIta
upa jyeSThe varUthe gabhastau prAye\-prAye jigIvAMsaH syAma
nUnaM sA ...

Hymn 20

apAyyasyAndhaso madAya manISiNaH suvAnasya prayasaH
yasminnindraH pradivi vAvRdhAna oko dadhe brahmaNyantashca naraH
asya mandAno madhvo vajrahasto.ahimindro arNovRtaM vi vRshcat
pra yad vayo sa svasarANyachA prayAMsi ca nadInAM cakramanta
sa mAhina indro arNo apAM prairayadahihAchA samudram
ajanayat sUryaM vidad gA aktunAhnAM vayunAni sAdhat
so apratIni manave purUNIndro dAshad dAshuSe hanti vRtram
sadyo yo nRbhyo atasAyyo bhUt paspRdhAnebhyaH sUryasya sAtau
sa sunvata indraH sUryamA devo riNaM martyAya stavAn
A yad rayiM guhadavadyamasmai bharadaMshaM naitasho dashasyan
sa randhayat sadivaH sArathaye shuSNamashuSaM kuyavaM kutsAya
divodAsAya navatiM ca navendraH puro vyairacchambarasya
evA ta indrocathamahema shravasyA na tmanA vAjayantaH

ashyAma tat sAptamAshuSANA nanamo vadharadevasya pIyoH
evA te gRtsamadAH shUra mamnAvasyavo na vayunAni takSuH
brahmaNyanta indra te navIya iSamUrjaM sukSitiM sumnamashyuH
nUnaM sA ...

Hymn 21

vayaM te vaya indra viddhi Su NaH pra bharAmahe vAjayurna ratham
vipanyavo dIdhyato manISA sumnamiyakSantastvAvato nR^In
tvaM na indra tvAbhirUtI tvAyato abhiSTipAsi janAn
tvamino dAshuSo varUtetthAdhIrabhi yo nakSati tvA
sa no yuvendro johUtraH sakhA shivo narAmastu pAtA
yaH shaMsantaM yaH shashamAnamUtI pacantaM ca stuvantaMca praNeSat
tamu stuSa indraM taM gRNISe yasmin purA vAvRdhuH shAshadushca
sa vasvaH kAmaM pIparadiyAno brahmaNyato nUtanasyAyoH
so aN^girasAmucathA jujuSvAn brahmA tUtodindro gAtumiSNan
muSNannuSasaH sUryeNa stavAnashnasya cicchishnathat pUrvyANi
sa ha shruta indro nAma deva Urdhvo bhuvan manuSe dasmatamaH
ava priyamarshasAnasya sAhvAñchiro bharad dAsasya svadhAvAn
sa vRtrahendraH kRSNayonIH purandaro dAsIrairayad vi
ajanayan manave kSAmapashca satrA shaMsaM yajamAnasya tUtot
tasmai tavasyamanu dAyi satrendrAya devebhirarNasAtau
prati yadasya vajraM bAhvordhurhatvI dasyUn pura AyasIrni tArIt
nUnaM sA ...

Hymn 22

vishvajite dhanajite svarjite satrAjite nRjita urvarAjite
ashvajite gojite abjite bharendrAya somaM yajatAya haryatam
abhibhuve.abhibhaN^gAya vanvate.aSALhAya sahamAnAya vedhase
tuvigraye vahnaye duSTarItave satrAsAhe nama indrAya vocata
satrAsAho janabhakSo janaMsahashcyavano yudhmo anu joSamukSitaH
vRtaMcayaH sahurirvikSvArita indrasya vocaM pra kRtAni vIryA
anAnudo vRSabho dodhato vadho gambhIra RSvo asamaSTakAvyaH
radhracodaH shnathano vILitas pRthurindraH suyajña uSasaH svarjanat
yajNena gAtumapturo vividrire dhiyo hinvAnA ushijo manISiNaH
abhisvarA niSadA gA avasyava indre hinvAnA draviNAnyAshata
indra shreSThAni draviNAni dhehi cittiM dakSasya subhagatvaM asme
poSaM rayINAmariSTiM tanUnAM svAdmAnaM vAcaH sudinatvamahnAm

Hymn 23

trikadrukeSu mahiSo yavAshiraM tuvishuSmastRpat somamapibad viSNunA sutaM yathAvashat
sa IM mamAda mahi karma kartave mahAmuruM sainaM sashcad devo devaM satyamindraMsatya induH
adha tviSImAnabhyojasA kriviM yudhAbhavadA rodasI apRNadasya majmanA pra vAvRdhe
adhattAnyaM jaThare premaricyata sainaM ...
sAkaM jAtaH kratunA sAkamojasA vavakSitha sAkaM vRddho vIryaiH sAsahirmRdho vicarSaNiH
dAtA rAdhaH stuvate kAmyaM vasu sainaM ...
tava tyan naryaM nRto.apa indra prathamaM pUrvyaM divi pravAcyaM kRtam | yad devasya shavasA prAriNA asuM riNannapaH
bhuvad vishvamabhyAdevamojasA vidAdUrjaM shatakraturvidAdiSam

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Hymn 24

gaNAnAM tvA gaNapatiM havAmahe kaviM kavInAmupamashravastamam
jyeSTharAjaM brahmaNAM brahmaNas pata A naH SRNvannUtibhiH sIda sAdanam
devAshcit te asurya pracetaso bRhaspate yajñiyaM bhAgamAnashuH
usrA iva sUryo jyotiSA maho vishveSAmijjanitA brahmaNAmasi
A vibAdhyA parirApastamAMsi ca jyotiSmantaM rathaM Rtasya tiSThasi
bRhaspate bhImamamitradambhanaM rakSohaNaMgotrabhidaM svarvidam
sunItibhirnayasi trAyase janaM yastubhyaM dAshAn na tamaMho ashnavat
brahmadviSastapano manyumIrasi bRhaspate mahi tat te mahitvanam
na tamaMho na duritaM kutashcana nArAtayastitirurna dvayAvinaH
vishvA idasmAd dhvaraso vi bAdhase yaM sugopA rakSasi brahmaNas pate

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Hymn 25

tvaM no gopAH pathikRd vicakSaNastava vratAya matibhirjarAmahe
bRhaspate yo no abhi hvaro dadhe svA taM marmartu duchunA harasvatI
uta vA yo no marcayAdanAgaso.arAtIvA martaH sAnuko vRkaH
bRhaspate apa taM vartayA pathaH sugaM no asyai devavItaye kRdhi
trAtAraM tvA tanUnAM havAmahe.avaspartaradhivaktAramasmayum
bRhaspate devanido ni barhaya mA durevA uttaraM sumnamun nashan
tvayA vayaM suvRdhA brahmaNas pate spArhA vasu manuSyA dadImahi
yA no dUre taLito yA arAtayo.abhi santi jambhayA tA anapnasaH
tvayA vayamuttamaM dhImahe vayo bRhaspate papriNA sasninA yujA
mA no duHshaMso abhidipsurIshata pra sushaMsA matibhistAriSImahi
anAnudo vRSabho jagmirAhavaM niSTaptA shatruM pRtanAsusAsahiH

asi satya RNayA brahmaNas pata ugrasya cid damitA vILuharSiNaH
adevena manasA yo rishaNyati shAsAmugro manyamAno jighAMsati
bRhaspate ma praNak tasya no vadho ni karma manyuM durevasya shardhataH
bhareSu havyo namasopasadyo gantA vAjeSu sanitA dhanaM\ dhanam
vishvA idaryo abhidipsvo mRdho bRhaspatirvi vavarhA rathAM iva
tejiSthayA tapani rakSasastapa ye tvA nide dadhire dRSTavIryam
Avistat kRSva yadasat ta ukthyaM bRhaspate vi parirApo ardaya
bRhaspate ati yadaryo arhAd dyumad vibhAti kratumajjaneSu
yad dIdayacchavasa RtaprajAta tadasmasu draviNaM dhehicitram
mA na stenebhyo ye abhi druhas pade nirAmiNo ripavo.anneSu jAgRdhuH
A devAnAmohate vi vrayo hRdi bRhaspate naparaH sAmno viduH
vishvebhyo hi tvA bhuvanebhyas pari tvaSTAjanat sAmnaH\ sAmnaH kaviH
sa RNacid RNayA brahmaNas patirdruho hantA maha Rtasya dhartari
tava shriye vyajihIta parvato gavAM gotramudasRjo yadaN^giraH
indreNa yujA tamasA parIvRtaM bRhaspate nirapAmaubjo arNavam
brahmaNas pate tvamasya yantA sUktasya bodhi tanayaM ca jinva
vishvaM tad bhadraM yadavanti devA bRhad vadema ...

Hymn 26

semAmaviDDhi prabhRtiM ya IshiSe.ayA vidhema navayA mahA girA
yathA no mIDhvAn stavate sakhA tava bRhaspatesISadhaH sota no matim
yo nantvAnyanaman nyojasotAdardarmanyunA shambarANi vi
prAcyAvayadacyutA brahmaNas patirA cAvishad vasumantaM vi parvatam
tad devAnAM devatamAya kartvamashrathnan dRLhAvradanta vILitA
ud gA Ajadabhinad brahmaNA valamagUhat tamo vyacakSayat svaH
ashmAsyamavataM brahmaNas patirmadhudhAramabhi yamojasAtRNat
tameva vishve papire svardRsho bahu sAkaM sisicurutsamudriNam
sanA tA kA cid bhuvanA bhavItvA mAdbhiH sharadbhirduro varanta vaH
ayatantA carato anyad\-anyadid ya cakAra vayunA brahmaNas patiH
abhinakSanto abhi ye tamAnashurnidhiM paNInAM paramaMguhA hitam
te vidvAMsaH praticakSyAnRtA punaryata uAyan tadudIyurAvisham
RtAvAnaH praticakSyAnRtA punarAta A tasthuH kavayo mahas pathaH
te bAhubhyAM dhamitamagnimashmani nakiH So astyaraNo jahurhi tam
Rtajyena kSipreNa brahmaNas patiryatra vaSTi pra tadashnoti dhanvanA
tasya sAdhvIriSavo yAbhirasyati nRcakSaso dRshaye karNayonayaH
sa saMnayaH sa vinayaH purohitaH sa suSTutaH sa yudhibrahmaNas patiH
cAkSmo yad vAjaM bharate matI dhanAdit sUryastapati tapyaturvRthA
vibhu prabhu prathamaM mehanAvato bRhaspateH suvidatrANi rAdhyA
imA sAtAni venyasya vAjino yena janA ubhaye bhuñjate vishaH
yo.avare vRjane vishvathA vibhurmahAmu raNvaH shavasA vavakSitha
sa devo devAn prati paprathe pRthu vishvedu tAparibhUrbrahmaNas patiH
vishvaM satyaM maghavAnA yuvoridApashcana pra minanti vrataM vAm

achendrAbrahmaNaspatI havirno.annaM yujeva vAjinA jigAtam
utAshiSThA anu shRNvanti vahnayaH sabheyo vipro bharate matI dhanA
vILudveSA anu vasha RNamAdadiH sa ha vAjI samithe brahmaNas patiH
brahmaNas paterabhavad yathAvashaM satyo manyurmahi karmAkariSyataH
yo gA udAjat sa dive vi cAbhajan mahIva rItiH shavasAsarat pRthak
brahmaNas pate suyamasya vishvahA rAyaH syAma rathyo vayasvataH
vIreSu vIrAnupa pRMdhi nastvaM yadIshAno brahmaNA veSi me havam
brahmaNas pate tvamasya ...

Hymn 27

indhAno agniM vanavad vanuSyataH kRtabrahmA shUshuvad rAtahavya it
jAtena jAtamati sa pra sarsRte yaM\-yaM yujaMkRNute brahmaNas patiH
vIrebhirvIrAn vanavad vanuSyato gobhI rayiM paprathad bodhati tmanA
tokaM ca tasya tanayaM ca vardhate yaM\-yaM ...
sindhurna kSodaH shimIvAn RghAyato vRSeva vadhrInrabhi vaSTyojasA
agneriva prasitirnAha vartave yaM\-yaM ..
tasmA arSanti divyA asashcataH sa satvabhiH prathamo goSugachati
anibhRSTataviSirhantyojasA yaM\-yaM ...
tasmA id vishve dhunayanta sindhavo.achidrA sharma dadhire purUNi
devAnAM sumne subhagaH sa edhate yaM\-yaM ...

Hymn 28

RjuricchaMso vanavad vanuSyato devayannidadevayantamabhyasat
suprAvIrid vanavat pRtsu duSTaraM yajvedayajyorvi bhajAti bhojanam
yajasva vIra pra vihi manAyato bhadraM manaH kRNuSva vRtratUrye
haviS kRNuSva subhago yathAsasi brahmaNas paterava A vRNImahe
sa ijjanena sa vishA sa janmanA sa putrairvAjaM bharatedhanA nRbhiH
devAnAM yaH pitaramAvivAsati shraddhAmanA haviSA brahmaNas patim
yo asmai havyairghRtavadbhiravidhat pra taM prAcA nayati brahmaNas patiH
uruSyatImaMhaso rakSatI riSo.aMhoshcidasmA urucakriradbhutaH

Hymn 29

imA gira Adityebhyo ghRtasnUH sanAd rAjabhyo juhvA juhomi
shRNotu mitro aryamA bhago nastuvijAto varuNo dakSo aMshaH
imaM stomaM sakratavo me adya mitro aryamA varuNo juSanta

AdityAsaH shucayo dhArapUtA avRjinA anavadyA ariSTAH
ta AdityAsa uravo gabhIrA adabdhAso dipsanto bhUryakSAH
antaH pashyanti vRjinota sAdhu sarvaM rAjabhyaH paramA cidanti
dhArayanta AdityAso jagat sthA devA vishvasya bhuvanasya gopAH
dIrghAdhiyo rakSamANA asuryaM RtAvAnashcayamAnA RNAni
vidyAmAdityA avaso vo asya yadaryaman bhaya A cin mayobhu
yuSmAkaM mitrAvaruNA praNItau pari shvabhreva duritAnivRjyAm
sugo hi vo aryaman mitra panthA anRkSaro varuNa sAdhurasti
tenAdityA adhi vocatA no yachatA no duSparihantu sharma
pipartu no aditI rAjaputrAti dveSAMsyaryamA sugebhiH
bRhan mitrasya varuNasya sharmopa syAma puruvIrA ariSTAH
tisro bhUmIrdhArayan trInruta dyUn trINi vratA vidathe antareSAm
RtenAdityA mahi vo mahitvaM tadaryaman varuNa mitra cAru
trI rocanA divyA dhArayanta hiraNyayAH shucayo dhArapUtAH
asvapnajo animiSA adabdhA urushaMsA Rjave martyAya
tvaM vishveSAM varuNAsi rAjA ye ca devA asura ye ca martAH
shataM no rAsva sharado vicakSe.acyAmAyUMSi sudhitAni pUrvA
na dakSiNA vi cikite na savyA na prAcInamAdityA notapashcA
pAkyA cid vasavo dhIryA cid yuSmAnIto abhayaMjyotirashyAm
yo rAjabhya Rtanibhyo dadAsha yaM vardhayanti puSTayashcanityAH
sa revAn yAti prathamo rathena vasudAvA vidatheSu prashastaH
shucirapAH sUyavasA adabdha upa kSeti vRddhavayAH suvIraH
nakiS TaM ghnantyantito na dUrAd ya AdityAnAM bhavati praNItau
adite mitra varuNota mRLa yad vo vayaM cakRmA kaccidAgaH
urvashyAmabhayaM jyotirindra mA no dIrghA abhi nashan tamisrAH
ubhe asmai pIpayataH samIcI divo vRSTiM subhago nAma puSyan
ubhA kSayAvAjayan yAti pRtsUbhAvardhau bhavataH sAdhU asmai
yA vo mAyA abhidruhe yajatrAH pAshA AdityA ripave vicRttAH
ashvIva tAnati yeSaM rathenAriSTA urAvA sharman syAma
mAhaM maghono varuNa priyasya bhUridAvna A vidaM shUnamApeH
mA rAyo rAjan suyamAdava sthAM bRhad vadema ...

Hymn 30

idaM kaverAdityasya svarAjo vishvAni sAntyabhyastu mahnA
ati yo mandro yajathAya devaH sukIrtiM bhikSe varuNasya bhUreH
tava vrate subhagAsaH syAma svAdhyo varuNa tuSTuvAMsaH
upAyana uSasAM gomatInAmagnayo na jaramANA anu dyUn
tava syAma puruvIrasya sharmannurushaMsasya varuNa praNetaH
yUyaM naH putrA aditeradabdhA abhi kSamadhvaM yujyAya devAH
pra sImAdityo asRjad vidhartAn RtaM sindhavo varuNasya yanti
na shrAmyanti na vi mucantyete vayo na paptU raghuyAparijman
vi macchrathAya rashanAmivAga RdhyAma te varuNa khAM Rtasya

mA tantushchedi vayato dhiyaM me mA mAtrA shAryapasaH pura RtoH

Hymn 31

apo su myakSa varuNa bhiyasaM mat samrAL RtAvo.anu mA gRbhAya
dAmeva vatsAd vi mumugdhyaMho nahi tvadAre nimiSashcaneshe
mA no vadhairvaruNa ye ta iSTAvenaH kRNvantamasura bhrINanti
mA jyotiSaH pravasathAni ganma vi SU mRdhaH shishratho jIvase naH
namaH purA te varuNota nUnamutAparaM tuvijAta bravAma
tve hi kaM parvate na shritAnyapracyutAni dULabha vratAni
para RNA sAvIradha matkRtAni mAhaM rAjannanyakRtena bhojam
avyuSTA in nu bhUyasIruSAsa A no jIvAn varuNa tAsu shAdhi
yo me rAjan yujyo vA sakhA vA svapne bhayaM bhIrave mahyamAha
steno vA yo dipsati no vRko vA tvaM tasmAd varuNapAhyasmAn
mAhaM maghono ...

Hymn 32

dhRtavratA AdityA iSirA Are mat karta rahasUrivAgaH
shRNvato vo varuNa mitra devA bhadrasya vidvAnavase huvevaH
yUyaM devAH pramatiryUyamojo yUyaM dveSAMsi sanutaryuyota
abhikSattAro abhi ca kSamadhvamadyA ca no mRLayatAparaM ca
kimU nu vaH kRNavAmApareNa kiM sanena vasava Apyena
yUyaM no mitrAvaruNAdite ca svastimindrAmaruto dadhAta
haye devA yUyamidApaya stha te mRLata nAdhamAnAya mahyam
mA vo ratho madhyamavAL Rte bhUn mA yuSmAvastvApiSu shramiSma
pra va eko mimaya bhUryAgo yan mA piteva kitavaM shashAsa
Are pASA Are aghAni devA mA mAdhi putre vimiva grabhISTa
arvAñco adyA bhavatA yajatrA A vo hArdi bhayamAno vyayeyam
trAdhvaM no devA nijuro vRkasya trAdhvaM kartAdavapado yajatrAH
mAhaM maghono ...

Hymn 33

RtaM devAya kRNvate savitra indrAyAhighne na ramanta ApaH
ahar\-aharyAtyakturapAM kiyAtyA prathamaH sarga AsAm
yo vRtrAya sinamatrAbhariSyat pra taM janitrI viduSa uvAca
patho radantIranu joSamasmai dive\-dive dhunayo yantyartham

Urdhvo hyasthAdadhyantarikSe.adhA vRtrAya pra vadhaMjabhAra
mihaM vasAna upa hImadudrot tigmAyudho ajayacchatrumindraH
bRhaspate tapuSAshneva vidhya vRkadvaraso asurasya vIrAn
yathA jaghantha dhRSatA purA cidevA jahi shatrumasmAkamindra
ava kSipa divo ashmAnamuccA yena shatruM mandasAno nijUrvAH
tokasya sAtau tanayasya bhUrerasmAnardhaM kRNutAdindra gonAm
pra hi kratuM vRhatho yaM vanutho radhrasya stho yajamAnasya codau
indrAsomA yuvamasmAnaviSTamasmin bhayasthe kRNutamu lokam
na mA taman na shraman nota tandran na vocAma mA sunoteti somam
yo me pRNAd yo dadad yo nibodhAd yo mA sunvantamupa gobhirAyat
sarasvati tvamasmAnaviDDhi marutvatI dhRSatI jeSi shatrUn
tyaM cicchardhantaM taviSIyamANamindro hanti vRSabhaM shaNDikAnAm
yo naH sanutya uta vA jighatnurabhikhyAya taM tigitena vidhya
bRhaspata AyudhairjeSi shatrUn druhe rISantaM pari dhehi rAjan
asmAkebhiH satvabhiH shUra shUrairvIrya kRdhi yAni te kartvAni
jyogabhUvannanudhUpitAso hatvI teshAmA bharAno vasUni
taM vaH shardhaM mArutaM sumnayurgiropa bruve namasA daivyaM janam
yathA rayiM sarvavIraM nashAmahA apatyasAcaM shrutyaM dive\-dive

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Hymn 34

asmAkaM mitrAvaruNAvataM rathamAdityai rudrairvasubhiH sacAbhuvA
pra yad vayo na paptan vasmanas pari shravasyavohRSIvanto vanarSadaH
adha smA na udavatA sajoSaso rathaM devAso abhi vikSu vAjayum
yadAshavaH padyAbhistitrato rajaH pRthivyAH sAnau jaN^ghananta pANibhiH
uta sya na indro vishvacarSaNirdivaH shardhena mArutena sukratuH
anu nu sthAtyavRkAbhirUtibhI rathaM mahe sanaye vAjasAtaye
uta sya devo bhuvanasya sakSaNistvaSTA gnAbhiH sajoSA jUjuvad ratham
iLA bhago bRhaddivota rodasI pUSA purandhirashvinAvadhA patI
uta tye devI subhage mithUdRshoSAsAnaktA jagatAmapIjuvA
stuSe yad vAM pRthivi navyasA vaca sthAtushca vayastrivayA upastire
uta vaH shaMsamushijAmiva shmasyahirbudhnyo.aja ekapAduta
trita RbhukSAH savitA cano dadhe.apAM napAdAshuhemA dhiyA shami
etA vo vashmyudyatA yajatrA atakSannAyavo navyase sam
shravasyavo vAjaM cakAnAH saptirna rathyo aha dhItimashyAH

Hymn 35

asya me dyAvApRthivI RtAyato bhUtamavitrI vacasaH siSAsataH
yayorAyaH prataraM te idaM pura upastute vasUyurvAM maho dadhe
mA no guhyA ripa Ayorahan dabhan mA na Abhyo rIradho duchunAbhyaH

mA no vi yauH sakhyA viddhi tasya naH sumnAyatA manasA tat tvemahe
aheLatA manasA shruSTimA vaha duhAnAM dhenuM pipyuSImasashcatam
padyAbhirAshuM vacasA ca vAjinaM tvAM hinomi puruhUta vishvahA
rAkAmahaM suhavAM suSTutI huve shRNotu naH subhagA bodhatu tmanA
sIvyatvapaH sUcyAchidyamAnayA dadAtu vIraM sa=tadAyamukthyam
yAste rAke sumatayaH supeshaso yAbhirdadAsi dAshuSe vasUni
tAbhirno adya sumanA upAgahi sahasrapoSaM subhage rarANA
sinIvAli pRthuSTuke yA devAnAmasi svasA
juSasva havyamAhutaM prajAM devi didiDDhi naH
yA subAhuH svaN^guriH suSUmA bahusUvarI
tasyai vishpatnyai haviH sinIvAlyai juhotana
yA guN^gUryA sinIvAlI yA rAkA yA sarasvatI
indrANImahva Utaye varuNAnIM svastaye

Hymn 36

A te pitarmarutAM sumnametu mA naH sUryasya sandRSo yuyothAH
abhi no vIro arvati kSameta pra jAyemahi rudra prajAbhiH
tvAdattebhI rudra shantamebhiH shataM himA ashIya bheSajebhiH
vyasmad dveSo vitaraM vyaMho vyamIvAshcAtayasvA viSUcIH
shreSTho jAtasya rudra shriyAsi tavastamastavasAM vajrabAho
parSi NaH pAramaMhasaH svasti vishvA abhItI rapaso yuyodhi
mA tvA rudra cukrudhAmA namobhirmA duSTutI vRSabha mAsahUtI
un no vIrAnarpaya bheSajebhirbhiSaktamaM tvA bhiSajAM shRNomi
havImabhirhavate yo havirbhirava stomebhI rudraM diSIya
RdUdaraH suhavo mA no asyai babhruH sushipro rIradhan manAyai
un mA mamanda vRSabho marutvAn tvakSIyasA vayasA nAdhamAnam
ghRNIva chAyAmarapA ashIyA vivAseyaM rudrasya sumnam
kva sya te rudra mRLayAkurhasto yo asti bheSajo jalASaH
apabhartA rapaso daivyasyAbhI nu mA vRSabha cakSamIthAH
pra babhrave vRSabhAya shvitIce maho mahIM suSTutimIrayAmi
namasyA kalmalIkinaM namobhirgRNImasi tveSaM rudrasya nAma
sthirebhiraN^gaiH pururUpa ugro babhruH shukrebhiH pipishehiraNyaiH
IshAnAdasya bhuvanasya bhUrerna vA u yoSad rudrAdasuryam
arhan bibharSi sAyakAni dhanvArhan niSkaM yajataM vishvarUpam
arhannidaM dayase vishvamabhvaM na vA ojIyo rudra tvadasti
stuhi shrutaM gartasadaM yuvAnaM mRgaM na bhImamupahatnumugram
mRlA jaritre rudra stavAno.anyaM te asman ni vapantu senAH
kumArashcit pitaraM vandamAnaM prati nAnAma rudropayantam
bhUrerdAtAraM satpatiM gRNISe stutastvaM bheSajA rAsyasme
yA vo bheSajA marutaH shucIni yA shantamA vRSaNo yA mayobhu
yAni manuravRNItA pitA nastA shaM ca yoshcarudrasya vashmi
pari No hetI rudrasya vRjyAH pari tveSasya durmatirmahIgAt

ava sthirA maghavadbhyastanuSva mIDhvastokAya tanayAya mRLa
evA babhro vRSabha cekitAna yathA deva na hRNISe na haMsi
havanashrun no rudreha bodhi bRhad v. v. s.

Hymn 37

dhArAvarA maruto dhRSNvojaso mRgA na bhImAstaviSIbhirarcinaH
agnayo na shushucAnA RjISiNo bhRmiM dhamantoapa gA avRNvata
dyAvo na stRbhishcitayanta khAdino vyabhriyA na dyutayantavRSTayaH
rudro yad vo maruto rukmavakSaso vRSAjani pRshnyAH shukra Udhani
ukSante ashvAnatyAnivAjiSu nadasya karNaisturayanta AshubhiH
hiraNyashiprA maruto davidhvataH pRkSaM yAtha pRSatIbhiH samanyavaH
pRkSe tA vishvA bhuvanA vavakSire mitrAya vA sadamA jIradAnavaH
pRSadashvAso anavabhrarAdhasa RjipyAso na vayuneSu dhUrSadaH
indhanvabhirdhenubhI rapshadUdhabhiradhvasmabhiH pathibhirbhrAjadRSTayaH
A haMsAso na svasarANi gantana madhormadAya marutaH samanyavaH

Hymn 38

A no brahmANi marutaH samanyavo narAM na shaMsaH savanAni gantana
ashvAmiva pipyata dhenumUdhani kartA dhiyaM jaritre vAjapeshasam
taM no dAta maruto vAjinaM ratha ApAnaM brahma citayad dive\-dive
iSaM stotRbhyo vRjaneSu kArave saniM medhAmariSTaM duSTaraM sahaH
yad yuñjate maruto rukmavakSaso.ashvAn ratheSu bhaga A sudAnavaH
dhenurna shishve svasareSu pinvate janAya rAtahaviSe mahImiSam
yo no maruto vRkatAti martyo ripurdadhe vasavo rakSatA riSaH
vartayata tapuSA cakriyAbhi tamava rudrA ashaso hantanA vadhaH
citraM tad vo maruto yAma cekite pRshnyA yadUdharapyApayo duhuH
yad vA nide navamAnasya rudriyAstritaM jarAyajuratAmadAbhyAH
tAn vo maho maruta evayAvno viSNoreSasya prabhRthe havAmahe
hiraNyavarNAn kakuhAn yatasruco brahmaNyantaH shaMsyaM rAdha Imahe
te dashagvAH prathamA yajñamUhire te no hinvantUSaso vyuSTiSu
uSA na rAmIraruNairapornute maho jyotiSAshucatA goarNasA
te kSoNIbhiraruNebhirnAñjibhI rudrA Rtasya sadaneSuvAvRdhuH
nimeghamAnA atyena pAjasA sushcandraM varNandadhire supeshasam
tAniyAno mahi varUthamUtaya upa ghedenA namasA gRNImasi
trito na yAn pañca hotR^InabhiSTaya AvavartadavarAñcakriyAvase
yayA radhraM pArayathAtyaMho yayA nido muñcatha vanditAram
arvAcI sA maruto yA va Utiro Su vAshreva sumatirjigAtu

Hymn 39

upemasRkSi vAjayurvacasyAM cano dadhIta nAdyo giro me
apAM napAdAshuhemA kuvit sa supeshasas karati joSiSad dhi
imaM svasmai hRda A sutaSTaM mantraM vocema kuvidasya vedat
apAM napAdasuryasya mahnA vishvAnyaryo bhuvanA jajAna
samanyA yantyupa yantyanyAH samAnamUrvaM nadyaH pRNanti
tamU shuciM shucayo dIdivAMsamapAM napAtaM pari tasthurApaH
tamasmerA yuvatayo yuvAnaM marmRjyamAnAH pari yantyApaH
sa shukrebhiH shikvabhI revadasme dIdAyAnidhmo ghRtanirNigapsu
asmai tisro avyathyAya nArIrdevAya devIrdidhiSantyannam
kRtA ivopa hi prasarsre apsu sa pIyUSaM dhayati pUrvasUnAm
ashvasyAtra janimAsya ca svardruho riSaH sampRcaH pAhisURIn
AmAsu pURSu paro apramRSyaM nArAtayo vi nashan nAnRtAni
sva A dame sudughA yasya dhenuH svadhAM pIpAya subhvannamatti
so apAM napAdUrjayannapsvantarvasudeyAya vidhate vi bhAti
yo apsvA sucinA daivyena RtAvAjasra urviyA vibhAti
vayA idanyA bhuvanAnyasya pra jAyante vIrudhashca prajAbhiH
apAM napAdA hyasthAdupasthaM jihmAnAmUrdhvo vidyutaM vasAnaH
tasya jyeSThaM mahimAnaM vahantIrhiraNyavarNAH pari yanti yahvIH
hiraNyarUpaH sa hiraNyasandRgapAM napAt sedu hiraNyavarNaH
hiraNyayAt pari yonerniSadyA hiraNyadA dadatyannamasmai
tadasyAnIkamuta cAru nAmApIcyaM vardhate napturapAm
yamindhate yuvatayaH samitthA hiraNyavarNaM ghRtamannamasya
asmai bahUnAmavamAya sakhye yajñairvidhema namasA havirbhiH
saM sAnu mArjmi didhiSAmi bilmairdadhAmyannaiHpari vanda RgbhiH
sa IM vRSAjanayat tAsu garbhaM sa IM sishurdhayati taM rihanti
so apAM napAdanabhimlAtavarNo.anyasyeveha tanvA viveSa
asmin pade parame tasthivAMsamadhvasmabhirvishvahA dIdivAMsAm
Apo naptre ghRtamannaM vahantIH svayamatkaiH pari dIyanti yahvIH
ayAMsamagne sukSitiM janAyAyAMsamu maghavadbhyaH suvRktim
vishvaM tad ...

Hymn 40

tubhyaM hinvAno vasiSTa gA apo.adhukSan sImavibhiradribhirnaraH
pibendra svAhA prahutaM vaSatkRtaM hotrAdAsomaM prathamo ya IshiSe
yajñaiH sammishlAH pRSatIbhirRSTibhiryAmañchubhrAso añjiSu priyA uta
AsadyA barhirbharatasya sUnavaH potrAdA somaM pibatA divo naraH
ameva naH suhavA A hi gantana ni barhiSi sadatanA raNiSTana
athA mandasva jujuSANo andhasastvaSTardevebhirjanibhiH sumadgaNaH

A vakSi devAniha vipra yakSi coshan hotarni SadA yoniSu triSu
prati vIhi prasthitaM somyaM madhu pibAgnIdhrAttava bhAgasya tRpNuhi
eSa sya te tanvo nRmNavardhanaH saha ojaH pradivi bAhvorhitaH
tubhyaM suto maghavan tubhyamAbhRtastvamasya brAhmanAdA tRpat piba
juSethAM yajñaM bodhataM havasya me satto hotA nividaH pUrvyA anu
achA rAjAnA nama etyAvRtaM prashAstrAdA pibataM somyaM madhu

Hymn 41

mandasva hotrAdanu joSamandhaso.adhvaryavaH sa pUrNAMvaSTyAsicam
tasmA etaM bharata tadvasho dadirhotrAd somaM draviNodaH piba RtubhiH
yamu pUrvamahuve tamidaM huve sedu havyo dadiryo nAma patyate
adhvaryubhiH prasthitaM somyaM madhu potrAt somaM d. p. R.
medyantu te vahnayo yebhirIyase.ariSaNyan vILayasvA vanaspate
AyUyA dhRSNo abhigUryA tvaM neSTrAt somaM ...
apAd dhotrAduta potrAdamattota neSTrAdajuSata prayo hitam
turIyaM pAtramamRktamamartyaM draviNodAH pibatu drAviNodasaH
arvAñcamadya yayyaM nRvAhaNaM rathaM yuñjAthAmiha vAM vimocanam
pRN^ktaM havIMSi madhunA hi kaM gatamathA somaM pibataM vAjinIvasU
joSyagne samidhaM joSyAhutiM joSi brahma janyaM joSisuSTutim
vishvebhirvishvAn RtunA vaso maha ushan devAnushataH pAyayA haviH

Hymn 42

udu Sya devaH savitA savAya shashvattamaM tadapA vahnirasthAt
nUnaM devebhyo vi hi dhAti ratnamathAbhajad vItihotraM svastau
vishvasya hi shruSTaye deva UrdhvaH pra bAhavA pRthupANiH sisarti
Apashcidasya vrata A nimRgrA ayaM cid vAto ramate parijman
Ashubhishcid yAn vi mucAti nUnamarIramadatamAnaM cidetoH
ahyarSUNAM cin nyayAnaviSyAmanu vrataM saviturmokyAgAt
punaH samavyad vitataM vayantI madhyA kartornyadhAcchakma dhIraH
ut saMhAyAsthAd vy RtUM adardhararamatiHsavitA deva AgAt
nAnaukAMsi duryo vishvamAyurvi tiSThate prabhavaH shoko agneH
jyeSThaM mAtA sUnave bhAgamAdhAdanvasyaketamiSitaM savitrA
samAvavarti viSThito jigISurvishveSAM kAmashcaratAmamAbhUt
shashvAnapo vikRtaM hitvyAgAdanu vrataM saviturdaivyasya
tvayA hitamapyamapsu bhAgaM dhanvAnvA mRgayaso vi tasthuH
vanAni vibhyo nakirasya tAni vratA devasya saviturminanti
yAdrAdhyaM varuNo yonimapyamanishitaM nimiSi jarbhurANaH
vishvo mARtANDo vrajamA pashurgAt sthasho janmAni savitA vyAkaH
na yasyendro varuNo na mitro vratamaryamA na minanti rudraH

nArAtayastamidaM svasti huve devaM savitAraM namobhiH
bhagaM dhiyaM vAjayantaH purandhiM narAshaMso gnAspatirno avyAH
Aye vAmasya saMgathe rayINAM priyA devasya savituH syAma
asmabhyaM tad divo adbhyaH pRthivyAstvayA dattaM kAmyaM rAdha A gAt
shaM yat stotRbhya Apaye bhavAtyurushaMsAya savitarjaritre

Hymn 43

grAvANeva tadidathaM jarethe gRdhreva vRkSaM nidhimantamacha
brahmANeva vidatha ukthashAsA dUteva havyA janyA purutrA
prAtaryAvANA rathyeva vIrAjeva yamA varamA sacethe
mene iva tanvA shumbhamAne dampatIva kratuvidA janeSu
shRN^geva naH prathamA gantamarvAk chaphAviva jarbhurANAtarobhiH
cakravAkeva prati vastorusrArvAñcA yAtaM rathyeva shakrA
nAveva naH pArayataM yugeva nabhyeva na upadhIva pradhIva
shvAneva no ariSaNyA tanUnAM khRgaleva visrasaH pAtamasmAn
vAtevAjuryA nadyeva rItirakSI iva cakSuSA yAtamarvAk
hastAviva tanve shambhaviSThA pAdeva no nayataM vasyo acha
oSThAviva madhvAsne vadantA stanAviva pipyataM jIvasenaH
nAseva nastanvo rakSitArA karNAviva sushrutA bhUtamasme
hasteva shaktimabhi sandadI naH kSAmeva naH samajataM rajAMsi
imA giro ashvinA yuSmayantIH kSNotreNeva svadhitiM saM shishItam
etAni vAmashvinA vardhanAni brahma stomaM gRtsamadAso akran
tAni narA jujuSANopa yAtaM bRhad ...

Hymn 44

somApUSaNA jananA rayINAM jananA divo jananA pRthivyAH
jAtau vishvasya bhuvanasya gopau devA akRNvannamRtasya nAbhim
imau devau jAyamAnau juSantemau tamAMsi gUhatAmajuSTA
AbhyAmindraH pakvamAmAsvantaH somApUSabhyAM janadusriyAsu
somApUSaNA rajaso vimAnaM saptacakraM rathamavishvaminvam
viSUvRtaM manasA yujyamAnaM taM jinvatho vRSaNA pañcarashmim
divyanyaH sadanaM cakra uccA pRthivyAmanyo adhyantarikSe
tAvasmabhyaM puruvAraM purukSuM rAyas poSaM vi SyatAM nAbhimasme
vishvAnyanyo bhuvanA jajAna vishvamanyo abhicakSANa eti
somApUSaNAvavataM dhiyaM me yuvAbhyAM vishvAH pRtanA jayema
dhiyaM pUSA jinvatu vishvaminvo rayiM somo rayipatirdadhAtu
avatu devyaditiranarvA bR...

Hymn 45

vAyo ye te sahasriNo rathAsastebhirA gahi
niyutvAn somapItaye
niyutvAn vAyavA gahyayaM shukro ayAmi te
gantAsi sunvato gRham
shukrasyAdya gavAshira indravAyU niyutvataH
A yAtaM pibataM narA
ayaM vAM mitrAvaruNA sutaH soma RtAvRdhA
mamediha shrutaM havam
rAjAnAvanabhidruhA dhruve sadasyuttame
sahasrasthUNa AsAte
tA samrAjA ghRtAsutI AdityA dAnunas patI
sacete anavahvaram
gomadU Su nAsatyAshvAvad yAtamashvinA
vartI rudrA nRpAyyam
na yat paro nAntara AdadharSad vRSaNvasU
duHshaMso martyo ripuH
tA na A voLhamashvinA rayiM pishaN^gasandRsham
dhiSnyAvarivovidam
indro aN^ga mahad bhayamabhI Sadapa cucyavat
sa hi sthiro vicarSaNiH
indrashca mRLayAti no na naH pashcAdaghaM nashat
bhadraM bhavAti naH puraH
indra AshAbhyas pari sarvAbhyo abhayaM karat
jetA shatrUn vicarshaNiH
vishve devAsa A gata shRNutA ma imaM havam
edaM barhirni SIdata
tIvro vo madhumAnayaM shunahotreSu matsaraH
etaM pibatakAmyam
indrajyeSThA ...

Hymn 46

ambitame nadItame devitame sarasvati
aprashastA iva smasi prashastimamba nas kRdhi
tve vishvA sarasvati shritAyUMSi devyAm
shunahotreSu matsva prajAM devi didiDDhi naH
imA brahma sarasvati juSasva vAjinIvati
yA te manma gRtsamadA RtAvari priyA deveSu juhvati
pretAM yajñasya shambhuvA yuvAmidA vRNImahe

agniMca havyavAhanam
dyAvA naH pRthivI imaM sidhramadya divispRsham
yajNandeveSu yachatAm
A vAmupasthamadruhA devAH sIdantu yajñiyAH
ihAdyasomapItaye

Hymn 47

kanikradajjanuSaM prabruvANa iyarti vAcamariteva nAvam
sumaN^galashca shakune bhavAsi mA tvA kA cidabhibhA vishvyA vidat
mA tvA shyena ud vadhIn mA suparNo mA tvA vidadiSumAnvIro astA
pitryAmanu pradishaM kanikradat sumaN^galo bhadravAdI vadeha
ava kranda dakSiNato gRhANAM sumaN^galo bhadravAdI shakunte
mA na stena Ishata mAghashaMso bRhad ...

Hymn 48

pradakSinidabhi gRNanti kAravo vayo vadanta RtuthA shakuntayaH
ubhe vAcau vadati sAmagA iva gAyatraM ca traiSTubhaM cAnu rAjati
udgAteva shakune sAma gAyasi brahmaputra iva savaneSu shaMsasi
vRSeva vAjI shishumatIrapItyA sarvato naH shakune bhadramA vada vishvato naH shakune puNyamA vada
AvadaMstvaM shakune bhadramA vada tUSNImAsInaH sumatiM cikiddhi naH
yadutpatan vadasi karkariryathA bRhad . ..

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RIG VEDA BOOK 3

Hymn 1

somasya mA tavasaM vakSyagne vahniM cakartha vidathe yajadhyai
devAnachA dIdyad yuñje adriM shamAye agne tanvaMjuSasva
prAñcaM yajñaM cakRma vardhatAM gIH samidbhiragniM namasA duvasyan
divaH shashAsurvidathA kavInAM gRtsAya cit tavase gAtumISuH
mayo dadhe medhiraH pUtadakSo divaH subandhurjanuSA pRthivyAH
avindannu darshatamapsvantardevAso agnimapasi svasR^INAm
avardhayan subhagaM sapta yahvIH shvetaM jajñAnamaruSammahitvA
shishuM na jAtamabhyArurashvA devAso agniMjaniman vapuSyan
shukrebhiraN^gai raja AtatanvAn kratuM punAnaH kavibhiH pavitraiH
shocirvasAnaH paryAyurapAM shriyo mimIte bRhatIranUnAH
vavrAjA sImanadatIradabdhA divo yahvIravasAnA anagnAH
sanA atra yuvatayaH sayonIrekaM garbhaM dadhire sapta vANIH
stIrNA asya saMhato vishvarUpA ghRtasya yonau sravathe madhUnAm
asthuratra dhenavaH pinvamAnA mahI dasmasya mAtarA samIcI
babhrANAH sUno sahaso vyadyaud dAdhAnAH shukrA rabhasA vapUMSi
shcotanti dhArA madhuno ghRtasya vRSA yatra vAvRdhe kAvyena
pitushcidUdharjanuSA viveda vyasya dhArA asRjad vi dhenAH
guhA carantaM sakhibhiH shivebhirdivo yahvIbhirnaguhA babhUva
pitushca garbhaM janitushca babhre pUrvIreko adhayat pIpyAnAH
vRSNe sapatnI shucaye sabandhU ubhe asmai manuSyeni pAhi
urau mahAnanibAdhe vavardhApo agniM yashasAH saM hi pUrvIH
Rtasya yonAvashayad damUnA jAmInAmagnirapasisvasR^INAm
akro na babhriH samithe mahInAM didRkSeyAH sUnave bhARjIkAH
udusriyA janitA yo jajAnApAM garbho nRtamo yahvo agniH
apAM garbhaM darshatamoSadhInAM vanA jajAna subhagA virUpam
devAsashcin manasA saM hi jagmuH paniSThaM jAtaM tavasaM duvasyan
bRhanta id bhAnavo bhARjIkamagniM sacanta vidyuto na shukrAH
guheva vRddhaM sadasi sve antarapAra Urve amRtanduhAnAH
ILe ca tvA yajamAno havirbhirILe sakhitvaM sumatiM nikAmAH
devairavo mimIhi saM jaritre rakSA ca no damyebhirAnIkaiH
upakSetArastava supraNIte.agne vishvAni dhanyA dadhAnAH

suretasA shravasA tuñjamAnA abhi SyAma pRtanAyUnradevAn
A devAnAmabhavaH keturagne mandro vishvAni kAvyAni vidvAn
prati martAnavAsayo damUnA anu devAn rathiro yAsisAdhan
ni duroNe amRto martyAnAM rAjA sasAda vidathAni sAdhan
ghRtapratIka urviyA vyadyaudagnirvishvAni kAvyAni vidvAn
A no gahi sakhyebhiH shivebhirmahAn mahIbhirUtibhiH saraNyan
asme rayiM bahulaM santarutraM suvAcaM bhAgaM yashasaM kRdhI naH
etA te agne janimA sanAni pra pUrvyAya nUtanAni vocam
mahAnti vRSNe savanA kRtemA janmañ\-janman nihito jAtavedAH
janmañ\-janman nihito jAtavedA vishvAmitrebhiridhyate ajasraH
tasya vayaM sumatau yajñiyasyApi bhadre saumanase syAma
imaM yajñaM sahasAvan tvaM no devatrA dhehi sukrato rarANaH
pra yaMsi hotarbRhatIriSo no.agne mahi dravinamA yajasva
iLAmagne purudaMsaM saniM goH shashvattamaM havamAnAyasAdha
syAn naH sUnustanayo vijAvAgne sA te sumatirbhutvasme

Hymn 2

vaishvAnarAya dhiSaNAM RtAvRdhe ghRtaM na pUtamagnayejanAmasi
dvitA hotAraM manuSashca vAghato dhiyA rathaMna kulishaH saM RNvati
sa rocayajjanuSA rodasI ubhe sa mAtrorabhavat putra IDyaH
havyavAL agnirajarashcanohito dULabho vishAmatithirvibhAvasuH
kratvA dakSasya taruSo vidharmaNi devAso agniM janayanta cittibhiH
rurucAnaM bhAnunA jyotiSA mahAmatyaM na vAjaM saniSyannupa bruve
A mandrasya saniSyanto vareNyaM vRNImahe ahrayaM vAjamRgmiyam
rAtiM bhRgUNAmushijaM kavikratumagniM rAjantaM divyena shociSA
agniM sumnAya dadhire puro janA vAjashravasamiha vRktabarhiSaH
yatasrucaH surucaM vishvadevyaM rudraM yajñAnAMsAdhadiSTimapasAm
pAvakashoce tava hi kSayaM pari hotaryajñeSu vRktabarhiSo naraH
agne duva ichamAnAsa ApyamupAsate draviNaM dhehi tebhyaH
A rodasI apRNadA svarmahajjAtaM yadenamapaso adhArayan
so adhvarAya pari NIyate kaviratyo na vAjasAtayecanohitaH
namasyata havyadAtiM svadhvaraM duvasyata damyaM jAtavedasam
rathIrRtasya bRhato vicarSaNiragnirdevAnAmabhavat purohitaH
tisro yahvasya samidhaH parijmano.agnerapunannushijo amRtyavaH
tAsAmekAmadadhurmartye bhujamu lokamu dve upa jAmimIyatuH
vishAM kaviM vishpatiM mAnuSIriSaH saM sImakRNvan svadhitiM na tejase
sa udvato nivato yAti veviSat sa garbhameSu bhuvaneSu dIdharat
sa jinvate jaThareSu prajajñivAn vRSA citreSu nAnadan na siMhaH
vaishvAnaraH pRthupAjA amartyo vasu ratnA dayamAno vi dAshuSe
vaishvAnaraH pratnathA nAkamAruhad divas pRSThaM bhandamAnaH sumanmabhiH
sa pUrvavajjanayañ jantave dhanaM samAnamajmaM paryeti jAgRviH
RtAvAnaM yajñiyaM vipramukthyamA yaM dadhe mAtarishvA divi kSayam

taM citrayAmaM harikeshamImahe sudItimagniM suvitAya navyase
shuciM na yAmanniSiraM svardRshaM ketuM divo rocanasthAmuSarbudham
agniM mUrdhAnaM divo apratiSkutaM tamImahe namasA vAjinaM bRhat
mandraM hotAraM shucimadvayAvinaM damUnasamukthyaM vishvacarSaNim
rathaM na citraM vapuSAya darshataM manurhitaM sadamid rAya Imahe

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Hymn 3

vaishvAnarAya pRthupAjase vipo ratnA vidhanta dharuNeSu gAtave
agnirhi devAnamRto duvasyatyathA dharmANi sanatA na dUduSat
antardUto rodasI dasma Iyate hotA niSatto manuSaH purohitaH
kSayaM bRhantaM pari bhUSati dyubhirdevebhiragniriSito dhiyAvasuH
ketuM yajñAnAM vidathasya sA dhanaM viprAso agniM mahayanta cittibhiH
apAMsi yasminnadhi sandadhurgirastasmin sumnAni yajamAna A cake
pitA yajñAnAmasuro vipashcitAM vimAnamagnirvayunaM ca vAghatAm
A vivesha rodasI bhUrivarpasA purupriyo bhandate dhAmabhiH kaviH
candramagniM candrarathaM harivrataM vaishvAnaramapsuSadaM svarvidam
vigAhaM tUrNiM taviSIbhirAvRtaM bhUrNiM devAsa iha sushriyaM dadhuH
agnirdevebhirmanuSashca jantubhistanvAno yajñaM purupeshasaM dhiyA
rathIrantarIyate sAdhadiSTibhirjIro damUnA abhishasticAtanaH
agne jarasva svapatya AyunyUrjA pinvasva samiSo didIhi naH
vayAMsi jinva bRhatashca jAgRva ushig devAnAmasi sukraturvipAm
vishpatiM yahvamatithiM naraH sadA yantAraM dhInAmushijaM ca vAghatAm
adhvarANAM cetanaM jAtavedasaM pra shaMsanti namasA jUtibhirvRdhe
vibhAvA devaH suraNaH pari kSitIragnirbabhUva shavasAsumadrathaH
tasya vratAni bhUripoSiNo vayamupa bhUSemadama A suvRktibhiH
vaishvAnara tava dhAmAnyA cake yebhiH svarvidabhavo vicakSaNa
jAta ApRNo bhuvanAni rodasI agne tA visvA paribhUrasi tmanA
vaishvAnarasya daMsanAbhyo bRhadariNAdekaH svapasyayA kaviH
ubhA pitarA mahayannajAyatAgnirdyAvApRthivI bhUriretasA

Hymn 4

samit\-samit sumanA bodhyasme shucA\-shucA sumatiM rAsi vasvaH
A deva devAn yajathAya vakSi sakhA sakhIn sumanA yakSyagne
yaM devAsastrirahannAyajante dive\-dive varuNo mitro agniH
semaM yajñaM madhumantaM kRdhI nastanUnapAd ghRtayoniM vidhantam
pra dIdhitirvishvavArA jigAti hotAramiLaH prathamaM yajadhyai
achA namobhirvRSabhaM vandadhyai sa devAn yakSadiSito yajIyAn
Urdhvo vAM gAturadhvare akAryUrdhvA shocIMSi prasthitA rajAMsi
divo vA nAbhA nyasAdi hotA stRNImahi devavyacA vi barhiH

sapta hotrANi manasA vRNAnA invanto vishvaM prati yannRtena
nRpeshaso vidatheSu pra jAtA abhImaM yajñaM vi caranta pUrvIH
A bhandamAne uSasA upAke uta smayete tanvA virUpe
yathA no mitro varuNo jujoSadindro marutvAnuta vA mahobhiH
daivyA hotArA prathamA ny Rñje sapta pRkSAsaH svadhayAmadanti
RtaM shaMsanta Rtamit ta Ahuranu vrataM vratapA dIdhyAnAH
A bhAratI bhAratIbhiH sajoSA iLA devairmanuSyebhiragniH
sarasvatI sArasvatebhirarvAk tisro devIrbarhiredaM sadantu
tan nasturIpamadha poSayitnu deva tvaSTarvi rarANaH syasva
yato vIraH karmaNyaH sudakSo yuktagrAvA jAyate devakAmaH
vanaspate.ava sRjopa devAnagnirhaviH shamitA sUdayAti
sedu hotA satyataro yajAti yathA devAnAM janimAni veda
A yAhyagne samidhAno arvAM indreNa devaiH sarathaM turebhiH
barhirna AstAmadityaH suputrA svAhA devA amRtAmAdayantAm

Hymn 5

pratyagniruSasashcekitAno.abodhi vipraH padavIH kavInAm
pRthupAjA devayadbhiH samiddho.apa dvArA tamaso vahnirAvaH
pred vagnirvAvRdhe stomebhirgIrbhi stotR^INAM namasya ukthaiH
pUrvIrRtasya sandRshashcakAnaH saM dUto adyauduSaso viroke
adhAyyagnirmAnuSISu vikSvapAM garbho mitra Rtena sAdhan
A haryato yajataH sAnvasthAdabhUdu vipro havyomatInAm
mitro agnirbhavati yat samiddho mitro hotA varuNo jAtavedAH
mitro adhvaryuriSiro damUnA mitraH sindhUnAmuta parvatAnAm
pAti priyaM ripo agraM padaM veH pAti yajvashcarañaMsUryasya
pAti nAbhA saptashIrSANamagniH pAti devAnAmupamAdaM RSvaH
Rbhushcakra IDyaM cAru nAma vishvAni devo vayunAni vidvAn
sasasya carma ghRtavat padaM vestadidagnI rakSatyaprayuchan
A yonimagnirghRtavantamasthAt pRthupragANamushantamushAnaH
dIdyAnaH shucirRSvaH pAvakaH punaH\-punarmAtarA navyasI kaH
sadyo jAta oSadhIbhirvavakSe yadI vardhanti prasvo ghRtena
Apa iva pravatA shumbhamAnA urushyadagniH pitrorupasthe
udu STutaH samidhA yahvo adyaud varSman divo adhi nAbhA pRthivyAH
mitro agnirIDyo mAtarishvA dUto vakSad yajathAya devAn
udastambhIt samidhA nAkaM RSvo.agnirbhavannuttamo rocanAnAm
yadI bhRgubhyaH pari mAtarishvA guhA santaM havyavAhaM samIdhe
iLAmagne ...

Hymn 6

pra kAravo mananA vacyamAnA devadrIcIM nayata devayantaH
dakSiNAvAD vAjinI prAcyeti havirbharantyagnaye ghRtAcI
A rodasI apRNA jAyamAna uta pra rikthA adha nu prayajyo
divashcidagne mahinA pRthivyA vacyantAM te vahnayaH saptajihvAH
dyaushca tvA pRthivI yajñiyAso ni hotAraM sAdayante damAya
yadI visho mAnuSIrdevayantIH prayasvatIrILate shukramarciH
mahAn sadhasthe dhruva A niSatto.antardyAvA mAhine haryamANaH
Askre sapatnI ajare amRkte sabardughe urugAyasyadhenU
vratA te agne mahato mahAni tava kratvA rodasI A tatantha
tvaM dUto abhavo jAyamAnastvaM netA vRSabha carSaNInAm
Rtasya vA keshinA yogyAbhirghRtasnuvA rohitA dhuri dhiSva
athA vaha devAn deva vishvAn svadhvarA kRNuhi jAtavedaH
divashcidA te rucayante rokA uSo vibhAtIranu bhAsi pUrvIH
apo yadagna ushadhag vaneSu hoturmandrasya panayanta devAH
urau vA ye antarikSe madanti divo vA ye rocane santi devAH
UmA vA ye suhavAso yajatrA Ayemire rathyo agne ashvAH
aibhiragne sarathaM yAhyarvAM nAnArathaM vA vibhavo hyashvAH
patnIvatastriMshataM trIMshca devAnanuSvadhamA vaha mAdayasva
sa hotA yasya rodasI cidurvI yajñaM\-yajñamabhi vRdhe gRNItaH
prAcI adhvareva tasthatuH sumeke RtAvarI RtajAtasya satye
iLAmagne ...

Hymn 7

pra ya ARuH shitipRSThasya dhAserA mAtarA vivishuH sapta? vANIH
parikSitA pitarA saM carete pra sarsrAte dIrghamAyuH prayakSe
divakSaso dhenavo vRSNo ashvA devIrA tasthau madhumad vahantIH
Rtasya tvA sadasi kSemayantaM paryekA carati vartaniM gauH
A sImarohat suyamA bhavantIH patishcikitvAn rayivid rayINAm
pra nIlapRSTho atasasya dhAsestA avAsayat purudhapratIkaH
mahi tvASTramUrjayantIrajuryaM stabhUyamAnaM vahato vahanti
vyaN^gebhirdidyutAnaH sadhastha ekAmiva rodasI A vivesha
jAnanti vRSNo aruSasya shevamuta bradhnasya shAsane raNanti
divorucaH suruco rocamAnA iLA yeSAM gaNyA mAhinA gIH
uto pitRbhyAM pravidAnu ghoSaM maho mahadbhyAmanayanta shUSam
ukSA ha yatra pari dhAnamaktoranu svaM dhAma jariturvavakSa
adhvaryubhiH pañcabhiH sapta viprAH priyaM rakSante nihitaM padaM veH
prAñco madantyukSaNo ajuryA devA devAnAmanu hi vratA guH
daivyA hotArA prathamA ...
vRSAyante mahe atyAya pUrvIrvRSNe citrAya rashmayaH suyAmAH

deva hotarmandratarashcikitvAn maho devAn rodasI eha vakSi
pRkSaprayajo draviNaH suvAcaH suketava uSaso revadUSuH
uto cidagne mahinA pRthivyAH kRtaM cidenaH saM mahe dashasya
iLAmagne ...

Hymn 8

añjanti tvAmadhvare devayanto vanaspate madhunA daivyena
yadUrdhvastiSThA draviNeha dhattAd yad vA kSayo mAturasyA upasthe
samiddhasya shrayamANaH purastAd brahma vanvAno ajaraM suvIram
Are asmadamatiM bAdhamAna ucchrayasva mahate saubhagAya
ucchrayasva vanaspate varSman pRthivyA adhi
sumitI mIyamAno varco dhA yajñavAhase
yuvA suvAsAH parivIta AgAt sa u shreyAn bhavati jAyamAnaH
taM dhIrAsaH kavaya un nayanti svAdhyo manasA devayantaH
jAto jAyate sudinatve ahnAM samarya A vidathe vardhamAnaH
punanti dhIrA apaso manISA devayA vipra udiyarti vAcam
yAn vo naro devayanto nimimyurvanaspate svadhitirvA tatakSa
te devAsaH svaravastasthivAMsaH prajAvadasme didhiSantu ratnam
ye vRkNAso adhi kSami nimitAso yatasrucaH
te no vyantu vAryaM devatrA kSetrasAdhasaH
AdityA rudrA vasavaH sunIthA dyAvAkSAmA pRthivI antarikSam
sajoSaso yajñamavantu devA UrdhvaM kRNvantvadhvarasya ketum
haMsA iva shreNisho yatAnAH shukrA vasAnAH svaravo naguH
unnIyamAnAH kavibhiH purastAd devA devAnAmapi yanti pAthaH
shRN^gANIvecchRN^giNAM saM dadRshre caSAlavantaH svaravaH pRthivyAm
vAghadbhirvA vihave shroSamANA asmAnavantu pRtanAjyeSu
vanaspate shatavalsho vi roha sahasravalshA vi vayaM ruhema
yaM tvAmayaM svadhitistejamAnaH praNinAya mahate saubhagAya

Hymn 9

sakhAyastvA vavRmahe devaM martAsa Utaye
apAM napAtaMsubhagaM sudIditiM supratUrtimanehasam
kAyamAno vanA tvaM yan mAtR^Irajagannapaa
na tat teagne pramRSe nivartanaM yad dUre sannihAbhavaH
ati tRSTaM vavakSithAthaiva sumanA asi
pra\-prAnye yanti paryanya Asate yeSAM sakhye asi shritaH
IyivAMsamati sridhaH shashvatIrati sashcataH
anvImavindan nicirAso adruho.apsu siMhamiva shritam
sasRvAMsamiva tmanAgnimitthA tirohitam

ainaM nayan mAtarishvA parAvato devebhyo mathitaM pari
taM tvA martA agRbhNata devebhyo havyavAhana
vishvAn yadyajñAnabhipAsi mAnuSa tava kratvA yaviSThya
tad bhadraM tava daMsanA pAkAya cicchadayati
tvAM yadagne pashavaH samAsate samiddhamapisharvare
A juhotA svadhvaraM shIraM pAvakashociSam
AshuM dUtamajiraM pratnamIDyaM shruSTI devaM saparyata
trINi shatA trI sahasrANyagniM triMshacca devA navacAsaparyan
aukSan ghRtairastRNan barhirasmA Adid dhotAraM nyasAdayanta

Hymn 10

tvAmagne manISiNaH samrAjaM carSaNInAm
devaM martAsa indhate samadhvare
tvAM yajñeSv Rtvijamagne hotAramILate
gopA Rtasya dIdihi sve dame
sa ghA yaste dadAshati samidhA jAtavedase
so agne dhattesuvIryaM sa puSyati
sa keturadhvarANAmagnirdevebhirA gamat
añjAnaH sapta hotRbhirhaviSmate
pra hotre pUrvyaM vaco.agnaye bharatA bRhat
vipAM jyotIMSi bibhrate na vedhase
agniM vardhantu no giro yato jAyata ukthyaH
mahe vAjAyadraviNAya darshataH
agne yajiSTho adhvare devAn devayate yaja
hotA mandro virAjasyati sridhaH
sa naH pAvaka dIdihi dyumadasme suvIryam
bhavA stotRbhyoantamaH svastaye
taM tvA viprA vipanyavo jAgRvAMsaH samindhate
havyavAhamamartyaM sahovRdham

Hymn 11

agnirhotA purohito.adhvarasya vicarSaNiH
sa veda yajñamAnuSak
sa havyavAL amartya ushig dUtas canohitaH
agnirdhiyA saM RNvati
agnirdhiyA sa cetati keturyajñasya pUrvyaH
arthaM hyasya taraNi
agniM sUnuM sanashrutaM sahaso jAtavedasam
vahniM devAakRNvata

adAbhyaH puraetA vishAmagnirmAnuSINAm
tUrNI rathaH sadA navaH

Hymn 12

sAhvAn vishvA abhiyujaH kraturdevAnAmamRktaH
agnistuvishravastamaH
abhi prayAMsi vAhasA dAshvAnashnoti martyaH
kSayaM pAvakashociSaH
pari vishvAni sudhitAgnerashyAma manmabhiH
viprAso jAtavedasaH
agne vishvAni vAryA vAjeSu saniSAmahe
tve devAsa erire

Hymn 13

indrAgnI A gataM sutaM gIrbhirnabho vareNyam
asya pAtaM dhiyeSitA
indrAgnI jarituH sacA yajño jigAti cetanaH
ayA pAtamimaM sutam
indramagniM kavichadA yajñasya jUtyA vRNe
tA somasyeha tRmpatAm
toshA vRtrahaNA huve sajitvAnAparAjitA
indrAgnI vAjasAtamA
pra vAmarcantyukthino nIthAvido jaritAraH
indrAgnI iSa A vRNe
indrAgnI navatiM puro dAsapatnIradhUnutam
sAkamekena karmaNA
indrAgnI apasas paryupa pra yanti dhItayaH
Rtasya pathyA anu
indrAgnI taviSANi vAM sadhasthAni prayAMsi ca
yuvoraptUryaM hitam
indrAgnI rocanA divaH pari vAjeSu bhUSathaH
tad vAMceti pra vIryam

Hymn 14

pra vo devAyAgnaye barhiSThamarcAsmai
gamad devebhirAsa no yajiSTho barhirA sadat
RtAvA yasya rodasI dakSaM sacanta UtayaH
haviSmantastamILate taM saniSyanto.avase
sa yantA vipra eSAM sa yajñAnAmathA hi SaH
agniM taM vo duvasyata dAtA yo vanitA magham
sa naH sharmANi vItaye.agniryachatu shantamA
yato naHpruSNavad vasu divi kSitibhyo apsvA
dIdivAMsamapUrvyaM vasvIbhirasya dhItibhiH
RkvANo agnimindhate hotAraM vishpatiM vishAm
uta no brahmannaviSa uktheSu devahUtamaH
shaM naH shocAmarudvRdho.agne sahasrasAtamaH
nU no rAsva sahasravat tokavat puSTimad vasu
dyumadagne suvIryaM varSiSThamanupakSitam

Hymn 15

A hotA mandro vidathAnyasthAt satyo yajvA kavitamaH savedhAH
vidyudrathaH sahasas putro agniH shociSkeshaH pRthivyAM pAjo ashret
ayAmi te namauktiM juSasva RtAvastubhyaM cetate sahasvaH
vidvAnA vakSi viduSo ni Satsi madhya A barhirUtaye yajatra
dravatAM ta uSasA vAjayantI agne vAtasya pathyAbhiracha
yat sImañjanti pUrvyaM havirbhirA vandhureva tasthaturduroNe
mitrashca tubhyaM varuNaH sahasvo.agne vishve marutaH sumnamarcan
yacchociSA sahasas putra tiSThA abhi kSitIH prathayan sUryo nR^In
vayaM te adya rarimA hi kAmamuttAnahastA namasopasadya
yajiSThena manasA yakSi devAnasredhatA manmanA vipro agne
tvad dhi putra sahaso vi pUrvIrdevasya yantyUtayo vi vAjAH
tvaM dehi sahasriNaM rayiM no.adrogheNa vacasA satyamagne
tubhyaM dakSa kavikrato yAnImA deva martAso adhvare akarma
tvaM vishvasya surathasya bodhi sarvaM tadagne amRta svadeha

Hymn 16

vi pAjasA pRthunA shoshucAno bAdhasva dviSo rakSaso amIvAH
susharmaNo bRhataH sharmaNi syAmagnerahaM suhavasya praNItau
tvaM no asyA uSaso vyuSTau tvaM sUra udite bodhi gopAH

janmeva nityaM tanayaM juSasva stomaM me agne tanvA sujAta
tvaM nRcakSA vRSabhAnu pUrvIH kRSNAsvagne aruSo vibhAhi
vaso neSi ca parSi cAtyaMhaH kRdhI no rAya ushijo yaviSTha
aSALho agne vRSabho didIhi puro vishvAH saubhagA saMjigIvAn
yajñasya netA prathamasya pAyorjAtavedo bRhataH supraNIte
achidrA sharma jaritaH purUNi devAnachA dIdyAnaH sumedhAH
ratho na sasnirabhi vakSi vAjama>gne tvaM rodasInaH sumeke
pra pIpaya vRSabha jinva vAjAnagne tvaM rodasI naH sudoghe
devebhirdeva surucA rucAno mA no martasya durmatiH pari SThAt
iLAmagne ...

Hymn 17

ayamagniH suvIryasyeshe mahaH saubhagasya
rAya Ishe svapatyasya gomata Ishe vRtrahathAnAm
imaM naro marutaH sashcatA vRdhaM yasmin rAyaH shevRdhAsaH
abhi ye santi pRtanAsu dUDhyo vishvAhA shatrumAdabhuH
sa tvaM no rAyaH shishIhi mIDhvo agne suviryasya
tuvidyumna varSiSThasya prajAvato.anamIvasya shuSmiNaH
cakriryo vishvA bhuvanAbhi sAsahishcakrirdeveSvA duvaH
A deveSu yatata A suvIrya A shaMsa uta nRNAm
mA no agne.amataye mAvIratAyai rIradhaH
mAgotAyai sahasas putra mA nide.apa dveSAMsyA kRdhi
shagdhi vAjasya subhaga prajAvato.agne bRhato adhvare
saMrAyA bhUyasA sRja mayobhunA tuvidyumna yashasvatA

Hymn 18

samidhyamAnaH prathamAnu dharmA samaktubhirajyate vishvavAraH
shociSkesho ghRtanirNik pAvakaH suyajño agniryajathAya devAn
yathAyajo hotramagne pRthivyA yathA divo jAtavedashcikitvAn
evAnena haviSA yakSi devAn manuSvad yajñaM pra tiremamadya
trINyAyUMSi tava jAtavedastisra AjAnIruSasaste agne
tAbhirdevAnAmavo yakSi vidvAnathA bhava yajamAnAya shaM yoH
agniM sudItiM sudRshaM gRNanto namasyAmastveDyaM jAtavedaH
tvAM dUtamaratiM havyavAhaM devA akRNvannamRtasya nAbhim
yastvad dhotA pUrvo agne yajIyAn dvitA ca sattA svadhayA ca shambhuH tasyAnu dharma pra yajA
cikitvo.atha no dhA adhvaraM devavItau

Hymn 19

bhavA no agne sumanA upetau sakheva sakhye pitareva sAdhuH
purudruho hi kSitayo janAnAM prati pratIcIrdahatAdarAtIH
tapo shvagne antarAnamitrAn tapA shaMsamararuSaH parasya
tapo vaso cikitAno acittAn vi te tiSThantAmajarA ayAsaH
idhmenAgna ichamAno ghRtena juhomi havyaM tarase balAya
yAvadIshe brahmaNA vandamAna imAM dhiyaM shataseyAya devIm
ucchociSA sahasas putra stuto bRhad vayaH shashamAneSu dhehi
revadagne vishvAmitreSu shaM yormarmRjmA te tanvaM bhUri kRtvaH
kRdhi ratnaM susanitardhanAnAM sa ghedagne bhavasi yat samiddhaH
stoturduroNe subhagasya revat sRprA karasnA dadhiSe vapUMSi

Hymn 20

agniM hotAraM pra vRNe miyedhe gRtsaM kaviM vishvavidamamUram
sa no yakSad devatAtA yajIyAn rAye vAjAya vanatemaghAni
pra te agne haviSmatImiyarmyachA sudyumnAM rAtinIM ghRtAcIm
pradakSiNid devatAtimurANaH saM rAtibhirvasubhiryajñamashret
sa tejIyasA manasA tvota uta shikSa svapatyasya shikSoH
agne rAyo nRtamasya prabhUtau bhUyAma te suSTutayashca vasvaH
bhUrINi hi tve dadhire anIkAgne devasya yajyavo janAsaH
sa A vaha devatAtiM yaviSTha shardho yadadya divyaMyajAsi
yat tvA hotAramanajan miyedhe niSAdayanto yajathAya devAH
sa tvaM no agne.aviteha bodhyadhi shravAMsi dhehi nastanUSu

Hymn 21

agnimuSasamashvinA dadhikrAM vyuSTiSu havate vahnirukthaiH
sujyotiSo naH shRNvantu devAH sajoSaso adhvaraM vAvashAnAH
agne trI te vAjinA trI SadhasthA tisraste jihvA RtajAta pUrvIH
tisra u te tanvo devavAtAstAbhirnaH pAhi giro aprayuchan
agne bhUrINi tava jAtavedo deva svadhAvo.amRtasya nAma
yAshca mAyA mAyinAM vishvaminva tve pUrvIH sandadhuHpRSTabandho
agnirnetA bhaga iva kSitInAM daivInAM deva RtupA RtAvA
sa vRtrahA sanayo vishvavedAH parSad vishvAti duritA gRNantam
dadahikrAmagnimuSasaM ca devIM bRhaspatiM savitAraM cadevam
ashvinA mitrAvaruNA bhagaM ca vasUn rudrAnAdityAniha huve

Hymn 22

imaM no yajñamamRteSu dhehImA havyA jAtavedo juSasva
stokAnAmagne medaso ghRtasya hotaH prAshAna prathamo niSadya
ghRtavantaH pAvaka te stokA shcotanti medasaH
svadharman devavItaye shreSThaM no dhehi vAryam
tubhyaM stokA ghRtashcuto.agne viprAya santya
RSiH shreSThaH samidhyase yajñasya prAvitA bhava
tubhyaM shcotantyadhrigo shacIva stokAso agne medaso ghRtasya
kavishasto bRhatA bhAnunAgA havyA juSasva medhira
ojiSThaM te madhyato meda udbhRtaM pra te vayaM dadAmahe
shcotanti te vaso stokA adhi tvaci prati tAn devasho vihi

Hymn 23

ayaM so agniryasmin somamindraH sutaM dadhe jaThare vAvashAnaH
sahasriNaM vAjamatyaM na saptiM sasavAn san stUyase jAtavedaH
agne yat te divi varcaH pRthivyAM yadoSadhISvapsvA yajatra
yenAntarikSamurvAtatantha tveSaH sa bhAnurarNavo nRcakSAH
agne divo arNamachA jigAsyachA devAnUciSe dhiSNyAya
yA rocane parastAt sUryasya yAshcAvastAdupatiSThaNta ApaH
purISyAso agnayaH prAvaNebhiH sajoSasaH
juSantAM yajñamadruho.anamIvA iSo mahIH
iLAmagne ...

Hymn 24

nirmathitaH sudhita A sadhasthe yuvA kaviradhvarasya praNetA
jUryatsvagnirajaro vaneSvatrA dadhe amRtaM jAtavedAH
amanthiSTAM bhAratA revadagniM devashravA devavAtaH sudakSam
agne vi pashya bRhatAbhi rAyeSAM no netA bhavatAdanu dyUn
dasha kSipaH pUrvyaM sImajIjanan sujAtaM mAtRSu priyam
agniM stuhi daivavAtaM devashravo yo janAnAmasad vashI
ni tvA dadhe vara A pRthivyA iLAyAs pade sudinatve ahnAm
dRSadvatyAM mAnuSa ApayAyAM sarasvatyAM revadagnedidIhi
iLAmagne ...

Hymn 25

agne sahasva pRtanA abhimAtIrapAsya
duSTarastarannarAtIrvarco dhA yajñavAhase
agna iLA samidhyase vItihotro amartyaH
juSasva sU no adhvaram
agne dyumnena jAgRve sahasaH sUnavAhuta
edaM barhiH sado
mama
agne vishvebhiragnibhirdevebhirmahayA giraH
yajñeSu yau cAyavaH
agne dA dAshuSe rayiM vIravantaM parINasam
shishIhi naH sUnumataH

Hymn 26

a>gne divaH sUnurasi pracetAstanA pRthivyA uta vishvavedAH
Rdhag devAniha yajA cikitvaH
agniH sanoti vIryANi vidvAn sanoti vAjamamRtAya bhUSan
sa no devAneha vahA purukSo
agnirdyAvApRthivI vishvajanye A bhAti devI amRte amUraH
kSayan vAjaiH purushcandro namobhiH
agna indrashca dAshuSo durone sutAvato yajñamihopa yAtam
amardhantA somapeyAya devA
agne apAM samidhyase duroNe nityaH sUno sahaso jAtavedaH
sadhasthAni mahayamAna UtI

Hymn 27

vaishvAnaraM manasAgniM nicAyyA haviSmanto anuSatyaM svarvidam
sudAnuM devaM rathiraM vasUyavo gIrbhI raNvaMkushikAso havAmahe
taM shubhramagnimavase havAmahe vaishvAnaraM mAtarishvAnamukthyam
bRhaspatiM manuSo devatAtaye vipraM shrotAramatithiM raghuSyadam
ashvo na krandañ janibhiH samidhyate vaishvAnaraH kushikebhiryuge\-yuge
sa no agniH suvIryaM svashvyaM dadhAtu ratnamamRteSu jAgRviH
pra yantu vAjAstaviSIbhiragnayaH shubhe sammiSlAH pRSatIrayukSata
bRhadukSo maruto vishvavedasaH pra vepayantiparvatAnadAbhyAH
agnishriyo maruto vishvakRSTaya A tveSamugramava Imahe vayam
te svAnino rudriyA varSanirNijaH siMhA na heSakratavaH sudAnavaH

vrAtaM\-vrAtaM gaNaM\-gaNaM sushastibhiragnerbhAmaM marutAmoja Imahe
pRSadashvAso anavabhrarAdhaso gantAro yajñaM vidatheSu dhIrAH
agnirasmi janmanA jAtavedA ghRtaM me cakSuramRtaM ma Asan
arkastridhAtU rajaso vimAno.ajasro gharmo havirasmi nAma
tribhiH pavitrairapupod dhyarkaM hRdA matiM jyotiranu prajAnan
varSiSThaM ratnamakRta svadhAbhirAdid dyAvApRthivI paryapashyat
shatadhAramutsamakSIyamANaM vipashcitaM pitaraM vaktvAnAm
meLiM madantaM pitrorupasthe taM rodasI pipRtaM satyavAcam

Hymn 28

pra vo vAjA abhidyavo haviSmanto ghRtAcyA
devAñ jigAtisumnayuH
ILe agniM vipashcitaM girA yajñasya sAdhanam
shruSTIvAnaM dhitAvAnam
agne shakema te vayaM yamaM devasya vAjinaH
ati dveSAMsi tarema
samidhyamAno adhvare.agniH pAvaka IDyaH
shociSkeshastamImahe
pRthupAjA amartyo ghRtanirNik svAhutaH
agniryajñasya havyavAT
taM sabAdho yatasruca itthA dhiyA yajñavantaH
A cakruragnimUtaye
hotA devo amartyaH purastAdeti mAyayA
vidathAni pracodayan
vAjI vAjeSu dhIyate.adhvareSu pra NIyate
vipro yajñasya sAdhanaH
dhiyA cakre vareNyo bhUtAnAM garbhamA dadhe
dakSasyapitaraM tanA
ni tvA dadhe vareNyaM dakSasyeLA sahaskRta
agne sudItimushijam

Hymn 29

agniM yanturamapturaM Rtasya yoge vanuSaH
viprA vAjaiH samindhate
Urjo napAtamadhvare dIdivAMsamupa dyavi
agnimILe kavikratum
ILenyo namasyastirastamAMsi darshataH
samagniridhyat
e vRSA

vRSo agniH samidhyate.ashvo na devavAhanaH
taM haviSmanta ILate
vRSaNaM tvA vayaM vRSan vRSaNaH samidhImahi
agne dIdyataM bRhat

Hymn 30

agne juSasva no haviH puroLAshaM jAtavedaH
prAtaHsAvedhiyAvaso
puroLA agne pacatastubhyaM vA ghA pariSkRtaH
taM juSasva yaviSThya
agne vIhi puroLASamAhutaM tiroahnyam
sahasaH sUnurasyadhvare hitaH
mAdhyandine savane jAtavedaH puroLAshamiha kave juSasva
agne yahvasya tava bhAgadheyaM na pra minanti vidatheSu dhIrAH
agne tRtIye savane hi kAniSaH puroLAshaM sahasaH sUnavAhutam
athA deveSvadhvaraM vipanyayA dhA ratnavantamamRteSu jAgRvim
agne vRdhAna AhutiM puroLAshaM jAtavedaH
juSasva tiroahnyam

Hymn 31

astIdamadhimanthanamasti prajananaM kRtam
etAM vishpatnImA bharAgniM manthAma pUrvathA
araNyornihito jAtavedA garbha iva sudhito garbhiNISu
dive\-diva IDyo jAgRvadbhirhaviSmadbhirmanuSyebhiragniH
uttAnAyAmava bharA cikitvAn sadyaH pravItA vRSaNaM jajAna
aruSastUpo rushadasya pAja iLAyAs putro vayune.ajaniSTa
iLAyAstvA pade vayaM nAbhA pRthivyA adhi
jAtavedo ni dhImahyagne havyAya voLhave
manthatA naraH kavimadvayantaM pracetasamamRtaM supratIkam
yajñasya ketuM prathamaM purastAdagniM naro janayatA sushevam
yadI manthanti bAhubhirvi rocate.ashvo na vAjyaruSo vaneSvA
citro na yAmannashvinoranivRtaH pari vRNaktyashmanastRNA dahan
jAto agnI rocate cekitAno vAjI vipraH kavishastaH sudAnuH
yaM devAsa IDyaM vishvavidaM havyavAhamadadhuradhvareSu
sIda hotaH sva u loke cikitvAn sAdayA yajñaM sukRtasya yonau
devAvIrdevAn haviSA yajAsyagne bRhad yajamAne vayo dhAH
kRNota dhUmaM vRSaNaM sakhAyo.asredhanta itana vAjamacha
ayamagniH pRtanASAT suvIro yena devAso asahanta dasyUn
ayaM te yonirRtviyo yato jAto arocathAH

taM jAnannagna A sIdAthA no vardhayA giraH
tanUnapAducyate garbha Asuro narAshaMso bhavati yad vijAyate
mAtarishvA yadamimIta mAtari vAtasya sargo abhavatsarImaNi
sunirmathA nirmathitaH sunidhA nihitaH kaviH
agne svadhvarA kRNu devAn devayate yaja
ajIjanannamRtaM martyAso.asremANaM taraNiM vILujambham
dasha svasAro agruvaH samIcIH pumAMsaM jAtamabhi saM rabhante
pra saptahotA sanakAdarocata mAturupasthe yadashocadUdhani
na ni miSati suraNo dive\-dive yadasurasya jaTharAdajAyata
amitrAyudho marutAmiva prayAH prathamajA brahmaNo vishvamid viduH
dyumnavad brahma kushikAsa erira eka\-eko dame agniM samIdhire
yadadya tvA prayati yajñe asmin hotashcikitvo.avRNImahIha
dhruvamayA dhruvamutAshamiSThAH prajAnan vidvAnupa yAhi somam

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Hymn 32

ichanti tvA somyAsaH sakhAyaH sunvanti somaM dadhati prayAMsi
titikSante abhishastiM janAnAmindra tvadA kashcana hi praketaH
na te dUre paramA cid rajAMsyA tu pra yAhi harivo haribhyAm
sthirAya vRSNe savanA kRtemA yuktA grAvANaH samidhAne agnau
indraH sushipro maghavA tarutro mahAvrAtastuvikUrmirRghAvAn
yadugro dhA bAdhito martyeSu kva tyA te vRSabha vIryANi
tvaM hi SmA cyAvayannacyutAnyeko vRtrA carasi jighnamAnaH
tava dyAvApRthivI parvatAso.anu vratAya nimiteva tasthuH
utAbhaye puruhUta shravobhireko dRLhamavado vRtrahA san
ime cidindra rodasI apAre yat saMgRbhNA maghavan kAshirit te
pra sU ta indra pravatA haribhyAM pra te vajraH pramRNannetu shatrUn
jahi pratIco anUcaH parAco vishvaM satyaMkRNuhi viSTamastu
yasmai dhAyuradadhA martyAyAbhaktaM cid bhajate gehyaM saH
bhadrA ta indra sumatirghRtAcI sahasradAnA puruhUta rAtiH
sahadAnuM puruhUta kSiyantamahastamindra saM piNak kuNArum
abhi vRtraM vardhamAnaM piyArumapAdamindra tavasA jaghantha
ni sAmanAmiSirAmindra bhUmiM mahImapArAM sadane sasattha
astabhnAd dyAM vRSabho antarikSamarSantvApastvayeha prasUtAH
alAtRNo vala indra vrajo goH purA hantorbhayamAno vyAra
sugAn patho akRNon niraje gAH prAvan vANIH puruhUtaM dhamantIH
eko dve vasumatI samIcI indra A paprau pRthivImuta dyAm
utAntarikSAdabhi naH samIka iSo rathIH sayujaH shUra vAjAn
dishaH sUryo na minAti pradiSTA dive\-dive haryashvaprasUtAH
saM yadAnaL adhvana Adidashvairvimocanam kRNute tat tvasya
didRkSanta uSaso yAmannaktorvivasvatyA mahi citramanIkam
vishve jAnanti mahinA yadAgAdindrasya karma sukRtApurUNi
mahi jyotirnihitaM vakSaNAsvAmA pakvaM carati bibhratI gauH

vishvaM svAdma sambhRtamusriyAyAM yat sImindro adadhAd bhojanAya
indra dRhya yAmakoshA abhUvan yajñAya shikSa gRNate sakhibhyaH
durmAyavo durevA martyAso niSaN^giNo ripavo hantvAsaH
saM ghoSaH shRNve.avamairamitrairjahI nyeSvashaniM tapiSThAm
vRshcemadhastAd vi rujA sahasva jahi rakSo maghavan randhayasva
ud vRha rakSaH sahamUlamindra vRshcA madhyaM pratyagraMshRNIhi
A kIvataH salalUkaM cakartha brahmadviSe tapuSiM hetimasya
svastaye vAjibhishca praNetaH saM yan mahIriSa AsatsipUrvIH
rAyo vantAro bRhataH syAmAsme astu bhaga indraprajAvAn
A no bhara bhagamindra dyumantaM ni te deSNasya dhImahi prareke
Urva iva paprathe kAmo asme tamA pRNa vasupate vasUnAm
imaM kAmaM mandayA gobhirashvaishcandravatA rAdhasA paprathashca
svaryavo matibhistubhyaM viprA indrAya vAhaHkushikAso akran
A no gotrA dardRhi gopate gAH samasmabhyaM sanayo yantu vAjAH
divakSA asi vRSabha satyashuSmo.asmabhyaM su maghavan bodhi godAH
shunaM huvema maghavAnamindramasmin bhare nRtamaM vAjasAtau
shRNvantamugramUtaye samatsu ghnantaM vRtrANi saMjitaM dhanAnAm

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Hymn 33

shAsad vahnirduhiturnaptyaM gAd vidvAn Rtasya dIdhitiMsaparyan
pitA yatra duhituH sekaM Rñjan saM shagmyena manasA dadhanve
na jAmaye tAnvo rikthamAraik cakAra garbhaM saniturnidhAnam
yadI mAtaro janayanta vahnimanyaH kartA sukRtoranya Rndhan
agnirjajñe juhvA rejamAno mahas putrAnaruSasya prayakSe
mahAn garbho mahyA jAtameSAM mahI pravRd dharyashvasya yajñaiH
abhi jaitrIrasacanta spRdhAnaM mahi jyotistamaso nirajAnan
taM jAnatIH pratyudAyannuSAsaH patirgavAmabhavadeka indraH
vILau satIrabhi dhIrA atRndan prAcAhinvan manasA saptaviprAH
vishvAmavindan pathyAM Rtasya prajAnannit tAnamasA vivesha
vidad yadI saramA rugNamadrermahi pAthaH pUrvyaM sadhryak kaH
agraM nayat supadyakSarANAmachA ravaM prathamA jAnatI gAt
agachadu vipratamaH sakhIyannasUdayat sukRte garbhamadriH
sasAna maryo yuvabhirmakhasyannathAbhavadaN^girAH sadyo arcan
sataH\-sataH pratimAnaM purobhUrvishvA veda janimA hanti shuSNam
pra No divaH padavIrgavyurarcan sakhA sakhInramuñcan niravadyAt
ni gavyatA manasA sedurarkaiH kRNvAnAso amRtatvAya gAtum
idaM cin nu sadanaM bhUryeSAM yena mAsAnasiSAsannRtena
sampashyamAnA amadannabhi svaM payaH pratnasya retaso dughAnAH
vi rodasI atapad ghoSa eSAM jAte niSThAmadadhurgoSu vIrAn
sa jAtebhirvRtrahA sedu havyairudusriyA asRjadindro arkaiH
urUcyasmai ghRtavad bharantI madhu svAdma duduhe jenyA gauH
pitre ciccakruH sadanaM samasmai mahi tviSImat sukRto vihi khyan

viSkabhnanta skambhanenA janitrI AsInA UrdhvaM rabhasaM vi minvan
mahI yadi dhiSaNA shishnathe dhAt sadyovRdhaM vibhvaM rodasyoH
giro yasminnanavadyAH samIcIrvishvA indrAya taviSIranuttAH
mahyA te sakhyaM vashmi shaktIrA vRtraghne niyuto yanti pUrvIH
mahi stotramava Aganma sUrerasmAkaM su maghavan bodhi gopAH
mahi kSetraM puru shcandraM vividvAnAdit sakhibhyashcarathaM samairat
indro nRbhirajanad dIdyAnaH sAkaM sUryamuSasaM gAtumagnim
apashcideSa vibhvo damUnAH pra sadhrIcIrasRjad vishvashcandrAH
madhvaH punAnAH kavibhiH pavitrairdyubhirhinvantyaktubhirdhanutrIH
anu kRSNe vasudhitI jihAte ubhe sUryasya maMhanA yajatre
pari yat te mahimAnaM vRjadhyai sakhAya indra kAmyA RjipyAH
patirbhava vRtrahan sUnRtAnAM girAM vishvAyurvRSabho vayodhAH
A no gahi sakhyebhiH shivebhirmahAn mahIbhirUtibhiH saraNyan
tamaN^girasvan namasA saparyan navyaM kRNomi sanyase purAjAm
druho vi yAhi bahulA adevIH svashca no maghavan sAtaye dhAH
mihaH pAvakAH pratatA abhUvan svasti naH pipRhi pAramAsAm
indra tvaM rathiraH pAhi no riSo makSU\-makSU kRNuhi gojito naH
adediSTa vRtrahA gopatirgA antaH kRSNAnaruSairdhAmabhirgAt
pra sUnRtA dishamAna Rtena durashca vishvA avRNodapa svAH
shunaM huvema ...

Hymn 34

indra somaM somapate pibemaM mAdhyandinaM savanaM cAru yat te
prapruthyA shipre maghavannRjISin vimucyA harI ihamAdayasva
gavAshiraM manthinamindra shukraM pibA somaM rarimA te madAya
brahmakRtA mArutenA gaNena sajoSA rudraistRpadAvRSasva
ye te shuSmaM ye taviSImavardhannarcanta indra marutastaojaH
mAdhyandine savane vajrahasta pibA rudrebhiH sagaNaH sushipra
ta in nvasya madhumad vivipra indrasya shardho maruto ya Asan
yebhirvRtrasyeSito vivedAmarmaNo manyamAnasya marma
manuSvadindra savanaM juSANaH pibA somaM shashvate vIryAya
sa A vavRtsva haryashva yajñaiH saraNyubhirapo arNA sisarSi

Hymn 35

tvamapo yad dha vRtraM jaghanvAnatyAniva prAsRjaH sartavAjau
shayAnamindra carata vadhena vavrivAMsaM pari devIradevam
yajAma in namasA vRddhamindraM bRhantaM RSvamajaraM yuvAnam
yasya priye mamaturyajñiyasya na rodasI mahimAnaM mamAte
indrasya karma sukRtA purUNi vratAni devA na minanti vishve

dAdhAra yaH pRthivIM dyAmutemAM jajAna sUryamuSasaM sudaMsAH
adrogha satyaM tava tan mahitvaM sadyo yajjAto apibo ha somam
na dyAva indra tavasasta ojo nAhA na mAsAH sharado varanta
tvaM sadyo apibo jAta indra madAya somaM parame vyoman
yad dha dyAvApRthivI AviveSIrathAbhavaH pUrvyaH kArudhAyAH
ahannahiM parishayAnamarNa ojAyamAnaM tuvijAta tavyAn
na te mahitvamanu bhUdadha dyauryadanyayA sphigyA kSAmavasthAH
yajño hi ta indra vardhano bhUduta priyaH sutasomo miyedhaH
yajñena yajñamava yajñiyaH san yajñaste vajramahihatya Avat
yajñenendramavasA cakre arvAgainaM sumnAya navyase vavRtyAm
ya stomebhirvAvRdhe pUrvyebhiryo madhyamebhiruta nUtanebhiH
viveSa yan mA dhiSaNA jajAna stavai purA pAryAdindramahnaH
aMhaso yatra pIparad yathA no nAveva yAntamubhaye havante
ApUrNo asya kalashaH svAhA sekteva koshaM sisice pibadhyai
samu priyA AvavRtran madAya pradakSiNidabhi somAsaindram
na tvA gabhIraH puruhUta sindhurnAdrayaH pari Santo varanta
itthA sakhibhya iSito yadindrA dRLhaM cidarujo gavyamUrvam
shunaM huvema ...

Hymn 36

pra parvatAnAmushatI upasthAdashve iva viSite hAsamAne
gAveva shubhre mAtarA rihANe vipAT chutudrI payasAjavete
indreSite prasavaM bhikSamANe achA samudraM rathyeva yAthaH
samArANe UrmibhiH pinvamAne anyA vAmanyAmapyeti shubhre
achA sindhuM mAtRtamAmayAsaM vipAshamurvIM subhagAmaganma
vatsamiva mAtarA saMrihANe samAnaM yonimanu saMcarantI
ena vayaM payasA pinvamAnA anu yoniM devakRtaM carantIH
na vartave prasavaH sargataktaH kiMyurvipro nadyo johavIti
ramadhvaM me vacase somyAya RtAvarIrupa muhUrtamevaiH
pra sindhumachA bRhatI manISAvasyurahve kushikasya sUnuH
indro asmAnaradad vajrabAhurapAhan vRtraM paridhiM nadInAm
devo.anayat savita supANistasya vayaM prasave yAma urvIH
pravAcyaM shashvadhA vIryaM tadindrasya karma yadahiMvivRshcat
vi vajreNa pariSado jaghAnAyannApo.ayanamichamAnAH
etad vaco jaritarmApi mRSThA A yat te ghoSAnuttarA yugAni
uktheSu kAro prati no juSasva mA no ni kaH puruSatrA namaste
o Su svasAraH kArave shRNota yayau vo dUrAdanasA rathena
ni SU namadhvaM bhavatA supArA adhoakSAH sindhavaHsrotyAbhiH
A te kAro shRNavAmA vacAMsi yayAtha dUrAdanasA rathena
ni te naMsai pIpyAneva yoSA maryAyeva kanyA shashvacai te
yadaN^ga tvA bharatAH santareyurgavyan grAma iSita indrajUtaH
arSAdaha prasavaH sargatakta A vo vRNe sumatiM yajñiyAnAm

atAriSurbharatA gavyavaH samabhakta vipraH sumatiM nadInAm
pra pinvadhvamiSayantIH surAdhA A vakSaNAH pRNadhvaM yAta shIbham
ud va UrmiH shamyA hantvApo yoktrANi muñcata
mAduSkRtau vyenasAghnyau shUnamAratAm

Hymn 37

indraH pUrbhidAtirad dAsamarkairvidadvasurdayamAno vishatrUn
brahmajUtastanvA vAvRdhAno bhUridAtra ApRNad rodasI ubhe
makhasya te taviSasya pra jUtimiyarmi vAcamamRtAya bhUSan
indra kSitInAmasi mAnuSINAM vishAM daivInAmuta pUrvayAvA
indro vRtramavRNocchardhanItiH pra mAyinAmaminAd varpaNItiH
ahan vyaMsamushadhag vaneSvAvirdhenA akRNod rAmyANAm
indraH svarSA janayannahAni jigAyoshigbhiH pRtanA abhiSTiH
prArocayan manave ketumahnAmavindajjyotirbRhateraNAya
indrastujo barhaNA A vivesha nRvad dadhAno naryA purUNi
acetayad dhiya imA jaritre premaM varNamatiracchukramAsAm
maho mahAni panayantyasyendrasya karma sukRtA purUNi
vRjanena vRjinAn saM pipeSa mAyAbhirdasyUnrabhibhUtyojAH
yudhendro mahnA varivashcakAra devebhyaH satpatishcarSaNiprAH
vivasvataH sadane asya tAni viprA ukthebhiH kavayogRNanti
satrAsAhaM vareNyaM sahodAM sasavAMsaM svarapashca devIH
sasAna yaH pRthivIM dyAmutemAmindraM madantyanu dhIrNAsaH
sasAnAtyAnuta sUryaM sasAnendraH sasAna purubhojasaM gAm
hiraNyayamuta bhogaM sasAna hatvI dasyUn prAryaMvarNamAvat
indra oSadhIrasanodahAni vanaspatInrasanodantarikSam
bibheda valaM nunude vivAco.athAbhavad damitadbhikratUnAm
shunaM huvema ...

Hymn 38

tiSThA harI ratha A yujyamAnA yAhi vAyurna niyuto no acha
pibAsyandho abhisRSTo asme indra svAhA rarimAte madAya
upAjirA puruhUtAya saptI harI rathasya dhUrSvA yunajmi
dravad yathA sambhRtaM vishvatashcidupemaM yajñamAvahAta indram
upo nayasva vRSaNA tapuSpotemava tvaM vRSabha svadhAvaH
grasetAmashvA vi muceha shoNA dive\-dive sadRshIraddhidhAnAH
brahmaNA te brahmayujA yunajmi harI sakhAyA sadhamAda AshU x
sthiraM rathaM sukhamindrAdhitiSThan prajAnan vidvAnupa yAhi somam
mA te harI vRSaNA vItapRSThA ni rIraman yajamAnAso anye
atyAyAhi shashvato vayaM te.araM sutebhiH kRNavAmasomaiH

tavAyaM somastvamehyarvAM chashvattamaM sumanA asyapAhi
asmin yajñe barhiSyA niSadyA dadhiSvemaM jaThara indumindra
stIrNaM te barhiH suta indra somaH kRtA dhAnA attave teharibhyAm
tadokase purushAkAya vRSNe marutvate tubhyaMrAtA havIMSi
imaM naraH parvatAstubhyamApaH samindra gobhirmadhumantamakran
tasyAgatyA sumanA RSva pAhi prajAnan vidvAn pathyA anu svAH
yAnAbhajo maruta indra some ye tvAmavardhannabhavan gaNaste
tebhiretaM sajoSA vAvashAno.agneH piba jihvayAsomamindra
indra piba svadhayA cit sutasyAgnervA pAhi jihvayA yajatra
adhvaryorvA prayataM shakra hastAd dhoturvA yajñaM haviSo juSasva
shunaM huvema ...

Hymn 39

imAmU Su prabhRtiM sAtaye dhAH shashvacH chashvadUtibhiryAdamAnaH
sute\-sute vAvRdhe vardhanebhiryaH karmabhirmahadbhiH sushruto bhUt
indrAya somAH pradivo vidAnA RbhuryebhirvRSaparvA vihAyAH
prayamyamAnAn prati SU gRbhAyendra piba vRSadhUtasya vRSNaH
pibA vardhasva tava ghA sutAsa indra somAsaH prathamA uteme
yathApibaH pUrvyAnindra somAnevA pAhi panyo adyA navIyAn
mahAnamatro vRjane virapshyugraM shavaH patyate dhRSNvojaH
nAha vivyAca pRthivI canainaM yat somAso haryashvamamandan
mahAnugro vAvRdhe vIryAya samAcakre vRSabhaH kAvyena
indro bhago vAjadA asya gAvaH pra jAyante dakSiNA asya pUrvIH

Hymn 40

pra yat sindhavaH prasavaM yathAyannApaH samudraM rathyeva jagmuH
atashcidindraH sadaso varIyAn yadIM somaH pRNati dugdho aMshuH
samudreNa sindhavo yAdamAnA indrAya somaM suSutaM bharantaH
aMshuM duhanti hastino bharitrairmadhvaH punanti dhArayA pavitraiH
hradA iva kukSayaH somadhAnAH samI vivyAca savanA purUNi
annA yadindraH prathamA vyAsha vRtraM jaghanvAnavRNIta somam
A tU bhara mAkiretat pari SThAd vidmA hi tvA vasupatiM vasUnAm
indra yat te mAhinaM datramastyasmabhyaM tad dharyashva pra yandhi
asme pra yandhi maghavannRjISinnindra rAyo vishvavArasya bhUreH
asme shataM sharado jIvase dhA asme vIrAn chashvata indra shiprin
shunaM huvema ...

Hymn 41

vArtrahatyAya shavase pRtanASAhyAya ca
indra tvA vartayAmasi
arvAcInaM su te mana uta cakSuH shatakrato
indra kRNvantu vAghataH
nAmAni te shatakrato vishvAbhirgIrbhirImahe
indrAbhimAtiSAhye
puruSTutasya dhAmabhiH shatena mahayAmasi
indrasya carSaNIdhRtaH
indraM vRtrAya hantave puruhUtamupa bruve
bhareSu vAjasAtaye
vAjeSu sAsahirbhava tvAmImahe shatakrato
indra vRtrAyahantave
dyumneSu pRtanAjye pRtsutUrSu shravassu ca
indra sAkSvAbhimAtiSu
shuSmintamaM na Utaye dyumninaM pAhi jAgRvim
indra somaMshatakrato
indriyANi shatakrato yA te janeSu pañcasu
indra tAni taA vRNe
agannindra shravo bRhad dyumnaM dadhiSva duSTaram
ut te shuSmaM tirAmasi
arvAvato na A gahyatho shakra parAvataH
u loko yaste adriva indreha tata A gahi

Hymn 42

abhi taSTeva dIdhayA manISAmatyo na vAjI sudhuro jihAnaH
abhi priyANi marmRshat parANi kavInrichAmi sandRshe sumedhAH
inota pRcha janimA kavInAM manodhRtaH sukRtastakSata dyAm
imA u te praNyo vardhamAnA manovAtA adha nu dharmaNigman
ni SImidatra guhyA dadhAnA uta kSatrAya rodasI samañjan
saM mAtRbhirmamire yemur urvI antar mahI samRte dhAyase dhuH
AtiSThantaM pari vishve abhUSañchriyo vasAnashcarati svarociH
mahat tad vRSNo asurasya nAmA vishvarUpo amRtAni tasthau
asUta pUrvo vRSabho jyAyAnimA asya shurudhaH santi pUrvIH
divo napAtA vidathasya dhIbhiH kSatraM rAjAnA pradivo dadhAthe
trINi rAjAnA vidathe purUNi pari vishvAni bhUSathaH sadAMsi
apashyamatra manasA jaganvAn vrate gandharvAnapi vAyukeshAn
tadin nvasya vRSabhasya dhenorA nAmabhirmamire sakmyaMgoH
anyad\-anyadasuryaM vasAnA ni mAyino mamire rUpamasmin
tadin nvasya saviturnakirme hiraNyayImamatiM yAmashishret

A suSTutI rodasI vishvaminve apIva yoSA janimAni vavre
yuvaM pratnasya sAdhatho maho yad daivI svastiH pari NaH syAtam
gopAjihvasya tasthuSo virUpA vishve pashyanti mAyinaH kRtAni
shunaM huvema ...

Hymn 43

indraM matirhRda A vacyamAnAchA patiM stomataSTA jigAti
yA jAgRvirvidathe shasyamAnendra yat te jAyate viddhi tasya
divashcidA pUrvyA jAyamAnA vi jAgRvirvidathe shasyamAnA
bhadrA vastrANyarjunA vasAnA seyamasme sanajApitryA dhIH
yamA cidatra yamasUrasUta jihvAyA agraM patadA hyasthAt
vapUMSi jAtA mithunA sacete tamohanA tapuSo budhna etA
nakireSAM ninditA martyeSu ye asmAkaM pitaro goSu yodhAH
indra eSAM dRMhitA mAhinAvAnud gotrANi sasRje daMsanAvAn
sakhA ha yatra sakhibhirnavagvairabhijñvA satvabhirgA anugman
satyaM tadindro dasabhirdashagbhiH sUryaM vivedatamasi kSiyantam
indro madhu sambhRtamusriyAyAM padvad viveda shaphavan namegoH
guhA hitaM guhyaM gULhamapsu haste dadhe dakSiNe dakSiNAvAn
jyotirvRNIta tamaso vijAnannAre syAma duritAdabhIke
imA giraH somapAH somavRddha juSasvendra purutamasya kAroH
jyotiryajñAya rodasI anu SyAdAre syAma duritasya bhUreH
bhUri cid dhi tujato martyasya supArAso vasavo barhaNAvat
shunaM huvema ...

Hymn 44

indra tvA vRSabhaM vayaM sute some havAmahe
sa pAhi madhvo andhasaH
indra kratuvidaM sutaM somaM harya puruSTuta
pibA vRSasva tATRpim
indra pra No dhitAvAnaM yajñaM vishvebhirdevebhiH
tira stavAna vishpate
indra somAH sutA ime tava pra yanti satpate
kSayaM candrAsa indavaH
dadhiSvA jaThare sutaM somamindra vareNyam
tava dyukSAsa indavaH
girvaNaH pAhi naH sutaM madhordhArAbhirajyase
indra tvAdAtamid yashaH
abhi dyumnAni vanina indraM sacante akSitA
pItvI somasya vAvRdhe

arvAvato na A gahi parAvatashca vRtrahan
imA juSasva no giraH
yadantarA parAvatamarvAvataM ca hUyase
indreha tata A gahi

Hymn 45

A tU na indra madryag ghuvAnaH somapItaye
haribhyAM yAhyadrivaH
satto hotA na Rtviyastistire barhirAnuSak
ayujran prAtaradrayaH
imA brahma brahmavAhaH kriyanta A barhiH sIda
vIhi shUra puroLAsham
rArandhi savaneSu Na eSu stomeSu vRtrahan
uktheSvindra girvaNaH
matayaH somapAmuruM rihanti shavasas patim
indraM vatsaM na mAtaraH
sa mandasvA hyandhaso rAdhase tanvA mahe
na stotAraM nide karaH
vayamindra tvAyavo haviSmanto jarAmahe
uta tvamasmayurvaso
mAre asmad vi mumuco haripriyArvAM yAhi
indra svadhAvomatsveha
arvAñcaM tvA sukhe rathe vahatAmindra keshinA
ghRtasnUbarhirAsade

Hymn 46

upa naH sutamA gahi somamindra gavAshiram
haribhyAM yaste asmayuH
tamindra madamA gahi barhiSThAM grAvabhiH sutam
kuvin nvasya tRpNavaH
indramitthA giro mamAchAguriSitA itaH
AvRte somapItaye
indraM somasya pItaye stomairiha havAmahe
ukthebhiH kuvidAgamat
indra somAH sutA ime tAn dadhiSva shatakrato
jaThare vAjinIvaso
vidmA hi tvA dhanaMjayaM vAjeSu dadhRSaM kave
adhA tesumnamImahe
imamindra gavAshiraM yavAshiraM ca naH piba

AgatyA vRSabhiH sutam
tubhyedindra sva okye somaM codAmi pItaye
eSa rArantu te hRdi
tvAM sutasya pItaye pratnamindra havAmahe
kushikAso avasyavaH

Hymn 47

A yAhyarvAM upa vandhureSThAstavedanu pradivaH somapeyam
priyA sakhAyA vi mucopa barhistvAmime havyavAho havante
A yAhi pUrvIrati carSaNIrAnarya AshiSa upa no haribhyAm
imA hi tvA mataya stomataSTA indra havante sakhyaM juSANAH
A no yajñaM namovRdhaM sajoSA indra deva haribhiryAhi tUyam
ahaM hi tvA matibhirjohavImi ghRtaprayAH sadhamAde madhUnAm
A ca tvAmetA vRSaNA vahAto harI sakhAyA sudhurA svaN^gA
dhAnAvadindraH savanaM juSANaH sakhA sakhyuH shRNavad vandanAni
kuvin mA gopAM karase janasya kuvid rAjAnaM maghavannRjISin
kuvin ma RSiM papivAMsaM sutasya kuvin me vasvo amRtasya shikSAH
A tvA bRhanto harayo yujAnA arvAgindra sadhamAdo vahantu
pra ye dvitA diva RñjantyAtAH susammRSTAso vRSabhasya mUrAH
indra piba vRSadhUtasya vRSNa A yaM te shyena ushate jabhAra
yasya made cyAvayasi pra kRSTIryasya made apa gotrA vavartha
shunaM huvema ...

Hymn 48

ayaM te astu haryataH soma A haribhiH sutaH
juSANa indra haribhirna A gahyA tiSTha haritaM ratham
haryannuSasamarcayaH sUryaM haryannarocayaH
vidvAMScikitvAn haryashva vardhasa indra vishvA abhi shriyaH
dyAmindro haridhAyasaM pRthivIM harivarpasam
adhArayad dharitorbhUri bhojanaM yayorantarharishcarat
jajñAno harito vRSA vishvamA bhAti rocanam
haryashvo haritaM dhatta AyudhamA vajraM bAhvorharim
indro haryantamarjunaM vajraM shukrairabhIvRtam
apAvRNod dharibhiradribhiH sutamud gA haribhirAjata

Hymn 49

A mandrairindra haribhiryAhi mayUraromabhiH
mA tvA kecin ni yaman viM na pAshino.ati dhanveva tAnihi
vRtrakhAdo valaMrujaH purAM darmo apAmajaH
sthAtA rathasya haryorabhisvara indro dRLhA cidArujaH
gambhIrAnudadhInriva kratuM puSyasi gA iva
pra sugopAyavasaM dhenavo yathA hradaM kulyA ivAshata
A nastujaM rayiM bharAMshaM na pratijAnate
vRkSaM pakvaM phalamaN^kIva dhUnuhIndra sampAraNaM vasu
svayurindra svarAL asi smaddiSTiH svayashastaraH
sa vAvRdhAna ojasA puruSTuta bhavA naH sushravastamaH

Hymn 50

yudhmasya te vRSabhasya svarAja ugrasya yUna sthavirasya ghRSveH
ajUryato vajriNo vIryANIndra shrutasya mahato mahAni
mahAnasi mahiSa vRSNyebhirdhanaspRdugra sahamAno anyAn
eko vishvasya bhuvanasya rAjA sa yodhayA ca kSayayA ca janAn
pra mAtrAbhI ririce rocamAnaH pra devebhirvishvato apratItaH
pra majmanA diva indraH pRthivyAH prorormaho antarikSAd RjISI
uruM gabhIraM januSAbhyugraM vishvavyacasamavataM matInAm
indraM somAsaH pradivi sutAsaH samudraM na sravatA vishanti
yaM somamindra pRthivIdyAvA garbhaM na mAtA bibhRtastvAyA
taM te hinvanti tamu te mRjantyadhvaryavo vRSabha pAtavA u

Hymn 51

marutvAnindra vRSabho raNAya pibA somamanuSvadhaM madAya
A siñcasva jaThare madhva UrmiM tvaM rAjAsi pradivaH sutAnAm
sajoSA indra sagaNo marudbhiH somaM piba vRtrahA shUra vidvAn
jahi shatrUnrapa mRdho nudasvAthAbhayaM kRNuhi vishvato naH
uta RtubhirRtupAH pAhi somamindra devebhiH sakhibhiH sutaM naH
yAnAbhajo maruto ye tvAnvahan vRtramadadhustubhyamojaH
ye tvAhihatye maghavannavardhan ye shAmbare harivo ye gaviSTau
ye tvA nUnamanumadanti viprAH pibendra somaM sagaNo marudbhiH
marutvantaM vRSabhaM vAvRdhAnamakavAriM divyaM shAsamindram
vishvAsAhamavase nUtanAyograM sahodAmiha taMhuvema

Hymn 52

sadyo ha jAto vRSabhaH kanInaH prabhartumAvadandhasaH sutasya
sAdhoH piba pratikAmaM yathA te rasAshiraH prathamaM somyasya
yajjAyathAstadaharasya kAme.aMshoH pIyUSamapibo giriSThAm
taM te mAtA pari yoSA janitrI mahaH piturdama Asiñcadagre
upasthAya mAtaramannamaiTTa tigmamapashyadabhi somamUdhaH
prayAvayannacarad gRtso anyAn mahAni cakre purudhapratIkaH
ugrasturASAL abhibhUtyojA yathAvashaM tanvaM cakra eSaH
tvaSTAramindro januSAbhibhUyAmuSyA somamapibaccamUSu
shunaM huvema ...

Hymn 53

shaMsA mahAmindraM yasmin vishvA A kRSTayaH somapAH kAmamavyan
yaM sukratuM dhiSaNe vibhvataSTaM ghanaM vRtrANAM janayanta devAH
yaM nu nakiH pRtanAsu svarAjaM dvitA tarati nRtamaM hariSThAm
inatamaH satvabhiryo ha shUSaiH pRthujrayA aminAdAyurdasyoH
sahAvA pRtsu taraNirnArvA vyAnashI rodasI mehanAvAn
bhago na kAre havyo matInAM piteva cAruH suhavo vayodhAH
dhartA divo rajasas pRSTa Urdhvo ratho na vAyurvasubhirniyutvAn
kSapAM vastA janitA sUryasya vibhaktA bhAgaM dhiSaNeva vAjam
shunaM huvema ...

Hymn 54

indraH svAhA pibatu yasya soma AgatyA tumro vRSabho marutvAn
oruvyacAH pRNatAmebhirannairAsya havistanvaHkAmaM RdhyAH
A te saparyU javase yunajmi yayoranu pradivaH shruSTimAvaH
iha tvA dheyurharayaH sushipra pibA tvasya suSutasya cAroH
gobhirmimikSuM dadhire supArAmindraM jyaiSThyAya dhAyase gRNAnAH
mandAnaH somaM papivAn RjISin samasmabhyaM purudhA gA iSaNya
imaM kAmaM ...
shunaM huvema ...

Hymn 55

carSaNIdhRtaM maghavAnamukthyamindraM giro bRhatIrabhyanUSata
vAvRdhAnaM puruhUtaM suvRktibhiramartyaM jaramANaM dive\-dive
shatakratumarNavaM shAkinaM naraM giro ma indramupa yanti vishvataH
vAjasaniM pUrbhidaM tUrNimapturaM dhAmasAcamabhiSAcaM svarvidam
Akare vasorjaritA panasyate.anehasa stubha indro duvasyati
vivasvataH sadana A hi pipriye satrAsAhamabhimAtihanaM stuhi
nRNAmu tvA nRtamaM gIrbhirukthairabhi pra vIramarcatA sabAdhaH
saM sahase purumAyo jihIte namo asya pradiva eka Ishe
pUrvIrasya niSSidho martyeSu purU vasUni pRthivI bibharti
indrAya dyAva oSadhIrutApo rayiM rakSanti jIrayo vanAni
tubhyaM brahmANi gira indra tubhyaM satrA dadhire harivo juSasva
bodhyApiravaso nUtanasya sakhe vaso jaritRbhyo vayodhAH
indra marutva iha pAhi somaM yathA shAryAte apibaH sutasya
tava praNItI tava shUra sharmannA vivAsanti kavayaHsuyajñAH
sa vAvashAna iha pAhi somaM marudbhirindra sakhibhiH sutaM naH
jAtaM yat tvA pari devA abhUSan mahe bharAya puruhUta vishve
aptUrye maruta ApireSo.amandannindramanu dAtivArAH
tebhiH sAkaM pibatu vRtrakhAdaH sutaM somaM dAshuSaH sve sadhasthe
idaM hyanvojasA sutaM rAdhAnAM pate
pibA tvasya girvaNaH
yaste anu svadhAmasat sute ni yacha tanvam
sa tvA mamattu somyam
pra te ashnotu kukSyoH prendra brahmaNA shiraH
pra bAhU shUra rAdhase

Hymn 56

dhAnAvantaM karambhiNamapUpavantamukthinam
indra prAtarjuSasva naH
puroLAshaM pacatyaM juSasvendrA gurasva ca
tubhyaM havyAni sisrate
puroLAshaM ca no ghaso joSayAse girashca naH
vadhUyuriva yoSaNAm
puroLAshaM sanashruta prAtaHsAve juSasva naH
indra kraturhi te bRhan
mAdhyandinasya savanasya dhAnAH puroLAshamindra kRSvehacArum
pra yat stotA jaritA tUrNyartho vRSAyamANa upa gIrbhirITTe
tRtIye dhAnAH savane puruSTuta puroLAshamAhutaM mAmahasva naH
RbhumantaM vAjavantaM tvA kave prayasvanta upa shikSema dhItibhiH
pUSaNvate te cakRmA karambhaM harivate haryashvAya dhAnAH

apUpamaddhi sagaNo marudbhiH somaM piba vRtrahA shUra vidvAn
prati dhAnA bharata tUyamasmai puroLAshaM vIratamAya nRNAm
dive\-dive sadRshIrindra tubhyaM vardhantu tvA somapeyAya dhRSNo

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Hymn 57

indrAparvatA bRhatA rathena vAmIriSa A vahataM suvIrAH
vItaM havyAnyadhvareSu devA vardhethAM gIrbhiriLayA madantA
tiSThA su kaM maghavan mA parA gAH somasya nu tvA suSutasya yakSi
piturna putraH sicamA rabhe ta indra svAdiSThayA girA shacIvaH
shaMsAvAdhvaryo prati me gRNIhIndrAya vAhaH kRNavAva juSTam
edaM barhiryajamAnasya sIdAthA ca bhUdukthamindrAya shastam
jAyedastaM maghavan sedu yonistadit tvA yuktA harayo vahantu
yadA kadA ca sunavAma somamagniS TvA dUto dhanvAtyacha
parA yAhi maghavannA ca yAhIndra bhrAtarubhayatrA te artham
yatrA rathasya bRhato nidhAnaM vimocanaM vAjino rAsabhasya

Hymn 58

apAH somamastamindra pra yAhi kalyANIrjayA suraNaMgRhe te
yatrA rathasya bRhato nidhAnaM vimocanaM vAjinodakSiNAvat
ime bhojA aN^giraso virUpA divas putrAso asurasya vIrAH
vishvAmitrAya dadato maghAni sahasrasAve pra tiranta AyuH
rUpaM\-rUpaM maghavA bobhavIti mAyAH kRNvAnastanvaM pari svAm
triryad divaH pari muhUrtamAgAt svairmantrairanRtupA RtAvA
mahAn RSirdevajA devajUto.astabhnAt sindhumarNavaM nRcakSAH
vishvAmitro yadavahat sudAsamapriyAyata kushikebhirindraH
haMsA iva kRNutha shlokamadribhirmadanto gIrbhiradhvare sute sacA
devebhirviprA RSayo nRcakSaso vi pibadhvaM kushikAH somyaM madhu
upa preta kushikAshcetayadhvamashvaM rAye pra muñcatA sudAsaH
rAjA vRtraM jaN^ghanat prAgapAgudagathA yajAte vara A pRthivyAH
ya ime rodasI ubhe ahamindramatuSTavam
vishvAmitrasyarakSati brahmedaM bhArataM janam
vishvAmitrA arAsata brahmendrAya vajriNe
karadin naH surAdhasaH
kiM te kRNvanti kIkaTeSu gAvo nAshiraM duhre na tapantigharmam
A no bhara pramagandasya vedo naicAshAkhaM maghavanrandhayA naH
sasarparIramatiM bAdhamAnA bRhan mimAya jamadagnidattA
A sUryasya duhitA tatAna shravo deveSvamRtamajuryam
sasarparIrabharat tUyamebhyo.adhi shravaH pAñcajanyAsu kRSTiSu
sA pakSyA navyamAyurdadhAnA yAM me palastijamadagnayo daduH

sthirau gAvau bhavatAM vILurakSo meSA vi varhi mA yugaM vi shAri
indraH pAtalye dadatAM sharItorariSTaneme abhi naH sacasva
balaM dhehi tanUSu no balamindrAnaLutsu naH
balaM tokAya tanayAya jIvase tvaM hi baladA asi
abhi vyayasva khadirasya sAramojo dhehi spandane shiMshapAyAm
akSa vILo vILita vILayasva mA yAmAdasmAdava jIhipo naH
ayamasmAn vanaspatirmA ca hA mA ca rIriSat
svastyAgRhebhya AvasA A vimocanAt
indrotibhirbahulAbhirno adya yAcchreSThAbhirmaghavañchUra jinva
yo no dveSTyadharaH sas padISTa yamu dviSmastamu prANo jahAtu
parashuM cid vi tapati shimbalaM cid vi vRshcati
ukhA cidindra yeSantI prayastA phenamasyati
na sAyakasya cikite janAso lodhaM nayanti pashu manyamAnAH
nAvAjinaM vAjinA hAsayanti na gardabhaM puro ashvAn nayanti
ima indra bharatasya putrA apapitvaM cikiturna prapitvam
hinvantyashvamaraNaM na nityaM jyAvAjaM pari NayantyAjau

Hymn 59

imaM mahe vidathyAya shUSaM shashvat kRtva IDyaya pra jabhruH
shRNotu no damyebhiranIkaiH shRNotvagnirdivyairajasraH
mahi mahe dive arcA pRthivyai kAmo ma ichañcarati prajAnan
yayorha stome vidatheSu devAH saparyavo mAdayante sacAyoH
yuvorRtaM rodasI satyamastu mahe Su NaH suvitAya pra bhUtam
idaM dive namo agne pRthivyai saparyAmi prayasA yAmi ratnam
uto hi vAM pUrvyA Avividra RtAvarI rodasI satyavAcaH
narashcid vAM samithe shUrasAtau vavandire pRthivi vevidAnAH
ko addhA veda ka iha pra vocad devAnachA pathyA kA sameti
dadRshra eSAmavamA sadAMsi pareSu yA guhyeSu vrateSu
kavirnRcakSA abhi SImacaSTa Rtasya yonA vighRte madantI
nAnA cakrAte sadanaM yathA vaH samAnena kratunA saMvidAne
samAnyA viyute dUreante dhruve pade tasthaturjAgarUke
uta svasArA yuvatI bhavantI Adu bruvAte mithunAni nAma
vishvedete janimA saM vivikto maho devAn bibhratI na vyathete
ejad dhruvaM patyate vishvamekaM carat patatri viSuNaM vi jAtam
sanA purANamadhyemyArAn mahaH piturjaniturjAmi tan naH
devAso yatra panitAra evairurau pathi vyute tasthurantaH
imaM stomaM rodasI pra bravImy RdUdarAH shRNavannagnijihvAH
mitraH samrAjo varuNo yuvAna AdityAsaH kavayaH paprathAnAH
hiraNyapANiH savitA sujihvastrirA divo vidathe patyamAnaH
deveSu ca savitaH shlokamashrerAdasmabhyamA suvasarvatAtim
sukRt supANiH svavAn RtAvA devastvaSTAvase tAni nodhAt
pUSaNvanta Rbhavo mAdayadhvamUrdhvagrAvANo adhvaramataSTa

vidyudrathA maruta RSTimanto divo maryA RtajAtA ayAsaH
sarasvatI shRNavan yajñiyAso dhAtA rayiM sahavIraM turAsaH
viSNuM stomAsaH purudasmamarkA bhagasyeva kAriNo yAmani gman
urukramaH kakuho yasya pUrvirna mardhanti yuvatayojanitrIH
indro vishvairvIryaiH patyamAna ubhe A paprau rodasI mahitvA
purandaro vRtrahA dhRSNuSeNaH saMgRbhyA na A bharA bhUri pashvaH
nAsatyA me pitarA bandhupRchA sajAtyamashvinoshcAru nAma
yuvaM hi stho rayidau no rayINAM dAtraM rakSethe akavairadabdhA
mahat tad vaH kavayashcAru nAma yad dha deva bhavatha vishva indre
sakha RbhubhiH puruhUta priyebhirimAM dhiyaM sAtaye takSatA naH
aryamA No aditiryajñiyAso.adabdhAni varuNasya vratAni
yuyota no anapatyAni gantoH prajAvAn naH pashumAnastu gAtuH
devAnAM dUtaH purudha prasUto.anAgAn no vocatu sarvatAtA
shRNotu naH pRthivI dyaurutApaH sUryo nakSatrairurvantarikSam
shRNvantu no vRSaNaH parvatAso dhruvakSemAsa iLayA madantaH
Adityairno aditiH shRNotu yachantu no marutaH sharmabhadram
sadA sugaH pitumAnastu panthA madhva devA oSadhIH sampipRkta
bhago me agne sakhye na mRdhyA ud rAyo ashyAM sadanaM purukSoH
svadasva havyA samiSo didIhyasmadryak saM mimIhi shravAMsi
vishvAnagne pRtsu tAñ jeSi shatrUnahA vishvA sumanA dIdihI naH

Hymn 60

uSasaH pUrvA adha yad vyUSurmahad vi jajñe akSaraM pade goH
vratA devAnAmupa nu prabhUSan mahad devAnAmasuratvamekam
mo SU No atra juhuranta devA mA pUrve agne pitaraH padajñAH
purANyoH sadmanoH keturantarma...
vi me purutrA patayanti kAmAH shamyachA dIdye pUrvyANi
samiddhe agnAv Rtamid vadema ma...
samAno rAjA vibhRtaH purutrA shaye shayAsu prayuto vanAnu
anyA vatsaM bharati kSeti mAtA ma...
AkSit pUrvAsvaparA anUrut sadyo jAtAsu taruNISvantaH
antarvatIH suvate apravItA ma...
shayuH parastAdadha nu dvimAtAbandhanashcarati vatsa ekaH
mitrasya tA varuNasya vratAni ma...
dvimAtA hotA vidatheSu samrAL anvagraM carati kSeti budhnaH
pra raNyAni raNyavAco bharante ma...
shUrasyeva yudhyato antamasya pratIcInaM dadRshe vishvamAyat
antarmatishcarati niSSidhaM gorma...
ni veveti palito dUta AsvantarmahAMshcarati rocanena
vapUMSi bibhradabhi no vi caSTe ma...
viSNurgopAH paramaM pAti pAthaH priyA dhAmAnyamRtAdadhAnaH
agniS TA vishvA bhuvanAni veda ma...

Hymn 61

nAnA cakrAte yamyA vapUMSi tayoranyad rocate kRSNamanyat
shyAvI ca yadaruSI ca svasArau ma...
mAtA ca yatra duhitA ca dhenU sabardughe dhApayete samIcI
Rtasya te sadasILe antarma...
anyasyA vatsaM rihatI mimAya kayA bhuvA ni dadhe dhenurUdhaH
Rtasya sA payasApinvateLA ma...
padyA vaste pururUpA vapUMSyUrdhvA tasthau tryaviM rerihANA
Rtasya sadma vi carAmi vidvAn ma...
pade iva nihite dasme antastayoranyad guhyamAviranyat
sadhrIcInA pathyA sA viSUcI ma...
A dhenavo dhunayantAmashishvIH sabardughAH shashayA apradugdhAH
navyA\-navyA yuvatayo bhavantIrma...
yadanyAsu vRSabho roravIti so anyasmin yUthe ni dadhAtiretaH
sa hi kSapAvAn sa bhagaH sa rAjA ma...
vIrasya nu svashvyaM janAsaH pra nu vocAma vidurasya devAH
SoLhA yuktAH pañca\-pañcA vahanti ma...
devastvaSTA savitA vishvarUpaH pupoSa prajAH purudhAjajAna
imA ca vishvA bhuvanAnyasya ma...
mahI samairaccamvA samIcI ubhe te asya vasunA nyRSTe
shRNve vIro vindamAno vasUni ma...
imAM ca naH pRthivIM vishvadhAyA upa kSeti hitamitro narAjA
puraHsadaH sharmasado na vIrA ma...
niSSidhvarIsta oSadhIrutApo rayiM ta indra pRthivI bibharti
sakhAyaste vAmabhAjaH syAma ma...

Hymn 62

na tA minanti mAyino na dhIrA vratA devAnAM prathamA dhruvANi
na rodasI adruhA vedyAbhirna parvatA niname tasthivAMsaH
SaD bhArAneko acaran bibharty RtaM varSiSThamupa gAva AguH tisro mahIruparAstasthuratyA guhA dve nihitedarshyekA
tripAjasyo vRSabho vishvarUpa uta tryudhA purudha prajAvAn
tryanIkaH patyate mAhinAvAn sa retodhA vRSabhaH shashvatInAm
abhIka AsAM padavIrabodhyAdityAnAmahve cAru nAma
ApashcidasmA aramanta devIH pRthag vrajantIH pari SImavRñjan
trI SadhasthA sindhavastriH kavInAmuta trimAtA vidatheSu samrAT
RtAvarIryoSaNAstisro apyAstrirA divo vidathe patyamAnAH
trirA divaH savitarvAryANi dive\-diva A suva trirno ahnaH

tridhAtu rAya A suvA vasUni bhaga trAtardhiSaNe sAtaye dhAH
trirA divaH savitA soSavIti rAjAnA mitrAvaruNA supANI
Apashcidasya rodasI cidurvI ratnaM bhikSanta savituH savAya
triruttamA dUNashA rocanAni trayo rAjantyasurasya vIrAH
RtAvAna iSirA dULabhAsastrirA divo vidathe santu devAH

Hymn 63

pra me vivikvAnavidan manISAM dhenuM carantIM prayutAmagopAm
sadyashcid yA duduhe bhUri dhAserindrastadagniH panitAro asyAH
indraH su pUSA vRSaNA suhastA divo na prItAH shashayaM duduhre
vishve yadasyAM raNayanta devAH pra vo.atra vasavaH sumnamashyAm
yA jAmayo vRSNa ichanti shaktiM namasyantIrjAnate garbhamasmin
achA putraM dhenavo vAvashAnA mahashcaranti bibhrataM vapUMSi
achA vivakmi rodasI sumeke grAvNo yujAno adhvare manISA
imA u te manave bhUrivArA UrdhvA bhavanti darshatA yajatrAH
yA te jihvA madhumatI sumedhA agne deveSUcyata urUcI
tayeha vishvAnavase yajatrAnA sAdaya pAyayA cA madhUni
yA te agne parvatasyeva dhArAsashcantI pIpayad deva citrA
tAmasmabhyaM pramatiM jAtavedo vaso rAsva sumatiM vishvajanyAm

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Hymn 64

dhenuH pratnasya kAmyaM duhAnAntaH putrashcarati dakSiNAyAH
A dyotaniM vahati shubhrayAmoSasa stomo ashvinAvajIgaH
suyug vahanti prati vAM RtenordhvA bhavanti pitareva medhAH
jarethAmasmad vi paNermahISAM yuvoravashcakRmA yAtamarvAk
suyugbhirashvaiH suvRtA rathena dasrAvimaM shRNutaM shlokamadreH
kimaN^ga vAM pratyavartiM gamiSThAhurviprAso ashvinA purAjAH
A manyethAmA gataM kaccidevairvishve janAso ashvinA havante
imA hi vAM goRjIkA madhUni pra mitrAso na dadurusro agre
tiraH purU cidashvinA rajAMsyAN^gUSo vAM maghavAnA janeSu
eha yAtaM pathibhirdevayAnairdasrAvime vAM nidhayo madhUnAm
purANamokaH sakhyaM shivaM vAM yuvornarA draviNaM jahnAvyAm
punaH kRNvAnAH sakhyA shivAni madhvA mademasaha nU samAnAH
ashvinA vAyunA yuvaM sudakSA niyudbhiS ca sajoSasA yuvAnA
nAsatyA tiroahnyaM juSANA somaM pibatamasridhA sudAnU
ashvinA pari vAmiSaH purUcIrIyurgIrbhiryatamAnA amRdhrAH
ratho ha vAM RtajA adrijUtaH pari dyAvApRthivI yAti sadyaH
ashvinA madhuSuttamo yuvAkuH somasaM pAtamA gataM duroNe
ratho ha vAM bhUri varpaH karikrat sutAvato niSkRtamAgamiSThaH

Hymn 65

mitro janAn yAtayati bruvANo mitro dAdhAra pRthivImuta dyAm
mitraH kRSTIranimiSAbhi caSTe mitrAya havyaMghRtavajjuhota
pra sa mitra marto astu prayasvAn yasta Aditya shikSati vratena
na hanyate na jIyate tvoto nainamaMho ashnotyantito na dUrAt
anamIvAsa iLayA madanto mitajñavo varimannA pRthivyAH
Adityasya vratamupakSiyanto vayaM mitrasya sumatau syAma
ayaM mitro namasyaH sushevo rAjA sukSatro ajaniSTa vedhAH
tasya vayaM ...
mahAnAdityo namasopasadyo yAtayajjano gRNate sushevaH
tasmA etat panyatamAya juSTamagnau mitrAya havirA juhota
mitrasya carSaNIdhRto.avo devasya sAnasi
dyumnaM citrashravastamam
abhi yo mahinA divaM mitro babhUva saprathAH
abhi shravobhiH pRthivIm
mitrAya pañca yemire janA abhiSTishavase
sa devAn vishvAn bibharti
mitro deveSvAyuSu janAya vRktabarhiSe
iSa iSTavratAkaH

Hymn 66

iheha vo manasA bandhutA nara ushijo jagmurabhi tAni vedasA
yAbhirmAyAbhiH pratijUtivarpasaH saudhanvanA yajñiyaM bhAgamAnasha
yAbhiH shacIbhishcamasAnapiMshata yayA dhiyA gAmariNIta carmaNaH
yena harI manasA niratakSata tena devatvaM RbhavaH samAnasha
indrasya sakhyaM RbhavaH samAnashurmanornapAto apaso dadhanvire
saudhanvanAso amRtatvamerire viSTvI shamIbhiH sukRtaH sukRtyayA
indreNa yAtha sarathaM sute sacAnatho vashAnAM bhavathAsaha shriyA
na vaH pratimai sukRtAni vAghataH saudhanvanA Rbhavo vIryANi ca
indra RbhubhirvAjavadbhiH samukSitaM sutaM somamA vRSasvA gabhastyoH
dhiyeSito maghavan dAshuSo gRhe saudhanvanebhiH saha matsvA nRbhiH
indra RbhumAn vAjavAn matsveha no.asmin savane shacyA puruSTuta
imAni tubhyaM svasarANi yemire vratA devAnAM manuSashca dharmabhiH
indra RbhubhirvAjibhirvAjayanniha stomaM jariturupa yAhi yajñiyam
shataM ketebhiriSirebhirAyave sahasraNIthoadhvarasya homani

Hymn 67

uSo vAjena vAjini pracetA stomaM juSasva gRNato maghoni
purANI devi yuvatiH purandhiranu vrataM carasi vishvavAre
uSo devyamartyA vi bhAhi candrarathA sUnRtA IrayantI
A tvA vahantu suyamAso ashvA hiraNyavarNAM pRthupAjaso ye
uSaH pratIcI bhuvanAni vishvordhvA tiSThasyamRtasya ketuH
samAnamarthaM caraNIyamAnA cakramiva navyasyA vavRtsva
ava syUmeva cinvatI maghonyuSA yAti svasarasya patnI
svarjanantI subhagA sudaMsA AntAd divaH papratha A pRthivyAH
achA vo devImuSasaM vibhAtIM pra vo bharadhvaM namasA suvRktim
UrdhvaM madhudhA divi pAjo ashret pra rocanA ruruce raNvasandRk
RtAvarI divo arkairabodhyA revatI rodasI citramasthAt
AyatImagna uSasaM vibhAtIM vAmameSi draviNaM bhikSamANaH
Rtasya budhna uSasAmiSaNyan vRSA mahI rodasI A vivesha
mahI mitrasya varuNasya mAyA candreva bhAnuM vi dadhe purutrA

Hymn 68

imA u vAM bhRmayo manyamAnA yuvAvate na tujyA abhUvan
kva tyadindrAvaruNA yasho vAM yena smA sinaM bharathaH sakhibhyaH
ayamu vAM purutamo rayIyañchashvattamamavase johavIti
sajoSAvindrAvaruNA marudbhirdivA pRthivyA shRNutaM havamme
asme tadindrAvaruNA vasu SyAdasme rayirmarutaH sarvavIraH
asmAn varUtrIH sharaNairavantvasmAn hotrA bhAratI dakSiNAbhiH
bRhaspate juSasva no havyAni vishvadevya
rAsva ratnAni dAshuSe
shucimarkairbRhaspatimadhvareSu namasyata
anAmyoja Acake

Hymn 69

vRSabhaM carSaNInAM vishvarUpamadAbhyam
bRhaspatiMvareNyam
iyaM te pUSannAghRNe suSTutirdeva navyasI
asmAbhistubhyaM shasyate
tAM juSasva giraM mama vAjayantImavA dhiyam
vadhUyuriva yoSaNAm
yo vishvAbhi vipashyati bhuvanA saM ca pashyati

sa naH pUSAvitA bhuvat
tat saviturvareNyaM bhargo devasya dhImahi
dhiyo yo naH pracodayAt
devasya saviturvayaM vAjayantaH purandhyA
bhagasya rAtimImahe
devaM naraH savitAraM viprA yajñaiH suvRktibhiH
namasyanti dhiyeSitAH
somo jigAti gAtuvid devAnAmeti niSkRtam
Rtasya yonimAsadam
somo asmabhyaM dvipade catuSpade ca pashave
anamIvA iSas karat
asmAkamAyurvardhayannabhimAtIH sahamAnaH
somaH sadhasthamAsadat
A no mitrAvaruNA ghRtairgavyUtimukSatam
madhvA rajAMsi sukratU
urushaMsA namovRdhA mahnA dakSasya rAjathaH
drAghiSThAbhiH shucivratA
gRNAnA jamadagninA yonAv Rtasya sIdatam
pAtaM somaM RtAvRdhA

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RIG VEDA BOOK 4

Hymn 1

tvAM hy agne sadam it samanyavo devAso devam aratiM nyerira iti kratvA nyerire |
amartyaM yajata martyeSv A devam AdevaM janata pracetasaM vishvam AdevaM janata pracetasam ||
sa bhrAtaraM varuNam agna A vavRtsva devAM achA sumatI yajñavanasaM jyeSThaM yajñavanasam |
RtAvAnam AdityaM carSaNIdhRtaM rAjAnaM carSaNIdhRtam ||
sakhe sakhAyam abhy A vavRtsvAshuM na cakraM rathyeva raMhyAsmabhyaM dasma raMhyA |
agne mRLIkaM varuNe sacA vido marutsu vishvabhAnuSu tokAya tuje shushucAna shaM kRdhy asmabhyaM dasma shaM kRdhi ||
tvaM no agne varuNasya vidvAn devasya heLo 'va yAsisISThAH |
yajiSTho vahnitamaH shoshucAno vishvA dveSAMsi pra mumugdhy asmat ||
sa tvaM no agne 'vamo bhavotI nediSTho asyA uSaso vyuSTau |
ava yakSva no varuNaM rarANo vIhi mRLIkaM suhavo na edhi ||
asya shreSThA subhagasya saMdRg devasya citratamA martyeSu |
shuci ghRtaM na taptam aghnyAyA spArhA devasya maMhaneva dhenoH ||
trir asya tA paramA santi satyA spArhA devasya janimAny agneH |
anante antaH parivIta AgAc chuciH shukro aryo rorucAnaH ||
sa dUto vishved abhi vaSTi sadmA hotA hiraNyaratho raMsujihvaH
rohidashvo vapuSyo vibhAvA sadA raNvaH pitumatIva saMsat ||
sa cetayan manuSo yajñabandhuH pra tam mahyA rashanayA nayanti
sa kSety asya duryAsu sAdhan devo martasya sadhanitvam Apa ||
sa tU no agnir nayatu prajAnann achA ratnaM devabhaktaM yad asya |
dhiyA yad vishve amRtA akRNvan dyauS pitA janitA satyam ukSan ||
sa jAyata prathamaH pastyAsu maho budhne rajaso asya yonau |
apAd ashIrSA guhamAno antAyoyuvAno vRSabhasya nILe ||
pra shardha Arta prathamaM vipanyaM Rtasya yonA vRSabhasya nILe |
spArho yuvA vapuSyo vibhAvA sapta priyAso 'janayanta vRSNe ||
asmAkam atra pitaro manuSyA abhi pra sedur Rtam AshuSANAH |
ashmavrajAH sudughA vavre antar ud usrA Ajann uSaso huvAnAH ||
te marmRjata dadRvAMso adriM tad eSAm anye abhito vi vocan |
pashvayantrAso abhi kAram arcan vidanta jyotish cakRpanta dhIbhiH ||
te gavyatA manasA dRdhram ubdhaM gA yemAnam pari Santam adrim |
dRLhaM naro vacasA daivyena vrajaM gomantam ushijo vi vavruH ||

te manvata prathamaM nAma dhenos triH sapta mAtuH paramANi vindan |
taj jAnatIr abhy anUSata vrA Avir bhuvad aruNIr yashasA goH ||
neshat tamo dudhitaM rocata dyaur ud devyA uSaso bhAnur arta |
A sUryo bRhatas tiSThad ajrAM Rju marteSu vRjinA ca pashyan ||
Ad it pashcA bubudhAnA vy akhyann Ad id ratnaM dhArayanta dyubhaktam |
vishve vishvAsu duryAsu devA mitra dhiye varuNa satyam astu ||
achA voceya shushucAnam agniM hotAraM vishvabharasaM yajiSTham |
shucy Udho atRNan na gavAm andho na pUtam pariSiktam aMshoH ||
vishveSAm aditir yajñiyAnAM vishveSAm atithir mAnuSANAm |
agnir devAnAm ava AvRNAnaH sumRLIko bhavatu jAtavedAH ||

Hymn 2

yo martyeSv amRta RtAvA devo deveSv aratir nidhAyi |
hotA yajiSTho mahnA shucadhyai havyair agnir manuSa Irayadhyai ||
iha tvaM sUno sahaso no adya jAto jAtAM ubhayAM antar agne |
dUta Iyase yuyujAna RSva RjumuSkAn vRSaNaH shukrAMsh ca ||
atyA vRdhasnU rohitA ghRtasnU Rtasya manye manasA javiSThA |
antar Iyase aruSA yujAno yuSmAMsh ca devAn visha A ca martAn ||
aryamaNaM varuNam mitram eSAm indrAviSNU maruto ashvinota |
svashvo agne surathaH surAdhA ed u vaha suhaviSe janAya ||
gomAM agne 'vimAM ashvI yajño nRvatsakhA sadam id apramRSyaH |
iLAvAM eSo asura prajAvAn dIrgho rayiH pRthubudhnaH sabhAvAn ||
yas ta idhmaM jabharat siSvidAno mUrdhAnaM vA tatapate tvAyA |
bhuvas tasya svatavAMH pAyur agne vishvasmAt sIm aghAyata uruSya ||
yas te bharAd anniyate cid annaM nishiSan mandram atithim udIrat |
A devayur inadhate duroNe tasmin rayir dhruvo astu dAsvAn ||
yas tvA doSA ya uSasi prashaMsAt priyaM vA tvA kRNavate haviSmAn |
ashvo na sve dama A hemyAvAn tam aMhasaH pIparo dAshvAMsam ||
yas tubhyam agne amRtAya dAshad duvas tve kRNavate yatasruk |
na sa rAyA shashamAno vi yoSan nainam aMhaH pari varad aghAyoH ||
yasya tvam agne adhvaraM jujoSo devo martasya sudhitaM rarANaH |
prIted asad dhotrA sA yaviSThAsAma yasya vidhato vRdhAsaH ||
cittim acittiM cinavad vi vidvAn pRSTheva vItA vRjinA ca martAn |
rAye ca naH svapatyAya deva ditiM ca rAsvAditim uruSya ||
kaviM shashAsuH kavayo 'dabdhA nidhArayanto duryAsv AyoH |
atas tvaM dRshyAM agna etAn paDbhiH pashyer adbhutAM arya evaiH ||
tvam agne vAghate supraNItiH sutasomAya vidhate yaviSTha |
ratnam bhara shashamAnAya ghRSve pRthu shcandram avase carSaNiprAH ||
adhA ha yad vayam agne tvAyA paDbhir hastebhish cakRmA tanUbhiH |
rathaM na kranto apasA bhurijor RtaM yemuH sudhya AshuSANAH ||
adhA mAtur uSasaH sapta viprA jAyemahi prathamA vedhaso nR^In |
divas putrA aN^giraso bhavemAdriM rujema dhaninaM shucantaH ||

adhA yathA naH pitaraH parAsaH pratnAso agna Rtam AshuSANAH |
shucId ayan dIdhitim ukthashAsaH kSAmA bhindanto aruNIr apa vran ||
sukarmANaH suruco devayanto 'yo na devA janimA dhamantaH |
shucanto agniM vavRdhanta indram UrvaM gavyam pariSadanto agman ||
A yUtheva kSumati pashvo akhyad devAnAM yaj janimAnty ugra |
martAnAM cid urvashIr akRpran vRdhe cid arya uparasyAyoH ||
akarma te svapaso abhUma Rtam avasrann uSaso vibhAtIH |
anUnam agnim purudhA sushcandraM devasya marmRjatash cAru cakSuH ||
etA te agna ucathAni vedho 'vocAma kavaye tA juSasva |
uc chocasva kRNuhi vasyaso no maho rAyaH puruvAra pra yandhi ||

Hymn 3

A vo rAjAnam adhvarasya rudraM hotAraM satyayajaM rodasyoH |
agnim purA tanayitnor acittAd dhiraNyarUpam avase kRNudhvam ||
ayaM yonish cakRmA yaM vayaM te jAyeva patya ushatI suvAsAH |
arvAcInaH parivIto ni SIdemA u te svapAka pratIcIH ||
AshRNvate adRpitAya manma nRcakSase sumRLIkAya vedhaH |
devAya shastim amRtAya shaMsa grAveva sotA madhuSud yam ILe ||
tvaM cin naH shamyA agne asyA Rtasya bodhy Rtacit svAdhIH |
kadA ta ukthA sadhamAdyAni kadA bhavanti sakhyA gRhe te ||
kathA ha tad varuNAya tvam agne kathA dive garhase kan na AgaH |
kathA mitrAya mILhuSe pRthivyai bravaH kad aryamNe kad bhagAya ||
kad dhiSNyAsu vRdhasAno agne kad vAtAya pratavase shubhaMye |
parijmane nAsatyAya kSe bravaH kad agne rudrAya nRghne ||
kathA mahe puSTimbharAya pUSNe kad rudrAya sumakhAya havirde |
kad viSNava urugAyAya reto bravaH kad agne sharave bRhatyai ||
kathA shardhAya marutAm RtAya kathA sUre bRhate pRchyamAnaH |
prati bravo 'ditaye turAya sAdhA divo jAtavedash cikitvAn ||
Rtena RtaM niyatam ILa A gor AmA sacA madhumat pakvam agne |
kRSNA satI rushatA dhAsinaiSA jAmaryeNa payasA pIpAya ||
Rtena hi SmA vRSabhash cid aktaH pumAM agniH payasA pRSThyäna |
aspandamAno acarad vayodhA vRSA shukraM duduhe pRshnir UdhaH ||
RtenAdriM vy asan bhidantaH sam aN^giraso navanta gobhiH |
shunaM naraH pari Sadann uSAsam AviH svar abhavaj jAte agnau ||
Rtena devIr amRtA amRktA arNobhir Apo madhumadbhir agne |
vAjI na sargeSu prastubhAnaH pra sadam it sravitave dadhanyuH ||
mA kasya yakSaM sadam id dhuro gA mA veshasya praminato mApeH |
mA bhrAtur agne anRjor RNaM ver mA sakhyur dakSaM ripor bhujema ||
rakSA No agne tava rakSaNebhI rArakSANaH sumakha prINAnaH |
prati Sphura vi ruja vIDv aMho jahi rakSo mahi cid vAvRdhAnam ||
ebhir bhava sumanA agne arkair imAn spRsha manmabhiH shUra vAjAn |
uta brahmANy aN^giro juSasva saM te shastir devavAtA jareta ||

etA vishvA viduSe tubhyaM vedho nIthAny agne niNyA vacAMsi |
nivacanA kavaye kAvyAny ashaMsiSam matibhir vipra ukthaiH ||

Hymn 4

kRNuSva pAjaH prasitiM na pRthvIM yAhi rAjevAmavAM ibhena |
tRSvIm anu prasitiM drUNAno 'stAsi vidhya rakSasas tapiSThaiH ||
tava bhramAsa AshuyA patanty anu spRsha dhRSatA shoshucAnaH |
tapUMSy agne juhvA pataMgAn asaMdito vi sRja viSvag ulkAH ||
prati spasho vi sRja tUrNitamo bhavA pAyur visho asyA adabdhaH |
yo no dUre aghashaMso yo anty agne mAkiS Te vyathir A dadharSIt ||
ud agne tiSTha praty A tanuSva ny amitrAM oSatAt tigmahete |
yo no arAtiM samidhAna cakre nIcA taM dhakSy atasaM na shuSkam ||
Urdhvo bhava prati vidhyAdhy asmad AviS kRNuSva daivyAny agne |
ava sthirA tanuhi yAtujUnAM jAmim ajAmim pra mRNIhi shatrUn ||
sa te jAnAti sumatiM yaviSTha ya Ivate brahmaNe gAtum airat |
vishvAny asmai sudinAni rAyo dyumnAny aryo vi duro abhi dyaut ||
sed agne astu subhagaH sudAnur yas tvA nityena haviSA ya ukthaiH |
piprISati sva AyuSi duroNe vishved asmai sudinA sAsad iSTiH ||
arcAmi te sumatiM ghoSy arvAk saM te vAvAtA jaratAm iyaM gIH |
svashvAs tvA surathA marjayemAsme kSatrANi dhArayer anu dyUn ||
iha tvA bhUry A cared upa tman doSAvastar dIdivAMsam anu dyUn |
krILantas tvA sumanasaH sapemAbhi dyumnA tasthivAMso janAnAm ||
yas tvA svashvaH suhiraNyo agna upayAti vasumatA rathena |
tasya trAtA bhavasi tasya sakhA yas ta Atithyam AnuSag jujoSat ||
maho rujAmi bandhutA vacobhis tan mA pitur gotamAd anv iyAya |
tvaM no asya vacasash cikiddhi hotar yaviSTha sukrato damUnAH ||
asvapnajas taraNayaH sushevA atandrAso 'vRkA ashramiSThAH |
te pAyavaH sadhryañco niSadyAgne tava naH pAntv amUra ||
ye pAyavo mAmateyaM te agne pashyanto andhaM duritAd arakSan |
rarakSa tAn sukRto vishvavedA dipsanta id ripavo nAha debhuH ||
tvayA vayaM sadhanyas tvotAs tava praNIty ashyAma vAjAn |
ubhA shaMsA sUdaya satyatAte 'nuSThuyA kRNuhy ahrayANa ||
ayA te agne samidhA vidhema prati stomaM shasyamAnaM gRbhAya |
dahAshaso rakSasaH pAhy asmAn druho nido mitramaho avadyAt ||

Hymn 5

vaishvAnarAya mILhuSe sajoSAH kathA dAshemAgnaye bRhad bhAH |
anUnena bRhatA vakSathenopa stabhAyad upamin na rodhaH ||
mA nindata ya imAm mahyaM rAtiM devo dadau martyAya svadhAvAn |

pAkAya gRtso amRto vicetA vaishvAnaro nRtamo yahvo agniH ||
sAma dvibarhA mahi tigmabhRSTiH sahasraretA vRSabhas tuviSmAn |
padaM na gor apagULhaM vividvAn agnir mahyam pred u vocan manISAm ||
pra tAM agnir babhasat tigmajambhas tapiSThena shociSA yaH surAdhAH |
pra ye minanti varuNasya dhAma priyA mitrasya cetato dhruvANi ||
abhrAtaro na yoSaNo vyantaH patiripo na janayo durevAH |
pApAsaH santo anRtA asatyA idam padam ajanatA gabhIram ||
idam me agne kiyate pAvakAminate gurum bhAraM na manma |
bRhad dadhAtha dhRSatA gabhIraM yahvam pRSTham prayasA saptadhAtu ||
tam in nv eva samanA samAnam abhi kratvA punatI dhItir ashyAH |
sasasya carmann adhi cAru pRshner agre rupa ArupitaM jabhAru ||
pravAcyaM vacasaH kim me asya guhA hitam upa niNig vadanti |
yad usriyANAm apa vAr iva vran pAti priyaM rupo agram padaM veH ||
idam u tyan mahi mahAm anIkaM yad usriyA sacata pUrvyaM gauH |
Rtasya pade adhi dIdyAnaM guhA raghuSyad raghuyad viveda ||
adha dyutAnaH pitroH sacAsAmanuta guhyaM cAru pRshneH |
mAtuS pade parame anti Sad gor vRSNaH shociSaH prayatasya jihvA ||
RtaM voce namasA pRchyamAnas tavAshasA jAtavedo yadIdam |
tvam asya kSayasi yad dha vishvaM divi yad u draviNaM yat pRthivyAm ||
kiM no asya draviNaM kad dha ratnaM vi no voco jAtavedash cikitvAn |
guhAdhvanaH paramaM yan no asya reku padaM na nidAnA aganma ||
kA maryAdA vayunA kad dha vAmam achA gamema raghavo na vAjam |
kadA no devIr amRtasya patnIH sUro varNena tatanann uSAsaH ||
anireNa vacasA phalgvena pratItyena kRdhunAtRpAsaH |
adhA te agne kim ihA vadanty anAyudhAsa AsatA sacantAm ||
asya shriye samidhAnasya vRSNo vasor anIkaM dama A ruroca |
rushad vasAnaH sudRshIkarUpaH kSitir na rAyA puruvAro adyaut ||

Hymn 6

Urdhva U Su No adhvarasya hotar agne tiSTha devatAtA yajIyAn |
tvaM hi vishvam abhy asi manma pra vedhasash cit tirasi manISAm ||
amUro hotA ny asAdi vikSv agnir mandro vidatheSu pracetAH |
Urdhvam bhAnuM savitevAshren meteva dhUmaM stabhAyad upa dyAm ||
yatA sujUrNI rAtinI ghRtAcI pradakSiNid devatAtim urANaH |
ud u svarur navajA nAkraH pashvo anakti sudhitaH sumekaH ||
stIrNe barhiSi samidhAne agnA Urdhvo adhvaryur jujuSANo asthAt |
pary agniH pashupA na hotA triviSTy eti pradiva urANaH ||
pari tmanA mitadrur eti hotAgnir mandro madhuvacA RtAvA |
dravanty asya vAjino na shokA bhayante vishvA bhuvanA yad abhrAT ||
bhadrA te agne svanIka saMdRg ghorasya sato viSuNasya cAruH |
na yat te shocis tamasA varanta na dhvasmAnas tanv repa A dhuH ||
na yasya sAtur janitor avAri na mAtarApitarA nU cid iSTau |

adhA mitro na sudhitaH pAvako 'gnir dIdAya mAnuSISu vikSu ||
dvir yam pañca jIjanan saMvasAnAH svasAro agnim mAnuSISu vikSu |
uSarbudham atharyo na dantaM shukraM svAsam parashuM na tigmam ||
tava tye agne harito ghRtasnA rohitAsa RjvañcaH svañcaH |
aruSAso vRSaNa RjumuSkA A devatAtim ahvanta dasmAH ||
ye ha tye te sahamAnA ayAsas tveSAso agne arcayash caranti |
shyenAso na duvasanAso arthaM tuviSvaNaso mArutaM na shardhaH ||
akAri brahma samidhAna tubhyaM shaMsAty ukthaM yajate vy æ dhAH |
hotAram agnim manuSo ni Sedur namasyanta ushijaH shaMsam AyoH ||

Hymn 7

ayam iha prathamo dhAyi dhAtRbhir hotA yajiSTho adhvareSv IDyaH |
yam apnavAno bhRgavo virurucur vaneSu citraM vibhvaM vishe-vishe ||
agne kadA ta AnuSag bhuvad devasya cetanam |
adhA hi tvA jagRbhrire martAso vikSv IDyam ||
RtAvAnaM vicetasam pashyanto dyAm iva stRbhiH |
vishveSAm adhvarANAM haskartAraM dame-dame ||
AshuM dUtaM vivasvato vishvA yash carSaNIr abhi |
A jabhruH ketum Ayavo bhRgavANaM vishe-vishe ||
tam IM hotAram AnuSak cikitvAMsaM ni Sedire |
raNvam pAvakashociSaM yajiSThaM sapta dhAmabhiH ||
taM shashvatISu mAtRSu vana A vItam ashritam |
citraM santaM guhA hitaM suvedaM kUcidarthinam ||
sasasya yad viyutA sasminn Udhann Rtasya dhAman raNayanta devAH |
mahAM agnir namasA rAtahavyo ver adhvarAya sadam id RtAvA ||
ver adhvarasya dUtyAni vidvAn ubhe antA rodasI saMcikitvAn |
dUta Iyase pradiva urANo viduSTaro diva ArodhanAni ||
kRSNaM ta ema rushataH puro bhAsh cariSNv arcir vapuSAm id ekam |
yad apravItA dadhate ha garbhaM sadyash cij jAto bhavasId u dUtaH ||
sadyo jAtasya dadRshAnam ojo yad asya vAto anuvAti shociH |
vRNakti tigmAm ataseSu jihvAM sthirA cid annA dayate vi jambhaiH ||
tRSu yad annA tRSuNA vavakSa tRSuM dUtaM kRNute yahvo agniH |
vAtasya meLiM sacate nijUrvann AshuM na vAjayate hinve arvA ||

Hymn 8

dUtaM vo vishvavedasaM havyavAham amartyam |
yajiSTham Rñjase girA ||
sa hi vedA vasudhitim mahAM ArodhanaM divaH |
sa devAM eha vakSati ||

sa veda deva AnamaM devAM RtAyate dame |
dAti priyANi cid vasu ||
sa hotA sed u dUtyaM cikitvAM antar Iyate |
vidvAM ArodhanaM divaH ||
te syAma ye agnaye dadAshur havyadAtibhiH |
ya Im puSyanta indhate ||
te rAyA te suvIryaiH sasavAMso vi shRNvire |
ye agnA dadhire duvaH ||
asme rAyo dive-dive saM carantu puruspRhaH |
asme vAjAsa IratAm ||
sa viprash carSaNInAM shavasA mAnuSANAm |
ati kSipreva vidhyati ||

Hymn 9

agne mRLa mahAM asi ya Im A devayuM janam |
iyetha barhir Asadam ||
sa mAnuSISu dULabho vikSu prAvIr amartyaH |
dUto vishveSAm bhuvat ||
sa sadma pari NIyate hotA mandro diviSTiSu |
uta potA ni SIdati ||
uta gnA agnir adhvara uto gRhapatir dame |
uta brahmA ni SIdati ||
veSi hy adhvarIyatAm upavaktA janAnAm |
havyA ca mAnuSANAm ||
veSId v asya dUtyaM yasya jujoSo adhvaram |
havyam martasya voLhave ||
asmAkaM joSy adhvaram asmAkaM yajñam aN^giraH |
asmAkaM shRNudhI havam ||
pari te dULabho ratho 'smAM ashnotu vishvataH |
yena rakSasi dAshuSaH ||

Hymn 10

agne tam adyAshvaM na stomaiH kratuM na bhadraM hRdispRsham |
RdhyAmA ta ohaiH ||
adhA hy agne krator bhadrasya dakSasya sAdhoH |
rathIr Rtasya bRhato babhUtha ||
ebhir no arkair bhavA no arvAN^ svar Na jyotiH |
agne vishvebhiH sumanA anIkaiH ||
AbhiS Te adya gIrbhir gRNanto 'gne dAshema |

pra te divo na stanayanti shuSmAH ||
tava svAdiSThAgne saMdRSTir idA cid ahna idA cid aktoH |
shriye rukmo na rocata upAke ||
ghRtaM na pUtaM tanUr arepAH shuci hiraNyam |
tat te rukmo na rocata svadhAvaH ||
kRtaM cid dhi SmA sanemi dveSo 'gna inoSi martAt |
itthA yajamAnAd RtAvaH ||
shivA naH sakhyA santu bhrAtrAgne deveSu yuSme |
sA no nAbhiH sadane sasminn Udhan ||

Hymn 11

bhadraM te agne sahasinn anIkam upAka A rocate sUryasya |
rushad dRshe dadRshe naktayA cid arUkSitaM dRsha A rUpe annam ||
vi SAhy agne gRNate manISAM khaM vepasA tuvijAta stavAnaH |
vishvebhir yad vAvanaH shukra devais tan no rAsva sumaho bhUri manma ||
tvad agne kAvyA tvan manISAs tvad ukthA jAyante rAdhyAni |
tvad eti draviNaM vIrapeshA itthAdhiye dAshuSe martyAya ||
tvad vAjI vAjambharo vihAyA abhiSTikRj jAyate satyashuSmaH |
tvad rayir devajUto mayobhus tvad Ashur jUjuvAM agne arvA ||
tvAm agne prathamaM devayanto devam martA amRta mandrajihvam |
dveSoyutam A vivAsanti dhIbhir damUnasaM gRhapatim amUram ||
Are asmad amatim Are aMha Are vishvAM durmatiM yan nipAsi |
doSA shivaH sahasaH sUno agne yaM deva A cit sacase svasti ||

Hymn 12

yas tvAm agna inadhate yatasruk tris te annaM kRNavat sasminn ahan |
sa su dyumnair abhy astu prasakSat tava kratvA jAtavedash cikitvAn ||
idhmaM yas te jabharac chashramANo maho agne anIkam A saparyan |
sa idhAnaH prati doSAm uSAsam puSyan rayiM sacate ghnann amitrAn ||
agnir Ishe bRhataH kSatriyasyAgnir vAjasya paramasya rAyaH |
dadhAti ratnaM vidhate yaviSTho vy AnuSaN^ martyAya svadhAvAn ||
yac cid dhi te puruSatrA yaviSThAcittibhish cakRmA kac cid AgaH |
kRdhI Sv asmAM aditer anAgAn vy enAMsi shishratho viSvag agne ||
mahash cid agna enaso abhIka UrvAd devAnAm uta martyAnAm |
mA te sakhAyaH sadam id riSAma yachA tokAya tanayAya shaM yoH ||
yathA ha tyad vasavo gauryaM cit padi SitAm amuñcatA yajatrAH |
evo Sv asman muñcatA vy aMhaH pra tAry agne prataraM na AyuH ||

Hymn 13

praty agnir uSasAm agram akhyad vibhAtInAM sumanA ratnadheyam |
yAtam ashvinA sukRto duroNam ut sUryo jyotiSA deva eti ||
Urdhvam bhAnuM savitA devo ashred drapsaM davidhvad gaviSo na satvA |
anu vrataM varuNo yanti mitro yat sUryaM divy Arohayanti ||
yaM sIm akRNvan tamase vipRce dhruvakSemA anavasyanto artham|
taM sUryaM haritaH sapta yahvI spashaM vishvasya jagato vahanti ||
vahiSThebhir viharan yAsi tantum avavyayann asitaM deva vasma |
davidhvato rashmayaH sUryasya carmevAvAdhus tamo apsv antaH ||
anAyato anibaddhaH kathAyaM nyaN^N^ uttAno 'va padyate na |
kayA yAti svadhayA ko dadarsha diva skambhaH samRtaH pAti nAkam ||

Hymn 14

praty agnir uSaso jAtavedA akhyad devo rocamAnA mahobhiH |
A nAsatyorugAyA rathenemaM yajñam upa no yAtam acha ||
UrdhvaM ketuM savitA devo ashrej jyotir vishvasmai bhuvanAya kRNvan |
AprA dyAvApRthivI antarikSaM vi sUryo rashmibhish cekitAnaH ||
Avahanty aruNIr jyotiSAgAn mahI citrA rashmibhish cekitAnA |
prabodhayantI suvitAya devy uSA Iyate suyujA rathena ||
A vAM vahiSThA iha te vahantu rathA ashvAsa uSaso vyuSTau |
ime hi vAm madhupeyAya somA asmin yajñe vRSaNA mAdayethAm ||
anAyato anibaddhaH kathAyaM nyaN^N^ uttAno 'va padyate na |

Hymn 15

agnir hotA no adhvare vAjI san pari NIyate |
devo deveSu yajñiyaH ||
pari triviSTy adhvaraM yAty agnI rathIr iva |
A deveSu prayo dadhat ||
pari vAjapatiH kavir agnir havyAny akramIt |
dadhad ratnAni dAshuSe ||
ayaM yaH sRñjaye puro daivavAte samidhyate |
dyumAM amitradambhanaH ||
asya ghA vIra Ivato 'gner IshIta martyaH |
tigmajambhasya mILhuSaH ||
tam arvantaM na sAnasim aruSaM na divaH shishum |
marmRjyante dive-dive ||

bodhad yan mA haribhyAM kumAraH sAhadevyaH |
achA na hUta ud aram ||
uta tyA yajatA harI kumArAt sAhadevyAt |
prayatA sadya A dade ||
eSa vAM devAv ashvinA kumAraH sAhadevyaH |
dIrghAyur astu somakaH ||
taM yuvaM devAv ashvinA kumAraM sAhadevyam |
dIrghAyuSaM kRNotana ||

Hymn 16

A satyo yAtu maghavAM RjISI dravantv asya haraya upa naH |
tasmA id andhaH suSumA sudakSam ihAbhipitvaM karate gRNAnaH ||
ava sya shUrAdhvano nAnte 'smin no adya savane mandadhyai |
shaMsAty uktham ushaneva vedhAsh cikituSe asuryAya manma ||
kavir na niNyaM vidathAni sAdhan vRSA yat sekaM vipipAno arcAt |
diva itthA jIjanat sapta kArUn ahnA cic cakrur vayunA gRNantaH ||
svar yad vedi sudRshIkam arkair mahi jyotI rurucur yad dha vastoH |
andhA tamAMsi dudhitA vicakSe nRbhyash cakAra nRtamo abhiSTau ||
vavakSa indro amitam RjISy ubhe A paprau rodasI mahitvA |
atash cid asya mahimA vi recy abhi yo vishvA bhuvanA babhUva ||
vishvAni shakro naryANi vidvAn apo rireca sakhibhir nikAmaiH |
ashmAnaM cid ye bibhidur vacobhir vrajaM gomantam ushijo vi vavruH ||
apo vRtraM vavrivAMsam parAhan prAvat te vajram pRthivI sacetAH |
prArNAMsi samudriyANy ainoH patir bhavañ chavasA shUra dhRSNo ||
apo yad adrim puruhUta dardar Avir bhuvat saramA pUrvyaM te |
sa no netA vAjam A darSi bhUriM gotrA rujann aN^girobhir gRNAnaH ||
achA kaviM nRmaNo gA abhiSTau svarSAtA maghavan nAdhamAnam |
Utibhis tam iSaNo dyumnahUtau ni mAyAvAn abrahmA dasyur arta ||
A dasyughnA manasA yAhy astam bhuvat te kutsaH sakhye nikAmaH |
sve yonau ni SadataM sarUpA vi vAM cikitsad Rtacid dha nArI ||
yAsi kutsena saratham avasyus todo vAtasya haryor IshAnaH |
RjrA vAjaM na gadhyaM yuyUSan kavir yad ahan pAryAya bhUSAt ||
kutsAya shuSNam ashuSaM ni barhIH prapitve ahnaH kuyavaM sahasrA |
sadyo dasyUn pra mRNa kutsyena pra sUrash cakraM vRhatAd abhIke ||
tvam piprum mRgayaM shUshuvAMsam Rjishvane vaidathinAya randhIH |
pañcAshat kRSNA ni vapaH sahasrAtkaM na puro jarimA vi dardaH ||
sUra upAke tanvaM dadhAno vi yat te cety amRtasya varpaH |
mRgo na hastI taviSIm uSANaH siMho na bhIma AyudhAni bibhrat ||
indraM kAmA vasUyanto agman svarmILhe na savane cakAnAH |
shravasyavaH shashamAnAsa ukthair oko na raNvA sudRshIva puSTiH ||
tam id va indraM suhavaM huvema yas tA cakAra naryA purUNi |
yo mAvate jaritre gadhyaM cin makSU vAjam bharati spArharAdhAH ||

tigmA yad antar ashaniH patAti kasmiñ cic chUra muhuke janAnAm |
ghorA yad arya samRtir bhavAty adha smA nas tanvo bodhi gopAH ||
bhuvo 'vitA vAmadevasya dhInAm bhuvaH sakhAvRko vAjasAtau |
tvAm anu pramatim A jaganmorushaMso jaritre vishvadha syAH ||
ebhir nRbhir indra tvAyubhiS TvA maghavadbhir maghavan vishva Ajau |
dyAvo na dyumnair abhi santo aryaH kSapo madema sharadash ca pUrvIH ||
eved indrAya vRSabhAya vRSNe brahmAkarma bhRgavo na ratham |
nU cid yathA naH sakhyA viyoSad asan na ugro 'vitA tanUpAH ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 17

tvam mahAM indra tubhyaM ha kSA anu kSatram maMhanA manyata dyauH |
tvaM vRtraM shavasA jaghanvAn sRjaH sindhUMr ahinA jagrasAnAn ||
tava tviSo janiman rejata dyau rejad bhUmir bhiyasA svasya manyoH |
RghAyanta subhvaH parvatAsa Ardan dhanvAni sarayanta ApaH ||
bhinad giriM shavasA vajram iSNann AviSkRNvAnaH sahasAna ojaH |
vadhId vRtraM vajreNa mandasAnaH sarann Apo javasA hatavRSNIH ||
suvIras te janitA manyata dyaur indrasya kartA svapastamo bhUt |
ya IM jajAna svaryaM suvajram anapacyutaM sadaso na bhUma ||
ya eka ic cyAvayati pra bhUmA rAjA kRSTInAm puruhUta indraH |
satyam enam anu vishve madanti rAtiM devasya gRNato maghonaH ||
satrA somA abhavann asya vishve satrA madAso bRhato madiSThAH |
satrAbhavo vasupatir vasUnAM datre vishvA adhithA indra kRSTIH ||
tvam adha prathamaM jAyamAno 'me vishvA adhithA indra kRSTIH |
tvam prati pravata AshayAnam ahiM vajreNa maghavan vi vRshcaH ||
satrAhaNaM dAdhRSiM tumram indram mahAm apAraM vRSabhaM suvajram |
hantA yo vRtraM sanitota vAjaM dAtA maghAni maghavA surAdhAH ||
ayaM vRtash cAtayate samIcIr ya AjiSu maghavA shRNva ekaH |
ayaM vAjam bharati yaM sanoty asya priyAsaH sakhye syAma ||
ayaM shRNve adha jayann uta ghnann ayam uta pra kRNute yudhA gAH |
yadA satyaM kRNute manyum indro vishvaM dRLham bhayata ejad asmAt ||
sam indro gA ajayat saM hiraNyA sam ashviyA maghavA yo ha pUrvIH |
ebhir nRbhir nRtamo asya shAkai rAyo vibhaktA sambharash ca vasvaH ||
kiyat svid indro adhy eti mAtuH kiyat pitur janitur yo jajAna |
yo asya shuSmam muhukair iyarti vAto na jUta stanayadbhir abhraiH ||
kSiyantaM tvam akSiyantaM kRNotIyarti reNum maghavA samoham |
vibhañjanur ashanimAM iva dyaur uta stotAram maghavA vasau dhAt ||
ayaM cakram iSaNat sUryasya ny etashaM rIramat sasRmANam |
A kRSNa IM juhurANo jigharti tvaco budhne rajaso asya yonau ||
asiknyAM yajamAno na hotA ||
gavyanta indraM sakhyAya viprA ashvAyanto vRSaNaM vAjayantaH |

janIyanto janidAm akSitotim A cyAvayAmo 'vate na kosham ||
trAtA no bodhi dadRshAna Apir abhikhyAtA marDitA somyAnAm |
sakhA pitA pitRtamaH pitNAM kartem ulokam ushate vayodhAH ||
sakhIyatAm avitA bodhi sakhA gRNAna indra stuvate vayo dhAH |
vayaM hy A te cakRmA sabAdha AbhiH shamIbhir mahayanta indra ||
stuta indro maghavA yad dha vRtrA bhUrINy eko apratIni hanti |
asya priyo jaritA yasya sharman nakir devA vArayante na martAH ||
evA na indro maghavA virapshI karat satyA carSaNIdhRd anarvA |
tvaM rAjA januSAM dhehy asme adhi shravo mAhinaM yaj jaritre ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 18

ayam panthA anuvittaH purANo yato devA udajAyanta vishve |
atash cid A janiSISTa pravRddho mA mAtaram amuyA pattave kaH ||
nAham ato nir ayA durgahaitat tirashcatA pArshvAn nir gamANi |
bahUni me akRtA kartvAni yudhyai tvena saM tvena pRchai ||
parAyatIm mAtaram anv acaSTa na nAnu gAny anu nU gamAni |
tvaSTur gRhe apibat somam indraH shatadhanyaM camvoH sutasya ||
kiM sa Rdhak kRNavad yaM sahasram mAso jabhAra sharadash ca pUrvIH |
nahI nv asya pratimAnam asty antar jAteSUta ye janitvAH ||
avadyam iva manyamAnA guhAkar indram mAtA vIryeNA nyR^ISTam |
athod asthAt svayam atkaM vasAna A rodasI apRNAj jAyamAnaH ||
etA arSanty alalAbhavantIr RtAvarIr iva saMkroshamAnAH |
etA vi pRcha kim idam bhananti kam Apo adrim paridhiM rujanti ||
kim u Svid asmai nivido bhanantendrasyAvadyaM didhiSanta ApaH |
mamaitAn putro mahatA vadhena vRtraM jaghanvAM asRjad vi sindhUn ||
mamac cana tvA yuvatiH parAsa mamac cana tvA kuSavA jagAra |
mamac cid ApaH shishave mamRDyur mamac cid indraH sahasod atiSThat ||
mamac cana te maghavan vyaMso nivividhvAM apa hanU jaghAna |
adhA nividdha uttaro babhUvAñ chiro dAsasya sam piNak vadhena ||
gRSTiH sasUva sthaviraM tavAgAm anAdhRSyaM vRSabhaM tumram indram |
arILhaM vatsaM carathAya mAtA svayaM gAtuM tanva ichamAnam ||
uta mAtA mahiSam anv avenad amI tvA jahati putra devAH |
athAbravId vRtram indro haniSyan sakhe viSNo vitaraM vi kramasva ||
kas te mAtaraM vidhavAm acakrac chayuM kas tvAm ajighAMsac carantam |
kas te devo adhi mArDIka AsId yat prAkSiNAH pitaram pAdagRhya ||
avartyA shuna AntrANi pece na deveSu vivide marDitAram |
apashyaM jAyAm amahIyamAnAm adhA me shyeno madhv A jabhAra ||

Hymn 19

evA tvAm indra vajrinn atra vishve devAsaH suhavAsa UmAH |
mahAm ubhe rodasI vRddham RSvaM nir ekam id vRNate vRtrahatye ||
avAsRjanta jivrayo na devA bhuvaH samrAL indra satyayoniH |
ahann ahim parishayAnam arNaH pra vartanIr arado vishvadhenAH ||
atRpNuvantaM viyatam abudhyam abudhyamAnaM suSupANam indra |
sapta prati pravata AshayAnam ahiM vajreNa vi riNA aparvan ||
akSodayac chavasA kSAma budhnaM vAr Na vAtas taviSIbhir indraH |
dRLhAny aubhnAd ushamAna ojo 'vAbhinat kakubhaH parvatAnAm ||
abhi pra dadrur janayo na garbhaM rathA iva pra yayuH sAkam adrayaH |
atarpayo visRta ubja UrmIn tvaM vRtAM ariNA indra sindhUn ||
tvam mahIm avaniM vishvadhenAM turvItaye vayyAya kSarantIm |
aramayo namasaijad arNaH sutaraNAM akRNor indra sindhUn ||
prAgruvo nabhanvo na vakvA dhvasrA apinvad yuvatIr RtajñAH |
dhanvAny ajrAM apRNak tRSANAM adhog indra staryo daMsupatnIH ||
pUrvIr uSasaH sharadash ca gUrtA vRtraM jaghanvAM asRjad vi sindhUn |
pariSThitA atRNad badbadhAnAH sIrA indraH sravitave pRthivyA ||
vamrIbhiH putram agruvo adAnaM niveshanAd dhariva A jabhartha |
vy andho akhyad ahim AdadAno nir bhUd ukhachit sam aranta parva ||
pra te pUrvANi karaNAni viprAvidvAM Aha viduSe karAMsi |
yathA-yathA vRSNyAni svagUrtApAMsi rAjan naryAviveSIH ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 20

A na indro dUrAd A na AsAd abhiSTikRd avase yAsad ugraH |
ojiSThebhir nRpatir vajrabAhuH saMge samatsu turvaNiH pRtanyUn ||
A na indro haribhir yAtv achArvAcIno 'vase rAdhase ca |
tiSThAti vajrI maghavA virapshImaM yajñam anu no vAjasAtau ||
imaM yajñaM tvam asmAkam indra puro dadhat saniSyasi kratuM naH |
shvaghnIva vajrin sanaye dhanAnAM tvayA vayam arya AjiM jayema ||
ushann u Su NaH sumanA upAke somasya nu suSutasya svadhAvaH |
pA indra pratibhRtasya madhvaH sam andhasA mamadaH pRSThyena ||
vi yo rarapsha RSibhir navebhir vRkSo na pakvaH sRNyo na jetA |
maryo na yoSAm abhi manyamAno 'chA vivakmi puruhUtam indram ||
girir na yaH svatavAM RSva indraH sanAd eva sahase jAta ugraH |
AdartA vajraM sthaviraM na bhIma udneva koshaM vasunA nyR^ISTam ||
na yasya vartA januSA nv asti na rAdhasa AmarItA maghasya |
udvAvRSANas taviSIva ugrAsmabhyaM daddhi puruhUta rAyaH ||
IkSe rAyaH kSayasya carSaNInAm uta vrajam apavartAsi gonAm |

shikSAnaraH samitheSu prahAvAn vasvo rAshim abhinetAsi bhUrim ||
kayA tac chRNve shacyA shaciSTho yayA kRNoti muhu kA cid RSvaH |
puru dAshuSe vicayiSTho aMho 'thA dadhAti draviNaM jaritre ||
mA no mardhIr A bharA daddhi tan naH pra dAshuSe dAtave bhUri yat te |
navye deSNe shaste asmin ta ukthe pra bravAma vayam indra stuvantaH ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 21

A yAtv indro 'vasa upa na iha stutaH sadhamAd astu shUraH |
vAvRdhAnas taviSIr yasya pUrvIr dyaur na kSatram abhibhUti puSyAt ||
tasyed iha stavatha vRSNyAni tuvidyumnasya tuvirAdhaso nR^In |
yasya kratur vidathyo na samrAT sAhvAn tarutro abhy asti kRSTIH ||
A yAtv indro diva A pRthivyA makSU samudrAd uta vA purISAt |
svarNarAd avase no marutvAn parAvato vA sadanAd Rtasya ||
sthUrasya rAyo bRhato ya Ishe tam u STavAma vidatheSv indram |
yo vAyunA jayati gomatISu pra dhRSNuyA nayati vasyo acha ||
upa yo namo namasi stabhAyann iyarti vAcaM janayan yajadhyai |
RñjasAnaH puruvAra ukthair endraM kRNvIta sadaneSu hotA ||
dhiSA yadi dhiSaNyantaH saraNyAn sadanto adrim aushijasya gohe |
A duroSAH pAstyasya hotA yo no mahAn saMvaraNeSu vahniH ||
satrA yad Im bhArvarasya vRSNaH siSakti shuSma stuvate bharAya |
guhA yad Im aushijasya gohe pra yad dhiye prAyase madAya ||
vi yad varAMsi parvatasya vRNve payobhir jinve apAM javAMsi |
vidad gaurasya gavayasya gohe yadI vAjAya sudhyo vahanti ||
bhadrA te hastA sukRtota pANI prayantArA stuvate rAdha indra |
kA te niSattiH kim u no mamatsi kiM nod-ud u harSase dAtavA u ||
evA vasva indraH satyaH samrAD DhantA vRtraM varivaH pUrave kaH |
puruSTuta kratvA naH shagdhi rAyo bhakSIya te 'vaso daivyasya ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 22

yan na indro jujuSe yac ca vaSTi tan no mahAn karati shuSmy A cit |
brahma stomam maghavA somam ukthA yo ashmAnaM shavasA bibhrad eti ||
vRSA vRSandhiM caturashrim asyann ugro bAhubhyAM nRtamaH shacIvAn |
shriye paruSNIm uSamANa UrNAM yasyAH parvANi sakhyAya vivye ||
yo devo devatamo jAyamAno maho vAjebhir mahadbhish ca shuSmaiH |
dadhAno vajram bAhvor ushantaM dyAm amena rejayat pra bhUma ||

vishvA rodhAMsi pravatash ca pUrvIr dyaur RSvAj janiman rejata kSAH |
A mAtarA bharati shuSmy A gor nRvat parijman nonuvanta vAtAH ||
tA tU ta indra mahato mahAni vishveSv it savaneSu pravAcyA |
yac chUra dhRSNo dhRSatA dadhRSvAn ahiM vajreNa shavasAviveSIH ||
tA tU te satyA tuvinRmNa vishvA pra dhenavaH sisrate vRSNa UdhnaH |
adhA ha tvad vRSamaNo bhiyAnAH pra sindhavo javasA cakramanta ||
atrAha te harivas tA u devIr avobhir indra stavanta svasAraH |
yat sIm anu pra muco badbadhAnA dIrghAm anu prasitiM syandayadhyai ||
pipILe aMshur madyo na sindhur A tvA shamI shashamAnasya shaktiH |
asmadryak chushucAnasya yamyA Ashur na rashmiM tuvyojasaM goH ||
asme varSiSThA kRNuhi jyeSThA nRmNAni satrA sahure sahAMsi |
asmabhyaM vRtrA suhanAni randhi jahi vadhar vanuSo martyasya ||
asmAkam it su shRNuhi tvam indrAsmabhyaM citrAM upa mAhi vAjAn |
asmabhyaM vishvA iSaNaH puraMdhIr asmAkaM su maghavan bodhi godAH ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 23

kathA mahAm avRdhat kasya hotur yajñaM juSANo abhi somam UdhaH |
pibann ushAno juSamANo andho vavakSa RSvaH shucate dhanAya ||
ko asya vIraH sadhamAdam Apa sam AnaMsha sumatibhiH ko asya |
kad asya citraM cikite kad UtI vRdhe bhuvac chashamAnasya yajyoH ||
kathA shRNoti hUyamAnam indraH kathA shRNvann avasAm asya veda |
kA asya pUrvIr upamAtayo ha kathainam AhuH papuriM jaritre ||
kathA sabAdhaH shashamAno asya nashad abhi draviNaM dIdhyAnaH |
devo bhuvan navedA ma RtAnAM namo jagRbhvAM abhi yaj jujoSat ||
kathA kad asyA uSaso vyuSTau devo martasya sakhyaM jujoSa |
kathA kad asya sakhyaM sakhibhyo ye asmin kAmaM suyujaM tatasre ||
kim Ad amatraM sakhyaM sakhibhyaH kadA nu te bhrAtram pra bravAma |
shriye sudRsho vapur asya sargAH svar Na citratamam iSa A goH ||
druhaM jighAMsan dhvarasam anindrAM tetikte tigmA tujase anIkA |
RNA cid yatra RNayA na ugro dUre ajñAtA uSaso babAdhe ||
Rtasya hi shurudhaH santi pUrvIr Rtasya dhItir vRjinAni hanti |
Rtasya shloko badhirA tatarda karNA budhAnaH shucamAna AyoH ||
Rtasya dRLhA dharuNAni santi purUNi candrA vapuSe vapUMSi |
Rtena dIrgham iSaNanta pRkSa Rtena gAva Rtam A viveshuH ||
RtaM yemAna Rtam id vanoty Rtasya shuSmas turayA u gavyuH |
RtAya pRthvI bahule gabhIre RtAya dhenU parame duhAte ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 24

kA suSTutiH shavasaH sUnum indram arvAcInaM rAdhasa A vavartat |
dadir hi vIro gRNate vasUni sa gopatir niSSidhAM no janAsaH ||
sa vRtrahatye havyaH sa IDyaH sa suSTuta indraH satyarAdhAH |
sa yAmann A maghavA martyAya brahmaNyate suSvaye varivo dhAt ||
tam in naro vi hvayante samIke ririkvAMsas tanvaH kRNvata trAm |
mitho yat tyAgam ubhayAso agman naras tokasya tanayasya sAtau ||
kratUyanti kSitayo yoga ugrAshuSANAso mitho arNasAtau |
saM yad visho 'vavRtranta yudhmA Ad in nema indrayante abhIke ||
Ad id dha nema indriyaM yajanta Ad it paktiH puroLAshaM riricyAt |
Ad it somo vi papRcyAd asuSvIn Ad ij jujoSa vRSabhaM yajadhyai ||
kRNoty asmai varivo ya itthendrAya somam ushate sunoti |
sadhrIcInena manasAvivenan tam it sakhAyaM kRNute samatsu ||
ya indrAya sunavat somam adya pacAt paktIr uta bhRjjAti dhAnAH |
prati manAyor ucathAni haryan tasmin dadhad vRSaNaM shuSmam indraH ||
yadA samaryaM vy aced RghAvA dIrghaM yad Ajim abhy akhyad aryaH |
acikradad vRSaNam patny achA duroNa A nishitaM somasudbhiH ||
bhUyasA vasnam acarat kanIyo 'vikrIto akAniSam punar yan |
sa bhUyasA kanIyo nArirecId dInA dakSA vi duhanti pra vANam ||
ka imaM dashabhir mamendraM krINAti dhenubhiH |
yadA vRtrANi jaN^ghanad athainam me punar dadat ||
nU STuta indra nU gRNAna iSaM jaritre nadyo na pIpeH |
akAri te harivo brahma navyaM dhiyA syAma rathyaH sadAsAH ||

Hymn 25

ko adya naryo devakAma ushann indrasya sakhyaM jujoSa |
ko vA mahe 'vase pAryAya samiddhe agnau sutasoma ITTe ||
ko nAnAma vacasA somyAya manAyur vA bhavati vasta usrAH |
ka indrasya yujyaM kaH sakhitvaM ko bhrAtraM vaSTi kavaye ka UtI ||
ko devAnAm avo adyA vRNIte ka AdityAM aditiM jyotir ITTe |
kasyAshvinAv indro agniH sutasyAMshoH pibanti manasAvivenam ||
tasmA agnir bhArataH sharma yaMsaj jyok pashyAt sUryam uccarantam |
ya indrAya sunavAmety Aha nare naryAya nRtamAya nRNAm ||
na taM jinanti bahavo na dabhrA urv asmA aditiH sharma yaMsat |
priyaH sukRt priya indre manAyuH priyaH suprAvIH priyo asya somI ||
suprAvyAH prAshuSAL eSa vIraH suSveH paktiM kRNute kevalendraH |
nAsuSver Apir na sakhA na jAmir duSprAvyo 'vahanted avAcaH ||
na revatA paNinA sakhyam indro 'sunvatA sutapAH saM gRNIte |
Asya vedaH khidati hanti nagnaM vi suSvaye paktaye kevalo bhUt ||
indram pare 'vare madhyamAsa indraM yAnto 'vasitAsa indram |

indraM kSiyanta uta yudhyamAnA indraM naro vAjayanto havante ||

Hymn 26

aham manur abhavaM sUryash cAhaM kakSIvAM RSir asmi vipraH |
ahaM kutsam ArjuneyaM ny R^Iñje 'haM kavir ushanA pashyatA mA ||
aham bhUmim adadAm AryAyAhaM vRSTiM dAshuSe martyAya |
aham apo anayaM vAvashAnA mama devAso anu ketam Ayan ||
aham puro mandasAno vy airaM nava sAkaM navatIH shambarasya |
shatatamaM veshyaM sarvatAtA divodAsam atithigvaM yad Avam ||
pra su Sa vibhyo maruto vir astu pra shyenaH shyenebhya AshupatvA |
acakrayA yat svadhayA suparNo havyam bharan manave devajuSTam ||
bharad yadi vir ato vevijAnaH pathoruNA manojavA asarji |
tUyaM yayau madhunA somyenota shravo vivide shyeno atra ||
RjIpI shyeno dadamAno aMshum parAvataH shakuno mandram madam |
somam bharad dAdRhANo devAvAn divo amuSmAd uttarAd AdAya ||
AdAya shyeno abharat somaM sahasraM savAM ayutaM ca sAkam |
atrA puraMdhir ajahAd arAtIr made somasya mUrA amUraH ||

Hymn 27

garbhe nu sann anv eSAm avedam ahaM devAnAM janimAni vishvA |
shatam mA pura AyasIr arakSann adha shyeno javasA nir adIyam ||
na ghA sa mAm apa joSaM jabhArAbhIm Asa tvakSasA vIryeNa |
IrmA puraMdhir ajahAd arAtIr uta vAtAM atarac chUshuvAnaH ||
ava yac chyeno asvanId adha dyor vi yad yadi vAta UhuH puraMdhim |
sRjad yad asmA ava ha kSipaj jyAM kRshAnur astA manasA bhuraNyan ||
RjIpya Im indrAvato na bhujyuM shyeno jabhAra bRhato adhi SNoH |
antaH patat patatry asya parNam adha yAmani prasitasya tad veH ||
adha shvetaM kalashaM gobhir aktam ApipyAnam maghavA shukram andhaH |
adhvaryubhiH prayatam madhvo agram indro madAya prati dhat pibadhyai shUro madAya prati dhat pibadhyai ||

Hymn 28

tvA yujA tava tat soma sakhya indro apo manave sasrutas kaH |
ahann ahim ariNAt sapta sindhUn apAvRNod apihiteva khAni ||
tvA yujA ni khidat sUryasyendrash cakraM sahasA sadya indo |

adhi SNunA bRhatA vartamAnam maho druho apa vishvAyu dhAyi ||
ahann indro adahad agnir indo purA dasyUn madhyaMdinAd abhIke |
durge duroNe kratvA na yAtAm purU sahasrA sharvA ni barhIt ||
vishvasmAt sIm adhamAM indra dasyUn visho dAsIr akRNor aprashastAH |
abAdhethAm amRNataM ni shatrUn avindethAm apacitiM vadhatraiH ||
evA satyam maghavAnA yuvaM tad indrash ca somorvam ashvyaM goH |
AdardRtam apihitAny ashnA riricathuH kSAsh cit tatRdAnA ||

Hymn 29

A na stuta upa vAjebhir UtI indra yAhi haribhir mandasAnaH |
tirash cid aryaH savanA purUNy AN^gUSebhir gRNAnaH satyarAdhAH ||
A hi SmA yAti naryash cikitvAn hUyamAnaH sotRbhir upa yajñam |
svashvo yo abhIrur manyamAnaH suSvANebhir madati saM ha vIraiH ||
shrAvayed asya karNA vAjayadhyai juSTAm anu pra disham mandayadhyai |
udvAvRSANo rAdhase tuviSmAn karan na indraH sutIrthAbhayaM ca ||
achA yo gantA nAdhamAnam UtI itthA vipraM havamAnaM gRNantam |
upa tmani dadhAno dhury AshUn sahasrANi shatAni vajrabAhuH ||
tvotAso maghavann indra viprA vayaM te syAma sUrayo gRNantaH |
bhejAnAso bRhaddivasya rAya AkAyyasya dAvane purukSoH ||

Hymn 30

nakir indra tvad uttaro na jyAyAM asti vRtrahan |
nakir evA yathA tvam ||
satrA te anu kRSTayo vishvA cakreva vAvRtuH |
satrA mahAM asi shrutaH ||
vishve caned anA tvA devAsa indra yuyudhuH |
yad ahA naktam AtiraH ||
yatrota bAdhitebhyash cakraM kutsAya yudhyate |
muSAya indra sUryam ||
yatra devAM RghAyato vishvAM ayudhya eka it |
tvam indra vanUMr ahan ||
yatrota martyAya kam ariNA indra sUryam |
prAvaH shacIbhir etasham ||
kim Ad utAsi vRtrahan maghavan manyumattamaH |
atrAha dAnum AtiraH ||
etad ghed uta vIryam indra cakartha pauMsyam |
striyaM yad durhaNAyuvaM vadhIr duhitaraM divaH ||
divash cid ghA duhitaram mahAn mahIyamAnAm |
uSAsam indra sam piNak ||

apoSA anasaH sarat sampiSTAd aha bibhyuSI |
ni yat sIM shishnathad vRSA ||
etad asyA anaH shaye susampiSTaM vipAshy A |
sasAra sIm parAvataH ||
uta sindhuM vibAlyaM vitasthAnAm adhi kSami |
pari SThA indra mAyayA ||
uta shuSNasya dhRSNuyA pra mRkSo abhi vedanam |
puro yad asya sampiNak ||
uta dAsaM kaulitaram bRhataH parvatAd adhi |
avAhann indra shambaram ||
uta dAsasya varcinaH sahasrANi shatAvadhIH |
adhi pañca pradhIMr iva ||
uta tyam putram agruvaH parAvRktaM shatakratuH |
uktheSv indra Abhajat ||
uta tyA turvashAyadU asnAtArA shacIpatiH |
indro vidvAM apArayat ||
uta tyA sadya AryA sarayor indra pArataH |
arNAcitrarathAvadhIH ||
anu dvA jahitA nayo 'ndhaM shroNaM ca vRtrahan |
na tat te sumnam aSTave ||
shatam ashmanmayInAm purAm indro vy Asyat |
divodAsAya dAshuSe ||
asvApayad dabhItaye sahasrA triMshataM hathaiH |
dAsAnAm indro mAyayA ||
sa ghed utAsi vRtrahan samAna indra gopatiH |
yas tA vishvAni cicyuSe ||
uta nUnaM yad indriyaM kariSyA indra pauMsyam |
adyA nakiS Tad A minat ||
vAmaM-vAmaM ta Adure devo dadAtv aryamA |
vAmam pUSA vAmam bhago vAmaM devaH karULatI ||

Hymn 31

kayA nash citra A bhuvad UtI sadAvRdhaH sakhA |
kayA shaciSThayA vRtA ||
kas tvA satyo madAnAm maMhiSTho matsad andhasaH |
dRLhA cid Aruje vasu ||
abhI Su NaH sakhInAm avitA jaritNAm |
shatam bhavAsy UtibhiH ||
abhI na A vavRtsva cakraM na vRttam arvataH |
niyudbhish carSaNInAm ||
pravatA hi kratUnAm A hA padeva gachasi |
abhakSi sUrye sacA ||

saM yat ta indra manyavaH saM cakrANi dadhanvire |
adha tve adha sUrye ||
uta smA hi tvAm Ahur in maghavAnaM shacIpate |
dAtAram avidIdhayum ||
uta smA sadya it pari shashamAnAya sunvate |
purU cin maMhase vasu ||
nahi SmA te shataM cana rAdho varanta AmuraH |
na cyautnAni kariSyataH ||
asmAM avantu te shatam asmAn sahasram UtayaH |
asmAn vishvA abhiSTayaH ||
asmAM ihA vRNISva sakhyAya svastaye |
maho rAye divitmate ||
asmAM aviDDhi vishvahendra rAyA parINasA |
asmAn vishvAbhir UtibhiH ||
asmabhyaM tAM apA vRdhi vrajAM asteva gomataH |
navAbhir indrotibhiH ||
asmAkaM dhRSNuyA ratho dyumAM indrAnapacyutaH |
gavyur ashvayur Iyate ||
asmAkam uttamaM kRdhi shravo deveSu sUrya |
varSiSThaM dyAm ivopari ||

Hymn 32

A tU na indra vRtrahann asmAkam ardham A gahi |
mahAn mahIbhir UtibhiH ||
bhRmish cid ghAsi tUtujir A citra citriNISv A |
citraM kRNoSy Utaye ||
dabhrebhish cic chashIyAMsaM haMsi vrAdhantam ojasA |
sakhibhir ye tve sacA ||
vayam indra tve sacA vayaM tvAbhi nonumaH |
asmAM-asmAM id ud ava ||
sa nash citrAbhir adrivo 'navadyAbhir UtibhiH |
anAdhRSTAbhir A gahi ||
bhUyAmo Su tvAvataH sakhAya indra gomataH |
yujo vAjAya ghRSvaye ||
tvaM hy eka IshiSa indra vAjasya gomataH |
sa no yandhi mahIm iSam ||
na tvA varante anyathA yad ditsasi stuto magham |
stotRbhya indra girvaNaH ||
abhi tvA gotamA girAnUSata pra dAvane |
indra vAjAya ghRSvaye ||
pra te vocAma vIryA yA mandasAna ArujaH |
puro dAsIr abhItya ||

tA te gRNanti vedhaso yAni cakartha pauMsyA |
suteSv indra girvaNaH ||
avIvRdhanta gotamA indra tve stomavAhasaH |
aiSu dhA vIravad yashaH ||
yac cid dhi shashvatAm asIndra sAdhAraNas tvam |
taM tvA vayaM havAmahe ||
arvAcIno vaso bhavAsme su matsvAndhasaH |
somAnAm indra somapAH ||
asmAkaM tvA matInAm A stoma indra yachatu |
arvAg A vartayA harI ||
puroLAshaM ca no ghaso joSayAse girash ca naH |
vadhUyur iva yoSaNAm ||
sahasraM vyatInAM yuktAnAm indram Imahe |
shataM somasya khAryaH ||
sahasrA te shatA vayaM gavAm A cyAvayAmasi |
asmatrA rAdha etu te ||
dasha te kalashAnAM hiraNyAnAm adhImahi |
bhUridA asi vRtrahan ||
bhUridA bhUri dehi no mA dabhram bhUry A bhara |
bhUri ghed indra ditsasi ||
bhUridA hy asi shrutaH purutrA shUra vRtrahan |
A no bhajasva rAdhasi ||
pra te babhrU vicakSaNa shaMsAmi goSaNo napAt |
mAbhyAM gA anu shishrathaH ||
kanInakeva vidradhe nave drupade arbhake |
babhrU yAmeSu shobhete ||
aram ma usrayAmNe 'ram anusrayAmNe |
babhrU yAmeSv asridhA ||

Hymn 33

pra Rbhubhyo dUtam iva vAcam iSya upastire shvaitarIM dhenum ILe |
ye vAtajUtAs taraNibhir evaiH pari dyAM sadyo apaso babhUvuH ||
yadAram akrann RbhavaH pitRbhyAm pariviSTI veSaNA daMsanAbhiH |
Ad id devAnAm upa sakhyam Ayan dhIrAsaH puSTim avahan manAyai ||
punar ye cakruH pitarA yuvAnA sanA yUpeva jaraNA shayAnA |
te vAjo vibhvAM Rbhur indravanto madhupsaraso no 'vantu yajñam ||
yat saMvatsam Rbhavo gAm arakSan yat saMvatsam Rbhavo mA apiMshan |
yat saMvatsam abharan bhAso asyAs tAbhiH shamIbhir amRtatvam AshuH ||
jyeSTha Aha camasA dvA kareti kanIyAn trIn kRNavAmety Aha |
kaniSTha Aha caturas kareti tvaSTa Rbhavas tat panayad vaco vaH ||
satyam Ucur nara evA hi cakrur anu svadhAm Rbhavo jagmur etAm |
vibhrAjamAnAMsh camasAM ahevAvenat tvaSTA caturo dadRshvAn ||

dvAdasha dyUn yad agohyasyAtithye raNann RbhavaH sasantaH |
sukSetrAkRNvann anayanta sindhUn dhanvAtiSThann oSadhIr nimnam ApaH ||
rathaM ye cakruH suvRtaM nareSThAM ye dhenuM vishvajuvaM vishvarUpAm |
ta A takSantv RbhavO rayiM naH svavasaH svapasaH suhastAH ||
apo hy eSAm ajuSanta devA abhi kratvA manasA dIdhyAnAH |
vAjo devAnAm abhavat sukarmendrasya RbhukSA varuNasya vibhvA ||
ye harI medhayokthA madanta indrAya cakruH suyujA ye ashvA |
te rAyas poSaM draviNAny asme dhatta RbhavaH kSemayanto na mitram ||
idAhnaH pItim uta vo madaM dhur na Rte shrAntasya sakhyAya devAH |
te nUnam asme Rbhavo vasUni tRtIye asmin savane dadhAta ||

Hymn 34

Rbhur vibhvA vAja indro no achemaM yajñaM ratnadheyopa yAta |
idA hi vo dhiSaNA devy ahnAm adhAt pItiM sam madA agmatA vaH ||
vidAnAso janmano vAjaratnA uta Rtubhir Rbhavo mAdayadhvam |
saM vo madA agmata sam puraMdhiH suvIrAm asme rayim erayadhvam ||
ayaM vo yajña Rbhavo 'kAri yam A manuSvat pradivo dadhidhve |
pra vo 'chA jujuSANAso asthur abhUta vishve agriyota vAjAH ||
abhUd u vo vidhate ratnadheyam idA naro dAshuSe martyAya |
pibata vAjA Rbhavo dade vo mahi tRtIyaM savanam madAya ||
A vAjA yAtopa na RbhukSA maho naro draviNaso gRNAnAH |
A vaH pItayo 'bhipitve ahnAm imA astaM navasva iva gman ||
A napAtaH shavaso yAtanopemaM yajñaM namasA hUyamAnAH |
sajoSasaH sUrayo yasya ca stha madhvaH pAta ratnadhA indravantaH ||
sajoSA indra varuNena somaM sajoSAH pAhi girvaNo marudbhiH |
agrepAbhir RtupAbhiH sajoSA gnAspatnIbhI ratnadhAbhiH sajoSAH ||
sajoSasa Adityair mAdayadhvaM sajoSasa RbhavaH parvatebhiH |
sajoSaso daivyenA savitrA sajoSasaH sindhubhI ratnadhebhiH ||
ye ashvinA ye pitarA ya UtI dhenuM tatakSur Rbhavo ye ashvA |
ye aMsatrA ya Rdhag rodasI ye vibhvo naraH svapatyAni cakruH ||
ye gomantaM vAjavantaM suvIraM rayiM dhattha vasumantam purukSum |
te agrepA Rbhavo mandasAnA asme dhatta ye ca rAtiM gRNanti ||
nApAbhUta na vo 'tItRSAmAniHshastA Rbhavo yajñe asmin |
sam indreNa madatha sam marudbhiH saM rAjabhI ratnadheyAya devAH ||

Hymn 35

ihopa yAta shavaso napAtaH saudhanvanA Rbhavo mApa bhUta |
asmin hi vaH savane ratnadheyaM gamantv indram anu vo madAsaH ||
Agann RbhUNAm iha ratnadheyam abhUt somasya suSutasya pItiH |

sukRtyayA yat svapasyayA caM ekaM vicakra camasaM caturdhA ||
vy akRNota camasaM caturdhA sakhe vi shikSety abravIta |
athaita vAjA amRtasya panthAM gaNaM devAnAm RbhavaH suhastAH ||
kimmayaH svic camasa eSa Asa yaM kAvyena caturo vicakra |
athA sunudhvaM savanam madAya pAta Rbhavo madhunaH somyasya ||
shacyAkarta pitarA yuvAnA shacyAkarta camasaM devapAnam |
shacyA harI dhanutarAv ataSTendravAhAv Rbhavo vAjaratnAH ||
yo vaH sunoty abhipitve ahnAM tIvraM vAjAsaH savanam madAya |
tasmai rayim RbhavaH sarvavIram A takSata vRSaNo mandasAnAH ||
prAtaH sutam apibo haryashva mAdhyaMdinaM savanaM kevalaM te |
sam RbhubhiH pibasva ratnadhebhiH sakhIMr yAM indra cakRSe sukRtyA ||
ye devAso abhavatA sukRtyA shyenA ived adhi divi niSeda |
te ratnaM dhAta shavaso napAtaH saudhanvanA abhavatAmRtAsaH ||
yat tRtIyaM savanaM ratnadheyam akRNudhvaM svapasyA suhastAH |
tad RbhavaH pariSiktaM va etat sam madebhir indriyebhiH pibadhvam ||

Hymn 36

anashvo jAto anabhIshur ukthyo rathas tricakraH pari vartate rajaH |
mahat tad vo devyasya pravAcanaM dyAm RbhavaH pRthivIM yac ca puSyatha ||
rathaM ye cakruH suvRtaM sucetaso 'vihvarantam manasas pari dhyayA |
tAM U nv asya savanasya pItaya A vo vAjA Rbhavo vedayAmasi ||
tad vo vAjA RbhavaH supravAcanaM deveSu vibhvo abhavan mahitvanam |
jivrI yat santA pitarA sanAjurA punar yuvAnA carathAya takSatha ||
ekaM vi cakra camasaM caturvayaM nish carmaNo gAm ariNIta dhItibhiH |
athA deveSv amRtatvam Anasha shruSTI vAjA Rbhavas tad va ukthyam ||
Rbhuto rayiH prathamashravastamo vAjashrutAso yam ajIjanan naraH |
vibhvataSTo vidatheSu pravAcyo yaM devAso 'vathA sa vicarSaNiH ||
sa vAjy arvA sa RSir vacasyayA sa shUro astA pRtanAsu duSTaraH |
sa rAyas poSaM sa suvIryaM dadhe yaM vAjo vibhvAM Rbhavo yam AviSuH ||
shreSThaM vaH pesho adhi dhAyi darshataM stomo vAjA Rbhavas taM jujuSTana |
dhIrAso hi SThA kavayo vipashcitas tAn va enA brahmaNA vedayAmasi ||
yUyam asmabhyaM dhiSaNAbhyas pari vidvAMso vishvA naryANi bhojanA |
dyumantaM vAjaM vRSashuSmam uttamam A no rayim Rbhavas takSatA vayaH ||
iha prajAm iha rayiM rarANA iha shravo vIravat takSatA naH |
yena vayaM citayemAty anyAn taM vAjaM citram Rbhavo dadA naH ||

Hymn 37

upa no vAjA adhvaram RbhukSA devA yAta pathibhir devayAnaiH |
yathA yajñam manuSo vikSv Asu dadhidhve raNvAH sudineSv ahnAm ||

te vo hRde manase santu yajñA juSTAso adya ghRtanirNijo guH |
pra vaH sutAso harayanta pUrNAH kratve dakSAya harSayanta pItAH ||
tryudAyaM devahitaM yathA va stomo vAjA RbhukSaNo dade vaH |
juhve manuSvad uparAsu vikSu yuSme sacA bRhaddiveSu somam ||
pIvoashvAH shucadrathA hi bhUtAyaHshiprA vAjinaH suniSkAH |
indrasya sUno shavaso napAto 'nu vash cety agriyam madAya ||
Rbhum RbhukSaNo rayiM vAje vAjintamaM yujam |
indrasvantaM havAmahe sadAsAtamam ashvinam ||
sed Rbhavo yam avatha yUyam indrash ca martyam |
sa dhIbhir astu sanitA medhasAtA so arvatA ||
vi no vAjA RbhukSaNaH pathash citana yaSTave |
asmabhyaM sUraya stutA vishvA AshAs tarISaNi ||
taM no vAjA RbhukSaNa indra nAsatyA rayim |
sam ashvaM carSaNibhya A puru shasta maghattaye ||

Hymn 38

uto hi vAM dAtrA santi pUrvA yA pUrubhyas trasadasyur nitoshe |
kSetrAsAM dadathur urvarAsAM ghanaM dasyubhyo abhibhUtim ugram ||
uta vAjinam puruniSSidhvAnaM dadhikrAm u dadathur vishvakRSTim |
RjipyaM shyenam pruSitapsum AshuM carkRtyam aryo nRpatiM na shUram ||
yaM sIm anu pravateva dravantaM vishvaH pUrur madati harSamANaH |
paDbhir gRdhyantam medhayuM na shUraM rathaturaM vAtam iva dhrajantam ||
yaH smArundhAno gadhyA samatsu sanutarash carati goSu gachan |
AvirRjIko vidathA nicikyat tiro aratim pary Apa AyoH ||
uta smainaM vastramathiM na tAyum anu kroshanti kSitayo bhareSu |
nIcAyamAnaM jasuriM na shyenaM shravash cAchA pashumac ca yUtham ||
uta smAsu prathamaH sariSyan ni veveti shreNibhI rathAnAm |
srajaM kRNvAno janyo na shubhvA reNuM rerihat kiraNaM dadashvAn ||
uta sya vAjI sahurir RtAvA shushrUSamANas tanvA samarye |
turaM yatISu turayann Rjipyo 'dhi bhruvoH kirate reNum Rñjan ||
uta smAsya tanyator iva dyor RghAyato abhiyujo bhayante |
yadA sahasram abhi SIm ayodhId durvartuH smA bhavati bhIma Rñjan ||
uta smAsya panayanti janA jUtiM kRSTipro abhibhUtim AshoH |
utainam AhuH samithe viyantaH parA dadhikrA asarat sahasraiH ||
A dadhikrAH shavasA pañca kRSTIH sUrya iva jyotiSApas tatAna |
sahasrasAH shatasA vAjy arvA pRNaktu madhvA sam imA vacAMsi ||

Hymn 39

AshuM dadhikrAM tam u nu STavAma divas pRthivyA uta carkirAma |
uchantIr mAm uSasaH sUdayantv ati vishvAni duritAni parSan ||
mahash carkarmy arvataH kratuprA dadhikrAvNaH puruvArasya vRSNaH |
yam pUrubhyo dIdivAMsaM nAgniM dadathur mitrAvaruNA taturim ||
yo ashvasya dadhikrAvNo akArIt samiddhe agnA uSaso vyuSTau |
anAgasaM tam aditiH kRNotu sa mitreNa varuNenA sajoSAH ||
dadhikrAvNa iSa Urjo maho yad amanmahi marutAM nAma bhadram |
svastaye varuNam mitram agniM havAmaha indraM vajrabAhum ||
indram ived ubhaye vi hvayanta udIrANA yajñam upaprayantaH |
dadhikrAm u sUdanam martyAya dadathur mitrAvaruNA no ashvam ||
dadhikrAvNo akAriSaM jiSNor ashvasya vAjinaH |
surabhi no mukhA karat pra Na AyUMSi tAriSat ||

Hymn 40

dadhikrAvNa id u nu carkirAma vishvA in mAm uSasaH sUdayantu |
apAm agner uSasaH sUryasya bRhaspater AN^girasasya jiSNoH ||
satvA bhariSo gaviSo duvanyasac chravasyAd iSa uSasas turaNyasat |
satyo dravo dravaraH pataMgaro dadhikrAveSam UrjaM svar janat ||
uta smAsya dravatas turaNyataH parNaM na ver anu vAti pragardhinaH |
shyenasyeva dhrajato aN^kasam pari dadhikrAvNaH sahorjA taritrataH ||
uta sya vAjI kSipaNiM turaNyati grIvAyAm baddho apikakSa Asani |
kratuM dadhikrA anu saMtavItvat pathAm aN^kAMsy anv APanIphaNat ||
haMsaH shuciSad vasur antarikSasad dhotA vediSad atithir duroNasat |
nRSad varasad Rtasad vyomasad abjA gojA RtajA adrijA Rtam ||

Hymn 41

indrA ko vAM varuNA sumnam Apa stomo haviSmAM amRto na hotA |
yo vAM hRdi kratumAM asmad uktaH pasparshad indrAvaruNA namasvAn ||
indrA ha yo varuNA cakra API devau martaH sakhyAya prayasvAn |
sa hanti vRtrA samitheSu shatrUn avobhir vA mahadbhiH sa pra shRNve ||
indrA ha ratnaM varuNA dheSThetthA nRbhyaH shashamAnebhyas tA |
yadI sakhAyA sakhyAya somaiH sutebhiH suprayasA mAdayaite ||
indrA yuvaM varuNA didyum asminn ojiSTham ugrA ni vadhiSTaM vajram |
yo no durevo vRkatir dabhItis tasmin mimAthAm abhibhUty ojaH ||
indrA yuvaM varuNA bhUtam asyA dhiyaH pretArA vRSabheva dhenoH |

sA no duhIyad yavaseva gatvI sahasradhArA payasA mahI gauH ||
toke hite tanaya urvarAsu sUro dRshIke vRSaNash ca pauMsye |
indrA no atra varuNA syAtAm avobhir dasmA paritakmyAyAm ||
yuvAm id dhy avase pUrvyAya pari prabhUtI gaviSaH svApI |
vRNImahe sakhyAya priyAya shUrA maMhiSThA pitareva shambhU ||
tA vAM dhiyo 'vase vAjayantIr AjiM na jagmur yuvayUH sudAnU |
shriye na gAva upa somam asthur indraM giro varuNam me manISAH ||
imA indraM varuNam me manISA agmann upa draviNam ichamAnAH |
upem asthur joSTAra iva vasvo raghvIr iva shravaso bhikSamANAH ||
ashvyasya tmanA rathyasya puSTer nityasya rAyaH patayaH syAma |
tA cakrANA Utibhir navyasIbhir asmatrA rAyo niyutaH sacantAm ||
A no bRhantA bRhatIbhir UtI indra yAtaM varuNa vAjasAtau |
yad didyavaH pRtanAsu prakrILAn tasya vAM syAma sanitAra AjeH ||

Hymn 42

mama dvitA rASTraM kSatriyasya vishvAyor vishve amRtA yathA naH |
kratuM sacante varuNasya devA rAjAmi kRSTer upamasya vavreH ||
ahaM rAjA varuNo mahyaM tAny asuryANi prathamA dhArayanta |
kratuM sacante varuNasya devA rAjAmi kRSTer upamasya vavreH ||
aham indro varuNas te mahitvorvI gabhIre rajasI sumeke |
tvaSTeva vishvA bhuvanAni vidvAn sam airayaM rodasI dhArayaM ca ||
aham apo apinvam ukSamANA dhArayaM divaM sadana Rtasya |
Rtena putro aditer RtAvota tridhAtu prathayad vi bhUma ||
mAM naraH svashvA vAjayanto mAM vRtAH samaraNe havante |
kRNomy Ajim maghavAham indra iyarmi reNum abhibhUtyojAH ||
ahaM tA vishvA cakaraM nakir mA daivyaM saho varate apratItam |
yan mA somAso mamadan yad ukthobhe bhayete rajasI apAre ||
viduS te vishvA bhuvanAni tasya tA pra bravISi varuNAya vedhaH |
tvaM vRtrANi shRNviSe jaghanvAn tvaM vRtAM ariNA indra sindhUn ||
asmAkam atra pitaras ta Asan sapta RSayo daurgahe badhyamAne |
ta Ayajanta trasadasyum asyA indraM na vRtraturam ardhadevam ||
purukutsAnI hi vAm adAshad dhavyebhir indrAvaruNA namobhiH |
athA rAjAnaM trasadasyum asyA vRtrahaNaM dadathur ardhadevam ||
rAyA vayaM sasavAMso madema havyena devA yavasena gAvaH |
tAM dhenum indrAvaruNA yuvaM no vishvAhA dhattam anapasphurantIm ||

Hymn 43

ka u shravat katamo yajñiyAnAM vandAru devaH katamo juSAte |
kasyemAM devIm amRteSu preSThAM hRdi shreSAma suSTutiM suhavyAm ||

ko mRLAti katama AgamiSTho devAnAm u katamaH shambhaviSThaH |
rathaM kam Ahur dravadashvam AshuM yaM sUryasya duhitAvRNIta ||
makSU hi SmA gachatha Ivato dyUn indro na shaktim paritakmyAyAm |
diva AjAtA divyA suparNA kayA shacInAm bhavathaH shaciSThA ||
kA vAm bhUd upamAtiH kayA na AshvinA gamatho hUyamAnA |
ko vAm mahash cit tyajaso abhIka uruSyatam mAdhvI dasrA na UtI ||
uru vAM rathaH pari nakSati dyAm A yat samudrAd abhi vartate vAm |
madhvA mAdhvI madhu vAm pruSAyan yat sIM vAm pRkSo bhurajanta pakvAH ||
sindhur ha vAM rasayA siñcad ashvAn ghRNA vayo 'ruSAsaH pari gman |
tad U Su vAm ajiraM ceti yAnaM yena patI bhavathaH sUryAyAH ||
iheha yad vAM samanA papRkSe seyam asme sumatir vAjaratnA |
uruSyataM jaritAraM yuvaM ha shritaH kAmo nAsatyA yuvadrik ||

Hymn 44

taM vAM rathaM vayam adyA huvema pRthujrayam ashvinA saMgatiM goH |
yaH sUryAM vahati vandhurAyur girvAhasam purutamaM vasUyum ||
yuvaM shriyam ashvinA devatA tAM divo napAtA vanathaH shacIbhiH |
yuvor vapur abhi pRkSaH sacante vahanti yat kakuhAso rathe vAm ||
ko vAm adyA karate rAtahavya Utaye vA sutapeyAya vArkaiH |
Rtasya vA vanuSe pUrvyAya namo yemAno ashvinA vavartat ||
hiraNyayena purubhU rathenemaM yajñaM nAsatyopa yAtam |
pibAtha in madhunaH somyasya dadhatho ratnaM vidhate janAya ||
A no yAtaM divo achA pRthivyA hiraNyayena suvRtA rathena |
mA vAm anye ni yaman devayantaH saM yad dade nAbhiH pUrvyA vAm ||
nU no rayim puruvIram bRhantaM dasrA mimAthAm ubhayeSv asme |
naro yad vAm ashvinA stomam Avan sadhastutim AjamILhAso agman ||
iheha yad vAM samanA papRkSe seyam asme sumatir vAjaratnA |
uruSyataM jaritAraM yuvaM ha shritaH kAmo nAsatyA yuvadrik ||

Hymn 45

eSa sya bhAnur ud iyarti yujyate rathaH parijmA divo asya sAnavi |
pRkSAso asmin mithunA adhi trayo dRtis turIyo madhuno vi rapshate ||
ud vAm pRkSAso madhumanta Irate rathA ashvAsa uSaso vyuSTiSu |
aporNuvantas tama A parIvRtaM svar Na shukraM tanvanta A rajaH ||
madhvaH pibatam madhupebhir Asabhir uta priyam madhune yuñjAthAM ratham |
A vartanim madhunA jinvathas patho dRtiM vahethe madhumantam ashvinA ||
haMsAso ye vAm madhumanto asridho hiraNyaparNA uhuva uSarbudhaH |
udapruto mandino mandinispRsho madhvo na makSaH savanAni gachathaH ||
svadhvarAso madhumanto agnaya usrA jarante prati vastor ashvinA |

yan niktahastas taraNir vicakSaNaH somaM suSAva madhumantam adribhiH ||
AkenipAso ahabhir davidhvataH svar Na shukraM tanvanta A rajaH |
sUrash cid ashvAn yuyujAna Iyate vishvAM anu svadhayA cetathas pathaH ||
pra vAm avocam ashvinA dhiyaMdhA rathaH svashvo ajaro yo asti |
yena sadyaH pari rajAMsi yAtho haviSmantaM taraNim bhojam acha ||

Hymn 46

agram pibA madhUnAM sutaM vAyo diviSTiSu |
tvaM hi pUrvapA asi ||
shatenA no abhiSTibhir niyutvAM indrasArathiH |
vAyo sutasya tRmpatam ||
A vAM sahasraM haraya indravAyU abhi prayaH |
vahantu somapItaye ||
rathaM hiraNyavandhuram indravAyU svadhvaram |
A hi sthAtho divispRsham ||
rathena pRthupAjasA dAshvAMsam upa gachatam |
indravAyU ihA gatam ||
indravAyU ayaM sutas taM devebhiH sajoSasA |
pibataM dAshuSo gRhe ||
iha prayANam astu vAm indravAyU vimocanam |
iha vAM somapItaye ||

Hymn 47

vAyo shukro ayAmi te madhvo agraM diviSTiSu |
A yAhi somapItaye spArho deva niyutvatA ||
indrash ca vAyav eSAM somAnAm pItim arhathaH |
yuvAM hi yantIndavo nimnam Apo na sadhryak ||
vAyav indrash ca shuSmiNA sarathaM shavasas patI |
niyutvantA na Utaya A yAtaM somapItaye ||
yA vAM santi puruspRho niyuto dAshuSe narA |
asme tA yajñavAhasendravAyU ni yachatam ||

Hymn 48

vihi hotrA avItA vipo na rAyo aryaH |
vAyav A candreNa rathena yAhi sutasya pItaye ||

niryuvANo ashastIr niyutvAM indrasArathiH |
vAyav A candreNa rathena yAhi sutasya pItaye ||
anu kRSNe vasudhitI yemAte vishvapeshasA |
vAyav A candreNa rathena yAhi sutasya pItaye ||
vahantu tvA manoyujo yuktAso navatir nava |
vAyav A candreNa rathena yAhi sutasya pItaye ||
vAyo shataM harINAM yuvasva poSyANAm |
uta vA te sahasriNo ratha A yAtu pAjasA ||

Hymn 49

idaM vAm Asyä haviH priyam indrAbRhaspatI |
uktham madash ca shasyate ||
ayaM vAm pari Sicyate soma indrAbRhaspatI |
cArur madAya pItaye ||
A na indrAbRhaspatI gRham indrash ca gachatam |
somapA somapItaye ||
asme indrAbRhaspatI rayiM dhattaM shatagvinam |
ashvAvantaM sahasriNam ||
indrAbRhaspatI vayaM sute gIrbhir havAmahe |
asya somasya pItaye ||
somam indrAbRhaspatI pibataM dAshuSo gRhe |
mAdayethAM tadokasA ||

Hymn 50

yas tastambha sahasA vi jmo antAn bRhaspatis triSadhastho raveNa |
tam pratnAsa RSayo dIdhyAnAH puro viprA dadhire mandrajihvam ||
dhunetayaH supraketam madanto bRhaspate abhi ye nas tatasre |
pRSantaM sRpram adabdham Urvam bRhaspate rakSatAd asya yonim ||
bRhaspate yA paramA parAvad ata A ta RtaspRsho ni SeduH |
tubhyaM khAtA avatA adridugdhA madhva shcotanty abhito virapsham ||
bRhaspatiH prathamaM jAyamAno maho jyotiSaH parame vyoman |
saptAsyas tuvijAto raveNa vi saptarashmir adhamat tamAMsi ||
sa suSTubhA sa RkvatA gaNena valaM ruroja phaligaM raveNa |
bRhaspatir usriyA havyasUdaH kanikradad vAvashatIr ud Ajat ||
evA pitre vishvadevAya vRSNe yajñair vidhema namasA havirbhiH |
bRhaspate suprajA vIravanto vayaM syAma patayo rayINAm ||
sa id rAjA pratijanyAni vishvA shuSmeNa tasthAv abhi vIryäNa |
bRhaspatiM yaH subhRtam bibharti valgUyati vandate pUrvabhAjam ||
sa it kSeti sudhita okasi sve tasmA iLA pinvate vishvadAnIm |

tasmai vishaH svayam evA namante yasmin brahmA rAjani pUrva eti ||
apratIto jayati saM dhanAni pratijanyAny uta yA sajanyA |
avasyave yo varivaH kRNoti brahmaNe rAjA tam avanti devAH ||
indrash ca somam pibatam bRhaspate 'smin yajñe mandasAnA vRSaNvasU |
A vAM vishantv indavaH svAbhuvo 'sme rayiM sarvavIraM ni yachatam ||
bRhaspata indra vardhataM naH sacA sA vAM sumatir bhUtv asme |
aviSTaM dhiyo jigRtam puraMdhIr jajastam aryo vanuSAm arAtIH ||

Hymn 51

idam u tyat purutamam purastAj jyotis tamaso vayunAvad asthAt |
nUnaM divo duhitaro vibhAtIr gAtuM kRNavann uSaso janAya ||
asthur u citrA uSasaH purastAn mitA iva svaravo 'dhvareSu |
vy U vrajasya tamaso dvArochantIr avrañ chucayaH pAvakAH ||
uchantIr adya citayanta bhojAn rAdhodeyAyoSaso maghonIH |
acitre antaH paNayaH sasantv abudhyamAnAs tamaso vimadhye ||
kuvit sa devIH sanayo navo vA yAmo babhUyAd uSaso vo adya |
yenA navagve aN^gire dashagve saptAsye revatI revad USa ||
yUyaM hi devIr Rtayugbhir ashvaiH pariprayAtha bhuvanAni sadyaH |
prabodhayantIr uSasaH sasantaM dvipAc catuSpAc carathAya jIvam ||
kva svid AsAM katamA purANI yayA vidhAnA vidadhur RbhUNAm |
shubhaM yac chubhrA uSasash caranti na vi jñAyante sadRshIr ajuryAH ||
tA ghA tA bhadrA uSasaH purAsur abhiSTidyumnA RtajAtasatyAH |
yAsv IjAnaH shashamAna ukthai stuvañ chaMsan draviNaM sadya Apa ||
tA A caranti samanA purastAt samAnataH samanA paprathAnAH |
Rtasya devIH sadaso budhAnA gavAM na sargA uSaso jarante ||
tA in nv eva samanA samAnIr amItavarNA uSasash caranti |
gUhantIr abhvam asitaM rushadbhiH shukrAs tanUbhiH shucayo rucAnAH ||
rayiM divo duhitaro vibhAtIH prajAvantaM yachatAsmAsu devIH |
syonAd A vaH pratibudhyamAnAH suvIryasya patayaH syAma ||
tad vo divo duhitaro vibhAtIr upa bruva uSaso yajñaketuH |
vayaM syAma yashaso janeSu tad dyaush ca dhattAm pRthivI ca devI ||

Hymn 52

prati SyA sUnarI janI vyuchantI pari svasuH |
divo adarshi duhitA ||
ashveva citrAruSI mAtA gavAm RtAvarI |
sakhAbhUd ashvinor uSAH ||
uta sakhAsy ashvinor uta mAtA gavAm asi |
utoSo vasva IshiSe ||

yAvayaddveSasaM tvA cikitvit sUnRtAvari |
prati stomair abhutsmahi ||
prati bhadrA adRkSata gavAM sargA na rashmayaH |
oSA aprA uru jrayaH ||
ApapruSI vibhAvari vy Avar jyotiSA tamaH |
uSo anu svadhAm ava ||
A dyAM tanoSi rashmibhir AntarikSam uru priyam |
uSaH shukreNa shociSA ||

Hymn 53

tad devasya savitur vAryam mahad vRNImahe asurasya pracetasaH |
chardir yena dAshuSe yachati tmanA tan no mahAM ud ayAn devo aktubhiH ||
divo dhartA bhuvanasya prajApatiH pishaN^gaM drApim prati muñcate kaviH |
vicakSaNaH prathayann ApRNann urv ajIjanat savitA sumnam ukthyam ||
AprA rajAMsi divyAni pArthivA shlokaM devaH kRNute svAya dharmaNe |
pra bAhU asrAk savitA savImani niveshayan prasuvann aktubhir jagat ||
adAbhyo bhuvanAni pracAkashad vratAni devaH savitAbhi rakSate |
prAsrAg bAhU bhuvanasya prajAbhyo dhRtavrato maho ajmasya rAjati ||
trir antarikSaM savitA mahitvanA trI rajAMsi paribhus trINi rocanA |
tisro divaH pRthivIs tisra invati tribhir vratair abhi no rakSati tmanA ||
bRhatsumnaH prasavItA niveshano jagata sthAtur ubhayasya yo vashI |
sa no devaH savitA sharma yachatv asme kSayAya trivarUtham aMhasaH ||
Agan deva Rtubhir vardhatu kSayaM dadhAtu naH savitA suprajAm iSam |
sa naH kSapAbhir ahabhish ca jinvatu prajAvantaM rayim asme sam invatu ||

Hymn 54

abhUd devaH savitA vandyo nu na idAnIm ahna upavAcyo nRbhiH |
vi yo ratnA bhajati mAnavebhyaH shreSThaM no atra draviNaM yathA dadhat ||
devebhyo hi prathamaM yajñiyebhyo 'mRtatvaM suvasi bhAgam uttamam |
Ad id dAmAnaM savitar vy ærNuSe 'nUcInA jIvitA mAnuSebhyaH ||
acittI yac cakRmA daivye jane dInair dakSaiH prabhUtI pUruSatvatA |
deveSu ca savitar mAnuSeSu ca tvaM no atra suvatAd anAgasaH ||
na pramiye savitur daivyasya tad yathA vishvam bhuvanaM dhArayiSyati |
yat pRthivyA varimann A svaN^gurir varSman divaH suvati satyam asya tat ||
indrajyeSThAn bRhadbhyaH parvatebhyaH kSayAM ebhyaH suvasi pastyAvataH |
yathA-yathA patayanto viyemira evaiva tasthuH savitaH savAya te ||
ye te trir ahan savitaH savAso dive-dive saubhagam Asuvanti |
indro dyAvApRthivI sindhur adbhir Adityair no aditiH sharma yaMsat ||

Hymn 55

ko vas trAtA vasavaH ko varUtA dyAvAbhUmI adite trAsIthAM naH |
sahIyaso varuNa mitra martAt ko vo 'dhvare varivo dhAti devAH ||
pra ye dhAmAni pUrvyANy arcAn vi yad uchAn viyotAro amUrAH |
vidhAtAro vi te dadhur ajasrA RtadhItayo rurucanta dasmAH ||
pra pastyAm aditiM sindhum arkaiH svastim ILe sakhyAya devIm |
ubhe yathA no ahanI nipAta uSAsAnaktA karatAm adabdhe ||
vy aryamA varuNash ceti panthAm iSas patiH suvitaM gAtum agniH |
indrAviSNU nRvad u Su stavAnA sharma no yantam amavad varUtham ||
A parvatasya marutAm avAMsi devasya trAtur avri bhagasya |
pAt patir janyAd aMhaso no mitro mitriyAd uta na uruSyet ||
nU rodasI ahinA budhnyena stuvIta devI apyebhir iSTaiH |
samudraM na saMcaraNe saniSyavo gharmasvaraso nadyo apa vran ||
devair no devy aditir ni pAtu devas trAtA trAyatAm aprayuchan |
nahi mitrasya varuNasya dhAsim arhAmasi pramiyaM sAnv agneH ||
agnir Ishe vasavyasyAgnir mahaH saubhagasya |
tAny asmabhyaM rAsate ||
uSo maghony A vaha sUnRte vAryA puru |
asmabhyaM vAjinIvati ||
tat su naH savitA bhago varuNo mitro aryamA |
indro no rAdhasA gamat ||

Hymn 56

mahI dyAvApRthivI iha jyeSThe rucA bhavatAM shucayadbhir arkaiH |
yat sIM variSThe bRhatI viminvan ruvad dhokSA paprathAnebhir evaiH ||
devI devebhir yajate yajatrair aminatI tasthatur ukSamANe |
RtAvarI adruhA devaputre yajñasya netrI shucayadbhir arkaiH ||
sa it svapA bhuvaneSv Asa ya ime dyAvApRthivI jajAna |
urvI gabhIre rajasI sumeke avaMshe dhIraH shacyA sam airat ||
nU rodasI bRhadbhir no varUthaiH patnIvadbhir iSayantI sajoSAH |
urUcI vishve yajate ni pAtaM dhiyA syAma rathyaH sadAsAH ||
pra vAm mahi dyavI abhy upastutim bharAmahe |
shucI upa prashastaye ||
punAne tanvA mithaH svena dakSeNa rAjathaH |
UhyAthe sanAd Rtam ||
mahI mitrasya sAdhathas tarantI pipratI Rtam |
pari yajñaM ni SedathuH ||

Hymn 57

kSetrasya patinA vayaM hiteneva jayAmasi |
gAm ashvam poSayitnv A sa no mRLAtIdRshe ||
kSetrasya pate madhumantam UrmiM dhenur iva payo asmAsu dhukSva |
madhushcutaM ghRtam iva supUtam Rtasya naH patayo mRLayantu ||
madhumatIr oSadhIr dyAva Apo madhuman no bhavatv antarikSam |
kSetrasya patir madhumAn no astv ariSyanto anv enaM carema ||
shunaM vAhAH shunaM naraH shunaM kRSatu lAN^galam |
shunaM varatrA badhyantAM shunam aSTrAm ud iN^gaya ||
shunAsIrAv imAM vAcaM juSethAM yad divi cakrathuH payaH |
tenemAm upa siñcatam ||
arvAcI subhage bhava sIte vandAmahe tvA |
yathA naH subhagAsasi yathA naH suphalAsasi ||
indraH sItAM ni gRhNAtu tAm pUSAnu yachatu |
sA naH payasvatI duhAm uttarAm-uttarAM samAm ||
shunaM naH phAlA vi kRSantu bhUmiM shunaM kInAshA abhi yantu vAhaiH |
shunam parjanyo madhunA payobhiH shunAsIrA shunam asmAsu dhattam ||

Hymn 58

samudrAd Urmir madhumAM ud Arad upAMshunA sam amRtatvam AnaT |
ghRtasya nAma guhyaM yad asti jihvA devAnAm amRtasya nAbhiH ||
vayaM nAma pra bravAmA ghRtasyAsmin yajñe dhArayAmA namobhiH |
upa brahmA shRNavac chasyamAnaM catuHshRN^go 'vamId gaura etat ||
catvAri shRN^gA trayo asya pAdA dve shIrSe sapta hastAso asya |
tridhA baddho vRSabho roravIti maho devo martyAM A vivesha ||
tridhA hitam paNibhir guhyamAnaM gavi devAso ghRtam anv avindan |
indra ekaM sUrya ekaM jajAna venAd ekaM svadhayA niS TatakSuH ||
etA arSanti hRdyAt samudrAc chatavrajA ripuNA nAvacakSe |
ghRtasya dhArA abhi cAkashImi hiraNyayo vetaso madhya AsAm ||
samyak sravanti sarito na dhenA antar hRdA manasA pUyamAnAH |
ete arSanty Urmayo ghRtasya mRgA iva kSipaNor ISamANAH ||
sindhor iva prAdhvane shUghanAso vAtapramiyaH patayanti yahvAH |
ghRtasya dhArA aruSo na vAjI kASThA bhindann UrmibhiH pinvamAnaH ||
abhi pravanta samaneva yoSAH kalyANyaH smayamAnAso agnim |
ghRtasya dhArAH samidho nasanta tA juSANo haryati jAtavedAH ||
kanyA iva vahatum etavA u añjy añjAnA abhi cAkashImi |
yatra somaH sUyate yatra yajño ghRtasya dhArA abhi tat pavante ||
abhy arSata suSTutiM gavyam Ajim asmAsu bhadrA draviNAni dhatta |
imaM yajñaM nayata devatA no ghRtasya dhArA madhumat pavante ||
dhAman te vishvam bhuvanam adhi shritam antaH samudre hRdy antar AyuSi |

apAm anIke samithe ya AbhRtas tam ashyAma madhumantaM ta Urmim ||

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RIG VEDA BOOK 5

Hymn 1

abodhy agniH samidhA janAnAm prati dhenum ivAyatIm uSAsam |
yahvA iva pra vayAm ujjihAnAH pra bhAnavaH sisrate nAkam acha ||
abodhi hotA yajathAya devAn Urdhvo agniH sumanAH prAtar asthAt |
samiddhasya rushad adarshi pAjo mahAn devas tamaso nir amoci ||
yad IM gaNasya rashanAm ajIgaH shucir aN^kte shucibhir gobhir agniH |
Ad dakSiNA yujyate vAjayanty uttAnAm Urdhvo adhayaj juhUbhiH ||
agnim achA devayatAm manAMsi cakSUMSIva sUrye saM caranti |
yad IM suvAte uSasA virUpe shveto vAjI jAyate agre ahnAm ||
janiSTa hi jenyo agre ahnAM hito hiteSv aruSo vaneSu |
dame-dame sapta ratnA dadhAno 'gnir hotA ni SasAdA yajIyAn ||
agnir hotA ny asIdad yajIyAn upasthe mAtuH surabhA uloke |
yuvA kaviH puruniSTha RtAvA dhartA kRSTInAm uta madhya iddhaH ||
pra Nu tyaM vipram adhvareSu sAdhum agniM hotAram ILate namobhiH |
A yas tatAna rodasI Rtena nityam mRjanti vAjinaM ghRtena ||
mArjAlyo mRjyate sve damUnAH kaviprashasto atithiH shivo naH |
sahasrashRN^go vRSabhas tadojA vishvAM agne sahasA prAsy anyAn ||
pra sadyo agne aty eSy anyAn Avir yasmai cArutamo babhUtha |
ILenyo vapuSyo vibhAvA priyo vishAm atithir mAnuSINAm ||
tubhyam bharanti kSitayo yaviSTha balim agne antita ota dUrAt |
A bhandiSThasya sumatiM cikiddhi bRhat te agne mahi sharma bhadram ||
Adya ratham bhAnumo bhAnumantam agne tiSTha yajatebhiH samantam |
vidvAn pathInAm urv antarikSam eha devAn haviradyAya vakSi ||
avocAma kavaye medhyAya vaco vandAru vRSabhAya vRSNe |
gaviSThiro namasA stomam agnau divñva rukmam uruvyañcam ashret ||

Hymn 2

kumAram mAtA yuvatiH samubdhaM guhA bibharti na dadAti pitre |
anIkam asya na minaj janAsaH puraH pashyanti nihitam aratau ||

kam etaM tvaM yuvate kumAram peSI bibharSi mahiSI jajAna |
pUrvIr hi garbhaH sharado vavardhApashyaM jAtaM yad asUta mAtA ||
hiraNyadantaM shucivarNam ArAt kSetrAd apashyam AyudhA mimAnam |
dadAno asmA amRtaM vipRkvat kim mAm anindrAH kRNavann anukthAH ||
kSetrAd apashyaM sanutash carantaM sumad yUthaM na puru shobhamAnam |
na tA agRbhrann ajaniSTa hi SaH paliknIr id yuvatayo bhavanti ||
ke me maryakaM vi yavanta gobhir na yeSAM gopA araNash cid Asa |
ya IM jagRbhur ava te sRjantv AjAti pashva upa nash cikitvAn ||
vasAM rAjAnaM vasatiM janAnAm arAtayo ni dadhur martyeSu |
brahmANy atrer ava taM sRjantu ninditAro nindyAso bhavantu ||
shunash cic chepaM niditaM sahasrAd yUpAd amuñco ashamiSTa hi SaH |
evAsmad agne vi mumugdhi pAshAn hotash cikitva iha tU niSadya ||
hRNIyamAno apa hi mad aiyeH pra me devAnAM vratapA uvAca |
indro vidvAM anu hi tvA cacakSa tenAham agne anushiSTa AgAm ||
vi jyotiSA bRhatA bhAty agnir Avir vishvAni kRNute mahitvA |
prAdevIr mAyAH sahate durevAH shishIte shRN^ge rakSase vinikSe ||
uta svAnAso divi Santv agnes tigmAyudhA rakSase hantavA u |
made cid asya pra rujanti bhAmA na varante paribAdho adevIH ||
etaM te stomaM tuvijAta vipro rathaM na dhIraH svapA atakSam |
yadId agne prati tvaM deva haryAH svarvatIr apa enA jayema ||
tuvigrIvo vRSabho vAvRdhAno 'shatrv aryaH sam ajAti vedaH |
itImam agnim amRtA avocan barhiSmate manave sharma yaMsad dhaviSmate manave sharma yaMsat ||

Hymn 3

tvam agne varuNo jAyase yat tvam mitro bhavasi yat samiddhaH |
tve vishve sahasas putra devAs tvam indro dAshuSe martyAya ||
tvam aryamA bhavasi yat kanInAM nAma svadhAvan guhyam bibharSi |
añjanti mitraM sudhitaM na gobhir yad dampatI samanasA kRNoSi ||
tava shriye maruto marjayanta rudra yat te janima cAru citram |
padaM yad viSNor upamaM nidhAyi tena pAsi guhyaM nAma gonAm ||
tava shriyA sudRsho deva devAH purU dadhAnA amRtaM sapanta |
hotAram agnim manuSo ni Sedur dashasyanta ushijaH shaMsam AyoH ||
na tvad dhotA pUrvo agne yajIyAn na kAvyaiH paro asti svadhAvaH |
vishash ca yasyA atithir bhavAsi sa yajñena vanavad deva martAn ||
vayam agne vanuyAma tvotA vasUyavo haviSA budhyamAnAH |
vayaM samarye vidatheSv ahnAM vayaM rAyA sahasas putra martAn ||
yo na Ago abhy eno bharAty adhId agham aghashaMse dadhAta |
jahI cikitvo abhishastim etAm agne yo no marcayati dvayena ||
tvAm asyA vyuSi deva pUrve dUtaM kRNvAnA ayajanta havyaiH |
saMsthe yad agna Iyase rayINAM devo martair vasubhir idhyamAnaH ||
ava spRdhi pitaraM yodhi vidvAn putro yas te sahasaH sUna Uhe |
kadA cikitvo abhi cakSase no 'gne kadAM Rtacid yAtayAse ||

bhUri nAma vandamAno dadhAti pitA vaso yadi taj joSayAse |
kuvid devasya sahasA cakAnaH sumnam agnir vanate vAvRdhAnaH ||
tvam aN^ga jaritAraM yaviSTha vishvAny agne duritAti parSi |
stenA adRshran ripavo janAso 'jñAtaketA vRjinA abhUvan ||
ime yAmAsas tvadrig abhUvan vasave vA tad id Ago avAci |
nAhAyam agnir abhishastaye no na rISate vAvRdhAnaH parA dAt ||

Hymn 4

tvAm agne vasupatiM vasUnAm abhi pra mande adhvareSu rAjan |
tvayA vAjaM vAjayanto jayemAbhi SyAma pRtsutIr martyAnAm ||
havyavAL agnir ajaraH pitA no vibhur vibhAvA sudRshIko asme |
sugArhapatyAH sam iSo didIhy asmadryak sam mimIhi shravAMsi ||
vishAM kaviM vishpatim mAnuSINAM shucim pAvakaM ghRtapRSTham agnim |
ni hotAraM vishvavidaM dadhidhve sa deveSu vanate vAryANi ||
juSasvAgna iLayA sajoSA yatamAno rashmibhiH sUryasya |
juSasva naH samidhaM jAtaveda A ca devAn haviradyAya vakSi ||
juSTo damUnA atithir duroNa imaM no yajñam upa yAhi vidvAn |
vishvA agne abhiyujo vihatyA shatrUyatAm A bharA bhojanAni ||
vadhena dasyum pra hi cAtayasva vayaH kRNvAnas tanve svAyai |
piparSi yat sahasas putra devAnt so agne pAhi nRtama vAje asmAn ||
vayaM te agna ukthair vidhema vayaM havyaiH pAvaka bhadrashoce |
asme rayiM vishvavAraM sam invAsme vishvAni draviNAni dhehi ||
asmAkam agne adhvaraM juSasva sahasaH sUno triSadhastha havyam |
vayaM deveSu sukRtaH syAma sharmaNA nas trivarUthena pAhi ||
vishvAni no durgahA jAtavedaH sindhuM na nAvA duritAti parSi |
agne atrivan namasA gRNAno 'smAkam bodhy avitA tanUnAm ||
yas tvA hRdA kIriNA manyamAno 'martyam martyo johavImi |
jAtavedo yasho asmAsu dhehi prajAbhir agne amRtatvam ashyAm ||
yasmai tvaM sukRte jAtaveda ulokam agne kRNavaH syonam |
ashvinaM sa putRNAM vIravantaM gomantaM rayiM nashate svasti ||

Hymn 5

susamiddhAya shociSe ghRtaM tIvraM juhotana |
agnaye jAtavedase ||
narAshaMsaH suSUdatImaM yajñam adAbhyaH |
kavir hi madhuhastyaH ||
ILito agna A vahendraM citram iha priyam |
sukhai rathebhir Utaye ||
UrNamradA vi prathasvAbhy arkA anUSata |

bhavA naH shubhra sAtaye ||
devIr dvAro vi shrayadhvaM suprAyaNA na Utaye |
pra-pra yajñam pRNItana ||
supratIke vayovRdhA yahvI Rtasya mAtarA |
doSAm uSAsam Imahe ||
vAtasya patmann ILitA daivyA hotArA manuSaH |
imaM no yajñam A gatam ||
iLA sarasvatI mahI tisro devIr mayobhuvaH |
barhiH sIdantv asridhaH ||
shivas tvaSTar ihA gahi vibhuH poSa uta tmanA |
yajñe-yajñe na ud ava ||
yatra vettha vanaspate devAnAM guhyA nAmAni |
tatra havyAni gAmaya ||
svAhAgnaye varuNAya svAhendrAya marudbhyaH svAhA devebhyo haviH |

Hymn 6

agniM tam manye yo vasur astaM yaM yanti dhenavaH |
astam arvanta Ashavo 'staM nityAso vAjina iSaM stotRbhya A bhara ||
so agnir yo vasur gRNe saM yam Ayanti dhenavaH |
sam arvanto raghudruvaH saM sujAtAsaH sUraya iSaM stotRbhya A bhara ||
agnir hi vAjinaM vishe dadAti vishvacarSaNiH |
agnI rAye svAbhuvaM sa prIto yAti vAryam iSaM stotRbhya A bhara ||
A te agna idhImahi dyumantaM devAjaram |
yad dha syA te panIyasI samid dIdayati dyavISaM stotRbhya A bhara ||
A te agna RcA haviH shukrasya shociSas pate |
sushcandra dasma vishpate havyavAT tubhyaM hUyata iSaM stotRbhya A bhara ||
pro tye agnayo 'gniSu vishvam puSyanti vAryam |
te hinvire ta invire ta iSaNyanty AnuSag iSaM stotRbhya A bhara ||
tava tye agne arcayo mahi vrAdhanta vAjinaH |
ye patvabhiH shaphAnAM vrajA bhuranta gonAm iSaM stotRbhya A bhara ||
navA no agna A bhara stotRbhyaH sukSitIr iSaH |
te syAma ya AnRcus tvAdUtAso dame-dame iSaM stotRbhya A bhara ||
ubhe sushcandra sarpiSo darvI shrINISa Asani |
uto na ut pupUryA uktheSu shavasas pata iSaM stotRbhya A bhara ||
evAM agnim ajuryamur gIrbhir yajñebhir AnuSak |
dadhad asme suvIryam uta tyad Ashvashvyam iSaM stotRbhya A bhara ||

Hymn 7

sakhAyaH saM vaH samyañcam iSaM stomaM cAgnaye |
varSiSThAya kSitInAm Urjo naptre sahasvate ||
kutrA cid yasya samRtau raNvA naro nRSadane |
arhantash cid yam indhate saMjanayanti jantavaH ||
saM yad iSo vanAmahe saM havyA mAnuSANAm |
uta dyumnasya shavasa Rtasya rashmim A dade ||
sa smA kRNoti ketum A naktaM cid dUra A sate |
pAvako yad vanaspatIn pra smA minAty ajaraH ||
ava sma yasya veSaNe svedam pathiSu juhvati |
abhIm aha svajenyam bhUmA pRSTheva ruruhuH ||
yam martyaH puruspRhaM vidad vishvasya dhAyase |
pra svAdanam pitUnAm astatAtiM cid Ayave ||
sa hi SmA dhanvAkSitaM dAtA na dAty A pashuH |
hirishmashruH shucidann Rbhur anibhRSTatAviSiH ||
shuciH SmA yasmA atrivat pra svadhitIva rIyate |
suSUr asUta mAtA krANA yad Anashe bhagam ||
A yas te sarpirAsute 'gne sham asti dhAyase |
aiSu dyumnam uta shrava A cittam martyeSu dhAH ||
iti cin manyum adhrijas tvAdAtam A pashuM dade |
Ad agne apRNato 'triH sAsahyAd dasyUn iSaH sAsahyAn nR^In ||

Hymn 8

tvAm agna RtAyavaH sam Idhire pratnam pratnAsa Utaye sahaskRta |
purushcandraM yajataM vishvadhAyasaM damUnasaM gRhapatiM vareNyam ||
tvAm agne atithim pUrvyaM vishaH shociSkeshaM gRhapatiM ni Sedire |
bRhatketum pururUpaM dhanaspRtaM susharmANaM svavasaM jaradviSam ||
tvAm agne mAnuSIr ILate visho hotrAvidaM viviciM ratnadhAtamam |
guhA santaM subhaga vishvadarshataM tuviSvaNasaM suyajaM ghRtashriyam ||
tvAm agne dharNasiM vishvadhA vayaM gIrbhir gRNanto namasopa sedima |
sa no juSasva samidhAno aN^giro devo martasya yashasA sudItibhiH ||
tvam agne pururUpo vishe-vishe vayo dadhAsi pratnathA puruSTuta |
purUNy annA sahasA vi rAjasi tviSiH sA te titviSANasya nAdhRSe ||
tvAm agne samidhAnaM yaviSThya devA dUtaM cakrire havyavAhanam |
urujrayasaM ghRtayonim AhutaM tveSaM cakSur dadhire codayanmati ||
tvAm agne pradiva AhutaM ghRtaiH sumnAyavaH suSamidhA sam Idhire |
sa vAvRdhAna oSadhIbhir ukSito 'bhi jrayAMsi pArthivA vi tiSThase ||

Hymn 9

tvAm agne haviSmanto devam martAsa ILate |
manye tvA jAtavedasaM sa havyA vakSy AnuSak ||
agnir hotA dAsvataH kSayasya vRktabarhiSaH |
saM yajñAsash caranti yaM saM vAjAsaH shravasyavaH ||
uta sma yaM shishuM yathA navaM janiSTAraNI |
dhartAram mAnuSINAM vishAm agniM svadhvaram ||
uta sma durgRbhIyase putro na hvAryANAm |
purU yo dagdhAsi vanAgne pashur na yavase ||
adha sma yasyArcayaH samyak saMyanti dhUminaH |
yad Im aha trito divy upa dhmAteva dhamati shishIte dhmAtarI yathA ||
tavAham agna Utibhir mitrasya ca prashastibhiH |
dveSoyuto na duritA turyAma martyAnAm ||
taM no agne abhI naro rayiM sahasva A bhara |
sa kSepayat sa poSayad bhuvad vAjasya sAtaya utaidhi pRtsu no vRdhe ||

Hymn 10

agna ojiSTham A bhara dyumnam asmabhyam adhrigo |
pra no rAyA parINasA ratsi vAjAya panthAm ||
tvaM no agne adbhuta kratvA dakSasya maMhanA |
tve asuryam Aruhat krANA mitro na yajñiyaH ||
tvaM no agna eSAM gayam puSTiM ca vardhaya |
ye stomebhiH pra sUrayo naro maghAny AnashuH ||
ye agne candra te giraH shumbhanty ashvarAdhasaH |
shuSmebhiH shuSmiNo naro divash cid yeSAm bRhat sukIrtir bodhati tmanA ||
tava tye agne arcayo bhrAjanto yanti dhRSNuyA |
parijmAno na vidyutaH svAno ratho na vAjayuH ||
nU no agna Utaye sabAdhasash ca rAtaye |
asmAkAsash ca sUrayo vishvA AshAs tarISaNi ||
tvaM no agne aN^gira stuta stavAna A bhara |
hotar vibhvAsahaM rayiM stotRbhya stavase ca na utaidhi pRtsu no vRdhe ||

Hymn 11

janasya gopA ajaniSTa jAgRvir agniH sudakSaH suvitAya navyase |
ghRtapratIko bRhatA divispRshA dyumad vi bhAti bharatebhyaH shuciH ||
yajñasya ketum prathamam purohitam agniM naras triSadhasthe sam Idhire |

indreNa devaiH sarathaM sa barhiSi sIdan ni hotA yajathAya sukratuH ||
asammRSTo jAyase mAtroH shucir mandraH kavir ud atiSTho vivasvataH |
ghRtena tvAvardhayann agna Ahuta dhUmas te ketur abhavad divi shritaH ||
agnir no yajñam upa vetu sAdhuyAgniM naro vi bharante gRhe-gRhe |
agnir dUto abhavad dhavyavAhano 'gniM vRNAnA vRNate kavikratum ||
tubhyedam agne madhumattamaM vacas tubhyam manISA iyam astu shaM hRde |
tvAM giraH sindhum ivAvanIr mahIr A pRNanti shavasA vardhayanti ca ||
tvAm agne aN^giraso guhA hitam anv avindañ chishriyANaM vane vane |
sa jAyase mathyamAnaH saho mahat tvAm AhuH sahasas putram aN^giraH ||

Hymn 12

prAgnaye bRhate yajñiyAya Rtasya vRSNe asurAya manma |
ghRtaM na yajña AsyQ supUtaM giram bhare vRSabhAya pratIcIm ||
RtaM cikitva Rtam ic cikiddhy Rtasya dhArA anu tRndhi pUrvIH |
nAhaM yAtuM sahasA na dvayena RtaM sapAmy aruSasya vRSNaH ||
kayA no agna Rtayann Rtena bhuvo navedA ucathasya navyaH |
vedA me deva RtupA RtUnAM nAham patiM sanitur asya rAyaH ||
ke te agne ripave bandhanAsaH ke pAyavaH saniSanta dyumantaH |
ke dhAsim agne anRtasya pAnti ka Asato vacasaH santi gopAH ||
sakhAyas te viSuNA agna ete shivAsaH santo ashivA abhUvan |
adhUrSata svayam ete vacobhir RjUyate vRjinAni bruvantaH ||
yas te agne namasA yajñam ITTa RtaM sa pAty aruSasya vRSNaH |
tasya kSayaH pRthur A sAdhur etu prasarsrANasya nahuSasya sheSaH ||

Hymn 13

arcantas tvA havAmahe 'rcantaH sam idhImahi |
agne arcanta Utaye ||
agne stomam manAmahe sidhram adya divispRshaH |
devasya draviNasyavaH ||
agnir juSata no giro hotA yo mAnuSeSv A |
sa yakSad daivyaM janam ||
tvam agne saprathA asi juSTo hotA vareNyaH |
tvayA yajñaM vi tanvate ||
tvAm agne vAjasAtamaM viprA vardhanti suSTutam |
sa no rAsva suvIryam ||
agne nemir arAM iva devAMs tvam paribhUr asi |
A rAdhash citram Rñjase ||

Hymn 14

agniM stomena bodhaya samidhAno amartyam |
havyA deveSu no dadhat ||
tam adhvareSv ILate devam martA amartyam |
yajiSTham mAnuSe jane ||
taM hi shashvanta ILate srucA devaM ghRtashcutA |
agniM havyAya voLhave ||
agnir jAto arocata ghnan dasyUñ jyotiSA tamaH |
avindad gA apaH svaH ||
agnim ILenyaM kaviM ghRtapRSThaM saparyata |
vetu me shRNavad dhavam ||
agniM ghRtena vAvRdhu stomebhir vishvacarSaNim |
svAdhIbhir vacasyubhiH ||

Hymn 15

pra vedhase kavaye vedyAya giram bhare yashase pUrvyAya |
ghRtaprasatto asuraH sushevo rAyo dhartA dharuNo vasvo agniH ||
Rtena RtaM dharuNaM dhArayanta yajñasya shAke parame vyoman |
divo dharman dharuNe seduSo nñ jAtair ajAtAM abhi ye nanakSuH ||
aN^hoyuvas tanvas tanvate vi vayo mahad duSTaram pUrvyAya |
sa saMvato navajAtas tuturyAt siN^haM na kruddham abhitaH pari SThuH ||
mAteva yad bharase paprathAno janaM-janaM dhAyase cakSase ca |
vayo-vayo jarase yad dadhAnaH pari tmanA viSurUpo jigAsi ||
vAjo nu te shavasas pAtv antam uruM doghaM dharuNaM deva rAyaH |
padaM na tAyur guhA dadhAno maho rAye citayann atrim aspaH ||

Hymn 16

bRhad vayo hi bhAnave 'rcA devAyAgnaye |
yam mitraM na prashastibhir martAso dadhire puraH ||
sa hi dyubhir janAnAM hotA dakSasya bAhvoH |
vi havyam agnir AnuSag bhago na vAram RNvati ||
asya stome maghonaH sakhye vRddhashociSaH |
vishvA yasmin tuviSvaNi sam arye shuSmam AdadhuH ||
adhA hy agna eSAM suvIryasya maMhanA |
tam id yahvaM na rodasI pari shravo babhUvatuH ||
nU na ehi vAryam agne gRNAna A bhara |

ye vayaM ye ca sUrayaH svasti dhAmahe sacotaidhi pRtsu no vRdhe ||

Hymn 17

A yajñair deva martya itthA tavyAMsam Utaye |
agniM kRte svadhvare pUrur ILItAvase ||
asya hi svayashastara AsA vidharman manyase |
taM nAkaM citrashociSam mandram paro manISayA ||
asya vAsA u arciSA ya Ayukta tujA girA |
divo na yasya retasA bRhac chocanty arcayaH ||
asya kratvA vicetaso dasmasya vasu ratha A |
adhA vishvAsu havyo 'gnir vikSu pra shasyate ||
nU na id dhi vAryam AsA sacanta sUrayaH |
Urjo napAd abhiSTaye pAhi shagdhi svastaya utaidhi pRtsu no vRdhe ||

Hymn 18

prAtar agniH purupriyo visha stavetAtithiH |
vishvAni yo amartyo havyA marteSu raNyati ||
dvitAya mRktavAhase svasya dakSasya maMhanA |
induM sa dhatta AnuSak stotA cit te amartya ||
taM vo dIrghAyushociSaM girA huve maghonAm |
ariSTo yeSAM ratho vy ashvadAvann Iyate ||
citrA vA yeSu dIdhitir Asann ukthA pAnti ye |
stIrNam barhiH svarNare shravAMsi dadhire pari ||
ye me pañcAshataM dadur ashvAnAM sadhastuti |
dyumad agne mahi shravo bRhat kRdhi maghonAM nRvad amRta nRNAm ||

Hymn 19

abhy avasthAH pra jAyante pra vavrer vavrish ciketa |
upasthe mAtur vi caSTe ||
juhure vi citayanto 'nimiSaM nRmNam pAnti |
A dRLhAm puraM vivishuH ||
A shvaitreyasya jantavo dyumad vardhanta kRSTayaH |
niSkagrIvo bRhaduktha enA madhvA na vAjayuH ||
priyaM dugdhaM na kAmyam ajAmi jAmyoH sacA |
gharmo na vAjajaTharo 'dabdhaH shashvato dabhaH ||

krILan no rashma A bhuvaH sam bhasmanA vAyunA vevidAnaH |
tA asya san dhRSajo na tigmAH susaMshitA vakSyo vakSaNesthAH ||

Hymn 20

yam agne vAjasAtama tvaM cin manyase rayim |
taM no gIrbhiH shravAyyaM devatrA panayA yujam ||
ye agne nerayanti te vRddhA ugrasya shavasaH |
apa dveSo apa hvaro 'nyavratasya sashcire ||
hotAraM tvA vRNImahe 'gne dakSasya sAdhanam |
yajñeSu pUrvyaM girA prayasvanto havAmahe ||
itthA yathA ta Utaye sahasAvan dive-dive |
rAya RtAya sukrato gobhiH SyAma sadhamAdo vIraiH syAma sadhamAdaH ||

Hymn 21

manuSvat tvA ni dhImahi manuSvat sam idhImahi |
agne manuSvad aN^giro devAn devayate yaja ||
tvaM hi mAnuSe jane 'gne suprIta idhyase |
srucas tvA yanty AnuSak sujAta sarpirAsute ||
tvAM vishve sajoSaso devAso dUtam akrata |
saparyantas tvA kave yajñeSu devam ILate ||
devaM vo devayajyayAgnim ILIta martyaH |
samiddhaH shukra dIdihy Rtasya yonim AsadaH sasasya yonim AsadaH ||

Hymn 22

pra vishvasAmann atrivad arcA pAvakashociSe |
yo adhvareSv IDyo hotA mandratamo vishi ||
ny agniM jAtavedasaM dadhAtA devam Rtvijam |
pra yajña etv AnuSag adyA devavyacastamaH ||
cikitvinmanasaM tvA devam martAsa Utaye |
vareNyasya te 'vasa iyAnAso amanmahi ||
agne cikiddhy asya na idaM vacaH sahasya |
taM tvA sushipra dampate stomair vardhanty atrayo gIrbhiH shumbhanty atrayaH ||

Hymn 23

agne sahantam A bhara dyumnasya prAsahA rayim |
vishvA yash carSaNIr abhy RsA vAjeSu sAsahat ||
tam agne pRtanASahaM rayiM sahasva A bhara |
tvaM hi satyo adbhuto dAtA vAjasya gomataH ||
vishve hi tvA sajoSaso janAso vRktabarhiSaH |
hotAraM sadmasu priyaM vyanti vAryA puru ||
sa hi SmA vishvacarSaNir abhimAti saho dadhe |
agna eSu kSayeSv A revan naH shukra dIdihi dyumat pAvaka dIdihi ||

Hymn 24

agne tvaM no antama uta trAtA shivo bhavA varUthyaH |
vasur agnir vasushravA achA nakSi dyumattamaM rayiM dAH |
sa no bodhi shrudhI havam uruSyA No aghAyataH samasmAt |
taM tvA shociSTha dIdivaH sumnAya nUnam Imahe sakhibhyaH |

Hymn 25

achA vo agnim avase devaM gAsi sa no vasuH |
rAsat putra RSUNAm RtAvA parSati dviSaH ||
sa hi satyo yam pUrve cid devAsash cid yam Idhire |
hotAram mandrajihvam it sudItibhir vibhAvasum ||
sa no dhItI variSThayA shreSThayA ca sumatyA |
agne rAyo didIhi naH suvRktibhir vareNya ||
agnir deveSu rAjaty agnir marteSv Avishan |
agnir no havyavAhano 'gniM dhIbhiH saparyata ||
agnis tuvishravastamaM tuvibrahmANam uttamam |
atUrtaM shrAvayatpatim putraM dadAti dAshuSe ||
agnir dadAti satpatiM sAsAha yo yudhA nRbhiH |
agnir atyaM raghuSyadaM jetAram aparAjitam ||
yad vAhiSThaM tad agnaye bRhad arca vibhAvaso |
mahiSIva tvad rayis tvad vAjA ud Irate ||
tava dyumanto arcayo grAvevocyate bRhat |
uto te tanyatur yathA svAno arta tmanA divaH ||
evAM agniM vasUyavaH sahasAnaM vavandima |
sa no vishvA ati dviSaH parSan nAveva sukratuH ||

Hymn 26

agne pAvaka rociSA mandrayA deva jihvayA |
A devAn vakSi yakSi ca ||
taM tvA ghRtasnav Imahe citrabhAno svardRsham |
devAM A vItaye vaha ||
vItihotraM tvA kave dyumantaM sam idhImahi |
agne bRhantam adhvare ||
agne vishvebhir A gahi devebhir havyadAtaye |
hotAraM tvA vRNImahe ||
yajamAnAya sunvata Agne suvIryaM vaha |
devair A satsi barhiSi ||
samidhAnaH sahasrajid agne dharmANi puSyasi |
devAnAM dUta ukthyaH ||
ny agniM jAtavedasaM hotravAhaM yaviSThyam |
dadhAtA devam Rtvijam ||
pra yajña etv AnuSag adyA devavyacastamaH |
stRNIta barhir Asade ||
edam maruto ashvinA mitraH sIdantu varuNaH |
devAsaH sarvayA vishA ||

Hymn 27

anasvantA satpatir mAmahe me gAvA cetiSTho asuro maghonaH |
traivRSNo agne dashabhiH sahasrair vaishvAnara tryaruNash ciketa ||
yo me shatA ca viMshatiM ca gonAM harI ca yuktA sudhurA dadAti |
vaishvAnara suSTuto vAvRdhAno 'gne yacha tryaruNAya sharma ||
evA te agne sumatiM cakAno naviSThAya navamaM trasadasyuH |
yo me giras tuvijAtasya pUrvIr yuktenAbhi tryaruNo gRNAti ||
yo ma iti pravocaty ashvamedhAya sUraye |
dadad RcA saniM yate dadan medhAm RtAyate ||
yasya mA paruSAH shatam uddharSayanty ukSaNaH |
ashvamedhasya dAnAH somA iva tryRshiraH ||
indrAgnI shatadAvny ashvamedhe suvIryam |
kSatraM dhArayatam bRhad divi sUryam ivAjaram ||

Hymn 28

samiddho agnir divi shocir ashret pratyaN^N^ uSasam urviyA vi bhAti |
eti prAcI vishvavArA namobhir devAM ILAnA haviSA ghRtAcI ||
samidhyamAno amRtasya rAjasi haviS kRNvantaM sacase svastaye |
vishvaM sa dhatte draviNaM yam invasy Atithyam agne ni ca dhatta it puraH ||
agne shardha mahate saubhagAya tava dyumnAny uttamAni santu |
saM jAspatyaM suyamam A kRNuSva shatrUyatAm abhi tiSThA mahAMsi ||
samiddhasya pramahaso 'gne vande tava shriyam |
vRSabho dyumnavAM asi sam adhvareSv idhyase ||
samiddho agna Ahuta devAn yakSi svadhvara |
tvaM hi havyavAL asi ||
A juhotA duvasyatAgnim prayaty adhvare |
vRNIdhvaM havyavAhanam ||

Hymn 29

try aryamA manuSo devatAtA trI rocanA divyA dhArayanta |
arcanti tvA marutaH pUtadakSAs tvam eSAm RSir indrAsi dhIraH ||
anu yad Im maruto mandasAnam Arcann indram papivAMsaM sutasya |
Adatta vajram abhi yad ahiM hann apo yahvIr asRjat sartavA u ||
uta brahmANo maruto me asyendraH somasya suSutasya peyAH |
tad dhi havyam manuSe gA avindad ahann ahim papivAM indro asya ||
Ad rodasI vitaraM vi SkabhAyat saMvivyAnash cid bhiyase mRgaM kaH |
jigartim indro apajargurANaH prati shvasantam ava dAnavaM han ||
adha kratvA maghavan tubhyaM devA anu vishve adaduH somapeyam |
yat sUryasya haritaH patantIH puraH satIr uparA etashe kaH ||
nava yad asya navatiM ca bhogAn sAkaM vajreNa maghavA vivRshcat |
arcantIndram marutaH sadhasthe traiSTubhena vacasA bAdhata dyAm ||
sakhA sakhye apacat tUyam agnir asya kratvA mahiSA trI shatAni |
trI sAkam indro manuSaH sarAMsi sutam pibad vRtrahatyAya somam ||
trI yac chatA mahiSANAm agho mAs trI sarAMsi maghavA somyApAH |
kAraM na vishve ahvanta devA bharam indrAya yad ahiM jaghAna ||
ushanA yat sahasyair ayAtaM gRham indra jUjuvAnebhir ashvaiH |
vanvAno atra sarathaM yayAtha kutsena devair avanor ha shuSNam ||
prAnyac cakram avRhaH sUryasya kutsAyAnyad varivo yAtave 'kaH |
anAso dasyUMr amRNo vadhena ni duryoNa AvRNaN^ mRdhravAcaH ||
stomAsas tvA gaurivIter avardhann arandhayo vaidathinAya piprum |
A tvAm RjishvA sakhyAya cakre pacan paktIr apibaH somam asya ||
navagvAsaH sutasomAsa indraM dashagvAso abhy arcanty arkaiH |
gavyaM cid Urvam apidhAnavantaM taM cin naraH shashamAnA apa vran ||
katho nu te pari carANi vidvAn vIryR maghavan yA cakartha |

yA co nu navyA kRNavaH shaviSTha pred u tA te vidatheSu bravAma ||
etA vishvA cakRvAM indra bhUry aparIto januSA vIryeNa |
yA cin nu vajrin kRNavo dadhRSvAn na te vartA taviSyA asti tasyAH ||
indra brahma kriyamANA juSasva yA te shaviSTha navyA akarma |
vastreva bhadrA sukRtA vasUyU rathaM na dhIraH svapA atakSam ||

Hymn 30

kva sya vIraH ko apashyad indraM sukharatham IyamAnaM haribhyAm |
yo rAyA vajrI sutasomam ichan tad oko gantA puruhUta UtI ||
avAcacakSam padam asya sasvar ugraM nidhAtur anv Ayam ichan |
apRcham anyAM uta te ma Ahur indraM naro bubudhAnA ashema ||
pra nu vayaM sute yA te kRtAnIndra bravAma yAni no jujoSaH |
vedad avidvAñ chRNavac ca vidvAn vahate 'yam maghavA sarvasenaH ||
sthiram manash cakRSe jAta indra veSId eko yudhaye bhUyasash cit |
ashmAnaM cic chavasA didyuto vi vido gavAm Urvam usriyANAm ||
paro yat tvam parama AjaniSThAH parAvati shrutyaM nAma bibhrat |
atash cid indrAd abhayanta devA vishvA apo ajayad dAsapatnIH ||
tubhyed ete marutaH sushevA arcanty arkaM sunvanty andhaH |
ahim ohAnam apa AshayAnam pra mAyAbhir mAyinaM sakSad indraH ||
vi SU mRdho januSA dAnam invann ahan gavA maghavan saMcakAnaH |
atrA dAsasya namuceH shiro yad avartayo manave gAtum ichan ||
yujaM hi mAm akRthA Ad id indra shiro dAsasya namucer mathAyan |
ashmAnaM cit svaryaM vartamAnam pra cakriyeva rodasI marudbhyaH ||
striyo hi dAsa AyudhAni cakre kim mA karann abalA asya senAH |
antar hy akhyad ubhe asya dhene athopa praid yudhaye dasyum indraH ||
sam atra gAvo 'bhito 'navanteheha vatsair viyutA yad Asan |
saM tA indro asRjad asya shAkair yad IM somAsaH suSutA amandan ||
yad IM somA babhrudhUtA amandann aroravId vRSabhaH sAdaneSu |
puraMdaraH papivAM indro asya punar gavAm adadAd usriyANAm ||
bhadram idaM rushamA agne akran gavAM catvAri dadataH sahasrA |
RNaMcayasya prayatA maghAni praty agrabhISma nRtamasya nRNAm ||
supeshasam mAva sRjanty astaM gavAM sahasrai rushamAso agne |
tIvrA indram amamanduH sutAso 'ktor vyuSTau paritakmyAyAH ||
auchat sA rAtrI paritakmyA yAM RNaMcaye rAjani rushamAnAm |
atyo na vAjI raghur ajyamAno babhrush catvAry asanat sahasrA ||
catuHsahasraM gavyasya pashvaH praty agrabhISma rushameSv agne |
gharmash cit taptaH pravRje ya AsId ayasmayas taM v AdAma viprAH ||

Hymn 31

indro rathAya pravataM kRNoti yam adhyasthAn maghavA vAjayantam |
yUtheva pashvo vy unoti gopA aRiSTo yAti prathamaH siSAsan ||
A pra drava harivo mA vi venaH pishaN^garAte abhi naH sacasva |
nahi tvad indra vasyo anyad asty amenAMsh cij janivatash cakartha ||
ud yat sahaH sahasa AjaniSTa dediSTa indra indriyANi vishvA |
prAcodayat sudughA vavre antar vi jyotiSA saMvavRtvat tamo 'vaH ||
anavas te ratham ashvAya takSan tvaSTA vajram puruhUta dyumantam |
brahmANa indram mahayanto arkair avardhayann ahaye hantavA u ||
vRSNe yat te vRSaNo arkam arcAn indra grAvANo aditiH sajoSAH |
anashvAso ye pavayo 'rathA indreSitA abhy avartanta dasyUn ||
pra te pUrvANi karaNAni vocam pra nUtanA maghavan yA cakartha |
shaktIvo yad vibharA rodasI ubhe jayann apo manave dAnucitrAH ||
tad in nu te karaNaM dasma viprAhiM yad ghnann ojo atrAmimIthAH |
shuSNasya cit pari mAyA agRbhNAH prapitvaM yann apa dasyUMr asedhaH ||
tvam apo yadave turvashAyAramayaH sudughAH pAra indra |
ugram ayAtam avaho ha kutsaM saM ha yad vAm ushanAranta devAH ||
indrAkutsA vahamAnA rathenA vAm atyA api karNe vahantu |
niH SIm adbhyo dhamatho niH SadhasthAn maghono hRdo varathas tamAMsi ||
vAtasya yuktAn suyujash cid ashvAn kavish cid eSo ajagann avasyuH |
vishve te atra marutaH sakhAya indra brahmANi taviSIm avardhan ||
sUrash cid ratham paritakmyAyAm pUrvaM karad uparaM jUjuvAMsam |
bharac cakram etashaH saM riNAti puro dadhat saniSyati kratuM naH ||
AyaM janA abhicakSe jagAmendraH sakhAyaM sutasomam ichan |
vadan grAvAva vedim bhriyAte yasya jIram adhvaryavash caranti ||
ye cAkananta cAkananta nU te martA amRta mo te aMha Aran |
vAvandhi yajyUMr uta teSu dhehy ojo janeSu yeSu te syAma ||

Hymn 32

adardar utsam asRjo vi khAni tvam arNavAn badbadhAnAM aramNAH |
mahAntam indra parvataM vi yad vaH sRjo vi dhArA ava dAnavaM han ||
tvam utsAM Rtubhir badbadhAnAM araMha UdhaH parvatasya vajrin |
ahiM cid ugra prayutaM shayAnaM jaghanvAM indra taviSIm adhatthAH ||
tyasya cin mahato nir mRgasya vadhar jaghAna taviSIbhir indraH |
ya eka id apratir manyamAna Ad asmAd anyo ajaniSTa tavyAn ||
tyaM cid eSAM svadhayA madantam miho napAtaM suvRdhaM tamogAm |
vRSaprabharmA dAnavasya bhAmaM vajreNa vajrI ni jaghAna shuSNam ||
tyaM cid asya kratubhir niSattam amarmaNo vidad id asya marma |
yad IM sukSatra prabhRtA madasya yuyutsantaM tamasi harmye dhAH ||
tyaM cid itthA katpayaM shayAnam asUrye tamasi vAvRdhAnam |

taM cin mandAno vRSabhaH sutasyoccair indro apagUryA jaghAna ||
ud yad indro mahate dAnavAya vadhar yamiSTa saho apratItam |
yad IM vajrasya prabhRtau dadAbha vishvasya jantor adhamaM cakAra ||
tyaM cid arNam madhupaM shayAnam asinvaM vavram mahy Adad ugraH |
apAdam atram mahatA vadhena ni duryoNa AvRNaN^ mRdhravAcam ||
ko asya shuSmaM taviSIM varAta eko dhanA bharate apratItaH |
ime cid asya jrayaso nu devI indrasyaujaso bhiyasA jihAte ||
ny asmai devI svadhitir jihIta indrAya gAtur ushatIva yeme |
saM yad ojo yuvate vishvam Abhir anu svadhAvne kSitayo namanta ||
ekaM nu tvA satpatim pAñcajanyaM jAtaM shRNomi yashasaM janeSu |
tam me jagRbhra Ashaso naviSThaM doSA vastor havamAnAsa indram ||
evA hi tvAm RtuthA yAtayantam maghA viprebhyo dadataM shRNomi |
kiM te brahmANo gRhate sakhAyo ye tvAyA nidadhuH kAmam indra ||

Hymn 33

mahi mahe tavase dIdhye nR^In indrAyetthA tavase atavyAn |
yo asmai sumatiM vAjasAtau stuto jane samaryash ciketa ||
sa tvaM na indra dhiyasAno arkair harINAM vRSan yoktram ashreH |
yA itthA maghavann anu joSaM vakSo abhi prAryaH sakSi janAn ||
na te ta indrAbhy asmad RSvAyuktAso abrahmatA yad asan |
tiSThA ratham adhi taM vajrahastA rashmiM deva yamase svashvaH ||
purU yat ta indra santy ukthA gave cakarthorvarAsu yudhyan |
tatakSe sUryAya cid okasi sve vRSA samatsu dAsasya nAma cit ||
vayaM te ta indra ye ca naraH shardho jajñAnA yAtAsh ca rathAH |
AsmAñ jagamyAd ahishuSma satvA bhago na havyaH prabhRtheSu cAruH ||
papRkSeNyam indra tve hy ojo nRmNAni ca nRtamAno amartaH |
sa na enIM vasavAno rayiM dAH prArya stuSe tuvimaghasya dAnam ||
evA na indrotibhir ava pAhi gRNataH shUra kArUn |
uta tvacaM dadato vAjasAtau piprIhi madhvaH suSutasya cAroH ||
uta tye mA paurukutsyasya sUres trasadasyor hiraNino rarANAH |
vahantu mA dasha shyetAso asya gairikSitasya kratubhir nu sashce ||
uta tye mA mArutAshvasya shoNAH kratvAmaghAso vidathasya rAtau |
sahasrA me cyavatAno dadAna AnUkam aryo vapuSe nArcat ||
uta tye mA dhvanyasya juSTA lakSmaNyasya suruco yatAnAH |
mahnA rAyaH saMvaraNasya RSer vrajaM na gAvaH prayatA api gman ||

Hymn 34

ajAtashatrum ajarA svarvaty anu svadhAmitA dasmam Iyate |
sunotana pacata brahmavAhase puruSTutAya prataraM dadhAtana ||

A yaH somena jaTharam apipratAmandata maghavA madhvo andhasaH |
yad Im mRgAya hantave mahAvadhaH sahasrabhRSTim ushanA vadhaM yamat ||
yo asmai ghraMsa uta vA ya Udhani somaM sunoti bhavati dyumAM aha |
apApa shakras tatanuSTim Uhati tanUshubhram maghavA yaH kavAsakhaH ||
yasyAvadhIt pitaraM yasya mAtaraM yasya shakro bhrAtaraM nAta ISate |
vetId v asya prayatA yataMkaro na kilbiSAd ISate vasva AkaraH ||
na pañcabhir dashabhir vaSTy ArabhaM nAsunvatA sacate puSyatA cana |
jinAti ved amuyA hanti vA dhunir A devayum bhajati gomati vraje ||
vitvakSaNaH samRtau cakramAsajo 'sunvato viSuNaH sunvato vRdhaH |
indro vishvasya damitA vibhISaNo yathAvashaM nayati dAsam AryaH ||
sam Im paNer ajati bhojanam muSe vi dAshuSe bhajati sUnaraM vasu |
durge cana dhriyate vishva A puru jano yo asya taviSIm acukrudhat ||
saM yaj janau sudhanau vishvashardhasAv aved indro maghavA goSu shubhriSu |
yujaM hy anyam akRta pravepany ud IM gavyaM sRjate satvabhir dhuniH ||
sahasrasAm AgniveshiM gRNISe shatrim agna upamAM ketum aryaH |
tasmA ApaH saMyataH pIpayanta tasmin kSatram amavat tveSam astu ||

Hymn 35

yas te sAdhiSTho 'vasa indra kratuS Tam A bhara |
asmabhyaM carSaNIsahaM sasniM vAjeSu duSTaram ||
yad indra te catasro yac chUra santi tisraH |
yad vA pañca kSitInAm avas tat su na A bhara ||
A te 'vo vareNyaM vRSantamasya hUmahe |
vRSajUtir hi jajñiSa AbhUbhir indra turvaNiH ||
vRSA hy asi rAdhase jajñiSe vRSNi te shavaH |
svakSatraM te dhRSan manaH satrAham indra pauMsyam ||
tvaM tam indra martyam amitrayantam adrivaH |
sarvarathA shatakrato ni yAhi shavasas pate ||
tvAm id vRtrahantama janAso vRktabarhiSaH |
ugram pUrvISu pUrvyaM havante vAjasAtaye ||
asmAkam indra duSTaram puroyAvAnam AjiSu |
sayAvAnaM dhane-dhane vAjayantam avA ratham ||
asmAkam indrehi no ratham avA puraMdhyA |
vayaM shaviSTha vAryaM divi shravo dadhImahi divi stomam manAmahe ||

Hymn 36

sa A gamad indro yo vasUnAM ciketad dAtuM dAmano rayINAm |
dhanvacaro na vaMsagas tRSANash cakamAnaH pibatu dugdham aMshum ||
A te hanU harivaH shUra shipre ruhat somo na parvatasya pRSThe |

anu tvA rAjann arvato na hinvan gIrbhir madema puruhUta vishve ||
cakraM na vRttam puruhUta vepate mano bhiyA me amater id adrivaH |
rathAd adhi tvA jaritA sadAvRdha kuvin nu stoSan maghavan purUvasuH ||
eSa grAveva jaritA ta indreyarti vAcam bRhad AshuSANaH |
pra savyena maghavan yaMsi rAyaH pra dakSiNid dharivo mA vi venaH ||
vRSA tvA vRSaNaM vardhatu dyaur vRSA vRSabhyAM vahase haribhyAm |
sa no vRSA vRSarathaH sushipra vRSakrato vRSA vajrin bhare dhAH ||
yo rohitau vAjinau vAjinIvAn tribhiH shataiH sacamAnAv adiSTa |
yUne sam asmai kSitayo namantAM shrutarathAya maruto duvoyA ||

Hymn 37

sam bhAnunA yatate sUryasyAjuhvAno ghRtapRSThaH svañcAH |
tasmA amRdhrA uSaso vy uchAn ya indrAya sunavAmety Aha ||
samiddhAgnir vanavat stIrNabarhir yuktagrAvA sutasomo jarAte |
grAvANo yasyeSiraM vadanty ayad adhvaryur haviSAva sindhum ||
vadhUr iyam patim ichanty eti ya IM vahAte mahiSIm iSirAm |
Asya shravasyAd ratha A ca ghoSAt purU sahasrA pari vartayAte ||
na sa rAjA vyathate yasminn indras tIvraM somam pibati gosakhAyam |
A satvanair ajati hanti vRtraM kSeti kSitIH subhago nAma puSyan ||
puSyAt kSeme abhi yoge bhavAty ubhe vRtau saMyatI saM jayAti |
priyaH sUrye priyo agnA bhavAti ya indrAya sutasomo dadAshat ||

Hymn 38

uroS Ta indra rAdhaso vibhvI rAtiH shatakrato |
adhA no vishvacarSaNe dyumnA sukSatra maMhaya ||
yad Im indra shravAyyam iSaM shaviSTha dadhiSe |
paprathe dIrghashruttamaM hiraNyavarNa duSTaram ||
shuSmAso ye te adrivo mehanA ketasApaH |
ubhA devAv abhiSTaye divash ca gmash ca rAjathaH ||
uto no asya kasya cid dakSasya tava vRtrahan |
asmabhyaM nRmNam A bharAsmabhyaM nRmaNasyase ||
nU ta Abhir abhiSTibhis tava sharmañ chatakrato |
indra syAma sugopAH shUra syAma sugopAH ||

Hymn 39

yad indra citra mehanAsti tvAdAtam adrivaH |
rAdhas tan no vidadvasa ubhayAhasty A bhara ||
yan manyase vareNyam indra dyukSaM tad A bhara |
vidyAma tasya te vayam akUpArasya dAvane ||
yat te ditsu prarAdhyam mano asti shrutam bRhat |
tena dRLhA cid adriva A vAjaM darSi sAtaye ||
maMhiSThaM vo maghonAM rAjAnaM carSaNInAm |
indram upa prashastaye pUrvIbhir jujuSe giraH ||
asmA it kAvyaM vaca uktham indrAya shaMsyam |
tasmA u brahmavAhase giro vardhanty atrayo giraH shumbhanty atrayaH ||

Hymn 40

A yAhy adribhiH sutaM somaM somapate piba |
vRSann indra vRSabhir vRtrahantama ||
vRSA grAvA vRSA mado vRSA somo ayaM sutaH |
vRSann indra vRSabhir vRtrahantama ||
vRSA tvA vRSaNaM huve vajriñ citrAbhir UtibhiH |
vRSann indra vRSabhir vRtrahantama ||
RjISI vajrI vRSabhas turASAT chuSmI rAjA vRtrahA somapAvA |
yuktvA haribhyAm upa yAsad arvAN^ mAdhyaMdine savane matsad indraH ||
yat tvA sUrya svarbhAnus tamasAvidhyad AsuraH |
akSetravid yathA mugdho bhuvanAny adIdhayuH ||
svarbhAnor adha yad indra mAyA avo divo vartamAnA avAhan |
gULhaM sUryaM tamasApavratena turIyeNa brahmaNAvindad atriH ||
mA mAm imaM tava santam atra irasyA drugdho bhiyasA ni gArIt |
tvam mitro asi satyarAdhAs tau mehAvataM varuNash ca rAjA ||
grAvNo brahmA yuyujAnaH saparyan kIriNA devAn namasopashikSan |
atriH sUryasya divi cakSur AdhAt svarbhAnor apa mAyA aghukSat ||
yaM vai sUryaM svarbhAnus tamasAvidhyad AsuraH |
atrayas tam anv avindan nahy anye ashaknuvan ||

Hymn 41

ko nu vAm mitrAvaruNAv RtAyan divo vA mahaH pArthivasya vA de |
Rtasya vA sadasi trAsIthAM no yajñAyate vA pashuSo na vAjAn ||
te no mitro varuNo aryamAyur indra RbhukSA maruto juSanta |

namobhir vA ye dadhate suvRktiM stomaM rudrAya mILhuSe sajoSAH ||
A vAM yeSThAshvinA huvadhyai vAtasya patman rathyasya puSTau |
uta vA divo asurAya manma prAndhAMsIva yajyave bharadhvam ||
pra sakSaNo divyaH kaNvahotA trito divaH sajoSA vAto agniH |
pUSA bhagaH prabhRthe vishvabhojA AjiM na jagmur AshvashvatamAH ||
pra vo rayiM yuktAshvam bharadhvaM rAya eSe 'vase dadhIta dhIH |
susheva evair aushijasya hotA ye va evA marutas turANAm ||
pra vo vAyuM rathayujaM kRNudhvam pra devaM vipram panitAram arkaiH |
iSudhyava RtasApaH puraMdhIr vasvIr no atra patnIr A dhiye dhuH ||
upa va eSe vandyebhiH shUSaiH pra yahvI divash citayadbhir arkaiH |
uSAsAnaktA viduSIva vishvam A hA vahato martyAya yajñam ||
abhi vo arce poSyAvato nR^In vAstoS patiM tvaSTAraM rarANaH |
dhanyA sajoSA dhiSaNA namobhir vanaspatIMr oSadhI rAya eSe ||
tuje nas tane parvatAH santu svaitavo ye vasavo na vIrAH |
panita Aptyo yajataH sadA no vardhAn naH shaMsaM naryo abhiSTau ||
vRSNo astoSi bhUmyasya garbhaM trito napAtam apAM suvRkti |
gRNIte agnir etarI na shUSaiH shociSkesho ni riNAti vanA ||
kathA mahe rudriyAya bravAma kad rAye cikituSe bhagAya |
Apa oSadhIr uta no 'vantu dyaur vanA girayo vRkSakeshAH ||
shRNotu na UrjAm patir giraH sa nabhas tarIyAM iSiraH parijmA |
shRNvantv ApaH puro na shubhrAH pari sruco babRhANasyAdreH ||
vidA cin nu mahAnto ye va evA bravAma dasmA vAryaM dadhAnAH |
vayash cana subhva Ava yanti kSubhA martam anuyataM vadhasnaiH ||
A daivyAni pArthivAni janmApash cAchA sumakhAya vocam |
vardhantAM dyAvo girash candrAgrA udA vardhantAm abhiSAtA arNAH ||
pade-pade me jarimA ni dhAyi varUtrI vA shakrA yA pAyubhish ca |
siSaktu mAtA mahI rasA naH smat sUribhir Rjuhasta RjuvaniH ||
kathA dAshema namasA sudAnUn evayA maruto achoktau prashravaso maruto achoktau |
mA no 'hir budhnyo riSe dhAd asmAkam bhUd upamAtivaniH ||
iti cin nu prajAyai pashumatyai devAso vanate martyo va A devAso vanate martyo vaH |
atrA shivAM tanvo dhAsim asyA jarAM cin me nirRtir jagrasIta ||
tAM vo devAH sumatim UrjayantIm iSam ashyAma vasavaH shasA goH |
sA naH sudAnur mRLayantI devI prati dravantI suvitAya gamyAH ||
abhi na iLA yUthasya mAtA sman nadIbhir urvashI vA gRNAtu |
urvashI vA bRhaddivA gRNAnAbhyUrNvAnA prabhRthasyAyoH ||
siSaktu na Urjavyasya puSTeH |

Hymn 42

pra shaMtamA varuNaM dIdhitI gIr mitram bhagam aditiM nUnam ashyAH |
pRSadyoniH pañcahotA shRNotv atUrtapanthA asuro mayobhuH ||
prati me stomam aditir jagRbhyAt sUnuM na mAtA hRdyaM sushevam |
brahma priyaM devahitaM yad asty aham mitre varuNe yan mayobhu ||

ud Iraya kavitamaM kavInAm unattainam abhi madhvA ghRtena |
sa no vasUni prayatA hitAni candrANi devaH savitA suvAti ||
sam indra No manasA neSi gobhiH saM sUribhir harivaH saM svasti |
sam brahmaNA devahitaM yad asti saM devAnAM sumatyA yajñiyAnAm ||
devo bhagaH savitA rAyo aMsha indro vRtrasya saMjito dhanAnAm |
RbhukSA vAja uta vA puraMdhir avantu no amRtAsas turAsaH ||
marutvato apratItasya jiSNor ajUryataH pra bravAmA kRtAni |
na te pUrve maghavan nAparAso na vIryaM nUtanaH kash canApa ||
upa stuhi prathamaM ratnadheyam bRhaspatiM sanitAraM dhanAnAm |
yaH shaMsate stuvate shambhaviSThaH purUvasur Agamaj johuvAnam ||
tavotibhiH sacamAnA ariSTA bRhaspate maghavAnaH suvIrAH |
ye ashvadA uta vA santi godA ye vastradAH subhagAs teSu rAyaH ||
visarmANaM kRNuhi vittam eSAM ye bhuñjate apRNanto na ukthaiH |
apavratAn prasave vAvRdhAnAn brahmadviSaH sUryAd yAvayasva ||
ya ohate rakSaso devavItAv acakrebhis tam maruto ni yAta |
yo vaH shamIM shashamAnasya nindAt tuchyAn kAmAn karate siSvidAnaH ||
tam u STuhi yaH sviSuH sudhanvA yo vishvasya kSayati bheSajasya |
yakSvA mahe saumanasAya rudraM namobhir devam asuraM duvasya ||
damUnaso apaso ye suhastA vRSNaH patnIr nadyo vibhvataSTAH |
sarasvatI bRhaddivota rAkA dashasyantIr varivasyantu shubhrAH ||
pra sU mahe susharaNAya medhAM giram bhare navyasIM jAyamAnAm |
ya AhanA duhitur vakSaNAsu rUpA minAno akRNod idaM naH ||
pra suSTuti stanayantaM ruvantam iLas patiM jaritar nUnam ashyAH |
yo abdimAM udanimAM iyarti pra vidyutA rodasI ukSamANaH ||
eSa stomo mArutaM shardho achA rudrasya sUnUMr yuvanyUMr ud ashyAH |
kAmo rAye havate mA svasty upa stuhi pRSadashvAM ayAsaH ||
praiSa stomaH pRthivIm antarikSaM vanaspatIMr oSadhI rAye ashyAH |
devo-devaH suhavo bhUtu mahyam mA no mAtA pRthivI durmatau dhAt ||
urau devA anibAdhe syAma |
sam ashvinor avasA nUtanena mayobhuvA supraNItI gamema |
A no rayiM vahatam ota vIrAn A vishvAny amRtA saubhagAni ||

Hymn 43

A dhenavaH payasA tUrNyarthA amardhantIr upa no yantu madhvA |
maho rAye bRhatIH sapta vipro mayobhuvo jaritA johavIti ||
A suSTutI namasA vartayadhyai dyAvA vAjAya pRthivI amRdhre |
pitA mAtA madhuvacAH suhastA bhare-bhare no yashasAv aviSTAm ||
adhvaryavash cakRvAMso madhUni pra vAyave bharata cAru shukram |
hoteva naH prathamaH pAhy asya deva madhvo rarimA te madAya ||
dasha kSipo yuñjate bAhU adriM somasya yA shamitArA suhastA |
madhvo rasaM sugabhastir giriSThAM canishcadad duduhe shukram aMshuH ||
asAvi te jujuSANAya somaH kratve dakSAya bRhate madAya |

harI rathe sudhurA yoge arvAg indra priyA kRNuhi hUyamAnaH ||
A no mahIm aramatiM sajoSA gnAM devIM namasA rAtahavyAm |
madhor madAya bRhatIm RtajñAm Agne vaha pathibhir devayAnaiH ||
añjanti yam prathayanto na viprA vapAvantaM nAgninA tapantaH |
pitur na putra upasi preSTha A gharmo agnim Rtayann asAdi ||
achA mahI bRhatI shaMtamA gIr dUto na gantv ashvinA huvadhyai |
mayobhuvA sarathA yAtam arvAg gantaM nidhiM dhuram ANir na nAbhim ||
pra tavyaso namaüktiM turasyAham pUSNa uta vAyor adikSi |
yA rAdhasA coditArA matInAM yA vAjasya draviNodA uta tman ||
A nAmabhir maruto vakSi vishvAn A rUpebhir jAtavedo huvAnaH |
yajñaM giro jarituH suSTutiM ca vishve ganta maruto vishva UtI ||
A no divo bRhataH parvatAd A sarasvatI yajatA gantu yajñam |
havaM devI jujuSANA ghRtAcI shagmAM no vAcam ushatI shRNotu ||
A vedhasaM nIlapRSTham bRhantam bRhaspatiM sadane sAdayadhvam |
sAdadyoniM dama A dIdivAMsaM hiraNyavarNam aruSaM sapema ||
A dharNasir bRhaddivo rarANo vishvebhir gantv omabhir huvAnaH |
gnA vasAna oSadhIr amRdhras tridhAtushRN^go vRSabho vayodhAH ||
mAtuS pade parame shukra Ayor vipanyavo rAspirAso agman |
sushevyaM namasA rAtahavyAH shishum mRjanty Ayavo na vAse ||
bRhad vayo bRhate tubhyam agne dhiyAjuro mithunAsaH sacanta |
devo-devaH suhavo bhUtu mahyam mA no mAtA pRthivI durmatau dhAt ||
urau devA anibAdhe syAma |
sam ashvinor avasA nUtanena mayobhuvA supraNItI gamema |
A no rayiM vahatam ota vIrAn A vishvAny amRtA saubhagAni ||

Hymn 44

tam pratnathA pUrvathA vishvathemathA jyeSThatAtim barhiSadaM svarvidam |
pratIcInaM vRjanaM dohase girAshuM jayantam anu yAsu vardhase ||
shriye sudRshIr uparasya yAH svar virocamAnaH kakubhAm acodate |
sugopA asi na dabhAya sukrato paro mAyAbhir Rta Asa nAma te ||
atyaM haviH sacate sac ca dhAtu cARiSTagAtuH sa hotA sahobhariH |
prasarsrANo anu barhir vRSA shishur madhye yuvAjaro visruhA hitaH ||
pra va ete suyujo yAmann iSTaye nIcIr amuSmai yamya RtAvRdhaH |
suyantubhiH sarvashAsair abhIshubhiH krivir nAmAni pravaNe muSAyati ||
saMjarbhurANas tarubhiH sutegRbhaM vayAkinaM cittagarbhAsu susvaruH |
dhAravAkeSv RjugAtha shobhase vardhasva patnIr abhi jIvo adhvare ||
yAdRg eva dadRshe tAdRg ucyate saM chAyayA dadhire sidhrayApsv A |
mahIm asmabhyam uruSAm uru jrayo bRhat suvIram anapacyutaM sahaH ||
vety agrur janivAn vA ati spRdhaH samaryatA manasA sUryaH kaviH |
ghraMsaM rakSantam pari vishvato gayam asmAkaM sharma vanavat svAvasuH ||
jyAyAMsam asya yatunasya ketuna RSisvaraM carati yAsu nAma te |
yAdRshmin dhAyi tam apasyayA vidad ya u svayaM vahate so araM karat ||

samudram AsAm ava tasthe agrimA na riSyati savanaM yasminn AyatA |
atrA na hArdi kravaNasya rejate yatrA matir vidyate pUtabandhanI ||
sa hi kSatrasya manasasya cittibhir evAvadasya yajatasya sadhreH |
avatsArasya spRNavAma raNvabhiH shaviSThaM vAjaM viduSA cid ardhyam ||
shyena AsAm aditiH kakSyo mado vishvavArasya yajatasya mAyinaH |
sam anyam-anyam arthayanty etave vidur viSANam paripAnam anti te ||
sadApRNo yajato vi dviSo vadhId bAhuvRktaH shrutavit taryo vaH sacA |
ubhA sa varA praty eti bhAti ca yad IM gaNam bhajate suprayAvabhiH ||
sutambharo yajamAnasya satpatir vishvAsAm UdhaH sa dhiyAm udañcanaH |
bharad dhenU rasavac chishriye payo 'nubruvANo adhy eti na svapan ||
yo jAgAra tam RcaH kAmayante yo jAgAra tam u sAmAni yanti |
yo jAgAra tam ayaM soma Aha tavAham asmi sakhye nyokAH ||
agnir jAgAra tam RcaH kAmayante 'gnir jAgAra tam u sAmAni yanti |
agnir jAgAra tam ayaM soma Aha tavAham asmi sakhye nyokAH ||

Hymn 45

vidA divo viSyann adrim ukthair AyatyA uSaso arcino guH |
apAvRta vrajinIr ut svar gAd vi duro mAnuSIr deva AvaH ||
vi sUryo amatiM na shriyaM sAd orvAd gavAm mAtA jAnatI gAt |
dhanvarNaso nadyaH khAdoarNA sthUNeva sumitA dRMhata dyauH ||
asmA ukthAya parvatasya garbho mahInAM januSe pUrvyAya |
vi parvato jihIta sAdhata dyaur AvivAsanto dasayanta bhUma ||
sUktebhir vo vacobhir devajuSTair indrA nv agnI avase huvadhyai |
ukthebhir hi SmA kavayaH suyajñA AvivAsanto maruto yajanti ||
eto nv adya sudhyo bhavAma pra duchunA minavAmA varIyaH |
Are dveSAMsi sanutar dadhAmAyAma prAñco yajamAnam acha ||
etA dhiyaM kRNavAmA sakhAyo 'pa yA mAtAM RNuta vrajaM goH |
yayA manur vishishipraM jigAya yayA vaNig vaN^kur ApA purISam ||
anUnod atra hastayato adrir Arcan yena dasha mAso navagvAH |
RtaM yatI saramA gA avindad vishvAni satyAN^girAsh cakAra ||
vishve asyA vyuSi mAhinAyAH saM yad gobhir aN^giraso navanta |
utsa AsAm parame sadhastha RtasyA pathA saramA vidad gAH ||
A sUryo yAtu saptAshvaH kSetraM yad asyorviyA dIrghayAthe |
raghuH shyenaH patayad andho achA yuvA kavir dIdayad goSu gachan ||
A sUryo aruhac chukram arNo 'yukta yad dharito vItapRSThAH |
udnA na nAvam anayanta dhIrA AshRNvatIr Apo arvAg atiSThan ||
dhiyaM vo apsu dadhiSe svarSAM yayAtaran dasha mAso navagvAH |
ayA dhiyA syAma devagopA ayA dhiyA tuturyAmAty aMhaH ||

Hymn 46

hayo na vidvAM ayuji svayaM dhuri tAM vahAmi prataraNIm avasyuvam |
nAsyA vashmi vimucaM nAvRtam punar vidvAn pathaH puraeta Rju neSati ||
agna indra varuNa mitra devAH shardhaH pra yanta mArutota viSNo |
ubhA nAsatyA rudro adha gnAH pUSA bhagaH sarasvatI juSanta ||
indrAgnI mitrAvaruNAditiM svaH pRthivIM dyAm marutaH parvatAM apaH |
huve viSNum pUSaNam brahmaNas patim bhagaM nu shaMsaM savitAram Utaye ||
uta no viSNur uta vAto asridho draviNodA uta somo mayas karat |
uta Rbhava uta rAye no ashvinota tvaSTota vibhvAnu maMsate ||
uta tyan no mArutaM shardha A gamad divikSayaM yajatam barhir Asade |
bRhaspatiH sharma pUSota no yamad varUthyaM varuNo mitro aryamA ||
uta tye naH parvatAsaH sushastayaH sudItayo nadyas trAmaNe bhuvan |
bhago vibhaktA shavasAvasA gamad uruvyacA aditiH shrotu me havam ||
devAnAm patnIr ushatIr avantu naH prAvantu nas tujaye vAjasAtaye |
yAH pArthivAso yA apAm api vrate tA no devIH suhavAH sharma yachata ||
uta gnA vyantu devapatnIr indrANy agnAyy ashvinI rAT |
A rodasI varuNAnI shRNotu vyantu devIr ya Rtur janInAm ||

Hymn 47

prayuñjatI diva eti bruvANA mahI mAtA duhitur bodhayantI |
AvivAsantI yuvatir manISA pitRbhya A sadane johuvAnA ||
ajirAsas tadapa IyamAnA AtasthivAMso amRtasya nAbhim |
anantAsa uravo vishvataH sIm pari dyAvApRthivI yanti panthAH ||
ukSA samudro aruSaH suparNaH pUrvasya yonim pitur A vivesha |
madhye divo nihitaH pRshnir ashmA vi cakrame rajasas pAty antau ||
catvAra Im bibhrati kSemayanto dasha garbhaM carase dhApayante |
tridhAtavaH paramA asya gAvo divash caranti pari sadyo antAn ||
idaM vapur nivacanaM janAsash caranti yan nadyas tasthur ApaH |
dve yad Im bibhRto mAtur anye iheha jAte yamyR sabandhU ||
vi tanvate dhiyo asmA apAMsi vastrA putrAya mAtaro vayanti |
upaprakSe vRSaNo modamAnA divas pathA vadhvo yanty acha ||
tad astu mitrAvaruNA tad agne shaM yor asmabhyam idam astu shastam |
ashImahi gAdham uta pratiSThAM namo dive bRhate sAdanAya ||

Hymn 48

kad u priyAya dhAmne manAmahe svakSatrAya svayashase mahe vayam |

Amenyasya rajaso yad abhra AM apo vRNAnA vitanoti mAyinI ||
tA atnata vayunaM vIravakSaNaM samAnyA vRtayA vishvam A rajaH |
apo apAcIr aparA apejate pra pUrvAbhis tirate devayur janaH ||
A grAvabhir ahanyebhir aktubhir variSThaM vajram A jigharti mAyini |
shataM vA yasya pracaran sve dame saMvartayanto vi ca vartayann ahA ||
tAm asya rItim parashor iva praty anIkam akhyam bhuje asya varpasaH |
sacA yadi pitumantam iva kSayaM ratnaM dadhAti bharahUtaye vishe ||
sa jihvayA caturanIka Rñjate cAru vasAno varuNo yatann arim |
na tasya vidma puruSatvatA vayaM yato bhagaH savitA dAti vAryam ||

Hymn 49

devaM vo adya savitAram eSe bhagaM ca ratnaM vibhajantam AyoH |
A vAM narA purubhujA vavRtyAM dive-dive cid ashvinA sakhIyan ||
prati prayANam asurasya vidvAn sUktair devaM savitAraM duvasya |
upa bruvIta namasA vijAnañ jyeSThaM ca ratnaM vibhajantam AyoH ||
adatrayA dayate vAryANi pUSA bhago aditir vasta usraH |
indro viSNur varuNo mitro agnir ahAni bhadrA janayanta dasmAH ||
tan no anarvA savitA varUthaM tat sindhava iSayanto anu gman |
upa yad voce adhvarasya hotA rAyaH syAma patayo vAjaratnAH ||
pra ye vasubhya Ivad A namo dur ye mitre varuNe sUktavAcaH |
avaitv abhvaM kRNutA varIyo divaspRthivyor avasA madema ||

Hymn 50

vishvo devasya netur marto vurIta sakhyam |
vishvo rAya iSudhyati dyumnaM vRNIta puSyase ||
te te deva netar ye cemAM anushase |
te rAyA te hy RpRce sacemahi sacathyaìH ||
ato na A nñn atithIn ataH patnIr dashasyata |
Are vishvam patheSThAM dviSo yuyotu yUyuviH ||
yatra vahnir abhihito dudravad droNyaH pashuH |
nRmaNA vIrapastyo 'rNA dhIreva sanitA ||
eSa te deva netA rathaspatiH shaM rayiH |
shaM rAye shaM svastaya iSastuto manAmahe devastuto manAmahe ||

Hymn 51

agne sutasya pItaye vishvair Umebhir A gahi |
devebhir havyadAtaye ||
RtadhItaya A gata satyadharmANo adhvaram |
agneH pibata jihvayA ||
viprebhir vipra santya prAtaryAvabhir A gahi |
devebhiH somapItaye ||
ayaM somash camU suto 'matre pari Sicyate |
priya indrAya vAyave ||
vAyav A yAhi vItaye juSANo havyadAtaye |
pibA sutasyAndhaso abhi prayaH ||
indrash ca vAyav eSAM sutAnAm pItim arhathaH |
tAñ juSethAm arepasAv abhi prayaH ||
sutA indrAya vAyave somAso dadhyAshiraH |
nimnaM na yanti sindhavo 'bhi prayaH ||
sajUr vishvebhir devebhir ashvibhyAm uSasA sajUH |
A yAhy agne atrivat sute raNa ||
sajUr mitrAvaruNAbhyAM sajUH somena viSNunA |
A yAhy agne atrivat sute raNa ||
sajUr Adityair vasubhiH sajUr indreNa vAyunA |
A yAhy agne atrivat sute raNa ||
svasti no mimItAm ashvinA bhagaH svasti devy aditir anarvaNaH |
svasti pUSA asuro dadhAtu naH svasti dyAvApRthivI sucetunA ||
svastaye vAyum upa bravAmahai somaM svasti bhuvanasya yas patiH |
bRhaspatiM sarvagaNaM svastaye svastaya AdityAso bhavantu naH ||
vishve devA no adyA svastaye vaishvAnaro vasur agniH svastaye |
devA avantv RbhavaH svastaye svasti no rudraH pAtv aMhasaH ||
svasti mitrAvaruNA svasti pathye revati |
svasti na indrash cAgnish ca svasti no adite kRdhi ||
svasti panthAm anu carema sUryAcandramasAv iva |
punar dadatAghnatA jAnatA saM gamemahi ||

Hymn 52

pra shyAvAshva dhRSNuyArcA marudbhir RkvabhiH |
ye adrogham anuSvadhaM shravo madanti yajñiyAH ||
te hi sthirasya shavasaH sakhAyaH santi dhRSNuyA |
te yAmann A dhRSadvinas tmanA pAnti shashvataH ||
te syandrAso nokSaNo 'ti Skandanti sharvarIH |
marutAm adhA maho divi kSamA ca manmahe ||
marutsu vo dadhImahi stomaM yajñaM ca dhRSNuyA |

vishve ye mAnuSA yugA pAnti martyaM riSaH ||
arhanto ye sudAnavo naro asAmishavasaH |
pra yajñaM yajñiyebhyo divo arcA marudbhyaH ||
A rukmair A yudhA nara RSvA RSTIr asRkSata |
anv enAM aha vidyuto maruto jajjhatIr iva bhAnur arta tmanA divaH ||
ye vAvRdhanta pArthivA ya urAv antarikSa A |
vRjane vA nadInAM sadhasthe vA maho divaH ||
shardho mArutam uc chaMsa satyashavasam Rbhvasam |
uta sma te shubhe naraH pra syandrA yujata tmanA ||
uta sma te paruSNyAm UrNA vasata shundhyavaH |
uta pavyA rathAnAm adrim bhindanty ojasA ||
Apathayo vipathayo 'ntaspathA anupathAH |
etebhir mahyaM nAmabhir yajñaM viSTAra ohate ||
adhA naro ny ohate 'dhA niyuta ohate |
adhA pArAvatA iti citrA rUpANi darshyA ||
chandastubhaH kubhanyava utsam A kIriNo nRtuH |
te me ke cin na tAyava UmA Asan dRshi tviSe ||
ya RSvA RSTividyutaH kavayaH santi vedhasaH |
tam RSe mArutaM gaNaM namasyA ramayA girA ||
acha RSe mArutaM gaNaM dAnA mitraM na yoSaNA |
divo vA dhRSNava ojasA stutA dhIbhir iSaNyata ||
nU manvAna eSAM devAM achA na vakSaNA |
dAnA saceta sUribhir yAmashrutebhir añjibhiH ||
pra ye me bandhveSe gAM vocanta sUrayaH pRshniM vocanta mAtaram |
adhA pitaram iSmiNaM rudraM vocanta shikvasaH ||
sapta me sapta shAkina ekam-ekA shatA daduH |
yamunAyAm adhi shrutam ud rAdho gavyam mRje ni rAdho ashvyam mRje ||

Hymn 53

ko veda jAnam eSAM ko vA purA sumneSv Asa marutAm |
yad yuyujre kilAsyaH ||
aitAn ratheSu tasthuSaH kaH shushrAva kathA yayuH |
kasmai sasruH sudAse anv Apaya iLAbhir vRSTayaH saha ||
te ma Ahur ya Ayayur upa dyubhir vibhir made |
naro maryA arepasa imAn pashyann iti STuhi ||
ye añjiSu ye vAshISu svabhAnavaH srakSu rukmeSu khAdiSu |
shrAyA ratheSu dhanvasu ||
yuSmAkaM smA rathAM anu mude dadhe maruto jIradAnavaH |
vRSTI dyAvo yatIr iva ||
A yaM naraH sudAnavo dadAshuSe divaH kosham acucyavuH |
vi parjanyaM sRjanti rodasI anu dhanvanA yanti vRSTayaH ||
tatRdAnAH sindhavaH kSodasA rajaH pra sasrur dhenavo yathA |

syannA ashvA ivAdhvano vimocane vi yad vartanta enyaH ||
A yAta maruto diva AntarikSAd amAd uta |
mAva sthAta parAvataH ||
mA vo rasAnitabhA kubhA krumur mA vaH sindhur ni rIramat |
mA vaH pari SThAt sarayuH purISiNy asme It sumnam astu vaH ||
taM vaH shardhaM rathAnAM tveSaM gaNam mArutaM navyasInAm |
anu pra yanti vRSTayaH ||
shardhaM-shardhaM va eSAM vrAtaM-vrAtaM gaNaM-gaNaM sushastibhiH |
anu krAmema dhItibhiH ||
kasmA adya sujAtAya rAtahavyAya pra yayuH |
enA yAmena marutaH ||
yena tokAya tanayAya dhAnyam bIjaM vahadhve akSitam |
asmabhyaM tad dhattana yad va Imahe rAdho vishvAyu saubhagam ||
atIyAma nidas tiraH svastibhir hitvAvadyam arAtIH |
vRSTvI shaM yor Apa usri bheSajaM syAma marutaH saha ||
sudevaH samahAsati suvIro naro marutaH sa martyaH |
yaM trAyadhve syAma te ||
stuhi bhojAn stuvato asya yAmani raNan gAvo na yavase |
yataH pUrvAM iva sakhIMr anu hvaya girA gRNIhi kAminaH ||

Hymn 54

pra shardhAya mArutAya svabhAnava imAM vAcam anajA parvatacyute |
gharmastubhe diva A pRSThayajvane dyumnashravase mahi nRmNam arcata ||
pra vo marutas taviSA udanyavo vayovRdho ashvayujaH parijrayaH |
saM vidyutA dadhati vAshati tritaH svaranty Apo 'vanA parijrayaH ||
vidyunmahaso naro ashmadidyavo vAtatviSo marutaH parvatacyutaH |
abdayA cin muhur A hrAdunIvRta stanayadamA rabhasA udojasaH ||
vy aktUn rudrA vy ahAni shikvaso vy antarikSaM vi rajAMsi dhUtayaH |
vi yad ajrAM ajatha nAva IM yathA vi durgANi maruto nAha riSyatha ||
tad vIryaM vo maruto mahitvanaM dIrghaM tatAna sUryo na yojanam |
etA na yAme agRbhItashociSo 'nashvadAM yan ny ayAtanA girim ||
abhrAji shardho maruto yad arNasam moSathA vRkSaM kapaneva vedhasaH |
adha smA no aramatiM sajoSasash cakSur iva yantam anu neSathA sugam ||
na sa jIyate maruto na hanyate na sredhati na vyathate na riSyati |
nAsya rAya upa dasyanti notaya RSiM vA yaM rAjAnaM vA suSUdatha ||
niyutvanto grAmajito yathA naro 'ryamaNo na marutaH kabandhinaH |
pinvanty utsaM yad inAso asvaran vy undanti pRthivIm madhvo andhasA ||
pravatvatIyam pRthivI marudbhyaH pravatvatI dyaur bhavati prayadbhyaH |
pravatvatIH pathyR antarikSyAH pravatvantaH parvatA jIradAnavaH ||
yan marutaH sabharasaH svarNaraH sUrya udite madathA divo naraH |
na vo 'shvAH shrathayantAha sisrataH sadyo asyAdhvanaH pAram ashnutha ||
aMseSu va RSTayaH patsu khAdayo vakSassu rukmA maruto rathe shubhaH |

agnibhrAjaso vidyuto gabhastyoH shiprAH shIrSasu vitatA hiraNyayIH ||
taM nAkam aryo agRbhItashociSaM rushat pippalam maruto vi dhUnutha |
sam acyanta vRjanAtitviSanta yat svaranti ghoSaM vitatam RtAyavaH ||
yuSmAdattasya maruto vicetaso rAyaH syAma rathyo vayasvataH |
na yo yuchati tiSyo yathA divo 'sme rAranta marutaH sahasriNam ||
yUyaM rayim maruta spArhavIraM yUyam RSim avatha sAmavipram |
yUyam arvantam bharatAya vAjaM yUyaM dhattha rAjAnaM shruSTimantam ||
tad vo yAmi draviNaM sadyaUtayo yenA svar Na tatanAma nR^IMr abhi |
idaM su me maruto haryatA vaco yasya tarema tarasA shataM himAH ||

Hymn 55

prayajyavo maruto bhrAjadRSTayo bRhad vayo dadhire rukmavakSasaH |
Iyante ashvaiH suyamebhir AshubhiH shubhaM yAtAm anu rathA avRtsata ||
svayaM dadhidhve taviSIM yathA vida bRhan mahAnta urviyA vi rAjatha |
utAntarikSam mamire vy ojasA shubhaM yAtAm anu rathA avRtsata ||
sAkaM jAtAH subhvaH sAkam ukSitAH shriye cid A prataraM vAvRdhur naraH |
virokiNaH sUryasyeva rashmayaH shubhaM yAtAm anu rathA avRtsata ||
AbhUSeNyaM vo maruto mahitvanaM didRkSeNyaM sUryasyeva cakSaNam |
uto asmAM amRtatve dadhAtana shubhaM yAtAm anu rathA avRtsata ||
ud IrayathA marutaH samudrato yUyaM vRSTiM varSayathA purISiNaH |
na vo dasrA upa dasyanti dhenavaH shubhaM yAtAm anu rathA avRtsata ||
yad ashvAn dhUrSu pRSatIr ayugdhvaM hiraNyayAn praty atkAM amugdhvam |
vishvA it spRdho maruto vy asyatha shubhaM yAtAm anu rathA avRtsata ||
na parvatA na nadyo varanta vo yatrAcidhvam maruto gachathed u tat |
uta dyAvApRthivI yAthanA pari shubhaM yAtAm anu rathA avRtsata ||
yat pUrvyam maruto yac ca nUtanaM yad udyate vasavo yac ca shasyate |
vishvasya tasya bhavathA navedasaH shubhaM yAtAm anu rathA avRtsata ||
mRLata no maruto mA vadhiSTanAsmabhyaM sharma bahulaM vi yantana |
adhi stotrasya sakhyasya gAtana shubhaM yAtAm anu rathA avRtsata ||
yUyam asmAn nayata vasyo achA nir aMhatibhyo maruto gRNAnAH |
juSadhvaM no havyadAtiM yajatrA vayaM syAma patayo rayINAm ||

Hymn 56

agne shardhantam A gaNam piSTaM rukmebhir añjibhiH |
visho adya marutAm ava hvaye divash cid rocanAd adhi ||
yathA cin manyase hRdA tad in me jagmur AshasaH |
ye te nediSThaM havanAny Agaman tAn vardha bhImasaMdRshaH ||
mILhuSmatIva pRthivI parAhatA madanty ety asmad A |
RkSo na vo marutaH shimIvAM amo dudhro gaur iva bhImayuH ||

ni ye riNanty ojasA vRthA gAvo na durdhuraH |
ashmAnaM cit svaryam parvataM girim pra cyAvayanti yAmabhiH ||
ut tiSTha nUnam eSAM stomaiH samukSitAnAm |
marutAm purutamam apUrvyaM gavAM sargam iva hvaye ||
yuN^gdhvaM hy aruSI rathe yuN^gdhvaM ratheSu rohitaH |
yuN^gdhvaM harI ajirA dhuri voLhave vahiSThA dhuri voLhave ||
uta sya vAjy aruSas tuviSvaNir iha sma dhAyi darshataH |
mA vo yAmeSu marutash ciraM karat pra taM ratheSu codata ||
rathaM nu mArutaM vayaM shravasyum A huvAmahe |
A yasmin tasthau suraNAni bibhratI sacA marutsu rodasI ||
taM vaH shardhaM ratheshubhaM tveSam panasyum A huve |
yasmin sujAtA subhagA mahIyate sacA marutsu mILhuSI ||

Hymn 57

A rudrAsa indravantaH sajoSaso hiraNyarathAH suvitAya gantana |
iyaM vo asmat prati haryate matis tRSNaje na diva utsA udanyave ||
vAshImanta RSTimanto manISiNaH sudhanvAna iSumanto niSaN^giNaH |
svashvA stha surathAH pRshnimAtaraH svAyudhA maruto yAthanA shubham ||
dhUnutha dyAm parvatAn dAshuSe vasu ni vo vanA jihate yAmano bhiyA |
kopayatha pRthivIm pRshnimAtaraH shubhe yad ugrAH pRSatIr ayugdhvam ||
vAtatviSo maruto varSanirNijo yamA iva susadRshaH supeshasaH |
pishaN^gAshvA aruNAshvA arepasaH pratvakSaso mahinA dyaur ivoravaH ||
purudrapsA añjimantaH sudAnavas tveSasaMdRsho anavabhrarAdhasaH |
sujAtAso januSA rukmavakSaso divo arkA amRtaM nAma bhejire ||
RSTayo vo maruto aMsayor adhi saha ojo bAhvor vo balaM hitam |
nRmNA shIrSasv AyudhA ratheSu vo vishvA vaH shrIr adhi tanUSu pipishe ||
gomad ashvAvad rathavat suvIraM candravad rAdho maruto dadA naH |
prashastiM naH kRNuta rudriyAso bhakSIya vo 'vaso daivyasya ||
haye naro maruto mRLatA nas tuvImaghAso amRtA RtajñAH |
satyashrutaH kavayo yuvAno bRhadgirayo bRhad ukSamANAH ||

Hymn 58

tam u nUnaM taviSImantam eSAM stuSe gaNam mArutaM navyasInAm |
ya AshvashvA amavad vahanta uteshire amRtasya svarAjaH ||
tveSaM gaNaM tavasaM khAdihastaM dhunivratam mAyinaM dAtivAram |
mayobhuvo ye amitA mahitvA vandasva vipra tuvirAdhaso nR^In ||
A vo yantUdavAhAso adya vRSTiM ye vishve maruto junanti |
ayaM yo agnir marutaH samiddha etaM juSadhvaM kavayo yuvAnaH ||
yUyaM rAjAnam iryaM janAya vibhvataSTaM janayathA yajatrAH |

yuSmad eti muSTihA bAhujUto yuSmad sadashvo marutaH suvIraH ||
arA ived acaramA aheva pra-pra jAyante akavA mahobhiH |
pRshneH putrA upamAso rabhiSThAH svayA matyA marutaH sam mimikSuH ||
yat prAyAsiSTa pRSatIbhir ashvair vILupavibhir maruto rathebhiH |
kSodanta Apo riNate vanAny avosriyo vRSabhaH krandatu dyauH ||
prathiSTa yAman pRthivI cid eSAm bharteva garbhaM svam ic chavo dhuH |
vAtAn hy ashvAn dhury Ryuyujre varSaM svedaM cakrire rudriyAsaH ||
haye naro maruto mRLatA nas tuvImaghAso amRtA RtajñAH |
satyashrutaH kavayo yuvAno bRhadgirayo bRhad ukSamANAH ||

Hymn 59

pra va spaL akran suvitAya dAvane 'rcA dive pra pRthivyA Rtam bhare |
ukSante ashvAn taruSanta A rajo 'nu svam bhAnuM shrathayante arNavaiH ||
amAd eSAm bhiyasA bhUmir ejati naur na pUrNA kSarati vyathir yatI |
dUredRsho ye citayanta emabhir antar mahe vidathe yetire naraH ||
gavAm iva shriyase shRN^gam uttamaM sUryo na cakSU rajaso visarjane |
atyA iva subhvash cArava sthana maryA iva shriyase cetathA naraH ||
ko vo mahAnti mahatAm ud ashnavat kas kAvyA marutaH ko ha pauMsyA |
yUyaM ha bhUmiM kiraNaM na rejatha pra yad bharadhve suvitAya dAvane ||
ashvA ived aruSAsaH sabandhavaH shUrA iva prayudhaH prota yuyudhuH |
maryA iva suvRdho vAvRdhur naraH sUryasya cakSuH pra minanti vRSTibhiH ||
te ajyeSThA akaniSThAsa udbhido 'madhyamAso mahasA vi vAvRdhuH |
sujAtAso januSA pRshnimAtaro divo maryA A no achA jigAtana ||
vayo na ye shreNIH paptur ojasAntAn divo bRhataH sAnunas pari |
ashvAsa eSAm ubhaye yathA viduH pra parvatasya nabhanUMr acucyavuH ||
mimAtu dyaur aditir vItaye naH saM dAnucitrA uSaso yatantAm |
Acucyavur divyaM kosham eta RSe rudrasya maruto gRNAnAH ||

Hymn 60

ILe agniM svavasaM namobhir iha prasatto vi cayat kRtaM naH |
rathair iva pra bhare vAjayadbhiH pradakSiNin marutAM stomam RdhyAm ||
A ye tasthuH pRSatISu shrutAsu sukheSu rudrA maruto ratheSu |
vanA cid ugrA jihate ni vo bhiyA pRthivI cid rejate parvatash cit ||
parvatash cin mahi vRddho bibhAya divash cit sAnu rejata svane vaH |
yat krILatha maruta RSTimanta Apa iva sadhryañco dhavadhve ||
varA ived raivatAso hiraNyair abhi svadhAbhis tanvaH pipishre |
shriye shreyAMsas tavaso ratheSu satrA mahAMsi cakrire tanUSu ||
ajyeSThAso akaniSThAsa ete sam bhrAtaro vAvRdhuH saubhagAya |
yuvA pitA svapA rudra eSAM sudughA pRshniH sudinA marudbhyaH ||

yad uttame maruto madhyame vA yad vAvame subhagAso divi STha |
ato no rudrA uta vA nv asyAgne vittAd dhaviSo yad yajAma ||
agnish ca yan maruto vishvavedaso divo vahadhva uttarAd adhi SNubhiH |
te mandasAnA dhunayo rishAdaso vAmaM dhatta yajamAnAya sunvate ||
agne marudbhiH shubhayadbhir RkvabhiH somam piba mandasAno gaNashribhiH |
pAvakebhir vishvaminvebhir Ayubhir vaishvAnara pradivA ketunA sajUH ||

Hymn 61

ke STha naraH shreSThatamA ya eka-eka Ayaya |
paramasyAH parAvataH ||
kva vo 'shvAH kvRbhIshavaH kathaM sheka kathA yaya |
pRSThe sado nasor yamaH ||
jaghane coda eSAM vi sakthAni naro yamuH |
putrakRthe na janayaH ||
parA vIrAsa etana maryAso bhadrajAnayaH |
agnitapo yathAsatha ||
sanat sAshvyam pashum uta gavyaM shatAvayam |
shyAvAshvastutAya yA dor vIrAyopabarbRhat ||
uta tvA strI shashIyasI puMso bhavati vasyasI |
adevatrAd arAdhasaH ||
vi yA jAnAti jasuriM vi tRSyantaM vi kAminam |
devatrA kRNute manaH ||
uta ghA nemo astutaH pumAM iti bruve paNiH |
sa vairadeya it samaH ||
uta me 'rapad yuvatir mamanduSI prati shyAvAya vartanim |
vi rohitA purumILhAya yematur viprAya dIrghayashase ||
yo me dhenUnAM shataM vaidadashvir yathA dadat |
taranta iva maMhanA ||
ya IM vahanta AshubhiH pibanto madiram madhu |
atra shravAMsi dadhire ||
yeSAM shriyAdhi rodasI vibhrAjante ratheSv A |
divi rukma ivopari ||
yuvA sa mAruto gaNas tveSaratho anedyaH |
shubhaMyAvAprati Skutah ||
ko veda nUnam eSAM yatrA madanti dhUtayaH |
RtajAtA arepasaH ||
yUyam martaM vipanyavaH praNetAra itthA dhiyA |
shrotAro yAmahUtiSu ||
te no vasUni kAmyA purushcandrA rishAdasaH |
A yajñiyAso vavRttana ||
etam me stomam Urmye dArbhyAya parA vaha |
giro devi rathIr iva ||

uta me vocatAd iti sutasome rathavItau |
na kAmo apa veti me ||
eSa kSeti rathavItir maghavA gomatIr anu |
parvateSv apashritaH ||

Hymn 62

Rtena Rtam apihitaM dhruvaM vAM sUryasya yatra vimucanty ashvAn |
dasha shatA saha tasthus tad ekaM devAnAM shreSThaM vapuSAm apashyam ||
tat su vAm mitrAvaruNA mahitvam IrmA tasthuSIr ahabhir duduhre |
vishvAH pinvathaH svasarasya dhenA anu vAm ekaH pavir A vavarta ||
adhArayatam pRthivIm uta dyAm mitrarAjAnA varuNA mahobhiH |
vardhayatam oSadhIH pinvataM gA ava vRSTiM sRjataM jIradAnU ||
A vAm ashvAsaH suyujo vahantu yatarashmaya upa yantv arvAk |
ghRtasya nirNig anu vartate vAm upa sindhavaH pradivi kSaranti ||
anu shrutAm amatiM vardhad urvIm barhir iva yajuSA rakSamANA |
namasvantA dhRtadakSAdhi garte mitrAsAthe varuNeLAsv antaH ||
akravihastA sukRte paraspA yaM trAsAthe varuNeLAsv antaH |
rAjAnA kSatram ahRNIyamAnA sahasrasthUNam bibhRthaH saha dvau ||
hiraNyanirNig ayo asya sthUNA vi bhrAjate divy ashvAjanIva |
bhadre kSetre nimitA tilvile vA sanema madhvo adhigartyasya ||
hiraNyarUpam uSaso vyuSTAv ayasthUNam uditA sUryasya |
A rohatho varuNa mitra gartam atash cakSAthe aditiM ditiM ca ||
yad baMhiSThaM nAtividhe sudAnU achidraM sharma bhuvanasya gopA |
tena no mitrAvaruNAv aviSTaM siSAsanto jigIvAMsaH syAma ||

Hymn 63

Rtasya gopAv adhi tiSThatho rathaM satyadharmANA parame vyomani |
yam atra mitrAvaruNAvatho yuvaM tasmai vRSTir madhumat pinvate divaH ||
samrAjAv asya bhuvanasya rAjatho mitrAvaruNA vidathe svardRshA |
vRSTiM vAM rAdho amRtatvam Imahe dyAvApRthivI vi caranti tanyavaH ||
samrAjA ugrA vRSabhA divas patI pRthivyA mitrAvaruNA vicarSaNI |
citrebhir abhrair upa tiSThatho ravaM dyAM varSayatho asurasya mAyayA ||
mAyA vAm mitrAvaruNA divi shritA sUryo jyotish carati citram Ayudham |
tam abhreNa vRSTyA gUhatho divi parjanya drapsA madhumanta Irate ||
rathaM yuñjate marutaH shubhe sukhaM shUro na mitrAvaruNA gaviSTiSu |
rajAMsi citrA vi caranti tanyavo divaH samrAjA payasA na ukSatam ||
vAcaM su mitrAvaruNAv irAvatIm parjanyash citrAM vadati tviSImatIm |
abhrA vasata marutaH su mAyayA dyAM varSayatam aruNAm arepasam ||
dharmaNA mitrAvaruNA vipashcitA vratA rakSethe asurasya mAyayA |

Rtena vishvam bhuvanaM vi rAjathaH sUryam A dhattho divi citryaM ratham ||

Hymn 64

varuNaM vo rishAdasam RcA mitraM havAmahe |
pari vrajeva bAhvor jaganvAMsA svarNaram ||
tA bAhavA sucetunA pra yantam asmA arcate |
shevaM hi jAryaM vAM vishvAsu kSAsu joguve ||
yan nUnam ashyAM gatim mitrasya yAyAm pathA |
asya priyasya sharmaNy ahiMsAnasya sashcire ||
yuvAbhyAm mitrAvaruNopamaM dheyAm RcA |
yad dha kSaye maghonAM stotNAM ca spUrdhase ||
A no mitra sudItibhir varuNash ca sadhastha A |
sve kSaye maghonAM sakhInAM ca vRdhase ||
yuvaM no yeSu varuNa kSatram bRhac ca bibhRthaH |
uru No vAjasAtaye kRtaM rAye svastaye ||
uchantyAm me yajatA devakSatre rushadgavi |
sutaM somaM na hastibhir A paDbhir dhAvataM narA bibhratAv arcanAnasam ||

Hymn 65

yash ciketa sa sukratur devatrA sa bravItu naH |
varuNo yasya darshato mitro vA vanate giraH ||
tA hi shreSThavarcasA rAjAnA dIrghashruttamA |
tA satpatI RtAvRdha RtAvAnA jane-jane ||
tA vAm iyAno 'vase pUrvA upa bruve sacA |
svashvAsaH su cetunA vAjAM abhi pra dAvane ||
mitro aMhosh cid Ad uru kSayAya gAtuM vanate |
mitrasya hi pratUrvataH sumatir asti vidhataH ||
vayam mitrasyAvasi syAma saprathastame |
anehasas tvotayaH satrA varuNasheSasaH ||
yuvam mitremaM janaM yatathaH saM ca nayathaH |
mA maghonaH pari khyatam mo asmAkam RSINAM gopIthe na uruSyatam ||

Hymn 66

A cikitAna sukratU devau marta rishAdasA |
varuNAya Rtapeshase dadhIta prayase mahe ||

tA hi kSatram avihrutaM samyag asuryam AshAte |
adha vrateva mAnuSaM svar Na dhAyi darshatam ||
tA vAm eSe rathAnAm urvIM gavyUtim eSAm |
rAtahavyasya suSTutiM dadhRk stomair manAmahe ||
adhA hi kAvyA yuvaM dakSasya pUrbhir adbhutA |
ni ketunA janAnAM cikethe pUtadakSasA ||
tad Rtam pRthivi bRhac chravaeSa RSINAm |
jrayasAnAv aram pRthv ati kSaranti yAmabhiH ||
A yad vAm IyacakSasA mitra vayaM ca sUrayaH |
vyaciSThe bahupAyye yatemahi svarAjye ||

Hymn 67

baL itthA deva niSkRtam AdityA yajatam bRhat |
varuNa mitrAryaman varSiSThaM kSatram AshAthe ||
A yad yoniM hiraNyayaM varuNa mitra sadathaH |
dhartArA carSaNInAM yantaM sumnaM rishAdasA ||
vishve hi vishvavedaso varuNo mitro aryamA |
vratA padeva sashcire pAnti martyaM riSaH ||
te hi satyA RtaspRsha RtAvAno jane-jane |
sunIthAsaH sudAnavo 'Mhosh cid urucakrayaH ||
ko nu vAm mitrAstuto varuNo vA tanUnAm |
tat su vAm eSate matir atribhya eSate matiH ||

Hymn 68

pra vo mitrAya gAyata varuNAya vipA girA |
mahikSatrAv Rtam bRhat ||
samrAjA yA ghRtayonI mitrash cobhA varuNash ca |
devA deveSu prashastA ||
tA naH shaktam pArthivasya maho rAyo divyasya |
mahi vAM kSatraM deveSu ||
Rtam Rtena sapanteSiraM dakSam AshAte |
adruhA devau vardhete ||
vRSTidyAvA rItyRpeSas patI dAnumatyAH |
bRhantaM gartam AshAte ||

Hymn 69

trI rocanA varuNa trIMr uta dyUn trINi mitra dhArayatho rajAMsi |
vAvRdhAnAv amatiM kSatriyasyAnu vrataM rakSamANAv ajuryam ||
irAvatIr varuNa dhenavo vAm madhumad vAM sindhavo mitra duhre |
trayas tasthur vRSabhAsas tisRNAM dhiSaNAnAM retodhA vi dyumantaH ||
prAtar devIm aditiM johavImi madhyaMdina uditA sUryasya |
rAye mitrAvaruNA sarvatAteLe tokAya tanayAya shaM yoH ||
yA dhartArA rajaso rocanasyotAdityA divyA pArthivasya |
na vAM devA amRtA A minanti vratAni mitrAvaruNA dhruvANi ||

Hymn 70

purUruNA cid dhy asty avo nUnaM vAM varuNa |
mitra vaMsi vAM sumatim ||
tA vAM samyag adruhvANeSam ashyAma dhAyase |
vayaM te rudrA syAma ||
pAtaM no rudrA pAyubhir uta trAyethAM sutrAtrA |
turyAma dasyUn tanUbhiH ||
mA kasyAdbhutakratU yakSam bhujemA tanUbhiH |
mA sheSasA mA tanasA ||

Hymn 71

A no gantaM rishAdasA varuNa mitra barhaNA |
upemaM cArum adhvaram ||
vishvasya hi pracetasA varuNa mitra rAjathaH |
IshAnA pipyataM dhiyaH ||
upa naH sutam A gataM varuNa mitra dAshuSaH |
asya somasya pItaye ||

Hymn 72

A mitre varuNe vayaM gIrbhir juhumo atrivat |
ni barhiSi sadataM somapItaye ||
vratena stho dhruvakSemA dharmaNA yAtayajjanA |
ni barhiSi sadataM somapItaye ||

mitrash ca no varuNash ca juSetAM yajñam iSTaye |
ni barhiSi sadatAM somapItaye ||

Hymn 73

yad adya sthaH parAvati yad arvAvaty ashvinA |
yad vA purU purubhujA yad antarikSa A gatam ||
iha tyA purubhUtamA purU daMsAMsi bibhratA |
varasyA yAmy adhrigU huve tuviSTamA bhuje ||
IrmAnyad vapuSe vapush cakraM rathasya yemathuH |
pary anyA nAhuSA yugA mahnA rajAMsi dIyathaH ||
tad U Su vAm enA kRtaM vishvA yad vAm anu STave |
nAnA jAtAv arepasA sam asme bandhum eyathuH ||
A yad vAM sUryA rathaM tiSThad raghuSyadaM sadA |
pari vAm aruSA vayo ghRNA varanta AtapaH ||
yuvor atrish ciketati narA sumnena cetasA |
gharmaM yad vAm arepasaM nAsatyAsnA bhuraNyati ||
ugro vAM kakuho yayiH shRNve yAmeSu saMtaniH |
yad vAM daMsobhir ashvinAtrir narAvavartati ||
madhva U Su madhUyuvA rudrA siSakti pipyuSI |
yat samudrAti parSathaH pakvAH pRkSo bharanta vAm ||
satyam id vA u ashvinA yuvAm Ahur mayobhuvA |
tA yAman yAmahUtamA yAmann A mRLayattamA ||
imA brahmANi vardhanAshvibhyAM santu shaMtamA |
yA takSAma rathAM ivAvocAma bRhan namaH ||

Hymn 74

kUSTho devAv ashvinAdyA divo manAvasU |
tac chravatho vRSaNvasU atrir vAm A vivAsati ||
kuha tyA kuha nu shrutA divi devA nAsatyA |
kasminn A yatatho jane ko vAM nadInAM sacA ||
kaM yAthaH kaM ha gachathaH kam achA yuñjAthe ratham |
kasya brahmANi raNyatho vayaM vAm ushmasISTaye ||
pauraM cid dhy udaprutam paura paurAya jinvathaH |
yad IM gRbhItatAtaye siMham iva druhas pade ||
pra cyavAnAj jujuruSo vavrim atkaM na muñcathaH |
yuvA yadI kRthaH punar A kAmam RNve vadhvaH ||
asti hi vAm iha stotA smasi vAM saMdRshi shriye |
nU shrutam ma A gatam avobhir vAjinIvasU ||
ko vAm adya purUNAm A vavne martyAnAm |

ko vipro vipravAhasA ko yajñair vAjinIvasU ||
A vAM ratho rathAnAM yeSTho yAtv ashvinA |
purU cid asmayus tira AN^gUSo martyeSv A ||
sham U Su vAm madhUyuvAsmAkam astu carkRtiH |
arvAcInA vicetasA vibhiH shyeneva dIyatam ||
ashvinA yad dha karhi cic chushrUyAtam imaM havam |
vasvIr U Su vAm bhujaH pRñcanti su vAm pRcaH ||

Hymn 75

prati priyatamaM rathaM vRSaNaM vasuvAhanam |
stotA vAm ashvinAv RSi stomena prati bhUSati mAdhvI mama shrutaM havam ||
atyAyAtam ashvinA tiro vishvA ahaM sanA |
dasrA hiraNyavartanI suSumnA sindhuvAhasA mAdhvI mama shrutaM havam ||
A no ratnAni bibhratAv ashvinA gachataM yuvam |
rudrA hiraNyavartanI juSANA vAjinIvasU mAdhvI mama shrutaM havam ||
suSTubho vAM vRSaNvasU rathe vANIcy AhitA |
uta vAM kakuho mRgaH pRkSaH kRNoti vApuSo mAdhvI mama shrutaM havam ||
bodhinmanasA rathyeSirA havanashrutA |
vibhish cyavAnam ashvinA ni yAtho advayAvinam mAdhvI mama shrutaM havam ||
A vAM narA manoyujo 'shvAsaH pruSitapsavaH |
vayo vahantu pItaye saha sumnebhir ashvinA mAdhvI mama shrutaM havam ||
ashvinAv eha gachataM nAsatyA mA vi venatam |
tirash cid aryayA pari vartir yAtam adAbhyA mAdhvI mama shrutaM havam ||
asmin yajñe adAbhyA jaritAraM shubhas patI |
avasyum ashvinA yuvaM gRNantam upa bhUSatho mAdhvI mama shrutaM havam ||
abhUd uSA rushatpashur Agnir adhAyy RtviyaH |
ayoji vAM vRSaNvasU ratho dasrAv amartyo mAdhvI mama shrutaM havam ||

Hymn 76

A bhAty agnir uSasAm anIkam ud viprANAM devayA vAco asthuH |
arvAñcA nUnaM rathyeha yAtam pIpivAMsam ashvinA gharmam acha ||
na saMskRtam pra mimIto gamiSThAnti nUnam ashvinopastuteha |
divAbhipitve 'vasAgamiSThA praty avartiM dAshuSe shambhaviSThA ||
utA yAtaM saMgave prAtar ahno madhyaMdina uditA sUryasya |
divA naktam avasA shaMtamena nedAnIm pItir ashvinA tatAna ||
idaM hi vAm pradivi sthAnam oka ime gRhA ashvinedaM duroNam |
A no divo bRhataH parvatAd Adbhyo yAtam iSam UrjaM vahantA ||
sam ashvinor avasA nUtanena mayobhuvA supraNItI gamema |
A no rayiM vahatam ota vIrAn A vishvAny amRtA saubhagAni ||

Hymn 77

prAtaryAvANA prathamA yajadhvam purA gRdhrAd araruSaH pibAtaH |
prAtar hi yajñam ashvinA dadhAte pra shaMsanti kavayaH pUrvabhAjaH ||
prAtar yajadhvam ashvinA hinota na sAyam asti devayA ajuSTam |
utAnyo asmad yajate vi cAvaH pUrvaH-pUrvo yajamAno vanIyAn ||
hiraNyatvaN^ madhuvarNo ghRtasnuH pRkSo vahann A ratho vartate vAm |
manojavA ashvinA vAtaraMhA yenAtiyAtho duritAni vishvA ||
yo bhUyiSThaM nAsatyAbhyAM viveSa caniSTham pitvo rarate vibhAge |
sa tokam asya pIparac chamIbhir anUrdhvabhAsaH sadam it tuturyAt ||
sam ashvinor avasA nUtanena mayobhuvA supraNItI gamema |
A no rayiM vahatam ota vIrAn A vishvAny amRtA saubhagAni ||

Hymn 78

ashvinAv eha gachataM nAsatyA mA vi venatam |
haMsAv iva patatam A sutAM upa ||
ashvinA hariNAv iva gaurAv ivAnu yavasam |
haMsAv iva patatam A sutAM upa ||
ashvinA vAjinIvasU juSethAM yajñam iSTaye |
haMsAv iva patatam A sutAM upa ||
atrir yad vAm avarohann RbIsam ajohavIn nAdhamAneva yoSA |
shyenasya cij javasA nUtanenAgachatam ashvinA shaMtamena ||
vi jihISva vanaspate yoniH sUSyantyA iva |
shrutam me ashvinA havaM saptavadhriM ca muñcatam ||
bhItAya nAdhamAnAya RSaye saptavadhraye |
mAyAbhir ashvinA yuvaM vRkSaM saM ca vi cAcathaH ||
yathA vAtaH puSkariNIM samiN^gayati sarvataH |
evA te garbha ejatu niraitu dashamAsyaH ||
yathA vAto yathA vanaM yathA samudra ejati |
evA tvaM dashamAsya sahAvehi jarAyuNA ||
dasha mAsAñ chashayAnaH kumAro adhi mAtari |
niraitu jIvo akSato jIvo jIvantyA adhi ||

Hymn 79

mahe no adya bodhayoSo rAye divitmatI |
yathA cin no abodhayaH satyashravasi vAyye sujAte ashvasUnRte ||
yA sunIthe shaucadrathe vy aucho duhitar divaH |
sA vy ucha sahIyasi satyashravasi vAyye sujAte ashvasUnRte ||
sA no adyAbharadvasur vy uchA duhitar divaH |
yo vy auchaH sahIyasi satyashravasi vAyye sujAte ashvasUnRte ||
abhi ye tvA vibhAvari stomair gRNanti vahnayaH |
maghair maghoni sushriyo dAmanvantaH surAtayaH sujAte ashvasUnRte ||
yac cid dhi te gaNA ime chadayanti maghattaye |
pari cid vaSTayo dadhur dadato rAdho ahrayaM sujAte ashvasUnRte ||
aiSu dhA vIravad yasha uSo maghoni sUriSu |
ye no rAdhAMsy ahrayA maghavAno arAsata sujAte ashvasUnRte ||
tebhyo dyumnam bRhad yasha uSo maghony A vaha |
ye no rAdhAMsy ashvyA gavyA bhajanta sUrayaH sujAte ashvasUnRte ||
uta no gomatIr iSa A vahA duhitar divaH |
sAkaM sUryasya rashmibhiH shukraiH shocadbhir arcibhiH sujAte ashvasUnRte ||
vy uchA duhitar divo mA ciraM tanuthA apaH |
net tvA stenaM yathA ripuM tapAti sUro arciSA sujAte ashvasUnRte ||
etAvad ved uSas tvam bhUyo vA dAtum arhasi |
yA stotRbhyo vibhAvary uchantI na pramIyase sujAte ashvasUnRte ||

Hymn 80

dyutadyAmAnam bRhatIm Rtena RtAvarIm aruNapsuM vibhAtIm |
devIm uSasaM svar AvahantIm prati viprAso matibhir jarante ||
eSA janaM darshatA bodhayantI sugAn pathaH kRNvatI yAty agre |
bRhadrathA bRhatI vishvaminvoSA jyotir yachaty agre ahnAm ||
eSA gobhir aruNebhir yujAnAsredhantI rayim aprAyu cakre |
patho radantI suvitAya devI puruSTutA vishvavArA vi bhAti ||
eSA vyenI bhavati dvibarhA AviSkRNvAnA tanvam purastAt |
Rtasya panthAm anv eti sAdhu prajAnatIva na disho minAti ||
eSA shubhrA na tanvo vidAnordhveva snAtI dRshaye no asthAt |
apa dveSo bAdhamAnA tamAMsy uSA divo duhitA jyotiSAgAt ||
eSA pratIcI duhitA divo nR^In yoSeva bhadrA ni riNIte apsaH |
vyUrNvatI dAshuSe vAryANi punar jyotir yuvatiH pUrvathAkaH ||

Hymn 81

yuñjate mana uta yuñjate dhiyo viprA viprasya bRhato vipashcitaH |
vi hotrA dadhe vayunAvid eka in mahI devasya savituH pariSTutiH ||
vishvA rUpANi prati muñcate kaviH prAsAvId bhadraM dvipade catuSpade |
vi nAkam akhyat savitA vareNyo 'nu prayANam uSaso vi rAjati ||
yasya prayANam anv anya id yayur devA devasya mahimAnam ojasA |
yaH pArthivAni vimame sa etasho rajAMsi devaH savitA mahitvanA ||
uta yAsi savitas trINi rocanota sUryasya rashmibhiH sam ucyasi |
uta rAtrIm ubhayataH parIyasa uta mitro bhavasi deva dharmabhiH ||
uteshiSe prasavasya tvam eka id uta pUSA bhavasi deva yAmabhiH |
utedaM vishvam bhuvanaM vi rAjasi shyAvAshvas te savita stomam Anashe ||

Hymn 82

tat savitur vRNImahe vayaM devasya bhojanam |
shreSThaM sarvadhAtamaM turam bhagasya dhImahi ||
asya hi svayashastaraM savituH kac cana priyam |
na minanti svarAjyam ||
sa hi ratnAni dAshuSe suvAti savitA bhagaH |
tam bhAgaM citram Imahe ||
adyA no deva savitaH prajAvat sAvIH saubhagam |
parA duSvapnyaM suva ||
vishvAni deva savitar duritAni parA suva |
yad bhadraM tan na A suva ||
anAgaso aditaye devasya savituH save |
vishvA vAmAni dhImahi ||
A vishvadevaM satpatiM sUktair adyA vRNImahe |
satyasavaM savitAram ||
ya ime ubhe ahanI pura ety aprayuchan |
svAdhIr devaH savitA ||
ya imA vishvA jAtAny AshrAvayati shlokena |
pra ca suvAti savitA ||

Hymn 83

achA vada tavasaM gIrbhir Abhi stuhi parjanyaM namasA vivAsa |
kanikradad vRSabho jIradAnU reto dadhAty oSadhISu garbham ||
vi vRkSAn hanty uta hanti rakSaso vishvam bibhAya bhuvanam mahAvadhAt |

utAnAgA ISate vRSNyAvato yat parjanya stanayan hanti duSkRtaH ||
rathIva kashayAshvAM abhikSipann Avir dUtAn kRNute varSyRM aha |
dUrAt siMhasya stanathA ud Irate yat parjanyaH kRNute varSyaM nabhaH ||
pra vAtA vAnti patayanti vidyuta ud oSadhIr jihate pinvate svaH |
irA vishvasmai bhuvanAya jAyate yat parjanyaH pRthivIM retasAvati ||
yasya vrate pRthivI nannamIti yasya vrate shaphavaj jarbhurIti |
yasya vrata oSadhIr vishvarUpAH sa naH parjanya mahi sharma yacha ||
divo no vRSTim maruto rarIdhvam pra pinvata vRSNo ashvasya dhArAH |
arvAN^ etena stanayitnunehy apo niSiñcann asuraH pitA naH ||
abhi kranda stanaya garbham A dhA udanvatA pari dIyA rathena |
dRtiM su karSa viSitaM nyañcaM samA bhavantUdvato nipAdAH ||
mahAntaM kosham ud acA ni Siñca syandantAM kulyA viSitAH purastAt |
ghRtena dyAvApRthivI vy undhi suprapANam bhavatv aghnyAbhyaH ||
yat parjanya kanikradat stanayan haMsi duSkRtaH |
pratIdaM vishvam modate yat kiM ca pRthivyAm adhi ||
avarSIr varSam ud u SU gRbhAyAkar dhanvAny atyetavA u |
ajIjana oSadhIr bhojanAya kam uta prajAbhyo 'vido manISAm ||

Hymn 84

baL itthA parvatAnAM khidram bibharSi pRthivi |
pra yA bhUmim pravatvati mahnA jinoSi mahini ||
stomAsas tvA vicAriNi prati STobhanty aktubhiH |
pra yA vAjaM na heSantam perum asyasy arjuni ||
dRLhA cid yA vanaspatIn kSmayA dardharSy ojasA |
yat te abhrasya vidyuto divo varSanti vRSTayaH ||

Hymn 85

pra samrAje bRhad arcA gabhIram brahma priyaM varuNAya shrutAya |
vi yo jaghAna shamiteva carmopastire pRthivIM sUryAya ||
vaneSu vy antarikSaM tatAna vAjam arvatsu paya usriyAsu |
hRtsu kratuM varuNo apsv agniM divi sUryam adadhAt somam adrau ||
nIcInabAraM varuNAH kavandham pra sasarja rodasI antarikSam |
tena vishvasya bhuvanasya rAjA yavaM na vRSTir vy unatti bhUma ||
unatti bhUmim pRthivIm uta dyAM yadA dugdhaM varuNo vaSTy Ad it |
sam abhreNa vasata parvatAsas taviSIyantaH shrathayanta vIrAH ||
imAm U Sv Rsurasya shrutasya mahIm mAyAM varuNasya pra vocam |
mAneneva tasthivAM antarikSe vi yo mame pRthivIM sUryeNa ||
imAm U nu kavitamasya mAyAm mahIM devasya nakir A dadharSa |
ekaM yad udnA na pRNanty enIr AsiñcantIr avanayaH samudram ||

aryamyaM varuNa mitryaM vA sakhAyaM vA sadam id bhrAtaraM vA |
veshaM vA nityaM varuNAraNaM vA yat sIm Agash cakRmA shishrathas tat ||
kitavAso yad riripur na dIvi yad vA ghA satyam uta yan na vidma |
sarvA tA vi Sya shithireva devAdhA te syAma varuNa priyAsaH ||

Hymn 86

indrAgnI yam avatha ubhA vAjeSu martyam |
dRLhA cit sa pra bhedati dyumnA vANIr iva tritaH ||
yA pRtanAsu duSTarA yA vAjeSu shravAyyA |
yA pañca carSaNIr abhR^IndrAgnI tA havAmahe ||
tayor id amavac chavas tigmA didyun maghonoH |
prati druNA gabhastyor gavAM vRtraghna eSate ||
tA vAm eSe rathAnAm indrAgnI havAmahe |
patI turasya rAdhaso vidvAMsA girvaNastamA ||
tA vRdhantAv anu dyUn martAya devAv adabhA |
arhantA cit puro dadhe 'Msheva devAv arvate ||
evendrAgnibhyAm ahAvi havyaM shUSyaM ghRtaM na pUtam adribhiH |
tA sUriSu shravo bRhad rayiM gRNatsu didhRtam iSaM gRNatsu didhRtam ||

Hymn 87

pra vo mahe matayo yantu viSNave marutvate girijA evayAmarut |
pra shardhAya prayajyave sukhAdaye tavase bhandadiSTaye dhunivratAya shavase ||
pra ye jAtA mahinA ye ca nu svayam pra vidmanA bruvata evayAmarut |
kratvA tad vo maruto nAdhRSe shavo dAnA mahnA tad eSAm adhRSTAso nAdrayaH ||
pra ye divo bRhataH shRNvire girA sushukvAnaH subhva evayAmarut |
na yeSAm irI sadhastha ISTa AM agnayo na svavidyutaH pra syandrAso dhunInAm ||
sa cakrame mahato nir urukramaH samAnasmAt sadasa evayAmarut |
yadAyukta tmanA svAd adhi SNubhir viSpardhaso vimahaso jigAti shevRdho nRbhiH ||
svano na vo 'mavAn rejayad vRSA tveSo yayis taviSa evayAmarut |
yenA sahanta Rñjata svarociSa sthArashmAno hiraNyayAH svAyudhAsa iSmiNaH ||
apAro vo mahimA vRddhashavasas tveSaM shavo 'vatv evayAmarut |
sthAtAro hi prasitau saMdRshi sthana te na uruSyatA nidaH shushukvAMso nAgnayaH ||
te rudrAsaH sumakhA agnayo yathA tuvidyumnA avantv evayAmarut |
dIrgham pRthu paprathe sadma pArthivaM yeSAm ajmeSv A mahaH shardhAMsy adbhutainasAm ||
adveSo no maruto gAtum etana shrotA havaM jaritur evayAmarut |
viSNor mahaH samanyavo yuyotana smad rathyo na daMsanApa dveSAMsi sanutaH ||
gantA no yajñaM yajñiyAH sushami shrotA havam arakSa evayAmarut |
jyeSThAso na parvatAso vyomani yUyaM tasya pracetasaH syAta durdhartavo nidaH ||

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RIG VEDA BOOK 6

Hymn 1

tvaM hyagne prathamo manotAsyA dhiyo abhavo dasma hotA
tvaM sIM vRSannakRNorduSTarItu saho vishvasmai sahase sahadhyai
adhA hotA nyasIdo yajIyAniLas pada iSayannIDyaH san
taM tvA naraH prathamaM devayanto maho rAye citayanto anu gman
vRteva yantaM bahubhirvasavyaistve rayiM jAgRvAMso anu gman
rushantamagniM darshataM bRhantaM vapAvantaM vishvahA dIdivAMsam
padaM devasya namasA vyantaH shravasyavaH shrava ApannamRktam
nAmAni cid dadhire yajñiyAni bhadrAyAM te raNayantasandRSTau
tvAM vardhanti kSitayaH pRthivyAM tvAM rAya ubhayAso janAnAm
tvaM trAtA taraNe cetyo bhUH pitA mAtA sadamin mAnuSANAm
saparyeNyaH sa priyo vikSvagnirhotA mandro ni SasAdA yajIyAn
taM tvA vayaM dama A dIdivAMsamupa jñubAdho namasA sadema
taM tvA vayaM sudhyo navyamagne\-sumnAyava Imahe devayantaH
tvaM visho anayo dIdyAno divo agne bRhatA rocanena
vishAM kaviM vishpatiM shashvatInAM nitoshanaM vRSabhaM carSaNInAm
pretISaNimiSayantaM pAvakaM rAjantamagniM yajataM rayINAm
so agna Ije shashame ca marto yasta AnaT samidhA havyadAtim
ya AhutiM pari vedA namobhirvishvet sa vAmA dadhatetvotaH
asmA u te mahi mahe vidhema namobhiragne samidhota havyaiH
vedI sUno sahaso gIrbhirukthairA te bhadrAyAM sumatauyatema
A yastatantha rodasI vi bhAsA shravobhishca shravasyastarutraH
bRhadbhirvAjai sthavirebhirasme revadbhiragne vitaraM vi bhAhi
nRvad vaso sadamid dhehyasme bhUri tokAya tanayAya pashvaH
pUrvIriSo bRhatIrAreaghA asme bhadrA saushravasAni santu
purUNyagne purudhA tvAyA vasUni rAjan vasutA te ashyAm
purUNi hi tve puruvAra santyagne vasu vidhate rAjani tve

Hymn 2

tvaM hi kSaitavad yasho.agne mitro na patyase
tvaM vicarSaNe shravo vaso puSTiM na puSyasi
tvAM hi SmA carSaNayo yajñebhirgIrbhirILate
tvAM vAjI yAtyavRko rajastUrvishvacarSaNiH
sajoSastvA divo naro yajñasya ketumindhate
yad dha sya mAnuSo janaH sumnAyurjuhve adhvare
Rdhad yaste sudAnave dhiyA martaH shashamate
UtI Sa bRhato divo dviSo aMho na tarati
samidhA yasta AhutiM nishitiM martyo nashat
vayAvantaMsa puSyati kSayamagne shatAyuSam
tveSaste dhUma RNvati divi Sañchukra AtataH
sUro na hi dyutA tvaM kRpA pAvaka rocase
adhA hi vikSvIDyo.asi priyo no atithiH
raNvaH purIva jUryaH sUnurna trayayAyyaH
kratvA hi droNe ajyase.agne vAjI na kRtvyaH
parijmevasvadhA gayo.atyo na hvAryaH shishuH
tvaM tyA cidacyutAgne pashurna yavase
dhAmA ha yat te ajara vanA vRshcanti shikvasaH
veSi hyadhvarIyatAmagne hotA dame vishAm
samRdho vishpate kRNu juSasva havyamaN^giraH
achA no mitramaho deva devAnagne vocaH sumatiM rodasyoH
vIhi svastiM sukSitiM divo nR^In dviSo aMhAMsi duritAtarema tA tarema tavAvasA tarema

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Hymn 3

agne sa kSeSad RtapA RtejA uru jyotirnashate devayuS Te
yaM tvaM mitreNa varuNaH sajoSA deva pAsi tyajasA martamaMhaH
Ije yajñebhih shashame shamIbhirRdhadvArAyAgnaye dadAsha
evA cana taM yashasAmajuSTirnAMho martaM nashate na pradRptiH
sUro na yasya dRshatirarepA bhImA yadeti shucatasta A dhIH
heSasvataH shurudho nAyamaktoH kutrA cid raNvo vasatirvanejAH
tigmaM cidema mahi varpo asya bhasadashvo na yamasAna AsA
vijehamAnaH parashurna jihvAM dravirna drAvayati dAru dhakSat
sa idasteva prati dhAdasiSyañchishIta tejo.ayaso na dhArAm
citradhrajatiraratiryo aktorverna druSadvA raghupatmajaMhAH
sa IM rebho na prati vasta usrAH shociSA rArapIti mitramahAH
naktaM ya ImaruSo yo divA nR^Inamartyo aruSo yo divA nR^In
divo na yasya vidhato navInod vRSA rukSa oSadhISu nUnot
ghRNA na yo dhrajasA patmanA yannA rodasI vasunAdaM supatnI
dhAyobhirvA yo yujyebhirarkairvidyun na davidyot svebhiHshuSmaih

shardho vA yo marutAM tatakSa Rbhurna tveSorabhasAno adyaut

Hymn 4

yathA hotarmanuSo devatAtA yajñebhiH sUno sahaso yajAsi
evA no adya samanA samAnAnushannagna ushato yakSi devAn
sa no vibhAvA cakSaNirna vastoragnirvandAru vedyashcano dhAt
vishvAyuryo amRto martyeSUSarbhud bhUdatithirjAtavedAH
dyAvo na yasya panayantyabhvaM bhAsAMsi vaste sUryo na shukraH
vi ya inotyajaraH pAvako.ashnasya cicchishnathat pUrvyANi
vadmA hi sUno asyadmasadvA cakre agnirjanuSAjmAnnam
sa tvaM na Urjasana UrjaM dhA rAjeva jeravRke kSeSyantaH
nitikti yo vAraNamannamatti vAyurna rASTryatyetyaktUn
turyAma yasta AdishAmarAtIratyo na hrutaH patataH parihrut
A sUryo na bhAnumadbhirarkairagne tatantha rodasI vi bhAsA
citro nayat pari tamAMsyaktaH shociSA patmannaushijo na dIyan
tvAM hi mandratamamarkashokairvavRmahe mahi naH shroSyagne
indraM na tvA shavasA devatA vAyuM pRNanti rAdhasAnRtamAH
nU no agne.avRkebhiH svasti veSi rAyaH pathibhiH parSyaMhaH
tA sUribhyo gRNate rAsi sumnaM madema shatahimAHsuvIrAH

Hymn 5

huve vaH sUnuM sahaso yuvAnamadroghavAcaM matibhiryaviSTham
ya invati draviNAni pracetA vishvavArANi puruvAroadhruk
tve vasUni purvaNIka hotardoSA vastorerire yajñiyAsaH
kSAmeva vishvA bhuvanAni yasmin saM saubhagAni dadhirepAvake
tvaM vikSu pradivaH sIda Asu kratvA rathIrabhavo vAryANAm
ata inoSi vidhate cikitvo vyAnuSag jAtavedo vasUni
yo naH sanutyo abhidAsadagne yo antaro mitramaho vanuSyAt
tamajarebhirvRSabhistava svaistapA tapiSTha tapasA tapasvAn
yaste yajñena samidhA ya ukthairarkebhiH sUno sahaso dadAshat
sa martyeSvamRta pracetA rAyA dyumnena shravasA vi bhAti
sa tat kRdhISitastUyamagne spRdho bAdhasva sahasA sahasvAn
yacchasyase dyubhirakto vacobhistajjuSasva jariturghoSi manma
ashyAma taM kAmamagne tavotI ashyAma rayiM rayivaH suvIram
ashyAma vAjamabhi vAjayanto.ashyAma dyumnamajarAjaraM te

Hymn 6

pra navyasA sahasaH sUnumachA yajñena gAtumava ichamAnaH
vRshcadvanaM kRSNayAmaM rushantaM vItI hotArandivyaM jigAti
sa shvitAnastanyatU rocanasthA ajarebhirnAnadadbhiryaviSThaH
yaH pAvakaH purutamaH purUNi pRthUnyagniranuyAti bharvan
vi te viSvag vAtajUtAso agne bhAmAsaH shuce shucayashcaranti
tuvimrakSAso divyA navagvA vanA vananti dhRSatA rujantaH
ye te shukrAsaH shucayaH shuciSmaH kSAM vapanti viSitAso ashvAH
adha bhramasta urviyA vi bhAti yAtayamAno adhi sAnu pRshneH
adha jihvA pApatIti pra vRSNo goSuyudho nAshaniH sRjAnA
shUrasyeva prasitiH kSAtiragnerdurvarturbhImo dayate vanAni
A bhAnunA pArthivAni jrayAMsi mahastodasya dhRSatA tatantha
sa bAdhasvApa bhayA sahobhi spRdho vanuSyan vanuSo ni jUrva
sa citra citraM citayantamasme citrakSatra citratamaM vayodhAm
candraM rayiM puruvIraM bRhantaM candra candrAbhirgRNate yuvasva

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Hymn 7

mUrdhAnaM divo aratiM pRthivyA vaishvAnaraM Rta A jAtamagnim
kaviM samrAjamatithiM janAnAmAsannA pAtraM janayanta devAH
nAbhiM yajñAnAM sadanaM rayINAM mahAmAhAvamabhisAM navanta
vaishvAnaraM rathyamadhvarANAM yajñasya ketuM janayanta devAH
tvad vipro jAyate vAjyagne tvad vIrAso abhimAtiSAhaH
vaishvAnara tvamasmAsu dhehi vasUni rAjan spRhayAyyANi
tvAM vishve amRta jAyamAnaM shishuM na devA abhi saM navante
tava kratubhiramRtatvamAyan vaishvAnara yat pitoradIdeH
vaishvAnara tava tAni vratAni mahAnyagne nakirA dadharSa
yajjAyamAnaH pitorupasthe.avindaH ketuM vayuneSvahnAm
vaishvAnarasya vimitAni cakSasA sAnUni divo amRtasya ketunA
tasyedu vishvA bhuvanAdhi mUrdhani vayA iva ruruhuHsapta visruhaH
vi yo rajAMsyamimIta sukraturvaishvAnaro vi divo rocanA kaviH
pari yo vishvA bhuvanAni paprathe.adabdho gopA amRtasya rakSitA

Hymn 8

pRkSasya vRSNo aruSasya nU sahaH pra nu vocaM vidathAjAtavedasaH
vaishvAnarAya matirnavyasI shuciH soma ivapavate cAruragnaye
sa jAyamAnaH parame vyomani vratAnyagnirvratapA arakSata

vyantarikSamamimIta sukraturvaishvAnaro mahinA nAkamaspRshat
vyastabhnAd rodasI mitro adbhuto.antarvAvadakRNojjyotiSA tamaH
vi carmaNIva dhiSaNe avartayad vaishvAnaro vishvamadhatta vRSNyam
apAmupasthe mahiSA agRbhNata visho rAjAnamupa tasthurRgmiyam
A dUto agnimabharad vivasvato vaishvAnaraM mAtarishvA parAvataH
yuge\-yuge vidathyaM gRNadbhyo.agne rayiM yashasaM dhehi navyasIm
pavyeva rAjannaghashaMsamajara nIcA ni vRshca vaninaM na tejasA
asmAkamagne maghavatsu dhArayAnAmi kSatramajaraM suvIryam
vayaM jayema shatinaM sahasriNaM vaishvAnara vAjamagne tavotibhiH
adabdhebhistava gopAbhiriSTe.asmAkaM pAhi triSadhastha sUrIn
rakSA ca no daduSAM shardho agne vaishvAnara pra catArI stavAnaH

Hymn 9

ahashca kRSNamahararjunaM ca vi vartete rajasI vedyAbhiH
vaishvAnaro jAyamAno na rAjAvAtirajjyotiSAgnistamAMsi
nAhaM tantuM na vi jAnAmyotuM na yaM vayanti samare'tamAnAH
kasya svit putra iha vaktvAni paro vadAtyavareNa pitrA
sa it tantuM sa vi jAnAtyotuM sa vaktvAny RtuthA vadAti
ya IM ciketadamRtasya gopA avashcaran paro anyena pashyan
ayaM hotA prathamaH pashyatemamidaM jyotiramRtaM martyeSu
ayaM sa jajñe dhruva A niSatto.amartyastanvA vardhamAnaH
dhruvaM jyotirnihitaM dRshaye kaM mano javiSThaM patayatsvantaH
vishve devAH samanasaH saketA ekaM kratumabhivi yanti sAdhu
vi me karNA patayato vi cakSurvidaM jyotirhRdaya AhitaM yat
vi me manashcarati dUraAdhIH kiM svid vakSyAmikimu nU maniSye
vishve devA anamasyan bhiyAnAstvAmagne tamasi tasthivAMsam
vaishvAnaro.avatUtaye no.amartyo.avatUtaye naH

Hymn 10

puro vo mandraM divyaM suvRktiM prayati yajñe agnimadhvaredadhidhvam
pura ukthebhiH sa hi no vibhAvA svadhvarA karati jAtavedAH
tamu dyumaH purvaNIka hotaragne agnibhirmanuSa idhAnaH
stomaM yamasmai mamateva shUSaM ghRtaM na shuci matayaH pavante
pIpAya sa shravasA martyeSu yo agnaye dadAsha vipra ukthaiH
citrAbhistamUtibhishcitrashocirvrajasya sAtA gomato dadhAti
A yaH paprau jAyamAna urvI dUredRshA bhAsA kRSNAdhvA
adha bahu cit tama UrmyAyAstiraH shociSA dadRshe pAvakaH
nU nashcitraM puruvAjAbhirUtI agne rayiM maghavadbhyashca dhehi
ye rAdhasA shravasA cAtyanyAn suvIryebhishcAbhi santi janAn

imaM yajñaM cano dhA agna ushan yaM ta AsAno juhute haviSmAn
bharadvAjeSu dadhiSe suvRktimavIrvAjasya gadhyasya sAtau
vi dveSAMsInuhi vardhayeLAM mademA shatahimAH suvIrAH

Hymn 11

yajasva hotariSito yajIyAnagne bAdho marutAM na prayukti
A no mitrAvaruNA nAsatyA dyAvA hotrAya pRthivI vavRtyAH
tvaM hotA mandratamo no adhrugantardevo vidathA martyeSu
pAvakayA juhvA vahnirAsAgne yajasva tanvaM tava svAm
dhanyA cid dhi tve dhiSaNA vaSTi pra devAñ janma gRNate yajadhyai
vepiSTho aN^girasAM yad dha vipro madhu chando bhanati rebha iSTau
adidyutat svapAko vibhAvAgne yajasva rodasI urUcI
AyuM na yaM namasA rAtahavyA añjanti suprayasaM pañca janAH
vRñje ha yan namasA barhiragnAvayAmi srug ghRtavatI suvRktiH
amyakSi sadma sadane pRthivyA ashrAyi yajñaH sUrye na cakSuH
dashasyA naH purvaNIka hotardevebhiragne agnibhiridhAnaH
rAyaH sUno sahaso vAvasAnA ati srasema vRjanaM nAMhaH

Hymn 12

madhye hotA duroNe barhiSo rAL agnistodasya rodasI yajadhyai
ayaM sa sUnuH sahasa RtAvA dUrAt sUryo na shociSA tatAna
A yasmin tve svapAke yajatra yakSad rAjan sarvatAteva nudyauH
triSadhasthastataruSo na jaMho havyA maghAni mAnuSA yajadhyai
tejiSThA yasyAratirvanerAT todo adhvan na vRdhasAno adyaut
adrogho na dravitA cetati tmannamartyo.avartra oSadhISu
sAsmAkebhiretarI na shUSairagni STave dama A jAtavedAH
drvanno vanvan kratvA nArvosraH piteva jArayAyi yajñaiH
adha smAsya panayanti bhAso vRthA yat takSadanuyAti pRthvIm
sadyo yaH syandro viSito dhavIyAn RNo na tAyurati dhanvA rAT
sa tvaM no arvan nidAyA vishvebhiragne agnibhiridhAnaH
veSi rAyo vi yAsi duchunA mademA shatahimAH suvIrAH

Hymn 13

tvad vishvA subhaga saubhagAnyagne vi yanti vanino na vayAH
shruSTI rayirvAjo vRtratUrye divo vRSTirIDyo rItirapAm

tvaM bhago na A hi ratnamiSe parijmeva kSayasi dasmavarcAH
agne mitro na bRhata RtasyAsi kSattA vAmasya deva bhUreH
sa satpatiH shavasA hanti vRtramagne vipro vi paNerbhartivAjam
yaM tvaM praceta RtajAta rAyA sajoSA naptrApAM hinoSi
yaste sUno sahaso gIrbhirukthairyajñairmarto nishitiM vedyAnaT
vishvaM sa deva prati vAramagne dhatte dhAnyaM patyate vasavyaiH
tA nRbhya A saushravasA suvIrAgne sUno sahasaH puSyasedhAH
kRNoSi yacchavasA bhUri pashvo vayo vRkAyArayejasuraye
vadmA sUno sahaso no vihAyA agne tokaM tanayaM vAji no dAH
vishvAbhirgIrbhirabhi pUrtimashyAM madema shatahimAH suvIrAH

Hymn 14

agnA yo martyo duvo dhiyaM jujoSa dhItibhiH
bhasan nuSa pra pUrvya iSaM vurItAvase
agnirid dhi pracetA agnirvedhastama RSiH
agniM hotAramILate yajñeSu manuSo vishaH
nAnA hyagne.avase spardhante rAyo aryaH
tUrvanto dasyumAyavo vrataiH sIkSanto avratam
agnirapsAM RtISahaM vIraM dadAti satpatim
yasya trasanti shavasaH saMcakSi shatravo bhiyA
agnirhi vidmanA nido devo martamuruSyati
sahAvA yasyAvRto rayirvAjeSvavRtaH
achA no mitramaho ...

Hymn 15

imamU Su vo atithimuSarbudhaM vishvAsAM vishAM patimRñjase girA
vetId divo januSA kaccidA shucirjyok cidatti garbho yadacyutam
mitraM na yaM sudhitaM bhRgavo dadhurvanaspatAvIDyamUrdhvashociSam
sa tvaM suprIto vItahavye adbhuta prashastibhirmahayase dive\ dive
sa tvaM dakSasyAvRko vRdho bhUraryaH parasyAntarasya taruSaH
rAyaH sUno sahaso martyeSvA chardiryacha vItahavyAya sapratho bharadvAjAya saprathaH
dyutAnaM vo atithiM svarNaramagniM hotAraM manuSaH svadhvaram
vipraM na dyukSavacasaM suvRktibhirhavyavAhamaratiM devaM Rñjase
pAvakayA yashcitayantyA kRpA kSAman ruruca uSaso na bhAnunA
tUrvan na yAmannetashasya nU raNa A yo ghRNe na tatRSANo ajaraH
agnim\-agniM vaH samidhA duvasyata priyam\-priyaM vo atithiM gRNISaNi
upa vo gIrbhiramRtaM vivAsata devo deveSu vanate hi vAryaM devo deveSu vanate hi no duvaH
samiddhamagniM samidhA girA gRNe shuciM pAvakaM puro adhvare dhruvam
vipraM hotAraM puruvAramadruhaM kaviM sumnairImahe jAtavedasam

tvAM dUtamagne amRtaM yuge\-yuge havyavAhaM dadhire pAyumIDyam
devAsashca martAsashca jAgRviM vibhuM vishpatiM namasA ni Sedire
vibhUSannagna ubhayAnanu vratA dUto devAnAM rajasI samIyase
yat te dhItiM sumatimAvRNImahe.adha smA nastrivarUthaH shivo bhava
taM supratIkaM sudRshaM svañcamavidvAMso viduSTaraM sapema
sa yakSad vishvA vayunAni vidvAn pra havyamagniramRteSu vocat
tamagne pAsyuta taM piparSi yasta AnaT kavaye shUra dhItim
yajñasya vA nishitiM voditiM vA tamit pRNakSi shavasota rAyA
tvamagne vanuSyato ni pAhi tvamu naH sahasAvannavadyAt
saM tvA dhvasmanvadabhyetu pAthaH saM rayi spRhayAyyaHsahasrI
agnirhotA gRhapatiH sa rAjA vishvA veda janimA jAtavedaH
devAnAmuta yo martyAnAM yajiSThaH sa pra yajatAM RtAvA
agne yadadya visho adhvarasya hotaH pAvakashoce veS TvaM hi yajvA
RtA yajAsi mahinA vi yad bhUrhavyA vaha yaviSTha yA te adya
abhi prayAMsi sudhitAni hi khyo ni tvA dadhIta rodasI yajadhyai
avA no maghavan vAjasAtAvagne vishvAni duritA tarema tA tarema tavAvasA tarema

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Hymn 16

agne vishvebhiH svanIka devairUrNAvantaM prathamaH sIda yonim
kulAyinaM ghRtavantaM savitre yajñaM naya yajamAnAya sAdhu
imamu tyamatharvavadagniM manthanti vedhasaH
yamaN^kUyantamAnayannamUraM shyAvyAbhyaH
janiSvA devavItaye sarvatAtA svastaye
A devAn vakSyamRtAn RtAvRdho yajñaM deveSu pispRshaH
vayamu tvA gRhapate janAnAmagne akarma samidhA bRhantam
asthUri no gArhapatyAni santu tigmena nastejasA saM shishAdhi

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Hymn 17

tvamagne yajñAnAM hotA vishveSAM hitaH
devebhirmAnuSe jane
sa no mandrAbhiradhvare jihvAbhiryajA mahaH
A devAn vakSi yakSi ca
vetthA hi vedho adhvanaH pathashca devAñjasA
agne yajñeSu sukrato
tvAmILe adha dvitA bharato vAjibhiH shunam
Ije yajñeayat divi
tvamimA vAryA puru divodAsAya sunvate
bharadvAjAya dAshuSe
tvaM dUto amartya A vahA daivyaM janam

shRNvan viprasya suSTutim
tvAmagne svAdhyo martAso deva vItaye
yajñeSu devamILate
tava pra yakSi sandRshamuta kratuM sudAnavaH
vishve juSanta kAminaH
tvaM hotA manurhito vahnirAsA viduSTaraH
agne yakSidivo vishaH
agna A yAhi vItaye gRNAno havyadAtaye
ni hotA satsi barhiSi
taM tvA samidbhiraN^giro ghRtena vardhayAmasi
bRhacchocA yaviSThya
sa naH pRthu shravAyyamachA deva vivAsasi
bRhadagne suvIryam
tvAmagne puSkarAdadhyatharvA niramanthata
mUrdhno vishvasya vAghataH
tamu tvA dadhyaMM RSiH putra Idhe atharvaNaH
vRtrahaNaM purandaram
tamu tvA pAthyo vRSA samIdhe dasyuhantamam
dhanaMjayaM raNe\-raNe
ehyU Su bravANi te.agna itthetarA giraH
ebhirvardhAsa indubhiH
yatra kva ca te mano dakSaM dadhasa uttaram
tatrA sadaH kRNavase
nahi te pUrtamakSipad bhuvan nemAnAM vaso
athA duvo vanavase
AgniragAmi bhArato vRtrahA purucetanaH
divodAsasya satpatiH
sa hi vishvAti pArthivA rayiM dAshan mahitvanA
vanvannavAto astRtaH
sa pratnavan navIyasAgne dyumnena saMyatA
bRhat tatanthabhAnunA
pra vaH sakhAyo agnaye stomaM yajñaM ca dhRSNuyA
arcagAya ca vedhase
sa hi yo mAnuSA yugA sIdad dhotA kavikratuH
dUtashca havyavAhanaH
tA rAjAnA shucivratAdityAn mArutaM gaNam
vaso yakSIha rodasI
vasvI te agne sandRSTiriSayate martyAya
Urjo napAdamRtasya
kratvA dA astu shreSTho.adya tvA vanvan surekNAH
marta AnAsha suvRktim
te te agne tvotA iSayanto vishvamAyuH
taranto aryo arAtIrvanvanto aryo arAtIH
agnistigmena shociSA yAsad vishvaM nyatriNam
agnirnovanate rayim
suvIraM rayimA bhara jAtavedo vicarSaNe

jahi rakSAMsi sukrato
tvaM naH pAhyaMhaso jAtavedo aghAyataH
rakSA No brahmaNas kave
yo no agne dureva A marto vadhAya dAshati
tasmAn naH pAhyaMhasaH
tvaM taM deva jihvayA pari bAdhasva duSkRtam
marto yo nojighAMsati
bharadvAjAya saprathaH sharma yacha sahantya
agne vareNyaMvasu
agnirvRtrANi jaN^ghanad draviNasyurvipanyayA
samiddhaH shukra AhutaH
garbhe mAtuH pituS pitA vididyutAno akSare
sIdannRtasya yonimA
brahma prajAvadA bhara jAtavedo vicarSaNe
agne yad dId ayad divi
upa tvA raNvasandRshaM prayasvantaH sahaskRta
agne sasRjmahe giraH
upa chAyAmiva ghRNeraganma sharma te vayam
agne hiraNyasandRshaH
ya ugra iva sharyahA tigmashRN^go na vaMsagaH
agne puro rurojitha
A yaM haste na khAdinaM shishuM jAtaM na bibhrati
vishAmagniM svadhvaram
pra devaM devavItaye bharatA vasuvittamam
A sve yonau ni SIdatu
A jAtaM jAtavedasi priyaM shishItAtithim
syona A gRhapatim
agne yukSvA hi ye tavAshvAso deva sAdhavaH
araM vahanti manyave
achA no yAhyA vahAbhi prayAMsi vItaye
A devAn somapItaye
udagne bhArata dyumadajasreNa davidyutat
shocA vi bhAhyajara

Hymn 18

vItI yo devaM marto duvasyedagnimILItAdhvare haviSmAn
hotAraM satyayajaM rodasyoruttAnahasto namasA vivAset
A te agna RcA havirhRdA taSTaM bharAmasi
te te bhavantUkSaNa RSabhAso vashA uta
agniM devAso agriyamindhate vRtrahantamam
yenA vasUnyAbhRtA tRLhA rakSAMsi vAjinASu yajñiyam

Hymn 19

pibA somamabhi yamugra tarda UrvaM gavyaM mahi gRNAnaindra
vi yo dhRSNo vadhiSo vajrahasta vishvA vRtramamitriyA shavobhiH
sa IM pAhi ya RjISI tarutro yaH shipravAn vRSabho yo matInAm
yo gotrabhid vajrabhRd yo hariSThAH sa indra citrAnabhi tRndhi vAjAn
evA pAhi pratnathA mandatu tvA shrudhi brahma vAvRdhasvotagIrbhiH
AviH sUryaM kRNuhi pIpihISo jahi shatrUnrabhi gA indra tRndhi
te tvA madA bRhadindra svadhAva ime pItA ukSayanta dyumantam
mahAmanUnaM tavasaM vibhUtiM matsarAso jarhRSanta prasAham
yebhiH sUryamuSasaM mandasAno.avAsayo.apa dRlhAni dardrat
mahAmadriM pari gA indra santaM nutthA acyutaM sadasas pari svAt
tava kratvA tava tad daMsanAbhirAmAsu pakvaM shacyA ni dIdhaH
aurNordura usriyAbhyo vi dRLhodUrvAd gA asRjo aN^girasvAn
paprAtha kSAM mahi daNso vyurvImupa dyAM RSvo bRhadindra stabhAyaH
adhArayo rodasI devaputre pratne mAtarA yahvI Rtasya
adha tvA vishve pura indra devA ekaM tavasaM dadhire bharAya
adevo yadabhyauhiSTa devAn svarSAtA vRNata indramatra
adha dyaushcit te apa sA nu vajrAd dvitAnamad bhiyasA svasya manyoH
ahiM yadindro abhyohasAnaM ni cid vishvAyuH shayathe jaghAna
adha tvaSTA te maha ugra vajraM sahasrabhRSTiM vavRtacchatAshrim
nikAmamaramaNasaM yena navantamahiM saM piNagRjISin
vardhAn yaM vishve marutaH sajoSAH pacacchataM mahiSAnindra tubhyam
pUSA viSNustrINi sarAMsi dhAvan vRtrahaNaM madiramaMshumasmai
A kSodo mahi vRtaM nadInAM pariSThitamasRja UrmimapAm
tAsAmanu pravata indra panthAM prArdayo nIcIrapasaH samudram
evA tA vishvA cakRvAMsamindraM mahAmugramajuryaM sahodAm
suvIraM tvA svAyudhaM suvajramA brahma navyamavase vavRtyAt
sa no vAjAya shravasa iSe ca rAye dhehi dyumata indra viprAn
bharadvAje nRvata indra sUrIn divi ca smaidhi pArye na indra
ayA vAjaM devahitaM sanema madema shatahimAH suvIrAH

Hymn 20

tamu STuhi yo abhibhUtyojA vanvannavAtaH puruhUta indraH
aSALhamugraM sahamAnamabhirgIrbhirvardha vRSabhaM carSaNInAm
sa yudhmaH satvA khajakRt samadvA tuvimrakSo nadanumAn RjISI
bRhadreNushcyavano mAnuSINAmekaH kRSTInAmabhavat sahAvA
tvaM ha nu tyadadamAyo dasyUnrekaH kRSTIravanorAryAya
asti svin nu vIryaM tat ta indra na svidasti tad RtuthA vi vocaH
sadid dhi te tuvijAtasya manye sahaH sahiSTha turatasturasya
ugramugrasya tavasastavIyo.aradhrasya radhraturo babhUva

tan naH pratnaM sakhyamastu yuSme itthA vadadbhirvalamaN^girobhiH
hannacyutacyud dasmeSayantaM RNoH puro vi duroasya vishvAH
sa hi dhIbhirhavyo astyugra IshAnakRn mahati vRtratUrye
sa tokasAtA tanaye sa vajrI vitantasAyyo abhavat samatsu
sa majmanA janima mAnuSANAmamartyena nAmnAti pra sarsre
sa dyumnena sa shavasota rAyA sa vIryeNa nRtamaH samokAH
sa yo na muhe na mithU jano bhUt sumantunAmA cumuriM dhuniM ca
vRNak pipruM shambaraM shuSNamindraH purAMcyautnAya shayathAya nU cit
udAvatA tvakSasA panyasA ca vRtrahatyAya rathamindra tiSTha
dhiSva vajraM hasta A dakSiNatrAbhi pra manda purudatra mAyAH
agnirna shuSkaM vanamindra hetI rakSo ni dhakSyashanirna bhImA
gambhIraya RSvayA yo rurojAdhvAnayad duritA dambhayacca
A sahasraM pathibhirindra rAyA tuvidyumna tuvivAjebhirarvAk
yAhi sUno sahaso yasya nU cidadeva Ishe puruhUta yotoH
pra tuvidyumnasya sthavirasya ghRSverdivo rarapshe mahimA pRthivyAH
nAsya shatrurna pratimAnamasti na pratiSThiHpurumAyasya sahyoH
pra tat te adyA karaNaM kRtaM bhUt kutsaM yadAyumatithigvamasmai
purU sahasrA ni shishA abhi kSAmut tUrvayANaM dhRSatA ninetha
anu tvAhighne adha deva devA madan vishve kavitamaM kavInAm
karo yatra varivo bAdhitAya dive janAya tanve gRNAnaH
anu dyAvApRthivI tat ta ojo.amartyA jihata indra devAH
kRSvA kRtno akRtaM yat te astyukthaM navIyo janayasva yajñaiH

Hymn 21

mahAnindro nRvadA carSaNiprA uta dvibarhA aminaH sahobhiH
asmadryag vAvRdhe viryAyoruH pRthuH sukRtaH kartRbhirbhUt
indrameva dhiSaNA sAtaye dhAd bRhantaM RSvamajaraM yuvAnam
aSALhena savasA shUshuvAMsaM sadyashcid yo vAvRdhe asAmi
pRthU karasnA bahulA gabhastI asmadryak saM mimIhi shravAMsi
yUtheva pashvaH pashupA damUnA asmAnindrAbhyA vavRtsvAjau
taM va indraM catinamasya shAkairiha nUnaM vAjayanto huvema
yathA cit pUrve jaritAra AsuranedyA anavadyA ariSTAH
dhRtavrato dhanadAH somavRddhaH sa hi vAmasya vasunaH purukSuH
saM jagmire pathyA rAyo asmin samudre na sindhavo yAdamAnAH
shaviSThaM na A bhara shUra shava ojiSThamojo abhibhUtaugram
vishvA dyumnA vRSNyA mAnuSANAmasmabhyaM dAharivo mAdayadhyai
yaste madaH pRtaNASAL amRdhra indra taM na A bhara shUshuvAMsam
yena tokasya tanayasya sAtau maMsImahi jigIvAMsastvotAH
A no bhara vRSaNaM shuSmamindra dhanaspRtaM shUshuvAMsaM sudakSam
yena vaMsAma pRtanAsu shatrUn tavotibhiruta jAmInrajAmIn
A te shuSmo vRSabha etu pashcAdottarAdadharAdA purastAt
A vishvato abhi sametvarvAM indra dyumnaM svarvad dhehyasme

nRvat ta indra nRtamAbhirUtI vaMsImahi vAmaM shromatebhiH
IkSe hi vasva ubhayasya rAjan dhA ratnaM mahi sthUraM bRhantam
marutvantaM vRSabhaM ...
janaM vajrin mahi cin manyamAnamebhyo nRbhyo randhayA yeSvasmi
adhA hi tvA pRthivyAM shUrasAtau havAmahe tanayegoSvapsu
vayaM ta ebhiH puruhUta sakhyaiH shatroH\-shatroruttara itsyAma
ghnanto vRtrANyubhayAni shUra rAyA madema bRhatAtvotAH

Hymn 22

dyaurna ya indrAbhi bhUmAryastasthau rayiH shavasA pRtsu janAn
taM naH sahasrabharamurvarAsAM daddhi sUno sahaso vRtraturam
divo na tubhyamanvindra satrAsuryaM devebhirdhAyi vishvam
ahiM yad vRtramapo vavrivAMsaM hannRjISin viSNunAsacAnaH
tUrvannojIyAn tavasastavIyAn kRtabrahmendro vRddhamahAH
rAjAbhavan madhunaH somyasya vishvAsAM yat purAM dartnumAvat
shatairapadran paNaya indrAtra dashoNaye kavaye.arkasAtau
vadhaiH shuSNasyAshuSasya mAyAH pitvo nArirecIt kiMcana pra
maho druho apa vishvAyu dhAyi vajrasya yat patane pAdi shuSNaH
uru Sa sarathaM sArathaye karindraH kutsAya sUryasya sAtau

Hymn 23

pra shyeno na madiramaMshumasmai shiro dAsasya namucermathAyan
prAvan namIM sApyaM sasantaM pRNag rAyA samiSA saM svasti
vi piprorahimAyasya dRLhAH puro vajriñchavasA na dardaH
sudAman tad rekNo apramRSyaM Rjishvane dAtraM dAshuSe dAH
sa vetasuM dashamAyaM dashoNiM tUtujimindraH svabhiSTisumnaH
A tugraM shashvadibhaM dyotanAya mAturna sImupa sRjA iyadhyai
sa IM spRdho vanate apratIto bibhrad vajraM vRtrahaNaM gabhastau
tiSThad dharI adhyasteva garte vacoyujA vahata indraM RSvam
sanema te.avasA navya indra pra pUrava stavanta enA yajñaiH
sapta yat puraH sharma shAradIrdard dhan dAsIH purukutsAya shikSan
tvaM vRdha indra pUrvyo bhUrvarivasyannushane kAvyAya
parA navavAstvamanudeyaM mahe pitre dadAtha svaM napAtam
tvaM dhunirindra ...
tava ha tyadindra viSvamAjau sasto dhunIcumurI yA ha siSvap
dIdayadit tubhyaM somebhiH sunvan dabhItiridhmabhRtiH pakthyarkaiH

Hymn 24

imA u tvA purutamasya kArorhavyaM vIra havyA havante
dhiyo ratheSThAmajaraM navIyo rayirvibhUtirIyate vacasyA
tamu stuSa indraM yo vidAno girvAhasaM gIrbhIryajñavRddham
yasya divamati mahnA pRthivyAH purumAyasya riricemahitvam
sa it tamo.avayunaM tatanvat sUryeNa vayunavaccakAra
kadA te martA amRtasya dhAmeyakSanto na minanti svadhAvaH
yastA cakAra sa kuha svidindraH kamA janaM carati kAsu vikSu
kaste yajño manase shaM varAya ko arka indrakatamaH sa hotA
idA hi te veviSataH purAjAH pratnAsa AsuH purukRt sakhAyaH
ye madhyamAsa uta nUtanAsa utAvamasya puruhUta bodhi
taM pRchanto.avarAsaH parANi pratnA ta indra shrutyAnu yemuH
arcAmasi vIra brahmavAho yAdeva vidma tAt tvA mahAntam
abhi tvA pAjo rakSaso vi tasthe mahi jajñAnamabhi tat su tiSTha
tava pratnena yujyena sakhyA vajreNa dhRSNo apatA nudasva
sa tu shrudhIndra nUtanasya brahmaNyato vIra kArudhAyaH
tvaM hyApiH pradivi pitR^INAM shashvad babhUtha suhava eSTau
protaye varuNaM mitramindraM marutaH kRSvAvase no adya
pra pUSaNaM viSNumagniM purandhiM savitAramoSadhIH parvatAMshca
ima u tvA purushAka prayajyo jaritAro abhyarcantyarkaiH
shrudhI havamA huvato huvAno na tvAvAnanyo amRta tvadasti
nU ma A vAcamupa yAhi vidvAn vishvebhiH sUno sahaso yajatraiH
ye agnijihvA RtasApa Asurye manuM cakruruparaM dasAya
sa no bodhi puraetA sugeSUta durgeSu pathikRd vidAnaH
ye ashramAsa uravo vahiSThAstebhirna indrAbhi vakSi vAjam

Hymn 25

ya eka id dhavyashcarSaNInAmindraM taM gIrbhirabhyarca AbhiH
yaH patyate vRSabho vRSNyAvAn satyaH satvA purumAyaH sahasvAn
tamu naH pUrve pitaro navagvAH sapta viprAso abhi vAjayantaH
nakSaddAbhaM taturiM parvateSThAmadroghavAcaM matibhiH shaviSTham
tamImaha indramasya rAyaH puruvIrasya nRvataH purukSoH
yo askRdhoyurajaraH svarvAn tamA bhara harivo mAdayadhyai
tan no vi voco yadi te purA cijjaritAra AnashuH sumnamindra
kaste bhAgaH kiM vayo dudhra khidvaH puruhUta purUvaso.asuraghnaH
taM pRchantI vajrahastaM ratheSThAmindraM vepI vakvarIyasya nU gIH
tuvigrAbhaM tuvikUrmiM rabhodAM gAtumiSe nakSate tumramacha
ayA ha tyaM mAyayA vAvRdhAnaM manojuvA svatavaH parvatena
acyutA cid vILitA svojo rujo vi dRLhA dhRSatA virapshin
taM vo dhiyA navyasyA shaviSThaM pratnaM pratnavat paritaMsayadhyai

sa no vakSadanimAnaH suvahmendro vishvAnyatidurgahANi
A janAya druhvaNe pArthivAni divyAni dIpayo.antarikSA
tapA vRSan vishvataH shociSA tAn brahmadviSe shocaya kSAmapashca
bhuvo janasya divyasya rAjA pArthivasya jagatastveSasandRk
dhiSva vajraM dakSiNa indra haste vishvA ajurya dayase vi mAyAH
A saMyatamindra NaH svastiM shatrutUryAya bRhatImamRdhrAm
yayA dAsAnyAryANi vRtrA karo vajrin sutukA nAhuSANi
sa no niyudbhiH puruhUta vedho vishvavArAbhirA gahi prayajyo
na yA adevo varate na deva AbhiryAhi tUyamA madryadrik

Hymn 26

suta it tvaM nimishla indra some stome brahmaNi shasyamAnaukthe
yad vA yuktAbhyAM maghavan haribhyAM bibhrad vajrambAhvorindra yAsi
yad vA divi pArye suSvimindra vRtrahatye.avasi shUrasAtau
yad vA dakSasya bibhyuSo abibhyadarandhayaH shardhata indra dasyUn
pAtA sutamindro astu somaM praNenIrugro jaritAramUtI
kartA vIrAya suSvaya u lokaM dAtA vasu stuvate kIraye cit
ganteyAnti savanA haribhyAM babhrirvajraM papiH somaM dadirgAH
kartA vIraM naryaM sarvavIraM shrotA havaMgRNata stomavAhAH
asmai vayaM yad vAvAna tad viviSma indrAya yo naH pradivo apas kaH
sute some stumasi shaMsadukthendrAya brahma vardhanaM yathAsat
brahmANi hi cakRSe vardhanAni tAvat ta indra matibhirviviSmaH
sute some sutapAH shantamAni rAndryA kriyAsma vakSaNAni yajñaiH
sa no bodhi puroLAshaM rarANaH pibA tu somaM goRjIkamindra
edaM barhiryajamAnasya sIdoruM kRdhi tvAyata u lokam
sa mandasvA hyanu joSamugra pra tvA yajñAsa ime ashnuvantu
preme havAsaH puruhUtamasme A tveyaM dhIravasa indra yamyAH
taM vaH sakhAyaH saM yathA suteSu somebhirIM pRNatA bhojamindram
kuvit tasmA asati no bharAya na suSvimindro.avase mRdhAti
evedindraH sute astAvi some bharadvAjeSu kSayadin maghonaH
asad yathA jaritra uta sUririndro rAyo vishvavArasya dAtA

Hymn 27

vRSA mada indre shloka ukthA sacA someSu sutapA RjISI
arcatryo maghavA nRbhya ukthairdyukSo rAjA girAmakSitotiH
taturirvIro naryo vicetAH shrotA havaM gRNata urvyUtiH
vasuH shaMso narAM kArudhAyA vAjI stuto vidathe dAti vAjam
akSo na cakryoH shUra bRhan pra te mahnA ririce rodasyoH
vRkSasya nu te puruhUta vayA vyUtayo ruruhurindra pUrvIH

shacIvataste purushAka shAkA gavAmiva srutayaH saMcaraNIH
vatsAnAM na tantayasta indra dAmanvanto adAmAnaH sudAman
anyadadya karvaramanyadu shvo.asacca san muhurAcakririndraH
mitro no atra varuNashca pUSAryo vashasya paryetAsti
vi tvadApo na parvatasya pRSThAdukthebhirindrAnayanta yajñaiH
taM tvAbhiH suSTutibhirvAjayanta AjiM na jagmurgirvAho ashvAH
na yaM jaranti sharado na mAsA na dyAva indramavakarshayanti
vRddhasya cid vardhatAmasya tanU stomebhirukthaishcashasyamAnA
na vILave namate na sthirAya na shardhate dasyujUtAya stavAn
ajrA indrasya girayashcid RSvA gambhIre cid bhavatigAdhamasmai
gambhIreNa na uruNAmatrin preSo yandhi sutapAvan vAjAn
sthA U Su Urdhva UtI ariSaNyannaktorvyuSTau paritakmyAyAm
sacasva nAyamavase abhIka ito vA tamindra pAhi riSaH
amA cainamaraNye pAhi riSo madema shatahimAH suvIrAH

Hymn 28

yA ta UtiravamA yA paramA yA madhyamendra shuSminnasti
tAbhirU Su vRtrahatye.avIrna ebhishca vAjairmahAnna ugra
Abhi spRdho mithatIrariSaNyannamitrasya vyathayA manyumindra
AbhirvishvA abhiyujo viSUcIrAryAya visho.ava tArIrdAsIH
indra jAmaya uta ye.ajAmayo.arvAcInAso vanuSo yuyujre
tvameSAM vithurA shavAMsi jahi vRSNyAni kRNuhI parAcaH
shUro vA shUraM vanate sharIraistanUrucA taruSi yat kRNvaite
toke vA goSu tanaye yadapsu vi krandasI urvarAsu bravaite
nahi tvA shUro na turo na dhRSNurna tvA yodho manyamAno yuyodha
indra nakiS TvA pratyastyeSAM vishvA jAtAnyabhyasi tAni

Hymn 29

sa patyata ubhayornRmNamayoryadI vedhasaH samithe havante
vRtre vA maho nRvati kSaye vA vyacasvantA yadi vitantasaite
adha smA te carSaNayo yadejAnindra trAtota bhavA varUtA
asmAkAso ye nRtamAso arya indra sUrayo dadhire puronaH
anu te dAyi maha indriyAya satrA te viSvamanu vRtrahatye
anu kSatramanu saho yajatrendra devebhiranu te nRSahye
evA na spRdhaH samajA samatsvindra rArandhi mithatIradevIH
vidyAma vastoravasA gRNanto bharadvAjA uta ta indra nUnam

Hymn 30

shrudhI na indra hvayAmasi tvA maho vAjasya sAtau vAvRSANAH
saM yad visho.ayanta shUrasAtA ugraM no.avaH pArye ahan dAH
tvAM vAjI havate vAjineyo maho vAjasya gadhyasya sAtau
tvAM vRtreSvindra satpatiM tarutraM tvAM caSTe muSTihA goSu yudhyan
tvaM kaviM codayo.arkasAtau tvaM kutsAya shuSNaM dAshuSe vark
tvaM shiro amarmaNaH parAhannatithigvAya shaMsyaM kariSyan
tvaM rathaM pra bharo yodhaM RSvamAvo yudhyantaM vRSabhaM dashadyum
tvaM tugraM vetasave sacAhan tvaM tujiM gRNantamindra tUtoH
tvaM tadukthamindra barhaNA kaH pra yacchatA sahasrAshUra darSi
ava girerdAsaM shambaraM han prAvo divodAsaM citrAbhirUtI
tvaM shraddhAbhirmandasAnaH somairdabhItaye cumurimindrasiSvap
tvaM rajiM piThInase dashasyan SaSTiM sahasrAshacyA sacAhan
ahaM cana tat sUribhirAnashyAM tava jyAya indra sumnamojaH
tvayA yat stavante sadhavIra vIrAstrivarUthena nahuSA shaviSTha
vayaM te asyAmindra dyumnahUtau sakhAyaH syAma mahina preSThAH
prAtardaniH kSatrashrIrastu shreSTho ghane vRtrANAM sanaye dhanAnAm

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Hymn 31

kimasya made kiM vasya pItAvindraH kimasya sakhye cakAra
raNA vA ye niSadi kiM te asya pura vividre kimu nUtanAsaH
sadasya made sad vasya pitavindraH sadasya sakhye cakAra
raNA vA ye niSadi sat te asya pura vividre sadu nUtanAsaH
nahi nu te mahimanaH samasya na maghavan maghavattvasya vidma
na rAdhaso\-rAdhaso nUtanasyendra nakirdadRsha indriyaM te
etat tyat ta indriyamaceti yenAvadhIrvarashikhasya sheSaH
vajrasya yat te nihatasya shuSmAt svanAccidindra paramodadAra
vadhIdindro varashikhasya sheSo.abhyAvartine cAyamAnAya shikSan
vRcIvato yad dhariyUpIyAyAM han pUrve ardhe bhiyasAparo dart
triMshacchataM varmiNa indra sAkaM yavyAvatyAM puruhUta shravasyA
vRcIvantaH sharave patyamAnAH pAtrA bhindAnanyarthAnyAyan
yasya gAvAvaruSA sUyavasyU antarU Su carato rerihANA
sa sRñjayAya turvashaM parAdAd vRcIvato daivAvAtAyashikSan
dvayAnagne rathino viMshatiM gA vadhUmato maghavA mahyaM samrAT
abhyAvartI cAyamAno dadAti dUNAsheyaM dakSiNA pArthavAnAm

Hymn 32

A gAvo agmannuta bhadramakran sIdantu goSThe raNayantvasme
prajAvatIH pururUpA iha syurindrAya pUrvIruSaso duhAnAH
indro yajvane pRNate ca shikSatyuped dadAti na svaM muSAyati
bhUyo\-bhUyo rayimidasya vardhayannabhinne khilye nidadhAti devayum
na tA nashanti na dabhAti taskaro nAsAmAmitro vyathirAdadharSati
devAMshca yAbhiryajate dadAti ca jyogit tAbhiH sacate gopatiH saha
na tA arvA reNukakATo ashnute na saMskRtatramupa yanti tA abhi
urugAyamabhayaM tasya tA anu gAvo martasya vicaranti yajvanaH
gAvo bhago gAva indro me achAn gAvaH somasya prathamasya bhakSaH
imA yA gAvaH sa janAsa indra ichAmId dhRdAmanasA cidindram
yUyaM gAvo medayathA kRshaM cidashrIraM cit kRNuthA supratIkam
bhadraM gRhaM kRNutha bhadravAco bRhad vo vaya ucyate sabhAsu
prajAvatIH sUyavasaM rishantIH shuddhA apaH suprapANepibantIH
mA va stena Ishata mAghashaMsaH pari vo hetI rudrasya vRjyAH
upedamupaparcanamAsu goSUpa pRcyatAm
upa RSabhasya retasyupendra tava vIrye

Hymn 33

indraM vo naraH sakhyAya sepurmaho yantaH sumataye cakAnAH
maho hi dAtA vajrahasto asti mahAmu raNvamavase yajadhvam
A yasmin haste naryA mimikSurA rathe hiraNyaye ratheSThAH
A rashmayo gabhastyo sthUrayorAdhvannashvAso vRSaNo yujAnAH
shriye te pAdA duva A mimikSurdhRSNurvajrI shavasA dakSiNAvAn
vasAno atkaM surabhiM dRshe kaM svarNa nRtaviSiro babhUtha
sa soma Amishlatamaḥ suto bhUd yasmin paktiH pacyate santidhAnAH
indraM nara stuvanto brahmakArA ukthA shaMsanto devavAtatamAH
na te antaH shavaso dhAyyasya vi tu bAbadhe rodasI mahitvA
A tA sUriH pRNati tUtujAno yUthevApsu samIjamAna UtI
evedindraH suhava RSvo astUtI anUtI hirishipraH satvA
evA hi jAto asamAtyojAH purU ca vRtrA hanati ni dasyUn

Hymn 34

bhUya id vAvRdhe vIryAyaneko ajuryo dayate vasUni
pra ririce diva indraH pRthivyA ardhamidasya prati rodasI ubhe
adhA manye bRhadasuryamasya yAni dADhAra nakirA minAti

dive\-dive sUryo darshato bhUd vi sadmAnyurviyA sukraturdhAt
adyA cin nU cit tadapo nadInAM yadAbhyo arado gAtumindra
ni parvatA admasado na sedustvayA dRLhAni sukrato rajAMsi
satyamit tan na tvAvAnanyo astIndra devo na martyo jyAyAn
ahannahiM parishayAnamarNo.avAsRjo apo achA samudram
tvamapo vi duro viSUcIrindra dRLhamarujaH parvatasya
rAjAbhavo jagatashcarSaNInAM sAkaM sUryaM janayan dyAmuSAsam

Hymn 35

abhUreko rayipate rayINAmA hastayoradhithA indra kRSTIH
vi toke apsu tanaye ca sUre.avocanta carSaNayo vivAcaH
tvad bhiyendra pArthivAni vishvAcyutA ciccyAvayante rajAMsi
dyAvAkSAmA parvatAso vanAni vishvaM dRLhaM bhayate ajmannA te
tvaM kutsenAbhi shuSNamindrAshuSaM yudhya kuyavaM gaviSTau
dasha prapitve adha sUryasya muSAyashcakramaviverapAMsi
tvaM shatAnyava shambarasya puro jaghanthApratIni sasyoH
ashikSo yatra shacyA shacIvo divodAsAya sunvate sutakre bharadvAjAya gRNate vasUni
sa satyasatvan mahate raNAya rathamA tiSTha tuvinRmNa bhImam
yAhi prapathinnavasopa madrik pra ca shruta shrAvaya carSaNibhyaH

Hymn 36

apUrvyA purutamAnyasmai mahe vIrAya tavase turAya
virapshine vajriNe shantamAni vacAMsyAsA sthavirAya takSam
sa mAtarA sUryeNA kavInAmavAsayad rujadadriM gRNAnaH
svAdhIbhirRkvabhirvAvashAna udusriyANAmasRjan nidAnam
sa vahnibhirRkvabhirgoSu shashvan mitajñubhiH purukRtvA jigAya
puraH purohA sakhibhiH sakhIyan dRLhA ruroja kavibhiH kaviH san
sa nIvyAbhirjaritAramachA maho vAjebhirmahadbhishca shuSmaiH
puruvIrAbhirvRSabha kSitInAmA girvaNaH suvitAya pra yAhi
sa sargeNa shavasA takto atyairapa indro dakSiNatasturASAT
itthA sRjAnA anapAvRdarthaM dive\-dive viviSurapramRSyam

Hymn 37

ya ojiSTha indra taM su no dA mado vRSan svabhiSTirdAsvAn
sauvashvyaM yo vanavat svashvo vRtrA samatsu sAsahadamitrAn

tvAM hIndrAvase vivAco havante carSaNayaH shUrasAtau
tvaM viprebhirvi paNInrashAyastvota it sanitA vAjamarvA
tvaM tAnindrobhayAnamitrAn dAsA vRtrANyAryA ca shUra
vadhIrvaneva sudhitebhiratkairA pRtsu darSi nRNAM nRtama
sa tvaM na indrAkavAbhirUtI sakhA vishvAyuravitA vRdhe bhUH
svarSAtA yad dhvayAmasi tvA yudhyanto nemadhitApRtsu shUra
nUnaM na indrAparAya ca syA bhavA mRLIka uta no abhiSTau
itthA gRNanto mahinasya sharman divi SyAma pArye goSatamAH

Hymn 38

saM ca tve jagmurgira indra pUrvIrvi ca tvad yanti vibhvomanISAH
pUrA nUnaM ca stutaya RSINAM paspRdhra indre adhyukthArkA
puruhUto yaH purugUrta RbhvAnekaH puruprashasto asti yajñaiH
ratho na mahe shavase yujAno.asmAbhirindro anumAdyo bhUt
na yaM hiMsanti dhItayo na vANIrindraM nakSantIdabhi vardhayantIH
yadi stotAraH shataM yat sahasraM gRNanti girvaNasaM shaM tadasmai
asmA etad divyarceva mAsA mimikSa indre nyayAmi somaH
janaM na dhanvannabhi saM yadApaH satrA vAvRdhurhavanAni yajñaiH
asmA etan mahyAN^gUSamasmA indrAya stotraM matibhiravAci
asad yathA mahati vRtratUrya indro vishvAyuravitA vRdhashca

Hymn 39

kadA bhuvan rathakSayANi brahma kadA stotre sahasrapoSyandAH
kadA stomaM vAsayo.asya rAyA kadA dhiyaH karasi vAjaratnAH
karhi svit tadindra yan nRbhirnR^In vIrairvIrAn nILayAse jayAjIn
tridhAtu gA adhi jayAsi goSvindra dyumnaMsvarvad dhehyasme
karhi svit tadindra yajjaritre viSvapsu brahma kRNavaH shaviSTha
kadA dhiyo na niyuto yuvAse kadA gomaghA havanAni gachAH
sa gomaghA jaritre ashvashcandrA vAjashravaso adhi dhehi pRkSaH
pIpihISaH sudughAmindra dhenuM bharadvAjeSu suruco rurucyAH
tamA nUnaM vRjanamanyathA cicchUro yacchakra vi durogRNISe
mA niraraM shukradughasya dhenorAN^girasAn brahmaNA vipra jinva

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Hymn 40

satrA madAsastava vishvajanyAH satrA rAyo.adha ye pArthivAsaH
satrA vAjAnAmabhavo vibhaktA yad deveSu dhArayathA asuryam
anu pra yeje jana ojo asya satrA dadhire anu vIryAya
syUmagRbhe dudhaye.arvate ca kratuM vRñjantyapi vRtrahatye
taM sadhrIcIrUtayo vRSNyAni pauMsyAni niyutaH sashcurindram
samudraM na sindhava ukthashuSmA uruvyacasaM giraA vishanti
sa rAyas khAmupa sRjA gRNAnaH purushcandrasya tvamindravasvaH
patirbabhUthAsamo janAnAmeko vishvasya bhuvanasya rAjA
sa tu shrudhi shrutyA yo duvoyurdyaurna bhUmAbhi rAyoaryaH
aso yathA naH shavasA cakAno yuge\-yuge vayasA cekitAnaH

Hymn 41

arvAg rathaM vishvavAraM ta ugrendra yuktAso harayo vahantu
kIrishcid dhi tvA havate svarvAn RdhImahi sadhamAdasteadya
pro droNe harayaH karmAgman punAnAsa Rjyanto abhUvan
indro no asya pUrvyaH papIyAd dyukSo madasya somyasya rAjA
AsasrANAsaH shavasAnamachendraM sucakre rathyAso ashvAH
abhi shrava Rjyanto vaheyurnU cin nu vAyoramRtaM vidasyet
variSTho asya dakSiNAmiyartIndro maghonAM tuvikUrmitamaH
yayA vajrivaH pariyAsyaMho maghA ca dhRSNo dayase vi sUrIn
indro vAjasya sthavirasya dAtendro gIrbhirvardhatAM vRddhamahAH
indro vRtraM haniSTho astu satvA tA sUriH pRNati tUtujAnaH

Hymn 42

apAdita udu nashcitratamo mahIM bharSad dyumatImindrahUtim
panyasIM dhItiM daivyasya yAmañ janasya rAtiM vanate sudAnuH
dUrAccidA vasato asya karNA ghoSAdindrasya tanyati bruvANaH
eyamenaM devahUtirvavRtyAn madryagindramiyaM RcyamAnA
taM vo dhiyA paramayA purAjAmajaramindramabhyanUSyarkaiH
brahmA ca giro dadhire samasmin mahAMshca stomo adhi vardhadindre
vardhAd yaM yajña uta soma indraM vardhAd brahma gira ukthA ca manma
vardhAhainamuSaso yAmannaktorvardhAn mAsAH sharado dyAva indram
evA jajñAnaM sahase asAmi vAvRdhAnaM rAdhase ca shrutAya
mahAmugramavase vipra nUnamA vivAsema vRtratUryeSu

Hymn 43

mandrasya kaverdivyasya vahnervipramanmano vacanasya madhvaH
apA nastasya sacanasya deveSo yuvasva gRNate goagrAH
ayamushAnaH paryadrimusra RtadhItibhirRtayug yujAnaH
rujadarugNaM vi valasya sAnuM paNInrvacobhirabhi yodhadindraH
ayaM dyotayadadyuto vyaktUn doSA vastoH sharada indurindra
imaM ketumadadhurnU cidahnAM shucijanmana uSasashcakAra
ayaM rocayadaruco rucAno.ayaM vAsayad vy Rtena pUrvIH
ayamIyata Rtayugbhirashvaiн svarvidA nAbhinA carSaNiprAH
nU gRNAno gRNate pratna rAjanniSaH pinva vasudeyAya pUrvIH
apa oSadhIraviSA vanAni gA arvato nR^In Rcase rirIhi

Hymn 44

indra piba tubhyaM suto madAyAva sya harI vi mucA sakhAyA
uta pra gAya gaNa A niSadyAthA yajñAya gRNate vayo dhAH
asya piba yasya jajñAna indra madAya kratve apibo virapshin
tamu te gAvo nara Apo adririnduM samahyan pItaye samasmai
samiddhe agnau suta indra soma A tvA vahantu harayo vahiSThAH
tvAyatA manasA johavImIndrA yAhi suvitAya mahe naH
A yAhi shashvadushatA yayAthendra mahA manasA somapeyam
upa brahmANi shRNava imA no.athA te yajñastanve vayo dhAt
yadindra divi pArye yad Rdhag yad vA sve sadane yatra vAsi
ato no yajñamavase niyutvAn sajoSAH pAhi girvaNo marudbhiH

Hymn 45

aheLamAna upa yAhi yajñaM tubhyaM pavanta indavaH sutAsaH
gAvo na vajrin svamoko achendrA gahi prathamo yajñiyAnAm
yA te kAkut sukRtA yA variSThA yayA shashvat pibasi madhva Urmim
tayA pAhi pra te adhvaryurasthAt saM te vajrovartatAmindra gavyuH
eSa drapso vRSabho vishvarUpa indrAya vRSNe samakAri somaH
etaM piba hariva sthAtarugra yasyeshiSe pradivi yasteannam
sutaH somo asutAdindra vasyAnayaM shreyAñcikituSe raNAya
etaM titirva upa yAhi yajñaM tena vishvAstaviSIrA pRNasva
hvayAmasi tvendra yAhyarvAM araM te somastanve bhavAti
shatakrato mAdayasvA suteSu prAsmAnava pRtanAsu pra vikSu

Hymn 46

pratyasmai pipISate vishvAni viduSe bhara
araMgamAya jagmaye.apashcAddaghvane nare
emenaM pratyetana somebhiH somapAtamam
amatrebhirRjISiNamindraM sutebhirindubhiH
yadI sutebhirindubhiH somebhiH pratibhUSatha
vedA vishvasya medhiro dhRSat taM\-tamideSate
asmA\-asmA idandhaso.adhvaryo pra bharA sutam
kuvit samasya jenyasya shardhato.abhishasteravasparat

Hymn 47

yasya tyacchambaraM made divodAsAya randhayaH
ayaM sa soma indra te sutaH piba
yasya tIvrasutaM madaM madhyamantaM ca rakSase
ayaM sa...
yasya gA antarashmano made dRLhA avAsRjaH
ayaM sa .. .
yasya mandAno andhaso mAghonaM dadhiSe shavaH
ayaM sa...

Hymn 48

yo rayivo rayintamo yo dyumnairdyumnavattamaH
somaH sutaH sa indra te.asti svadhApate madaH
yaH shagmastuvishagma te rAyo dAmA matInAm
somaH sutaH ...
yena vRddho na shavasA turo na svAbhirUtibhiH
somaH sutaH ...
tyamu vo aprahaNaM gRNISe shavasas patim
indraM vishvAsAhaM naraM maMhiSThaM vishvacarSaNim
yaM vardhayantId giraH patiM turasya rAdhasaH
taminnvasya rodasI devI shuSmaM saparyataH
tad va ukthasya barhaNendrAyopastRNISaNi
vipo na yasyotayo vi yad rohanti sakSitaH
avidad dakSaM mitro navIyAn papAno devebhyo vasyo acait
sasavAn staulAbhirdhautarIbhiruruSyA pAyurabhavat sakhibhyaH

Rtasya pathi vedhA apAyi shriye manAMsi devAso akran
dadhAno nAma maho vacobhirvapurdRshaye venyo vyAvaH
dyumattamaM dakSaM dhehyasme sedhA janAnAM pUrvIrarAtIH
varSIyo vayaH kRNuhi shacIbhirdhanasya sAtAvasmAnaviDDhi
indra tubhyamin maghavannabhUma vayaM dAtre harivo mA vivenaH
nakirApirdadRshe martyatrA kimaN^ga radhracodanantvAhuH
mA jasvane vRSabha no rarIthA mA te revataH sakhye riSAma
pUrvIS Ta indra niSSidho janeSu jahyasuSvIn pra vRhApRNataH
udabhrANIva stanayanniyartIndro rAdhAMsyashvyAni gavyA
tvamasi pradivaH kArudhAyA mA tvAdAmAna A dabhanmaghonaH
adhvaryo vIra pra mahe sutAnAmindrAya bhara sa hyasya rAjA
yaH pUrvyAbhiruta nUtanAbhirgIrbhirvAvRdhe gRNatAM RSINAm
asya made puru varpAMsi vidvAnindro vRtrANyapratI jaghAna
tamu pra hoSi madhumantamasmai somaM vIrAya shipriNe pibadhyai
pAtA sutamindro astu somaM hantA vRtraM vajreNa mandasAnaH
gantA yajñaM parAvatashcidachA vasurdhInAmavitA kArudhAyAH
idaM tyat pAtramindrapAnamindrasya priyamamRtamapAyi
matsad yathA saumanasAya devaM vyasmad dveSo yuyavad vyaMhaH
enA mandAno jahi shUra shatrUñ jAmimajAmiM maghavannamitrAn
abhiSeNAnabhyAdedishAnAn parAca indra pra mRNAjahI ca
Asu SmA No maghavannindra pRtsvasmabhyaM mahi varivaH sugaM kaH
apAM tokasya tanayasya jeSa indra sUrIn kRNuhismA no ardham
A tvA harayo vRSaNo yujAnA vRSarathAso vRSarashmayo.atyAH
asmatrAñco vRSaNo vajravAho vRSNe madAya suyujovahantu
A te vRSan vRSaNo droNamasthurghRtapruSo normayo madantaH
indra pra tubhyaM vRSabhiH sutAnAM vRSNe bharantivRSabhAya somam

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Hymn 49

vRSAsi divo vRSabhaH pRthivyA vRSA sindhUnAM vRSabhastiyAnAm
vRSNe ta indurvRSabha pIpAya svAdU raso madhupeyo varAya
ayaM devaH sahasA jAyamAna indreNa yujA paNimastabhAyat
ayaM svasya piturAyudhAnIduramuSNAdashivasya mAyAH
ayamakRNoduSasaH supatnIrayaM sUrye adadhAjjyotirantaH
ayaM tridhAtu divi rocaneSu triteSu vindadamRtaM nigULham
ayaM dyAvApRthivI vi SkabhAyadayaM rathamayunak saptarashmim
ayaM goSu shacyA pakvamantaH somo dAdhAra dashayantramutsam

Hymn 50

ya Anayat parAvataH sunItI turvashaM yadum
indraH sano yuvA sakhA
avipre cid vayo dadhadanAshunA cidarvatA
indro jetA hitaM dhanam
mahIrasya praNItayaH pUrvIruta prashastayaH
nAsya kSIyanta UtayaH
sakhAyo brahmavAhase.arcata pra ca gAyata
sa hi naH pramatirmahI
tvamekasya vRtrahannavitA dvayorasi
utedRshe yathA vayam
nayasId vati dviSaH kRNoSyukthashaMsinaH
nRbhiH suvIra ucyase
brahmANaM brahmavAhasaM gIrbhiH sakhAyaM Rgmiyam
gAMna dohase huve
yasya vishvAni hastayorUcurvasUni ni dvitA
vIrasya pRtanASahaH
vi dRLhAni cidadrivo janAnAM shacIpate
vRha mAyA anAnata
tamu tvA satya somapA indra vAjAnAM pate
ahUmahi shravasyavaH
tamu tvA yaH purAsitha yo vA nUnaM hite dhane
havyaHsa shrudhI havam
dhIbhirarvadbhirarvato vAjAnindra shravAyyAn
tvayA jeSma hitaM dhanam
abhUru vIra girvaNo mahAnindra dhane hite
bhare vitantasAyyaH
yA ta Utiramitrahan makSUjavastamAsati
tayA no hinuhI ratham
sa rathena rathItamo.asmAkenAbhiyugvanA
jeSi jiSNo hitaM dhanam
ya eka it tamu STuhi kRSTInAM vicarSaNiH
patirjajñe vRSakratuH
yo gRNatAmidAsithApirUtI shivaH sakhA
sa tvaMna indra mRLaya
dhiSva vajraM gabhastyo rakSohatyAya vajrivaH
sAsahISThA abhi spRdhaH
pratnaM rayINAM yujaM sakhAyaM kIricodanam
brahmavAhastamaM huve
sa hi vishvAni pArthivAneko vasUni patyate
girvaNastamo adhriguH
sa no niyudbhirA pRNa kAmaM vAjebhirashvibhiH
gomadbhirgopate dhRSat

tad vo gAya sute sacA puruhUtAya satvane
shaM yad gave
na shAkine
na ghA vasurni yamate dAnaM vAjasya gomataH
yat sImupa shravad giraH
kuvitsasya pra hi vrajaM gomantaM dasyuhA gamat
shacIbhirapa no varat
imA u tvA shatakrato.abhi pra NonuvurgiraH
indra vatsaMna mAtaraH
dUNAshaM sakhyaM tava gaurasi vIra gavyate
ashvo ashvAyate bhava
sa mandasvA hyandhaso ...
imA u tvA sute\-sute nakSante girvaNo giraH
vatsaM gAvona dhenavaH
purUtamaM purUNAM stotR^INAM vivAci
vAjebhirvAjayatAm
asmAkamindra bhUtu te stomo vAhiSTho antamaH
asmAn rAye mahe hinu
adhi bRbuH paNInAM varSiSThe mUrdhannasthAt
uruH kakSo na gAN^gyaH
yasya vAyoriva dravad bhadrA rAtiH sahasriNI
sadyo dAnAya maMhate
tat su no vishve arya A sadA gRNanti kAravaH
bRbuM sahasradAtamaM sUriM sahasrasAtamam

Hymn 51

tvAmid dhi havAmahe sAtA vAjasya kAravaH
tvAM vRtreSvindra satpatiM narastvAM kASThAsvarvataH
sa tvaM nashcitra vajrahasta dhRSNuyA maha stavAno adrivaH
gAmashvaM rathyamindra saM kira satrA vAjaM na jigyuSe
yaH satrAhA vicarSaNirindraM taM hUmahe vayam
sahasramuSka tuvinRmNa satpate bhavA samatsu no vRdhe
bAdhase janAn vRSabheva manyunA ghRSau mILha RcISama
asmAkaM bodhyavitA mahAdhane tanUSvapsu sUrye
indra jyeSThaM na A bharanojiSThaM papuri shravaH
yeneme citra vajrahasta rodasI obhe sushipra prAH
tvAmugramavase carSaNIsahaM rAjan deveSu hUmahe
vishvA su no vithurA pibdanA vaso.amitrAn suSahAn kRdhi
yadindra nAhuSISvAnojo nRmNaM ca kRSTiSu
yad vApañca kSitInAM dyumnamA bhara satrA vishvAni pauMsyA
yad vA tRkSau maghavan druhyAvA jane yat pUrau kacca vRSNyam
asmabhyaM tad rirIhi saM nRSAhye.amitrAn pRtsuturvaNe

indra tridhAtu sharaNaM trivarUthaM svastimat
chardiryacha maghavadbhyashca mahyaM ca yAvayA didyumebhyaH
ye gavyatA manasA shatrumAdabhurabhipraghnanti dhRSNuyA
adha smA no maghavannindra girvaNastanUpA antamo bhava
adha smA no vRdhe bhavendra nAyamavA yudhi
yadantarikSepatayanti parNino didyavastigmamUrdhAnaH
yatra shUrAsastanvo vitanvate priyA sharma pitR^INAm
adha smA yacha tanve tane ca chardiracittaM yAvaya dveSaH
yadindra sarge arvatashcodayAse mahAdhane
asamane adhvanivRjine pathi shyenAniva shravasyatah
sindhUnriva pravaNa AshuyA yato yadi kloshamanu SvaNi
A ye vayo na varvRtatyAmiSi gRbhItA bAhvorgavi

Hymn 52

svAduS kilAyaM madhumAnutAyaM tIvraH kilAyaM rasavAnutAyam
uto nvasya papivAMsamindraM na kashcanasahata AhaveSu
ayaM svAduriha madiSTha Asa yasyendro vRtrahatye mamAda
purUNi yashcyautnA shambarasya vi navatiM nava ca dehyo han
ayaM me pIta udiyarti vacamayaM manISAmushatImajIgaH
ayaM SaL urvIramimIta dhIro na yAbhyo bhuvanaM kaccanAre
ayaM sa yo varimANaM pRthivyA varSmANaM divo akRNodayaM saH
ayaM pIyUSaM tisRSu pravatsu somo dAdhArorvantarikSam
ayaM vidaccitradRshIkamarNaH shukrasadmanAmuSasAmanIke
ayaM mahAn mahatA skambhanenod dyAmastabhnAd vRSabhomarutvAn
dhRSat piba kalashe somamindra vRtrahA shUra samare vasUnAm
mAdhyandine savana A vRSasva rayisthAno rayimasmAsu dhehi
indra pra NaH puraeteva pashya pra no naya prataraM vasyo acha
bhavA supAro atipArayo no bhavA sunItiruta vAmanItiH
uruM no lokamanu neSi vidvAn svarvajjyotirabhayaM svasti
RSvA ta indra sthavirasya bAhU upa stheyAma sharaNA bRhantA
variSThe na indra vandhure dhA vahiSThayoH shatAvannashvayorA
iSamA vakSISAM varSiSThAM mA nastArIn maghavan rAyo aryaH
indra mRLa mahyaM jIvAtumicha codaya dhiyamayaso na dhArAm
yat kiM cAhaM tvAyuridaM vadAmi tajjuSasva kRdhi mA devavantam
trAtAramindramavitAramindraM have\-have suhavaM shUramindram
hvayAmi shakraM puruhUtamindraM svasti no maghavAdhAtvindraH
indraH sutrAmA svavAnavobhiH sumRLIko bhavatu vishvavedAH
bAdhatAM dveSo abhayaM kRNotu suvIryasya patayaH syAma
tasya vayaM sumatau yajñiyasyApi bhadre saumanase syAma
sa sutrAmA svavAnindro asme ArAccid dveSaH sanutaryuyotu
ava tve indra pravato normirgiro brahmANi niyuto dhavante
urU na rAdhaH savanA purUNyapo gA vajrin yuvase samindUn

ka IM stavat kaH pRNAt ko yajAte yadugramin maghavA vishvahAvet
pAdAviva praharannanyam\-anyaM kRNoti pUrvamaparaM shacIbhiH
shRNve vIra ugram\-ugraM damAyannanyam\ anyamatinenIyamAnaH
edhamAnadviL ubhayasya rAjA coSkUyate visha indro manuSyAn
parA pUrveSAM sakhyA vRNakti vitarturANo aparebhireti
anAnubhUtIravadhUnvAnaH pUrvIrindraH sharadastartarIti
rUpaM\-rUpaM pratirUpo babhUva tadasya rUpaM praticakSaNAya
indro mAyAbhiH pururUpa Iyate yuktA hyasya harayaHshatA dasha
yujAno haritA rathe bhUri tvaSTeha rAjati
ko vishvAhA dviSataH pakSa Asata utAsIneSu sUriSu
agavyUti kSetramAgamna devA urvI satI bhUmiraMhUraNAbhUt
bRhaspate pra cikitsA gaviSTAvitthA sate jaritraindra panthAm
dive\-dive sadRshIranyamardhaM kRSNA asedhatapa sadmanojAH
ahan dAsA vRSabho vasnayantodavraje varcinaM shambaraM ca
prastoka in nu rAdhasasta indra dasha koshayIrdasha vAjino.adAt
divodAsAdatithigvasya rAdhaH shAmbaraM vasu pratyagrabhISma
dashAshvAn dasha koshAn dasha vastrAdhibhojanA
dasho hiraNyapiNDAn divodAsAdasAniSam
dasha rathAn praSTimataH shataM gA atharvabhyaH
ashvathaH pAyave.adAt
mahi rAdho vishvajanyaM dadhAnAn bharadvAjAn sAñjayo abhyayaSTa
vanaspate vIDvaN^go hi bhUyA asmatsakhA prataraNaH suvIraH
gobhiH saMnaddho asi vILayasvAsthAtA te jayatu jetvAni
divas pRthivyAH paryoja udbhRtaM vanaspatibhyaH paryAbhRtaM sahaH
apAmojmAnaM pari gobhirAvRtamindrasya vajraM haviSA rathaM yaja
indrasya vajro marutAmanIkaM mitrasya garbho varuNasya nAbhiH
semAM no havyadAtiM juSANo deva ratha prati havyA gRbhAya
upa shvAsaya pRthivImuta dyAM purutrA te manutAM viSThitaM jagat
sa dundubhe sajUrindreNa devairdUrAd davIyoapa sedha shatrUn
A krandaya balamojo na A dhA ni STanihi duritA bAdhamAnaH
apa protha dundubhe duchunA ita indrasya muSTirasi vILayasva
AmUraja pratyAvartayemAH ketumad dundubhirvAvadIti
samashvaparNAshcaranti no naro.asmAkamindra rathino jayantu

Hymn 53

yajñA\-yajñA vo agnaye girA\-girA ca dakSase
pra\-pra vayamamRtaM jAtavedasaM priyaM mitraM na shaMsiSam
Urjo napAtaM sa hinAyamasmayurdAshema havyadAtaye
bhuvad vAjeSvavitA bhuvad vRdha uta trAtA tanUnAm
vRSA hyagne ajaro mahAn vibhAsyarciSA
ajasreNa shociSA shoshucacchuce sudItibhiH su dIdihi
maho devAn yajasi yakSyAnuSak tava kratvota daMsanA

arvAcaH sIM kRNuhyagne.avase rAsva vAjota vaMsva
yamApo adrayo vanA garbhaM Rtasya piprati
sahasA yo mathito jAyate nRbhiH pRthivyA adhi sAnavi
A yaH paprau bhAnunA rodasI ubhe dhUmena dhAvate divi
tirastamo dadRsha UrmyAsvA shyAvAsvaruSo vRSA shyAvA aruSo vRSA
bRhadbhiragne arcibhiH shukreNa deva shociSA
bharadvAje samidhAno yaviSThya revan naH shukra dIdihi dyumat pAvaka dIdihi
vishvAsAM gRhapatirvishAmasi tvamagne mAnuSINAm
shataM pUrbhiryaviSTha pAhyaMhasaH sameddhAraM shataM himA stotRbhyo ye ca dadati
tvaM nashcitra UtyA vaso rAdhAMsi codaya
asya rAyastvamagne rathIrasi vidA gAdhaM tuce tu naH
parSi tokaM tanayaM partRbhiS Tvamadabdhairaprayutvabhi H
agne heLAMsi daivyA yuyodhi no.adevAni hvarAMsi ca
A sakhAyaH sabardughAM dhenumajadhvamupa navyasA vacaH
sRjadhvamanapasphurAm
yA shardhAya mArutAya svabhAnave shravo.amRtyu dhukSata
yA mRLIke marutAM turANAM yA sumnairevayAvarI
bharadvAjAyAva dhukSata dvitA
dhenuM ca vishvadohasamiSaM ca vishvabhojasam
taM va indraM na sukratuM varuNamiva mAyinam
aryamaNaM na mandraM sRprabhojasaM viSNuM na stuSa Adishe
tveSaM shardho na mArutaM tuviSvaNyanarvANaM pUSaNaM saM yathA shatA
saM sahasrA kAriSaccarSaNibhya AnAvirgULhA vasU karat suvedA no vasU karat
A mA pUSannupa drava shaMsiSaM nu te apikarNa AghRNe
aghA aryo arAtayaH
mA kAkambIramud vRho vanaspatimashastIrvi hi nInashaH
mota sUro aha evA cana grIvA Adadhate veH
dRteriva te.avRkamastu sakhyam
achidrasya dadhanvataH supUrNasya dadhanvataH
paro hi martyairasi samo devairuta shriyA
abhi khyaH pUSan pRtanAsu nastvamavA nUnaM yathA purA
vAmI vAmasya dhUtayaH praNItirastu sUnRtA
devasya vAmaruto martyasya vejAnasya prayajyavaH
sadyashcid yasya carkRtiH pari dyAM devo naiti sUryaH
tveSaM shavo dadhire nAma yajñiyaM maruto vRtrahaM shavo jyeSThaM vRtrahaM shavaH
sakRd dha dyaurajAyata sakRd bhUmirajAyata
pRshnyA dugdhaM sakRt payastadanyo nAnu jAyate

Hymn 54

stuSe janaM suvrataM navyasIbhirgIrbhirmitrAvaruNA sumnayantA
ta A gamantu ta iha shruvantu sukSatrAso varuNomitro agniH
visho\-visha IDyamadhvareSvadRptakratumaratiM yuvatyoH

divaH shishuM sahasaH sUnumagniM yajñasya ketumaruSaM yajadhyai
aruSasya duhitarA virUpe stRbhiranyA pipishe sUro anyA
mithasturA vicarantI pAvake manma shrutaM nakSata RcyamAne
pra vAyumachA bRhatI manISA bRhadrayiM vishvavAraM rathaprAm
dyutadyAmA niyutaH patyamAnaH kaviH kavimiyakSasi prayajyo
sa me vapushchadayadashvinoryo ratho virukmAn manasA yujAnaH
yena narA nAsatyeSayadhyai vartiryAthastanayAya tmane ca
parjanyavAtA vRSabhA pRthivyAH purISANi jinvatamapyAni
satyashrutaH kavayo yasya gIrbhirjagata sthAtarjagadAkRNudhvam
pAvIravI kanyA citrAyuH sarasvatI vIrapatnI dhiyaM dhAt
gnAbhirachidraM sharaNaM sajoSA durAdharSaM gRNate sharma yaMsat
pathas\-pathaH paripatiM vacasyA kAmena kRto abhyAnaL arkam
sa no rAsacchurudhashcandrAgrA dhiyaM\-dhiyaM sISadhAti pra pUSA
prathamabhAjaM yashasaM vayodhAM supANiM devaM sugabhastiM Rbhvam
hotA yakSad yajataM pastyAnAmagnistvaSTAraM suhavaM vibhAvA
bhuvanasya pitaraM gIrbhirAbhI rudraM divA vardhayA rudramaktau
bRhantaM RSvamajaraM suSumnaM Rdhag ghuvema kavineSitAsaH
A yuvAnaH kavayo yajñiyAso maruto ganta gRNato varasyAm
acitraM cid dhi jinvathA vRdhanta itthA nakSanto naro aN^girasvat
pra vIrAya pra tavase turAyAjA yUtheva pashurakSirastam
sa pispRshati tanvi shrutasya stRbhirna nAkaM vacanasyavipaH
yo rajAMsi vimame pArthivAni trishcid viSNurmanave bAdhitAya
tasya te sharmannupadadyAmAne rAyA madema tanvA tanA ca
tan no.ahirbudhnyo abdhirarkaistat parvatastat savitA cano dhAt
tadoSadhIbhirabhi rAtiSAco bhagaH purandhirjinvatu pra rAye
nu no rayiM rathyaM carSaNiprAM puruvIraM maha Rtasya gopAm
kSayaM dAtAjaraM yena janAn spRdho adevIrabhi cakramAma visha AdevIrabhyashnavAma

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Hymn 55

huve vo devImaditiM namobhirmRLIkAya varuNaM mitramagnim
abhikSadAmaryamaNaM sushevaM trAtR^In devAn savitAraM bhagaM ca
sujyotiSaH sUrya dakSapitR^InanAgAstve sumaho vIhi devAn
dvijanmAno ya RtasApaH satyAH svarvanto yajatA agnijihvAH
uta dyAvApRthivI kSatramuru bRhad rodasI sharaNaM suSumne
mahas karatho varivo yathA no.asme kSayAya dhiSaNe anehaH
A no rudrasya sUnavo namantAmadyA hUtAso vasavo.adhRSTAH
yadImarbhe mahati vA hitAso bAdhe maruto ahvAma devAn
mimyakSa yeSu rodasI nu devI siSakti pUSA abhyardhayajvA
shrutvA havaM maruto yad dha yAtha bhUmA rejante adhvani pravikte
abhi tyaM vIraM girvaNasamarcendraM brahmaNA jaritarnavena
shravadid dhavamupa ca stavAno rAsad vAjAnupa maho gRNAnaH
omAnamApo mAnuSIramRktaM dhAta tokAya tanayAya shaMyoH

yUyaM hi SThA bhiSajo mAtRtamA vishvasya sthAturjagato janitrIH
A no devaH savitA trAyamANo hiraNyapANiryajato jagamyAt
yo datravAnuSaso na pratIkaM vyUrNute dAshuSe vAryANi
uta tvaM sUno sahaso no adyA devAnasminnadhvare vavRtyAH
syAmahaM te sadamid rAtau tava syAmagne.avasA suvIraH
uta tyA me havamA jagmyAtaM nAsatyA dhIbhiryuvamaN^ga viprA
atriM na mahastamaso.amumuktaM tUrvataM narA duritAdabhIke

Hymn 56

te no rAyo dyumato vAjavato dAtAro bhUta nRvataH purukSoH
dashasyanto divyAH pArthivAso gojAtA apyA mRlatA cadevAH
te no rudraH sarasvatI sajoSA mILhuSmanto viSNurmRLantu vAyuH
RbhukSA vAjo daivyo vidhAtA parjanyAvAtA pipyatAmiSaM naH
uta sya devaH savitA bhago no.apAM napAdavatu dAnu papriH
tvaSTA devebhirjanibhiH sajoSA dyaurdevebhiH pRthivI samudraiH
uta no.ahirbudhnyaH shRNotvaja ekapAt pRthivI samudraH
vishve devA RtAvRdho huvAnA stutA mantrAH kavishastA avantu
evA napAto mama tasya dhIbhirbharadvAjA abhyarcantyarkaiH
gnA hutAso vasavo.adhRSTA vishve stutAso bhUtA yajatrAH

Hymn 57

udu tyaccakSurmahi mitrayorAneti priyaM varuNayoradabdham
Rtasya shuci darshatamanIkaM rukmo na diva uditAvyadyaut
veda yastrINi vidathAnyeSAM devAnAM janma sanutarA ca vipraH
Rju marteSu vRjinA ca pashyannabhi caSTe sUro arya evAn
stuSa u vo maha Rtasya gopAnaditiM mitraM varuNaM sujAtAn
aryamaNaM bhagamadabdhadhItInachA voce sadhanyaH pAvakAn
rishAdasaH satpatInradabdhAn maho rAjñaH suvasanasya dAtR^In
yUnaH sukSatrAn kSayato divo nR^InAdityAn yAmyaditiM duvoyu
dyauS pitaH pRthivi mAtaradhrugagne bhrAtarvasavo mRLatA naH
vishva AdityA adite sajoSA asmabhyaM sharma bahulaM vi yanta
mA no vRkAya vRkye samasmA aghAyate rIradhatA yajatrAH
yUyaM hi SThA rathyo nastanUnAM yUyaM dakSasya vacaso babhUva
mA va eno anyakRtaM bhujema mA tat karma vasavo yaccayadhve
vishvasya hi kSayatha vishvadevAH svayaM ripustanvaM rIriSISTa
nama idugraM nama A vivAse namo dAdhAra pRthivImuta dyAm
namo devebhyo nama Isha eSAM kRtaM cideno namasAvivAse
Rtasya vo rathyaH pUtadakSAn Rtasya pastyasado adabdhAn
tAnA namobhirurucakSaso nR^In vishvAn va A name maho yajatrAH

te hi shreSThavarcasasta u nastiro vishvAni duritA nayanti
sukSatrAso varuNo mitro agnir{R}tadhItayo vakmarAjasatyAH
te na indraH pRthivI kSAma vardhan pUSA bhago aditiH pañca janAH
susharmANaH svavasaH sunIthA bhavantu naHsutrAtrAsaH sugopAH
nU sadmAnaM divyaM naMshi devA bhAradvAjaH sumatiM yAti hotA
AsAnebhiryajamAno miyedhairdevAnAM janma vasUyurvavanda
apa tyaM vRjinaM ripuM stenamagne durAdhyam
daviSThamasya satpate kRdhI sugam
grAvANaH soma no hi kaM sakhitvanAya vAvashuH
jahI nyatriNaM paNiM vRko hi SaH
yUyaM hi SThA sudAnava indrajyeSThA abhidyavaH
kartA no adhvannA sugaM gopA amA
api panthAmaganmahi svastigAmanehasam
yena vishvAH paridviSo vRNakti vindate vasu

Hymn 58

na tad divA na pRthivyAnu manye na yajñena nota shamIbhirAbhiH
ubjantu taM subhvaH parvatAso ni hIyatAmatiyAjasya yaSTA
ati vA yo maruto manyate no brahma vA yaH kriyamANaM ninitsAt
tapUMSi tasmai vRjinAni santu brahmadviSamabhi taM shocatu dyauH
kimaN^ga tvA brahmaNaH soma gopAM kimaN^ga tvAhurabhishastipAM naH
kimaN^ga naH pashyasi nidyamAnAn brahmadviSe tapuSiM hetimasya
avantu mAmuSaso jAyamAnA avantu mA sindhavaH pinvamAnAH
avantu mA parvatAso dhruvAso.avantu mA pitaro devahUtau
vishvadAnIM sumanasaH syAma pashyema nu sUryamuccarantam
tathA karad vasupatirvasUnAM devAnohAno.avasAgamiSThaH
indro nediSThamavasAgamiSThaH sarasvatI sindhubhiH pinvamAnA
parjanyo na oSadhIbhirmayobhuragniH sushaMsaH suhavaH piteva
vishve devAsa A gata shRNutA ma imaM havam
edaM barhirni SIdata
yo vo devA ghRtasnunA havyena pratibhUSati
taM vishva upa gachatha
upa naH sUnavo giraH shRNvantvamRtasya ye
sumRLIkA bhavantu naH
vishve devA RtAvRdha Rtubhirhavanashrutaha
juSantAM yujyaM payaH
stotramindro marudgaNastvaSTRmAn mitro aryamA
imA havyA juSanta naH
imaM no agne adhvaraM hotarvayunasho yaja
cikitvAn daivyaM janam
vishve devAH shRNutemaM havaM me ye antarikSe ya upa dyavi STha
ye agnijihvA uta vA yajatrA AsadyAsmin barhiSi mAdayadhvam

vishve devA mama shRNvantu yajñiyA ubhe rodasI apAM napAcca manma
mA vo vacAMsi paricakSyANi vocaM sumneSvid vo antamA madema
ye ke ca jmA mahino ahimAyA divo jajñire apAM sadhasthe
te asmabhyamiSaye vishvamAyuH kSapa usrA varivasyantudevAH
agnIparjanyAvavataM dhiyaM me.asmin have suhavA suSTutiMnaH
iLAmanyo janayad garbhamanyaH prajAvatIriSa A dhattamasme
stIrNe barhiSi samidhAne agnau sUktena mahA namasA vivAse
asmin no adya vidathe yajatrA vishve devA haviSi mAdayadhvam

Hymn 59

vayamu tvA pathas pate rathaM na vAjasAtaye
dhiye pUSannayujmahi
abhi no naryaM vasu vIraM prayatadakSiNam
vAmaM gRhapatiM naya
aditsantaM cidAghRNe pUSan dAnAya codaya
paNeshcid vimradA manaH
vi patho vAjasAtaye cinuhi vi mRdho jahi
sAdhantAmugra no dhiyaH
pari tRndhi paNInAmArayA hRdayA kave
athemasmabhyaM randhaya
vi pUSannArayA tuda paNericha hRdi priyam
atheM ...
A rikha kikirA kRNu paNInAM hRdayA kave
atheM ...
yAM pUSan brahmacodanImArAM bibharSyAghRNe
tayA samasya hRdayamA rikha kikirA kRNu
yA te aSTrA goopashAghRNe pashusAdhanI
tasyAste sumnamImahe
uta no goSaNiM dhiyamashvasAM vAjasAmuta
nRvat kRNuhi vItaye

Hymn 60

saM pUSan viduSA naya yo añjasAnushAsati
ya evedamiti bravat
samu pUSNA gamemahi yo gRhAnabhishAsati
ima eveti cabravat
pUSNashcakraM na riSyati na kosho.ava padyate
no asya vyathate paviH
yo asmai haviSAvidhan na taM pUSApi mRSyate

prathamo vidate vasu
pUSA gA anvetu naH puSA rakSatvarvataH
pUSA vAjaM sanotu naH

Hymn 61

pUSannanu pra gA ihi yajamAnasya sunvataH
asmAkaM stuvatAmuta
mAkirneshan mAkIM riSan mAkIM saM shAri kevaTe
athAriSTAbhirA gahi
shRNvantaM pUSaNaM vayamiryamanaSTavedasam
IshAnaMrAya Imahe
pUSan tava vrate vayaM na riSyema kadA cana
stotArasta iha smasi
pari pUSA parastAd dhastaM dadhAtu dakSiNam
punarno naSTamAjatu

Hymn 62

ehi vAM vimuco napAdAghRNe saM sacAvahai
rathIr{R}tasya no bhava
rathItamaM kapardinamIshAnaM rAdhaso mahaH
rAyaH sakhAyamImahe
rAyo dhArAsyAghRNe vaso rAshirajAshva
dhIvato\-dhIvataH sakhA
pUSaNaM nvajAshvamupa stoSAma vAjinam
svasuryo jAra ucyate
mAturdidhiSumabravaM svasurjAraH shRNotu naH
bhrAtendrasya sakhA mama
AjAsaH pUSaNaM rathe nishRmbhAste janashriyam
devaM vahantu bibhrataH

Hymn 63

ya enamAdideshati karambhAditi pUSaNam
na tena deva Adishe
uta ghA sa rathItamaH sakhyA satpatiryujA
indro vRtrANi jighnate

utAdaH paruSe gavi sUrashcakraM hiraNyayam
nyairayadrathItamaH
yadadya tvA puruSTuta bravAma dasra mantumaH
tat su no manma sAdhaya
imaM ca no gaveSaNaM sAtaye sISadho gaNam
ArAt pUSannasi shrutaH
A te svastimImaha AreaghAmupAvasum
adyA ca sarvatAtaye shvashca sarvatAtaye

Hymn 64

indrA nu pUSaNA vayaM sakhyAya svastaye
huvema vAjasAtaye
somamanya upAsadat pAtave camvoH sutam
karambhamanya ichati
ajA anyasya vahnayo harI anyasya sambhRtA
tAbhyAM vRtrANi jighnate
yadindro anayad rito mahIrapo vRSantamaH
tatra pUSAbhavat sacA
tAM pUSNaH sumatiM vayaM vRkSasya pra vayAmiva
indrasya cA rabhAmahe
ut pUSaNaM yuvAmahe.abhIshUnriva sArathiH
mahyA indraM svastaye

Hymn 65

shukraM te anyad yajataM te anyad viSurUpe ahanI dyaurivAsi
vishvA hi mAyA avasi svadhAvo bhadrA te pUSanniharAtirastu
ajAshvaH pashupA vAjapastyo dhiyaMjinvo bhuvane vishve arpitaH
aSTrAM pUSA shithirAmudvarIvRjat saMcakSANobhuvanA deva Iyate
yAste pUSan nAvo antaH samudre hiraNyayIrantarikSe caranti
tAbhiryAsi dUtyAM sUryasya kAmena kRta shrava ichamAnaH
pUSA subandhurdiva A pRthivyA iLas patirmaghavA dasmavarcAH
yaM devAso adaduH sUryAyai kAmena kRtaM tavasaM svañcam

Hymn 66

pra nu vocA suteSu vAM vIryA yAni cakrathuH
hatAso vAM pitaro devashatrava indrAgnI jIvatho yuvam
baL itthA mahimA vAmindrAgnI paniSTha A
samAno vAM janitA bhrAtarA yuvaM yamAvihehamAtarA
okivAMsA sute sacAnashvA saptI ivAdane
indrA nvagnI avaseha vajriNA vayaM devA havAmahe
ya indrAgnI suteSu vAM stavat teSv RtAvRdhA
joSavAkaM vadataH pajrahoSiNA na devA bhasathashcana
indrAgnI ko asya vAM devau martashciketati
viSUco ashvAn yuyujAna Iyata ekaH samAna A rathe
indrAgnI apAdiyaM pUrvAgAt padvatIbhyaH
hitvI shiro jihvayA vAvadaccarat triMshat padA nyakramIt
indrAgnI A hi tanvate naro dhanvAni bAhvoH
mA no asmin mahAdhane parA varktaM gaviSTiSu
indrAgnI tapanti mAghA aryo arAtayaH
apa dveSAMsyA kRtaM yuyutaM sUryAdadhi
indrAgnI yuvorapi vasu divyAni pArthivA
A na iha prayachataM rayiM vishvAyupoSasam
indrAgnI ukthavAhasA stomebhirhavanashrutA
vishvAbhirgIrbhirA gatamasya somasya pItaye

Hymn 67

shnathad vRtramuta sanoti vAjamindrA yo agnI sahurI saparyAt
irajyantA vasavyasya bhUreH sahastamA sahasA vAjayantA
tA yodhiSTamabhi gA indra nUnamapaH svaruSaso agna ULhaH
dishaH svaruSasa indra citrA apo gA agne yuvase niyutvAn
A vRtrahaNA vRtrahabhiH shuSmairindra yAtaM namobhiragne arvAk
yuvaM rAdhobhirakavebhirindrAgne asme bhavatamuttamebhiH
tA huve yayoridaM papne vishvaM purA kRtam
indrAgnI namardhataH
ugrA vighaninA mRdha indrAgnI havAmahe
tA no mRLAta IdRshe
hato vRtrANyAryA hato dAsAni satpatI
hato vishvA apa dviSaH
indrAgnI yuvAmime.abhi stomA anUSata
pibataM shambhuvA sutam
yA vAM santi puruspRho niyuto dAshuSe narA
indrAgnI tAbhirA gatam
tAbhirA gachataM naropedaM savanaM sutam

indrAgnI somapItaye
tamILiSva yo arciSA vanA vishvA pariSvajat
kRSNAkRNoti jihvayA
ya iddha AvivAsati sumnamindrasya martyaH
dyumnAya sutarA apaH
tA no vAjavatIriSa AshUn pipRtamarvataH
indramagniM ca voLhave
ubhA vAmindrAgnI AhuvadhyA ubhA rAdhasaH saha mAdayadhyai
ubhA dAtArAviSAM rayINAmubhA vAjasya sAtaye huve vAm
A no gavyebhirashvyairvasavyairupa gachatam
sakhAyau devau sakhyAya shambhuvendrAgnI tA havAmahe
indrAgnI shRNutaM havaM yajamAnasya sunvataH
vItaM havyAnyA gataM pibataM somyaM madhu

Hymn 68

iyamadadAd rabhasaM RNacyutaM divodAsaM vadhryashvAya dAshuSe
yA shashvantamAcakhAdAvasaM paNiM tA te dAtrANi taviSA sarasvati
iyaM shuSmebhirbisakhA ivArujat sAnu girINAM taviSebhirUrmibhiH
pArAvataghnImavase suvRktibhiH sarasvatImA vivAsema dhItibhiH
sarasvati devanido ni barhaya prajAM vishvasya bRsayasya mAyinaH
uta kSitibhyo.avanIravindo viSamebhyo asravo vAjinIvati
pra No devI sarasvatI vAjebhirvAjinIvatI
dhInAmavitryavatu
yastvA devi sarasvatyupabrUte dhane hite
indraM na vRtratUrye
tvaM devi sarasvatyavA vAjeSu vAjini
radA pUSeva naHsanim
uta syA naH sarasvatI ghorA hiraNyavartaniH
vRtraghnI vaSTi suSTutim
yasyA ananto ahrutastveSashcariSNurarNavaH
amashcarati roruvat
sA no vishvA ati dviSaH svasR^IranyA RtAvarI
atannaheva sUryaH
uta naH priyA priyAsu saptasvasA sujuSTA
sarasvatI stomyA bhUt
ApapruSI pArthivAnyuru rajo antarikSam
sarasvatI nidas pAtu
triSadhasthA saptadhAtuH pañca jAtA vardhayantI
vAje\-vAje havyA bhUt
pra yA mahimnA mahinAsu cekite dyumnebhiranyA apasAmapastamA
ratha iva bRhatI vibhvane kRtopastutyA cikituSA sarasvatI
sarasvatyabhi no neSi vasyo mApa spharIH payasA mA na Adhak

juSasva naH sakhyA veshyA ca mA tvat kSetrANyaraNAni ganma

Hymn 69

stuSe narA divo asya prasantAshvinA huve jaramANo arkaiH
yA sadya usrA vyuSi jmo antAn yuyUSataH paryurUvarAMsi
tA yajñamA shucibhishcakramANA rathasya bhAnuM rurucUrajobhiH
purU varAMsyamitA mimAnApo dhanvAnyati yAtho ajrAn
tA ha tyad vartiryadaradhramugretthA dhiya UhathuH shashvadashvaiH
manojavebhiriSiraiH shayadhyai pari vyathirdAshuSo martyasya
tA navyaso jaramANasya manmopa bhUSato yuyujAnasaptI
shubhaM pRkSamiSamUrjaM vahantA hotA yakSat pratno adhrug yuvAnA
tA valgU dasrA purushAkatamA pratnA navyasA vacasA vivAse
yA shaMsate stuvate shambhaviSThA babhUvaturgRNate citrarAtI
tA bhujyuM vibhiradbhyaH samudrAt tugrasya sUnumUhathUrajobhiH
areNubhiryojanebhirbhujantA patatribhirarNasonirupasthAt
vi jayuSA rathyA yAtamadriM shrutaM havaM vRSaNA vadhrimatyAH
dashasyantA shayave pipyathurgAmiti cyavAnA sumatiM bhuraNyU
yad rodasI pradivo asti bhUmA heLo devAnAmuta martyatrA
tadAdityA vasavo rudriyAso rakSoyuje tapuraghaM dadhAta
ya IM rAjAnAv RtuthA vidadhad rajaso mitro varuNashciketat
gambhIrAya rakSase hetimasya droghAya cid vacasa AnavAya
antaraishcakraistanayAya vartirdyumatA yAtaM nRvatA rathena
sanutyena tyajasA martyasya vanuSyatAmapi shIrSAvavRktam
A paramAbhiruta madhyamAbhirniyudbhiryAtamavamAbhirarvAk
dRLhasya cid gomato vi vrajasya duro vartaM gRNate citrarAtI

Hymn 70

kva tyA valgU puruhUtAdya dUto na stomo.avidan namasvAn
A yo arvAM nAsatyA vavarta preSThA hyasatho asya manman
araM me gantaM havanAyAsmai gRNAnA yathA pibAtho andhaH
pari ha tyad vartiryAtho riSo na yat paro nAntarastuturyAt
akAri vAmandhaso varImannastAri barhiH suprAyaNatamam
uttAnahasto yuvayurvavandA vAM nakSanto adraya Añjan
Urdhvo vAmagniradhvareSvasthAt pra rAtireti jUrNInighRtAcI
pra hotA gUrtamanA urANo.ayukta yo nAsatyA havIman
adhi shriye duhitA sUryasya rathaM tasthau purubhujA shatotim
pra mAyAbhirmAyinA bhUtamatra narA nRtU janiman yajñiyAnAm
yuvaM shrIbhirdarshatAbhirAbhiH shubhe puSTimUhathuHsUryAyAH
pra vAM vayo vapuSe.anu paptan nakSad vANI suSTutA dhiSNyA vAm

A vAM vayo.ashvAso vahiSThA abhi prayo nAsatyA vahantu
pra vAM ratho manojavA asarjISaH pRkSa iSidho anu pUrvIH
puru hi vAM purubhujA deSNaM dhenuM na iSaM pinvatamasakrAm
stutashca vAM mAdhvI suSTutishca rasAshca ye vAmanu rAtimagman
uta ma Rjre purayasya raghvI sumILhe shataM peruke ca pakvA
shANDo dAd dhiraNinaH smaddiSTIn dasha vashAso abhiSAca RSvAn
saM vAM shatA nAsatyA sahasrAshvAnAM purupanthA gire dAt
bharadvAjAya vIra nU gire dAd dhatA rakSAMsi purudaMsasA syuH
A vAM sumne variman sUribhiH SyAm

Hymn 71

udu shriya uSaso rocamAnA asthurapAM normayo rushantaH
kRNoti vishvA supathA sugAnyabhUdu vasvI dakSiNAmaghonI
bhadrA dadRkSa urviyA vi bhAsyut te shocirbhAnavo dyAmapaptan
AvirvakSaH kRNuSe shumbhamAnoSo devi rocamAnAmahobhiH
vahanti sImaruNAso rushanto gAvaH subhagAmurviyA prathAnAm
apejate shUro asteva shatrUn bAdhate tamo ajiro navoLhA
sugota te supathA parvateSvavAte apastarasi svabhAno
sA na A vaha pRthuyAmannRSve rayiM divo duhitariSayadhyai
sA vaha yokSabhiravAtoSo varaM vahasi joSamanu
tvaM divo duhitaryA ha devI pUrvahUtau maMhanA darshatA bhUH
ut te vayash ...

Hymn 72

eSA syA no duhitA divojAH kSitIruchantI mAnuSIrajIgaH
yA bhAnunA rushatA rAmyAsvajñAyi tirastamasashcidaktUn
vi tad yayuraruNayugbhirashvaishcitraM bhAntyuSasashcandrarathAH
agraM yajñasya bRhato nayantIrvi tA bAdhantetama UrmyAyAH
shravo vAjamiSamUrjaM vahantIrni dAshuSa uSaso martyAya
maghonIrvIravat patyamAnA avo dhAta vidhate ratnamadya
idA hi vo vidhate ratnamastIdA vIrAya dAshuSa uSAsaH
idA viprAya jarate yadukthA ni Sma mAvate vahatha pura cit
idA hi ta uSo adrisAno gotrA gavAmangiraso gRNanti
vyarkeNa bibhidurbrahmaNA ca satyA nRNAmabhavad devahUtiH
uchA divo duhitaH pratnavan no bharadvAjavad vidhate maghoni
suvIraM rayiM gRNate rirIhyurugAyamadhi dhehi shravo naH

Hymn 73

vapurnu taccikituSe cidastu samAnaM nAma dhenu patyamAnam
marteSvanyad dohase pIpAya sakRcchukraM duduhe pRshnirUdhaH
ye agnayo na shoshucannidhAnA dviryat trirmaruto vAvRdhanta
areñavo hiraNyayAsa eSAM sAkaM nRmNaiH pauMsyebhishca bhUvan
rudrasya ye mILhuSaH santi putrA yAMshco nu dADhRvirbharadhyai
vide hi mAtA maho mahI SA set pRshniH subhve garbhamADhAt
na ya iSante januSo.ayA nvantaH santo.avadyAni punAnAH
niryad duhre shucayo.anu joSamanu shriyA tanvamukSamANAH
makSU na yeSu dohase cidayA A nAma dhRSNu mArutandadhAnAH
na ye staunA ayAso mahnA nU cit sudAnurava vAsadugrAn
ta idugrAH shavasA dhRSNuSeNA ubhe yujanta rodasI sumeke
adha smaiSu rodasI svashocirAmavatsu tasthau na rokaH
aneno vo maruto yAmo astvanashvashcid yamajatyarathIH
anavaso anabhIshU rajastUrvi rodasI pathyA yAti sADhan
nAsya vartA na tarutA nvasti maruto yamavatha vajasAtau
toke vA goSu tanaye yamapsu sa vrajaM dartA pArye adha dyoH
pra citramarkaM gRNate turAya mArutAya svatavase bharadhvam
ye sahAMsi sahasA sahante rejate agne pRthivI makhebhyaH
tviSImanto adhvarasyeva didyut tRSucyavaso juhvo nAgneH
arcatrayo dhunayo na vIrA bhrAjajjanmAno maruto adhRSTAH
taM vRdhantaM mArutaM bhrAjadRSTiM rudrasya sUnuM havasA vivAse
divaH shardhAya shucayo manISA girayo nApa ugrA aspRdhran

Hymn 74

vishveSAM vaH satAM jyeSThatamA gIrbhirmitrAvaruNAvAvRdhadhyai
saM yA rashmeva yamaturyamiSThA dvA janAnasamA bAhubhiH svaiH
iyaM mad vAM pra stRNIte manISopa priyA namasA barhiracha
yantaM no mitrAvaruNAvadhRSTaM chardiryad vAM varUthyaM sudAnU
A yAtaM mitrAvaruNA sushastyupa priyA namasA hUyamAnA
saM yAvapnaH stho apaseva janAñchrudhIyatashcid yatatho mahitvA
ashvA na yA vAjinA pUtabandhU RtA yad garbhamaditirbharadhyai
pra yA mahi mahAntA jAyamAnA ghorA martAyaripave ni dIdhaH
vishve yad vAM maMhanA mandamAnAH kSatraM devAso adadhuH sajoSAH
pari yad bhUtho rodasI cidurvI santi spasho adabdhAso amUrAH

Hymn 75

tA hi kSatraM dhArayethe anu dyUn dRMhethe sAnumupamAdiva dyoH
dRLho nakSatra uta vishvadevo bhUmimAtAn dyAM dhAsinAyoH
tA vigraM dhaithe jaTharaM pRNadhyA A yat sadma sabhRtayaH pRNanti
na mRSyante yuvatayo.avAtA vi yat payo vishvajinvA bharante
tA jihvayA sadamedaM sumedhA A yad vAM satyo aratir{R}te bhUt
tad vAM mahitvaM ghRtAnnAvastu yuvaM dAshuSevi cayiSTamaMhaH
pra yad vAM mitrAvaruNA spUrdhan priyA dhAma yuvadhitA minanti
na ye devAsa ohasA na martA ayajñAsAco apyo naputrAH
vi yad vAcaM kIstAso bharante shaMsanti ke cin nivido manAnAH
Ad vAM bravAma satyAnyukthA nakirdevebhiryatatho mahitvA
avoritthA vAM chardiSo abhiSTau yuvormitrAvaruNAvaskRdhoyu
anu yad gAva sphurAn RjipyaM dhRSNuM yad raNevRSaNaM yunajan

Hymn 76

shruSTI vAM yajña udyataH sajoSA manuSvad vRktabarhiSo yajadhyai
A ya indrAvaruNAviSe adya mahe sumnAya maha Avavartat
tA hi shreSThA devatAtA tujA shUrANAM shaviSThAtA hi bhUtam
maghonAM maMhiSThA tuvishuSma Rtena vRtraturA sarvasenA
tA gRNIhi namasyebhiH shUSaiH sumnebhirindrAvaruNA cakAnA
vajreNAnyaH shavasA hanti vRtraM siSaktyanyo vRjaneSu vipraH
gnAshca yan narashca vAvRdhanta vishve devAso narAM svagUrtAH
praibhya indrAvaruNA mahitvA dyaushca pRthivi bhUtamurvI
sa it sudAnuH svavAn RtAvendrA yo vAM varuNa dAshatitman
iSA sa dviSastared dAsvAn vaMsad rayiM rayivatashca janAn
yaM yuvaM dAshvadhvarAya devA rayiM dhattho vasumantaM purukSum
asme sa indrAvaruNAvapi SyAt pra yo bhanakti vanuSAmashastIH
uta naH sutrAtro devagopAH sUribhya indrAvaruNA rayiH SyAt
yeSAM shuSmaH pRtanAsu sAhvAn pra sadyo dyumnAtirate taturiH
nU na indrAvaruNA gRNAnA pRN^ktaM rayiM saushravasAya devA
itthA gRNanto mahinasya shardho.apo na nAvA duritAtarema
pra samrAje bRhate manma nu priyamarca devAya varuNAya saprathaH
ayaM ya urvI mahinA mahivrataH kratvA vibhAtyajaro na shociSA
indrAvaruNA sutapAvimaM sutaM somaM pibataM madyaM dhRtavratA
yuvo ratho adhvaraM devavItaye prati svasaramupa yAti pItaye
indrAvaruNA madhumattamasya vRSNaH somasya vRSaNA vRSethAm
idaM vAmandhaH pariSiktamasme AsadyAsmin barhiSi mAdayethAm

Hymn 77

saM vAM karmaNA samiSA hinomIndrAviSNU apasas pareasya
juSethAM yajñaM draviNaM ca dhattamariSTairnaH pathibhiH pArayantA
yA vishvAsAM janitarA matInAmindrAviSNU kalashA somadhAnA
pra vAM giraH shasyamAnA avantu pra stomAso gIyamAnAso arkaiH
indrAviSNU madapatI madAnAmA somaM yAtaM draviNo dadhAnA
saM vAmañjantvaktubhirmatInAM saM stomAsaH shasyamAnAsa ukthaiH
A vAmashvAso abhimAtiSAha indrAviSNU sadhamAdo vahantu
juSethAM vishvA havanA matInAmupa brahmANi shRNutaM giro me
indrAviSNU tat panayAyyaM vAM somasya mada uru cakramAthe
akRNutamantarikSaM varIyo.aprathataM jIvase no rajAMsi
indrAviSNU haviSA vAvRdhAnAgrAdvAnA namasA rAtahavyA
ghRtAsutI draviNaM dhattamasme samudraH sthaH kalashaH somadhAnaH
indrAviSNU pibataM madhvo asya somasya dasrA jaTharaM pRNethAm
A vAmandhAMsi madirANyagmannupa brahmANi shRNutaM havaM me
ubhA jigyathurna parA jayethe na parA jigye katarashcanainoH
indrashca viSNo yadapaspRdhethAM tredhA sahasraM vi tadairayethAm

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Hymn 78

ghRtavatI bhuvanAnAmabhishriyorvI pRthvI madhudughe supeshasA
dyAvApRthivI varuNasya dharmaNA viSkabhite ajarebhUriretasA
asashcantI bhUridhAre payasvatI ghRtaM duhAte sukRte shucivrate
rAjantI asya bhuvanasya rodasI asme retaH siñcataMyan manurhitam
yo vAM Rjave kramaNAya rodasI marto dadAsha dhiSaNe sa sAdhati
pra prajAbhirjAyate dharmaNas pari yuvoH siktA viSurUpANi savratA
ghRtena dyAvApRthivI abhIvRte ghRtashriyA ghRtapRcA ghRtAvRdhA
urvI pRthvI hotRvUrye purohite te id viprA ILate sumnamiSTaye
madhu no dyAvApRthivI mimikSatAM madhushcutA madhudughe madhuvrate
dadhAne yajñaM draviNaM ca devatA mahi shravo vAjamasme suvIryam
UrjaM no dyaushca pRthivI ca pinvatAM pitA mAtA vishvavidA sudaMsasA
saMrarANe rodasI vishvashambhuvA saniM vAjaM rayimasme saminvatAm

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Hymn 79

udu Sya devaH savitA hiraNyayA bAhU ayaMsta savanAyasukratuH
ghRtena pANI abhi pruSNute makho yuvA sudakSo rajaso vidharmaNi
devasya vayaM savituH savImani shreSThe syAma vasunashcadAvane

yo vishvasya dvipado yashcatuSpado niveshane prasave cAsi bhUmanaH
adabdhebhiH savitaH pAyubhiS TvaM shivebhiradya pari pAhi no gayam
hiraNyajihvaH suvitAya navyase rakSA mAkirnoaghashaMsa Ishata
udu Sya devaH savitA damUnA hiraNyapANiH pratidoSamasthAt
ayohanuryajato mandrajihva A dAshuSe suvati bhUrivAmam
udU ayAnupavakteva bAhU hiraNyayA savitA supratIkA
divo rohAMsyaruhat pRthivyA arIramat patayat kaccidabhvam
vAmamadya savitarvAmamu shvo dive\-dive vAmamasmabhyaM sAvIH
vAmasya hi kSayasya deva bhUrerayA dhiyA vAmabhAjaH syAma

Hymn 80

indrAsomA mahi tad vAM mahitvaM yuvaM mahAni prathamAni cakrathuH
yuvaM sUryaM vividathuryuvaM svarvishvA tamAMsyahataM nidashca
indrAsomA vAsayatha uSAsamut sUryaM nayatho jyotiSA saha
upa dyAM skambhathuH skambhanenAprathataM pRthivIM mAtaraM vi
indrAsomAvahimapaH pariSThAM hatho vRtramanu vAM dyauramanyata
prArNAMsyairayataM nadInAmA samudrANipaprathuH purUNi
indrAsomA pakvamAmAsvantarni gavAmid dadhathurvakSaNAsu
jagRbhathuranapinaddhamAsu rushaccitrAsu jagatISvantaH
indrAsomA yuvamaN^ga tarutramapatyasAcaM shrutyaM rarAthe
yuvaM shuSmaM naryaM carSaNibhyaH saM vivyathuH pRtanASAhamugrA

Hymn 81

yo adribhit prathamajA RtAvA bRhaspatirAN^giraso haviSmAn
dvibarhajmA prAgharmasat pitA na A rodasI vRSabho roravIti
janAya cid ya Ivata u lokaM bRhaspatirdevahUtau cakAra
ghnan vRtrANi vi puro dardarIti jayañchatrUnramitrAn pRtsu sAhan
bRhaspatiH samajayad vasUni maho vrajAn gomato deva eSaH
apaH siSAsan svarapratIto bRhaspatirhantyamitramarkaiH

Hymn 82

somArudrA dhArayethAmasuryaM pra vAmiSTayo.aramashnuvantu
dame\-dame sapta ratnA dadhAnA shaM no bhUtaM dvipadeshaM catuSpade
somArudrA vi vRhataM viSUcImamIvA yA no gayamAvivesha
Are bAdhethAM nir{R}tiM parAcairasme bhadrA saushravasAni santu

somArudrA yuvametAnyasme vishvA tanUSu bheSajAni dhattam
ava syataM muñcataM yan no asti tanUSu baddhaM kRtameno asmat
tigmAyudhau tigmahetI sushevau somArudrAviha su mRLataM naH
pra no muñcataM varuNasya pAshAd gopAyataM naH sumanasyamAnA

Hymn 83

jImUtasyeva bhavati pratIkaM yad varmI yAti samadAmupasthe
anAviddhayA tanvA jaya tvaM sa tvA varmaNo mahimA pipartu
dhanvanA gA dhanvanAjiM jayema dhanvanA tIvrAH samado jayema
dhanuH shatrorapakAmaM kRNoti dhanvanA sarvAH pradisho jayema
vakSyantIvedA ganIganti karNaM priyaM sakhAyaM pariSasvajAnA
yoSeva shiN^kte vitatAdhi dhanvañ jyA iyaM samane pArayantI
te AcarantI samaneva yoSA mAteva putraM bibhRtAmupasthe
apa shatrUn vidhyatAM saMvidAne ArtnI ime viSphurantIamitrAn
bahvInAM pitA bahurasya putrashcishcA kRNoti samanAvagatya
iSudhiH saN^kAH pRtanAshca sarvAH pRSThe ninaddho jayati prasUtaH

Hymn 84

rathe tiSThan nayati vAjinaH puro yatra\-yatra kAmayate suSArathiH
abhIshUnAM mahimAnaM panAyata manaH pashcAdanu yachanti rashmayaH
tIvrAn ghoSAn kRNvate vRSapANayo.ashvA rathebhiH sahavAjayantaH
avakrAmantaH prapadairamitrAn kSiNanti shatrUnranapavyayantaH
rathavAhanaM havirasya nAma yatrAyudhaM nihitamasya varma
tatrA rathamupa shagmaM sadema vishvAhA vayaM sumanasyamAnAH
svAduSaMsadaH pitaro vayodhAH kRchreshritaH shaktIvanto gabhIrAH
citrasenA iSubalA amRdhrAH satovIrA uravo vrAtasAhAH
brAhmaNAsaH pitaraH somyAsaH shive no dyAvApRthivI anehasA
pUSA naH pAtu duritAd RtAvRdho rakSA mAkirno aghashaMsa Ishata
suparNaM vaste mRgo asyA danto gobhiH saMnaddhA patati prasUtA
yatrA naraH saM ca vi ca dravanti tatrAsmabhyamiSavaH sharma yaMsan
RjIte pari vRMdhi no.ashmA bhavatu nastanUH
somo adhi bravItu no.aditiH sharma yachatu
A jaN^ghanti sAnveSAM jaghanAnupa jighnate
ashvAjani pracetaso.ashvAn samatsu codaya
ahiriva bhogaiH paryeti bAhuM jyAyA hetiM paribAdhamAnaH
hastaghno vishvA vayunAni vidvAn pumAn pumAMsaM pari pAtu vishvataH
AlAktA yA rurushIrSNyatho yasyA ayo mukham
idaM parjanyaretasa iSvai devyai bRhan namaH
avasRSTA parA pata sharavye brahmasaMshite

gachAmitrAnpra padyasva mAnUSAM kaM canocchiSaH
yatra bANAH sampatanti kumArA vishikhA iva
tatrA no brahmaNas patiraditiH sharma yachatu vishvAhA sharma yachatu
marmANi te varmaNA chAdayAmi somastvA rAjAmRtenAnu vastAm
urorvarIyo varuNaste kRNotu jayantaM tvAnu devAmadantu
yo naH svo araNo yashca niSTyo jighAMsati
devAstaMsarve dhUrvantu brahma varma mamAntaram

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RIG VEDA BOOK 7

Hymn 1

agniM naro dIdhitibhiraraNyorhastacyutI janayanta prashastam
dUredRshaM gRhapatimatharyum
tamagnimaste vasavo ny RNvan supraticakSamavase kutashcit
dakSAyyo yo dama Asa nityaH
preddho agne dIdihi puro no.ajasrayA sUrmyA yaviSTha
tvAM shashvanta upa yanti vAjAH
pra te agnayo.agnibhyo varaM niH suvIrAsaH shoshucanta dyumantaH
yatrA naraH samAsate sujAtAH
dA no agne dhiyA rayiM suvIraM svapatyaM sahasya prashastam
na yaM yAvA tarati yAtumAvAn
upa yameti yuvatiH sudakSaM doSA vastorhaviSmatI ghRtAcI
upa svainamaramatirvasUyuH
vishvA agne.apa dahArAtIryebhistapobhiradaho jarUtham
pra nisvaraM cAtayasvAmIvAm
A yaste agna idhate anIkaM vasiSTha shukra dIdivaH pAvaka
uto na ebhi stavathairiha syAH
vi ye te agne bhejire anIkaM martA naraH pitryAsaH purutrA
uto na ebhiH sumanA iha syAH
ime naro vRtrahatyeSu shUrA vishvA adevIrabhi santu mAyAH
ye me dhiyaM panayanta prashastAm
mA shUne agne ni SadAma nRNAM mAsheSaso.avIratA paritvA
prajAvatISu duryAsu durya
yamashvI nityamupayAti yajñaM prajAvantaM svapatyaM kSayaM naH
svajanmanA sheSasA vAvRdhAnam
pAhi no agne rakSaso ajuSTAt pAhi dhUrterarAruSo aghAyoH
tvA yujA pRtanAyUnrabhi SyAm
sedagniragnInratyastvanyAn yatra vAjI tanayo vILupANiH
sahasrapAthA akSarA sameti
sedagniryo vanuSyato nipAti sameddhAramAhasa uruSyAt
sujAtAsaH pari caranti vIrAH
ayaM so agnirAhutaH purutrA yamIshAnaH samidindhehaviSmAn

pari yametyadhvareSu hotA
tve agna AhavanAni bhUrIshAnAsa A juhuyAma nityA
ubhA kRNvanto vahatU miyedhe
imo agne vItatamAni havyAjasro vakSi devatAtimacha
pratina IM surabhINi vyantu
mA no agne.avIrate parA dA durvAsase.amataye mA no asyai
mA naH kSudhe mA rakSasa RtAvo mA no dame mA vana A juhUrthAH
nU me brahmANyagna ucchashAdhi tvaM deva maghavadbhyaH suSUdaH
rAtau syAmobhayAsa A te yUyaM pAta svastibhiH sadA naH
tvamagne suhavo raNvasandRk sudItI sUno sahaso didIhi
mA tve sacA tanaye nitya A dhaM mA vIro asman naryo vi dAsIt
mA no agne durbhRtaye sacaiSu deveddheSvagniSu pra vocaH
mA te asmAn durmatayo bhRmAccid devasya sUno sahaso nashanta
sa marto agne svanIka revAnamartye ya Ajuhoti havyam
sadevatA vasuvaniM dadhAti yaM sUrirarthI pRchamAna eti
maho no agne suvitasya vidvAn rayiM sUribhya A vahA bRhantam
yena vayaM sahasAvan mademAvikSitAsa AyuSA suvIrAH
nU me brahmANyagna ...

Hymn 2

juSasva naH samidhamagne adya shocA bRhad yajataM dhUmamRNvan
upa spRsha divyaM sAnu stUpaiH saM rashmibhistatanaH sUryasya
narAshaMsasya mahimAnameSAmupa stoSAma yajatasya yajñaiH
ye sukratavaH shucayo dhiyandhAH svadanti devA ubhayAni havyA
ILenyaM vo asuraM sudakSamantardUtaM rodasI satyavAcam
manuSvadagniM manunA samiddhaM samadhvarAya sadamin mahema
saparyavo bharamANA abhijñu pra vRñjate namasA barhiragnau
AjuhvAnA ghRtapRSThaM pRSadvadadhvaryavo haviSA marjayadhvam
svAdhyo vi duro devayanto.ashishrayU rathayurdevatAtA
pUrvI shishuM na mAtarA rihANe samagruvo na samaneSvañjan
uta yoSaNe divye mahI na uSAsAnaktA sudugheva dhenuH
barhiSadA puruhUte maghonI A yajñiye suvitAya shrayetAm
viprA yajñeSu mAnuSeSu kArU manye vAM jAtavedasA yajadhyai
UrdhvaM no adhvaraM kRtaM haveSu tA deveSu vanatho vAryANi
A bhAratI bhAratIbhiH ...
tan nasturIpaM ...
vanaspate.ava ...
A yAhyagne ...

Hymn 3

agniM vo devamagnibhiH sajoSA yajiSThaM dUtamadhvarekRNudhvam
yo martyeSu nidhruvir{R}tAvA tapurmUrdhA ghRtAnnaH pAvakaH
prothadashvo na yavase.aviSyan yadA mahaH saMvaraNAd vyasthAt
Adasya vAto anu vAti shociradha sma te vrajanaM kRSNamasti
ud yasya te navajAtasya vRSNo.agne carantyajarA idhAnAH
achA dyAmaruSo dhUma eti saM dUto agna Iyase hi devAn
vi yasya te pRthivyAM pAjo ashret tRSu yadannA samavRktajambhaiH
seneva sRSTA prasitiS Ta eti yavaM na dasma juhvA vivekSi
tamid doSA tamuSasi yaviSThamagnimatyaM na marjayanta naraH
nishishAnA atithimasya yonau dIdAya shocirAhutasya vRSNaH
susandRk te svanIka pratIkaM vi yad rukmo na rocasa upAke
divo na te tanyatureti shuSmashcitro na sUraH prati cakSi bhAnum
yathA vaH svAhAgnaye dAshema parILAbhirghRtavadbhishca havyaiH
tebhirno agne amitairmahobhiH shataM pUrbhirAyasIbhirni pAhi
yA vA te santi dAshuSe adhRSTA giro vA yAbhirnRvatIruruSyAH
tAbhirnaH sUno sahaso ni pAhi smat sUrIñ jaritR^Iñ jAtavedaH
niryat pUteva svadhitiH shucirgAt svayA kRpA tanvA rocamAnaH
A yo mAtrorushenyo janiSTa devayajyAya sukratuH pAvakaH
etA no agne saubhagA didIhyapi kratuM sucetasaM vatema
vishvA stotRbhyo gRNate ca santu yUyaM pAta ...

Hymn 4

pra vaH shukrAya bhAnave bharadhvaM havyaM matiM cAgnaye supUtam
yo daivyAni mAnuSA janUMSyantarvishvAni vidmanA jigAti
sa gRtso agnistaruNashcidastu yato yaviSTho ajaniSTa mAtuH
saM yo vanA yuvate shucidan bhUri cidannA samidatti sadyaH
asya devasya saMsadyanIke yaM martAsaH shyetaM jagRbhre
ni yo gRbhaM pauruSeyImuvoca durokamagnirAyave shushoca
ayaM kavirakaviSu pracetA marteSvagniramRto ni dhAyi
sa mA no atra juhuraH sahasvaH sadA tve sumanasaH syAma
A yo yoniM devakRtaM sasAda kratvA hyagniramRtAnatArIt
tamoSadhIshca vaninashca garbhaM bhUmishca vishvadhAyasaM bibharti
Ishe hyagniramRtasya bhUrerIshe rAyaH suvIryasya dAtoH
mA tvA vayaM sahasAvannavIrA mApsavaH pari SadAma mAduvaH
pariSadyaM hyaraNasya rekNo nityasya rAyaH patayaH syAma
na sheSo agne anyajAtamastyacetAnasya mA patho vi dukSaH
nahi grabhAyAraNaH sushevo.anyodaryo manasA mantavA u
adhA cidokaH punarit sa etyA no vAjyabhISAL etu navyaH
tvamagne vanuSyato ...

etA no agne saubhagA ...

Hymn 5

prAgnaye tavase bharadhvaM giraM divo arataye pRthivyAH
yo vishveSAmamRtAnAmupasthe vaishvAnaro vAvRdhe jAgRvadbhiH
pRSTo divi dhAyyagniH pRthivyAM netA sindhUnAM vRSabha stiyAnAm
sa mAnuSIrabhi visho vi bhAti vaishvAnaro vAvRdhAno vareNa
tvad bhiyA visha AyannasiknIrasamanA jahatIrbhojanAni
vaishvAnara pUrave shoshucAnaH puro yadagne darayannadIdeH
tava tridhAtu pRthivI uta dyaurvaishvAnara vratamagne sacanta
tvaM bhAsA rodasI A tatanthAjasreNa shociSA shoshucAnaH
tvAmagne harito vAvashAnA giraH sacante dhunayo ghRtAcIH
patiM kRSTInAM rathyaM rayINAM vaishvAnaramuSasAM ketumahnAm
tve asuryaM vasavo ny RNvan kratuM hi te mitramaho juSanta
tvaM dasyUnrokaso agna Aja uru jyotirjanayannAryAya
sa jAyamAnaH parame vyoman vAyurna pAthaH pari pAsi sadyaH
tvaM bhuvanA janayannabhi krannapatyAya jAtavedo dashasyan
tAmagne asme iSamerayasva vaishvAnara dyumatIM jAtavedaH
yayA rAdhaH pinvasi vishvavAra pRthu shravo dAshuSe martyAya
taM no agne maghavadbhyaH purukSuM rayiM ni vAjaM shrutyaM yuvasva
vaishvAnara mahi naH sharma yacha rudrebhiragne vasubhiH sajoSAH

Hymn 6

pra samrAjo asurasya prashastiM puMsaH kRSTInAmanumAdyasya
indrasyeva pra tavasas kRtAni vande dAruM vandamAnovivakmi
kaviM ketuM dhAsiM bhAnumadrerhinvanti shaM rAjyaM rodasyoH
purandarasya gIrbhirA vivAse.agnervratAni pUrvyA mahAni
nyakratUn grathino mRdhravAcaH paNInrashraddhAnavRdhAnayajñAn
pra\-pra tAn dasyUnragnirvivAya pUrvashcakArAparAnayajyUn
yo apAcIne tamasi madantIH prAcIshcakAra nRtamaH shacIbhiH
tamIshAnaM vasvo agniM gRNISe.anAnataM damayantaM pRtanyUn
yo dehyo anamayad vadhasnairyo aryapatnIruSasashcakAra
sa nirudhyA nahuSo yajvo agnirvishashcakre balihRtaH sahobhiH
yasya sharmannupa vishve janAsa evaistasthuH sumatiM bhikSamANAH
vaishvAnaro varamA rodasyorAgniH sasAda pitrorupastham
A devo dade budhnyA vasUni vaishvAnara uditA sUryasya
A samudrAdavarAdA parasmAdAgnirdade diva A pRthivyAH

Hymn 7

pra vo devaM cit sahasAnamagnimashvaM na vAjinaM hiSe namobhiH
bhavA no dUto adhvarasya vidvAn tmanA deveSu vivide mitadruH
A yAhyagne pathyA anu svA mandro devAnAM sakhyaM juSANaH
A sAnu shuSmairnadayan pRthivyA jambhebhirvishvamushadhag vanAni
prAcIno yajñaH sudhitaM hi barhiH prINIte agnirILito na hotA
A mAtarA vishvavAre huvAno yato yaviSTha jajñiSe sushevaH
sadyo adhvare rathiraM jananta mAnuSAso vicetaso ya eSAm
vishAmadhAyi vishpatirduroNe.agnirmandro madhuvacA RtAvA
asAdi vRto vahnirAjaganvAnagnirbrahmA nRSadane vidhartA
dyaushca yaM pRthivI vAvRdhAte A yaM hotA yajati vishvavAram
ete dyumnebhirvishvamAtiranta mantraM ye vAraM naryA atakSan
pra ye vishastiranta shroSamANA A ye me asya dIdhayannRtasya
nU tvAmagna Imahe vasiSThA IshAnaM sUno sahaso vasUnAm
iSaM stotRbhyo maghavadbhya AnaD yUyaM pAta svastibhiH sadA naH

Hymn 8

indhe rAjA samaryo namobhiryasya pratIkamAhutaM ghRtena
naro havyebhirILate sabAdha Agniragra uSasAmashoci
ayamu Sya sumahAnavedi hotA mandro manuSo yajvo agniH
vi bhA akaH sasRjAnaH pRthivyAM kRSNapaviroSadhIbhirvavakSe
kayA no agne vi vasaH suvRktiM kAmu svadhAM RNavaH shasyamAnaH
kadA bhavema patayah sudatra rAyo vantAro duSTarasya sAdhoH
pra\-prAyamagnirbharatasya shRNve vi yat sUryo na rocatebRhad bhAH
abhi yaH pUruM pRtanAsu tasthau dyutAno daivyo atithiH shushoca
asannit tve AhavanAni bhUri bhuvo vishvebhiH sumanA anIkaiH
stutashcidagne shRNviSe gRNAnaH svayaM vardhasva tanvaM sujAta
idaM vacaH shatasAH saMsahasramudagnaye janiSISTa dvibarhAH
shaM yat stotRbhya Apaye bhavAti dyumadamIvacAtanaM rakSohA
nU tvAmagna Imahe ...

Hymn 9

abodhi jAra uSasAmupasthAd dhotA mandraH kavitamaH pAvakaH
dadhAti ketumubhayasya jantorhavyA deveSu draviNaM sukRtsu
sa sukraturyo vi duraH paNInAM punAno arkaM purubhojasaM naH
hotA mandro vishAM damUnAstirastamo dadRshe rAmyANAm

amUraH kaviraditirvivasvAn susaMsan mitro atithiH shivonaH
citrabhAnuruSasAM bhAtyagre.apAM garbhaH prasvaA vivesha
ILenyo vo manuSo yugeSu samanagA ashucajjAtavedAH
susandRshA bhAnunA yo vibhAti prati gAvaH samidhAnaM budhanta
agne yAhi dUtyaM mA riSaNyo devAnachA brahmakRtA gaNena
sarasvatIM maruto ashvinApo yakSi devAn ratnadheyAyavishvAn
tvAmagne samidhAno vasiSTho jarUthaM han yakSi rAye purandhim
puruNIthA jAtavedo jarasva yUyaM pAta ...

Hymn 10

uSo na jAraH pRthu pAjo ashred davidyutad dIdyacchoshucAnaH
vRSA hariH shucirA bhAti bhAsA dhiyo hinvAna ushatIrajIgaH
svarNa vastoruSasAmaroci yajñaM tanvAnA ushijo na manma
agnirjanmAni deva A vi vidvAn dravad dUto devayAvA vaniSThaH
achA giro matayo devayantIragniM yanti draviNaM bhikSamANAH
susandRshaM supratIkaM svañcaM havyavAhamaratimmAnuSANAm
indraM no agne vasubhiH sajoSA rudraM rudrebhirA vahA bRhantam
AdityebhiraditiM vishvajanyAM bRhaspatiM RkvabhirvishvavAram
mandraM hotAramushijo yaviSThamagniM visha ILate adhvareSu
sa hi kSapAvAnabhavad rayINAmatandro dUto yajathAya devAn

Hymn 11

mahAnasyadhvarasya praketo na Rte tvadamRtA mAdayante
A vishvebhiH sarathaM yAhi devairnyagne hotA prathamaH sadeha
tvAmILate ajiraM dUtyAya haviSmantaH sadamin mAnuSAsaH
yasya devairAsado barhiragne.ahAnyasmai sudinA bhavanti
trishcidaktoH pra cikiturvasUni tve antardAshuSe martyAya
manuSvadagna iha yakSi devAn bhavA no dUto adhishastipAvA
agnirIshe bRhato adhvarasyAgnirvishvasya haviSaH kRtasya
kratuM hyasya vasavo juSantAthA devA dadhire havyavAham
Agne vaha haviradyAya devAnindrajyeSThAsa iha mAdayantAm
imaM yajñaM divi deveSu dhehi yUyaM pAta ...

Hymn 12

aganma mahA namasA yaviSThaM yo dIdAya samiddhaH sve duroNe
citrabhAnuM rodasI antarurvI svAhutaM vishvataH pratyañcam
sa mahnA vishvA duritAni sAhvAnagniH STave dama A jAtavedAH
sa no rakSiSad duritAdavadyAdasmAn gRNata uta no maghonaH
tvaM varuNa uta mitro agne tvAM vardhanti matibhirvasiSThAH
tve vasu suSaNanAni santu yUyaM pAta ...

Hymn 13

prAgnaye vishvashuce dhiyandhe.asuraghne manma dhItiM bharadhvam
bhare havirna barhiSi prINAno vaishvAnarAya yataye matInAm
tvamagne shociSA shoshucAna A rodasI apRNA jAyamAnaH
tvaM devAnabhishasteramuñco vaisvAnara jAtavedo mahitvA
jAto yadagne bhuvanA vyakhyaH pashUn na gopA iryaH parijmA
vaishvAnara brahmaNe vinda gAtuM yUyaM pAta ...

Hymn 14

samidhA jAtavedase devAya devahUtibhiH
havirbhiH shukrashociSe namasvino vayaM dAshemAgnaye
vayaM te agne samidhA vidhema vayaM dAshema suSTutI yajatra
vayaM ghRtenAdhvarasya hotarvayaM deva haviSA bhadrashoce
A no devebhirupa devahUtimagne yAhi vaSaTkRtiM juSANaH
tubhyaM devAya dAshataH syAma yUyaM pAta ...

Hymn 15

upasadyAya mILhuSa Asye juhutA haviH
yo no nediSThamApyam
yaH pañca carSaNIrabhi niSasAda dame\-dame
kavirgRhapatiryuvA
sa no vedo amAtyamagnI rakSatu vishvataH
utAsmAn pAtvaMhasaH
navaM nu stomamagnaye divaH shyenAya jIjanam
vasvaH kuvid vanAti naH

spArhA yasya shriyo dRshe rayirvIravato yathA
agre yajñasya shocataH
semAM vetu vaSaTkRtimagnirjuSata no giraH
yajiSTho havyavAhanaH
ni tvA nakSya vishpate dyumantaM deva dhImahi
suvIramagna Ahuta
kSapa usrashca dIdihi svagnayastvayA vayam
suvIrastvamasmayuH
upa tvA sAtaye naro viprAso yanti dhItibhiH
upAkSarAsahasriNI
agnI rakSAMsi sedhati shukrashociramartyaH
shuciH pAvaka IDyaH
sa no rAdhAMsyA bhareshAnaH sahaso yaho
bhagashca dAtuvAryam
tvamagne vIravad yasho devashca savitA bhagaH
ditishcadAti vAryam
agne rakSA No aMhasaH prati Sma deva rISataH
tapiSThairajaro daha
adhA mahI na AyasyanAdhRSTo nRpItaye
pUrbhavA shatabhujiH
tvaM naH pAhyaMhaso doSAvastaraghAyataH
divA naktamadAbhya

Hymn 16

enA vo agniM namasorjo napAtamA huve
priyaM cetiSThamaratiM svadhvaraM vishvasya dUtamamRtam
sa yojate aruSA vishvabhojasA sa dudravat svAhutaH
subrahmA yajñaH sushamI vasUnAM devaM rAdho janAnAm
udasya shocirasthAdAjuhvAnasya mILhuSaH
ud dhUmAsoaruSAso divispRshaH samagnimindhate naraH
taM tvA dUtaM kRNmahe yashastamaM devAnA vItaye vaha
vishvA sUno sahaso martabhojanA rAsva tad yat tvemahe
tvamagne gRhapatistvaM hotA no adhvare
tvaM potA vishvavAra pracetA yakSi veSi ca vAryam
kRdhi ratnaM yajamAnAya sukrato tvaM hi ratnadhA asi
Ana Rte shishIhi vishvaM RtvijaM sushaMso yashca dakSate
tve agne svAhuta priyAsaH santu sUrayaH
yantAro ye maghavAno janAnAmUrvAn dayanta gonAm
yeSAmiLA ghRtahastA duroNa Anapi prAtA niSIdati
tAMstrAyasva sahasya druho nido yachA naH sharma dIrghashrut
sa mandrayA ca jihvayA vahnirAsA viduSTaraH
agne rayiM maghavadbhyo na A vaha havyadAtiM ca sUdaya

ye rAdhAMsi dadatyashvyA maghA kAmena shravaso mahaH
tAnaMhasaH pipRhi partRbhiS TvaM shataM pUrbhiryaviSThya
devo vo draviNodAH pUrNAM vivaSTyAsicam
ud vA siñcadhvamupa vA pRNadhvamAdid vo deva ohate
taM hotAramadhvarasya pracetasaM vahniM devA akRNvata
dadhAti ratnaM vidhate suvIryamagnirjanAya dAshuSe

Hymn 17

agne bhava suSamidhA samiddha uta barhirurviyA vi stRNItAm
uta dvAra ushatIrvi shrayantAmuta devAnushata A vaheha
agne vIhi haviSA vakSi devAn svadhvarA kRNuhi jAtavedaH
svadhvarA karati jAtavedA yakSad devAnamRtAn piprayacca
vaMsva vishvA vAryANi pracetaH satyA bhavantvAshiSo noadya
tvAmu te dadhire havyavAhaM devAso agna Urja A napAtam
te te devAya dAshataH syAma maho no ratnA vi dadha iyAnaH

Hymn 18

tve ha yat pitarashcin na indra vishvA vAmA jaritAro asanvan
tve gAvaH sudughAstve hyashvAstvaM vasu devayatevaniSThaH
rAjeva hi janibhiH kSeSyevAva dyubhirabhi viduS kaviH san
pishA giro maghavan gobhirashvaistvAyataH shishIhirAye asmAn
imA u tvA paspRdhAnAso atra mandrA giro devayantIrupa sthuH
arvAcI te pathyA rAya etu syAma te sumatAvindra sharman
dhenuM na tvA sUyavase dudukSannupa brahmANi sasRje vasiSThaH
tvAmin me gopatiM vishva AhA na indraH sumatiM gantvacha
arNAMsi cit paprathAnA sudAsa indro gAdhAnyakRNot supArA
shardhantaM shimyumucathasya navyaH shApaM sindhUnAmakRNodashastIH
puroLA it turvasho yakSurAsId rAye matsyAso nishitA apIva
shruSTiM cakrurbhRgavo druhyavashca sakhA sakhAyamatarad viSUcoH
A pakthAso bhalAnaso bhanantAlinAso viSANinaH shivAsaH
A yo.anayat sadhamA Aryasya gavyA tRtsubhyo ajagan yudhA nRn
durAdhyo aditiM srevayanto.acetaso vi jagRbhre paruSNIm
mahnAvivyak pRthivIM patyamAnaH pashuS kavirashayaccAyamAnaH
IyurarthaM na nyarthaM paruSNImAshushcanedabhipitvaM jagAma
sudAsa indraH sutukAnamitrAnarandhayan mAnuSe vadhrivAcaH
IyurgAvo na yavasAdagopA yathAkRtamabhi mitraM citAsaH
pRshnigAvaH pRshninipreSitAsaH shruSTiM cakrurniyuto rantayashca
ekaM ca yo viMshatiM ca shravasyA vaikarNayorjanAn rAjA nyastaH
dasmo na sadman ni shishAti barhiH shUraH sargamakRNodindra eSAm

adha shrutaM kavaSaM vRddhamapsvanu druhyuM ni vRNag vajrabAhuH
vRNAnA atra sakhyAya sakhyaM tvAyanto ye amadannanu tvA
vi sadyo vishvA dRMhitAnyeSAmindraH puraH sahasA sapta dardaH
vyAnavasya tRtsave gayaM bhAg jeSma pUruM vidathe mRdhravAcam
ni gavyavo.anavo druhyavashca SaSTiH shatA suSupuH SaT sahasrA
SaSTirvIrAso adhi SaD duvoyu vishvedindrasya vIryA kRtAni
indreNaite tRtsavo veviSANA Apo na sRSTA adhavanta nIcIH
durmitrAsaH prakalavin mimAnA jahurvishvAni bhojanA sudAse
ardhaM vIrasya shRtapAmanindraM parA shardhantaM nunude abhi kSAm
indro manyuM manyumyo mimAya bheje patho vartanimpatyamAnaH
AdhreNa cit tad vekaM cakAra siMhyaM cit petvenA jaghAna
ava sraktIrveshyAvRshcadindraH prAyachad vishvA bhojanA sudAse
shashvanto hi shatravo rAradhuS Te bhedasya cicchardhato vinda randhim
martAnena stuvato yaH kRNoti tigmaM tasmin ni jahi vajramindra
AvadindraM yamunA tRtsavashca prAtra bhedaM sarvatAtAmuSAyat
ajAsashca shigravo yakSavashca baliM shIrSANi jabhrurashvyAni
na ta indra sumatayo na rAyaH saMcakSe pUrvA uSaso na nUtnAH
devakaM cin mAnyamAnaM jaghanthAva tmanA bRhataH shambaraM bhet
pra ye gRhAdamamadustvAyA parAsharaH shatayAturvasiSThaH
na te bhojasya sakhyaM mRSantAdhA sUribhyaH sudinA vyuchAn
dve napturdevavataH shate gordvA rathA vadhUmantA sudAsaH
arhannagne paijavanasya dAnaM hoteva sadma paryemi rebhan
catvAro mA paijavanasya dAnAH smaddiSTayaH kRshanino nireke
RjrAso mA pRthiviSThAH sudAsastokaM tokAya shravase vahanti
yasya shravo rodasI antarurvI shIrSNe\-shIrSNe vibabhAjA vibhaktA
saptedindraM na sravato gRNanti ni yudhyAmadhimashishAdabhIke
imaM naro marutaH sashcatAnu divodAsaM na pitaraM sudAsaH
aviSTanA paijavanasya ketaM dUNAshaM kSatramajaraM duvoyu

Hymn 19

yastigmashRN^go vRSabho na bhIma ekaH kRSTIshcyAvayati pra vishvAH
yaH shashvato adAshuSo gayasya prayantAsisuSvitarAya vedaH
tvaM ha tyadindra kutsamAvaH shushrUSamANastanvA samarye
dAsaM yacchuSNaM kuyavaM nyasmA arandhaya ArjuneyAya shikSan
tvaM dhRSNo dhRSatA vItahavyaM prAvo vishvAbhirUtibhiH sudAsam
pra paurukutsiM trasadasyumAvaH kSetrasAtA vRtrahatyeSu pUrum
tvaM nRbhirnRmaNo devavItau bhUrINi vRtrA haryashva haMsi
tvaM ni dasyuM cumuriM dhuniM cAsvApayo dabhItaye suhantu
tava cyautnAni vajrahasta tAni nava yat puro navatiM ca sadyaH
niveshane shatatamAviveSIrahañca vRtraM namucimutAhan
sanA tA ta indra bhojanAni rAtahavyAya dAshuSe sudAse
vRSNe te harI vRSaNA yunajmi vyantu brahmANi purushAka vAjam

mA te asyAM sahasAvan pariSTAvaghAya bhUma harivaH parAdai
trAyasva no.avRkebhirvarUthaistava priyAsaH sUriSu syAma
priyAsa it te maghavannabhiSTau naro madema sharaNe sakhAyaH
ni turvashaM ni yAdvaM shishIhyatithigvAya shaMsyaM kariSyan
sadyashcin nu te maghavannabhiSTau naraH shaMsantyukthashAsa ukthA
ye te havebhirvi paNInradAshannasmAn vRNISva yujyAya tasmai
ete stomA narAM nRtama tubhyamasmadryañco dadato maghAni
teSAmindra vRtrahatye shivo bhUH sakhA ca shUro.avitAca nRNAm
nU indra shUra stavamAna UtI brahmajUtastanvA vAvRdhasva
upa no vAjAn mimIhyupa stIn yUyaM pAta ...

Hymn 20

ugro jajñe vIryAya svadhAvAñcakrirapo naryo yat kariSyan
jagmiryuvA nRSadanamavobhistrAtA na indra enaso mahashcit
hanta vRtramindraH shUshuvAnaH prAvIn nu vIro jaritAramUtI
kartA sudAse aha vA u lokaM dAtA vasu muhurA dAshuSe bhUt
yudhmo anarvA khajakRt samadvA shUraH satrASAD januSemaSALhaH
vyAsa indraH pRtanAH svojA adhA vishvaMshatrUyantaM jaghAna
ubhe cidindra rodasI mahitvA paprAtha taviSIbhistuviSmaH
ni vajramindro harivAn mimikSan samandhasA madeSu vAuvoca
vRSA jajAna vRSaNaM raNAya tamu cin nArI naryaM sasUva
pra yaH senAnIradha nRbhyo astInaH satvA gaveSaNaH sa dhRSNuH
nU cit sa bhreSate jano na reSan mano yo asya ghoramAvivAsAt
yajñairya indre dadhate duvAMsi kSayat sa rAya RtapA RtejAH
yadindra pUrvo aparAya shikSannayajjyAyAn kanIyaso deSNam
amRta it paryAsIta dUramA citra citryaM bharA rayiM naH
yasta indra priyo jano dadAshadasan nireke adrivaH sakhA te
vayaM te asyAM sumatau caniSThAH syAma varUthe aghnato nRpItau
eSa stomo acikradad vRSA ta uta stAmurmaghavannakrapiSTa
rAyas kAmo jaritAraM ta Agan tvamaN^ga shakra vasva Ashako naH
sa na indra tvayatAyA iSe dhAstmanA ca ye maghavAno junanti
vasvI Su te jaritre astu shaktiryUyaM pAta ...

Hymn 21

asAvi devaM goRjIkamandho nyasminnindro januSemuvoca
bodhAmasi tvA haryashva yajñairbodhA na stomamandhaso madeSu
pra yanti yajñaM vipayanti barhiH somamAdo vidathe dudhravAcaH
nyu bhriyante yashaso gRbhAdA dUra upabdo vRSaNonRSAcaH
tvamindra sravitavA apas kaH pariSThitA ahinA shUra pUrvIH

tvad vAvakre rathyo na dhenA rejante vishvA kRtrimANi bhISA
bhImo viveSAyudhebhireSAmapAMsi vishvA naryANi vidvAn
indraH puro jarhRSANo vi dUdhod vi vajrahasto mahinAjaghAna
na yAtava indra jUjuvurno na vandanA shaviSTha vedyAbhiH
sa shardhadaryo viSuNasya jantormA shishnadevA api gur{R}taM naH
abhi kratvendra bhUradha jman na te vivyaM mahimAnaM rajAMsi
svenA hi vRtraM shavasA jaghantha na shatrurantaMvividad yudhA te
devAshcit te asuryAya pUrve.anu kSatrAya mamire sahAMsi
indro maghAni dayate viSahyendraM vAjasya johuvanta sAtau
kIrishcid dhi tvAmavase juhAveshAnamindra saubhagasya bhUreH
avo babhUtha shatamUte asme abhikSattustvAvato varUtA
sakhAyasta indra vishvaha syAma namovRdhAso mahinA tarutra
vanvantu smA te.avasA samIke.abhItimaryo vanuSAM shavAMsi
sa na indra tvayatAyA ...

Hymn 22

pibA somamindra mandatu tvA yaM te suSAva haryashvAdriH
soturbAhubhyAM suyato nArvA
yaste mado yujyashcArurasti yena vRtrANi haryashva haMsi
sa tvAmindra prabhUvaso mamattu
bodhA su me maghavan vAcamemAM yAM te vasiSTho arcatiprashastim
imA brahma sadhamAde juSasva
shrudhI havaM vipipAnasyAdrerbodhA viprasyArcato manISAm
kRSvA duvAMsyantamA sacemA
na te giro api mRSye turasya na suSTutimasuryasya vidvAn
sadA te nAma svayasho vivakmi
bhUri hi te savanA mAnuSeSu bhUri manISI havate tvAmit
mAre asman maghavañ jyok kaH
tubhyedimA savanA shUra vishvA tubhyaM brahmANi vardhanA kRNomi
tvaM nRbhirhavyo vishvadhAsi
nU cin nu te manyamAnasya dasmodashnuvanti mahimAnamugra
na vIryamindra te na rAdhaH
ye ca pUrva RSayo ye ca nUtnA indra brahmANi janayanta viprAH
asme te santu sakhyA shivAni yUyaM pAta ...

Hymn 23

udu brahmANyairata shravasyendraM samarye mahayA vasiSTha
A yo vishvAni shavasA tatAnopashrotA ma Ivato vacAMsi
ayAmi ghoSa indra devajAmirirajyanta yacchurudho vivAci

nahi svamAyushcikite janeSu tAnIdaMhAMsyati parSyasmAn
yuje rathaM gaveSaNaM haribhyAmupa brahmANi jujuSANamasthuH
vi bAdhiSTa sya rodasI mahitvendro vRtrANyapratI jaghanvAn
Apashcit pipyu staryo na gAvo nakSannRtaM jaritArasta indra
yAhi vAyurna niyuto na achA tvaM hi dhIbhirdayase vi vAjAn
te tvA madA indra mAdayantu shuSmiNaM tuvirAdhasaM jaritre
eko devatrA dayase hi martAnasmiñchUra savane mAdayasva
evedindraM vRSaNaM vajrabAhuM vasiSThAso abhyarcantyarkaiH
sa na stuto vIravat pAtu gomad yUyaM pAta ...

Hymn 24

yoniS Ta indra sadane akAri tamA nRbhiH puruhUta pra yAhi
aso yathA no.avitA vRdhe ca dado vasUni mamadashca somaiH
gRbhItaM te mana indra dvibarhAH sutaH somaH pariSiktA madhUni
visRSTadhenA bharate suvRktiriyamindraM johuvatI manISA
A no diva A pRthivyA RjISinnidaM barhiH somapeyAya yAhi
vahantu tvA harayo madryañcamAN^gUSamachA tavasaM madAya
A no vishvAbhirUtibhiH sajoSA brahma juSANo haryashvayAhi
varIvRjat sthavirebhiH sushiprAsme dadhad vRSaNaM shuSmamindra
eSa stomo maha ugrAya vAhe dhurIvAtyo na vAjayannadhAyi
indra tvAyamarka ITTe vasUnAM divIva dyAmadhi naH shromataM dhAH
evA na indra vAryasya pUrdhi pra te mahIM sumatiM vevidAma
iSaM pinva maghavadbhyaH suvIrAM yUyaM pAta ...

Hymn 25

A te maha indro:tyugra samanyavo yat samaranta senAH
patAti didyun naryasya bAhvormA te mano viSvadryag vi cArIt
ni durga indra shnathihyamitrAnabhi ye no martAso amanti
Are taM shaMsaM kRNuhi ninitsorA no bhara sambharaNaM vasUnAm
shataM te shiprinnUtayaH sudAse sahasraM shaMsA uta rAtirastu
jahi vadharvanuSo martyasyAsme dyumnamadhi ratnaM ca dhehi
tvAvato hIndra kratve asmi tvAvato.avituH shUra rAtau
vishvedahAni taviSIva ugranokaH kRNuSva harivo na mardhIH
kutsA ete haryashvAya shUSamindre saho devajUtamiyAnAH
satrA kRdhi suhanA shUra vRtrA vayaM tarutrAH sanuyAma vAjam
evA na indra vAryasya ...

Hymn 26

na soma indramasuto mamAda nAbrahmANo maghavAnaM sutAsaH
tasmA ukthaM janaye yajjujoSan nRvan navIyaH shRNavad yathA naH
uktha\-ukthe soma indraM mamAda nIthe\-nIthe maghavAnaM sutAsaH
yadIM sabAdhaH pitaraM na putrAH samAnadakSA avase havante
cakAra tA kRNavan nUnamanyA yAni bruvanti vedhasaH suteSu
janIriva patirekaH samAno ni mAmRje pura indraHsu sarvAH
evA tamAhuruta shRNva indra eko vibhaktA taraNirmaghAnAm
mithastura Utayo yasya pUrvIrasme bhadrANi sashcatapriyANi
evA vasiSTha indramUtaye nR^In kRSTInAM vRSabhaM sute gRNAti
sahasriNa upa no mAhi vAjAn yUyaM pAta ...

Hymn 27

indraM naro nemadhitA havante yat pAryA yunajate dhiyastAH
shUro nRSAtA shavasashcakAna A gomati vraje bhajAtvaM naH
ya indra shuSmo maghavan te asti shikSA sakhibhyaH puruhUtanRbhyaH
tvaM hi dRLhA maghavan vicetA apA vRdhi parivRtaM na rAdhaH
indro rAjA jagatashcarSaNInAmadhi kSami viSurUpaM yadasti
tato dadAti dAshuSe vasUni codad rAdha upastutashcidarvAk
nU cin na indro maghavA sahUtI dAno vAjaM ni yamate na UtI
anUnA yasya dakSiNA pIpAya vAmaM nRbhyo abhivItA sakhibhyaH
nU indra rAye varivas kRdhI na A te mano vavRtyAma maghAya
gomadashvAvad rathavad vyanto yUyaM pAta ...

Hymn 28

brahmA Na indropa yAhi vidvAnarvAñcaste harayaH santu yuktAH
vishve cid dhi tvA vihavanta martA asmAkamicchRNuhi vishvaminva
havaM ta indra mahimA vyAnaD brahma yat pAsi shavasinnRSINAm
A yad vajraM dadhiSe hasta ugra ghoraH san kratvA janiSThA aSALaH
tava praNItIndra johuvAnAn saM yan nR^In na rodasI ninetha
mahe kSatrAya shavase hi jajñe.atUtujiM cit tUtujirashishnat
ebhirna indrAhabhirdashasya durmitrAso hi kSitayaH pavante
prati yaccaSTe anRtamanenA ava dvitA varuNo mAyInaH sAt
vocemedindraM maghavAnamenaM maho rAyo rAdhaso yad dadannaH
yo arcato brahmakRtimaviSTho yUyaM pAta ...

Hymn 29

ayaM soma indra tubhyaM sunva A tu pra yAhi harivastadokAH
pibA tvasya suSutasya cArordado maghAni maghavanniyAnaH
brahman vIra brahmakRtiM juSANo.arvAcIno haribhiryAhi tUyam
asminnU Su savane mAdayasvopa brahmANi shRNava imA naH
kA te astyaraMkRtiH sUktaiH kadA nUnaM te maghavan dAshema
vishvA matIrA tatane tvAyAdhA ma indra shRNavo havemA
uto ghA te puruSyA idAsan yeSAM pUrveSAmashRNor{R}SINAm
adhAhaM tvA maghavañ johavImi tvaM na indrAsi pramatiH piteva
vocemedindraM ...

Hymn 30

A no deva shavasA yAhi shuSmin bhavA vRdha indra rAyo asya
mahe nRmNAya nRpate suvajra mahi kSatrAya pauMsyAya shUra
havanta u tvA havyaM vivAci tanUSu shUrAH sUryasya sAtau
tvaM vishveSu senyo janeSu tvaM vRtrANi randhayA suhantu
ahA yadindra sudinA vyuchAn dadho yat ketumupamaM samatsu
nyagniH sIdadasuro na hotA huvAno atra subhagAya devAn
vayaM te ta indra ye ca deva stavanta shUra dadato maghAni
yachA sUribhya upamaM varUthaM svAbhuvo jaraNAmashnavanta
vocemedindraM ...

Hymn 31

pra va indrAya mAdanaM haryashvAya gAyata
sakhAyaH somapAvne
shaMsedukthaM sudAnava uta dyukSaM yathA naraH
cakRmA satyarAdhase
tvaM na indra vAjayustvaM gavyuH shatakrato
tvaM hiraNyayurvaso
vayamindra tvAyavo.abhi pra NonumO vRSan
viddhI tvasya no vaso
mA no nide ca vaktave.aryo randhIrarAvNe
tve api kraturmama
tvaM varmAsi saprathaH puroyodhashca vRtrahan
tvayA pratibruve yujA
mahAnutAsi yasya te.anu svadhAvarI sahaH

mamnAte indrarodasI
taM tvA marutvatI pari bhuvad vANI sayAvarI
nakSamANA saha dyubhiH
UrdhvAsastvAnvindavo bhuvan dasmamupa dyavi
saM te namanta kRSTayaH
pra vo mahe mahivRdhe bharadhvaM pracetase pra sumatiM kRNudhvam
vishaH pUrvIH pra carA carSaNiprAH
uruvyacase mahine suvRktimindrAya brahma janayanta viprAH
tasya vratAni na minanti dhIrAH
indraM vANIranuttamanyumeva satrA rAjAnaM dadhire sahadhyai
haryashvAya barhayA samApIn

Hymn 32

mo Su tvA vAghatashcanAre asman ni rIraman
ArAttAccit sadhamAdaM na A gahIha vA sannupa shrudhi
ime hi te brahmakRtaH sute sacA madhau na makSa Asate
indre kAmaM jaritAro vasUyavo rathe na pAdamA dadhuH
rAyaskAmo vajrahastaM sudakSiNaM putro na pitaraM huve
ima indrAya sunvire somAso dadhyAshiraH
tAnA madAya vajrahasta pItaye haribhyAM yAhyoka A
shravacchrutkarNa Iyate vasUnAM nU cin no mardhiSad giraH
sadyashcid yaH sahasrANi shatA dadan nakirditsantamA minat
sa vIro apratiSkuta indreNa shUshuve nRbhiH
yaste gabhIrA savanAni vRtrahan sunotyA ca dhAvati
bhavA varUthaM maghavan maghonAM yat samajAsi shardhataH
vi tvAhatasya vedanaM bhajemahyA dUNAsho bharA gayam
sunotA somapAvne somamindrAya vajriNe
pacatA paktIravase kRNudhvamit pRNannit pRNate mayaH
mA sredhata somino dakSatA mahe kRNudhvaM rAya Atuje
taraNirijjayati kSeti puSyati na devAsaH kavatnave
nakiH sudAso rathaM paryAsa na rIramat
indro yasyAvitA yasya maruto gamat sa gomati vraje
gamad vAjaM vAjayannindra martyo yasya tvamavitA bhuvaH
asmAkaM bodhyavitA rathAnAmasmAkaM shUra nRNAm
udin nyasya ricyate.aMsho dhanaM na jigyuSaH
ya indroharivAn na dabhanti taM ripo dakSaM dadhAti somini
mantramakharvaM sudhitaM supeshasaM dadhAta yajñiyeSvA
pUrvIshcana prasitayastaranti taM ya indre karmaNA bhuvat
kastamindra tvAvasumA martyo dadharSati
shraddhA it temaghavan pArye divi vAjI vAjaM siSAsati
maghonaH sma vRtrahatyeSu codaya ye dadati priyA vasu
tavapraNItI haryashva sUribhirvishvA tarema duritA

tavedindrAvamaM vasu tvaM puSyasi madhyamam
satrA vishvasya paramasya rAjasi nakiS TvA goSu vRNvate
tvaM vishvasya dhanadA asi shruto ya IM bhavantyAjayaH
tavAyaM vishvaH puruhUta pArthivo.avasyurnAma bhikSate
yadindra yAvatastvametAvadahamIshIya
stotAramid didhiSeya radAvaso na pApatvAya rAsIya
shikSeyamin mahayate dive\-dive rAya A kuhacidvide
nahi tvadanyan maghavan na ApyaM vasyo asti pitA cana
taraNirit siSAsati vAjaM purandhyA yujA
A va indrampuruhUtaM name girA nemiM taSTeva sudrvam
na duSTutI martyo vindate vasu na sredhantaM rayirnashat
sushaktirin maghavan tubhyaM mAvate deSNaM yat pArye divi
abhi tvA shUra nonumo.adugdhA iva dhenavaH
IshAnamasya jagataH svardRshamIshAnamindra tasthuSaH
na tvAvAnanyo divyo na pArthivo na jAto na janiSyate
ashvAyanto maghavannindra vAjino gavyantastvA havAmahe
abhI SatastadA bharendra jyAyaH kanIyasaH
purUvasurhi maghavan sanAdasi bhare\-bhare ca havyaH
parA Nudasva maghavannamitrAn suvedA no vasU kRdhi
asmAkaM bodhyavitA mahAdhane bhavA vRdhaH sakhInAm
indra kratuM na A bhara pitA putrebhyo yathA
shikSA Noasmin puruhUta yAmani jIvA jyotirashImahi
mA no ajñAtA vRjanA durAdhyo mAshivAso ava kramuH
tvayA vayaM pravataH shashvatIrapo.ati shUra tarAmasi

Hymn 33

shvityañco mA dakSiNataskapardA dhiyaMjinvAso abhi hi pramanduH
uttiSThan voce pari barhiSo nR^In na me dUrAdavitave vasiSThAH
dUrAdindramanayannA sutena tiro vaishantamati pAntamugram
pAshadyumnasya vAyatasya somAt sutAdindro.avRNItAvasiSThAn
even nu kaM sindhumebhistatAreven nu kaM bhedamebhirjaghAna
even nu kaM dAsharAjñe sudAsaM prAvadindro brahmaNA vo vasiSThAH
juSTI naro brahmaNA vaH pitR^INAmakSamavyayaM na kilA riSAtha
yacchakvarISu bRhatA raveNendre shuSmamadadhAtA vasiSThAH
ud dyAmivet tRSNajo nAthitAso.adIdhayurdAsharAjñe vRtAsaH
vasiSThasya stuvata indro ashroduruM tRtsubhyo akRNodu lokam
daNDA ived goajanAsa Asan parichinnA bharatA arbhakAsaH
abhavacca puraetA vasiSTha Adit tRtsUnAM visho aprathanta
trayaH kRNvanti bhuvaneSu retastisraH prajA AryA jyotiragrAH
trayo gharmAsa uSasaM sacante sarvAnit tAnanuvidurvasiSThAH
sUryasyeva vakSatho jyotireSAM samudrasyeva mahimA gabhIraH
vAtasyeva prajavo nAnyena stomo vasiSThA anvetave vaH

ta in niNyaM hRdayasya praketaiH sahasravalshamabhi saMcaranti
yamena tataM paridhiM vayanto.apsarasa upa sedurvasiSThAH
vidyuto jyotiH pari saMjihAnaM mitrAvaruNA yadapashyatAM tvA
tat te janmotaikaM vasiSThAgastyo yat tvA vishaAjabhAra
utAsi maitrAvaruNo vasiSThorvashyA brahman manaso.adhi jAtaH
drapsaM skannaM brahmaNA daivyena vishve devAH puSkare tvAdadanta
sa praketa ubhayasya pravidvAn sahasradAna uta vA sadAnaH
yamena tataM paridhiM vayiSyannapsarasaH pari jajñe vasiSThaH
satre ha jAtAviSitA namobhiH kumbhe retaH siSicatuH samAnam
tato ha mAna udiyAya madhyAt tato jAtaM RSimAhurvasiSTham
ukthabhRtaM sAmabhRtaM bibharti grAvANaM bibhrat pra vadAtyagre
upainamAdhvaM sumanasyamAnA A vo gachAti pratRdo vasiSThaH

Hymn 34

pra shukraitu devI manISA asmat sutaSTo ratho na vAjI
viduH pRthivyA divo janitraM shRNvantyApo adha kSarantIH
Apashcidasmai pinvanta pRthvIrvRtreSu shUrA maMsanta ugrAH
A dhUrSvasmai dadhAtAshvAnindro na vajrI hiraNyabAhuH
abhi pra sthAtAheva yajñaM yAteva patman tmanA hinota
tmanA samatsu hinota yajñaM dadhAta ketuM janAya vIram
udasya shuSmAd bhAnurnArta bibharti bhAraM pRthivI nabhUma
hvayAmi devAnayAturagne sAdhannRtena dhiyaM dadhAmi
abhi vo devIM dhiyaM dadhidhvaM pra vo devatrA vAcaM kRNudhvam
A caSTa AsAM pAtho nadInAM varuNa ugraH sahasracakSAH
rAjA rASTrAnAM pesho nadInAmanuttamasmai kSatraM vishvAyu
aviSTo asmAn vishvAsu vikSvadyuM kRNota shaMsaM ninitsoH
vyetu didyud dviSAmashevA yuyota viSvag rapastanUnAm
avIn no agnirhavyAn namobhiH preSTho asmA adhAyi stomaH
sajUrdevebhirapAM napAtaM sakhAyaM kRdhvaM shivo no astu
abjAmukthairahiM gRNISe budhne nadInAM rajassu SIdan
mA no.ahirbudhnyo riSe dhAn mA yajño asya sridhad RtAyoH
uta na eSu nRSu shravo dhuH pra rAye yantu shardhanto aryaH
tapanti shatruM svarNa bhUmA mahAsenAso amebhireSAm
A yan naH patnIrgamantyachA tvaSTA supANIrdadhAtuvIrAn
prati na stomaM tvaSTA juSeta syAdasme aramatirvasUyuH
tA no rAsan rAtiSAco vasUnyA rodasI varuNAnI shRNotu
varUtrIbhiH susharaNo no astu tvaSTA sudatro vi dadhAtu rAyaH
tan no rAyaH parvatAstan na Apastad rAtiSAca oSadhIruta dyauH
vanaspatibhiH pRthivI sajoSA ubhe rodasI pari pAsato naH
anu tadurvI rodasI jihAtAmanu dyukSo varuNa indrasakhA
anu vishve maruto ye sahAso rAyaH syAma dharuNaM dhiyadhyai
tan na indro varuNo mitro agnirApa oSadhIrvanino juSanta

sharman syAma marutAmupasthe yUyaM pAta ...

Hymn 35

shaM na indrAgnI bhavatAmavobhiH shaM na indrAvaruNA rAtahavyA
shamindrAsomA suvitAya shaM yoH shaM na indrApUSaNA vAjasAtau
shaM no bhagaH shamu naH shaMso astu shaM naH purandhiHshamu santu rAyaH
shaM naH satyasya suyamasya shaMsaHshaM no aryamA purujAto astu
shaM no dhAtA shamu dhartA no astu shaM na urUcI bhavatusvadhAbhiH
shaM rodasI bRhatI shaM no adriH shaM nodevAnAM suhavAni santu
shaM no agnirjyotirAnIko astu shaM no mitrAvaruNAvashvinA sham
shaM naH sukRtAM sukRtAni santu shaM na iSiroabhi vAtu vAtaH
shaM no dyAvApRthivI pUrvahUtau shamantarikSaM dRshayeno astu
shaM na oSadhIrvanino bhavantu shaM no rajasas patirastu jiSNuH
shaM na indro vasubhirdevo astu shamAdityebhirvaruNaH sushaMsaH
shaM no rudro rudrebhirjalASaH shaM nastvaSTA gnAbhiriha shRNotu
shaM naH somo bhavatu brahma shaM naH shaM no grAvANaHshamu santu yajñAH
shaM naH svarUNAM mitayo bhavantu shaM naH prasvaH shaM vastu vediH
shaM naH sUrya urucakSA udetu shaM nashcatasraH pradisho bhavantu
shaM naH parvatA dhruvayo bhavantu shaM naH sindhavaH shamu santvApaH
shaM no aditirbhavatu vratebhiH shaM no bhavantu marutaH svarkAH
shaM no viSNuH shaM u pUSA no astu shaM no bhavitraM shaM vastu vAyuH
shaM no devaH savitA trAyamANaH shaM no bhavantUSaso vibhAtIH
shaM naH parjanyo bhavatu prajAbhyaH shaM naHkSetrasya patirastu shambhuH
shaM no devA vishvadevA bhavantu shaM sarasvatI saha dhIbhirastu
shamabhiSAcaH shamu rAtiSAcaH shaM no divyAH pArthivAH shaM no apyAH
shaM naH satyasya patayo bhavantu shaM no arvantaH shamu santu gAvaH
shaM na RbhavaH sukRtaH suhastAH shaM no bhavantu pitaro haveSu
shaM no aja ekapAd devo astu shaM no.ahirbudhnyaH shaM samudraH
shaM no apAM napAt perurastu shaM naH pRshnirbhavatu devagopA
AdityA rudrA vasavo juSantedaM brahma kriyamANaM navIyaH
shRNvantu ni divyAH pArthivAso gojAtA uta ye yajñiyAsaH
ye devAnAM yajñiyA yajñiyAnAM manoryajatrA amRtA RtajñAH
te no rAsantAmurugAyamadya yUyaM pAta ...

Hymn 36

pra brahmaitu sadanAd Rtasya vi rashmibhiH sasRje sUryo gAH
vi sAnunA pRthivI sasra urvI pRthu pratIkamadhyedhe agniH
imAM vAM mitrAvaruNA suvRktimiSaM na kRNve asurA navIyaH
ino vAmanyaH padavIradabdho janaM ca mitro yatati bruvANaH

A vAtasya dhrajato ranta ityA apIpayanta dhenavo na sUdAH
maho divaH sadane jAyamAno.acikradad vRSabhaH sasminnUdhan
girA ya etA yunajad dharI ta indra priyA surathA shUra dhAyU
pra yo manyuM ririkSato minAtyA sukratumaryamaNaM vavRtyAm
yajante asya sakhyaM vayashca namasvinaH sva Rtasya dhAman
vi pRkSo bAbadhe nRbhi stavAna idaM namo rudrAya preSTham
A yat sAkaM yashaso vAvashAnAH sarasvatI saptathI sindhumAtA
yAH suSvayanta sudughAH sudhArA abhi svena payasA pIpyAnAH
uta tye no maruto mandasAnA dhiyaM tokaM ca vAjino.avantu
mA naH pari khyadakSarA carantyavIvRdhan yujyaM te rayiM naH
pra vo mahImaramatiM kRNudhvaM pra pUSaNaM vidathyaM na vIram
bhagaM dhiyo.avitAraM no asyAH sAtau vAjaM rAtiSAcaM purandhim
achAyaM vo marutaH shloka etvachA viSNuM niSiktapAmavobhiH
uta prajAyai gRNate vayo dhuryUyaM pAta ...

Hymn 37

A vo vAhiSTho vahatu stavadhyai ratho vAjA RbhukSaNo amRktaH
abhi tripRSThaiH savaneSu somairmade sushiprA mahabhiH pRNadhvam
yUyaM ha ratnaM maghavatsu dhattha svardRsha RbhukSaNo amRktam
saM yajñeSu svadhAvantaH pibadhvaM vi no rAdhAMsi matibhirdayadhvam
uvocitha hi maghavan deSNaM maho arbhasya vasuno vibhAge
ubhA te pUrNA vasunA gabhastI na sUnRtA ni yamate vasavyA
tvamindra svayashA RbhukSA vAjo na sAdhurastameSy RkvA
vayaM nu te dAshvAMsaH syAma brahma kRNvanto harivo vasiSThAH
sanitAsi pravato dAshuSe cid yAbhirviveSo haryashva dhIbhiH
vavanmA nu te yujyAbhirUtI kadA na indra rAya A dashasyeH
vAsayasIva vedhasastvaM naH kadA na indra vacaso bubodhaH
astaM tAtyA dhiyA rayiM suvIraM pRkSo no arvA nyuhIta vAjI
abhi yaM devI nir{R}tishcidIshe nakSanta indraM sharadaHsupRkSaH
upa tribandhurjaradaSTimetyasvaveshaM yaM kRNavanta martAH
A no rAdhAMsi savitaH stavadhyA A rAyo yantu parvatasyarAtau
sadA no divyaH pAyuH siSaktu yUyaM pAta ...

Hymn 38

udu Sya devaH savitA yayAma hiraNyayImamatiM yAmashishret
nUnaM bhago havyo mAnuSebhirvi yo ratnA purUvasurdadhAti
udu tiSTha savitaH shrudhyasya hiraNyapANe prabhRtAv Rtasya
vyurvIM pRthvImamatiM sRjAna A nRbhyo martabhojanaM suvAnaH
api STutaH savitA devo astu yamA cid vishve vasavo gRNanti

sa na stomAn namasyashcano dhAd vishvebhiH pAtu pAyubhirni sUrIn
abhi yaM devyaditirgRNAti savaM devasya saviturjuSANA
abhi samrAjo varuNo gRNantyabhi mitrAso aryamA sajoSAH
abhi ye mitho vanuSaH sapante rAtiM divo rAtiSAcaH pRthivyAH
ahirbudhnya uta naH shRNotu varUtryekadhenubhirni pAtu
anu tan no jAspatirmaMsISTa ratnaM devasya savituriyAnaH
bhagamugro.avase johavIti bhagamanugro adha yAti ratnam
shaM no bhavantu vAjino haveSu devatAtA mitadravaH svarkAH
jambhayanto.ahiM vRkaM rakSAMsi sanemyasmad yuyavannamIvAH
vAje\-vAje.avata vAjino no dhaneSu viprA amRtA RtajñAH
asya madhvaH pibata mAdayadhvaM tRptA yAta pathibhirdevayAnaiH

Hymn 39

Urdhvo agniH sumatiM vasvo ashret pratIcI jUrNirdevatAtimeti
bhejAte adrI rathyeva panthAM RtaM hotA na iSito yajAti
pra vAvRje suprayA barhireSAmA vishpatIva bIriTa iyAte
vishAmaktoruSasaH pUrvahUtau vAyuH pUSA svastaye niyutvAn
jmayA atra vasavo ranta devA urAvantarikSe marjayanta shubhrAH
arvAk patha urujrayaH kRNudhvaM shrotA dUtasya jagmuSo no asya
te hi yajñeSu yajñiyAsa UmAH sadhasthaM vishve abhi santi devAH
tAnadhvara ushato yakSyagne shruSTI bhagaM nAsatyA purandhim
Agne giro diva A pRthivyA mitraM vaha varuNamindramagnim
AryamaNamaditiM viSNumeSAM sarasvatI maruto mAdayantAm
rare havyaM matibhiryajñiyAnAM nakSat kAmaM martyAnAmasinvan
dhAtA rayimavidasyaM sadAsAM sakSImahi yujyebhirnu devaiH
nU rodasI abhiSTute vasiSThair{R}tAvAno varuNo mitro agniH
yachantu candrA upamaM no arkaM yUyaM pAta ...

Hymn 40

o shruSTirvidathyA sametu prati stomaM dadhImahi turANAm
yadadya devaH savitA suvAti syAmAsya ratnino vibhAge
mitrastan no varuNo rodasI ca dyubhaktamindro aryamA dadAtu
dideSTu devyaditI rekNo vAyushca yan niyuvaite bhagashca
sedugro astu marutaH sa shuSmI yaM martyaM pRSadashvA avAtha
utemagniH sarasvatI junanti na tasya rAyaH paryetAsti
ayaM hi netA varuNa Rtasya mitro rAjAno aryamApo dhuH
suhavA devyaditiranarvA te no aMho ati parSannariSTAn
asya devasya mILhuSo vayA viSNoreSasya prabhRthe havirbhiH
vide hi rudro rudriyaM mahitvaM yAsiSTaM vartirashvinAvirAvat

mAtra pUSannAghRNa irasyo varUtrI yad rAtiSAcashca rAsan
mayobhuvo no arvanto ni pAntu vRSTiM parijmA vAto dadAtu
nU rodasI ...

Hymn 41

prAtaragniM prAtarindraM havAmahe prAtarmitrAvaruNAprAtarashvinA
prAtarbhagaM pUSaNaM brahmaNas patiM prAtaH somamuta rudraM huvema
prAtarjitaM bhagamugraM huvema vayaM putramaditeryo vidhartA
Adhrashcid yaM manyamAnasturashcid rAjA cid yaM bhagaM bhakSItyAha
bhaga praNetarbhaga satyarAdho bhagemAM dhiyamudavA dadan naH
bhaga pra No janaya gobhirashvairbhaga pra nRbhirnRvantaH syAma
utedAnIM bhagavantaH syAmota prapitva uta madhye ahnAm
utoditA maghavan sUryasya vayaM devAnAM sumatau syAma
bhaga eva bhagavAnastu devAstena vayaM bhagavantaH syAma
taM tvA bhaga sarva ijjohavIti sa no bhaga puraetA bhaveha
samadhvarAyoSaso namanta dadhikrAveva shucaye padAya
arvAcInaM vasuvidaM bhagaM no rathamivAshvA vAjina A vahantu
ashvAvatIrgomatIrna uSAso vIravatIH sadamuchantu bhadrAH
ghRtaM duhAnA vishvataH prapItA yUyaM pAta ...

Hymn 42

pra brahmANo aN^giraso nakSanta pra krandanurnabhanyasya vetu
pra dhenava udapruto navanta yujyAtAmadrI adhvarasya peshaH
sugaste agne sanavitto adhvA yukSvA sute harito rohitashca
ye vA sadmannaruSA vIravAho huve devAnAM janimAnisattaH
samu vo yajñaM mahayan namobhiH pra hotA mandro ririca upAke
yajasva su purvaNIka devAnA yajñiyAmaramatiM vavRtyAH
yadA vIrasya revato duroNe syonashIratithirAciketat
suprIto agniH sudhito dama A sa vishe dAti vAryamiyatyai
imaM no agne adhvaraM juSasva marutsvindre yashasaM kRdhI naH
A naktA barhiH sadatAmuSAsoshantA mitrAvaruNAyajeha
evAgniM sahasyaM vasiSTho rAyaskAmo vishvapsnyasya staut
iSaM rayiM paprathad vAjamasme yUyaM pAta ...

Hymn 43

pra vo yajñeSu devayanto arcan dyAvA namobhiH prithivI iSadhyai
yeSAM brahmANyasamAni viprA viSvag viyanti vanino na shAkhAH
pra yajña etu hetvo na saptirud yachadhvaM samanaso ghRtAcIH
stRNIta barhiradhvarAya sAdhUrdhvA shocIMSi devayUnyasthuH
A putrAso na mAtaraM vibhRtrAH sAnau devAso barhiSaHsadantu
A vishvAcI vidathyAmanaktvagne mA no devatAtA mRdhas kaH
te sISapanta joSamA yajatrA Rtasya dhArAH sudughA duhAnAH
jyeSThaM vo adya maha A vasUnAmA gantana samanaso yati STha
evA no agne vikSvA dashasya tvayA vayaM sahasAvannAskrAH
rAyA yujA sadhamAdo ariSTA yUyaM pAta ...

Hymn 44

dadhikrAM vaH prathamamashvinoSasamagniM samiddhaM bhagamUtaye huve
indraM viSNuM pUSaNaM brahmaNas patimAdityAn dyAvApRthivI apaH svaH
dadhikrAmu namasA bodhayanta udIrANA yajñamupaprayantaH
iLAM devIM barhiSi sAdayanto.ashvinA viprA suhavAhuvema
dadhikrAvANaM bubudhAno agnimupa bruva uSasaM sUryaM gAm
bradhnaM mA.nshcatorvaruNasya babhruM te vishvAsmad duritA yAvayantu
dadhikrAvA prathamo vAjyarvAgre rathAnAM bhavati prajAnan
saMvidAna uSasA sUryeNAdityebhirvasubhiraN^girobhiH
A no dadhikrAH pathyAmanaktv Rtasya panthAmanvetavA u
shRNotu no daivyaM shardho agniH shRNvantu vishve mahiSAamUrAH

Hymn 45

A devo yAtu savitA suratno.antarikSaprA vahamAno ashvaiH
haste dadhAno naryA purUNi niveshayañca prasuvañca bhUma
udasya bAhU shithirA bRhantA hiraNyayA divo antAnaSTAm
nUnaM so asya mahimA paniSTa sUrashcidasmA anu dAdapasyAm
sa ghA no devaH savitA sahAvA sAviSad vasupatirvasUni
vishrayamANo amatimurUcIM martabhojanamadha rAsate naH
imA giraH savitAraM sujihvaM pUrNagabhastimILate supANim
citraM vayo bRhadasme dadhAtu yUyaM pAta ...

Hymn 46

imA rudrAya sthiradhanvane giraH kSipreSave devAya svadhAvne
aSALhAya sahamAnAya vedhase tigmAyudhAya bharatA shRNotu naH
sa hi kSayeNa kSamyasya janmanaH sAmrAjyena divyasya cetati
avannavantIrupa no durashcarAnamIvo rudra jAsu no bhava
yA te didyudavasRSTA divas pari kSmayA carati pari sAvRNaktu naH
sahasraM te svapivAta bheSajA mA nastokeSutanayeSu rIriSah
mA no vadhI rudra mA parA dA mA te bhUma prasitau hILitasya
A no bhaja barhiSi jIvashaMse yUyaM pAta ...

Hymn 47

Apo yaM vaH prathamaM devayanta indrapAnamUrmimakRNvateLaH
taM vo vayaM shucimaripramadya ghRtapruSaM madhumantaM vanema
tamUrmimApo madhumattamaM vo.apAM napAdavatvAshuhemA
yasminnindro vasubhirmAdayAte tamashyAma devayanto vo adya
shatapavitrAH svadhayA madantIrdevIrdevAnAmapi yanti pAthaH
tA indrasya na minanti vratAni sindhubhyo havyaM ghRtavajjuhota
yAH sUryo rashmibhirAtatAna yAbhya indro aradad gAtumUrmim
te sindhavo varivo dhAtanA no yUyaM pAta ...

Hymn 48

RbhukSaNo vAjA mAdayadhvamasme naro maghavAnaH sutasya
A vo.arvAcaH kratavo na yAtAM vibhvo rathaM naryaM vartayantu
Rbhur{R}bhubhirabhi vaH syAma vibhvo vibhubhiH shavasA shavAMsi
vAjo asmAnavatu vAjasAtAvindreNa yujA taruSemavRtram
te cid dhi pUrvIrabhi santi shAsA vishvAnarya uparatAti vanvan
indro vibhvAn RbhukSA vAjo aryaH shatrormithatyA kRNavan vi nRmNam
nU devAso varivaH kartanA no bhUta no vishve.avase sajoSAH
samasme iSaM vasavo dadIran yUyaM pAta ...

Hymn 49

samudrajyeSThAH salilasya madhyAt punAnA yantyanivishamAnAH
indro yA vajrI vRSabho rarAda tA Apo devIrihamAmavantu

yA Apo divyA uta vA sravanti khanitrimA uta vA yAH svayaMjAH
samudrArthA yAH shucayaH pAvakAstA Apo .. .
yAsAM rAjA varuNo yAti madhye satyAnRte avapashyañ janAnAm
madhushcutaH shucayo yAH pAvakAstA Apo ...
yAsu rAjA varuNo yAsu somo vishve devA yAsUrjaM madanti
vaishvAnaro yAsvagniH praviSTastA Apo ...

Hymn 50

A mAM mitrAvaruNeha rakSataM kulAyayad vishvayan mA na A gan
ajakAvaM durdRshIkaM tiro dadhe mA mAM padyena rapasA vidat tsaruH
yad vijAman paruSi vandanaM bhuvadaSThIvantau pari kulphau ca dehat
agniS Tacchocannapa bAdhatAmito mA mAmpadyena ...
yacchalmalau bhavati yan nadISu yadoSadhIbhyaH pari jAyate viSam
vishve devA niritastat suvantu mA mAM padyena ...
yAH pravato nivata udvata udanvatIranudakAshca yAH
tA asmabhyaM payasA pinvamAnAH shivA devIrashipadA bhavantu sarvA nadyo ashimidA bhavantu

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Hymn 51

AdityAnAmavasA nUtanena sakSImahi sharmaNA shantamena
anAgAstve adititve turAsa imaM yajñaM dadhatu shroSamANAH
AdityAso aditirmAdayantAM mitro aryamA varuNo rajiSThAH
asmAkaM santu bhuvanasya gopAH pibantu somamavase no adya
AdityA vishve marutashca vishve devAshca vishva Rbhavashca vishve
indro agnirashvinA tuSTuvAnA yUyaM pAta ...

Hymn 52

AdityAso aditayaH syAma pUrdevatrA vasavo martyatrA
sanema mitrAvaruNA sananto bhavema dyAvApRthivI bhavantaH
mitrastan no varuNo mAmahanta sharma tokAya tanayAya gopAH
mA vo bhujemAnyajAtameno mA tat karma vasavo yaccayadhve
turaNyavo.aN^giraso nakSanta ratnaM devasya savituriyAnAH
pitA ca tan no mahAn yajatro vishve devAH samanaso juSanta

Hymn 53

pra dyAvA yajñaiH pRthivI namobhiH sabAdha ILe bRhatIyajatre
te cid dhi pUrve kavayo gRNantaH puro mahI dadhire devaputre
pra pUrvaje pitarA navyasIbhirgIrbhiH kRNudhvaM sadane Rtasya
A no dyAvApRthivI daivyena janena yAtaM mahi vAM varUtham
uto hi vAM ratnadheyAni santi purUNi dyAvApRthivI sudAse
asme dhattaM yadasadaskRdhoyu yUyaM pAta ...

Hymn 54

vAstoS pate prati jAnIhyasmAn svAvesho anamIvo bhavA naH
yat tvemahe prati tan no juSasva shaM no bhava dvipade shaM catuSpade
vAstoS pate prataraNo na edhi gayasphAno gobhirashvebhirindo
ajarAsaste sakhye syAma piteva putrAn prati no juSasva
vAstoS pate shagmayA saMsadA te sakSImahi raNvayA gAtumatyA
pAhi kSema uta yoge varaM no yUyaM pAta ...

Hymn 55

amIvahA vAstoS pate vishvA rUpANyAvishan
sakhA susheva edhi naH
yadarjuna sArameya dataH pishaN^ga yachase
vIva bhrAjanta RSTaya upa srakveSu bapsato ni Su svapa
stenaM rAya sArameya taskaraM vA punaHsara
stotR^Inindrasya rAyasi kimasmAn duchunAyase ni Su svapa
tvaM sUkarasya dardRhi tava dardartu sUkaraH
stotR^Inindrasya ...
sastu mAtA sastu pitA sastu shvA sastu vishpatiH
sasantu sarve jñAtayaH sastvayamabhito janaH
ya Aste yashca carati yashca pashyati no janaH
teSAMsaM hanmo akSANi yathedaM harmyaM tathA
sahasrashRN^go vRSabho yaH samudrAdudAcarat
tenA sahasyenA vayaM ni janAn svApayAmasi
proSThashayA vahyeshayA nArIryAstalpashIvarIH
striyo yAH puNyagandhAstAH sarvAH svApayAmasi

Hymn 56

ka IM vyaktA naraH sanILA rudrasya maryA adha svashvAH
nakirhyeSAM janUMSi veda te aN^ga vidre mitho janitram
abhi svapUbhirmitho vapanta vAtasvanasaH shyenA aspRdhran
etAni dhIro niNyA ciketa pRshniryadUdho mahI jabhAra
sA viT suvIrA marudbhirastu sanAt sahantI puSyantI nRmNam
yAmaM yeSThAH shubhA shobhiSThAH shriyA sammishlA ojobhirugrAH
ugraM va oja sthirA shavAMsyadhA marudbhirgaNastuviSmAn
shubhro vaH shuSmaH krudhmI manAMsi dhunirmuniriva shardhasya dhRSNoH
sanemyasmad yuyota didyuM mA vo durmatiriha praNaM naH
priyA vo nAma huve turANAmA yat tRpan maruto vAvashAnAH
svAyudhAsa iSmiNaH suniSkA uta svayaM tanvaH shumbhamAnAH
shucI vo havyA marutaH shucInAM shuciM hinomyadhvaraM shucibhyaH
Rtena satyaM RtasApa Ayañchucijanmanaḥ shucayaH pAvakAH
aMseSvA marutaH khAdayo vo vakSassu rukmA upashishriyANAH
vi vidyuto na vRSTibhI rucAnA anu svadhAmAyudhairyachAmAnAH
pra budhnyA va Irate mahAMsi pra nAmAni prayajyavastiradhvam
sahasriyaM damyaM bhAgametaM gRhamedhIyaM maruto juSadhvam
yadi stutasya maruto adhIthetthA viprasya vAjino havIman
makSU rAyaH suvIryasya dAta nU cid yamanya AdabhadarAvA
atyAso na ye marutaH svañco yakSadRsho na shubhayanta maryAH
te harmyeSThAH shishavo na shubhrA vatsAso na prakrILinaH payodhAH
dashasyanto no maruto mRLantu varivasyanto rodasI sumeke
Are gohA nRhA vadho vo astu sumnebhirasme vasavo namadhvam
A vo hotA johavIti sattaH satrAcIM rAtiM maruto gRNAnaH
ya Ivato vRSaNo asti gopAH so advayAvI havate va ukthaiH
ime turaM maruto rAmayantIme sahaH sahasa A namanti
imeshaMsaM vanuSyato ni pAnti guru dveSo araruSe dadhanti
ime radhraM cin maruto junanti bhRmiM cid yathA vasavo juSanta
apa bAdhadhvaM vRSaNastamAMsi dhatta vishvaM tanaya
M tokamasme
mA vo dAtrAn maruto nirarAma mA pashcAd daghma rathyo vibhAge
A na spArhe bhajatanA vasavye yadIM sujAtaM vRSaNo vo asti
saM yad dhananta manyubhirjanAsaH shUrA yahvISvoSadhISu vikSu
adha smA no maruto rudriyAsastrAtAro bhUta pRtanAsvaryAH
bhUri cakra marutaH pitryANyukthAni yA vaH shasyante purA cit
marudbhirugraH pRtanAsu sALhA marudbhirit sanitA vAjamarvA
asme vIro marutaH shuSmyastu janAnAM yo asuro vidhartA
apo yena sukSitaye taremAdha svamoko abhi vaH syAma
tan na indro varuNo mitro agnir...

Hymn 57

madhvo vo nAma mArutaM yajatrAH pra yajñeSu shavasA madanti
ye rejayanti rodasI cidurvI pinvantyutsaM yadayAsurugrAH
nicetAro hi maruto gRNantaM praNetAro yajamAnasya manma
asmAkamadya vidatheSu barhirA vItaye sadata pipriyANAH
naitAvadanye maruto yatheme bhrAjante rukmairAyudhaistanUbhiH
A rodasI vishvapishaH pishAnAH samAnamañjyañjate shubhe kam
Rdhak sA vo maruto didyudastu yad va AgaH puruSatA karAma
mA vastasyAmapi bhUmA yajatrA asme vo astu sumatishcaniSThA
kRte cidatra maruto raNantAnavadyAsaH shucayaH pAvakAH
pra No.avata sumatibhiryajatrAH pra vAjebhistirata puSyase naH
uta stutAso maruto vyantu vishvebhirnAmabhirnaro havIMSi
dadAta no amRtasya prajAyai jigRta rAyaH sUnRtA maghAni
A stutAso maruto vishva UtI achA sUrIn sarvatAtA jigAta
ye nastmanA shatino vardhayanti yUyaM pAta ...

Hymn 58

pra sAkamukSe arcatA gaNAya yo daivyasya dhAmnastuviSmAn
uta kSodanti rodasI mahitvA nakSante nAkaM nir{R}teravaMshAt
janUshcid vo marutastveSyeNa bhImAsastuvimanyavo.ayAsaH
pra ye mahobhirojasota santi vishvo vo yAman bhayate svardRk
bRhad vayo maghavadbhyo dadhAta jujoSannin marutaH suSTutiM naH
gato nAdhvA vi tirAti jantuM pra Na spArhAbhirUtibhistireta
yuSmoto vipro marutaH shatasvI yuSmoto arvA sahuriH sahasrI
yuSmotaH samrAL uta hanti vRtraM pra tad vo astu dhUtayo deSNam
tAnA rudrasya mILhuSo vivAse kuvin naMsante marutaH punarnaH
yat sasvartA jihILire yadAvirava tadena Imahe turANAm
prA sA vAci suSTutirmaghonAmidaM sUktaM maruto juSanta
ArAccid dveSo vRSaNo yuyota yUyaM pAta ...

Hymn 59

yaM trAyadhva idam\-idaM devAso yaM ca nayatha
tasmA agne varuNa mitrAryaman marutaH sharma yachata
yuSmAkaM devA avasAhani priya IjAnastarati dviSaH
pra sa kSayaM tirate vi mahIriSo yo vo varAya dAshati
nahi vashcaramaM cana vasiSThaH parimaMsate

asmAkamadya marutaH sute sacA vishve pibata kAminaH
nahi va UtiH pRtanAsu mardhati yasmA arAdhvaM naraH
abhi va Avart sumatirnavIyasI tUyaM yAta pipISavaH
o Su ghRSvirAdhaso yAtanAndhAMsi pItaye
imA vo havyA maruto rare hi kaM mo Svanyatra gantana
A ca no barhiH sadatAvitA ca na spArhANi dAtave vasu
asredhanto marutaH somye madhau svAheha mAdayAdhvai
sasvashcid dhi tanvaH shumbhamAnA A haMsAso nIlapRSThA apaptan
vishvaM shardho abhito mA ni Seda naro na raNvAH savane madantaH
yo no maruto abhi durhRNAyustirashcittAni vasavo jighAMsati
druhaH pAshAn prati sa mucISTa tapiSThena hanmanAhantanA tam
sAntapanA idaM havirmarutastajjujuSTana
yuSmAkotIrishAdasaH
gRhamedhAsa A gata maruto mApa bhUtana
yuSmAkotI sudAnavaH
iheha vaH svatavasaH kavayaH sUryatvacaH
yajñaM maruta AvRNe
tryambakaM yajAmahe sugandhiM puSTivardhanam
urvArukamivabandhanAn mRtyormukSIya mAmRtAt

Hymn 60

yadadya sUrya bravo.anAgA udyan mitrAya varuNAya satyam
vayaM devatrAdite syAma tava priyAso aryaman gRNantaH
eSa sya mitrAvaruNA nRcakSA ubhe udeti sUryo abhi jman
vishvasya sthAturjagatashca gopA Rju marteSu vRjinA capashyan
ayukta sapta haritaH sadhasthAd yA IM vahanti sUryaM ghRtAcIH
dhAmAni mitrAvaruNA yuvAkuH saM yo yUtheva janimAni caSTe
ud vAM pRkSAso madhumanto asthurA sUryo aruhacchukramarNaH
yasmA AdityA adhvano radanti mitro aryamA varuNaHsajoSAH
ime cetAro anRtasya bhUrermitro aryamA varuNo hi santi
ima Rtasya vAvRdhurduroNe shagmAsaH putrA aditeradabdhAH
ime mitro varuNo dULabhAso.acetasaM ciccitayanti dakSaiH
api kratuM sucetasaM vatantastirashcidaMhaH supathAnayanti
ime divo animiSA pRthivyAshcikitvAMso acetasaM nayanti
pravrAje cin nadyo gAdhamasti pAraM no asya viSpitasya parSan
yad gopAvadaditiH sharma bhadraM mitro yachanti varuNaH sudAse
tasminnA tokaM tanayaM dadhAnA mA karma devaheLanaM turAsaH
ava vediM hotrAbhiryajeta ripaH kAshcid varuNadhrutaH saH
pari dveSobhiraryamA vRNaktUruM sudAse vRSaNA u lokam
sasvashcid dhi samRtistveSyeSAmapIcyena sahasA sahante
yuSmad bhiyA vRSaNo rejamAnA dakSasya cin mahinA mRLatA naH
yo brahmaNe sumatimAyajAte vAjasya sAtau paramasya rAyaH

sIkSanta manyuM maghavAno arya uru kSayAya cakrire sudhAtu
iyaM deva purohitiryuvabhyAM yajñeSu mitrAvaruNAvakAri
vishvAni durgA pipRtaM tiro no yUyaM pAta ...

Hymn 61

ud vAM cakSurvaruNa supratIkaM devayoreti sUryastatanvAn
abhi yo vishvA bhuvanAni caSTe sa manyuM martyeSvA ciketa
pra vAM sa mitrAvaruNAv RtAvA vipro manmAni dIrghashrudiyarti
yasya brahmANi sukratU avAtha A yat kratvA na sharadaH pRNaithe
prorormitrAvaruNA pRthivyAH pra diva RSvAd bRhataH sudAnU
spasho dadhAthe oSadhISu vikSv Rdhag yato animiSaMrakSamANA
shaMsA mitrasya varuNasya dhAma shuSmo rodasI badbadhe mahitvA
ayan mAsA ayajvanAmavIrAH pra yajñamanmA vRjanaM tirAte
amUrA vishvA vRSaNAvimA vAM na yAsu citraM dadRshena yakSam
druhaH sacante anRtA janAnAM na vAM niNyAnyacite abhUvan
samu vAM yajñaM mahayaM namobhirhuve vAM mitrAvaruNA sabAdhaH
pra vAM manmAny Rcase navAni kRtAni brahma jujuSannimAni
iyaM deva purohitir...

Hymn 62

ut sUryo bRhadarcIMSyashret puru vishvA janima mAnuSANAm
samo divA dadRshe rocamAnaH kratvA kRtaH sukRtaHkartRbhirbhUt
sa sUrya prati puro na ud gA ebhiH stomebhiretashebhirevaiH
pra no mitrAya varuNAya voco.anAgaso aryamNe agnaye ca
vi naH sahasraM shurudho radantv RtAvAno varuNo mitro agniH
yachantu candrA upamaM no arkamA naH kAmaM pUpurantustavAnAH
dyAvAbhUmI adite trAsIthAM no ye vAM jajñuH sujanimAna RSve
mA heLe bhUma varuNasya vAyormA mitrasya priyatamasya nRNAm
pra bAhavA sisRtaM jIvase na A no gavyUtimukSataM ghRtena
A no jane shravayataM yuvAnA shrutaM me mitrAvaruNA havemA
nU mitro varuNo aryamA nastmane tokAya varivo dadhantu
sugA no vishvA supathAni santu yUyaM pAta ...

Hymn 63

ud veti subhago vishvacakSAH sAdhAraNaH sUryo mAnuSANAm
cakSurmitrasya varuNasya devashcarmeva yaH samavivyak tamAMsi
ud veti prasavItA janAnAM mahAn keturarNavaH sUryasya
samAnaM cakraM paryAvivRtsan yadetasho vahati dhUrSu yuktaH
vibhrAjamAna uSasAmupasthAd rebhairudetyanumadyamAnaH
eSa me devaH savitA cachanda yaH samAnaM na praminAtidhAma
divo rukma urucakSA udeti dUrearthastaraNirbhrAjamAnaH
nUnaM janAH sUryeNa prasUtA ayannarthAni kRNavannapAMsi
yatrA cakruramRtA gAtumasmai shyeno na dIyannanveti pAthaH
prati vAM sUra udite vidhema namobhirmitrAvaruNota havyaiH
nU mitro varuNo aryamA ...

Hymn 64

divi kSayantA rajasaH pRthivyAM pra vAM ghRtasya nirNijodadIran
havyaM no mitro aryamA sujAto rAjA sukSatro varuNo juSanta
A rAjAnA maha Rtasya gopA sindhupatI kSatriyA yAtamarvAk
iLAM no mitrAvaruNota vRSTimava diva invataM jIradAnU
mitrastan no varuNo devo aryaH pra sAdhiSThebhiH pathibhirnayantu
bravad yathA na AdariH sudAsa iSA madema saha devagopAH
yo vAM gartaM manasA takSadetamUrdhvAM dhItiM kRNavad dhArayacca
ukSethAM mitrAvaruNA ghRtena tA rAjAnAsukSitIstarpayethAm
eSa stomo varuNa mitra tubhyaM somaH shukro na vAyave.ayAmi
aviSTaM dhiyo jigRtaM puramdhIryUyaM pAta

Hymn 65

prati vAM sUra udite sUktairmitraM huve varuNaM pUtadakSam
yayorasuryamakSitaM jyeSThaM vishvasya yAmannAcitA jigatnu
tA hi devAnAmasurA tAvaryA tA naH kSitIH karatamUrjayantIH
ashyAma mitrAvaruNA vayaM vAM dyAvA ca yatra pIpayannahA ca
tA bhUripAshAvanRtasya setU duratyetU ripave martyAya
Rtasya mitrAvaruNA pathA vAmapo na nAvA duritA tarema
A no mitrAvaruNA havyajuSTiM ghRtairgavyUtimukSatamiLAbhiH
prati vAmatra varamA janAya pRNItamudno divyasya cAroH
eSa stomo varuNa mitra ...

Hymn 66

pra mitrayorvaruNayoH stomo na etu shUSyaH
namasvAn tuvijAtayoH
yA dhArayanta devAH sudakSA dakSapitarA
asuryAya pramahasA
tA na stipA tanUpA varuNa jaritR^INAm
mitra sAdhayataM dhiyaH
yadadya sUra udite.anAgA mitro aryamA
suvAti savitAbhagaH
suprAvIrastu sa kSayaH pra nu yAman sudAnavaH
ye no aMho.atipiprati
uta svarAjo aditiradabdhasya vratasya ye
maho rAjAna Ishate
prati vAM sUra udite mitraM gRNISe varuNam
aryamaNaMrishAdasam
rAyA hiraNyayA matiriyamavRkAya shavase
iyaM viprAmedhasAtaye
te syAma deva varuNa te mitra sUribhiH saha
iSaM svashca dhImahi
bahavaH sUracakSaso.agnijihvA RtAvRdhaH
trINi ye yemurvidathAni dhItibhirvishvAni paribhUtibhiH
vi ye dadhuH sharadaM mAsamAdaharyajñamaktuM cAd Rcam
anApyaM varuNo mitro aryamA kSatraM rAjAna Ashata
tad vo adya manAmahe sUktaiH sUra udite
yadohate varuNo mitro aryamA yUyaM Rtasya rathyaH
RtAvAna RtajAtA RtAvRdho ghorAso anRtadviSaH
teSAMvaH sumne suchardiSTame naraH syAma ye ca sUrayaH
udu tyad darshataM vapurdiva eti pratihvare
yadImAshurvahati deva etasho vishvasmai cakSase aram
shIrSNaH\-shIrSNo jagatastasthuSas patiM samayA vishvamA rajaH
sapta svasAraH suvitAya sUryaM vahanti harito rathe
taccakSurdevahitaM shukramuccarat
pashyema sharadaH shataM jIvema sharadaH shatam
kAvyebhiradAbhyA yAtaM varuNa dyumat
mitrashca somapItaye
divo dhAmabhirvaruNa mitrashcA yAtamadruhA
pibataM somamAtujI
A yAtaM mitrAvaruNA juSANAvAhutiM narA
pAtaM somaM RtAvRdhA

Hymn 67

prati vAM rathaM nRpatI jaradhyai haviSmatA manasA yajñiyena
yo vAM dUto na dhiSNyAvajIgarachA sUnurna pitarA vivakmi
ashocyagniH samidhAno asme upo adRshran tamasashcidantAH
aceti keturuSasaH purastAcchriye divo duhiturjAyamAnaH
abhi vAM nUnamashvinA suhotA stomaiH siSakti nAsatyA vivakvAn
pUrvIbhiryAtaM pathyAbhirarvAk svarvidA vasumatA rathena
avorvAM nUnamashvinA yuvAkurhuve yad vAM sute mAdhvIvasUyuH
A vAM vahantu sthavirAso ashvAH pibAtho asmesuSutA madhUni
prAcImu devAshvinA dhiyaM me.amRdhrAM sAtaye kRtaM vasUyum
vishvA aviSTaM vAja A purandhIstA naH shaktaM shacIpatI shacIbhiH
aviSTaM dhISvashvinA na Asu prajAvad reto ahrayaM no astu
A vAM toke tanaye tUtujAnAH suratnAso devavItiMgamema
eSa sya vAM pUrvagatveva sakhye nidhirhito mAdhvI rAto asme
aheLatA manasA yAtamarvAgashnantA havyaM mAnuSISu vikSu
ekasmin yoge bhuraNA samAne pari vAM sapta sravato ratho gAt
na vAyanti subhvo devayuktA ye vAM dhUrSu taraNayovahanti
asashcatA maghavadbhyo hi bhUtaM ye rAyA maghadeyaM junanti
pra ye bandhuM sUnRtAbhistirante gavyA pRñcanto ashvyA maghAni
nU me havamA shRNutaM yuvAnA yAsiSTaM vartirashvinAvirAvat
dhattaM ratnAni jaratAM ca sUrIn yUyaM pAta .. .

Hymn 68

A shubhrA yAtamashvinA svashvA giro dasrA jujuSANA yuvAkoH
havyAni ca pratibhRtA vItaM naH
pra vAmandhAMsi madyAnyasthuraraM gantaM haviSo vItaye me
tiro aryo havanAni shrutaM naH
pra vAM ratho manojavA iyarti tiro rajAMsyashvinA shatotiH
asmabhyaM sUryAvasU iyAnaH
ayaM ha yad vAM devayA u adrirUrdhvo vivakti somasud yuvabhyAm
A valgU vipro vavRtIta havyaiH
citraM ha yad vAM bhojanaM nvasti nyatraye mahiSvantaM yuyotam
yo vAmomAnaM dadhate priyaH san
uta tyad vAM jurate ashvinA bhUccyavAnAya pratItyaM havirde
adhi yad varpa itaUti dhatthaH
uta tyaM bhujyumashvinA sakhAyo madhye jahurdurevAsaH samudre
nirIM parSadarAvA yo yuvAkuH
vRkAya cijjasamAnAya shaktamuta shrutaM shayave hUyamAnA
yAvaghnyAmapinvatamapo na staryaM cicchaktyashvinAshacIbhiH
eSa sya kArurjarate sUktairagre budhAna uSasAM sumanmA

iSA taM vardhadaghnyA payobhiryUyaM pAta ...

Hymn 69

A vAM ratho rodasI badbadhAno hiraNyayo vRSabhiryAtvashvaiH
ghRtavartaniH pavibhI rucAna iSAM voLhA nRpatirvAjinIvAn
sa paprathAno abhi pañca bhUmA trivandhuro manasA yAtu yuktaH
visho yena gachatho devayantIH kutrA cid yAmamashvinA dadhAnA
svashvA yashasA yAtamarvAg dasrA nidhiM madhumantaM pibAthaH
vi vAM ratho vadhvA yAdamAno.antAn divo bAdhate vartanibhyAm
yuvoH shriyaM pari yoSAvRNIta sUro duhitA paritakmyAyAm
yad devayantamavathaH shacIbhiH pari ghraMsamomanA vAM vayo gAt
yo ha sya vAM rathirA vasta usrA ratho yujAnaH pariyAtivartiH
tena naH shaM yoruSaso vyuSTau nyashvinA vahataM yajñe asmin
narA gaureva vidyutaM tRSANAsmAkamadya savanopa yAtam
purutrA hi vAM matibhirhavante mA vAmanye ni yaman devayantaH
yuvaM bhujyumavaviddhaM samudra udUhathurarNaso asridhAnaiH
patatribhirashramairavyathibhirdaMsanAbhirashvinA pArayantA
nU me havamA shRNutaM yuvAnA ...

Hymn 70

A vishvavArAshvinA gataM naH pra tat sthAnamavAci vAM pRthivyAm
ashvo na vAjI shunapRSTho asthAdA yat sedathurdhruvase na yonim
siSakti sA vAM sumatishcaniSThAtApi gharmo manuSo duroNe
yo vAM samudrAn saritaH pipartyetagvA cin na suyujA yujAnaH
yAni sthAnAnyashvinA dadhAthe divo yahvISvoSadhISu vikSu
ni parvatasya mUrdhani sadanteSaM janAya dAshuSevahantA
caniSTaM devA oSadhISvapsu yad yogyA ashnavaithe RSINAm
purUNi ratnA dadhatau nyasme anu pUrvANi cakhyathuryugAni
shushruvAMsA cidashvinA purUNyabhi brahmANi cakSAthe RSINAm
prati pra yAtaM varamA janAyAsme vAmastu sumatishcaniSThA
yo vAM yajño nAsatyA haviSmAn kRtabrahmA samaryo bhavAti
upa pra yAtaM varamA vasiSThamimA brahmANy Rcyante yuvabhyAm
iyaM manISA iyamashvinA gIrimAM suvRktiM vRSaNA juSethAm
imA brahmANi yuvayUnyagman yUyaM pAta ...

Hymn 71

apa svasuruSaso nag jihIte riNakti kRSNIraruSAya panthAm
ashvAmaghA gomaghA vAM huvema divA naktaM sharumasmad yuyotam
upAyAtaM dAshuSe martyAya rathena vAmamashvinA vahantA
yuyutamasmadanirAmamIvAM divA naktaM mAdhvI trAsithAM naH
A vAM rathamavamasyAM vyuSTau sumnAyavo vRSaNo vartayantu
syUmagabhastiM RtayugbhirashvairAshvinA vasumantaM vahethAm
yo vAM ratho nRpatI asti voLhA trivandhuro vasumAnusrayAmA
A na enA nAsatyopa yAtamabhi yad vAM vishvapsnyo jigAti
yuvaM cyavAnaM jaraso.amumuktaM ni pedava UhathurAshumashvam
niraMhasastamasa spartamatriM ni jAhuSaM shithire dhAtamantaH
iyaM manISA iyamashvinA gIr...

Hymn 72

A gomatA nAsatyA rathenAshvAvatA purushcandreNa yAtam
abhi vAM vishvA niyutaH sacante spArhayA shriyA tanvA shubhAnA
A no devebhirupa yAtamarvAk sajoSasA nAsatyA rathena
yuvorhi naH sakhyA pitryANi samAno bandhuruta tasya vittam
udu stomAso ashvinorabudhrañ jAmi brahmANyuSashca devIH
AvivAsan rodasI dhiSNyeme achA vipro nAsatyA vivakti
vi ceduchantyashvinA uSAsaH pra vAM brahmANi kAravo bharante
UrdhvaM bhAnuM savitA devo ashred bRhadagnayaH samidhA jarante
A pashcAtAn nAsatyA purastAdAshvinA yAtamadharAdudaktAt
A vishvataH pAñcajanyena rAyA yUyaM pAta ...

Hymn 73

atAriSma tamasas pAramasya prati stomaM devayanto dadhAnAH
purudaMsA purutamA purAjAmartyA havate ashvinA gIH
nyu priyo manuSaH sAdi hotA nAsatyA yo yajate vandate ca
ashnItaM madhvo ashvinA upAka A vAM voce vidatheSu prayasvAn
ahema yajñaM pathAmurANA imAM suvRktiM vRSaNA juSethAm
shruSTIveva preSito vAmabodhi prati stomairjaramANo vasiSThaH
upa tyA vahnI gamato vishaM no rakSohaNA sambhRtA vILupANI
samandhAMsyagmata matsarANi mA no mardhiSTamA gataM shivena
A pashcAtAn nAsatyA purastAd ...

Hymn 74

imA u vAM diviSTaya usrA havante ashvinA
ayaM vAmahve.avase shacIvasU vishaM\-vishaM hi gachathaH
yuvaM citraM dadathurbhojanaM narA codethAM sUnRtAvate
arvAg rathaM samanasA ni yachataM pibataM somyaM madhu
A yAtamupa bhUSataM madhvaH pibatamashvinA
dugdhaM payovRSaNA jenyAvasU mA no mardhiSTamA gatam
ashvAso ye vAmupa dAshuSo gRhaM yuvAM dIyanti bibhrataH
makSUyubhirnarA hayebhirashvinA devA yAtamasmayU
adhA ha yanto ashvinA pRkSaH sacanta sUrayaH
tA yaMsato maghavadbhyo dhruvaM yashashchardirasmabhyaM nAsatyA
pra ye yayuravRkAso rathA iva nRpAtAro janAnAm
uta svena shavasA shUshuvurnara uta kSiyanti sukSitim

Hymn 75

vyuSA Avo divijA RtenAviSkRNvAnA mahimAnamAgAt
apa druhastama AvarajuSTamaN^girastamA pathyA ajIgaH
mahe no adya suvitAya bodhyuSo mahe saubhagAya pra yandhi
citraM rayiM yashasaM dhehyasme devi marteSu mAnuSi shravasyum
ete tye bhAnavo darshatAyAshcitrA uSaso amRtAsa AguH
janayanto daivyAni vratAnyApRNanto antarikSA vyasthuH
eSA syA yujAnA parAkAt pañca kSitIH pari sadyo jigAti
abhipashyantI vayunA janAnAM divo duhitA bhuvanasyapatnI
vAjinIvatI sUryasya yoSA citrAmaghA rAya Ishe vasUnAm
RSiSTutA jarayantI maghonyuSA uchati vahnibhirgRNAnA
prati dyutAnAmaruSAso ashvAshcitrA adRshrannuSasaM vahantaH
yAti shubhrA vishvapishA rathena dadhAti ratnaMvidhate janAya
satyA satyebhirmahatI mahadbhirdevI devebhiryajatA yajatraiH
rujad dRLhAni dadadusriyANAM prati gAva uSasaM vAvashanta
nU no gomad vIravad dhehi ratnamuSo ashvAvad purubhojo asme
mA no barhiH puruSatA nide karyUyaM pAta ...

Hymn 76

udu jyotiramRtaM vishvajanyaM vishvAnaraH savitA devo ashret
kratvA devAnAmajaniSTa cakSurAvirakarbhuvanaMvishvamuSAH
pra me panthA devayAnA adRshrannamardhanto vasubhiriSkRtAsaH

abhUdu keturuSasaH purastAt pratIcyAgAdadhi harmyebhyaH
tAnIdahAni bahulAnyAsan yA prAcInamuditA sUryasya
yataH pari jAra ivAcarantyuSo dadRkSe na punaryatIva
ta id devAnAM sadhamAda AsannRtAvAnaH kavayaH pUrvyAsaH
gULhaM jyotiH pitaro anvavindan satyamantrA ajanayannuSAsam
samAna Urve adhi saMgatAsaH saM jAnate na yatante mithaste
te devAnAM na minanti vratAnyamardhanto vasubhiryAdamAnAH
prati tvA stomairILate vasiSThA uSarbudhaH subhage tuSTuvAMsaH
gavAM netrI vAjapatnI na uchoSaH sujAte prathamA jarasva
eSA netrI rAdhasaH sUnRtAnAmuSA uchantI ribhyate vasiSThaiH
dIrghashrutaM rayimasme dadhAnA yUyaM pAta . ..

Hymn 77

upo ruruce yuvatirna yoSA vishvaM jIvaM prasuvantI carAyai
abhUdagniH samidhe mAnuSANAmakarjyotirbAdhamAnA tamAMsi
vishvaM pratIcI saprathA udasthAd rushad vAso bibhratIshukramashvait
hiraNyavarNA sudRshIkasandRg gavAM mAtAnetryahnAmaroci
devAnAM cakSuH subhagA vahantI shvetaM nayantI sudRshIkamashvam
uSA adarshi rashmibhirvyaktA citrAmaghA vishvamanu prabhUtA
antivAmA dUre amitramuchorvIM gavyUtimabhayaM kRdhI naH
yAvaya dveSa A bharA vasUni codaya rAdho gRNate maghoni
asme shreSThebhirbhAnubhirvi bhAhyuSo devi pratirantI na AyuH
iSaM ca no dadhatI vishvavAre gomadashvAvad rathavacca rAdhaH
yAM tvA divo duhitarvardhayantyuSaH sujAte matibhirvasiSThAH
sAsmAsu dhA rayiM RSvaM bRhantaM yUyaM pAta .. .

Hymn 78

prati ketavaH prathamA adRshrannUrdhvA asyA añjayo vi shrayante
uSo arvAcA bRhatA rathena jyotiSmatA vAmamasmabhyaM vakSi
prati SImagnirjarate samiddhaH prati viprAso matibhirgRNantaH
uSA yAti jyotiSA bAdhamAnA vishvA tamAMsi duritApa devI
etA u tyAH pratyadRshran purastAjjyotiryachantIruSasovibhAtIH
ajIjanan sUryaM yajñamagnimapAcInaM tamo agAdajuSTam
aceti divo duhitA maghonI vishve pashyantyuSasaM vibhAtIm
AsthAd rathaM svadhayA yujyamAnamA yamashvAsaH suyujo vahanti
prati tvAdya sumanaso budhantAsmAkAso maghavAno vayaM ca
tilvilAyadhvamuSaso vibhAtIryUyaM pAta ...

Hymn 79

vyuSA AvaH pathyA janAnAM pañca kSitIrmAnuSIrbodhayantI
susandRgbhirukSabhirbhAnumashred vi sUryo rodasI cakSasAvaH
vyañjate divo anteSvaktUn visho na yuktA uSaso yatante
saM te gAvastama A vartayanti jyotiryachanti saviteva bAhU
abhUduSA indratamA maghonyajIjanat suvitAya shravAMsi
vi divo devI duhitA dadhAtyaN^girastamA sukRte vasUni
tAvaduSo rAdho asmabhyaM rAsva yAvat stotRbhyo arado gRNAnA
yAM tvA jajñurvRSabhasyA raveNa vi dRLhasya duro adreraurNoH
devaM\-devaM rAdhase codayantyasmadryak sUnRtA IrayantI
vyuchantI naH sanaye dhiyo dhA yUyaM pAta ...

Hymn 80

prati stomebhiruSasaM vasiSThA gIrbhirviprAsaH prathamA abudhran
vivartayantIM rajasI samante AviSkRNvatIM bhuvanAni vishvA
eSA syA navyamAyurdadhAnA gUDhvI tamo jyotiSoSAabodhi
agra eti yuvatirahrayANA prAcikitat sUryaM yajñamagnim
ashvAvatIrgomatIrna uSAso ...

Hymn 81

pratyu adarshyAyatyuchantI duhitA divaH
apo mahi vyayati cakSase tamo jyotiS kRNoti sUnarI
udusriyAH sRjate sUryaH sacAnudyan nakSatramarcivat
taveduSo vyuSi sUryasya ca saM bhaktena gamemahi
prati tvA duhitardiva uSo jIrA abhutsmahi
yA vahasi puruspArhaM vananvati ratnaM na dAshuSe mayaH
uchantI yA kRNoSi maMhanA mahi prakhyai devi svardRshe
tasyAste ratnabhAja Imahe vayaM syAma mAturna sUnavaH
taccitraM rAdha A bharoSo yad dIrghashruttamam
yat tedivo duhitarmartabhojanaM tad rAsva bhunajAmahai
shravaH sUribhyo amRtaM vasutvanaM vAjAnasmabhyaM gomataH
codayitrI maghonaH sUnRtAvatyuSA uchadapa sridhaH

Hymn 82

indrAvaruNA yuvamadhvarAya no vishe janAya mahi sharma yachatam
dIrghaprayajyumati yo vanuSyati vayaM jayema pRtanAsu dUDhyaH
samrAL anyaH svarAL anya ucyate vAM mahAntAvindrAvaruNA mahAvasU
vishve devAsaH parame vyomani saM vAmojovRSaNA saM balaM dadhuH
anvapAM khAnyatRntamojasA sUryamairayataM divi prabhu
m
indrAvaruNA made asya mAyino.apinvatamapitaH pinvataM dhiyaH
yuvAmid yutsu pRtanAsu vahnayo yuvAM kSemasya prasave mitajñavaH
IshAnA vasva ubhayasya kArava indrAvaruNA suhavA havAmahe
indrAvaruNA yadimAni cakrathurvishvA jAtAni bhuvanasyamajmanA
kSemeNa mitro varuNaM duvasyati marudbhirugraH shubhamanya Iyate
mahe shulkAya varuNasya nu tviSa ojo mimAte dhruvamasya yat svam
ajAmimanyaH shnathayantamAtirad dabhrebhiranyaH pra vRNoti bhUyasaH
na tamaMho na duritAni martyamindrAvaruNA na tapaH kutashcana
yasya devA gachatho vItho adhvaraM na taM martasya nashate parihvRtiH
arvAM narA daivyenAvasA gataM shRNutaM havaM yadi me jujoSathaH
yuvorhi sakhyamuta vA yadApyaM mArDIkamindrAvaruNA ni yachatam
asmAkamindrAvaruNA bhare\-bhare puroyodhA bhavataM kRSTyojasA
yad vAM havanta ubhaye adha spRdhi narastokasya tanayasya sAtiSu
asme indro varuNo mitro aryamA dyumnaM yachantu mahi sharmasaprathaH
avadhraM jyotiraditer{R}tAvRdho devasya shlokaM saviturmanAmahe

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Hymn 83

yuvAM narA pashyamAnAsa ApyaM prAcA gavyantaH pRthuparshavo yayuH
dAsA ca vRtrA hatamAryANi ca sudAsamindrAvaruNAvasAvatam
yatrA naraH samayante kRtadhvajo yasminnAjA bhavati kiMcana priyam
yatrA bhayante bhuvanA svardRshastatrA na indrAvaruNAdhi vocatam
saM bhUmyA antA dhvasirA adRkSatendrAvaruNA divi ghoSaAruhat
asthurjanAnAmupa mAmarAtayo.arvAgavasA havanashrutA gatam
indrAvaruNA vadhanAbhiraprati bhedaM vanvantA pra sudAsamAvatam
brahmANyeSAM shRNutaM havImani satyA tRtsUnAmabhavat purohitiH
indrAvaruNAvabhyA tapanti mAghAnyaryo vanuSAmarAtayaH
yuvaM hi vasva ubhayasya rAjatho.adha smA no.avataM pArye divi
yuvAM havanta ubhayAsa AjiSvindraM ca vasvo varuNaM casAtaye
yatra rAjabhirdashabhirnibAdhitaM pra sudAsamAvataM tRtsubhiH saha
dasha rAjAnaH samitA ayajyavaH sudAsamindrAvaruNA na yuyudhuH
satyA nRNAmadmasadAmupastutirdevA eSAmabhavan devahUtiSu
dAsharAjñe pariyattAya vishvataH sudAsa indrAvaruNAvashikSatam
shvityañco yatra namasA kapardino dhiyA dhIvanto asapanta tRtsavaH

vRtrANyanyaH samitheSu jighnate vratAnyanyo abhi rakSate sadA
havAmahe vAM vRSaNA suvRktibhirasme indrAvaruNaA sharma yachatam
asme indro varuNo mitro ...

Hymn 84

A vAM rAjAnAvadhvare vavRtyAM havyebhirindrAvaruNA namobhiH
pra vAM ghRtAcI bAhvordadhAnA pari tmanA viSurUpA jigAti
yuvo rASTraM bRhadinvati dyauryau setRbhirarajjubhiH sinIthaH
pari no heLo varuNasya vRjyA uruM na indraH kRNavadu lokam
kRtaM no yajñaM vidatheSu cAruM kRtaM brahmANi sUriSuprashastA
upo rayirdevajUto na etu pra NaH spArhAbhirUtibhistiretam
asme indrAvaruNA vishvavAraM rayiM dhattaM vasumantaM purukSum
pra ya Adityo anRtA minAtyamitA shUro dayate vasUni
iyamindraM varuNamaSTa me gIH prAvat toke tanaye tUtujAnA
suratnAso devavItiM gamema yUyaM pAta ...

Hymn 85

punISe vAmarakSasaM manISAM somamindrAya varuNAya juhvat
ghRtapratIkAmuSasaM na devIM tA no yAmannuruSyatAmabhIke
spardhante vA u devahUye atra yeSu dhvajeSu didyavaH patanti
yuvaM tAnindrAvaruNAvamitrAn hataM parAcaH sharvA viSUcaH
Apashcid dhi svayashasaH sadassu devIrindraM varuNaM devatA dhuH
kRSTIranyo dhArayati praviktA vRtrANyanyo apratIni hanti
sa sukratur{R}tacidastu hotA ya Aditya shavasA vAM namasvAn
Avavartadavase vAM haviSmAnasadit sa suvitAya prayasvAn
iyamindraM varuNamaSTa me gIH ...

Hymn 86

dhIrA tvasya mahinA janUMSi vi yastastambha rodasI cidurvI
pra nAkaM RSvaM nunude bRhantaM dvitA nakSatrampaprathacca bhUma
uta svayA tanvA saM vade tat kadA nvantarvaruNe bhuvAni
kiM me havyamahRNAno juSeta kadA mRLIkaM sumanA abhi khyam
pRche tadeno varuNa didRkSUpo emi cikituSo vipRcham
samAnamin me kavayashcidAhurayaM ha tubhyaM varuNo hRNIte
kimAga Asa varuNa jyeSThaM yat stotAraM jighAMsasi sakhAyam

pra tan me voco dULabha svadhAvo.ava tvAnenA namasA tura iyAm
ava drugdhAni pitryA sRjA no.ava yA vayaM cakRmA tanUbhiH
ava rAjan pashutRpaM na tAyuM sRjA vatsaM na dAmno vasiSTham
na sa svo dakSo varuNa dhrutiH sA surA manyurvibhIdakoacittiH
asti jyAyAn kanIyasa upAre svapnashcanedanRtasya prayotA
araM dAso na mILhuSe karANyahaM devAya bhUrNaye.anAgAH
acetayadacito devo aryo gRtsaM rAye kavitaro junAti
ayaM su tubhyaM varuNa svadhAvo hRdi stoma upashritashcidastu
shaM naH kSeme shamu yoge no astu yUyaM pAta ...

Hymn 87

radat patho varuNaH sUryAya prArNAMsi samudriyA nadInAm
sargo na sRSTo arvatIr{R}tAyañcakAra mahIravanIrahabhyaH
AtmA te vAto raja A navInot pashurna bhUrNiryavase sasavAn
antarmahI bRhatI rodasIme vishvA te dhAma varuNa priyANi
pari spasho varuNasya smadiSTA ubhe pashyanti rodasI sumeke
RtAvAnaH kavayo yajñadhIrAH pracetaso ya iSayanta manma
uvAca me varuNo medhirAya triH sapta nAmAghnyA bibharti
vidvAn padasya guhyA na vocad yugAya vipra uparAya shikSan
tisro dyAvo nihitA antarasmin tisro bhUmIruparAH SaDvidhAnAH
gRtso rAjA varuNashcakra etaM divi preN^khaMhiraNyayaM shubhe kam
ava sindhuM varuNo dyauriva sthAd drapso na shveto mRgastuviSmAn
gambhIrashaMso rajaso vimAnaH supArakSatraH sato asya rAjA
yo mRLayAti cakruSe cidAgo vayaM syAma varuNe anAgAH
anu vratAnyaditer{R}dhanto yUyaM pAta ...

Hymn 88

pra shundhyuvaM varuNAya preSThAM matiM vasiSTha mILhuSe bharasva
ya ImarvAñcaM karate yajatraM sahasrAmaghaM vRSaNaM bRhantam
adhA nvasya sandRshaM jaganvAnagneranIkaM varuNasya maMsi
svaryadashmannadhipA u andho.abhi mA vapurdRshaye ninIyAt
A yad ruhAva varuNashca nAvaM pra yat samudramIrayAvamadhyam
adhi yadapAM snubhishcarAva pra preN^kha IN^khayAvahai shubhe kam
vasiSThaM ha varuNo nAvyAdhAd RSiM cakAra svapA mahobhiH
stotAraM vipraH sudinatve ahnAM yAn nu dyAvastatanan yAduSAsaH
kva tyAni nau sakhyA babhUvuH sacAvahe yadavRkaM purA cit
bRhantaM mAnaM varuNa svadhAvaH sahasradvAraM jagamA gRhaM te
ya Apirnityo varuNa priyaH san tvAmAgAMsi kRNavat sakhA te
mA ta enasvanto yakSin bhujema yandhi SmA vipra stuvate varUtham

dhruvAsu tvAsu kSitiSu kSiyanto vyasmat pAshaM varuNomumocat
avo vanvAnA aditerupasthAd yUyaM pAta

Hymn 89

mo Su varuNa mRnmayaM gRhaM rAjannahaM gamam
mRLA sukSatra mRLaya
yademi prasphuranniva dRtirna dhmAto adrivaH
mRLA s. m.
kratvaH samaha dInatA pratIpaM jagamA shuce
mRLA s. m.
apAM madhye tasthivAMsaM tRSNAvidajjaritAram
mRLA s. m.
yat kiM cedaM varuNa daivye jane.abhidrohaM manuSyAshcarAmasi
acittI yat tava dharmA yuyopima mA nastasmAdenaso deva rIriSaH

Hymn 90

pra vIrayA shucayo dadrire vAmadhvaryubhirmadhumantaH sutAsaH
vaha vAyo niyuto yAhyachA pibA sutasyAndhaso madAya
IshAnAya prahutiM yasta AnaT chuciM somaM shucipAstubhyaM vAyo
kRNoSi taM martyeSu prashastaM jAto\-jAto jAyate vAjyasya
rAye nu yaM jajñatU rodasIme rAye devI dhiSaNA dhAti devam
adha vAyuM niyutaH sashcata svA uta shvetaM vasudhitiM nireke
uchannuSasaH sudinA ariprA uru jyotirvividurdIdhyAnAH
gavyaM cidUrvamushijo vi vavrusteSAmanu pradivaH sasrurApaH
te satyena manasA dIdhyAnAH svena yuktAsaH kratunA vahanti
indravAyU vIravAhaM rathaM vAmIshAnayorabhi pRkSaH sacante
IshAnAso ye dadhate svarNo gobhirashvebhirvasubhirhiraNyaiH
indravAyU sUrayo vishvamAyurarvadbhirvIraiH pRtanAsu sahyuH
arvanto na shravaso bhikSamANA indravAyU suSTutibhirvasiSThAH
vAjayantaH svavase huvema yUyaM pAta ...

Hymn 91

kuvidaN^ga namasA ye vRdhAsaH purA devA anavadyAsa Asan
te vAyave manave bAdhitAyAvAsayannuSasaM sUryeNa
ushantA dUtA na dabhAya gopA mAsashca pAthaH sharadashca pUrvIH

indravAyU suSTutirvAmiyAnA mArDIkamITTe suvitaM ca navyam
pIvoannAn rayivRdhaH sumedhAH shvetaH siSakti niyutAmabhishrIH
te vAyave samanaso vi tasthurvishven naraH svapatyAni cakruH
yAvat tarastanvo yAvadojo yAvan narashcakSasA dIdhyAnAH
shuciM somaM shucipA pAtamasme indravAyU sadatambarhiredam
niyuvAnA niyuta spArhavIrA indravOi P-ªamarvAk |\\\ AU0709113052} idaM hi vAM prabhRtaM
madhvo agramadha prINAnA vimumuktamasme
yA vAM shataM niyuto yAH sahasramindravAyU vishvavArAH sacante
AbhiryAtaM suvidatrAbhirarvAk pAtaM narApratibhRtasya madhvaH
arvanto na shravaso ...

Hymn 92

A vAyo bhUSa shucipA upa naH sahasraM te niyuto vishvavAra
upo te andho madyamayAmi yasya deva dadhiSe pUrvapeyam
pra sotA jIro adhvareSvasthAt somamindrAya vAyave pibadhyai
pra yad vAM madhvo agriyaM bharantyadhvaryavo devayantaH shacIbhiH
pra yAbhiryAsi dAshvAMsamachA niyudbhirvAyaviSTayeduroNe
ni no rayiM subhojasaM yuvasva ni vIraM gavyamashvyaM ca rAdhaH
ye vAyava indramAdanAsa AdevAso nitoshanAso aryaH
ghnanto vRtrANi sUribhiH SyAma sAsahvAMso yudhA nRbhiramitrAn
A no niyudbhiH shatinIbhiradhvaraM sahasriNIbhirupa yAhi yajñam
vAyo asmin savane mAdayasva yUyaM pAta ...

Hymn 93

shuciM nu stomaM navajAtamadyendrAgnI vRtrahaNA juSethAm
ubhA hi vAM suhavA johavImi tA vAjaM sadya ushatedheSThA
tA sAnasI shavasAnA hi bhUtaM sAkaMvRdhA shavasA shUshuvAMsA
kSayantau rAyo yavasasya bhUreH pRN^ktaM vAjasya sthavirasya ghRSveH
upo ha yad vidathaM vAjino gurdhIbhirviprAH pramatimichamAnAH
arvanto na kASThAM nakSamANA indrAgnI johuvato naraste
gIrbhirvipraH pramatimichamAna ITTe rayiM yashasaM pUrvabhAjam
indrAgnI vRtrahaNA suvajrA pra no navyebhistirataM deSNaiH
saM yan mahI mithatI spardhamAne tanUrucA shUrasAtA yataite
adevayuM vidathe devayubhiH satrA hataM somasutA janena
imAmu Su somasutimupa na endrAgnI saumanasAya yAtam
nU cid dhi parimamnAthe asmAnA vAM shashvadbhirvavRtIya vAjaiH
so agna enA namasA samiddho.achA mitraM varuNamindraM voceH
yat sImAgashcakRmA tat su mRLa tadaryamAditiHshishrathantu
etA agna AshuSANAsa iSTIryuvoH sacAbhyashyAma vAjAn

mendro no viSNurmarutaH pari khyan yUyaM pAta ...

Hymn 94

iyaM vAmasya manmana indrAgnI pUrvyastutiH
abhrAd vRSTirivAjani
shRNutaM jariturhavamindrAgnI vanataM giraH
IshAnApipyataM dhiyaH
mA pApatvAya no narendrAgnI mAbhishastaye
mA no rIradhataM nide
indre agnA namo bRhat suvRktimerayAmahe
dhiyA dhenA avasyavaH
tA hi shashvanta ILata itthA viprAsa Utaye
sabAdho vAjasAtaye
tA vAM gIrbhirvipanyavaH prayasvanto havAmahe
medhasAtA saniSyavaH
indrAgnI avasA gatamasmabhyaM carSaNIsahA
mA no duHshaMsa Ishata
mA kasya no araruSo dhUrtiH praNaM martyasya
indrAgnIsharma yachatam
gomad dhiraNyavad vasu yad vAmashvAvadImahe
indrAgnItad vanemahi
yat soma A sute nara indrAgnI ajohavuH
saptIvantA saparyavaH
ukthebhirvRtrahantamA yA mandAnA cidA girA
AN^gUSairAvivAsataH
tAvid duHshaMsaM martyaM durvidvAMsaM rakSasvinam
AbhogaM hanmanA hatamudadhiM hanmanA hatam

Hymn 95

pra kSodasA dhAyasA sasra eSA sarasvatI dharuNamAyasI pUH
prabAbadhAnA rathyeva yAti vishvA apo mahinA sindhuranyAH
ekAcetat sarasvatI nadInAM shuciryatI giribhya A samudrAt
rAyashcetantI bhuvanasya bhUrerghRtaM payo duduhe nAhuSAya
sa vAvRdhe naryo yoSaNAsu vRSA shishurvRSabho yajñiyAsu
sa vAjinaM maghavadbhyo dadhAti vi sAtaye tanvaM mAmRjIta
uta syA naH sarasvatI juSANopa shravat subhagA yajNe asmin
mitajñubhirnamasyairiyAnA rAyA yujA ciduttarA sakhibhyaH
imA juhvAnA yuSmadA namobhiH prati stomaM sarasvati juSasva
tava sharman priyatame dadhAnA upa stheyAma sharaNaM na vRkSam

ayamu te sarasvati vasiSTho dvArAv Rtasya subhage vyAvaH
vardha shubhre stuvate rAsi vAjAn yUyaM pAta ...

Hymn 96

bRhadu gAyiSe vaco.asuryA nadInAm
sarasvatImin mahayAsuvRktibhiH stomairvasiSTha rodasI
ubhe yat te mahinA shubhre andhasI adhikSiyanti pUravaH
sA no bodhyavitrI marutsakhA coda rAdho maghonAm
bhadramid bhadrA kRNavat sarasvatyakavArI cetati vAjinIvatI
gRNAnA jamadagnivat stuvAnA ca vasiSThavat
janIyanto nvagravaH putrIyantaH sudAnavaH
sarasvantaM havAmahe
ye te sarasva Urmayo madhumanto ghRtashcutaH
tebhirno.avitA bhava
pIpivAMsaM sarasvata stanaM yo vishvadarSataH
bhakSImahi prajAmiSam

Hymn 97

yajñe divo nRSadane pRthivyA naro yatra devayavo madanti |
indrAya yatra savanAni sunve gaman madAya prathamaM vayash ca ||
A daivyA vRNImahe 'vAMsi bRhaspatir no maha A sakhAyaH |
yathA bhavema mILhuSe anAgA yo no dAtA parAvataH piteva ||
tam u jyeSThaM namasA havirbhiH sushevam brahmaNas patiM gRNISe |
indraM shloko mahi daivyaH siSaktu yo brahmaNo devakRtasya rAjA ||
sa A no yoniM sadatu preSTho bRhaspatir vishvavAro yo asti |
kAmo rAyaH suvIryasya taM dAt parSan no ati sashcato ariSTAn ||
tam A no arkam amRtAya juSTam ime dhAsur amRtAsaH purAjAH |
shucikrandaM yajatam pastyRnAm bRhaspatim anarvANaM huvema ||
taM shagmAso aruSAso ashvA bRhaspatiM sahavAho vahanti |
sahash cid yasya nIlavat sadhasthaM nabho na rUpam aruSaM vasAnAH ||
sa hi shuciH shatapatraH sa shundhyur hiraNyavAshIr iSiraH svarSAH |
bRhaspatiH sa svAvesha RSvaH purU sakhibhya AsutiM kariSThaH ||
devI devasya rodasI janitrI bRhaspatiM vAvRdhatur mahitvA |
dakSAyyAya dakSatA sakhAyaH karad brahmaNe sutarA sugAdhA ||
iyaM vAm brahmaNas pate suvRktir brahmendrAya vajriNe akAri |
aviSTaM dhiyo jigRtam puraMdhIr jajastam aryo vanuSAm arATIH ||
bRhaspate yuvam indrash ca vasvo divyasyeshAthe uta pArthivasya |
dhattaM rayiM stuvate kIraye cid yUyam pAta svastibhiH sadA naH ||
adhvaryavo 'ruNaM dugdham aMshuM juhotana vRSabhAya kSitInAm |

gaurAd vedIyAM avapAnam indro vishvAhed yAti sutasomam ichan ||
yad dadhiSe pradivi cArv annaM dive-dive pItim id asya vakSi |
uta hRdota manasA juSANa ushann indra prasthitAn pAhi somAn ||
jajñAnaH somaM sahase papAtha pra te mAtA mahimAnam uvAca |
endra paprAthorv antarikSaM yudhA devebhyo varivash cakartha ||
yad yodhayA mahato manyamAnAn sAkSAma tAn bAhubhiH shAshadAnAn |
yad vA nRbhir vRta indrAbhiyudhyAs taM tvayAjiM saushravasaM jayema ||
prendrasya vocam prathamA kRtAni pra nUtanA maghavA yA cakAra |
yaded adevIr asahiSTa mAyA athAbhavat kevalaH somo asya ||
tavedaM vishvam abhitaH pashavyaM yat pashyasi cakSasA sUryasya |
gavAm asi gopatir eka indra bhakSImahi te prayatasya vasvaH ||
bRhaspate yuvam indrash ca vasvo divyasyeshAthe uta pArthivasya |
dhattaM rayiM stuvate kIraye cid yUyam pAta svastibhiH sadA naH ||
paro mAtrayA tanvR vRdhAna na te mahitvam anv ashnuvanti |
ubhe te vidma rajasI pRthivyA viSNo deva tvam paramasya vitse ||
na te viSNo jAyamAno na jAto deva mahimnaH param antam Apa |
ud astabhnA nAkam RSvam bRhantaM dAdhartha prAcIM kakubham pRthivyAH ||
irAvatI dhenumatI hi bhUtaM sUyavasinI manuSe dashasyA |
vy astabhnA rodasI viSNav ete dAdhartha pRthivIm abhito mayUkhaiH ||
uruM yajñAya cakrathur ulokaM janayantA sUryam uSAsam agnim |
dAsasya cid vRSashiprasya mAyA jaghnathur narA pRtanAjyeSu ||
indrAviSNU dRMhitAH shambarasya nava puro navatiM ca shnathiSTam |
shataM varcinaH sahasraM ca sAkaM hatho apraty asurasya vIrAn ||
iyam manISA bRhatI bRhantorukramA tavasA vardhayantI |
rare vAM stomaM vidatheSu viSNo pinvatam iSo vRjaneSv indra ||
vaSaT te viSNav Asa A kRNomi tan me juSasva shipiviSTA havyam |
vardhantu tvA suSTutayo giro me yUyam pAta svastibhiH sadA naH ||

Hymn 98

nU marto dayate saniSyan yo viSNava urugAyAya dAshat |
pra yaH satrAcA manasA yajAta etAvantaM naryam AvivAsAt ||
tvaM viSNo sumatiM vishvajanyAm aprayutAm evayAvo matiM dAH |
parco yathA naH suvitasya bhUrer ashvAvataH purushcandrasya rAyaH ||
trir devaH pRthivIm eSa etAM vi cakrame shatarcasam mahitvA |
pra viSNur astu tavasas tavIyAn tveSaM hy asya sthavirasya nAma ||
vi cakrame pRthivIm eSa etAM kSetrAya viSNur manuSe dashasyan |
dhruvAso asya kIrayo janAsa urukSitiM sujanimA cakAra ||
pra tat te adya shipiviSTA nAmAryaH shaMsAmi vayunAni vidvAn |
taM tvA gRNAmi tavasam atavyAn kSayantam asya rajasaH parAke ||
kim it te viSNo paricakSyam bhUt pra yad vavakSe shipiviSTo asmi |
mA varpo asmad apa gUha etad yad anyarUpaH samithe babhUtha ||
vaSaT te viSNav Asa A kRNomi tan me juSasva shipiviSTA havyam |

vardhantu tvA suSTutayo giro me yUyam pAta svastibhiH sadA naH ||
tisro vAcaH pra vada jyotiragrA yA etad duhre madhudogham UdhaH |
sa vatsaM kRNvan garbham oSadhInAM sadyo jAto vRSabho roravIti ||
yo vardhana oSadhInAM yo apAM yo vishvasya jagato deva Ishe |
sa tridhAtu sharaNaM sharma yaMsat trivartu jyotiH svabhiSTy asme ||
starIr u tvad bhavati sUta u tvad yathAvashaM tanvaM cakra eSaH |
pituH payaH prati gRbhNAti mAtA tena pitA vardhate tena putraH ||
yasmin vishvAni bhuvanAni tasthus tisro dyAvas tredhA sasrur ApaH |
trayaH koshAsa upasecanAso madhva shcotanty abhito virapsham ||
idaM vacaH parjanyAya svarAje hRdo astv antaraM taj jujoSat |
mayobhuvo vRSTayaH santv asme supippalA oSadhIr devagopAH ||
sa retodhA vRSabhaH shashvatInAM tasminn AtmA jagatas tasthuSash ca |
tan ma Rtam pAtu shatashAradAya yUyam pAta svastibhiH sadA naH ||

Hymn 99

parjanyAya pra gAyata divas putrAya mILhuSe
sa no yavasamichatu
yo garbhamoSadhInAM gavAM kRNotyarvatAm
parjanyaHpuruSINAm
tasmA idAsye havirjuhotA madhumattamam
iLAM naH saMyataM karat

Hymn 100

saMvatsaraM shashayAnA brAhmaNA vratacAriNaH
vAcaM parjanyajinvitAM pra maNDUkA avAdiSuH
divyA Apo abhi yadenamAyan dRtiM na shuSkaM sarasI shayAnam
gavAmaha na mAyurvatsinInAM maNDUkAnAM vagnuratrA sameti
yadImenAnushato abhyavarSIt tRSyAvataH prAvRSyAgatAyAm
akhkhalIkRtyA pitaraM na putro anyo anyamupa vadantameti
anyo anyamanu gRbhNAtyenorapAM prasarge yadamandiSATAm
maNDUko yadabhivRSTaH kaniSkan pRSniH sampRN^kte haritena vAcam
yadeSAmanyo anyasya vAcaM shAktasyeva vadati shikSamANaH
sarvaM tadeSAM samRdheva parva yat suvAco vadathanAdhyapsu
gomAyureko ajamAyurekaH pRshnireko harita eka eSAm
samAnaM nAma bibhrato virUpAH purutrA vAcaM pipishurvadantaH
brAhmaNAso atirAtre na some saro na pUrNamabhito vadantaH
saMvatsarasya tadahaH pari STha yan maNDUkAH prAvRSINaM babhUva
brAhmaNAsaH somino vAcamakrata brahma kRNvantaH parivatsarINam
adhvaryavo gharmiNaH siSvidAnA Avirbhavanti guhyA na ke cit

devahitiM jugupurdvAdashasya RtuM naro na pra minantyete
saMvatsare prAvRSyAgatAyAM taptA gharmA ashnuvate visargam
gomAyuradAdajamAyuradAt pRshniradAd dharito no vasUni
gavAM maNDUkA dadataH shatAni sahasrasAve pra tiranta AyuH

Hymn 101

indrAsomA tapataM rakSa ubjataM nyarpayataM vRSaNA tamovRdhaH
parA sRNItamacito nyoSataM hataM nudethAM ni shishItamatriNaH
indrAsomA samaghashaMsamabhyaghaM tapuryayastu caruragnivAniva
brahmadviSe kravyAde ghoracakSase dveSo dhattamanavAyaM kimIdine
indrAsomA duSkRto vavre antaranArambhaNe tamasi pra vidhyatam
yathA nAtaH punarekashcanodayat tad vAmastu sahase manyumacchavaH
indrAsomA vartayataM divo vadhaM saM pRthivyA aghashaMsAya tarhaNam
ut takSataM svaryaM parvatebhyo yena rakSo vAvRdhAnaM nijUrvathaH
indrAsomA vartayataM divas paryagnitaptebhiryuvamashmahanmabhiH
tapurvadhebhirajarebhiratriNo ni parshAne vidhyataM yantu nisvaram
indrAsomA pari vAM bhUtu vishvata iyaM matiH kakSyAshvevavAjinA
yAM vAM hotrAM parihinomi medhayemA brahmANi nRpatIva jinvatam
prati smarethAM tujayadbhirevairhataM druho rakSaso bhaN^gurAvataH
indrAsomA duSkRte mA sugaM bhUd yo naH kadAcidabhidAsati druhA
yo mA pAkena manasA carantamabhicaSTe anRtebhirvacobhiH
Apa iva kAshinA saMgRbhItA asannastvAsata indra vaktA
ye pAkashaMsaM viharanta evairye vA bhadraM dUSayanti svadhAbhiH
ahaye vA tAn pradadAtu soma A vA dadhAtu nir{R}terupasthe
yo no rasaM dipsati pitvo agne yo ashvAnAM yo gavAM yastanUnAm
ripu stena steyakRd dabhrametu ni Sa hIyatAntanvA tanA ca
paraH so astu tanvA tanA ca tisraH pRthivIradho astu vishvAH
prati shuSyatu yasho asya devA yo no divA dipsati yashca naktam
suvijñAnaM cikituSe janAya saccAsacca vacasI paspRdhAte
tayoryat satyaM yatarad RjIyastadit somo.avati hantyAsat
nA vA u somo vRjinaM hinoti na kSatriyaM mithuyA dhArayantam
hanti rakSo hantyAsad vadantamubhAvindrasya prasitau shayAte
yadi vAhamanRtadeva Asa moghaM vA devAnapyUhe agne
kimasmabhyaM jAtavedo hRNISe droghavAcaste nir{R}thaM sacantAm
adyA murIya yadi yAtudhAno asmi yadi vAyustatapa pURuSasya
adhA sa vIrairdashabhirvi yUyA yo mA moghaM yAtudhAnetyAha
yo mAyAtuM yAtudhAnetyAha yo vA rakSAH shucirasmItyAha
indrastaM hantu mahatA vadhena vishvasya jantoradhamas padISTa
pra yA jigAti khargaleva naktamapa druhA tanvaM gUhamAnA
vavrAnantAnava sA padISTa grAvANo ghnantu rakSasa upabdaiH
vi tiSThadhvaM maruto vikSvichata gRbhAyata rakSasaH saM pinaSTana
vayo ye bhUtvI patayanti naktabhirye vA ripo dadhire deve adhvare

pra vartaya divo ashmAnamindra somashitaM maghavan saM shishAdhi
prAktAdapAktAdadharAdudaktAdabhi jahi rakSasaHparvatena
eta u tye patayanti shvayAtava indraM dipsanti dipsavo.adAbhyam
shishIte shakraH pishunebhyo vadhaM nUnaM sRjadashaniM yAtumadbhyaH
indro yAtUnAmabhavat parAsharo havirmathInAmabhyAvivAsatAm
abhIdu shakraH parashuryathA vanaM pAtreva bhindan sata eti rakSasaH
ulUkayAtuM shushulUkayAtuM jahi shvayAtumuta kokayAtum
suparNayAtumuta gRdhrayAtuM dRSadeva pra mRNa rakSa indra
mA no rakSo abhi naD yAtumAvatAmapochatu mithunA yA kimIdinA
pRthivI naH pArthivAt pAtvaMhaso.antarikSaM divyAt pAtvasmAn
indra jahi pumAMsaM yAtudhAnamuta striyaM mAyayA shAshadAnAm
vigrIvAso mUradevA Rdantu mA te dRshaM sUryamuccarantam
prati cakSva vi cakSvendrashca soma jAgRtam
rakSobhyo vadhamasyatamashaniM yAtumadbhyaH

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RIG VEDA BOOK 8

Hymn 1

mA cidanyad vi shaMsata sakhAyo mA riSaNyata
indramitstotA vRSaNaM sacA sute muhurukthA ca shaMsata
avakrakSiNaM vRSabhaM yathAjuraM gAM na carSaNIsaham
vidveSaNaM saMvananobhayaMkaraM maMhiSThamubhayAvinam
yaccid dhi tvA janA ime nAnA havanta Utaye
asmAkaM brahmedamindra bhUtu te.aha vishvA ca vardhanam
vi tartUryante maghavan vipashcito.aryo vipo janAnAm
upa kramasva pururUpamA bhara vAjaM nediSThamUtaye
mahe cana tvAmadrivaH parA shulkAya deyAm
na sahasrAyanAyutAya vajrivo na shatAya shatAmagha
vasyAnindrAsi me pituruta bhrAturabhuñjataH
mAtA came chadayathaH samA vaso vasutvanAya rAdhase
kveyatha kvedasi purutrA cid dhi te manaH
alarSi yudhma khajakRt purandara pra gAyatrA agAsiSuH
prAsmai gAyatramarcata vAvAturyaH purandaraH
yAbhiHkANvasyopa barhirAsadaM yAsad vajrI bhinat puraH
ye te santi dashagvinaH shatino ye sahasriNaH
ashvAso yete vRSaNo raghudruvastebhirnastUyamA gahi
A tvadya sabardughAM huve gAyatravepasam
indraM dhenuMsudughAmanyAmiSamurudhArAmaraMkRtam
yat tudat sUra etashaM vaN^kU vAtasya parNinA
vahat kutsamArjuneyaM shatakratuH tsarad gandharvamastRtam
ya Rte cidabhishriSaH purA jatrubhya AtRdaH
sandhAtAsandhiM maghavA purUvasuriSkartA vihrutaM punaH
mA bhUma niSTyA ivendra tvadaraNA iva
vanAni na prajahitAnyadrivo duroSAso amanmahi
amanmahIdanAshavo.anugrAsashca vRtrahan
sakRt su te mahatA shUra rAdhasAnu stomaM mudImahi
yadi stomaM mama shravadasmAkamindramindavaH
tiraH pavitraM sasRvAMsa Ashavo mandantu tugryAvRdhaH
A tvadya sadhastutiM vAvAtuH sakhyurA gahi

upastutirmaghonAM pra tvAvatvadhA te vashmi suSTutim
sotA hi somamadribhiremenamapsu dhAvata
gavyA vastreva vAsayanta in naro nirdhukSan vakSaNAbhyaH
adha jmo adha vA divo bRhato rocanAdadhi
ayA vardhasva tanvA girA mamA jAtA sukrato pRNa
indrAya su madintamaM somaM sotA vareNyam
shakra eNaM pIpayad vishvayA dhiyA hinvAnaM na vAjayum
mA tvA somasya galdayA sadA yAcannahaM girA
bhUrNiM mRgaM na savaneSu cukrudhaM ka IshAnaM na yAciSat
madeneSitaM madamugramugreNa shavasA
vishveSAM tarutAraM madacyutaM made hi SmA dadAti naH
shevAre vAryA puru devo martAya dAshuSe
sa sunvate castuvate ca rAsate vishvagUrto ariSTutaH
endra yAhi matsva citreNa deva rAdhasA
saro na prAsyudaraM sapItibhirA somebhiruru sphiram
A tvA sahasramA shataM yuktA rathe hiraNyaye
brahmayujo haraya indra keshino vahantu somapItaye
A tvA rathe hiraNyaye harI mayUrashepyA
shitipRSThA vahatAM madhvo andhaso vivakSaNasya pItaye
pibA tvasya girvaNaH sutasya pUrvapA iva
pariSkRtasya rasina iyamAsutishcArurmadAya patyate
ya eko asti daMsanA mahAnugro abhi vrataiH
gamat sa shiprI na sa yoSadA gamad dhavaM na pari varjati
tvaM puraM cariSNvaM vadhaiH shuSNasya saM piNak
tvambhA anu caro adha dvitA yadindra havyo bhuvaH
mama tvA sUra udite mama madhyandine divaH
mama prapitveapisharvare vasavA stomAso avRtsata
stuhi stuhIdete ghA te maMhiSThAso maghonAm
ninditAshvaH prapathI paramajyA maghasya medhyAtithe
A yadashvAn vananvataH shraddhayAhaM rathe ruham
utavAmasya vasunashciketati yo asti yAdvaH pashuH
ya RjrA mahyaM mAmahe saha tvacA hiraNyayA
eSa vishvAnyabhyastu saubhagAsaN^gasya svanadrathaH
adha plAyogirati dAsadanyAnAsaN^go agne dashabhiH sahasraiH
adhokSaNo dasha mahyaM rushanto naLA iva saraso niratiSThan
anvasya sthUraM dadRshe purastAdanastha UruravarambamANaH
shashvatI nAryabhicakSyAha subhadramarya bhojanaM bibharSi

Hymn 2

idaM vaso sutamandhaH pibA supUrNamudaram
anAbhayin rarimA te
nRbhirdhUtaH suto ashnairavyo vAraiH paripUtaH

ashvona nikto nadISu
taM te yavaM yathA gobhiH svAdumakarma shrINantaH
indra tvAsmin sadhamAde
indra it somapA eka indraH sutapA vishvAyuH
antardevAn martyAMshca
na yaM shukro na durAshIrna tRprA uruvyacasam
apaspRNvate suhArdam
gobhiryadImanye asman mRgaM na vrA mRgayante
abhitsaranti dhenubhiH
traya indrasya somAH sutAsaH santu devasya
sve kSaye sutapAvnaH
trayaH koshAsaH shcotanti tisrashcamvaH supUrNAH
samAne adhi bhArman
shucirasi puruniSThAH kSIrairmadhyata AshIrtaH
dadhnA mandiSThaH shUrasya
ime ta indra somAstIvrA asme sutAsaH
shukrA AshiraMyAcante
tAnAshiraM puroLAshamindremaM somaM shrINIhi
revantaM hi tvA shRNomi
hRtsu pItAso yudhyante durmadAso na surAyAm
Udharna nagnA jarante
revAnid revata stotA syAt tvAvato maghonaH
predu harivaH shrutasya
ukthaM cana shasyamAnamagorarirA ciketa
na gAyatraMgIyamAnam
mA na indra pIyatnave mA shardhate parA dAH
shikSA shacIvaH shacIbhiH
vayamu tvA tadidarthA indra tvAyantaH sakhAyaH
kaNvAukthebhirjarante
na ghemanyadA papana vajrinnapaso naviSTau
tavedu stomaM ciketa
ichanti devAH sunvantaM na svapnAya spRhayanti
yanti pramAdamatandrAH
o Su pra yAhi vAjebhirmA hRNIthA abhyasmAn
mahAniva yuvajAniH
mo Svadya durhaNAvAn sAyaM karadAre asmat
ashrIra iva jAmAtA
vidmA hyasya vIrasya bhUridAvarIM sumatim
triSu jAtasya manAMsi
A tU Siñca kaNvamantaM na ghA vidma shavasAnAt
yashastaraM shatamUteH
jyeSThena sotarindrAya somaM vIrAya shakrAya
bharA piban naryAya
yo vediSTho avyathiSvashvAvantaM jaritRbhyaH
vAjaM stotRbhyo gomantam
panyam\-panyamit sotAra A dhAvata madyAya

somaM vIraya shUraya
pAtA vRtrahA sutamA ghA gaman nAre asmat
ni yamate shatamUtiH
eha harI brahmayujA shagmA vakSataH sakhAyam
gIrbhiHshrutaM girvaNasam
svAdavaH somA A yAhi shrItAH somA A yAhi
shiprinnRSIvaH shacIvo nAyamachA sadhamAdam
stutashca yAstvA vardhanti mahe rAdhase nRmNAya
indrakAriNaM vRdhantaH
girashca yAste girvAha ukthA ca tubhyaM tAni
satrA dadhire shavAMsi
evedeSa tuvikUrmirvAjAneko vajrahastaH
sanadamRktodayate
hanta vRtraM dakSiNenendraH puru puruhUtaH
mahAn mahIbhiH shacibhiH
yasmin vishvAshcarSaNaya uta cyautnA jrayAMsi ca
anu ghen mandI maghonaH
eSa etAni cakArendro vishvA yo.ati shRNve
vAjadAvA maghonAm
prabhartA rathaM gavyantamapAkaccid yamavati
ino vasusa hi voLhA
sanitA vipro arvadbhirhantA vRtraM nRbhiH shUraH
satyo.avitA vidhantam
yajadhvainaM priyamedhA indraM satrAcA manasA
yo bhUt somaiH satyamadvA
gAthashravasaM satpatiM shravaskAmaM purutmAnam
kaNvAsogAta vAjinam
ya Rte cid gAs padebhyo dAt sakhA nRbhyaH shacIvAn
yeasmin kAmamashriyan
itthA dhIvantamadrivaH kANvaM medhyAtithim
meSo bhUto'bhi yannayaH
shikSA vibhindo asmai catvAryayutA dadat
aSTA paraH sahasrA
uta su tye payovRdhA mAkI raNasya naptyA
janitvanAya mAmahe

Hymn 3

pibA sutasya rasino matsvA na indra gomataH
Apirno bodhisadhamAdyo vRdhe.asmAnavantu te dhiyaH
bhUyAma te sumatau vAjino vayaM mA na starabhimAtaye
asmAñcitrAbhiravatAdabhiSTibhirA naH sumneSu yAmaya
imA u tvA purUvaso giro vardhantu yA mama

pAvakavarNAHshucayo vipashcito.abhi stomairanUSata
ayaM sahasraM RSibhiH sahaskRtaH samudra iva paprathe
satyaH so asya mahimA gRNe shavo yajñeSu viprarAjye
indramid devatAtaya indraM prayatyadhvare
indraM samIkevanino havAmaha indraM dhanasya sAtaye
indro mahnA rodasI paprathacchava indraH sUryamarocayat
indre ha vishvA bhuvanAni yemira indre suvAnAsa indavaH
abhi tvA pUrvapItaya indra stomebhirAyavaH
samICInAsaRbhavaH samasvaran rudrA gRnanta pUrvyam
asyedindro vAvRdhe vRSNyaM shavo made sutasya viSNavi
adyA tamasya mahimAnamAyavo.anu STuvanti pUrvathA
tat tvA yAmi suvIryaM tad brahma pUrvacittaye
yenA yatibhyo bhRgave dhane hite yena praskaNvamAvitha
yenA samudramasRjo mahIrapastadindra vRSNi te shavaH
sadyaH so asya mahimA na saMnashe yaM kSoNIranucakrade
shagdhI na indra yat tvA rayiM yAmi suvIryam
shagdhi vAjAya prathamaM siSAsate shagdhi stomAya pUrvya
shagdhI no asya yad dha pauramAvitha dhiya indra siSAsataH
shagdhi yathA rushamaM shyAvakaM kRpamindra prAvaH svarNaram
kan navyo atasInAM turo gRNIta martyaH
nahI nvasya mahimAnamindriyaM svargRNanta AnashuH
kadu stuvanta Rtayanta devata RSiH ko vipra ohate
kadA havaM maghavannindra sunvataH kadu stuvata A gamaH
udu tye madhumattamA gira stomAsa Irate
satrAjito dhanasA akSitotayo vAjayanto rathA iva
kaNvA iva bhRgavaH sUryA iva vishvamid dhItamAnashuH
indraM stomebhirmahayanta AyavaH priyamedhAso asvaran
yukSvA hi vRtrahantama harI indra parAvataH
arvAcIno maghavan somapItaya ugra RSvebhirA gahi
ime hi te kAravo vAvashurdhiyA viprAso medhasAtaye
satvaM no maghavannindra girvaNo veno na shRNudhI havam
nirindra bRhatIbhyo vRtraM dhanubhyo asphuraH
nirarbudasya mRgayasya mAyino niH parvatasya gA AjaH
niragnayo rurucurniru sUryo niH soma indriyo rasaH
nirantarikSAdadhamo mahAmahiM kRSe tadindra pauMsyam
yaM me durindro marutaH pAkasthAmA kaurayANaH
vishveSAM tmanA shobhiSThamupeva divi dhAvamAnam
rohitaM me pAkasthAmA sudhuraM kakSyaprAm
adAd rAyo vibodhanam
yasmA anye dasha prati dhuraM vahanti vahnayaH
astaM vayo na tugryam
AtmA pitustanUrvAsa ojodA abhyañjanam
turIyamid rohitasya pAkasthAmAnaM bhojaM dAtAramabravam

Hymn 4

yadindra prAgapAgudaM nyag vA hUyase nRbhiH
simA purU nRSUto asyAnave.asi prashardha turvashe
yad vA rume rushame shyAvake kRpa indra mAdayase sacA
kaNvAsastvA brahmabhi stomavAhasa indrA yachantyA gahi
yathA gauro apA kRtaM tRSyannetyaveriNam
Apitve naH prapitve tUyamA gahi kaNveSu su sacA piba
mandantu tvA maghavannindrendavo rAdhodeyAya sunvate
AmuSyA somamapibashcamU sutaM jyeSThaM tad dadhiSe sahaH
pra cakre sahasA saho babhañja manyumojasA
vishve ta indra pRtanAyavo yaho ni vRkSA iva yemire
sahasreNeva sacate yavIyudhA yasta AnaL upastutiM putraM prAvargaM kRNute suvIrye dAshnoti namauktibhiH
mA bhema mA shramiSmograsya sakhye tava
mahat te vRSNo abhicakSyaM kRtaM pashyema turvashaM yadum
savyAmanu sphigyaM vAvase vRSA na dAno asya roSati
madhvA sampRktAH sAragheNa dhenavastUyamehi dravA piba
ashvI rathI surUpa id gomAnidindra te sakhA
shvAtrabhajA vayasA sacate sadA candro yAti sabhAmupa
Rshyo na tRSyannavapAnamA gahi pibA somaM vashAnanu
nimeghamAno maghavan dive\-diva ojiSThaM dadhiSe sahaH
adhvaryo drAvayA tvaM somamindraH pipAsati
upa nUnaMyuyuje vRSaNA harI A ca jagAma vRtrahA
svayaM cit sa manyate dAshurirjano yatrA somasya tRmpasi
idaM te annaM yujyaM samukSitaM tasyehi pra dravA piba
ratheSThAyAdhvaryavaH somamindrAya sotana
adhi bradhnasyAdrayo vi cakSate sunvanto dAshvadhvaram
upa bradhnaM vAvAtA vRSaNA harI indramapasu vakSataH
arvAñcaM tvA saptayo.adhvarashriyo vahantu savanedupa
pra pUSaNaM vRNImahe yujyAya purUvasum
sa shakra shikSa puruhUta no dhiyA tuje rAye vimocana
saM naH shishIhi bhurijoriva kSuraM rAsva rAyo vimocana
tve tan naH suvedamusriyaM vasu yaM tvaM hinoSi martyam
vemi tvA pUSannRñjase vemi stotava AghRNe
na tasya vemyaraNaM hi tad vaso stuSe pajrAya sAmne
parA gAvo yavasaM kaccidAghRNe nityaM rekNo amartya
asmAkaM pUSannavitA shivo bhava maMhiSTho vAjasAtaye
sthUraM rAdhaH shatAshvaM kuruN^gasya diviSTiSu
rAjñastveSasya subhagasya rAtiSu turvasheSvamanmahi
dhIbhiH sAtAni kANvasya vAjinaH priyamedhairabhidyubhiH
SaSTiM sahasrAnu nirmajAmaje niryUthAni gavAM RSiH
vRkSAshcin me abhipitve arAraNuH
gAM bhajanta mehanAshvaM bhajanta mehana

Hymn 5

dUrAdiheva yat satyaruNapsurashishvitat
vi bhAnuM vishvadhAtanat
nRvad dasrA manoyujA rathena pRthupAjasA
sacethe ashvinoSasam
yuvAbhyAM vAjinIvasU prati stoma adRkSata
vAcaM dUtoyathohiSe
purupriyA Na Utaye purumandrA purUvasU
stuSe kaNvAsoashvinA
maMhiSThA vAjasAtameSayantA shubhas patI
gantArA dAshuSo gRham
tA sudevAya dAshuSe sumedhAmavitAriNIm
ghRtairgavyUtimukSatam
A na stomamupa dravat tUyaM shyenebhirAshubhiH
yAtamashvebhirashvinA
yebhistisraH parAvato divo vishvAni rocanA
trInraktUn paridIyathaH
uta no gomatIriSa uta sAtIraharvidA
vi pathaH sAtaye sitam
A no gomantamashvinA suvIraM surathaM rayim
voLhamashvAvatIriSaH
vAvRdhAnA shubhas patI dasrA hiraNyavartanI
pibataM somyaM madhu
asmabhyaM vAjinIvasU maghavadbhyashca saprathaH
chardiryantamadAbhyam
ni Su brahma janAnAM yAviSTaM tUyamA gatam
mo SvanyAnupAratam
asya pibatamashvinA yuvaM madasya cAruNaH
madhvo rAtasyadhiSNyA
asme A vahataM rayiM shatavantaM sahasriNam
purukSuM vishvadhAyasam
purutrA cid dhi vAM narA vihvayante manISiNaH
vAghadbhirashvinA gatam
janAso vRktabarhiSo haviSmanto araMkRtaH
yuvAM havante ashvinA
asmAkamadya vAmayaM stomo vAhiSTho antamaH
yuvAbhyAM bhUtvashvinA
yo ha vAM madhuno dRtirAhito rathacarSaNe
tataH pibatamashvinA
tena no vAjinIvasU pashve tokAya shaM gave
vahataM pIvarIriSaH
uta no divyA iSa uta sindhUnraharvidA

apa dvAreva varSathaH
kadA vAM taugryo vidhat samudre jahito narA
yad vAM ratho vibhiS patAt
yuvaM kaNvAya nAsatyApiriptAya harmye
shashvadUtIrdashasyathaH
tAbhirA yAtamUtibhirnavyasIbhiH sushastibhiH
yad vAM vRSaNvasU huve
yathA cit kaNvamAvataM priyamedhamupastutam
atriM shiñjAramashvinA
yathota kRtvye dhane.aMshuM goSvagastyam
yathA vAjeSu sobharim
etAvad vAM vRSaNvasU ato vA bhUyo ashvinA
gRNantaH sumnamImahe
rathaM hiraNyavandhuraM hiraNyAbhIshumashvinA
A hi sthAtho divispRsham
hiraNyayI vAM rabhirISA akSo hiraNyayaH
ubhA cakrA hiraNyayA
tena no vAjinIvasU parAvatashcidA gatam
upemAM suSTutiM mama
A vahethe parAkAt pUrvIrashnantAvashvinA
iSo dAsIramartyA
A no dyumnairA shravobhirA rAyA yAtamashvinA
purushcandrA nAsatyA
eha vAM pruSitapsavo vayo vahantu parNinaH
achA svadhvaraM janam
rathaM vAmanugAyasaM ya iSA vartate saha
na cakramabhi bAdhate
hiraNyayena rathena dravatpANibhirashvaiH
dhIjavanA nAsatyA
yuvaM mRgaM jAgRvAMsaM svadatho vA vRSaNvasU
tA naHpRN^ktamiSA rayim
tA me ashvinA sanInAM vidyAtaM navAnAm
yathA ciccaidyaH kashuH shatamuSTrAnAM dadat sahasrA dasha gonAm
yo me hiraNyasandRsho dasha rAjño amaMhata
adhaspadA iccaidyasya kRSTayashcarmamnA abhito janAH
mAkirenA pathA gAd yeneme yanti cedayaH
anyo net sUrirohate bhUridAvattaro janaH

Hymn 6

mahAnindro ya ojasA parjanyo vRSTimAniva
stomairvatsasya vAvRdhe
prajAM Rtasya pipratA pra yad bharanta vahnayaH

viprA Rtasya vAhasA
kaNvA indraM yadakrata stomairyajñasya sAdhanam
jAmibruvata Ayudham
samasya manyave visho vishvA namanta kRSTayaH
samudrAyeva sindhavaH
ojastadasya titviSa ubhe yad samavartayat
indrashcarmevarodasI
vi cid vRtrasya dodhato vajreNa shataparvaNA
shiro bibhedavRSNinA
imA abhi pra Nonumo vipAmagreSu dhItayaH
agneH shocirna didyutaH
guhA satIrupa tmanA pra yacchocanta dhItayaH
kaNvARtasya dhArayA
pra tamindra nashImahi rayiM gomantamashvinam
pra brahmapUrvacittaye
ahamid dhi pituS pari medhAM Rtasya jagrabha
ahaM sUrya ivAjani
ahaM pratnena manmanA giraH shumbhAmi kaNvavat
yenendraHshuSmamid dadhe
ye tvAmindra na tuSTuvur{R}Sayo ye ca tuSTuvuH
mamedvardhasva suSTutaH
yadasya manyuradhvanId vi vRtraM parvasho rujan
apaH samudramairayat
ni shuSNa indra dharNasiM vajraM jaghantha dasyavi
vRSAhyugra shRNviSe
na dyAva indramojasA nAntarikSANi vajriNam
na vivyacanta bhUmayaH
yasta indra mahIrapa stabhUyamAna Ashayat
ni taM padyAsu shishnathaH
ya ime rodasI mahI samIcI samajagrabhIt
tamobhirindra taM guhaH
ya indra yatayastvA bhRgavo ye ca tuSTuvuH
mamedugra shrudhI havam
imAsta indra pRshnayo ghRtaM duhata Ashiram
enAM Rtasya pipyuSIH
yA indra prasvastvAsA garbhamacakriran
pari dharmeva sUryam
tvAmicchavasas pate kaNvA ukthena vAvRdhuH
tvAM sutAsa indavaH
tavedindra praNItiSUta prashastiradrivaH
yajño vitantasAyyaH
A na indra mahImiSaM puraM na darSi gomatIm
uta prajAM suvIryam
uta tyadAshvashvyaM yadindra nAhuSISvA
agre vikSupradIdayat
abhi vrajaM na tatniSe sUra upAkacakSasam

yadindra mRLayAsi naH
yadaN^ga taviSIyasa indra prarAjasi kSitIH
mahAnapAra ojasA
taM tvA haviSmatIrvisha upa bruvata Utaye
urujrayasamindubhiH
upahvare girINAM saMgathe ca nadInAm
dhiyA vipro ajAyata
ataH samudramudvatashcikitvAnava pashyati
yato vipAna ejati
Adit pratnasya retaso jyotiS pashyanti vAsaram
paro yadidhyate divA
kaNvAsa indra te matiM vishve vardhanti pauMsyam
uto shaviSTha vRSNyam
imAM ma indra suSTutiM juSasva pra su mAmava
uta pravardhayA matim
uta brahmaNyA vayaM tubhyaM pravRddha vajrivaH
viprA atakSma jIvase
abhi kaNvA anUSatApo na pravatA yatIH
indraM vananvatI matiH
indramukthAni vAvRdhuH samudramiva sindhavaH
anuttamanyumajaram
A no yAhi parAvato haribhyAM haryatAbhyAm
imamindra sutaM piba
tvAmid vRtrahantama janAso vRktabarhiSaH
havante vAjasAtaye
anu tvA rodasI ubhe cakraM na vartyetasham
anu suvAnAsa indavaH
mandasvA su svarNara utendra sharyaNAvati
matsvA vivasvato matI
vAvRdhAna upa dyavi vRSA vajryaroravIt
vRtrahA somapAtamaH
RSirhi pUrvajA asyeka IshAna ojasA
indra coSkUyase vasu
asmAkaM tvA sutAnupa vItapRSThA abhi prayaH
shataMvahantu harayaH
imAM su pUrvyAM dhiyaM madhorghRtasya pipyuSIm
kaNvA ukthena vAvRdhuH
indramid vimahInAM medhe vRNIta martyaH
indraM saniSyurUtaye
arvAñcaM tvA puruSTuta priyamedhastutA harI
somapeyAyavakSataH
shatamahaM tirindire sahasraM parshAvA dade
rAdhAMsiyAdvAnAm
trINi shatAnyarvatAM sahasrA dasha gonAm
daduS pajrAya sAmne
udAnaT kakuho divamuSTrAñcaturyujo dadat

Hymn 7

pra yad vastriSTubhamiSaM maruto vipro akSarat
vi parvateSu rAjatha
yadaN^ga taviSIyavo yAmaM shubhrA acidhvam
ni parvatA ahAsata
udIrayanta vAyubhirvAshrAsaH pRshnimAtaraH
dhukSantapipyushImiSam
vapanti maruto mihaM pra vepayanti parvatAn
yad yAmaM yAnti vAyubhiH
ni yad yAmAya vo girirni sindhavo vidharmaNe
mahe shuSmAya yemire
yuSmAnu naktamUtaye yuSmAn divA havAmahe
yuSmAn prayatyadhvare
udu tye aruNapsavashcitrA yAmebhirIrate
vAshrA adhiSNunA divaH
sRjanti rashmimojasA panthAM sUryAya yAtave
te bhAnubhirvi tasthire
imAM me maruto giramimaM stomaM RbhukSaNaH
imaM me vanatA havam
trINi sarAMsi pRshnayo duduhre vajriNe madhu
utsaM kavandhamudriNam
maruto yad dha vo divaH sumnAyanto havAmahe
A tU na upagantana
yUyaM hi SThA sudAnavo rudrA RbhukSaNo dame
uta pracetaso made
A no rayiM madacyutaM purukSuM vishvadhAyasam
iyartA maruto divaH
adhIva yad girINAM yAmaM shubhrA acidhvam
suvAnairmandadhva indubhiH
etAvatashcideSAM sumnaM bhikSeta martyaH
adAbhyasya manmabhiH
ye drapsA iva rodasI dhamantyanu vRSTibhiH
utsaM duhanto akSitam
udu svAnebhirIrata ud rathairudu vAyubhiH
ut stomaiH pRshnimAtaraH
yenAva turvashaM yaduM yena kaNvaM dhanaspRtam
rAye su tasya dhImahi
imA u vaH sudAnavo ghRtaM na pipyuSIriSaH
vardhAn kANvasya manmabhiH
kva nUnaM sudAnavo madathA vRktabarhiSaH

brahmA ko vaHsaparyati
nahi Sma yad dha vaH purA stomebhirvRktabarhiSaH
shardhAn Rtasya jinvatha
samu tye mahatIrapaH saM kSoNI samu sUryam
saM vajraM parvasho dadhuH
vi vRtraM parvasho yayurvi parvatAnarAjinaH
cakrANA vRSNi pauMsyam
anu tritasya yudhyataH shuSmamAvannuta kratum
anvindraM vRtratUrye
vidyuddhastA abhidyavaH shiprAH shIrSan hiraNyayIH
shubhrA vyañjata shriye
ushanA yat parAvata ukSNo randhramayAtana
dyaurna cakradad bhiyA
A no makhasya dAvane.ashvairhiraNyapANibhiH
devAsa upa gantana
yadeSAM pRSatI rathe praSTirvahati rohitaH
yAnti shubhrA riNannapaH
suSome sharyaNAvatyArjIke pastyAvati
yayurnicakrayA naraH
kadA gachAtha maruta itthA vipraM havamAnam
mArDIkebhirnAdhamAnam
kad dha nUnaM kadhapriyo yadindramajahAtana
ko vaH sakhitva ohate
saho Su No vajrahastaiH kaNvAso agniM marudbhiH
stuSehiraNyavAshIbhiH
o Su vRSNaH prayajyUnA navyase suvitAya
vavRtyAM citravAjAn
girayashcin ni jihate parshAnAso manyamAnAH
parvatAshcin ni yemire
AkSNayAvAno vahantyantarikSeNa patataH
dhAtAraH stuvate vayaH
agnirhi jAni pUrvyashchando na sUro arciSA
te bhAnubhirvi tasthire

Hymn 8

A no vishvAbhirUtibhirashvinA gachataM yuvam
dasrA hiraNyavartanI pibataM somyaM madhu
A nUnaM yAtamashvinA rathena sUryatvacA
bhujI hiraNyapeshasA kavI gambhIracetasA
A yAtaM nahuSas paryAntarikSAt suvRktibhiH
pibAthoashvinA madhu kaNvAnAM savane sutam
A no yAtaM divas paryAntarikSAdadhapriyA

putraH kaNvasya vAmiha suSAva somyaM madhu
A no yAtamupashrutyashvinA somapItaye
svAhA stomasya vardhanA pra kavI dhItibhirnarA
yaccid dhi vAM pura RSayo juhUre.avase narA
A yAtamashvinA gatamupemAM suSTutiM mama
divashcid rocanAdadhyA no gantaM svarvidA
dhIbhirvatsapracetasA stomebhirhavanashrutA
kimanye paryAsate.asmat stomebhirashvinA
putraH kaNvasya vAM RSirgIrbhirvatso avIvRdhat
A vAM vipra ihAvase.ahvat stomebhirashvinA
ariprA vRtrahantamA tA no bhUtaM mayobhuvA
A yad vAM yoSaNA rathamatiSThad vAjinIvasU
vishvAnyashvinA yuvaM pra dhItAnyagachatam
ataH sahasranirNijA rathenA yAtamashvinA
vatso vAM madhumad vaco.ashaMsIt kAvyaH kaviH
purumandrA purUvasU manotarA rayINAm
stomaM me ashvinAvimamabhi vahnI anUSAtAm
A no vishvAnyashvinA dhattaM rAdhAMsyahrayA
kRtaM na RtviyAvato mA no rIradhataM nide
yan nAastyA parAvati yad vA stho adhyambare
ataH sahasranirNijA rathenA yAtamashvinA
yo vAM nAsatyAv RSirgIrbhirvatso avIvRdhat
tasmai sahasranirNijamiSaM dhattaM ghRtashcutam
prAsmA UrjaM ghRtashcutamashvinA yachataM yuvam
yo vAM sumnAya tuSTavad vasUyAd dAnunas patI
A no gantaM rishAdasemaM stomaM purubhujA
kRtaM naH sushriyo naremA dAtamabhiSTaye
A vAM vishvAbhirUtibhiH priyamedhA ahUSata
rAjantAvadhvarANAmashvinA yAmahUtiSu
A no gantaM mayobhuvAshvinA shambhuvA yuvam
yo vAM vipanyU dhItibhirgIrbhirvatso avIvRdhat
yAbhiH kaNvaM medhAtithiM yAbhirvashaM dashavrajam
yAbhirgosharyamAvataM tAbhirno.avataM narA
yAbhirnarA trasadasyumAvataM kRtvye dhane
tAbhiH SvasmAnashvinA prAvataM vAjasAtaye
pra vAM stomAH suvRktayo giro vardhantvashvinA
purutrA vRtrahantamA tA no bhUtaM puruspRhA
trINi padAnyashvinorAviH sAnti guhA paraH
kavI Rtasya patmabhirarvAg jIvebhyas pari

Hymn 9

A nUnamashvinA yuvaM vatsasya gantamavase
prAsmai yachatamavRkaM pRthu chardiryuyutaM yA arAtayaH
yadantarikSe yad divi yat pañca mAnuSAnanu
nRmNantad dhattamashvinA
ye vAM daMsAMsyashvinA viprAsaH parimAmRshuH
evet kANvasya bodhatam
ayaM vAM gharmo ashvinA stomena pari Sicyate
ayaM somo madhumAn vAjinIvasU yena vRtraM ciketathaH
yadapsu yad vanaspatau yadoSadhISu purudaMsasA kRtam
tena mAviSTamashvinA
yan nAsatyA bhuraNyatho yad vA deva bhiSajyathaH
ayaM vAM vatso matibhirna vindhate haviSmantaM hi gachathaH
A nUnamashvinor{R}SiH stomaM ciketa vAmayA
A somaM madhumattamaM gharmaM siñcAdatharvaNi
A nUnaM raghuvartaniM rathaM tiSThAtho ashvinA
A vAM stomA ime mama nabho na cucyavIrata
yadadya vAM nAsatyokthairAcucyuvImahi
yad vA vANIbhirashvinevet kANvasya bodhatam
yad vAM kakSIvAnuta yad vyashva RSiryad vAM dIrghatamA juhAva
pRthI yad vAM vainyaH sAdaneSvevedato ashvinA cetayethAm
yAtaM chardiSpA uta naH paraspA bhUtaM jagatpA uta nastanUpA
vartistokAya tanayAya yAtam
yadindreNa sarathaM yAtho ashvinA yad vA vAyunA bhavathaH samokasA
yadAdityebhir{R}bhubhiH sajoSasA yad vA viSNorvikramaNeSu tiSThathaH
yadadyAshvinAvahaM huveya vAjasAtaye
yat pRtsu turvaNe sahastacchreSThamashvinoravaH
A nUnaM yAtamashvinemA havyAni vAM hitA
ime somAsoadhi turvashe yadAvime kaNveSu vAmatha
yan nAsatyA parAke arvAke asti bheSajam
tena nUnaM vimadAya pracetasA chardirvatsAya yachatam
abhutsyu pra devyA sAkaM vAcAhamashvinoH
vyAvardevyA matiM vi rAtiM martyebhyaH
pra bodhayoSo ashvinA pra devi sUnRte mahi
pra yajñahotarAnuSak pra madAya shravo bRhat
yaduSo yAsi bhAnunA saM sUryeNa rocase
A hAyamashvino ratho vartiryAti nRpAyyam
yadApItAso aMshavo gAvo na duhra UdhabhiH
yad vA vANIranUSata pra devayanto ashvinA
pra dyumnAya pra shavase pra nRSAhyAya sharmaNe
pra dakSAya pracetasA
yan nUnaM dhIbhirashvinA pituryonA niSIdathaH yad vAsumnebhirukthyA

Hymn 10

yat stho dIrghaprasadmani yad vAdo rocane divaH
yad vA samudre adhyAkRte gRhe.ata A yAtamashvinA
yad vA yajñaM manave sammimikSathurevet kANvasya bodhatam
bRhaspatiM vishvAn devAnahaM huva indrAviSNU ashvinAvAshuheSasA
tyA nvashvinA huve sudaMsasA gRbhe kRtA
yayorasti praNaH sakhyaM deveSvadhyApyam
yayoradhi pra yajñA asUre santi sUrayaH
tA yajñasyAdhvarasya pracetasA svadhAbhiryA pibataH somyaM madhu
yadadyAshvinAvapAg yat prAk stho vAjinIvasU
yad druhyavyanavi turvashe yadau huve vAmatha mA gatam
yadantarikSe patathaH purubhujA yad veme rodasI anu
yadvA svadhAbhiradhitiSThatho rathamata A yAtamashvinA

Hymn 11

tvamagne vratapA asi deva A martyeSvA
tvaM yajñeSvIDyaH
tvamasi prashasyo vidatheSu sahantya
agne rathIradhvarANAm
sa tvamasmadapa dviSo yuyodhi jAtavedaH
adevIragne arAtIH
anti cit santamaha yajñaM martasya ripoH
nopa veSi jAtavedaH
martA amartyasya te bhUri nAma manAmahe
viprAso jAtavedasaH
vipraM viprAso.avase devaM martAsa Utaye
agniM gIrbhirhavAmahe
A te vatso mano yamat paramAccit sadhasthAt
agne tvAM kAmayA girA
purutrA hi sadRMM asi visho vishvA anu prabhuH
samatsutvA havAmahe
samatsvagnimavase vAjayanto havAmahe
vAjeSu citrarAdhasam
pratno hi kamIDyo adhvareSu sanAcca hotA navyashca satsi
svAM cAgne tanvaM piprayasvAsmabhyaM ca saubhagamA yajasva

Hymn 12

ya indra somapAtamo madaH shaviSTha cetati
yenA haMsi nyatriNaM tamImahe
yenA dashagvamadhriguM vepayantaM svarNaram
yenA samudramAvithA tamImahe
yena sindhuM mahIrapo rathAniva pracodayaH
panthAM Rtasya yAtave tamImahe
imaM stomamabhiSTaye ghRtaM na pUtamadrivaH
yenA nusadya ojasA vavakSitha
imaM juSasva girvaNaH samudra iva pinvate
indra vishvAbhirUtibhirvavakSitha
yo no devaH parAvataH sakhitvanAya mAmahe
divo na vRSTiM prathayan vavakSitha
vavakSurasya ketavo uta vajro gabhastyoH
yat sUryo na rodasI avardhayat
yadi pravRddha satpate sahasraM mahiSAnaghaH
Adit ta indriyaM mahi pra vAvRdhe
indraH sUryasya rashmibhirnyarshasAnamoSati
agnirvaneva sAsahiH pra vAvRdhe
iyaM ta RtviyAvatI dhItireti navIyasI
saparyantI purupriyA mimIta it
garbho yajñasya devayuH kratuM punIta AnuSak
stomairindrasya vAvRdhe mimIta it
sanirmitrasya papratha indraH somasya pItaye
prAcI vAshIva sunvate mimIta it
yaM viprA ukthavAhaso.abhipramandurAyavaH
ghRtaM na pipya Asany Rtasya yat
uta svarAje aditi stomamindrAya jIjanat
puruprashastamUtaya Rtasya yat
abhi vahnaya Utaye.anUSata prashastaye
na deva vivratA harI Rtasya yat
yat somamindra viSNavi yad vA gha trita Aptye
yad vA marutsu mandase samindubhiH
yad vA shakra parAvati samudre adhi mandase
asmAkamit sute raNA samindubhiH
yad vAsi sunvato vRdho yajamAnasya satpate
ukthe vA yasyaraNyasi samindubhiH
devaM\-devaM vo.avasa indram\-indraM gRNISaNi
adhA yajñAya turvaNe vyAnashuH
yajñebhiryajñavAhasaM somebhiH somapAtamam
hotrAbhirindraM vAvRdhurvyAnashuH
mahIrasya praNItayaH pUrvIruta prashastayaH
vishvA vasUni dAshuSe vyAnashuH

indraM vRtrAya hantave devAso dadhire puraH
indraM vANIranUSatA samojase
mahAntaM mahinA vayaM stomebhirhavanashrutam
arkairabhipra NonumaH samojase
na yaM vivikto rodasI nAntarikSANi vajriNam
amAdidasya titviSe samojasaH
yadindra pRtanAjye devAstvA dadhire puraH
Adit te haryatA harI vavakSatuH
yadA vRtraM nadIvRtaM shavasA vajrinnavadhIH
Adit te ...
yadA te viSNurojasA trINi padA vicakrame
Adit te . ..
yadA te haryatA harI vAvRdhAte dive\-dive
Adit te vishvA bhuvanAni yemire
yadA te mArutIrvishastubhyamindra niyemire
A it te v. ...
yadA sUryamamuM divi shukraM jyotiradhArayaH
Aditte v. ...
imAM ta indra suSTutiM vipra iyarti dhItibhiH
jAmiM padeva pipratIM prAdhvare
yadasya dhAmani priye samIcInAso asvaran
nAbhA yajñasya dohanA prAdhvare
suvIryaM svashvyaM sugavyaM indra daddhi naH
hoteva pUrvacittaye prAdhvare

Hymn 13

indraH suteSu someSu kratuM punIta ukthyam
vide vRdhasyadakSaso mahAn hi SaH
sa prathame vyomani devAnAM sadane vRdhaH
supAraH sushravastamaH samapsujit
tamahve vAjasAtaya indraM bharAya shuSmiNam
bhavA naHsumne antamaH sakhA vRdhe
iyaM ta indra girvaNo rAtiH kSarati sunvataH
mandAno asya barhiSo vi rAjasi
nUnaM tadindra daddhi no yat tvA sunvanta Imahe
rayiM nashcitramA bharA svarvidam
stotA yat te vicarSaNiratiprashardhayad giraH
vayA ivAnu rohate juSanta yat
pratnavajjanayA giraH shRNudhI jariturhavam
made\-made vavakSithA sukRtvane
krILantyasya sUnRtA Apo na pravatA yatIH
ayA dhiyA ya ucyate patirdivaH

uto patirya ucyate kRSTInAmeka id vashI
namovRdhairavasyubhiH sute raNa
stuhi shrutaM vipashcitaM harI yasya prasakSiNA
gantArA dAshuSo gRhaM namasvinaH
tUtujAno mahemate.ashvebhiH pruSitapsubhiH
A yAhi yajñamAshubhiH shamid dhi te
indra shaviSTha satpate rayiM gRNatsu dhAraya
shravaH sUribhyo amRtaM vasutvanam
have tvA sUra udite have madhyandine divaH
juSANa indra saptibhirna A gahi
A tU gahi pra tu drava matsvA sutasya gomataH
tantuM tanuSva pUrvyaM yathA vide
yacchakrAsi parAvati yadarvAvati vRtrahan
yad vA samudre andhaso.avitedasi
indraM vardhantu no gira indraM sutAsa indavaH
indre haviSmatIrvisho arANiSuH
tamid viprA avasyavaH pravatvatIbhirUtibhiH
indraM kSoNIravardhayan vayA iva
trikadrukeSu cetanaM devAso yajñamatnata
tamid vardhantuno giraH sadAvRdham
stotA yat te anuvrata ukthAny RtuthA dadhe
shuciH pAvaka ucyate so adbhutaH
tadid rudrasya cetati yahvaM pratneSu dhAmasu
mano yatrAvi tad dadhurvicetasaH
yadi me sakhyamAvara imasya pAhyandhasaH
yena vishvA ati dviSo atArima
kadA ta indra girvaNa stotA bhavAti shantamaH
kadA no gavye ashvye vasau dadhaH
uta te suSTutA harI vRSaNA vahato ratham
ajuryasya madintamaM yamImahe
tamImahe puruSTutaM yahvaM pratnAbhirUtibhiH
ni barhiSi priye sadadadha dvitA
vardhasvA su puruSTuta RSiSTutAbhirUtibhiH
dhukSasvapipyuSImiSamavA ca naH
indra tvamavitedasIttha stuvato adrivaH
RtAdiyarmi te dhiyaM manoyujam
iha tyA sadhamAdya yujAnaH somapItaye
harI indra pratadvasU abhi svara
abhi svarantu ye tava rudrAsaH sakSata shriyam
uto marutvatIrvisho abhi prayaH
imA asya pratUrtayaH padaM juSanta yad divi
nAbhA yajñasya saM dadhuryathA vide
ayaM dIrghAya cakSase prAci prayatyadhvare
mimIte yajñamAnuSag vicakSya
vRSAyamindra te ratha uto te vRSaNA harI
vRSA tvaMshatakrato vRSA havaH

vRSA grAvA vRSA mado vRSA somo ayaM sutaH
vRSAyajño yaminvasi vRSA havaH
vRSA tvA vRSaNaM huve vajriñcitrAbhirutibhiH
vAvantha hi pratiSTutiM vRSA havaH

Hymn 14

yadindrAhaM yathA tvamIshIya vasva eka it
stotA megoSakhA syAt
shikSeyamasmai ditseyaM shacIpate manISiNe
yadahaM gopatiH syAm
dhenuS Ta indra sUnRtA yajamAnAya sunvate
gAmashvaM pipyuSI duhe
na te vartAsti rAdhasa indra devo na martyaH
yad ditsasistuto magham
yajña indramavardhayad yad bhUmiM vyavartayat
cakrANa opashaM divi
vAvRdhAnasya te vayaM vishvA dhanAni jigyuSaH
UtimindrA vRNImahe
vyantarikSamatiran made somasya rocanA
indro yadabhinadvalam
ud gA AjadaN^girobhya AviS kRNvan guhA satIH
arvAñcaM nunude valam
indreNa rocanA divo dRLhAni dRMhitAni ca
sthirANi naparANude
apAmUrmirmadanniva stoma indrAjirAyate
vi te madA arAjiSuH
tvaM hi stomavardhana indrAsyukthavardhanaH
stotR^INAmuta bhadrakRt
indramit keshinA harI somapeyAya vakSataH
upa yajñaMsurAdhasam
apAM phenena namuceH shira indrodavartayaH
vishvA yadajayaH spRdhaH
mAyAbhirutsisRpsata indra dyAmArurukSataH
ava dasyUnradhUnuthAH
asunvAmindra saMsadaM viSUcIM vyanAshayaH
somapA uttaro bhavan

Hymn 15

taM vabhi pra gAyata puruhUtaM puruSTutam
indraM gIrbhistaviSamA vivAsata
yasya dvibarhaso bRhat saho dAdhAra rodasI
girInrajrAnapaH svarvRSatvanA
sa rAjasi puruSTuta eko vRtrANi jighnase
indra jaitrA shravasyA ca yantave
taM te madaM gRNImasi vRSaNaM pRtsu sAsahim
u lokakRtnumadrivo harishriyam
yena jyotIMSyAyave manave ca viveditha
mandAno asya barhiSo vi rAjasi
tadadyA cit ta ukthino.anu STuvanti pUrvathA
vRSapatnIrapo jayA dive\-dive
tava tyadindriyaM bRhat tava shuSmamuta kratum
vajraM shishAti dhiSaNA vareNyam
tava dyaurindra pauMsyaM pRthivI vardhati shravaH
tvAmApaH parvatAsashca hinvire
tvAM viSNurbRhan kSayo mitro gRNAti varuNaH
tvAMshardho madatyanu mArutam
tvaM vRSA janAnAM maMhiSTha indra jajñiSe
satrA vishvA svapatyAni dadhiSe
satrA tvaM puruSTuta eko vRtrANi toshase
nAnya indrAtkaraNaM bhUya invati
yadindra manmashastvA nAnA havanta Utaye
asmAkebhirnRbhiratrA svarjaya
araM kSayAya no mahe vishvA rUpANyAvishan
indraM jaitrAya harSayA shacIpatim

Hymn 16

pra samrAjaM carSaNInAmindraM stotA navyaM gIrbhiH
naraM nRSAhaM maMhiSTham
yasminnukthAni raNyanti vishvAni ca shravasyA
apAmavona samudre
taM suSTutyA vivAse jyeSTharAjaM bhare kRtnum
maho vAjinaM sanibhyaH
yasyAnUnA gabhIrA madA uravastarutrAH
harSumantaHshUrasAtau
tamid dhaneSu hiteSvadhivAkAya havante
yeSAmindraste jayanti
tamiccyautnairAryanti taM kRtebhishcarSaNayaH

eSaindro varivaskRt
indro brahmendra RSirindraH purU puruhUtaH
mahAn mahIbhiH shacIbhiH
sa stomyaH sa havyaH satyaH satvA tuvikUrmiH
ekashcitsannabhibhUtiH
tamarkebhistaM sAmabhistaM gAyatraishcarSaNayaH
indraM vardhanti kSitayaH
praNetAraM vasyo achA kartAraM jyotiH samatsu
sAsahvAMsaM yudhAmitrAn
sa naH papriH pArayAti svasti nAvA puruhUtaH
indro vishvA ati dviSaH
sa tvaM na indra vAjebhirdashasyA ca gAtuyA ca
achA canaH sumnaM neSi

Hymn 17

A yAhi suSumA hi ta indra somaM pibA imam
edaM barhiH sado mama
A tvA brahmayujA harI vahatAmindra keshinA
upa brahmaNi naH shRNu
brahmANastvA vayaM yujA somapAmindra sominaH
sutAvanto havAmahe
A no yAhi sutAvato.asmAkaM suSTutIrupa
pibA su shiprinnandhasaH
A te siñcAmi kukSyoranu gAtrA vi dhAvatu
gRbhAya jihvayA madhu
svAduS Te astu saMsude madhumAn tanve tava
somaH shamastu te hRde
ayamu tvA vicarSaNe janIrivAbhi saMvRtaH
pra soma indra sarpatu
tuvigrIvo vapodaraH subAhurandhaso made
indro vRtrANi jighnate
indra prehi purastvaM vishvasyeshAna ojasA
vRtrANi vRtrahañ jahi
dIrghaste astvaN^kusho yenA vasu prayachasi
yajamAnAya sunvate
ayaM ta indra somo nipUto adhi barhiSi
ehImasya dravApiba
shAcigo shAcipUjanAyaM raNAya te sutaH
AkhaNDala pra hUyase
yaste shRN^gavRSo napAt praNapAt kuNDapAyyaH
nyasmin dadhra A manaH
vAstoS pate dhruvA sthUNAMsatraM somyAnAm

drapso bhettA purAM shashvatInAmindro munInAM sakhA
pRdAkusAnuryajato gaveSaNa ekaH sannabhi bhUyasaH
bhUrNimashvaM nayat tujA puro gRbhendraM somasya pItaye

Hymn 18

idaM ha nUnameSAM sumnaM bhikSeta martyaH
AdityAnAmapUrvyaM savImani
anarvANo hyeSAM panthA AdityAnAm
adabdhAH santi pAyavaH sugevRdhaH
tat su naH savitA bhago varuNo mitro aryamA
sharma yachantu sapratho yadImahe
devebhirdevyadite.ariSTabharmannA gahi
smat sUribhiH purupriye susharmabhiH
te hi putrAso aditervidurdveSAMsi yotave
aMhoshcidurucakrayo.anehasaH
aditirno divA pashumaditirnaktamadvayAH
aditiH pAtvaMhasaH sadAvRdhA
uta syA no divA matiraditirUtyA gamat
sA shantAti mayas karadapa sridhaH
uta tyA daivyA bhiSajA shaM naH karato ashvinA
yuyuyAtAmito rapo apa sridhaH
shamagniragnibhiH karacchaM nastapatu sUryaH
shaM vAto vAtvarapA apa sridhaH
apAmIvAmapa sridhamapa sedhata durmatim
AdityAso yuyotanA no aMhasaH
yuyotA sharumasmadAnAdityAsa utAmatim
Rdhag dveSaHkRNuta vishvavedasaH
tat su naH sharma yachatAdityA yan mumocati
enasvantaM cidenasaH sudAnavaH
yo naH kashcid ririkSati rakSastvena martyaH
svaiH Saevai ririSISTa yurjanaH
samit tamaghamashnavad duHshaMsaM martyaM ripum
yo asmatrA durhaNAvAnupa dvayuH
pAkatrA sthana devA hRtsu jAnItha martyam
upa dvayuM cAdvayuM ca vasavaH
A sharma parvatAnAmotApAM vRNImahe
dyAvAkSAmAre asmad rapas kRtam
te no bhadreNa sharmaNA yuSmAkaM nAvA vasavaH
ati vishvAni duritA pipartana
tuce tanAya tat su no drAghIya AyurjIvase
AdityAsaHsumahasaH kRNotana
yajño hILo vo antara AdityA asti mRLata

yuSme id vo api Smasi sajAtye
bRhad varUthaM marutAM devaM trAtAramashvinA
mitramImahe varuNaM svastaye
aneho mitrAryaman nRvad varuNa shaMsyam
trivarUthaM maruto yanta nashchardiH
ye cid dhi mRtyubandhava AdityA manavaH smasi
pra sU naAyurjIvase tiretana

Hymn 19

taM gUrdhayA svarNaraM devAso devamaratiM dadhanvire
devatrA havyamohire
vibhUtarAtiM vipra citrashociSamagnimILiSva yanturam
asya medhasya somyasya sobhare premadhvarAya pUrvyam
yajiSThaM tvA vavRmahe devaM devatrA hotAramamartyam
asya yajñasya sukratum
Urjo napAtaM subhagaM sudIditimagniM shreSThashociSam
sa no mitrasya varuNasya so apAmA sumnaM yakSate divi
yaH samidhA ya AhutI yo vedena dadAsha marto agnaye
yo namasA svadhvaraH
tasyedarvanto raMhayanta Ashavastasya dyumnitamaM yashaH
na tamaMho devakRtaM kutashcana na martyakRtaM nashat
svagnayo vo agnibhiH syAma sUno sahasa UrjAM pate
suvIrastvamasmayuH
prashaMsamAno atithirna mitriyo.agnI ratho na vedyaH
tve kSemAso api santi sAdhavastvaM rAjA rayINAm
so addhA dAshvadhvaro.agne martaH subhaga sa prashaMsyaH
sa dhIbhirastu sanitA
yasya tvamUrdhvo adhvarAya tiSThasi kSayadvIraH sa sAdhate
so arvadbhiH sanitA sa vipanyubhiH sa shUraiH sanitA kRtam
yasyAgnirvapurgRhe stomaM cano dadhIta vishvavAryaH
havyA vA veviSad viSaH
viprasya vA stuvataH sahaso yaho makSUtamasya rAtiSu
avodevamuparimartyaM kRdhi vaso vividuSo vacaH
yo agniM havyadAtibhirnamobhirvA sudakSamAvivAsati
girA vAjirashociSam
samidhA yo nishitI dAshadaditiM dhAmabhirasya martyaH
vishvet sa dhIbhiH subhago janAnati dyumnairudna iva tAriSat
tadagne dyumnamA bhara yat sAsahat sadane kaM cidatriNam
manyuM janasya dUDhyaH
yena caSTe varuNo mitro aryamA yena nAsatyA bhagaH
vayaM tat te shavasA gAtuvittamA indratvotA vidhemahi
te ghedagne svAdhyo ye tvA vipra nidadhire nRcakSasam

viprAso deva sukratum
ta id vediM subhaga ta AhutiM te sotuM cakrire divi
taid vAjebhirjigyurmahad dhanaM ye tve kAmaM nyerire
bhadro no agnirAhuto bhadrA rAtiH subhaga bhadro adhvaraH
bhadrA uta prashastayaH
bhadraM manaH kRNuSva vRtratUrye yenA samatsu sAsahaH
ava sthirA tanuhi bhUri shardhatAM vanemA te abhiSTibhiH
ILe girA manurhitaM yaM devA dUtamaratiM nyerire
yajiSThaM havyavAhanam
tigmajambhAya taruNAya rAjate prayo gAyasyagnaye
yaH piMshate sUnRtAbhiH suvIryamagnirghRtebhirAhutaH
yadI ghRtebhirAhuto vAshImagnirbharata uccAva ca
asura iva nirNijam
yo havyAnyairayatA manurhito deva AsA sugandhinA
vivAsate vAryANi svadhvaro hotA devo amartyaH
yadagne martyastvaM syAmahaM mitramaho amartyaH
sahasaH sUnavAhuta
na tvA rAsIyAbhishastaye vaso na pApatvAya santya
na me stotAmatIvA na durhitaH syAdagne na pApayA
piturna putraH subhRto duroNa A devAnetu pra No haviH
tavAhamagna UtibhirnediSThAbhiH saceya joSamA vaso
sadA devasya martyaH
tava kratvA saneyaM tava rAtibhiragne tava prashastibhiH
tvAmidAhuH pramatiM vaso mamAgne harSasva dAtave
pra so agne tavotibhiH suvIrAbhistirate vAjabharmabhiH
yasya tvaM sakhyamAvaraH
tava drapso nIlavAn vAsha Rtviya indhAnaH siSNavA dade
tvaM mahInAmuSasAmasi priyaH kSapo vastuSu rAjasi
tamAganma sobharayaH sahasramuSkaM svabhiSTimavase
samrAjaM trAsadasyavam
yasya te agne anye agnaya upakSito vayA iva
vipo na dyumnA ni yuve janAnAM tava kSatrANi vardhayan
yamAdityAso adruhaH pAraM nayatha martyam
maghonAM vishveSAM sudAnavaH
yUyaM rAjAnaH kaM ciccarSaNIsahaH kSayantaM mAnuSAnanu
vayaM te vo varuNa mitrAryaman syAmed Rtasya rathyaH
adAn me paurukutsyaH pañcAshataM trasadasyurvadhUnAm
maMhiSTho aryaH satpatiH
uta me prayiyorvayiyoH suvAstvA adhi tugvani
tisR^INAMsaptatInAM shyAvaH praNetA bhuvad vasurdiyAnAM patiH

Hymn 20

A gantA mA riSaNyata prasthAvAno mApa sthAtA samanyavaH
sthirA cin namayiSNavaH
vILupavibhirmaruta RbhukSaNa A rudrAsaH sudItibhiH
iSA no adyA gatA puruspRho yajñamA sobharIyavaH
vidmA hi rudriyANAM shuSmamugraM marutAM shimIvatAm
viSNoreSasya mILhuSAm
vi dvIpAni pApatan tiSThad duchunobhe yujanta rodasI
pra dhanvAnyairata shubhrakhAdayo yadejatha svabhAnavaH
acyutA cid vo ajmannA nAnadati parvatAso vanaspatiH
bhUmiryAmeSu rejate
amAya vo maruto yAtave dyaurjihIta uttarA bRhat
yatrA naro dedishate tanUSvA tvakSAMsi bAhvojasaH
svadhAmanu shriyaM naro mahi tveSA amavanto vRSapsavaH
vahante ahrutapsavaH
gobhirvANo ajyate sobharINAM rathe koshe hiraNyaye
gobandhavaH sujAtAsa iSe bhuje mahAnto naH sparase nu
prati vo vRSadañjayo vRSNe shardhAya mArutAya bharadhvam
havyA vRSaprayAvNe
vRSaNashvena maruto vRSapsunA rathena vRSanAbhinA
A shyenAso na pakSiNo vRthA naro havyA no vItaye gata
samAnamañjyeSAM vi bhrAjante rukmAso adhi bAhuSu
davidyutaty RSTayaH
ta ugrAso vRSaNa ugrabAhavo nakiS TanUSu yetire
sthirA dhanvAnyAyudhA ratheSu vo.anIkeSvadhi shriyaH
yeSAmarNo na sapratho nAma tveSaM shashvatAmekamidbhuje
vayo na pitryaM sahaH
tAn vandasva marutastAnupa stuhi teSAM hi dhunInAm
arANAM na caramastadeSAM dAnA mahnA tadeSAm
subhagaH sa va UtiSvAsa pUrvAsu maruto vyuSTiSu
yovA nUnamutAsati
yasya vA yUyaM prati vAjino nara A havyA vItaye gatha
abhi Sa dyumnairuta vAjasAtibhiH sumnA vo dhUtayo nashat
yathA rudrasya sUnavo divo vashantyasurasya vedhasaH
yuvAnastathedasat
ye cArhanti marutaH sudAnavaH sman mILhuSashcaranti ye
atashcidA na upa vasyasA hRdA yuvAna A vavRdhvam
yUna U Su naviSThayA vRSNaH pAvakAnabhi sobhare girA
gAya gA iva carkRSat
sAhA ye santi muSTiheva havyo vishvAsu pRtsu hotRSu
vRSNashcandrAn na sushravastamAn girA vandasva maruto aha
gAvashcid ghA samanyavaH sajAtyena marutaH sabandhavaH
rihate kakubho mithaH

martashcid vo nRtavo rukmavakSasa upa bhrAtRtvamAyati
adhino gAta marutaH sadA hi va Apitvamasti nidhruvi
maruto mArutasya na A bheSajasya vahatA sudAnavaH
yUyaMsakhAyaH saptayaH
yAbhiH sindhumavatha yAbhistUrvatha yAbhirdashasyathAkrivim
mayo no bhUtotibhirmayobhuvaH shivAbhirasacadviSaH
yat sindhau yadasiknyAM yat samudreSu marutaH subarhiSaH
yat parvateSu bheSajam
vishvaM pashyanto bibhRthA tanUSvA tenA no adhi vocata
kSamA rapo maruta Aturasya na iSkartA vihrutaM punaH

Hymn 21

vayamu tvAmapUrvya sthUraM na kaccid bharanto.avasyavaH
vAje citraM havAmahe
upa tvA karmannUtaye sa no yuvograshcakrAma yo dhRSat
tvAmid dhyavitAraM vavRmahe sakhAya indra sAnasim
A yAhIma indavo.ashvapate gopata urvarApate
somaM somapate piba
vayaM hi tvA bandhumantamabandhavo viprAsa indra yemima
yA te dhAmAni vRSabha tebhirA gahi vishvebhiH somapItaye
sIdantaste vayo yathA goshrIte madhau madire vivakSaNe
abhi tvAmindra nonumaH
achA ca tvainA namasA vadAmasi kiM muhushcid vi dIdhayaH
santi kAmAso harivo dadiS TvaM smo vayaM santi no dhiyaH
nUtnA idindra te vayamUtI abhUma nahi nU te adrivaH
vidmA purA parINasaH
vidmA sakhitvamuta shUra bhojyamA te tA vajrinnImahe
uto samasminnA shishIhi no vaso vAje sushipra gomati
yo na idam\-idaM purA pra vasya AninAya tamu va stuSe
sakhAya indramUtaye
haryashvaM satpatiM carSaNIsahaM sa hi SmA yo amandata
A tu naH sa vayati gavyamashvyaM stotRbhyo maghavA shatam
tvayA ha svid yujA vayaM prati shvasantaM vRSabha bruvImahi
saMsthe janasya gomataH
jayema kAre puruhUta kAriNo.abhi tiSThema dUDhyaH
nRbhirvRtraM hanyAma shUshuyAma cAverindra pra No dhiyaH
abhrAtRvyo anA tvamanApirindra januSA sanAdasi
yudhedApitvamichase
nakI revantaM sakhyAya vindase pIyanti te surAshvaH
yadA kRNoSi nadanuM samUhasyAdit piteva hUyase
mA te amAjuro yathA mUrAsa indra sakhye tvAvataH
ni SadAma sacA sute

mA te godatra nirarAma rAdhasa indra mA te gRhAmahi
dRLhA cidaryaH pra mRshAbhyA bhara na te dAmAna Adabhe
indro vA ghediyan maghaM sarasvatI vA subhagA dadirvasu
tvaM vA citra dAshuSe
citra id rAjA rAjakA idanyake yake sarasvatImanu
parjanya iva tatanad dhi vRSTyA sahasramayutA dadat

Hymn 22

o tyamahva A rathamadyA daMsiSThamUtaye
yamashvinA suhavA rudravartanI A sUryAyai tasthathuH
pUrvAyuSaM suhavaM puruspRhaM bhujyuM vAjeSu pUrvyam
sacanAvantaM sumatibhiH sobhare vidveSasamanehasam
iha tyA purubhUtamA devA namobhirashvinA
arvAcInA svavase karAmahe gantArA dashuSo gRham
yuvo rathasya pari cakramIyata IrmAnyad vAmiSaNyati
asmAnachA sumatirvAM shubhas patI A dhenuriva dhAvatu
ratho yo vAM trivandhuro hiraNyabhIshurashvinA
pari dyAvApRthivI bhUSati shrutastena nAsatyA gatam
dashasyantA manave pUrvyaM divi yavaM vRkeNa karSathaH
tA vAmadya sumatibhiH shubhas patI ashvinA pra stuvImahi
upa no vajinIvasU yAtaM Rtasya pathibhiH
yebhistRkSiM vRSaNA trasadasyavaM mahe kSatrAya jinvathaH
ayaM vAmadribhiH sutaH somo nara vRSaNvasu
A yAtaM somapItaye pibataM dAshuSo gRhe
A hi ruhatamashvinA rathe koshe hiraNyaye vRSaNvasU
yuñjAthAM pIvarIriSaH
yAbhiH pakthamavatho yAbhiradhriguM yAbhirbabhruM vijoSasam
tAbhirno makSU tUyamashvinA gataM bhiSajyataMyadAturam
yadadhrigAvo adhrigU idA cidahno ashvinA havAmahe
vayaM gIrbhirvipanyavaH
tAbhirA yAtaM vRSaNopa me havaM vishvapsuM vishvavAryam
iSA maMhiSThA purubhUtamA narA yAbhiH kriviM vavRdhustAbhirA gatam
tAvidA cidahAnAM tAvashvinA vandamAna upa bruve
tA u namobhirImahe
tAvid doSA tA uSasi shubhas patI tA yAman rudravartanI
mA no martAya ripave vAjinIvasU paro rudrAvati khyatam
A sugmyAya sugmyaM prAtA rathenAshvinA vA sakSaNI
huve piteva sobharI
manojavasA vRSaNA madacyutA makSuMgamAbhirutibhiH
ArAttAccid bhUtamasme avase purvIbhiH purubhojasA
A no ashvAvadashvinA vartiryAsiSTaM madhupAtamA narA
gomad dasrA hiraNyavat

suprAvargaM suvIryaM suSThu vAryamanAdhRSTaM rakSasvinA
asminnA vAmAyAne vAjinIvasU vishvA vAmAni dhImahi

Hymn 23

ILiSvA hi pratIvyaM yajasva jAtavedasam
cariSNudhUmamagRbhItashociSam
dAmAnaM vishvacarSaNe.agniM vishvamano girA
uta stuSe viSpardhaso rathAnAm
yeSAmAbAdha Rgmiya iSaH pRkSashca nigrabhe
upavidAvahnirvindate vasu
udasya shocirasthAd dIdiyuSo vyajaram
tapurjambhasya sudyuto gaNashriyaH
udu tiSTha svadhvara stavAno devyA kRpA
abhikhyA bhAsA bRhatA shushukvaniH
agne yAhi sushastibhirhavyA juhvAna AnuSak
yathA dUto babhUtha havyavAhanaH
agniM vaH pUrvyaM huve hotAraM carSaNInAm
tamayA vAcA gRNe tamu va stuSe
yajñebhiradbhutakratuM yaM kRpA sUdayanta it
mitraM na jane sudhitaM RtAvani
RtAvAnaM RtAyavo yajñasya sAdhanaM girA
upo enaM jujuSurnamasas pade
achA no aN^girastamaM yajñAso yantu saMyataH
hotA yo asti vikSvA yashastamaH
agne tava tye ajarendhAnAso bRhad bhAH
ashvA iva vRSaNastaviSIyavaH
sa tvaM na UrjAM pate rayiM rAsva suvIryam
prAva nastoke tanaye samatsvA
yad vA u vishpatiH shitaH suprIto manuSo visi
vishvedagniH prati rakSAMsi sedhati
shruSTyagne navasya me stomasya vIra vishpate
ni mAyinastapuSa rakSaso daha
na tasya mAyayA cana ripurIshIta martyaH
yo agnaye dadAsha havyadAtibhiH
vyashvastvA vasuvidamukSaNyuraprINAd RSiH
maho rayetamu tvA samidhImahi
ushanA kavyastvA ni hotAramasAdayat
AyajiM tvA manavejAtavedasam
vishve hi tvA sajoSaso devAso dUtamakrata
shruSTI deva prathamo yajñiyo bhuvaH
imaM ghA vIro amRtaM dUtaM kRNvIta martyaH
pAvakaMkRSNavartaniM vihAyasam

taM huvema yatasrucaH subhAsaM shukrashociSam
vishAmagnimajaraM pratnamIDyam
yo asmai havyadAtibhirAhutiM marto.avidhat
bhUri poSaMsa dhatte vIravad yashaH
prathamaM jAtavedasamagniM yajñeSu pUrvyam
prati srugeti namasA haviSmatI
AbhirvidhemAgnaye jyeSThAbhirvyashvavat
maMhiSThAbhirmatibhiH shukrashociSe
nUnamarca vihAyase stomebhiH sthUrayUpavat
RSe vaiyashvadamyAyAgnaye
atithiM mAnuSANAM sUnuM vanaspatInAm
viprA agnimavase pratnamILate
maho vishvAnabhi Sato.abhi havyAni mAnuSA
agne ni Satsi namasAdhi barhiSi
vaMsvA no vAryA puru vaMsva rAyaH puruspRhaH
suvIryasya prajAvato yashasvataH
tvaM varo suSAmNe.agne janAya codaya
sadA vaso rAtiM yaviSTha shashvate
tvaM hi supratUrasi tvaM no gomatIriSaH
maho rAyaH sAtimagne apA vRdhi
agne tvaM yashA asyA mitrAvaruNA vaha
RtAvAnA samrAjA pUtadakSasA

Hymn 24

sakhAya A shiSAmahi brahmendrAya vajriNe
stuSa U Suvo nRtamAya dhRSNave
shavasa hyasi shruto vRtrahatyena vRtrahA
maghairmaghono ati shUra dAshasi
sa na stavAna A bhara rayiM citrashravastamam
nireke cid yo harivo vasurdadiH
A nirekamuta priyamindra darSi janAnAm
dhRSatA dhRSNo stavamAna A bhara
na te savyaM na dakSiNaM hastaM varanta AmuraH
na paribAdho harivo gaviSTiSu
A tvA gobhiriva vrajaM gIrbhir{R}NomyadrivaH
A sma kAmaM jariturA manaH pRNa
vishvani vishvamanaso dhiyA no vRtrahantama
ugra praNetaradhi Su vaso gahi
vayaM te asya vRtrahan vidyAma shUra navyasaH
vaso spArhasya puruhUta rAdhasaH
indra yathA hyasti te.aparItaM nRto shavaH
amRkta rAtiH puruhUta dAshuSe

A vRSasva mahAmaha mahe nRtama rAdhase
dRLhashcid dRhya maghavan maghattaye
nU anyatrA cidadrivastvan no jagmurashasaH
maghavañchagdhi tava tan na utibhiH
nahyaN^ga nRto tvadanyaM vindAmi rAdhase
rAye dyumnAyashavase ca girvaNaH
endumindrAya siñcata pibati somyaM madhu
pra rAdhasA codayAte mahitvanA
upo harINAM patiM dakSaM pRñcantamabravam
nUnaM shrudhi stuvato ashvyasya
nahyaN^ga purA cana jajñe vIratarastvat
nakI rAyA naivathA na bhandanA
edu madhvo madintaraM siñca vAdhvaryo andhasaH
evA hi vIra stavate sadAvRdhaH
indra sthAtarharINAM nakiS Te pUrvyastutim
udAnaMshashavasA na bhandanA
taM vo vAjAnAM patimahUmahi shravasyavaH
aprAyubhiryajñebhirvAvRdhenyam
eto nvindraM stavAma sakhAyaH stomyaM naram
kRStIryo vishvA abhyastyeka it
agorudhAya gaviSe dyukSAya dasmyaM vacaH
ghRtAt svAdIyo madhunashca vocata
yasyAmitAni vIryA na rAdhaH paryetave
jyotirna vishvamabhyasti dakSiNA
stuhIndraM vyashvavadanUrmiM vAjinaM yamam
aryo gayammaMhamAnaM vi dAshuSe
evA nUnamupa stuhi vaiyashva dashamaM navam
suvidvAMsaM carkRtyaM caraNInAm
vetthA hi nir{R}tInAM vajrahasta parivRjam
ahar\-ahaH shundhyuH paripadAmiva
tadindrAva A bhara yenA daMsiSTha kRtvane
dvitA kutsAya shishnatho ni codaya
tamu tvA nUnamImahe navyaM daMsiSTha sanyase
sa tvaMno vishvA abhimAtIH sakSaNiH
ya RkSAdaMhaso mucad yo vAryAt sapta sindhuSu
vadhardAsasya tuvinRmNa nInamaH
yathA varo suSAmNe sanibhya Avaho rayim
vyashvebhyaH subhage vajinIvati
A nAryasya dakSiNA vyashvAnetu sominaH
sthUraM ca rAdhaH shatavat sahasravat
yat tvA pRchAdIjAnaH kuhayA kuhayAkRte
eSo apashritovalo gomatImava tiSThati

Hymn 25

tA vAM vishvasya gopA devA deveSu yajñiya
RtAvAnA yajase putadakSasA
mitrA tanA na rathyA varuNo yashca sukratuH
sanAt sujAtA tanayA dhRtavratA
tA mAtA vishvavedasAsuryAya pramahasA
mahi jajAnAditir{R}tAvarI
mahAntA mitrAvaruNA samrAjA devAvasurA
RtAvAnAvRtamA ghoSato bRhat
napAtA shavaso mahaH sUnU dakSasya sukratu
sRpradAnU iSo vAstvadhi kSitaH
saM yA dAnUni yemathurdivyAH pArthivIriSaH
nabhasvatIrA vAM carantu vRSTayaH
adhi yA bRhato divo.abhi yUtheva pashyataH
RtAvAnA samrAjA namase hitA
RtAvAnA ni SedatuH sAmrAjyAya sukratU
dhRtavratA kSatriyA kSatramashatuH
akSNashcid gAtuvittaranulbaNena cakSasA
ni cin miSantA nicirA ni cikyatuH
uta no devyaditiruruSyatAM nAsatyA
uruSyantu maruto vRddhashavasaH
te no nAvamuruSyata divA naktaM sudAnavaH
ariSyanto nipAyubhiH sacemahi
aghnate viSNave vayamariSyantaH sudAnave
shrudhi svayAvan sindho pUrvacittaye
tad vAryaM vRNImahe variSThaM gopayatyam
mitro yat pAnti varuNo yadaryamA
uta naH sindhurapAM tan marutastadashvinA
indro viSNurmIDhvAMsaH sajoSasaH
te hi SmA vanuSo naro.abhimAtiM kayasya cit
tigmaM nakSodaH pratighnanti bhUrNayaH
ayameka itthA purUru caSTe vi viSpatiH
tasya vratAnyanu vashcaramasi
anu pUrvANyokyA sAmrAjyasya sashcima
mitrasya vratA varuNasya dirghashrut
pari yo rashminA divo.antAn mame pRthivyAH
ubhe A papraurodasI mahitvA
udu Sya sharaNe divo jyotirayaMsta sUryaH
agnirna shukraH samidhAna AhutaH
vaco dIrghaprasadmanIshe vAjasya gomataH
Ishe hi pitvo'viSasya dAvane
tat sUryaM rodasI ubhe doSA vastorupa bruve
bhojeSvasmAnabhyuccarA sadA

RjramukSaNyAyane rajataM harayANe
rathaM yuktamasanAma suSAmaNi
tA me ashvyAnAM harINAM nitoshanA
uto nu kRtvyAnAM nRvAhasA
smadabhISU kashAvantA viprA naviSThayA matI
maho vAjinAvarvantA sacAsanam

Hymn 26

yuvoru SU rathaM huve sadhastutyAya suriSu
aturtadakSAvRSaNA vRSaNvasU
yuvaM varo suSAmNe mahe tane nAsatyA
avobhiryatho vRSaNa vRSaNvasU
tA vAmadya havAmahe havyebhirvajinIvasU
pUrvIriSa iSayantAvati kSapaH
A vAM vAhiSTho ashvinA ratho yAtu shruto nara
upa stomAn turasya darshathaH shriye
juhurANA cidashvinA manyethAM vRSaNvasU
yuvaM hi rudrA parSatho ati dviSaH
dasrA hi vishvamAnuSaM makSUbhiH paridIyathaH
dhiyaMjinvA madhuvarNA shubhas patI
upa no yAtamashvinA rAyA vishvapuSA saha
maghavAnA suvIrAvanapacyutA
A me asya pratIvyamindranAsatyA gatam
devA devebhiradya sacanastamA
vayaM hi vAM havAmaha ukSaNyanto vyashvavat
sumatibhirupa viprAvihA gatam
ashvinA sv RSe stuhi kuvit te shravato havam
nedIyasaH kULayAtaH paNInruta
vaiyashvasya shrutaM naroto me asya vedathaH
sajoSasA varuNo mitro aryamA
yuvAdattasya dhiSNyA yuvAnItasya sUribhiH
ahar\-aharvRSaNa mahyaM shikSatam
yo vAM yajñebhirAvRto.adhivastra vadhUriva
saparyanta shubhe cakrAte ashvinA
yo vAmuruvyacastamaM ciketati nRpAyyam
vartirashvinA pari yAtamasmayU
asmabhyaM su vRSaNvasU yAtaM vartirnRpayyam
viSudruheva yajñamUhathurgirA
vAhiSTho vAM havAnAM stomo dUto huvan narA
yuvAbhyAM bhUtvashvinA
yadado divo arNava iSo va madatho gRhe
shrutamin me amartyA

uta syA shvetayAvarI vAhiSThA vAM nadInAm
sindhurhiraNyavartaniH
smadetaya sukIrtyAshvinA shvetayA dhiyA
vahethe shubhrayAvAnA
yukSvA hi tvaM rathAsahA yuvasva poSyA vaso
An no vAyo madhu pibAsmAkaM savanA gahi
tava vAyav Rtaspate tvaSTurjAmAtaradbhuta
avAMsyA vRNImahe
tvaSTurjAmAtaraM vayamIshAnaM rAya Imahe
sutAvanto vayuM dyumnA janAsaH
vAyo yAhi shivA divo vahasva su svashvyam
vahasva mahaHpRthupakSasA rathe
tvAM hi supsarastamaM nRSadaneSu hUmahe
grAvANaM nAshvapRSThaM maMhanA
sa tvaM no deva manasA vAyo mandAno agriyaH
kRdhi vAjAnapo dhiyaH

Hymn 27

agnirukthe purohito grAvANo barhiradhvare
RcA yAmi maruto brahmaNas patiM devAnavo vareNyam
A pashuM gAsi pRthivIM vanaspatInuSAsA naktamoSadhIH
vishve ca no vasavo vishvavedaso dhInAM bhUta prAvitAraH
pra sU na etvadhvaro.agnA deveSu pUrvyaH
AdityeSu pra varuNe dhRtavrate marutsu vishvabhAnuSu
vishve hi SmA manave vishvavedaso bhuvan vRdhe rishAdasaH
ariSTebhiH pAyubhirvishvavedaso yantA no.avRkaM chardiH
A no adya samanaso gantA vishve sajoSasaH
RcA girA maruto devyadite sadane pastye mahi
abhi priyA maruto yA vo ashvyA havyA mitra prayAthana
Abarhirindro varuNasturA nara AdityAso sadantu naH
vayaM vo vRktabarhiSo hitaprayasa AnuSak
sutasomAso varuNa havAmahe manuSvadiddhAgnayaH
A pra yAta maruto viSNo ashvinA pUSan mAkInayA dhiyA
indra A yAtu prathamaH saniSyubhirvRSA yo vRtrahA gRNe
vi no devAso adruho.achidraM sharma yachata
na yad dUrAd vasavo nU cidantito varUthamAdadharSati
asti hi vaH sajAtyaM rishAdaso devAso astyApyam
pra NaH pUrvasmai suvitAya vocata makSU sumnAya navyase
idA hi va upastutimidA vAmasya bhaktaye
upa vo vishvavedaso namasyurAnasRkSyanyAmiva
udu Sya vaH savitA supraNItayo.asthAdUrdhvo vareNyaH
ni dvipAdashcatuSpAdo arthino.avishran patayiSNavaH

devaM\-devaM vo.avase devaM\-devamabhiSTaye
devaM\-devaM huvema vAjasAtaye gRNanto devyA dhiyA
devAso hi SmA manave samanyavo vishve sAkaM sarAtayaH
te no adya te aparaM tuce tu no bhavantu varivovidaH
pra vaH shaMsAmyadruhaH saMstha upastutInAm
na taM dhUrtirvaruNa mitra martyaM yo vo dhAmabhyo.avidhat
pra sa kSayaM tirate vi mahIriSo yo vo varAya dAshati
pra prajAbhirjAyate dharmaNas paryariSTaH sarva edhate
Rte sa vindate yudhaH sugebhiryAtyadhvanaH
aryamA mitrovaruNaH sarAtayo yaM trAyante sajoSasaH
ajre cidasmai kRNuthA nyañcanaM durge cidA susaraNam
eSA cidasmAdashaniH paro nu sAsredhantI vi nashyatu
yadadya sUrya udyati priyakSatrA RtaM dadha
yan nimruci prabudhi vishvavedaso yad vA madhyandine divaH
yad vAbhipitve asurA RtaM yate chardiryema vi dAshuSe
vayaM tad vo vasavo vishvavedasa upa stheyAma madhya A
yadadya sUra udite yan madhyandina Atuci
vAmaM dhattha manave vishvavedaso juhvAnAya pracetase
vayaM tad vaH samrAja A vRNImahe putro na bahupAyyam
ashyAma tadAdityA juhvato haviryena vasyo.anashAmahai

Hymn 28

ye triMshati trayas paro devAso barhirAsadan
vidannahadvitAsanan
varuNo mitro aryamA smadrAtiSAco agnayaH
patnIvanto vaSaTkRtAH
te no gopA apAcyAsta udak ta itthA nyak
purastAt sarvayA vishA
yathA vashanti devAstathedasat tadeSAM nakirA minat
arAvA cana martyaH
saptAnAM sapta RSTayaH sapta dyumnAnyeSAm
sapto adhi shriyo dhire

Hymn 29

babhrureko viSuNaH sUnaro yuvAñjyaN^kte hiraNyayam
yonimeka A sasAda dyotano.antardeveSu medhiraH
vAshImeko bibharti hasta AyasImantardeveSu nidhruviH
vajrameko bibharti hasta AhitaM tena vRtrANi jighnate
tigmameko bibharti hasta AyudhaM shucirugro jalASabheSajaH

patha ekaH pIpAya taskaro yathA eSa veda nidhInAm
trINyeka urugAyo vi cakrame yatra devAso madanti
vibhirdvA carata ekayA saha pra pravAseva vasataH
sado dvA cakrAte upamA divi samrAjA sarpirAsutI
arcanta eke mahi sAma manvata tena sUryamarocayan

Hymn 30

nahi vo astyarbhako devAso na kumArakaH
vishve satomahAnta it
iti stutAso asathA rishAdaso ye stha trayashca triMshacca
manordevA yajñiyAsaH
te nastrAdhvaM te.avata ta u no adhi vocata
mA naH pathaH pitryAn mAnavAdadhi dUraM naiSTa parAvataH
ye devAsa iha sthana vishve vaishvAnarA uta
asmabhyaM sharma sapratho gave.ashvAya yachata

Hymn 31

yo yajAti yajAta it sunavacca pacAti ca
brahmedindrasyacAkanat
puroLAshaM yo asmai somaM rarata Ashiram
pAdit taM shakro aMhasaH
tasya dyumAnasad ratho devajUtaH sa shUshuvat
vishvA vanvannamitriyA
asya prajAvatI gRhe.asashcantI dive\-dive
iLA dhenumatI duhe
yA dampatI samanasA sunuta A ca dhAvataH
devAso nityayAshirA
prati prAshavyAnitaH samyañcA barhirAshAte
na tA vAjeSu vAyataH
na devAnAmapi hnutaH sumatiM na jugukSataH
shravo bRhad vivAsataH
putriNA tA kumAriNA vishvamAyurvyashnutaH
ubhA hiraNyapeshasA
vItihotrA kRtadvasU dashasyantAmRtAya kam
samudho romashaM hato deveSU kRNuto duvaH
A sharma parvatAnAM vRNImahe nadInAm
A viSNoH sacAbhuvaH
aitu pUSA rayirbhagaH svasti sarvadhAtamaH
ururadhvA svastaye

aramatiranarvaNo vishvo devasya manasA
AdityAnAmanehait
yathA no mitro aryamA varuNaH santi gopAH
sugA RtasyapanthAH
agniM vaH pUrvyaM girA devamILe vasUnAm
saparyantaHpurupriyaM mitraM na kSetrasAdhasam
makSU devavato rathaH shUro vA pRtsu kAsu cit
devAnAM ya in mano yajamAna iyakSatyabhIdayajvano bhuvat
na yajamAna riSyasi na sunvAna na devayo
devAnAM ya in mano ...
nakiS TaM karmaNA nashan na pra yoSan na yoSati
devAnAM ya in mano ...
asadatra suvIryamuta tyadAshvashvyam
devAnAM ya inmano ...

Hymn 32

pra kRtAny RjISiNaH kaNvA indrasya gAthayA
made somasya vocata
yaH sRbindamanarshaniM pipruM dAsamahIshuvam
vadhIdugro riNannapaH
nyarbudasya viSTapaM varSmANaM bRhatastira
kRSe tadindra pauMsyam
prati shrutAya vo dhRSat tUrNAshaM na gireradhi
huvesushipramUtaye
sa gorashvasya vi vrajaM mandAnaH somyebhyaH
puraM nashUra darSasi
yadi me rAraNaH suta ukthe vA dadhase canaH
ArAdupasvadhA gahi
vayaM ghA te api Smasi stotAra indra girvaNaH
tvaM no jinva somapAH
uta naH pitumA bhara saMrarANo avikSitam
maghavan bhUri te vasu
uta no gomatas kRdhi hiraNyavato ashvinaH
iLAbhiH saM rabhemahi
bRbadukthaM havAmahe sRprakarasnamUtaye
sAdhu kRNvantamavase
yaH saMsthe cicchatakraturAdIM kRNoti vRtrahA
jaritRbhyaH purUvasuH
sa naH shakrashcidA shakad dAnavAnantarAbharaH
indrovishvAbhirUtibhiH
yo rAyo.avanirmahAn supAraH sunvataH sakhA
tamindramabhi gAyata

AyantAraM mahi sthiraM pRtanAsu shravojitam
bhUrerIshAnamojasA
nakirasya shacInAM niyantA sUnRtAnAm
nakirvaktA nadAditi
na nUnaM brahmaNAM RNaM prAshUnAmasti sunvatAm
na somo apratA pape
panya idupa gAyata panya ukthAni shaMsata
brahmA kRNotapanya it
panya A dardiracchatA sahasrA vAjyavRtaH
indro yo yajvano vRdhaH
vi SU cara svadhA anu kRSTInAmanvAhuvaH
indra piba sutAnAm
piba svadhainavAnAmuta yastugrye sacA
utAyamindra yastava
atIhi manyuSAviNaM suSuvAMsamupAraNe
imaM rAtaMsutaM piba
ihi tisraH parAvata ihi pañca janAnati
dhenA indrAvacAkashat
sUryo rashmiM yathA sRjA tvA yachantu me giraH
nimnamApo na sadhryak
adhvaryavA tu hi Siñca somaM vIrAya shipriNe
bharAsutasya pItaye
ya udnaH phaligaM bhinan nyak sindhUnravAsRjat
yo goSupakvaM dhArayat
ahan vRtraM RcISama aurNavAbhamahIshuvam
himenAvidhyadarbudam
pra va ugrAya niSTure.aSALhAya prasakSiNe
devattaM brahma gAyata
yo vishvAnyabhi vratA somasya made andhasaH
indro deveSu cetati
iha tyA sadhamAdyA harI hiraNyakeshyA
voLhAmabhi prayo hitam
arvAñcaM tvA puruSTuta priyamedhastutA harI
somapeyAyavakSataH

Hymn 33

vayaM gha tvA sutAvanta Apo na vRktabarhiSaH
pavitrasyaprasravaNeSu vRtrahan pari stotAra Asate
svaranti tvA sute naro vaso nireka ukthinaH
kadA sutaM tRSANa oka A gama indra svabdIva vaMsagaH
kaNvebhirdhRSNavA dhRSad vAjaM darSi sahasriNam
pishaN^garUpaM maghavan vicarSaNe makSU gomantamImahe

pAhi gAyAndhaso mada indrAya medhyAtithe
yaH sammishloharyoryaH sute sacA vajrI ratho hiraNyayaH
yaH suSavyaH sudakSiNa ino yaH sukraturgRNe
ya AkaraH sahasrA yaH shatAmagha indro yaH pUrbhidAritaH
yo dhRSito yo.avRto yo asti shmashruSu shritaH
vibhUtadyumnashcyavanaH puruSTutaH kratvA gauriva shAkinaH
ka IM veda sute sacA pibantaM kad vayo dadhe
ayaM yaHpuro vibhinattyojasA mandAnaH shipryandhasaH
dAnA mRgo na vAraNaH purutrA carathaM dadhe
nakiS TvA ni yamadA sute gamo mahAMshcarasyojasA
ya ugraH sannaniSTRta sthiro raNAya saMskRtaH
yadi stoturmaghavA shRNavad dhavaM nendro yoSatyA gamat
satyamitthA vRSedasi vRSajUtirno.avRtaH
vRSA hyugra shRNviSe parAvati vRSo arvAvati shrutaH
vRSaNaste abhIshavo vRSA kashA hiraNyayI
vRSA ratho maghavan vRSaNA harI vRSA tvaM satakrato
vRSA sotA sunotu te vRSannRjIpinnA bhara
vRSA dadhanve vRSaNaM nadISvA tubhyaM sthAtarharINAm
endra yAhi pItaye madhu shaviSTha somyam
nAyamachA maghavA shRNavad giro brahmokthA ca sukratuH
vahantu tvA ratheSThAmA harayo rathayujaH
tirashcidaryaM savanAni vRtrahannanyeSAM yA shatakrato
asmAkamadyAntamaM stomaM dhiSva mahAmaha
asmAkaM te savanA santu shantamA madAya dyukSa somapAH
nahi Sastava no mama shAstre anyasya raNyati
yo asmAnvIra Anayat
indrashcid ghA tadabravIt striyA ashAsyaM manaH
uto aha kratuM raghum
saptI cid ghA madacyutA mithunA vahato ratham
eved dhUrvRSNa uttarA
adhaH pashyasva mopari santarAM pAdakau hara
mA te kaSaplakau dRshan strI hi brahmA babhUvitha

Hymn 34

endra yAhi haribhirupa kaNvasya suSTutim
divo amuSya shAsato divaM yaya divAvaso
A tvA grAvA vadanniha somI ghoSeNa yachatu
divo amuSya ...
atrA vi nemireSAmurAM na dhUnute vRkaH
divo amuSya...
A tvA kaNvA ihAvase havante vAjasAtaye
divo amuSya .. .

dadhAmi te sutAnAM vRSNe na pUrvapAyyam
divo amuSya...
smatpurandhirna A gahi vishvatodhIrna Utaye
divo amuSya...
A no yAhi mahemate sahasrote shatAmagha
divo amuSya ...
A tvA hotA manurhito devatrA vakSadIDyaH
divo amuSya ...
A tvA madacyutA harI shyenaM pakSeva vakSataH
divo amuSya ...
A yAhyarya A pari svAhA somasya pItaye
divo amuSya...
A no yAhyupashrutyuktheSu raNayA iha
divo amuSya ...
sarUpairA su no gahi sambhRtaiH sambhRtAshvaH
divo amuSya ...
A yAhi parvatebhyaH samudrasyAdhi viSTapaH
divo amuSya ...
A no gavyAnyashvyA sahasrA shUra dardRhi
divo amuSya .. .
A naH sahasrasho bharAyutAni shatAni ca
divo amuSya ...
A yadindrashca dadvahe sahasraM vasurociSaH
ojiSThamashvyaM pashum
ya RjrA vAtaraMhaso.aruSAso raghuSyadaH
bhrAjante sUryA iva
pArAvatasya rAtiSu dravaccakreSvAshuSu
tiSThaM vanasya madhya A

Hymn 35

agninendreNa varuNena viSNunAdityai rudrairvasubhiH sacAbhuvA
sajoSasA uSasA sUryeNa ca somaM pibatamashvinA
vishvAbhirdhIbhirbhuvanena vAjinA divA pRthivyAdribhiH sacAbhuvA
sajoSasA uSasA ...
vishvairdevaistribhirekAdashairihAdbhirmarudbhirbhRgubhiH sacAbhuvA
sajoSasA uSasA ...
juSethAM yajñaM bodhataM havasya me vishveha devau savanAva gachatam
sajoSasA uSasA sUryeNa ceSaM no voLhamashvinA
stomaM juSethAM yuvasheva kanyanAM vishveha devau savanAva gachatam
sajoSasA uSasA sUryena ceSaM ...
giro juSethAmadhvaraM juSethAM vishveha devau savanAva gachatam
sajoSasA uSasA sUryeNa ceSaM ...

hAridraveva patatho vanedupa somaM sutaM mahiSevAva gachathaH
sajoSasA uSasA sUryeNa ca trirvartiryAtamashvinA
haMsAviva patatho adhvagAviva somaM sutaM mahiSevAva gachathaH
sajoSasA uSasA sUryeNa ca trir...
shyenAviva patatho havyadAtaye somaM sutaM mahiSevAva gachathaH
sajoSasA uSasA sUryeNa ca trir...
pibataM ca tRpNutaM cA ca gachataM prajAM ca dhattaM draviNaM ca dhattam
sajoSasA uSasA sUryeNa corjaM no dhattamashvinA
jayataM ca pra stutaM ca pra cAvataM prajAM ca dhattaM draviNaM ca dhattam
sajoSasA uSasA sUryeNa corjaM ...
hataM ca shatrUn yatataM ca mitriNaH prajAM ca dhattaM draviNaM ca dhattam
sajoSasA uSasA sUryeNa corjaM ...
mitrAvaruNavantA uta dharmavantA marutvantA jariturgachatho havam
sajoSasA uSasA sUryeNa cAdityairyAtamashvinA
aN^girasvantA uta viSNuvantA marutvantA jariturgachatho havam
sajoSasA uSasA sUryeNa cAdityair...
RbhumantA vRSaNA vAjavantA marutvantA jariturgachatho havam
sajoSasA uSasA sUryeNa cAdityair...
brahma jinvatamuta jinvataM dhiyo hataM rakSAMsi sedhatamamIvAH
sajoSasA uSasA sUryeNa ca somaM sunvato ashvinA
kSatraM jinvatamuta jinvataM nR^In hataM rakSANsi sedhatamamIvAH
sajoSasA uSasA sUryeNa ca somaM ...
dhenUrjinvatamuta jinvataM visho hataM rakSAMsi sedhatamamIvAH
sajoSasA uSasA sUryeNa ca somaM ...
atreriva shRNutaM pUrvyastutiM shyAvAshvasya sunvato madacyutA
sajoSasA uSasA sUryena cAshvinA tiroahnyam
sargAniva sRjataM suSTutIrupa shyAvAshvasya sunvato madacyutA
sajoSasA uSasA sUryeNa cAshvinA
rashmInriva yachatamadhvarAnupa shyAvAshvasya sunvato madacyutA
sajoSasA uSasA sUryeNa cAshvinA ...
arvAg rathaM ni yachataM pibataM somyaM madhu
A yAtamashvinA gatamavasyurvAmahaM huve dhattaM ratnAni dAshuSe
namovAke prasthite adhvare narA vivakSaNasya pItaye
A yAtaM ...
svAhAkRtasya tRmpataM sutasya devAvandhasaH
A yAtaM ...

Hymn 36

avitAsi sunvato vRktabarhiSaH pibA somaM madAya kaM shatakrato
yaM te bhAgamadhArayan vishvAH sehAnaH pRtanA uru jrayaH samapsujin marutvAnindra satpate
prAva stotAraM maghavannava tvAM pibA somaM madAya kaMshatakrato
yaM te bhAgaM ...

UrjA devAnavasyojasA tvAM pibA somaM madAya kaM shatakrato
yaM te bhAgaM ...
janitA divo janitA pRthivyAH pibA somaM madAya kaM shatakrato
yaM te bhAgaM ...
janitAshvAnAM janitA gavAmasi pibA somaM madAya kaM shatakrato
yaM te bhAgaM ...
atrINAM stomamadrivo mahas kRdhi pibA somaM madAya kaMshatakrato
yaM te bhAgaM ...
shyAvAshvasya sunvatastathA shRNu yathAshRNoratreH karmANi kRNvataH
pra trasadasyumAvitha tvameka in nRSAhya indra brahmANi vardhayan

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Hymn 37

predaM brahma vRtratUryeSvAvitha pra sunvataH shacIpata indra vishvAbhirUtibhiH
mAdhyandinasya savanasya vRtrahannanedya pibA somasya vajrivaH
sehAna ugra pRtanA abhi druhaH shacIpata indra vishvAbhirUtibhiH
mAdhyandinasya ...
ekarAL asya bhuvanasya rAjasi shacIpata indra vishvAbhirUtibhiH
mAdhyandinasya ...
sasthAvAnA yavayasi tvameka icchacIpata indra vishvAbhirUtibhiH
mAdhyandinasya ...
kSemasya ca prayujashca tvamIshiSe shacIpata indra vishvAbhirUtibhiH
mAdhyandinasya ...
kSatrAya tvamavasi na tvamAvitha shacIpata indra vishvAbhirUtibhiH
mAdhyandinasya ...
shyAvAshvasya rebhatastathA shRNu yathAshRNoratreH karmANi kRNvataH
pra trasadasyumAvitha tvameka in nRSAhya indra kSatrANi vardhayan

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Hymn 38

yajñasya hi stha RtvijA sasnI vAjeSu karmasu
indrAgnItasya bodhatam
toshAsA rathayAvAnA vRtrahaNAparAjitA
indrAgnI tasya bodhatam
idaM vAM madiraM madhvadhukSannadribhirnaraH
indrAgnI tasya bodhatam
juSethAM yajñamiSTaye sutaM somaM sadhastutI
indrAgnI A gataM narA
imA juSethAM savanA yebhirhavyAnyUhathuH
indrAgnIA gataM narA
imAM gAyatravartaniM juSethAM suSTutiM mama

indrAgnI A gataM narA
prAtaryAvabhirA gataM devebhirjenyAvasU
indrAgnI somapItaye
shyAvAshvasya sunvato.atrINAM shRNutaM havam
indrAgnIsomapItaye
evA vAmahva Utaye yathAhuvanta medhirAH
indragnI somapItaye
AhaM sarasvatIvatorindrAgnyoravo vRNe
yAbhyAM gAyatraM Rcyate

Hymn 39

agnimastoSy RgmiyamagnimILA yajadhyai
agnirdevAnanaktu na ubhe hi vidathe kavirantashcarati dUtyaM nabhantAmanyake same
nyagne navyasA vacastanUSu shaMsameSAm
nyarAtI rarAvNAM vishvA aryo arAtIrito yuchantvAmuro nabhantAmanyake same
agne manmAni tubhyaM kaM ghRtaM na juhva Asani
sa deveSu pra cikiddhi tvaM hyasi pUrvyaH shivo dUto vivasvato nabhantAmanyake same
tat\-tadagnirvayo dadhe yathA\-yathA kRpaNyati
UrjAhutirvasUnAM shaM ca yoshca mayo dadhe vishvasyai devahUtyai nabhantAmanyake same
sa ciketa sahIyasAgnishcitreNa karmaNA
sa hotA shashvatInAM dakSiNAbhirabhIvRta inoti ca pratIvyaM nabhantAmanyake same
agnirjAtA devAnAmagnirveda martAnAmapIcyam
agniHsa draviNodA agnirdvArA vyUrNute svAhuto navIyasA nabhantAmanyake same
agnirdeveSu saMvasuH sa vikSu yajñiyAsvA
sa mudA kAvyA puru vishvaM bhUmeva puSyati devo deveSu yajñiyo nabhantAmanyake same
yo agniH saptamAnuSaH shrito vishveSu sindhuSu
tamAganma tripastyaM mandhAturdasyuhantamamagniM yajñeSu pUrvyaM nabhantAM anyake same
agnistrINi tridhAtUnyA kSeti vidathA kaviH sa trInrekAdashAniha yakSacca piprayacca no vipro
dUtaH pariSkRto nabhantAmanyake same
tvaM no agna AyuSu tvaM deveSu pUrvya vasva eka irajyasi
tvAmApaH parisrutaH pari yanti svasetavo nabhantAmanyake same

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Hymn 40

indrAgnI yuvaM su naH sahantA dAsatho rayim
yena dRLhA samatsvA vILu cit sAhiSImahyagnirvaneva vAta in nabhantAmanyake same
nahi vAM vavrayAmahe.athendramid yajAmahe shaviSThaM nRNAM naram
sa naH kadA cidarvatA gamadA vAjasAtayegamadA medhasAtaye nabhantAmanyake same
tA hi madhyaM bharANAmindrAgnI adhikSitaH
tA u kavitvanA kavI pRchyamAnA sakhIyate saM dhItamashnutaM narA nabhantAmanyake same

abhyarca nabhAkavadindrAgnI yajasA girA
yayorvishvamidaM jagadiyaM dyauH pRthivI mahyupasthe bibhRto vasu nabhantAmanyake same
pra brahmANi nabhAkavadindrAgnibhyAmirajyata
yA saptabudhnamarNavaM jihmabAramaporNuta indra IshAna ojasA nabhantAmanyake same
api vRshca purANavad vratateriva guSpitamojo dAsasya dambhaya
vayaM tadasya sambhRtaM vasvindreNa vi bhajemahi nabhantAmanyake same
yadindrAgnI janA ime vihvayante tanA girA
asmAkebhirnRbhirvayaM sAsahyAma pRtanyato vanuyAma vanuSyato nabhantAmanyake same
yA nu shvetAvavo diva uccarAta upa dyubhiH
indrAgnyoranu vratamuhAnA yanti sindhavo yAn sIM bandhAdamuñcatAM nabhantAmanyake same
pUrvIS Ta indropamAtayaH pUrvIruta prashastayaH sUnohinvasya harivaH
vasvo vIrasyApRco yA nu sAdhanta no dhiyo nabhantAmanyake same
taM shishItA suvRktibhistveSaM satvAnaM Rgmiyam
uto nucid ya ojasA shuSNasyANDAni bhedati jeSat svarvatIrapo nabhantAmanyake same
taM shishItA svadhvaraM satyaM satvAnaM Rtviyam
uto nucid ya ohata ANDA shuSNasya bhedatyajaiH svarvatIrapo nabhantAmanyake same
evendrAgnibhyAM pitRvan navIyo mandhAtRvadaN^girasvadavAci
tridhAtunA sharmaNA pAtamasmAn vayaM syAma patayo rayINAm

Hymn 41

asmA U Su prabhUtaye varuNAya marudbhyo.arcA viduSTarebhyaH
yo dhItA mAnuSANAM pashvo gA iva rakSati nabhantAmanyake same
tamU Su samanA girA pitR^INAM ca manmabhiH nAbhAkasyaprashastibhiryaH sindhUnAmupodaye
saptasvasA sa madhyamo nabhantAmanyake same
sa kSapaH pari Sasvaje nyusro mAyayA dadhe sa vishvaM pari darshataH
tasya venIranu vratamuSastisro avardhayannabhantAmanyake same
yaH kakubho nidhArayaH pRthivyAmadhi darshataH
sa mAtA pUrvyaM padaM tad varuNasya saptyaM sa hi gopA iveryonabhantAmanyake same
yo dhartA bhuvanAnAM ya usrANAmapIcyA veda nAmAniguhyA
sa kaviH kAvyA puru rUpaM dyauriva puSyati nabhantAmanyake same
yasmin vishvAni kAvyA cakre nAbhiriva shritA
tritaM jUtI saparyata vraje gAvo na saMyuje yuje ashvAnayukSata nabhantAmanyake same
ya Asvatka Ashaye vishvA jAtAnyeSAm
pari dhAmAni marmRshad varuNasya puro gaye vishve devA anu vrataM nabhantAmanyake same
sa samudro apIcyasturo dyAmiva rohati ni yadAsu yajurdadhe
sa mAyA arcinA padAstRNAn nAkamAruhan nabhantAmanyake same
yasya shvetA vicakSaNA tisro bhUmIradhikSitaH
triruttarANi papraturvaruNasya dhruvaM sadaH sa saptAnAmirajyati nabhantAmanyake same
yaH shvetAnadhinirNijashcakre kRSNAnanu vratA
sa dhAma pUrvyaM mame ya skambhena vi rodasI ajo na dyAmadhArayan nabhantAmanyake same

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Hymn 42

astabhnAd dyAmasuro vishvavedA amimIta varimANaM pRthivyAH
AsIdad vishvA bhuvanAni samrAD vishvet tAni varuNasya vratAni
evA vandasva varuNaM bRhantaM namasyA dhIramamRtasya gopAm
sa naH sharma trivarUthaM vi yaMsat pAtaM no dyAvApRthivI upasthe
imAM dhiyaM shikSamANasya deva kratuM dakSaM varuNa saM shishAdhi
yayAti vishvA duritA tarema sutarmANamadhi nAvaM ruhema
A vAM grAvANo ashvinA dhIbhirviprA acucyavuH
nAsatyA somapItaye nabhantAmanyake same
yathA vAmatrirashvinA gIrbhirvipro ajohavIt
nAsatyAsomapItaye nabhantAmanyake same
evA vAmahva Utaye yathAhuvanta medhirAH
nAsatyA somapItaye nabhantAmanyake same

Hymn 43

ime viprasya vedhaso.agnerastRtayajvanaH
giraH stomAsa Irate
asmai te pratiharyate jAtavedo vicarSaNe
agne janAmi suSTutim
ArokA iva ghedaha tigmA agne tava tviSaH
dadbhirvanAni bapsati
harayo dhUmaketavo vAtajUtA upa dyavi
yatante vRthagagnayaH
ete tye vRthagagnaya iddhAsaH samadRkSata
uSasAmiva ketavaH
kRSNA rajAMsi patsutaH prayANe jAtavedasaH
agniryad rodhati kSami
dhAsiM kRNvAna oSadhIrbapsadagnirna vAyati
punaryan taruNIrapi
jihvAbhiraha nannamadarciSA jañjaNAbhavan
agnirvaneSu rocate
apsvagne sadhiS Tava saushadhIranu rudhyase
garbhe sañjAyase punaH
udagne tava tad ghRtAdarcI rocata Ahutam
niMsAnaM juhvo mukhe
ukSAnnAya vashAnnAya somapRSThAya vedhase
stomairvidhemAgnaye
uta tvA namasA vayaM hotarvareNyakrato
agne samidbhirImahe
uta tvA bhRguvacchuce manuSvadagna Ahuta

aN^girasvad dhavAmahe
tvaM hyagne agninA vipro vipreNa san satA
sakhA sakhyA samidhyase
sa tvaM viprAya dAshuSe rayiM dehi sahasriNam
agne vIravatImiSam
agne bhrAtaH sahaskRta rohidashva shucivrata
imaM stomaMjuSasva me
uta tvAgne mama stuto vAshrAya pratiharyate
goSThaM gAva ivAshata
tubhyaM tA aN^girastama vishvAH sukSitayaH pRthak
agne kAmAya yemire
agniM dhIbhirmanISiNo medhirAso vipashcitaH
admasadyAya hinvire
taM tvAmajmeSu vAjinaM tanvAnA agne adhvaram
vahniMhotAramILate
purutrA hi sadRMM asi visho vishvA anu prabhuH
samatsutvA havAmahe
tamILiSva ya Ahuto.agnirvibhrAjate ghRtaiH
imaM naHshRNavad dhavam
taM tvA vayaM havAmahe shRNvantaM jAtavedasam
agne ghnantamapa dviSaH
vishAM rAjAnamadbhutamadhyakSaM dharmaNAmimam
agnimILe sa u shravat
agniM vishvAyuvepasaM maryaM na vAjinaM hitam
saptiM na vAjayAmasi
ghnan mRdhrANyapa dviSo dahan rakSAMsi vishvahA
agnetigmena dIdihi
yaM tvA janAsa indhate manuSvadaN^girastama
agne sa bodhime vacaH
yadagne divijA asyapsujA vA sahaskRta
taM tvA gIrbhirhavAmahe
tubhyaM ghet te janA ime vishvAH sukSitayaH pRthak
dhAsiM hinvantyattave
te ghedagne svAdhyo.ahA vishvA nRcakSasaH
tarantaH syAma durgahA
agniM mandraM purupriyaM shIraM pAvakashociSam
hRdbhirmandrebhirImahe
sa tvamagne vibhAvasuH sRjan sUryo na rashmibhiH
shardhan tamAMsi jighnase
tat te sahasva Imahe dAtraM yan nopadasyati
tvadagne vAryaM vasu

Hymn 44

samidhAgniM duvasyata ghRtairbodhayatAtithim
Asmin havyAjuhotana
agne stomaM juSasva me vardhasvAnena manmanA
prati sUktAni harya naH
agniM dUtaM puro dadhe havyavAhamupa bruve
devAnA sAdayAdiha
ut te bRhanto arcayaH samidhAnasya dIdivaH
agne shukrAsaIrate
upa tvA juhvo mama ghRtAcIryantu haryata
agne havyA juSasva naH
mandraM hotAraM RtvijaM citrabhAnuM vibhAvasum
agnimILe sa u shravat
pratnaM hotAramIDyaM juSTamagniM kavikratum
adhvarANAmabhishriyam
juSAno aN^girastamemA havyAnyAnuSak
agne yajñaM nayaRtuthA
samidhAna u santya shukrashoca ihA vaha
cikitvAn daivyaM janam
vipraM hotAramadruhaM dhUmaketuM vibhAvasum
yajñAnAM ketumImahe
agne ni pAhi nastvaM prati Sma deva rISataH
bhindhi dveSaH sahaskRta
agniH pratnena manmanA shumbhAnastanvaM svAm
kavirvipreNa vAvRdhe
Urjo napAtamA huve.agniM pAvakashociSam
asmin yajñe svadhvare
sa no mitramahastvamagne shukreNa sociSA
devairA satsibarhiSi
yo agniM tanvo dame devaM martaH saparyati
tasmA id dIdayad vasu
agnirmUrdhA divaH kakut patiH pRthivyA ayam
apAM retAMsi jinvati
udagne shucayastava shukrA bhrAjanta Irate
tava jyotIMSyarcayaH
ISiSe vAryasya hi dAtrasyAgne svarpatiH
stotA syAM tava sharmaNi
tvAmagne manISiNastvAM hinvanti cittibhiH
tvAM vardhantu no giraH
adabdhasya svadhAvato dUtasya rebhataH sadA
agneH sakhyaM vRNImahe
agniH shucivratatamaH shucirvipraH shuciH kaviH
shucIrocata AhutaH

uta tvA dhItayo mama giro vardhantu vishvahA
agne sakhyasya bodhi naH
yadagne syAmahaM tvaM tvaM vA ghA syA aham
syuS Te satyA ihAshiSaH
vasurvasupatirhi kamasyagne vibhAvasuH
syAma te sumatAvapi
agne dhRtavratAya te samudrAyeva sindhavaH
giro vAshrAsaIrate
yuvAnaM vishpatiM kaviM vishvAdaM puruvepasam
agniM shumbhAmi manmabhiH
yajñAnAM rathye vayaM tigmajambhAya vILave
stomairiSemAgnaye
ayamagne tve api jaritA bhUtu santya
tasmai pAvaka mRLaya
dhIro hyasyadmasad vipro na jAgRviH sadA
agne dIdayasi dyavi
purAgne duritebhyaH purA mRdhrebhyaH kave
pra Na Ayurvaso tira

Hymn 45

A ghA ye agnimindhate stRNanti barhirAnuSak
yeSAmindro yuvA sakhA
bRhannididhma eSAM bhUri shastaM pRthuH svaruH
yeSAmindro yuvA sakhA
ayuddha id yudhA vRtaM shUra Ajati satvabhiH
yeSAmindro yuvA sakhA
A bundaM vRtrahA dade jAtaH pRchad vi mAtaram
ka ugrAH ke ha shRNvire
prati tvA shavasI vadad girAvapso na yodhiSat
yaste shatrutvamAcake
uta tvaM maghavañchRNu yaste vaSTi vavakSi tat
yad vILayAsi vILu tat
yadAjiM yAtyAjikRdindraH svashvayurupa
rathItamo rathInAm
vi Su vishvA abhiyujo vajrin viSvag yathA vRha
bhavA naH sushravastamaH
asmAkaM su rathaM pura indraH kRNotu sAtaye
na yaM dhUrvanti dhUrtayaH
vRjyAma te pari dviSo.araM te shakra dAvane
gamemedindragomataH
shanaishcid yanto adrivo.ashvAvantaH shatagvinaH
vivakSaNA anehasaH

UrdhvA hi te dive\-dive sahasrA sUnRtA shatA
jaritribhyovimaMhate
vidmA hi tvA dhanaMjayamindra dRLhA cidArujam
AdAriNaM yathA gayam
kakuhaM cit tvA kave mandantu dhRSNavindavaH
A tvA paNiM yadImahe
yaste revAnadAshuriH pramamarSa maghattaye
tasya no veda A bhara
ima u tvA vi cakSate sakhAya indra sominaH
puSTAvanto yathA pashum
uta tvAbadhiraM vayaM shrutkarNaM santamUtaye
dUrAdiha havAmahe
yacchushrUyA imaM havaM durmarSaM cakriyA uta
bhaverApirno antamaH
yaccid dhi te api vyathirjaganvAMso amanmahi
godA idindra bodhi naH
A tvA rambhaM na jivrayo rarabhmA shavasas pate
ushmasi tvA sadhastha A
stotramindrAya gAyata purunRmNAya satvane
nakiryaM vRNvate yudhi
abhi tvA vRSabhA sute sutaM sRjAmi pItaye
tRmpA vyashnuhI madam
mA tvA mUrA aviSyavo mopahasvAna A dabhan
mAkIM brahmadviSo vanaH
iha tvA goparINasA mahe mandantu rAdhase
saro gauro yathA piba
yA vRtrahA parAvati sanA navA ca cucyuve
tA saMsatsupra vocata
apibat kadruvaH sutamindraH sahasrabAhve
atrAdediSTa pauMsyam
satyaM tat turvashe yadau vidAno ahnavAyyam
vyAnaT turvaNe shami
taraNiM vo janAnAM tradaM vAjasya gomataH
samAnamu pra shaMsiSam
RbhukSaNaM na vartava uktheSu tugryAvRdham
indraM somesacA sute
yaH kRntadid vi yonyaM trishokAya giriM pRthum
gobhyo gAtuM niretave
yad dadhiSe manasyasi mandAnaH prediyakSasi
mA tat karindra mRLaya
dabhraM cid dhi tvAvataH kRtaM shRNve adhi kSami
jigAtvindra te manaH
tavedu tAH sukIrtayo.asannuta prashastayaH
yadindra mRLayAsi naH
mA na ekasminnAgasi mA dvayoruta triSu
vadhIrmA shUra bhUriSu

bibhayA hi tvAvata ugrAdabhiprabhaN^giNaH
dasmAdahamRtISahaH
mA sakhyuH shUnamA vide mA putrasya prabhUvaso
AvRtvad bhUtu te manaH
ko nu maryA amithitaH sakhA sakhAyamabravIt
jahA ko asmadISate
evAre vRSabhA sute.asinvan bhUryAvayaH
shvaghnIva nivatA caran
A ta etA vacoyujA harI gRbhNe sumadrathA
yadIM brahmabhya id dadaH
bhindhi vishvA apa dviSaH pari bAdho jahI mRdhaH
vasuspArhaM tadA bhara
yad vILAvindra yat sthire yat parshAne parAbhRtam
vasuspArhaM tadA bhara
yasya te vishvamAnuSo bhUrerdattasya vedati
vasu spArhaM tadA bhara

Hymn 46

tvAvataH purUvaso vayamindra praNetaH smasi sthAtarharINAm
tvAM hi satyamadrivo vidma dAtAramiSAm
vidma dAtAraM rayINAm
A yasya te mahimAnaM shatamUte shatakrato
gIrbhirgRNanti kAravaH
sunItho ghA sa martyo yaM maruto yamaryamA
mitraH pAntyadruhaH
dadhAno gomadashvavad suvIryamAdityajUta edhate
sadA rAyA puruspRhA
tamindraM dAnamImahe shavasAnamabhIrvam
IshAnaM rAya Imahe
tasmin hi santyUtayo vishvA abhIravaH sacA
tamA vahantu saptayaH purUvasuM madAya harayaH sutam
yaste mado vareNyo ya indra vRtrahantamaH
ya AdadiH svarnRbhiryaH pRtanAsu duSTaraH
yo duSTaro vishvavAra shravAyyo vAjeSvasti tarutA
sanaH shaviSTha savanA vaso gahi gamema gomati vraje
gavyo Su No yathA purAshvayota rathayA
varivasya mahAmaha
nahi te shUra rAdhaso.antaM vindAmi satrA
dashasyA no maghavan nU cidadrivo dhiyo vAjebhirAvitha
ya RSvaH shrAvayatsakhA vishvet sa veda janimA puruSTutaH
taM vishve mAnuSA yugendraM havante taviSaM yatasrucaH
sa no vAjeSvavitA purUvasuH puraHsthAtA maghavA vRtrahA bhuvat

abhi vo vIramandhaso madeSu gAya girA mahA vicetasam
indraM nAma shrutyaM shAkinaM vaco yathA
dadI rekNastanve dadirvasu dadirvAjeSu puruhUta vAjinam
nUnamatha
vishveSAmirajyantaM vasUnAM sAsahvAMsaM cidasya varpasaH
kRpayato nUnamatyatha
mahaH su vo aramiSe stavAmahe mILhuSe araMgamAya jagmaye
yajñebhirgIrbhirvishvamanuSAM marutAmiyakSasi gAyetvA namasA girA
ye pAtayante ajmabhirgirINAM snubhireSAm
yajñaM mahiSvaNInAM sumnaM tuviSvaNInAM prAdhvare
prabhaN^gaM durmatInAmindra shaviSThA bhara
rayimasmabhyaM yujyaM codayanmate jyeSThaM codayanmate
sanitaH susanitarugra citra cetiSTha sUnRta
prAsahA samrAT sahuriM sahantaM bhujyuM vAjeSu pUrvyam
A sa etu ya IvadAnadevaH pUrtamAdade
yathA cid vasho ashvyaH pRthushravasi kAnIte.asyA vyuSyAdade
SaSTiM sahasrAshvyasyAyutAsanamuSTrAnAM viMshatiMshatA
dasha shyAvInAM shatA dasha tryaruSINAM dasha gavAM sahasrA
dasha shyAvA Rdhadrayo vItavArAsa AshavaH
mathrA nemiM ni vAvRtuH
dAnAsaH pRthushravasaH kAnItasya surAdhasaH
rathaM hiraNyayaM dadan maMhiSTaH sUrirabhUd varSiSThamakRta shravaH
A no vAyo mahe tane yAhi makhAya pAjase
vayaM hi te cakRmA bhUri dAvane sadyashcin mahi dAvane
yo ashvebhirvahate vasta usrAstriH sapta saptatInAm
ebhiH somebhiH somasudbhiH somapA dAnAya shukrapUtapAH
yo ma imaM cidu tmanAmandaccitraM dAvane
araTve akSenahuSe sukRtvani sukRttarAya sukratuH
ucathye vapuSi yaH svarAL uta vAyo ghRtasnAH
ashveSitaM rajeSitaM shuneSitaM prAjma tadidaM nu tat
adha priyamiSirAya SasTiM sahasrAsanam
ashvAnAmin na vRSNAm
gAvo na yUthamupa yanti vadhraya upa mA yanti vadhrayaH
adha yaccArathe gaNe shatamuSTrAnacikradat
adha shvitneSu viMshatiM shatA
shataM dAse balbUthe viprastarukSa A dade
te te vAyavime janA madantIndragopA madanti devagopAH
adha syA yoSaNA mahI pratIcI vashamashvyam
adhirukmA vi nIyate

Hymn 47

mahi vo mahatAmavo varuNa mitra dAshuSe
yamAdityA abhi druho rakSathA nemaghaM nashadanehaso va UtayaH suUtayo va UtayaH
vidA devA aghAnAmAdityAso apAkRtim
pakSA vayo yathopari vyasme sharma yachatAnehaso va UtayaH suUtayo va UtayaH
vyasme adhi sharma tat pakSA vayo na yantana
vishvAni vishvavedaso varUthyA manAmahe.anehaso va UtayaH suUtayo va UtayaH
yasmA arAsata kSayaM jIvAtuM ca pracetasaH
manorvishvasya ghedima AdityA rAya Ishate.anehaso va UtayaH suUtayo va UtayaH
pari No vRNajannaghA durgANi rathyo yathA
syAmedindrasya sharmaNyAdityAnAmutAvasyanehaso va UtayaH suUtayo va UtayaH
parihvRtedanA jano yuSmAdattasya vAyati
devA adabhramAsha vo yamAdityA ahetanAnehaso va UtayaH suUtayo va UtayaH
na taM tigmaM cana tyajo na drAsadabhi taM guru
yasmA u sharma sapratha AdityAso arAdhvamanehaso va UtayaH suUtayo va UtayaH
yuSme devA api Smasi yudhyanta iva varmasu
yUyaM maho na enaso yUyamarbhAduruSyatAnehaso va UtayaH suUtayo va UtayaH
aditirna uruSyatvaditiH sharma yachatu
mAtA mitrasya revato.aryamNo varuNasya cAnehaso va UtayaH suUtayo va UtayaH
yad devAH sharma sharaNaM yad bhadraM yadanAturam
tridhAtu yad varUthyaM tadasmAsu vi yantanAnehaso va utayaHsuUtayo va UtayaH
AdityA ava hi khyatAdhi kUlAdiva spashaH
sutIrthamarvato yathAnu no neSathA sugamanehaso va UtayaH suUtayo va UtayaH
neha bhadraM rakSasvine nAvayai nopayA uta
gave ca bhadraM dhenave vIrAya ca shravasyate.anehaso na UtayaH suUtayo va UtayaH
yadAviryadapIcyaM devAso asti duSkRtam
trite tad vishvamAptya Are asmad dadhAtanAnehaso va UtayaH suUtayova UtayaH
yacca goSu duSvapnyaM yaccAsme duhitardivaH
tritAya tad vibhAvaryAptyAya parA vahAnehaso va UtayaH suUtayo va UtayaH
niSkaM vA ghA kRNavate srajaM vA duhitardivaH
trite duSvapnyaM sarvamAptye pari dadmasyanehaso va UtayaH suUtayo va UtayaH
tadannAya tadapase taM bhAgamupaseduSe
tritAya ca dvitAya coSo duSvapnyaM vahAnehaso va UtayaH suUtayo va UtayaH
yathA kalAM yathA shaphaM yatha RNaM saMnayAmasi
evA duSvapnyaM sarvamAptye saM nayAmasyanehaso va UtayaHsuUtayo va UtayaH
ajaiSmAdyAsanAma cAbhUmAnAgaso vayam
uSo yasmAd duSvapnyAdabhaiSmApa taduchatvanehaso va UtayaH suUtayova UtayaH

Hymn 48

svAdorabhakSi vayasaH sumedhAH svAdhyo varivovittarasya
vishve yaM devA uta martyAso madhu bruvanto abhi saMcaranti
antashca prAgA aditirbhavAsyavayAtA haraso daivyasya
indavindrasya sakhyaM juSANaH shrauSTIva dhuramanu rAya RdhyAH
apAma somamamRtA abhUmAganma jyotiravidAma devAn
kiM nUnamasmAn kRNavadarAtiH kimu dhUrtiramRta martyasya
shaM no bhava hRda A pIta indo piteva soma sUnave sushevaH
sakheva sakhya urushaMsa dhIraH pra Na AyurjIvase somatArIH
ime mA pItA yashasa uruSyavo rathaM na gAvaH samanAhaparvasu
te mA rakSantu visrasashcaritrAduta mA srAmAdyavayantvindavaH
agniM na mA mathitaM saM didIpaH pra cakSaya kRNuhi vasyaso naH
athA hi te mada A soma manye revAniva pra carApuSTimacha
iSireNa te manasA sutasya bhakSImahi pitryasyeva rAyaH
soma rAjan pra Na AyUMSi tArIrahAnIva sUryo vAsarANi
soma rAjan mRLayA naH svasti tava smasi vratyAstasya viddhi
alarti dakSa uta manyurindo mA no aryo anukAmaM parAdAH
tvaM hi nastanvaH soma gopA gAtre\-gAtre niSasatthA nRcakSAH
yat te vayaM praminAma vratAni sa no mRLa suSakhAdeva vasyaH
RdUdareNa sAkhyA saceya yo mA na riSyed dharyashva pItaH
ayaM yaH somo nyadhAyyasme tasmA indraM pratiramemyAyuH
apa tyA asthuranirA amIvA niratrasan tamiSIcIrabhaiSuH
A somo asmAnaruhad vihAyA aganma yatra pratiranta AyuH
yo na induH pitaro hRtsu pIto.amartyo martyAnAvivesha
tasmai somAya haviSA vidhema mRLIke asya sumatau syAma
tvaM soma pitRbhiH saMvidAno.anu dyAvApRthivI A tatantha
tasmai ta indo haviSA vidhema vayaM syAma patayo rayINAm
trAtAro devA adhi vocatA no mA no nidrA Ishata mota jalpiH
vayaM somasya vishvaha priyAsaH suvIrAso vidathamAvadema
tvaM naH soma vishvato vayodhAstvaM svarvidA vishA nRcakSAH
tvaM na inda UtibhiH sajoSAH pAhi pashcAtAduta vA purastAt

Hymn 49

abhi pra vaH surAdhasamindramarca yathA vide
yo jaritribhyo maghavA purUvasuH sahasreNeva shikSati
shatAnIkeva pra jigAti dhRSNuyA hanti vRtrANi dAshuSe
gireriva pra rasA asya pinvire datrANi purubhojasaH
A tvA sutAsa indavo madA ya indra girvaNaH
Apo na vajrinnanvokyaM saraH pRNanti shUra rAdhase
anehasaM prataraNaM vivakSaNaM madhvaH svAdiSThamIM piba

A yathA mandasAnaH kirAsi naH pra kSudreva tmanA dhRSat
A na stomamupa dravad dhiyAno ashvo na sotRbhiH
yaM tesvadhAvan svadayanti dhenava indra kaNveSu rAtayaH
ugraM na vIraM namasopa sedima vibhUtimakSitAvasum
udrIva vajrinnavato na siñcate kSarantIndra dhItayaH
yad dha nUnaM yad vA yajñe yad vA pRthivyAmadhi
ato no yajñamAshubhirmahemata ugra ugrebhirA gahi
ajirAso harayo ye ta Ashavo vAtA iva prasakSiNaH
yebhirapatyaM manuSaH parIyase yebhirvishvaM svardRshe
etAvatasta Imaha indra sumnasya gomataH
yathA prAvo maghavan medhyAtithiM yathA nIpAtithiM dhane
yathA kaNve maghavan trasadasyavi yathA pakthe dashavraje
yathA gosharye asanor{R}jishvanIndra gomad dhiraNyavat

Hymn 50

pra su shrutaM surAdhasamarcA shakramabhiSTaye
yaH sunvate stuvate kAmyaM vasu sahasreNeva maMhate
shatAnIkA hetayo asya duSTarA indrasya samiSo mahIH
girirna bhujmA maghavatsu pinvate yadIM sutA amandiSuH
yadIM sutAsa indavo.abhi priyamamandiSuH
Apo na dhAyi savanaM ma A vaso dughA ivopa dAshuSe
anehasaM vo havamAnamUtaye madhvaH kSaranti dhItayaH
A tvA vaso havamAnAsa indava upa stotreSu dadhire
A naH some svadhvara iyAno atyo na toshate
yaM te svadAvan svadanti gUrtayaH paure chandayase havam
pra vIramugraM viviciM dhanaspRtaM vibhUtiM rAdhaso mahaH
udrIva vajrinnavato vasutvanA sadA pIpetha dAshuSe
yad dha nUnaM parAvati yad vA pRthivyAM divi
yujAna indra haribhirmahemata RSva RSvebhirA gahi
rathirAso harayo ye te asridha ojo vAtasya piprati
yebhirni dasyuM manuSo nighoSayo yebhiH svaH parIyase
etAvataste vaso vidyAma shUra navyasaH
yathA prAva etashaM kRtvye dhane yathA vashaM dashavraje
yathA kaNve maghavan medhe adhvare dIrghanIthe damUnasi
yathA gosharye asiSAso adrivo mayi gotraM harishriyam

Hymn 51

yathA manau sAMvaraNau somamindrApibaH sutam
nIpAtithau maghavan medhyAtithau puSTigau shruSTigau sacA

pArSadvANaH praskaNvaM samasAdayacchayAnaM jivrimuddhitam
sahasrANyasiSAsad gavAM RSistvoto dasyave vRkaH
ya ukthebhirna vindhate cikid ya RSicodanaH
indraM tamachA vada navyasyA matyariSyantaM na bhojase
yasmA arkaM saptashIrSANamAnRcustridhAtumuttame pade
sa tvimA vishvA bhuvanAni cikradadAdijjaniSTa pauMsyam
yo no dAtA vasUnAmindraM taM hUmahe vayam
vidmA hyasya sumatiM navIyasIM gamema gomati vraje
yasmai tvaM vaso dAnAya shikSasi sa rAyas poSamashnute
taM tvA vayaM maghavannindra girvaNaH sutAvanto havAmahe
kadA cana starIrasi nendra sashcasi dAshuSe
upopen nu maghavan bhUya in nu te dAnaM devasya pRcyate
pra yo nanakSe abhyojasA kriviM vadhaiH shuSNaM nighoSayan
yadedastambhIt prathayannamUM divamAdijjaniSTa pArthivaH
yasyAyaM vishva Aryo dAsaH shevadhipA ariH
tirashcidarye rushame parIravi tubhyet so ajyate rayiH
turaNyavo madhumantaM ghRtashcutaM viprAso arkamAnRcuH
asme rayiH paprathe vRSNyaM shavo.asme suvAnAsa indavaH

Hymn 52

yathA manau vivasvati somaM shakrApibaH sutam
yathA trite chanda indra jujoSasyAyau mAdayase sacA
pRSadhre medhye mAtarishvanIndra suvAne amandathAH
yathA somaM dashashipre dashoNye syUmarashmAv RjUnasi
ya ukthA kevalA dadhe yaH somaM dhRSitApibat
yasmai viSNustrINi padA vicakrama upa mitrasya dharmabhiH
yasya tvamindra stomeSu cAkano vAje vAjiñchatakrato
taM tvA vayaM sudughAmiva goduho juhUmasi shravasyavaH
yo no dAtA sa naH pitA mahAnugra IshAnakRt
ayAmannugro maghavA purUvasurgorashvasya pra dAtu naH
yasmai tvaM vaso dAnAya maMhase sa rAyas poSaminvati
vasUyavo vasupatiM shatakratuM stomairindraM havAmahe
kadA cana pra yuchasyubhe ni pAsi janmanI
turIyAditya havanaM ta indriyamA tasthAvamRtaM divi
yasmai tvaM maghavannindra girvaNaH shikSo shikSasi dAshuSe
asmAkaM gira uta suSTutiM vaso kaNvavacchRNudhI havam
astAvi manma pUrvyaM brahmendrAya vocata
pUrvIr{R}tasya bRhatIranUSata stoturmedhA asRkSata
samindro rAyo bRhatIradhUnuta saM kSoNI samu sUryam
saM shukrAsaH shucayaH saM gavAshiraH somA indramamandiSuH

Hymn 53

upamaM tvA maghonAM jyeSThaM ca vRSabhANAm
pUrbhittamaM maghavannindra govidamIshAnaM rAya Imahe
ya AyuM kutsamatithigvamardayo vAvRdhAno dive\-dive
taM tvA vayaM haryashvaM shatakratuM vAjayanto havAmahe
A no vishveSAM rasaM madhvaH siñcantvadrayaH
ye parAvati sunvire janeSvA ye arvAvatIndavaH
vishvA dveSAMsi jahi cAva cA kRdhi vishve sanvantvA vasu
shISTeSu cit te madirAso aMshavo yatrA somasya tRmpasi
indra nedIya edihi mitamedhAbhirUtibhiH
A shantama shantamAbhirabhiSTibhirA svApe svApibhiH
AjituraM satpatiM vishvacarSaNiM kRdhi prajAsvAbhagam
pra sU tirA shacIbhirye ta ukthinaH kratuM punata AnuSak
yaste sAdhiSTho.avase te syAma bhareSu te
vayaM hotrAbhiruta devahUtibhiH sasavAMso manAmahe
ahaM hi te harivo brahma vAjayurAjiM yAmi sadotibhiH
tvAmideva tamame samashvayurgavyuragre mathInAm

Hymn 54

etat ta indra vIryaM gIrbhirgRNanti kAravaH
te stobhanta UrjamAvan ghRtashcutaM paurAso nakSan dhItibhiH
nakSanta indramavase sukRtyayA yeSAM suteSu mandase
yathA saMvarte amado yathA kRsha evAsme indra matsva
A no vishve sajoSaso devAso gantanopa naH
vasavo rudrAavase na A gamañchRNvantu maruto havam
pUSA viSNurhavanaM me sarasvatyavantu sapta sindhavaH
Apo vAtaH parvatAso vanaspatiH shRNotu pRthivI havam
yadindra rAdho asti te mAghonaM maghavattama
tena no bodhi sadhamAdyo vRdhe bhago dAnAya vRtrahan
Ajipate nRpate tvamid dhi no vAja A vakSi sukrato
vItIhotrAbhiruta devavItibhiH sasavAMso vi shRNvire
santi hyarya AshiSa indra AyurjanAnAm
asmAn nakSasvamaghavannupAvase dhukSasva pipyuSImiSam
vayaM ta indra stomebhirvidhema tvamasmAkaM shatakrato
mahi sthUraM shashayaM rAdho ahrayaM praskaNvAya ni toshaya

Hymn 55

bhUrIdindrasya vIryaM vyakhyamabhyAyati
rAdhaste dasyave vRka
shataM shvetAsa ukSaNo divi tAro na rocante
mahnA divaM na tastabhuH
shataM veNUñchataM shunaH shataM carmANi mlAtAni
shataM me balbajastukA aruSINAM catuHshatam
sudevAH stha kANvAyanA vayo\-vayo vicarantaH
ashvAso nacaN^kramata
Adit sAptasya carkirannAnUnasya mahi shravaH
shyAvIratidhvasan pathashcakSuSA cana saMnashe

Hymn 56

prati te dasyave vRka rAdho adarshyahrayam
dyaurna prathinA shavaH
dasha mahyaM pautakrataH sahasrA dasyave vRkaH
nityAd rAyo amaMhata
shataM me gardabhAnAM shatamUrNAvatInAm
shataM dAsAnati srajaH
tatro api prANIyata pUtakratAyai vyaktA
ashvAnAmin na yUthyAm
acetyagnishcikiturhavyavAT sa sumadrathaH
agniH shukreNa shociSA bRhat sUro arocata divi sUryo arocata

Hymn 57

yuvaM devA kratunA pUrvyeNa yuktA rathena taviSaM yajatrA
AgachataM nAsatyA shacIbhiridaM tRtIyaM savanaM pibAthaH
yuvAM devAstraya ekAdashAsaH satyAH satyasya dadRshe purastAt
asmAkaM yajñaM savanaM juSANA pAtaM somamashvinA dIdyagnI
panAyyaM tadashvinA kRtaM vAM vRSabho divo rajasaH pRthivyAH
sahasraM shaMsA uta ye gaviSTau sarvAnit tAnupa yAtA pibadhyai
ayaM vAM bhAgo nihito yajatremA giro nAsatyopa yAtam
pibataM somaM madhumantamasme pra dAshvAMsamavataM shacIbhiH

Hymn 58

yaM Rtvijo bahudhA kalpayantaH sacetaso yajñamimaM vahanti
yo anUcAno brAhmaNo yukta AsIt kA svit tatra yajamAnasya saMvit
eka evAgnirbahudhA samiddha ekaH sUryo vishvamanu prabhUtaH
ekaivoSAH sarvamidaM vi bhAtyekaM vA idaMvi babhUva sarvam
jyotiSmantaM ketumantaM tricakraM sukhaM rathaM suSadaM bhUrivAram
citrAmaghA yasya yoge.adhijajñe taM vAM huveati riktaM pibadhyai

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Hymn 59

imAni vAM bhAgadheyAni sisrata indrAvaruNA pra mahe suteSu vAm
yajñe\-yajñe ha savanA bhuraNyatho yat sunvate yajamAnAya shikSathaH
niSSidhvarIroSadhIrApa AstAmindrAvaruNA mahimAnamAshata
yA sisratU rajasaH pAre adhvano yayoH shatrurnakirAdeva ohate
satyaM tadindrAvaruNA kRshasya vAM madhva UrmiM duhate sapta vANIH
tAbhirdAshvAMsamavataM shubhas patI yo vAmadabdho abhi pAti cittibhiH
ghRtapruSaH saumyA jIradAnavaH sapta svasAraH sadana Rtasya
yA ha vAmindrAvaruNA ghRtashcutastAbhirdhattaM yajamAnAya shikSatam
avocAma mahate saubhagAya satyaM tveSAbhyAM mahimAnamindriyam
asmAn svindrAvaruNA ghRtashcutastribhiH sAptebhiravataM shubhas patI
indrAvaruNA yad RSibhyo manISAM vAco matiM shrutamadattamagre
yAni sthAnAnyasRjanta dhIrA yajñaM tanvAnAstapasAbhyapashyam
indrAvaruNA saumanasamadRptaM rAyas poSaM yajamAneSu dhattam
prajAM puSTiM bhUtimasmAsu dhattaM dIrghAyutvAya pra tirataM na AyuH

Hymn 60

agna A yAhyagnibhirhotAraM tvA vRNImahe
A tvAmanaktu prayatA haviSmatI yajiSThaM barhirAsade
achA hi tvA sahasaH sUno aN^giraH srucashcarantyadhvare
Urjo napAtaM ghRtakeshamImahe.agniM yajñeSu pUrvyam
agne kavirvedhA asi hotA pAvaka yakSyaH
mandro yajiSTho adhvareSvIDyo viprebhiH shukra manmabiH
adroghamA vahoshato yaviSThya devAnajasra vItaye
abhi prayAMsi sudhitA vaso gahi mandasva dhItibhirhitaH
tvamit saprathA asyagne trAtar{R}tas kaviH
tvAM viprAsaH samidhAna dIdiva A vivAsanti vedhasaH
shocA shociSTha dIdihi vishe mayo rAsva stotre mahAnasi

devAnAM sharman mama santu sUrayaH shatrUSAhaH svagnayaH
yathA cid vRddhamatasamagne saMjUrvasi kSami
evA dahamitramaho yo asmadhrug durmanmA kashca venati
mA no martAya ripave rakSasvine mAghashaMsAya rIradhaH
asredhadbhistaraNibhiryaviSThya shivebhiH pAhi pAyubhiH
pAhi no agna ekayA pAhyuta dvitIyayA
pAhi gIrbhistisRbhirUrjAM pate pAhi catasRbhirvaso
pAhi vishvasmAd rakSaso arAvNaH pra sma vAjeSu no.ava
tvAmid dhi nediSThaM devatAtaya ApiM nakSAmahe vRdhe
A no agne vayovRdhaM rayiM pAvaka shaMsyam
rAsvA ca na upamAte puruspRhaM sunItI svayashastaram
yena vaMsAma pRtanAsu shardhatastaranto arya AdishaH
sa tvaM no vardha prayasA shacIvaso jinvA dhiyo vasuvidaH
shishAno vRSabho yathAgniH shRN^ge davidhvat
tigmA asya nanavo na pratidhRSe sujambhaH sahaso yahuH
nahi te agne vRSabha pratidhRSe jambhAso yad vitiSTase
satvaM no hotaH suhutaM haviS kRdhi vaMsvA no vAryA puru
sheSe vaneSu mAtroH saM tvA martAsa indhate
atandro havyA vahasi haviSkRta Adid deveSu rAjasi
sapta hotArastamidILate tvAgne sutyajamahrayam
bhinatsyadriM tapasA vi shociSA prAgne tiSTha janAnati
agnim\-agniM vo adhriguM huvema vRktabarhiSaH
agniM hitaprayasaH shashvatISvA hotAraM carSaNInAm
ketena sharman sacate suSAmaNyagne tubhyaM cikitvanA
iSaNyayA naH pururUpamA bhara vAjaM nediSThamUtaye
agne jaritarvishpatistepAno deva rakSasaH
aproSivAn gRhapatirmahAnasi divas pAyurduroNayuH
mA no rakSa A veshIdAghRNIvaso mA yAturyAtumAvatAm
parogavyUtyanirAmapa kSudhamagne sedha rakSasvinaH

Hymn 61

ubhayaM shRNavacca na indro arvAgidaM vacaH
satrAcyAmaghavA somapItaye dhiyA shaviSTha A gamat
taM hi svarAjaM vRSabhaM tamojase dhiSaNe niSTatakSatuH
utopamAnAM prathamo ni SIdasi somakAmaM hi te manaH
A vRSasva purUvaso sutasyendrAndhasaH
vidmA hi tvA harivaH pRtsu sAsahimadhRSTaM cid dadhRSvaNim
aprAmisatya maghavan tathedasadindra kratvA yathA vashaH
sanema vAjaM tava shiprinnavasA makSU cid yanto adrivaH
shagdhyU Su shacIpata indra vishvAbhirUtibhiH
bhagaMna hi tvA yashasaM vasuvidamanu shUra carAmasi
pauro ashvasya purukRd gavAmasyutso deva hiraNyayaH

nakirhi dAnaM parimardhiSat tve yad\-yad yAmi tadA bhara
tvaM hyehi cerave vidA bhagaM vasuttaye
ud vAvRSasva maghavan gaviSTaya udindrAshvamiSTaye
tvaM purU sahasrANi shatAni ca yUthA dAnAya maMhase
A purandaraM cakRma vipravacasa indraM gAyanto.avase
avipro vA yadavidhad vipro vendra te vacaH
sa pra mamandattvAyA shatakrato prAcAmanyo ahaMsana
ugrabAhurmrakSakRtvA purandaro yadi me shRNavad dhavam
vasUyavo vasupatiM shatakratuM stomairindraM havAmahe
na pApAso manAmahe nArAyAso na jaLhavaH
yadin nvindraM vRSaNaM sacA sute sakhAyaM kRNavAmahai
ugraM yuyujma pRtanAsu sAsahiM RNakAtimadAbhyam
vedA bhRmaM cit sanitA rathItamo vAjinaM yamidU nashat
yata indra bhayAmahe tato no abhayaM kRdhi
maghavañchagdhitava tan na Utibhirvi dviSo vi mRdho jahi
tvaM hi rAdhaspate rAdhaso mahaH kSayasyAsi vidhataH
taM tvA vayaM maghavannindra girvaNaH sutAvanto havAmahe
indra spaL uta vRtrahA paraspA no vareNyaH
sa no rakSiSaccaramaM sa madhyamaM sa pashcAt pAtu naH puraH
tvaM naH pashcAdadharAduttarAt pura indra ni pAhi vishvataH
Are asmat kRNuhi daivyaM bhayamAre hetIradevIH
adyAdyA shvaH\-shva indra trAsva pare ca naH
vishvA ca nojaritR^In satpate ahA divA naktaM ca rakSiSaH
prabhaN^gI shUro maghavA tuvImaghaH sammiSlo viryAya kam
ubhA te bAhU vRSaNA shatakrato ni yA vajraM mimikSatuH

Hymn 62

pro asmA upastutiM bharatA yajjujoSati
ukthairindrasya mAhinaM vayo vardhanti somino bhadrA indrasya rAtayaH
ayujo asamo nRbhirekaH kRSTIrayAsyaH
pUrvIrati pra vAvRdhe vishvA jAtAnyojasA bhadrA indrasya rAtayaH
ahitena cidarvatA jIradAnuH siSAsati
pravAcyamindra tat tava vIryANi kariSyato bhadrA indrasya rAtayaH
A yAhi kRNavAma ta indra brahmANi vardhanA
yebhiH shaviSTha cAkano bhadramiha shravasyate bhadrA indrasya rAtayaH
dhRSatashcid dhRSan manaH kRNoSIndra yat tvam
tIvraiH somaiH saparyato namobhiH pratibhUSato bhadrA indrasya rAtayaH
ava caSTa RcISamo.avatAniva mAnuSaH
juSTvI dakSasya sominaH sakhAyaM kRNute yujaM bhadrA indrasya rAtayaH
vishve ta indra vIryaM devA anu kratuM daduH
bhuvo vishvasya gopatiH puruSTuta bhadrA indrasya rAtayaH
gRNe tadindra te shava upamaM devatAtaye

yad dhaMsi vRtramojasA shacIpate bhadrA indrasya rAtayaH
samaneva vapuSyataH kRNavan mAnuSA yugA
vide tadindrashcetanamadha shruto bhadrA indrasya rAtayaH
ujjAtamindra te shava ut tvAmut tava kratum
bhUrigo bhUri vAvRdhurmaghavan tava sharmaNi bhadrA indrasya rAtayaH
ahaM ca tvaM ca vRtrahan saM yujyAva sanibhya A
arAtIvA cidadrivo.anu nau shUra maMsate bhadrA indrasya rAtayaH
satyamid vA u taM vayamindraM stavAma nAnRtam
mahAnasunvato vadho bhUri jyotIMSi sunvato bhadrA indrasya rAtayaH

Hymn 63

sa pUrvyo mahAnAM venaH kratubhirAnaje
yasya dvArA manuS pitA deveSu dhiya Anaje
divo mAnaM not sadan somapRSThAso adrayaH
ukthA brahmaca shaMsyA
sa vidvAnaN^girobhya indro gA avRNodapa
stuSe tadasyapauMsyam
sa pratnathA kavivRdha indro vAkasya vakSaNiH
shivo arkasya homanyasmatrA gantvavase
AdU nu te anu kratuM svAhA varasya yajyavaH
shvAtramarkA anUSatendra gotrasya dAvane
indre vishvAni vIryA kRtAni kartvAni ca
yamarkA adhvaraM viduH
yat pAñcajanyayA vishendre ghoSA asRkSata
astRNAd barhaNA vipo.aryo mAnasya sa kSayaH
iyamu te anuSTutishcakRSe tAni pauMsyA
prAvashcakrasya vartanim
asya vRSNo vyodana uru kramiSTa jIvase
yavaM na pashvA dade
tad dadhAnA avasyavo yuSmAbhirdakSapitaraH
syAma marutvato vRdhe
baL RtviyAya dhAmna RkvabhiH shUra nonumaH
jeSAmendra tvayA yujA
asme rudrA mehanA parvatAso vRtrahatye bharahUtau sajoSAH
yaH shaMsate stuvate dhAyi pajra indrajyeSThA asmAnavantu devAH

Hymn 64

ut tvA mandantu stomaH kRNuSva rAdho adrivaH
ava brahmadviSo jahi

padA paNInrarAdhaso ni bAdhasva mahAnasi
nahi tvA kashcana prati
tvamIshiSe sutAnAmindra tvamasutAnAm
tvaM rAjA janAnAm
ehi prehi kSayo divyAghoSañcarSaNInAm
obhe pRNAsirodasI
tyaM cit parvataM giriM shatavantaM sahasriNam
vi stotRbhyo rurojitha
vayamu tvA divA sute vayaM naktaM havAmahe
asmAkaM kAmamA pRNa
kva sya vRSabho yuvA tuvigrIvo anAnataH
brahmA kastaM saparyati
kasya svit savanaM vRSA jujuSvAnava gachati
indraM kau svidA cake
kaM te dAnA asakSata vRtrahan kaM suvIryA
ukthe ka u svidantamaH
ayaM te mAnuSe jane somaH pUruSu sUyate
tasyehi pra dravA piba
ayaM te sharyaNAvati suSomAyAmadhi priyaH
ArjIkIyemadintamaH
tamadya rAdhase mahe cAruM madAya ghRSvaye
ehImindradravA piba

Hymn 65

yadindra prAgapAgudaM nyag vA hUyase nRbhiH
A yAhi tUyamAshubhiH
yad vA prasravaNe divo mAdayAse svarNare
yad vA samudreandhasaH
A tvA gIrbhirmahAmuruM huve gAmiva bhojase
indra somasya pItaye
A ta indra mahimAnaM harayo deva te mahaH
rathe vahantu bibhrataH
indra gRNISa u stuSe mahAnugra IshAnakRt
ehi naH sutaM piba
sutAvantastvA vayaM prayasvanto havAmahe
idaM no barhirAsade
yaccid dhi shashvatAmasIndra sAdhAraNastvam
taM tvA vayaM havAmahe
idaM te somyaM madhvadhukSannadribhirnaraH
juSANa indra tat piba
vishvAnaryo vipashcito.ati khyastUyamA gahi
asme dhehishravo bRhat

dAtA me pRSatInAM rAjA hiraNyavInAm
mA devA maghavA riSat
sahasre pRSatInAmadhi shcandraM bRhat pRthu
shukraM hiraNyamA dade
napAto durgahasya me sahasreNa surAdhasaH
shravo deveSvakrata

Hymn 66

tarobhirvo vidadvasumindraM sabAdha Utaye
bRhad gAyantaH sutasome adhvare huve bharaM na kAriNam
na yaM dudhrA varante na sthirA muro made suSipramandhasaH
ya AdRtyA shashamAnAya sunvate dAtA jaritra ukthyam
yaH shakro mRkSo ashvyo yo vA kIjo hiraNyayaH
sa Urvasya rejayatyapAvRtimindro gavyasya vRtrahA
nikhAtaM cid yaH purusambhRtaM vasUdid vapati dAshuSe
vajrI sushipro haryashva it karadindraH kratvA yathA vashat
yad vAvantha puruSTuta purA cicchUra nRNAm
vayaM tatta indra saM bharAmasi yajñamukthaM turaM vacaH
sacA someSu puruhUta vajrivo madAya dyukSa somapAH
tvamid dhi brahmakRte kAmyaM vasu deSThaH sunvate bhuvaH
vayamenamidA hyo.apIpemeha vajriNam
tasmA u adya samanA sutaM bharA nUnaM bhUSata shrute
vRkashcidasya vAraNa urAmathirA vayuneSu bhUSati
semaM naH stomaM jujuSANa A gahIndra pra citrayA dhiyA
kadU nvasyAkRtamindrasyAsti pauMsyam
keno nu kaM shromatena na shushruve januSaH pari vRtrahA
kadU mahIradhRSTA asya taviSIH kadu vRtraghno astRtam
indro vishvAn bekanATAnahardRsha uta kratvA paNInrabhi
vayaM ghA te apUrvyendra brahmANi vRtrahan
purUtamAsaHpuruhUta vajrivo bhRtiM na pra bharAmasi
pUrvIshcid dhi tve tuvikUrminnAshaso havanta indrotayaH
tirashcidaryaH savanA vaso gahi shaviSTha shrudhi me havam
vayaM ghA te tve id vindra vipra api Smasi
nahi tvadanyaH puruhUta kashcana maghavannasti marDitA
tvaM no asyA amateruta kSudho.abhishasterava spRdhi
tvaM na utI tava citrayA dhiyA shikSA shaciSTha gAtuvit
soma id vaH suto astu kalayo mA bibhItana
apedeSa dhvasmAyati svayaM ghaiSo apAyati

Hymn 67

tyAn nu kSatriyAnava AdityAn yAciSAmahe
sumRLIkAnabhiSTaye
mitro no atyaMhatiM varuNaH parSadaryamA
AdityAso yathA viduH
teSAM hi citramukthyaM varUthamasti dAshuSe
AdityAnAmaraMkRte
mahi vo mahatAmavo varuNa mitrAryaman
avAMsyA vRNImahe
jIvAn no abhi dhetanAdityAsaH purA hathAt
kad dha sthahavanashrutaH
yad vaH shrAntAya sunvate varUthamasti yacchardiH
tenA no adhi vocata
asti devA aMhorurvasti ratnamanAgasaH
AdityA adbhutainasaH
mA naH setuH siSedayaM mahe vRNaktu nas pari
indra id dhi shruto vashI
mA no mRcA ripUNAM vRjinAnAmaviSyavaH
devA abhi pra mRkSata
uta tvAmadite mahyahaM devyupa bruve
sumRLIkAmabhiSTaye
parSi dIne gabhIra Anugraputre jighAMsataH
mAkistokasya no riSat
aneho na uruvraja urUci vi prasartave
kRdhi tokAya jIvase
ye mUrdhAnaH kSitInAmadabdhAsaH svayashasaH
vratA rakSante adruhaH
te na Asno vRkANAmAdityAso mumocata
stenaM baddhamivAdite
apo Su Na iyaM sharurAdityA apa durmatiH
asmadetvajaghnuSI
shashvad dhi vaH sudAnava AdityA Utibhirvayam
purA nUnaM bubhujmahe
shashvantaM hi pracetasaH pratiyantaM cidenasaH
devAH kRNutha jIvase
tat su no navyaM sanyasa AdityA yan mumocati
bandhAd baddhamivAdite
nAsmAkamasti tat tara AdityAso atiSkade
yUyamasmabhyaM mRLata
mA no hetirvivasvata AdityAH kRtrimA sharuH
purA nujaraso vadhIt
vi Su dveSo vyaMhatimAdityAso vi saMhitam
viSvag vi vRhatA rapaH

Hymn 68

A tvA rathaM yathotaye sumnAya vartayAmasi |
tuvikUrmim RtISaham indra shaviSTha satpate ||
tuvishuSma tuvikrato shacIvo vishvayA mate |
A paprAtha mahitvanA ||
yasya te mahinA mahaH pari jmAyantam IyatuH |
hastA vajraM hiraNyayam ||
vishvAnarasya vas patim anAnatasya shavasaH |
evaish ca carSaNInAm UtI huve rathAnAm ||
abhiSTaye sadAvRdhaM svarmILheSu yaM naraH |
nAnA havanta Utaye ||
paromAtram RcISamam indram ugraM surAdhasam |
IshAnaM cid vasUnAm ||
taM-tam id rAdhase maha indraM codAmi pItaye |
yaH pUrvyAm anuSTutim Ishe kRSTInAM nRtuH ||
na yasya te shavasAna sakhyam AnaMsha martyaH |
nakiH shavAMsi te nashat ||
tvotAsas tvA yujApsu sUrye mahad dhanam |
jayema pRtsu vajrivaH ||
taM tvA yajñebhir Imahe taM gIrbhir girvaNastama |
indra yathA cid Avitha vAjeSu purumAyyam ||
yasya te svAdu sakhyaM svAdvI praNItir adrivaH |
yajño vitantasAyyaH ||
uru Nas tanve tana uru kSayAya nas kRdhi |
uru No yandhi jIvase ||
uruM nRbhya uruM gava uruM rathAya panthAm |
devavItim manAmahe ||
upa mA SaD dvA-dvA naraH somasya harSyA |
tiSThanti svAdurAtayaH ||
RjrAv indrota A dade harI RkSasya sUnavi |
Ashvamedhasya rohitA ||
surathAM Atithigve svabhIshUMr ArkSe |
Ashvamedhe supeshasaH ||
SaL ashvAM Atithigva indrote vadhUmataH |
sacA pUtakratau sanam ||
aiSu cetad vRSaNvaty antar RjreSv aruSI |
svabhIshuH kashAvatI ||
na yuSme vAjabandhavo ninitsush cana martyaH |
avadyam adhi dIdharat ||

Hymn 69

pra-pra vas triSTubham iSam mandadvIrAyendave |
dhiyA vo medhasAtaye puraMdhyA vivAsati ||
nadaM va odatInAM nadaM yoyuvatInAm |
patiM vo aghnyAnAM dhenUnAm iSudhyasi ||
tA asya sUdadohasaH somaM shrINanti pRshnayaH |
janman devAnAM vishas triSv A rocane divaH ||
abhi pra gopatiM girendram arca yathA vide |
sUnuM satyasya satpatim ||
A harayaH sasRjrire 'ruSIr adhi barhiSi |
yatrAbhi saMnavAmahe ||
indrAya gAva AshiraM duduhre vajriNe madhu |
yat sIm upahvare vidat ||
ud yad bradhnasya viSTapaM gRham indrash ca ganvahi |
madhvaH pItvA sacevahi triH sapta sakhyuH pade ||
arcata prArcata priyamedhAso arcata |
arcantu putrakA uta puraM na dhRSNv arcata ||
ava svarAti gargaro godhA pari saniSvaNat |
piOgA pari caniSkadad indrAya brahmodyatam ||
A yat patanty enyaH sudughA anapasphuraH |
apasphuraM gRbhAyata somam indrAya pAtave ||
apAd indro apAd agnir vishve devA amatsata |
varuNa id iha kSayat tam Apo abhy anUSata vatsaM saMshishvarIr iva ||
sudevo asi varuNa yasya te sapta sindhavaH |
anukSaranti kAkudaM sUrmyaM suSirAm iva ||
yo vyatIMr aphANayat suyuktAM upa dAshuSe |
takvo netA tad id vapur upamA yo amucyata ||
atId u shakra ohata indro vishvA ati dviSaH |
bhinat kanIna odanam pacyamAnam paro girA ||
arbhako na kumArako 'dhi tiSThan navaM ratham |
sa pakSan mahiSam mRgam pitre mAtre vibhukratum ||
A tU sushipra dampate rathaM tiSThA hiraNyayam |
adha dyukSaM sacevahi sahasrapAdam aruSaM svastigAm anehasam ||
taM ghem itthA namasvina upa svarAjam Asate |
arthaM cid asya sudhitaM yad etava Avartayanti dAvane ||
anu pratnasyaukasaH priyamedhAsa eSAm |
pUrvAm anu prayatiM vRktabarhiSo hitaprayasa Ashata ||

Hymn 70

yo rAjA carSaNInAM yAtA rathebhir adhriguH |
vishvAsAM tarutA pRtanAnAM jyeSTho yo vRtrahA gRNe ||
indraM taM shumbha puruhanmann avase yasya dvitA vidhartari |
hastAya vajraH prati dhAyi darshato maho dive na sUryaH ||
nakiS TaM karmaNA nashad yash cakAra sadAvRdham |
indraM na yajñair vishvagUrtam Rbhvasam adhRSTaM dhRSNvïjasam ||
aSALham ugram pRtanAsu sAsahiM yasmin mahIr urujrayaH |
saM dhenavo jAyamAne anonavur dyAvaH kSAmo anonavuH ||
yad dyAva indra te shataM shatam bhUmIr uta syuH |
na tvA vajrin sahasraM sUryA anu na jAtam aSTa rodasI ||
A paprAtha mahinA vRSNyA vRSan vishvA shaviSTha shavasA |
asmAM ava maghavan gomati vraje vajriñ citrAbhir UtibhiH ||
na sIm adeva Apad iSaM dIrghAyo martyaH |
etagvA cid ya etashA yuyojate harI indro yuyojate ||
taM vo maho mahAyyam indraM dAnAya sakSaNim |
yo gAdheSu ya AraNeSu havyo vAjeSv asti havyaH ||
ud U Su No vaso mahe mRshasva shUra rAdhase |
ud U Su mahyai maghavan maghattaya ud indra shravase mahe ||
tvaM na indra Rtayus tvAnido ni tRmpasi |
madhye vasiSva tuvinRmNorvor ni dAsaM shishnatho hathaiH ||
anyavratam amAnuSam ayajvAnam adevayum |
ava svaH sakhA dudhuvIta parvataH sughnAya dasyum parvataH ||
tvaM na indrAsAM haste shaviSTha dAvane |
dhAnAnAM na saM gRbhAyAsmayur dviH saM gRbhAyAsmayuH ||
sakhAyaH kratum ichata kathA rAdhAma sharasya |
upastutim bhojaH sUrir yo ahrayaH ||
bhUribhiH samaha RSibhir barhiSmadbhi staviSyase |
yad ittham ekam-ekam ic chara vatsAn parAdadaH ||
karNagRhyA maghavA shauradevyo vatsaM nas tribhya Anayat |
ajAM sUrir na dhAtave ||

Hymn 71

tvaM no agne mahobhiH pAhi vishvasyA arAteH |
uta dviSo martyasya ||
nahi manyuH pauruSeya Ishe hi vaH priyajAta |
tvam id asi kSapAvAn ||
sa no vishvebhir devebhir Urjo napAd bhadrashoce |
rayiM dehi vishvavAram ||
na tam agne arAtayo martaM yuvanta rAyaH |

yaM trAyase dAshvAMsam ||
yaM tvaM vipra medhasAtAv agne hinoSi dhanAya |
sa tavotI goSu gantA ||
tvaM rayim puruvIram agne dAshuSe martAya |
pra No naya vasyo acha ||
uruSyA No mA parA dA aghAyate jAtavedaH |
durAdhye martAya ||
agne mAkiS Te devasya rAtim adevo yuyota |
tvam IshiSe vasUnAm ||
sa no vasva upa mAsy Urjo napAn mAhinasya |
sakhe vaso jaritRbhyaH ||
achA naH shIrashociSaM giro yantu darshatam |
achA yajñAso namasA purUvasum puruprashastam Utaye ||
agniM sUnuM sahaso jAtavedasaM dAnAya vAryANAm |
dvitA yo bhUd amRto martyeSv A hotA mandratamo vishi ||
agniM vo devayajyayAgnim prayaty adhvare |
agniM dhISu prathamam agnim arvaty agniM kSaitrAya sAdhase ||
agnir iSAM sakhye dadAtu na Ishe yo vAryANAm |
agniM toke tanaye shashvad Imahe vasuM santaM tanUpAm ||
agnim ILiSvAvase gAthAbhiH shIrashociSam |
agniM rAye purumILha shrutaM naro 'gniM sudItaye chardiH ||
agniM dveSo yotavai no gRNImasy agniM shaM yosh ca dAtave |
vishvAsu vikSv aviteva havyo bhuvad vastur RSUNAm ||

Hymn 72

haviS kRNudhvamA gamadadhvaryurvanate punaH
vidvAnasyaprashAsanam
ni tigmamabhyaMshuM sIdad dhotA manAvadhi
juSANoasya sakhyam
antarichanti taM jane rudraM paro manISayA
gRbhNanti jihvayA sasam
jAmyatItape dhanurvayodhA aruhad vanam
dRSadaM jihvayAvadhIt
caran vatso rushanniha nidAtAraM na vindate
veti stotavAmbyam
uto nvasya yan mahadashvAvad yojanaM bRhad
dAmA rathasya dadRshe
duhanti saptaikAmupa dvA pañca sRjataH
tIrthe sindhoradhi svare
A dashabhirvivasvata indraH koshamacucyavIt
khedayA trivRtA divaH
pari tridhAturadhvaraM jUrNireti navIyasI

madhvA hotAro añjate
siñcanti namasAvatamuccAcakraM parijmAnam
nIcInabAramakSitam
abhyAramidadrayo niSiktaM puSkare madhu
avatasya visarjane
gAva upAvatAvataM mahI yajñasya rapsudA
ubhA karNAhiraNyayA
A sute siñcata shriyaM rodasyorabhishriyam
rasA dadhItavRSabham
te jAnata svamokyaM saM vatsAso na mAtRbhiH
mitho nasanta jAmibhiH
upa srakveSu bapsataH kRNvate dharuNaM divi
indre agnAnamaH svaH
adhukSat pipyuSImiSamUrjaM saptapadImariH
sUryasya sapta rashmibhiH
somasya mitrAvaruNoditA sUra A dade
tadAturasya bheSajam
uto nvasya yat padaM haryatasya nidhAnyam
pari dyAM jihvayAtanat

Hymn 73

udIrAthAM RtAyate yuñjAthAmashvinA ratham
anti SadbhUtu vAmavaH
nimiSashcijjavIyasA rathenA yAtamashvinA
anti Sad .. .
upa stRNItamatraye himena gharmamashvinA
anti Sad ...
kuha sthaH kuha jagmathuH kuha shyeneva petathuH
anti Sad...
yadadya karhi karhi cicchushrUyAtamimaM havam
anti Sad ...
ashvinA yAmahUtamA nediSThaM yAmyApyam
anti Sad ...
avantamatraye gRhaM kRNutaM yuvamashvinA
anti Sad ...
varethe agnimAtapo vadate valgvatraye
a=nti Sad ...
pra saptavadhrirAshasA dhArAmagnerashAyata
anti Sad...
ihA gataM vRSaNvasU shRNutaM ma imaM havam
anti Sad .. .
kimidaM vAM purANavajjaratoriva shasyate

anti Sad ...
samAnaM vAM sajAtyaM samAno bandhurashvinA
anti Sad...
yo vAM rajAMsyashvinA ratho viyAti rodasI
anti Sad . ..
A no gavyebhirashvyaiH sahasrairupa gachatam
anti Sad .. .
mA no gavyebhirashvyaiH sahasrebhirati khyatam
anti Sad...
aruNapsuruSA abhUdakarjyotir{R}tAvarI
anti Sad ...
ashvinA su vicAkashad vRkSaM parashumAniva
anti Sad ...
puraM na dhRSNavA ruja kRSNayA bAdhito vishA
anti Sad ...

Hymn 74

visho\-visho vo atithiM vAjayantaH purupriyam
agniM vo duryaM vaca stuSe shUSasya manmabhiH
yaM janAso haviSmanto mitraM na sarpirAsutim
prashaMsanti prashastibhiH
panyAMsaM jAtavedasaM yo devatAtyudyatA
havyAnyairayat divi
Aganma vRtrahantamaM jyeSThamagnimAnavam
yasya shrutarvA bRhannArkSo anIka edhate
amRtaM jAtavedasaM tirastamAMsi darshatam
ghRtAhavanamIDyam
sabAdho yaM janA ime.agniM havyebhirILate
juhvAnAsoyatasrucaH
iyaM te navyasI matiragne adhAyyasmadA
mandra sujAta sukrato.amUra dasmAtithe
sA te agne shantamA caniSThA bhavatu priyA
tayA vardhasva suSTutaH
sA dyumnairdyumninI bRhadupopa shravasi shravaH
dadhIta vRtratUrye
ashvamid gAM rathaprAM tveSamindraM na satpatim
yasya shravAMsi tUrvatha panyam\-panyaM ca kRSTayaH
yaM tvA gopavano girA caniSThadagne aN^giraH
sa pAvakashrudhI havam
yaM tvA janAsa ILate sabAdho vAjasAtaye
sa bodhi vRtratUrye
ahaM huvAna ArkSe shrutarvaNi madacyuti

shardhAMsIva stukAvinAM mRkSA shIrSA caturNAm
mAM catvAra AshavaH shaviSThasya dravitnavaH
surathAso abhi prayo vakSan vayo na tugryam
satyamit tvA mahenadi paruSNyava dedisham
nemApo ashvadAtaraH shaviSThAdasti martyaH

Hymn 75

yukSvA hi devahUtamAnashvAnagne rathIriva
ni hotA pUrvyaH sadaH
uta no deva devAnachA voco viduSTaraH
shrad vishvA vAryA kRdhi
tvaM ha yad yaviSThya sahasaH sUnavAhuta
RtAvA yajñiyo bhuvaH
ayamagniH sahasriNo vAjasya shatinas patiH
mUrdhA kavI rayINAm
taM nemiM Rbhavo yathA namasva sahUtibhiH
nedIyo yajñamaN^giraH
tasmai nUnamabhidyave vAcA virUpa nityayA
vRSNe codasva suSTutim
kamu Svidasya senayAgnerapAkacakSasaH
paNiM goSu starAmahe
mA no devAnAM vishaH prasnAtIrivosrAH
kRshaM na hAsuraghnyAH
mA naH samasya dUDhyaH paridveSaso aMhatiH
Urmirna nAvamA vadhIt
namaste agna ojase gRNanti deva kRSTayaH
amairamitramardaya
kuvit su no gaviSTaye.agne saMveSiSo rayim
urukRduru Nas kRdhi
mA no asmin mahAdhane parA varg bhArabhRd yathA
saMvargaM saM rayiM jaya
anyamasmad bhiyA iyamagne siSaktu duchunA
vardhA no amavacchavaH
yasyAjuSan namasvinaH shamImadurmakhasya vA
taM ghedagnirvRdhAvati
parasyA adhi saMvato.avarAnabhyA tara
yatrAhamasmi tAnava
vidmA hi te purA vayamagne pituryathAvasaH
adhA te sumnamImahe

Hymn 76

imaM nu mAyinaM huva indramIshAnamojasA
marutvantaMna vRñjase
ayamindro marutsakhA vi vRtrasyAbhinacchiraH
vajreNa shataparvaNA
vAvRdhAno marutsakhendro vi vRtramairayat
sRjan samudriyAapaH
ayaM ha yena vA idaM svarmarutvatA jitam
indreNa somapItaye
marutvantaM RjISiNamojasvantaM virapshinam
indraM gIrbhirhavAmahe
indraM pratnena manmanA marutvantaM havAmahe
asya somasya pItaye
marutvAnindra mIDhvaH pibA somaM shatakrato
asmin yajñepuruSTuta
tubhyedindra marutvate sutAH somAso adrivaH
hRdA hUyanta ukthinaH
pibedindra marutsakhA sutaM somaM diviSTiSu
vajraM shishAna ojasA
uttiSThannojasA saha pItvI shipre avepayaH
somamindracamU sutam
anu tvA rodasI ubhe krakSamANamakRpetAm
indra yad dasyuhAbhavaH
vAcamaSTApadImahaM navasraktiM RtaspRsham
indrAt pari tanvaM mame

Hymn 77

jajñAno nu shatakraturvi pRchaditi mAtaram
ka ugrAH ke ha shRNvire
AdIM shavasyabravIdaurNavAbhamahIshuvam
te putra santu niSTuraH
samit tAn vRtrahAkhidat khe arAniva khedayA
pravRddhodasyuhAbhavat
ekayA pratidhApibat sAkaM sarAMsi triMshatam
indraH somasya kANukA
abhi gandharvamatRNadabudhneSu rajassvA
indro brahmabhya id vRdhe
nirAvidhyad giribhya A dhArayat pakvamodanam
indro bundaM svAtatam
shatabradhna iSustava sahasraparNa eka it

yamindra cakRSe yujam
tena stotRbhya A bhara nRbhyo nAribhyo attave
sadyo jAtaRbhuSThira
etA cyautnAni te kRtA varSiSThAni parINasA
hRdA vIDvadhArayaH
vishvet tA viSNurAbharadurukramastveSitaH
shataM mahiSAn kSIrapAkamodanaM varAhamindra emuSam
tuvikSaM te sukRtaM sUmayaM dhanuH sAdhurbundo hiraNyayaH
ubhA te bAhU raNyA susaMskRta RdUpe cid RdUvRdhA

Hymn 78

puroLAshaM no andhasa indra sahasramA bhara
shatA ca shUra gonAm
A no bhara vyañjanaM gAmashvamabhyañjanam
sacA manAhiraNyayA
uta naH karNashobhanA purUNi dhRSNavA bhara
tvaM hishRNviSe vaso
nakIM vRdhIka indra te na suSA na sudA uta
nAnyastvacchUra vAghataH
nakImindro nikartave na shakraH parishaktave
vishvaM shRNoti pashyati
sa manyuM martyAnAmadabdho ni cikISate
purA nidashcikISate
kratva it pUrNamudaraM turasyAsti vidhataH
vRtraghnaHsomapAvnaH
tve vasUni saMgatA vishvA ca soma saubhagA
sudAtvaparihvRtA
tvAmid yavayurmama kAmo gavyurhiraNyayuH
tvAmashvayureSate
tavedindrAhamAshasA haste dAtraM canA dade
dinasya vA maghavan sambhRtasya vA pUrdhi yavasya kAshinA

Hymn 79

ayaM kRtnuragRbhIto vishvajidudbhidit somaH
RSirvipraH kAvyena
abhyUrNoti yan nagnaM bhiSakti vishvaM yat turam
premandhaH khyan niH shroNo bhUt
tvaM soma tanUkRdbhyo dveSobhyo.anyakRtebhyaH
uru yantAsivarUtham

tvaM cittI tava dakSairdiva A pRthivyA RjISin
yAvIraghasya cid dveSaH
arthino yanti cedarthaM gachAnid daduSo rAtim
vavRjyustRSyataH kAmam
vidad yat pUrvyaM naSTamudIM RtAyumIrayat
premAyustArIdatIrNam
sushevo no mRLayAkuradRptakraturavAtaH
bhavA naH soma shaM hRde
mA naH soma saM vIvijo mA vi bIbhiSathA rAjan
mA no hArdi tviSA vadhIH
ava yat sve sadhasthe devAnAM durmatIrIkSe
rAjannapa dviSaH sedha mIDhvo apa sridhaH sedha

Hymn 80

nahyanyaM baLAkaraM marDitAraM shatakrato
tvaM na indra mRLaya
yo naH shashvat purAvithAmRdhro vAjasAtaye
sa tvaM na indra mRLaya
kimaN^ga radhracodanaH sunvAnasyAvitedasi
kuvit svindraNaH shakaH
indra pra No rathamava pashcAccit santamadrivaH
purastAdenaM me kRdhi
hanto nu kimAsase prathamaM no rathaM kRdhi
upamaM vAjayu shravaH
avA no vAjayuM rathaM sukaraM te kimit pari
asmAn sujigyuSas kRdhi
indra dRhyasva pUrasi bhadrA ta eti niSkRtam
iyaM dhIr{R}tviyAvatI
mA sImavadya A bhAgurvI kASThA hitaM dhanam
apAvRktA aratnayaH
turIyaM nAma yajñiyaM yadA karastadushmasi
Adit patirna ohase
avIvRdhad vo amRtA amandIdekadyUrdevA uta yAshca devIH
tasmA u rAdhaH kRNuta praSastaM prAtarmakSU dhiyAvasurjagamyAt

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Hymn 81

A tU na indra kSumantaM citraM grAbhaM saM gRbhAya
mahAhastI dakSiNena
vidmA hi tvA tuvikUrmiM tuvideSNaM tuvImagham

tuvimAtramavobhiH
nahi tvA shUra devA na martAso ditsantam
bhImaM na gAM vArayante
eto nvindraM stavAmeshAnaM vasvaH svarAjam
na rAdhasA mardhiSan naH
pra stoSadupa gAsiSacchravat sAma gIyamAnam
abhi rAdhasA jugurat
A no bhara dakSiNenAbhi savyena pra mRsha
indra mA no vasornirbhAk
upa kramasvA bhara dhRSatA dhRSNo janAnAm
adAshUSTarasya vedaH
indra ya u nu te asti vAjo viprebhiH sanitvaH
asmAbhiHsu taM sanuhi
sadyojuvaste vAjA asmabhyaM vishvashcandrAH
vashaishca makSU jarante

Hymn 82

A pra drava parAvato.arvAvatashca vRtrahan
madhvaH pratiprabharmaNi
tIvrAH somAsa A gahi sutAso mAdayiSNavaH
pibA dadhRg yathociSe
iSA mandasvAdu te.araM varAya manyave
bhuvat ta indra shaM hRde
A tvashatravA gahi nyukthAni ca hUyase
upame rocane divaH
tubhyAyamadribhiH suto gobhiH shrIto madAya kam
pra soma indra hUyate
indra shrudhi su me havamasme sutasya gomataH
vi pItintRptimashnuhi
ya indra camaseSvA somashcamUSu te sutaH
pibedasya tvamIshiSe
yo apsu candramA iva somashcamUSu dadRshe
pibedasya tvamIshiSe
yaM te shyenaH padAbharat tiro rajAMsyaspRtam
pibedasya tvamIshiSe

Hymn 83

devAnAmidavo mahat tadA vRNImahe vayam
vRSNAmasmabhyamUtaye

te naH santu yujaH sadA varuNo mitro aryamA
vRdhAsashca pracetasaH
ati no viSpitA puru naubhirapo na parSatha
yUyaM RtasyarathyaH
vAmaM no astvaryaman vAmaM varuNa shaMsyam
vAmaM hyAvRNImahe
vAmasya hi pracetasa IshAnAsho rishAdasaH
nemAdityA aghasya yat
vayamid vaH sudAnavaH kSiyanto yAnto adhvannA
devA vRdhAya hUmahe
adhi na indraiSAM viSNo sajAtyAnAm
itA maruto ashvinA
pra bhrATRtvaM sudAnavo.adha dvitA samAnyA
mAturgarbhe bharAmahe
yUyaM hi STHA sudAnava indrajyeSTHA abhidyavaH
adhAcid va uta bruve

Hymn 84

preSTHaM vo atithiM stuSe mitramiva priyam
agniM rathaM na vedyam
kavimiva pracetasaM yaM devAso adha dvitA
ni martyeSvAdadhuH
tvaM yaviSTha dAshuSo nR^In pAhi shRNudhI giraH
rakSA tokamuta tmanA
kayA te agne aN^gira Urjo napAdupastutim
varAya deva manyave
dAshema kasya manasA yajñasya sahaso yaho
kadu voca idaMnamaH
adhA tvaM hi nas karo vishvA asmabhyaM sukSitIH
vAjadraviNaso giraH
kasya nUnaM parINaso dhiyo jinvasi dampate
goSAtA yasyate giraH
taM marjayanta sukratuM puroyAvAnamAjiSu
sveSu kSayeSuvAjinam
kSeti kSemebhiH sAdhubhirnakiryaM ghnanti hanti yaH
agne suvIra edhate

Hymn 85

A me havaM nAsatyAshvinA gachataM yuvam
madhvaH somasya pItaye
imaM me stomamashvinemaM me shRNutaM havam
madhvaH somasyapItaye
ayaM vAM kRSNo ashvinA havate vAjinIvasU
madhvaH somasya pItaye
shRNutaM jariturhavaM kRSNasya stuvato narA
madhvaH somasya pItaye
chardiryantamadAbhyaM viprAya stuvate narA
madhvaH somasya pItaye
gachataM dAshuSo gRhamitthA stuvato ashvinA
madhvaH somasya pItaye
yuñjAthAM rAsabhaM rathe vIDvaN^ge vRSaNvasU
madhvaH somasya pItaye
trivandhureNa trivRtA rathenA yAtamashvinA
madhvaH somasya pItaye
nU me giro nAsatyAshvinA prAvataM yuvam
madhvaH somasya pItaye

Hymn 86

ubhA hi dasrA bhiSajA mayobhuvobhA dakSasya vacaso babhUvathuH
tA vAM vishvako havate tanUkRthe mA no vi yauSTaM sakhyA mumocatam
kathA nUnaM vAM vimanA upa stavad yuvaM dhiyaM dadathurvasyaiSTaye
tA vAM vishvako ...
yuvaM hi SmA purubhujemamedhatuM viSNApve dadathurvasyaiSTaye
tA vAM vishvako ...
uta tyaM vIraM dhanasAM RjISiNaM dUre cit santamavase havAmahe
yasya svAdiSThA sumatiH pituryathA mA no vi yauSTaM sakhyA mumocatam
Rtena devaH savitA shamAyata Rtasya shRN^gamurviyA vi paprathe
RtaM sAsAha mahi cit pRtanyato mA no vi yauSTaM sakhyA mumocatam

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Hymn 87

dyumnI vAM stomo ashvinA krivirna seka A gatam
madhvaHsutasya sa divi priyo narA pAtaM gaurAviveriNe
pibataM gharmaM madhumantamashvinA barhiH sIdataM narA

tA mandasAnA manuSo duroNa A ni pAtaM vedasA vayaH
A vAM vishvAbhirUtibhiH priyamedhA ahUSata
tA vartiryAtamupa vRktabarhiSo juSTaM yajñaM diviSTiSu
pibataM somaM madhumantamashvinA barhiH sIdataM sumat
tA vAvRdhAnA upa suSTutiM divo gantaM gaurAviveriNam
A nUnaM yAtamashvinAshvebhiH pruSitapsubhiH
dasrA hiraNyavartanI shubhas patI pAtaM somaM RtAvRdhA
vayaM hi vAM havAmahe vipanyavo viprAso vAjasAtaye
tAvalgU dasrA purudaMsasA dhiyAshvinA shruSTyA gatam

Hymn 88

taM vo dasmaM RtISahaM vasormandAnamandhasaH
abhi vatsaM na svasareSu dhenava indraM gIrbhirnavAmahe
dyukSaM sudAnuM taviSIbhirAvRtaM giriM na purubhojasam
kSumantaM vAjaM shatinaM sahasriNaM makSU gomantamImahe
na tvA bRhanto adrayo varanta indra vILavaH
yad ditsasi stuvate mAvate vasu nakiS TadA minAti te
yoddhAsi kratvA shavasota daMsanA vishvA jAtAbhi majmanA
A tvAyamarka Utaye vavartati yaM gotamA ajIjanan
pra hi ririkSa ojasA divo antebhyas pari
na tvA vivyAcaraja indra pArthivamanu svadhAM vavakSitha
nakiH pariSTirmaghavan maghasya te yad dAshuSe dashasyasi
asmAkaM bodhyucathasya coditA maMhiSTho vAjasAtaye

Hymn 89

bRhadindrAya gAyata maruto vRtrahantamam
yena jyotirajanayannRtAvRdho devaM devAya jAgRvi
apAdhamadabhishastIrashastihAthendro dyumnyAbhavat
devAsta indra sakhyAya yemire bRhadbhAno marudgaNa
pra va indrAya bRhate maruto brahmArcata
vRtraM hanati vRtrahA shatakraturvajreNa shataparvaNA
abhi pra bhara dhRSatA dhRSanmanaH shravashcit te asad bRhat
arSantvApo javasA vi mAtaro hano vRtraM jayA svaH
yajjAyathA apUrvya maghavan vRtrahatyAya
tat pRthivImaprathayastadastabhnA uta dyAm
tat te yajño ajAyata tadarka uta haskRtiH
tad vishvamabhibhUrasi yajjAtaM yacca jantvam
AmAsu pakvamairaya A sUryaM rohayo divi
gharmaM na sAman tapatA suvRktibhirjuSTaM girvaNase bRhat

Hymn 90

A no vishvAsu havya indraH samatsu bhUSatu
upa brahmANi savanAni vRtrahA paramajyA RcISamaH
tvaM dAtA prathamo rAdhasAmasyasi satya IshAnakRt
tuvidyumnasya yujyA vRNImahe putrasya shavaso mahaH
brahmA ta indra girvaNaH kriyante anatidbhutA
imA juSasvaharyashva yojanendra yA te amanmahi
tvaM hi satyo maghavannanAnato vRtrA bhUri nyRñjase
satvaM shaviSTha vajrahasta dAshuSe.arvAñcaM rayimA kRdhi
tvamindra yashA asy RjISI shavasas pate
tvaM vRtrANi haMsyapratInyeka idanuttA carSaNIdhRtA
tamu tvA nUnamasura pracetasaM rAdho bhAgamivemahe
mahIva kRttiH sharaNA ta indra pra te sumnA no ashnavan

Hymn 91

kanyA vAravAyatI somamapi srutAvidat
astaM bharantyabravIdindrAya sunavai tvA shakrAya sunavai tvA
asau ya eSi vIrako gRhaM\-gRhaM vicAkashad
imaM jambhasutaM piba dhAnAvantaM karambhiNamapUpavantamukthinam
A cana tvA cikitsAmo.adhi cana tvA nemasi
shanairiva shanakairivendrAyendo pari srava
kuvicchakat kuvit karat kuvin no vasyasas karat
kuvit patidviSo yatIrindreNa saMgamAmahai
imAni trINi viSTapA tAnindra vi rohaya
shirastatasyorvarAmAdidaM ma upodare
asau ca yA na urvarAdimAM tanvaM mama
atho tatasya yacchiraH sarvA tA romashA kRdhi
khe rathasya khe.anasaH khe yugasya shatakrato
apAlAmindratriS pUtvyakRNoH sUryatvacam

Hymn 92

pAntamA vo andhasa indramabhi pra gAyata
vishvAsAhaMshatakratuM maMhiSThaM carSaNInAm
puruhUtaM puruSTutaM gAthAnyaM sanashrutam

indra iti bravItana
indra in no mahAnAM dAtA vAjAnAM nRtuH
mahAnabhijñvA yamat
apAdu shipryandhasaH sudakSasya prahoSiNaH
indorindroyavAshiraH
taM vabhi prArcatendraM somasya pItaye
tadid dhyasyavardhanam
asya pItvA madAnAM devo devasyaujasA
vishvAbhi bhuvanA bhuvat
tyamu vaH satrAsAhaM vishvAsu gIrSvAyatam
A cyAvayasyUtaye
yudhmaM santamanarvANaM somapAmanapacyutam
naramavAryakratum
shikSA Na indra rAya A puru vidvAn RcISama
avA naH pArye dhane
atashcidindra Na upA yAhi shatavAjayA
iSA sahasravAjayA
ayAma dhIvato dhiyo.arvadbhiH shakra godare
jayema pRtsu vajrivaH
vayamu tvA shatakrato gAvo na yavaseSvA
uktheSu raNayAmasi
vishvA hi martyatvanAnukAmA shatakrato
aganma vajrinnAshasaH
tve su putra shavaso.avRtran kAmakAtayaH
na tvAmindrAtiricyate
sa no vRSan saniSThayA saM ghorayA dravitnvA
dhiyAviDDhi purandhyA
yaste nUnaM shatakratavindra dyumnitamo madaH
tena nUnaM made madeH
yaste citrashravastamo ya indra vRtrahantamaH
ya ojodAtamomadaH
vidmA hi yaste adrivastvAdattaH satya somapAH
vishvAsudasma kRSTiSu
indrAya madvane sutaM pari STobhantu no giraH
arkamarcantu kAravaH
yasmin vishvA adhi shriyo raNanti sapta saMsadaH
indraMsute havAmahe
trikadrukeSu cetanaM devAso yajñamatnata
tamid vardhantuno giraH
A tvA vishantvindavaH samudramiva sindhavaH
na tvAmindrAti ricyate
vivyaktha mahinA vRSan bhakSaM somasya jAgRve
ya indra jaThareSu te
araM ta indra kukSaye somo bhavatu vRtrahan
araM dhAmabhyaindavaH
aramashvAya gAyati shrutakakSo araM gave

aramindrasya dhAmne
araM hi Sma suteSu NaH someSvindra bhUSasi
araM teshakra dAvane
parAkAttAccidadrivastvAM nakSanta no giraH
araM gamAma te vayam
evA hyasi vIrayurevA shUra uta sthiraH
evA te rAdhyaM manaH
evA rAtistuvImagha vishvebhirdhAyi dhAtRbhiH
adhA cidindra me sacA
mo Su brahmeva tandrayurbhuvo vAjAnAM pate
matsvA sutasya gomataH
mA na indra abhyAdishaH sUro aktuSvA yaman
tvA yujA vanema tat
tvayedindra yujA vayaM prati bruvImahi spRdhaH
tvamasmAkaM tava smasi
tvAmid dhi tvAyavo.anunonuvatashcarAn
sakhAya indra kAravaH

Hymn 93

ud ghedabhi shrutAmaghaM vRSabhaM naryApasam
astArameSi sUrya
nava yo navatiM puro bibheda bAhvojasA
ahiM ca vRtrahAvadhIt
sa na indraH shivaH sakhAshvAvad gomad yavamat
urudhAreva dohate
yadadya kacca vRtrahannudagA abhi sUrya
sarvaM tadindra te vashe
yad vA pravRddha satpate na marA iti manyase
uto tat satyamit tava
ye somAsaH parAvati ye arvAvati sunvire
sarvAMstAnindra gachasi
tamindraM vAjayAmasi mahe vRtrAya hantave
sa vRSA vRSabho bhuvat
indraH sa dAmane kRta ojiSThaH sa made hitaH
dyumnIshlokI sa somyaH
girA vajro na sambhRtaH sabalo anapacyutaH
vavakSa RSvoastRtaH
durge cin naH sugaM kRdhi gRNAna indra girvaNaH
tvaM ca maghavan vashaH
yasya te nU cidAdishaM na minanti svarAjyam
na devo nAdhrigurjanaH
adhA te apratiSkutaM devI shuSmaM saparyataH

ubhe suSipra rodasI
tvametadadhArayaH kRSNAsu rohiNISu ca
paruSNISu rushat payaH
vi yadaheradha tviSo vishve devAso akramuH
vidan mRgasya tAnamaH
A u me nivaro bhuvad vRtrahAdiSTa pauMsyam
ajAtashatrurastRtaH
shrutaM vo vRtrahantamaM pra shardhaM carSaNInAm
A shuSe rAdhase mahe
ayA dhiyA ca gavyayA puruNAman puruSTuta
yat some\-somAbhavaH
bodhinmanA idastu no vRtrahA bhUryAsutiH
shRNotu shakraAshiSam
kayA tvaM na UtyAbhi pra mandase vRSan
kayA stotRbhya A bhara
kasya vRSA sute sacA niyutvAn vRSabho raNat
vRtrahA somapItaye
abhI Su NastvaM rayiM mandasAnaH sahasriNam
prayantAbodhi dAshuSe
patnIvantaH sutA ima ushanto yanti vItaye
apAM jagmirnicumpuNaH
iSTA hotrA asRkSatendraM vRdhAso adhvare
achAvabhRthamojasA
iha tyA sadhamAdyA harI hiraNyakeshyA
voLhAmabhi prayo hitam
tubhyaM somAH sutA ime stIrNaM barhirvibhAvaso
stotRbhya indramA vaha
A te dakSaM vi rocanA dadhad ratnA vi dAshuSe
stotRbhya indramarcata
A te dadhAmIndriyamukthA vishvA shatakrato
stotRbhya indra mRLaya
bhadram\-bhadraM na A bhareSamUrjaM shatakrato
yadindra mRLayAsi naH
sa no vishvAnyA bhara suvitAni shatakrato
yadindra mRLayAsi naH
tvAmid vRtrahantama sutAvanto havAmahe
yadindra mRLayAsinaH
upa no haribhiH sutaM yAhi madAnAM pate
upa no haribhiHsutam
dvitA yo vRtrahantamo vida indraH shatakratuH
upa no haribhiH sutam
tvaM hi vRtrahanneSAM pAtA somAnAmasi
upa no haribhiH sutam
indra iSe dadAtu na RbhukSaNaM RbhuM rayim
vAjI dadAtuvAjinam

Hymn 94

gaurdhayati marutAM shravasyurmAtA maghonAm
yuktA vahnI rathAnAm
yasyA devA upasthe vratA vishve dhArayanti
sUryAmAsAdRshe kam
tat su no vishve arya A sadA gRNanti kAravaH
marutaH somapItaye
asti somo ayaM sutaH pibantyasya marutaH
uta svarAjo ashvinA
pibanti mitro aryamA tanA pUtasya varuNaH
triSadhasthasya jAvataH
uto nvasya joSamAnindraH sutasya gomataH
prAtarhoteva matsati
kadatviSanta sUrayastira Apa iva sridhaH
arSanti pUtadakSasaH
kad vo adya mahAnAM devAnAmavo vRNe
tmanA ca dasmavarcasAm
A ye vishvA pArthivAni paprathan rocanA divaH
marutaHsomapItaye
tyAn nu pUtadakSaso divo vo maruto huve
asya somasya pItaye
tyAn nu ye vi rodasI tastabhurmaruto huve
asya somasya pItaye
tyaM nu mArutaM gaNaM giriSThAM vRSaNaM huve
asyasomasya pItaye

Hymn 95

A tvA giro rathIrivAsthuH suteSu girvaNaH
abhi tvA samanUSatendra vatsaM na mAtaraH
A tvA shukrA acucyavuH sutAsa indra girvaNaH
pibA tvasyAndhasa indra vishvAsu te hitam
pibA somaM madAya kamindra shyenAbhRtaM sutam
tvaM hishashvatInAM patI rAjA vishAmasi
shrudhI havaM tirashcyA indra yastvA saparyati
suvIryasya gomato rAyas pUrdhi mahAnasi
indra yaste navAyasIM giraM mandrAmajIjanat
cikitvinmanasaM dhiyaM pratnAM Rtasya pipyuSIm
tamu STavAma yaM gira indramukthAni vAvRdhuH

purUNyasya pauMsyA siSAsanto vanAmahe
eto nvindraM stavAma shuddhaM shuddhena sAmnA
shuddhairukthairvAvRdhvAMsaM shuddha AshIrvAn mamattu
indra shuddho na A gahi shuddhaH shuddhAbhirUtibhiH
shuddho rayiM ni dhAraya shuddho mamaddhi somyaH
indra shuddho hi no rayiM shuddho ratnAni dAshuSe
shuddho vRtrANi jighnase shuddho vAjaM siSAsasi

Hymn 96

asmA uSAsa Atiranta yAmamindrAya naktamUrmyAH suvAcaH
asmA Apo mAtaraH sapta tasthurnRbhyastarAya sindhavaH supArAH
atividdhA vithureNA cidastrA triH sapta sAnu saMhitA girINAm
na tad devo na martyastuturyAd yAni pravRddho vRSabhashcakAra
indrasya vajra Ayaso nimishla indrasya bAhvorbhUyiSThamojaH
shIrSannindrasya kratavo nireka AsanneSanta shrutyA upAke
manye tvA yajñiyaM yajñiyAnAM manye tvA cyavanamacyutAnAm
manye tvA satvanAmindra ketuM manye tvA vRSabhaM carSaNInAm
A yad vajraM bAhvorindra dhatse madacyutamahaye hantavAu
pra parvatA anavanta pra gAvaH pra brahmANo abhinakSanta indram
tamu STavAma ya imA jajAna vishvA jAtAnyavarANyasmAt
indreNa mitraM didhiSema gIrbhirupo namobhirvRSabhaM vishema
vRtrasya tvA shvasathAdISamANA vishve devA ajahurye sakhAyaH
marudbhirindra sakhyaM te astvathemA vishvAH pRtanA jayAsi
triH SaSTistvA maruto vAvRdhAnA usrA iva rAshayo yajñiyAsaH
upa tvemaH kRdhi no bhAgadheyaM shuSmaM ta enA haviSA vidhema
tigmamAyudhaM marutAmanIkaM kasta indra prati vajraM dadharSa
anAyudhAso asurA adevAshcakreNa tAnapa vapa RjISin
maha ugrAya tavase suvRktiM preraya shivatamAya pashvaH
girvAhase gira indrAya pUrvIrdhehi tanve kuvidaN^ga vedat
ukthavAhase vibhve manISAM druNA na pAramIrayA nadInAm
ni spRsha dhiyA tanvi shrutasya juSTatarasya kuvidaN^ga vedat
tad viviDDhi yat ta indro jujoSat stuhi suSTutiM namasAvivAsa
upa bhUSa jaritarmA ruvaNyaH shrAvayA vAcaM kuvidaN^ga vedat
ava drapso aMshumatImatiSThadiyAnaH kRSNo dashabhiH sahasraiH
Avat tamindraH shacyA dhamantamapa snehitIrnRmaNA adhatta
drapsamapashyaM viSuNe carantamupahvare nadyo aMshumatyAH
nabho na kRSNamavatasthivAMsamiSyAmi vo vRSaNo yudhyatAjau
adha drapso aMshumatyA upasthe.adhArayat tanvaM titviSANaH
visho adevIrabhyAcarantIrbRhaspatinA yujendraH sasAhe
tvaM ha tyat saptabhyo jAyamAno.ashatrubhyo abhavaH shatrurindra
gULhe dyAvApRthivI anvavindo vibhumadbhyo bhuvanebhyo raNaM dhAH
tvaM ha tyadapratimAnamojo vajreNa vajrin dhRSito jaghantha

tvaM shuSNasyAvAtiro vadhatraistvaM gA indra shacyedavindaH
tvaM ha tyad vRSabha carSaNInAM ghano vRtrAnAM taviSobabhUtha
tvaM sindhUnrasRjastastabhAnAn tvamapo ajayodAsapatnIH
sa sukratU raNitA yaH suteSvanuttamanyuryo aheva revAn
ya eka in naryapAMsi kartA sa vRtrahA pratIdanyamAhuH
sa vRtrahendrashcarSaNIdhRt taM suSTutyA havyaM huvema
sa prAvitA maghavA no.adhivaktA sa vAjasya shravasyasyadAtA
sa vRtrahendra RbhukSAH sadyo jajñAno havyo babhUva
kRNvannapAMsi naryA purUNi somo na pIto havyaH sakhibhyaH

Hymn 97

yA indra bhuja AbharaH svarvAnasurebhyaH
stotAramin maghavannasya vardhaya ye ca tve vRktabarhiSaH
yamindra dadhiSe tvamashvaM gAM bhAgamavyayam
yajamAne sunvati dakSiNAvati tasmin taM dhehi mA paNau
ya indra sastyavrato.anuSvApamadevayuH
svaiH Sa evairmumurat poSyaM rayiM sanutardhehi taM tataH
yacchakrAsi parAvati yadarvAvati vRtrahan
atastvA gIrbhirdyugadindra keshibhiH sutAvAnA vivAsati
yad vAsi rocane divaH samudrasyAdhi viSTapi
yat pArthive sadane vRtrahantama yadantarikSa A gahi
sa naH someSu somapAH suteSu shavasas pate
mAdayasva rAdasA sUnRtAvatendra rAyA parINasA
mA na indra parA vRNag bhavA naH sadhamAdyaH
tvaM na UtI tvamin na ApyaM mA na indra parA vRNak
asme indra sacA sute ni SadA pItaye madhu
kRdhI jaritremaghavannavo mahadasme indra sacA sute
na tvA devAsa Ashata na martyAso adrivaH
vishvA jAtAnishavasAbhibhUrasi na tvA devAsa Ashata
vishvAH pRtanA abhibhUtaraM naraM sajUstatakSurindraMjajanushca rAjase
kratvA varuSThaM vara AmurimutogramojiSThaM tavasaM tarasvinam
samIM rebhAso asvarannindraM somasya pItaye
svarpatiMyadIM vRdhe dhRtavrato hyojasA samUtibhiH
nemiM namanti cakSasA meSaM viprA abhisvarA
sudItayo vo adruho.api karNe tarasvinaH saM RkvabhiH
tamindraM johavImi maghavAnamugraM satrA dadhAnamapratiSkutaM shavAMsi
maMhiSTho gIrbhirA ca yajñiyo vavartad rAye no vishvA supathA kRNotu vajrI
tvaM pura indra cikidenA vyojasA shaviSTha shakra nAshayadhyai
tvad vishvAni bhuvanAni vajrin dyAvA rejete pRthivI ca bhISA
tan ma Rtamindra shUra citra pAtvapo na vajrin duritAti parSi bhUri
kadA na indra rAya A dashasyervishvapsnyasya spRhayAyyasya rAjan

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Hymn 98

indrAya sAma gAyata viprAya bRhate bRhat
dharmakRte vipashcite panasyave
tvamindrAbhibhUrasi tvaM sUryamarocayaH
vishvakarmA vishvadevo mahAnasi
vibhrAjañ jyotiSA svaragacho rocanaM divaH
devAsta indra sakhyAya yemire
endra no gadhi priyaH satrAjidagohyaH
girirna vishvataspRthuH patirdivaH
abhi hi satya somapA ubhe babhUtha rodasI
indrAsi sunvato vRdhaH patirdivaH
tvaM hi shashvatInAmindra dartA purAmasi
hantA dasyormanorvRdhaH patirdivaH
adhA hindra girvaNa upa tvA kAmAn mahaH sasRjmahe
udevayanta udabhiH
vArNa tvA yavyAbhirvardhanti shUra brahmANi
vAvRdhvAMsaM cidadrivo dive\-dive
yuñjanti harI iSirasya gAthayorau ratha uruyuge
indravAhA vacoyujA
tvaM na indrA bharanojo nRmNaM shatakrato vicarSaNe
A vIraM pRtanASaham
tvaM hi naH pitA vaso tvaM mAtA shatakrato babhUvitha
adhA te sumnamImahe
tvAM shuSmin puruhUta vAjayantamupa bruve shatakrato
sa norAsva suvIryam

Hymn 99

tvAmidA hyo naro.apIpyan vajrin bhUrNayaH
sa indra stomavAhasAmiha shrudhyupa svasaramA gahi
matsvA sushipra harivastadImahe tve A bhUSanti vedhasaH
tava shravAMsyupamAnyukthyA suteSvindra girvaNaH
shrAyanta iva sUryaM vishvedindrasya bhakSata
vasUni jAte janamAna ojasA prati bhAgaM na dIdhima
anarsharAtiM vasudAmupa stuhi bhadrA indrasya rAtayaH
so asya kAmaM vidhato na roSati mano dAnAya codayan
tvamindra pratUrtiSvabhi vishvA asi spRdhaH
ashastihA janitA vishvatUrasi tvaM tUrya taruSyataH
anu te shuSmaM turayantamIyatuH kSoNI shishuM na mAtarA
vishvAste spRdhaH shnathayanta manyave vRtraM yadindratUrvasi
ita UtI vo ajaraM prahetAramaprahitam

AshuM jetAraM hetAraM rathItamamatUrtaM tugryAvRdham
iSkartAramaniSkRtaM sahaskRtaM shatamUtiM shatakratum
samAnamindramavase havAmahe vasavAnaM vasUjuvam

Hymn 100

ayaM ta emi tanvA purastAd vishve devA abhi mA yanti pashcAt
yadA mahyaM dIdharo bhAgamindrAdin mayA kRNavo vIryANi
dadhAmi te madhuno bhakSamagre hitaste bhAgaH suto astu somaH
asashca tvaM dakSiNataH sakhA me.adhA vRtrANijaN^ghanAva bhUri
pra su stomaM bharata vAjayanta indrAya satyaM yadi satyamasti
nendro astIti nema u tva Aha ka IM dadarsha kamabhiSTavAma
ayamasmi jaritaH pashya meha vishvA jAtAnyabhyasmi mahnA
Rtasya mA pradisho vardhayantyAdardiro bhuvanA dardarImi
A yan mA venA aruhannRtasyanekamAsInaM haryatasya pRSThe
manashcin me hRda A pratyavocadacikradañchishumantaH sakhAyaH
vishvet tA te savaneSu pravAcyA yA cakartha maghavannindra sunvate
pArAvataM yat purusambhRtaM vasvapAvRNoH sharabhAya RSibandhave
pra nUnaM dhAvatA pRthaM neha yo vo avAvarIt
ni SIM vRtrasya marmaNi vajramindro apIpatat
manojavA ayamAna AyasImatarat puram
divaM suparNo gatvAya somaM vajriNa Abharat
samudre antaH shayata udnA vajro abhIvRtaH
bharantyasmaisaMyataH puraHprasravaNA balim
yad vAg vadantyavicetanAni rASTrI devAnAM niSasAdamandrA
catasra UrjaM duduhe payAMsi kva svidasyAH paramaM jagAma
devIM vAcamajanayanta devAstAM vishvarUpAH pashavo vadanti
sA no mandreSamUrjaM duhAnA dhenurvAgasmAnupa suSTutaitu
sakhe viSNo vitaraM vi kramasva dyaurdehi lokaM vajrAya viSkabhe
hanAva vRtraM riNacAva sindhUnindrasya yantu prasave visRSTAH

Hymn 101

RdhagitthA sa martyaH shashame devatAtaye
yo nUnaM mitrAvaruNAvabhiSTaya Acakre havyadAtaye
varSiSThakSatrA urucakSasA narA rAjAnA dIrghashruttamA
tA bAhutA na daMsanA ratharyataH sAkaM sUryasya rashmibhiH
pra yo vAM mitrAvaruNAjiro dUto adravat
ayAshvIrSA maderaghuH
na yAH sampRche na punarhavItave nasaMvAdAya ramate
tasmAn no adya samRteruruSyataM bAhubhyAM na uruSyatam

pra mitrAya prAryamNe sacathyaM RtAvaso
varUthyaM varuNe chandyaM vaca stotraM rAjasu gAyata
te hinvire aruNaM jenyaM vasvekaM putraM tisR^INAm
tedhAmAnyamRtA martyAnAmadabdhA abhi cakSate
A me vacAMsyudyatA dyumattamAni kartvA
ubhA yAtaM nAsatyA sajoSasA prati havyAni vItaye
rAtiM yad vAmarakSasaM havAmahe yuvAbhyAM vAjinIvasU
prAcIM hotrAM pratirantAvitaM narA gRNAnA jamadagninA
A no yajñaM divispRshaM vAyo yAhi sumanmabhiH
antaH pavitra upari shrINAno.ayaM shukro ayAmi te
vetyadhvaryuH pathibhI rajiSThaiH prati havyAni vItaye
adhA niyutva ubhayasya naH piba shuciM somaM gavAshiram
baN mahAnasi sUrya baL Aditya mahAnasi
mahaste sato mahimA panasyate.addhA deva mahAnasi
baT surya shravasA mahAnasi satrA deva mahAnasi
mahnAdevAnAmasuryaH purohito vibhu jyotiradAbhyam
iyaM yA nIcyarkiNI rUpA rohiNyA kRtA
citreva pratyadarshyAyatyantardashasu bAhuSu
prajA ha tisro atyAyamIyurnyanyA arkamabhito vivishre
bRhad dha tasthau bhuvaneSvantaH pavamAno harita A vivesha
mAtA rudrANAM duhitA vasUnAM svasAdityAnAmamRtasya nAbhiH
pra nu vocaM cikituSe janAya mA gAmanAgAmaditiM vadhiSTa
vacovidaM vAcamudIrayantIM vishvAbhirdhIbhirupatiSThamAnAm
devIM devebhyaH paryeyuSIM gAmA mAvRkta martyo dabhracetAH

Hymn 102

tvamagne bRhad vayo dadhAsi deva dAshuSe
kavirgRhapatiryuvA
sa na ILAnayA saha devAnagne duvasyuvA
cikid vibhAnavA vaha
tvayA ha svid yujA vayaM codiSThena yaviSThya
abhi SmovAjasAtaye
aurvabhRguvacchucimapnavAnavadA huve
agniM samudravAsasam
huve vAtasvanaM kaviM parjanyakrandyaM sahaH
agniM samudravAsasam
A savaM savituryathA bhagasyeva bhujiM huve
agniM samudravAsasam
agniM vo vRdhantamadhvarANAM purUtamam
achA naptre sahasvate
ayaM yathA na Abhuvat tvaSTA rUpeva takSyA
asya kratvA yashasvataH

ayaM vishvA abhi shriyo.agnirdeveSu patyate
A vAjairupa no gamat
vishveSAmiha stuhi hotR^INAM yashastamam
agniM yajñeSupUrvyam
shIraM pAvakashociSaM jyeSTho yo dameSvA
dIdAya dIrghashruttamaH
tamarvantaM na sAnasiM gRNIhi vipra shuSmiNam
mitraMna yAtayajjanam
upa tvA jAmayo giro dedishatIrhaviSkRtaH
vAyoranIkeasthiran
yasya tridhAtvavRtaM barhistasthAvasandinam
dadhA padaAÅ`\\
padaM devasya mILhuSo.anADhRSTAbhirUtibhiH
bhadrAsUrya ivopadRk
agne ghRtasya dhItibhistepAno deva shociSA
A devAn vakSi yakSi ca
taM tvAjananta mAtaraH kaviM devAso aN^giraH
havyavAhamamartyam
pracetasaM tvA kave.agne dUtaM vareNyam
havyavAhaM ni Sedire
nahi me astyaghnyA na svadhitirvananvati
athaitADRg bharAmi te
yadagne kAni kAni cidA te dARUNi dadhmasi
tA juSasva yaviSThya
yadattyupajihvikA yad vamro atisarpati
sarvaM tadastu te ghRtam
agnimindhAno manasA dhiyaM saceta martyaH
agnimIdhe vivasvabhiH

Hymn 103

adarshi gAtuvittamo yasmin vratAnyADadhuH
upo Su jAtamAryasya vardhanamagniM nakSanta no giraH
pra daivodAso agnirdevAnachA na majmanA
anu mAtarampRthivIM vi vAvRte tasthau nAkasya sAnavi
yasmAd rejanta kRSTayashcarkRtyAni kRNvataH
sahasrasAmmedhasAtAviva tmanAgniM dhIbhiH saparyata
pra yaM rAye ninISasi marto yaste vaso dAshat
sa vIraM dhatte agna ukthashaMsinaM tmanA sahasrapoSiNam
sa dRLhe cidabhi tRNatti vAjamarvatA sa dhatte akSiti shravaH
tve devatrA sadA purUvaso vishvA vAmAni dhImahi
yo vishvA dayate vasu hotA mandro janAnAm
madhorna pAtrA prathamAnyasmai pra stomA yantyagnaye

ashvaM na gIrbhI rathyaM sudAnavo marmRjyante devayavaH
ubhe toke tanaye dasma vishpate parSi rAdho maghonAm
pra maMhiSThAya gAyata RtAvne bRhate shukrashociSe
upastutAso agnaye
A vaMsate maghavA vIravad yashaH samiddho dyumnyAhutaH
kuvin no asya sumatirnavIyasyachA vAjebhirAgamat
preSThamu priyANAM stuhyAsAvAtithim
agniM rathAnAM yamam
uditA yo niditA veditA vasvA yajñiyo vavartati
duSTarA yasya pravaNe normayo dhiyA vAjaM siSAsataH
mA no hRNItAmatithirvasuragniH puruprashasta eSaH
yaH suhotA svadhvaraH
mo te riSan ye achoktibhirvaso.agne kebhishcidevaiH
kIrishcid dhi tvAmITTe dUtyAya rAtahavyaH svadhvaraH
Agne yAhi marutsakhA rudrebhiH somapItaye
sobharyA upa suSTutiM mAdayasva svarNare

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RIG VEDA BOOK 9

Hymn 1

svAdiSThayA madiSThayA pavasva soma dhArayA
indrAya pAtave sutaH
rakSohA vishvacarSanirabhi yonimayohatam
druNA sadhasthamAsadat
varivodhAtamo bhava maMhiSTho vRtrahantamaH
parSi rAdhomaghonAm
abhyarSa mahAnAM devAnAM vItimandhasA
abhi vAjamuta shravaH
tvAmachA carAmasi tadidarthaM dive\-dive
indo tve na AshasaH
punAti te parisrutaM somaM sUryasya duhitA
vAreNa shashvatA tanA
tamImaNvIH samarya A gRbhNanti yoSaNo dasha
svasAraH pArye divi
tamIM hinvantyagruvo dhamanti bAkuraM dRtim
tridhAtu vAraNaM madhu
abhImamaghnyA uta shrINanti dhenavaH shishum
somamindrAya pAtave
asyedindro madeSvA vishvA vRtrANi jighnate
shUro maghA ca maMhate

Hymn 2

pavasva devavIrati pavitraM soma raMhyA
indramindo vRSA visha
A vacyasva mahi psaro vRSendo dyumnavattamaH
A yoniM dharNasiH sadaH
adhukSata priyaM madhu dhArA sutasya vedhasaH
apo vasiSTa sukratuH

mahAntaM tvA mahIranvApo arSanti sindhavaH
yad gobhirvAsayiSyase
samudro apsu mAmRje viSTambho dharuNo divaH
somaH pavitre asmayuH
acikradad vRSA harirmahAn mitro na darshataH
saM sUryeNa rocate
girasta inda ojasA marmRjyante apasyuvaH
yAbhirmadAya shumbhase
taM tvA madAya ghRSvaya u lokakRtnumImahe
tava prashastayo mahIH
asmabhyamindavindrayurmadhvaH pavasva dhArayA
parjanyo vRSTimAniva
goSA indo nRSA asyashvasA vAjasA uta
AtmA yajñasya pUrvyaH

Hymn 3

eSa devo amartyaH parNavIriva dIyati
abhi droNAnyAsadam
eSa devo vipA kRto.ati hvarAMsi dhAvati
pavamAno adAbhyaH
eSa devo vipanyubhiH pavamAna RtAyubhiH
harirvAjAya mRjyate
eSa vishvAni vAryA shUro yanniva satvabhiH
pavamAnaHsiSAsati
eSa devo ratharyati pavamAno dashasyati
AviS kRNoti vagvanum
eSa viprairabhiSTuto.apo devo vi gAhate
dadhad ratnAnidAshuSe
eSa divaM vi dhAvati tiro rajAMsi dhArayA
pavamAnaHkanikradat
eSa divaM vyAsarat tiro rajANsyaspRtaH
pavamAnaH svadhvaraH
eSa pratnena janmanA devo devebhyaH sutaH
hariH pavitrearSati
eSa u sya puruvrato jajñAno janayanniSaH
dhArayA pavate sutaH

Hymn 4

sanA ca soma jeSi ca pavamAna mahi shravaH
athA no vasyasas kRdhi
sanA jyotiH sanA svarvishvA ca soma saubhagA
athA ...
sanA dakSamuta kratumapa soma mRdho jahi
athA ...
pavItAraH punItana somamindrAya pAtave
athA ...
tvaM sUrye na A bhaja tava kratvA tavotibhiH
athA ...
tava kratvA tavotibhirjyok pashyema sUryam
athA ...
abhyarSa svAyudha soma dvibarhasaM rayim
athA ...
abhyarSAnapacyuto rayiM samatsu sAsahiH
athA ...
tvAM yajñairavIvRdhan pavamAna vidharmaNi
athA ...
rayiM nashcitramashvinamindo vishvAyamA bhara
athA .. .

Hymn 5

samiddho vishvatas patiH pavamAno vi rAjati
prINan vRSA kanikradat
tanUnapAt pavamAnaH shRN^ge shishAno arSati
antarikSeNa rArajat
ILenyaH pavamAno rayirvi rAjati dyumAn
madhordhArAbhirojasA
barhiH prAcInamojasA pavamAna stRNan hariH
deveSu deva Iyate
udAtairjihate bRhad dvAro devIrhiraNyayIH
pavamAnena suSTutAH
sushilpe bRhatI mahI pavamAno vRSaNyati
naktoSAsA nadarshate
ubhA devA nRcakSasA hotArA daivyA huve
pavamAna indrovRSA
bhAratI pavamAnasya sarasvatILA mahI
imaM no yajñamA gaman tisro devIH supeshasaH
tvaSTAramagrajAM gopAM puroyAvAnamA huve

indurindro vRSA hariH pavamAnaH prajApatiH
vanaspatiM pavamAna madhvA samaN^gdhi dhArayA
sahasravalshaM haritaM bhrAjamAnaM hiraNyayam
vishve devAH svAhAkRtiM pavamAnasyA gata
vAyurbRhaspatiH sUryo.agnirindraH sajoSasaH

Hymn 6

mandrayA soma dhArayA vRSA pavasva devayuH
avyo vAreSvasmayuH
abhi tyaM madyaM madamindavindra iti kSara
abhi vAjinoarvataH
abhi tyaM pUrvyaM madaM suvAno arSa pavitra A
abhi vAjamuta shravaH
anu drapsAsa indava Apo na pravatAsaran
punAnA indramAshata
yamatyamiva vAjinaM mRjanti yoSaNo dasha
vane krILantamatyavim
taM gobhirvRSaNaM rasaM madAya devavItaye
sutaM bharAya saM sRja
devo devAya dhArayendrAya pavate sutaH
payo yadasya pIpayat
AtmA yajñasya raMhyA suSvANaH pavate sutaH
pratnaMni pAti kAvyam
evA punAna indrayurmadaM madiSTha vItaye
guhA cid dadhiSe giraH #

Hymn 7

asRgram indavaH pathA dharmann Rtasya sushriyaH |
vidAnA asya yojanam ||
pra dhArA madhvo agriyo mahIr apo vi gAhate |
havir haviSSu vandyaH ||
pra yujo vAco agriyo vRSAva cakradad vane |
sadmAbhi satyo adhvaraH ||
pari yat kAvyA kavir nRmNA vasAno arSati |
svar vAjI siSAsati ||
pavamAno abhi spRdho visho rAjeva sIdati |
yad Im RNvanti vedhasaH ||
avyo vAre pari priyo harir vaneSu sIdati |
rebho vanuSyate matI ||

sa vAyum indram ashvinA sAkam madena gachati |
raNA yo asya dharmabhiH ||
A mitrAvaruNA bhagam madhvaH pavanta UrmayaH |
vidAnA asya shakmabhiH ||
asmabhyaM rodasI rayim madhvo vAjasya sAtaye |
shravo vasUni saM jitam ||

Hymn 8

ete somA abhi priyam indrasya kAmam akSaran |
vardhanto asya vIryam ||
punAnAsash camUSado gachanto vAyum ashvinA |
te no dhAntu suvIryam ||
indrasya soma rAdhase punAno hArdi codaya |
Rtasya yonim Asadam ||
mRjanti tvA dasha kSipo hinvanti sapta dhItayaH |
anu viprA amAdiSuH ||
devebhyas tvA madAya kaM sRjAnam ati meSyaH |
saM gobhir vAsayAmasi ||
punAnaH kalasheSv A vastrANy aruSo hariH |
pari gavyAny avyata ||
maghona A pavasva no jahi vishvA apa dviSaH |
indo sakhAyam A visha ||
vRSTiM divaH pari srava dyumnam pRthivyA adhi |
saho naH soma pRtsu dhAH ||
nRcakSasaM tvA vayam indrapItaM svarvidam |
bhakSImahi prajAm iSam ||

Hymn 9

pari priyA divaH kavir vayAMsi naptyïr hitaH |
suvAno yAti kavikratuH ||
pra-pra kSayAya panyase janAya juSTo adruhe |
vIty arSa caniSThayA ||
sa sUnur mAtarA shucir jAto jAte arocayat |
mahAn mahI RtAvRdhA ||
sa sapta dhItibhir hito nadyï ajinvad adruhaH |
yA ekam akSi vAvRdhuH ||
tA abhi santam astRtam mahe yuvAnam A dadhuH |
indum indra tava vrate ||
abhi vahnir amartyaH sapta pashyati vAvahiH |

krivir devIr atarpayat ||
avA kalpeSu naH pumas tamAMsi soma yodhyA |
tAni punAna jaOghanaH ||
nU navyase navIyase sUktAya sAdhayA pathaH |
pratnavad rocayA rucaH ||
pavamAna mahi shravo gAm ashvaM rAsi vIravat |
sanA medhAM sanA svaH |

Hymn 10

pra svAnAso rathA ivArvanto na shravasyavaH |
somAso rAye akramuH ||
hinvAnAso rathA iva dadhanvire gabhastyoH |
bharAsaH kAriNAm iva ||
rAjAno na prashastibhiH somAso gobhir añjate |
yajño na sapta dhAtRbhiH ||
pari suvAnAsa indavo madAya barhaNA girA |
sutA arSanti dhArayA ||
ApAnAso vivasvato jananta uSaso bhagam |
sUrA aNvaM vi tanvate ||
apa dvArA matInAm pratnA RNvanti kAravaH |
vRSNo harasa AyavaH ||
samIcInAsa Asate hotAraH saptajAmayaH |
padam ekasya pipratAH ||
nAbhA nAbhiM na A dade cakSush cit sUrye sacA |
kaver apatyam A duhe ||
abhi priyA divas padam adhvaryubhir guhA hitam |
sUraH pashyati cakSasA ||

Hymn 11

upAsmai gAyatA naraH pavamAnAyendave |
abhi devAM iyakSate ||
abhi te madhunA payo 'tharvANo ashishrayuH |
devaM devAya devayu ||
sa naH pavasva shaM gave shaM janAya sham arvate |
shaM rAjann oSadhIbhyaH ||
babhrave nu svatavase 'ruNAya divispRshe |
somAya gAtham arcata ||
hastacyutebhir adribhiH sutaM somam punItana |
madhAv A dhAvatA madhu ||

namased upa sIdata dadhned abhi shrINItana |
indum indre dadhAtana ||
amitrahA vicarSaNiH pavasva soma shaM gave |
devebhyo anukAmakRt ||
indrAya soma pAtave madAya pari Sicyase |
manashcin manasas patiH ||
pavamAna suvIryaM rayiM soma rirIhi naH |
indav indreNa no yujA ||

Hymn 12

somA asRgramindavaH sutA Rtasya sAdane
indrAya madhumattamAH
abhi viprA anUSata gAvo vatsaM na mAtaraH
indraM somasya pItaye
madacyut kSeti sAdane sindhorUrmA vipashcit
somo gaurIadhi shritaH
divo nAbhA vicakSaNo.avyo vAre mahIyate
somo yaH sukratuH kaviH
yaH somaH kalasheSvA antaH pavitra AhitaH
taminduH pari Sasvaje
pra vAcaminduriSyati samudrasyAdhi viSTapi
jinvan koshaM madhushcutam
nityastotro vanaspatirdhInAmantaH sabardughaH
hinvAnomAnuSA yugA
abhi priyA divas padA somo hinvAno arSati
viprasya dhArayA kaviH
A pavamAna dhAraya rayiM sahasravarcasam
asme indo svAbhuvam

Hymn 13

somaH punAno arSati sahasradhAro atyaviH
vAyorindrasyaniSkRtam
pavamAnamavasyavo vipramabhi pra gAyata
suSvANaM devavItaye
pavante vAjasAtaye somAH sahasrapAjasaH
gRNAnA devavItaye
uta no vAjasAtaye pavasva bRhatIriSaH
dyumadindo suvIryam
te naH sahasriNaM rayiM pavantAmA suvIryam

suvAnA devAsa indavaH
atyA hiyAnA na hetRbhirasRgraM vAjasAtaye
vi vAramavyamAshavaH
vAshrA arSantIndavo.abhi vatsaM na dhenavaH
dadhanviregabhastyoH
juSTa indrAya matsaraH pavamAna kanikradat
vishvA apa dviSo jahi
apaghnanto arAvNaH pavamAnAH svardRshaH
yonAv Rtasya sIdata

Hymn 14

pari prAsiSyadat kaviH sindhorUrmAvadhi shritaH
kAraM bibhrat puruspRham
girA yadI sabandhavaH pañca vrAtA apasyavaH
pariSkRNvanti dharNasim
Adasya shuSmiNo rase vishve devA amatsata
yadI gobhirvasAyate
niriNAno vi dhAvati jahaccharyANi tAnvA
atrA saM jighnate yujA
naptIbhiryo vivasvataH shubhro na mAmRje yuvA
gAH kRNvAno na nirNijam
ati shritI tirashcatA gavyA jigAtyaNvyA
vagnumiyarti yaM vide
abhi kSipaH samagmata marjayantIriSas patim
pRSThA gRbhNata vAjinaH
pari divyAni marmRshad vishvAni soma pArthivA
vasUni yAhyasmayuH

Hymn 15

eSa dhiyA yAtyaNvya shUro rathebhirAshubhiH
gachannindrasya niSkRtam
eSa purU dhiyAyate bRhate devatAtaye
yatrAmRtAsa Asate
eSa hito vi nIyate.antaH shubhrAvatA pathA
yadI tuñjanti bhUrNayaH
eSa shRN^gANi dodhuvacchishIte yUthyo vRSA
nRmNA dadhAna ojasA
eSa rukmibhirIyate vAji shubhrebhiraMshubhiH
patiH sindhUnAM bhavan

eSa vasUni pibdanA paruSA yayivAnati
ava shAdeSu gachati
etaM mRjanti marjyamupa droNeSvAyavaH
pracakrANaM mahIriSaH
etamu tyaM dasha kSipo mRjanti sapta dhItayaH
svAyudhaM madintamam

Hymn 16

pra te sotAra oNyo rasaM madAya ghRSvaya
sargo na taktyetashaH
kratvA dakSasya rathyamapo vasAnamandhasA
goSAmaNveSu sashcima
anaptamapsu duSTaraM somaM pavitra A sRja
punIhIndrAya pAtave
pra punAnasya cetasA somaH pavitre arSati
kratvA sadhasthamAsadat
pra tvA namobhirindava indra somA asRkSata
mahe bharAyakAriNaH
punAno rUpe avyaye vishvA arSannabhi shriyaH
shUro na goSu tiSThati
divo na sAnu pipyuSI dhArA sutasya vedhasaH
vRthA pavitre arSati
tvaM soma vipashcitaM tanA punAna AyuSu
avyo vAraM vi dhAvasi

Hymn 17

pra nimneneva sindhavo ghnanto vRtrANi bhUrNayaH
somA asRgramAshavaH
abhi suvAnAsa indavo vRSTayaH pRthivImiva
indraM somAso akSaran
atyUrmirmatsaro madaH somaH pavitre arSati
vighnan rakSAMsi devayuH
A kalasheSu dhAvati pavitre pari Sicyate
ukthairyajñeSuvardhate
ati trI soma rocanA rohan na bhrAjase divam
iSNan sUryaM na codayaH
abhi viprA anUSata mUrdhan yajñasya kAravaH
dadhAnAshcakSasi priyam
tamu tvA vAjinaM naro dhIbhirviprA avasyavaH

mRjantidevatAtaye
madhordhArAmanu kSara tIvraH sadhasthamAsadaH
cArur{R}tAya pItaye

Hymn 18

pari suvAno giriSThAH pavitre somo akSAH
madeSu sarvadhA asi
tvaM viprastvaM kavirmadhu pra jAtamandhasaH
madeSu...
tava vishve sajoSaso devAsaH pItimAshata
madeSu ...
A yo vishvAni vAryA vasUni hastayordadhe
madeSu ...
ya ime rodasI mahI saM mAtareva dohate
madeSu ...
pari yo rodasI ubhe sadyo vAjebhirarSati
madeSu ...
sa shuSmI kalasheSvA punAno acikradat
madeSu ...

Hymn 19

yat soma citramukthyaM divyaM pArthivaM vasu
tan naH punAna A bhara
yuvaM hi sthaH svarpatI indrashca soma gopatI
IshAnApipyataM dhiyaH
vRSA punAna AyuSu stanayannadhi barhiSi
hariH san yonimAsadat
avAvashanta dhItayo vRSabhasyAdhi retasi
sUnorvatsasyamAtaraH
kuvid vRSaNyantIbhyaH punAno garbhamAdadhat
yAH shukraM duhate payaH
upa shikSApatasthuSo bhiyasamA dhehi shatruSu
pavamAnavidA rayim
ni shatroH soma vRSNyaM ni shuSmaM ni vayastira
dUrevA sato anti vA

Hymn 20

pra kavirdevavItaye.avyo vArebhirarSati
sAhvAn vishvAabhi spRdhaH
sa hi SmA jaritRbhya A vAjaM gomantaminvati
pavamAnaH sahasriNam
pari vishvAni cetasA mRshase pavase matI
sa naH soma shravo vidaH
abhyarSa bRhad yasho maghavadbhyo dhruvaM rayim
iSaM stotRbhya A bhara
tvaM rAjeva suvrato giraH somA viveshitha
punAno vahne adbhuta
sa vahnirapsu duSTaro mRjyamAno gabhastyoH
somashcamUSu sIdati
krILurmakho na maMhayuH pavitraM soma gachasi
dadhat stotre suvIryam

Hymn 21

ete dhAvantIndavaH somA indrAya ghRSvayaH
matsarAsaHsvarvidaH
pravRNvanto abhiyujaH suSvaye varivovidaH
svayaM stotre vayaskRtaH
vRthA krILanta indavaH sadhasthamabhyekamit
sindhorUrmA vyakSaran
ete vishvAni vAryA pavamAnAsa Ashata
hitA na saptayo rathe
Asmin pishaN^gamindavo dadhAtA venamAdishe
yo asmabhyamarAvA
Rbhurna rathyaM navaM dadhAtA ketamAdishe
shukrAH pavadhvamarNasA
eta u tye avIvashan kASThAM vAjino akrata
sataH prAsAviSurmatim

Hymn 22

ete somAsa Ashavo rathA iva pra vAjinaH
sargAH sRSTA aheSata
ete vAtA ivoravaH parjanyasyeva vRSTayaH

agneriva bhramA vRthA
ete pUtA vipashcitaH somAso dadhyAshiraH
vipA vyAnashurdhiyaH
ete mRSTA amartyAH sasRvAMso na shashramuH
iyakSantaH patho rajaH
ete pRSThAni rodasorviprayanto vyAnashuH
utedamuttamaM rajaH
tantuM tanvAnamuttamamanu pravata Ashata
utedamuttamAyyam
tvaM soma paNibhya A vasu gavyAni dhArayaH
tataM tantumacikradaH

Hymn 23

somA asRgramAshavo madhormadasya dhArayA
abhi vishvAnikAvyA
anu pratnAsa AyavaH padaM navIyo akramuH
ruce jananta sUryam
A pavamAna no bharAryo adAshuSo gayam
kRdhi prajAvatIriSaH
abhi somAsa AyavaH pavante madyaM madam
abhi koshaM madhushcutam
somo arSati dharNasirdadhAna indriyaM rasam
suvIro abhishastipAH
indrAya soma pavase devebhyaH sadhamAdyaH
indo vAjaM siSAsasi
asya pItvA madAnAmindro vRtrANyaprati
jaghAna jaghanacca nu

Hymn 24

pra somAso adhanviSuH pavamAnAsa indavaH
shrINAnA apsu mRñjata
abhi gAvo adhanviSurApo na pravatA yatIH
punAnA indramAshata
pra pavamAna dhanvasi somendrAya pAtave
nRbhiryato vi nIyase
tvaM soma nRmAdanaH pavasva carSaNIsahe
sasniryo anumAdyaH
indo yadadribhiH sutaH pavitraM paridhAvasi
aramindrasya dhAmne

pavasva vRtrahantamokthebhiranumAdyaH
shuciH pAvako adbhutaH
shuciH pAvaka ucyate somaH sutasya madhvaH
devAvIraghashaMsahA

Hymn 25

pavasva dakSasAdhano devebhyaH pItaye hare
marudbhyo vAyave madaH
pavamAna dhiyA hito.abhi yoniM kanikradat
dharmaNA vAyumA visha
saM devaiH shobhate vRSA kaviryonAvadhi priyaH
vRtrahA devavItamaH
vishvA rUpANyAvishan punAno yAti haryataH
yatrAmRtAsa Asate
aruSo janayan giraH somaH pavata AyuSak
indraM gachan kavikratuH
A pavasva madintama pavitraM dhArayA kave
arkasya yonimAsadam

Hymn 26

tamamRkSanta vAjinamupasthe aditeradhi
viprAso aNvyAdhiyA
taM gAvo abhyanUSata sahasradhAramakSitam
induM dhartAramA divaH
taM vedhAM medhayAhyan pavamAnamadhi dyavi
dharNasiM bhUridhAyasam
tamahyan bhurijordhiyA saMvasAnaM vivasvataH
patiM vAco adAbhyam
taM sAnAvadhi jAmayo hariM hinvantyadribhiH
haryatambhUricakSasam
taM tvA hinvanti vedhasaH pavamAna girAvRdham
indavindrAya matsaram

Hymn 27

eSa kavirabhiSTutaH pavitre adhi toshate
punAno ghnannapa sridhaH
eSa indrAya vAyave svarjit pari Sicyate
pavitre dakSasAdhanaH
eSa nRbhirvi nIyate divo mUrdhA vRSA sutaH
somo vaneSu vishvavit
eSa gavyuracikradat pavamAno hiraNyayuH
induH satrAjidastRtaH
eSa sUryeNa hAsate pavamAno adhi dyavi
pavitre matsaro madaH
eSa shuSmyasiSyadadantarikSe vRSA hariH
punAna indurindramA

Hymn 28

eSa vAjI hito nRbhirvishvavin manasas patiH
avyo vAraM vi dhAvati
eSa pavitre akSarat somo devebhyaH sutaH
vishvA dhAmAnyAvishan
eSa devaH shubhAyate.adhi yonAvamartyaH
vRtrahA devavItamaH
eSa vRSA kanikradad dashabhirjAmibhiryataH
abhi droNAni dhAvati
eSa sUryamarocayat pavamAno vicarSaNiH
vishvA dhAmAni vishvavit
eSa shuSmyadAbhyaH somaH punAno arSati
devAvIraghashaMsahA

Hymn 29

prAsya dhArA akSaran vRSNaH sutasyaujasA
devAnanu prabhUSataH
saptiM mRjanti vedhaso gRNantaH kAravo girA
jyotirjajñAnamukthyam
suSahA soma tAni te punAnAya prabhUvaso
vardhA samudramukthyam
vishvA vasUni saMjayan pavasva soma dhArayA

inu dveSAMsi sadhryak
rakSA su no araruSaH svanAt samasya kasya cit
nido yatramumucmahe
endo pArthivaM rayiM divyaM pavasva dhArayA
dyumantaM shuSmamA bhara

Hymn 30

pra dhArA asya shuSmiNo vRthA pavitre akSaran
punAno vAcamiSyati
indurhiyAnaH sotRbhirmRjyamAnaH kanikradat
iyarti vagnumindriyam
A naH shuSmaM nRSAhyaM vIravantaM puruspRham
pavasva soma dhArayA
pra somo ati dhArayA pavamAno asiSyadat
abhi droNAnyAsadam
apsu tvA madhumattamaM hariM hinvantyadribhiH
indavindrAya pItaye
sunotA madhumattamaM somamindrAya vajriNe
cAruM shardhAya matsaram

Hymn 31

pra somAsaH svAdhyaH pavamAnAso akramuH
rayiM kRNvanticetanam
divas pRthivyA adhi bhavendo dyumnavardhanaH
bhavA vAjAnAM patiH
tubhyaM vAtA abhipriyastubhyamarSanti sindhavaH
soma vardhanti te mahaH
A pyAyasva sametu te vishvataH soma vRSNyam
bhavA vAjasya saMgathe
tubhyaM gAvo ghRtaM payo babhro duduhre akSitam
varSiSThe adhi sAnavi
svAyudhasya te sato bhuvanasya pate vayam
indo sakhitvamushmasi

Hymn 32

pra somAso madacyutaH shravase no maghonaH
sutA vidathe akramuH
AdIM tritasya yoSaNo hariM hinvantyadribhiH
indumindrAya pItaye
AdIM haMso yathA gaNaM vishvasyAvIvashan matim
atyona gobhirajyate
ubhe somAvacAkashan mRgo na takto arSasi
sIdannRtasya yonimA
abhi gAvo anUSata yoSA jAramiva priyam
agannAjiM yathA hitam
asme dhehi dyumad yasho maghavadbhyashca mahyaM ca
saniM medhAmuta shravaH

Hymn 33

pra somAso vipashcito.apAM na yantyUrmayaH
vanAni mahiSA iva
abhi droNAni babhravaH shukrA Rtasya dhArayA
vAjaM gomantamakSaran
sutA indrAya vAyave varuNAya marudbhyaH
somA arSanti viSNave
tisro vAca udIrate gAvo mimanti dhenavaH
harireti kanikradat
abhi brahmIranUSata yahvIr{R}tasya mAtaraH
marmRjyante divaH shishum
rAyaH samudrAMshcaturo.asmabhyaM soma vishvataH
A pavasva sahasriNaH

Hymn 34

pra suvAno dhArayA tanendurhinvAno arSati
rujad dRLhA vyojasA
suta indrAya vAyave varuNAya marudbhyaH
somo arSati viSNave
vRSANaM vRSabhiryataM sunvanti somamadribhiH
duhantishakmanA payaH
bhuvat tritasya marjyo bhuvadindrAya matsaraH

saM rUpairajyate hariH
abhIM Rtasya viSTapaM duhate pRshnimAtaraH
cAru priyatamaM haviH
samenamahrutA imA giro arSanti sasrutaH
dhenUrvAshroavIvashat

Hymn 35

A naH pavasva dhArayA pavamAna rayiM pRthum
yayA jyotirvidAsi naH
indo samudramIN^khaya pavasva vishvamejaya
rAyo dhartA na ojasA
tvayA vIreNa vIravo.abhi SyAma pRtanyataH
kSarA No abhi vAryam
pra vAjaminduriSyati siSAsan vAjasA RSiH
vratA vidAna AyudhA
taM gIrbhirvAcamIN^khayaM punAnaM vAsayAmasi
somaM janasya gopatim
vishvo yasya vrate jano dAdhAra dharmaNas pateH
punAnasya prabhUvasoH

Hymn 36

asarji rathyo yathA pavitre camvoH sutaH
kArSman vAjInyakramIt
sa vahniH soma jAgRviH pavasva devavIrati
abhi koshaM madhushcutam
sa no jyotIMSi pUrvya pavamAna vi rocaya
kratve dakSAyano hinu
shumbhamAno RtAyubhirmRjyamAno gabhastyoH
pavate vAre avyaye
sa vishvA dAshuSe vasu somo divyAni pArthivA
pavatAmAntarikSyA
A divas pRSThamashvayurgavyayuH soma rohasi
vIrayuH shavasas pate

Hymn 37

sa sutaH pItaye vRSA somaH pavitre arSati
vighnan rakSAMsi devayuH
sa pavitre vicakSaNo harirarSati dharNasiH
abhi yoniMkanikradat
sa vAjI rocanA divaH pavamAno vi dhAvati
rakSohA vAramavyayam
sa tritasyAdhi sAnavi pavamAno arocayat
jAmibhiH sUryaM saha
sa vRtrahA vRSA suto varivovidadAbhyaH
somo vAjamivAsarat
sa devaH kavineSito.abhi droNAni dhAvati
indurindrAyamaMhanA

Hymn 38

eSa u sya vRSA ratho.avyo vArebhirarSati
gachan vAjaM sahasriNam
etaM tritasya yoSaNo hariM hinvantyadribhiH
indumindrAya pItaye
etaM tyaM harito dasha marmRjyante apasyuvaH
yAbhirmadAya shumbhate
eSa sya mAnuSISvA shyeno na vikSu sIdati
gachañ jAro na yoSitam
eSa sya madyo raso.ava caSTe divaH shishuH
ya indurvAramAvishat
eSa sya pItaye suto harirarSati dharNasiH
krandan yonimabhi priyam

Hymn 39

AshurarSa bRhanmate pari priyeNa dhAmnA
yatra devA itibravan
pariSkRNvannaniSkRtaM janAya yAtayanniSaH
vRSTindivaH pari srava
suta eti pavitra A tviSiM dadhAna ojasA
vicakSANo virocayan
ayaM sa yo divas pari raghuyAmA pavitra A

sindhorUrmA vyakSarat
AvivAsan parAvato atho arvAvataH sutaH
indrAya sicyatemadhu
samIcInA anUSata hariM hinvantyadribhiH
yonAv Rtasya sIdata

Hymn 40

punAno akramIdabhi vishvA mRdho vicarSaNiH
shumbhanti vipraM dhItibhiH
A yonimaruNo ruhad gamadindraM vRSA sutaH
dhruve sadasi sIdati
nU no rayiM mahAmindo.asmabhyaM soma vishvataH
A pavasvasahasriNam
vishvA soma pavamAna dyumnAnIndavA bhara
vidAH sahasriNIriSaH
sa naH punAna A bhara rayiM stotre suvIryam
jariturvardhayA giraH
punAna indavA bhara soma dvibarhasaM rayim
vRSannindo naukthyam

Hymn 41

pra ye gAvo na bhUrNayastveSA ayAso akramuH
ghnantaH kRSNAmapa tvacam
suvitasya manAmahe.ati setuM durAvyam
sAhvAMso dasyumavratam
shRNve vRSTeriva svanaH pavamAnasya shuSmiNaH
carantividyuto divi
A pavasva mahImiSaM gomadindo hiraNyavat
ashvAvad vAjavat sutaH
sa pavasva vicarSaNa A mahI rodasI pRNa
uSAH sUryo na rashmibhiH
pari NaH sharmayantyA dhArayA soma vishvataH
sarA raseva viSTapam

Hymn 42

janayan rocanA divo janayannapsu sUryam
vasAno gA apohariH
eSa pratnena manmanA devo devebhyas pari
dhArayA pavate sutaH
vAvRdhAnAya tUrvaye pavante vAjasAtaye
somAH sahasrapAjasaH
duhAnaH pratnamit payaH pavitre pari Sicyate
krandan devAnajIjanat
abhi vishvAni vAryAbhi devAn RtAvRdhaH
somaH punAnoarSati
goman naH soma vIravadashvAvad vAjavat sutaH
pavasva bRhatIriSaH

Hymn 43

yo atya iva mRjyate gobhirmadAya haryataH
taM gIrbhirvAsayAmasi
taM no vishvA avasyuvo giraH shumbhanti pUrvathA
indumindrAya pItaye
punAno yAti haryataH somo gIrbhiH pariSkRtaH
viprasya medhyAtitheH
pavamAna vidA rayimasmabhyaM soma sushriyam
indo sahasravarcasam
induratyo na vAjasRt kanikranti pavitra A
yadakSArati devayuH
pavasva vAjasAtaye viprasya gRNato vRdhe
soma rAsva suvIryam

Hymn 44

pra Na indo mahe tana UrmiM na bibhradarSasi
abhi devAnayAsyaH
matI juSTo dhiyA hitaH somo hinve parAvati
viprasya dhArayA kaviH
ayaM deveSu jAgRviH suta eti pavitra A
somo yAti vicarSaNiH
sa naH pavasva vAjayushcakrANashcArumadhvaram

barhiSmAnA vivAsati
sa no bhagAya vAyave vipravIraH sadAvRdhaH
somo deveSvA yamat
sa no adya vasuttaye kratuvid gAtuvittamaH
vAjaM jeSi shravo bRhat

Hymn 45

sa pavasva madAya kaM nRcakSA devavItaye
indavindrAyapItaye
sa no arSAbhi dUtyaM tvamindrAya toshase
devAn sakhibhya A varam
uta tvAmaruNaM vayaM gobhirañjmo madAya kam
vi no rAye duro vRdhi
atyU pavitramakramId vAjI dhuraM na yAmani
indurdeveSu patyate
samI sakhAyo asvaran vane krILantamatyavim
induM nAvA anUSata
tayA pavasva dhArayA yayA pIto vicakSase
indo stotre suvIryam

Hymn 46

asRgran devavItaye.atyAsaH kRtvyA iva
kSarantaH parvatAvRdhaH
pariSkRtAsa indavo yoSeva pitryAvatI
vAyuM somA asRkSata
ete somAsa indavaH prayasvantaH camU sutAH
indraM vardhanti karmabhiH
A dhAvatA suhastyaH shukrA gRbhNIta manthinA
gobhiH shrINIta matsaram
sa pavasva dhanaMjaya prayantA rAdhaso mahaH
asmabhyaM soma gAtuvit
etaM mRjanti marjyaM pavamAnaM dasha kSipaH
indrAya matsaraM madam

Hymn 47

ayA somaH sukRtyayA mahashcidabhyavardhata
mandAna udvRSAyate
kRtAnIdasya kartvA cetante dasyutarhaNA
RNA ca dhRSNushcayate
At soma indriyo raso vajraH sahasrasA bhuvat
ukthaM yadasya jAyate
svayaM kavirvidhartari viprAya ratnamichati
yadI marmRjyate dhiyaH
siSAsatU rayINAM vAjeSvarvatAmiva
bhareSu jigyuSAmasi

Hymn 48

taM tvA nRmNAni bibhrataM sadhastheSu maho divaH
cAruM sukRtyayemahe
saMvRktadhRSNumukthyaM mahAmahivrataM madam
shataM puro rurukSaNim
atastvA rayimabhi rAjAnaM sukrato divaH
suparNo avyathirbharat
vishvasmA it svardRshe sAdhAraNaM rajasturam
gopAM Rtasya virbharat
adhA hinvAna indriyaM jyAyo mahitvamAnashe
abhiSTikRdvicarSaNiH

Hymn 49

pavasva vRSTimA su no.apAmUrmiM divas pari
ayakSmA bRhatIriSaH
tayA pavasva dhArayA yayA gAva ihAgaman
janyAsa upa no gRham
ghRtaM pavasva dhArayA yajñeSu devavItamaH
asmabhyaM vRSTimA pava
sa na Urje vyavyayaM pavitraM dhAva dhArayA
devAsaH shRNavan hi kam
pavamAno asiSyadad rakSAMsyapajaN^ghanat
pratnavad rocayan rucaH

Hymn 50

ut te shuSmAsa Irate sindhorUrmeriva svanaH
vANasya codayA pavim
prasave ta udIrate tisro vAco makhasyuvaH
yadavya eSisAnavi
avyo vAre pari priyaM hariM hinvantyadribhiH
pavamAnammadhushcutam
A pavasva madintama pavitraM dhArayA kave
arkasya yonimAsadam
sa pavasva madintama gobhirañjAno aktubhiH
indavindrAyapItaye

Hymn 51

adhvaryo adribhiH sutaM somaM pavitra A sRja
punIhIndrAya pAtave
divaH pIyUSamuttamaM somamindrAya vajriNe
sunotA madhumattamam
tava tya indo andhaso devA madhorvyashnate
pavamAnasya marutaH
tvaM hi soma vardhayan suto madAya bhUrNaye
vRSan stotAramUtaye
abhyarSa vicakSaNa pavitraM dhArayA sutaH
abhi vAjamuta shravaH

Hymn 52

pari dyukSaH sanadrayirbharad vAjaM no andhasA
suvAnoarSa pavitra A
tava pratnebhiradhvabhiravyo vAre pari priyaH
sahasradhAro yAt tanA
carurna yastamIN^khayendo na dAnamIN^khaya
vadhairvadhasnavIN^khaya
ni shuSmamindaveSAM puruhUta janAnAm
yo asmAnAdideshati
shataM na inda UtibhiH sahasraM vA shucInAm
pavasva maMhayadrayiH

Hymn 53

ut te shuSmAso asthU rakSo bhindanto adrivaH
nudasva yAH parispRdhaH
ayA nijaghnirojasA rathasaMge dhane hite
stavA abibhyuSA hRdA
asya vratAni nAdhRSe pavamAnasya dUDhyA
ruja yastvApRtanyati
taM hinvanti madacyutaM hariM nadISu vAjinam
indumindrAya matsaram

Hymn 54

asya pratnAmanu dyutaM shukraM duduhre ahrayaH
payaH sahasrasAM RSim
ayaM sUrya ivopadRgayaM sarAMsi dhAvati
sapta pravataA divam
ayaM vishvAni tiSThati punAno bhuvanopari
somo devo nasUryaH
pari No devavItaye vAjAnarSasi gomataH
punAna indavindrayuH

Hymn 55

yavaM\-yavaM no andhasA puSTam\-puSTaM pari srava
soma vishvA ca saubhagA
Indo yathA tava stavo yathA te jAtamandhasaH
ni barhiSi priye sadaH
uta no govidashvavit pavasva somAndhasA
makSUtamebhirahabhiH
yo jinAti na jIyate hanti shatrumabhItya
sa pavasva sahasrajit

Hymn 56

pari soma RtaM bRhadAshuH pavitre arSati
vighnan rakSAMsi devayuH
yat somo vAjamarSati shataM dhArA apasyuvaH
indrasyasakhyamAvishan
abhi tvA yoSaNo dasha jAraM na kanyAnUSata
mRjyase soma sAtaye
tvamindrAya viSNave svAdurindo pari srava
nR^In stotR^InpAhyaMhasaH

Hymn 57

pra te dhArA asashcato divo na yanti vRSTayaH
achA vAjaM sahasriNam
abhi priyANi kAvyA vishvA cakSANo arSati
haristuñjAna AyudhA
sa marmRjAna Ayubhiribho rAjeva suvrataH
shyeno na vaMsu SIdati
sa no vishvA divo vasUto pRthivyA adhi
punAna indavAbhara

Hymn 58

tarat sa mandI dhAvati dhArA sutasyAndhasaH
tarat sa mandI dhAvati
usrA veda vasUnAM martasya devyavasaH
tarat sa mandI dhAvati
dhvasrayoH puruSantyorA sahasrANi dadmahe
tarat sa mandI dhAvati
A yayostriMshataM tanA sahasrANi ca dadmahe
tarat samandI dhAvati

Hymn 59

pavasva gojidashvajid vishvajit soma raNyajit
prajAvad ratnamA bhara

pavasvAdbhyo adAbhyaH pavasvauSadhIbhyaH
pavasva dhiSaNAbhyaH
tvaM soma pavamAno vishvAni duritA tara
kaviH sIda ni barhiSi
pavamAna svarvido jAyamAno.abhavo mahAn
indo vishvAnabhIdasi

Hymn 60

pra gAyatreNa gAyata pavamAnaM vicarSaNim
induM sahasracakSasam
taM tvA sahasracakSasamatho sahasrabharNasam
ati vAramapAviSuH
ati vArAn pavamAno asiSyadat kalashAnabhi dhAvati
indrasya hArdyAvishan
indrasya soma rAdhase shaM pavasva vicarSaNe
prajAvad retA bhara

Hymn 61

ayA vItI pari srava yasta indo madeSvA
avAhan navatIrnava
puraH sadya itthAdhiye divodAsAya shambaram
adha tyaM turvashaM yadum
pari No ashvamashvavid gomadindo hiraNyavat
kSarA sahasriNIriSaH
pavamAnasya te vayaM pavitramabhyundataH
sakhitvamA vRNImahe
ye te pavitramUrmayo.abhikSaranti dhArayA
tebhirnaH soma mRLaya
sa naH punAna A bhara rayiM vIravatImiSam
IshAnaHsoma vishvataH
etamu tyaM dasha kSipo mRjanti sindhumAtaram
samAdityebhirakhyata
samindreNota vAyunA suta eti pavitra A
saM sUryasyarashmibhiH
sa no bhagAya vAyave pUSNe pavasva madhumAn
cArurmitre varuNe ca
uccA te jAtamandhaso divi Sad bhUmyA dade
ugraM sharma mahi shravaH
enA vishvAnyarya A dyumnAni mAnuSANAm

siSAsanto vanAmahe
sa na indrAya yajyave varuNAya marudbhyaH
varivovit parisrava
upo Su jAtamapturaM gobhirbhaN^gaM pariSkRtam
induM devA ayAsiSuH
tamid vardhantu no giro vatsaM saMshishvarIriva
ya indrasya hRdaMsaniH
arSA NaH soma shaM gave dhukSasva pipyuSImiSam
vardhA samudramukthyam
pavamAno ajIjanad divashcitraM na tanyatum
jyotirvaishvAnaraM bRhat
pavamAnasya te raso mado rAjannaduchunaH
vi vAramavyamarSati
pavamAna rasastava dakSo vi rAjati dyumAn
jyotirvishvaM svardRshe
yaste mado vareNyastenA pavasvAndhasA
devAvIraghashaMsahA
jaghnirvRtramamitriyaM sasnirvAjaM dive\-dive
goSA u ashvasA asi
sammishlo aruSo bhava sUpasthAbhirna dhenubhiH
sIdañchyeno na yonimA
sa pavasva ya AvithendraM vRtrAya hantave
vavrivAMsaM mahIrapaH
suvIrAso vayaM dhanA jayema soma mIDhvaH
punAno vardhano giraH
tvotAsastavAvasA syAma vanvanta AmuraH
soma vrateSujAgRhi
apaghnan pavate mRdho.apa somo arAvNaH
gachannindrasya niSkRtam
maho no rAya A bhara pavamAna jahI mRdhaH
rAsvendo vIravad yashaH
na tvA shataM cana hruto rAdho ditsantamA minan
yat punAno makhasyase
pavasvendo vRSA sutaH kRdhI no yashaso jane
vishvA apadviSo jahi
asya te sakhye vayaM tavendo dyumna uttame
sAsahyAma pRtanyataH
yA te bhImAnyAyudhA tigmAni santi dhUrvaNe
rakSA samasya no nidaH

Hymn 62

ete asRgramindavastiraH pavitramAshavaH
vishvAnyabhisaubhagA
vighnanto duritA puru sugA tokAya vAjinaH
tanA kRNvanto arvate
kRNvanto varivo gave.abhyarSanti suSTutim
iLAmasmabhyaM saMyatam
asAvyaMshurmadAyApsu dakSo giriSThAH
shyeno na yonimAsadat
shubhramandho devavAtamapsu dhUto nRbhiH sutaH
svadanti gAvaH payobhiH
AdImashvaM na hetAro.ashUshubhannamRtAya
madhvo rasaM sadhamAde
yAste dhArA madhushcuto.asRgraminda Utaye
tAbhiH pavitramAsadaH
so arSendrAya pItaye tiro romANyavyayA
sIdan yonA vaneSvA
tvamindo pari srava svAdiSTho aN^girobhyaH
varivovid ghRtaM payaH
ayaM vicarSaNirhitaH pavamAnaH sa cetati
hinvAna ApyaM bRhat
eSa vRSA vRSavrataH pavamAno ashastihA
karad vasUni dAshuSe
A pavasva sahasriNaM rayiM gomantamashvinam
purushcandrampuruspRham
eSa sya pari Sicyate marmRjyamAna AyubhiH
urugAyaH kavikratuH
sahasrotiH shatAmagho vimAno rajasaH kaviH
indrAya pavate madaH
girA jAta iha stuta indurindrAya dhIyate
viryonA vasatAviva
pavamAnaH suto nRbhiH somo vAjamivAsarat
camUSu shakmanAsadam
taM tripRSThe trivandhure rathe yuñjanti yAtave
RSINAM sapta dhItibhiH
taM sotAro dhanaspRtamAshuM vAjAya yAtave
hariM hinota vAjinam
Avishan kalashaM suto vishvA arSannabhi shriyaH
shUrona goSu tiSThati
A ta indo madAya kaM payo duhantyAyavaH
devA devebhyo madhu
A naH somaM pavitra A sRjatA madhumattamam
devebhyo devashruttamam

ete somA asRkSata gRNAnAH shravase mahe
madintamasya dhArayA
abhi gavyAni vItaye nRmNA punAno arSasi
sanadvAjaH pari srava
uta no gomatIriSo vishvA arSa pariSTubhaH
gRNAno jamadagninA
pavasva vAco agriyaH soma citrAbhirUtibhiH
abhi vishvAni kAvyA
tvaM samudriyA apo.agriyo vAca Irayan
pavasva vishvamejaya
tubhyemA bhuvanA kave mahimne soma tasthire
tubhyamarSantisindhavaH
pra te divo na vRSTayo dhArA yantyasashcataH
abhi shukrAmupastiram
indrAyenduM punItanograM dakSAya sAdhanam
IshAnaM vItirAdhasam
pavamAna RtaH kaviH somaH pavitramAsadat
dadhat stotresuvIryam

Hymn 63

A pavasva sahasriNaM rayiM soma suvIryam
asme shravAMsidhAraya
iSamUrjaM ca pinvasa indrAya matsarintamaH
camUSvA ni SIdasi
suta indrAya viSNave somaH kalashe akSarat
madhumAnastuvAyave
ete asRgramAshavo.ati hvarAMsi babhravaH
somA Rtasya dhArayA
indraM vardhanto apturaH kRNvanto vishvamAryam
apaghnanto arAvNaH
sutA anu svamA rajo.abhyarSanti babhravaH
indraM gachanta indavaH
ayA pavasva dhArayA yayA sUryamarocayaH
hinvAno mAnuSIrapaH
ayukta sUra etashaM pavamAno manAvadhi
antarikSeNa yAtave
uta tyA harito dasha sUro ayukta yAtave
indurindra itibruvan
parIto vAyave sutaM gira indrAya matsaram
avyo vAreSusiñcata
pavamAna vidA rayimasmabhyaM soma duSTaram
yo dUNAsho vanuSyatA

abhyarSa sahasriNaM rayiM gomantamashvinam
abhi vAjamuta shravaH
somo devo na sUryo.adribhiH pavate sutaH
dadhAnaH kalashe rasam
ete dhAmAnyAryA shukrA Rtasya dhArayA
vAjaM gomantamakSaran
sutA indrAya vajriNe somAso dadhyAshiraH
pavitramatyakSaran
pra soma madhumattamo rAye arSa pavitra A
mado yo devavItamaH
tamI mRjantyAyavo hariM nadISu vAjinam
indumindrAyamatsaram
A pavasva hiraNyavadashvAvat soma vIravat
vAjaM gomantamA bhara
pari vAje na vAjayumavyo vAreSu siñcata
indrAya madhumattamam
kaviM mRjanti marjyaM dhIbhirviprA avasyavaH
vRSA kanikradarSati
vRSaNaM dhIbhirapturaM somaM Rtasya dhArayA
matI viprAH samasvaran
pavasva devAyuSagindraM gachatu te madaH
vAyumA roha dharmaNA
pavamAna ni toshase rayiM soma shravAyyam
priyaH samudramA visha
apaghnan pavase mRdhaH kratuvit soma matsaraH
nudasvAdevayuM janam
pavamAnA asRkSata somAH shukrAsa indavaH
abhi vishvAnikAvyA
pavamAnAsa AshavaH shubhrA asRgramindavaH
ghnanto vishvA apa dviSaH
pavamanA divas paryantarikSAdasRkSata
pRthivyA adhi sAnavi
punAnaH soma dhArayendo vishvA apa sridhaH
jahi rakSAMsi sukrato
apaghnan soma rakSaso.abhyarSa kanikradat
dyumantaM shuSmamuttamam
asme vasUni dhAraya soma divyAni pArthivA
indo vishvAnivAryA

Hymn 64

vRSA soma dyumAnasi vRSA deva vRSavrataH
vRSA dharmANi dadhiSe

vRSNaste vRSNyaM shavo vRSA vanaM vRSA madaH
satyaM vRSan vRSedasi
ashvo na cakrado vRSA saM gA indo samarvataH
vi no rAye duro vRdhi
asRkSata pra vAjino gavyA somAso ashvayA
shukrAso vIrayAshavaH
shumbhamAnA RtAyubhirmRjyamAnA gabhastyoH
pavante vAreavyaye
te vishvA dAshuSe vasu somA divyAni pArthivA
pavantAmAntarikSyA
pavamAnasya vishvavit pra te sargA asRkSata
sUryasyeva na rashmayaH
ketuM kRNvan divas pari vishvA rUpAbhyarSasi
samudraH soma pinvase
hinvAno vAcamiSyasi pavamAna vidharmaNi
akrAn devo nasUryaH
induH paviSTa cetanaH priyaH kavInAM matI
sRjadashvaM rathIriva
Urmiryaste pavitra A devAvIH paryakSarat
sIdannRtasya yonimA
sa no arSa pavitra A mado yo devavItamaH
indavindrAyapItaye
iSe pavasva dhArayA mRjyamAno manISibhiH
indo rucAbhigA ihi
punAno varivas kRdhyUrjaM janAya girvaNaH
hare sRjAnAshiram
punAno devavItaya indrasya yAhi niSkRtam
dyutAno vAjibhiryataH
pra hinvAnAsa indavo.achA samudramAshavaH
dhiyA jUtA asRkSata
marmRjAnAsa Ayavo vRthA samudramindavaH
agmannRtasya yonimA
pari No yAhyasmayurvishvA vasUnyojasA
pAhi naH sharma vIravat
mimAti vahniretashaH padaM yujAna RkvabhiH
pra yat samudra AhitaH
A yad yoniM hiraNyayamAshur{R}tasya sIdati
jahAtyapracetasaH
abhi venA anUSateyakSanti pracetasaH
majjantyavicetasaH
indrAyendo marutvate pavasva madhumattamaH
Rtasya yonimAsadam
taM tvA viprA vacovidaH pariS kRNvanti vedhasaH
saM tvA mRjantyAyavaH
rasaM te mitro aryamA pibanti varunaH kave
pavamAnasya marutaH

tvaM soma vipashcitaM punAno vAcamiSyasi
indo sahasrabharNasam
uto sahasrabharNasaM vAcaM soma makhasyuvam
punAna indavA bhara
punAna indaveSAM puruhUta janAnAm
priyaH samudramA visha
davidyutatyA rucA pariSTobhantyA kRpA
somAH shukrA gavAshiraH
hinvAno hetRbhiryata A vAjaM vAjyakramIt
sIdanto vanuSo yathA
Rdhak soma svastaye saMjagmAno divaH kaviH
pavasva sUryodRshe

Hymn 65

hinvanti sUramusrayaH svasAro jAmayas patim
mahAminduM mahIyuvaH
pavamAna rucA\-rucA devo devebhyas pari
vishvA vasUnyAvisha
A pavamAna suSTutiM vRSTiM devebhyo duvaH
iSe pavasva saMyatam
vRSA hyasi bhAnunA dyumantaM tvA havAmahe
pavamAna svAdhyaH
A pavasva suvIryaM mandamAnaH svAyudha
iho SvindavA gahi
yadadbhiH pariSicyase mRjyamAno gabhastyoH
druNA sadhasthamashnuSe
pra somAya vyashvavat pavamAnAya gAyata
mahe sahasracakSase
yasya varNaM madhushcutaM hariM hinvantyadribhiH
indumindrAya pItaye
tasya te vAjino vayaM vishvA dhanAni jigyuSaH
sakhitvamA vRNImahe
vRSA pavasva dhArayA marutvate ca matsaraH
vishvA dadhAna ojasA
taM tvA dhartAramoNyoH pavamAna svardRsham
hinve vAjeSu vAjinam
ayA citto vipAnayA hariH pavasva dhArayA
yujaM vAjeSu codaya
A na indo mahImiSaM pavasva vishvadarshataH
asmabhyaM soma gAtuvit
A kalashA anUSatendo dhArAbhirojasA
endrasya pItayevisha

yasya te madyaM rasaM tIvraM duhantyadribhiH
sa pavasvAbhimAtihA
rAjA medhAbhirIyate pavamAno manAvadhi
antarikSeNa yAtave
A na indo shatagvinaM gavAM poSaM svashvyam
vahA bhagattimUtaye
A naH soma saho juvo rUpaM na varcase bhara
suSvANo devavItaye
arSA soma dyumattamo.abhi droNAni roruvat
sIdañchyenona yonimA
apsA indrAya vAyave varuNAya marudbhyaH
somo arSati viSNave
iSaM tokAya no dadhadasmabhyaM soma vishvataH
A pavasvasahasriNam
ye somAsaH parAvati ye arvAvati sunvire
ye vAdaH sharyaNAvati
ya ArjIkeSu kRtvasu ye madhye pastyAnAm
ye vA janeSupañcasu
te no vRSTiM divas pari pavantAmA suvIryam
suvAnA devAsa indavaH
pavate haryato harirgRNAno jamadagninA
hinvAno goradhitvaci
pra shukrAso vayojuvo hinvAnAso na saptayaH
shrINAnAapsu mRñjata
taM tvA suteSvAbhuvo hinvire devatAtaye
sa pavasvAnayA rucA
A te dakSaM mayobhuvaM vahnimadyA vRNImahe
pAntamApuruspRham
A mandramA vareNyamA vipramA manISiNam
pAntamA puruspRham
A rayimA sucetunamA sukrato tanUSvA
pAntamA puruspRham

Hymn 66

pavasva vishvacarSaNe.abhi vishvAni kAvyA
sakhA sakhibhya IDyaH
tAbhyAM vishvasya rAjasi ye pavamAna dhAmanI
pratIcI soma tasthatuH
pari dhAmAni yAni te tvaM somAsi vishvataH pavamAna RtubhiH kave
pavasva janayanniSo.abhi vishvAni vAryA
sakhA sakhibhya Utaye
tava shukrAso arcayo divas pRSThe vi tanvate

pavitraM soma dhAmabhiH
taveme sapta sindhavaH prashiSaM soma sisrate
tubhyaM dhAvanti dhenavaH
pra soma yAhi dhArayA suta indrAya matsaraH
dadhAno akSiti shravaH
samu tvA dhIbhirasvaran hinvatIH sapta jAmayaH
vipramAjA vivasvataH
mRjanti tvA samagruvo.avye jIrAvadhi Svani
rebho yadajyase vane
pavamAnasya te kave vAjin sargA asRkSata
arvanto na shravasyavaH
achA koshaM madhushcutamasRgraM vAre avyaye
avAvashantadhItayaH
achA samudramindavo.astaM gAvo na dhenavaH
agmannRtasya yonimA
pra Na indo mahe raNa Apo arSanti sindhavaH
yad gobhirvAsayiSyase
asya te sakhye vayamiyakSantastvotayaH
indo sakhitvamushmasi
A pavasva gaviSTaye mahe soma nRcakSase
endrasya jaTharevisha
mahAnasi soma jyeSTha ugrANAminda ojiSThaH
yudhvA sañchashvajjigetha
ya ugrebhyashcidojIyAñchUrebhyashcicchUrataraH
bhUridAbhyashcin maMhIyAn
tvaM soma sUra eSastokasya sAtA tanUnAm
vRNImahe sakhyAya vRNImahe yujyAya
agna AyUMSi pavasa A suvorjamiSaM ca naH
Are bAdhasva duchunAm
agnir{R}SiH pavamAnaH pAñcajanyaH purohitaH
tamImahemahAgayam
agne pavasva svapA asme varcaH suvIryam
dadhad rayiM mayi poSam
pavamAno ati sridho.abhyarSati suSTutim
sUro na vishvadarshataH
sa marmRjAna AyubhiH prayasvAn prayase hitaH
induratyovicakSaNaH
pavamAna RtaM bRhacchukraM jyotirajIjanat
kRSNA tamAMsi jaN^ghanat
pavamAnasya jaN^ghnato hareshcandrA asRkSata
jIrA ajirashociSaH
pavamAno rathItamaH shubhrebhiH shubhrashastamaH
harishcandro marudgaNaH
pavamAno vyashnavad rashmibhirvAjasAtamaH
dadhat stotresuvIryam
pra suvAna indurakSAH pavitramatyavyayam

punAna indurindramA
eSa somo adhi tvaci gavAM krILatyadribhiH
indraM madAya johuvat
yasya te dyumnavat payaH pavamAnAbhRtaM divaH
tena no mRLa jIvase

Hymn 67

tvaM somAsi dhArayurmandra ojiSTho adhvare
pavasva maMhayadrayiH
tvaM suto nRmAdano dadhanvAn matsarintamaH
indrAya sUrirandhasA
tvaM suSvANo adribhirabhyarSa kanikradat
dyumantaM shuSmamuttamam
indurhinvAno arSati tiro vArANyavyayA
harirvAjamacikradat
indo vyavyamarSasi vi shravAMsi vi saubhagA
vi vAjA.nsoma gomataH
A na indo shatagvinaM rayiM gomantamashvinam
bharA soma sahasriNam
pavamAnAsa indavastiraH pavitramAshavaH
indraM yAmebhirAshata
kakuhaH somyo rasa indurindrAya pUrvyaH
AyuH pavata Ayave
hinvanti sUramusrayaH pavamAnaM madhushcutam
abhi girA samasvaran
avitA no ajAshvaH pUSA yAmani\-yAmani
A bhakSat kanyAsu naH
ayaM somaH kapardine ghRtaM na pavate madhu
A bhakSat kanyAsu naH
ayaM ta AghRNe suto ghRtaM na pavate shuci
A bhakSat kanyAsu naH
vAco jantuH kavInAM pavasva soma dhArayA
deveSu ratnadhA asi
A kalasheSu dhAvati shyeno varma vi gAhate
abhi droNA kanikradat
pari pra soma te raso.asarji kalashe sutaH
shyeno na taktoarSati
pavasva soma mandayannindrAya madhumattamaH
asRgran devavItaye vAjayanto rathA iva
te sutAso madintamAH shukrA vAyumasRkSata
grAvNA tunno abhiSTutaH pavitraM soma gachasi
dadhat stotre suvIryam

eSa tunno abhiSTutaH pavitramati gAhate
rakSohA vAramavyayam
yadanti yacca dUrake bhayaM vindati mAmiha
pavamAnavi tajjahi
pavamAnaH so adya naH pavitreNa vicarSaNiH
yaH potAsa punAtu naH
yat te pavitramarciSyagne vitatamantarA
brahma tena punIhi naH
yat te pavitramarcivadagne tena punIhi naH
brahmasavaiH punIhi naH
ubhAbhyAM deva savitaH pavitreNa savena ca
mAM punIhi vishvataH
tribhiS TvaM deva savitarvarSiSThaiH soma dhAmabhiH
agne dakSaiH punIhi naH
punantu mAM devajanAH punantu vasavo dhiyA
vishve devAH punIta mA jAtavedaH punIhi mA
pra pyAyasva pra syandasva soma vishvebhiraMshubhiH
devebhya uttamaM haviH
upa priyaM panipnataM yuvAnamAhutIvRdham
aganma bibhratonamaH
alAyyasya parashurnanAsha tamA pavasva deva soma
AkhuM cideva deva soma
yaH pAvamAnIradhyety RSibhiH sambhRtaM rasam
sarvaMsa pUtamashnAti svaditaM mAtarishvanA
pAvamAnIryo adhyety RSibhiH sambhRtaM rasam
tasmai sarasvatI duhe kSIraM sarpirmadhUdakam

Hymn 68

pra devamachA madhumanta indavo.asiSyadanta gAva A na dhenavaH
barhiSado vacanAvanta UdhabhiH parisrutamusriyAnirNijaM dhire
sa roruvadabhi pUrvA acikradadupAruhaH shrathayan svAdatehariH
tiraH pavitramapriyannuru jrayo ni sharyANi dadhate deva A varam
vi yo mame yamyA saMyatI madaH sAkaMvRdhA payasA pinvadakSitA
mahI apAre rajasI vivevidadabhivrajannakSitaM pAja A dade
sa mAtarA vicaran vAjayannapaH pra medhiraH svadhayA pinvate padam
aMshuryavena pipishe yato nRbhiH saM jAmibhirnasate rakSate shiraH
saM dakSeNa manasA jAyate kavir{R}tasya garbho nihito yamA paraH
yUnA ha santA prathamaM vi jajñaturguhA hitaM janima nemamudyatam
mandrasya rUpaM vividurmanISiNaH shyeno yadandho abharat parAvataH
taM marjayanta suvRdhaM nadISvA ushantamaMshuM pariyantaM Rgmiyam
tvAM mRjanti dasha yoSaNaH sutaM soma RSibhirmatibhirdhItibhirhitam
avyo vArebhiruta devahUtibhirnRbhiryatovAjamA darSi sAtaye

pariprayantaM vayyaM suSaMsadaM somaM manISA abhyanUSata stubhaH
yo dhArayA madhumAnUrmiNA diva iyarti vAcaM rayiSAL amartyaH
ayaM diva iyarti vishvamA rajaH somaH punAnaH kalasheSu sIdati
adbhirgobhirmRjyate adribhiH sutaH punAna indurvarivo vidat priyam
evA naH soma pariSicyamAno vayo dadhaccitratamaM pavasva
adveSe dyAvApRthivI huvema devA dhatta rayimasme suvIram

Hymn 69

iSurna dhanvan prati dhIyate matirvatso na mAturupa sarjyUdhani
urudhAreva duhe agra Ayatyasya vrateSvapi soma iSyate
upo matiH pRcyate sicyate madhu mandrAjanI codate antarAsani
pavamAnaH santaniH praghnatAmiva madhumAn drapsaH pari vAramarSati
avye vadhUyuH pavate pari tvaci shrathnIte naptIraditer{R}taM yate
harirakrAn yajataH saMyato mado nRmNA shishAno mahiSo na shobhate
ukSA mimAti prati yanti dhenavo devasya devIrupa yanti niSkRtam
atyakramIdarjunaM vAramavyayamatkaM na niktampari somo avyata
amRktena rushatA vAsasA hariramartyo nirNijAnaH pari vyata
divas pRSThaM barhaNA nirNije kRtopastaraNaM camvornabhasmayam
sUryasyeva rashmayo drAvayitnavo matsarAsaH prasupaH sAkamIrate
tantuM tataM pari sargAsa Ashavo nendrAd Rte pavate dhAma kiM cana
sindhoriva pravaNe nimna Ashavo vRSacyutA madAso gAtumAshata
shaM no niveshe dvipade catuSpade.asme vAjaH soma tiSThantu kRSTayaH
A naH pavasva vasumad dhiraNyavadashvAvad gomad yavamat suvIryam
yUyaM hi soma pitaro mama sthana divo mUrdhAnaHprasthitA vayaskRtaH
ete somAH pavamAnAsa indraM rathA iva pra yayuH sAtimacha
sutAH pavitramati yantyavyaM hitvI vavriM haritovRStimacha
indavindrAya bRhate pavasva sumRLIko anavadyo rishAdAH
bharA candrANi gRNate vasUni devairdyAvApRthivI prAvataM naH

Hymn 70

trirasmai sapta dhenavo duduhre satyAmAshiraM pUrvye vyomani
catvAryanyA bhuvanAni nirNije cArUNi cakre yad RtairavardhatA
sa bhikSamANo amRtasya cAruNa ubhe dyAvA kAvyenA vi shashrathe
tejiSThA apo maMhanA pari vyata yadI devasya shravasA sado viduH
te asya santu ketavo.amRtyavo.adAbhyAso januSI ubhe anu
yebhirnRmNA ca devyA ca punata Adid rAjAnaM mananA agRbhNata
sa mRjyamAno dashabhiH sukarmabhiH pra madhyamAsu mAtRSuprame sacA
vratAni pAno amRtasva cAruNa ubhe nRcakSAanu pashyate vishau
sa marmRjAna indriyAya dhAyasa obhe antA rodasI harSate hitaH

vRSA shuSmeNa bAdhate vi durmatIrAdedishAnaH sharyaheva shurudhaH
sa mAtarA na dadRshAna usriyo nAnadadeti marutAmiva svanaH
jAnannRtaM prathamaM yat svarNaraM prashastaye kamavRNIta sukratuH
ruvati bhImo vRSabhastaviSyayA shRN^ge shishAno hariNIvicakSaNaH
A yoniM somaH sukRtaM ni SIdati gavyayItvag bhavati nirNigavyayI
shuciH punAnastanvamarepasamavye harirnyadhAviSTa sAnavi
juSTo mitrAya varuNAya vAyave tridhAtu madhu kriyate sukarmabhiH
pavasva soma devavItaye vRSendrasya hArdi somadhAnamA visha
purA no bAdhAd duritAti pAraya kSetravid dhi disha AhA vipRchate
hito na saptirabhi vAjamarSendrasyendo jaTharamA pavasva
nAvA na sindhumati parSi vidvAñchUro na yudhyannava no nida spaH

Hymn 71

A dakSiNA sRjyate shuSmyAsadaM veti druho rakSasaH pAti jAgRviH
hariropashaM kRNute nabhas paya upastire camvorbrahma nirNije
pra kriSTiheva shUSa eti roruvadasuryaM varNaM ni riNIte asya tam
jahAti vavriM pitureti niSkRtamupaprutaM kRNute nirNijaM tanA
adribhiH sutaH pavate gabhastyorvRSAyate nabhasA vepate matI
sa modate nasate sAdhate girA nenikte apsu yajate parImaNi
pari dyukSaM sahasaH parvatAvRdhaM madhvaH siñcanti harmyasya sakSaNim
A yasmin gAvaH suhutAda Udhani mUrdhaMchrINantyagriyaM varImabhiH
samI rathaM na bhurijoraheSata dasha svasAro aditerupastha A
jigAdupa jrayati gorapIcyaM padaM yadasya matuthA ajIjanan
shyeno na yoniM sadanaM dhiyA kRtaM hiraNyayamAsadaM deva eSati
e riNanti barhiSi priyaM girAshvo na devAnapyeti yajñiyaH
parA vyakto aruSo divaH kavirvRSA tripRSTho anaviSTagA abhi
sahasraNItiryatiH parAyatI rebho na pUrvIruSaso vi rAjati
tveSaM rUpaM kRNute varNo asya sa yatrAshayat samRtA sedhati sridhaH
apsA yAti svadhayA daivyaM janaM saM suSTutI nasate saM goagrayA
ukSeva yUthA pariyannarAvIdadhi tviSIradhita sUryasya
divyaH suparNo.ava cakSata kSAM somaH pari kratunA pashyate jAH

Hymn 72

hariM mRjantyaruSo na yujyate saM dhenubhiH kalashe somo ajyate
ud vAcamIrayati hinvate matI puruSTutasya kati citparipriyaH
sAkaM vadanti bahavo manISiNa indrasya somaM jaThare yadAduhuH
yadI mRjanti sugabhastayo naraH sanILAbhirdashabhiH kAmyaM madhu
aramamANo atyeti gA abhi sUryasya priyaM duhitustiro ravam
anvasmai joSamabharad vinaMgRsaH saM dvayIbhiH svasRbhiH kSeti jAmibhiH

nRdhUto adriSuto barhiSi priyaH patirgavAM pradiva indur{R}tviyaH
purandhivAn manuSo yajñasAdhanaH shucirdhiyApavate soma indra te
nRbAhubhyAM codito dhArayA suto.anuSvadhaM pavate soma indra te
AprAH kratUn samajairadhvare matIrverna druSaccamvorAsadad dhariH
aMshuM duhanti stanayantamakSitaM kaviM kavayo.apaso manISiNaH
samI gAvo matayo yanti saMyata Rtasya yonA sadane punarbhuvaH
nAbhA pRthivyA dharuNo maho divo.apAmUrmau sindhuSvantarukSitaH
indrasya vajro vRSabho vibhUvasuH somo hRdepavate cAru matsaraH
sa tU pavasva pari pArthivaM raja stotre shikSannAdhUnvate ca sukrato
mA no nirbhAg vasunaH sAdanaspRsho rayiM pishaN^gaM bahulaM vasImahi
A tU na indo shatadAtvashvyaM sahasradAtu pashumad dhiraNyavat
upa mAsva bRhatI revatIriSo.adhi stotrasya pavamAna no gahi

Hymn 73

srakve drapsasya dhamataH samasvarannRtasya yonA samarantanAbhayaH
trIn sa mUrdhno asurashcakra Arabhe satyasyanAvaH sukRtamapIparan
samyak samyañco mahiSA aheSata sindhorUrmAvadhi venA avIvipan
madhordhArAbhirjanayanto arkamit priyAmindrasya tanvamavIvRdhan
pavitravantaH pari vAcamAsate pitaiSAM pratno abhi rakSati vratam
mahaH samudraM varuNastiro dadhe dhIrA icchekurdharuNeSvArabham
sahasradhAre.ava te samasvaran divo nAke madhujihvA asashcataH
asya spasho na ni miSanti bhUrNayaH pade\-pade pAshinaH santi setavaH
piturmAturadhyA ye samasvarannRcA shocantaH sandahanto avratAn
indradviSTAmapa dhamanti mAyayA tvacamasiknIM bhUmano divas pari
pratnAn mAnAdadhyA ye samasvarañchlokayantrAso rabhasasya mantavaH
apAnakSAso badhirA ahAsata Rtasya panthAM na taranti duSkRtaH
sahasradhAre vitate pavitra A vAcaM punanti kavayo manISiNaH
rudrAsa eSAmiSirAso adruha spashaH svañcaH sudRsho nRcakSasaH
Rtasya gopA na dabhAya sukratustrI Sa pavitrA hRdyantarA dadhe
vidvAn sa vishvA bhuvanAbhi pashyatyavAjuSTAn vidhyati karte avratAn
Rtasya tanturvitataH pavitra A jihvAyA agre varuNasya mAyayA
dhIrAshcit tat saminakSanta AshatAtrA kartamava padAtyaprabhuh

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Hymn 74

shishurna jAto.ava cakradad vane svaryad vAjyaruSaH siSAsati
divo retasA sacate payovRdhA tamImahe sumatI sharma saprathaH
divo ya skambho dharuNaH svAtata ApUrNo aMshuH paryetivishvataH
seme mahI rodasI yakSadAvRtA samIcIne dADhAra samiSaH kaviH
mahi psaraH sukRtaM somyaM madhUrvI gavyUtiraditer{R}taM yate

Ishe yo vRSTerita usriyo vRSApAM netA ya itaUtir{R}gmiyaH
Atmanvan nabho duhyate ghRtaM paya Rtasya nAbhiramRtaM vijAyate
samIcInAH sudAnavaH prINanti taM naro hitamava mehanti peravaH
arAvIdaMshuH sacamAna UrmiNA devAvyaM manuSe pinvatitvacam
dadhAti garbhamaditerupastha A yena tokaM ca tanayaM ca dhAmahe
sahasradhAre.ava tA asashcatastRtIye santu rajasi prajAvatIH
catasro nAbho nihitA avo divo havirbharantyamRtaM ghRtashcutaH
shvetaM rUpaM kRNute yat siSAsati somo mIDhvAnasuro veda bhUmanaH
dhiyA shamI sacate semabhi pravad divas kavandhamava darSadudriNam
adha shvetaM kalashaM gobhiraktaM kArSmannA vAjyakramIt sasavAn
A hinvire manasA devayantaH kakSIvate shatahimAya gonAm
adbhiH soma papRcAnasya te raso.avyo vAraM vi pavamAna dhAvati
sa mRjyamAnaH kavibhirmadintama svadasvendrAya pavamAna pItaye

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Hymn 75

abhi priyANi pavate canohito nAmAni yahvo adhi yeSu vardhate
A sUryasya bRhato bRhannadhi rathaM viSvañcamaruhad vicakSaNaH
Rtasya jihvA pavate madhu priyaM vaktA patirdhiyo asyA adAbhyaH
dadhAti putraH pitorapIcyaM nAma tRtIyamadhi rocane divaH
ava dyutAnaH kalashAnacikradan nRbhiryemAnaH kosha A hiraNyaye
abhIM Rtasya dohanA anUSatAdhi tripRSTha uSaso vi rAjati
adribhiH suto matibhishcanohitaH prarocayan rodasI mAtarAshuciH
romANyavyA samayA vi dhAvati madhordhArA pinvamAnA dive\-dive
pari soma pra dhanvA svastaye nRbhiH punAno abhi vAsayAshiram
ye te madA Ahanaso vihAyasastebhirindraM codaya dAtave magham

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Hymn 76

dhartA divaH pavate kRtvyo raso dakSo devAnAmanumAdyo nRbhiH
hariH sRjAno atyo na satvabhirvRthA pAjAMsi kRNute nadISvA
shUro na dhatta AyudhA gabhastyoH svaH siSAsan rathiro gaviSTiSu
indrasya shuSmamIrayannapasyubhirindurhinvAno ajyate manISibhiH
indrasya soma pavamAna UrmiNA taviSyamANo jaThareSvAvisha
pra NaH pinva vidyudabhreva rodasI dhiyA na vAjAnupa mAsi shashvataH
vishvasya rAjA pavate svardRsha Rtasya dhItiM RSiSAL avIvashat
yaH sUryasyAsireNa mRjyate pitA matInAmasamaSTakAvyaH
vRSeva yUthA pari koshamarSasyapAmupasthe vRSabhaH kanikradat
sa indrAya pavase matsarintamo yathA jeSAma samithe tvotayaH

Hymn 77

eSa pra koshe madhumAnacikradadindrasya vajro vapuSo vapuSTaraH
abhIM Rtasya sudughA ghRtashcuto vAshrA arSantipayaseva dhenavaH
sa pUrvyaH pavate yaM divas pari shyeno mathAyadiSitastiro rajaH
sa madhva A yuvate vevijAna it kRshAnorasturmanasAha bibhyuSA
te naH pUrvAsa uparAsa indavo mahe vAjAya dhanvantu gomate
IkSeNyAso ahyo na cAravo brahma\-brahma ye jujuSurhavir\ haviH
ayaM no vidvAn vanavad vanuSyata induH satrAcA manasA puruSTutaH
inasya yaH sadane garbhamAdadhe gavAmurubjamabhyarSati vrajam
cakrirdivaH pavate kRtvyo raso mahAnadabdho varuNo hurugyate
asAvi mitro vRjaneSu yajñiyo.atyo na yUthe vRSayuH kanikradat

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Hymn 78

pra rAjA vAcaM janayannasiSyadadapo vasAno abhi gA iyakSati
gRbhNAti ripramavirasya tAnvA shuddho devAnAmupa yAti niSkRtam
indrAya soma pari Sicyase nRbhirnRcakSA UrmiH kavirajyase vane
pUrvIrhi te srutayaH santi yAtave sahasramashvA harayashcamUSadaH
samudriyA apsaraso manISiNamAsInA antarabhi somamakSaran
tA IM hinvanti harmyasya sakSaNiM yAcante sumnaM pavamAnamakSitam
gojin naH somo rathajid dhiraNyajit svarjidabjit pavate sahasrajit
yaM devAsashcakrire pItaye madaM svAdiSThaM drapsamaruNaM mayobhuvam
etAni soma pavamAno asmayuH satyAni kRNvan draviNAnyarSasi
jahi shatrumantike dUrake ca ya urvIM gavyUtimabhayaM ca nas kRdhi

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Hymn 79

acodaso no dhanvantvindavaH pra suvAnAso bRhaddiveSu harayaH
vi ca nashan na iSo arAtayo.aryo nashanta saniSanta no dhiyaH
pra No dhanvantvindavo madacyuto dhanA vA yebhirarvato junImasi
tiro martasya kasya cit parihvRtiM vayaM dhanAni vishvadhA bharemahi
uta svasyA arAtyA arirhi Sa utAnyasyA arAtyA vRko hi SaH
dhanvan na tRSNA samarIta tAnabhi soma jahipavamAna durAdhyaH
divi te nAbhA paramo ya Adade pRthivyAste ruruhuH sAnavikSipaH
adrayastvA bapsati goradhi tvacyapsu tvA hastairduduhurmanISiNaH
evA ta indo subhvaM supeshasaM rasaM tuñjanti prathamA abhishriyaH
nidaM\-nidaM pavamAna ni tAriSa Aviste shuSmo bhavatu priyo madaH

Hymn 80

somasya dhArA pavate nRcakSasa Rtena devAn havate divas pari
bRhaspate ravathenA vi didyute samudrAso na savanAni vivyacuH
yaM tvA vAjinnaghnyA abhyanUSatAyohataM yonimA rohasi dyumAn
maghonAmAyuH pratiran mahi shrava indrAya somapavase vRSA madaH
endrasya kukSA pavate madintama UrjaM vasAnaH shravase sumaN^galaH
pratyaM sa vishvA bhuvanAbhi paprathe krILan hariratyaH syandate vRSA
taM tvA devebhyo madhumattamaM naraH sahasradhAraM duhate dasha kSipaH
nRbhiH soma pracyuto grAvabhiH suto vishvAndevAnA pavasvA sahasrajit
taM tvA hastino madhumantamadribhirduhantyapsu vRSabhandasha kSipaH
indraM soma mAdayan daivyaM janaM sindhorivormiH pavamAno arSasi

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Hymn 81

pra somasya pavamAnasyormaya indrasya yanti jaTharaM supeshasaH
dadhnA yadImunnItA yashasA gavAM dAnAya shUramudamandiSuH sutAH
achA hi somaH kalashAnasiSyadadatyo na voLhA raghuvartanirvRSA
athA devAnAmubhayasya janmano vidvAnashnotyamuta itashca yat
A naH soma pavamAnaH kirA vasvindo bhava maghavA rAdhaso mahaH
shikSA vayodho vasave su cetunA mA no gayamAre asmat parA sicaH
A naH pUSA pavamAnaH surAtayo mitro gachantu varuNaH sajoSasaH
bRhaspatirmaruto vAyurashvinA tvaSTA savitA suyamA sarasvatI
ubhe dyAvApRthivI vishvaminve aryamA devo aditirvidhAtA
bhago nRshaMsa urvantarikSaM vishve devAH pavamAnaMjuSanta

Hymn 82

asAvi somo aruSo vRSA harI rAjeva dasmo abhi gA acikradat
punAno vAraM paryetyavyayaM shyeno na yoniM ghRtavantamAsadam
kavirvedhasyA paryeSi mAhinamatyo na mRSTo abhi vAjamarSasi
apasedhan duritA soma mRLaya ghRtaM vasAnaH pariyAsi nirNijam
parjanyaH pitA mahiSasya parNino nAbhA pRthivyA giriSukSayaM dadhe
svasAra Apo abhi gA utAsaran saM grAvabhirnasate vIte adhvare
jAyeva patyAvadhi sheva maMhase pajrAyA garbha shRNuhi bravImi te
antarvANISu pra carA su jIvase.anindyo vRjane soma jAgRhi
yathA pUrvebhyaH shatasA amRdhraH sahasrasAH paryayA vAjamindo
evA pavasva suvitAya navyase tava vratamanvApaH sacante

Hymn 83

pavitraM te vitataM brahmaNas pate prabhurgAtrANi paryeSivishvataH
ataptatanUrna tadAmo ashnute shRtAsa id vahantastat samAshata
tapoS pavitraM vitataM divas pade shocanto asya tantavo vyasthiran
avantyasya pavItAramAshavo divas pRSThamadhitiSThanti cetasA
arUrucaduSasaH pRshniragriya ukSA bibharti bhuvanAni vAjayuH
mAyAvino mamire asya mAyayA nRcakSasaH pitaro garbhamA dadhuH
gandharva itthA padamasya rakSati pAti devAnAM janimAnyadbhutaH
gRbhNAti ripuM nidhayA nidhApatiH sukRttamA madhuno bhakSamAshata
havirhaviSmo mahi sadma daivyaM nabho vasAnaH pari yAsyadhvaram
rAjA pavitraratho vAjamAruhaH sahasrabhRSTirjayasi shravo bRhat

Hymn 84

pavasva devamAdano vicarSaNiraps A indrAya varuNAya vAyave
kRdhI no adya varivaH svastimadurukSitau gRNIhi daivyaM janam
A yastasthau bhuvanAnyamartyo vishvAni somaH pari tAnyarSati
kRNvan saMcRtaM vicRtamabhiSTaya induH siSaktyuSasaM na sUryaH
A yo gobhiH sRjyata oSadhISvA devAnAM sumna iSayannupAvasuH
A vidyutA pavate dhArayA suta indraM somo mAdayan daivyaM janam
eSa sya somaH pavate sahasrajid dhinvAno vAcamiSirAmuSarbudham
induH samudramudiyarti vAyubhirendrasya hArdikalasheSu sIdati
abhi tyaM gAvaH payasA payovRdhaM somaM shrINanti matibhiH svarvidam
dhanaMjayaH pavate kRtvyo raso vipraH kaviHkAvyenA svarcanAH

Hymn 85

indrAya soma suSutaH pari sravApAmIvA bhavatu rakSasA saha
mA te rasasya matsata dvayAvino draviNasvanta iha santvindavaH
asmAn samarye pavamAna codaya dakSo devAnAmasi hi priyo madaH
jahi shatrUnrabhyA bhandanAyataH pibendra somamava no mRdho jahi
adabdha indo pavase madintama Atmendrasya bhavasi dhAsiruttamaH
abhi svaranti bahavo manISiNo rAjAnamasya bhuvanasyaniMsate
sahasraNIthaH shatadhAro adbhuta indrAyenduH pavate kAmyaM madhu
jayan kSetramabhyarSA jayannapa uruM no gAtuM kRNu soma mIDhvaH
kanikradat kalashe gobhirajyase vyavyayaM samayA vAramarSasi

marmRjyamAno atyo na sAnasirindrasya soma jaThare samakSaraH
svAduH pavasva divyAya janmane svAdurindrAya suhavItunAmne
svAdurmitrAya varuNAya vAyave bRhaspataye madhumAnadAbhyaH
atyaM mRjanti kalashe dasha kSipaH pra viprANAM matayo vAca Irate
pavamAnA abhyarSanti suSTutimendraM vishantimadirAsa indavaH
pavamAno abhyarSA suvIryamurvIM gavyUtiM mahi sharma saprathaH
mAkirno asya pariSUtirIshatendo jayema tvayAdhanaM\-dhanam
adhi dyAmasthAd vRSabho vicakSaNo.arUrucad vi divo rocanA kaviH
rAjA pavitramatyeti roruvad divaH pIyUSanduhate nRcakSasaH
divo nAke madhujihvA asashcato venA duhantyukSaNaM giriSThAm
apsu drapsaM vAvRdhAnaM samudra A sindhorUrmAmadhumantaM pavitra A
nAke suparNamupapaptivAMsaM giro venAnAmakRpanta pUrvIH
shishuM rihanti matayaH panipnataM hiraNyayaM shakunaM kSAmaNi sthAm
Urdhvo gandharvo adhi nAke asthAd vishvA rUpA praticakSANo asya
bhAnuH shukreNa shociSA vyadyaut prArUrucad rodasI mAtarA shuciH

Hymn 86

pra ta AshavaH pavamAna dhIjavo madA arSanti raghujA iva tmanA
divyAH suparNA madhumanta indavo madintamAsaH pari koshamAsate
pra te madAso madirAsa Ashavo.asRkSata rathyAso yathA pRthak
dhenurna vatsaM payasAbhi vajriNamindramindavo madhumanta UrmayaH
atyo na hiyAno abhi vAjamarSa svarvit koshaM divo adrimAtaram
vRSA pavitre adhi sAno avyaye somaH punAna indriyAya dhAyase
pra ta AshvinIH pavamAna dhIjuvo divyA asRgran payasA dharImaNi
prAntar{R}SayaH sthAvirIrasRkSata ye tvA mRjanty RSiSANa vedhasaH
vishvA dhAmAni vishvacakSa RbhvasaH prabhoste sataH pariyanti ketavaH
vyAnashIH pavase soma dharmabhiH patirvishvasya bhuvanasya rAjasi
ubhayataH pavamAnasya rashmayo dhruvasya sataH pari yanti ketavaH
yadI pavitre adhi mRjyate hariH sattA ni yonA kalasheSu sIdati
yajñasya ketuH pavate svadhvaraH somo devAnAmupa yAti niSkRtam
sahasradhAraH pari koshamarSati vRSA pavitramatyeti roruvat
rAjA samudraM nadyo vi gAhate.apAmUrmiM sacate sindhuSu shritaH
adhyasthAt sAnu pavamAno avyayaM nAbhA pRthivyA dharuNo maho divaH
divo na sAnu stanayannacikradad dyaushca yasya pRthivI ca dharmabhiH
indrasya sakhyaM pavate vivevidat somaH punAnaHkalasheSu sIdati
jyotiryajñasya pavate madhu priyaM pitA devAnAM janitA vibhUvasuH
dadhAti ratnaM svadhayorapIcyaM madintamo matsara indriyo rasaH
abhikrandan kalashaM vAjyarSati patirdivaH shatadhAro vicakSaNaH
harirmitrasya sadaneSu sIdati marmRjAno.avibhiHsindhubhirvRSA
agre sindhUnAM pavamAno arSatyagre vAco agriyo goSu gachati
agre vAjasya bhajate mahAdhanaM svAyudhaH sotRbhiH pUyate vRSA
ayaM matavAñchakuno yathA hito.avye sasAra pavamAna UrmiNA

tava kratvA rodasI antarA kave shucirdhiyA pavate soma indra te
drApiM vasAno yajato divispRshamantarikSaprA bhuvaneSvarpitaH
svarjajñAno nabhasAbhyakramIt pratnamasya pitaramA vivAsati
so asya vishe mahi sharma yachati yo asya dhAma prathamaM vyAnashe
padaM yadasya parame vyomanyato vishvA abhi saMyAti saMyataH
pro ayAsIdindurindrasya niSkRtaM sakhA sakhyurna pra minAti saMgiram
marya iva yuvatibhiH samarSati somaH kalashe shatayAmnA pathA
pra vo dhiyo mandrayuvo vipanyuvaH panasyuvaH saMvasaneSvakramuH
somaM manISA abhyanUSata stubho.abhi dhenavaH payasemashishrayuH
A naH soma saMyataM pipyushImiSamindo pavasva pavamAnoasridham
yA no dohate trirahannasashcuSI kSumad vAjavan madhumad suvIryam
vRSA matInAM pavate vicakSaNaH somo ahnaH pratarItoSaso divaH
krANA sindhUnAM kalashAnavIvashadindrasya hArdyAvishan manISibhiH
manISibhiH pavate pUrvyaH kavirnRbhiryataH pari koshAnacikradat
tritasya nAma janayan madhu kSaradindrasya vAyoH sakhyAya kartave
ayaM punAna uSaso vi rocayadayaM sindhubhyo abhavadu lokakRt
ayaM triH sapta duduhAna AshiraM somo hRde pavate cAru matsaraH
pavasva soma divyeSu dhAmasu sRjAna indo kalashe pavitra A
sIdannindrasya jaThare kanikradan nRbhiryataH sUryamArohayo divi
adribhiH sutaH pavase pavitra A indavindrasya jaThareSvAvishan
tvaM nRcakSA abhavo vicakSaNa soma gotramaN^girobhyo.avRNorapa
tvAM soma pavamAnaM svAdhyo.anu viprAso amadannavasyavaH
tvAM suparNa Abharad divas parIndo vishvAbhirmatibhiH pariSkRtam
avye punAnaM pari vAra UrmiNA hariM navante abhi sapta dhenavaH
apAmupasthe adhyAyavaH kaviM Rtasya yonA mahiSA aheSata
induH punAno ati gAhate mRdho vishvAni kRNvan supathAni yajyave
gAH kRNvAno nirNijaM haryataH kaviratyo na krILan pari vAramarSati
asashcataH shatadhArA abhishriyo hariM navante.ava tA udanyuvaH
kSipo mRjanti pari gobhirAvRtaM tRtIye pRSThe adhi rocane divaH
tavemAH prajA divyasya retasastvaM vishvasya bhuvanasya rAjasi
athedaM vishvaM pavamAna te vashe tvamindo prathamodhAmadhA asi
tvaM samudro asi vishvavit kave tavemAH pañca pradisho vidharmaNi
tvaM dyAM ca pRthivIM cAti jabhriSe tava jyotIMSi pavamAna sUryaH
tvaM pavitre rajaso vidharmaNi devebhyaH soma pavamAna pUyase
tvAmushijaH prathamA agRbhNata tubhyemA vishvA bhuvanAni yemire
pra rebha etyati vAramavyayaM vRSA vaneSvava cakradaddhariH
saM dhItayo vAvashAnA anUSata shishuM rihanti matayaH panipnatam
sa sUryasya rashmibhiH pari vyata tantuM tanvAnastrivRtaMyathA vide
nayannRtasya prashiSo navIyasIH patirjanInAmupa yAti niSkRtam
rAjA sindhUnAM pavate patirdiva Rtasya yAti pathibhiH kanikradat
sahasradhAraH pari Sicyate hariH punAno vAcaM janayannupAvasuH
pavamAna mahyarNo vi dhAvasi sUro na citro avyayAni pavyayA
gabhastipUto nRbhiradribhiH suto mahe vAjAya dhanyAya dhanvasi
iSamUrjaM pavamAnAbhyarSasi shyeno na vaMsu kalasheSusIdasi
indrAya madvA madyo madaH suto divo viSTambha upamo vicakSaNaH
sapta svasAro abhi mAtaraH shishuM navaM jajñAnaM jenyaM vipashcitam

apAM gandharvaM divyaM nRcakSasaM somaMvishvasya bhuvanasya rAjase
IshAna imA bhuvanAni vIyase yujAna indo haritaH suparNyaH
tAste kSarantu madhumad ghRtaM payastava vrate soma tiSThantu kRSTayaH
tvaM nRcakSA asi soma vishvataH pavamAna vRSabha tA vi dhAvasi
sa naH pavasva vasumad dhiraNyavad vayaM syAma bhuvaneSu jIvase
govit pavasva vasuvid dhiraNyavid retodhA indo bhuvaneSvarpitaH
tvaM suvIro asi soma vishvavit taM tvA viprA upa girema Asate
un madhva UrmirvananA atiSThipadapo vasAno mahiSo vi gAhate
rAjA pavitraratho vAjamAruhat sahasrabhRSTirjayati shravo bRhat
sa bhandanA udiyarti prajAvatIrvishvAyurvishvAH subharA ahardivi
brahma prajAvad rayimashvapastyaM pIta indavindramasmabhyaM yAcatAt
so agre ahnAM harirharyato madaH pra cetasA cetayate anudyubhiH
dvA janA yAtayannantarIyate narA ca shaMsaM daivyaM ca dhartari
añjate vyañjate samañjate kratuM rihanti madhunAbhyañjate
sindhorucchvAse patayantamukSaNaM hiraNyapAvAH pashumAsu gRbhNate
vipashcite pavamAnAya gAyata mahI na dhArAtyandho arSati
ahirna jUrNAmati sarpati tvacamatyo na krILannasarad vRSA hariH
agrego rAjApyastaviSyate vimAno ahnAM bhuvaneSvarpitaH
harirghRtasnuH sudRshIko arNavo jyotIrathaH pavate rAya okyaH
asarji skambho diva udyato madaH pari tridhAturbhuvanAnyarSati
aMshuM rihanti matayaH panipnataM girA yadi nirNijaM RgmiNo yayuH
pra te dhArA atyaNvAni meSyaH punAnasya saMyato yantiraMhayaH
yad gobhirindo camvoH samajyasa A suvAnaH soma kalasheSu sIdasi
pavasva soma kratuvin na ukthyo.avyo vAre pari dhAva madhu priyam
jahi vishvAn rakSasa indo atriNo bRhad vadema vidathesuvIrAH

Hymn 87

pra tu drava pari koshaM ni SIda nRbhiH punAno abhi vAjamarSa
ashvaM na tvA vAjinaM marjayanto.achA barhI rashanAbhirnayanti
svAyudhaH pavate deva indurashastihA vRjanaM rakSamANaH
pitA devAnAM janitA sudakSo viSTambho divo dharuNaH pRthivyAH
RSirvipraH puraetA janAnAM RbhurdhIra ushanA kAvyena
sa cid viveda nihitaM yadAsAmapIcyaM guhyaM nAma gonAm
eSa sya te madhumAnindra somo vRSA vRSNe pari pavitre akSAH
sahasrasAH shatasA bhUridAvA shashvattamaM barhirA vAjyasthAt
ete somA abhi gavyA sahasrA mahe vAjAyAmRtAya shravAMsi
pavitrebhiH pavamAnA asRgrañchravasyavo na pRtanAjo atyAH
pari hi SmA puruhUto janAnAM vishvAsarad bhojanA pUyamAnaH
athA bhara shyenabhRta prayAMsi rayiM tuñjAno abhi vAjamarSa
eSa suvAnaH pari somaH pavitre sargo na sRSTo adadhAvadarvA
tigme shishAno mahiSo na shRN^ge gA gavyannabhishUro na satvA
eSA yayau paramAdantaradreH kUcit satIrUrve gA viveda

divo na vidyut stanayantyabhraiH somasya te pavata indradhArA
uta sma rAshiM pari yAsi gonAmindreNa soma sarathaM punAnaH
pUrvIriSo bRhatIrjIradAno shikSA shacIvastava tA upaSTut

Hymn 88

ayaM soma indra tubhyaM sunve tubhyaM pavate tvamasya pAhi
tvaM ha yaM cakRSe tvaM vavRSa induM madAya yujyAya somam
sa IM ratho na bhuriSAL ayoji mahaH purUNi sAtaye vasUni
AdIM vishvA nahuSyANi jAtA svarSAtA vana UrdhvA navanta
vAyurna yo niyutvAniSTayAmA nAsatyeva hava A shambhaviSThaH
vishvavAro draviNodA iva tman pUSeva dhIjavano.asi soma
indro na yo mahA karmANi cakrirhantA vRtrANAmasi somapUrbhit
paidvo na hi tvamahinAmnAM hantA vishvasyAsisoma dasyoH
agnirna yo vana A sRjyamAno vRthA pAjAMsi kRNute nadISu
jano na yudhvA mahata upabdiriyarti somaH pavamAnaUrmim
ete somA ati vArANyavyA divyA na koshAso abhravarSAH
vRthA samudraM sindhavo na nIcIH sutAso abhi kalashAnasRgran
shuSmI shardho na mArutaM pavasvAnabhishastA divyA yathAviT
Apo na makSU sumatirbhavA naH sahasrApsAH pRtanASAN na yajñaH
rAjño nu te varuNasya vratAni ...

Hymn 89

pro sya vahniH pathyAbhirasyAn divo na vRSTiH pavamAnoakSAH
sahasradhAro asadan nyasme mAturupasthe vana Aca somaH
rAjA sindhUnAmavasiSTa vAsa Rtasya nAvamAruhad rajiSThAm
apsu drapso vAvRdhe shyenajUto duha IM pitA duha IM piturjAm
siMhaM nasanta madhvo ayAsaM harimaruSaM divo asya patim
shUro yutsu prathamaH pRchate gA asya cakSasA pari pAtyukSA
madhupRSThaM ghoramayAsamashvaM rathe yuñjantyurucakraRSvam
svasAra IM jAmayo marjayanti sanAbhayo vAjinamUrjayanti
catasra IM ghRtaduhaH sacante samAne antardharuNe niSattAH
tA ImarSanti namasA punAnAstA IM vishvataH pari Santi pUrvIH
viSTambho divo dharuNaH pRthivyA vishvA uta kSitayo haste asya
asat ta utso gRNate niyutvAn madhvo aMshuH pavataindriyAya
vanvannavAto abhi devavItimindrAya soma vRtrahA pavasva
shagdhi mahaH purushcandrasya rAyaH suvIryasya patayaH syAma

Hymn 90

pra hinvAno janitA rodasyo ratho na vAjaM saniSyannayAsIt
indraM gachannAyudhA saMshishAno vishvA vasu hastayorAdadhAnaH
abhi tripRSThaM vRSaNaM vayodhAmAN^gUSANAmavAvashanta vANIH
vanA vasAno varuNo na sindhUn vi ratnadhA dayate vAryANi
shUragrAmaH sarvavIraH sahAvAñ jetA pavasva sanitA dhanAni
tigmAyudhaH kSipradhanvA samatsvaSALhaH sAhvAnpRtanAsu shatrUn
urugavyUtirabhayAni kRNvan samIcIne A pavasvA purandhI
apaH siSAsannuSasaH svargAH saM cikrado maho asmabhyaM vAjAn
matsi soma varuNaM matsi mitraM matsIndramindo pavamAna viSNum
matsi shardho mArutaM matsi devAn matsi mahAmindramindo madAya
evA rAjeva kratumAnamena vishvA ghanighnad duritA pavasva
indo sUktAya vacase vayo dhA yUyaM pAta svastibhiH sadA naH

Hymn 91

asarji vakvA rathye yathAjau dhiyA manotA prathamo manISI
dasha svasAro adhi sAno avye.ajanti vahniM sadanAnyacha
vItI janasya divyasya kavyairadhi suvAno nahuSyebhirinduH
pra yo nRbhiramRto martyebhirmarmRjAno.avibhirgobhiradbhiH
vRSA vRSne roruvadaMshurasmai pavamAno rushadIrte payogoH
sahasraM RkvA pathibhirvacovidadhvasmabhiH sUro aNvaM vi yAti
rujA dRLhA cid rakSasaH sadAMsi punAna inda UrNuhi vivAjAn
vRshcopariSTAt tujatA vadhena ye anti dUrAdupanAyameSAm
sa pratnavan navyase vishvavAra sUktAya pathaH kRNuhi prAcaH
ye duHSahAso vanuSA bRhantastAMste ashyAma purukRt purukSo
evA punAno apaH svargA asmabhyaM tokA tanayAni bhUri
shaM naH kSetramuru jyotIMSi soma jyoM naH sUryandRshaye rirIhi

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Hymn 92

pari suvAno hariraMshuH pavitre ratho na sarji sanaye hiyAnaH
ApacchlokamindriyaM pUyamAnaH prati devAnajuSata prayobhiH
achA nRcakSA asarat pavitre nAma dadhAnaH kavirasya yonau
sIdan hoteva sadane camUSUpemagmannRSayaH sapta viprAH
pra sumedhA gAtuvid vishvadevaH somaH punAnaH sada eti nityam
bhuvad vishveSu kAvyeSu rantAnu janAn yatate pañca dhIraH
tava tye soma pavamAna niNye vishve devAstraya ekAdashAsaH

dasha svadhAbhiradhi sAno avye mRjanti tvA nadyaH sapta yahvIH
tan nu satyaM pavamAnasyAstu yatra vishve kAravaH saMnasanta
jyotiryadahne akRNodu lokaM prAvan manuM dasyave karabhIkam
pari sadmeva pashumAnti hotA rAjA na satyaH samitIriyAnaH
somaH punAnaH kalashAnayAsIt sIdan mRgo na mahiSo vaneSu

Hymn 93

sAkamukSo marjayanta svasAro dasha dhIrasya dhItayo dhanutrIH
hariH paryadravajjAH sUryasya droNaM nanakSe atyo na vAjI
saM mAtRbhirna shishurvAvashAno vRSA dadhanve puruvAroadbhiH
maryo na yoSAmabhi niSkRtaM yan saM gachate kalasha usriyAbhiH
uta pra pipya UdharaghnyAyA indurdhArAbhiH sacate sumedhAH
mUrdhAnaM gAvaH payasA camUSvabhi shrINanti vasubhirna niktaiH
sa no devebhiH pavamAna radendo rayimashvinaM vAvashAnaH
rathirAyatAmushatI purandhirasmadryagA dAvane vasUnAm
nU no rayimupa mAsva nRvantaM punAno vAtApyaM vishvashcandram
pra vanditurindo tAryAyuH prAtarmakSU dhiyAvasurjagamyAt

Hymn 94

adhi yadasmin vAjinIva shubha spardhante dhiyaH sUrye navishaH
apo vRNAnaH pavate kavIyan vrajaM na pashuvardhanAya manma
dvitA vyUrNvannamRtasya dhAma svarvide bhuvanAni prathanta
dhiyaH pinvAnAH svasare na gAva RtAyantIrabhi vAvashra indum
pari yat kaviH kAvyA bharate shUro na ratho bhuvanAni vishvA
deveSu yasho martAya bhUSan dakSAya rAyaH purubhUSu navyaH
shriye jAtaH shriya A niriyAya shriyaM vayo jaritRbhyo dadhAti
shriyaM vasAnA amRtatvamAyan bhavanti satyA samithA mitadrau
iSamUrjamabhyarSAshvaM gAmuru jyotiH kRNuhi matsi devAn
vishvAni hi suSahA tAni tubhyaM pavamAna bAdhasesoma shatrUn

Hymn 95

kanikranti harirA sRjyamAnaH sIdan vanasya jaThare punAnaH
nRbhiryataH kRNute nirNijaM gA ato matIrjanayatasvadhAbhiH
hariH sRjAnaH pathyAM Rtasyeyarti vAcamariteva nAvam
devo devAnAM guhyAni nAmAviS kRNoti barhiSi pravAce

apAmivedUrmayastarturANAH pra manISA Irate somamacha
namasyantIrupa ca yanti saM cA ca vishantyushatIrushantam
taM marmRjAnaM mahiSaM na sAnAvaMshuM duhantyukSaNaM giriSThAm
taM vAvashAnaM matayaH sacante trito bibharti varuNaM samudre
iSyan vAcamupavakteva hotuH punAna indo vi SyA manISAm
indrashca yat kSayathaH saubhagAya suvIryasya patayaHsyAma

Hymn 96

pra senAnIH shUro agre rathAnAM gavyanneti harSate asya senA
bhadrAn kRNvannindrahavAn sakhibhya A somo vastrA rabhasAni datte
samasya hariM harayo mRjantyashvahayairanishitaM namobhiH
A tiSThati rathamindrasya sakhA vidvAnenA sumatiM yAtyacha
sa no deva devatAte pavasva mahe soma psarasa indrapAnaH
kRNvannapo varSayan dyAmutemAmurorA no varivasyA punAnaH
ajItaye.ahataye pavasva svastaye sarvatAtaye bRhate
tadushanti vishva ime sakhAyastadahaM vashmi pavamAna soma
somaH pavate janitA matInAM janitA divo janitA pRthivyAH
janitAgnerjanitA sUryasya janitendrasya janitota viSNoH
brahmA devAnAM padavIH kavInAM RSirviprANAM mahiSomRgANAm
shyeno gRdhrANAM svadhitirvanAnAM somaH pavitramatyeti rebhan
prAvIvipad vAca UrmiM na sindhurgiraH somaH pavamAnomanISAH
antaH pashyan vRjanemAvarANyA tiSThati vRSabho goSu jAnan
sa matsaraH pRtsu vanvannavAtaH sahasraretA abhi vAjamarSa
indrAyendo pavamAno manISyaMshorUrmimIraya gA iSaNyan
pari priyaH kalashe devavAta indrAya somo raNyo madAya
sahasradhAraH shatavAja indurvAjI na saptiH samanA jigAti
sa pUrvyo vasuvijjAyamAno mRjAno apsu duduhAno adrau
abhishastipA bhuvanasya rAjA vidad gAtuM brahmaNe pUyamAnaH
tvayA hi naH pitaraH soma pUrve karmANi cakruH pavamAnadhIrAH
vanvannavAtaH paridhInraporNu vIrebhirashvairmaghavA bhavA naH
yathApavathA manave vayodhA amitrahA varivovid dhaviSmAn
evA pavasva draviNaM dadhAna indre saM tiSTha janayAyudhAni
pavasva soma madhumAn RtAvApo vasAno adhi sAno avye
ava droNAni ghRtavAnti sIda madintamo matsara indrapAnaH
vRSTiM divaH shatadhAraH pavasva sahasrasA vAjayurdevavItau
saM sindhubhiH kalashe vAvashAnaH samusriyAbhiHpratiran na AyuH
eSa sya somo matibhiH punAno.atyo na vAjI taratIdarAtIH
payo na dugdhamaditeriSiramurviva gAtuH suyamona vo:LhA
svAyudhaH sotRbhiH pUyamAno.abhyarSa guhyaM cAru nAma
abhi vAjaM saptiriva shravasyAbhi vAyumabhi gA devasoma
shishuM jajñAnaM haryataM mRjanti shumbhanti vahniM maruto gaNena
kavirgIrbhiH kAvyenA kaviH san somaH pavitramatyeti rebhan

RSimanA ya RSikRt svarSAH sahasraNIthaH padavIH kavInAm
tRtIyaM dhAma mahiSaH siSAsan somo virAjamanurAjati STup
camUSacchyenaH shakuno vibhRtvA govindurdrapsa AyudhAnibibhrat
apAmUrmiM sacamAnaH samudraM turIyaM dhAmamahiSo vivakti
maryo na shubhrastanvaM mRjAno.atyo na sRtvA sanaye dhanAnAm
vRSeva yUthA pari koshamarSan kanikradaccamvorAvivesha
pavasvendo pavamAno mahobhiH kanikradat pari vArANyarSa
krILañcamvorA visha pUyamAna indraM te raso madiro mamattu
prAsya dhArA bRhatIrasRgrannakto gobhiH kalashAnA vivesha
sAma kRNvan sAmanyo vipashcit krandannetyabhi sakhyurna jAmim
apaghnanneSi pavamAna shatrUn priyAM na jAro abhigIta induH
sIdan vaneSu shakuno na patvA somaH punAnaH kalasheSu sattA
A te rucaH pavamAnasya soma yoSeva yanti sudughAH sudhArAH
harirAnItaH puruvAro apsvacikradat kalashe devayUnAm

Hymn 97

asya preSA hemanA pUyamAno devo devebhiH samapRkta rasam
sutaH pavitraM paryeti rebhan miteva sadma pashumAnti hotA
bhadrA vastrA samanyA vasAno mahAn kavirnivacanAni shaMsan
A vacyasva camvoH pUyamAno vicakSaNo jAgRvirdevavItau
samu priyo mRjyate sAno avye yashastaro yashasAM kSaito asme
abhi svara dhanvA pUyamAno yUyaM pAta svastibhiH sadA naH
pra gAyatAbhyarcAma devAn somaM hinota mahate dhanAya
svAduH pavAte ati vArAmavyamA sIdAti kalashaM devayurnaH
indurdevAnAmupa sakhyamAyan sahasradhAraH pavate madAya
nRbhiH stavAno anu dhAma pUrvamagannindraM mahate saubhagAya
stotre rAye harirarSA punAna indraM mado gachatu te bharAya
devairyAhi sarathaM rAdho achA yUyaM pAta svastibhiH sadA naH
pra kAvyamushaneva bruvANo devo devAnAM janimA vivakti
mahivrataH shucibandhuH pAvakaH padA varAho abhyeti rebhan
pra haMsAsastRpalaM manyumachAmAdastaM vRSagaNA ayAsuH
AN^gUSyaM pavamAnaM sakhAyo durmarSaM sAkaM pravadanti vANam
sa raMhata urugAyasya jUtiM vRthA krILantaM mimate na gAvaH
parINasaM kRNute tigmashRN^go divA harirdadRshe naktaM RjraH
indurvAjI pavate gonyoghA indre somaH saha invan madAya
hanti rakSo bAdhate paryarAtIrvarivaH kRNvan vRjanasya rAjA
adha dhArayA madhvA pRcAnastiro roma pavate adridugdhaH
indurindrasya sakhyaM juSANo devo devasya matsaro madAya
abhi priyANi pavate punAno devo devAn svena rasena pRñcan
indurdharmANy RtuthA vasAno dasha kSipo avyata sAno avye
vRSA shoNo abhikanikradad gA nadayanneti pRthivImuta dyAm
indrasyeva vagnurA shRNva Ajau pracetayannarSati vAcamemAm

rasAyyaH payasA pinvamAna IrayanneSi madhumantamaMshum
pavamAnaH santanimeSi kRNvannindrAya soma pariSicyamAnaH
evA pavasva madiro madAyodagrAbhasya namayan vadhasnaiH
pari varNaM bharamANo rushantaM gavyurno arSa pari soma siktaH
juSTvI na indo supathA sugAnyurau pavasva varivAMsi kRNvan
ghaneva viSvag duritAni vighnannadhi SNunA dhanva sAno avye
vRSTiM no arSa divyAM jigatnumiLAvatIM shaMgayIM jIradAnum
stukeva vItA dhanvA vicinvan bandhUnrimAnavarAnindo vAyUn
granthiM na vi Sya grathitaM punAna RjuM ca gAtuM vRjinaM ca soma
atyo na krado harirA sRjAno maryo deva dhanva pastyAvAn
juSTo madAya devatAta indo pari SNunA dhanva sAno avye
sahasradhAraH surabhiradabdhaH pari srava vAjasAtau nRSahye
arashmAno ye.arathA ayuktA atyAso na sasRjAnAsa Ajau
ete shukrAso dhanvanti somA devAsastAnupa yAtA pibadhyai
evA na indo abhi devavItiM pari srava nabho arNashcamUSu
somo asmabhyaM kAmyaM bRhantaM rayiM dadAtu vIravantamugram
takSad yadI manaso venato vAg jyeSThasya vA dharmaNi kSoranIke
ADImAyan varamA vAvashAnA juSTaM patiM kalashe gAva indum
pra dAnudo divyo dAnupinva RtaM RtAya pavate sumedhAH
dharmA bhuvad vRjanyasya rAjA pra rashmibhirdashabhirbhAri bhUma
pavitrebhiH pavamAno nRcakSA rAjA devAnAmuta martyAnAm
dvitA bhuvad rayipatI rayINAM RtaM bharat subhRtaM cArvinduH
arvAniva shravase sAtimachendrasya vAyorabhi vItimarSa
sa naH sahasrA bRhatIriSo dA bhavA soma draviNovit punAnaH
devAvyo naH pariSicyamAnAH kSayaM suvIraM dhanvantu somAH
AyajyavaH sumatiM vishvavArA hotAro na diviyajo mandratamAH
evA deva devatAte pavasva mahe soma psarase devapAnaH
mahashcid dhi Smasi hitAH samarye kRdhi suSThAne rodasI punAnaH
ashvo no krado vRSabhiryujAnaH siMho na bhImo manaso javIyAn
arvAcInaiH pathibhirye rajiSThA A pavasva saumanasaM na indo
shataM dhArA devajAtA asRgran sahasramenAH kavayo mRjanti
indo sanitraM diva A pavasva puraetAsi mahato dhanasya
divo na sargA asasRgramahnAM rAjA na mitraM pra minAtidhIraH
piturna putraH kratubhiryatAna A pavasva visheasyA ajItim
pra te dhArA madhumatIrasRgran vArAn yat pUto atyeSyavyAn
pavamAna pavase dhAma gonAM jajñAnaH sUryamapinvo arkaiH
kanikradadanu panthAM Rtasya shukro vi bhAsyamRtasya dhAma
sa indrAya pavase matsaravAn hinvAno vAcaM matibhiH kavInAm
divyaH suparNo.ava cakSi soma pinvan dhArAH karmaNA devavItau
endo visha kalashaM somadhAnaM krandannihi sUryasyopa rashmim
tisro vAca Irayati pra vahnir{R}tasya dhItiM brahmaNo manISAm
gAvo yanti gopatiM pRchamAnAH somaM yanti matayo vAvashAnAH
somaM gAvo dhenavo vAvashAnAH somaM viprA matibhiH pRchamAnAH
somaH sutaH pUyate ajyamAnaH some arkAstriSTubhiH saM navante
evA naH soma pariSicyamAna A pavasva pUyamAnaH svasti
indramA visha bRhatA raveNa vardhayA vAcaM janayA purandhim

A jAgRvirvipra RtA matInAM somaH punAno asadaccamUSu
sapanti yaM mithunAso nikAmA adhvaryavo rathirAsaH suhastAH
sa punAna upa sUre na dhAtobhe aprA rodasI vi Sa AvaH
priyA cid yasya priyasAsa UtI sa tU dhanaM kAriNena pra yaMsat
sa vardhitA vardhanaH pUyamAnaH somo mIDhvAnabhi no jyotiSAvIt
yenA naH pUrve pitaraH padajñAH svarvido abhi gA adrimuSNan
akrAn samudraH prathame vidharmañ janayan prajA bhuvanasyarAjA
vRSA pavitre adhi sAno avye bRhat somo vAvRdhe suvAna induH
mahat tat somo mahiSashcakArApAM yad garbho.avRNIta devAn
adadhAdindre pavamAna ojo.ajanayat sUrye jyotirinduH
matsi vAyumiSTaye rAdhase ca matsi mitrAvaruNA pUyamAnaH
matsi shardho mArutaM matsi devAn matsi dyAvApRthivI deva soma
RjuH pavasva vRjinasya hantApAmIvAM bAdhamAno mRdhashca
abhishrINan payaH payasAbhi gonAmindrasya tvaM tava vayaM sakhAyaH
madhvaH sUdaM pavasva vasva utsaM vIraM ca na A pavasvA bhagaM ca
svadasvendrAya pavamAna indo rayiM ca na A pavasvA samudrAt
somaH suto dhArayATyo na hitvA sindhurna nimnamabhi vAjyakSAH
A yoniM vanyamasadat punAnaH samindurgobhirasarat samadbhiH
eSa sya te pavata indra somashcamUSu dhIra ushate tavasvAn
svarcakSA rathiraH satyashuSmaH kAmo na yo devayatAmasarji
eSa pratnena vayasA punAnastiro varpAMsi duhiturdadhAnaH
vasAnaH sharma trivarUthamapsu hoteva yAti samaneSurebhan
nU nastvaM rathiro deva soma pari srava camvoH pUyamAnaH
apsu svAdiSTho madhumAn RtAvA devo na yaH savitA satyamanmA
abhi vAyuM vItyarSA gRNAno.abhi mitrAvaruNA pUyamAnaH
abhI naraM dhIjavanaM ratheSThAmabhIndraM vRSaNaM vajrabAhum
abhi vastrA suvasanAnyarSAbhi dhenUH sudughAH pUyamAnaH
abhi candrA bhartave no hiraNyAbhyashvAn rathino deva soma
abhI no arSa divyA vasUnyabhi vishvA pArthivA pUyamAnaH
abhi yena draviNamashnavAmAbhyarSeyaM jamadagnivannaH
ayA pavA pavasvainA vasUni mAMshcatva indo sarasi pra dhanva
bradhnashcidatra vAto na jAtaH purumedhashcit takave naraM dAt
uta na enA pavayA pavasvAdhi shrute shravAyyasya tIrthe
SaSTiM sahasrA naiguto vasUni vRkSaM na pakvaM dhUnavad raNAya
mahIme asya vRSanAma shUSe mA.nshcatve vA pRshane vA vadhatre
asvApayan nigutaH snehayaccApAmitrAnapAcito acetaH
saM trI pavitrA vitatAnyeSyanvekaM dhAvasi pUyamAnaH
asi bhago asi dAtrasya dAtAsi maghavA maghavadbhya indo
eSa vishvavit pavate manISI somo vishvasya bhuvanasya rAjA
drapsAnIrayan vidatheSvindurvi vAramavyaM samayAti yAti
induM rihanti mahiSA adabdhAH pade rebhanti kavayo na gRdhrAH
hinvanti dhIrA dashabhiH kSipAbhiH samañjate rUpamapAM rasena
tvayA vayaM pavamAnena soma bhare kRtaM vi cinuyAma shashvat
tan no mitro varuNo mAmahantAmaditiH sindhuH pRthivIuta dyauH

Hymn 98

abhi no vAjasAtamaM rayimarSa puruspRham
indo sahasrabharNasaM tuvidyumnaM vibhvAsaham
pari Sya suvAno: avyayaM rathe na varmAvyata
indurabhidruNA hito hiyAno dhArAbhirakSAH
pari Sya suvAno akSA induravye madacyutaH
dhArA ya Urdhvo adhvare bhrAjA naiti gavyayuH
sa hi tvaM deva shashvate vasu martAya dAshuSe
indo sahasriNaM rayiM shatAtmAnaM vivAsasi
vayaM te asya vRtrahan vaso vasvaH puruspRhaH
ni nediSThatamA iSaH syAma sumnasyAdhrigo
dviryaM pañca svayashasaM svasAro adrisaMhatam
priyamindrasya kAmyaM prasnApayantyUrmiNam
pari tyaM haryataM hariM babhruM punanti vAreNa
yo devAn vishvAnit pari madena saha gachati
asya vo hyavasA pAnto dakSasAdhanam
yaH sUriSu shravobRhad dadhe svarNa haryataH
sa vAM yajñeSu mAnavI indurjaniSTa rodasI
devo devI giriSThA asredhan taM tuviSvaNi
indrAya soma pAtave vRtraghne pari Sicyase
nare ca dakSiNAvate devAya sadanAsade
te pratnAso vyuSTiSu somAH pavitre akSaran
apaprothantaH sanutarhurashcitaH prAtastAnapracetasaH
taM sakhAyaH pururucaM yUyaM vayaM ca sUrayaH
ashyAma vAjagandhyaM sanema vAjapastyam

Hymn 99

A haryatAya dhRSNave dhanustanvanti pauMsyam
shukrAMvayantyasurAya nirNijaM vipAmagre mahIyuvaH
adha kSapA pariSkRto vAjAnabhi pra gAhate
yadI vivasvato dhiyo hariM hinvanti yAtave
tamasya marjayAmasi mado ya indrapAtamaH
yaM gAva Asabhirdadhuh purA nUnaM ca sUrayaH
taM gAthayA purANyA punAnamabhyanUSata
uto kRpantadhItayo devAnAM nAma bibhratIH
tamukSamANamavyaye vAre punanti dharNasim
dUtaM na pUrvacittaya A shAsate manISiNaH
sa punAno madintamaH somashcamUSu sIdati
pashau na reta Adadhat patirvacasyate dhiyaH

sa mRjyate sukarmabhirdevo devebhyaH sutaH
vide yadAsu sandadirmahIrapo vi gAhate
suta indo pavitra A nRbhiryato vi nIyase
indrAya matsarintamashcamUSvA ni SIdasi

Hymn 100

abhI navante adruhaH priyamindrasya kAmyam
vatsaM na pUrva Ayuni jAtaM rihanti mAtaraH
punAna indavA bhara soma dvibarhasaM rayim
tvaM vasUnipuSyasi vishvAni dAshuSo gRhe
tvaM dhiyaM manoyujaM sRjA vRSTiM na tanyatuH
tvaM vasUni pArthivA divyA ca soma puSyasi
pari te jigyuSo yathA dhArA sutasya dhAvati
raMhamANAvyavyayaM vAraM vAjIva sAnasiH
kratve dakSAya naH kave pavasva soma dhArayA
indrAya pAtave suto mitrAya varuNAya ca
pavasva vAjasAtamaH pavitre dhArayA sutaH
indrAya somaviSNave devebhyo madhumattamaH
tvAM rihanti mAtaro hariM pavitre adruhaH
vatsaM jAtaMna dhenavaH pavamAna vidharmaNi
pavamAna mahi shravashcitrebhiryAsi rashmibhiH
shardhan tamAMsi jighnase vishvAni dAshuSo gRhe
tvaM dyAM ca mahivrata pRthivIM cAti jabhriSe
prati drApimamuñcathAH pavamAna mahitvanA

Hymn 101

purojitI vo andhasaH sutAya mAdayitnave
apa shvAnaM shnathiSTana sakhAyo dIrghajihvyam
yo dhArayA pAvakayA pariprasyandate sutaH
indurashvo na kRtvyaH
taM duroSamabhI naraH somaM vishvAcyA dhiyA
yajñaM hinvantyadribhiH
sutAso madhumattamAH somA indrAya mandinaH
pavitravantoakSaran devAn gachantu vo madAH
indurindrAya pavata iti devAso abruvan
vAcas patirmakhasyate vishvasyeshAna ojasA
sahasradhAraH pavate samudro vAcamIN^khayaH
somaH patI rayINAM sakhendrasya dive\-dive
ayaM pUSA rayirbhagaH somaH punAno arSati

patirvishvasya bhUmano vyakhyad rodasI ubhe
samu priyA anUSata gAvo madAya ghRSvayaH
somAsaH kRNvate pathaH pavamAnAsa indavaH
ya ojiSThastamA bhara pavamana shravAyyam
yaH pañcacarSaNIrabhi rayiM yena vanAmahai
somAH pavanta indavo.asmabhyaM gAtuvittamaH
mitrAH suvAnA arepasaH svAdhyaH svarvidaH
suSvANAso vyadribhishcitAnA goradhi tvaci
iSamasmabhyamabhitaH samasvaran vasuvidaH
ete pUtA vipashcitaH somAso dadhyAshiraH
sUryAso na darshatAso jigatnavo dhruvA ghRte
pra sunvAnasyAndhaso marto na vRta tad vacaH
apa shvAnamarAdhasaM hatA makhaM na bhRgavaH
A jAmiratke avyata bhuje na putra oNyoH
sarajjAro na yoSaNAM varo na yonimAsadam
sa vIro dakSasAdhano vi yastastambha rodasI
hariH pavitre avyata vedhA na yonimAsadam
avyo vArebhiH pavate somo gavye adhi tvaci
kanikradad vRSA haririndrasyAbhyeti niSkRtam

Hymn 102

krANA shishurmahInAM hinvannRtasya dIdhitim
vishvApari priyA bhuvadadha dvitA
upa tritasya pASyorabhakta yad guhA padam
yajñasya sapta dhAmabhiradha priyam
trINi tritasya dhArayA pRSTheSverayA rayim
mimIte asya yojanA vi sukratuH
jajñAnaM sapta mAtaro vedhAmashAsata shriye
ayaM dhruvo rayINAM ciketa yat
asya vrate sajoSaso vishve devAso adruhaH
spArhA bhavanti rantayo juSanta yat
yamI garbhaM RtAvRdho dRshe cArumajIjanan
kaviM maMhiSThamadhvare puruspRham
samIcIne abhi tmanA yahvI Rtasya mAtarA
tanvAnA yajñamAnuSag yadañjate
kratvA shukrebhirakSabhir{R}Norapa vrajaM divaH
hinvannRtasya dIdhitiM prAdhvare

Hymn 103

pra punAnAya vedhase somAya vaca udyatam
bhRtiM na bharA matibhirjujoSate
pari vArANyavyayA gobhirañjAno arSati
trI SadhasthA punAnaH kRNute hariH
pari koshaM madhushcutamavyaye vAre arSati
abhi vANIr{R}SINAM sapta nUSata
pari NetA matInAM vishvadevo adAbhyaH
somaH punAnashcamvorvishad dhariH
pari daivIranu svadhA indreNa yAhi saratham
punAno vAghad vAghadbhiramartyaH
pari saptirna vAjayurdevo devebhyaH sutaH
vyAnashiH pavamAno vi dhAvati

Hymn 104

sakhAya A ni shIdata punAnAya pra gAyata
shishuM na yajñaiH pari bhUSata shriye
samI vatsaM na mAtRbhiH sRjatA gayasAdhanam
devAvyammadamabhi dvishavasam
punAtA dakSasAdhanaM yathA shardhAya vItaye
yathA mitrAya varuNAya shantamaH
asmabhyaM tvA vasuvidamabhi vANIranUSata
gobhiS Te varNamabhi vAsayAmasi
sa no madAnAM pata indo devapsarA asi
sakheva sakhye gAtuvittamo bhava
sanemi kRdhyasmadA rakSasaM kaM cidatriNam
apAdevaM dvayumaMho yuyodhi naH

Hymn 105

taM vaH sakhAyo madAya punAnamabhi gAyata
shishuM na yajñaiH svadayanta gUrtibhiH
saM vatsa iva mAtRbhirindurhinvAno ajyate
devAvIrmadomatibhiH pariSkRtaH
ayaM dakSAya sAdhano.ayaM shardhAya vItaye
ayaM devebhyo madhumattamaH sutaH
goman na indo ashvavat sutaH sudakSa dhanva

shuciM te varNamadhi goSu dIdharam
sa no harINAM pata indo devapsarastamaH
sakheva sakhye naryo ruce bhava
sanemi tvamasmadAnadevaM kaM cidatriNam
sAhvAnindo pari bAdho apa dvayum

Hymn 106

indramacha sutA ime vRSaNaM yantu harayaH
shruSTI jAtAsa indavaH svarvidaH
ayaM bharAya sAnasirindrAya pavate sutaH
somo jaitrasyacetati yathA vide
asyedindro madeSvA grAbhaM gRbhNIta sAnasim
vajraMca vRSaNaM bharat samapsujit
pra dhanvA soma jAgRvirindrAyendo pari srava
dyumantaM shuSmamA bharA svarvidam
indrAya vRSaNaM madaM pavasva vishvadarshataH
sahasrayAmA pathikRd vicakSaNaH
asmabhyaM gAtuvittamo devebhyo madhumattamaH
sahasraM yAhipathibhiH kanikradat
pavasva devavItaya indo dhArAbhirojasA
A kalashaM madhumAn soma naH sadaH
tava drapsA udapruta indraM madAya vAvRdhuH
tvAM devAso amRtAya kaM papuH
A naH sutAsa indavaH punAnA dhAvatA rayim
vRSTidyAvorItyApaH svarvidaH
somaH punAna UrmiNAvyo vAraM vi dhAvati
agre vAcaHpavamAnaH kanikradat
dhIbhirhinvanti vAjinaM vane krILantamatyavim
abhi tripRSThaM matayaH samasvaran
asarji kalashAnabhi mILhe saptirna vAjayuH
punAno vAcaM janayannasiSyadat
pavate haryato harirati hvarAMsi raMhyA
abhyarSan stotRbhyo vIravad yashaH
ayA pavasva devayurmadhordhArA asRkSata
rebhan pavitramparyeSi vishvataH

Hymn 107

parIto SiñcatA sutaM somo ya uttamaM haviH
dadhanvAnyo naryo apsvantarA suSAva somamadribhiH

nUnaM punAno.avibhiH pari sravAdabdhaH surabhintaraH
sute cit tvApsu madAmo andhasA shrINanto gobhiruttaram
pari suvAnashcakSase devamAdanaH kraturindurvicakSaNaH
punAnaH soma dhArayApo vasAno arSasi
A ratnadhA yonimRtasya sIdasyutso deva hiraNyayaH
duhAna UdhardivyaM madhu priyaM pratnaM sadhasthamAsadat
ApRchyaM dharuNaM vAjyarSati nRbhirdhUto vicakSaNaH
punAnaH soma jAgRviravyo vAre pari priyaH
tvaM viproabhavo.aN^girastamo madhvA yajñaM mimikSa naH
somo mIDhvAn pavate gAtuvittama RSirvipro vicakSaNaH
tvaM kavirabhavo devavItama A sUryaM rohayo divi
soma u SuvANaH sotRbhiradhi SNubhiravInAm
ashvayevaharita yAti dhArayA mandrayA yAti dhArayA
anUpe gomAn gobhirakSAH somo dugdhAbhirakSAH
samudraM na saMvaraNAnyagman mandI madAya toshate
A soma suvAno adribhistiro vArANyavyayA
jano na puri camvorvishad dhariH sado vaneSu dadhiSe
sa mAmRje tiro aNvAni meSyo mILhe saptirna vajayuH
anumAdyaH pavamAno manISibhiH somo viprebhir{R}kvabhiH
pra soma devavItaye sindhurna pipye arNasA aMshoH payasAmadiro na jAgRvirachA koshaM madhushcutam
A haryato arjune atke avyata priyaH sUnurna marjyaH
tamIM hinvantyapaso yathA rathaM nadISvA gabhastyoH
abhi somAsa AyavaH pavante madyaM madam
samudrasyAdhi viSTapi manISiNo matsarAsaH svarvidaH
tarat samudraM pavamAna UrmiNA rAjA deva RtaM bRhat
arSan mitrasya varuNasya dharmaNA pra hinvAna RtaM bRhat
nRbhiryemAno haryato vicakSaNo rAjA devaH samudriyaH
indrAya pavate madaH somo marutvate sutaH
sahasradhAro atyavyamarSati tamIM mRjantyAyavaH
punAnashcamU janayan matiM kaviH somo deveSu raNyati
apo vasAnaH pari gobhiruttaraH sIdan vaneSvavyata
tavAhaM soma rAraNa sakhya indo dive\-dive
purUNi babhro ni caranti mAmava paridhInrati tAnihi
utAhaM naktamuta soma te divA sakhyAya babhra Udhani
ghRNA tapantamati sUryaM paraH shakunA iva paptima
mRjyamAnaH suhastya samudre vAcaminvasi
rayiM pishangaM bahulaM puruspRhaM pavamAnAbhyarSasi
mRjAno vAre pavamano avyaye vRSAva cakrado vane
devAnAM soma pavamAna niSkRtaM gobhirañjAno arSasi
pavasva vAjasAtaye.abhi vishvAni kAvyA
tvaM samudraM prathamo vi dhArayo devebhyaH soma matsaraH
sa tU pavasva pari pArthivaM rajo divyA ca soma dharmabhiH
tvAM viprAso matibhirvicakSaNa shubhraM hinvanti dhItibhiH
pavamAnA asRkSata pavitramati dhArayA
marutvanto matsarA indriyA hayA medhAmabhi prayAMsi ca

apo vasAnaH pari koshamarSatindurhiyAnaH sotRbhiH
janayañ jyotirmandanA avIvashad gAH kRNvAno na nirNijam

Hymn 108

pavasva madhumattama indrAya soma kratuvittamo madaH
mahi dyukSatamo madaH
yasya te pItvA vRSabho vRSAyate.asya pItA svarvidaH
sa supraketo abhyakramIdisho.achA vAjaM naitashaH
tvaM hyanga daivyA pavamAna janimAni dyumattamaH
amRtatvAya ghoSayaH
yenA navagvo dadhyannaporNute yena viprAsa Apire
devAnAM sumne amRtasya cAruNo yena shravAMsyAnashuH
eSa sya dhArayA suto.avyo vArebhiH pavate madintamaH
krILannUrmirapAmiva
ya usriyA apyA antarashmano nirgA akRntadojasA
abhivrajaM tatniSe gavyamashvyaM varmIva dhRSNavA ruja
A sotA pari SiñcatAshvaM na stomamapturaM rajasturam
vanaRkSamudaprutam
sahasradhAraM vRSabhaM payovRdhaM priyaM devAya janmane
Rtena ya RtajAto vivAvRdhe rAjA deva RtaM bRhat
abhi dyumnaM bRhad yasha iSas pate didIhi deva devayuH
vikoshaM madhyamaM yuva
A vacyasva sudakSa camvoH suto vishAM vahnirna vishpatiH
vRSTiM divaH pavasva rItimapAM jinvA gaviSTaye dhiyaH
etamu tyaM madacyutaM sahasradhAraM vRSabhaM divo duhuH
vishvA vasUni bibhratam
vRSA vi jajñe janayannamartyaH pratapañ jyotiSA tamaH
sa suSTutaH kavibhirnirNijaM dadhe tridhAtvasya daMsasA
sa sunve yo vasUnAM yo rAyAmAnetA ya iLAnAm
somoyaH sukSitInAm
yasya na indraH pibAd yasya maruto yasya vAryamaNA bhagaH
A yena mitrAvaruNA karAmaha endramavase mahe
indrAya soma pAtave nRbhiryataH svAyudho madintamaH
pavasva madhumattamaH
indrasya hArdi somadhAnamA visha samudramiva sindhavaH
juSTo mitrAya varuNAya vAyave divo viSTambha uttamaH

Hymn 109

pari pra dhanvendrAya soma svAdur mitrAya pUSNe bhagAya ||
indras te soma sutasya peyAH kratve dakSAya vishve ca devAH ||
evAmRtAya mahe kSayAya sa shukro arSa divyaH pIyUSaH ||
pavasva soma mahAn samudraH pitA devAnAM vishvAbhi dhAma ||
shukraH pavasva devebhyaH soma dive pRthivyai shaM ca prajAyai ||
divo dhartAsi shukraH pIyUSaH satye vidharman vAjI pavasva ||
pavasva soma dyumnI sudhAro mahAm avInAm anu pUrvyaH ||
nRbhir yemAno jajñAnaH pUtaH kSarad vishvAni mandraH svarvit ||
induH punAnaH prajAm urANaH karad vishvAni draviNAni naH ||
pavasva soma kratve dakSAyAshvo na nikto vAjI dhanAya ||
taM te sotAro rasam madAya punanti somam mahe dyumnAya ||
shishuM jajñAnaM harim mRjanti pavitre somaM devebhya indum ||
induH paviSTa cArur madAyApAm upasthe kavir bhagAya ||
bibharti cArv indrasya nAma yena vishvAni vRtrA jaghAna ||
pibanty asya vishve devAso gobhiH shrItasya nRbhiH sutasya ||
pra suvAno akSAH sahasradhAras tiraH pavitraM vi vAram avyam ||
sa vAjy akSAH sahasraretA adbhir mRjAno gobhiH shrINAnaH ||
pra soma yAhIndrasya kukSA nRbhir yemAno adribhiH sutaH ||
asarji vAjI tiraH pavitram indrAya somaH sahasradhAraH ||
añjanty enam madhvo rasenendrAya vRSNa indum madAya ||
devebhyas tvA vRthA pAjase 'po vasAnaM harim mRjanti ||
indur indrAya toshate ni toshate shrINann ugro riNann apaH ||

Hymn 110

paryU Su pra dhanva vAjasAtaye pari vRtrANi sakSaNiH
dviSastaradhyA RNayA na Iyase
anu hi tvA sutaM soma madAmasi mahe samaryajye
vAjAnabhi pavamAna pra gAhase
ajIjano hi pavamAna sUryaM vidhAre shakmanA payaH
gojIrayA raMhamAnaH purandhyA
ajIjano amRta martyeSvA Rtasya dharmannamRtasya cAruNaH
sadAsaro vAjamachA saniSyadat
abhy\-abhi hi shravasA tatardithotsaM na kaM cijjanapAnamakSitam
sharyAbhirna bharamANo gabhastyoH
AdIM ke cit pashyamAnAsa ApyaM vasuruco divyA abhyanUSata
vAraM na devaH savitA vyUrNute
tve soma prathamA vRktabarhiSo mahe vAjAya shravase dhiyandadhuH
sa tvaM no vIra vIryAya codaya
divaH pIyUSaM pUrvyaM yadukthyaM maho gAhAd diva AniradhukSata

indramabhi jAyamAnaM samasvaran
adha yadime pavamAna rodasI imA ca vishvA bhuvanAbhi majmanA
yUthe na niSThA vRSabho vi tiSThase
somaH punAno avyaye vAre shishurna krILan pavamAno akSAH
sahasradhAraH shatavAja induH
eSa punAno madhumAn RtAvendrAyenduH pavate svAdurUrmiH
vAjasanirvarivovid vayodhAH
sa pavasva sahamAnaH pRtanyUn sedhan rakSAMsyapa durgahANi
svAyudhaH sAsahvAn soma shatrUn

Hymn 111

ayA rucA hariNyA punAno vishvA dveSAMsi tarati svayugvabhiH sUro na svayugvabhiH | dhArA sutasya rocate punAno aruSo hariH
vishvA yad rUpA pariyAty RkvabhiH saptAsyebhir{R}kvabhiH
tvaM tyat paNInAM vido vasu saM mAtRbhirmarjayasi sva A dama Rtasya dhItibhirdame | parAvato na sAma tad yatrAraNanti dhItayaH
tridhAtubhiraruSIbhirvayo dadhe rocamAno vayo dadhe
pUrvAmanu pradishaM yAti cekitat saM rashmibhiryatate darshato ratho daivyo darshato rathaH | agmannukthAni pauMsyendraM jaitrAya harSayan
vajrashca yad bhavatho anapacyutAsamatsvanapacyutA

Hymn 112

nAnAnaM vA u no dhiyo vi vratAni janAnAm
takSA riSTaM rutaM bhiSag brahmA sunvantamichatIndrAyendo pari srava
jaratIbhiroSadhIbhiH parNebhiH shakunAnAm
kArmAro ashmabhirdyubhirhiraNyavantamichatIndrAyendo pari srava
kArurahaM tato bhiSagupalaprakSiNI nanA
nAnAdhiyovasUyavo.anu gA iva tasthimendrAyendo pari srava
ashvo voLhA sukhaM rathaM hasanAmupamantriNaH
shepo romaNvantau bhedau vArin maNDUka ichatIndrAyendo pari srava

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Hymn 113

sharyaNAvati somamindraH pibatu vRtrahA
balaM dadhAna Atmani kariSyan vIryaM mahadindrAyendo pari srava
A pavasva dishAM pata ArjIkAt soma mIDhvaH

RtavAkena satyena shraddhayA tapasA suta indrAyendo pari srava
parjanyavRddhaM mahiSaM taM sUryasya duhitAbharat
taM gandharvAH pratyagRbhNan taM some rasamAdadhurindrAyendopari srava
RtaM vadannRtadyumna satyaM vadan satyakarman
shraddhAM vadan soma rAjan dhAtrA soma pariSkRta indrAyendo pari srava
satyamugrasya bRhataH saM sravanti saMsravAH
saM yanti rasino rasAH punAno brahmaNA hara indrAyendo pari srava
yatra brahmA pavamAna chandasyAM vAcaM vadan
grAvNA some mahIyate somenAnandaM janayannindrAyendo pari srava
yatra jyotirajasraM yasmin loke svarhitam
tasmin mAM dhehi pavamAnAmRte loke akSita indrAyendo pari srava
yatra rAjA vaivasvato yatrAvarodhanaM divaH
yatrAmUryahvatIrApastatra mAmamRtaM kRdhIndrAyendo pari srava
yatrAnukAmaM caraNaM trinAke tridive divaH
lokA yatra jyotiSmantastatra mAmamRtaM kRdhIndrAyendo pari srava
yatra kAmA nikAmAshca yatra bradhnasya viSTapam
svadhA ca yatra tRptishca tatra mAmamRtaM kRdhIndrAyendo parisrava
yatrAnandAshca modAshca mudaH pramuda Asate
kAmasya yatrAptAH kAmAstatra mAmamRtaM kRdhIndrAyendo pari srava

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Hymn 114

ya indoH pavamAnasyAnu dhAmAnyakramIt
tamAhuH suprajA iti yaste somAvidhan mana indrAyendo pari srava
RSe mantrakRtAM stomaiH kashyapodvardhayan giraH
somaMnamasya rAjAnaM yo jajñe vIrudhAM patirindrAyendo parisrava
sapta disho nAnAsUryAH sapta hotAra RtvijaH
devA AdityA ye sapta tebhiH somAbhi rakSa na indrayendo pari srava
yat te rAjAñchRtaM havistena somAbhi rakSa naH
arAtIvA mA nastArIn mo ca naH kiM canAmamadindrAyendo parisrava

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RIG VEDA BOOK 10

Hymn 1

agre bRhannuSasAmUrdhvo asthAn nirjaganvAn tamasojyotiSAgAt
agnirbhAnunA rushatA svaN^ga A jAtovishvA sadmAnyaprAH
sa jAto garbho asi rodasyoragne cArurvibhRta oSadhISu
citraH shishuH pari tamAMsyaktUn pra mAtRbhyo adhikanikradat gAH
viSNuritthA paramamasya vidvAñ jAto bRhannabhi pAtitRtIyam
AsA yadasya payo akrata svaM sacetaso abhyarcantyatra
ata u tvA pitubhRto janitrIrannAvRdhaM prati carantyannaiH
tA IM pratyeSi punaranyarUpA asi tvaM vikSumAnuSISu hotA
hotAraM citrarathamadhvarasya yajñasya\-yajñasya ketuMrushantam
pratyardhiM devasya\-devasya mahnA shriyA tvagnimatithiM janAnAm
sa tu vastrANyadha peshanAni vasAno agnirnAbhApRthivyAH
aruSo jAtaH pada iLAyAH purohito rAjanyakSIha devAn
A hi dyAvApRthivI agna ubhe sadA putro na mAtarAtatantha
pra yAhyachoshato yaviSThAthA vaha sahasyehadevAn

Hymn 2

piprIhi devAnushato yaviSTha vidvAn RtUnr{R}tupateyajeha
ye daivyA Rtvijastebhiragne tvaM hotR^INAmasyAyajiSThaH
veSi hotramuta potraM janAnAM mandhAtAsi draviNodARtAvA
svAhA vayaM kRNavAmA havIMSi devo devAnyajatvagnirarhan
A devAnAmapi panthAmaganma yacchaknavAma tadanupravoLum
agnirvidvAn sa yajAt sedu hotA so adhvarA.nsa RtUn kalpayAti
yad vo vayaM praminAma vratAni viduSaM devAaviduSTarAsaH
agniS Tad vishvamA pRNAti vidvAnyebhirdevAn RtubhiH kalpayAti
yat pAkatrA manasA dInadakSA na yajñasya manvatemartyAsaH
agniS Tad dhotA kratuvid vijAnanyajiSTho devAn Rtusho yajAti
vishveSAM hyadhvarANAmanIkaM citraM ketuM janitAtvA jajAna
sa A yajasva nRvatIranu kSA spArhAiSaH kSumatIrvishvajanyAH

yaM tvA dyAvApRthivI yaM tvApastvaSTA yaM tvAsujanimA jajAna
panthAmanu pravidvAnpitRyANaM dyumadagne samidhAno vi bhAhi

Hymn 3

ino rAjannaratiH samiddho raudro dakSAya suSumAnadarshi
cikid vi bhAti bhAsA bRhatAsiknImeti rushatImapAjan
kRSNAM yadenImabhi varpasA bhUjjanayan yoSAmbRhataH piturjAm
UrdhvaM bhAnuM sUryasya stabhAyandivo vasubhiraratirvi bhAti
bhadro bhadrayA sacamAna AgAt svasAraM jAro abhyetipashcAt
supraketairdyubhiragnirvitiSThan rushadbhirvarNairabhi rAmamasthAt
asya yAmAso bRhato na vagnUnindhAnA agneH sakhyuHshivasya
iDyasya vRSNo bRhataH svAso bhAmAso yAmannaktavashcikitre
svanA na yasya bhAmAsaH pavante rocamAnasya bRhataHsudivaH
jyeSThebhiryastejiSThaiH krILumadbhirvarSiSThebhirbhAnubhirnakSati dyAm
asya shuSmAso dadRshAnapaverjehamAnasya svanayan niyudbhiH
pratnebhiryo rushadbhirdevatamo vi rebhadbhiraratirbhAti vibhvA
sa A vakSi mahi na A ca satsi divaspRthivyoraratiryuvatyoH
agniH sutukaH sutukebhirashvai rabhasvadbhIrabhasvAneha gamyAH

Hymn 4

pra te yakSi pra ta iyarmi manma bhuvo yathA vandyo nohaveSu
dhanvanniva prapA asi tvamagna iyakSave pUravepratna rAjan
yaM tvA janAso abhi saMcaranti gAva uSNamiva vrajaMyaviSTha
dUto devAnAmasi martyAnAmantarmahAMshcarasi rocanena
shishuM na tvA jenyaM vardhayantI mAtA bibhartisacanasyamAnA
dhanoradhi pravatA yAsi haryañ jigISasepashurivAvasRSTaH
mUrA amUra na vayaM cikitvo mahitvamagne tvamaN^ga vitse
shaye vavrishcarati jihvayAdan rerihyate yuvatiMvishpatiH san
kUcijjAyate sanayAsu navyo vane tasthau palito dhUmaketuH
asnAtApo vRSabho na pra veti sacetaso yaM parNayantamartAH
tanUtyajeva taskarA vanargu rashanAbhirdashabhirabhyadhItAm
iyaM te agne navyasI manISA yukSvA rathaMna shucayadbhiraN^gaiH
brahma ca te jAtavedo namashceyaM ca gIH sadamidvardhanI bhUt
rakSA No agne tanayAni tokA rakSota nastanvo aprayuchan

Hymn 5

ekaH samudro dharuNo rayINAmasmad dhRdo bhUrijanmA vicaSTe
siSaktyUdharniNyorupastha utsasya madhyenihitaM padaM veH
samAnaM nILaM vRSaNo vasAnAH saM jagmire mahiSAarvatIbhiH
Rtasya padaM kavayo ni pAnti guhA nAmAnidadhire parANi
RtAyinI mAyinI saM dadhAte mitvA shishuM jajñaturvardhayantI
vishvasya nAbhiM carato dhruvasya kaveshcittantuM manasA viyantaH
Rtasya hi vartanayaH sujAtamiSo vAjAya pradivaHsacante
adhIvAsaM rodasI vAvasAne ghRtairannairvAvRdhAte madhUnAm
sapta svasR^IraruSIrvAvashAno vidvAn madhva ujjabhArAdRshe kam
antaryeme antarikSe purAjA ichan vavrimavidatpUSaNasya
sapta maryAdAH kavayastatakSustAsAmekAmidabhyaMhuro gAt
Ayorha skambha upamasya nILe pathAMvisarge dharuNeSu tasthau
asacca sacca parame vyoman dakSasya janmannaditerupasthe
agnirha naH pra thamajA Rtasya pUrva Ayuni vRSabhashcadhenuH

Hymn 6

ayaM sa yasya sharmannavobhiragneredhate jaritAbhiSTau
jyeSThebhiryo bhAnubhir{R}SUNAM paryeti parivItovibhAvA
yo bhanubhirvibhAvA vibhAtyagnirdevebhir{R}tAvAjasraH
A yo vivAya sakhyA sakhibhyo.aparihvRto atyo na saptiH
Ishe yo vishvasyA devavIterIshe vishvAyuruSasovyuSTau
A yasmin manA havIMSyagnAvariSTarathaskabhnAti shUSaiH
shUSebhirvRdho juSANo arkairdevAnachA raghupatvAjigAti
mandro hotA sa juhvA yajiSThaH sammishlo agnirA jigharti devAn
tamusrAmindraM na rejamAnamagniM gIrbhirnamobhirAkRNudhvam
A yaM viprAso matibhirgRNanti jAtavedasaMjuhvaM sahAnAm
saM yasmin vishvA vasUni jagmurvAje nAshvAHsaptIvanta evaiH
asme UtIrindravAtatamA arvAcInAagna A kRNuSva
adhA hyagne mahnA niSadyA sadyo jajñAno havyo babhUtha
taM te devAso anu ketamAyannadhAvardhanta prathamAsaUmAH

Hymn 7

svasti no divo agne pRthivyA vishvAyurdhehi yajathAya deva
sacemahi tava dasma praketairuruSyA Na urubhirdevashaMsaiH
imA agne matayastubhyaM jAtA gobhirashvairabhi gRNantiradhaH

yadA te marto anu bhogamAnaD vaso dadhAnomatibhiH sujAta
agniM manye pitaramagnimApimagniM bhrAtaraM sadamitsakhAyam
agneranIkaM bRhataH saparyaM divi shukraMyajataM sUryasya
sidhrA agne dhiyo asme sanutrIryaM trAyase dama AnityahotA
RtavA sa rohidashvaH purukSurdyubhirasmAahabhirvAmamastu
dyubhirhitaM mitramiva prayogaM pratnaM RtvijamadhvarasyajAram
bAhubhyAmagnimAyavo.ajananta vikSu hotAraM nyasAdayanta
svayaM yajasva divi deva devAn kiM te pAkaH kRNavadapracetAH
yathAyaja Rtubhirdeva devAnevA yajasvatanvaM sujAta
bhavA no agne.avitota gopA bhavA vayaskRduta novayodhAH
rAsvA ca naH sumaho havyadAtiM trAsvota nastanvo aprayuchan

Hymn 8

pra ketunA bRhatA yAtyagnirA rodasI vRSabho roravIti
divashcidantAnupamAnudAnaL apAmupasthe mahiSovavardha
mumoda garbho vRSabhaH kakudmAnasremA vatsaH shimIvAnarAvIt
sa devatAtyudyatAni kRNvan sveSu kSayeSuprathamo jigAti
A yo mUrdhAnaM pitrorarabdha nyadhvare dadhire sUroarNaH
asya patmannaruSIrashvabhudhnA Rtasya yonautanvo juSanta
uSa\-uSo hi vaso agrameSi tvaM yamayorabhavo vibhAvA
RtAya sapta dadhiSe padAni janayan mitraM tanve svAyai
bhuvashcakSurmaha Rtasya gopA bhuvo varuNo yad RtAyaveSi
bhuvo apAM napAjjAtavedo bhuvo dUto yasyahavyaM jujoSaH
bhuvo yajñasya rajasashca netA yatrA niyudbhiH sacaseshivAbhiH
divi mUrdhAnaM dadhiSe svarSAM jihvAmagnecakRSe havyavAham
asya tritaH kratunA vavre antarichan dhItiM piturevaiHparasya
sacasyamAnaH pitrorupasthe jAmi bruvANaAyudhAni veti
sa pitryANyAyudhani vidvanindreSita Aptyo abhyayudhyat
trishIrSANaM saptarashmiM jaghanvAn tvASTrasya cinniH sasRje trito gAH
bhUrIdindra udinakSantamojo.avAbhinat satpatirmanyamAnam
tvASTrasya cid vishvarUpasya gonAmAcakraNastrINi shIrSA parA vark

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Hymn 9

Apo hi SThA mayobhuvastA na Urje dadhAtana
maheraNAya cakSase
yo vaH shivatamo rasastasya bhajayateha naH
ushatIrivamAtaraH
tasmA araM gamAma vo yasya kSayAya jinvatha
ApojanayathA ca naH

shaM no devIrabhiSTaya Apo bhavantu pItaye
shaM yorabhi sravantu naH
IshAnA vAryANAM kSayantIshcarSaNInAm
apoyAcAmi bheSajam
apsu me somo abravIdantarvishvAni bheSajA
agniM cavishvashambhuvam
ApaH pRNIta bheSajAM varUthaM tanve mama
jyok casUryaM dRshe
idamApaH pra vahata yat kiM ca duritaM mayi
yad vAhamabhidudroha yad va shepa utAnRtam
Apo adyAnvacAriSaM rasena samagasmahi
payasvAnagnaA gahi taM mA saM sRja varcasA

Hymn 10

o cit sakhAyaM sakhyA vavRtyAM tiraH purU cidarNavaMjaganvan
piturnapAtamA dadhIta vedhA adhi kSamiprataraM didhyAnaH
na te sakhA sakhyaM vaSTyetat salakSmA yad viSurUpAbhavAti
mahas putraso asurasya vIrA divo dhartAraurviyA pari khyan
ushanti ghA te amRtAsa etadekasya cit tyajasaM martyasya
ni te mano manasi dhAyyasme janyuH patistanvamAvivishyAH
na yat purA cakRmA kad dha nUnaM RtA vadanto anRtaMrapema
gandharvo apsvapyA ca yoSA sA no nAbhiHparamaM jAmi tan nau
garbhe nu nau janitA dampatI kardevAstvaSTA savitAvishvarUpaH
nAkirasya pra minanti vratAni veda nAvasyapRthivi uta dyauH
ko asya veda prathamasyAhnaH ka IM dadarsha ka iha pravocat
bRhan mitrasya varuNasya dhAma kadu brava AhanovIcyA nR^In
yamasya mA yamyaM kAma Agan samAne yonau sahasheyyAya
jAyeva patye tanvaM riricyAM vi cid vRheva rathyeva cakrA
na tiSThanti na ni miSantyete devAnAM spasha iha yecaranti
anyena madAhano yAhi tuyaM tena vi vRha rathyevacakrA
rAtrIbhirasmA ahabhirdashasyet sUryasya cakSurmuhurunmimIyAt
divA pRthivyA mithunA sabandhU yamIryamasyabibhRyAdajAmi
A ghA tA gachAnuttarA yugAni yatra jAmayaH kRNavannajAmi
upa barbRhi vRSabhAya bAhumanyamichasva subhagepatiM mat
kiM bhratAsad yadanAthaM bhavAti kimu svasA yan nir{R}tirnigachat
kAmamUtA bahvetad rapAmi tanvA me tanvaM sampipRgdhi
na vA u te tanvA tanvaM saM papRcyAM pApamAhuryaHsvasAraM nigachAt
anyena mat pramudaH kalpayasva na tebhrAta subhage vaSTyetat
bato batasi yama naiva te mano hRdayaM cAvidAma
anyA kilatvAM kakSyeva yuktaM pari SvajAte libujeva vRkSam
anyamU Su tvaM yamyanya u tvAM pari SvajAte libujevavRkSam
tasya vA tvaM mana ichA sa vA tavAdhA kRNuSvasaMvidaM subhadrAm

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Hymn 11

vRSA vRSNe duduhe dohasA divaH payAMsi yahvo aditeradAbhyaH
vishvaM sa veda varuNo yathA dhiyA sayajñiyo yajatu yajñiyAn RtUn
rapad gandharvIrapyA ca yoSaNA nadasya nAde pari pAtume manaH
iSTasya madhye aditirni dhAtu no bhrAtA nojyeSThaH prathamo vi vocati
so cin nu bhadrA kSumatI yashasvatyuSA uvAsa manavesvarvatI
yadImushantamushatAmanu kratumagniMhotAraM vidathAya jIjanan
adha tyaM drapsaM vibhvaM vicakSaNaM virAbharadiSitaH shyeno adhvare
yadI visho vRNate dasmamAryAagniM hotAramadha dhIrajAyata
sadAsi raNvo yavaseva puSyate hotrAbhiragne manuSaHsvadhvaraH
viprasya vA yacchashamAna ukthyaM vAjaMsasavAnupayAsi bhUribhiH
udIraya pitarA jAra A bhagamiyakSati haryato hRttaiSyati
vivakti vahniH svapasyate makhastaviSyate asurovepate matI
yaste agne sumatiM marto akSat sahasaH sUno ati sa prashRNve
iSaM dadhAno vahamAno ashvairA sa dyumAnamavAn bhUSati dyUn
yadagna eSA samitirbhavAti devI deveSu yajatA yajatra
ratnA ca yad vibhajAsi svadhAvo bhAgaM no atra vasumantaMvItAt
shrudhI no agne sadane sadhasthe yukSvA rathamamRtasyadravitnum
A no vaha rodasI devaputre mAkirdevAnAmapabhUriha syAH

Hymn 12

dyAvA ha kSAmA prathame RtenAbhishrAve bhavataHsatyavAcA
devo yan martAn yajathAya kRNvan sIdaddhotA pratyaM svamasuM yan
devo devAn paribhUr{R}tena vahA no havyaM prathamashcikitvAn
dhUmaketuH samidhA bhARjIko mandro hotA nityovAcA yajIyAn
svAvRg devasyAmRtaM yadI gorato jAtAso dhArayantaurvI
vishve devA anu tat te yajurgurduhe yadenIdivyaM ghRtaM vAH
arcAmi vAM vardhAyApo ghRtasnU dyAvAbhUmI shRNutaMrodasI me
ahA yad dyAvo.asunItimayan madhvA no atrapitarA shishItAm
kiM svin no rAjA jagRhe kadasyAti vrataM cakRmA ko viveda
mitrashcid dhi SmA juhurANo devAñchloko nayAtAmapi vAjo asti
durmantvatrAmRtasya nAma salakSmA yad viSurUpAbhavAti
yamasya yo manavate sumantvagne taM RSva pAhyaprayuchan
yasmin devA vidathe mAdayante vivasvataH sadane dhArayante
sUrye jyotiradadhurmAsyaktUn pari dyotaniM caratoajasrA
yasmin devA manmani saMcarantyapIcye na vayamasya vidma
mitro no atrAditiranAgAn savitA devo varuNAya vocat
shrudhI no agne sadane sadhasthe yukSvA ...

Hymn 13

yuje vAM brahma pUrvyaM namobhirvi shloka etu pathyevasUreH
shRNvantu vishve amRtasya putrA A ye dhAmAnidivyAni tasthuH
yame iva yatamAne yadaitaM pra vAM bharan mAnuSAdevayantaH
A sIdataM svamu lokaM vidAne svAsasthebhavatamindave naH
pañca padAni rupo anvarohaM catuSpadImanvemi vratena
akSareNa prati mima etAM Rtasya nAbhAvadhi saM punAmi
devebhyaH kamavRNIta mRtyuM prajAyai kamamRtaMnAvRNIta
bRhaspatiM yajñamakRNvata RSiM priyAMyamastanvaM prArirecIt
sapta kSaranti shishave marutvate pitre putrAso apyavIvatannRtam
ubhe idasyobhayasya rAjata ubhe yatete ubhayasyapuSyataH

Hymn 14

pareyivAMsaM pravato mahIranu bahubhyaH panthAmanupaspashanam
vaivasvataM saMgamanaM janAnAM yamaMrAjAnaM haviSA duvasya
yamo no gAtuM prathamo viveda naiSa gavyUtirapabhartavA u
yatrA naH pUrve pitaraH pareyurenA jajñAnAHpathyA anu svAH
mAtalI kavyairyamo aN^girobhirbRhaspatir{R}kvabhirvAvRdhAnaH
yAMshca devA vAvRdhurye ca devA.nsvAhAnye svadhayAnye madanti
imaM yama prastaramA hi sIdAN^girobhiH pitRbhiHsaMvidAnaH
A tvA mantrAH kavishastA vahantvenA rAjanhaviSA mAdayasva
aN^girobhirA gahi yajñiyebhiryama vairUpairiha mAdayasva
vivasvantaM huve yaH pitA te.asmin yajñe barhiSyAniSadya
aN^giraso naH pitaro navagvA atharvANo bhRgavaH somyAsaH
teSAM vayaM sumatau yajñiyAnAmapi bhadre saumanasesyAma
prehi prehi pathibhiH pUrvyebhiryatrA naH pUrve pitaraHpareyuH
ubhA rAjAnA svadhayA madantA yamaM pashyAsivaruNaM ca devam
saM gachasva pitRbhiH saM yameneSTApUrtena paramevyoman
hitvAyAvadyaM punarastamehi saM gachasva tanvAsuvarcAH
apeta vIta vi ca sarpatAto.asmA etaM pitaro lokamakran
ahobhiradbhiraktubhirvyaktaM yamo dadAtyavasAnamasmai
ati drava sArameyau shvAnau caturakSau shabalau sAdhunApathA
athA pitR^In suvidatrAnupehi yamena ye sadhamAdammadanti
yau te shvAnau yama rakSitArau caturakSau pathirakSInRcakSasau
tAbhyAmenaM pari dehi rAjan svasti cAsmAanamIvaM ca dhehi
urUNasAvasutRpA udumbalau yamasya dUtau carato janAnanu
tAvasmabhyaM dRshaye sUryAya punardAtAmasumadyeha bhadram
yamAya somaM sunuta yamaya juhutA haviH

yamaM ha yajñogachatyagnidUto araMkRtaH
yamAya ghRtavad dhavirjuhota pra ca tiSThata
sa nodeveSvA yamad dIrghamAyuH pra jIvase
yamAya madhumattamaM rAjñe havyaM juhotana
idaM namaRSibhyaH pUrvajebhyaH pUrvebhyaH pathikRdbhyaH
trikadrukebhiH patati SaL urvIrekamid bRhat
triSTubgAyatrI chandAMsi sarvA tA yama AhitA

Hymn 15

udIratAmavara ut parAsa un madhyamAH pitaraHsomyAsaH
asuM ya IyuravRkA RtajñAste no.avantupitaro haveSu
idaM pitRbhyo namo astvadya ye pUrvAso ya uparAsa IyuH
ye pArthive rajasyA niSattA ye vA nUnaM suvRjanAsuvikSu
AhaM pitR^In suvidatrAnavitsi napAtaM ca vikramaNaM caviSNoH
barhiSado ye svadhayA sutasya bhajanta pitvastaihAgamiSThAH
barhiSadaH pitara UtyarvAgimA vo havyA cakRmA juSadhvam
ta A gatAvasA shantamenAthA naH shaM yorarapodadhAta
upahUtAH pitaraH somyAso barhiSyeSu nidhiSu priyeSu
ta A gamantu ta iha shruvantvadhi bruvantu te.avantvasmAn
AcyA jAnu dakSiNato niSadyemaM yajñamabhi gRNItavishve
mA hiMsiSTa pitaraH kena cin no yad va AgaHpuruSatA karAma
AsInAso aruNInAmupasthe rayiM dhatta dAshuSe martyAya
putrebhyaH pitarastasya vasvaH pra yachata ta ihorjandadhAta
ye naH pUrve pitaraH somyAso.anUhire somapIthaMvasiSThAH
tebhiryamaH saMrarANo havIMSyushannushadbhiH pratikAmamattu
ye tAtRSurdevatrA jehamAnA hotrAvida stomataSTAsoarkaiH
Agne yAhi suvidatrebhirarvAM satyaiH kavyaiHpitRbhirgharmasadbhiH
ye satyAso havirado haviSpA idreNa devaiH sarathandadhAnAH
Agne yAhi sahasraM devavandaiH paraiHpUrvaiH pitRbhirgharmasadbhiH
agniSvAttAH pitara eha gachata sadaH\-sadaH sadatasupraNItayaH
attA havIMSi prayatAni barhiSyathArayiM sarvavIraM dadhAtana
tvamagna ILito jAtavedo.avAD DhavyAni surabhINikRtvI
prAdAH pitRbhyaH svadhayA te akSannaddhi tvandeva prayatA havIMSi
ye ceha pitaro ye ca neha yAMshca vidma yAnu ca napravidma
tvaM vettha yati te jAtavedaH svadhAbhiryajñaM sukRtaM juSasva
ye agnidagdhA ye anagnidagdhA madhye divaH svadhayAmAdayante
tebhiH svarAL asunItimetAM yathAvashantanvaM kalpayasva

Hymn 16

mainamagne vi daho mAbhi shoco mAsya tvacaM cikSipo mAsharIram
yadA shRtaM kRNavo jAtavedo.athemenaM prahiNutAt pitRbhyaH
shRtaM yadA karasi jAtavedo.atheme:naM pari dattAtpitRbhyaH
yadA gachAtyasunItimetAmathA devAnAMvashanIrbhavAti
sUryaM cakSurgachatu vAtamAtmA dyAM ca gachapRthivIM ca dharmaNA
apo vA gacha yadi tatra te hitamoSadhISu prati tiSThA sharIraiH
ajo bhAgastapasA taM tapasva taM te shocistapatu taM tearciH
yAste shivAstanvo jAtavedastAbhirvahainaMsukRtAmu lokam
ava sRja punaragne pitRbhyo yasta AhutashcaratisvadhAbhiH
ayurvasAna upa vetu sheSaH saM gachatAntanvA jAtavedaH
yat te kRSNaH shakuna Atutoda pipIlaH sarpa uta vAshvApadaH
agniS Tad vishvAdagadaM kRNotu somashca yobrAhmaNAnAvivesha
agnervarma pari gobhirvyayasva saM prorNuSva pIvasAmedasA ca
net tvA dhRSNurharasA jarhRSANo dadhRgvidhakSyan paryaN^khayAte
imamagne camasaM mA vi jihvaraH priyo devAnAmutasomyAnAm
eSa yashcamaso devapAnastasmin devA amRtAmAdayante
kravyAdamagniM pra hiNomi dUraM yamarAjño gachatUripravAhaH
ihaivAyamitaro jAtavedA devebhyo havyaMvahatu prajAnan
yo agniH kravyAt pravivesha vo gRhamimaM pashyannitaraMjAtavedasam
taM harAmi pitRyajñAya devaM sa gharmaminvAt parame sadhasthe
yo agniH kravyavAhanaH pitR^In yakSad RtAvRdhaH
preduhavyAni vocati devebhyashca pitRbhya A
ushantastvA ni dhImahyushantaH samidhImahi
ushannushata A vaha pitR^In haviSe attave
yaM tvamagne samadahastamu nirvApayA punaH
kiyAmbvatra rohatu pAkadUrvA vyalkashA
shItike shItikAvati hlAdike hlAdikAvati
maNDUkyA susaM gama imaM svagniM harSaya

Hymn 17

tvaSTA duhitre vahatuM kRNotItIdaM vishvaM bhuvanaMsameti
yamasya mAtA paryuhyamAnA maho jAyA vivasvatonanAsha
apAgUhannamRtAM martyebhyaH kRtvI savarNAmadadurvivasvate
utAshvinAvabharad yat tadasIdajahAdu dvAmithunA saraNyUH
pUSA tvetashcyAvayatu pra vidvAnaSTapashurbhuvanasya gopAH
sa tvaitebhyaH pari dadat pitRbhyo.agnirdevebhyaH suvidatriyebhyaH
AyurvishvAyuH pari pAsati tvA pUSA tvA pAtu prapathepurastAt
yatrasate sukRto yatra te yayustatra tvAdevaH savitA dadhAtu
pUSemA AshA anu veda sarvAH so asmAnabhayatamenaneSat

svastidA AghRNiH sarvavIro.aprayuchan pura etuprajAnan
prapathe pathamajaniSTa pUSA prapathe divaH prapathepRthivyAH
ubhe abhi priyatame sadhasthe A ca parA cacarati prajAnan
sarasvatIM devayanto havante sarasvatImadhvare tAyamAne
sarasvatIM sukRto ahvayanta sarasvatI dAshuSe vAryaM dAt
sarasvati yA sarathaM yayatha svadhAbhirdevi pitRbhirmadantI
AsadyAsmin barhiSi mAdayasvAnamIvA iSa Adhehyasme
sarasvatIM yAM pitaro havante dakSiNA yajñamabhinakSamANAH
sahasrArghamiLo atra bhAgaM rAyaspoSaM yajamAneSu dhehi
apo asmAn mAtaraH shundhayantu ghRtena no ghRtapvaH punantu
vishvaM hi ripraM pravahanti devirudidAbhyaH shucirApUta emi
drapsashcaskanda prathamAnanu dyUnimaM ca yonimanu yashca purvaH
samAnaM yonimanu saMcarantaM drapsaM juhomyanu sapta hotrAH
yaste drapsa skandati yaste aMshurbAhucyuto dhiSaNAyAupasthAt
adhvaryorvA pari vA yaH pavitrAt taM te juhomimanasA vaSaTkRtam
yaste drapsa skanno yaste aMshuravashca yaH paraHsrucA
ayaM devo bRhaspatiH saM taM siñcatu rAdhase
payasvatIroSadhayaH payasvan mAmakaM vacaH
apAmpayasvadit payastena mA saha shundhata

Hymn 18

paraM mRtyo anu parehi panthAM yaste sva itaro devayAnAt
cakSuSmate shRNvate te bravImi mA naH prajAM rIriSomota vIrAn
mRtyoH padaM yopayanto yadaita drAghIya AyuH pratarandadhAnAH
ApyAyamAnAH prajayA dhanena shuddhAHpUtA bhavata yajñiyAsaH
ime jIvA vi mRtairAvavRtrannabhUd bhadrA devahUtirnoadya
prAñco agAma nRtaye hasAya drAghIya AyuHprataraM dadhAnAH
imaM jIvebhyaH paridhiM dadhAmi maiSAM nu gAdaparoarthametam
shataM jIvantu sharadaH purUcIrantarmRtyuM dadhatAM parvatena
yathAhAnyanupUrvaM bhavanti yatha Rtava RtubhiryantisAdhu
yathA na pUrvamaparo jahAtyevA dhAtarAyUMSi kalpayaiSAm
A rohatAyurjarasaM vRNAnA anupUrvaM yatamAnA yatiSTha
iha tvaSTA sujanimA sajoSA dIrghamAyuHkarati jIvase vaH
imA nArIravidhavAH supatnIrAñjanena sarpiSA saMvishantu
anashravo.anamIvAH suratnA A rohantu janayoyonimagre
udIrSva nAryabhi jIvalokaM gatAsumetamupa sheSa ehi
hastagrAbhasya didhiSostavedaM patyurjanitvamabhi sambabhUtha
dhanurhastAdAdadAno mRtasyAsme kSatrAya varcasebalAya
atraiva tvamiha vayaM suvIrA vishvA spRdhoabhimAtIrjayema
upa sarpa mAtaraM bhUmimetAmuruvyacasaM pRthivIMsushevAm
UrNamradA yuvatirdakSiNAvata eSA tvA pAtunir{R}terupasthAt
ucchvañcasva pRthivi mA ni bAdhathAH sUpAyanAsmai bhavasUpavañcanA

mAtA putraM yathA sicAbhyenaM bhUmaUrNuhi
ucchvañcamAnA pRthivI su tiSThatu sahasraM mita upa hishrayantAm
te gRhAso ghRtashcuto bhavantu vishvAhAsmaisharaNAH santvatra
ut te stabhnAmi pRthivIM tvat parImaM logaM nidadhan moahaM riSam
etAM sthUNAM pitaro dhArayantu te.atrAyamaH sAdanA te minotu
pratIcIne mAmahanISvAH parNamivA dadhuH
pratIcIM jagrabhA vAcamashvaM rashanayA yathA

Hymn 19

ni vartadhvaM mAnu gAtAsmAn siSakta revatIH
agnISomApunarvasU asme dhArayataM rayim
punarenA ni vartaya punarenA nyA kuru
indra eNA niyachatvagnirenA upAjatu
punaretA ni vartantAmasmin puSyantu gopatau
ihaivAgneni dhArayeha tiSThatu yA rayiH
yan niyAnaM nyayanaM saMjñAnaM yat parAyaNam
AvartanaM nivartanaM yo gopA api taM huve
ya udAnaD vyayanaM ya udAnaT parAyaNam
AvartanaMnivartanamapi gopA ni vartatAm
A nivarta ni vartaya punarna indra gA dehi
jIvAbhirbhunajAmahai
pari vo vishvato dadha UrjA ghRtena payasA
ye devAH keca yajñiyAste rayyA saM sRjantu naH
A nivartana vartaya ni nivartana vartaya
bhUmyAshcatasraHpradishastAbhya enA ni vartaya

Hymn 20

bhadraM no api vAtaya manaH
agnimILe bhujAM yaviSThaM shAsA mitraM durdharItum
yasya dharman svarenIH saparyanti mAturUdhaH
yamAsA kRpanILaM bhAsAketuM vardhayanti
bhrAjateshreNidan
aryo vishAM gAtureti pra yadAnaD divo antAn
kavirabhraM didyAnaH
juSad dhavyA mAnuSasyordhvastasthAv RbhvA yajñe
minvan sadma pura eti
sa hi kSemo haviryajñaH shruSTIdasya gAtureti
agniM devA vAshImantam
yajñAsAhaM duva iSe.agniM pUrvasya shevasya

adreHsUnumAyumAhuH
naro ye ke cAsmadA vishvet te vAma A syuH
agniMhaviSA vardhantaH
kRSNaH shveto.aruSo yAmo asya bradhna Rjra uta shoNoyashasvAn
hiraNyarUpaM janitA jajAna
evA te agne vimado manISAmUrjo napAdamRtebhiHsajoSAH
gira A vakSat sumatIriyAna iSamUrjaMsukSitiM vishvamAbhAH

Hymn 21

AgniM na svavRktibhirhotAraM tvA vRNImahe
yajñAyastIrNabarhiSe vi vo made shIraM pAvakashociSaMvivakSase
tvAmu te svAbhuvaH shumbhantyashvarAdhasaH
veti tvAmupasecanI vi vo mada RjItiragna AhutirvivakSase
tve dharmANa Asate juhUbhiH siñcatIriva
kRSNArUpANyarjunA vi vo made vishvA adhi shriyo dhiSevivakSase
yamagne manyase rayiM sahasAvannamartya
tamA novAjasAtaye vi vo made yajñeSu citramA bharA vivakSase
agnirjAto atharvaNA vidad vishvAni kAvyA
bhuvad dUtovivasvato vi vo made priyo yamasya kAmyo vivakSase
tvAM yajñeSvILate.agne prayatyadhvare
tvaM vasUnikAmyA vi vo made vishvA dadhAsi dAshuSe vivakSase
tvAM yajñeSv RtvijaM cArumagne ni Sedire
ghRtapratIkaM manuSo vi vo made shukraM cetiSThamakSabhirvivakSase
agne shukreNa shociSoru prathayase bRhat
abhikrandanvRSAyase vi vo made garbhaM dadhAsi jAmiSu vivakSase

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Hymn 22

kuha shruta indraH kasminnadya jane mitro na shruyate
RSINAM vA yaH kSaye guhA va carkRSe gira
iha shruta indro asme adya stave vajry RcISamaH
mitro nayo janeSvA yashashcakre asAmyA
maho yas patiH shavaso asAmyA maho nRmNasya tUtujiH
bhartA vajrasya dhRSNoH pitA putramiva priyam
yujAno ashva vAtasya dhunI devo devasya vajrivaH
syantapathA virukmatA sRjAna stoSyadhvanaH
tvaM tyA cid vAtasyAshvAgA RjrA tmanA vahadhyai
yayordevo na martyo yantA nakirvidAyyaH
adha gmantoshanA pRchate vAM kadarthA na A gRham
AjagmathuH parAkAd divashca gmashca martyam

A na indra pRkSase.asmAkaM brahmodyatam
tat tvAyAcAmahe.avaH shuSNaM yad dhannamAnuSam
akarmA dasyurabhi no amanturanyavrato amAnuSaH
tvantasyAmitrahan vadhardAsasya dambhaya
tvaM na indra shUra shUrairuta tvotAso barhaNA
purutrAte vi pUrtayo navanta kSoNayo yathA
tvaM tAn vRtrahatye codayo nR^In kArpANe shUra vajrivaH
guhA yadI kavInAM vishAM nakSatrashavasAm
makSU tA ta indra dAnApnasa AkSANe shUra vajrivaH
yad dha shuSNasya dambhayo jAtaM vishvaM sayAvabhiH
mAkudhryagindra shUra vasvIrasme bhUvannabhiSTayaH
vayaM\-vayaM ta AsAM sumne syAma vajrivaH
asme tA ta indra santu satyAhiMsantIrupaspRshaH
vidyAmayAsAM bhujo dhenUnAM na vajrivaH
ahastA yadapadI vardhata kSAH shacIbhirvedyAnAm
shuSNaM pari pradakSiNid vishvAyave ni shishnathaH
pibA\-pibedindra shUra somaM mA riSaNyo vasavAna vasuHsan
uta trAyasva gRNato maghono mahashca rAyo revataskRdhI naH

Hymn 23

yajAmaha indraM vajradakSiNaM harINAM rathyaMvivratAnAm
pra shmashru dodhuvadUrdhvathA bhUd visenAbhirdayamAno vi rAdhasA
harI nvasya yA vane vide vasvindro maghairmaghavAvRtrahA bhuvat
RbhurvAja RbhukSAH patyate shavo.avakSNaumi dAsasya nAma cit
yadA vajraM hiraNyamidathA rathaM harI yamasyavahato vi sUribhiH
A tiSThati maghavA sanashruta indrovAjasya dIrghashravasas patiH
so cin nu vRSTiryUthyA svA sacAnindraH shmashrUNiharitAbhi pruSNute
ava veti sukSayaM sute madhUdiddhUnoti vAto yathA vanam
yo vAcA vivAco mRdhravAcaH purU sahasrAshivA jaghAna
tat\-tadidasya pauMsyaM gRNImasi piteva yastaviSIMvAvRdhe shavaH
stomaM ta indra vimadA ajIjanannapUrvyaM purutamaMsudAnave
vidmA hyasya bhojanaminasya yadA pashuM nagopAH karAmahe
mAkirna enA sakhyA vi yaushustava cendra vimadasya caRsheH
vidmA hi te pramatiM deva jAmivadasme te santusakhyA shivAni

Hymn 24

indra somamimaM piba madhumantaM camU sutam
asme rayiMni dhAraya vi vo made sahasriNaM purUvaso vivakSase
tvAM yajñebhirukthairupa havyebhirImahe

shacIpateshacInAM vi vo made shreSThaM no dhehi vAryaM vivakSase
yas patirvAryANAmasi radhrasya coditA
indrastotR^INAmavitA vi vo made dviSo naH pAhyaMhasovivakSase
yuvaM shakrA mAyAvinA samIcI nIramanthatam
vimadenayadiLita nasatya niramanthatam
vishve devA akRpanta samicyorniSpatantyoH
nasatyavabruvandevaH punarA vahataditi
madhuman me parAyaNaM madhumat punarayanam
ta no devadevataya yuvaM madhumatas kRtam

Hymn 25

bhadraM no api vAtaya mano dakSamuta kratum
adhA tesakhye andhaso vi vo made raNan gavo na yavase vivakSase
hRdispRshasta asate vishveSu soma dha masu
adhA kAmA imemama vi vo made vi tiSThante vasUyavo vivakSase
uta vratani soma te prahaM minAmi pAkyA
adhA pitevasUnave vi vo made mRLa no abhi cid vadhAd vivakSase
samu pra yanti dhItayaH sargAso.avatAniva
kratuM naHsoma jivase vi vo made dharayA camasAniva vivakSase
tava tye soma shaktibhirnikAmAso vy RNvire
gRtsasyadhirastavaso vi vo made vrajaM gomantamashvinaM vivakSase
pashuM naH soma rakSasi purutra viSThitaM jagat
samAkRNoSi jIvase vi vo made vishvA sampashyan bhuvanavivakSase
tvaM naH soma vishvato gopa adabhyo bhava
sedha rAjannapasridho vi vo made ma no duH shaMsa IshatA vivakSase
tvaM naH soma sukraturva yodheyAya jAgRhi
kSetravittaromanuSo vi vo made druho naH pAhyaMhaso vivakSase
tvaM no vRtra hantamendrasyendo shivaH sakhA
yat siMhavante samithe vi vo made yudhyamanastokasAtauvivakSase
ayaM gha sa turo mada indrasya vardhata priyaH
ayaMkakSIvato maho vi vo made matiM viprasya vardhayadvivakSase
ayaM vipraya dashuSe vajaniyarti gomataH
ayaMsaptabhya A varaM vi vo made prandhaM shroNaM catariSad vivakSase

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Hymn 26

pra hyachA manISA spArha yanti niyutaH
pra dasrAniyudrathaH pUSA aviSTu mAhinaH
yasya tyan mahitvaM vatApyamayaM janaH
vipra A vaMsaddhItibhishciketa suSTutInAm

sa veda suSTutInAmindurna pUSa vRSA
abhi psuraHpruSAyati vrajaM na A pruSAyati
maMsImahi tvA vayamasmAkaM deva pUSan
matmAM casAdhanaM viprANAM cAdhavam
pratyardhiryajñanAmashvahayo rathAnAm
RSiH sa yomanurhito viprasya yAvayatsakhaH
adhISamANAyAH patiH shucAyAshca shucasya ca
vAsovayo.avInAmA vAsAMsi marmRjat
ino vAjAnAM patirinaH puSTInaM sakha
pra shmashruharyato dUdhod vi vRtha yo adAbhyaH
A te rathasya pUSannajA dhuraM vavRtyuH
vishvasyArthinaH sakhA sanojA anapacyutaH
asmakamurjA rathaM pUSA aviSTu mAhinaH
bhuvadvajanAM vRdha imaM naH shRNavad dhavam

Hymn 27

asat su me jaritaH sAbhivego yat sunvate yajamanaya shikSam
anAshIrdAmahamasmi prahantA satyadhvRtaM vRjinAyantamAbhum
yadIdahaM yudhaye saMnayAnyadevayUn tanvAshUshujAnAn
amA te tumraM vRSabhaM pacAni tIvraMsutaM pañcadashaM ni Siñcam
nAhaM taM veda ya iti bravItyadevayUn samaraNejaghanvAn
yadAvAkhyat samaraNaM RghAvadAdid dha mevRSabhA pra bruvanti
yadajñAteSu vRjaneSvAsaM vishve sato maghavAno maAsan
jinAmi vet kSema A santamAbhuM pra taMkSiNAM parvate pAdagRhya
na vA u mAM vRjane vArayante na parvatAso yadahammanasye
mama svanAt kRdhukarNo bhayAta evedanu dyUnkiraNaH samejAt
darshan nvatra shRtapAnanindrAn bAhukSadaH sharavepatyamAnAn
ghRSuM vA ye niniduH sakhAyamadhyU nveSu pavayo vavRtyuH
abhUrvaukSIrvyu AyurAnaD darSan nu pUrvo aparonu darSat
dve pavaste pari taM na bhUto yo asya pArerajaso viveSa
gAvo yavaM prayutA aryo akSan tA apashyaM sahagopAshcarantIH
havA idaryo abhitaH samAyan kiyadAsusvapatishchandayAte
saM yad vayaM yavasAdo janAnAmahaM yavAda urvajreantaH
atrA yukto.avasAtAramichAdatho ayuktaM yunajadvavanvAn
atredu me maMsase satyamuktaM dvipAcca yaccatuSpAtsaMsRjAni
strIbhiryo atra vRSaNaM pRtanyAdayuddhoasya vi bhajAni vedaH
yasyAnakSA duhitA jAtvAsa kastAM vidvAnabhimanyAte andhAm
kataro meniM prati taM mucAte ya IMvahAte ya IM vA vareyAt
kiyatI yoSA maryato vadhUyoH pariprItA panyasAvAryeNa
bhadrA vadhUrbhavati yat supeshAH svayaM sAmitraM vanute jane cit
patto jagAra pratyañcamatti shIrSNA shiraH prati dadhauvarUtham
AsIna UrdhvAmupasi kSiNAti nyaMM uttAnAmanveti bhUmim

bRhannachAyo apalAsho arvA tasthau mAtA viSito attigarbhaH
anyasyA vatsaM rihatI mimAya kayA bhuvA nidadhe dhenurUdhaH
sapta vIrAso adharAdudAyannaSTottarAttAt samajagmiran te
nava pashcAtAt sthivimanta Ayan dasha prAksAnu vi tirantyashnaH
dashAnAmekaM kapilaM samAnaM taM hinvanti kratavepAryAya
garbhaM mAtA sudhitaM vakSaNAsvavenantantuSayantI bibharti
pIvAnaM meSamapacanta vIrA nyuptA akSA anu dIvAsan
dvA dhanuM bRhatImapsvantaH pavitravantA carataHpunantA
vi kroshanAso viSvañca Ayan pacAti nemo nahi pakSadardhaH
ayaM me devaH savitA tadAha drvanna id vanavatsarpirannaH
apashyaM grAmaM vahamAnamArAdacakrayA svadhayAvartamAnam
siSaktyaryaH pra yugA janAnAM sadyaHshishnA praminAno navIyAn
etau me gAvau pramarasya yuktau mo Su pra sedhIrmuhurinmamandhi
Apashcidasya vi nashantyarthaM sUrashca markauparo babhUvAn
ayaM yo vajraH purudhA vivRtto.avaH sUryasya bRhataHpurISAt
shrava idenA paro anyadasti tadavyathIjarimANastaranti
vRkSe\-vRkSe niyatA mImayad gaustato vayaH pra patAnpuruSAdaH
athedaM vishvaM bhuvanaM bhayAta idrAyasunvad RSaye ca shikSat
devAnAM mAne prathamA atiSThan kRntatradeSamupara udAyan
trayastapanti pRthivImanUpa dva bRbUkaM vahataHpurISam
sA te jIvAturuta tasya viddhi ma smaitAdRgapa gUhaHsamarye
aviH svaH kRNute gUhate busaM sa pAdurasyanirNijo na mucyate

Hymn 28

vishvo hyanyo arirAjagAma mamedaha shvashuro na jagAma
jakSIyAd dhanA uta somaM papIyAt svAshitaH punarastaM jagAyAt
sa roruvad vRSabhastigmashRngo varSman tasthAu varimannApRthivyAH
vishveSvenaM vRjaneSu pAmi yo me kukSisutasomaH pRNAti
adriNA te mandina indra tUyAn sunvanti somAn pibasi tvameshAm
pacanti te vRSabhAnatsi teSAM pRkSeNa yanmaghavan hUyamAnaH
idaM su me jaritarA cikiddhi pratIpaM shApaM nadyovahanti
lopAshaH siMhaM pratyañcamatsAH kroSTAvarAhaM niratakta kakSAt
katha ta etadahamA ciketaM gRtsasya pAkastavasomanISAm
tvaM no vidvAn RtuthA vi voco yamardhaM temaghavan kSemyA dhUH
evA hi mAM tavasaM vardhayanti divashcin me bRhatauttarA dhuH
purU sahasrA ni shishAmi sAkamashatruMhi ma janitA jajAna
evA hi mAM tavasaM jajñurugraM karman\-karman vRSaNamindra devAH
vadhIM vRtraM vajreNa mandasano.apa vrajammahinA dAshuSe vam
devAsa Ayan parashUnrabibhran vanA vRshcanto abhi viDbhirAyan
ni sudrvaM dadhato vakSaNAsu yatrA kRpITamanutad dahanti
shashaH kSuraM pratyañcaM jagArAdriM logena vyabhedamArAt
bRhantaM cid Rhate randhayAni vayad vatso vRSabhaMshUshuvAnaH

suparNa itthA nakhamA siSAyAvaruddhaH paripadaM nasiMhaH
niruddhashcin mahiSastarSyAvAn godhA tasmAayathaM karSadetat
tebhyo godhA ayathaM karSadetad ye brahmaNaH pratipiyantyannaiH
sima ukSNo.avasRSTAnadanti svayaM balAnitanvaH shRNAnAH
ete shamIbhiH sushamI abhUvan ye hinvire tanvaH somaukthaiH
nRvad vadannupa no mAhi vAjAn divi shravodadhiSe nAma vIraH

Hymn 29

vane na vA yo nyadhAyi cAkañchucirvAM stomo bhuraNAvajIgaH
yasyedindraH purudineSu hotA nRNAM naryonRtamaH kSapAvAn
pra te asyA uSasaH prAparasyA nRtau syAma nRtamasyanRNAm
anu trishokaH shatamAvahan nR^In kutsena ratho yoasat sasavAn
kaste mada indra rantyo bhUd duro giro abhyugro vi dhAva
kad vAho arvAgupa mA manISA A tvA shakyamupamaMrAdho annaiH
kadu dyumnamindra tvAvato nR^In kayA dhiyA karase kan naAgan
mitro na satya urugAya bhRtyA anne samasya yadasanmanISAH
preraya sUro arthaM na pAraM ye asya kAmaM janidhA ivagman
girashca ye te tuvijAta pUrvIrnara indrapratishikSantyannaiH
mAtre nu te sumite indra pUrvI dyaurmajmanA pRthivIkAvyena
varAya te ghRtavantaH sutAsaH svAdman bhavantupItaye madhUni
A madhvo asmA asicannamatramindrAya pUrNaM sa hisatyarAdhAH
sa vAvRdhe varimannA pRthivyA abhi kratvAnaryaH pauMsyaishca
vyAnaL indraH pRtanAH svojA Asmai yatante sakhyAyapUrvIH
A smA rathaM na pRtanAsu tiSTha yaM bhadrayAsumatyA codayAse

Hymn 30

pra devatrA brAhmaNe gAturetvapo achA manaso naprayukti
mahIM mitrasya varuNasya dhAsiM pRthujrayaserIradhA suvRktim
adhvaryavo haviSmanto hi bhUtAchApa itoshatIrushantaH
ava yAshcaSTe aruNaH suparNastamAsyadhvamUrmimadyA suhastAH
adhvaryavo.apa itA samudramapAM napAtaM haviSA yajadhvam
sa vo dadadUrmimadyA supUtaM tasmai somaM madhumantaMsunota
yo anidhmo dIdayadapsvantaryaM viprAsa ILateadhvareSu
apAM napAn madhumatIrapo dA yAbhirindrovAvRdhe vIryAya
yAbhiH somo modate harSate ca kalyANIbhiryuvatibhirnamaryaH
tA adhvaryo apo achA parehi yadAsiñcAoSadhIbhiH punItAt
eved yUne yuvatayo namanta yadImushannushatIretyacha
saM jAnate manasA saM cikitre.adhvaryavo dhiSaNApashcadevIH
yo vo vRtAbhyo akRNodu lokaM yo vo mahyA abhishasteramuñcat

tasmA indrAya madhumantamUrmiM devamAdanampra hiNotanApaH
prAsmai hinota madhumantamUrmiM garbho yo vaH sindhavomadhva utsaH
ghRtapRSThamIDyamadhvareSvApo revatIHshRNutA havaM me
taM sindhavo matsaramindrapAnamUrmiM pra heta ya ubheiyarti
madacyutamaushAnaM nabhojAM pari tritantuMvicarantamutsam
AvarvRtatIradha nu dvidhArA goSuyudho na niyavaMcarantIH
RSe janitrIrbhuvanasya patnIrapo vandasvasavRdhaH sayonIH
hinotA no adhvaraM devayajyA hinota brahma sanayedhanAnAm
Rtasya yoge vi shyadhvamUdhaH shruSTIvarIrbhUtanAsmabhyamApaH
Apo revatIH kSayathA hi vasvaH kratuM ca bhadrambibhRthAmRtaM ca
rAyashca stha svapatyasya patnIHsarasvatI tad gRNate vayo dhAt
prati yadApo adRshramAyatIrghRtaM payAMsi bibhratIrmadhUni
adhvaryubhirmanasA saMvidAnA indrAya somaMsuSutaM bharantIH
emA agman revatIrjIvadhanyA adhvaryavaH sAdayatAsakhAyaH
ni barhiSi dhattana somyAso.apAM naptrAsaMvidAnAsa enAH
AgmannApa ushatIrbarhiredaM nyadhvare asadandevayantIH
adhvaryavaH sunutendrAya somamabhUdu vaHsushakA devayajyA

Hymn 31

A no devAnAmupa vetu shaMso vishvebhisturairavaseyajatraH
tebhirvayaM suSakhAyo bhavema taranto vishvAduritA syAma
pari cin marto draviNaM mamanyAd Rtasya pathA namasAvivAset
ata svena kratunA saM vadeta shreyAMsandakSaM manasA jagRbhyAt
adhAyi dhItirasasRgramaMshAstIrthe: na dasmamupayantyumAH
abhyAnashma suvitasya shUSaM navedasoamRtAnAmabhUma
nityashcAkanyAt svapatirdAmUnA yasmA u devaH savitajajAna
bhago vA gobhiraryamemanajyAt so asmai carushchadayaduta syAt
iyaM sA bhUyA uSasAmiva kSa yad dha kSumantaHshavasA samAyan
asya stutiM jariturbhikSamANA AnaH shagmAsa upa yantu vAjAH
asyedeSA sumatiH paprathAnAbhavat pUrvyA bhumanAgauH
asya sanILA asurasya yonau samAna A bharaNebibhramANAH
kiM svid vanaM ka u sa vRkSa Asa yato dyAvApRthivIniSTatakSuH
santasthAne ajare itaUtI ahAni pUrvIruSaso jaranta
naitAvadenA paro anyadastyukSA sa dyAvApRthivIbibharti
tvadaM pavitraM kRNuta svadhAvAn yadIMsUryaM na harito vahanti
stego na kSAmatyeti pRthvIM mihaM na vAto vi havAti bhUma
mitro yatra varuNo ajyamAno.agnirvane na vyasRSTa shokam
starIryat sUta sadyo ajyamAnA vyathiravyathiH kRNutasvagopA
putro yat purvaH pitrorjaniSTa shamyAM gaurjagAra yad dha pRchAn
uta kaNvaM nRSadaH putramAhuruta shyAvo dhanamAdattavAji
pra kRSNAya rushadapinvatodhar{R}tamatra nakirasmA apIpet

Hymn 32

pra su gmantA dhiyasAnasya sakSaNi varebhirvarAnabhiSu prasIdataH
asmAkamindra ubhayaM jujoSati yatsomyasyAndhaso bubodhati
vIndra yAsi divyAni rocanA vi pArthivAni rajasApuruSTuta
ye tvA vahanti muhuradhvarAnupa te suvanvantu vagyanAnarAdhasaH
tadin me chantsat vapuSo vapuSTaraM putro yajjAnampitroradhIyati
jAyA patiM vahati vagnunA sumat puMsaid bhadro vahatuH pariSkRtaH
tadit sadhasthamabhi cAru dIdhaya gAvo yacchAsanvahatuM na dhenavaH
mAtA yan manturyUthasyapUrvyAbhi vANasya saptadhAturijjanaH
pra vo.achA ririce devayuS padameko rudrebhiryAtiturvaNiH
jarA vA yeSvamRteSu dAvane pari vaUmebhyaH siñcatA madhu
nidhIyamAnamapagULamapsu pra me devAnAM vratapAuvAca
indro vidvAnanu hi tvA cacakSa tenAhamagneanushiSTa AgAm
akSetravit kSetravidaM hyaprAT sa praitikSetravidAnushiSTaH
etad vai bhadramanushAsanosyotasrutiM vindatyañjasInAm
adyedu prANIdamamannimAhApIvRto adhayan mAturUdhaH
emenamApa jarimA yuvAnamaheLan vasuH sumanAbabhUva
etAni bhadrA kalasha kriyAma kurushravaNa dadato maghAni
dAna id vo maghavAnaH so astvayaM ca somo hRdi yambibharmi

Hymn 33

pra mA yuyujre prayujo janAnAM vahAmi sma puSaNamantareNa
vishve devAso adha mAmarakSan duHshAsurAgAditi ghoSa AsIt
saM mA tapantyabhitaH sapatnIriva parshavaH
ni bAdhateamatirnagnatA jasurverna vevIyate matiH
mUSo na shishnA vyadanti mAdhya stotAraM te shatakrato
sakRt su no maghavannindra mRLayAdhA piteva no bhava
kurushravaNamAvRNi rAjAnaM trAsadasyavam
maMhiSThaMvAghatAM RSiH
yasya mA harito rathe tisro vahanti sAdhuyA
stavaisahasradakSiNe
yasya prasvAdaso gira upamashravasaH pituH
kSetraM naraNvamUcuSe
adhi putropamashravo napAn mitrAtitherihi
pituS Te asmivanditA
yadIshIyAmRtAnAmuta vA martyAnAm
jIvedinmaghavA mama
na devAnAmati vrataM shatAtmA cana jIvati
tathAyujA vi vAvRte

Hymn 34

prAvepA mA bRhato mAdayanti pravAtejA iriNe varvRtAnAH
somasyeva maujavatasya bhakSo vibhIdako jAgRvirmahyamachAn
na mA mimetha na jihILa eSA shivA sakhibhya uta mahyamAsIt
akSasyAhamekaparasya hetoranuvratAmapa jAyAmarodham
dveSTi shvashrUrapa jAyA ruNaddhi na nAthito vindatemarDitAram
ashvasyeva jarato vasnyasya nAhaM vindAmikitavasya bhogam
anye jAyAM pari mRshantyasya yasyAgRdhad vedane vAjyakSaH
pitA matA bhrAtara enamAhurna jAnImo nayatAbaddhametam
yadAdIdhye na daviSANyebhiH parAyadbhyo.ava hIyesakhibhyaH
nyuptAshca babhravo vAcamakratanemIdeSAM niSkRtaM jAriNIva
sabhAmeti kitavaH pRchamAno jeSyAmIti tanvAshUshujAnaH
akSAso asya vi tiranti kAmaM pratidIvnedadhata A kRtAni
akSAsa idan:kushino nitodino nikRtvAnastapanAstApayiSNavaH
kumAradeSNA jayataH punarhaNo madhvAsampRktAH kitavasya barhaNA
tripañcAshaH krILati vrAta eSAM deva iva savitAsatyadharmA
ugrasya cin manyave nA namante rAjA cidebhyonama it kRNoti
nIcA vartanta upari sphurantyahastAso hastavantaM sahante
divyA aN^gArA iriNe nyuptAH shItAH santo hRdayaMnirdahanti
jAyA tapyate kitavasya hInA mAtA putrasya carataH kvasvit
RNAvA bibhyad dhanamichamAno.anyeSAmastamupanaktameti
striyaM dRSTvAya kitavaM tatApAnyeSAM jAyAMsukRtaM ca yonim
pUrvAhNe ashvAn yuyuje hi babhrUn soagnerante vRSalaH papAda
yo vaH senAnIrmahato gaNasya rAjA vrAtasya prathamobabhUva
tasmai kRNomi na dhanA ruNadhmi dashAhamprAcIstad RtaM vadAmi
akSairmA dIvyaH kRSimit kRSasva vitte ramasva bahumanyamAnaH
tatra gAvaH kitava tatra jAyA tan me vicaSTe savitAyamaryaH
mitraM kRNudhvaM khalu mRlatA no mA no ghoreNa caratAbhidhRSNu
ni vo nu manyurvishatAmarAtiranyo babhrUNAmprasitau nvastu

Hymn 35

abudhramu tya indravanto agnayo jyotirbharanta uSasovyuSTiSu
mahI dyAvApRthivI cetatAmapo.adyAdevAnAmava A vRNImahe
divaspRthivyorava A vRNImahe mAtR^In sindhUn parvatAñcharyaNAvataH
anAgAstvaM sUryamuSAsamImahe bhadraMsomaH suvAno adyA kRNotu naH
dyAvA no adya pRthivI anAgaso mahI trAyetAM suvitAyamAtarA
uSA uchantyapa bAdhatAmaghaM svastyagniMsamidhAnamImahe
iyaM na usrA prathamA sudevyaM revat sanibhyo revatI vyuchatu

Are manyuM durvidatrasya dhImahi svastyagniMsamidhAnamImahe
pra yAH sisrate sUryasya rashmibhirjyotirbharantIruSaso vyuSTiSu
bhadrA no adya shravase vyuchata svastyagniM samidhAnamImahe
anamIvA uSasa A carantu na udagnayo jihatAM jyotiSAbRhat
AyukSAtAmashvinA tUtujiM rathaM svastyagniMsamidhAnamImahe
shreSThaM no adya savitarvareNyaM bhAgamA suva sa hiratnadhA asi
rAyo janitrIM dhiSaNAmupa bruve svastyagniM samidhAnamImahe
pipartu mA tad Rtasya pravAcanaM devAnAM yan manuSyAamanmahi
vishvA idusrA spaL udeti sUryaH svastyagniM samidhAnamImahe
adveSo adya barhiSa starImaNi grAvNAM yoge manmanaHsAdha Imahe
AdityAnAM sharmaNi sthA bhuraNyasi svastyagniM samidhAnamImahe
A no barhiH sadhamAde bRhad divi devAnILe sAdayAsapta hotR^In
indraM mitraM varuNaM sAtaye bhagaM svastyagniM samidhAnamImahe
ta AdityA A gatA sarvatAtaye vRdhe no yajñamavatAsajoSasaH
bRhaspatiM pUSaNamashvinA bhagaM svastyagniM samidhAnamImahe
tan no devA yachata supravAcanaM chardirAdityAH subharaMnRpAyyam
pashve tokAya tanayAya jIvase svastyagniMsamidhAnamImahe
vishve adya maruto vishva UtI vishve bhavantvagnayaHsamiddhAH
vishve no devA avasA gamantu vishvamastudraviNaM vAjo asme
yaM devAso.avatha vAjasAtau yaM trAyadhve yaM pipRthAtyaMhaH
yo vo gopIthe na bhayasya veda te syAmadevavItaye turAsaH

Hymn 36

uSAsAnaktA bRhatI supeshasA dyAvAkSAmA varuNomitro aryamA
indraM huve marutaH parvatAnapa AdityAndyAvApRthivI apaH svaH
dyaushca naH pRthivI ca pracetasa RtAvarI rakSatAmaMhasoriSaH
mA durvidatrA nir{R}tirna Ishata tad devAnAmavoadyA vRNImahe
vishvasmAn no aditiH pAtvaMhaso mAtA mitrasya varuNasyarevataH
svarvajjyotiravRkaM nashImahi tad devAnAM ...
grAvA vadannapa rakSAMsi sedhatu duSvapnyaM nir{R}tiMvishvamatriNam
AdityaM sharma marutAmashImahi taddevAnAM ...
endro barhiH sIdatu pinvatAmiLA bRhaspatiH sAmabhir{R}kvo arcatu
supraketaM jIvase manma dhImahi taddevAnAM ...
divispRshaM yajñamasmAkamashvinA jIrAdhvaraM kRNutaMsumnamiSTaye
prAcInarashmimAhutaM ghRtena taddevAnAM ...
upa hvaye suhavaM mArutaM gaNaM pAvakaM RSvaM sakhyAyashambhuvam
rAyas poSaM saushravasAya dhImahi taddevAnAM ...
apAM peruM jIvadhanyaM bharAmahe devAvyaM suhavamadhvarashriyam
surashmiM somamindriyaM yamImahi taddevAnAM ...
sanema tat susanitA sanitvabhirvayaM jIvA jIvaputrAanAgasaH
brahmadviSo viSvageno bharerata taddevAnAM ...
ye sthA manoryajñiyAste shRNotana yad vo devA Imahetad dadAtana

jaitraM kratuM rayimad vIravad yashastaddevAnAM ...
mahadadya mahatAmA vRNImahe.avo devAnAM bRhatAmanarvaNAm
yathA vasu vIrajAtaM nashAmahai taddevAnAM ...
maho agneH samidhAnasya sharmaNyanAgA mitre varuNesvastaye
shreSThe syAma savituH savImani taddevAnAM ...
ye savituH satyasavasya vishve mitrasya vrate varuNasyadevAH
te saubhagaM vIravad gomadapno dadhAtanadraviNaM citramasme
savitA pashcAtAt savitA purastAt savitottarAttAtsavitAdharAttAt
savitA naH suvatu sarvatAtiM savitA norAsatAM dIrghamayuH

Hymn 37

namo mitrasya varuNasya cakSase maho devAya tad RtaMsaparyata
dUredRshe devajAtAya ketave divas putrAyasUryAya shaMsata
sA mA satyoktiH pari pAtu vishvato dyAvA ca yatratatanannahAni ca
vishvamanyan ni vishate yadejativishvAhApo vishvAhodeti sUryaH
na te adevaH pradivo ni vAsate yadetashebhiH patarairatharyasi
prAcInamanyadanu vartate raja udanyenajyotiSA yAsi sUrya
yena sUrya jyotiSA bAdhase tamo jagacca vishvamudiyarSibhAnunA
tenAsmad vishvAmanirAmanAhutimapAmIvAmapa duSvapnyaM suva
vishvasya hi preSito rakSasi vratamaheLayannuccarasisvadhA anu
yadadya tvA sUryopabravAmahai taM no devAanu maMsIrata kratum
taM no dyAvApRthivI tan na Apa indraH shRNvantu marutohavaM vacaH
mA shUne bhUma sUryasya sandRshibhadraM jIvanto jaraNAmashImahi
vishvAhA tvA sumanasaH sucakSasaH prajAvanto anamIvAanAgasaH
udyantaM tvA mitramaho dive\-dive jyog jIvAHprati pashyema sUrya
mahi jyotirbibhrataM tvA vicakSaNa bhAsvantaM cakSuSe\ cakSuSe mayaH
ArohantaM bRhataH pAjasas pari vayaMjIvAH prati pashyema sUrya
yasya te vishvA bhuvanAni ketunA pra cerate ni ca vishanteaktubhiH
anAgAstvena harikesha sUryAhnAhnA novasyasA\-vasyasodihi
shaM no bhava cakSasA shaM no ahnA shaM bhAnunA shaMhimA shaM ghRNena
yathA shamadhvañchamasad duroNetat sUrya draviNaM dhehi citram
asmAkaM devA ubhayAya janmane sharma yachata dvipadecatuSpade
adat pibadUrjayamAnamAshitaM tadasmeshaM yorarapo dadhAtana
yad vo devAshcakRma jihvayA guru manaso vA prayutIdevaheLanam
arAvA yo no abhi duchunAyate tasmin tadenovasavo ni dhetana

Hymn 38

asmin na indra pRtsutau yashasvati shimIvati krandasi prAvasAtaye
yatra goSAtA dhRSiteSu khAdiSu viSvakpatanti didyavo nRSAhye

sa naH kSumantaM sadane vyUrNuhi goarNasaM rayimindrashravAyyam
syAma te jayataH shakra medino yathA vayamushmasi tad vaso kRdhi
yo no dAsa Aryo vA puruSTutAdeva indra yudhaye ciketati
asmAbhiS Te suSahAH santu shatravastvayA vayaM tAnvanuyAma saMgame
yo dabhrebhirhavyo yashca bhUribhiryo abhIke varivovinnRSAhye
taM vikhAde sasnimadya shrutaM naramarvAñcamindramavase karAmahe
svavRjaM hi tvAmahamindra shushravAnAnudaM vRSabharadhracodanam
pra muñcasva pari kutsAdihA gahi kimutvAvAn muSkayorbaddha Asate

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Hymn 39

yo vAM parijmA suvRdashvinA ratho doSAmuSAso havyohaviSmatA
shashvattamAsastamu vAmidaM vayaM piturnanAma suhavaM havAmahe
codayataM sUnRtAH pinvataM dhiya ut purandhIrIrayatantadushmasi
yashasaM bhAgaM kRNutaM no ashvinA somaM nacAruM maghavatsu nas kRtam
amAjurashcid bhavatho yuvaM bhago.anAshoshcidavitArApamasya cit
andhasya cin nAsatyA kRshasya cid yuvAmidAhurbhiSajA rutasya cit
yuvaM cyavAnaM sanayaM yathA rathaM punaryuvAnaMcarathAya takSathuH
niS TaugryamUhathuradbhyas parivishvet tA vAM savaneSu pravAcyA
purANA vAM vIryA pra bravA jane.atho hAsathurbhiSajAmayobhuvA
tA vAM nu navyAvavase karAmahe.ayaMnAsatyA shradariryathA dadhat
iyaM vAmahve shRNutaM me ashvinA putrAyeva pitarA mahyaMshikSatam
anApirajñA asajAtyAmatiH purA tasyAabhishasterava spRtam
yuvaM rathena vimadAya shundhyuvaM nyUhathuH purumitrasyayoSaNAm
yuvaM havaM vadhrimatyA agachataM yuvaMsuSutiM cakrathuH purandhaye
yuvaM viprasya jaraNAmupeyuSaH punaH kalerakRNutaMyuvad vayaH
yuvaM vandanaM RshyadAdudUpathuryuvaMsadyo vishpalAmetave kRthaH
yuvaM ha rebhaM vRSaNA guhA hitamudairayatammamRvAMsamashvinA
yuvaM RbIsamuta taptamatrayaomanvantaM cakrathuH saptavadhraye
yuvaM shvetaM pedave.ashvinAshvaM navabhirvAjairnavatIca vAjinam
carkRtyaM dadathurdrAvayatsakhaM bhagaM nanRbhyo havyaM mayobhubam
na taM rAjAnAvadite kutashcana nAMho ashnoti duritaMnakirbhayam
yamashvinA suhavA rudravartanI purorathaMkRNuthaH patnyA saha
A tena yAtaM manaso javIyasA rathaM yaM vAM RbhavashcakrurashvinA
yasya yoge duhitA jAyate diva ubhe ahanIsudine vivasvataH
tA vartiryAtaM jayuSA vi parvatamapinvataM shayavedhenumashvinA
vRkasya cid vartikAmantarAsyAd yuvaMshacIbhirgrasitAmamuñcatam
etaM vAM stomamashvinAvakarmAtakSAma bhRgavo na ratham
nyamRkSAma yoSaNAM na marye nityaM na sUnuntanayaM dadhAnAH

Hymn 40

rathaM yAntaM kuha ko ha vAM narA prati dyumantaMsuvitAya bhUSati
prAtaryAvANaM vibhvaM vishe\-vishevastor\ vastorvahamAnaM dhiyA shami
kuha svid doSA kuha vastorashvinA kuhAbhipitvaM karataHkuhoSatuH
ko vAM shayutrA vidhaveva devaraM maryaM nayoSA kRNute sadhastha A
prAtarjarethe jaraNeva kApayA vastor\-vastoryajatA gachathogRham
kasya dhvasrA bhavathaH kasya vA narA rAjaputrevasavanAva gachathaH
yuvAM mRgeva vAraNA mRgaNyavo doSA vastorhaviSA nihvayAmahe
yuvaM hotrAM RtuthA juhvate nareSaM janAyavahathaH shubhas patI
yuvAM ha ghoSA paryashvinA yatI rAjña Uce duhitApRche vAM narA
bhUtaM me ahna uta bhUtamaktave'shvAvate rathine shaktamarvate
yuvaM kavI SThaH paryashvinA rathaM visho na kutsojariturnashAyathaH
yuvorha makSA paryashvinA madhvAsA bharata niSkRtaM na yoSaNA
yuvaM ha bhujyuM yuvamashvinA vashaM yuvaM shiñjAramushanAmupArathuH
yuvo rarAvA pari sakhyamAsate yuvorahamavasA sumnamA cake
yuvaM ha kRshaM yuvamashvinA shayuM yuvaM vidhantaMvidhavAmuruSyathaH
yuvaM sanibhya stanayantamashvinApavrajamUrNuthaH saptAsyam
janiSTa yoSA patayat kanInako vi cAruhan vIrudhodaMsanA anu
Asmai rIyante nivaneva sindhavo.asmA ahnebhavati tat patitvanam
jIvaM rudanti vi mayante adhvare dIrghAmanu prasitindIdhiyurnaraH
vAmaM pitRbhyo ya idaM samerire mayaHpatibhyo janayaH pariSvaje
na tasya vidma tadu Su pra vocata yuvA ha yad yuvatyAHkSeti yoniSu
priyosriyasya vRSabhasya retino gRhaMgamemAshvinA tadushmasi
A vAmagan sumatirvAjinIvasU nyashvinA hRtsu kAmAyaMsata
abhUtaM gopA mithunA shubhas patI priyAaryamNo duryAnashImahi
tA mandasAnA manuSo duroNa A dhattaM rayiM sahavIraMvacasyave
kRtaM tIrthaM suprapANaM shubhas patIsthANuM patheSThAmapa durmatiM hatam
kva svidadya katamAsvashvinA vikSu dasrA mAdayeteshubhas patI
ka IM ni yeme katamasya jagmaturviprasya vAyajamAnasya vA gRham

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Hymn 41

samAnamu tyaM puruhUtamukthyaM rathaM tricakraM savanAganigmatam
parijmAnaM vidathyaM suvRktibhirvayaMvyuSTA uSaso havAmahe
prAtaryujaM nAsatyAdhi tiSThathaH prAtaryAvANammadhuvAhanaM ratham
visho yena gachatho yajvarIrnarAkIreshcid yajñaM hotRmantamashvinA
adhvaryuM vA madhupANiM suhastyamagnidhaM vAdhRtadakSaM damUnasam
viprasya vA yat savanani gachatho'ta A yAtaM madhupeyamashvinA

Hymn 42

asteva su prataraM lAyamasyan bhUSanniva pra bharAstomamasmai
vAcA viprAstarata vAcamaryo ni rAmayajaritaH soma indram
dohena gAmupa shikSA sakhAyaM pra bodhaya jaritarjAramindram
koshaM na pUrNaM vasunA nyRSTamA cyAvayamaghadeyAya shUram
kimaN^ga tvA maghavan bhojamAhuH shishIhi mA shishayantvA shRNomi
apnasvatI mama dhIrastu shakra vasuvidambhagamindrA bharA naH
tvAM janA mamasatyeSvindra santasthAnA vi hvayantesamIke
atrA yujaM kRNute yo haviSmAn nAsunvatAsakhyaM vaSTi shUraH
dhanaM na syandraM bahulaM yo asmai tIvrAn somAnAsunotiprayasvAn
tasmai shatrUn sutukAn prAtarahno nisvaSTrAn yuvati hanti vRtram
yasmin vayaM dadhimA shaMsamindre yaH shishrAya maghavAkAmamasme
ArAccit san bhayatAmasya shatrurnyasmaidyumnA janyA namantAm
ArAcchatrumapa bAdhasva dUramugro yaH shambaHpuruhUta tena
asme dhehi yavamad gomadindra kRdhI dhiyaMjaritre vAjaratnAm
pra yamantarvRSasavAso agman tIvrAH somA bahulAntAsaindram
nAha dAmAnaM maghavA ni yaMsan ni sunvate vahatibhUri vAmam
uta prahAmatidIvyA jayAti kRtaM yacchvaghnI vicinotikAle
yo devakAmo na dhanA ruNaddhi samit taM rAyAsRjati svadhAvAn
gobhiS TaremAmatiM durevAM yavena kSudhaM puruhUtavishvAm
vayaM rAjabhiH prathamA dhanAnyasmAkenavRjanenA jayema
bRhaspatirnaH pari pAtu pashcAdutottarasmAdadharAdaghAyoH
idraH purastAduta madhyato naH sakhA sakhibhyovarivaH kRNotu

Hymn 43

achA ma indraM matayaH svarvidaH sadhrIcIrvishvAushatIranUSata
pari Svajante janayo yathA patiM maryaMna shundhyuM maghavAnamUtaye
na ghA tvadrigapa veti me manastve it kAmaM puruhUtashishraya
rAjeva dasma ni Sado.adhi barhiSyasmin su some'vapAnamastu te
viSUvRdindro amateruta kSudhaH sa id rAyo maghavAvasva Ishate
tasyedime pravaNe sapta sindhavo vayovardhanti vRSabhasya shuSmiNaH
vayo na vRkSaM supalAshamAsadan somAsa indraM mandinashcamUSadaH
praiSAmanIkaM shavasA davidyutad vidatsvarmanave jyotirAryam
kRtaM na shvaghnI vi cinoti devane saMvargaM yan maghavAsUryaM jayat
na tat te anyo anu vIryaM shakan napurANo maghavan nota nUtanaH
vishaM\-vishaM maghavA paryashAyata janAnAM dhenAavacAkashad vRSA
yasyAha shakraH savaneSu raNyati satIvraiH somaiH sahate pRtanyataH
Apo na sindhumabhi yat samakSaran somAsa indraM kulyAiva hradam
vardhanti viprA maho asya sAdane yavaM navRSTirdivyena dAnunA
vRSA na kruddhaH patayad rajassvA yo aryapatnIrakRNodimA apaH

sa sunvate maghavA jIradAnave.avindajjyotirmanave haviSmate
ujjAyatAM parashurjyotiSA saha bhUyA Rtasya sudughApurANavat
vi rocatAmaruSo bhAnunA shuciH svarNashukraM shushucIta satpatiH
gobhiS TaremAmatiM ...
bRhaspatirnaH pari ...

Hymn 44

A yAtvindraH svapatirmadAya yo dharmaNA tUtujAnastuviSmAn
pratvakSANo ati vishvA sahAMsyapAreNamahatA vRSNyena
suSThAmA rathaH suyamA harI te mimyakSa vajro nRpategabhastau
shIbhaM rAjan supathA yAhyarvAM vardhAmate papuSo vRSNyAni
endravAho nRpatiM vajrabAhumugramugrAsastaviSAsa enam
pratvakSasaM vRSabhaM satyashuSmamemasmatrA sadhamAdovahantu
evA patiM droNasAcaM sacetasamUrja skambhaM dharuNaA vRSAyase
ojaH kRSva saM gRbhAya tve apyaso yathAkenipAnAmino vRdhe
gamannasme vasUnyA hi shaMsiSaM svAshiSaM bharamAyAhi sominaH
tvamIshiSe sAsminnA satsi barhiSyanAdhRSyA tava pAtrANi dharmaNA
pRthak prAyan prathamA devahUtayo.akRNvata shravasyAniduSTarA
na ye shekuryajñiyAM nAvamAruhamIrmaivate nyavishanta kepayaH
evaivApAgapare santu dUDhyo.ashvA yeSAM duryujAyuyujre
itthA ye prAgupare santi dAvane purUNiyatra vayunAni bhojanA
girInrajrAn rejamAnAnadhArayad dyauH krandadantarikSANi kopayat
samIcIne dhiSaNe vi SkabhAyatIvRSNaH pItvA mada ukthAni shaMsati
imaM bibharmi sukRtaM te aN^kushaM yenArujAsi maghavañchaphArujaH
asmin su te savane astvokyaM suta iSTaumaghavan bodhyAbhagaH
gobhiS TaremAmatiM ...
bRhaspatirnaH pari ...

Hymn 45

divas pari prathamaM jajñe agnirasmad dvitIyaM parijAtavedAH
tRtIyamapsu nRmaNA ajasramindhAna enaMjarate svAdhIH
vidmA te agne tredhA trayANi vidmA te dhAma vibhRtApurutrA
vidmA te nAma paramaM guhA yad vidmA tamutsaM yata Ajagantha
samudre tvA nRmaNA apsvantarnRcakSA Idhe divo agnaUdhan
tRtIye tvA rajasi tasthivAMsamapAmupasthemahiSA avardhan
akrandadagni stanayanniva dyauH kSAmA rerihad vIrudhaHsamañjan
sadyo jajñAno vi hImiddho akhyadA rodasIbhAnunA bhAtyantaH
shrINAmudAro dharuNo rayINAM manISANAmprArpaNaH somagopAH
vasuH sUnuH sahaso apsu rAjAvi bhAtyagra uSasAmidhAnaH

vishvasya keturbhuvanasya garbha A rodasI apRNAjjAyamAnaH
vILuM cidadrimabhinat parAyañ janA yadagnimayajanta pañca
ushik pAvako aratiH sumedhA marteSvagniramRto ni dhAyi
iyarti dhUmamaruSaM bharibhraducchukreNa shociSAdyA inakSan
dRshAno rukma urviyA vyadyaud durmarSamAyuH shriyerucAnaH
agniramRto abhavad vayobhiryadenaM dyaurjanayat suretAH
yaste adya kRNavad bhadrashoce.apUpaM deva ghRtavantamagne
pra taM naya prataraM vasyo achAbhi sumnaM devabhaktaMyaviSTha
A taM bhaja saushravaseSvagna ukthauktha A bhaja shasyamAne
priyaH sUrye priyo agnA bhavAtyujjAtena bhinadadujjanitvaiH
tvAmagne yajamAnA anu dyUn vishvA vasu dadhire vAryANi
tvayA saha draviNamichamAnA vrajaM gomantamushijo vivavruH
astAvyagnirnarAM sushevo vaishvAnara RSibhiHsomagopAH
adveSe dyAvApRthivI huvema devA dhatta rayimasme suvIram

Hymn 46

pra hotA jAto mahAn nabhovin nRSadvA sIdadapAmupasthe
dadhiryo dhAyi sa te vayAMsi yantA vasUni vidhatetanUpAH
imaM vidhanto apAM sadhasthe pashuM na naSTaM padairanu gman
guhA catantamushijo namobhirichanto dhIrAbhRgavo.avindan
imaM trito bhUryavindadichan vaibhUvaso mUrdhanyaghnyAyAH
sa shevRdho jAta A harmyeSu nAbhiryuvAbhavati rocanasya
mandraM hotAramushijo namobhiH prAñcaM yajñaM netAramadhvarANAm
vishAmakRNvannaratiM pAvakaM havyavAhandadhato mAnuSeSu
pra bhUrjayantaM mahAM vipodhAM mUrA amUraM purAndarmANam
nayanto garbhaM vanAM dhiyaM dhurhirishmashruM nArvANaM dhanarcam
ni pastyAsu trita stabhUyan parivIto yonau sIdadantaH
ataH saMgRbhyA vishAM damUnA vidharmaNAyantrairIyatenR^In
asyAjarAso damAmaritrA arcaddhUmAso agnayaH pAvakAH
shvitIcayaH shvAtrAso bhuraNyavo vanarSado vAyavo nasomAH
pra jihvayA bharate vepo agniH pra vayunAni cetasApRthivyAH
tamAyavaH shucayantaM pAvakaM mandraMhotAraM dadhire yajiSTham
dyAvA yamagniM pRthivI janiSTAmApastvaSTA bhRgavoyaM sahobhiH
ILenyaM prathamaM mAtarishvA devAstatakSurmanave yajatram
yaM tvA devA dadhire havyavAhaM puruspRho mAnuSAsoyajatram
sa yAmannagne stuvate vayo dhAH pra devayanyashasaH saM hi pUrvIH

Hymn 47

jagRbhmA te dakSiNamindra hastaM vasUyavo vasupatevasUnAm
vidmA hi tvA gopatiM shUra gonAmasmabhyaMcitraM vRSaNaM rayiM dAH
svAyudhaM svavasaM sunIthaM catuHsamudraM dharunaMrayINAm
carkRtyaM shaMsyaM bhUrivAramasmabhyaMcitraM vRSaNaM rayiM dAH
subrahmANaM devavantaM bRhantamuruM gabhIraM pRthubudhnamindra
shrutaRSimugramabhimAtiSAhamasmabhyaM citraMvRSaNaM rayiM dAH
sanadvAjaM vipravIraM tarutraM dhanaspRtaM shUshuvAMsaMsudakSam
dasyuhanaM pUrbhidamindra satyamasmabhyaMcitraM vRSaNaM rayiM dAH
ashvAvantaM rathinaM vIravantaM sahasriNaM shatinaMvAjamindra
bhadravrAtaM vipravIraM svarSAmasmabhyaMcitraM vRSaNaM rayiM dAH
pra saptaguM RtadhItiM sumedhAM bRhaspatiM matirachAjigAti
ya AN^giraso namasopasadyo.asmabhyaM citraMvRSaNaM rayiM dAH
vanIvAno mama dUtAsa indraM stomAshcaranti sumatIriyAnAH
hRdispRsho manasA vacyamAnA asmabhyaM citraMvRSaNaM rayiM dAH
yat tvA yAmi daddhi tan na indra bRhantaM kSayamasamaMjanAnAm
abhi tad dyAvApRthivI gRNItAmasmabhyaMcitraM vRSaNaM rayiM dAH

Hymn 48

ahaM bhuvaM vasunaH pUrvyas patirahaM dhanAni saMjayAmi shashvataH
mAM havante pitaraM na jantavo.ahandAshuSe vi bhajAmi bhojanam
ahamindro rodho vakSo atharvaNastritAya gA ajanayamaheradhi
ahaM dasyubhyaH pari nRmNamA dade gotrA shikSandadhIce mAtarishvane
mahyaM tvaSTA vajramatakSadAyasaM mayi devAso.avRjannapi kratum
mamAnIkaM sUryasyeva duSTaraM mAmAryantikRtena kartvena ca
ahametaM gavyayamashvyaM pashuM purISiNaM sAyakenAhiraNyayam
purU sahasrA ni shishAmi dAshuSe yan mAsomAsa ukthino amandiSuH
ahamindro na parA jigya id dhanaM na mRtyave.ava tasthekadA cana
somamin mA sunvanto yAcatA vasu na mepUravaH sakhye riSAthana
ahametAñchAshvasato dvA\-dvendraM ye vajraM yudhaye'kRNvata
AhvayamAnAnava hanmanAhanaM dRLA vadannanamasyurnamasvinaH
abhIdamekameko asmi niSSAL abhI dvA kimu trayaHkaranti
khale na parSAn prati hanmi bhUri kiM mA nindantishatravo.anindrAH
ahaM guN^gubhyo atithigvamiSkaramiSaM na vRtraturaMvikSu dhArayam
yat parNayaghna uta vA karañjahe prAhammahe vRtrahatye ashushravi
pra me namI sApya iSe bhuje bhUd gavAmeSe sakhyAkRNuta dvitA
didyuM yadasya samitheSu maMhayamAdidenaM shaMsyamukthyaM karam
pra nemasmin dadRshe somo antargopA nemamAvirasthAkRNoti
sa tigmashRN^gaM vRSabhaM yuyutsan druhastasthaubahule baddho antaH
AdityAnAM vasUnAM rudriyANAM devo devAnAM naminAmi dhAma

te mA bhadrAya shavase tatakSuraparAjitamastRtamaSALam

Hymn 49

ahaM dAM gRNate pUrvyaM vasvahaM brahma kRNavaM mahyaMvardhanam
ahaM bhuvaM yajamAnasya coditAyajvanaH sAkSivishvasmin bhare
mAM dhurindraM nAma devatA divashca gmashcApAM cajantavaH
ahaM harI vRSaNA vivratA raghU ahaMvajraM shavase dhRSNvA dade
ahamatkaM kavaye shishnathaM hathairahaM kutsamAvamAbhirUtibhiH
ahaM shuSNasya shnathitA vadharyamaMna yo rara AryaM nAma dasyave
ahaM piteva vetasUnrabhiSTaye tugraM kutsAya smadibhaMca randhayam
ahaM bhuvaM yajamAnasya rAjani pra yad bharetujaye na priyAdhRSe
ahaM randhayaM mRgayaM shrutarvaNe yan mAjihIta vayunAcanAnuSak
ahaM veshaM namramAyave.akaramahaMsavyAya paDgRbhimarandhayam
ahaM sa yo navavAstvaM bRhadrathaM saM vRtreva dAsaMvRtrahArujam
yad vardhayantaM prathayantamAnuSag dUrepAre rajaso rocanAkaram
ahaM sUryasya pari yAmyAshubhiH praitashebhirvahamAnaojasA
yan mA sAvo manuSa Aha nirNija Rdhak kRSedAsaM kRtvyaM hathaiH
ahaM saptahA nahuSo nahuSTaraH prAshrAva yaM shavasAturvashaM yadum
ahaM nyanyaM sahasA sahas karaM navavrAdhato navatiM ca vakSayam
ahaM sapta sravato dhArayaM vRSA dravitnvaH pRthivyAMsIrA adhi
ahamarNAMsi vi tirAmi sukraturyudhA vidammanave gAtumiSTaye
ahaM tadAsu dhArayaM yadAsu na devashcanatvaSTAdhArayad rushat
spArhaM gavAmUdhassuvakSaNAsvA madhormadhu shvAtryaM somamAshiram
evA devAnindro vivye nR^In pra cyautnena maghavAsatyarAdhAH
vishvet tA te harivaH shacIvo.abhiturAsaH svayasho gRNanti

Hymn 50

pra vo mahe mandamAnAyAndhaso.arcA vishvAnarAyavishvAbhuve
indrasya yasya sumakhaM saho mahi shravonRmNaM ca rodasI saparyataH
so cin nu sakhyA narya ina stutashcarkRtya indro mAvatenare
vishvAsu dhUrSu vAjakRtyeSu satpate vRtre vApsvabhi shUra mandase
ke te nara indra ye ta iSe ye te sumnaM sadhanyamiyakSAn
ke te vAjAyAsuryAya hinvire ke apsu svAsUrvarAsupauMsye
bhuvastvamindra brahmaNA mahAn bhuvo vishveSu savaneSuyajñiyaH
bhuvo nR^IMshcyautno vishvasmin bharejyeSThashca mantro vishvacarSaNe
avA nu kaM jyAyAn yajñavanaso mahIM ta omAtrAMkRSTayo viduH
aso nu kamajaro vardhAshca vishvedetAsavanA tUtumA kRSe
etA vishvA savanA tUtumAkRSe svayaM sUno sahaso yAnidadhiSe
varAya te pAtraM dharmaNe tanA yajño mantrobrahmodyataM vacaH

ye te vipra brahmakRtaH sute sacA vasUnAM ca vasunashcadAvane
pra te sumnasya manasA pathA bhuvan made sutasyasomyasyAndhasaH

Hymn 51

mahat tadulbaM sthaviraM tadAsId yenAviSTitaHpraviveshithApaH
vishvA apashyad bahudhA te agne jAtavedastanvo deva ekaH
ko mA dadarsha katamaH sa devo yo me tanvo bahudhAparyapashyat
kvAha mitrAvaruNA kSiyantyagnervisvAHsamidho devayAnIH
aichAma tvA bahudhA jAtavedaH praviSTamagne apsvoSadhISu
taM tvA yamo acikeccitrabhAno dashAntaruSyAdatirocamAnam
hotrAdahaM varuNa bibhyadAyaM nedeva mA yunajannatradevAH
tasya me tanvo bahudhA niviSTA etamarthaM naciketAhamagniH
ehi manurdevayuryajñakAmo.araMkRtyA tamasi kSeSyagne
sugAn pathaH kRNuhi devayAnAn vaha havyAnisumanasyamAnaH
agneH pUrve bhrAtaro arthametaM rathIvAdhvAnamanvAvarIvuH
tasmAd bhiyA varuNa dUramAyaM gauro nakSepnoravije jyAyAH
kurmasta AyurajaraM yadagne yathA yukto jAtavedo nariSyAH
athA vahAsi sumanasyamAno bhAgaM devebhyohaviSaH sujAta
prayAjAn me anuyAjAMshca kevalAnUrjasvantaM haviSodatta bhAgam
ghRtaM cApAM puruSaM cauSadhInAmagneshca dIrghamAyurastu devAH
tava prayAjA anuyAjAshca kevala Urjasvanto haviSaH santubhAgAH
tavAgne yajño.ayamastu sarvastubhyaM namantAmpradishashcatasraH

Hymn 52

vishve devAH shAstana mA yatheha hotA vRto manavai yanniSadya
pra me brUta bhAgadheyaM yathA vo yena pathAhavyamA vo vahAni
ahaM hotA nyasIdaM yajIyAn vishve devA maruto mAjunanti
ahar\-aharashvinAdhvaryavaM vAM brahmA samid bhavatisAhutirvAm
ayaM yo hotA kiru sa yamasya kamapyUhe yat samañjantidevAH
ahar\-aharjAyate mAsi\-mAsyathA devA dadhirehavyavAham
mAM devA dadhire havyavAhamapamluktaM bahu kRchrAcarantam
agnirvidvAn yajñaM naH kalpayAti pañcayAmantrivRtaM saptatantum
A vo yakSyamRtatvaM suvIraM yathA vo devA varivaHkarANi
A bAhvorvajramindrasya dheyAmathemAvishvAH pRtanA jayAti
trINi shatA trI sahasrANyagniM triMshacca devA navacAsaparyan
aukSan ghRtairastRNan barhirasmA AdiddhotAraM nyasAdayanta

Hymn 53

yamaichAma manasA so.ayamAgAd yajñasya vidvAnparuSashcikitvAn
sa no yakSad devatAtA yajIyAn ni hiSatsadantaraH pUrvo asmat
arAdhi hotA niSadA yajIyanabhi prayAMsi sudhitAni hikhyat
yajAmahai yajñiyAn hanta devAnILAmahAIDyAnAjyena
sAdhvImakardevavItiM no adya yajñasya jihvAmavidAmaguhyAm
sa AyurAgAt surabhirvasAno bhadrAmakardevahUtiM no adya
tadadya vAcaH prathamaM masIya yenAsurAnabhi devAasAma
UrjAda uta yajñiyasaH pañca janA mama hotraMjuSadhvam
pañca janA mama hotraM juSantAM gojAtA uta yeyajñiyAsaH
pRthivI naH pArthivAt pAtvaM)aso'ntarikSaM divyAt pAtvasmAn
tantuM tanvan rajaso bhAnumanvihi jyotiSmataH pathorakSa dhiyA kRtAn
anulbaNaM vayata joguvAmapo manurbhava janayA daivyaM janam
akSAnaho nahyatanota somyA iSkRNudhvaM rashanA otapiMshata
aSTAvandhuraM vahatAbhito rathaM yena devAsoanayannabhi priyam
ashmanvatI rIyate saM rabhadhvamut tiSThata pra taratAsakhAyaH
atrA jahAma ye asannashevAH shivAn vayamuttaremAbhi vAjAn
tvaSTA mAyA vedapasAmapastamo bibhrat pAtrAdevapAnAni shantamA
shishIte nUnaM parashuM svAyasaMyena vRshcAdetasho brahmaNas patiH
sato nUnaM kavayaH saM shishIta vAshIbhiryAbhiramRtAya takSatha
vidvAMsaH padA guhyAni kartana yenadevAso amRtatvamAnashuH
garbhe yoSAmadadhurvatsamAsanyapIcyena manasotajihvayA
sa vishvAhA sumanA yogyA abhi siSAsanirvanatekAra ijjitim

Hymn 54

tAM su te kIrtiM maghavan mahitvA yat tvA bhIte rodasIahvayetAm
prAvo devAnAtiro dAsamojaH prajAyaitvasyai yadashikSa indra
yadacarastanvA vAvRdhAno balAnIndra prabruvANo janeSu
mAyet sA te yAni yuddhAnyAhurnAdya shatruM nanupurA vivitse
ka u nu te mahimanaH samasyAsmat pUrva RSayo.antamApuH
yan mAtaraM ca pitaraM ca sAkamajanayathAstanvAHsvAyAH
catvAri te asuryANi nAmAdAbhyAni mahiSasya santi
tvamaN^ga tAni vishvAni vitse yebhiH karmANi maghavañcakartha
tvaM vishvA dadhiSe kevalAni yAnyAviryA ca guhAvasUni
kAmamin me maghavan mA vi tArIstvamAjñAtAtvamindrAsi dAtA
yo adadhAjjyotiSi jyotirantaryo asRjan madhunA sammadhUni
adha priyaM shUSamindrAya manma brahmakRtobRhadukthAdavAci

Hymn 55

dUre tan nAma guhyaM parAcairyat tvA bhIte ahvayetAMvayodhai
udastabhnAH pRthivIM dyAmabhIke bhrAtuHputrAn maghavan titviSANaH
mahat tan nAma guhyaM puruspRg yena bhUtaM janayo yenabhavyam
pratnaM jAtaM jyotiryadasya priyaM priyAH samavishanta pañca
A rodasI apRNAdota madhyaM pañca devAn RtushaH sapta\ sapta
catustriMshatA purudhA vi caSTe sarUpeNa jyotiSAvivratena
yaduSa auchaH prathamA vibhAnAmajanayo yena puSTasyapuSTam
yat te jAmitvamavaraM parasyA mahan mahatyAasuratvamekam
vidhuM dadrANaM samane bahUnAM yuvAnaM santaM palitojagAra
devasya pashya kAvyaM mahitvAdyA mamAra sa hyaHsamAna
shAkmanA shAko aruNaH suparNa A yo mahaH shUraHsanAdanILaH
yacciketa satyamit tan na moghaM vasuspArhamuta jetota dAtA
aibhirdade vRSNyA pauMsyAni yebhiraukSad vRtrahatyAyavajrI
ye karmaNaH kriyamANasya mahna RtekarmamudajAyanta devAH
yujA karmANi janayan vishvaujA ashastithA vishvamanAsturASAT
pItvI somasya diva A vRdhAnaH shUro niryudhAdhamad dasyUn

Hymn 56

idaM ta ekaM para U ta ekaM tRtIyena jyotiSA saMvishasva
saMveshane tanvashcAruredhi priyo devAnAmparame janitre
tanUS Te vAjin tanvaM nayantI vAmamasmabhyaM dhAtusharma tubhyam
ahruto maho dharuNAya devAn divIvajyotiH svamA mimIyAH
vAjyasi vAjinenA suvenIH suvita stomaM suvito divaMgAH
suvito dharma prathamAnu satyA suvito devAn suvito'nu patma
mahimna eSAM pitarashcaneshire devA deveSvadadhurapikratum
samavivyacuruta yAnyatviSuraiSAM tanUSu nivivishuH punaH
sahobhirvishvaM pari cakramU rajaH pUrvA dhAmAnyamitAmimAnAH
tanUSu vishvA bhuvanA ni yemire prAsArayantapurudha prajA anu
dvidhA sUnavo.asuraM svarvidamAsthApayanta tRtIyenakarmaNA
svAM prajAM pitaraH pitryaM saha AvareSvadadhustantumAtatam
nAvA na kSodaH pradishaH pRthivyAH svastibhiratidurgANi vishvA
svAM prajAM bRhaduktho mahitvAvareSvadadhAdA pareSu

Hymn 57

mA pra gAma patho vayaM mA yajñAdindra sominaH

mAnta sthurno arAtayaH
yo yajñasya prasAdhanastanturdeveSvAtataH
tamAhutaM nashImahi
mano nvA huvAmahe nArAshaMsena somena
pitR^INAM camanmabhiH
A ta etu manaH punaH kratve dakSAya jIvase
jyok casUryaM dRshe
punarnaH pitaro mano dadAtu daivyo janaH
jIvaM vrAtaMsacemahi
vayaM soma vrate tava manastanUSu bibhrataH
prajAvantaH sacemahi

Hymn 58

yat te yamaM vaivasvataM mano jagAma dUrakam
tat ta AvartayAmasIha kSayAya jIvase
yat te divaM yat pRthivIM mano jagAma dUrakam
tat ta ...
yat te bhUmiM caturbhRSTiM mano jagAma dUrakam
tat ta...
yat te catasraH pradisho mano jagAma dUrakam
tat ta ...
yat te samudramarNavaM mano jagAma dUrakam
tat ta ...
yat te marIcIH pravato mano jagAma dUrakam
tat ta ...
yat te apo yadoSadhIrmano jagAma dUrakam
tat ta ...
yat te sUryaM yaduSasaM mano jagAma dUrakam
tat ta ...
yat te parvatAn bRhato mano jagAma dUrakam
tat ta ...
yat te vishvamidaM jagan mano jagAma dUrakam
tat ta ...
yat te parAH parAvato mano jagAma dUrakam
tat ta ...
yat te bhUtaM ca bhavyaM ca mano jagAma dUrakam
tat ta...

Hymn 59

pra tAryAyuH prataraM navIya sthAtAreva kratumatArathasya
adha cyavAna ut tavItyarthaM parAtaraM sOG"¨m
sAman nu rAye nidhiman nvannaM karAmahe su purudhashravAMsi
tA no vishvAni jaritA mamattu parAtaraM sunir{R}tirjihItAm
abhI SvaryaH pauMsyairbhavema dyaurna bhUmiM girayonAjran
tA no vishvAni jaritA ciketa parAtaraM sunir{R}tirjihItAm
mo Su NaH soma mRtyave parA dAH pashyema nu sUryamuccarantam
dyubhirhito jarimA sU no astu parAtaraM sunir{R}tirjihItAm
asunIte mano asmAsu dhAraya jIvAtave su pra tirA naAyuH
rArandhi naH sUryasya sandRshi ghRtena tvantanvaM vardhayasva
asunIte punarasmAsu cakSuH punaH prANamiha no dhehibhogam
jyok pashyema sUryamuccarantamanumate mRLayA nahsvasti
punarno asuM pRthivI dadAtu punardyaurdevI punarantarikSam
punarnaH somastanvaM dadAtu punaH pUSApathyAM yA svastiH
shaM rodasI subandhave yahvI Rtasya mAtarA
bharatAmapa yad rapo dyauH pRthivi kSamA rapo mo Su te kiMcanAmamat
ava dvake ava trikA divashcaranti bheSajA
kSamAcariSNvekakaM bharatAmapa yad rapo dyauH pRthivi kSamArapo mo Su te kiM canAmamat
samindreraya gAmanaDvAhaM ya AvahadushInarANyAanaH
bharatAmapa yad rapo dyauH pRthivi kSamA rapo moSu te kiM canAmamat

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Hymn 60

A janaM tveSasandRshaM mAhInAnAmupastutam
aganmabibhrato namaH
asamAtiM nitoshanaM tveSaM niyayinaM ratham
bhajerathasya satpatim
yo janAn mahiSAnivAtitasthau pavIravAn
utApavIravAnyudhA
yasyekSvAkurupa vrate revAn marAyyedhate
divIvapañca kRSTayaH
indra kSatrAsamAtiSu rathaproSTheSu dhAraya
divIvasUryaM dRshe
agastyasya nadbhyaH saptI yunakSi rohitA
paNIn nyakramIrabhi vishvAn rAjannarAdhasaH
ayaM mAtAyaM pitAyaM jIvAturAgamat
idaM tavaprasarpaNaM subandhavehi nirihi
yathA yugaM varatrayA nahyanti dharuNAya kam
evAdAdhAra te mano jIvAtave na mRtyave.atho ariSTatAtaye
yatheyaM pRthivI mahI dAdhAremAn vanaspatIn

evAdAdhAra te mano jIvAtave na mRtyave.atho ariSTatAtaye
yamAdahaM vaivasvatAt subandhormana Abharam
jIvAtavena mRtyave.atho ariSTatAtaye
nyag vAto.ava vAti nyak tapati sUryaH
nIcInamaghnyAduhe nyag bhavatu te rapaH
ayaM me hasto bhagavAnayaM me bhagavattaraH
ayaM mevishvabheSajo.ayaM shivAbhimarshanaH

Hymn 61

idamitthA raudraM gUrtavacA brahma kratvA shacyAmantarAjau
krANA yadasya pitarA maMhaneSThAH parSatpakthe ahannA sapta hotR^In
sa id dAnAya dabhyAya vanvañcyavAnaH sUdairamimItavedim
tUrvayANo gUrtavacastamaH kSodo na reta itaUtisiñcat
mano na yeSu havaneSu tigmaM vipaH shacyA vanuthodravantA
A yaH sharyabhistuvinRmNoasyAshrINItAdishaM gabhastau
kRSNA yad goSvaruNISu sIdad divo napAtAshvinAhuve vAm
vItaM me yajñamA gataM me annaM vavanvAMsAneSamasmRtadhrU
prathiSTa yasya vIrakarmamiSNadanuSThitaM nu naryoapauhat
punastadA vRhati yat kanAyA duhiturAanubhRtamanarvA
madhyA yat kartvamabhavadabhIke kAmaM kRNvANepitari yuvatyAm
manAnag reto jahaturviyantA sAnauniSiktaM sukRtasya yonau
pitA yat svAM duhitaramadhiSkan kSmayA retaHsaMjagmAno ni Siñcat
svAdhyo.ajanayan brahma devAvAstoS patiM vratapAM niratakSan
sa IM vRSA na phenamasyadAjau smadA paraidapadabhracetAH
sarat padA na dakSiNA parAvRM na tA nume pRshanyo jagRbhre
makSU na vahniH prajAyA upabdiragniM na nagna upasIdadUdhaH
sanitedhmaM sanitota vAjaM sa dhartAjajñe sahasA yavIyut
makSU kanAyAH sakhyaM navagvA RtaM vadanta Rtayuktimagman
dvibarhaso ya upa gopamAguradakSiNAso acyutAdudukSan
makSU kanAyAH sakhyaM navIyo rAdho na reta RtamitturaNyan
shuci yat te rekNa Ayajanta sabardughAyAH payausriyAyAH
pashvA yat pashcA viyutA budhanteti bravIti vaktarIrarANaH
vasorvasutvA kAravo.anehA vishvaM viveSTidraviNamupa kSu
tadin nvasya pariSadvAno agman purU sadanto nArSadambibhitsan
vi shuSNasya saMgrathitamanarvA vidatpurupraJAtasya guhA yat
bhargo ha nAmota yasya devAH svarNa ye triSadhastheniSeduH
agnirha nAmota jAtavedAH shrudhI no hotar{R}tasya hotAdhruk
uta tyA me raudrAvarcimantA nAsatyAvindra gUrtayeyajadhyai
manuSvad vRktabarhiSe rarANA mandUhitaprayasA vikSu yajyU
ayaM stuto rAjA vandi vedhA apash va viprastaratisvasetuH
sa kakSIvantaM rejayat so agniM nemiM nacakramarvato raghudru
sa dvibandhurvaitaraNo yaSTA sabardhuM dhenumasvanduhadhyai

saM yan mitrAvaruNA vRñja ukthairjyeSThebhiraryamaNaM varUthaiH
tadbandhuH sUrirdivi te dhiyandhA nAbhAnediSTho rapatipra venan
sA no nAbhiH paramAsya vA ghAhaM tatpashcA katithashcidAsa
iyaM me nAbhiriha me sadhasthamime me devA ayamasmisarvaH
dvijA aha prathamajA RtasyedaM dhenuraduhajjAyamAnA
adhAsu mandro aratirvibhAvAva syati dvivartanirvaneSAT
UrdhvA yacchreNirna shishurdan makSU sthiraMshevRdhaM sUta mAtA
adhA gAva upamAtiM kanAyA anu shvAntasya kasya citpareyuH
shrudhi tvaM sudraviNo nastvaM yAL Ashvaghnasyava"vRdhe sUnRtAbhiH
adha tvamindra viddhyasmAn maho rAye nRpate vajrabAhuH
rakSA ca no maghonah pAhi sUrInanehasaste harivoabhiSTau
adha yad rAjAnA gaviSTau sarat saraNyuH kAravejaraNyuH
vipraH preSThaH sa hyeSAM babhUva parA cavakSaduta parSadenAn
adhA nvasya jenyasya puSTau vRthA rebhanta Imahe tadUnu
saraNyurasya sUnurashvo viprashcAsi shravasashcasAtau
yuvoryadi sakhyAyAsme shardhAya stomaM jujuSe namasvAnvishvatra yasminnA giraH samIcIH
pUrvIva gatUrdAshat sUnRtAyai
sa gRNAno adbhirdevavAniti subandhurnamasA sUktaiH
vardhadukthairvacobhirA hi nUnaM vyadhvaiti payasausriyAyAH
ta U Su No maho yajatrA bhUta devAsa Utaye sajoSAH
ye vAjAnanayatA viyanto ye sthA nicetAro amUrAH

Hymn 62

ye yajñena dakSiNayA samaktA indrasya sakhyamamRtatvamAnasha
tebhyo bhadramaN^giraso vo astu prati gRbhNItamAnavaM sumedhasaH
ya udAjan pitaro gomayaM vasv RtenAbhindan parivatsarevalam
dIrghAyutvamaN^giraso vo astu prati gRbhNItamAnavaM sumedhasaH
ya Rtena sUryamArohayan divyaprathayan pRthivIM mAtaraMvi
suprajAstvamaN^giraso vo astu prati gRbhNIta mAnavaMsumedhasaH
ayaM nAbhA vadati valgu vo gRhe devaputrA RSayastacchRNotana
subrahmaNyamaN^giraso vo astu prati gRbhNItamAnavaM sumedhasaH
virUpAsa id RSayasta id gambhIravepasaH
te aN^girasaHsUnavaste agneH pari jajñire
ye agneH pari jajñire virUpAso divas pari
navagvo nudashagvo aN^girastamo sacA deveSu maM)ate
indreNa yujA niH sRjanta vAghato vrajaM gomantamashvinam
sahasraM me dadato aSTakarNyaH shravo deveSvakrata
pra nUnaM jAyatAmayaM manustokmeva rohatu
yaH sahasraMshatAshvaM sadyo dAnAya maMhate
na tamashnoti kashcana diva iva sAnvArabham
sAvarNyasya dakSiNA vi sindhuriva paprathe
uta dAsA pariviSe smaddiSTI goparINasA

yadusturvashca mAmahe
sahasradA grAmaNIrmA riSan manuH sUryeNAsyayatamAnaitu dakSiNA
sAvarNerdevAH pra tirantvAyuryasminnashrAntA asanAma vAjam

Hymn 63

parAvato ye didhiSanta ApyaM manuprItAso janimAvivasvataH
yayAterye nahuSyasya barhiSi devA Asate teadhi bruvantu naH
vishvA hi vo namasyAni vandyA nAmAni devA uta yajñiyAnivaH
ye stha jAtA aditerabdhyas pari ye pRthivyAstema iha shrutA havam
yebhyo mAtA madhumat pinvate payaH pIyUSaM dyauraditiradribarhAH
ukthashuSmAn vRSabharAn svapnasastAnAdityAnanu madA svastaye
nRcakSaso animiSanto arhaNA bRhad devAso amRtatvamAnashuH
jyotIrathA ahimAyA anAgaso divo varSmANaMvasate svastaye
samrAjo ye suvRdho yajñamAyayuraparihvRtA dadhire divikSayam
tAnA vivAsa namasA suvRktibhirmaho AdityAnaditiM svastaye
ko va stomaM rAdhati yaM jujoSatha vishve devAso manuSoyati SThana
ko vo.adhvaraM tuvijAtA araM karad yo naHparSadatyaMhaH svastaye
yebhyo hotrAM prathamAmAyeje manuH samiddhAgnirmanasAsapta hotRbhiH
ta AdityA abhayaM sharma yachata sugA naHkarta supathA svastaye
ya Ishire bhuvanasya pracetaso vishvasya sthAturjagatashcamantavaH
te naH kRtAdakRtAdenasas paryadyA devAsaHpipRtA svastaye
bhareSvindraM suhavaM havAmahe.aMhomucaM sukRtandaivyaM janam
agniM mitraM varuNaM sAtaye bhagandyAvApRthivI marutaH svastaye
sutrAmANaM pRthivIM dyAmanehasaM susharmANamaditiMsupraNItim
daivIM nAvaM svaritrAmanAgasamasravantImA ruhemA svastaye
vishve yajatrA adhi vocatotaye trAyadhvaM no durevAyAabhihrutaH
satyayA vo devahUtyA huvema shRNvato devAavase svastaye
apAmIvAmapa vishvAmanAhutimapArAtiM durvidatrAmaghAyataH
Are devA dveSo asmad yuyotanoru NaH sharmayachatA svastaye
ariSTaH sa marto vishva edhate pra prajAbhirjAyatedharmaNas pari
yamAdityAso nayathA sunItibhirativishvAni duritA svastaye
yaM devAso.avatha vAjasAtau yaM shUrasAtA maruto hitedhane
prAtaryAvANaM rathamindra sAnasimariSyantamAruhemA svastaye
svasti naH pathyAsu dhanvasu svastyapsu vRjane svarvati
svasti naH putrakRtheSu yoniSu svasti rAye maruto dadhAtana
svastirid dhi prapathe shreSThA rekNasvatyabhi yAvAmameti
sA no amA so araNe ni pAtu svAveshA bhavatudevagopA
evA plateH sUnuravIvRdhad vo vishva AdityA aditemanISI
IshAnAso naro amartyenAstAvi jano divyogayena

Hymn 64

kathA devAnAM katamasya yAmani sumantu nAma shRNvatAmmanAmahe
ko mRLAti katamo no mayas karat katama UtI abhyA vavartati
kratUyanti kratavo hRtsu dhItayo venanti venAH patayantyA dishaH
na marDitA vidyate anya ebhyo deveSu me adhikAmA ayaMsata
narA vA shaMsaM pUSaNamagohyamagniM deveddhamabhyarcase girA
sUryAmAsA candramasA yamaM divi tritaMvAtamuSasamaktumashvinA
kathA kavistuvIravAn kayA girA bRhaspatirvAvRdhatesuvRktibhiH
aja ekapAt suhavebhir{R}kvabhirahiH shRNotubudhnyo havImani
dakSasya vAdite janmani vrate rAjAnA mitrAvaruNAvivAsasi
atUrtapanthAH pururatho aryamA saptahotAviSurUpeSu janmasu
te no arvanto havanashruto havaM vishve shRNvantu vAjinomitadravaH
sahasrasA medhasAtAviva tmanA maho yedhanaM samitheSu jabhrire
pra vo vAyuM rathayujaM purandhiM stomaiH kRNudhvaMsakhyAya pUSaNam
te hi devasya savituH savImanikratuM sacante sacitaH sacetasaH
triH sapta sasrA nadyo mahIrapo vanaspatIn parvatAnagnimUtaye
kRshAnumastR^In tiSyaM sadhastha A rudraMrudreSu rudriyaM havAmahe
sarasvatI sarayuH sindhurUrmibhirmaho mahIravasA yantuvakSaNIH
devIrApo mAtaraH sUdayitnvo ghRtavat payomadhuman no arcata
uta mAtA bRhaddivA shRNotu nastvaSTA devebhirjanibhiHpitA vacaH
RbhukSA vAjo rathaspatirbhago raNvaHshaNsaH shashamAnasya pAtu naH
raNvaH sandRSTau pitumAniva kSayo bhadrA rudrANAmmarutAmupastutiH
gobhiH SyAma yashaso janeSvA sadAdevAsa iLayA sacemahi
yAM me dhiyaM maruta indra devA adadAta varuNa mitra yUyam
tAM pIpayata payaseva dhenuM kuvid giro adhi rathevahAtha
kuvidaN^ga prati yathA cidasya naH sajAtyasya marutobubodhatha
nAbhA yatra prathamaM saMnashAmahe tatrajAmitvamaditirdadhAtu naH
te hi dyAvApRthivI mAtarA mahI devI devAñ janmanAyajñiye itaH
ubhe bibhRta ubhayaM bharImabhiH purURetAMsi pitRbhishca siñcataH
vi SA hotrA vishvamashnoti vAryaM bRhaspatiraramatiHpanIyasI
grAvA yatra madhuSuducyate bRhadavIvashantamatibhirmanISiNaH
evA kavistuvIravAn RtajñA draviNasyurdraviNasashcakAnaH
ukthebhiratra matibhishca vipro.apIpayad gayodivyAni janma
evA plateH sUnur...

Hymn 65

agnirindro varuNo mitro aryamA vAyuH pUSA sarasvatIsajoSasaH
AdityA viSNurmarutaH svarbRhat somo rudroaditirbrahmaNas patiH
indrAgnI vRtrahatyeSu satpatI mitho hinvAnA tanvAsamokasA
antarikSaM mahyA paprurojasA somo ghRtashrIrmahimAnamIrayan

teSAM hi mahnA mahatAmanarvaNAM stomAniyarmyRtajñA RtAvRdhAm
ye apsavamarNavaM citrarAdhasasteno rAsantAM mahaye sumitryAH
svarNaramantarikSANi rocanA dyAvAbhUmI pRthivIMskambhurojasA
pRkSA iva mahayantaH surAtayo devAstavante manuSAya sUrayaH
mitrAya shikSa varuNAya dAshuSe yA samrAjA manasA naprayuchataH
yayordhAma dharmaNA rocate bRhad yayorubherodasI nAdhasI vRtau
yA gaurvartaniM paryeti niSkRtaM payo duhAnA vratanIravArataH
sA prabruvANA varuNAya dAshuSe devebhyodAshad dhaviSA vivasvate
divakSaso agnijihvA RtAvRdha Rtasya yoniM vimRshanta Asate
dyAM skabhitvyapa A cakrurojasA yajñaM janitvItanvI ni mAmRjuH
parikSitA pitarA pUrvajAvarI Rtasya yonA kSayataHsamokasA
dyAvApRthivI varuNAya savrate ghRtavat payomahiSAya pinvataH
parjanyAvAtA vRSabhA purISiNendravAyU varuNo mitroaryamA
devAnAdityAnaditiM havAmahe ye pArthivAsodivyAso apsu ye
tvaSTAraM vAyuM Rbhavo ya ohate daivyA hotArA uSasaMsvastaye
bRhaspatiM vRtrakhAdaM sumedhasamindriyaMsomaM dhanasA u Imahe
brahma gAmashvaM janayanta oSadhIrvanaspatIn pRthivImparvatAnapaH
sUryaM divi rohayantaH sudAnava AryAvratA visRjanto adhi kSami
bhujyumaMhasaH pipRtho nirashvinA shyAvaM putraMvadhrimatyA ajinvatam
kamadyuvaM vimadAyohathuryuvaMviSNApvaM vishvakAyAva sRjathaH
pAvIravI tanyaturekapAdajo divo dhartA sindhurApaHsamudriyaH
vishve devAsaH shRNavan vacAMsi me sarasvatIsaha dhIbhiH purandhyA
vishve devAH saha dhIbhiH purandhyA manoryajatrAamRtA RtajñAH
rAtiSAco abhiSAcaH svarvidaH svargiro brahma sUktaM juSerata
devAn vasiSTho amRtAn vavande ye vishvA bhuvanAbhipratasthuH
te no rAsantAmurugAyamadya yUyaM pAtasvastibhiH sadA naH

Hymn 66

devAn huve bRhacchravasaH svastaye jyotiSkRto adhvarasyapracetasaH
ye vAvRdhuH prataraM vishvavedasaindrajyeSThAso amRtA RtAvRdhaH
indraprasUtA varuNaprashiSTA ye sUryasya jyotiSo bhAgamAnashuH
marudgaNe vRjane manma dhImahi mAghone yajñaMjanayanta sUrayaH
indro vasubhiH pari pAtu no gayamAdityairno aditH sharmayachtu
rudro rudrebhirdevo mRLayAti nastvaSTA nognAbhiH suvitAya jinvatu
aditirdyAvApRthivI RtaM mahadindrAviSNU marutAHsvarbRhat
devAnAdityAnavase havAmahe vasUn rudrA.nsavitAraM sudAMsasam
sarasvAn dhIbhirvaruNo dhRtavratH pUSA viSNurmahimAvAyurashvinA
brahmakRto amRtA vishvavedasaH sharma noyAMsan trivarUthamAMhasaH
vRSA yajño vRSaNaH santu yajñiyA vRSaNo devAvRSaNo haviSkRtaH
vRSaNA dyAvApRthivI RtAvarIvRSA parjanyo vRSaNo vRSastubhaH
agnISomA vRSaNA vAjasAtaye puruprashastA vRSaNA upabruve
yAvIjire vRSaNo devayajyayA tA naH sharmatrivarUthaM vi yaMsataH

dhRtavratAH kSatriyA yajñaniSkRto bRhaddivA adhvarANAmabhishriyaH
agnihotAra RtasApo adruho.apo asRjannanuvRtratUrye
dyAvApRthivI janayannabhi vratApa oSadhIrvaninAniyajñiyA
antarikSaM svarA paprurUtaye vashaM devAsastanvI ni mAmRjuH
dhartAro diva RbhavaH suhastA vAtAparjanyA mahiSasyatanyatoH
Apa oSadhIH pra tirantu no giro bhago rAtirvAjino yantu me havam
samudraH sindhU rajo antarikSamaja ekapAt tanayitnurarNavaH
ahirbudhnyaH shRNavad vacAMsi me vishve devAsauta sUrayo mama
syAma vo manavo devavItaye prAñcaM no yajñaM pra NayatasAdhuyA
AdityA rudrA vasavaH sudAnava imA brahmashasyamAnAni jinvata
daivyA hotArA prathamA purohita Rtasya panthAmanvemisAdhuyA
kSetrasya patiM prativeshamImahe vishvAn devAnamRtAnaprayuchataH
vasiSThAsaH pitRvad vAcamakrata devAnILAnA RSivatsvastaye
prItA iva jñAtayaH kAmametyAsme devAso.avadhUnutA vasu
devAn vasiSTho amRtAn vavande ...

Hymn 67

imAM dhiyaM saptashIrSNIM pitA na RtaprajAtAM bRhatImavindat
turIyaM svijjanayad vishvajanyo.ayAsya ukthamindrAya shaMsan
RtaM shaMsanta Rju dIdhyAnA divas putrAso asurasyavIrAH
vipraM padamaN^giraso dadhAnA yajñasya dhAmaprathamaM mananta
haMsairiva sakhibhirvAvadadbhirashmanmayAni nahanAvyasyan
bRhaspatirabhikanikradad gA uta prAstauduccavidvAnagAyat
avo dvAbhyAM para ekayA gA guhA tiSThantIranRtasyasetau
bRhaspatistamasi jyotirichannudusrA Akarvihi tisra AvaH
vibhidyA puraM shayAthemapAcIM nistrINi sAkamudadherakRntat
bRhaspatiruSasaM sUryaM gAmarkaMviveda stanayanniva dyauH
indro valaM rakSitAraM dughAnAM kareNeva vi cakartAraveNa
svedAñjibhirAshiramichamAno.arodayat paNimAgA amuSNAt
sa IM satyebhiH sakhibhiH shucadbhirgodhAyasaM vidhanasairadardaH
brahmaNas patirvRSabhirvarAhairgharmasvedebhirdraviNaM vyAnaT
te satyena manasA gopatiM gA iyAnAsa iSaNayantadhIbhiH
bRhaspatirmithoavadyapebhirudusriyA asRjatasvayugbhiH
taM vardhayanto matibhiH shivAbhiH siM)amiva nAnadataMsadhasthe
bRhaspatiM vRSaNaM shUrasAtau bhare\-bhare anumadema jiSNum
yadA vAjamasanad vishvarUpamA dyAmarukSaduttarANisadma
bRhaspatiM vRSaNaM vardhayanto nAnA santobibhrato jyotirAsA
satyAmAshiSaM kRNutA vayodhai kIriM cid dhyavathasvebhirevaiH
pashcA mRdho apa bhavantu vishvAstadrodasI shRNutaM vishvaminve
indro mahnA mahato arNavasya vi mUrdhAnamabhinadarbudasya
ahannahimariNAt sapta sindhUn devairdyAvApRthivIprAvataM naH

Hymn 68

udapruto na vayo rakSamANA vAvadato abhriyasyeva ghoSAH
giribhrajo normayo madanto bRhaspatimabhyarkA anAvan
saM gobhirAN^giraso nakSamANo bhaga ivedaryamaNaMninAya
jane mitro na dampatI anakti bRhaspatevAjayAshUnrivAjau
sAdhvaryA atithinIriSirA spArhAH suvarNAanavadyarUpAH
bRhaspatiH parvate bhyo vitUryA nirgAUpe yavamiva sthivibhyaH
ApruSAyan madhuna Rtasya yonimavakSipannarka ulkAmivadyoH
bRhaspatiruddharannashmano gA bhUmyA udneva vitvacaM bibheda
apa jyotiSA tamo antarikSAdudnaH shIpAlamiva vAtaAjat
bRhaspatiranumRshyA valasyAbhramiva vAta A cakraA gAH
yadA valasya pIyato jasuM bhed bRhaspatiragnitapobhirarkaiH
dadbhirna jihvA pariviSTamAdadAvirnidhInrakRNodusriyANAm
bRhaspatiramata hi tyadAsAM nAma svarINAM sadaneguhA yat
ANDeva bhittvA shakunasya garbhamudusriyAHparvatasya tmanAjat
ashnApinaddhaM madhu paryapashyan matsyaM na dIna udanikSiyantam
niS TajjabhAra camasaM na vRkSAdbRhaspatirviraveNA vikRtya
soSAmavindat sa svaH so agniM so arkeNa vi babAdhetamAMsi
bRhaspatirgovapuSo valasya nirmajjAnaM naparvaNo jabhAra
himeva parNA muSitA vanAni bRhaspatinAkRpayad valo gAH
anAnukRtyamapunashcakAra yAt sUryAmAsA mithauccarAtaH
abhi shyAvaM na kRshanebhirashvaM nakSatrebhiH pitarodyAmapiMshan
rAtryAM tamo adadhurjyotirahanbRhaspatirbhinadadriM vidad gAH
idamakarma namo abhriyAya yaH pUrvIranvAnonavIti
bRhaspatiH sa hi gobhiH so ashvaiH sa vIrebhiH sanRbhirno vayo dhAt

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Hymn 69

bhadrA agnervadhryashvasya sandRsho vAmI praNItiHsuraNA upetayaH
yadIM sumitrA visho agra indhateghRtenAhuto jarate davidyutat
ghRtamagnervadhryashvasya vardhanaM ghRtamannaM ghRtaM vasya medanam
ghRtenAhuta urviyA vi paprathe sUrya ivarocate sarpirAsutiH
yat te manuryadanIkaM sumitraH samIdhe agne tadidaMnavIyaH
sa revacchoca sa giro juSasva sa vAjaM darSisa iha shravo dhAH
yaM tvA pUrvamILito vadhryashvaH samIdhe agne sa idaMjuSasva
sa na stipA uta bhavA tanUpA dAtraM rakSasvayadidaM te asme
bhavA dyumnI vAdhryashvota gopA mA tvA tArIdabhimAtirjanAnAm
shUra iva dhRSNushcyavanaH sumitraH pra nuvocaM vAdhryashvasya nAma
samajryA parvatyA vasUni dAsA vRtrANyAryA jigetha
shUra iva dhRSNushcyavano janAnAM tvamagne pRtanAyUnrabhi SyAH
dIrghatanturbRhadukSAyamagniH sahasrastarIH shatanIthaRbhvA

dyumAn dyumatsu nRbhirmRjyamAnaH sumitreSu dIdayodevayatsu
tve dhenuH sudughA jAtavedo.asashcateva samanA sabardhuk
tvaM nRbhirdakSiNAvadbhiragne sumitrebhiridhyasedevayadbhiH
devAshcit te amRtA jAtavedo mahimAnaM vAdhryashva pra vocan
yat sampRchaM mAnuSIrvisha Ayan tvaM nRbhirajayastvAvRdhebhiH
piteva putramabibharupasthe tvAmagne vadhryashvaH saparyanjuSANo asya samidhaM yaviSThota
pUrvAnavanorvrAdhatashcit
shashvadagnirvadhryashvasya shAtrUn nRbhirjigAyasutasomavadbhiH
samanaM cidadahashcitrabhAno.avavrAdhantamabhinad vRdhashcit
ayamagnirvadhryashvasya vRtrahA sanakAt preddhonamasopavAkyaH
sa no ajAmInruta vA vijAmInabhitiSTha shardhato vAdhryashva

Hymn 70

imAM me agne samidhaM juSasveLas pade prati haryAghRtAcIm
varSman pRthivyAH sudinatve ahnAmUrdhvobhava sukrato devayajyA
A devAnAmagrayAveha yAtu narAshaMso vishvarUpebhirashvaiH
Rtasya pathA namasA miyedho devebhyo devatamaHsuSUdat
shashvattamamILate dUtyAya haviSmanto manuSyAso agnim
vahiSThairashvaiH suvRtA rathenA devAn vakSi niSadeha hotA
vi prathatAM devajuSTaM tirashcA dIrghaM drAghmAsurabhi bhUtvasme
aheLatA manasA deva barhirindrajyeSThAnushato yakSi devAn
divo vA sAnu spRshatA varIyaH pRthivyA vA mAtrayA vishrayadhvam
ushatIrdvAro mahinA mahadbhirdevaM rathaMrathayurdhArayadhvam
devI divo duhitarA sushilpe uSAsAnaktA sadatAM niyonau
A vAM devAsa ushatI ushanta urau sIdantu subhageupasthe
Urdhvo grAvA bRhadagniH samiddhaH priyA dhAmAnyaditerupasthe
purohitAv RtvijA yajñe asmin viduSTarAdraviNamA yajethAm
tisro devIrbarhiridaM varIya A sIdata cakRmA vaHsyonam
manuSvad yajñaM sudhitA havIMSILA devIghRtapadI juSanta
deva tvaSTaryad dha cArutvamAnaD yadaN^girasAmabhavaH sacAbhUH
sa devAnAM pAtha upa pra vidvAnushan yakSi draviNodaH suratnaH
vanaspate rashanayA niyUyA devAnAM pAtha upa vakSividvAn
svadAti devaH kRNavad dhavIMSyavatAndyAvApRthivI havaM me
Agne vaha varuNamiSTaye na indraM divo marutoantarikSAt
sIdantu barhirvishva A yajatrAH svAhAdevA amRtA mAdayantAm

Hymn 71

bRhaspate prathamaM vAco agraM yat prairata nAmadheyandadhAnAH
yadeSAM shreSThaM yadaripramAsItpreNA tadeSAM nihitaM guhAviH

saktumiva\-tita\-unA punanto yatra dhIrA manasA vAcamakrata
atrA sakhAyaH sakhyAni jAnate bhadraiSAMlakSmIrnihitAdhi vAci
yajñena vAcaH padavIyamAyan tAmanvavindannRSiSupraviSTAm
tAmAbhRtyA vyadadhuH purutrA tAM saptarebhA abhi saM navante
uta tvaH pashyan na dadarsha vAcamuta tvaH shRNvan nashRNotyenAm
uto tvasmai tanvaM vi sasre jAyeva patyaushatI suvAsAH
uta tvaM sakhye sthirapItamAhurnainaM hinvantyapivAjineSu
adhenvA carati mAyayaiSa vAcaM shushruvAnaphalAmapuSpAm
yastityAja sacividaM sakhAyaM na tasya vAcyapi bhAgoasti
yadIM shRNotyalakaM shRNoti nahi praveda sukRtasyapanthAm
akSaNvantaH karNavantaH sakhAyo manojaveSvasamAbabhUvuH
ADaghnAsa upakakSAsa u tve hradA iva snAtvA utve dadRshre
hRdA taSTeSu manaso javeSu yad brAhmaNAH saMyajantesakhAyaH
atrAha tvaM vi jahurvedyAbhirohabrahmANo vicarantyu tve
ime ye nArvAM na parashcaranti na brAhmaNAso nasutekarAsaH
ta ete vAcamabhipadya pApayA sirIstantraM tanvate aprajajñayaH
sarve nandanti yashasAgatena sabhAsAhena sakhyA sakhAyaH
kilbiSaspRt pituSaNirhyeSAmaraM hito bhavativAjinAya
RcAM tvaH poSamAste pupuSvAn gAyatraM tvo gAyatishakvarISu
brahmA tvo vadati jAtavidyAM yajñasyamAtrAM vi mimIta u tvaH

Hymn 72

devAnAM nu vayaM jAnA pra vocAma vipanyayA
uktheSushasyamAneSu yaH pashyAduttare yuge
brahmaNas patiretA saM karmAra ivAdhamat
devAnAmpUrvye yuge.asataH sadajAyata
devAnAM yuge prathame.asataH sadajAyata
tadAshA anvajAyanta taduttAnapadas pari
bhUrjajña uttAnapado bhuva AshA ajAyanta
aditerdakSoajAyata dakSAd vaditiH pari
aditirhyajaniSTa dakSa yA duhitA tava
tAM devAanvajAyanta bhadrA amRtabandhavaH
yad devA adaH salile susaMrabdhA atiSThata
atrA vonRtyatAmiva tIvro reNurapAyata
yad devA yatayo yathA bhuvanAnyapinvata
atrA samudrAA gULAmA sUryamajabhartana
aSTau putrAso aditerye jAtAstanvas pari
devAnupaprait saptabhiH parA mArtANDamAsyat
saptabhiH putrairaditirupa prait pUrvyaM yugam
prajAyai mRtyave tvat punarmArtANDamAbharat

Hymn 73

janiSthA ugraH sahase turAya mandra ojiSThobahulAbhimAnaH
avardhannindraM marutashcidatra mAtAyad vIraM dadhanad dhaniSThA
druho niSattA pRshanI cidevaiH purU shaMsena vAvRdhuSTa indram
abhIvRteva tA mahApadena dhvAntAt prapitvAdudaranta garbhAH
RSvA te pAdA pra yajjigAsyavardhan vAjA uta ye cidatra
tvamindra sAlAvRkAn sahasramAsan dadhiSe ashvinAvavRtyAH
samanA tUrNirupa yAsi yajñamA nAsatyA sakhyAyavakSi
vasAvyAmindra dhArayaH sahasrAshvinA shUra dadaturmaghAni
mandamAna RtAdadhi prajAyai sakhibhirindra iSirebhirartham
Abhirhi mAyA upa dasyumAgAn mihaH pratamrA avapat tamAMsi
sanAmAnA cid dhvasayo nyasmA avAhannindra uSasoyathAnaH RSvairAgachaH sakhibhirnikAmaiH
sAkampratiSThA hRdyA jaghantha
tvaM jaghantha namuciM makhasyuM dAsaM kRNvAna RSayevimAyam
tvaM cakartha manave syonAn patho devatrAñjasevayAnAn
tvametAni papriSe vi nAmeshAna indra dadhiSe gabhastau
anu tvA devAH shavasA madantyuparibudhnAn vaninashcakartha
cakraM yadasyApsvA niSattamuto tadasmai madhviccachadyAt
pRthivyAmatiSitaM yadUdhaH payo goSvadadhA oSadhISu
ashvAdiyAyeti yad vadantyojaso jAtamuta manya enam
manyoriyAya harmyeSu tasthau yataH prajajña indro asya veda
vayaH suparNA upa sedurindraM priyamedhA RSayonAdhamAnAH
apa dhvAntamUrNuhi pUrdhi cakSurmumugdhyasmAn nidhayeva baddhAn

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Hymn 74

vasUnAM vA carkRSa iyakSan dhiyA vA yajñairvArodasyoH
arvanto vA ye rayimantaH sAtau vanuM vA yesushruNaM sushruto dhuH
hava eSAmasuro nakSata dyAM shravasyatA manasA niMsatakSA
cakSANA yatra suvitAya devA dyaurna vArebhiHkRNavanta svaiH
iyameSAmamRtAnAM gIH sarvatAtA ye kRpaNanta ratnam
dhiyaM ca yajñaM ca sAdhantaste no dhAntu vasavyamasAmi
A tat ta indrAyavaH panantabhi ya UrvaM gomantantitRtsAn
sakRtsvaM ye puruputrAM mahIM sahasradhArAmbRhatIM dudukSan
shacIva indramavase kRNudhvamanAnataM damayantaM pRtanyUn
RbhukSaNaM maghavAnaM suvRktiM bhartA yo vajraM naryampurukSuH
yad vAvAna purutamaM purASAL A vRtrahendro nAmAnyaprAH
aceti prAsahas patistuviSmAn yadImushmasikartave karat tat

Hymn 75

pra su va Apo mahimAnamuttamaM kArurvocAti sadanevivasvataH
pra sapta\-sapta tredhA hi cakramuH prasRtvarINAmati sindhurojasA
pra te.aradad varuNo yAtave pathaH sindho yad vAjAnabhyadravastvam
bhUmyA adhi pravatA yAsi sAnunA yadeSAmagraM jagatAmirajyasi
divi svano yatate bhUmyoparyanantaM shuSmamudiyartibhAnunA
abhrAdiva pra stanayanti vRSTayaH sindhuryadeti vRSabho na roruvat
abhi tvA sindho shishumin na mAtaro vAshrA arSantipayaseva dhenavaH
rAjeva yudhvA nayasi tvamit sicau yadAsAmagraM pravatAminakSasi
imaM me gaN^ge yamune sarasvati shutudri stemaM sacatA paruSNyA
asiknyA marudvRdhe vitastayArjIkIye shRNuhyAsuSomayA
tRSTAmayA prathamaM yAtave sajUH sasartvA rasayAshvetyA tyA
tvaM sindho kubhayA gomatIM krumummehatnvA sarathaM yAbhirIyase
RjItyenI rushatI mahitvA pari jrayAMsi bharate rajAMsi
adabdhA sindhurapasAmapastamAshvA na citrAvapuSIva darshatA
svashvA sindhuH surathA suvAsA hiraNyayI sukRtAvAjinIvatI
UrNAvatI yuvatiH sIlamAvatyutAdhi vastesubhagA madhuvRdham
sukhaM rathaM yuyuje sidhurashvinaM tena vAjaM saniSadasminnAjau
mahAn hyasya mahimA panasyate.adabdhasyasvayashaso virapshinaH

Hymn 76

A va Rñjasa UrjAM vyuSTiSvindraM maruto rodasIanaktana
ubhe yathA no ahanI sacAbhuvA sadaH\-sadovarivasyAta udbhidA
tadu shreSThaM savanaM sunotanA?tyo na hastayato adriHsotari
vidad dhyaryo abhibhUti pauMsyaM maho rAye cittarute yadarvataH
tadid dhyasya savanaM viverapo yathA purA manavegAtumashret
goarNasi tvASTre ashvanirNiji premadhvareSvadhvarAnashishrayuH
apa hata rakSaso bhaN^gurAvata skabhAyata nir{R}tiMsedhatAmatim
A no rayiM sarvavIraM sunotana devAvyambharata shlokamadrayaH
divashcidA vo.amavattarebhyo vibhvanA cidAshvapastarebhyaH
vAyoshcida somarabhastarebhyo.agneshcidarcapitukRttarebhyaH
bhurantu no yashasaH sotvandhaso grAvANo vAcA divitAdivitmatA
naro yatra duhate kAmyaM madhvAghoSayantoabhito mithasturaH
sunvanti somaM rathirAso adrayo nirasya rasaM gaviSoduhanti te
duhantyUdharupasecanAya kaM naro havya nAmarjayanta AsabhiH
ete naraH svapaso abhUtana ya indrAya sunutha somamadrayaH
vAmaM\-vAmaM vo divyAya dhAmne vasu\-vasu vaH pArthivayasunvate

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Hymn 77

abhrapruSo na vAcA pruSA vasu haviSmanto na yajñAvijAnuSaH
sumArutaM na brahmANamarhase gaNamastoSyeSAM na shobhase
shriye maryAso añjInrakRNvata sumarutaM na pUrviratikSapaH
divas putrAsa etA na yetira AdityAsaste akrana vAvRdhuH
pra ye divaH pRthivya na barhaNA tmanA riricre abhrAnna sUryaH
pAjasvanto na vIrAH panasyavo rishAdaso namaryA abhidyavaH
yuSmAkaM budhne apAM na yAmani vithuryati na mahIshratharyati
vishvapsuryajño arvAgayaM su vaHprayasvanto na satrAca A gata
yUyaM dhUrSu prayujo na rashmibhirjyotiSmanto na bhAsAvyuSTiSu
shyenAso na svayashaso rishAdasaH pravAsona prasitAsaH paripruSaH
pra yad vahadhve marutaH parAkAd yUyaM mahaHsaMvaraNasya vasvaH
vidAnAso vasavo rAdhyasyArAcciddveSaH sanutaryuyota
ya udRci yajñe adhvareSThA marudbhyo na mAnuSo dadAshat
revat sa vayo dadhate suvIraM sa devAnAmapi gopItheastu
te hi yajñeSu yajñiyAsa UmA Adityena nAmnAshambhaviSThAH
te no.avantu rathatUrmanISAM mahashcayAmannadhvare cakAnAH

Hymn 78

viprAso na manmabhiH svAdhyo devAvyo na yajñaiHsvapnasaH
rAjAno na citrAH susandRshaH kSitInAM namaryA arepasaH
agnirna ye bhAjasA rukmavakSaso vAtAso na svayujaHsadyaUtayaH
prajñAtAro na jyeSThAH sunItayaHsusharmANo na somA RtaM yate
vAtAso na ye dhunayo jigatnavo.agnInAM na jihvAvirokiNaH
varmaNvanto na yodhAH shimIvantaH pitR^INAMna shaMsAH surAtayaH
rathAnAM na ye.arAH sanAbhayo jigIvAMso na shUrAabhidyavaH
vareyavo na maryA ghRtapruSo.abhisvartAroarkaM na suSTubhaH
ashvAso na ye jyeSThAsa Ashavo didhiSavo na rathyaHsudAnavaH
Apo na nimnairudabhirjigatnavo vishvarUpAaN^giraso na sAmabhiH
grAvANo na sUrayaH sindhumAtara AdardirAso adrayo navishvahA
shishUlA na krILayaH sumAtaro mahAgrAmo nayAmannuta tviSA
uSasAM na ketavo.adhvarashriyaH shubhaMyavo nAñjibhirvyashvitan
sindhavo na yayiyo bhrAjadRSTayaH parAvato nayojanAni mamire
subhAgAn no devAH kRNutA suratnAnasmAn stotR^In marutovAvRdhAnAH
adhi stotrasya sakhyasya gAta sanAd dhi voratnadheyAni santi

Hymn 79

apashyamasya mahato mahitvamamartyasya martyAsu vikSu
nAnA hanU vibhRte saM bharete asinvatI bapsatI bhUryattaH
guhA shiro nihitaM RdhagakSI asinvannatti jihvayAvanAni
atrANyasmai paDbhiH saM bharantyuttAnahastAnamasAdhi vikSu
pra mAtuH prataraM guhyamichan kumAro na vIrudhaHsarpadurvIH
sasaM na pakvamavidacchucantaMririhvAMsaM ripa upasthe antaH
tad vAM RtaM rodasI pra bravImi jAyamAno mAtarA garbhoatti
nAhaM devasya martyashciketAgniraN^ga vicetAH sapracetAH
yo asmA annaM tRSvAdadhAtyAjyairghRtairjuhotipuSyati
tasmai sahasramakSabhirvi cakSe.agne vishvataHpratyaMM asi tvam
kiM deveSu tyaja enashcakarthAgne pRchAmi nu tvAmavidvAn
akrILan krILan harirattave.adan vi parvashashcakarta gAmivAsiH
viSUco ashvAn yuyuje vanejA RjItibhI rashanAbhirgRbhItAn
cakSade mitro vasubhiH sujAtaH samAnRdheparvabhirvAvRdhAnaH

Hymn 80

agniH saptiM vAjambharaM dadAtyagnirvIraM shrutyaMkarmaniSThAm
agnI rodasI vi carat samañjannagnirnArIM vIrakukSiM purandhim
agnerapnasaH samidastu bhadrAgnirmahI rodasI A vivesha
agnirekaM codayat samatsvagnirvRtrANi dayate purUNi
agnirha tyaM jaratAH karNamAvAgniradbhyo niradahajjarUtham
agniratriM gharma uruSyadantaragnirnRmedhampra jayAsRjat sam
agnirdAd draviNaM vIrapeshA agnir{R}SiM yaH sahasrAsanoti
agnirdivi havyamA tatAnAgnerdhAmAnivibhRtA purutrA
agnimukthair{R}Sayo vi hvayante.agniM naro yAmanibAdhitAsaH
agniM vayo antarikSe patanto.agniH sahasrApari yAti gonAm
agniM visha ILate mAnuSIryA agniM manuSo nahuSo vijAtAH
agnirgAndharvIM pathyAM RtasyAgnergavyUtirghRta A niSattA
agnaye brahma RbhavastatakSuragniM mahAmavocAmA suvRktim
agne prAva jaritAraM yaviSThAgne mahi draviNamAyajasva

Hymn 81

ya imA vishvA bhuvanAni juhvad RSirhotA nyasIdatpitA naH
sa AshiSA draviNamichamAnaH prathamachadavarAnA vivesha
kiM svidAsIdadhiSThAnamArambhaNaM katamat svitkathAsIt

yato bhUmiM janayan vishvakarma vi dyAmaurNon mahinA vishvacakSAH
vishvatashcakSuruta vishvatomukho vishvatobAhurutavishvataspAt
saM bAhubhyAM dhamati saM patatrairdyAvAbhUmI janayan deva ekaH
kiM svid vanaM ka u sa vRkSa Asa yato dyAvApRthivIniSTatakSuH
manISiNo manasA pRchatedu tad yadadhyatiSThad bhuvanAni dhArayan
yA te dhAmAni paramANi yAvamA yA madhyamAvishvakarmannutemA
shikSA sakhibhyo haviSi svadhAvaHsvayaM yajasva tanvaM vRdhAnaH
vishvakarman haviSA vAvRdhAnaH svayaM yajasva pRthivImuta dyAm
muhyantvanye abhito janAsa ihAsmAkaM maghavAsUrirastu
vAcas patiM vishvakarmANamUtaye manojuvaM vAje adyAhuvema
sa no vishvAni havanAni joSad vishvashambhUravasesAdhukarmA

Hymn 82

cakSuSaH pitA manasA hi dhIro ghRtamene ajanannannamAne
yadedantA adadRhanta pUrva AdidyAvApRthivI aprathetAm
vishvakarmA vimanA Ad vihAyA dhAtA vidhAtA paramotasandRk
teSAmiSTAni samiSA madanti yatrAsaptaRSIn para ekamAhuH
yo naH pitA janitA yo vidhAtA dhAmAni veda bhuvanAnivishvA
yo devAnAM nAmadhA eka eva taM samprashnambhuvanA yantyanyA
ta Ayajanta draviNaM samasmA RSayaH pUrve jaritAro nabhUnA
asUrte sUrte rajasi niSatte ye bhUtAnisamakRNvannimAni
paro divA para enA pRthivyA paro devebhirasurairyadasti
kaM svid garbhaM prathamaM dadhra Apo yatra devAHsamapashyanta vishve
tamid garbhaM prathamaM dadhra Apo yatra devAHsamagachanta vishve
ajasya nAbhAvadhyekamarpitaMyasmin vishvAni bhuvanAni tasthuH
na taM vidAtha ya imA jajAnAyad yuSmAkamantarambabhUva
nIhAreNa prAvRtA jalpyA cAsutRpa ukthashAsashcaranti

Hymn 83

yaste manyo.avidhad vajra sAyaka saha ojaH puSyati vishvamAnuSak
sAhyAma dAsamAryaM tvayA yujA sahaskRtenasahasA sahasvatA
manyurindro manyurevAsa devo manyurhotA varuNojAtavedAH
manyuM visha ILate mAnuSIryAH pAhi nomanyo tapasA sajoSAH
abhIhi manyo tavasastavIyAn tapasA yujA vi jahi shatrUn
amitrahA vRtrahA dasyuhA ca vishvA vasUnyA bharAtvaM naH
tvaM hi manyo abhibhUtyojAH svayambhUrbhAmoabhimAtiSAhaH
vishvacarSaNiH sahuriH sahAvAnasmAsvojaH pRtanAsu dhehi
abhAgaH sannapa pareto asmi tava kratvA taviSasyapracetaH
taM tvA manyo akraturjihILAhaM svA tanUrbaladeyAya mehi

ayaM te asmyupa mehyarvAM pratIcInaH sahure vishvadhAyaH
manyo vajrinnabhi mAmA vavRtsva hanAva dasyUnrutabodhyApeH
abhi prehi dakSiNato bhavA me.adhA vRtrANi jaN^ghanAvabhUri
juhomi te dharuNaM madhvo agramubhA upAMshuprathamA pibAva

Hymn 84

tvayA manyo sarathamArujanto harSamANAso dhRSitAmarutvaH
tigmeSava AyudhA saMshishAnA abhi pra yantunaro agnirUpAH
agniriva manyo tviSitaH sahasva senAnIrnaH sahure hUtaedhi
hatvAya shatrUn vi bhajasva veda ojo mimAno vi mRdhonudasva
sahasva manyo abhimAtimasme rujan mRNan pramRNan prehishatrUn
ugraM te pAjo nanvA rurudhre vashI vashaMnayasa ekaja tvam
eko bahUnAmasi manyavILito vishaM\-vishaM yudhaye saMshishAdhi
akRttaruk tvayA yujA vayaM dyumantaM ghoSaMvijayAya kRNmahe
vijeSakRdindra ivAnavabravo.asmAkaM manyo adhipA bhaveha
priyaM te nAma sahure gRNImasi vidmA tamutsaM yatAbabhUtha
AbhUtyA sahajA vajra sAyaka saho bibharSyabhibhUtauttaram
kratvA no manyo saha? medyedhi mahAdhanasya puruhUtasaMsRji
saMsRSTaM dhanamubhayaM samAkRtamasmabhyaM dattAMvaruNashca manyuH
bhiyaM dadhAnA hRdayeSu shatravaHparAjitAso apa ni layantAm

Hymn 85

satyenottabhitA bhUmiH sUryeNottabhitA dyauH
RtenAdityAstiSThanti divi somo adhi shritaH
somenAdityA balinaH somena pRthivI mahI
athonakSatrANAmeSAmupasthe soma AhitaH
somaM manyate papivan yat sampiMSantyoSadhim
somaM yambrahmANo vidurna tasyAshnAti kashcana
AchadvidhAnairgupito bArhataiH soma rakSitaH
gravNAmicchRNvan tiSThasi na te ashnAti pArthivaH
yat tvA deva prapibanti tata A pyAyase punaH
vAyuHsomasya rakSitA samAnAM mAsa AkRtiH
raibhyAsIdanudeyI nArAshaMsi nyocanI
sUryAyAbhadramid vAso gAthayaiti pariSkRtam
cittirA upabarhaNaM cakSurA abhyañjanam
dyaurbhUmiHkosha AsId yadayAt sUryA patim
stomA Asan pratidhayaH kuriraM chanda opashaH
sUryAyAashvinA varAgnirAsIt purogavaH
somo vadhUyurabhavadashvinAstAmubhA varA

sUryAMyat patye shaMsantIM manasA savitAdadAt
mano asyA ana AsId dyaurAsIduta chadiH
shukrAvanaDvAhavAstAM yadayAt sUryA bRham
RksAmAbhyAmabhihitau gAvau te sAmanAvitaH
shrotraM tecakre AstAM divi panthAshcarAcAraH
shucI te cakre yAtyA vyAno akSa AhataH
anomanasmayaM sUryArohat prayati patim
sUryAyA vahatuH prAgAt savitA yamavAsRjat
aghAsuhanyante gAvo.arjunyoH paryuhyate
yadashvinA pRchamAnAvayAtaM tricakreNa vahatuMsUryAyAH
vishve devA anu tad vAmajAnan putraHpitarAvavRNIta pUSA
yadayAtaM shubhas patI vareyaM sUryAmupa
kvaikaMcakraM vAmAsIt kva deSTrAya tasthathuH
dve te cakre sUrye brahmANa Rtutha viduH
athaikaMcakraM yad guhA tadaddhAtaya id viduH
sUryAyai devebhyo mitrAya varuNAya ca
ye bhUtasyapracetasa idaM tebhyo.akaraM namaH
pUrvAparaM carato mAyayaitau shishU kriLantau pari yatoadhvaram
vishvAnyanyo bhuvanAbhicaSTa Rtunranyovidadhajjāyate punaH
navo\-navo bhavati jāyamāno.ahnAM keturuSasAmetyagram
bhAgaM devebhyo vi dadhātyāyan pra candramāstiratedIrghamāyuH
sukiMshukaM shalmaliM vishvarUpaM hiraNyavarNaM suvRtaMsucakram
ā roha sUrye amRtasya lokaM syonaM patye vahatuMkRNuSva
udIrSvātaH pativatī hyeSā vishvāvasuM namasāgnirbhirILe
anyāmicha pitRSadaM vyaktāM sa te bhāgojanuSā tasya viddhi
udIrSvāto vishvāvaso namaseLā mahe tvā
anyāmichāprapharvyaM saM jāyāM patyā sRja
anRkSarā RjavaH santu panthā yebhiH sakhāyo yanti novareyam
samaryamā saM bhago no ninīyāt saM jaspatyaMsuyamāmastu devāH
pra tvā muñcāmi varuNasya pāshād yena tvābadhnāt savitāsushevāH
Rtasya yonau sukRtasya loke.ariSTāM tvā sahapatyā dadhāmi
preto muñcāmi nāmutaH subaddhāmamutas karam
yatheyāmindra mīDhvaH suputrā subhagāsati
pūSā tveto nayatu hastagRhyāshvinā tvā pra vahatāmrathena
gRhān gacha gRhapatnī yathāso vashinī tvaMvidathamā vadāsi
iha priyaM prajayā te saM Rdhyatāmasmin gRhe gārhapatyāyajāgRhi
enā patyā tanvaM saM sRjasvādhā jivrī vidathamā vadāthaH
nīlalohitaM bhavati kRtyāsaktirvyajyate
edhante asyājñātayaH patirbandheSu badhyate
parā dehi shāmulyaM brahmabhyo vi bhajā vasu
kRtyaiSāpadvatī bhūtvyā jāyā vishate patim
ashrīrā tanūrbhavati rushatī pāpayāmuyā
patiryadvadhvo vāsasā svamāN^gamābhidhitsate
ye vadhvāshcandraM vahatuM yakSmā yanti janādanu
punastān yajñiyā devā nayantu yata āgatāH
mā vidan paripanthino ya āsīdanti dampatī

sugebhirdurgamatItAmapa drAntvarAtayaH
sumaN^galIriyaM vadhUrimAM sameta pashyata
saubhAgyamasyai dattvAyAthAstaM vi paretana
tRSTametat kaTukametadapASThavad viSavan naitadattave
sUryAM yo brahmA vidyAt sa id vAdhUyamarhati
AshasanaM vishasanamatho adhivikartanam
sUryAyaH pashyarUpANi tAni brahmA tu shundhati
gRbhNAmi te saubhagatvAya hastaM mayA patyA jaradaSTiryathAsaH
bhago aryamA savitA purandhirmahyaM tvAdurgArhapatyAya devAH
tAM pUSañchivatamAmerayasva yasyAM bIjaM manuSyAvapanti
yA na UrU ushatI vishrayAte yasyAmushantaHpraharAma shepam
tubhyamagre paryavahan sUryAM vahatunA saha
punaHpatibhyo jAyAM dA agne prajayA saha
punaH patnImagniradAdAyuSA saha varcasA
dIrghAyurasyA yaH patirjIvAti sharadaH shatam
somaH prathamo vivide gandharvo vivida uttaraH
tRtIyoagniS Te patisturIyaste manuSyajAH
somo dadad gandharvAya gandharvo dadadagnaye
rayiM caputrAMshcAdAdagnirmahyamatho imAm
ihaiva staM mA vi yauSTaM vishvamAyurvyashnutam
kR^ILantau putrairnaptRbhirmodamAnau sve gRhe
A naH prajAM hanayatu prajApatirAjarasAya samanaktvaryamA
adurmaN^galIH patilokamA visha shaM no bhavadvipade shaM catuSpade
aghoracakSurapatighnyedhi shivA pashubhyaH sumanAHsuvarcAH
vIrasUrdevakAmA syonA shaM no bhava dvipadeshaM catuSpade
imAM tvamindra mIDhvaH suputrAM subhagAM kRNu
dashAsyAM putrAnA dhehi patimekAdashaM kRdhi
samrAjñI shvashure bhava samrAjñI shvashrvAM bhava
nanAndari samrAjñI bhava samrAjñI adhi devRSu
samañjantu vishve devAH samApo hRdayAni nau
sammAtarishvA saM dhAtA samu deSTrI dadhAtu nau

Hymn 86

vi hi sotorasRkSata nendraM devamamaMsata
yatrAmadadvRSAkapiraryaH puSTeSu matsakhA vishvasmAdindrauttaraH
parA hIndra dhAvasi vRSAkaperati vyathiH
no aha pravindasyanyatra somapItaye vishvasmAdindra uttaraH
kimayaM tvAM vRSAkapishcakAra harito mRgaH
yasmAirasyasIdu nvaryo vA puSTimad vasu vishvasmAdindrauttaraH
yamimaM tvaM vRSAkapiM priyamindrAbhirakSasi
shvA nvasya jambhis"adapi karNe varahayurvishvasmadindra uttaraH
priyA taSTAni me kapirvyaktA vyadUduSat

shiro nvasya rAviSaM na sugaM duSkRte bhuvaM vishvasmAdindrauttaraH
na mat strI subhasattarA na suyAshutarA bhuvat
na matpraticyavIyasI na sakthyudyamIyasI vishvasmAdindrauttaraH
uve amba sulAbhike yathevAN^ga bhaviSyati
bhasan me ambasakthi me shiro me vIva hRSyati vishvasmAdindra uttaraH
kiM subAho svaN^gure pRthuSTo pRthujAghane
kiM shUrapatninastvamabhyamISi vRSAkapiM vishvasmAdindra uttaraH
avIrAmiva mAmayaM sharArurabhi manyate
utAhamasmivIriNIndrapatnI marutsakhA vishvasmAdindra uttaraH
saMhotraM sma purA nArI samanaM vAva gachati
vedhARtasya vIriNIndrapatnI mahIyate vishvasmAdindra uttaraH
indrANImAsu nAriSu subhagAmahamashravam
nahyasyAaparaM cana jarasA marate patirvishvasmAdindra uttaraH
nAhamindrANi rAraNa sakhyurvRSAkaper{R}te
yasyedamapyaM haviH priyaM deveSu gachati vishvasmAdindrauttaraH
vRSAkapAyi revati sUputra Adu susnuSe
ghasat ta indraukSaNaH priyaM kAcitkaraM havirvishvasmAdindrauttaraH
ukSNo hi me pañcadasha sAkaM pacanti viMshatim
utAhamadmi pIva idubhA kukSI pRNanti me vishvasmAdindrauttaraH
vRSabho na tigmashRN^go.antaryUtheSu roruvat
manthastaindra shaM hRde yaM te sunoti bhAvayurvishvasmAdindrauttaraH
na seshe yasya rambate.antarA sakthyA kapRt
sedIsheyasya romashaM niSeduSo vijRmbhate vishvasmAdindrauttaraH
na seshe yasya romashaM niSeduSo vijRmbhate
sedIsheyasya rambate.antarA sakthyA kapRd vishvasmAdindrauttaraH
ayamindra vRSAkapiH parasvantaM hataM vidat
asiMsUnAM navaM carumAdedhasyAna AcitaM vishvasmAdindra uttaraH
ayamemi vicAkashad vicinvan dAsamAryam
pibAmipAkasutvano.abhi dhIramacAkashaM vishvasmAdindra uttaraH
dhanva ca yat kRntatraM ca kati svit tA vi yojanA
nedIyAso vRSAkape.astamehi gRhAnupa vishvasmAdindrauttarah
punarehi vRSAkape suvitA kalpayAvahai
ya eSasvapnanaMshano.astameSi patha punarvishvasmAdindrauttaraH
yadudañco vRSAkape gRhamindrAjagantana
kva sya pulvaghomRgaH kamagañ janayopano vishvasmAdindra uttaraH
parshurha nAma mAnavi sAkaM sasUva viMsha tim
bhadrambhala tyasyA abhUd yasyA udaramamayad vishvasmAdindrauttaraH

Hymn 87

rakSohaNaM vAjinamA jigharmi mitraM prathiSThamupayAmi sharma
shishAno agniH kratubhiH samiddhaH sa nodivA sa riSaH pAtu naktam
ayodaMSTro arciSA yAtudhAnAnupa spRsha jAtavedaHsamiddhaH

A jihvayA muradevAn rabhasva kravyAdo vRktvyapi dhatsvAsan
ubhobhayAvinnupa dhehi daMSTrA hiMsraH shishAno.avaramparaM ca
utAntarikSe pari yAhi rAjañ jambhaiH sandhehyabhi yAtudhAnAn
yajñairiSUH saMnamamAno agne vAcA shalyAnashanibhirdihAnaH
tAbhirvidhya hRdaye yAtudhAnAn pratIco bAhUnprati bhaMdhyeSAm
agne tvacaM yAtudhAnasya bhindhi hiMsrAshanirharasAhantvenam
pra parvANi jAtavedaH shRNIhi kravyAtkraviSNurvi cinotu vRkNam
yatredAnIM pashyasi jAtavedastiSThantamagna uta vAcarantam
yad vAntarikSe pathibhiH patantaM tamastAvidhya sharvA shishAnaH
utAlabdhaM spRNuhi jAtaveda AlebhAnAd RSTibhiryAtudhAnAt
agne pUrvo ni jahi shoshucAna AmAdAhkSviN^kAstamadantvenIH
iha pra brUhi yatamaH so agne yo yAtudhAno ya idaMkRNoti
tamA rabhasva samidhA yaviSTha nRcakSasashcakSuSe randhayainam
tIkSNenAgne cakSuSA rakSa yajñaM prAñcaM vasubhyAHpra Naya pracetaH
hiMsraM rakSAMsyabhi shoshucAnammA tvA dabhan yAtudhAnA nRcakSaH
nRcakSA rakSaH pari pashya vikSu tasya trINi pratishRNIhyagrA
tasyAgne pRSTIrharasA shRNIhi tredhAMUlaM yAtudhAnasya vRshca
triryAtudhAnAH prasitiM ta etv RtaM yo agne anRtena hanti
tamarciSA sphUrjayañ jAtavedaH samakSamenaM gRNateni vRMdhi
tadagne cakSuH prati dhehi rebhe shaphArujaM yenapashyasi yAtudhAnam
atharvavajjyotiSA daivyena satyandhUrvantamacitaM nyoSa
yadagne adya mithunA shapAto yad vAcastRSTaM janayantarebhAH
manyormanasaH sharavyA jAyate yA tayA vidhyahRdaye yAtudhAnAn
parA shRNIhi tapasA yAtudhAnAn parAgne rakSo harasAshRNIhi
parArciSA mUradevAñchRNIhi parAsutRpo abhishoshucAnaH
parAdya devA vRjinaM shRNantu pratyagenaM shapathA yantutRSTAH
vAcAstenaM sharava Rchantu marman vishvasyaituprasitiM yAtudhAnaH
yaH pauruSeyeNa kraviSA samaN^kte yo ashveyena pashunAyAtudhAnaH
yo aghnyAyA bharati kSIramagne teSAMshIrSANi harasApi vRshca
saMvatsarINaM paya usriyAyAstasya mAshId yAtudhAnonRcakSaH
pIyUSamagne yatamastitRpsAt taM pratyañcamarciSA vidhya marman
viSaM gavAM yAtudhAnAH pibantvA vRshcyantAmaditayedurevAH
parainAn devaH savitA dadAtu parA bhAgamoSadhInAM jayantAm
sanAdagne mRNasi yAtudhAnAn na tvA rakSAMsi pRtanAsujigyuH
anu daha sahamUrAn kravyAdo mA te hetyA mukSatadaivyAyAH
tvaM no agne adharAdudaktAt tvaM pashcAduta rakSApurastAt
prati te te ajarAsastapiSThA aghashaMsaMshoshucato dahantu
pashcAt purastAdadharAdudaktAt kaviH kAvyena pari pAhirAjan
sakhe sakhAyamajaro jarimNe.agne martAnamartyastvaM naH
pari tvAgne puraM vayaM vipraM sahasya dhImahi
dhRSadvarNaM dive\-dive hantAraM bhaN^gurAvatAm
viSeNa bhaN^gurAvataH prati Sma rakSaso daha
agnetigmena shociSA tapuragrAbhir{R}STibhiH
pratyagne mithuna daha yAtudhAnA kimIdinA
saM tvAshishAmi jAbRhyadabdhaM vipra manmabhiH
pratyagne harasA haraH shRNIhi vishvataH prati

yAtudhAnasya rakSaso balaM vi ruja vIryam

Hymn 88

haviS pAntamajaraM svarvidi divispRshyAhutaM juSTamagnau
tasya bharmaNe bhuvanAya devA dharmaNe kaMsvadhayA paprathanta
gIrNaM bhuvanaM tamasapagULamAviH svarabhavajjAteagnau
tasya devAH pRthivi dyaurutApo.araNayannoSadhIH sakhye asya
devebhirnviSito yajñiyebhiragniM stoSANyajarambRhantam
yo bhAnunA pRthiviM dyAmutemAmAtatAnarodasI antarikSam
yo hotAsIt prathamo devajuSTo yaM samañjannAjyenAvRNAnaH
sa patatrItvaraM stha jagad yacchvAtramagnirakRnojjAtavedaH
yajjatavedo bhuvanasya mUrdhannatiSTho agne saha rocanena
taM tvahema matibhirgIrbhirukthaiH sa yajñiyo abhavorodasiprAH
mUrdhA bhuvo bhavati naktamagnistataH suryo jAyateprAtarudyan
mayAmu tu yajñiyAnAmetamapo yattUrNishcarati prajAnan
dRshenyo yo mahinA samiddho.arocata diviyonirvibhAvA
tasminnagnau sUktavAkena devA havirvishva ajuhavustanUpAH
sUktavakaM prathamamAdidagnimAdid dhavirajanayantadevAH
sa eSAM yajño abhavat tanUpastaM dyaurvedataM prithivi tamApaH
yaM devAso ajanayantAgniM yasminnAjuhavurbhuvanAnivishvA
so arciSA pRthivIM dyAmutemAM RjUyamAnoatapan mahitvA
stomena hi divi devAso agnimajIjanañchaktibhIrodasiprAm
tamU akRNvan tredhA bhuve kaM sa oSadhIHpacati vishvarUpAH
yadedenamadadhuryajñiyAso divi devAH sUryamAditeyam
yadA cariSNU mithunAvabhUtAmAdit prApashyanbhuvanAni vishvA
vishvasmA agniM bhuvanAya devA vaishvAnaraM ketumahnAmakRNvan
A yastatAnoSaso vibhAtIrapo UrNoti tamoarciSA yan
vaishvAnaraM kavayo yajñiyAso.agniM devA ajanayannajuryam
nakSatraM pratnamaminaccariSNu yakSasyAdhyakSantaviSaM bRhantam
vaishvAnaraM vishvahA dIdivAMsaM mantrairagniM kavimachA vadAmaH
yo mahimnA paribabhUvorvI utAvastAdutadevaH parastAt
dve srutI ashRNavaM pitR^INAmahaM devAnAmutamartyAnAm
tAbhyAmidaM vishvamejat sameti yadantarApitaraM mAtaraM ca
dve samIcI bibhRtashcarantaM shIrSato jAtaM manasAvimRSTam
sa pratyaM vishvA bhuvanAni tasthAvaprayuchantaraNirbhrAjamAnaH
yatrA vadete avaraH parashca yajñanyoH kataro nau vi veda
A shekurit sadhamAdaM sakhAyo nakSanta yajñaM kaidaM vi vocat
katyagnayaH kati sUryAsaH katyuSAsaH katyu svidApaH
nopaspijaM vaH pitaro vadAmi pRchAmi vaH kavayovidmane kam
yAvanmAtramuSaso na pratIkaM suparNyo vasatemAtarishvaH
tAvad dadhAtyupa yajñamAyan brAhmaNohoturavaro niSIdan

Hymn 89

indraM stavA nRtamaM yasya mahnA vibabAdhe rocanA vi jmoantAn
A yaH paprau carSaNIdhRd varobhiH prasindhubhyo riricAno mahitvA
sa sUryaH paryurU varAMsyendro vavRtyAd rathyevacakrA
atiSThantamapasyaM na sargaM kRSNA tamAMsitviSyA jaghAna
samAnamasmA anapAvRdarca kSmayA divo asamaM brahmanavyam
vi yaH pRSTheva janimAnyarya indrashcikAya nasakhAyamISe
indrAya giro anishitasargA apaH prerayaM sagarasya budhnAt
yo akSeNeva cakriyA shacIbhirviSvak tastambhapRthivImuta dyAm
ApAntamanyustRpalaprabharmA dhuniH shimIvAñcharumAnRjISI
somo vishvAnyatasA vanAni nArvAgindrampratimAnAni debhuH
na yasya dyAvApRthivI na dhanva nAntarikSaM nAdrayaHsomo akSAH
yadasya manyuradhinIyamAnaH sRNAti vILurujati sthirANi
jaghAna vRtraM svadhitirvaneva ruroja puro aradan nasindhUn
bibheda giriM navamin na kumbhamA gA indroakRNuta svayugbhiH
tvaM ha tyad RNayA indra dhIro.asirna parva vRjinAshRNAsi
pra ye mitrasya varuNasya dhAma yujaM na janAminanti mitram
pra ye mitraM prAryamaNaM durevAH pra saMgiraH pravaruNaM minanti
nyamitreSu vadhamindra tumraM vRSanvRSANamaruSaM shishIhi
indro diva indra Ishe pRthivyA indro apAmindra itparvatAnAm
indro vRdhAmindra in medhirANAmindraHkSeme yoge havya indraH
prAktubhya indraH pra vRdho ahabhyaH prAntarikSAt prasamudrasya dhAseH
pra vAtasya prathasaH pra jmo antAtpra sindhubhyo ririce pra kSitibhyaH
pra shoshucatyA uSaso na keturasinvA te vartatAmindrahetiH
ashmeva vidhya diva A sRjAnastapiSThena heSasAdroghamitrAn
anvaha mAsA anvid vanAnyanvoSadhIranu parvatAsaH
anvindraM rodasI vAvashAne anvApo ajihatajAyamAnam
karhi svit sA ta indra cetyAsadaghasya yad bhinado rakSaeSat
mitrakruvo yacchasane na gAvaH pRthivyA ApRgamuyA shayante
shatrUyanto abhi ye nastatasre mahi vrAdhanta ogaNAsaindra
andhenAmitrAstamasA sacantAM sujyotiSo aktavastAnabhi SyuH
purUNi hi tvA savanA janAnAM brahmANi mandan gRNatAmRSINAm
imAmAghoSannavasA sahUtiM tiro vishvAnarcato yAhyarvAM
evA te vayamindra bhuñjatInAM vidyAma sumatInAMnavAnAm
vidyAma vastoravasA gRNanto vishvAmitrA utata indra nUnam
shunaM huvema maghavAnaM ...

Hymn 90

sahasrashIrSA puruSaH sahasrAkSaH sahasrapAt
sabhUmiM vishvato vRtvAtyatiSThad dashAN^gulam

puruSa evedaM sarvaM yad bhUtaM yacca bhavyam
utAmRtatvasyeshAno yadannenAtirohati
etAvAnasya mahimAto jyAyAMshca pUruSaH
pAdo.asyavishvA bhUtAni tripAdasyAmRtaM divi
tripAdUrdhva udait puruSaH pAdo.asyehAbhavat punaH
tato viSvaM vyakrAmat sAshanAnashane abhi
tasmAd virAL ajAyata virAjo adhi pUruSaH
sa jAtoatyaricyata pashcAd bhUmimatho puraH
yat puruSeNa haviSA devA yajñamatanvata
vasantoasyAsIdAjyaM grISma idhmaH sharad dhaviH
taM yajñaM barhiSi praukSan puruSaM jAtamagrataH
tena devA ayajanta sAdhyA RSayashca ye
tasmAd yajñAt sarvahutaH sambhRtaM pRSadAjyam
pashUntAMshcakre vAyavyAnAraNyAn grAmyAshca ye
tasmAd yajñAt sarvahuta RcaH sAmAni jajñire
chandAMsijajñire tasmAd yajustasmAdajAyata
tasmAdashvA ajAyanta ye ke cobhayAdataH
gAvo hajajñire tasmAt tasmAjjAtA ajAvayaH
yat puruSaM vyadadhuH katidhA vyakalpayan
mukhaM kimasya kau bAhU kA UrU pAdA ucyete
brAhmaNo.asya mukhamAsId bAhU rAjanyaH kRtaH
UrUtadasya yad vaishyaH padbhyAM shUdro ajAyata
candramA manaso jAtashcakSoH sUryo ajAyata
mukhAdindrashcAgnishca prANAd vAyurajAyata
nAbhyA AsIdantarikSaM shIrSNo dyauH samavartata
padbhyAM bhUmirdishaH shrotrAt tathA lokAnakalpayan
saptAsyAsan paridhayastriH sapta samidhaH kRtAH
devAyad yajñaM tanvAnA abadhnan puruSaM pashum
yajñena yajñamayajanta devAstAni dharmANi prathamAnyAsan
te ha nAkaM mahimAnaH sacanta yatra pUrve sAdhyAHsanti devAH

Hymn 91

saM jAgRvadbhirjaramANa idhyate dame damUnA iSayanniLas pade
vishvasya hotA haviSo vareNyo vibhurvibhAvAsuSakhA sakhIyate
sa darshatashrIratithirgRhe\-gRhe vane\-vane shishriyetakvavIriva
janaM\-janaM janyo nAti manyate visha AkSeti vishyo vishaM\ visham
sudakSo dakSaiH kratunAsi sukraturagne kaviH kAvyenAsivishvavit
vasurvasUnAM kSayasi tvameka id dyAvA cayAni pRthivI ca puSyataH
prajAnannagne tava yoniM RtviyamiLAyAs pade ghRtavantamAsadaH
A te cikitra uSasAmivetayo.arepasaH sUryasyevarashmayaH
tava shriyo varSyasyeva vidyutashcitrAshcikitra uSasAMna ketavaH
yadoSadhIrabhisRSTo vanAni ca parisvayaM cinuSe annamAsye

tamoSadhIrdadhire garbhaM RtviyaM tamApo agniMjanayanta mAtaraH
tamit samAnaM vaninashca vIrudho'ntarvatIshca suvate ca vishvahA
vAtopadhUta iSito vashAnanu tRSu yadannA veviSadvitiSThase
A te yatante rathyo yathA pRthak chardhAMsyagne ajarANi dhakSataH
medhAkAraM vidathasya prasAdhanamagniM hotAramparibhUtamaM matim
tamidarbhe haviSyA samAnamittamin mahe vRNate nAnyaM tvat
tvAmidatra vRNate tvAyavo hotAramagne vidatheSuvedhasaH
yad devayanto dadhati prayANsi te haviSmantomanavo vRktabarhiSaH
tavAgne hotraM tava potraM RtviyaM tava neSTraM tvamagnid RtAyataH
tava prashAstraM tvamadhvarIyasi brahmAcAsi gRhapatishca no dame
yastubhyamagne amRtAya martyaH samidhA dAshaduta vAhaviSkRti
tasya hotA bhavasi yAsi dUtyamupa brUSeyajasyadhvarIyasi
imA asmai matayo vAco asmadAn Rco giraH suSTutayaHsamagmata
vasUyavo vasave jAtavedase vRddhAsu cid vardhanoyAsu cAkanat
imAM pratnAya suSTutiM navIyasIM voceyamasmA ushateshRNotu naH
bhUyA antarA hRdyasya nispRshe jAyevapatya ushatI suvAsAH
yasminnashvAsa RSabhAsa ukSaNo vashA meSAavasRSTAsa AhutAH
kIlAlape somapRSThAya vedhasehRdA matiM janaye cArumagnaye
ahAvyagne havirAsye te srucIva ghRtaM camvIva somaH
vAjasaniM rayimasme suvIraM prashastaM dhehi yashasambRhantam

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Hymn 92

yajñasya vo rathyaM vishpatiM vishAM hotAramaktoratithiM vibhAvasum
shocañchuSkAsu hariNISu jarbhuradvRSA keturyajato dyAmashAyata
imamañjaspAmubhaye akRNvata dharmANamagniM vidathasyasAdhanam
aktuM na yahvamuSasaH purohitaM tanUnapAtamaruSasya niMsate
baL asya nIthA vi paNeshca manmahe vayA asya prahutAAsurattave
yadA ghorAso amRtatvamAshatAdijjanasyadaivyasya carkiran
Rtasya hi prasitirdyaururu vyaco namo mahyaramatiHpanIyasI
indro mitro varuNaH saM cikitrire.atho bhagaHsavitA pUtadakSasaH
pra rudreNa yayinA yanti sindhavastiro mahImaramatindadhanvire
yebhiH parijmA pariyannuru jrayo vi roruvajjaThare vishvamukSate
krANA rudrA maruto vishvakRSTayo divaH shyenAsoasurasya nILayaH
tebhishcaSTe varuNo mitro aryamendrodevebhirarvashebhirarvashaH
indre bhujaM shashamAnAsa Ashata sUro dRshIke vRSaNashca pauMsye
pra ye nvasyArhaNA tatakSire yujaM vajraMnRSadaneSu kAravaH
sUrashcidA harito asya rIramadindrAdA kashcid bhayatetavIyasaH
bhImasya vRSNo jaTharAdabhishvaso dive\-divesahuri stannabAdhitaH
stomaM vo adya rudrAya shikvase kSayadvIrAya namasAdidiSTana
yebhiH shivaH svavAnevayAvabhirdivaHsiSakti svayashA nikAmabhiH
te hi prajAyA abharanta vi shravo bRhaspatirvRSabhaHsomajAmayaH
yajñairatharvA prathamo vi dhArayad devAdakSairbhRgavaH saM cikitrire

te hi dyAvApRthivI bhUriretasA narAshaMsashcaturaN^goyamo.aditiH
devastvaSTA draviNodA RbhukSaNaH prarodasI maruto viSNurarhire
uta sya na ushijAmurviyA kavirahiH shRNotu budhnyohavImani
sUryAmAsA vicarantA divikSitA dhiyAshamInahuSI asya bodhatam
pra naH pUSA carathaM vishvadevyo.apAM napAdavatuvAyuriSTaye
AtmAnaM vasyo abhi vAtamarcata tadashvinA suhavA yAmani shrutam
vishAmAsAmabhayAnAmadhikSitaM gIrbhiru svayashasaMgRNImasi
gnAbhirvishvAbhiraditimanarvaNamaktoryuvAnaM nRmaNA adhA patim
rebhadatra januSA pUrvo aN^girA grAvANa UrdhvA abhicakSuradhvaram
yebhirvihAyA abhavad vicakSaNaHpAthaH sumekaM svadhitirvananvati

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Hymn 93

mahi dyAvApRthivI bhUtamurvI nArI yahvI na rodasIsadaM naH
tebhirnaH pAtaM sahyasa ebhirnaH pAtaMshUSaNi
yajñe\-yajñe sa martyo devAn saparyati
yaH sumnairdIrghashruttama AvivAsatyenAn
vishveSAmirajyavo devAnAM vArmahaH
vishve hivishvamahaso vishve yajñeSu yajñiyAH
te ghA rAjAno amRtasya mandrA aryamA mitro varuNaHparijmA
kad rudro nRNAM stuto marutaH pUSaNo bhagaH
uta no naktamapAM vRSaNvasU sUryAmAsA sadanAyasadhanyA
sacA yat sAdyeSAmahirbudhneSu budhnyaH
uta no devAvashvinA shubhas patI dhAmabhirmitrAvaruNAuruSyatAm
mahaH sa rAya eSate.ati dhanveva duritA
uta no rudrA cin mRLatAmashvinA vishve devAso rathaspatirbhagaH
RbhurvAja RbhukSaNaH parijmA vishvavedasaH
Rbhur{R}bhukSA Rbhurvidhato mada A te harI jUjuvAnasyavAjinA
duSTaraM yasya sAma cid Rdhag yajño namAnuSaH
kRdhI no ahrayo deva savitaH sa ca stuSe maghonAm
saho naindro vahnibhirnyeSAM carSaNInAM cakraM rashmiM nayoyuve
aiSu dyAvApRthivI dhAtaM mahadasme vIreSu vishvacarSaNishravaH
pRkSaM vAjasya sAtaye pRkSaM rAyotaturvaNe
etaM shaMsamindrAsmayuS TvaM kUcit santaM sahasAvannabhiSTaye sadA pAhyabhiSTaye
medatAM vedatA vaso
etaM me stomaM tanA na sUrye dyutadyAmAnaM vAvRdhantanRNAm
saMvananaM nAshvyaM taSTevAnapacyutam
vAvarta yeSAM rAyA yuktaiSAM hiraNyayI
nemadhitAna pauMsyA vRtheva viSTAntA
pra tad duHshIme pRthavAne vene pra rAme vocamasuremaghavatsu
ye yuktvAya pañca shatAsmayu pathA vishrAvyeSAm
adhIn nvatra saptatiM ca sapta ca
sadyo didiSTa tAnvaHsadyo didiSTa pArthyaH sadyo didiSTa mAyavaH

Hymn 94

praite vadantu pra vayaM vadAma grAvabhyo vAcaM vadatAvadadbhyaH
yadadrayaH parvatAH sAkamAshavaH shlokaMghoSaM bharathendrAya sominaH
ete vadanti shatavat sahasravadabhi krandanti haritebhirAsabhiH
viSTvI grAvANaH sukRtaH sukRtyayA hotushcit pUrve haviradyamAshata
ete vadantyavidannanA madhu nyUN^khayante adhi pakvaAmiSi
vRkSasya shAkhAmaruNasya bapsataste sUbharvAvRSabhAH premarAviSuH
bRhad vadanti madireNa mandinendraM kroshanto.avidannanAmadhu
saMrabhyA dhIrAH svasRbhiranartiSurAghoSayantaH pRthivImupabdibhiH
suparNA vAcamakratopa dyavyAkhare kRSNA iSirAanartiSuH
nyaM ni yantyuparasya niSkRtaM purU retodadhire sUryashvitaH
ugrA iva pravahantaH samAyamuH sAkaM yuktA vRSaNobibhrato dhuraH
yacchvasanto jagrasAnA arAviSuHshRNva eSAM prothatho arvatAmiva
dashAvanibhyo dashakakSyebhyo dashayoktrebhyo dashayojanebhyaH
dashAbhIshubhyo arcatAjarebhyo dasha dhuro dasha yuktAvahadbhyaH
te adrayo dashayantrAsa AshavasteSAmAdhAnaM paryetiharyatam
ta U sutasya somyasyAndhaso.aMshoH pIyUSamprathamasya bhejire
te somAdo harI indrasya niMsate.aMshuM duhanto adhyAsategavi
tebhirdugdhaM papivAn somyaM madhvindro vardhateprathate vRSAyate
vRSA vo aMshurna kilA riSAthanelAvantaH sadamitsthanAshitAH
raivatyeva mahasA cArava sthana yasyagrAvANo ajuSadhvamadhvaram
tRdilA atRdilAso adrayo.ashramaNA ashRthitA amRtyavaH
anAturA ajarA sthAmaviSNavaH supIvaso atRSitAatRSNajaH
dhruvA eva vaH pitaro yuge\-yuge kSemakAmAsaH sadaso nayuñjate
ajuryAso hariSAco haridrava A dyAM raveNapRthivImashushravuH
tadid vadantyadrayo vimocane yAmannañjaspA iva ghedupabdibhiH
vapanto bIjamiva dhAnyAkRtaH pRñcantisomaM na minanti bapsataH
sute adhvare adhi vAcamakratA krILayo na mAtarantudantaH
vi SU muñcA suSuvuSo manISAM vi vartantAmadrayashcAyamAnAH

Hymn 95

haye jAye manasA tiSTha ghore vacAMsi mishrAkRNavAvahai nu
na nau mantrA anuditAsa ete mayas karanparatare canAhan
kimetA vAcA kRNavA tavAhaM prAkramiSamuSasAmagriyeva
purUravaH punarastaM parehi durApanA vAtaivAhamasmi
iSurna shriya iSudherasanA goSAH shatasA na raMhiH
avIre kratau vi davidyutan norA na mAyuM citayantadhunayaH
sA vasu dadhatI shvashurAya vaya uSo yadi vaSTyantigRhAt

astaM nanakSe yasmiñcAkan divA naktaMshnathitA vaitasena
triH sma mAhnaH shnathayo vaitasenota sma me.avyatyaipRNAsi
purUravo.anu te ketamAyaM rAjA me vIra tanvastadAsIH
yA sujUrNiH shreNiH sumnaApirhradecakSurna granthinIcaraNyuH
tA añjayo.aruNayo na sasruH shriye gAvo nadhenavo.anavanta
samasmiñ jAyamAna Asata gnA utemavardhan nadyaHsvagUrtAH
mahe yat tvA purUravo raNAyAvardhayandasyuhatyAya devAH
sacA yadAsu jahatISvatkamamAnuSISu mAnuSo niSeve
apa sma mat tarasantI na bhujyustA atrasan rathaspRshonAshvAH
yadAsu marto amRtAsu nispRk saM kSoNIbhiH kratubhirnapRN^kte
tA Atayo na tanvaH shumbhata svA ashvAso nakrILayo dandashAnAH
vidyun na yA patantI davidyod bharantI me apyA kAmyAni
janiSTo apo naryaH sujAtaH prorvashI tirata dIrghamAyuH
jajñiSa itthA gopIthyAya hi dadhAtha tat purUravo maojaH
ashAsaM tvA viduSI sasminnahan na ma AshRNoHkimabhug vadAsi
kadA sUnuH pitaraM jAta ichAccakran nAshru vartayadvijAnan
ko dampatI samanasA vi yUyodadha yadagniHshvashureSu dIdayat
prati bravANi vartayate ashru cakran na krandadAdhyeshivAyai
pra tat te hinavA yat te asme parehyastaM nahimUra mApaH
sudevo adya prapatedanAvRt parAvataM paramAM gantavA u
adhA shayIta nir{R}terupasthe.adhainaM vRkA rabhasAsoadyuH
purUravo mA mRthA mA pra papto mA tvA vRkAso ashivAsa ukSan
na vai straiNAni sakhyAni santi sAlAvRkANAMhRdayAnyetA
yad virUpAcaraM martyeSvavasaM rAtrIH sharadashcatasraH
ghRtasya stokaM sakRdahna AshnAM tAdevedantAtRpANA carAmi
antarikSaprAM rajaso vimAnImupa shikSAmyurvashIMvasiSThaH
upa tvA rAtiH sukRtasya tiSThAn ni vartasvahRdayaM tapyate me
iti tvA devA ima AhuraiLa yathemetad bhavasimRtyubandhuH
prajA te devAn haviSA yajAti svarga u tvamapi mAdayAse

Hymn 96

pra te mahe vidathe shaMsiSaM harI pra te vanve vanuSoharyataM madam
ghRtaM na yo haribhishcAru secata A tvAvishantu harivarpasaM giraH
hariM hi yonimabhi ye samasvaran hinvanto harI divyaMyathA sadaH
A yaM pRNanti haribhirna dhenava indrAyashUSaM harivantamarcata
so asya vajro harito ya Ayaso harirnikAmo harirAgabhastyoH
dyumnI sushipro harimanyusAyaka indre ni rUpAharitA mimikSire
divi na keturadhi dhAyi haryato vivyacad vajro harito naraMhyA
tudadahiM harishipro ya AyasaH sahasrashokAabhavad dharimbharaH
tvaM\-tvamaharyathA upastutaH pUrvebhirindra harikeshayajvabhiH
tvaM haryasi tava vishvamukthyamasAmi rAdhoharijAta haryatam
tA vajriNaM mandinaM stomyaM mada indraM rathe vahatoharyatA harI

purUNyasmai savanAni haryata indrAyasomA harayo dadhanvire
araM kAmAya harayo dadhanvire sthirAya hinvan harayo harIturA
arvadbhiryo haribhirjoSamIyate so asya kAmaMharivantamAnashe
harishmashArurharikesha Ayasasturaspeye yo haripAavardhata
arvadbhiryo haribhirvAjinIvasurati vishvAduritA pAriSad dharI
sruveva yasya hariNI vipetatuH shipre vAjAya hariNIdavidhvataH
pra yat kRte camase marmRjad dharI pItvAmadasya hayatasyAdhasaH
uta sma sadma haryatasya pastyoratyo na vAjaM harivAnacikradat
mahI cid dhi dhiSaNAharyadojasA bRhad vayodadhiSe haryatashcidA
A rodasI haryamANo mahitvA navyaM\-navyaM haryasi manmanu priyam
pra pastyamasura haryataM gorAviSkRdhi harayesUryAya
A tvA haryantaM prayujo janAnAM rathe vahantu harishipramindra
pibA yathA pratibhRtasya madhvo haryan yajñaMsadhamAde dashoNim
apAH pUrveSAM harivaH sutAnAmatho idaM savanaMkevalaM te
mamaddhi somaM madhumantamindra satrA vRSañjaThara A vRSasva

Hymn 97

yA oSadhIH pUrvA jAtA devebhyastriyugaM purA
manainu babhrUNAmahaM shataM dhAmAni sapta ca
shataM vo amba dhAmAni sahasramuta vo ruhaH
adhAshatakratvo yUyamimaM me agadaM kRta
oSadhIH prati modadhvaM puSpavatIH prasUvarIH
ashvAiva sajitvarIrvIrudhaH pArayiSNvaH
oSadhIriti mAtarastad vo devIrupa bruve
saneyamashvaMgAM vAsa AtmAnaM tava pUruSa
ashvatthe vo niSadanaM parNe vo vasatiS kRtA
gobhAja itkilAsatha yat sanavatha pUruSam
yatrauSadhIH samagmata rAjAnaH samitAviva
vipraH saucyate bhiSag rakSohAmIvacAtanaH
ashvAvatIM somAvatImUrjayantImudojasam
AvitsisarvA oSadhIrasmA ariSTatAtaye
ucchuSmA oSadhInAM gAvo goSThAdiverate
dhanaMsaniSyantInAmAtmAnaM tava pUruSa
iSkRtirnAma vo mAtAtho yUyaM stha niSkRtIH
sIrAHpatatRNI sthana yadAmayati niS kRtha
ati vishvAH pariSThA stena iva vrajamakramuH
oSadhIHprAcucyavuryat kiM ca tanvo rapaH
yadimA vAjayannahamoSadhIrhasta Adadhe
AtmAyakSmasya nashyati purA jIvagRbho yathA
yasyauSadhIH prasarpathAN^gam\-añgaM paruS\-paruH
tatoyakSmaM vi bAdhadhva ugro madhyamashIriva
sAkaM yakSma pra pata cASeNa kikidIvinA

sAkaMvAtasya dhrAjyA sAkaM nashya nihAkayA
anyA vo anyAmavatvanyAnyasyA upAvata
tAH sarvAHsaMvidAnA idaM me prAvatA vacaH
yAH phalinIryA aphalA apuSpA yAshca puSpiNIH
bRhaspatiprasUtAstA no muñcantvaMhasaH
muñcantu mA shapathyAdatho varuNyAduta
atho yamasyapaDbIshAt sarvasmAd devakilbiSAt
avapatantIravadan diva oSadhayas pari
yaM jIvamashnavAmahai na sa riSyAti pUruSaH
yA oSadhIH somarAjñIrbahvIH shatavicakSaNAH
tAsAM tvamasyuttamAraM kAmAya shaM hRde
yA oSadhIH somarAjñIrviSThitAH pRthivImanu
bRhaspatiprasUtA asyai saM datta vIryam
mA vo riSat khanitA yasmai cAhaM khanAmi vaH
dvipaccatuSpadasmAkaM sarvamastvanAturam
yAshcedamupashRNvanti yAshca dUraM parAgatAH
sarvAH saMgatya vIrudho.asyai saM datta vIryam
oSadhayaH saM vadante somena saha rAjñA
yasmai kRNotibrAhmaNastaM rAjan pArayAmasi
tvamuttamAsyoSadhe tava vRkSA upastayaH
upastirastuso.asmAkaM yo asmAnabhidAsati

Hymn 98

bRhaspate prati me devatAmihi mitro vA yad varuNo vAsipUSA
AdityairvA yad vasubhirmarutvAn sa parjanyaMshantanave vRSAya
A devo dUto ajirashcikitvAn tvad devApe abhi mAmagachat
pratIcInaH prati mAmA vavRtsva dadhAmi te dyumatIMvAcamAsan
asme dhehi dyumatIM vAcamAsan bRhaspate anamIvAmiSirAm
yayA vRSTiM shantanave vanAva divo drapsomadhumAnA vivesha
A no drapsA madhumanto vishantvindra dehyadhirathaMsahasram
ni SIda hotraM RtuthA yajasva devAn devApehaviSA saparya
ArSTiSeNo hotraM RSirniSIdan devApirdevasumatiMcikitvAn
sa uttarasmAdadharaM samudramapo divyA asRjadvarSyA abhi
asmin samudre adhyuttarasminnApo devebhirnivRtA atiSThan
tA adravannArSTiSeNena sRSTA devApinA preSitAmRkSiNISu
yad devApiH shantanave purohito hotrAya vRtaH kRpayannadIdhet
devashrutaM vRSTivaniM rarANo bRhaspatirvAcamasmA ayachat
yaM tvA devApiH shushucAno agna ArSTiSeNo manuSyAhsamIdhe
vishvebhirdevairanumadyamAnaH pra parjanyamIrayA vRSTimantam
tvAM pUrva RSayo gIrbhirAyan tvAmadhvareSu puruhUtavishve
sahasrANyadhirathAnyasme A no yajñaMrohidashvopa yAhi
etAnyagne navatirnava tve AhutAnyadhirathA sahasra

tebhirvardhasva tanvaH shUra pUrvIrdivo no vRSTimiSitorirIhi
etAnyagne navatiM sahasrA saM pra yacha vRSNa indrAyabhAgam
vidvAn patha Rtusho devayAnAnapyaulAnaM divideveSu dhehi
agne bAdhasva vi mRdho vi durgahApAmIvAmaparakSAMsi sedha
asmAt samudrAd bRhato divo no.apAmbhUmAnamupa naH sRjeha

Hymn 99

kaM nashcitramiSaNyasi cikitvAn pRthugmAnaM vAshraMvAvRdhadhyai
kat tasya dAtu shavaso vyuSTau takSadvajraM vRtraturamapinvat
sa hi dyutA vidyutA veti sAma pRthuM yonimasuratvAsasAda
sa sanILebhiH prasahAno asya bhrAturna Rtesaptathasya mAyAH
sa vAjaM yAtApaduSpadA yan svarSAtA pari SadatsaniSyan
anarvA yacchatadurasya vedo ghnañchishnadevAnabhi varpasA bhUt
sa yahvyo.avanIrgoSvarvA juhoti pradhanyAsu sasriH
apAdo yatra yujyAso.arathA droNyashvAsa Irate ghRtaMvAH
sa rudrebhirashastavAra RbhvA hitvI gayamAreavadyaAgAt
vamrasya manye mithunA vivavrI annamabhItyArodayanmuSAyan
sa id dAsaM tuvIravaM patirdan SaLakSantrishIrSANaM damanyat
asya trito nvojasA vRdhAno vipAvarAhamayoagrayA han
sa druhvaNe manuSa UrdhvasAna A sAviSadarshasAnAyasharum
sa nRtamo nahuSo.asmat sujAtaH puro.abhinadarhandasyuhatye
so abhriyo na yavasa udanyan kSayAya gAtuM vidan no asme
upa yat sIdadinduM sharIraiH shyeno.ayopASTirhantidasyUn
sa vrAdhataH shavasAnebhirasya kutsAya shuSNaM kRpaNeparAdAt
ayaM kavimanayacchasyamAnamatkaM vo asyasanitota nRNAm
ayaM dashasyan naryebhirasya dasmo devebhirvaruNo namAyI
ayaM kanIna RtupA avedyamimItAraruM yashcatuSpAt
asya stomebhiraushija RjishvA vrajaM darayad vRSabheNapiproH
sutvA yad yajato dIdayad gIH pura iyAno abhivarpasA bhUt
evA maho asura vakSathAya vamrakaH paDbhirupa sarpadindram
sa iyAnaH karati svastimasmA iSamUrjaMsukSitiM vishvamAbhAH

Hymn 100

indra dRhya maghavan tvAvadid bhuja iha stutaH sutapAbodhi no vRdhe
devebhirnaH savitA prAvatu shrutamAsarvatAtimaditiM vRNImahe
bharAya su bharata bhAgaM RtviyaM pra vAyave shucipekrandadiSTaye
gaurasya yaH payasaH pItimAnasha AsarvatAtimaditiM vRNImahe
A no devaH savitA sAviSad vaya RjUyate yajamAnAyasunvate
yathA devAn pratibhUSema pAkavadA sarvatAtimaditiM vRNImahe

indro asme sumanA astu vishvahA rAjA somaH suvitasyAdhyetu naH
yathA\-yathA mitradhitAni sandadhurA sarvatAtimaditiM vRNImahe
indra ukthena shavasA parurdadhe bRhaspate pratarItAsyAyuSaH
yajño manuH pramatirnaH pitA hi kamAsarvatAtimaditiM vRNImahe
indrasya nu sukRtaM daivyaM saho.agnirgRhe jaritAmedhiraH kaviH
yajñashca bhUd vidathe cArurantama AsarvatAtimaditiM vRNImahe
na vo guhA cakRma bhUri duSkRtaM nAviSTyaM vasavodevaheLanam
mAkirno devA anRtasya varpasa A sarvatAtimaditiM vRNImahe
apAmIvAM savitA sAviSan nyag varIya idapa sedhantvadrayaH
grAvA yatra madhuSuducyate bRhadAsarvatAtimaditiM vRNImahe
Urdhvo grAvA vasavo.astu sotari vishvA dveSAMsi sanutaryuyota
sa no devaH savitA pAyurIDya A sarvatAtimaditiM vRNImahe
UrjaM gAvo yavase pIvo attana Rtasya yAH sadane kosheaN^gdhve
tanUreva tanvo astu bheSajamA sarvatAtiMaditiM vRNImahe
kratuprAvA jaritA shashvatAmava indra id bhadrApramatiH sutAvatAm
pUrNamUdhardivyaM yasya siktayaA sarvatAtimaditiM vRNImahe
citraste bhAnuH kratuprA abhiSTiH santi spRdhojaraNiprA adhRSTAH
rajiSThayA rajyA pashva A gostUtUrSaty paryagraM duvasyuH

Hymn 101

ud budhyadhvaM samanasaH sakhAyaH samagnimindhvaM bahavaHsanILAH
dadhikrAmagnimuSasaM ca devImindrAvato'vase ni hvaye vaH
mandrA kRNudhvaM dhiya A tanudhvaM nAvamaritraparaNIMkRNudhvam
iSkRNudhvamAyudhAraM kRNudhvaM prAñcaMyajñaM pra NayatA sakhAyaH
yunakta sIrA vi yugA tanudhvaM kRte yonau vapateha bIjam
girA ca shruSTiH shabharA asan no nedIya it sRNyaHpakvameyAt
sIrA yuñjanti kavayo yugA vi tanvate pRthak
dhIrAdeveSu sumnayA
nirAhAvAn kRNotana saM varatrA dadhAtana
siñcAmahAavatamudriNaM vayaM suSekamanupakSitam
iSkRtAhAvamavataM suvaratraM suSecanam
udriNaM siñceakSitam
prINItAshvAn hitaM jayAtha svastivAhaM rathamitkRNudhvam
droNAhAvamavatamashmacakramaMsatrakoshaMsiñcatA nRpANam
vrajaM kRNudhvaM sa hi vo nRpANo varma sIvyadhvaM bahulApRthUni
puraH kRNudhvamAyasIradhRSTA mA vaH susroccamaso dRMhatA tam
A vo dhiyaM yajñiyAM varta Utaye devA devIM yajatAMyajñiyAmiha
sA no duhIyad yavaseva gatvI sahasradhArApayasA mahI gauH
A tU Siñca harimIM drorupasthe vAshIbhistakSatAshmanmayIbhiH
pari SvajadhvaM dasha kakSyAbhirubhe dhurau prati vahniM yunakta
ubhe dhurau vahnirApibdamAno.antaryoneva carati dvijAniH
vanaspatiM vana AsthApayadhvaM ni SU dadhidhvamakhananta utsam

kapRn naraH kapRthamud dadhAtana codayata khudatavAjasAtaye
niSTigryaH putramA cyAvayotaya indraMsabAdha iha somapItaye

Hymn 102

pra te rathaM mithUkRtamindro.avatu dhRSNuyA
asminnAjau puruhUta shravAyye dhanabhakSeSu no.ava
ut sma vAto vahati vAso.asyA adhirathaM yadajayat sahasram
rathIrabhUn mudgalAnI gaviSTau bhare kRtaM vyacedindrasenA
antaryacha jighAMsato vajramindrAbhidAsataH
dAsasyavA maghavannAryasya vA sanutaryavayA vadham
udno hradamapibajjarhRSANaH kUTaM sma tRMhadabhimAtimeti
pra muSkabhAraH shrava ichamAno.ajirambAhU abharat siSAsan
nyakrandayannupayanta enamamehayan vRSabhaM madhya AjeH
tena sUbharvaM shatavat sahasraM gavAM mudgalaH pradhanejigAya
kakardave vRSabho yukta AsIdavAvacIt sArathirasya keshI
dudheryuktasya dravataH sahAnasa Rchanti SmA niSpadomudgalAnIm
uta pradhimudahannasya vidvAnupAyunag vaMsagamatrashikSan
indra udAvat patimaghnyAnAmaraMhatapadyAbhiH kakudmAn
shunamaStrAvyacarat kapardI varatrAyAM dArvAnahyamAnaH
nRmNAni kRNvan bahave janAya gAHpaspashAnastaviSIradhatta
imaM taM pashya vRSabhasya yuñjaM kASThAyA madhyedrughaNaM shayAnam
yena jigAya shatavat sahasraM gavAmmudgalaH pRtanAjyeSu
Are aghA ko nvitthA dadarsha yaM yuñjanti taM vAsthApayanti
nAsmai tRNaM nodakamA bharantyuttaro dhurovahati pradedishat
parivRkteva patividyamAnaT pIpyAnA kUcakreNeva siñcan
eSaiSyA cid rathyA jayema sumaN^galaM sinavadastu sAtam
tvaM vishvasya jagatashcakSurindrAsi cakSuSaH
vRSAyadAjiM vRSaNA siSAsasi codayan vadhriNA yujA

Hymn 103

AshuH shishAno vRSabho na bhImo ghanAghanaH kSobhaNashcarSaNInAm
saMkrandano.animiSa ekavIraH shataM senAajayat sAkamindraH
saMkrandanenAnimiSeNa jiSNunA yutkAreNa dushcyavanenadhRSNunA
tadindreNa jayata tat sahadhvaM yudho naraiSuhastena vRSNA
sa iSuhastaiH sa niSaN^gibhirvashI saMsraSTA sa yudhaindro gaNena
saMsRSTajit somapA bAhushardhyugradhanvApratihitAbhirastA
bRhaspate pari dIyA rathena rakSohAmitrAnapabAdhamAnaH
prabhañjan senAH pramRNo yudhA jayannasmAkamedhyavitA rathAnAm
balavijñAya sthaviraH pravIraH sahasvAn vAjI sahamAnaugraH

abhivIro abhisatvA sahojA jaitramindra rathamAtiSTha govit
gotrabhidaM govidaM vajrabAhuM jayantamajma pramRNantamojasA
imaM sajAtA anu vIrayadhvamindraM sakhAyo anusaM rabhadhvam
abhi gotrANi sahasA gAhamAno.adayo vIraH shatamanyurindraH
dushcyavanaH pRtanASAL ayudhyo.asmAkaM senAavatu pra yutsu
indra AsAM netA bRhaspatirdakSiNA yajñaH pura etusomaH
devasenAnAmabhibhañjatInAM jayantInAM marutoyantvagram
indrasya vRSNo varuNasya rAjña AdityAnAM marutAMshardha ugram
mahAmanasAM bhuvanacyavAnAM ghoSodevAnAM jayatAmudasthAt
ud dharSaya maghavannAyudhAnyut satvanAM mAmakAnAmmanAMsi
ud vRtrahan vAjinAM vAjinAnyud rathAnAMjayatAM yantu ghoSAH
asmAkamindraH samRteSu dhvajeSvasmAkaM yA iSavastAjayantu
asmAkaM vIrA uttare bhavantvasmAnu devA avatAhaveSu
amISAM cittaM pratilobhayantI gRhANAN^gAnyapve parehi
abhi prehi nirdaha hRtsu shokairandhenAmitrAstamasAsacantAm
pretA jayatA nara indro vaH sharma yachatu
ugrA vaH santubAhavo.anAdhRSyA yathAsatha

Hymn 104

asAvi somaH puruhUta tubhyaM haribhyAM yajñamupa yAhitUyam
tubhyaM giro vipravIrA iyAnA dadhanvira indrapibA sutasya
apsu dhUtasya harivaH pibeha nRbhiH sutasya jaTharampRNasva
mimikSuryamadraya indra tubhyaM tebhirvardhasvamadamukthavAhaH
progrAM pItiM vRSNa iyarmi satyAM prayai sutasyaharyashva tubhyam
indra dhenAbhiriha mAdayasva dhIbhirvishvAbhiH shacyA gRNAnaH
UtI shacIvastava vIryeNa vayo dadhAnA ushija RtajñAH
prajAvadindra manuSo duroNe tasthurgRNantaHsadhamAdyAsaH
praNItibhiS Te haryashva suSToH suSumnasya pururucojanAsaH
maMhiSThAmUtiM vitire dadhAnA stotAraindra tava sUnRtAbhiH
upa brahmANi harivo haribhyAM somasya yAhi pItaye sutasya
indra tvA yajñaH kSamamANamanaD dAshvAnasyadhvarasya praketaH
sahasravAjamabhimAtiSAhaM suteraNaM maghavAnaM suvRktim
upa bhUSanti giro apratItamindraM namasyA jarituHpananta
saptApo devIH suraNA amRktA yAbhiH sindhumatara indrapUrbhit
navatiM srotyA nava ca sravantIrdevebhyo gAtummanuSe ca vindaH
apo mahIrabhishasteramuñco.ajAgarAsvadhi deva ekaH
indra yAstvaM vRtratUrye cakartha tAbhirvishvAyustanvaM pupuSyAH
vIreNyaH kraturindraH sushastirutApi dhenA puruhUtamITTe
Ardayad vRtramakRNodu lokaM sasAhe shakraHpRtanA abhiSTiH
shunaM huvema maghavAnamindraM ...

Hymn 105

kadA vaso stotraM haryata Ava shmashA rudhad vAH
dIrghaM sutaM vAtApyAya
harI yasya suyujA vivratA verarvantAnu shepA
ubhArajI na keshinA patirdan
apa yorindraH pApaja A marto na shashramANo bibhIvAn
shubhe yad yuyuje taviSIvAn
sacAyorindrashcarkRSa AnupAnasaH saparyan
nadayorvivratayoH shUra indraH
adhi yastasthau keshavantA vyacasvantA na puSTyai
vanoti shiprAbhyAM shipriNIvAn
prAstaud RSvaujA RSvebhistatakSa shUraH shavasA
Rbhurna kratubhirmAtarishvA
vajraM yashcakre suhanAya dasyave hirImasho hirImAn
arutahanuradbhutaM na rajaH
ava no vRjinA shishIhy RcA vanemAnRcaH
nAbrahmA yajñaRdhag joSati tve
UrdhvA yat te tretinI bhUd yajñasya dhUrSu sadman
sajUrnAvaM svayashasaM sacAyoH
shriye te pRshnirupasecanI bhUcchriye darvirarepAH
yayA sve pAtre siñcasa ut
shataM vA yadasurya prati tvA sumitra itthAstaud durmitraitthAstau
Avo yad dasyuhatye kutsaputraM prAvo yaddasyuhatye kutsavatsam

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Hymn 106

ubhA u nUnaM tadidarthayethe vi tanvAthe dhiyovashtrApaseva
sadhrIcInA yAtave premajIgaH sudinevapRkSa A taMsayethe
uSTAreva pharvareSu shrayethe prAyogeva shvAtryA shAsurethaH
dUteva hi STho yashasA janeSu mApa sthAtammahiSevApAnAt
sAkaMyujA shakunasyeva pakSA pashveva citrA yajurAgamiSTam
agniriva devayordIdivAMsA parijmAnevayajathaH purutrA
ApI vo asme pitareva putrogreva rucA nRpatIva turyai
iryeva puSTyai kiraNeva bhujyai shruSTIvAneva havamAgamiSTam
vaMsageva pUSaryA shimbAtA mitreva RtA shatarAshAtapantA
vAjevoccA vayasA gharmyeSThA meSeveSAsaparyA purISA
sRNyeva jarbharI turpharItU naitosheva turpharIparpharIkA
udanyajeva jemanA maderU tA me jarAyvajarammarAyu
pajreva carcaraM jAraM marAyu kSadmevArtheSu tartarIthaugrA
RbhU nApat kharamajrA kharajrurvAyurna parpharatkSayad rayINAm
gharmeva madhu jaThare sanerU bhagevitA turpharIphArivAram

patareva cacarA candranirNiM manaRN^gAmananyA na jagmI
bRhanteva gambhareSu pratiSThAM pAdeva gAdhaM taratevidAthaH
karNeva shAsuranu hi smarAtho.aMsheva nobhajataM citramapnaH
AraN^gareva madhverayethe sAragheva gavi nIcInabAre
kInAreva svedamAsiSvidAnA kSAmevorjA sUyavasAtsacethe
RdhyAma stomaM sanuyAma vAjamA no mantraM sarathehopayAtam
yasho na pakvaM madhu goSvantarA bhUtAMshoashvinoH kAmamaprAH

Hymn 107

AvirabhUn mahi mAghonameSAM vishvaM jIvaM tamaso niramoci
mahi jyotiH pitRbhirdattamAgAduruH panthAdakSiNAyA adarshi
uccA divi dakSiNAvanto asthurye ashvadAH saha tesUryeNa
hiraNyadA amRtatvaM bhajante vAsodAH soma pratiranta AyuH
daivI pUrtirdakSiNA devayajyA na kavAribhyo nahi tepRNanti
athA naraH prayatadakSiNAso.avadyabhiyAbahavaH pRNanti
shatadhAraM vAyumarkaM svarvidaM nRcakSasaste abhicakSate haviH
ye pRNanti pra ca yachanti saMgame tedakSiNAM duhate saptamAtaram
dakSiNAvAn prathamo hUta eti dakSiNAvAn grAmaNIragrameti
tameva manye nRpatiM janAnAM yaH prathamodakSiNAmAvivAya
tameva RSiM tamu brahmANamAhuryajñanyaM sAmagAmukthashAsam
sa shukrasya tanvo veda tisro yaH prathamodakSiNayA rarAdha
dakSiNAshvaM dakSiNA gAM dadAti dakSiNA candramuta yad dhiraNyam
dakSiNAnnaM vanute yo na AtmAdakSiNAM varma kRNute vijAnan
na bhojA mamrurna nyarthamIyurna riSyanti na vyathante habhojAH
idaM yad vishvaM bhuvanaM svashcaitat sarvandakSiNaibhyo dadAti
bhojA jigyuH surabhiM yonimagre bhojA jigyurvadhvaM yAsuvAsAH
bhojA jigyurantaHpeyaM surAyA bhojA jigyurye ahUtAH prayanti
bhojAyAshvaM saM mRjantyAshuM bhojAyAste kanyAshumbhamAnA
bhojasyedaM puSkariNIva veshma pariSkRtandevamAneva citram
bhojamashvAH suSThuvAho vahanti suvRd ratho vartatedakSiNAyAH
bhojaM devAso.avatA bhareSu bhojAHshatrUn samanIkeSu jetA

Hymn 108

kimichantI saramA predamAnaD dUre hyadhvA jaguriHparAcaiH
kAsmehitiH kA paritakmyAsIt kathaM rasAyAataraH payAMsi
indrasya dUtIriSitA carAmi maha ichantI paNayo nidhInvaH
atiSkado bhiyasA tan na Avat tathA rasAyA atarampayAMsi
kIdRMM indraH sarame kA dRshIkA yasyedaM dUtIrasaraH parAkAt
A ca gachAn mitramenA dadhAmAthAgavAM gopatirno bhavAti

nAhaM taM veda dabhyaM dabhat sa yasyedaM dUtIrasaraM parAkAt
na taM gUhanti sravato gabhIrA hatAindreNa paNayaH shayadhve
imA gAvaH sarame yA aichaH pari divo antAn subhagepatantI
kasta enA ava sRjAdayudhvyutAsmAkamAyudhAsanti tigmA
asenyA vaH paNayo vacAMsyaniSavyAstanvaH santu pApIH
adhRSTo va etavA astu panthA bRhaspatirva ubhayA namRLAt
ayaM nidhiH sarame adribudhno gobhirashvebhirvasubhirnyRSTaH
rakSanti taM paNayo ye sugopA reku padamalakamA jagantha
eha gamannRSayaH somashitA ayAsyo aN^giraso navagvAH
ta etamUrvaM vi bhajanta gonAmathaitad vacaH paNayovamannit
evA ca tvaM sarama Ajagantha prabAdhitA sahasA daivyena
svasAraM tvA kRNavai mA punargA apa te gavAM subhagebhajAma
nAhaM veda bhrAtRtvaM no svasRtvamindro viduraN^girasashca ghorAH
gokAmA me achadayan yadAyamapAta ita paNayovarIyaH
dUramita paNayo varIya ud gAvo yantu minatIr{R}tena
bRhaspatiryA avindan nigULAH somo grAvANa RSayashca viprAH

Hymn 109

te.avadan prathamA brahmakilbiSe.akUpAraH salilomAtarishvA
vILuharAstapa ugro mayobhUrApo devIHprathamajA Rtena
somo rAjA prathamo brahmajAyAM punaH prAyachadahRNIyamAnaH
anvartitA varuNo mitra AsIdagnirhotAhastagRhyA ninAya
hastenaiva grAhya AdhirasyA brahmajAyeyamiti cedavocan
na dUtAya prahye tastha eSA tathA rASTraM gupitaMkSatriyasya
devA etasyAmavadanta pUrve saptaRSayastapase ye niSeduH
bhImA jAyA brAhmaNasyopanItA durdhAM dadhAtiparame vyoman
brahmacArI carati veviSad viSaH sa devAnAM bhavatyekamaN^gam
tena jAyAmanvavindad bRhaspatiH somena nItAMjuhvaM na devAH
punarvai devA adaduH punarmanuSyA uta
rAjAnaHsatyaM kRNvAnA brahmajAyAM punardaduH
punardAya brahmajAyAM kRtvI devairnikilbiSam
UrjampRthivyA bhaktvAyorugAyamupAsate

Hymn 110

samiddho adya manuSo duroNe devo devAn yajasi jAtavedaH
A ca vaha mitramahashcikitvAn tvaM dUtaH kavirasipracetAH
tanUnapAt patha Rtasya yAnAn madhvA samañjan svadayAsujihva
manmAni dhIbhiruta yajñaM Rndhan devatrA cakRNuhyadhvaraM naH
AjuhvAna IDyo vandyashcA yAhyagne vasubhiH sajoSAH

tvaM devAnAmasi yahva hotA sa enAn yakSISito yajIyAn
prAcInaM barhiH pradishA pRthivyA vastorasyA vRjyateagre ahnAm
vyu prathate vitaraM varIyo devebhyo aditayesyonam
vyacasvatIrurviyA vi shrayantAM patibhyo na janayaHshumbhamAnAH
devIrdvAro bRhatIrvishvaminvA devebhyobhavata suprAyaNAH
A suSvayantI yajate upAke uSAsAnaktA sadatAM niyonau
divye yoSaNe bRhatI surukme adhi shriyaMshukrapishaM dadhAne
daivyA hotArA prathamA suvAcA mimAnA yajñaM manuSoyajadhyai
pracodayantA vidatheSu kArU prAcInaM jyotiHpradishA dishantA
A no yajñaM bhAratI tUyametviLA manuSvadihacetayantI
tisro devIrbarhiredaM syonaM sarasvatIsvapasaH sadantu
ya ime dyAvApRthivI janitrI rUpairapiMshad bhuvanAnivishvA
tamadya hotariSito yajIyAn devaM tvaSTAramiha yakSi vidvAn
upAvasRja tmanyA samañjan devAnAM pAtha RtuthAhavIMSi
vanaspatiH shamitA devo agniH svadantu havyammadhunA ghRtena
sadyo jAto vyamimIta yajñamagnirdevAnAmabhavatpurogAH
asya hotuH pradishy Rtasya vAci svAhAkRtaMhaviradantu devAH

Hymn 111

manISiNaH pra bharadhvaM manISAM yathA\-yathA matayaHsanti nRNAm
indraM satyairerayAmA kRtebhiH sa hivIro girvaNasyurvidAnaH
Rtasya hi sadaso dhItiradyaut saM gArSTeyo vRSabhogobhirAnaT
udatiSThat taviSeNA raveNa mahAnti citsaM vivyAcA rajAMsi
indraH kila shrutyA asya veda sa hi jiSNuH pathikRtsUryAya
An menAM kRNvannacyuto bhuvad goH patirdivaH sanajA apratItaH
indro mahnA mahato arNavasya vratAminAdaN^girobhirgRNAnaH
purUNi cin ni tatAnA rajAMsi dADhAra yodharuNaM satyatAtA
indro divaH pratimAnaM pRthivyA vishvA veda savanA hantishuSNam
mahIM cid dyAmAtanot sUryeNa cAskambha citkambhanena skabhIyAn
vajreNa hi vRtrahA vRtramastaradevasya shUshuvAnasyamAyAH
vi dhRSNo atra dhRSatA jaghanthAthAbhavomaghavan bAhvojAH
sacanta yaduSasaH sUryeNa citrAmasya ketavo rAmavindan
A yan nakSatraM dadRshe divo na punaryato nakiraddhA nu veda
dUraM kila prathamA jagmurAsAmindrasya yAH prasavesasrurApaH
kva svidagraM kva budhna AsAmApomadhyaM kva vo nUnamantaH
sRjaH sindhUnrahinA jagrasAnAnAdidetAH pra vivijrejavena
mumukSamANA uta yA mumucre.adhedetA naramante nitiktAH
sadhrIcIH sindhumushatIrivAyan sanAjjAra AritaHpUrbhidAsAm
astamA te pArthivA vasUnyasme jagmuHsUnRtA indra pUrvIH

Hymn 112

indra piba pratikAmaM sutasya prAtaHsAvastava hipUrvapItiH
harSasva hantave shUra shatrUnukthebhiS TevIryA pra bravAma
yaste ratho manaso javIyAnendra tena somapeyAya yAhi
tUyamA te harayaH pra dravantu yebhiryAsi vRSabhirmandamAnaH
haritvatA varcasA sUryasya shreSThai rUpaistanvaMsparshayasva
asmAbhirindra sakhibhirhuvAnaH sadhrIcInomAdayasvA niSadya
yasya tyat te mahimAnaM madeSvime mahI rodasInAviviktAm
tadoka A haribhirindra yuktaiH priyebhiryAhi priyamannamacha
yasya shashvat papivAnindra shatrUnanAnukRtyA raNyAcakartha
sa te purandhiM taviSImiyarti sa te madAyasuta indra somaH
idaM te pAtraM sanavittamindra pibA somamenA shatakrato
pUrNa AhAvo madirasya madhvo yaM vishva idabhiharyantidevAH
vi hi tvAmindra purudhA janAso hitaprayaso vRSabhahvayante
asmAkaM te madhumattamAnImA bhuvan savanA teSuharya
pra ta indra pUrvyANi pra nUnaM vIryA vocaM prathamAkRtAni
satInamanyurashrathAyo adriM suvedanAmakRNorbrahmaNe gAm
ni Su sIda gaNapate gaNeSu tvAmAhurvipratamaMkavInAm
na Rte tvat kriyate kiM canAre mahAmarkaMmaghavañcitramarca
abhikhyA no maghavan nAdhamAnAn sakhe bodhi vasupatesakhInAm
raNaM kRdhi raNakRt satyashuSmAbhakte cidAbhajA rAye asmAn

Hymn 113

tamasya dyAvApRthivI sacetasA vishvebhirdevairanushuSmamAvatAm
yadait kRNvAno mahimAnamindriyampItvI somasya kratumAnavardhata
tamasya viSNurmahimAnamojasAMshuM dadhanvAn madhunovi rapshate
devebhirindro maghavA sayAvabhirvRtraMjaghanvAnabhavad vareNyaH
vRtreNa yadahinA bibhradAyudhA samasthithA yudhayeshaMsamAvide
vishve te atra marutaH saha tmanAvardhannugra mahimAnamindriyam
jajñAna eva vyabAdhata spRdhaH prApashyad vIro abhipauMsyaM raNam
avRshcadadrimava sasyadaH sRjadastabhnAn nAkaM svapasyayA pRthum
AdindraH satrA taviSIrapatyata varIyo dyAvApRthivIabAdhata
avAbharad dhRSito vajramAyasaM shevaM mitrAyavaruNAya dAshuSe
indrasyAtra taviSIbhyo virapshina RghAyato araMhayantamanyave
vRtraM yadugro vyavRshcadojasApo bibhratantamasA parIvRtam
yA vIryANi prathamAni kartvA mahitvebhiryatamAnausamIyatuH
dhvAntaM tamo.ava dadhvase hata indro mahnApUrvahUtAvapatyata
vishve devAso adha vRSNyAni te.avardhayan somavatyAvacasyayA
raddhaM vRtramahimindrasya hanmanAgnirnajambhaistRSvannamAvayat
bhUri dakSebhirvacanebhir{R}kvabhiH sakhyebhiH sakhyAnipra vocata

indro dhuniM ca cumuriM ca dambhayañchraddhAmanasyA shRNute dabhItaye
tvaM purUNyA bharA svashvyA yebhirmaMsai nivacanAnishaMsan
sugebhirvishvA duritA tarema vido Su Na urviyAgAdhamadya

Hymn 114

gharmA samantA trivRtaM vyApatustayorjuSTimmAtarishvA jagAma
divas payo didhiSANA aveSan vidurdevAH sahasAmAnamarkam
tisro deSTrAya nir{R}tIrupAsate dIrghashruto vi hijAnanti vahnayaH
tAsAM ni cikyuH kavayo nidAnampareSu yA guhyeSu vrateSu
catuSkapardA yuvatiH supeshA ghRtapratIkA vayunAni vaste
tasyAM suparNA vRSaNA ni Sedaturyatra devA dadhirebhAgadheyam
ekaH suparNaH sa samudramA viveSa sa idaM vishvambhuvanaM vi caSTe
taM pAkena manasApashyamantitastammAtA reLi sa u reLi mAtaram
suparNaM viprAH kavayo vacobhirekaM santaM bahudhAkalpayanti
chandAMsi ca dadhato adhvareSu grahAn somasyamimate dvAdasha
SaTtriMshAMshca caturaH kalpayantashchandAMsi cadadhata AdvAdasham
yajñaM vimAya kavayo manISaRksAmAbhyAM pra rathaM vartayanti
caturdashAnye mahimAno asya taM dhIrA vAcA pra Nayantisapta
ApnAnaM tIrthaM ka iha pra vocad yena pathAprapibante sutasya
sahasradhA pañcadashAnyukthA yAvad dyAvApRthivItAvadit tat
sahasradhA mahimAnaH sahasraM yAvadbrahma viSThitaM tAvatI vAk
kashchandasAM yogamA veda dhIraH ko dhiSNyAM prativAcaM papAda
kaM RtvijAmaSTamaM shUramAhurharIindrasya ni cikAya kaH svit
bhUmyA antaM paryeke caranti rathasya dhUrSu yuktAsoasthuH
shramasya dAyaM vi bhajantyebhyo yadA yamo bhavatiharmye hitaH

Hymn 115

citra icchishostaruNasya vakSatho na yo mAtarAvapyetidhAtave
anUdhA yadi jIjanadadhA ca nu vavakSa sadyomahi dUtyaM caran
agnirha nAma dhAyi dannapastamaH saM yo vanA yuvatebhasmanA datA
abhipramurA juhvA svadhvara ino naprothamAno yavase vRSA
taM vo viM na druSadaM devamandhasa induM prothantampravapantamarNavam
AsA vahniM na shociSA virapshinammahivrataM na sarajantamadhvanaH
vi yasya te jrayasAnasyAjara dhakSorna vAtAH pari santyacyutAH
A raNvAso yuyudhayo na satvanaM tritaMnashanta pra shiSanta iSTaye
sa idagniH kanvvatamaH kaNvasakhAryaH parasyAntarasyataruSaH
agniH pAtu gRNato agniH sUrInagnirdadAtuteSAmavo naH
vAjintamAya sahyase supitrya tRSu cyavAno anu jAtavedase
anudre cid yo dhRSatA varaM sate mahintamAya dhanvanedaviSyate

evAgnirmartaiH saha sUribhirvasu STave sahasaH sUnaronRbhiH
mitrAso na ye sudhitA RtAyavo dyAvo na dyumnairabhi santi mAnuSAn
Urjo napAt sahasAvanniti tvopastutasya vandate vRSA vAk
tvAM stoSAma tvayA suvIrA drAghIya AyuH pratarandadhAnAH
iti tvAgne vRSTihavyasya putrA upastutAsa RSayo.avocan
tAMshca pAhi gRNatashca sUrIn vaSaD vaSaL ityUrdhvAso anakSan namo nama ityUrdhvAso anakSan

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Hymn 116

pibA somaM mahata indriyAya pibA vRtrAya hantaveshaviSTha
piba rAye shavase hUyamAnaH piba madhvastRpadindrA vRSasva
asya piba kSumataH prasthitasyendra somasya varamAsutashya
svastidA manasA mAdayasvArvAcIno revatesaubhagAya
mamattu tvA divyaH soma indra mamattu yaH sUyatepArthiveSu
mamattu yena varivashcakartha mamattu yenaniriNAsi shatrUn
A dvibarhA amino yAtvindro vRSA haribhyAM pariSiktamandhaH
gavyA sutasya prabhRtasya madhvaH satrA khedAmarushahA vRSasva
ni tigmAni bhrAshayan bhrAshyAnyava sthirA tanuhiyAtujUnAm
ugrAya te saho balaM dadAmi pratItyAshatrUn vigadeSu vRshca
vyarya indra tanuhi shravAMsyoja sthireva dhanvano'bhimAtIH
asmadryag vAvRdhAnaH sahobhiranibhRSTastanvaM vAvRdhasva
idaM havirmaghavan tubhyaM rAtaM prati samrAL ahRNAnogRbhAya
tubhyaM suto maghavan tubhyaM pakvo.addhIndra pibaca prasthitasya
addhIdindra prasthitemA havIMSi cano dadhiSva pacatotasomam
prayasvantaH prati haryAmasi tvA satyAH santuyajamAnasya kAmAH
prendrAgnibhyAM suvacasyAmiyarmi sindhAviva prerayaMnAvamarkaiH
ayA iva pari caranti devA ye asmabhyandhanadA udbhidashca

Hymn 117

na vA u devAH kSudhamid vadhaM dadurutAshitamupagachanti mRtyavaH
uto rayiH pRNato nopa dasyatyutApRNanmarDitAraM na vindate
ya AdhrAya cakamAnAya pitvo.annavAn sanraphitAyopajagmuSe
sthiraM manaH kRNute sevate purotocit sa marDitAraM na vindate
sa id bhojo yo gRhave dadAtyannakAmAya carate kRshAya
aramasmai bhavati yAmahUtA utAparISu kRNute sakhAyam
na sa sakhA yo na dadAti sakhye sacAbhuve sacamAnAyapitvaH
apAsmAt preyAn na tadoko asti pRNantamanyamaraNaM cidicHet
pRNIyAdin nAdhamAnAya tavyAn drAghIyAMsamanupashyeta panthAm
o hi vartante rathyeva cakrAnyam\-anyamupa tiSThanta rAyaH

moghamannaM vindate apracetAH satyaM bravImi vadha it satasya
nAryamaNaM puSyati no sakhAyaM kevalAgho bhavatikevalAdI
kRSannit phAla AshitaM kRNoti yannadhvAnamapa vRN^ktecaritraiH
vadan brahmAvadato vanIyAn pRNannApirapRNantamabhi SyAt
ekapAd bhUyo dvipado vi cakrame dvipAt tripAdamabhyetipashcAt
catuSpAdeti dvipadAmabhisvare sampashyanpaN^ktIrupatiSThamAnaH
samau cid dhastau na samaM viviSTaH sammAtarA cin nasamaM duhAte
yamayoshcin na samA vIryANi jñAtI citsantau na samaM pRNItaH

Hymn 118

agne haMsi nyatriNaM dIdyan martyeSvA
sve kSayeshucivrata
ut tiSThasi svAhuto ghRtAni prati modase
yat tvA srucaHsamasthiran
sa Ahuto vi rocate.agnirILenyo girA
srucA pratIkamajyate
ghRtenAgniH samajyate madhupratIka AhutaH
rocamAnovibhAvasuH
jaramANaH samidhyase devebhyo havyavAhana
taM tvA havantamartyAH
taM martA amartyaM ghRtenAgniM saparyata
adAbhyaMgRhapatim
adAbhyena shociSAgne rakSastvaM daha
gopA RtasyadIdihi
sa tvamagne pratIkena pratyoSa yAtudhAnyaH
urukSayeSudIdyat
taM tvA gIrbhirukSayA havyavAhaM samIdhire
yajiSThaM mAnuSe jane

Hymn 119

iti vA iti me mano gAmashvaM sanuyAmiti
kuvitsomasyApAmiti
pra vAtA iva dodhata un mA pItA ayaMsata
kuvit ...
un mA pItA ayaMsata rathamashvA ivAshavaH
kuvit ...
upa mA matirasthita vAshrA putramiva priyam
kuvit ...
ahaM taSTeva vandhuraM paryacAmi hRdA matim

kuvit ...
nahi me akSipaccanAchAntsuH pañca kRSTayaH
kuvit ...
nahi me rodasI ubhe anyaM pakSaM cana prati
kuvit ...
abhi dyAM mahinA bhuvamabhImAM pRthivIM mahIm
kuvit...
hantAhaM pRthivImimAM ni dadhAnIha veha vA
kuvit ...
oSamit pRthivImahaM jaN^ghanAnIha veha vA
kuvit ...
divi me anyaH pakSo.adho anyamacIkRSam
kuvit ...
ahamasmi mahAmaho.abhinabhyamudISitaH
kuvit ...
gRho yAmyaraMkRto devebhyo havyavAhanaH
kuvit ...

Hymn 120

tadidAsa bhuvaneSu jyeSThaM yato jajña ugrastveSanRmNaH
sadyo jajñAno ni riNAti shatrUnanu yaMvishve madantyUmAH
vAvRdhAnaH shavasA bhUryojAH shatrurdAsAya bhiyasandadhAti
avyanacca vyanacca sasni saM te navanta prabhRtAmadeSu
tve kratumapi vRñjanti vishve dviryadete trirbhavantyUmAH
svAdoH svAdIyaH svAdunA sRjA samadaH sumadhu madhunAbhi yodhIH
iti cid dhi tvA dhanA jayantaM made\-made anumadanti viprAH
ojIyo dhRSNo sthiramA tanuSva mA tvA dabhanyAtudhAnA durevAH
tvayA vayaM shAshadmahe raNeSu prapashyanto yudhenyAnibhUri
codayAmi ta AyudhA vacobhiH saM te shishAmibrahmaNA vayAMsi
stuSeyyaM puruvarpasaM RbhvaminatamamAptyamAptyAnAm
A darSate shavasA sapta dAnUn pra sAkSate pratimAnAnibhUri
ni tad dadhiSe.avaraM paraM ca yasminnAvithAvasA duroNe
A mAtarA sthApayase jigatnU ata inoSi karvarA purUNi
imA brahma bRhaddivo vivaktIndrAya shUSamagriyaHsvarSAH
maho gotrasya kSayati svarAjo durashca vishvAavRNodapa svAH
evA mahAn bRhaddivo atharvAvocat svAM tanvamindrameva
svasAro mAtaribhvarIrariprA hinvanti ca shavasAvardhayanti ca

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Hymn 121

hiraNyagarbhaH samavartatAgre bhUtasya jAtaH patirekaAsIt
sa dAdhAra pRthivIM dyAmutemAM kasmai devAyahaviSA vidhema
ya AtmadA baladA yasya vishva upAsate prashiSaM yasyadevAH
yasya chAyAmRtaM yasya mRtyuH kasmai devAyahaviSA vidhema
yaH prANato nimiSato mahitvaika id rAjA jagato babhUva
ya Ishe asya dvipadashcatuSpadaH kasmai devAya haviSAvidhema
yasyeme himavanto mahitvA yasya samudraM rasayA sahAhuH
yasyemAH pradisho yasya bAhU kasmai devAya haviSAvidhema
yena dyaurugrA pRthivI ca dRLhA yena sva stabhitaM yenanAkaH
yo antarikSe rajaso vimAnaH kasmai devAyahaviSA vidhema
yaM krandasI avasA tastabhAne abhyaikSetAM manasArejamAne
yatrAdhi sUra udito vibhAti kasmai devAyahaviSA vidhema
Apo ha yad bRhatIrvishvamAyan garbhaM dadhAnAjanayantIragnim
tato devAnAM samavartatAsurekaHkasmai devAya haviSA vidhema
yashcidApo mahinA paryapashyad dakSaM dadhAnAjanayantIryajñam
yo deveSvadhi deva eka AsIt kasmaidevAya haviSA vidhema
mA no hiMsIjjanitA yaH pRthivyA yo vA divaMsatyadharmA jajAna
yashcApashcandrA bRhatIrjajAnakasmai devAya haviSA vidhema
prajApate na tvadetAnyanyo vishvA jAtAni pari tAbabhUva
yatkAmAste juhumastan no astu vayaM syAma patayorayINAm

Hymn 122

vasuM na citramahasaM gRNISe vAmaM shevamatithimadviSeNyam
sa rAsate shurudho vishvadhAyaso.agnirhotAgRhapatiH suvIryam
juSANo agne prati harya me vaco vishvAni vidvAn vayunAnisukrato
ghRtanirNig brahmaNe gAtumeraya tava devAajanayannanu vratam
sapta dhAmAni pariyannamartyo dAshad dAshuSe sukRtemAmahasva
suvIreNa rayiNAgne svAbhuvA yasta AnaTsamidhA taM juSasva
yajñasya ketuM prathamaM purohitaM haviSmanta ILate saptavAjinam
shRNvantamagniM ghRtapRSThamukSaNampRNantaM devaM pRNate suvIryam
TvaM dUtaH prathamo vareNyaH sa hUyamAno amRtAyamatsva
tvAM marjayan maruto dAshuSo gRhe tvAM stomebhirbhRgavo vi rurucuH
iSaM duhan sudughAM vishvadhAyasaM yajñapriyeyajamAnAya sukrato
agne ghRtasnustrir{R}tAni dIdyadvartiryajñaM pariyan sukratUyase
tvAmidasyA uSaso vyuSTiSu dUtaM kRNvAnA ayajantamAnuSAH
tvAM devA mahayAyyAya vAvRdhurAjyamagnenimRjanto adhvare
ni tvA vasiSThA ahvanta vAjinaM gRNanto agne vidatheSuvedhasaH
rAyas poSaM yajamAneSu dhAraya yUyaM pAtasvastibhiH sadA naH

Hymn 123

ayaM venashcodayat pRshnigarbhA jyotirjarAyU rajasovimAne
imamapAM saMgame sUryasya shishuM na viprAmatibhI rihanti
samudrAdUrmimudiyarti veno nabhojAH pRSThaMharyatasya darshi
Rtasya sAnAvadhi viSTapi bhrATsamAnaM yonimabhyanUSata vrAH
samAnaM pUrvIrabhi vAvashAnAstiSThan vatsasyamAtaraH sanILAH
Rtasya sAnAvadhi cakramANArihanti madhvo amRtasya vANIH
jAnanto rUpamakRpanta viprA mRgasya ghoSaM mahiSasya higman
Rtena yanto adhi sindhumasthurvidad gandharvoamRtAni nAma
apsarA jAramupasiSmiyANA yoSA bibharti parame vyoman
carat priyasya yoniSu priyaH san sIdat pakSe hiraNyayesa venaH
nAke suparNamupa yat patantaM hRdA venanto abhyacakSatatvA
hiraNyapakSaM varuNasya dUtaM yamasya yonaushakunaM bhuraNyum
Urdhvo gandharvo adhi nAke asthAt pratyaM citrA bibhradasyAyudhAni
vasAno atkaM surabhiM dRshe kaM svarNanAma janata priyANi
drapsaH samudramabhi yajjigAti pashyan gRdhrasya cakSasAvidharman
bhAnuH shukreNa shociSA cakAnastRtIye cakrerajasi priyANi

Hymn 124

imaM no agna upa yajñamehi pañcayAmaM trivRtaMsaptatantum
aso havyavAL uta naH purogA jyogevadIrghaM tama AshayiSThAH
adevAd devaH pracatA guhA yan prapashyamAno amRtatvamemi
shivaM yat santamashivo jahAmi svAt sakhyAdaraNIMnAbhimemi
pashyannanyasyA atithiM vayAyA Rtasya dhAma vi mimepurUNi
shaMsAmi pitre asurAya shevamayajñiyAdyajñiyaM bhAgamemi
bahvIH samA akaramantarasminnindraM vRNAnaH pitaraMjahAmi
agniH somo varuNaste cyavante paryAvardrASTraM tadavAmyAyan
nirmAyA u tye asurA abhUvan tvaM ca mA varuNa kAmayAse
Rtena rAjannanRtaM viviñcan mama rASTrasyAdhipatyamehi
idaM svaridamidAsa vAmamayaM prakAsha urvantarikSam
hanAva vRtraM nirehi soma haviS TvA santaM haviSAyajAma
kaviH kavitvA divi rUpamAsajadaprabhUtI varuNo nirapaH sRjat
kSemaM kRNvAnA janayo na sindhavash tA asyavarNaM shucayo bharibhrati
tA asya jyeSThamindriyaM sacante tA ImA kSetisvadhayA madantIH
tA iM visho na rAjAnaM vRNAnAbIbhatsuvo apa vRtrAdatiSThan
bIbhatsUnAM sayujaM haMsamAhurapAM divyAnAMsakhye carantam
anuSTubhamanu carcUryamANamindraM nicikyuH kavayo manISA

Hymn 125

ahaM rudrebhirvasubhishcarAmyahamAdityairutavishvadevaiH
ahaM mitrAvaruNobhA bibharmyahamindrAgnIahamashvinobhA
ahaM somamAhanasaM bibharmyahaM tvaSTAramutapUSaNaM bhagam
ahaM dadhAmi draviNaM haviSmatesuprAvye yajamAnAya sunvate
ahaM rASTrI saMgamanI vasUnAM cikituSI prathamAyajñiyAnAm
tAM mA devA vyadadhuH purutrAbhUristhAtrAM bhUryAveshayantIm
mayA so annamatti yo vipashyati yaH prANiti ya IMshRNotyuktam
amantavo mAM ta upa kSiyanti shrudhishruta shraddhivaM te vadAmi
ahameva svayamidaM vadAmi juSTaM devebhirutamAnuSebhiH
yaM kAmaye taM\-tamugraM kRNomi tambrahmANaM taM RSiM taM sumedhAm
ahaM rudrAya dhanurA tanomi brahmadviSe sharave hantavAu
ahaM janAya samadaM kRNomyahaM dyAvApRthivI Avivesha
ahaM suve pitaramasya mUrdhan mama yonirapsvantaH samudre
tato vi tiSThe bhuvanAnu vishvotAmUM dyAMvarSmaNopa spRshAmi
ahameva vAta iva pra vAmyArabhamANA bhuvanAni vishvA
paro divA para enA pRthivyaitAvatI mahinA saM babhUva

Hymn 126

na tamaMho na duritaM devAso aSTa martyam
sajoSasoyamaryamA mitro nayanti varuNo ati dviSaH
tad dhi vayaM vRNImahe varuNa mitrAryaman
yenA niraMhaso yUyaM pAtha nethA ca martyamati dviSaH
te nUnaM no.ayamUtaye varuNo mitro aryamA
nayiSThA uno neSaNi parSiSThA u naH parSaNyati dviSaH
yUyaM vishvaM pari pAtha varuNo mitro aryamA
yuSmAkaMsharmaNi priye syAma supraNItayo.ati dviSaH
AdityAso ati sridho varuNo mitro aryamA
ugraM marudbhIrudraM huvemendramagniM svastaye.ati dviSaH
netAra U Su Nastiro varuNo mitro aryamA
ati vishvAniduritA rAjAnashcarSaNInAmati dviSaH
shunamasmabhyamUtaye varuNo mitro aryamA
sharma yachantusapratha AdityAso yadImahe ati dviSaH
yathA ha tyad vasavo gauryaM cit padi SitAmamuñcatAyajatrAH
evo Svasman muñcatA vyaMhaH pra tAryagneprataraM na AyuH

Hymn 127

rAtrI vyakhyadAyatI purutrA devyakSabhiH
vishvAadhi shriyo.adhita
orvaprA amartyA nivato devyudvataH
jyotiSA bAdhatetamaH
niru svasAramaskRtoSasaM devyAyatI
apedu hAsatetamaH
sA no adya yasyA vayaM ni te yAmannnavikSmahi
vRkSena vasatiM vayaH
ni grAmAso avikSata ni padvanto ni pakSiNaH
nishyenAsashcidarthinaH
yAvayA vRkyaM vRkaM yavaya stenamUrmye
athA naHsutarA bhava
upa mA pepishat tamaH kRSNaM vyaktamasthita
uSa RNevayAtaya
upa te gA ivAkaraM vRNISva duhitardivaH
rAtri stomaMna jigyuSe

Hymn 128

mamAgne varco vihaveSvastu vayaM tvendhAnAstanvampuSema
mahyaM namantAM pradishashcatasrastvayAdhyakSeNapRtanA jayema
mama devA vihave santu sarva indravanto maruto viSNuragniH
mamAntarikSamurulokamastu mahyaM vAtaH pavatAMkAme asmin
mayi devA draviNamA yajantAM mayyAshIrastu mayidevahUtiH
daivyA hotAro vanuSanta pUrve.ariSTAHsyAma tanvA suvIrAH
mahyaM yajantu mama yAni havyAkUtiH satyA manaso me astu
eno mA ni gAM katamaccanAhaM vishve devAso adhivocatA naH
devIH SaL urvIruru naH kRNota vishve devAsa ihavIrayadhvam
mA hAsmahi prajayA mA tanUbhirmA radhAmadviSate soma rAjan
agne manyuM pratinudan pareSAmadabdho gopAH pari pAhi nastvam
pratyañco yantu nigutaH punaste.amaiSAM cittamprabudhAM vi neshat
dhAtA dhAtR^INAM bhuvanasya yas patirdevaM trAtAramabhimAtiSAham
imaM yajñamashvinobhA bRhaspatirdevAH pAntu yajamAnaM nyarthAt
uruvyacA no mahiSaH sharma yaMsadasmin have puruhUtaHpurukSuH
sa naH prajAyai haryashva mRLayendra mA norIriSo mA parA dAH
ye naH sapatnA apa te bhavantvindrAgnibhyAmava bAdhAmahetAn
vasavo rudrA AdityA uparispRshaM mograM cettAramadhirAjamakran

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Hymn 129

nAsadAsIn no sadAsIt tadAnIM nAsId rajo no vyomAparo yat
kimAvarIvaH kuha kasya sharmannambhaH kimAsId gahanaM gabhIram
na mRtyurAsIdamRtaM na tarhi na rAtryA ahna AsItpraketaH
AnIdavAtaM svadhayA tadekaM tasmAddhAnyan na paraH kiM canAsa
tama AsIt tamasA gULamagre.apraketaM salilaM sarvamAidam
tuchyenAbhvapihitaM yadAsIt tapasastanmahinAjAyataikam
kAmastadagre samavartatAdhi manaso retaH prathamaM yadAsIt
sato bandhumasati niravindan hRdi pratISyAkavayo manISA
tirashcIno vitato rashmireSAmadhaH svidAsI.a.a.at
retodhAAsan mahimAna Asan svadhA avastAt prayatiH parastAt
ko addhA veda ka iha pra vocat kuta AjAtA kuta iyaMvisRSTiH
arvAg devA asya visarjanenAthA ko veda yataAbabhUva
iyaM visRSTiryata AbabhUva yadi vA dadhe yadi vA na
yo asyAdhyakSaH parame vyoman so aN^ga veda yadi vA naveda

Hymn 130

yo yajño vishvatastantubhistata ekashataM devakarmebhirAyataH
ime vayanti pitaro ya AyayuH pra vayApa vayetyAsate tate
pumAnenaM tanuta ut kRNatti pumAn vi tatne adhi nAkeasmin
ime mayUkhA upa sedurU sadaH sAmAni cakrustasarANyotave
kAsIt pramA pratimA kiM nidAnamAjyaM kimAsItparidhiH ka AsIt
chandaH kimAsIt praugaM kimukthaMyad devA devamayajanta vishve
agnergAyatryabhavat sayugvoSNihayA savitA saM babhUva
anuSTubhA soma ukthairmahasvAn bRhaspaterbRhatI vAcamAvat
virAN mitrAvaruNayorabhishrIrindrasya triSTub ihabhAgo ahnaH
vishvAn devAñ jagatyA vivesha tenacAkLipra RSayo manuSyAH
cAkLipre tena RSayo manuSyA yajñe jAte pitaro naHpurANe
pashyan manye manasA cakSasA tAn ya imaMyajñamayajanta pUrve
sahastomAH sahachandasa AvRtaH sahapramA RSayaH saptadaivyAH
pUrveSAM panthAmanudRshya dhIrA anvAlebhirerathyo na rashmIn

Hymn 131

apa prAca indra vishvAnamitrAnapApAco abhibhUte nudasva
apodIco apa shUrAdharAca urau yathA tava sharmanmadema
kuvidaN^ga yavamanto yavaM cid yathA dAntyanupUrvaMviyUya

ihehaiSAM kRNuhi bhojanAni ye barhiSonamovRktiM na jagmuH
nahi sthUry RtuthA yAtamasti nota shravo vividesaMgameSu
gavyanta indraM sakhyAya viprA ashvAyantovRSaNaM vAjayantaH
yuvaM surAmamashvinA namucAvAsure sacA
vipipAnAshubhas patI indraM karmasvAvatam
putramiva pitarAvashvinobhendrAvathuH kAvyairdaMsanAbhiH
yat surAmaM vyapibaH shacIbhiH sarasvatItvA maghavannabhiSNak
indraH sutrAmA svavAnavobhiH sumRLIko bhavatuvishvavedAH
bAdhatAM dveSo abhayaM kRNotu suvIryasyapatayaH syAma
tasya vayaM sumatau yajñiyasyApi bhadre saumanase syAma
sa sutrAmA svavAnindro asme ArAccid dveSaH sanutaryuyotu

Hymn 132

IjAnamid dyaurgUrtAvasurIjAnaM bhUmirabhiprabhUSaNi
IjAnaM devAvashvinAvabhi sumnairavardhatAm
tA vAM mitrAvaruNA dhArayatkSitI suSumneSitatvatAyajAmasi
yuvoH krANAya sakhyairabhi SyAma rakSasaH
adhA cin nu yad didhiSAmahe vAmabhi priyaM rekNaHpatyamAnAH
dadvAn vA yat puSyati rekNaH saM vArannakirasya maghAni
asAvanyo asura sUyata dyaustvaM vishveSAM varuNAsirAjA
mUrdhA rathasya cAkan naitAvatainasAntakadhruk
asmin svetacchakapUta eno hite mitre nigatAn hanti vIrAn
avorvA yad dhAt tanUSvavaH priyAsu yajñiyAsvarvA
yuvorhi mAtAditirvicetasA dyaurna bhUmiH payasApupUtani
ava priyA didiSTana sUro ninikta rashmibhiH
yuvaM hyapnarAjAvasIdataM tiSThad rathaM nadhUrSadaM vanarSadam
tA naH kaNUkayantIrnRmedhastatre aMhasaH sumedhastatre aMhasaH

Hymn 133

pro Svasmai purorathamindrAya shUSamarcata
abhIke cidulokakRt saMge samatsu vRtrahAsmAkaM bodhi coditAnabhantAmanyakeSAM jyAkA adhi dhanvasu
tvaM sindhUnravAsRjo.adharAco ahannahim
ashatrurindrajajñiSe vishvaM puSyasi vAryaM taM tvA pari SvajAmahenabhantAmanyakeSAM jyAkA adhi dhanvasu
vi Su vishvA arAtayo.aryo nashanta no dhiyaH
astAsishatrave vadhaM yo na indra jighAMsati yA te rAtirdadirvasu nabhantAmanyakeSAM jyAkA adhi dhanvasu
yo na indrAbhito jano vRkAyurAdideshati

adhaspadaM tamIM kRdhi vibAdho asi sAsahirnabhantAmanyakeSAM jyAkAadhi dhanvasu
yo na indrAbhidAsati sanAbhiryashca niSTyaH
ava tasyabalaM tira mahIva dyauradha tmanA nabhantAmanyakeSAMjyAkA adhi dhanvasu
vayamindra tvAyavaH sakhitvamA rabhAmahe
Rtasya naHpathA nayAti vishvAni duritA nabhantAmanyakeSAMjyAkA adhi dhanvasu
asmabhyaM su tvamindra tAM shikSa yA dohate prati varaMjaritre
achidrodhnI pIpayad yathA naH sahasradhArApayasA mahI gauH

Hymn 134

ubhe yadindra rodasI ApaprAthoSA iva
mahAntaM tvAmahInAM samrAjaM carSaNInAM devI janitryajIjanadbhadrA janitryajIjanat
ava sma durhaNAyato martasya tanuhi sthiram
adhaspadaM tamIM kRdhi yo asmAnAdideshati devI janitryajIjanad bhadrAjanitryajIjanat
ava tyA bRhatIriSo vishvashcandrA amitrahan
shacIbhiHshakra dhUnuhIndra vishvAbhirUtibhirdevI janitry ...
ava yat tvaM shatakratavindra vishvAni dhUnuSe
rayiMna sunvate sacA sahasriNIbhirUtibhirdevI janitry ...
ava svedA ivAbhito viSvak patantu didyavaH
dUrvAyA ivatantavo vyasmadetu durmatirdevI janItry ...
dIrghaM hyaN^kushaM yathA shaktiM bibharSi mantumaH
pUrveNa maghavan padAjo vayAM yathA yamo devI janitry...
nakirdevA minImasi nakirA yopayAmasi mantrashrutyaMcarAmasi
pakSebhirapikakSebhiratrAbhi saM rabhAmahe

Hymn 135

yasmin vRkSe supalAshe devaiH sampibate yamaH
atrA novishpatiH pitA purANAnanu venati
purANAnanuvenantaM carantaM pApayAmuyA
asUyannabhyacAkSaM tasmA aspRhayaM punaH
yaM kumAra navaM rathamacakraM manasAkRNoH
ekeSaMvishvataH prAñcamapashyannadhi tiSThasi
yaM kumAra prAvartayo rathaM viprebhyas pari
taMsAmAnu prAvartata samito nAvyAhitam
kaH kumAramajanayad rathaM ko niravartayat
kaH svit tadadya no brUyAdanudeyI yathAbhavat
yathAbhavadanudeyI tato agramajAyata
purastAd budhnAtataH pashcAn nirayaNaM kRtam
idaM yamasya sAdanaM devamAnaM yaducyate
iyamasyadhamyate nALIrayaM gIrbhiH pariSkRtaH

Hymn 136

keshyagniM keshI viSaM keshI bibharti rodasI
keshIvishvaM svardRshe keshIdaM jyotirucyate
munayo vAtarashanAH pishaN^gA vasate malA
vAtasyAnudhrAjiM yanti yad devAso avikSata
unmaditA mauneyana vAtAnA tasthimA vayam
sharIredasmAkaM yUyaM martAso abhi pashyatha
antarikSeNa patati vishvA rUpAvacAkashat
munirdevasya\-devasya saukRtyAya sakhA hitaH
vAtasyAshvo vAyoH sakhAtho deveSito muniH
ubhausamudrAvA kSeti yashca pUrva utAparaH
apsarasAM gandharvANAM mRgANAM caraNe caran
keshIketasya vidvAn sakhA svAdurmadintamaH
vAyurasmA upAmanthat pinaSTi smA kunannamA
keshIviSasya pAtreNa yad rudreNApibat saha

Hymn 137

uta devA avahitaM devA un nayathA punaH
utAgashcakruSaM devA devA jIvayathA punaH
dvAvimau vAtau vAta A sindhorA parAvataH
dakSante anya A vAtu parAnyo vAtu yad rapaH
A vAta vAhi bheSajaM vi vAta vAhi yad rapaH
tvaM hivishvabheSajo devAnAM dUta Iyase
A tvAgamaM shantAtibhiratho ariSTatAtibhiH
dakSante bhadramAbhArSaM parA yakSmaM suvAmi te
trAyantAmiha devAstrAyatAM marutAM gaNaH
trAyantAM vishvA bhUtAni yathAyamarapA asat
Apa id vA u bheSajIrApo amIvacAtanIH
ApaHsarvasya bheSajIstAste kRNvantu bheSajam
hastAbhyAM dashashAkhA bhyAM jihvA vAcaH purogavI
anAmayitnubhyAM tvA tabhyAM tvopa spRshAmasi

Hymn 138

tava tya indra sakhyeSu vahnaya RtaM manvAnA vyadardirurvalam
yatrA dashasyannuSaso riNannapaH kutsAyamanmannahyashca daMsayaH
avAsRjaH prasvaH shvañcayo girinudAja usrA apibomadhu priyam
avardhayo vanino asya daMsasA shushocasUrya RtajAtayA girA
vi sUryo madhye amucad rathaM divo vidad dAsaya pratimAnamAryaH
dRLAni piprorasurasya mAyina indro vyAsyaccakRvAn RjishvanA
anAdhRSTAni dhRSito vyAsyan nidhInradevAnamRNadayAsyaH
mAseva sUryo vasu puryamA dade gRNAnaHshatrUnrashRNAd virukmatA
ayuddhaseno vibhvA vibhindatA dAshad vRtrahA tujyAni tejate
indrasya vajrAdabibhedabhishnathaH prAkrAmacchundhyurajahaduSa anaH
etA tyA te shrutyAni kevalA yadeka ekamakRNorayajñam
mAsAM vidhAnamadadhA adhi dyavi tvayA vibhinnambharati pradhiM pitA

Hymn 139

sUryarashmirharikeshaH purastAt savitA jyotirudayAnajasram
tasya pUSA prasave yAti vidvAn sampashyanvishvA bhuvanAni gopAH
nRcakSA eSa divo madhya Asta ApaprivAn rodasIantarikSam
sa vishvAcIrabhi caSTe ghRtAcIrantarApUrvamaparaM ca ketum
rAyo budhnaH saMgamano vasUnAM vishvA rUpAbhi caSTeshacIbhiH
deva iva savitA satyadharmendro na tasthausamare dhanAnAm
vishvAvasuM soma gandharvamApo dadRshuSIstad RtenA vyAyan
tadanvavaidindro rArahANa AsAM pari suryasyaparidhinrapashyat
vishvAvasurabhi tan no gRNAtu divyo gandharvo rajasovimAnaH
yad vA ghA satyamuta yan na vidma dhiyohinvAno dhiya in no avyAH
sasnimavindaccaraNe nadInAmapAvRNod duro ashmavrajAnAm
prAsAM gandharvo amRtAni vocadindro dakSaM pari jAnAdahInAm

Hymn 140

agne tava shravo vayo mahi bhrAjante arcayo vibhAvaso
bRhadbhAno shavasA vAjamukthyaM dadhAsi dAshuSe kave
pAvakavarcAH shukravarcA anUnavarcA udiyarSi bhAnunA
putro mAtarA vicarannupAvasi pRNakSi rodasI ubhe
Urjo napAjjAtavedaH sushastibhirmandasva dhItibhirhitaH
tve iSaH saM dadhurbhUrivarpasashcitrotayo vAmajAtAH
irajyannagne prathayasva jantubhirasme rAyo amartya

sadarshatasya vapuSo vi rAjasi pRNakSi sAnasiM kratum
iSkartAramadhvarasya pracetasaM kSayantaM rAdhaso mahaH
rAtiM vAmasya subhagAM mahImiSaM dadhAsi sAnasiMrayim
RtAvAnaM mahiSaM vishvadarshatamagniM sumnAya dadhirepuro janAH
shrutkarNaM saprathastamaM tvA girA daivyammAnuSA yugA

Hymn 141

agne achA vadeha naH pratyaM naH sumanA bhava
pra noyacha vishas pate dhanadA asi nastvam
pra no yachatvaryamA pra bhagaH pra bRhaspatiH
pradevAH prota sUnRtA rAyo devI dadAtu naH
somaM rAjAnamavase.agniM gIrbhirhavAmahe
AdityAnviSNuM sUryaM brahmANaM ca bRhaspatim
indravAyU bRhaspatiM suhaveha havAmahe
yathA naH sarvaijjanaH saMgatyAM sumanA asat
aryamaNaM bRhaspatimindraM dAnAya codaya
vAtaMviSNuM sarasvatIM savitAraM ca vAjinam
tvaM no agne agnibhirbrahma yajñaM ca vardhaya
tvaM nodevatAtaye rAyo dAnAya codaya

Hymn 142

ayamagne jaritA tve abhUdapi sahasaH sUno nahyanyadastyApyam
bhadraM hi sharma trivarUthamasti ta ArehiMsAnAmapa didyumA kRdhi
pravat te agne janimA pitUyataH sAcIva vishvA bhuvanA nyRñjase
pra saptayaH pra saniSanta no dhiyaH purashcarantipashupA iva tmanA
uta vA u pari vRNakSi bapsad bahoragna ulapasya svadhAvaH
uta khilyA urvarANAM bhavanti mA te hetiM taviSIMcukrudhAma
yadudvato nivato yAsi bapsat pRthageSi pragardhinIvasenA
yadA te vAto anuvAti shocirvapteva shmashru vapasipra bhUma
pratyasya shreNayo dadRshra ekaM niyAnaM bahavo rathAsaH
bAhU yadagne anumarmRjAno nyaMM uttAnAmanveSibhUmim
ut te shuSmA jihatAmut te arcirut te agne shashamAnasyavAjAH
ucchvañcasva ni nama vardhamAna A tvAdya vishvevasavaH sadantu
apAmidaM nyayanaM samudrasya niveshanam
anyaMkRNuSvetaH panthAM tena yAhi vashAnanu
Ayane te parAyaNe dUrvA rohantu puSpiNiH
hradAshcapuNDarIkANi samudrasya gRhA ime

Hymn 143

tyaM cidatriM RtajuramarthamashvaM na yAtave
kakSivantaM yadI punA rathaM na kRNutho navam
tyaM cidashvaM na vAjinamareNavo yamatnata
dRLaMgranthiM na vi SyatamatriM yaviSThamA rajaH
narA daMsiSThavatraye shubhrA siSAsataM dhiyaH
athA hi vAM divo narA puna stomo na vishase
cite tad vAM surAdhasA rAtiH sumatirashvinA
A yannaH sadane pRthau samane parSatho narA
yuvaM bhujyuM samudra A rajasaH pAra IN^khitam
yAtamachA patatribhirnAsatyA sAtaye kRtam
A vAM sumnaiH shamyU iva maMhiSThA vishvavedasA
samasme bhUSataM narotsaM na pipyuSIriSaH

Hymn 144

ayaM hi te amartya induratyo na patyate
dakSo vishvAyurvedhase
ayamasmAsu kAvya Rbhurvajro dAsvate
ayaM bibhartyUrdhvakRshanaM madaM Rbhurna kRtvyaM madam
ghRSuH shyenAya kRtvana Asu svAsu vaMsagaH
ava dIdhedahIshuvaH
yaM suparNaH parAvataH shyenasya putra Abharat
shatacakraM yo.ahyo vartaniH
yaM te shyenashcArumavRkaM padAbharadaruNaM mAnamandhasaH
enA vayo vi tAryAyurjIvasa enA jAgArabandhutA
evA tadindra indunA deveSu cid dhArayAte mahi tyajaH
kratvA vayo vi tAryAyuH sukrato kratvAyamasmadAsutaH

Hymn 145

imAM khanAmyoSadhiM vIrudhaM balavattamAm
yayAsapatnIM bAdhate yayA saMvindate patim
uttAnaparNe subhage devajUte sahasvati
sapatnIM me parAdhama patiM me kevalaM kuru
uttarAhamuttara uttareduttarAbhyaH
athA sapatnI yAmamAdharA sAdharAbhyaH
nahyasyA nAma gRbhNAmi no asmin ramate jane

parAmevaparAvataM sapatnIM gamayAmasi
ahamasmi sahamAnAtha tvamasi sAsahiH
ubhe sahasvatIbhUtvI sapatnIM me sahAvahai
upa te.adhAM sahamAnAmabhi tvAdhAM sahIyasA
mAmanupra te mano vatsaM gauriva dhAvatu pathA vAriva dhAvatu

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Hymn 146

araNyAnyaraNyAnyasau yA preva nashyasi
kathAgrAmaM na pRchasi na tvA bhIriva vindatI.a.a.an
vRSAravAya vadate yadupAvati ciccikaH
AghATibhirivadhAvayannaraNyAnirmahIyate
uta gAva ivAdantyuta veshmeva dRshyate
uto araNyAniHsAyaM shakaTIriva sarjati
gAmaN^gaiSa A hvayati dArvaN^gaiSo apAvadhIt
vasannaraNyAnyAM sAyamakrukSaditi manyate
na vA araNyAnirhantyanyashcen nAbhigachati
svAdoHphalasya jagdhvAya yathAkAmaM ni padyate
AñjanagandhiM surabhiM bahvannAmakRSIvalAm
prAhammRgANAM mAtaramaraNyAnimashaMsiSam

Hymn 147

shrat te dadhAmi prathamAya manyave.ahan yad vRtraM naryaMviverapaH
ubhe yat tvA bhavato rodasI anu rejateshuSmAt pRthivI cidadrivaH
tvaM mAyAbhiranavadya mAyinaM shravasyatA manasA vRtramardayaH
tvamin naro vRNate gaviSTiSu tvAM vishvAsuhavyAsviSTiSu
aiSu cAkandhi puruhUta sUriSu vRdhAso ye maghavannAnashurmagham
arcanti toke tanaye pariSTiSu medhasAtA vAjinamahraye dhane
sa in nu rAyaH subhRtasya cAkanan madaM yo asya raMhyaMciketati
tvAvRdho maghavan dAshvadhvaro makSU sa vAjambharate dhanA nRbhiH
tvaM shardhAya mahinA gRNAna uru kRdhi maghavañchagdhirAyaH
tvaM no mitro varuNo na mAyI pitvo na dasmadayase vibhaktA

Hymn 148

suSvANAsa indra stumasi tvA sasavAMsashca tuvinRmNavAjam
A no bhara suvitaM yasya cAkan tmanA tanAsanuyAma tvotAH

RSvastvamindra shUra jAto dAsIrvishaH sUryeNasahyAH
guhA hitaM guhyaM gULamapsu bibhRmasiprasravaNe na somam
aryo vA giro abhyarca vidvAn RSINAM vipraH sumatiMcakAnaH
te syAma ye raNayanta somairenota tubhyaMrathoLa bhakSaiH
imA brahmendra tubhyaM shaMsi dA nRbhyo nRNAM shUrashavaH
tebhirbhava sakraturyeSu cAkannuta trAyasvagRNata uta stIn
shrudhI havamindra shUra pRthyA uta stavase venyasyArkaiH
A yaste yoniM ghRtavantamasvArUrmirna nimnairdravayanta vakvAH

Hymn 149

savitA yantraiH pRthivImaramNAdaskambhane savitA dyAmadRMhat
ashvamivAdhukSad dhunimantarikSamatUrtebaddhaM savitA samudram
yatrA samudra skabhito vyaunadapAM napAt savitA tasyaveda
ato bhUrata A utthitaM rajo.ato dyAvApRthivIaprathetAm
pashcedamanyadabhavad yajatramamartyasya bhuvanasya bhUnA
suparNo aN^ga saviturgarutmAn pUrvo jAtaH sa u asyAnudharma
gAva iva grAmaM yUyudhirivAshvAn vAshreva vatsaMsumanA duhAnA
patiriva jAyAmabhi no nyetu dhartAdivaH savitA vishvavAraH
hiraNyastUpaH savitaryathA tvAN^giraso juhve vAje asmin
evA tvArcannavase vandamAnaH somasyevANshuM pratijAgarAham

Hymn 150

samiddhashcit samidhyase devebhyo havyavAhana
Adityairudrairvasubhirna A gahi mRLIkAya na A gahi
imaM yajñamidaM vaco jujuSANa upAgahi
martAsastvAsamidhAna havAmahe mRLIkAya havAmahe
tvAmu jAtavedasaM vishvavAraM gRNe dhiyA
agne devAnA vaha naH priyavratAn mRLIkAya priyavratAn
agnirdevo devAnAmabhavat purohito.agniM manuSyA RSayaHsamIdhire
agniM maho dhanasAtAvahaM huve mRLIkandhanasAtaye
agniratriM bharadvAjaM gaviSThiraM prAvan naH kaNvantrasadasyumAhave
agniM vasiSTho havate purohitomRLIkAya purohitaH

Hymn 151

shraddhayAgniH samidhyate shraddhaya huyate haviH
shraddhAM bhagasya mUrdhani vacasA vedayamasi
priyaM shraddhe dadataH priyaM shraddte didAsataH
priyambhojeSu yajvasvidaM ma uditaM kRdhi
yathA deva asureSu shraddhAmugreSu cakrire
evambhojeSu yajvasvasmAkamuditaM kRdhi
shraddhAM devA yajamAnA vAyugopA upAsate
shraddhAMhRdayyayAkUtyA shraddhayA vindate vasu
shraddhAM prAtai havAmahe shraddhAM madhyandinaM pari
shraddhAM sUryasya nimruci shraddhe shrad dhApayeha naH

Hymn 152

shAsa itthA mahAnasyamitrakhAdo adbhutaH
na yasyahanyate sakhA na jIyate kadA cana
svastida vishas patirvRtrahA vimRdho vashI
vRSendraHpura etu naH somapa abhayaMkaraH
vi rakSo vi mRdho jahi vi vRtrasya hanU ruja
vi manyumindra vRtrahannamitrasyAbhidasataH
vi na indra mRdho jahi nIcA yacha pRtanyataH
yo asmAnabhidAsatyadharaM gamayA tamaH
apendra dviSato mano.apa jijyAsato vadham
vi manyoHsharma yacha varIyo yavayA vadham

Hymn 153

IN^khayantIrapasyuva indraM jAtamupAsate
bhejAnasaHsuvIryam
tvamindra balAdadhi sahaso jAta ojasaH
tvaM vRSanvRSedasi
tvamindrAsi vRtrahA vyantarikSamatiraH
ud dyAmastabhnA ojasA
tvamindra sajoSasamarkaM bibharSi bAhvoH
vajraMshishAna ojasA
tvamindrAbhibhUrasi vishvA jAtAnyojasA
sa vishvAbhuva AbhavaH

Hymn 154

soma ekebhyaH pavate ghRtameka upAsate
yebhyo madhupradhAvati tAMshcidevApi gachatAt
tapasA ye anAdhRSyAstapasA ye svaryayuH
tapo yecakrire mahastAMshcidevApi gachatAt
ye yudhyante pradhaneSu shUrAso ye tanUtyajaH
ye vAsahasradakSiNAstAMshcidevApi gachatAt
ye cit pUrva RtasApa RtAvAna RtAvRdhaH
pitR^In tapasvatoyama tAMshcidevApi gachatAt
sahasraNIthAH kavayo ye gopAyanti sUryam
RSIntapasvato yama tapojAnapi gachatAt

Hymn 155

arAyi kANe vikaTe giriM gacha sadAnve
shirimbiThasyasatvabhistebhiS TvA cAtayAmasi
catto itashcattAmutaH sarvA bhrUNAnyAruSI
arAyyaM brahmaNas pate tIkSNashRNgodRSannihi
ado yad dAru plavate sindhoH pAre apUruSam
tadArabhasva durhaNo tena gacha parastaram
yad dha prAcIrajagantoro maNDUradhANikIH
hatAindrasya shatravaH sarve budbudayAshavaH
parIme gAmaneSata paryagnimahRSata
deveSvakratashravaH ka imAnA dadharSati

Hymn 156

agniM hinvantu no dhiyaH saptimAshumivAjiSu
tena jeSmadhanaM\-dhanam
yayA gA AkarAmahe senayAgne tavotyA
tAM no hinvamaghattaye
Agne sthUraM rayiM bhara pRthuM gomantamashvinam
aMdhikhaM vartayA paNim
agne nakSatramajaramA sUryaM rohayo divi
dadhajjyotirjanebhyaH
agne keturvishAmasi preSThaH shreSTha upasthasat
bodhA stotre vayo dadhat

Hymn 157

imA nu kaM bhuvanA sISadhAmendrashca vishve ca devAH
yajñaM ca nastanvaM ca prajAM cAdityairindraH sahacIkLipAti
AdityairindraH sagaNo marudbhirasmAkaM bhUtvavitAtanUnAm
hatvAya devA asurAn yadAyan devA devatvamabhirakSamANAH
pratyañcamarkamanayañchacIbhirAdit svadhAmiSirAmparyapashyan

Hymn 158

sUryo no divas pAtu vAto antarikSAt
agnirnaHpArthivebhyaH
joSA savitaryasya te haraH shataM savAnarhati
pAhino didyutaH patantyAH
cakSurno devaH savitA cakSurna uta parvataH
cakSurdhAtA dadhAtu naH
cakSurno dhehi cakSuSe cakSurvikhyai tanUbhyaH
saMcedaM vi ca pashyema
susandRshaM tvA vayaM prati pashyema sUrya
vi pashyemanRcakSasaH

Hymn 159

udasau sUryo agAdudayaM mAmako bhagaH
ahaM tadvidvalA patimabhyasAkSi viSAsahiH
ahaM keturahaM mUrdhAhamugrA vivAcanI
mamedanukratuM patiH sehAnAyA upAcaret
mama putrAH shatruhaNo.atho me duhitA virAT
utAhamasmi saMjayA patyau me shloka uttamaH
yenendro haviSA kRtvyabhavad dyumnyuttamaH
idaM tadakri devA asapatnA kilAbhuvam
asapatnA sapatnaghnI jayantyabhibhUvarI
AvRkSamanyAsAM varco rAdho astheyasAmiva
samajaiSamimA ahaM sapatnIrabhibhUvarI
yathAhamasya vIrasya virAjAni janasya ca

Hymn 160

tIvrasyAbhivayaso asya pAhi sarvarathA vi harI iha muñca
indra mA tvA yajamAnAso anye ni rIraman tubhyamimesutAsaH
tubhyaM sutAstubhyamu sotvAsastvAM giraH shvAtryAA hvayanti
indredamadya savanaM juSANo vishvasyavidvAniha pAhi somam
ya ushatA manasA somamasmai sarvahRdA devakAmaH sunoti
na gA indrastasya parA dadAti prashastamiccArumasmaikRNoti
anuspaSTo bhavatyeSo asya yo asmai revAn na sunoti somam
niraratnau maghavA taM dadhAti brahmadviSo hantyanAnudiSTaH
ashvAyanto gavyanto vAjayanto havAmahe tvopagantavA u
AbhUSantaste sumatau navAyAM vayamindra tvA shunaMhuvema

Hymn 161

muñcAmi tvA haviSA jIvanAya kamajñAtayakSmAdutarAjayakSmAt
grAhirjagrAha yadi vaitadenaM tasyAindrAgnI pra mumuktamenam
yadi kSitAyuryadi vA pareto yadi mRtyorantikaM nItaeva
tamA harAmi nir{R}terupasthAdaspArSamenaMshatashAradAya
sahasrAkSeNa shatashAradena shatAyuSA haviSAhArSamenam
shataM yathemaM sharado nayAtIndro vishvasyaduritasya pAram
shataM jIva sharado vardhamAnaH shataM hemantAñchatamuvasantAn
shatamindrAgnI savitA bRhaspatiH shatAyuSAhaviSemaM punarduH
AhArSaM tvAvidaM tvA punarAgAH punarnava
sarvAN^gasarvaM te cakSuH sarvamAyushca te.avidam

Hymn 162

brahmaNAgniH saMvidAno rakSohA bAdhatAmitaH
amIvAyaste garbhaM durNAmA yonimAshaye
yaste garbhamamIvA durNAmA yonimAshaye
agniS TambrahmaNA saha niS kravyAdamanInashat
yaste hanti patayantaM niSatsnuM yaH sarIsRpam
jAtaMyaste jighAMsati tamito nAshayAmasi
yasta UrU viharatyantarA dampatI shaye
yoniM yoantarAreLi tamito nAshayAmasi
yastvA bhrAtA patirbhUtvA jAro bhUtvA nipadyate
prajAM yaste jighAMsati tamito nAshayAmasi
yastvA svapnena tamasA mohayitvA nipadyate

prajAM yaste jighAMsati tamito nAshayAmasi

Hymn 163

akSIbhyAM te nAsikAbhyAM karNAbhyAM chubukAdadhi
yakSmaM shIrSaNyaM mastiSkAjjihvAyA vi vRhAmi te
grIvAbhyasta uSNihAbhyaH kIkasAbhyo anUkyAt
yakSmaM doSaNyamaMsAbhyAM bAhubhyAM vi vRhAmi te
Antrebhyaste gudAbhyo vaniSThorhRdayAdadhi
yakSmammatasnAbhyAM yaknaH plAshibhyo vi vRhAmi te
UrubhyAM te aSThIvadbhyAM pArSNibhyAM prapadAbhyAm
yakSmaM shroNibhyAM bhAsadAd bhaMsaso vi vRhAmi te
mehanAd vanaMkaraNAl lomabhyaste nakhebhyaH
yakSmaMsarvasmAdAtmanastamidaM vi vRhAmi te
aN^gAd\-aN^gAl lomno\-lomno jAtaM parvaNi\-parvaNi
yakSmaMsarvasmAdAtmanastamidaM vi vRhAmi te

Hymn 164

apehi manasas pate.apa krAma parashcara
paro nir{R}tyA AcakSva bahudhA jIvato manaH
bhadraM vai varaM vRNate bhadraM yuñjanti dakSiNam
bhadraM vaivasvate cakSurbahutrA jIvato manaH
yadAshasA niHshasAbhishasopArima jAgrato yat svapantaH
agnirvishvAnyapa duSkRtAnyajuSTAnyAre asmaddadhAtu
yadindra brahmaNas pate.abhidrohaM carAmasi
pracetA naAN^giraso dviSatAM pAtyaMhasaH
ajaiSmAdyAsanAma cAbhUmAnAgaso vayam
jAgratsvapnaHsaMkalpaH pApo yaM dviSmastaM sa Rchatu yo no dveSTitaM Rchatu

Hymn 165

devAH kapota iSito yadichan dUto nir{R}tyA idamAjagAma
tasmA arcAma kRNavAma niSkRtiM shaM no astu dvipadeshaM catuSpade
shivaH kapota iSito no astvanAgA devAH shakuno gRheSu
agnirhi vipro juSatAM havirnaH pari hetiH pakSiNI novRNaktu
hetiH pakSiNI na dabhAtyasmAnASTryAM padaM kRNuteagnidhAne
shaM no gobhyashca puruSebhyashcAstu mA nohiMsIdiha devAH kapotaH

yadulUko vadati moghametad yat kapotaH padamagnaukRNoti
yasya dUtaH prahita eSa etat tasmai yamAya namoastu mrityave
RcA kapotaM nudata praNodamiSaM madantaH pari gAMnayadhvam
saMyopayanto duritAni vishvA hitvA na UrjaM prapatAt patiSthaH

Hymn 166

RSabhaM mA samAnAnAM sapatnAnAM viSAsahim
hantAraMshatrUNAM kRdhi virAjaM gopatiM gavAm
ahamasmi sapatnahendra ivAriSTo akSataH
adhaH sapatnAme padorime sarve abhiSThitAH
atraiva vo.api nahyAmyubhe ArtnI iva jyayA
vAcas pateni SedhemAn yathA madadharaM vadAn
abhibhUrahamAgamaM vishvakarmeNa dhAmnA
A vashcittamA vo vratamA vo.ahaM samitiM dade
yogakSemaM va AdAyAhaM bhUyAsamuttama A vo mUrdhAnamakramIm
adhaspadAn ma ud vadata maNDUkA ivodakAnmaNDUkA udakAdiva

Hymn 167

tubhyedamindra pari Sicyate madhu tvaM sutasya kalashasyarAjasi
tvaM rayiM puruvIrAmu nas kRdhi tvaM tapaHparitapyAjayaH svaH
svarjitaM mahi mandAnamandhaso havAmahe pari shakraMsutAnupa
imaM no yajñamiha bodhyA gahi spRdhojayantaM maghavAnamImahe
somasya rAjño varuNasya dharmaNi bRhaspateranumatyA usharmaNi
tavAhamadya maghavannupastutau dhAtarvidhAtaH kalashAnabhakSayam
prasUto bhakSamakaraM carAvapi stomaM cemaM prathamaHsUrirun mRje
sute sAtena yadyAgamaM vAM prativishvAmitrajamadagnI dame

Hymn 168

vAtasya nu mahimAnaM rathasya rujanneti stanayannasyaghoSaH
divispRg yAtyaruNAni kRNvannuto eti pRthivyAreNumasyan
saM prerate anu vAtasy viSThA ainaM gachanti samanaM nayoSAH
tAbhiH sayuk sarathaM deva Iyate.asya vishvasyabhuvanasya rAjA
antarikSe pathibhirIyamAno na ni vishate katamaccanAhaH
apAM sakhA prathamajA RtAvA kva svijjAtaH kuta AbabhUva
AtmA devAnAM bhuvanasya garbho yathAvashaM carati devaeSaH

ghoSA idasya shRNvire na rUpaM tasmai vAtAyahaviSA vidhema

Hymn 169

mayobhUrvAto abhi vAtUsrA UrjasvatIroSadhIrArishantAm
pIvasvatIrjIvadhanyAH pibantvavasAya padvaterudra mRLa
yAH sarUpA virUpA ekarUpA yAsAmagniriSTyAnAmAni veda
yA aN^girasastapaseha cakrustAbhyaHparjanya mahi sharma yacha
yA deveSu tanvamairayanta yAsAM somo vishvA rUpANiveda
tA asmabhyaM payasA pinvamAnAH prajAvatIrindragoSThe rirIhi
prajApatirmahyametA rarANo vishvairdevaiH pitRbhiHsaMvidAnaH
shivAH satIrupa no goSThamAkastAsAMvayaM prajayA saM sadema

Hymn 170

vibhrAD bRhat pibatu somyaM madhvAyurdadhad yajñapatAvavihrutam
vAtajUto yo abhirakSati tmanA prajAH pupoSapurudhA vi rAjati
vibhrAD bRhat subhRtaM vAjasAtamaM dharman divo dharuNesatyamarpitam
amitrahA vRtrahA dasyuhantamaM jyotirjajñeasurahA sapatnahA
idaM shreSThaM jyotiSAM jyotiruttamaM vishvajiddhanajiducyate bRhat
vishvabhrAD bhrAjo mahi sUryo dRshauru paprathe saha ojo acyutam
vibhrAjañ jyotiSA svaragacho rocanaM divaH
yenemAvishvA bhuvanAnyAbhRtA vishvakarmaNA vishvadevyAvatA

Hymn 171

tvaM tyamiTato rathamindra prAvaH sutAvataH
ashRNoH somino havam
tvaM makhasya dodhataH shiro.ava tvaco bharaH
agachaHsomino gRham
tvaM tyamindra martyamAstrabudhnAya venyam
muhuHshrathnA manasyave
tvaM tyamindra sUryaM pashcA santaM puras kRdhi
devAnAM cit tiro vasham

Hymn 172

A yAhi vanasA saha gAvaH sacanta vartaniM yadUdhabhiH
A yAhi vasvyA dhiyA maMhiSTho jArayanmakhaHsudAnubhiH
pitubhRto na tantumit sudAnavaH prati dadhmo yajAmasi
uSA apa svasustamaH saM vartayati vartaniM sujAtatA

Hymn 173

A tvAhArSamantaredhi dhruvastiSThAvicAcaliH
vishastvA sarvA vAñchantu mA tvad rASTramadhi bhrashat
ihaivaidhi mApa cyoSThAH parvata ivAvicAcaliH
indraiveha dhruvastiSTheha rASTramu dhAraya
imamindro adIdharad dhruvaM dhruveNa haviSA
tasmai somoadhi bravat tasmA u brahmaNas patiH
dhruvA dyaurdhruvA pRthivI dhruvAsaH parvatA ime
dhruvaM vishvamidaM jagad dhruvo rAjA vishAmayam
dhruvaM te rAjA varuNo dhruvaM devo bRhaspatiH
dhruvaM ta indrashcAgnishca rASTraM dhArayatAM dhruvam
dhruvaM dhruveNa haviSAbhi somaM mRshAmasi
atho taindraH kevalIrvisho balihRtas karat

Hymn 174

abhIvartena haviSA yenendro abhivAvRte
tenAsmAnbrahmaNas pate.abhi rASTrAya vartaya
abhivRtya sapatnAnabhi yA no arAtayaH
abhi pRtanyantantiSThAbhi yo na irasyati
abhi tvA devaH savitAbhi somo avIvRtat
abhi tvA vishvAbhUtAnyabhIvarto yathAsasi
yenendro haviSA kRtvyabhavad dyumnyuttamaH
idaM tadakri devA asapatnaH kilAbhuvam
asapatnaH sapatnahAbhirASTro viSAsahiH
yathAhameSAM bhUtAnAM virAjAni janasya ca

Hymn 175

pra vo grAvANaH savitA devaH suvatu dharmaNA
dhUrSuyujyadhvaM sunuta
grAvANo apa duchunAmapa sedhata durmatim
usrAH kartanabheSajam
grAvANa upareSvA mahIyante sajoSasaH
vRSNedadhato vRSNyam
grAvANaH savitA nu vo devaH suvatu dharmaNA
yajamAnAya sunvate

Hymn 176

pra sUnava RbhUNAM bRhan navanta vRjanA
kSAmA yevishvadhAyaso.ashnan dhenuM na mAtaram
pra devaM devyA dhiyA bharatA jAtavedasam
havyA novakSadAnuSak
ayamu Sya pra devayurhotA yajñAya nIyate
ratho nayorabhIvRto ghRNIvAñcetati tmanA
ayamagniruruSyatyamRtAdiva janmanaH
sahasashcidsahIyAn devo jIvAtave kRtaH

Hymn 177

pataMgamaktamasurasya mAyayA hRdA pashyanti manasAvipashcitaH
samudre antaH kavayo vi cakSate marIcInAmpadamichanti vedhasaH
pataMgo vAcaM manasA bibharti tAM gandharvo.avadad garbheantaH
tAM dyotamAnAM svaryaM manISAM Rtasya padekavayo ni pAnti
apashyaM gopAmanipadyamAnamA ca parA ca pathibhishcarantam
sa sadhrIcIH sa viSUcIrvasAna A varIvartibhuvaneSvantaH

Hymn 178

tyamU Su vAjinaM devajUtaM sahAvAnaM tarutAraMrathAnAm
ariSTanemiM pRtanAjamAshuM svastayetArkSyamihA huvema
indrasyeva rAtimAjohuvAnAH svastaye nAvamivA ruhema
urvI na pRthvI bahule gabhIre mA vAmetau mA paretauriSAma

sadyashcid yaH shavasA pañca kRSTIH sUrya ivajyotiSApastatAna
sahasrasAH shatasA asya raMhirnasmA varante yuvatiM na sharyAm

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Hymn 179

ut tiSThatAva pashyatendrasya bhAgaM Rtviyam
yadi shrAtojuhotana yadyashrAto mamattana
shrAtaM haviro Svindra pra yAhi jagAma sUro adhvanovimadhyam
pari tvAsate nidhibhiH sakhAyaH kulapA navrAjapatiM carantam
shrAtaM manya Udhani shrAtamagnau sushrAtaM manye tadRtaM navIyaH
mAdhyandinasya savanasya dadhnaH pibendravajrin purukRjjuSANaH

Hymn 180

pra sasAhiSe puruhUta shatrUñ jyeSThaste shuSma iharAtirastu
indrA bhara dakSiNenA vasUni patiHsindhUnAmasi revatInAm
mRgo na bhImaH kucaro giriSThAH parAvata A jaganthAparasyAH
sRkaM saMshAya pavimindra tigmaM vi shatrUntALi vi mRdho nudasva
indra kSatramabhi vAmamojo.ajAyathA vRSabhacarSaNInAm
apAnudo janamamitrayantamuruM devebhyoakRNoru lokam

Hymn 181

prathashca yasya saprathashca namAnuSTubhasya haviSohaviryat
dhAturdyutAnAt savitushca viSNo rathantaramA jabhArA vasiSThaH
avindan te atihitaM yadAsId yajñasya dhAma paramaMguhA yat
dhAturdyutAnAt savitushca viSNorbharadvAjo bRhadA cakre agneH
te.avindan manasA dIdhyAnA yaju SkannaM prathamandevayAnam
dhAturdyutAnAt savitushca viSNorAsUryAdabharan gharmamete

Hymn 182

bRhaspatirnayatu durgahA tiraH punarneSadaghashaMsAyamanma
kSipadashastimapa durmatiM hannathA karadyajamAnAya shaM yoH
narAshaMso no.avatu prayAje shaM no astvanuyAjo haveSu
kSipadashastimapa durmatiM hannathA karad yajamAnAyashaM yoH

tapurmUrdhA tapatu rakSaso ye brahmadviSaH sharavehantavA u
kSipadashastimapa durmatiM hannathA karadyajamAnAya shaM yoH

Hymn 183

apashyaM tvA manasA cekitAnaM tapaso jAtaM tapasovibhUtam
iha prajAmiha rayiM rarANaH pra jAyasvaprajayA putrakAma
apashyaM tvA manasA dIdhyAnAM svAyAM tanU RtvyenAdhamAnAm
upa mAmuccA yuvatirbabhUyAH pra jAyasvaprajayA putrakAme
ahaM garbhamadadhAmoSadhISvahaM vishveSu bhuvaneSvantaH ahaM prajA ajanayaM
pRthivyAmahaM janibhyo aparISuputrAn

Hymn 184

viSNuryoniM kalpayatu tvaSTA rUpANi piMshatu
Asiñcatu prajApatirdhAtA garbhaM dadhAtu te
garbhaM dhehi sinIvAli garbhaM dhehi sarasvati
garbhaM teashvinau devAvA dhattAM puSkarasrajA
hiraNyayI araNI yaM nirmanthato ashvinA
taM tegarbhaM havAmahe dashame mAsi sUtave

Hymn 185

mahi trINAmavo.astu dyukSaM mitrasyAryamNaH
durAdharSaM varuNasya
nahi teSAmamA cana nAdhvasu vAraNeSu
Ishe ripuraghashaMsaH
yasmai putrAso aditeH pra jIvase martyAya
jyotiryachantyajasram

Hymn 186

vAta A vAtu bheSajaM shambhu mayobhu no hRde
pra NaAyUMSi tAriSat
uta vAta pitAsi na uta bhrAtota naH sakhA
sa nojIvAtave kRdhi

yadado vAta te gRhe.amRtasya nidhirhitaH
tato no dehijIvase

Hymn 187

prAgnaye vAcamIraya vRSabhAya kSitInAm
sa naHparSadati dviSaH
yaH parasyAH parAvatastiro dhanvAtirocate
sa naHparSadati dviSaH
yo rakSAMsi nijUrvati vRSA shukreNa shociSA
sa naHparSadati dviSaH
yo vishvAbhi vipashyati bhuvanA saM ca pashyati
sa naHparSadati dviSaH
yo asya pAre rajasaH shukro agnirajAyata
sa naH parSadati dviSaH

Hymn 188

pra nUnaM jAtavedasamashvaM hinota vAjinam
idaM nobarhirAsade
asya pra jAtavedaso vipravIrasya mILuSaH
mahImiyarmisuSTutim
yA ruco jAtavedaso devatrA havyavAhanIH
tAbhirnoyajñaminvatu

Hymn 189

AyaM gauH pRshnirakramIdasadan mAtaraM puraH
pitaraM ca prayan svaH
antashcarati rocanAsya prANAdapAnatI
vyakhyanmahiSo divam
triMshad dhAma vi rAjati vAk pataMgAya dhIyate
prativastoraha dyubhiH

Hymn 190

RtaM ca satyaM cAbhIddhAt tapaso.adhyajAyata
tatorAtryajAyata tataH samudro arNavaH
samudrAdarNavAdadhi saMvatsaro ajAyata
ahorAtrANividadhad vishvasya miSato vashI
sUryAcandramasau dhAtA yathApUrvamakalpayat
divaM capRthivIM cAntarikSamatho svaH

Hymn 191

saM\-samid yuvase vRSannagne vishvAnyarya A
iLas padesamidhyase sa no vasUnyA bhara
saM gachadhvaM saM vadadhvaM saM vo manAMsi jAnatAm
devA bhAgaM yathA pUrve saMjAnAnA upAsate
samAno mantraH samitiH samAnI samAnaM manaH saha cittameSAm
samAnaM mantramabhi maNtraye vaH samAnena vohaviSA juhomi
samAnI va AkUtiH samAnA hRdayAni vaH
samAnamastu vomano yathA vaH susahAsati

HYMN I. Agni.

1. THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone:
From out the forest trees and herbs that grow on ground, thou, Sovran Lord of men art generatad [sic] pure.
2 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.
3 Hero of Heroes, Agni! Thou art Indra, thou art Visnu of the Mighty Stride, adorable:
Thou, Brahmanaspati, the Brahman finding wealth: thou, O Sustainer, with thy wisdom tendest us.
4 Agni, thou art King Varuna whose laws stand fast; as Mitra, Wonder-Worker, thou must be implored.
Aryaman, heroes' Lord, art thou, enrich ing all, and liberal Amsa in the synod, O thou God.
5 Thou givest strength, as Tvastar, to the worshipper: thou wielding Mitra's power hast kinship with the Dames.
Thou, urging thy fleet coursers, givest noble steeds: a host of heroes art thou with great store of wealth.
6 Rudra art thou, the Asura of mighty heaven: thou art the Maruts' host, thou art the Lord of food,
Thou goest with red winds: bliss hast thou in thine home. As Pusan thou thyself protectest worshippers.
7 Giver of wealth art thou to him who honours thee; thou art God Savitar, granter of precious things.
As Bhaga, Lord of men! thou rulest over wealth, and guardest in his house him who hath served thee well.
8 To thee, the people's Lord within the house, the folk press forward to their King most graciously inclined.
Lord of the lovely look, all things belong to thee: ten, hundred, yea, a thousand are outweighed by thee.
9 Agni, men seek thee as a Father with their prayers, win thee, bright-formed, to brotherhood with holy act.
Thou art a Son to him who duly worships thee, and as a trusty Friend thou guardest from attack.
10 A Rbhu art thou, Agni, near to be adored thou art the Sovran Lord of foodful spoil and wealth.
Thou shinest brightly forth, thou burnest to bestow: pervading sacrifice, thou lendest us thine help.
11 Thou, God, art Aditi to him who offers gifts: thou, Hotri, Bharati, art strengthened by the song.
Thou art the hundred-wintered Ila to give strength, Lord of Wealth! Vrtra-slayer and Sarasvati.
12 Thou, Agni, cherished well, art highest vital power; in thy delightful hue are glories visible.
Thou art the lofty might that furthers each design: thou art wealth manifold, diffused on every side.
13 Thee, Agni, have the Adityas taken as their mouth; the Bright Ones have made thee, O Sage, to be their tongue.
They who love offerings cling to thee at solemn rites: by thee the Gods devour the duly offered food.
14 By thee, O Agni, all the Immortal guileless Gods cat with thy mouth the oblation that is offered them.
By thee do mortal men give sweetness to their drink. Bright art thou born, the embryo of the plants of earth.
15 With these thou art united, Agni; yea thou, God of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads abroad from thee, diffused through both the worlds, throughout the earth and heaven.
16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine and steeds,-

Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN II. Agni.

1. WITH sacrifice exalt Agni who knows all life; worship him 'with oblation and the song of praise,
Well kindled, nobly fed; heaven's Lord, Celestial Priest, who labours at the pole where deeds of might are done.
2 At night and morning, Agni, have they called to thee, like milch-kine in their stalls lowing to meet their young.
As messenger of heaven thou lightest all night long the families of men. Thou Lord of precious boons.
3 Him have the Gods established at the region's base, doer of wondrous deeds, Herald of heaven and earth;
Like a most famous car, Agni the purely bright, like Mitra. to be glorified among the folk.
4 Him have they set in his own dwelling, in the vault, like the Moon waxing, fulgent, in the realm of air.
Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to Gods and men.
5 May he as Priest encompass all the sacrifice. men throng to him with offerings and with hymns of praise.
Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and sky.
6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,
For our advantage, Agni, God, bring Heaven and Earth hither that they may taste oblation brought by man.
7 Agni, give us great wealth, give riches thousandfold. unclose to us, like doors, strength that shall bring renown.
Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen let mornings beam on us.
8 Enkindled night by night at every morning's dawn, may he shine forth with red flame like the realm of light,-
Agni adored in beauteous rites with lauds of men, fair guest of living man and King of all our folk.
9 Song chanted by us men, O Agni, Ancient One, has swelled unto the deathless Gods in lofty heaven-
A milch-cow yielding to the singer in the rites wealth manifold, in hundreds, even as he wills.
10 Agni, may we show forth our valour with the steed or with the power of prayer beyond all other men;
And over the Five Races let our glory shine high like the realm of light and unsurpassable.
11 Such, Conqueror! be to us, be worthy of our praise, thou for whom princes nobly born exert themselves;
Whose sacrifice the strong seek, Agni, when it shines for never-failing offspring in thine own abode.
12 Knower of all that lives, O Agni may we both, singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious, abundant, rich in children and their progeny.
13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon, graced with kine and steeds,-
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud.

HYMN III. Apris.

1. AGNI is set upon the earth well kindled; he standeth in the presence of all beings.
Wise, ancient, God, the Priest and Purifier, let Agni serve the Gods for he is worthy.
2 May Narasamsa lighting up the chambers, bright in his majesty through threefold heaven,
Steeping the gift with oil diffusing purpose, bedew the Gods at chiefest time of worship.
3 Adored in heart, as is thy right, O Agni, serve the Gods first to-day before the mortal.
Bring thou the Marut host. Ye men do worship to Indra seated on the grass, eternal.
4 O Grass divine, increasing, rich in heroes, strewn for wealth' sake, well laid upon this altar,-
On this bedewed with oil sit ye, O Vasus, sit all ye Gods, ye Holy, ye Adityas.
5 Wide be the Doors, the Goddesses, thrown open, easy to pass, invoked, through adorations,
Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.
6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,
Yielders of rich milk, interweave in concert the long-extended thread, the web of worship.
7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse,
Worshipping God at ordered seasons decking them at three high places at the centre of the earth.
8 Sarasvati who perfects our devotion, Ila divine, Bharati all surpassing,-
Three Goddesses, with power inherent, seated, protect this holy Grass, our flawless refuge!
9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.
May Tvastar lengthen our line and kindred, and may they reach the place which Gods inhabit.
10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.
Let the skilled heavenly Immolator forward unto the Gods the offering thrice anointed.
11 Oil has been mixt: oil is his habitation. In oil he rests: oil is his proper province.
Come as thy wont is: O thou Steer, rejoice thee; bear off the oblation duly consecrated.

HYMN IV Agni.

1. FOR you I call theglorious refulgent Agni, the guest of men, rich in oblations
Whom all must strive to win even as a lover, God among godly people, Jatavedas.
2 Bhrgus who served him in the home of waters set him of old in houses of the living.
Over all worlds let Agni be the Sovran, the messenger of Gods with rapid coursers.
3 Among the tribes of men the Gods placed Agni as a dear Friend when they would dwell among them.
Against the longing nights may he shine brightly, and show the offerer in the house his vigour.
4 Sweet is his growth as of one's own possessions; his look when rushing fain to burn is lovely.
He darts his tongue forth, like a harnessed courser who shakes his flowing tail, among the bushes.
5 Since they who honour me have praised my greatness,-he gave, as 'twere, his hue to those who love him.
Known is he by his bright delightful splendour, and waxing old renews his youth for ever.
6 Like one athirst, he lighteth up the forests; like water down the chariot ways he roareth.
On his black path he shines in burning beauty, marked as it were the heaven that smiles through vapour.
7 Around, consuming the broad earth, he wanders, free roaming like an ox without a herdsman,-
Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.
8 I, in remembrance of thine ancient favour have sung my hymn in this our third assembly.
O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.
9 May the Grtsamadas, serving in secret, through thee, O Agni, overcome their neighbours,
Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

HYMN V. Agni.

1. HERALD and teacher was he born, a guardian for our patrons' help,
Earner by rites of noble wealth. That Strong One may we grasp and guide;
2 In whom, Leader of sacrifice, the seven reins, far extended, meet;
Who furthers, man-like, eighth in place, as Cleanser, all the work divine.
3 When swift he follows this behest, bird-like he chants the holy prayers.
He holds all knowledge in his grasp even as the felly rounds the wheel.
4 Together with pure mental power, pure, as Director, was he born.
Skilled in his own unchanging laws he waxes like the growing boughs.
5 Clothing thern in his hues, the kine of him the Leader wait on him.
Is he not better than the Three, the Sisters who have come to us?
6 When, laden with the holy oil, the Sitster [sic] by the Mother stands,
The Priest delights in their approach, as corn at coming of the rain.
7 For his support let him perform as ministrant his priestly task;
Yea, song of praise and sacrifice: we have bestowed, let us obtain.
8 That so this man well skilled, may pay worship to all the Holy Ones.
And, Agni, this our sacrifice which wehave here prepared, to thee.

HYMN VI. Agni.

1. AGNI, accept this flaming brand, this waiting with my prayer on thee:
Hear graciously these songs of praise.
2 With this hymn let us honour thee, seeker of horses, Son of Strength,
With this fair hymn, thou nobly born.
3 As such, lover of song, with songs, wealth-lover, giver of our wealth!
With reverence let us worship thee.
4 Be thou for us a liberal Prince, giver and Lord of precious things.
Drive those who hate us far away.
5 Such as thou art, give rain from heaven, give strength which no man may resist:
Give food exceeding plentiful.
6 To him who lauds thee, craving help, most youthful envoy! through our song,
Most holy Herald! come thou nigh.
7 Between both races, Agni, Sage, well skilled thou passest to and fro,
As envoy friendly to mankind.
8 Befriend us thou as knowing all. Sage, duly worship thou the Gods,
And seat thee on this sacred grass.

HYMN VII. Agni.

1. VASU, thou most youthful God, Bharata, Agni, bring us wealth,
Excellent, splendid, much-desired.
2 Let no malignity prevail against us, either God's or man's.
Save us from this and enmity.
3 So through thy favour may we force through all our enemies a way,
As 'twere through streaming water-floods.
4 Thou, Purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.
5 Ours art thou, Agni, Bharata, honoured by us with barren cows,
With bullocks and with kine in calf
6 Wood-fed, bedewed with sacred oil, ancient, Invoker, excellent,
The Son of Strength, the Wonderful.

HYMN VIII.Agni.

1. Now praise, as one who strives for strength, the harnessing of Agni's car,
The liberal, the most splendid One;
2 Who, guiding worshippers aright, withers, untouched by age, the foe:
When worshipped fair to look upon;
3 Who for his glory is extolled at eve and morning in our homes,
Whose statute is inviolate;
4 Who shines refulgent like the Sun, with brilliance and with fiery flame,
Decked with imperishable sheen.
5 Him Atri, Agni, have our songs Strengthened according to his sway:
All glories hath he made his own.
6 May we with Agni's, Indra's help, with Soma's, yea, of all the Gods,
Uninjured dwell together still, and conquer those who fight with us.

HYMN IX. Agni.

1. ACCUSTOMED to the Herald's place, the Herald hath seated him, bright, splendid, passing mighty,
Whose foresight keeps the Law from violation, excellent, pure-tongued, bringing thousands, Agni.
2 Envoy art thou, protector from the foeman, strong God, thou leadest us to higher blessings.
Refulgent, be an ever-heedful keeper, Agni, for us and for our seed offspring.
3 May we adore thee in thy loftiest birthplace, and, with our praises, in thy lower station.
The place whence thou issued forth I worship: to thee well kindled have they paid oblations.
4 Agni, best Priest, pay worship with oblation; quickly commend the gift to be presented;
For thou art Lord of gathered wealth and treasure. of the bright song of praise thou art inventor.
5 The twofold opulence, O Wonder-Worker, of thee new-born each day never decreases.
Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring.
6 May he, benevolent with this fair aspect, best sacrificer, bring the Gods to bless us.
Sure guardian, our protector from the foemen, shine, Agni, with thine affluence and splendour.

HYMN X. Agni.

1.AGNI, first, loudly calling, like a Father, kindled by man upon the seat of worship.
Clothed in his glory, deathless, keen of insight, must be adorned by all, the Strong, the Famous.
2 May Agni the resplendent hear my calling through all my songs, Immortal, keen of insight.
Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.
3 On wood supine they got the well-formed Infant: a germ in various-fashioned plants was Agni;
And in the night, not compassed round by darkness, he dwells exceeding wise, with rays of splendour.
4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,
Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.
5 I pour to him who looks in all directions: may he accept it with a friendly spirit.
Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury.
6 By choice victorious, recognize thy portion: with thee for envoy may we speak like Manu.
Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

HYMN XI. Indra.

1. HEAR thou my call, O Indra; be not heedless: thine may we be for thee to give us treasures;
For these presented viands, seeking riches, increase thy strength like streams of water flowing.
2 Floods great and many, compassed by the Dragon, thou badest swell and settest free, O Hero.
Strengthened by songs of praise thou rentest piecemeal the Dasa, him who deemed himself immortal.
3 For, Hero, in the lauds wherein thou joyedst, in hymns of praise, O Indra, songs of Rudras,
These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vayu.
4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder-
With us mayst thou, O Indra, waxen splendid, with Surya overcome the Dasa races.
5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,
Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.
6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement;
We laud the bolt that in thine arms lies eager; we laud thy two Bay Steeds, heralds of Surya.
7 Indra, thy Bay Steeds showing forth their vigour have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness: the cloud that was about to move hath rested.
8 Down, never ceasing, hath the rain-cloud settled: bellowing, it hath wandered with the Mothers.
Swelling the roar in the far distant limits, they have spread wide the blast sent forth by Indra.
9 Indra hath hurled down the magician Vrtra who lay beleaguering the mighty river.
Then both the heaven and earth trembled in terror at the strong Hero's thunder when he bellowed.
10 Loud roared the mighty Hero's bolt of thunder, when he, the Friend of man, burnt up the monster,
And, having drunk his fill of flowing Soma, baffled the guileful Danava's devices.
11 Drink thou, O Hero Indra, drink the Soma; let the joy-giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour. The juice that satisfies hath helped Indra.
12 Singers have we become with thee, O Indra: may we serve duly and prepare devotion.
Seeking thy help we meditate thy praises: may we at once enjoy thy gift of riches.
13 May we be thine, such by thy help, O Indra, as swell thy vigour while they seek thy favour.
Give us, thou God, the riches that we long for, most powerful, with stare of noble children.
14 Give us a friend, give us an habitation; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vayus, who drink the first libation of the Soma.
15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy strength and gladness.
Thou hast exalted us to heaven, Preserver, in battles, through the lofty hymns that praise thee.
16 Great, verily, are they, O thou Protector, who by their songs of praise have won the blessing.
They who strew sacred grass to be thy dwelling, helped by thee have got them strength, O Indra.
17 Upon the great Trikadruka days, Hero, rejoicing thee, O Indra, drink the Soma.
Come with Bay Steeds to drink of libation, shaking the drops from out thy beard, contented.
18 Hero, assume the might wherewith thou clavest Vrtra piecemeal, the Danava Aurnavabha.
Thou hast disclosed the light to light the Arya: on thy left hand, O Indra, sank the Dasyu.
19 May we gain wealth, subduing with thy succour and with the Arya, all our foes, the Dasyus.
Our gain was that to Trta of our party thou gavest up Tvastar's son Visvarupa.
20 He cast down Arbuda what time his vigour was strengthened by libations poured by Trta.
Indra sent forth his whirling wheel like Surya, and aided by the Angirases rent Vala.

21 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

HYMN XII. Indra.

1. HE who, just born, chief God of lofty spirit by power and might became the Gods' protector,
Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.
2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.
3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,
Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.
4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings seized the foe's riches, He, O men, is Indra.
5 Of whom, the Terrible, they ask, Where is He? or verily they say of him, He is not.
He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.
6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair-faced, favours him who presses Soma with stones made ready, He, O men, is Indra.
7 He under whose supreme control are horses, all chariots, and the villages, and cattle;
He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.
8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.
9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.
10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyti, He, O men, is Indra.
11 He who discovered in the fortieth autumn Sambara as he dwelt among the mountains;
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.
12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure;
Who, thunder-armed, rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.
13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.
Known as the Soma-drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.
14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, Is Indra.
15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

HYMN XIII. Indra.

1. THE Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.
Thence was it full of sap, streaming with milky juice: the milk of the plant's stalk is chief and meet for lauds.
2 They come trooping together bearing milk to him, and bring him sustenance who gives support to all.
The way is common for the downward streams to flow. Thou who didst these things first art worthy of our lauds.
3 One priest announces what the institutor gives: one, altering the forms, zealously plies his task,
The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lauds.
4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can bear.
Greedily with his teeth he eats the master's food. Thou who didst these things first art worthy of our lauds.
5 Thou hast created earth to look upon the sky: thou, slaying Ahi, settest free the river's paths.
Thee, such, a God, the Gods have quickened with their lauds, even as a steed with waters: meet for praise art thou.
6 Thou givest increase, thou dealest to us our food: thou milkest from the moist the dry, the rich in sweets.
Thou by the worshipper layest thy precious store: thou art sole Lord of all. Meet for our praise art thou.
7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and bear seed;
Thou who hast made the matchless lightnings of the sky,-vast, compassing vast realms, meet for our praise art thou.
8 Who broughtest Narmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.
9 Thou boundest up the Dasa's hundred friends and ten, when, at one's hearing, thou belpest thy worshipper.
Thou for Dabhiti boundest Dasyus not with cords; Thou wast a mighty help. Worthy of lauds art thou.
10 All banks of rivers yielded to his manly might; to him they gave, to him, the Strong, gave up their wealth.
The six directions hast thou fixed, a five-fold view: thy victories reached afar. Worthy of lauds art thou.
11 Meet for high praise, O Hero, is thy power, that with thy single wisdom thou obtainest wealth,
The life-support of conquering Jatusthira. Indra, for all thy deeds, worthy of lauds art thou.
12 Thou for Turviti heldest still the flowing floods, the river-stream for Vayya easily to pass
Didst raise the outcast from the depths, and gavest fame unto the halt and blind. Worthy of lauds art thou.
13 Prepare thyself to grant us that great bounty, O Vasu, for abundant is thy treasure.
Snatch up the wonderful, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XIV. Indra.

1. MINISTERS, bring the Soma juice for Indra, pour forth the gladdening liquor with the beakers.logeth ever
To drink of this the Hero offer it to the Bull, for this he willeth.
2 Ye ministers, to him who with the lightning smote, like a tree, the rain-withholding Vrtra-
Bring it to him, him who is fain to taste it, a draught of this which Indra here deserveth.
3 Ye ministers, to him who smote Drhhikas who drove the kine forth, and discovered Vala,
Offer this draught, like Vita in the region: clothe him with Soma even as steeds with trappings.
4 Him who did Urana to death, Adhvaryus! though showing arms ninety-and-nine in number;
Who cast down headlong Arbuda and slew him,-speed ye that Indra to our offered Soma.
5 Ye ministers, to him who struck down Svasna, and did to death Vyamsa and greedy Susna,
And Rudhikras and Namuci and Pipru,- to him, to Indra, pour ye forth libation.
6 Ye ministers, to him who as with thunder demolished Sambara's hundred ancient castles;
Who cast down Varcin's sons, a hundred thousand,-to him, to Indra, offer ye the Soma.
7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom;
Who quelled the valiant men of Atithigva, Kutsa, and Ayu,-bring to him the Soma.
8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the Glorious One what bands have cleansed; to Indra bring, ye pious ones, the Soma.
9 Do ye, O ministers, obey his order: that purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended: offer the gladdening Soma juice to Indra.
10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him: I am sure of this, the Holy knows that I fain would give to him more largely.
11 Him, ministers, the Lord of heavenly treasure and all terrestrial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.
12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV. Indra

1. Now, verily, will I declare the exploits, mighty and true, of him the True and Mighty.
In the Trikadrukas he drank the Soma then in its rapture Indra slew the Dragon.
2 High heaven unsupported in space he stablished: he filled the two worlds and the air's mid-region.
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.
3 From front, as 'twere a house, he ruled and measured; pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far-reaching, These things did Indra in the Soma's rapture.
4 Compassing those who bore away Dabhiti, in kindled fire he burnt up all their weapons.
And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.
5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.
They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.
6 With mighty power he made the stream flow upward, crushed with his thunderbolt the car of Usas,
Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.
7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them.
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.
8 Praised by the Angirases he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly-built defences. These things did Indra in the Soma's rapture.
9 Thou, with sleep whelming Cumuri and Dhuni, slewest the Dasyu, keptest safe Dabhiti.
There the staff-bearer found the golden treasure. These things did Indra in the Soma's rapture.
10 Now let that wealthy Cow of thine, O Indra , yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in assembly.

HYMN XVI. Indra.

1. To him, your own, the best among the good, I bring eulogy, like oblation in the kindled fire.
We invocate for help Indra untouched by eld, who maketh all decay, strengthened, for ever young.
2 Without whom naught exists, Indra the Lofty One; in whom alone all powers heroic are combined.
The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.
3 Not by both worlds is thine own power to be surpassed, nor may thy car be stayed by mountains or by seas.
None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fliest over many a league.
4 For all men bring their will to him the Resolute, to him the Holy One, to him the Strong they cleave.
Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaze.
5 The vessel of the strong flows forth, the flood of meath, unto the Strong who feeds upon the strong, for drink,
Strong are the two Adhvaryus, strong are both the stones. They press the Soma that is strong for him the Strong.
6 Strong is thy thunderbolt, yea, and thy car is strong; strong are thy Bay Steeds and thy weapons powerful.
Thou, Indra, Bull, art Lord of the strong gladdening drink. with the strong Soma, Indra, satisfy thyself.
7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, thee shouting in the war.
Verily he will hear and mark this word of ours: we will pour Indra forth as 'twere a spring of wealth.
8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.
Lord of a Hundred Powers, may we once firmly cling to thy fair favours even as husbands to their wives.
9 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVII. Indra.

1. LIKE the Angirases, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with strength the solid firm-shut stables of the kine.
2 Let him be even that God who, for the earliest draught measuring out his power, increased his majesty;
Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.
3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.
Hurled down by thee the car-borne Lord of Tawny Steeds, the congregated swift ones fled in sundry ways.
4 He made himself by might Lord of all living things, and strong in vital power waxed great above them all.
He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.
5 He with his might made firm the forward-bending hills, the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.
6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth.
The thunderbolt, wherewith, loud-roaring, he smote down, and striking him to death laid Krivi on the earth.
7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.
8 May we invoke thee as a liberal giver thou givest us, O Indra, strength and labours.
Help us with manifold assistance, Indra: Migthy One, Indra, make us yet more wealthy.
9 Now may that weaithy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVIII. Indra

1. THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:
Ten-sided, friendly to mankind, light-winner, that must be urged to speed with prayers and wishes.
2 This is prepared for him the first, the second, and the third time: he is man's Priest and Herald.
Others get offspring of another parent he goeth, as a noble Bull, with others.
3 To Indra's car the Bay Steeds have I harnessed, that new well-spoken words may bring him hither.
Here let not other worshippers detain thee, for among us are many holy singers.
4 Indra, come hitherward with two Bay Coursers, come thou with four, with six when invocated.
Come thou with eight, with ten, to drink the Soma. Here is the juice, brave Warrior: do not scorn it.
5 O Indra, come thou hither having harnessed thy car with twenty, thirty, forty horses.
Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.
6 Come to us hitherward, O Indra, carried by eighty, ninety, or an hundred horses.
This Soma juice among the Sunahotras hath been poured out, in love, to glad thee, Indra.
7 To this my prayer, O Indra, come thou hither: bind to thy car's pole all thy two Bay Coursers.
Thou art to be invoked in many places Hero, rejoice thyself in this libation.
8 Ne'er be my love from Indra disunited still may his liberal Milch-cow yield us treasure.
So may we under his supreme protection, safe in his arms, succeed in each forth-going.
9 Now may that wealthy Cow Of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XIX. Indra.

1. DRAUGHTS of this sweet juice have been drunk for rapture, of the wise Soma-presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra hath found delight, and men who worship.
2 Cheered by this meath Indra, whose hand wields thunder, rent piecemeal Ahi who barred up the waters,
So that the quickening currents of the rivers flowed forth like birds unto their resting-places.
3 Indra, this Mighty One, the Dragon's slayer, sent forth the flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the night the works of days completed.
4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vrtra.
Straight was he to be sought with supplications by men who struggled to obtain the sunlight.
5 To him who poured him gifts he gave up Surya,-Indra, the God, the Mighty, to the mortal;
For Etasa with worship brought him riches that keep distress afar, as 'twere his portion.
6 Once to the driver of his chariot, Kutsa, he gave up greedy Surya, plague of harvest;
And Indra, for the sake of Divodasa demolished Sambara's nine-and-ninety castles.
7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.
May we with best endeavours gain this friendship, and mayst thou bend the godless scorner's weapons.
8 Thus the Grtsamadas for thee, O Hero, have wrought their hymn and task as seeking favour.
May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.
9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee,
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XX. Indra.

1. As one brings forth his car when fain for combat, so bring we power to thee- regard us, Indra-
Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the Heroes.
2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly,
Active art thou, the liberal man's defender, his who draws near to thee with right devotion.
3 May Indra, called with solemn invocations. the young, the Friend, be men's auspicious keeper,
One who will further with his aid the singer, the toiler, praiser, dresser of oblations.
4 With laud and song let me extol that Indra in whom of old men prospered and were mighty.
May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.
5 He, Indra whom the Angirases' praise delighted, strengthened their prayer and made their goings prosper.
Stealing away the mornings with the sunlight, he, lauded, crushed even Asna's ancient powers.
6 He verily, the God, the glorious Indra, hath raised him up for man, best Wonder-Worker.
He, self-reliant, mighty and triumphant, brought low the dear head of the wicked Dasa.
7 Indra theVrtra-slayer, Fort-destroyer, scattered the Dasa hosts who dwelt in darkness.
For men hath he created earth and waters, and ever helped the prayer of him who worships.
8 To him in might the Gods have ever yielded, to Indra in the tumult of thebattle.
When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.
9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XXI.

1. To him the Lord of all, the Lord of wealth, of light; him who is Lord for ever, Lord of men and tilth,
Him who is Lord of horses, Lord of kine,of floods, to Indra, to the Holy bring sweet Soma juice.
2 To him the potent One, who conquers and breaks down, the Victor never vanquished who disposes all,
The migbty-voiced, the rider, unassailable, to Indra everconquering speak your reverent prayer.
3 Still Victor, loved by mortals, ruler over men, o'erthrower, warrior, he hath waxen as he would;
Host-gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.
4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable;
Who speeds the good, the breaker-down, the firm, the vast,-Indra whose rites bring joy hath made the light of Dawn.
5 By sacrifice the yearning sages sending forth their songs found furtherance from him who speeds the flood.
In Indra seeking help with worship and with hymn, they drew him to themselves and won them kine and wealth.
6 Indra, bestow on us the best of treasures, the spirit of ability and fortune;
Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather.

HYMN XXII. Indra.

I. At the Trikadrukas the Great and Strong hath drunk drink blent with meal. With Visnu hath he quaffed the poured out Soma juice, all that he would.
That hath so heightened him the Great, the Wide, to do his mighty work.
So may the God attain the God, true Indu Indra who is true.
2 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.
One share of the libation hath he swallowed down: one share he left.
So may the God attend the God, true Indu Indra who is true.
3 Brought forth together with wisdom and mighty power thou grewest great; with hero deeds subduing the malevolent, most swift in act;
Giving prosperity, and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true.
4 This, Indra, was thy hero deed, Dancer, thy first and ancient work, worthy to be told forth in heaven,
What time thou sentest down life with a God's own power, freeing the floods.
All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food.

HYMN XXIII. Brahmanaspati.

1. WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,
The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice.
2 Brhaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.
As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.
3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;
The awful car, Brhaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.
4 Thou leadest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.
Him who hates prayer thou punishest, Brhaspati, quelling his wrath: herein is thy great mightiness.
5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,-
Thou drivest all seductive fiends away from him whom, careful guard, thou keepest Brahmanaspati.
6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.
Brhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.
7 Him, too, who threatens us without offence of ours, the evilminded, arrogant, rapacious man,-
Him turn thou from our path away, Brhaspati: give us fair access to this banquet of the Gods.
8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.
Strike, O Brhaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.
9 Through thee, kind -prosperer, O Brahmanaspati, may we obtain the wealth of Men which all desire:
And all our enemies, who near or far away prevail against us, crush, and leave them destitute.
10 With thee as our own rich and liberal ally may we, Brhaspati, gain highest power of life.
Let not the guileful wicked man be lord of us:-still may we prosper, singing goodly hymns of praise.
11 Strong, never yielding, hastening to the battle-cry, consumer of the foe, victorious in the strife,
Thou art sin's true avenger, Brahmanaspati, who tamest e'en the fierce, the wildly passionate.
12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would slay,-
Let not his deadly blow reach us, Brhaspati; may we humiliate the strong ill-doer's wrath.
13 The mover mid the spoil, the winner of all wealth, to be invoked in fight and reverently adored,
Brhaspati hath overthrown like cars of war all wicked enemies who fain would injure us.
14 Burn up the demons with thy fiercest flaming brand, those who have scorned thee in thy manifested might.
Show forth that power that shall deserve the hymn of praise: destroy the evil speakers, O Brhaspati.
15 Brhaspati, that which the foe deserves not which shines among the folk effectual, splendid,
That, Son of Law I which is with might refulgent-that treasure wonderful bestow thou on us.
16 Give us not up to those who, foes in ambuscade, are greedy for the wealth of him who sits at ease,
Who cherish in their heart abandonment of Gods. Brhaspati, no further rest shall they obtain.
17 For Tvastar, he who knows each sacred song, brought thee to life, preeminent o'er all the things that be.
Guilt-scourger, guilt-avenger is Brhaspati, who slays the spoiler and upholds the mighty Law.
18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.
Thoul O Brhaspati, with Indra for ally didst hurl down water-floods which gloom had compa-sed round.
19 O Brahmanaspati, be thou controller of this our hymn and prosper thou our children.

All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXIV. Brahmanaspati.

1. BE pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.
As this thy friend, our liberal patron, praises thee, do thou, Brhaspati, fulfil our hearts' desire.
2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Sambara:
Who overthrew what shook not, Brahmapaspati,-he made his way within the mountain stored with wealth.
3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gave way.
He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.
4 The well with mouth of stone that poured a flood of meath, which Brahmapaspati hath opened with his might-
All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.
5 Ancient will be those creatures, whatsoe'er they be; with moons, with autumns, doors unclose themselves to you.
Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.
6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the cave,-
Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.
7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.
Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.
8 With his swift bow, strung truly, Brahmanaspati reaches the mark whate'er it be that he desires.
Excellent are the arrows wherewithal he shoots, keen-eyed to look on men and springing from his ear.
9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmapaspati.
When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.
10 First and preeminent, excelling all besides are the kind gifts of liberal Brhaspati.
These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.
11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great,-
He is the God spread forth in breadth against the Gods: he, Brahmanaspati, encompasseth this All.
12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.
Come to us, Brahmanaspati and Indra, to our oblation Iiie yoked steeds to fodder.
13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.
Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.
14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.

The kine he drave forth and distributed to heaven, even as a copious flood with strength flows sundry ways.

15 O Brahmanaspati, may we be evermore masters of wealth well-guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.

16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.
All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXV. Brahmanaspati.

1. HE lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings his gift.
He with his seed spreads forth beyond another's seed, whomever Brahmanaspati takes for his friend.
2 With heroes he shall overcome his hero foes, and spread his wealth by kine wise by himself is be.
His children and his children's children
grow in strength, whomever Brahmanaspati takes for his friend.
3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever Brahmanaspati takes for his friend.
4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whomever Brahmanaspati takes for his friend.
5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.
Blest with the happiness of Gods he prospers well, whomever Brahmanaspati takes for his friend.

HYMN XXVI. Brahmanaspati.

1. THE righteous singer shall o'ercome his enemies, and he who serves the Gods subdue the godless man.
The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.
2 Worship, thou hero, chase the arrogant afar: put on auspicious courage for the fight with foes.
Prepare oblation so that thou mayst have success. we crave the favouring help of Brahmanaspati.
3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,believing
Who with oblation and a true heart serves Brahmanaspati the Father of the Gods.
4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,
Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

HYMN XXVII. Adityas.

1. THESE hymns that drop down fatness, with the ladle I ever offer tothe Kings Adityas.
May Mitra, Aryanian, and Bhaga hear us, the mighty Varuna Daksa, and Amsa.
2 With one accord may Aryaman and Mitra and Varuna this day accept this praise-song-
Adityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.
3 These Gods, Adityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil near to the Kings is even the thing most distant.
4 Upholding that which moves and that which moves not, Adityas, Gods, protectors of all being,
Provident, guarding well the world of spirits, true to eternal Law, the debt-exactors.
5 May I, Adityas, share m this your favour which, Aryaman, brings profit e'en in danger.
Under your guidance, Varuna and Mitra, round troubles may I pass, like rugged places.
6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuna, and thornless.
Thereon, Adityas, send us down your blessing: grant us a shelter hard to be demolished.
7 Mother of Kings, may Aditi transport us, by fair paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Varuna's and Mitra's high protection.
8 With their support they stay three earths, three heavens; three are their functions in the Gods' assembly.
Mighty through Law, Adityas, is your greatness; fair is it, Aryaman, Varuna, and Mitra.
9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids, faithful, far-ruling for the righteous mortal.
10 Thou over all, O Varuna, art Sovran, be they Gods, Asura! or be they mortals.
Grant unto us to see a hundred autumns ours be the blest long lives of our forefathers.
11 Neither the right nor left do I distinguish, neither the cast nor yet the west, Adityas.
Simple and guided by your wisdom, Vasus!
may I attain the light that brings no danger.
12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.
13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture.
None slays, from near at hand or from a distance, him who is under the Adityas' guidance.
14 Aditi, Mitra, Varuna, forgive us however we have erred and sinned against you.
May I obtain the broad light free from peril: O Indra, let not during darkness seize us.
15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to him both portions of the world are gracious.
16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Adityas,
May I car-borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.
17 May1 not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may1 never lack well-ordered riches. Lond may we speak, with heroes, in assembly.

HYMN XXVIII. Varuna

1. THIS laud of the self-radiant wise Aditya shall be supreme o'er all that is in greatness.
1 beg renown of Varuna the Mighty, the God exceeding kind to him who worships.
2, Having extolled thee. Varuna, with thoughtful care may we have high fortune in thy service,
Sinffing thy praises like the fires at coming, day after day, of mornings rich in cattle.
3 May we be in thy keeping, O thou Leader wide-ruling Varuna, Lord of many heroes.
O sons of Aditi, for ever faithful, pardon us, Gods, admit us to your friendship.
4 He made them flow, the Aditya, the Sustainer: the rivers run by Varuna's commandment.
These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.
5 Loose me from sin as from a bond that binds me: may we swell, Varuna, thy spring of Order.
Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.
6 Far from me, Varuna, remove all danger accept me graciously, thou Holy Sovran.
Cast off, like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee.
7 Strike us not, Varuna, with those dread weapons which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter, that we may live, the men who hate us
8 O mighty Varuna, now and hereafter, even as of old, will we speak forth our worship.
For in thyself, invincible God, thy statutes ne’er to be moved are fixed as on a mountain.
9 Move far from me what sins I have committed: let me not suffer, King, for guilt of others.
Full many a morn remains to dawn upon us: in these, O Varuna, while we live direct us.
10 O King, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber-
If any wolf or robber fain would harm us, therefrom, O Varuna, give thou us protection.
11May I not live O Varuna, to witness my wealthy, liberal dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXIX. Visvedevas.

I. UPHOLDERS of the Law, ye strong Adityas, remove my sin like her who bears in secret.
You, Varuna, Mitra and all Gods who listen, I call to help me, I who know your goodness.
2 Ye, Gods, are providence and ye are power: remove ye utterly all those who hate us.
As givers of good things deal with us kindly: this day be gracious to us and hereafter.
3 What service may we do you with our future, what service, Vasus, with our ancient friendship?
O Aditi, and VaruVa and Mitra, Indra and Maruts, make us well and happy.
4 Ye, O ye Gods, are verily our kinsmen as such be kind to me who now implore you.
Let not your car come slowly to our worship: of kinsmen such as you ne'er let us weary.
5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, Gods, be mine offences: seize me not like a bird upon her offspring.
6 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you.
Protect us, God; let not the wolf destroy us. Save us, ye Holy, from the pit and falling.
7 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well-ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXX. Indra and Others.

1. THE streams unceasing flow to Indra, slayer of Ahi, Savitar, God, Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?
2 His Mother-for she knew-spake and proclaimed him who was about to cast his bolt at Vrtra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.
3 Aloft he stood above the airy region, and against Vrtra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.
4 As with a bolt, Brhaspati, fiercely flaming, pierce thou Vrkadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so slay even now our enemy, O Indra.
5 Cast down from heaven on high thy bolt of thunder wherewith in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of many children's children and of cattle.
6 Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm standing in this time of danger.
7 Let it not vex me, tire me, make me slothful, and never let us say, Press not the Soma;
For him who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.
8 Sarasvati, protect us: with the Maruts allied thou boldly conquerest our foemen,
While Indra does to death the daring chieftain of Sandikas exulting in his prowess.
9 Him who waylays, yea, him who would destroy us,-aim at him, pierce him with thy sharpened weapon.
Brhaspati, with arms thou slayest foemen O King, give up the spoiler to destruction.
10 Perform, O Hero, with our valiant heroes the deeds heroic which thou hast to finish.
Long have they been inflated with presumption: slay them, and bring us hither their possessions.
11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,
That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

HYMN XXXI. Visvedevas.

1. HELP, Varuna and Mitra, O ye Twain allied with Vasus, Rudras, and Adityas, help our car,
That, as the wild birds of the forest from their home, our horses may fly forth, glad, eager for renown.
2 Yea, now ye Gods of one accord speed on our car what time among the folk it seeks an act of might;
When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth.
3 Or may our Indra here, the Friend of all mankind, coming from heaven, most.wise, girt by the Marut host,
Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.
4 Or may this Tvastar, God who rules the world with power, one-minded with the Goddesses speed forth our car;
Ila and Bhaga the celestial, Earth and Heaven, Pusan, Purandhi, and the Asvins, ruling Lords.
5 Or, seen alternate, those two blessed Goddesses, Morning and Night who stir all living things to act:
While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.
6 Your blessing as a boon for suppliants we desire: the Dragon of the Deep, and Aja-Ekapad,
Trita, Rbhuksan, Savitar shall joy in us, and ihe Floods' swift Child in our worship and our prayer.
7 These earnest prayers I pray to you, ye Holy: to pay you honour, living men have formed them,
Men fain to win the prize and glory. May they win, as a car-horse might the goal, your notice.

HYMN XXXII. Various Deities.

1. GRACIOUSLY further, O ye Heaven and Earth, this speech striving to win reward, of me your worshipper.
First rank I give to you, Immortal, high extolled! I, fain to win me wealth, to you the migbty Pair.
2 Let not man's guile annoy us, secret or by day: give not us up a prey to these calamities.
Sever not thou our friendship: think thereon for us. This, with a heart that longs for bliss, we seek from thee.
3 Bring hither with benignant mind the willing Cow teeming with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee with my word, a charger rapid in his tread.
4 With eulogy I call on Raka swift to hear may she, auspicious, hear us, and herself observe.
With never-breaking needle may she sew her work, and give a hero son most wealthy, meet for praise.
5 All thy kind thoughts, O Raka, lovely in their form, wherewith thou grantest wealth to him who offers gifts-
With these come thou to us this day benevolent, O Blessed One, bestowing food of thousand sorts.
6 O broad-tressed Sinivali, thou who art the Sister of the Gods,
Accept the offered sacrifice, and, Goddess, grant us progeny.
7 With lovely fingers, lovely arms, prolific Mother of many sons-
Present the sacred gifts to her, to Sinlivali Queen of men.
8 Her, Sinivali, her, Gungu, her, Raka, her, Sarasvati, Indrani to mine aid I call, and Vartunani for my weal.

HYMN XXXIII. Rudra.

1. FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.
Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.
2 With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.
Far from us banish enmity and hatred, and to all quarters maladies and trouble.
3 Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty.
Transport us over trouble to well-being repel thou from us all assaults of mis. chief.
4 Let us not anger thee with worship, Rudra, ill praise, Strong God! or mingled invocation.
Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.
5 May I with praise-songs win that Rudra's favour who is adored with gifts and invocations.
Ne'er may the tawny God, fair-checked, and gracious, swifthearing, yield us to this evil purpose.
6 The Strong, begirt by Maruts, hath refreshed me, with most invigorating food, imploring.
As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.
7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,
Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.
8 To him the strong, great, tawny, fair-complexioned, I utter forth a mighty hymn of praises.
We serve the brilliant God with adorations, we glorify, the splendid name of Rudra.
9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations:
The strength of Godhead ne'er departs from Rudra, him who is Sovran of this world, the mighty.
10 Worthy, thou carriest thy bow and arrows, worthy, thy manyhued and honoured necklace.
Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.
11 Praise him the chariot-borne, the young, the famous, fierce, slaying like a dread beast of the forest.
O Rudra, praised, be gracious to the singer. let thy hosts spare us and smite down another.
12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.
I praise thee Bounteous Giver, Lord of heroes: give medicines to us as thou art lauded.
13 Of your pure medicines, O potent Martits, those that are wholesomest and healthbestowing,
Those which our father Manu hath selected, I crave from. Rudra for our gain and welfare.
14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us.
Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.
15 O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us.
Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV. Maruts

1. THE Maruts of resistless might who love the rain, resplendent, terrible like wild beasts in their strength,
Glowing like flames of fire, impetuous in career, blowing the wandering raincloud, have disclosed the kine.
2 They gleam with armlets as the heavens are decked with stars, like cloud-born lightnings shine the torrents of their rain.
Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Prsni's radiant lap.
3 They drip like horses in the racings of swift steeds; with the stream's rapid cars they hasten on their way.
Maruts with helms of gold, ye who make all things shake, con e with your spotted deer, one-minded, to our food.
4 They have bestowed of Mitra all that live, to feed, they who for evermore cause their swift drops to flow;
Whose steeds are spotted deer, whose riches never fail, like horses in full speed, bound to the pole in work.
5 With brightly-flarning kine whose udders swell with milk, idth glittering lances on your unobstructed paths,
O Maruts, of one mind, like swans who seek their nests, come to the rapturous enjoyment of the meath.
6 To these our prayers, O Maruts, come unanimous, come ye to our libations like the praise of men.
Make it swell like a mare, in udder like a cow, and for the singer grace the song with plenteous strength.
7 Give us a steed, O Maruts migbty in the car; prevailing prayer that brings remembrance day by day;
Food to your praisers, to your bard in deeds of might give winning wisdom, power uninjured, unsurpassed.
8 When the bright-chested Maruts, lavish of their gifts, bind at the time bliss their horses to the cars,
Then, as the milch-cow feeds her calf within the stalls, they pour forth food for all oblation-bringing men.
9 Save us, O Maruts, Vasus, from the injurer, the mortal foe who makes us looked upon as wolves.
With chariot all aflame compass him round about: O Rudras, cast away the foeman's deadly bolt.
10 Well-known, ye Maruts, is that wondrous course of yours, when they milked Prsni's udder, close akin to her.
Or when to shame the bard who lauded, Rudra's Sons, ye O infallible brought Trita to decay.
11 We call youi such, great Maruts, following wonted ways, to the oblation paid to Visnu Speeder-on.
With ladles lifted up, with prayer, we seek of them preeminent, golden-hued, the wealth which all extol.
12 They, the Dasagvas, first of all brought sacrifice: they at the break of mornings shall inspirit us.
Dawn with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk.
13 The Rudras have rejoiced thern in the gathered bands at seats of worship as in purple ornaments.
They with impetuous vigour sending down the rain have taken to themselves a bright and lovely hue.
14 Soliciting their high protection for our help, with this our adoration we sing praise to them,
Whom, for assistance, like the five terrestrial priests. Trita hath brought to aid us hither on his car.
15 So may your favouring help be turned to us-ward, your kindness like a Iowing cow approach us,
Wherewith ye bear your servant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV. Son of Waters.

1. EAGER for spoil my flow of speech I utter: may the Floods' Child accept my songs with favour.
Will not the rapid Son of Waters make them lovely, for he it is who shall enjoy them?
2 To him let us address the song well-fashioned, forth from the heart. Shall he not understand it'
The friendly Son of Waters by the greatness of Godhead hath produced all things existing.
3 Some floods unite themselves and others join them: die sounding rivers fill one common storehouse.
On every side the bright Floods have encompassed the bright resplendent Offspring of the Waters.
4 The never-sullen waters, youthful Maidens, carefully decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty, unfed with wood. in waters, oil-enveloped.
5 To him three Dames are oftering food to feed him, Goddesses to the God whom none may injure.
Within the waters hath he pressed, as hollows, and drinks their milk who now are first made mothers.
6 Here was the horse's birth; his was the sunlight. Save thou our princes from the oppressor's onslaught.
Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.
7 He, in whose mansion is the teeming Milch-cow, swells the Gods' nectar and cats noble viands.
lle Son of Waters, gathering strength in waters, shines for his worshipper to give him treasures.
8 He who in waters with his own pure Godhead shines widely, law-abiding, everlasting-
The other worlds are verily his branches, and plants are born of him with all their offspring.
9 The Waters' Son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;
And bearing with them his supremest glory the Youthful Ones, gold-coloured, move around him.
10 Golden in form is he, like gold to look on, his colour is like gold, the Son of Waters.
When he is seated fresh from golden birthplace those who present their gold give food to feed him.
11 This the fair name and this the lovely aspect of him the Waters' Son increase in secret.
Whom here the youthful Maids together kindle, his food is sacred oil of golden colour.
12 Him, nearest Friend of many, will we worship with sacrifice. and reverence and oblation.
I make his back to shine, with chips provide him; t offer food and with my songs exalt him.
13 The Bull hath laid his own life-germ Within them. He sucks them as an infant, and they kiss him.
He, Son of Waters, of unfading colour, hadi entered here as in another's body.
14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,
The Waters, bearing oil to feed their ofispring, flow, Youthful Ones, in wanderings about him.
15 Agni, I gave good shelter to the people, and to the princes goodly preparation.
Blessed is all that Gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI Various Gods.

1. WATER and milk hath he endued, sent forth to thee: the men have drained him with the filters and the stones.
Drink, Indra, from the Hotar's bowlfirst right is thine-Soma hallowed and poured with Vasat and Svaha.
2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our Friends,
Sitting on sacred grass, ye Sons of Bharata, drink Soma from the Potar's bowl, O Men of heaven.
3 Come unto us, ye swift to listen: as at home upon the sacred grass sit and enjoy yourselves.
And, Tvastar, well-content be joyful in the juice with Gods and Goddesses in gladsome company.
4 Bring the Gods hither, Sage, and offer sacrifice: at the three altars seat thee willingly, O Priest.
Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy share.
5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.
6 Accept the sacrifice; mark both of you, my call: the Priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the Kings: drink ye the Soma meath from the Director's bowl.

HYMN XXXVII. Various Gods.

1. Enjoy thy fill of meath out of the Hotar's cup: Adhvaryus he desires a full draught poured for him.
Bring it him: seeking this he gives. Granter of Wealth, drink Sorna with the Rtus from the Hotar's cup.
2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives,
Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the Rtus from the Potar's cup.
3 Fat may the horses be wherewith thou specdest on: Lord of the Wood, unharming, strengthen thou thyself.
Drawing and seizing, Bold One, thou who grantest wealth, drink Soma with the Rtus from the Nestar's cup.
4 From Hotar's cup and Potar's he hath drunk and joyed: the proffered food hath pleased him from the Nestar's bowl.
The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth-giving God.
5 Yoke, O ye Twain, to-day your hero-bearing car, swift-moving hitherward: your loosing-place is here.
Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.
6 Agni, accept the fuel and our offered gift: accept the prayer of man, accept our eulogy,
Do thou with all, with Rtu, O thou Excellent, fain, make the great Gods all fain taste the gift we bring.

HYMN XXXVIII. Savitar.

1. UPRISEN is Savitar, this God, to quicken, Priest who neglects not this most constant duty.
To the Gods, verily, he gives rich treasure, and blesses him who calls them to the banquet.
2 Having gone up on high, the God broadhanded spreads his arms widely forth that all may mark him.
Even the waters bend them to his service: even this wind rests in the circling region.
3 Though borne by swift steeds he will yet unyoke them: e'en the fleet chariot hath he stayed from going.
He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.
4 What was spread out she weaves afresh, re-weaving: the skilful leaves his labour half-completed.
He hath arisen from rest, and parted seasons: Savitar hath approached, God, holy-minded.
5 Tlirough various dwellings, through entire existence, spreads, manifest, the household light of Agni.
The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.
6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.
Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.
7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.
The woods are given to the birds. These statutes of the God Savitar none disobeyeth.
8 With utmost speed, in restless haste at sunset Varuna seeks his watery habitation.
Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.
9 Him whose high law not Varuna nor Indra, not Mitra, Aryaman, nor Rudra breaketh,
Nor evil-hearted fiends, here for my welfare him I invoke, God Savitar, with worship.
10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narasamsa aid us.
That good may come to us and wealth be gathered, may we be Savitar the God's beloved.
11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,
That it be well with friends and those who praise thee, and, Savitar, with the loud-lauding singer.

HYMN XX Asvins.

1. SING like the two press-stones for this same purpose; come like two misers to the tree of treasure;
Like two laud-singing Brahmans in the assembly, like the folk's envoys called in many places.
2 Moving at morning like two chr-borne heroes, like to a pair of goats ye come electing;
Like two fair dames embellishing their bodies, like a wise married pair among the people.
3 Like to a pair of horns come first to usward, like to a pair of hoofs with rapid motion;
Come like two Cakavas in the grey of morning, come like two chariot wheels at dawn, ye Mighty.
4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes and fellies.
Be like two dogs that injure not our bodies; preserve us, like two crutches, that we fall not.
5 Like two winds ageing not, two confluent rivers, come with quick vision like two eyes before us.
Come like two hands most helpful to the body, and guide us like two feet to what is precious.
6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence,
Like the two nostrils that protect our being, be to us as our ears that hear distinctly.
7 Like two hands give ye us increasing vigour; like heaven and earth constrain the airy regions.
Asvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.
8 These prayers of ours exalting you, O Asvins, have the GrtSamadas, for a laud, made ready.
Welcome them, O ye Heroes, and come bither. Loud may we speak. with brave men, in assembly.

HYMN XL. Soma and Pusan.

1 SOMA and Pusan, Parents of all riches, Parents of earth and Parents of high heaven,
You Twain, brought forth as the whole world's protectors, the Gods have made centre of life eternal.
2 At birth of these two Gods all Gods are joyful: they have caused darkness, which we hate, to vanish.
With these, with Soma and with Pusan, India generates ripe warm milk in the raw milch-cows.
3 Soma and Pusan, urge your chariot hither, the seven-wheeIed car that measures out the region,
That stirs not all, that moves to every quarter, fivc-reined and harnessed by the thought, ye Mighty.
4 One in the heaven on high hath made his dwelling, on earth and in the firmament the other.
May they disclose to us great store of treasure, much-longed for, rich in food, source of enjoyment.
5 One of you Twain is Parent of all creatures, the otherjourneys onward all-beholding.
Soma and Pusan, aid my thought with favour: with you may we o'ercome in all encounters.
6 May Pusan stir our thought, the all-impelling, may Soma Lord of riches grant us riches.
May Aditi the perfect Goddess aid us. Loud may we speak, with heroes, in assembly.

HYMN XLI. Various Deities.

1. O VAYU, come to us with all the thousand chariots that are thine,
Team-borne, to drink the Soma juice.
2 Drawn by thy team, O Vayu, come; to thee is offered this, the pure.
Thou visitest the presser's house.
3 Indra and Vayu, drawn by teams, ye Heroes, come today and drink.
Of the bright juice when blent with milk.
4 This Soma hath been shed for you, Lawstrengtheners, Mitra-Varuna!
Listen ye here to this my call.
5 Both Kings who never injure aught seat them in their supremest home,
The thousand-pillared, firmly-based.
6 Fed with oblation, Sovran Kings, Adityas, Lords of liberal gifts.
They wait on him whose life is true.
7 With kine, Nasatyas, and with steeds, come, Asvins, Rudras, to the house
That will protect its heroes well;
8 Such, wealthy Gods! as none afar nor standing nigh to us may harm,
Yea, no malicious mortal foe.
9 As such, O longed-far Asvins, lead us on to wealth of varied sort,
Wealth that shall bring us room and rest.
10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.
11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.
12 From all the regions of the world let Indra send security,
The foe-subduer, swift to act.
13 O all ye Gods, come hitherward: hear this mine invocation, seat
Yourselves upon this sacred grass.
14 Among ihe gunahotras strong for you is this sweet gladdening draught.
Drink ye of this delightsome juice.
15 Ye Martus led by Indra, Gods with Pri§an for your bounteousest,
Hear all of you this call of mine.
16 Best Mother, best of Rivers, best of Goddesses, Sarasvati, We are, as 'twere, of no repute and dear Mother, give thou us renown.
17 In thee, Sarasvati, divine, all generations have their stay.
Be, glad with Sunahotra's sons: O Goddess grant us progeny.
18 Enriched with sacrifice, accept Sarasvati, these prayers of ours,
Thoughts which GrtSamadas beloved of Gods bring, Holy One,to thee.
19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.
20 This our.effectual sacrifice, reaching the sky, shall Heaven and Earth
Present unto the Gods to-day.
21 In both your laps, ye guileless Ones, the Holy Gods shall sit them down

To-day to drink the Soma here.

HYMN XLII Kapinjala.

1. TELLING his race aloud with cries repeated, he sends his voice out as his boat a steersman.
O Bird, be ominous of happy fortune from no side may calamity befall thee.
2 Let not the falcon kill thee, nor the eagle let not the arrow-bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.
3 Bringing good tidings, Bird of happy omen, call thou out loudly southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

HYMN XLIII. Kapinjala.

1. HERE on the right sing forth chanters of hymns of praise, even the winged birds that in due season speak.
He, like: a Sama-chanter utters both the notes, skilled in the mode of Trstup and of Gayatri.
2 Thou like the chanter-priest chantest the Sama, Bird; thou singest at libations like a Brahman's son.
Even as a vigorous horse when he comes near the mare, announce to us good forturue, Bird, on every side, proclaim in all directions happy luck, O Bird.
3 When singing here, O Bird. announce good luck to us, and when thou sittest still think on us with kind thoughts.
When flying off thou singest thou art like a lute. With brave sons in assembly may we speak aloud.

HYMN I. Agni.

1 I Laud Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.
2 Worthy is Agni to be praised by living as by ancient seers.
He shall bring. hitherward the Gods.
3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.
4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.
5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.
6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.
7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

HYMN II. Vayu.

1 BEAUTIFUL Vayu, come, for thee these Soma drops have been prepared:
Drink of them, hearken to our call.
2 Knowing the days, with Soma juice poured forth, the singers glorify
Thee, Vayu, with their hymns of praise.
3 Vayu, thy penetrating stream goes forth unto the worshipper,
Far-spreading for the Soma draught.
4 These, Indra-Vayu, have been shed; come for our offered dainties' sake:
The drops are yearning for you both.
5 Well do ye mark libations, ye Vayu and Indra, rich in spoil
So come ye swiftly hitherward.
6 Vayu and Indra, come to what the Soma. presser hath prepared:
Soon, Heroes, thus I make my prayer.
7 Mitra, of holy strength, I call, and foe-destroying Varuna,
Who make the oil-fed rite complete.
8 Mitra and Varuna, through Law, lovers and cherishers of Law,
Have ye obtained your might power
9 Our Sages, Mitra-Varuna, wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III. Asvins

1 YE Asvins, rich in treasure, Lords of splendour, having nimble hands,
Accept the sacrificial food.
2 Ye Asvins, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.
3 Nisatyas, wonder-workers, yours arc these libations with clipt grass:
Come ye whose paths are red with flame.
4 O Indra marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.
5 Urged by the holy singer, sped by song, come, Indra, to the prayers,
Of the libation-pouring priest.
6 Approach, O Indra, hasting thee, Lord of Bay Horses, to the prayers.
In our libation take delight.
7 Ye Visvedevas, who protect, reward, and cherish men, approach
Your worshipper's drink-offering.
8 Ye Visvedevas, swift at work, come hither quickly to the draught,
As milch-kine hasten to their stalls.
9 The Visvedevas, changing shape like serpents, fearless, void of guile,
Bearers, accept the sacred draught
10 Wealthy in spoil, enriched with hymns, may bright Sarsavad desire,
With eager love, our sacrifice.
11 Inciter of all pleasant songs, inspirer o all gracious thought,
Sarasvati accept our rite
12 Sarasvati, the mighty flood,- she with be light illuminates,
She brightens every pious thought.

HYMN IV. Indri

1 As a good cow to him who milks, we call the doer of fair deeds,
To our assistance day by day.
2 Come thou to our libations, drink of Soma; Soma-drinker thou!
The rich One's rapture giveth kine.
3 So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.
4 Go to the wise unconquered One, ask thou of Indra, skilled in song,
Him who is better than thy friends.
5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else;
6 Or whether, God of wondrous deeds, all our true people call us blest,
Still may we dwell in Indra's care.
7 Unto the swift One bring the swift, man-cheering, grace of sacrifice,
That to the Friend gives wings and joy.
8 Thou, Satakratu, drankest this and wast the Vrtras' slayer; thou
Helpest the warrior in the fray.
9 We strengthen, Satakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
10 To him the mighty stream of wealth, prompt friend ot'him who pours the juice, yea, to this Indra sing your song.

HYMN V. Indra.

1 O COME ye hither, sit ye down: to Indra sing ye forth, your song,
companions, bringing hymns of praise.
2 To him the richest of the rich, the Lord of treasures excellent,
Indra, wi th Soma juice outpoured.
3 May he stand by us in our need and in abundance for our wealth:
May he come nigh us with his strength.
4 Whose pair of tawny horses yoked in battles foemen challenge not:
To him, to Indra sing your song.
5 Nigh to the Soma-drinker come, for his enjoyment, these pure drops,
The Somas mingled with the curd.
6 Thou, grown at once to perfect strength, wast born to drink the Soma juice,
Strong Indra, for preeminence.
7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the Sage.
8 Our chants of praise have strengthened thee, O Satakratu, and our lauds
So strengthen thee the songs we sing.
9 Indra, whose succour never fails, accept these viands thousandfold,
Wherein all manly powers abide.
10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI. Indra.

1 They who stand round him as he moves harness the bright, the ruddy Steed
The lights are shining in the sky.
2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the Chief.
3 Thou, making light where no light was, and form, O men: where form was not,
Wast born together with the Dawns.
4 Thereafter they, as is their wont, threw off the state of' babes unborn,
Assuming sacrificial names.
5 Thou, Indra, with the Tempest-Gods, the breakers down of what is firm '
Foundest the kine even in the cave.
6 Worshipping even as they list, singers laud him who findeth wealth,
The far-renowned, the mighty One.
7 Mayest thou verily be seen coming by fearless Indra's side:
Both joyous, equal in your sheen.
8 With Indra's well beloved hosts, the blameless, hastening to heaven,
The sacrificer cries aloud.
9 Come from this place, O Wanderer, or downward from the light of heaven:
Our songs of praise all yearn for this.
10 Indra we seek to give us help, from here, from heaven above the earth,
Or from the spacious firmament.

HYMN VII. Indra.

1 INDRA the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2 Indra hath ever close to him his two bay steeds and word-yoked car,
Indra the golden, thunder-armed.
3 Indra hath raised the Sun on high in heaven, that he may see afar:
He burst the mountain for the kine.
4 Help us, O Indra, in the frays, yea, frays, where thousand spoils are gained,
With awful aids, O awful One.
5 In mighty battle we invoke Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.
6 Unclose, our manly Hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.
7 Still higher, at each strain of mine, thunder-armed Indra's praises rise:
I find no laud worthy of him.
8 Even as the bull drives on the herds, he drives the people with his might,
The Ruler irresistible:
9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.
10 For your sake from each side we call Indra away from other men:
Ours, and none others', may he be.

HYMN VIII. Indra.

1 INDRA, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid;
2 By means of which we may repel our foes in battle hand to hand,
By thee assisted with the car.
3 Aided by thee, the thunder-armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.
4 With thee, O India, for ally with missile-darting heroes, may
We conquer our embattled foes.
5 Mighty is Indra, yea supreme; greatness be his, the Thunderer:
Wide as the heaven extends his power
6 Which aideth those to win them sons, who come as heroes to the fight,
Or singers loving holy thoughts.
7 His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.
8 So also is his excellence, great, vigorous, rich in cattle, like
A ripe branch to the worshipper.
9 For verily thy mighty powers, Indra, are saving helps at once
Unto a worshipper like me.
10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX. Indra.

1 COME, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.
2 To Indra pour ye forth thejuice, the active gladdening juice to him
Ile gladdening, oinnific God.
3 O Lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
Present at these drink-offerings.
4 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And raised themselves unsatisfied.
5 Send to us bounty manifold, O Indra, worthy of' our wish,
For power supreme is only thine.
6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.
7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life-time, failing not.
8 Grant us high fame, O Indra, grant riches bestowing thousands, those
Fair fruits of earth borne home in wains.
9 Praising with songs the praise-worthy who cometh to our aid, we call
Indra, the Treasure-Lord of wealth.
10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

HYMN X. Indra.

1 THE chanters hymn thee, they who say the word of praise magnify thee.
The priests have raised thee up on high, O Satakratu, like a pole.
2 As up he clomb from ridge to ridge and looked upon the toilsome task,
Indra observes this wish of his, and the Rain hastens with his troop.
3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,
And, Indra, Soma-drinker, come to listen to our songs of praise.
4 Come hither, answer thou the song, sing in approval, cry aloud.
Good Indra, make our prayer succeed, and prosper this our sacrifice.
5 To Indra must a laud be said, to strengthen him who freely gives,
That Sakra may take pleasure in our friendship and drink-offerings.
6 Him, him we seek for friendship, him for riches and heroic might.
For Indra, he is Sakra, he shall aid us while he gives us wealth.
7 Easy to turn and drive away, Indra, is spoil bestowed by thee.
Unclose the stable of the kine, and give us wealth O Thunder-armed
8 The heaven and earth contain thee not, together, in thy wrathful mood.
Win us the waters of the sky, and send us kine abundantly.
9 Hear, thou whose ear is quick, my call; take to thee readily my songs
O Indra, let this laud of mine come nearer even than thy friend.
10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousandfold.
11 O Indra, Son of Kusika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.
12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

HYMN XI. Indra.

1 ALL sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the Lord, the very Lord of strength.
2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.
We glorify with praises thee, the never-conquered conqueror.
3 The gifts of Indra from of' old, his saving succours, never fail,
When to the praise-singers he gives the boon of substance rich in kine.
4 Crusher of forts, the young, the wise, of strength unmeasured, was he born
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.
5 Lord of the thunder, thou didst burst the cave of Vala rich in cows.
The Gods came pressing to thy side, and free from terror aided thee,
6 I, Hero, through thy bounties am come to the flood addressing thee.
Song-lover, here the singers stand and testify to thee thereof.
7 The wily Susna, Indra! thou o'er-threwest with thy wondrous powers.
The wise beheld this deed of thine: now go beyond their eulogies.
8 Our songs of praise have glorified Indra who ruleth by his might,
Whose precious gifts in thousands come, yea, even more abundantly.

HYMN XII. Agni.

I WE choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.
2 With callings ever they invoke Agni, Agni, Lord of the House,
Oblation-bearer, much beloved.
3 Bring the Gods hither, Agni, born for him who strews the sacred grass:
Thou art our herald, meet for praise.
4 Wake up the willing Gods, since thou, Agni, performest embassage:
Sit on the sacred grass with Gods.
5 O Agni, radiant One, to whom the holy oil is poured, bum up
Our enemies whom fiends protect.
6 By Agni Agni is inflamed, Lord of the House, wise, young, who bears
The gift: the ladle is his mouth.
7 Praise Agni in the sacrifice, the Sage whose ways are ever true,
The God who driveth grief away.
8 God, Agni, be his strong defence who lord of sacrificial gifts,
Worshippeth thee the messenger.
9 Whoso with sacred gift would fain call Agni to the feast of Gods,
O Purifier, favour him.
10 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the Gods.
11 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.
12 O Agni, by effulgent flame, by all invokings of the Gods,
Show pleasure in this laud of ours.

HYMN XIII. Agni

1 AGNI, well-kindled, bring the Gods for him who offers holy gifts.
Worship them, Purifier, Priest.
2 Son of Thyself, present, O Sage, our sacrifice to the Gods today.
Sweet to the taste, that they may feast.
3 Dear Narasamsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.
4 Agni, on thy most easy car, glorified, hither bring the Gods:
Manu appointed thee as Priest.
5 Strew, O ye wise, the sacred grass that drips with oil, in order due,
Where the Immortal is beheld.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
For sacrifice this day and now.
7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.
8 The two Invokers I invite, the wise, divine and sweet of tongue,
To celebrate this our sacrifice.
9 Ila, Sarasvati, Mahi, three Goddesses who bring delight,
Be seated, peaceful, on the grass.
10 Tvastar I call, the earliest born, the wearer of all forms at will:
May he be ours and curs alone.
11 God, Sovran of the Wood, present this our oblation to the Gods,
And let the giver be renowned.
12 With Svaha. pay the sacrifice to Indra in the offerer's house:
Thither I call the Deities.

HYMN X1V. Visvedevas.

1 To drink the Soma, Agni, come, to our service and our songs.
With all these Gods; and worship them.
2 The Kanvas have invoked thee; they, O Singer, sing thee songs of praise
Agni, come hither with the Gods;
3 Indra, Vayu, Brhaspati, Mitra, Agni, Pusan, Bhaga,
Adityas, and the Marut host.
4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.
5 The sons of Kanva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.
6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the Gods to the Soma draught.
7 Adored, the strengtheners of Law, unite them, Agni, with their Dames:
Make them drink meath, O bright of tongue.
8 Let them, O Agni, who deserve worship and praise drink with thy tongue
Tle meath in solemn sacrifice.
9 Away, from the Sun's realm of light, the wise invoking Priest shall bring
All Gods awaking with the dawn.
10 With all the Gods, with Indra, with Vayu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.
11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite:
Hallow thou this our sacrifice.
12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones:
With those bring hitherward the Gods.

HYMN XV. RTU.

1 O INDRA drink the Soma juice with Rtu; let the cheering drops
Sink deep within, which settle there.
2 Drink from the Purifier's cup, Maruts, with Rtu; sanctify
The rite, for ye give precious gifts.
3 O Nestar, with thy Dame accept our sacrifice; with Rtu drink,
For thou art he who giveth wealth.
4 Bring the Gods, Agni; in the three appointed places set them down:
Surround them, and with Rtu drink.
5 Drink Soma after the Rtus, from the Brahmana's bounty: undissolved,
O Indra, is thy friendship's bond.
6 Mitra, Varuna, ye whose ways are firm - a Power that none deceives-,
With Rtu ye have reached the rite.
7 The Soma-pressers, fain for wealth, praise the Wealth-giver in the rite,
In sacrifices praise the God.
8 May the Wealth-giver grant to us riches that shall be far renowned.
These things we gain, among the Gods.
9 He with the Rtu fain would drink, Wealth-giver, from the Nestar's bowl.
Haste, give your offering, and depart.
10 As we this fourth time, Wealth-giver, honour thee with the Rtus, be
A Giver bountiful to us.
11 Drink ye the meath, O Asvins bright with flames, whose acts are pure. who with
Rtus accept the sacrifice.
12 With Rtu, through the house-fire, thou, kind Giver, guidest sacrifice:
Worship the Gods for the pious man.

HYMN XVI. Indra.

1 LET thy Bay Steeds bring thee, the Strong, hither to drink the Soma draught-
Those, Indra, who are bright as suns.
2 Here are the grains bedewed with oil: hither let the Bay Coursers bring
Indra upon his easiest car.
3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma juice.
4 Come hither, with thy long-maned Steeds, O Indra, to- the draught we pour
We call thee wher, the juice is shed.
5 Come thou to this our song of praise, to the libation poured for thee
Drink of it like a stag athirst.
6 Here are the drops of Soma juice expressed on sacred grass: thereof
Drink, Indra, to increase thy might.
7 Welcome to thee be this our hymn, reaching thy heart, most excellent:
Then drink the Soma juice expressed.
8 To every draught of pressed-out juice Indra, the Vrtra-slayer, comes,
To drink the Soma for delight.
9 Fulfil, O Satakratu, all our wish with horses and with kine:
With holy thoughts we sing thy praise.

HYMN XVII Indra-Varuna

1 I CRAVE help from the Imperial Lords, from Indra-Varuna; may they
Both favour one of us like me.
2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.
3 Sate you, according to your wish, O Indra-Varuna, with wealth:
Fain would we have you nearest us.
4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.
5 Indra and Varuna, among givers of thousands, meet for praise,
Are Powers who merit highest laud.
6 Through their protection may we gain great store of wealth, and heap it up
Enough and still to spare, be ours.
7 O Indra-Varuna, on you for wealth in many a form I call:
Still keep ye us victorious.
8 O Indra-Varuna, - through our songs that seek to win you to ourselves,
Give us at once your sheltering help.
9 O Indra-Varuna, to you may fair praise which I offer come,
joint eulogy which ye dignify.

HYMN XVIII. Brahmanaspati.

1 O BRAHMANAPSATI, make him who presses Soma glorious,
Even Kaksivan Ausija.
2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,-may he be with us still.
3 Let not the foeman's curse, let not a mortal's onslaught fall on us
Preserve us, Brahmanaspati.
4 Ne'er is the mortal hero harmed whom Indra, Brahmanaspati,
And Soma graciously inspire.
5 Do, thou, O Brahmanaspati, and Indra, Soma, Daksina,
Preserve that mortal from distress.
6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives
Wisdom, have I drawn near in prayer.
7 He without whom no sacrifice, e'en of the wise man, prospers; he
Stirs up the series of thoughts.
8 He makes the oblation prosper, he promotes the course of sacrifice:
Our voice of praise goes to the Gods.
9 I have seen Narasamsa, him most resolute, most widely famed,
As 'twere the Household Priest of heaven.

HYMN XIX. Agni, Maruts.

1 To this fair sacrifice to drink the milky draught thou art invoked:
O Agni, with the Maruts come.
2 No mortal man, no God exceeds thy mental power, O Mighty one -
O Agni, with the Maruts come
3 All Gods devoid of guile, who know the mighty region of mid-air:
O Agni, with those Maruts come.
4 The terrible, who sing their song, not to be overcome by might:
O Agni, with those Maruts come.
5 Brilliant, and awful in their form, mighty, devourers of their foes':
O Agni, with those Maruts come.
6 Who sit as Deities in heaven, above the sky-vault's luminous sphere:
O Agni, with those Maruts come.
7 Who scatter clouds about the sky, away over the billowy sea:
O Agni, with those Maruts come.
8 Who with their bright beams spread them forth over the ocean in their might
O Agni, with those Maruts come.
9 For thee, to be thine early draught, I pour the Soma-mingled meath:
O Agni, with the Maruts come.

HYMN XX Rbhus.

1 FOR the Celestial Race this song of praise which gives wealth lavishly
Was made by singers with their lips.
2 They who for Indra, with their mind, formed horses harnessed by a word,
Attained by works to sacrifice.
3 They for the two Nasatyas wrought a light car moving every way:
They formed a nectar-yielding cow.
4 The Rbhus with effectual prayers, honest, with constant labour, made
Their Sire and Mother young again.
5 Together came your gladdening drops with Indra by the Maruts girt,
With the Adityas, with the Kings.
6 The sacrificial ladle, wrought newly by the God Tvastar's hand-
Four ladles have ye made thereof.
7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
Give wealth, pleased with our eulogies.
8 As ministering Priests they held, by pious acts they won themselves,
A share in sacrifice with Gods.

HYMN XXI. Indra-Agni.

1 INDRA and Agni I invoke fain are we for their song of praise
Chief Soma-drinkers are they both.
2 Praise ye, O men, and glorify Indra-Agni in the holy rites:
Sing praise to them in sacred songs.
3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.
4 Strong Gods, we bid them come to this libation that stands ready here:
Indra and Agni, come to us.
5 Indra and Agni, mighty Lords of our assembly, crush the fiends:
Childless be the devouring ones.
6 Watch ye, through this your truthfulness, there in the place of spacious view
Indra and Agni, send us bliss.

HYMN XXII Asvins and Others

1 WAKEN the Asvin Pair who yoke their car at early morn: may they
Approach to drink this Soma juice.
2 We call the Asvins Twain, the Gods borne in a noble car, the best
Of charioteers, who reach the heavens.
3 Dropping with honey is your whip, Asvins, and full of pleasantness
Sprinkle therewith the sacrifice.
4 As ye go thither in your car, not far, O Asvins, is the home
Of him who offers Soma juice.
5 For my protection I invoke the golden-handed Savitar.
He knoweth, as a God, the place.
6 That he may send us succour, praise the Waters' Offspring Savitar:
Fain are we for his holy ways.
7 We call on him, distributer of wondrous bounty and of wealth,
On Savitar who looks on men.
8 Come hither, friends, and seat yourselves Savitar, to be praised by us,
Giving good gifts, is beautiful.
9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvastar, to the Soma draught.
10 Most youthful Agni, hither bring their Spouses, Hotra, Bharati,
Varutri, Dhisana, for aid.
11 Spouses of Heroes, Goddesses, with whole wings may they come to us
With great protection and with aid.
12 Indrani, Varunani, and Agnayi hither I invite,
For weal, to drink the Soma juice.
13 May Heaven and Earth, the Mighty Pair, bedew for us our sacrifice,
And feed us full with nourishments.
14 Their water rich with fatness, there in the Gandharva's steadfast place,
The singers taste through sacred songs.
15 Thornless be thou, O Earth, spread wide before us for a dwelling-place:
Vouchsafe us shelter broad and sure.
16 The Gods be gracious unto us even from the place whence Visnu strode
Through the seven regions of the earth!
17 Through all this world strode Visnu; thrice his foot he planted, and the whole
Was gathered in his footstep's dust.
18 Visnu, the Guardian, he whom none deceiveth, made three steps; thenceforth
Establishing his high decrees.
19 Look ye on Visnu's works, whereby the Friend of Indra, close-allied,
Hath let his holy ways be seen.
20 The princes evermore behold that loftiest place where Visnu is,
Laid as it were an eye in heaven.
21 This, Vishnu's station most sublime, the singers, ever vigilant,

Lovers of holy song, light up.

HYMN XXIII. Vayu and Others.

1 STRONG are the Somas; come thou nigh; these juices have been mixt with milk:
Drink, Vayu, the presented draughts.
2 Both Deities who touch the heaven, Indra and Vayu we invoke
To drink of this our soma juice.
3 The singers' for their aid, invoke Indra and Vayu, swift as mind,
The thousand-eyed, the Lords of thought.
4 Mitra and Varupa, renowned as Gods of consecrated might,
We call to drink the Soma juice.
5 Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
6 Let Varuna be our chief defence, let Mitra guard us with all aids
Both make us rich exceedingly.
7 Indra, by Maruts girt, we call to drink the Soma juice: may he
Sate him in union with his troop.
8 Gods, Marut hosts whom Indra leads, distributers of Pusan's gifts,
Hearken ye all unto my cry.
9 With conquering Indra for ally, strike Vrtra down, ye bounteous Gods
Let not the wicked master us.
10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Prsni's Sons.
11 Fierce comes the Maruts' thundering voice, like that of conquerors, when ye go
Forward to victory, O Men.
12 Born of the laughing lightning. may the Maruts guard us everywhere
May they be gracious unto Us.
13 Like some lost animal, drive to us, bright Pusan, him who bears up heaven,
Resting on many-coloured grass.
14 Pusan the Bright has found the King, concealed and bidden in a cave,
Who rests on grass of many hues.
15 And may he. duly bring to me the six bound closely, through these drops,
As one who ploughs with steers brings corn.
16 Along their paths the Mothers go, Sisters of priestly ministrants,
Mingling their sweetness with the milk.
17 May Waters gathered near the Sun, and those wherewith the Sun is joined,
Speed forth this sacrifice of ours.
18 I call the Waters, Goddesses, wherein our cattle quench their thirst;
Oblations to the Streams be given.
19 Amrit is in the Waters in the Waters there is healing balm
Be swift, ye Gods, to give them praise.
20 Within the Waters-Soma thus hath told me-dwell all balms that heal,
And Agni, he who blesseth all. The Waters hold all medicines.
21 O Waters, teem with medicine to keep my body safe from harm,

So that I long may see the Sun.
22 Whatever sin is found in me, whatever evil I have wrought.
If I have lied or falsely sworn, Waters, remove it far from me.
23 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.
24 Fill me with splendour, Agni; give offspring and length of days; the Gods
Shall know me even as I am, and Indra with the Rsis, know.

HYMN XXIV. Varuna and Others.

1 WHO now is he, what God among Immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my Father and my Mother?
2 Agni the God the first among the Immortals, - of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.
3 To thee, O Savitar, the Lord of precious things, who helpest us
Continually, for our share we come-
4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands
5 Through thy protection may we come to even the height of affluence
Which Bhaga hath dealt out to us.
6 Ne'er have those birds that fly through air attained to thy high dominion or thy might or spirit;
Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury.
7 Varuna, King, of hallowed might, sustaineth erect the Tree's stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden.
8 King Varuna hath made a spacious pathway, a pathway for the Sun wherein to travel.
Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit.
9 A hundred balms are thine, O King, a thousand; deep and wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us e'en the sin we have committed.
10 Whither by day depart the constellations that shine at night, set high in heaven above us?
Varuna's holy laws remain unweakened, and through the night the Moon moves on in splendor
11 I ask this of thee with my prayer adoring; thy worshipper craves this with his oblation.
Varuna, stay thou here and be not angry; steal not our life from us, O thou Wide-Ruler.
12 Nightly and daily this one thing they tell me, this too the thought of mine own heart repeateth.
May he to whom prayed fettered Sunahsepa, may he the Sovran Varuna release us.
13 Bound to three pillars captured Sunahsepa thus to the Aditya made his supplication.
Him may the Sovran Varuna deliver, wise, ne'er deccived, loosen the bonds that bind him.
14 With bending down, oblations, sacrifices, O Varuna, we deprecate thine anger:
Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.
15 Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Aditya.

HYMN XXV. Varuna.

I WHATEVER law of thine, O God, O Varurna, as we are men,
Day after day we violate.
2 give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.
3 To gain thy mercy, Varuna, with hymns we bind thy heart, as binds
The charioteer his tethered horse.
4 They flee from me dispirited, bent only on obtaining wealths
As to their nests the birds of air.
5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
Him, the far-seeing Varuna?
6 This, this with joy they both accept in common: never do they fail
The ever-faithful worshipper.
7 He knows the path of birds that fly through heaven, and, Sovran of the sea,
He knows the ships that are thereon.
8 True to his holy law, he knows the twelve moons with their progeny:
He knows the moon of later birth.
9 He knows the pathway of the wind, the spreading, high, and mighty wind
He knows the Gods who dwell above.
10 Varuna, true to holy law, sits down among his people; he,
Most wise, sits there to govern. all.
11 From thence percerving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
12 May that Aditya, very -wise, make fair paths for us all our days:
May lie prolong our lives for us.
13 Varuna, wearing golden mail, hath clad him in a shining robe.
His spies are seated found about.
14 The God whom enemies threaten not, nor those who tyrannize o'er men,
Nor those whose minds are bent on wrong.
15 He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.
16 Yearning for the wide-seeing One, my thoughts move onward unto him,
As kine unto their pastures move.
17 Once more together let us speak, because my meath is brought: priest-like
Thou eatest what is dear to thee.
18 Now saw I him whom all may see, I saw his car above the earth:
He hath accepted these my songs.
19 Varuna, hear this call of mine: be gracious unto us this day
Longing for help I cried to thee.
20 Thou, O wise God, art Lord of all, thou art the King of earth and heaven
Hear, as thou goest on thy way.
21 Release us from the upper bond, untie the bond between, and loose

The bonds below, that I may live.

HYMN XXVI. Agni.

1 O WORTHY of oblation, Lord of prospering powers, assume thy robes,
And offer this our sacrifice.
2 Sit ever to be chosen, as our Priest., most youthful, through our hymns,
O Agni, through our heavenly word.
3 For here a Father for his son, Kinsman for kinsman worshippeth,
And Friend, choice-worthy, for his friend.
4 Fiere let the foe-destroyers sit, Varuna, Mitra, Aryaman,
Like men, upon our sacred grass.
5 O ancient Herald, be thou glad in this our rite and fellowship:
Hearken thou well to these our songs.
6 Whate'er in this perpetual course we sacrifice to God and God,
That gift is offered up in thee
7 May he be our dear household Lord, Priest, pleasant and, choice-worthy may
We, with bright fires, be dear to him.
8 The Gods, adored with brilliant fires. have granted precious wealth to us
So, with bright fires, we pray to thee.
9 And, O Immortal One, so may the eulogies of mortal men
Belong to us and thee alike.
10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength.

HYMN XXVII. Agni.

1 WITH worship will I glorify thee, Agni, like a long-tailed steed,
Imperial Lord of sacred rites.
2 May the far-striding Son of Strength, bringer of great felicity,
Who pours his gifts like rain, be ours.
3 Lord of all life, from near; from far, do thou, O Agni evermore
Protect us from the sinful man.
4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.
5 Give us a share of strength most high, a share of strength that is below,
A share of strength that is between.
6 Thou dealest gifts, resplendent One; nigh, as with waves of Sindhu, thou
Swift streamest to the worshipper.
7 That man is lord of endless strength whom thou protectest in the fight,
Agni, or urgest to the fray.
8 Him, whosoever he may be, no man may vanquish, mighty One:
Nay, very glorious power is his.
9 May he who dwells with all mankind bear us with war-steeds through the fight,
And with the singers win the spoil.
10 Help, thou who knowest lauds, this work, this eulogy to Rudra, him
Adorable in every house.
11 May this our God, great, limitless, smoke-bannered excellently bright,
Urge us to strength and holy thought.
12 Like some rich Lord of men may he, Agni the banner of the Gods,
Refulgent, hear us through our lauds.
13 Glory to Gods, the mighty and the lesser glory to Gods the younger and the elder!
Let us, if we have power, pay the God worship: no better prayer than this, ye Gods, acknowledge.

HYMN XXVIII Indra, Etc.

1 THERE where the broad-based stone raised on high to press the juices out,
O Indra, drink with eager thirst the droppings which the mortar sheds.
2 Where, like broad hips, to hold the juice the platters of the press are laid,
O Indra, drink with eager thirst the droppings which the mortar sheds.
3 There where the woman marks and leans the pestle's constant rise and fall,
O Indra, drink with eager thirst the droppings which the mortar sheds.
4 Where, as with reins to guide a horse, they bind the churning-staff with cords,
O Indra, drink with eager thirst the droppings which the mortar sheds.
5 If of a truth in every house, O Mortar thou art set for work,
Here give thou forth thy clearest sound, loud as the drum of conquerors.
6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.
7 Best strength-givers, ye stretch wide jaws, O Sacrificial Implements,
Like two bay horses champing herbs.
8 Ye Sovrans of the Forest, both swift, with swift pressers press to-day
Sweet Soma juice for Indra's drink.
9 Take up in beakers what remains: the Soma on the filter pour,
and on the ox-hide set the dregs.

HYMN XXIX. Indra.

1 O SOMA DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
2 O Lord of Strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
3 Lull thou asleep, to wake no more, the pair who on each other look
Do thou, O Indra, give us, help of beauteous horses and of kine,
In thousands, O most wealthy One.
4 Hero, let hostile spirits sleep, and every gentler genius wake:
Do thou, O Indra,. give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
6 Far distant on the forest fall the tempest in a circling course!
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
7 Slay each reviler, and destroy him who in secret injures us:
Do thou, O Indra, give us hope of beauteous horses and of kine
In thousands, O most wealthy One.

HYMN XXX. Indra.

1 WE seeking strength with Soma-drops fill full your Indra like a well,
Most liberal, Lord of Hundred Powers,
2 Who lets a hundred of the pure, a thousand of the milk-blent draughts
Flow, even as down a depth, to him;
3 When for the strong, the rapturous joy he in this manner hath made room
Within his belly, like the sea.
4 This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest too for this our prayer.
5 O Hero, Lord of Bounties, praised in hymns, may power and joyfulness
Be his who sings the laud to thee.
6 Lord of a Hundred Powers, stand up to lend us succour in this fight
In others too let us agree.
7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.
8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.
9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.
10 We pray to thee, O much-invoked, rich in all prccious gifts, O Friend,
Kind God to those who sing thy praise.
11 O Soma-drinker, Thunder-armed, Friend of our lovely-featured dames
And of our Soma-drinking friends.
12 Thus, Soma-drinker, may it be; thus, Friend, who wieldest thunder, act
To aid each wish as we desire.
13 With Indra splendid feasts be ours, rich in all strengthening things wherewith,
Wealthy in food, we may rejoice.
14 Like thee, thyself, the singers' Friend, thou movest, as it were, besought,
Bold One, the axle of the car.
15 That, Satakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.
16 With champing, neighing loudly-snorting horses Indra hath ever won himself great treasures
A car of gold hath he whose deeds are wondrous received from us, and let us too receive it.
17 Come, Asvins, with enduring strength wealthy in horses and in kine,
And gold, O ye of wondrous deeds.
18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Aivins, in the sea.
19 High on the forehead of the Bull one chariot wheel ye ever keep,
The other round the sky revolves.
20 What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom, O radiant, dost thou go?
21 For we have had thee in our thoughts whether anear or far away,

Red-hued and like a dappled mare.
22 Hither, O Daughter of the Sky, come thou with these thy strengthenings,
And send thou riches down to us.

HYMN XXXI. Agni.

1 Thou, Agni, wast the earliest Angiras, a Seer; thou wast, a God thyself, the Gods' auspicious Friend.
After thy holy ordinance the Maruts, sage, active through wisdom, -with their glittering spears, were born.
2 O Agni, thou, the best and earliest Angiras, fulfillest as a Sage the holy law of Gods.
Sprung from two mothers, wise, through all existence spread, resting in many a place for sake of living man.
3 To Matarisvan first thou, Agni, wast disclosed, and to Vivasvan through thy noble inward power.
Heaven and Earth, Vasu! shook at the choosing of the Priest: the burthen thou didst bear, didst worship mighty Gods.
4 Agni thou madest heaven to thunder for mankind; thou, yet more pious, for pious Pururavas.
When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.
5 Thou, Agni, art a Bull who makes our store increase, to be invoked by him who lifts the ladle up.
Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk
6 Agni, thou savest in the synod when pursued e'en him, farseeing One! who walks in evil ways.
Thou, when the heroes fight for spoil which men rush, round, slayest in war the many by the hands of few.
7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,
Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food.
8 O Agni, highly lauded, make our singer famous that he may win us store of riches:
May we improve the rite with new performance. O Earth and Heaven, with all the Gods, protect us.
9 O blameless Agni lying in thy Parents' lap, a God among the Gods, be watchful for our good.
Former of bodies, be the singer's Providence: all good things hast thou sown for him, auspicious One!
10 Agni, thou art our Providence, our Father thou - we are thy brethren and thou art our spring of life. in thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible!
11 Thee, Agni, have the Gods made the first living One for living man, Lord of the house of Nahusa.
Ila they made the teacher of the sons of men, what time a Son was born to the father of my race.
12 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves.
Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.
13 Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmcd.
With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.
14 Thou, Agni gainest for the loudly-praising priest the highest wealth, the object of a man's desire.
Thou art called Father, caring even for the weak, and wisest, to the simple one thou teachest lore.
15 Agni, the man who giveth guerdon to the priests, like well-sewn armour thou guardest on every side.
He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.
16 Pardon, we pray, this sin of ours, O Agni, -- the path which we have trodden, widely straying,
Dear Friend and Father, caring for the pious, who speedest nigh and who inspirest mortals.
17 As erst to Manus, to Yayiti, Angiras, so Angiras! pure Agni! come thou to our hall
Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.
18 By this our prayer be thou, O Agni, strengthened, prayer made by us after our power and knowledge.
Lead thou us, therefore, to increasing riches; endow us with thy strength-bestowing favour.

HYMN XXXII. Indra.

1 I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.
2 He slew the Dragon lying on the mountain: his heavenly bolt of thunder Tvastar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.
3 Impetuous as a bull, he chose the Soma and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.
4 When, Indra, thou hadst slain the dragon's firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.
5 Indra with his own great and deadly thunder smote into pieces Vrtra, worst of Vrtras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.
6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying Hero.
He. brooking not the clashing of the weapons, crushed-Indra's foe-the shattered forts in falling.
7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vrtra lay with scattered limbs dissevered.
8 There as he lies like a bank-bursting river, the waters taking courage flow above him.
The Dragon lies beneath the feet of torrents which Vrtra with his greatness had encompassed.
9 Then humbled was the strength of Vrtra's mother: Indra hath cast his deadly bolt against her.
The mother was above, the son was under and like a cow beside her calf lay Danu.
10 Rolled in the midst of never-ceasing currents flowing without a rest for ever onward.
The waters bear off Vrtra's nameless body: the foe of Indra sank to during darkness.
11 Guarded by Ahi stood the thralls of Dasas, the waters stayed like kine held by the robber.
But he, when he had smitten Vrtra, opened the cave wherein the floods had been imprisoned.
12 A horse's tail wast thou when he, O Indra, smote on thy bolt; thou, God without a second,
Thou hast won back the kine, hast won the Soma; thou hast let loose to flow the Seven Rivers.
13 Nothing availed him lightning, nothing thunder, hailstorm or mist which had spread around him:
When Indra and the Dragon strove in battle, Maghavan gained the victory for ever.
14 Whom sawest thou to avenge the Dragon, Indra, that fear possessed thy heart when thou hadst slain him;
That, like a hawk affrighted through the regions, thou crossedst nine-and-ninety flowing rivers?
15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder-wielder.
Over all living men he rules as Sovran, containing all as spokes within the felly.

HYMN XXXIII. Indra.

1 Come, fain for booty let us seek to Indra: yet more shall he increase his care that guides us.
Will not the Indestructible endow us with perfect knowledge of this wealth, of cattle?
2 I fly to him invisible Wealth-giver as flies the falcon to his cherished eyrie,
With fairest hymns of praise adoring Indra, whom those who laud him must invoke in battle.
3 Mid all his host, he bindeth on the quiver he driveth cattle from what foe he pleaseth:
Gathering up great store of riches, Indra. be thou no trafficker with us, most mighty.
4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet going with thy helpers, Indra!
Far from the floor of heaven in all directions, the ancient riteless ones fled to destruction.
5 Fighting with pious worshippers, the riteless turned and fled, Indra! with averted faces.
When thou, fierce Lord of the Bay Steeds, the Stayer, blewest from earth and heaven and sky the godless.
6 They met in fight the army of the blameless. then the Navagvas put forth all their power.
They, like emasculates with men contending, fled, conscious, by steep paths from Indra, scattered.
7 Whether they weep or laugh, thou hast o'erthrown them, O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours the juice and lauds thee.
8 Adorned with their array of gold and jewels, they o'er the earth a covering veil extended.
Although they hastened, they o'ercame not Indra: their spies he compassed with the Sun of morning.
9 As thou enjoyest heaven and earth, O Indra, on every side surrounded with thy greatness,
So thou with priests bast blown away the Dasyu, and those who worship not with those who worship.
10 They who pervaded earth's extremest limit subdued not with their charms the Wealth-bestower:
Indra, the Bull, made his ally the thunder, and with its light milked cows from out the darkness.
11 The waters flowed according to their nature; he raid the navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him for ever with his strongest weapon.
12 Indra broke through Ilibisa's strong castles, and Suspa with his horn he cut to pieces:
Thou, Maghavan, for all his might and swiftness, slewest thy fighting foeman with thy thunder
13 Fierce on his enemies fell Indra's weapon: with. his sharp bull he rent their forts in pieces.
He with his thunderbolt dealt blows on Vrtra; and conquered, executing all his purpose.
14 Indra, thou helpest Kutsa whom thou lovedst, and guardedst brave Dagadyu when he battled,
The dust of trampling horses rose to heaven, and Svitri's son stood up again for conquest.
15 Svitra's mild steer, O Maghavan thou helpest in combat for the land, mid Tugra's houses.
Long stood they there before the task was ended: thou wast the master of the foemen's treasure.

HYMN XXXIV. Asvins.

1 Ye who observe this day be with us even thrice: far-stretching is you bounty, Asvins and your course.
To you, as to a cloak in winter, we cleave close: you are to be drawn nigh unto us by the wise.
2 Three are the fellies in your honey-bearing car, that travels after Soma's loved one, as all know.
Three are the pillars set upon it for support: thrice journey ye by night, O Asvins, thrice by day.
3 Thrice in the self-same day, ye Gods who banish want, sprinkle ye thrice to-day our sacrifice with meath;
And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Asvins, and at break of day.
4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your help.
Thrice, O ye Asvins, bring us what shall make us glad; thrice send us store of food as nevermore to fail.
5 Thrice, O ye Asvins, bring to us abundant wealth: thrice in the Gods' assembly, thrice assist our thoughts.
Thrice, grant ye us prosperity, thrice grant us fame; for the Sun's daughter hath mounted your three-wheeled car.
6 Thrice, Asvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold,
Favour and health and strength bestow upon my son; triple protection, Lords of Splendour, grant to him.
7 Thrice are ye to be worshipped day by day by us: thrice, O ye Asvins, ye travel around the earth.
Car-borne from far away, O ye Nasatyas, come, like vital air to bodies, come ye to the three.
8 Thrice, O ye Asvins, with the Seven Mother Streams; three are the jars, the triple offering is prepared.
Three are the worlds, and moving on above the sky ye guard the firm-set vault of heaven through days and nights.
9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice. Nasatyas?
10 Nasatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness well.
Savitar sends, before the dawn of day, your car, fraught with oil, various-coloured, to our sacrifice.
11 Come, O Nasatyas, with the thrice-eleven Gods; come, O ye Asvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.
12 Borne in your triple car, O Asvins, bring us present prosperity with noble offspring.
I cry to you who hear me for protection be ye our helpers where men win the booty.

HYMN XXXV. Savitar.

1 AGNI I first invoke for our prosperity; I call on Mitra, Varuna, to aid us here.
I call on Night who gives rest to all moving life; I call on Savitar the God to lend us help.
2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, God who looks on every creature.
3 The God moves by the upward path, the downward; with two bright Bays, adorable, he journeys.
Savitar comes, the God from the far distance, and chases from us all distress and sorrow.
4 His chariot decked with pearl, of various colours, lofty, with golden pole, the God hath mounted,
The many-rayed One, Savitar the holy, bound, bearing power and might, for darksome regions.
5 Drawing the gold-yoked car his Bays, white-footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine One, all men, all beings have their place for ever.
6 Three heavens there are; two Savitar's, adjacent: in Yama's world is one, the home of heroes,
As on a linch-pin, firm, rest things immortal: he who hath known it let him here declare it.
7 He, strong of wing, hath lightened up the regions, deep-quivering Asura, the gentle Leader.
Where now is Surya, where is one to tell us to what celestial sphere his ray hath wandered?
8 The earth's eight points his brightness hath illumined, three desert regions and the Seven Rivers.
God Savitar the gold-eyed hath come hither, giving choice treasures unto him who worships.
9 The golden-handed Savitar, far-seeing, goes on his way between the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.
10 May he, gold-handed Asura, kind Leader, come hither to us with his help and favour.
Driving off Raksasas and Yatudhanas, the God is present, praised in hymns at evening.
11 O Savitar, thine ancient dustless pathways are well established in the air's midregion:
O God, come by those paths so fair to travel, preserve thou us from harm this day, and bless us.

HYMN XXXVI. Agni.

1 WITH words sent forth in holy hymns, Agni we supplicate, the Lord
Of many families who duly serve the Gods, yea, him whom others also praise.
2 Men have won Agni, him who makes their strength abound: we, with oblations, worship thee.
Our gracious-minded Helper in our deeds of might, be thou, O Excellent, this day.
3 Thee for our messenger we choose, thee, the Omniscient, for our Priest.
The flames of thee the mighty are spread wide around: thy splendour reaches to the sky.
4 The Gods enkindle thee their ancient messenger, - Varuna, Mitra, Aryaman.
That mortal man, O Agni, gains through thee all wealth, who hath poured offerings unto thee.
5 Thou, Agni, art a cheering Priest, Lord of the House, men's messenger:
All constant high decrees established by the Gods, gathered together, meet in thee.
6 In thee, the auspicious One, O Agni, youthfullest, each sacred gift is offered up:
This day, and after, gracious, worship thou our Gods, that we may have heroic sons.
7 To him in his own splendour bright draw near in worship the devout.
Men kindle Agni with their sacrificial gifts, victorious o'er the enemies.
8 Vrtra they smote and slew, and made the earth and heaven and firmament a wide abode.
The glorious Bull, invoked, hath stood at Kanva's side: loud neighed the Steed in frays for kine.
9 Seat thee, for thou art mighty; shine, best entertainer of the Gods.
Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.
10 Bearer of offerings, whom, best sacrificing Priest, the Gods for Manu's sake ordained;
Whom Kanva, whom Medhyatithi made the source of wealth, and Vrsan and Upastuta.
11 Him, Agni, whom Medhyatithi, whom Kanva kindled for his rite,
Him these our songs of praise, him, Agni, we extol: his powers shine out preeminent.
12 Make our wealth perfect thou, O Agni, Lord divine: for thou hast kinship with the Gods.
Thou rulest as a King o'er widely-famous strength: be good to us, for thou art great.
13 Stand up erect to lend us aid, stand up like Savitar the God:
Erect as strength-bestower we call aloud, with unguents and with priests, on thee.
14 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
Raise thou us up that we may walk and live. so thou shalt find our worship mid the Gods.
15 Preserve us, Agni, from the fiend, preserve us from malicious wrong.
Save us from him who fain would injure us or slay, Most Youthful, thou with lofty light.
16 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
Let not the man who plots against us in the night, nor any foe prevail o'er us.
17 Agni hath given heroic might to Kainva, and felicity:
Agni hath helped our friends, hath helped Medhyitithi, hath helped Upastuta to win.
18 We call on Ugradeva, Yadu, Turvasa, by means of Agni, from afar;
Agni, bring Navavastva and Brhadratba, Turviti, to subdue the foe.
19 Manu hath stablished thee a light, Agni, for all the race of men:
Sprung from the Law, oil-fed, for Kanva hast thou blazed, thou whom the people reverence.
20 The flames of Agni full of splendour and of might are fearful, not to be approached.
Consume for ever all demons and sorcerers, consume thou each devouring fiend.

HYMN XXXVII. Maruts.

1 SING forth, O Kanvas, to your band of Maruts unassailable,
Sporting, resplendent on their car
2 They who, self-luminous, were born together, with the spotted deer,
Spears, swords, and glittering ornaments.
3 One hears, as though 'twere close at hand, the cracking of the whips they hold
They gather glory on their way.
4 Now sing ye forth the God-given hymn to your exultant Marut host,
The fiercely-vigorous, the strong.
5 Praise ye the Bull among the cows; for 'tis the Maruts' sportive band:
It strengthened as it drank the rain.
6 Who is your mightiest, Heroes, when, O shakers of the earth and heaven,
Ye shake them like a garment's hem?
7 At your approach man holds him down before the fury of your wrath:
The rugged-jointed mountain yields.
8 They at whose racings forth the earth, like an age-weakened lord of men,
Trembles in terror on their ways.
9 Strong is their birth: vigour have they to issue from their Mother; strength,
Yea, even twice enough, is theirs.
10 And these, the Sons, the Singers, in their racings have enlarged the bounds,
So that the kine must walk knee-deep.
11 Before them, on the ways they go, they drop this offspring of the cloud,
Long, broad, and inexhaustible.
12 O Maruts, as your strength is great, so have ye cast men down on earth,
So have ye made the mountains fall.
13 The while the Maruts pass along, they talk together on the way:
Doth any hear them as they speak?
14 Come quick with swift steeds, for ye have worshippers among Kanva's sons
May you rejoice among them well.
15 All is prepared for your delight. We are their servants evermore,
To live as long as life may last.

HYMN XXXVIII. Maruts.

I WHAT now? When will ye take us by both hands, as a dear sire his son,
Gods, for whom sacred grass is clipped?
2 Now whither? To what goal of yours go ye in heaven, and not on earth?
Where do your cows disport themselves?
3 Where are your newest favours shown? Where, Maruts, your prosperity?
Where all your high felicities?
4 If, O ye Maruts, ye the Sons whom Prsni bore, were mortal, and
Immortal he who sings your praise.
5 Then never were your praiser loathed like a wild beast in pasture-land,
Nor should he go on Yama's path.
6 Let not destructive plague on plague hard to be conquered, strike its down:
Let each, with drought, depart from us.
7 Truly, they the fierce and mighty Sons of Rudra send their windless
Rain e'en on the desert places.
8 Like a cow the lightning lows and follows, motherlike, her youngling,
When their rain-flood hath been loosened.
9 When they inundate the earth they spread forth darkness e'en in day time,
With the water-laden rain-cloud.
10 O Maruts, at your voice's sound this earthly habitation shakes,
And each man reels who dwells therein.
11 O Maruts, with your strong-hoofed steeds, unhindered in their courses, haste
Along the bright embanked streams.
12 Firm be the fellies of your wheels, steady your horses and your cars,
And may your reins be fashioned well.
13 Invite thou hither with this song, for praise, Agni the Lord of Prayer,
Him who is fair as Mitra is.
14 Form in thy mouth the hymn of praise expand thee like, a rainy cloud
Sing forth the measured eulogy.
15 Sing glory to the Marut host, praiseworthy, tuneful, vigorous:
Here let the Strong Ones dwell with us.

HYMN XXXIX Maruts.

1 WHEN thus, like flame, from far away, Maruts, ye cast your measure forth,
To whom go Ye, to whom, O shakers of the earth, moved by whose wisdom, whose design?
2 Strong let your weapons be to drive away your foes, firm for resistance let them be.
Yea, passing glorious must be your warrior might, not as a guileful mortal's strength.
3 When what is strong ye overthrow, and whirl about each ponderous thing,
Heroes, your course is through the forest trees of earth, and through the fissures of the rocks.
4 Consumers of your foes, no enemy of yours is found in heaven or on the earth:
Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now.
5 They make the mountains rock and reel, they rend the forest-kings apart.
onward, ye Maruts, drive, like creatures drunk with wine, ye, Gods with all your company.
6 Ye to your chariot have yoked the spotted deer: a red deer, as a leader, draws.
Even the Earth herself listened as ye came near, and men were sorely terrified.
7 O Rudras, quickly we desire your succour for this work of ours.
Come to us with your aid as in the days of old, so now for frightened Kanva's sake.
8 Should any monstrous foe, O Maruts, sent by you or sent by mortals threaten us,
Tear ye him from us with your power and with your might, and with the succours that are yours.
9 For ye, the worshipful and wise, have guarded Kanva perfectly.
O Maruts, come to us with full protecting help, as lightning flashes seek the rain.
10 Whole strength have ye, O Bounteous Ones; perfect, earth-shakers, is your might.
Maruts, against the poet's wrathful enemy send ye an enemy like a dart.

HYMN XL. Brahmanaspati

1 O BRAMANASPATI, stand up: God-serving men we pray to thee.
May they who give good gifts, the Maruts, come to us. Indra, most swift, be thou with them.
2 O Son of Strength, each mortal calls to thee for aid when spoil of battle waits for him.
O Maruts, may this man who loves you well obtain wealth of good steeds and hero might.
3 May Brahmanaspati draw nigh, may Sunrta the Goddess come,
And Gods bring to this rite which gives the five-fold gift the Hero, lover of mankind.
4 He who bestows a noble guerdon on the priest wins fame that never shall decay.
For him we offer sacred hero-giving food, peerless and conquering easily.
5 Now Brahmanaspati speaks forth aloud the solemn hymn of praise,
Wherein Indra and Varuna, Mitra, Aryaman, the Gods, have made their dwelling place.
6 May we in holy synods, Gods! recite that hymn, peerless, that brings felicity.
If you, O Heroes, graciously accept this word, may it obtain all bliss from you.
7 Who shall approach the pious? who the man whose sacred grass is trimmed?
The offerer with his folk advances more and more: he fills his house with precious things.
8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure
In great or lesser fight none checks him, none subdues,-the wielder of the thunderbolt.

HYMN XLI. Varuna, Mitra, Aryaman.

1 NE'ER is he injured whom the Gods Varuna, Mitra, Aryaman,
The excellently wise, protect.
2 He prospers ever, free from scathe, whom they, as with full hands, enrich,
Whom they preserve from every foe.
3 The Kings drive far away from him his troubles and his enemies,
And lead him safely o'er distress.
4 Thornless, Adityas, is the path, easy for him who seeks the Law:
With him is naught to anger you.
5 What sacrifice, Adityas, ye Heroes guide by the path direct,-
May that come nigh unto your thought.
6 That mortal, ever unsubdued, gains wealth and every precious thing,
And children also of his own.
7 How, my friends, shall we prepare Aryaman's and Mitra's laud,
Glorious food of Varuna?
8 I point not out to you a man who strikes the pious, or reviles:
Only with hymns I call you nigh.
9 Let him not love to speak ill words: but fear the One who holds all four
Within his hand, until they fall.

HYMN XLII. Pusan.

I SHORTEN our ways, O Pusan, move aside obstruction in the path:
Go close before us, cloud-born God.
2 Drive, Pusan, from our road the wolf, the wicked inauspicious wolf,
Who lies in Wait to injure us.
3 Who lurks about the path we take, the robber with a guileful heart:
Far from the road chase him away.
4 Tread with thy foot and trample out the firebrand of the wicked one,
The double-tongued, whoe'er he be.
5 Wise Pusan, Wonder-Worker, we claim of thee now the aid wherewith
Thou furtheredst our sires of old.
6 So, Lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.
7 Past all pursuers lead us, make pleasant our path and fair to tread:
O Pusan, find thou power for this.
8 Lead us to meadows rich in grass: send on our way no early heat:
O Pusan, find thou power for this.
9 Be gracious to us, fill us full, give, feed us, and invigorate:
O Pusan, find thou power for this.
10 No blame have we for Pusan; him we magnify with songs of praise:
We seek the Mighty One for wealth.

HYMN XLIII. Rudra.

1 WHAT shall we sing to Rudra, strong, most bounteous, excellently wise,
That shall be dearest to his heart?
2 That Aditi may grant the grace of Rudra to our folk, our kine,
Our cattle and our progeny;
3 That Mitra and that Varuna, that Rudra may remember us,
Yea, all the Gods with one accord.
4 To Rudra Lord of sacrifice, of hymns and balmy medicines,
We pray for joy and health and strength.
5 He shines in splendour like the Sun, refulgent as bright gold is he,
The good, the best among the Gods.
6 May he grant health into our steeds, wellbeing to our rams and ewes,
To men, to women, and to kine.
7 O Soma, set thou upon us the glory of a hundred men,
The great renown of mighty chiefs.
8 Let not malignities, nor those who trouble Soma, hinder us.
Indu, give us a share of strength.
9 Soma! head, central point, love these; Soma! know these as serving thee,
Children of thee Immortal, at the highest place of holy law.

HYMN XLIV. Agni.

I IMMORTAL Jatavedas, thou many-hued fulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn.
2 For thou art offering-bearer and loved messenger, the charioteer of sacrifice:
Accordant with the Asvins and with Dawn grant us heroic strength and lofty fame.
3 As messenger we choose to-day Agni the good whom many love,
Smoke-bannered spreader of the light, at break of day glory of sacrificial rites.
4 Him noblest and most youthful, richly worshipped guest, dear to the men who offer gifts,
Him, Agni Jatavedas, I beseech at dawn that he may bring the Gods to us.
5 Thee, Agni, will I glorify, deathless nourisher of the world,
Immortal, offering-bearer, meet for sacred food, preserver, best at sacrifice.
6 Tell good things to thy praiser, O most youthful God, as richly worshipped, honey-tongued,
And, granting to Praskanva lengthened days of life, show honour to the Heavenly Host.
7 For the men, Agni, kindle thee as all possessor and as Priest;
So Agni, much-invoked, bring hither with all speed the Gods, the excellently wise,
8 At dawn of day, at night, Usas and Savitar, the Asvins, Bhaga, Agni's self:
Skilled in fair rites, with Soma poured, the Kanvas light thee, the oblation-wafting God.
9 For, Agni, Lord of sacrifice and messenger of men art thou:
Bring thou the Gods who wake at dawn who see the light, this day to drink the Soma juice.
10 Thou shonest forth, O Agni, after former dawns, all visible, O rich in light.
Thou art our help in battle-strife, the Friend of inan, the great high priest in sacrifice.
11 Like Manu, we will stablish thee, Agni, performer of the rite,
Invoker, ministering Priest, exceeding wise, the swift immortal messenger.
12 When as the Gods' High Priest, by many loved, thou dost their mission as their nearest Friend,
Then, like the far-resounding billows of the flood, thy flames, O Agni, roar aloud.
13 Heat-, Agni, who hast ears to hear, with all thy train of escort Gods;
Let Mitra, Aryaman,- seeking betimes our rite, seat them upon the sacred grass.
14 Let those who strengthen Law, who bountiUly give, the life-tongued Maruts, hear our praise.
May Law-supporting Varuna with the Asvins twain and Usas, drink the Soma juice.

HYMN XLV Agni.

I WORSHIP the Vasus, Agni! here, the Rudras, the Adityas, all
Who spring from Manu, those who know fair rites, who pour their blessings down.
2 Agni, the Gods who understand give ear unto the worshipper:
Lord of Red Steeds, who lovest song, bring thou those Three-and-Thirty Gods.
3 O Jatavedas, great in act, hearken thou to Praskanva's call,
As Priyamedha erst was heard, Atri, Virupa, Angiras.
4 The sons of Priyamedha skilled in lofty praise have called for help
On Agni who with fulgent flame is Ruler of all holy rites.
5 Hear thou, invoked withholy oil, bountiful giver of rewards,
These eulogies, whereby the sons of Kanva call thee to their aid.
6 O Agni, loved by many, thou of fame most wondrous, in their homes
Men call on thee whose hair is flame, to be the bearer of their gifts.
7 Thee, Agni, best to find out wealth, most widely famous, quick to hear,
Singers have stablished in their rites Herald and ministering Priest.
8 Singers with Soma pressed have made thee, Agni, hasten to the feast,
Great light to mortal worshipper, what time they bring the sacred gift.
9 Good, bounteous, Son of Strength, this day seat here on sacred grass the Gods
Who come at early morn, the host of heaven, to drink the Soma juice
10 Bring with joint invocations thou, O Agni, the celestial host:
Here stands the Soma, bounteous Gods drink this expressed ere yesterday.

HYMN XLVI. Asvins.

1 Now Morning with her earliest light shines forth, dear Daughter of the Sky:
High, Asvins, I extol your praise,
2 Sons of the Sea, mighty to save discoverers of riches, ye
Gods with deep thought who find out wealth.
3 Your giant coursers hasten on over the region all in flames, -
When your car flies with winged steeds.
4 He, liberal, lover of the flood, Lord of the House, the vigilant,
Chiefs! with oblations feeds you full.
5 Ye have regard unto our hymns, Nasatyas, thinking of our words:
Drink boldly of the Soma juice.
6 Vouchsafe to us, O Asvin Pair, such strength as, with attendant light,
May through the darkness carry us.
7 Come in the ship of these our hymns to bear you to the hither shore
O Asvins, harness ye the car.
8 The heaven's wide vessel is your own on the flood's shore your chariot waits
Drops, with the hymn, have been prepared.
9 Kanvas, the drops are in the heaven; the wealth is at the waters' place:
Where will ye manifest your form?
10 Light came to lighten up the branch, the Sun appeared as it were gold:
And with its-tongue shone forth the dark.
11 The path of sacrifice was made to travel to the farther goal:
The road of heaven was manifest.
12 The singer of their praise awaits whatever grace the Asvins give,
who save when Soma gladdens them.
13 Ye dwellers with Vivasvan come, auspicious, as to Manu erst;
come to the Soma and our praise.
14 O circumambient Asvins, Dawn follows the brightness of your way:
Approve with beams our solemn rites.
15 Drink ye of our libations, grant protection, O ye Asvins Twain,
With aids which none may interrupt.

HYMN XLVII. Asvins.

1 ASVINS, for you who strengthen Law this sweetest Soma hath been shed.
Drink this expressed ere yesterday and give riches to him who offers it.
2 Come, O ye Asvins, mounted on your triple car three-seated, beautiful of form
To you at sacrifice the Kanvas send the prayer: graciously listen to their call.
3 O Asvins, ye who strengthen Law, drink ye this sweetest Soma juice.
Borne on your wealth-fraught car come ye this day to him who offers, ye of wondrous deeds.
4 Omniscient Asvins, on the thrice-heaped grass bedew with the sweet juice the sacrifice.
The sons of Kanva, striving heavenward, call on you with draughts of Soma juice out-poured.
5 O Asvins, with those aids wherewith ye guarded Kanva carefully,
Keep us, O hords of Splendour: drink the Soma juice, ye strengtheners of holy law.
6 O Mighty Ones, ye gave Sudas abundant food, brought on your treasure-laden car;
So now vouchsafe to us the wealth which many crave, either from heaven or from the sea.
7 Nasatyas, whether ye be far away or close to Turvasa,
Borne on your lightly-rolling chariot come to us, together with the sunbeams come.
8 So let your coursers, ornaments of sacrifice, bring you to our libations here.
Bestowing food on him who acts and gives aright, sit, Chiefs, upon the sacred grass.
9 Come, O Nasatyas, on your car decked with a sunbright canopy,
Whereon ye ever bring wealth to the worshipper, to drink the Soma's pleasant juice.
10 With lauds and songs of praise we call them down to us, that they, most rich, may succour us;
For ye have ever in the Kanvas' well-loved house, O Asvins, drunk the Soma juice.

HYMN XLVIII. Dawn.

1 DAWN on us with prosperity, O Usas, Daughter of the Sky,
Dawn with great glory, Goddess, Lady of the Light, dawn thou with riches, Bounteous One.
2 They, bringing steeds and kine, boon-givers of all wealth, have oft sped forth to lighten us.
O Usas, waken up for me the sounds of joy: send us the riches of the great.
3 Usas hath dawned, and now shall dawn, the Goddess, driver forth of cars
Which, as she cometh nigh, have fixed their thought on her, like glory-seekers on the flood.
4 Here Kanva, chief of Kanva's race, sings forth aloud the glories of the heroes' names,-
The. princes who, O Usas, as thou comest near, direct their thoughts to liberal gifts.
5 Like a good matron Usas comes carefully tending everything:
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.
6 She sends the busy forth, each man to his pursuit: delay she knows not as she springs.
O rich in opulence, after thy dawning birds that have flown forth no longer rest.
7 This Dawn hath yoked her steeds afar, beyond the rising of the Sun:
Borne on a hundred chariots she, auspicious Dawn, advances on her way to Men.
8 To meet her glance all living creatures bend them down: Excellent One, she makes the light.
Usas, the Daughter of the Sky, the opulent, shines foes and enmities away.
9 Shine on us with thy radiant light, O Usas, Daughter of the Sky,
Bringing to us great store of high felicity, and bearning on our solemn rites.
10 For in thee is each living creature's breath and life, when, Excellent! thou dawnest forth.
Borne on thy lofty car, O Lady of the Light, hear, thou of wondrous wealth, our call.
11 O Usas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.
12 Bring from the firmament, O Usas, all the Gods, that they may drink our Soma juice,
And, being what thou art, vouchsafe us kine and steeds, strength meet for praist and hero might.
13 May Usas whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.
14 Mighty One, whom the Rsis of old time invoked for their protection and their help,
O Usas, graciously answer our songs of praise with bounty and with brilliant
light.
15 Usas, as thou with light to day hast opened the twin doors of heaven,
So grant thou us a dwelling wide and free from foes. O Goddess, give us food with kine.
16 Bring us to wealth abundant, sent in every shape, to plentiful refreshing food,
To all-subduing splendour, Usas, Mighty One, to strength, thou rich in spoil and wealth.

HYMN XLIX. Dawn.

1 E'EN from above the sky's bright realm come, Usas, by auspicious ways:
Let red steeds bear thee to the house of him who pours the Soma, juice.
2 The chariot which thou mountest, fair of shape, O Usas light to move,-
Therewith, O Daughter of the Sky, aid men of noble fame today.
3 Bright Usas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all theboundaries of heaven.
4 Thou dawning with thy beams of light illumest all the radiant realm.
Thee, as thou art, the Kanvas, fain for wealth, have called with sacred songs.

HYMN L. Surya.

1 HIS bright rays bear him up aloft, the God who knoweth all that lives,
Surya, that all may look on him.
2 The constellations pass away, like thieves, together with their beams,
Before the all-beholding Sun'
3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.
4 Swift and all beautiful art thou, O Surya, maker of the light,
Illuming all the radiant realm.
5 Thou goest to the hosts of Gods, thou comest hither to mankind,
Hither all light to be belield.
6 With that same eye of thine wherewith thou lookest brilliant Varuna,
Upon the busy race of men,
7 Traversing sky and wide mid-air, thou metest with thy beams our days,
Sun, seeing all things that have birth.
8 Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One,
God, Surya, with the radiant hair.
9 Surya hath yoked the pure bright Seven, the daughters of the car; with these,
His own dear team, he goeth forth.
10 Looking upon the loftier light above the darkness we have come
To Surya, God among the Gods, the light that is most excellent.
11 Rising this day, O rich in friends, ascending to the loftier heaven,
Surya remove my heart's disease, take from me this my yellow hue.
12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritala trees.
13 With all his conquering vigour this Aditya hath gone up on high,
Giving my foe into mine hand: let me not be my foeman's prey.

HYMN LI. Indra.

1 MAKE glad with songs that Ram whom many men invoke, worthy of songs of praise, Indra, the sea of wealth;
Whose gracious deeds for men spread like the heavens abroad: sing praise to him the Sage, most liberal for our good.
2 As aids the skilful Rbhus yearned to Indra strong to save, who fills mid-air, encompassed round with might,
Rushing in rapture; and -o'er Satakratu came the gladdening shout that urged him on to victory.
3 Thou hast disclosed the kine's stall for the Angirases, and made a way for Atri by a hundred doors.
On Vimada thou hast bestowed both food and wealth, making thy bolt dance in the sacrificer's fight.
4 Thou hast unclosed the prisons of the waters; thou hast in the mountain seized the treasure rich in gifts.
When thou hadst slain with might the dragon Vrtra, thou, Indra, didst raise the Sun in heaven for all to see.
5 With wondrous might thou blewest enchanter fiends away, with powers celestial those who called on thee in jest.
Thou, hero-hearted, hast broken down Pipru's forts, and helped Rjisvan when the Dasyus were struck dead.
6 Thou savedst Kutsa when Susna was smitten down; to Atithigva gavest Sambara for a prey.
E'en mighty Arbuda thou troddest under foot: thou from of old wast born to strike the Dasyus dead.
7 All power and might is closely gathered up in thee; thy bounteous spirit joys in drinking Soma juice.
Known is the thunderbolt that lies within thine arms: rend off therewith all manly prowess of our foe.
8 Discern thou well Aryas and Dasyus; punishing the lawless give them up to him whose grass is strewn.
Be thou the sacrificer's strong encourager all these thy deeds are my delight at festivals.
9 Indra gives up the lawless to the pious man, destroying by the Strong Ones those who have no strength.
Vamra when glorified destroyed the gathered piles of the still waxing great one who would reach the heaven.
10 The might which Usana hath formed for thee with might rends in its greatness and with strength both worlds apart.
O Hero-souled, the steeds of Vata, yoked by thought, have carried thee to fame while thou art filled with power.
11 When Indra hath rejoiced with Kavya Usana, he mounts his steeds who swerve wider and wider yet.
The Strong hath loosed his bolt with the swift rush of rain, and he hath rent in pieces Susna's firm-built forts.
12 Thou mountest on thy car amid strong Soma draughts: Saryata brought thee those in which thou hast delight.
Indra, when thou art pleased with men whose Soma flows thou risest to unchallenged glory in the sky.
13 To old Kaksivin, Soma-presser, skilled in song, O Indra, thou didst give the youthful Vrcaya.
Thou, very wise, wast Mena, Vrsanaiva's child: those deeds of thine must all be told at Soma feasts.
14 The good man's refuge in his need is Indra, firm as a doorpost, praised among the Pajras.
Indra alone is Lord of wealth, the Giver, lover of riches, chariots, kine, and horses.
15 To him the Mighty One, the self-resplendent, verily strong and great, this praise is uttered.
May we and all the heroes, with the princes, be, in this fray, O Indra, in thy keeping.

HYMN LII. Indra.

1 I GLORIFY that Ram who finds the light of heaven, whose hundred nobly-natured ones go forth with him.
With hymns may I turn hither Indra to mine aid,-the Car which like a strong steed hasteth to the call.
2 Like as a mountain on firm basis, unremoved, he, thousandfold protector, waxed in mighty strength,
When Indra, joying in the draughts of Soma juice, forced the clouds, slaying Vrtra stayer of their flow.
3 For he stays e'en the stayers, spread o'er laden cloud, rooted in light, strengthened in rapture by the wise.
Indra with thought, with skilled activity, I call, most liberal giver, for he sates him with the juice.
4 Whom those that flow in heaven on sacred grass, his own assistants, nobly-natured, fill full like the sea,-
Beside that Indra when he smote down Vrtra stood his helpers, straight in form, mighty, invincible.
5 To him, as in wild joy he fought with him who stayed the rain, his helpers sped like swift streams down a slope,
When Indra, thunder-armed, made bold by Soma draughts, as Trta cleaveth Vala's fences, cleft him through.
6 Splendour encompassed thee, forth shone thy warrior might: the rain-obstructer lay in mid-air's lowest deep,
What time, O Indra, thou didst cast thy thunder down upon the jaws of Vritra hard to be restrained.
7 The hymns which magnify thee, Indra, reach to thee even as water-brooks flow down and fill the lake.
Tvastar gave yet more force to thine appropriate strength, and forged thy thunderbolt of overpowering might.
8 When, Indra, thou whose power is linked with thy Bay Steeds hadst smitten Vrtra, causing floods to flow for man,
Thou heldst in thine arms the metal thunderbolt, and settest in the heaven the Sun for all to see.
9 In fear they raised the lofty self-resplendent hymn, praise giving and effectual, leading up to heaven,
When Indra's helpers fighting for the good of men, the Maruts, faithful to mankind, joyed in the light.
10 Then Heaven himself, the mighty, at that Dragon's roar reeled back in terror when, Indra, thy thunderbolt
In the wild joy of Soma had struck off with might the head of Vrtra, tyrant of the earth and heaven.
11 O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day,
Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.
12 Thou, bold of heart, in thine own native might, for help, upon the limit of this mid-air and of heaven,
Hast made the earth to be the pattern of thy strength: embracing flood and light thou reachest to the sky.
13 Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes:
Thou hast filled all the region with thy greatness: yea, of a truth there is none other like thee.
14 Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid-air have never reached,-
Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.
15 The Maruts sang thy praise in this encounter, and in thee all the Deities delighted,
What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vrtra.

HYMN LIII. Indra.

I WE will present fair praise unto the Mighty One, our hymns to Indra in Vivasvdn's dwelling-place;
For he hath ne'er found wealth in those who seem to sleep: those who give wealth to men accept no paltry praise.
2 Giver of horses, Indra, giver, thou, of kine, giver of barley, thou art Lord and guard of wealth:
Man's helper from of old, not disappointing hope, Friend of our friends, to thee ,as such we sing this praise.
3 Indra, most splendid, powerful, rich in mighty deeds, this treasure spread around is known to be thine own.
Gather therefrom, O Conqueror, and bring to us: fail not the hope of him who loves and sings to thee.
4 Well pleased with these bright flames and with these Soma drops, take thou away our poverty with seeds and kine.
With Indra scattering the Dasyu through these drops, freed from their hate may we obtain abundant food.
5 Let us obtain, O Indra, plenteous wealth and food, with strength exceeding glorious, shining to the sky:
May we obtain the Goddess Providence, the strength of heroes, special source of cattle, rich in steeds.
6 These our libations strength-inspiring, Soma draughts, gladdened thee in the fight with Vrtra, Hero Lord,
What time thou slewest for the singer with trimmed grass ten thousand Vrtras, thou resistless in thy might.
7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength.
Thou, Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuci.
8 Thou hast struck down in death Karanja, Parnaya, in Atithigva's very glorious going forth.
Unyielding, when Rjisvan compassed them with siege, thou hast destroyed the hundred forts of Vangrida.
9 With all-outstripping chariot-wheel, O Indra, thou far-famed, hast overthrown the twice ten Kings of men,
With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Susravas.
10 Thou hast protected Susravas with succour, and Turvayana with thine aid, O Indra.
Thou madest Kutsa, Atithigva, Ayu, subject unto this King, the young, the mighty.
11 May we protected by the Gods hereafter remain thy very prosperous friends, O Indra.
Thee we extol, enjoying through thy favour life long and joyful and with store of heroes.

HYMN LIV. Indra.

1 URGE us not, Maghavan, to this distressful fight, for none may comprehend the limit of thy strength.
Thou with fierce shout hast made the woods and rivers roar: did not men run in crowds together in their fear?
2 Sing hymns of praise to Sakra, Lord of power and might; laud thou and magnify Indra who hearcth thee,
Who with his daring might, a Bull exceeding strong in strength, maketh him master of the heaven and earth.
3 Sing forth to lofty Dyaus a strength-bestowing song, the Bold, whose resolute mind hath independent sway.
High glory hath the Asura, compact of strength, drawn on by two Bay Steeds: a Bull, a Car is he.
4 The ridges of the lofty heaven thou madest shake; thou, daring, of thyself smotest through Sambara,
When bold with gladdening juice, thou warredst with thy bolt, sharp and twoedged, against the banded sorcerers.
5 When with a roar that fills the woods, thou forcest down on wind's head the stores which 8usga kept confined,
Who shall have power to stay thee firm and eager-souled from doing still this day what thou of old hast done?
6 Thou helpest Narya, Turvasa, and Yadu, and Vayya's son Turviti, Satakratu!
Thou helpest horse and car in final battle thou breakest down the nine-and-ninety castles.
7 A hero-lord is he, King of a mighty folk, who offers free oblations and promotes the Law,
Who with a bounteous guerdon welcomes hymns of praise: for him flows down the abundant stream below the sky.
8 His power is matchless, matchless is his wisdom; chief, through their work, be some who drink the Soma,
Those, Indra, who increase the lordly power, the firm heroic strength of thee the Giver.
9 Therefore for thee are these abundant beakers Indra's drink, stone-pressed juices held in ladles.
Quaff them and satisfy therewith thy longing; then fix thy mind upon bestowing treasure.
10 There darkness stood, the vault that stayed the waters' flow: in Vrtra's hollow side the rain-cloud lay concealed.
But Indra smote the rivers which the obstructer stayed, flood following after flood, down steep declivitics.
11 So give us, Indra, bliss-increasing glory give us great sway and strength that conquers people.
Preserve our wealthy patrons, save our princes; vouchsafe us wealth and food with noble offspring.

HYMN LV. Indra.

1 THOUGH e'en this heaven's wide space and earth have spread them out, nor heaven nor earth may be in greatness Indra's match.
Awful and very mighty, causing woe to men, he whets his thunderbolt for sharpness, as a bull.
2 Like as the watery ocean, so doth he receive the rivers spread on all sides in their ample width.
He bears him like a bull to drink of Soma juice, and will, as Warrior from of old, be praised for might.
3 Thou swayest, Indra, all kinds of great manly power, so as to bend, as't were, even that famed mountain down.
Foremost among the Gods is he through hero might, set in the van, the Strong One, for each arduous deed.
4 He only in the wood is praised by worshippers, when he shows forth to men his own fair Indra-power.
A friendly Bull is he, a Bull to be desired when Maghavan auspiciously sends forth his voice.
5 Yet verily the Warrior in his vigorous strength stirreth up with his might great battles for mankind;
And men have faith in Indra, the respIendent One, what time he hurleth down his bolt, his dart of death.
6 Though, fain for glory, and with strength increased on earth, he with great might destroys the dwellings made with art,
He makes the lights of heaven shine forth secure, he bids, exceeding wise, the floods flow for his worshipper.
7 Drinker of Soma, let thy heart incline to give; bring thy Bays hitherward, O thou who hearest praise.
Those charioteers of' thine, best skilled to draw the rein, the rapid sunbeams, Indra, lead thee not astray.
8 Thou bearest in both hands treasure that never fails; the famed One in his body holds unvanquished might.
O Indra, in thy members many powers abide, like wells surrounded by the ministering priests.

HYMN LVI. Indra.

I FOR this man's full libations held in ladles, he hath roused him, eager, as a horse to meet the mare.
He stays his golden car, yoked with Bay Horses, swift, and drinks the Soma juice which strengthens for great deeds.
2 To him the guidance-following songs of praise flow full, as those who seek gain go in company to the flood.
To him the Lord of power, the holy synod's might, as to a hill, with speed, ascend the loving ones.
3 Victorious, great is he; in manly battle shines, unstained with dust, his might, as shines a mountain peak;
Wherewith the iron one, fierce e'en against the strong, in rapture, fettered wily Sushna fast in bonds.
4 When Strength the Goddess, made more strong for help by thee, waits upon Indra as the Sun attends the Dawn,
Then. he who with his might unflinching kills the gloom stirs up the dust aloft, with joy and triumphing.
5 When thou with might, upon the framework of the heaven, didst fix, across, air's region firmly, unremoved,
In the light-winning war, Indra, in rapturous joy, thou smotest Vrtra dead and broughtest floods of rain.
6 Thou with thy might didst grasp,the holder-up of heaven, thou who art mighty also in the seats of earth.
Thou, gladdened by the juice, hast set the waters free, and broken Vrtra's stony fences through and through.

HYMN LVII. Indra.

I To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,-
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.
2 Now all this world, for worship, shall come after thee-the offerer's libations like floods to the depth,
When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.
3 To him the terrible, most meet for lofty praise, like bright Dawn, now bring gifts with reverence in this rite,
Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to move with speed.
4 Thine, Indra, praised by many, excellently rich! are we who trusting in thy help draw near to thee.
Lover of praise, none else but thou receives our laud: as earth loves all her creatures, love thou this our hymn.
5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.
After thee lofty heaven hath measured out its strength: to thee and to thy power this earth hath bowed itself.
6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.
Thou hast sent down the obstructed floods that they may flow: thou hast, thine own for ever, all victorious might.

HYMN LVIII., Agni.

I NE'ER waxeth faint the Immortal, Son of Strength, since he, the Herald, hath become Vivasvan's messenger.
On paths most excellent he measured out mid-air: he with oblation calls to service of the Gods.
2 Never decaying, seizing his appropriate food, rapidly, eagerly through the dry wood he spreads.
His back, as he is sprinkled, glistens like a horse: loud hath he roared and shouted like the heights of heaven?
3 Set high in place o'er all that Vasus, Rudras do, immortal, Lord of riches, seated as High Priest;
Hastening like a car to men, to those who live, the God without delay gives boons to be desired.
4 Urged by the wind be spreads through dry wood as he lists, armed with his tongues for sickles, with a mighty roar.
Black is thy path, Agni, changeless, with glittering waves! when like a bull thou rushest eager to the trees.
5 With teeth of flame, wind-driven, through the wood he speeds, triumphant like a bull among the herd of cows,
With bright strength roaming to the everlasting air: things fixed, things moving quake before him as he flies.
6 The Bhrgus established thee among mankind for men, like as a treasure, beauteous, easy to invoke;
Thee, Agni, as a herald and choice-worthy guest, as an auspicious Friend to the Celestial Race.
7 Agni, the seven tongues' deftest Sacrificer, him whom the priests elect at solemn worship,
The Herald, messenger of all the Vasus, I serve with dainty food, I ask for riches.
8 Grant, Son of Strength, thou rich in friends, a refuge without a flaw this day to us thy praisers.
O Agni, Son of Strength, with forts of iron preserve thou from distress the man who lauds thee.
9 Be thou a refuge, Bright One, to the singer, a shelter, Bounteous Lord, to those who worship.
Preserve the singer from distress, O Agni. May he, enriched with prayer, come soon and early.

HYMN LIX. Agni.

1 THE other fires are, verily, thy branches; the Immortals all rejoice in thee, O Agni.
Centre art thou, Vaigvdnara, of the people, sustaining men like a deep-founded pillar.
2 The forehead of the sky, earth's centre, Agni became the messenger of earth and heaven.
Vaisvanara, the Deities produced thee, a God, to be a light unto the Arya.
3 As in the Sun firm rays are set for ever, treasures are in Vaisvanara, in Agni.
Of all the riches in the hills, the waters, the herbs, among mankind, thou art the Sovran.
4 As the great World-halves, so are their Son's praises; skilled, as a man, to act, is he the Herald.
Vaisvanara, celestial, truly mighty, most manly One, hath many a youthful consort.
5 Even the lofty heaven, O Jatavedas Vaisvanara, hath not attained thy greatness.
Thou art the King of lands where men are settled, thou hast brought comfort to the Gods in battle.
6 Now will I tell the greatness of the Hero whom Prarti's sons follow as Vrtra's slayer:
Agni Vaisvanara struck down the Dasyu, cleave Sambara through and shattered down his fences.
7 Vaisvanara, dwelling by his might with all men, far-shining, holy mid the Bharadvajas,
Is lauded, excellent, with hundred praises by Purunitha, son of Satavani.

HYMN LX. Agni.

I As 'twere Some goodly treasure Matarisvan brought, as a gift, the glorious Priest to Bhrgu,
Banner of sacrifice, the good Protector, child of two births, the swiftly moving envoy.
2 Both Gods and men obey this Ruler's order, Gods who are worshipped, men who yearn and worship.
As Priest he takes his seat ere break of morning, House-Lord, adorable with men, Ordainer.
3 May our fair praise, heart-born, most recent, reach him whose tongue, e'en at his birth, is sweet as honey;
Whom mortal priests, men, with their strong endeavour, supplied with dainty viands, have created.
4 Good to mankind, the yearning Purifier hath among men been placed as Priest choice-worthy.
May Agni be our Friend, Lord of the Household, protector of the riches in the dwelling.
5 As such we Gotamas with hymns extol thee, O Agni, as the guardian Lord of riches,
Decking thee like a horse, the swift prizewinner. May he, enriched with prayer, come soon and early.

HYMN LXI Indra.

1 EVEN to him, swift, strong and high. exalted, I bring my song of praise as dainty viands,
My thought to him resistless, praise-deserving, prayers offered most especially to Indra.
2 Praise, like oblation, I present, and utter aloud my song, my fair hymn to the Victor.
For Indra, who is Lord of old, the singers have decked their lauds with heart and mind and spirit.
3 To him then with my lips mine adoration, winning heaven's light, most excellent, I offer,
To magnify with songs of invocation and with fair hymns the Lord, most bounteous Giver.
4 Even for him I frame a laud, as fashions the wright a chariot for the man who needs it,-
Praises to him who gladly hears our praises, a hymn well-formed, all-moving, to wise Indra.
5 So with my tongue I deck, to please that Indra, my hymn, as 'twere a horse, through love of glory,
To reverence the Hero, bounteous Giver, famed far and wide, destroyer of the castles.
6 Even for him hath Tvastar forged the thunder, most deftly wrought, celestial, for the battle,
Wherewith he reached the vital parts of Vrtra, striking-the vast, the mighty with the striker.
7 As soon as, at libations of his mother, great Visnu had drunk up the draught, he plundered.
The dainty cates, the cooked mess; but One stronger transfixed the wild boar, shooting through the mountain.
8 To him, to Indra, when he slew the Dragon, the Dames, too, Consorts of the Goda, wove praises.
The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not.
9 Yea, of a truth, his magnitude surpasseth the magnitude of earth, mid-air, and heaven.
Indra, approved by all men, self-resplendent, waxed in his home, loud-voiced and strong for battle.
10 Through his own strength Indra with bolt of thunder cut piece-meal Vrtra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.
11 The rivers played, through his impetuous splendour, since with his bolt he compassed them on all sides.
Using his might and favouring him who worshipped, he made a ford, victorious, for Turviti.
12 Vast, with thine ample power, with eager movement, against this Vrtra cast thy bolt of thunder.
Rend thou his joints, as of an ox, dissevered, with bolt oblique, that floods of rain may follow.
13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.
14 When he, yea, he, comes forth the firm. Set mountains and the whole heaven and earth, tremble for terror.
May Nodhas, ever praising the protection of that dear Friend, gain quickly strength heroic.
15 Now unto him of these things hath been given what he who rules alone o'er much, electeth.
Indra hath helped Etasa, Soma-presser, contending in the race of steeds with Sarya.
16 Thus to thee, Indra, yoker of Bay Coursers, the Gotamas have brought their prayers to please thee.
Bestow upon them thought, decked with all beauty. May he, enriched with prayer, come soon and early.

HYMN LXII. Indra.

1. LIKE Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty.
Let us sing glory to the far-famed Hero who must be praised with fair hymns by the singer.
2 Unto the great bring ye great adoration, a chant with praise to him exceeding mighty,
Through whom our sires, Angirases, singing praises and knowing well the places, found the cattle.
3 When Indra and the Angirases desired it, Sarama found provision for her offipring.
Brhaspati cleft the mountain, found the cattle: the heroes shouted with the kine in triumph.
4 Mid shout, loud shout, and roar, with the Navagvas, seven singers, hast thou, heavenly, rent the mountain;
Thou hast, with speeders, with Dasagvas, Indra, Sakra, with thunder rent obstructive Vala.
5 Praised by Angirases, thou, foe-destroyer, hast, with the Dawn, Sun, rays, dispellcd the darkness.
Thou Indra, hast spread out the earths high ridges, and firmly fixed the region under heaven.
6 This is the deed most worthy of all honour, the fairest marvel of the Wonder-Worker,
That, nigh where heaven bends down, he made four rivers flow full with waves that carry down sweet water.
7 Unwearied, won with lauding hymns, he parted of old the ancient Pair, united ever.
In highest sky like Bhaga, he the doer of marvels set both Dames and earth and heaven.
8 Still born afresh, young Dames, each in her manner, unlike in hue, the Pair in alternation
Round heaven and earth from ancient time have travelled, Night with her dark limbs, Dawn with limbs of splendour.
9 Rich in good actions, skilled in operation, the Son with might maintains his perfect friendship.
Thou in the raw cows, black of hue or ruddy, storest the ripe milk glossy white in colour.
10 Their paths, of old connected, rest uninjured; they with great might preserve the immortal statutes.
For many thousand holy works the Sisters wait on the haughty Lord like wives and matrons.
11 Thoughts ancient, seeking wealth, with adoration, with newest lauds have sped to thee, O Mighty.
As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O Lord most potent.
12 Strong God, the riches which thy hands have holden from days of old have perished not nor wasted.
Splendid art thou, O Indra, wise, unbending:strengthen us with might, O Lord of Power.
13 O mighty Indra, Gotama's son Nodhas hath fashioned this new prayer to thee Eternal,
Sure leader, yoker of the Tawny Coursers. May he, enriched with prayer, come soon and early.

HYMN LXIII. Indra.

1. THOU art the Mighty One; when born, O Indra, with power thou tcrrifiedst earth and heaven -
When, in their fear of thee, all firm-set mountains and monstrous creatures shook like dust before thee.
2 When thy two wandering Bays thou drawest hither, thy praiser laid within thine arms the thunder,
Wherewith, O Much-invoked, in will resistless, thou smitest foemen down and many a castle.
3 Faithful art thou, these thou defiest, Indra; thou art the Rbhus' Lord, heroic, victor.
Thou, by his side, for young and glorious Kutsa, with steed and car in battle slewest Susna,
4 That, as a friend, thou furtheredst, O Indra, when, Thundcrer, -strong in act, thou crushedst Vrtra;
When, Hero, thou, great-souled, with easy conquest didst rend the Dasyus in their
distant dwelling.
5 This doest thou, and art not harmed, O Indra, e'en in the anger of the strongest mortal.
Lay thou the race-course open for our horses: as with a club, slay, Thunderarmed 1 our foemen.
6 Hence men invoke thee, Indra, in the tumult of battle, in the light-bestowing conflict.
This aid of thine, O Godlike One, was ever to be implored in deeds of might in combat.
7 Warring for Purukutsa thou, O Indra, Thunder-armed I breakest down the seven castles;
Easily, for Sudis, like grass didst rend them, and out of need, King, broughtest gain to Puru.
8 O Indra, God who movest round about us, feed us with varied food plenteous as water-
Food wherewithal, O Hero, thou bestowest vigour itself to flow to us for ever.
9 Prayers have been made by Gotamas, O Indra, addressed to thee, with laud for thy Bay Horses.
Bring us in noble shape abundant riches. May he, enriched with prayer, come soon and early.

HYMN LXIV. Maruts.

1. BRING for the manly host, wise and majestical, O Nodhas, for the Maruts bring thou a pure gift.
I deck my songs as one deft-handed, wise in mind prepares the water that hath power in solemn rites.
2 They spring to birth, the lofty Ones, the Bulls of Heaven, divine, the youths of Rudra, free from spot and stain;
The purifiers, shining brightly even as suns, awful of form like giants, scattering rain-drops down.
3 Young Rudras, demon-slayers, never growing old, they have waxed, even as mountains, irresistible.
They make all beings tremble with their mighty strength, even the very strongest, both of earth and heaven.
4 With glittering ornaments they deck them forth for show; for beauty on their breasts they bind their chains of gold.
The lances on their shoulders pound to pieces; they were born together, of themselves, the Men of Heaven.
5 Loud roarers, giving strength, devourers of the foe, they make the winds, they make the lightnings with their powers.
The restless shakers drain the udders of the sky, and ever wandering round fill the earth full with milk.
6 The bounteous Maruts with the fatness dropping milk fill full the waters which avail in solenm rites.
They lead, as 'twere, the Strong Horse forth, that it may rain: they milk the thundering, the never-failing spring.
7 Mighty, with wondrous power and marvellously bright, selfstrong like mountains, ye glide swiftly on your way.
Like the wild elephants ye eat the forests up when ye assume your strength among the bright red flames.
8 Exceeding wise they roar like lions mightily, they, all-possessing, are beauteous as antelopes;
Stirring the darkness with lances and spotted deer, combined as priests, with serpents' fury through their might.
9 Heroes who march in companies, befriending man, with serpents' ire through strength, ye greet the earth and heaven.
Upon the seats, O Maruts, of your chariots, upon the cars stands lightning visible as light.
10 Lords of all riches, dwelling in the home of wealth, endowed with mighty vigour, singers loud of voice,
Heroes, of powers infinite, armed with strong men's rings, the archers, they have laid the arrow on their arms.
11 They who with golden fellies make the rain increase drive forward the big clouds like wanderers on the way.
Self-moving, brisk, unwearied, they o'erthrow the firm; the Maruts with bright lances make all things to reel.
12 The progeny of Rudra we invoke with prayer, the brisk, the bright, the worshipful, the active Ones
To the strong band of Maruts cleave for happiness, the chasers of the sky, impetuous, vigorous.
13 Maruts, the man whom ye have guarded with your help, he verily in strength surpasseth all mankind.
Spoil with his steeds he gaineth, treasure with his men; he winneth honourable strength and prospereth.
14 O Maruts, to the worshippers give glorious strength invincible in battle, brilliant, bringing wealth,
Praiseworthy, known to all men. May we foster well, during a hundred winters, son and progeny.

15 Will ye then, O ye Maruts, grant us riches, durable, rich in men, defying onslaught.
A hundred, thousandfold, ever increasing? May he, enriched with prayer, come soon and early.

HYMN LXV. Agni.

1 ONE-MINDED, wise, they tracked thee like a thief lurking in dark cave with a stolen cow:
Thee claiming worship, bearing it to Gods -. there nigh to thee sate all the Holy Ones.
2 The Gods approached the ways of holy Law; there was a gathering vast as heaven itself.
The waters feed with praise the growing Babe, born nobly in the womb, the seat of Law.
3 Like grateful food, like some wide dwelling place, like a fruit-bearing hill, a wholesome stream.
Like a steed urged to run in swift career, rushing like Sindhu, who may check his course?
4 Kin as a brother to his sister floods, he cats the woods as a King eats the rich.
When through the forest, urged by wind, he spreads, verily Agni shears the hair of earth.
5 Like a swan sitting in the floods he pants wisest in mind mid men he wakes at morn.
A Sage like Soma, sprung from Law, he grew like some young creature, mighty, shining far.

HYMN LXVI. Agni.

1. LIKE the Sun's glance, like wealth of varied sort, like breath which is the life, like one's own son,
Like a swift bird, a cow who yields her milk, pure and refulgent to the wood he speeds.
2 He offers safety like a pleasant home, like ripened corn, the Conqueror of men.
Like a Seer lauding, famed among the folk; like a steed friendly he vouchsafes us power.
3 With flame insatiate, like eternal might; caring for each one like a dame at home;
Bright when he shines forth, whitish mid the folk, like a car, gold-decked, thundering to the fight.
4 He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame;
Master of present and of future life, the maidens' lover and the matrons' Lord.
5 To him lead all your ways: may we attain the kindled God as cows their home at eve.
He drives the flames below as floods their swell: the rays rise up to the fair place of heaven.

HYMN LXVII. Agni.

1. VICTORIOUS in the wood, Friend among men, ever he claims obedience as a King.
Gracious like peace, blessing like mental power, Priest was he, offering-bearer, full of thought.
2 He, bearing in his hand all manly might, crouched in the cavern, struck the Gods with fear.
Men filled with understanding find him there, when they have sting prayers formed within their heart.
3 He, like the Unborn, holds the broad earth up; and with effective utterance fixed the sky.
O Agni, guard the spots which cattle love: thou, life of all, hast gone from lair to lair.
4 Whoso hath known him dwelling in his lair, and hath approached the stream of holy Law,-
They who release him, paying sacred rites, -truly to such doth he announce great wealth.
5 He who grows mightily in herbs, within each fruitful mother and each babe she bears,
Wise, life of all men, in the waters' home,-for him have sages built as 'twere a seat.

HYMN LXVIII. Agni.

1. COMMINGLING, restless, he ascends the sky, unveiling nights and all that stands or moves,
As he the sole God is preeminent in great. ness among all these other Gods.
2 All men are joyful in thy power, O God, that living from the dry wood thou art born.
All truly share thy Godhead while they keep, in their accustomed ways, eternal Law.
3 Strong is the thought of Law, the Law's behest; all works have they performed; he quickens all.
Whoso will bring oblation, gifts to thee, to him, bethinking thee, vouchsafe thou wealth.
4 Seated as Priest with Manu's progeny, of all these treasures he alone is Lord.
Men yearn for children to prolong their line, and are not disappointed in their hope.
5 Eagerly they who hear his word fulfil his wish as sons obey their sire's behest.
He, rich in food, unbars his wealth like doors: he, the House-Friend, bath decked heaven's vault with stars.

HYMN LXIX. Agni.

1. BRIGHT, splendid, like Dawn's lover, he bath filled the two joined worlds as with the light of heaven.
When born, with might thou hast encompassed them: Father of Gods, and yet their Son wast thou.
2 Agni, the Sage, the humble, who discerns like the cow's udder, the sweet taste of food,
Like a bliss-giver to be drawn to men, sits gracious in the middle of the house.
3 Born in the dwelling like a lovely son, pleased, like a strong steed, he bears on the folk.
What time the men and I, with heroes, call, may Agni then gain all through Godlike power.
4 None breaks these holy laws of thine when thou hast granted audience to these chieftains here.
This is thy boast, thou smotest with thy peers, and joined with heroes dravest off disgrace.
5 Like the Dawn's lover, spreading light, well-known as hued like morn, may he remember me.
They, bearing of themselves, unbar the doors: they all ascend to the fair place of heaven.

HYMN LXX. Agni.

1. MAY we, the pious, win much food by prayer, may Agni with fair light pervade each act,-
He the observer of the heavenly laws of Gods, and of the race of mortal man.
2 He who is germ of waters, germ of woods, germ of all things that move not and that move,-
To him even in the rock and in the house: Immortal One, he cares for all mankind.
3 Agni is Lord of riches for the man who serves him readily with sacred songs.
Protect these beings thou with careful thought, knowing the races both of Gods and men.
4 Whom many dawns and nights, unlike, make strong, whom, born in Law, all things that move and stand,-
He bath been won, Herald who sits in light, making effectual all our holy works.
5 Thou settest value on our cows and woods: all shall bring tribute to us to the light.
men have served thee in many and sundry spots, parting, as 'twere, an aged father's wealth.
6 Like a brave archer, like one skilled and bold, a fierce avenger, so he shines in fight.

HYMN LXXI. Agni.

1. LOVING the loving One, as wives their husband, the sisters of one home have urged him forward,
Bright-coloured, even, as the cows love morning, dark, breaking forth to view, and redly beaming.
2 Our sires with lauds burst e'en the firmset fortress, yea, the Angirases, with roar, the mountain.
They made for us a way to reach high heaven, they found us day, light, day's sign, beams of morning.
3 They stablished order, made his service fruitful; then parting them among the longing faithful,
Not thirsting after aught, they come, most active, while with sweet food the race of Gods they strengthen.
4 Since Matarisvan, far-diffused, bath stirred him, and he in every house grown bright and noble,
He, Bhrgu-like I hath gone as his companion, as on commission to a greater Sovran.
5 When man poured juice to Heaven, the mighty Father, he knew and freed himself from close embracement.
The archer boldly shot at him his arrow, and the God threw his splendour on his Daughter.
6 Whoso, bath flames for thee within his dwelling, or brings the worship which thou lovest daily,
Do thou of double might increase his substance: may he whom thou incitest meet with riches.
7 All sacrificial viands wait on Agni as the Seven mighty Rivers seek the ocean.
Not by our brethren was our food discovered: find with the Gods care for us, thou who knowest.
8 When light bath filled the Lord of men for increase, straight from the heaven descends the limpid moisture.
Agni bath brought to light and filled with spirit the youthful host blameless and well providing.
9 He who like thought goes swiftly on his journey, the Sun, alone is ever Lord of riches.
The Kings with fair hands, Varuna and Mitra, protect the precious nectar in our cattle.
10 O Agni, break not our ancestral friendship, Sage as thou art, endowed with deepest knowledge.
Old age, like gathering cloud, impairs the body: before that evil be come nigh protect me.

HYMN LXXII. Agni.

1. THOUGH holding many gifts for men, he humbleth the higher powers of each wise ordainer.
Agni is now the treasure-lord of treasures, for ever granting all immortal bounties.
2 The Gods infallible all searching found not him, the dear Babe who still is round about us.
Worn weary, following his track, devoted, they reached the lovely highest home of Agni.
3 Because with holy oil the pure Ones, Agni, served thee the very pure three autumn seasons,
Therefore they won them holy names for worship, and nobly born they dignified their bodies.
4 Making them known to spacious earth and heaven, the holy Ones revealed the powers of Rudra.
The mortal band, discerning in the distance, found Agni standing in the loftiest station.
5 Nigh they approached, one-minded, with their spouses, kneeling to him adorable paid worship.
Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.
6 Soon as the holy beings had discovered the thrice-seven mystic things contained within thee,
With these, one-minded., they preserve the Amrta: guard thou the life of all their plants and cattle.
7 Thou, Agni, knower of men's works, hast sent us good food in constant course for our subsistence:
Thou deeply skilled in paths of Gods becamest an envoy never wearied, offeringbearer.
8 Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of riches.
Sarama found the cattle's firm-built prison whereby the race of man is still supported.
9 They who approached all noble operations making a path that leads to life immortal,
To be the Bird's support, the spacious mother, Aditi, and her great Sons stood in power.
10 When Gods immortal made both eyes of heaven, they gave to him the gift of beauteous glory.
Now they flow forth like rivers set in motion: they knew the Red Steeds coming down, O Agni.

HYMN LXXIII. Agni.

I. HE who gives food, like patrimonial riches and guides aright like some wise man's instruction,
Loved like a guest who lies in pleasant lodging,-may he, as Priest, prosper his servant's dwelling.
2 He who like Savitar the God, true-minded protecteth with his power. all acts of vigour,
Truthful, like splendourr, glorified by many, like breath joy-giving,-all must strive to win him.
3 He who on earth dwells like a king surrounded by faithful friends, like a God all-sustaining,
Like heroes who preside, who sit in safety: like as a blameless dame dear to her husband.
4 Thee, such, in settlements secure, O Agni, our men serve ever kindled in each dwelling.
On him have they laid splendour in abundance: dear to all men, bearer be he of riches.
5 May thy rich worshippers win food, O Agni, and princes gain long life who bring oblation.
May we get booty from jur foe in battle, presenting to the Gods their share for glory.
6 The cows of holy law, sent us by Heaven, have swelled with laden udders, loudly lowing;
Soliciting his favour, from a distance the rivers to the rock have flowed together.
7 Agni, with thee, soliciting thy favour, the holy Ones have gained glory in heaven.
They made the Night and Dawn of different colours, and set the black and purple hues together.
8 May we and those who worship be the mortals whom thou, O Agni, leadest on to riches.
Thou hast filled earth and heaven and air's mid-region, and followest the whole world like a shadow.
9 Aided by thee, O Agni, may we conquer steeds with steeds, men with men, heroes with heroes,
Lords of the wealth transmitted by our fathers: and may our princes live a hundred winters.
10 May these our hymns of praise, Agni, Ordainer, be pleasant to thee in thy heart and spirit.
May we have power to hold thy steeds of riches, laying on thee the God-sent gift of glory.

HYMN LXXIV. Agni.

1. As forth to sacrifice we go, a hymn to a hymn let us say,
Who hears us even when afar;
2 Who, from of old, in carnage, when the people gathered, hath preserved
His household for the worshipper.
3 And let men say, Agni is born, e'en he who slayeth Vrtra, he
Who winneth wealth in every fight.
4 Him in whose house an envoy thou lovest to taste his offered gifts,
And strengthenest his sacrifice,
5 Him, Angiras, thou Son of Strength, all men call happy in his God,
His offerings, and his sacred grass.
6 Hitherward shalt thou bring these Gods to our laudation and to taste.
These offered gifts, fair-shining One.
7 When, Agni, on thine embassage thou goest not a sound is heard of steed or straining of thy car.
8 Aided by thee uninjured, strong, one after other, goes he forth:
Agni, the ofterer forward steps.
9 And splendid strength, heroic, high, Agni, thou grantest from the Gods,
Thou God, to him who offers gifts.

HYMN LXXV. Agni.

1. ACCEPT our loudest-sounding hymn, food most delightful to the Gods,
Pouring our offerings in thy mouth.
2 Now, Agni, will we say to thee, O wisest and best Afigiras,
Our precious, much-availing prayer.
3 Who, Agni, is thy kin, of men? who is thy worthy worshipper?
On whom dependent? who art thou?
4 The kinsman, Agni, of mankind, their well beloved Friend art thou,
A Friend whom friends may supplicate.
5 Bring to us Mitra, Varuna, bring the Gods to mighty sacrifice.
Bring them, O Agni, to thine home.

HYMN LXXVI. Agni.

1. How may the mind draw nigh to please thee, Agni? What hymn of praise shall bring us greatest blessing?
Or who hath gained thy power by sacrifices? or with what mind shall we bring thee oblations?
2 Come hither, Agni; sit thee down as Hotar; be thou who never wast deceived our leader.
May Heaven and Earth, the all-pervading, love thee: worship the Gods to win for us their favour.
3 Burn thou up all the Riksasas, O Agni; ward thou off curses from our sacrifices.
Bring hither with his Bays the Lord of Soma: here is glad welcome for the Bounteous Giver.
4 Thou Priest with lip and voice that bring us children hast been invoked. Here with the Gods be seated.
Thine is the task of Cleanser and Presenter: waken us, Wealth-bestower and Producer.
5 As with oblations of the priestly Manus thou worshippedst the Gods, a Sage with sages,
So now, O truthfullest Invoker Agni, worship this day with joy-bestowing ladle.

HYMN LXXVII. Agni.

1. How shall we pay oblation unto Agni? What hymn, Godloved, is said to him refulgent?
Who, deathless, true to Law, mid men a herald, bringeth the Gods as best of sacrificers?
2 Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald;
For Agni, when he seeks the Gods for mortals, knows them full well and worships them in spirit.
3 For he is mental power, a man, and perfect; he is the bringer, friend-,like, of the wondrous.
The pious Aryan tribes at sacrifices address them first to him who doeth marvels.
4 May Agni, foe-destroyer, manliest Hero, accept with love our hymns and our devotion.
So may the liberal lords whose strength is strongest, urged by their riches, stir our thoughts with vigour.
5 Thus Agni Jatavedas, true to Order, hath by the priestly Gotamas been lauded.
May he augment in them splendour and vigour: observant, as he lists, he gathers increase.

HYMN LXXVIII. Agni.

1. O JATAVEDAS, keen and swift, we Gotamas with sacred song exalt thee for thy glories' sake.
2 Thee, as thou art, desiring wealth Gotama worships with his song:
We laud thee for thy glories' sake.
3 As such, like Angiras we call on thee best winner of the spoil:
We laud thee for thy glories' sake.
4 Thee, best of Vrtra-slayers, thee who shakest off our Dasyu foes:
We laud thee for thy glories' sake.
5 A pleasant song to Agni we, sons of Rahugana, have sung:
We laud thee for thy glories' sake.

HYMN LXXIX. Agni.

1. HE in mid-air's expanse hath golden tresses; a raging serpent, like the rushing tempest:
Purely refulgent, knowing well the morn. ing; like honourable dames, true, active workers.
2 Thy well-winged flashes strengthen in their manner, when the black Bull hath bellowed round about us.
With drops that bless and seem to smile he cometh: the waters fall, the clouds utter their thunder.
3 When he comes streaming with the milk of worship, conducting by directest paths of Order
Aryaman, Mitra, Varuna, Parijman fill the hide full where lies the nether press-stone.
4 O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Vouchsafe to us, O Jatavetlas, high renown.
5 He, Agni, kindled, good and wise, must be exalted in our song:
Shine, thou of many forms, shine radiantly on us.
6 O Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Raksasas.
7 Adorable in all our rites, favour us, Agni, with thine.aid,
When the great hymn is chanted forth.
8 Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
In all our frays invincible.
9 Give us, O Agni, through thy grace wealth that supporteth all our life,
Thy favour so that we may live.
10 O Gotama, desiring bliss present thy songs composed with care
To Agni of the pointed flames.
11 May the man fall, O Agni, who near or afar assaileth us:
Do thou increase and prosper us.
12 Keen and swift Agni, thousand-eyed, chaseth the Raksasas afar:
He singeth, herald meet for lauds.

HYMN LXXX. Indra.

1. THUS in the Soma, in wild joy the Brahman hath exalted thee:
Thou, mightiest It thunder-armed, hast driven by force he Dragon from the earth, lauding thine own imperial sway.
2 The mighty flowing Soma-draught, brought by the Hawk, hath gladdened thee,
That in thy strength, O Thunderer, thou hast struck down Vrtra from the floods, lauding thine own imperial sway.
3 Go forward, meet the foe, be bold; thy bolt of thunder is not checked.
Manliness, Indra, is thy might: stay Vrtra, make the waters thine, lauding thine own imperial sway.
4 Thou smotest Vrtra from the earth, smotest him, Indra, from the sky.
Let these life-fostering waters flow attended by the Marut host, lauding thine own imperial sway.
5 The wrathful Indra with his bolt of thunder rushing on the foe,
Smote fierce on trembling Vrtra's back, and loosed the waters free to run, lauding his own imperial sway.
6 With hundred-jointed thunderbolt Indra hath struck him on the back,
And, while rejoicing in the juice, seeketh prosperity for friends, lauding his own imperial sway.
7 Indra, unconquered might is thine, Thunderer, Caster of the Stone;
For thou with thy surpassing power smotest to death the guileful beast, lauding thine own imperial sway.
8 Far over ninety spacious floods thy thunderbolts were cast abroad:
Great, Indra, is thy hero might, and strength is seated in thine arms, lauding thine own imperial sway.
9 Laud him a thousand all at once, shout twenty forth the hymn of praise.
Hundreds have sung aloud to him, to Indra hath the prayer been raised, lauding his own imperial sway.
10 Indra hath smitten down the power of Vrtra,-might with stronger might.
This was his manly exploit, he slew Vrtra and let loose the floods, lauding his own imperial sway.
11 Yea, even this great Pair of Worlds trembled in terror at thy wrath,
When, Indra, Thunderer, Marut-girt, thou slewest Vrtra in thy strength, lauding thine own imperial sway.
12 But Vrtra scared not Indra with his shaking or his thunder roar.
On him that iron thunderbolt fell fiercely with its thousand points, lauding his own imperial sway.
13 Whenwith the thunder thou didst make thy dart and Vrtra meet in war,
Thy might, O Indra, fain to slay the Dragon, was set firm in heaven, lauding thine own imperial sway.
14 When at thy shout, O Thunder-armed, each thing both fixed and moving shook,
E'en Tvastar trembled at thy wrath and quaked with fear because of thee, lauding thine own imperial sway.
15 There is not, in our knowledge, one who passeth Indra in his strength:
In him the Deities have stored manliness, insight, power and might, lauding his own imperial sway.
16 Still as of old, whatever rite Atharvan, Manus sire of all,
Dadhyach performed, their prayer and praise united in that Indra meet, lauding his own imperial sway.

HYMN LXXXI. Indra.

1. THE men have lifted Indra up, the Vrtra slayer, to joy and strength:
Him, verily, we invocate in battles whether great or small: be he our aid in deeds of might.
2 Thou, Hero, art a warrior, thou art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest the offerer ample wealth.
3 When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly-rushing Bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us rich.
4 Mighty through wisdom, as he lists, terrible, he hath waxed in strength.
Lord of Bay Steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.
5 He filled the earthly atmosphere and pressed against the lights in heaven.
None like thee ever hath been born, none, Indra, will be born like thee. Thou hast waxed mighty over all.
6 May he who to the offerer gives the foeman's man-sustaining food,
May Indra lend his aid to us. Deal forth -abundant is thy wealth-that in thy bounty 1 may share.
7 He, righteous-hearted, at each time of rapture gives us herds of kine.
Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.
8 Refresh thee, Hero, with the juice outpoured for bounty and for strength.
We know thee Lord of ample store, to thee have sent our hearts' desires: be therefore our Protector thou.
9 These people, Indra, keep for thee all that is worthy of thy choice.
Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

HYMN LXXXII. Indra.

1. GRACIOUSLY listen to our songs, Maghavan, be not negligent.
As thou hast made us full of joy and lettest us solicit thee, now, Indra, yoke thy two Bay Steeds.
2 Well have they eaten and rejoiced; the friends have risen and passed away.
The sages luminous in themselves have. praised thee with their latest hymn. Now, Indra, yoke thy two Bay Steeds.
3 Maghavan, we will reverence thee who art so fair to look upon.
Thus praised, according to our wish come now with richly laden car. Now, Indra, yoke thy two Bay Steeds.
4 He will in very truth ascend the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the Tawny Coursers' harnesser. Now, Indra, yoke thy two Bay Steeds.
5 Let, Lord of Hundred Powers, thy Steeds be harnessed on the right and left.
Therewith in rapture of the juice, draw near to thy beloved Spouse. Now, Indra, yoke thy two Bay Steeds.
6 With holy prayer I yoke thy long-maned pair of Bays: come hitherward; thou holdest them in both thy hands.
The stirring draughts of juice outpoured have made thee glad: thou, Thunderer, hast rejoiced with Pusan and thy Spouse.

HYMN LXXXIII. Indra.

1. INDRA, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine.
With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.
2 The heavenly Waters come not nigh the priestly bowl: they but look down and see how far mid-air is spread:
The Deities conduct the pious man to them: like suitors they delight in him who loveth prayer.
3 Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.
Unchecked he dwells and prospers in thy law: thy power brings blessing to the sacrificer pouring gifts.
4 First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacrifice.
The men together found the Pani's hoarded wealth, the cattle, and the wealth in horses and in kine.
5 Atharvan first by sacrifices laid the paths then, guardian of the Law, sprang up the loving Sun.
Usana Kavya straightway hither drove the kine. Let us with offerings honour Yama's deathless birth.
6 When sacred grass is trimmed to aid the auspicious work, or the hymn makes its voice of praise sound to the sky.
Where the stone rings as'twere a singer skilled in laud, --Indra in truth delights when these come near to him.

HYMN LXXXIV. Indra.

1. The Soma hath been pressed for thee, O Indra; mightiest, bold One, come.
May Indra-vigour fill thee full, as the Sun fills mid-air with rays.
2 His pair of Tawny Coursers bring Indra of unresisted might
Hither to Rsis' songs of praise and sacrifice performed by men.
3 Slayer of Vrtra, mount thy car; thy Bay Steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw thine attention hitherward.
4 This poured libation, Indra, drink, immortal, gladdening, excellent.
Streams of the bright have flowed to thee here at the seat of holy Law.
5 Sing glory now to Indra, say to him your solemn eulogies.
The drops poured forth have made him glad: pay reverence to his might supreme.
6 When, Indra, thou dost yoke thy Steeds, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.
7 He who alone bestoweth on mortal man who offereth gifts,
The ruler of resistless power, is Indra, sure.
8 When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?
9 He who with Soma juice prepared amid the many honours thee,-
Verily Indra gains thereby tremendous might.
10 The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who for the sake of splendour close to mighty Indra's side rejoice, good in their own supremacy.
11 Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death-dealing thunderbolt, good in their own supremacy.
12 With veneration, passing wise, honouring his victorious might,
They follow close his many laws to win them due preeminence, good in their
own supremacy.
13 With bones of Dadhyac for his arms, Indra, resistless in attack,
Struck nine-and-ninety Vrtras dead.
14 He, searching for the horse's head, removed among the mountains, found
At Suryanavan what he sought.
15 Then verily they recognized the essential form of Tvastar's Bull,
Here in the mansion of the Moon.
16 Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,
With shaft-armed mouths, heart-piercing, health-bestowing?
Long shall he live who richly pays their service.
17 Who fleeth forth? who suffereth? who feareth? Who knoweth Indra present, Indra near us?
Who sendeth benediction on his offspring, his household, wealth and person, and the People?
18 Who with poured oil and offering honours Agni, with ladle worships at appointed seasons?
To whom to the Gods bring oblation quickly? What offerer, God-favoured, knows him thoroughly?
19 Thou as a God, O Mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
20 Let not thy bounteous gifts, let not thy saving help fail us, good Lord, at any time;

And measure out to us, thou lover of mankind, all riches hitherward from men.

HYMN LXXXV. Maruts.

1. THEY who are glancing forth, like women, on their way, doers of mighty deeds, swift racers, Rudra's Sons,
The Maruts have made heaven and earth increase and grow: in sacrifices they delight, the strong and wild.
2 Grown to their perfect strength greatness have they attained; the Rudras have established their abode in heaven.
Singing their song of praise and generating might, they have put glory on, the Sons whom Prani bare.
3 When, Children of the Cow, they shine in bright attire, and on their fair limbs lay their golden ornaments,
They drive away each adversary from their path, and, following their traces, fatness floweth down,
4 When, mighty Warriors, ye who glitter with your spears, o'erthrowing with your strength e'en what is ne'er o'erthrown,
When, O ye Maruts, ye the host that send the rain, had harnessed to your cars the thought-fleet spotted deer.
5 When ye have harnessed to your cars the spotted deer, urging the thunderbolt, O Maruts, to the fray,
Forth rush the torrents of the dark red stormy cloud, and moisten, like a skin, the earth with water-floods.
6 Let your swift-gliding coursers bear you hitherward with their fleet pinions. Come ye forward with your arms.
Sit on the grass; a wide scat hath been made for you: delight yourselves, O Maruts, in the pleasant food.
7 Strong in their native strength to greatness have they grown, stepped to the firmament and made their dwelling wide.
When Visnu saved the Soma bringing wild delight, the Maruts sate like birds on their dear holy grass.
8 In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war.
Before the Maruts every creature is afraid: the men are like to Kings, terrible to behold.
9 When Tyastar deft of hand had turned the thunderbolt, golden, with thousand edges, fashioned more skilfully,
Indra received it to perform heroic deeds. Vrtra he slew, and forced the flood of water forth.
10 They with their vigorous strength pushed the well up on high, and clove the cloud in twain though it was passing strong.
The Maruts, bounteous Givers, sending forth their voice, in the wild joy of Soma wrought their glorious deeds.
11 They drave the cloud transverse directed hitherward, and poured the fountain forth for thirsting Gotama.
Shining with varied light they come to him with help: they with their might fulfilled the longing of the sage.
12 The shelters which ye have for him who lauds you, bestow them threefold on the man who offers.
Extend the same boons unto us, ye Maruts. Give us, O Heroes, wealth with noble offipring.

HYMN LXXXVI. Maruts.

1. THE best of guardians hath that man within whose dwelling place ye drink,
O Maruts, giants of the sky.
2 Honoured with sacrifice or with the worship of the sages' hymns,
O Maruts, listen to the call.
3 Yea, the strong man to whom ye have vouchsafed to give a sage, shall move
Into a stable rich in kine.
4 Upon this hero's sacred grass Soma is poured in daily rites:
Praise and delight are sung aloud.
5 Let the strong Maruts hear him, him surpassing all men: strength be his
That reaches even to the Sun.
6 For, through the swift Gods' loving help, in many an autumn, Maruts, we
Have offered up our sacrifice.
7 Fortunate shall that mortal be, O Maruts most adorable,
Whose offerings ye bear away.
8 O Heroes truly strong, ye know the toil of him who sings your praise,
The heart's desire of him who loves.
9 O ye of true strength, make this thing manifest by your greatness - strike
The demon with your thunderbolt.
10 Conceal the horrid darkness, drive far from us each devouring fiend.
Create the light for which we long.

HYMN LXXXVII Maruts.

1. LOUD Singers, never humbled, active, full of strength, immovable, impetuous, manliest, best-beloved,
They have displayed themselves with glittering ornaments, a few in number only, like the heavens with stars.
2 When, Maruts, on the steeps ye pile the moving cloud, ye are like birds on whatsoever path it be.
Clouds everywhere shed forth the rain upon your cars. Drop fatness, honey-hued, for him who sings your praise.
3 Earth at their racings trembles as if weak and worn, when on their ways they yoke their cars for victory.
They, sportive, loudly roaring, armed with glittering spears, shakers of all, themselves admire their mightiness.
4 Self-moving is that youthful band, with spotted steeds; thus it hath lordly sway, endued with power and might.
Truthful art thou, and blameless, searcher out of sin: so thou, Strong Host, wilt be protector of this prayer.
5 We speak by our descent from our primeval Sire; our tongue, when we behold the Soma, stirs itself.
When, shouting, they had joined Indra in toil of fight, then only they obtained their sacrificial names.
6 Splendours they gained for glory, they who wear bright rings; rays they obtained, and men to celebrate their praise.
Armed with their swords, impetuous and fearing naught, they have possessed the Maruts' own beloved home.

HYMN LXXXVIII. Maruts.

1. COME hither, Maruts, on your lightning laden cars, sounding with sweet songs, armed with lances, winged with steeds.
Fly unto us with noblest food, like birds, O ye of mighty power.
2 With their red-hued or, haply, tawny coursers which speed their chariots on, they come for glory.
Brilliant like gold is he who holds the thunder. Earth have they smitten with the chariot's felly.
3 For beauty ye have swords upon your bodies. As they stir woods so may they stir our spirits.
For your sake, O ye Maruts very mighty and well-born, have they set the stone, in motion.
4 The days went round you and came back O yearners, back, to this prayer and to this solemn worship.
The Gotamas making their prayer with singing have pushed the well's lid up to drink the water.
5 No hymn way ever known like this aforetime which Gotama sang forth for you, O Maruts,
What time upon your golden wheels he saw you, wild boars rushing about with tusks of iron.
6 To you this freshening draught of Soma rusheth, O Maruts, like the voice of one who prayeth.
It rusheth freely from our hands as these. libations wont to flow.

HYMN LXXXIX. Visvedevas.

1. MAY powers auspicious come to us from every side, never deceived, unhindered, and victorious,
That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care.
2 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods.
The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.
3 We call them hither with a hymn of olden time, Bhaga, the friendly Daksa, Mitra, Aditi,
Aryaman, Varuna, Soma, the Asvins. May Sarasvati, auspicious, grant felicity.
4 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven,
And the joy-giving stones that press the Soma's juice. Asvins, may ye, for whom our spirits long, hear this.
5 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul,
That Pusan may promote the increase of our wealth, our keeper and our guard infallible for our good.
6 Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth.
May Tarksya with uninjured fellies prosper us: Brhaspati vouchsafe to us prosperity.
7 The Maruts, Sons of Prani, borne by spotted steeds, moving in glory, oft visiting holy rites,
Sages whose tongue is Agni, brilliant as the Sun,-hither let all the Gods for our protection come.
8 Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones.
With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.
9 A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay;
Within whose space our sons become fathers in turn. Break ye not in the midst our course of fleeting life.
10 Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son.
Aditi is all Gods, Aditi five-classed men, Aditi all that hath been bom and shall be born.

HYMN XC. Visvedevas.

1. MAY Varuna with guidance straight, and Mitra lead us, he who knows,
And Aryaman in accord with Gods.
2 For they are dealers forth of wealth, and, not deluded, with their might
Guard evermore the holy laws.
3 Shelter may they vouchsafe to us, Immortal Gods to mortal men,
Chasing our enemies away.
4 May they mark out our paths to bliss, Indra, the Maruts, Pusan,
and Bhaga, the Gods to be adored.
5 Yea, Pusan, Visnu, ye who run your course, enrich our hymns with kine;
Bless us with all prosperity.
6 The winds waft sweets, the rivers pour sweets for the man who keeps the Law
So may the plants be sweet for us.
7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our Father Heaven to us.
8 May the tall tree be full of sweets for us, and full of sweets the Sun:
May our milch-kine be sweet for us.
9 Be Mitra gracious unto us, and Varuna and Aryaman:
Indra, Brhaspati be kind, and Visnu of the mighty stride.

HYMN XCI Soma.

1. Thou, Soma, art preeminent for wisdom; along the straightest path thou art our leader.
Our wise forefathers by thy guidance, Indu, dealt out among the Gods their share of treasure.
2 Thou by thine insight art most wise, O Soma, strong by thine energies and all possessing,
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.
3 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.
4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,-
With all of these, well-pleased and not in anger, accept, O royal Soma, our oblations.
5 Thou, Soma, art the Lord of heroes, King, yea, Vrtra-slayer thou:
Thou art auspicious energy.
6 And, Soma, let it be thy wish that we may
live and may not die:
Praise-loving Lord of plants art thou.
7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.
8 Guard us, King Soma, on all sides from him who threatens us: never let
The friend of one like thee be harmed.
9 With those delightful aids which thou hast, Soma, for the worshipper,-
Even with those protect thou us.
10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.
11 Well-skilled in speech we magnify thee, Soma, with our sacred songs:
Come thou to us, most gracious One.
12 Enricher, healer of disease, wealth-finder, prospering our store,
Be, Soma, a good Friend to us.
13 Soma, be happy in our heart, as milch-kine in the grassy meads,
As a young man in his own house.
14 O Soma, God, the mortal man who in thy friendship hath delight,
Him doth the mighty Sage befriend.
15 Save us from slanderous reproach, keep us., O Soma, from distress:
Be unto us a gracious Friend.
16 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-place of strength.
17 Wax, O most gladdening Soma, great through all thy rays of light, and be
A Friend of most illustrious fame t6 prosper us.
16 In thee be juicy nutriments united, and powers and mighty foe-subduing vigour,
Waxing to immortality, O Soma: win highest glories for thyself in heaven.
19 Such of thy glories as with poured oblations men honour, may they all invest our worship.
Wealth-giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.
20 To him who worships Soma gives the milchcow, a fleet steed and a man of active knowledge,
Skilled in home duties, meet for holy synod, for council meet, a glory to his father.

21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,
Born amid hymns, well-housed, exceeding famous, victor, in thee will we rejoice, O Soma.
22 These herbs, these milch-kine, and these running waters, all these, O Soma, thou hast generated.
The spacious firmament bast thou expanded, and with the light thou hast dispelled the darkness.
23 Do thou, God Soma, with thy Godlike spirit, victorious, win for us a share of riches.
Let none prevent thee: thou art Lord of valour. Provide for both sides in the fray for booty.

HYMN XCII. Dawn.

1. THESE Dawns have raised their banner; in the eastern half of the mid-air they spread abroad their shinine light.
Like heroes who prepare their weapons for the war, onward they come bright red in hue, the Mother Cows.
2 Readily have the purple beams of light shot up; the Red Cows have they harnessed, easy to be yoked.
The Dawns have brought distinct perception as before: red-hued, they have attained their fulgent brilliancy.
3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.
4 She, like a dancer, puts her broidered garments on: as a cow yields her udder so she bares her breast.
Creating light for all the world of life, the Dawn hath laid the darkness open as the cows their stall.
5 We have beheld the brightness of her shining; it spreads and drives away the darkiorne monster.
Like tints that deck the Post at sacrifices, Heaven's Daughter hath attained her wondrous splendour.
6 We have o'erpast the limit of this darkness; Dawn breaking forth again brings clear perception.
She like a flatterer smiles in light for glory, and fair of face hath wakened to rejoice
us.
7 The Gotamas have praised Heaven's radiant Daughter, the leader of the charm of pleasant voices.
Dawn, thou conferrest on us strength with offspring and men, conspicuous with kine and horses.
8 O thou who shinest forth in wondrous glory, urged onward by thy strength, auspicious Lady,
Dawn, may I gain that wealth, renowned and ample, in brave sons, troops of slaves, far-famed for horses.
9 Bending her looks on all the world, the Goddess shines, widely spreading with her bright eye westward.
Waking to motion every living creature, she understands the voice of each adorer.
10 Ancient of days, again again born newly, decking her beauty with the self-same raiment.
The Goddess wastes away the life of mortals, like a skilled hunter cutting birds in pieces.
11 She hath appeared discovering heaven's borders: to the far distance she drives off her Sister.
Diminishing the days of human creatures, the Lady shines with all her lover's splendour.
12 The bright, the blessed One shines forth extending her rays like kine, as a flood rolls his waters.
Never transgressing the divine commandments, she is beheld visible with the sunbeams.
13 O Dawn enriched with ample wealth, bestow on us the wondrous gift
Wherewith we may support children and children's sons.
14 Thou radiant mover of sweet sounds, with wealth of horses and of kine
Shine thou on us this day, O Dawn auspiciously.
15 O Dawn enriched with holy rites, yoke to thy car thy purple steeds,
And then bring thou unto us all felicities.
16 O Asvins wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold.
17 Ye who brought down the hymn from heaven, a light that giveth light to man,
Do ye, O Asvius, bring strength bither unto us.
18 Hither may they who wake at dawn bring, to drink Soma both the Gods
Health-givers Wonder-Workers, borne on paths of gold.

HYMN XCIII. Agni-Sona.

1 AGNI and Soma, mighty Pair, graciously hearken to my call,
Accept in friendly wise my hymn, and prosper him who offers gifts.
2 The man who honours you to-day, Agni and Soma, with this hymn,
Bestow on him heroic strength, increase of kine, and noble steeds.
3 The man who offers holy oil and burnt oblations unto you,
Agni and Soma, shall enjoy great strength, with offspring, all his life.
4 Agni and Soma, famed is that your. prowess wherewith ye stole the kine, his food, from Pani.
Ye caused the brood of Brsaya to perish; ye found the light, the single light for many.
5 Agni and Soma, joined in operation ye have set up the shining lights in heaven.
From curse and from reproach, Agni and Soma, ye freed the rivers that were bound in fetters.
6 One of you Mitarisvan brought from heaven, the Falcon rent the other from the mountain.
Strengthened by holy prayer Agni and Soma have made us ample room for sacrificing.
7 Taste, Agni, Soma, this prepared oblation; accept it, Mighty Ones, and let it please you.
Vouchsafe us good protection and kind favour: grant to the sacrificer health and riches.
8 Whoso with oil and poured oblation honours, with God-devoted heart, Agni and Soma,-
Protect his sacrifice, preserve him from distress, grant to the sacrificer great felicity.
9 Invoked together, mates in wealth, AgniSoma, accept our hymns:
Together be among the Gods.
10 Agni and Soma, unto him who worships you with holy oil
Shine forth an ample recompense.
11 Agni and Sonia, be ye pleased with these oblations brought to you,
And come, together, nigh to us.
12 Agni and Soma, cherish well our horses, and let our cows be fat who yield oblations.
Grant power to us and to our wealthy patrons, and cause our holy rites to be successful.

HYMN XCIV. Agni

1 FOR Jatavedas worthy of our praise will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm.
2 The man for whom thou sacrificest prospereth, dwelleth without a foe, gaineth heroic might.
He waxeth strong, distress never approacheth him. Let us riot, in thy friendship, Agni, suffer harm.
3 May we have power to kindle thee. Fulfil our thoughts. In thee the Gods eat the presented offering,
Bring hither the Adityas, for we long for them. Let us not in thy friendship, Agni, suffer harm.
4 We will bring fuel and prepare burnt offerings, reminding thee at each successive festival.
Fulfil our thought that so we may prolong our lives. Let us not in thy friendship, Agni, suffer harm.
5 His ministers move forth, the guardians of the folk, protecting quadruped and biped with their rays.
Mighty art thou, the wondrous herald of the Dawn. Let us not in thy friend. ship, Agni, suffer harm.
6 Thou art Presenter and the chief Invoker, thou Director, Purifier, great High Priest by birth.
Knowing all priestly work thou perfectest it, Sage. Let us not in thy friendship, Agni, suffer harm.
7 Lovely of form art thou, alike on every side; though far, thou shinest brightly
as if close at hand.
O God, thou seest through even the dark of night. Let us not in thy friendship, Agni, suffer harm.
8 Gods, foremost he his car who pours libations out, and let our hymn prevail o'er evil-hearted men.
Attend to this our speech and make it prosper well. Let us not in thy friendship, Agni, suffer harm.
9 Smite with thy weapons those of evil speech and thought, devouring demons, whether near or tar away.
Then to the singer give free way for sacrifice. Let us not in thy friendship, Agni, suffer harm.
10 When to thy chariot thou hadst yoked two red steeds and two ruddy steeds, wind-sped, thy roar was like a bull's.
Thou with smoke-bannered flame attackest forest trees. Let us not in thy friendship, Agni, suffer harm.
11 Then at thy roar the very birds are terrified, when, eating-up the grass, thy sparks fly forth abroad.
Then is it easy for thee and thy car to pass. Let us not in thy friendship, Agni, suffer harm.
12 He hath the Power to soothe Mitra and Varuna: wonderful is the Maruts' wrath when they descend.
Be gracious; let their hearts he turned to us again. Let us not in thy friendship, Agni, suffer harm.
13 Thou art a God, thou art the wondrous Friend of Gods, the Vasu of the Vasus, fair in sacrifice.
Under, thine own most wide protection may we dwell. Let us not in thy friendship, Agni, suffer harm.
14 This is thy grace that, kindled in thine own abode, invoked with Soma thou soundest forth most benign,
Thou givest wealth and treasure to the worshipper. Let us not in thy friendship, Agni, suffer harm.
15 To whom thou, Lord of goodly riches, grantest freedom from every sin with perfect wholeness,
Whom with good strength thou quikenest, with children and wealth-may we be they, Eternal Being.
16 Such, Agni, thou who knowest all good fortune, God, lengthen here the days of our existence.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCV. Agni

1. To fair goals travel Two unlike in semblance: each in succession nourishes an infant.
One bears a Godlike Babe of golden colour; bright and fair-shining, is he with the other.
2 Tvastar's ten daughters, vigilant and youthful, produced this Infant borne to sundry quarters.
They bear around him whose long flames are pointed, fulgent among mankind with native splendour.
3. Three several places of his birth they honour, in mid-air, in the heaven, and in the waters.
Governing in the cast of earthly regions, the seasons hath he stablished in their order.
4 Who of you knows this secret One? The Infant by his own nature hath brought forth his Mothers.
The germ of many, from the waters' bosom he goes forth, wise and great, of Godlike nature.
5 Visible, fair, he grows in native brightness uplifted in the lap of waving waters.
When he was born both Tvastar's worlds were frightened: they turn to him and reverence the Lion.
6 The Two auspicious Ones, like women, tend him: like lowing cows they seek him in their manner.
He is the Lord of Might among the mighty; him, on the right, they balm with their oblations.
7 Like Savitar his arms with might he stretches; awful, he strives grasping the world's two borders.
He forces out from all a brilliant vesture, yea, from his Mothers draws he forth new raiment.
8 He makes him a most noble form of splendour, decking him in his home with milk and waters.
The Sage adorns the depths of air with wisdom . this is the meeting where the Gods are worshipped.
9 Wide through the firmament spreads forth triumphant the far-resplendent strength of' thee the Mighty.
Kindled by us do thou preserve us, Agni, with all thy self-bright undiminished succours.
10 In dry spots he makes stream, and course, and torrent, and inundates the earth with floods that glisten.
All ancient things within his maw he gathers, and moves among the new fresh-sprouting grasses.
11 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVI. Agni.

1. HE in the ancient way by strength engendered, lo! straight hath taken to himself all wisdom.
The waters and the bowl have made him friendly. The Gods possessed the wealth bestowing Agni.
2 At Ayu's ancient call he by his wisdom gave all this progeny of men their being,
And, by refulgent light, heaven and the waters. The Gods possessed the wealth. bestowing Agni.
3 Praise him, ye Aryan folk, as chief performer of sacrifice adored and ever toiling,
Well-tended, Son of Strength, the Constant Giver. The Gods possessed the wealth bestowing Agni.
4 That Matarisvan rich in wealth and treasure, light-winner, finds a pathway for his offispring.
Guard of our folk, Father of earth and heaven. The Gods possessed the wealth bestowing Agni.
5 Night and Dawn, changing each the other's colour, meeting together suckle one same Infant:
Golden between the heaven and earth he shineth. The Gods possessed the wealth bestowing Agni.
6 Root of wealth, gathering-place of treasures, banner of sacrifice, who grants the suppliant's wishes:
Preserving him as their own life immortal, the Gods possessed the wealth-bestowing Agni.
7 Now and of old the home of wealth, the mansion of what is born and what was born aforetime,
Guard of what is and what will be hereafter,-the Gods possessed the wealth bestowing Agni.
8 May the Wealth-Giver grant us conquering riches; may the Wealth-Giver grant us wealth with heroes.
May the Wealth-Giver grant us food with offspring, and length of days may the Wealth-Giver send us.
9 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVII. Agni.

1. CHASING with light our sin away, O Agni, shine thou wealth on us.
May his light chase our sin away.
2 For goodly fields, for pleasant homes, for wealth we sacrifice to thee.
May his light chase our sin away.
3 Best praiser of all these be he; foremost, our chiefs who sacrifice.
May his light chase our sin away.
4 So that thy worshippers and we, thine, Agni, in our sons may live.
May his light chase our sin away.
5 As ever- conquering Agni's beams of splendour go to every side,
May his light chase our sin away.
6 To every side thy face is turned, thou art triumphant everywhere.
May his light chase our sin away.
7 O thou whose face looks every way, bear us past foes as in a ship.
May his light chase our sin away.
8 As in a ship, convey thou us for our advantage o'er the flood.
May his light chase our sin away.

HYMN XCVIII Agni.

1. STILL in Vaisvanara's grace may we continue: yea, he is King supreme o'er all things living.
Sprung hence to life upon this All he looketh. Vaisvanara hath rivalry with Surya.
2 Present in heaven, in earth, all-present Agni,-all plants that grow on ground hath he pervaded.
May Agni, may Vaisvanara with vigour, present, preserve us day and night from foemen.
3 Be this thy truth, Vaisvanara, to us-ward: let wealth in rich abundance gather round us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCIX. Agni.

1. FOR Jatavedas let us press the Soma: may he consume the wealth of the malignant.
May Agni carry us through all our troubles, through grief as in a boat across the river.

HYMN C. Indra.

1. MAY he who hath his home with strength, the Mighty, the King supreme of earth and spacious heaven,
Lord of true power, to he invoked in battles,-may Indra, girt by Maruts, be our succour.
2 Whose way is unattainable like Surya's: he in each fight is the strong Vrtra-slayer,
Mightiest with his Friends in his own courses. May Indra, girt by Maruts, be our succour.
3 Whose paths go forth in their great might resistless, forthmilking, as it were, heaven's genial moisture.
With manly strength triumphant, foe-subduer,-may Indra, girt by Maruts, be our succour.
4 Among Angirases he was the chiefest, a Friend with friends, mighty amid the mighty.
Praiser mid praisers, honoured most of singers. May Indra, girt by Maruts, be our succour.
5 Strong with the Rudras as with his own children, in manly battle conquering his foemen '
With his close comrades doing deeds of glory,-may Indra, girt by Maruts, be our succour.
6 Humbler of pride, exciter of the conflict, the Lord of heroes, God invoked of many,
May he this day gain with our men the sunlight. May Indra, girt by Maruts, be oursuccour.
7 His help hath made him cheerer in the battle, the folk have made him guardian of their comfort.
Sole Lord is he of every holy service. May Indra, girt by Maruts, be our succour.
8 To him the Hero, on high days of prowess, heroes for help and booty shall betake them.
He hath found light even in the blinding darkness. May Indra, girt by Maruts, be our succour.
9 He with his left hand checketh even the mighty, and with his righthand gathereth up the booty.
Even with the humble he acquireth riches. May Indra, girt by Maruts, be our succour.
10 With hosts on foot and cars he winneth treasures: well is he known this day by all the people.
With manly might he conquereth those who hate him. May Indra, girt by Maruts, be our succour.
11 When in his ways with kinsmen or with strangers he speedeth to the fight, invoked of many,
For gain of waters, and of sons and grandsons, may Indra, girt by Maruts, be our succour.
12 Awful and fierce, fiend-slayer, thunder-wielder, with boundless knowledge, hymned by hundreds, mighty,
In strength like Soma, guard of the Five Peoples, may Indra, girt by Maruts, be our succour.
13 Winning the light, hitherward roars his thunder like the terrific mighty voice of Heaven.
Rich gifts and treasures evermore attend him. May Indra, girt by Maruts, be our succour.
14 Whose home eternal through his strength surrounds him on every side, his laud, the earth and heaven,
May he, delighted with our service, save us. May Indra, girt by Maruts, be our succour.
15 The limit of whose power not Gods by Godhead, nor mortal men have reached, nor yet the Waters.
Both Earth and Heaven in vigour he surpasseth. May Indra, girt by Maruts, he our succour.
16 The red and tawny mare, blaze-marked, high standing, celestial who, to bring Rjrasva riches,
Drew at the pole the chariot yoked with stallions, joyous, among the hosts of men was noted.
17 The Varsagiras unto thee, O Indra, the Mighty One, sing forth this laud to please thee,
Rjrasva with his fellows, Ambarisa, Suradhas, Sahadeva, Bhayamana.
18 He, much invoked, hath slain Dasyus and Simyus, after his wont, and laid them low with arrows.
The mighty Thunderer with his fair-complexioned friends won the land, the sunlight, and the waters.
19 May Indra evermore be our protector, and unimperilled may we win the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CI. Indra.

1. SING, with oblation, praise to him who maketh glad, who with Rjisvan drove the dusky brood away.
Fain for help, him the strong whose right hand wields the bolt, him girt by Maruts we invoke to be our Friend.
2 Indra, who with triumphant wrath smote Vyamsa down, and Sambara, and Pipru the unrighteous one;
Who extirpated Susna the insatiate, him girt by Maruts we invoke to be our Friend.
3 He whose great work of manly might is heaven and earth, and Varuna and Surya keep his holy law;
Indra, whose law the rivers follow as they flow,-him girt by Maruts we invoke to be our Friend.
4 He who is Lord and Master of the steeds and kine, honoured -the firm and sure- at every holy act;
Stayer even of the strong who pours no offering out, -him girt by Maruts we invoke to be our Friend.
5 He who is Lord of all the world that moves and breathes, who for the Brahman first before all found the Cows;
Indra who cast the Dasyus down beneath his feet,-him girt by Maruts we invoke to be our Friend.
6 Whom cowards must invoke and valiant men of war, invoked by those who conquer and by those who flee;
Indra, to whom all beings turn their constant thought,-him girt by Maruts we invoke to be our Friend.
7 Refulgent in the Rudras' region he proceeds, and with the Rudras through the wide space speeds the Dame.
The hymn of praise extols Indra the far-renowned: him girt by Maruts we invoke to be our Friend.
8 O girt by Maruts, whether thou delight thee in loftiest gathering-place or lowly dwelling,
Come thence unto our rite, true boon-best-ower: through love of thee have we prepared oblations.
9 We, fain for thee, strong Indra, have pressed Soma, and, O thou sought with prayer, have made oblations.
Now at this sacrifice, with all thy Maruts, on sacred grass, O team-borne God, rejoice thee.
10 Rejoice thee with thine own Bay Steeds, O Indra, unclose thy jaws and let thy lips be open.
Thou with the fair cheek, let thy Bay Steeds bring thee: gracious to us, be pleased with our oblation.
11 Guards of the camp whose praisers are the Maruts, may we through Indra, get ourselves the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CII. Indra.

1. To thee the Mighty One I bring this mighty hymn, for thy desire hath been gratified by my laud.
In Indra, yea in him victorious through his strength, the Gods have joyed at feast and when the Soma flowed.
2 The Seven Rivers bear his glory far and wide, and heaven and sky and earth display his comely form.
The Sun and Moon in change alternate run their course, that we, O Indra, may behold and may have faith.
3 Maghavan, grant us that same car to bring us spoil, thy conquering car in which we joy in shock of fight.
Thou, Indra, whom our hearts praise highly in the war, grant shelter, Maghavan, to us who love thee well.
4 Encourage thou our side in every fight: may we, with thee for our ally, conquer the foeman's host.
Indra, bestow on us joy and felicity break down, O Maghavan, the vigour of our foes.
5 For here in divers ways these men invoking thee, holder of treasures, sing hymns to win thine aid.
Ascend the car that thou mayest bring spoil to us, for, Indra, thy fixt winneth the victory.
6 His arms win kine, his power is boundless in each act best, with a hundred helps waker of battle's din
Is Indra: none may rival him in mighty strength. Hence, eager for the spoil the people call on him.
7 Thy glory, Maghavan, exceeds a hundred yea, more than a hundred, than a thousand mid the folk,
The great bowl hath inspirited thee boundlessly: so mayst thou slay the Vrtras breaker-down of forts!
8 Of thy great might there is a three counterpart, the three earths, Lord men and the three realms of light.
Above this whole world, Indra, thou hast waxen great: without a foe art thou, nature, from of old.
9 We invocate thee first among the Deities: thou hast become a mighty Conquer in fight.
May Indra fill with spirit this our singer's heart, and make our car impetuous, foremost in attack.
10 Thou hast prevailed, and hast not kept the booty back, in trifling battles in those of great account.
We make thee keen, the Mighty One, succour us: inspire us, Maghavan, when we defy the foe.
11 May Indra evermore be our Protector, and unimperilled may we win the booty.
This prayer of ours may Vartuna grant and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIII. Indra.

1. THAT highest Indra-power of thine is distant: that which is here sages possessed aforetime.
This one is on the earth, in heaven the other, and both unite as flag with flag in battle.
2 He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.
Maghavan with his puissance struck down Ahi, rent Rauhipa to death and slaughtered Vyarnsa.
3 Armed with his bolt and trusting in his prowess he wandered shattering the forts of Dasas.
Cast thy dart, knowing, Thunderer, at the Dasyu; increase the Arya's might and glory, Indra.
4 For him who thus hath taught these human races, Maghavan, bearing a fame-worthy title,
Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of Son for glory.
5 See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.
He found the cattle, and he found the horses, he found the plants, the forests and the waters.
6 To him the truly strong, whose deeds are many, to him the strong Bull let us pour the Soma.
The Hero, watching like a thief in ambush, goes parting the possessions of the godless.
7 Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi.
in thee, delighted, Dames divine rejoiced them, the flying Maruts and all Gods were joyful.
8 As thou hast smitten Susna, Pipru, Vrtra and Kuyava, and Sambara's forts O Indra.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIV. Indra.

1. THE altar hath been made for thee to rest on: come like a panting courser and be seated.
Loosen thy flying Steeds, set free thy Horses who bear thee swiftly nigh at eve and morning.
2 These men have come to Indra for assistance: shall he not quickly come upon these pathways?
May the Gods quell the fury of the Dasa, and may they lead our folk to happy fortune.
3 He who hath only wish as his possession casts on himself, casts foam amid the waters.
Both wives of Kuyava in milk have bathed them: may they be drowned within the depth of Sipha.
4 This hath his kinship checked who lives beside us: with ancient streams forth speeds and rules the
Hero, Anjasi, Kulisi, and Virapatni, delighting him, bear milk upon their waters.
5 Soon as this Dasyu's traces were discovered, as she who knows her home, he sought the dwelling.
Now think thou of us, Maghavan, nor cast us away as doth a profligate his treasure.
6 Indra, as such, give us a share of sunlight, of waters, sinlessness, and reputation.
Do thou no harm to our yet unborn offspring: our trust is in thy mighty Indra-power.
7 Now we, I think, in thee as such have trusted: lead us on, Mighty One, to ample riches.
In no unready house give us, O Indra invoked of many, food and drink when hungry.
8 Slay us not, Indra; do not thou forsake us: steal not away the joys which we delight in.
Rend not our unborn brood, strong Lord of Bounty! our vessels with the life that is within them.
9 Come to us; they have called thee Soma-lover: here is the pressed juice. Drink thereof for rapture.
Widely-capacious, pour it down within thee, and, invocated, hear us like a Father.

HYMN CV. Visvedevas.

1. WITHIN the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Heaven.
2 Surely men crave and gain their wish. Close to her husband clings the wife.
And, in embraces intertwined, both give and take the bliss of love. Mark this my woe, ye Earth and Heaven.
3 O never may that light , ye Gods, fall from its station in the sky.
Ne'er fail us one like Soma sweet, the spring of our felicity. Mark this my woe ye Earth and Heaven.
4 I ask the last of sacrifice. As envoy he shall tell it forth.
Where is the ancient law divine? Who is its new diffuser now? Mark this my woe, ye Earth and Heaven.
5 Ye Gods who yonder have your home in the three lucid realms of heaven,
What count ye truth and what untruth? Where is mine ancient call on you? Mark this my woe, ye Earth and Heaven.
6 What is your firm support of Law? What Varuna's observant eye?
How may we pass the wicked on the path of mighty Aryaman? Mark this my woe, ye Earth and Heaven.
7 1 am the man who sang of old full many a laud when Soma flowed.
Yet torturing cares consume me as the wolf assails the thirsty deer. Mark this my woe, ye Earth and Heaven.
8 Like rival wives on every side enclosing ribs oppress me sore.
O Satakratu, biting cares devour me, singer of thy praise, as rats devour the weaver's threads. Mark this my woe, ye Earth and Heaven.
9 Where those seven rays are shining, thence my home and family extend.
This Trta Aptya knoweth well, and speaketh out for brotherhood. Mark this my woe, ye Earth and Heaven.
10 May those five Bulls which stand on high full in the midst of mighty heaven,
Having together swiftly borne my praises to the Gods, return. Mark this my woe, ye Earth and Heaven.
11 High in the mid ascent of heaven those Birds of beauteous pinion sit.
Back from his path they drive the wolf as he would cross the restless floods. Mark this my woe, ye Earth and Heaven.
12 Firm is this new-wrought hymn of praise, and meet to be told forth, O Gods.
The flowing of the floods is Law, Truth is the Sun's extended light. Mark this my woe, ye Earth and Heaven.
13 Worthy of laud, O Agni, is that kinship which thou hast with Gods.
Here seat thee like a man: most wise, bring thou the Gods for sacrifice. Mark this my woe, ye Earth and Heaven.
14 Here seated, man-like as a priest shall wisest Agni to the Gods
Speed onward our oblations, God among the Gods, intelligent. Mark this my woe, ye Earth and Heaven.
15 Varuna makes the holy prayer. To him who finds the path we pray.
He in the heart reveals his thought. Let sacred worship rise anew. Mark this my woe, ye Earth and Heaven.
16 That pathway of the Sun in heaven, made to be highly glorified,

Is not to be transgressed, O Gods. O mortals, ye behold it not. Mark this my woe, ye Earth and Heaven.
17 Trta, when buried in the well, calls on the Gods to succour him.
That call of his Brhaspati heard and released him from distress. Mark this my woe, ye Earth and Heaven.
18 A ruddy wolf beheld me once, as I was faring on my path.
He, like a carpenter whose back is aching crouched and slunk away. Mark this my woe, ye Earth and Heaven.
19 Through this our song may we, allied with Indra, with all our heroes conquer in the battle.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVI. Visvedevas.

1. CALL we for aid on Indra, Mitra, Varuna and Agni and the Marut host and Aditi.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
2 Come ye Adityas for our full prosperity, in conquests of the foe, ye Gods, bring joy to us.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
3 May the most glorious Fathers aid us, and the two Goddesses, Mothers of the Gods, who strengthen Law.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
4 To mighty Narasamsa, strengthening his might, to Pusan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
5 Brhaspati, make us evermore an easy path: we crave what boon thou hast for men in rest and stir.
Like as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
6 Sunk in the pit the Rsi Kutsa called, to aid, Indra the Vrtra-slayer, Lord of power and might.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
7 May Aditi the Goddess guard us with the Gods: may the protecting God keep us with ceaseless care.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVII. Visvedevas.

1. THE sacrifice obtains the Gods' acceptance: be graciously inclined to us, Adityas.
Hitherward let your favour be directed, and be our best deliverer from trouble.
2 By praise-songs of Angirases exalted, may!he Gods come to us with their protection.
May Indra with his powers, Maruts with Maruts, Aditi with Adityas grant us shelter.
3 This laud of ours may Varuna and Indra, Aryaman Agni, Savitar find pleasant.
This prayer' of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVIII. Indra-Agni.

1. ON that most wondrous car of yours, O Indra and Agni, which looks round on all things living,
Take ye your stand and come to us together, and drink libations of the flowing Soma.
2 As vast as all this world is in its compass, deep as it is, with its far-stretching surface,
So let this Soma be, Indra and Agni, made for your drinking till your soul be sated.
3 For ye have won a blessed name together: yea, with one aim ye strove, O Vrtra-slayers.
So Indra-Agni, seated here together, pour in, ye Mighty Ones, the mighty Soma.
4 Both stand adorned, when fires are duly kindled, spreading the sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us, come, Indra-Agni, and display your favour.
5 The brave deeds ye have done, Indra and Agni, the forms ye have displayed and mighty exploits,
The ancient and auspicious bonds of friendship,-for sake of these drink of the flowing Soma.
6 As first I said when choosing you, in battle we must contend with Asuras for this Soma.
So came ye unto this my true conviction, and drank libations of the flowing Soma.
7 If in your dwelling, or with prince or Brahman, ye, Indra-Agni, Holy Ones, rejoice you,
Even frorn thence, ye mighty Lords, come hither, and drink libation of the flowing Soma.
8 If with, the Yadus, Turvasas, ye sojourn, with Druhyus, Anus, Purus, Indra-Agni!
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
9 Whether, O Indra-Agni, ye be dwelling in lowest earth, in central, or in highest.
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
10 Whether, O Indra-Agni, ye be dwelling in highest earth, in central, or in lowest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
11 Whether ye be in heaven, O Indra-Agni, on earth, on mountains, in the herbs, or waters,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
12 If, when the Sun to the mid-heaven hath mounted, ye take delight in food, O Indra-Agni,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
13 Thus having drunk your fill of our libation, win us all kinds of wealth, Indra and Agni.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIX. Indra-Agni.

1. LONGING for weal I looked around, in spirit, for kinsmen, Indra-Agni, or for brothers.
No providence but yours alone is with me so have I wrought for you this hymn for succour.
2 For I have heard that ye give wealth more freely than worthless son-in-law or spouse's brother.
So offering to you this draught of Soma, I make you this new hymn, Indra and Agni,
3 Let us not break the cords: with this petition we strive to gain the powers of our forefathers.
For Indra-Agni the strong drops are joyful-, for here in the bowl's lap are both the press-stones.
4 For you the bowl divine, Indra and Agni, presses the Soma gladly to delight you.
With hands auspicious and fair arms, ye Asvins, haste, sprinkle it with sweetness in the waters.
5 You, I have heard, were mightiest, Indra-Agni, when Vrtra fell and when the spoil was parted.
Sit at this sacrifice, ye ever active, on the strewn grass, and with the juice delight you.
6 Surpassing all men where they shout for battle, ye Twain exceed the earth and heaven in greatness.
Greater are ye than rivers and than mountains, O Indra-Agni, and all things beside them.
7 Bring wealth and give it, ye whose arms wield thunder: Indra and Agni, with your powers protect us.
Now of a truth these be the very sunbeams wherewith our fathers were of old united.
8 Give, ye who shatter forts, whose hands wield thunder: Indra and Agni, save us in our battles.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CX. Rbhus.

1. THE holy work I wrought before is wrought again: my sweetest hymn is sung to celebrate your praise.
Here, O ye Rbhus, is this sea for all the Gods: sate you with Soma offered with the hallowing word.
2 When, seeking your enjoyment onward from afar, ye, certain of my kinsmen, wandered on your way,
Sons of Sudhanvan, after your long journeying, ye came unto the home of liberal Savitar.
3 Savitar therefore gave you immortality, because ye came proclaiming him whom naught can hide;
And this the drinking-chalice of the Asura, which till that time was one, ye made to be fourfold.
4 When they had served with zeal at sacrifice as priests, they, mortal as they were, gained immortality.
The Rbhus, children of Sudhanvan, bright as suns, were in a year's course made associate with prayers.
5 The Rbhus, with a rod measured, as 'twere a field, the single sacrificial chalice. wide of mouth,
Lauded of all who saw, praying for what is best, desiring glorious fame among Immortal Gods.
6 As oil in ladles, we through knowledge will present unto the Heroes of the firmament our hymn,-
The Rbhus who came near with this great Father's speed, and rose to heaven's high sphere to cat the strengthening food.
7 Rbhu to us is Indra freshest in his might, Rbhu with powers and wealth is giver of rich gifts.
Gods, through your favour may we on the happy day quell the attacks of those who pour no offerings forth.
8 Out of a skin, O Rbhus, once ye formed a cow, and brought the mother close unto her calf again.
Sons of Sudhanvan, Heroes, with surpassing skill ye made your aged Parents youthful as before.
9 Help us with strength where spoil is won, O Indra: joined with the gbhus give us varied bounty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXI. Rbhus.

1. WORKING with skill they wrought the lightly rolling car: they wrought the Bays who bear Indra and bring great gifts.
The Rbhus for their Parents made life young again; and fashioned for the calf a mother by its side.
2 For sacrifice make for us active vital power for skill and wisdom food with noble progeny.
Grant to our company this power most excellent, that with a family all-heroic we may dwell.
3 Do ye, O Rbhus, make prosperity for us, prosperity for car, ye Heroes, and for steed.
Grant us prosperity victorious evermore,
conquering foes in battle, strangers or akin.
4 Indra, the Rbhus' Lord, I invocate for aid, the Rbhus, Vajas, Maruts to the Soma draught.
Varuna, Mitra, both, yea, and the Asvins Twain: let them speed us to wealth, wisdom, and victory.
5 May Rbhu send prosperity for battle, may Vaja conquering in the fight protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXII. Asvins.

1 To give first thought to them, I worship Heaven and Earth, and Agni, fair bright glow, to hasten their approach.
Come hither unto us, O Asvins, with those aids wherewith in fight ye speed the war-cry to the spoil.
2 Ample, unfailing, they have mounted as it were an eloquent car that ye may think of us and give.
Come hither unto us, O Asvins, with those aids wherewith ye help our thoughts to further holy acts.
3 Ye by the might which heavenly nectar giveth you are in supreme dominion Lords of all these folk.
Come hither unto us, O Asvins, with those aids wherewith ye, Heroes, made the barren cow give milk.
4 The aids wherewith the Wanderer through his offipring's might, or the Two-Mothered Son shows swiftest mid the swift;
Wherewith the sapient one acquired his triple lore,-Come hither unto us, O Asvins, with those aids.
5 Wherewith ye raised from waters, prisoned and fast bound, Rebha, and Vandana to look upon the light;
Wherewith ye succoured Kapva as he strove to win,-Come hither unto us, O Asvins, with those aids.
6 Wherewith ye rescued Antaka when languishing deep in the pit, and Bhujyu with unfailing help.
And comforted Karkandhu, Vayya, in their woe,-Come hither unto us, O Asvins, with those aids.
7 Wherewith ye gave gucanti wealth and happy home, and made the fiery pit friendly for Atri's sake;
Wherewith ye guarded Purukutsa, Prsnigu, -Come hither unto us, O Agvin;, with those aids.
8 Mighty Ones, with what powers ye gave Paravrj aid what time ye made the blind and lame to see and walk;
Wherewith ye set at liberty the swallowed quail,-Come hither unto us, O Asvins, with those aids.
9 Wherewith ye quickened the most sweet exhaustless flood, and comforted Vasistha, ye who ne'er decay;
And to Srutarya, Kutsa, Narya gave your help,-Come hither unto us, O Asvins, with those aids.
10 Wherewith ye helped, in battle of a thousand spoils, Vispala seeking booty, powerless to move.
Wherewith ye guarded friendly Vaga, Asva's son,-Come hither unto us, O Asvins, with those aids.
11 Whereby the cloud, ye Bounteous Givers, shed sweet rain for Dirghasravas, for the merchant Ausija,
Wherewith ye helped Kaksivan, singer of your praise,-Come hither unto us, O Asvins, with those aids.
12 Wherewith ye made Rasa swell full with water-floods, and urged to victory the car without a horse;
Wherewith Trisoka drove forth his recovered cows,-Come hither unto us, O Asvins, with those aids.
13 Wherewith ye, compass round the Sun when far away, strengthened Manddatar in his tasks as lord of lands,
And to sage Bharadvija gave protecting help,-Come hither unto us, O Asvins, with those aids.
14 Wherewith, when Sambara was slain, ye guarded well great Atithigva, Divodisa, Kasoju,
And Trasadasyu when the forts were shattered down,-Come hither unto us, O Asvins, with those aids.
15 Wherewith ye honoured the great drinker Vamra, and Upastuta and Kali when he gained his wife,
And lent to Vyasva. and to Prthi favouring help,-Come hither unto us, O Asvins, with those aids.
16 Wherewith, O Heroes, ye vouchsafed deliverance to Sayu, Atri, and to Manu long ago;
Wherewith ye shot your shafts in Syumarasmi's cause.-Come hither unto us, O Asvins, with those aids.
17 Wherewith Patharva, in his majesty of form, shone in his course like to a gathered kindled fire;
Wherewith ye helped Suryata in the mighty fray,-Come hither unto us, O Asvins, with those aids.
18 Wherewith, Angirases! ye triumphed in your heart, and onward went to liberate the flood of milk;
Wherewith ye helped the hero Manu with new strength,-Come hither unto us, O Asvins, with those aids.

19 Wherewith ye brought awife for Vimada to wed, wherewith ye freely gave the ruddy cows away;
Wherewith ye brought the host of kind Gods to Sudas-Come hither unto us, O Asvins, with those aids.
20 Wherewith ye bring great bliss to him who offers gifts, wherewith ye have protected Bhujyu, Adhrigu,
And good and gracious Subhara and Rtastup,-Come hither unto us, O Asvins, with those aids.
21 Wherewith ye served Krsanu where the shafts were shot, and helped the young man's horse to swiftness in the race;
Wherewith ye bring delicious honey to the bees,-Come hither unto us, O Asvins, with those aids.
22 Wherewith ye speed the hero as he fights for kine in hero battle, in the strife for land and sons,
Wherewith ye safely guard his horses and his car,-Come hither unto us, O Asvins with those aids.
23 Wherewith ye, Lords of Hundred Powers, helped Kutsa, son of Aduni, gave Turviti and Dabhiti strength,
Favoured Dhvasanti and lent Purusanti help,-Come hither unto us, O Asvins, with those aids.
24 Make ye our speech effectual, O ye Asvins, and this our hymn, ye mighty Wonder-Workers.
In luckless game I call on you for succour . strengthen us also on the field of battle.
25 With, undiminished blessings, O ye Asvins, for evermore both night and day protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII. Dawn.

1. This light is come, amid all lights the fairest; born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth-place for the Morning.
2 The Fair, the Bright is come with her white offspring; to her the Dark One hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.
3 Common, unending is the Sisters' pathway; taught by the Gods, alternately they travel.
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they travel.
4 Bright leader of glad sounds, our eyes behold her; splendid in hue she hath unclosed the portals.
She, stirring up the world, hath shown us riches: Dawn hath awakened every living creature.
5 Rich Dawn, she sets afoot the coiled-up sleeper, one for enjoyment, one for wealth or worship,
Those who saw little for extended vision. All living creatures hath the Dawn awakened.
6 One to high sway, one to exalted glory, one to pursue his gain, and one his labour:
All to regard their different vocations, all moving creatures hath the Dawn awakened.
7 We see her there, the Child of Heaven apparent, the young Maid, flushing in her shining raiment.
Thou soyran Lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.
8 She first of endless morns to come hereafter, follows the path of morns that have departed.
Dawn, at her rising, urges forth the living him who is dead she wakes not from his slumber.
9 As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation.
And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.
10 How long a time, and they shall be together,-Dawns that have shone and Dawns to shine hereafter?
She yearns for former Dawns with eager longing, and goes forth gladly shining with the others.
11 Gone are the men who in the days before us looked on the rising of the earlier Morning.
We, we the living, now behold her brightness and they come nigh who shall hereafter see her.
12 Foe-chaser, born of Law, the Law's protectress, joy-giver waker of all pleasant voices,
Auspicious, bringing food for Gods' enjoyment, shine on us here, most bright, O Dawn, this morning.
13 From days eternal hath Dawn shone, the Goddess, and shows this light to-day, endowed with riches.
So will she shine on days to come immortal she moves on in her own strength, undecaying.
14 In the sky's borders hath she shone in splendour: the Goddess hath thrown off the veil of darkness.
Awakening the world with purple horses, on her well-harnessed chariot Dawn approaches.
15 Bringing all life-sustaining blessings with her, showing herself she sends forth brilliant lustre.
Last of the countless mornings that have vanished, first of bright morns to come hath Dawn arisen.
16 Arise! the breath, the life, again hath reached us: darkness hath passed away and light approacheth.
She for the Sun hath left a path to travel we have arrived where men prolong existence.
17 Singing the praises of refulgent Mornings with his hymn's web the priest, the poet rises.
Shine then to-day, rich Maid, on him who lauds thee, shine down on us the gift of life and offipring.
18 Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations,-
These let the Soma-presser gain when ending his glad songs louder than the voice of Vayu.
19 Mother of Gods, Aditi's forui of glory, ensign of sacrifice, shine forth exalted.
Rise up, bestowing praise on our devotion all-bounteous, niake us chief among the people.
20 Whatever splendid wealth the Dawns bring with them to bless the man who offers praise and worship,
Even that may Mitra, Varuna vouchsafe us, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIV. Rudra.

1. To the strong Rudra bring we these our songs of praise, to him the Lord of Heros with the braided hair,
That it be well with all our cattle and our men, that in this village all he healthy and well-fed.
2 Be gracious unto us, O Rudra, bring us joy: thee, Lord of Heroes, thee with reverence will we serve.
Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain.
3 By worship of the Gods may we, O Bounteous One, O Rudra, gain thy grace, Ruler of valiant men.
Come to our families, bringing them bliss: may we, whose heroes are uninjured, bring thee sacred gifts,
4 Hither we call for aid the wise, the wanderer, impetuous Rudra, perfecter of sacri fice.
May he repel from us the anger of the Gods: verily we desire his favourable grace.
5 Him with the braided hair we call with reverence down, the wild-boar of the sky, the red, the dazzling shape.
May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.
6 To him the Maruts' Father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet.
Grant us, Immortal One, the food which mortals eat: be gracious unto me, my seed, my progeny.
7 O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full-grown man.
Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do not harm.
8 Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds,
Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.
9 Even as a herdsman I have brought thee hymns of praise: O Father of the Maruts, give us happiness,
Blessed is thy most favouring benevolence, so, verily, do we desire thy saving help.
10 Far be thy dart that killeth men or cattle: thy bliss be with us, O thou Lord of Heroes.
Be gracious unto us, O God, and bless us, and then vouchsafe us doubly-strong protection.
11 We, seeking help, have spoken and adored him: may Rudra, girt by Maruts, hear our calling.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXV. Surya.

1. THE brilliant presence of the Gods hath risen, the eye of Mitra, Varuna and Agni.
The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.
2 Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess:
Where pious men extend their generations, before the Auspicious One for happy fortune.
3 Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph.
Bearing our prayers, die sky's ridge have they mounted, and in a moment speed round earth and heaven.
4 This is the Godhead, this might of Surya: he hath withdrawn what spread o'er work unfinished.
When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment.
5 In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it.
His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.
6 This day, O Gods, while Surya is ascending, deliver us from trouble and dishonour.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXVI. Asvins.

1. I TRIM like grass my song for the Nasatyas and send their lauds forth as the wind drives rain-clouds,
Who, in a chariot rapid as an arrow, brought to the youthful Vimada a consort.
2 Borne on by rapid steeds of mighty pinion, or proudly trusting in the Gods' incitements.
That stallion ass of yours won, O Nasatyas, that thousand in the race, in Yama's contest.
3 Yea, Asvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters.
Ye brought him back in animated vessels, traversing air, unwetted by the billows.
4 Bhujyu ye bore with winged things, Nasatyas, which for three nights, three days full swiftly travelled,
To the sea's farther shore, the strand of ocean, in three cars, hundred-footed, with six horses.
5 Ye wrought that hero exploit in the ocean which giveth no support, or hold or station,
What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Asvins.
6 The white horse which of old ye gave Aghasva, Asvins, a gift to be his wealth for ever,-
Still to be praised is that your glorious present, still to be famed is the braye horse of Pedu.
7 O Heroes, ye gave wisdom to Kaksivan who sprang from Pajra's line, who sang your praises.
Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer.
8 Ye warded off with cold the fire's fierce burning; food very rich in nouripliment ye furnished.
Atri, cast downward in the cavern, Asvins ye brought, with all his people, forth to comfort.
9 Ye lifted up the well, O ye Nasatyas, and set the base on high to open downward.
Streams flowed for folk of Gotama who thirsted, like rain to bring forth thousandfold abundance.
10 Ye from the old Cyavana, O Nasatyas, stripped, as 'twere mail, the skin upon
his body,
Lengthened his life when all had left him helpless, Dasras! and made him lord of youthful maidens.
11 Worthy of praise and worth the winning, Heroes, is that your favouring succour O Nasatyas,
What time ye, knowing well his case, delivered Vandana trom the pit like hidden treasure.
12 That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish,
When, by the horse's head, Atharvan's offspring Dadhyac made known to you the Soma's sweetness.
13 In the great rite the wise dame called, Nasatyas, you, Lords of many treasures, to assist her.
Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiranyahasta.
14 Ye from the wolf's jaws, as ye stood together, set free the quail, O Heroes, O Nasatyas.
Ye, Lords of many treasures, gave the poet his perfect vision as he mourned his trouble.
15 When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion,
Straight ye gave Vispali a leg of iron that she might move what time the conflict opened.
16 His father robbed Rjrasva of his eyesight who for the she-wolf slew a hundred wethers.
Ye gave him eyes, Nasatyas, Wonder-Workers, Physicians, that he saw with sight uninjured.
17 The Daughter of the Sun your car ascended, first reaching as it were the goal with coursers.
All Deities within their hearts assented, and ye, Nasatyas, are close linked with glory.
18 When to his house ye came, to Divodasa, hasting to Bharadvaja, O ye Asvins,
The car that came with you brought splendid riches: a porpoise and a bull were yoked together.
19 Ye, bringing wealth with rule, and life with offspring, life rich in noble heroes; O Nasatyas,
Accordant came with strength to Jahnu's children who offered you thrice every day your portion.
20 Ye bore away at night by easy pathways Jahusa compassed round on every quarter,
And, with your car that cleaves the toe asunder, Nasatyas never decaying! rent the mountains.

21 One morn ye strengthened Vaga for the battle, to gather spoils that might be told in thousands.
With Indra joined ye drove away misfortunes, yea foes of Prthusravas, O ye mighty.
22 From the deep well ye raised on high the water, so that Rcatka's son, Sara, should drink it;
And with your might, to help the weary Sayu, ye made the barren cow yield milk, Nasatyas.
23 To Visvaka, Nasatyas! son of Krsna, the righteous man who sought your aid and praised you,
Ye with your powers restored, like some lost creature, his son Visnapu for his eyes to look on.
24 Asvins, ye raised, like Soma in a ladle Rebha, who for ten days and ten nights, fettered.
Had lain in cruel bonds, immersed and wounded, suffering sore affliction, in the waters.
25 1 have declared your wondrous deeds, O Asvins: may this be mine, and many kine and heroes.
May I, enjoying lengthened life, still seeing, enter old age as 'twere the house I live in.

HYMN CXVII. Asvins.

1. ASVINS, your ancient priest invites you hither to gladden you with draughts of meath of Soma.
Our gift is on the grass, our song apportioned: with food and strength come hither, O Nasatyas.
2 That car of yours, swifter than thought, O Asvins, which drawn by brave steeds cometh to the people,
Whereon ye seek the dwelling of the pious,-come ye thereon to our abode, O Heroes.
3 Ye freed sage Atri, whom the Five Tribes honoured, from the strait pit, ye Heroes with his people,
Baffling the guiles of the malignant Dasyu, repelling them, ye Mighty in succession.
4 Rebha the sage, ye mighty Heroes, Asvins! whom, like a horse, vile men had sunk in water,-
Him, wounded, with your wondrous power ye rescued: your exploits of old time endure for ever.
5 Ye brought forth Vandana, ye Wonder-Workers, for triumph, like fair gold that hath been buried,
Like one who slumbered in destruction's bosom, or like the Sun when dwelling in the darkness.
6 Kaksivan, Pajra's son, must laud that exploit of yours, Nasatyas, Heroes, ye who wander!
When from the hoof of your strong horse ye showered a hundred jars of honey for the people.
7 To Krsna's son, to Visvaka who praised you, O Heroes, ye restored his son Visnapu.
To Ghosa, living in her father's dwelling, stricken in years, ye gave a husband, Asvins.
8 Rusati, of the mighty people, Asvins, ye gave to Syava of the line of Kanva.
This deed of yours, ye Strong Ones should be published, that ye gave glory to the son of Nrsad.
9 O Asvins, wearing many forms at pleasure, on Pedu ye bestowed a fleet-foot courser,
Strong, winner of a thousand spoils, resistless the serpent slayer, glorious, triumphant.
10 These glorious things are yours, ye Bounteous Givers; prayer, praise in both worlds are your habitation.
O Asvins, when the sons of Paira call you, send strength with nourishment to him who knoweth.
11 Hymned with the reverence of a son, O Asvins ye Swift Ones giving booty to the singer,
Glorified by Agastya with devotion, established Vispala again, Nasatyas.
12 Ye Sons of Heaven, ye Mighty, whither went ye, sought ye, for his fair praise the home of Kdvya.
When, like a pitcher full of gold, O Asvins, on the tenth day ye lifted up the buried?
13 Ye with the aid of your great powers, O Asvins, restored to youth the ancient man Cyavana.
The Daughter of the Sun with all her glory, O ye Nasatyas, chose your car to bear her.
14 Ye, ever-youthful Ones, again remembered Tugra, according to your ancient manner:
With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.
15 The son of Tugra had invoked you, Asvins; borne on he went uninjured through the ocean.
Ye with your chariot swift as thought, well-harnessed, carried him off, O Mighty Ones, to safety.
16 The quail had invocated you, O Asvins, when from the wolf's devouring jaws ye freed her.
With conquering car ye cleft the mountain's ridges: the offspring of Visvac ye killed with poison.
17 He whom for furnishing a hundred wethers to the she-wolf, his wicked father blinded,
To him, Rjrasva, gave ye eyes, O Asvins; light to the blind ye sent for perfect vision.
18 To bring the blind man joy thus cried the she-wolf: O Asvins, O ye Mighty Ones, O Heroes,
For me Rjrasva, like a youthful lover, hath. cut piecemeal one and a hundred wethers.
19 Great and weal-giving is your aid, O Asvins, ye, objects of all thought, made whole the cripple.
Purandhi also for this cause invoked you, and ye, O mighty, came to her with succours.
20 Ye, Wonder-Workers, filled with milk for Sayu the milkless cow, emaciated, barren;
And by your powers the child of Purumitra ye brought to Vimada to be his consort.

21 Ploughing and sowing barley, O ye Asvins, milking out food for men, ye Wonder-Workers,
Blasting away the Dasyu with your trumpet, ye gave far-spreading light unto the Arya.
22 Ye brought the horse's head, Asvins, and gave it unto Dadhyac the offspring of Atharvan.
True, he revealed to you, O WonderWorkers, sweet Soma, Tvastar's secret, as your girdle.
23 O Sages, evermore I crave your favour: be gracious unto all my prayers, O Asvins.
Grant me, Nasatyas, riches in abundance, wealth famous and accompanied with children.
24 With liberal bounty to the weakling's consorts ye, Heroes, gave a son Hiranyahasta;
And Syava, cut into three several pieces, ye brougnt to life again, O bounteous Asvins.
25 These your heroic exploits, O ye Asvins, done in the days. of old, have men related.
May we, addressing prayer to you, ye Mighty, speak with brave sons about us to. the synod.

HYMN CXVIII. Asvins.

1. FLYING, with falcons, may your chariot, Asvins, most gracious, bringing friendly help, come hither,-
Your chariot, swifter than the mind of mortal, fleet as the wind, three-seated O ye Mighty.
2 Come to us with your chariot triple seated, three-wheeled, of triple form, that rolleth lightly.
Fill full our cows, give mettle to our horses, and make each hero son grow strong, O Asvins.
3 With your well-rolling car, descending swiftly, hear this the press-stone's song, ye Wonder-Workers.
How then have ancient sages said, O Asvins, that ye most swiftly come to stay affliction?
4 O Asvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions,
Which, ever active, like the airy eagles, carry you, O Nasatyas, to the banquet.
5 The youthful Daughter of the Sun, delighting in you, ascended there your chariot, Heroes.
Borne on their swift wings let your beauteous horses, your birds of ruddy hue, convey you near us.
6 Ye raised up Vandana, strong WonderWorkers! with great might, and with power ye rescued Rebha.
From out the sea ye saved the son of Tugra, and gave his youth again unto Cyavana.
7 To Atri, cast down to the fire that scorched him, ye gave, O Asvins, strengthening tbod and favour.
Accepting his fair praises with approval, ye gave his eyes again to blinded Kanva.
8 For ancient Sayti in his sore affliction ye caused his cow to swell with milk, O Asvins.
The quail from her great misery ye delivered, and a new leg for Vispala provided.
9 A white horse, Asvins, ye bestowed on Pedu, a serpent-slaying steed sent down by Indra,
Loud-neighing, conquering the foe, highmettled, firm-limbed and vigorous, winning thousand treasures.
10 Such as ye are, O nobly horn, O Heroes, we in our trouble call on you for succour.
Accepting these our songs, for our wellbeing come to us on your chariot treasure-laden.
11 Come unto us combined in love, Nasatyas come with the fresh swift vigour of the falcon.
Bearing oblations I invoke you, Asvins, at the first break of everlasting morning.

HYMN CXIX. Asvins.

1. HITHER, that I may live, I call unto the feast your wondrous car, thought-swift, borne on by rapid steeds.
With thousand banners, hundred treasures, pouring gifts, promptly obedient, bestowing ample room.
2 Even as it moveth near my hymn is lifted up, and all the regions come together to sing praise.
I sweeten the oblations; now the helpers come. Urjani hath, O Asvins, mounted on your car.
3 When striving man with man for glory they have met, brisk, measurcIess, eager for victory in fight,
Then verily your car is seen upon the slope when ye, O Asvins, bring some choice boon to the prince.
4 Ye came to Bhujyu while he struggled in the flood, with flying birds, self-yoked, ye bore him to his sires.
Ye went to the far-distant home, O Mighty Ones; and famed is your great aid to Divodisa given.
5 Asvins, the car which you had yoked for glorious show your own two voices urged directed to its goal.
Then she who came for friendship, Maid of noble birth, elected you as Husbands, you to be her Lords.
6 Rebha ye saved from tyranny; for Atri's sake ye quenched with cold the fiery pit that compassed him.
Ye made the cow of Sayu stream refreshing milk, and Vandana was holpen to extended life.
7 Doers of marvels, skilful workers, ye restored Vandana, like a car, worn out with length of days.
From earth ye brought the sage to life in wondrous mode; be your great deeds done here for him who honours you.
8 Ye went to him who mourned in a far distant place, him who was left forlorn by treachery of his sire.
Rich with the light ofheaven was then the help ye gave, and marvellous your succour when ye stood by him.
9 To you in praise of sweetness sang the honey-bee: Ausija calleth you in Soma's rapturous joy.
Ye drew unto yourselves the spirit of Dadhyac, and then the horse's head uttered his words to you.
10 A horse did ye provide for Pedu, excellent, white, O ye Asvins, conqueror of combatants,
Invincible in war by arrows, seeking heaven worthy of fame, like Indra, vanquisher of men.

HYMN CXX. Asvins.

1. ASVINS, what praise may win your grace? Who may be pleasing to you both?
How shall the ignorant worship you?
2 Here let the ignorant ask the means of you who know-for none beside you knoweth aught -
Not of a spiritless mortal man.
3 Such as ye: are, all-wise, we call you. Ye wise, declare to us this day accepted prayer.
Loving you well your servant lauds you.
4 Simply, ye Mighty Ones, I ask the Gods of that wondrous oblation hallowed by the mystic word.
Save us from what is stronger, fiercer than ourselves.
5 Forth go the hymn that shone in Ghosa Bhrgu's like, the song wherewith the son of Pajra worships you,
Like some wise minister.
6 Hear ye the song of him who hastens speedily. O Asvins, I am he who sang your praise.
Hither, ye Lords of Splendour, hither turn your eyes.
7 For ye were ever nigh to deal forth ample wealth, to give the wealth that ye had gathered up.
As such, ye Vasus, guard us well, and keep us safely from the wicked wolf.
8 Give us not up to any man who hateth us, nor let our milch-cows stray, whose udders give us food,
Far from our homes without their calves.
9 May they who love you gain you for their Friends. Prepare ye us for opulence with strengthening food,
Prepare us for the food that floweth from our cows
10 1 have obtained the horseless car of Asvins rich in sacrifice,
And I am well content therewith.
11 May it convey me evermore: may the light chariot pass from men
To men unto the Soma draught.
12 It holdeth slumber in contempt. and the rich who enjoyeth not:
Both vanish quickly and are lost.

HYMN CXXI, Indra.

1. WHEN Will men's guardians hasting hear with favour the song of Angiras's pious childern?
When to the people of the home he cometh he strideth to the sacrifice, the Holy.
2 He stablished heaven; he poured forth, skilful worker, the wealth of kine, for strength, that nurtures heroes.
The Mighty One his self-born host regarded, the horse's mate, the mother of the heifer.
3 Lord of red dawns, he came victorious, daily to the Angirases' former invocation.
His bolt and team hath he prepared, and stablished the heaven for quadrupeds and men two-footed.
4 In joy of this thou didst restore, for worship, the lowing company of hidden cattle.
When the three-pointed one descends with onslaught he opens wide the doors that cause man trouble.
5 Thine is that milk which thy swift-moving Parents brought down, a strengthening genial gift for conquest;
When the pure treasure unto thee they offered, the milk shed from the cow who streameth nectar.
6 There is he born. May the Swift give us rapture, and like the Sun shine forth from yonder dawning,
Indu, even us who drank, whose toils are offerings, poured from the spoon, with praise, upon the altar.
7 When the wood-pile, made of good logs, is ready, at the Sun's worship to bind fast the Bullock,
Then when thou shinest forth through days of action for the Car-borne, the Swift, tile Cattle-seeker.
8 Eight steeds thou broughtest down from mighty heaven, when fighting for the well that giveth splendour,
That men might press with stones the gladdening yellow, strengthened with milk, fermenting, to exalt thee.
9 Thou hurledst forth from heaven the iron missile, brought by the Skilful, from the sling of leather,
When thou, O Much-invoked, assisting Kutsa with endless deadly darts didst compass Susna.
10 Bolt-armed, ere darkness overtook the sunlight, thou castest at the veiling cloud thy weapon,
Thou rentest, out of heaven, though firmly knotted, the might of Susna that was thrown around him.
11 The mighty Heaven and Earth, those bright expanses that have no wheels, joyed, Indra, at thine exploit.
Vrtra, the boar who lay amid the waters, to sleep thou sentest with thy mighty thunder.
12 Mount Indra, lover of the men thou guardest, the well-yoked horses of the wind, best bearers.
The bolt which Kavya Usana erst gave thee, strong, gladdening, Vrtra-slaying, hath he fashioned *
13 The strong Bay Horses of the Sun thou stayedst: this Etasa drew not the wheel, O Indra.
Casting them forth beyond the ninety rivers thou dravest down into the pit the godless.
14 Indra, preserve thou us from this affliction Thunder-armed, save us from the misery near us.
Vouchsafe us affluence in chariots, founded on horses, for our food and fame and gladness.
15 Never may this thy loving-kindness fail us; mighty in strength, may plenteous food surround us.
Maghavan, make us share the foeman's cattle: may we be thy most liberal feast companions.

HYMN CXXII Visvadevas.

1. SAY, bringing sacrifice to bounteous Rudra, This juice for drink to you whose wrath is fleeting!
With Dyaus the Asura's Heroes I have lauded the Maruts as with prayer to Earth and Heaven.
2 Strong to exalt the early invocation are Night and Dawn who show with varied aspect.
The Barren clothes her in wide-woven raiment, and fair Morn shines with Surya's golden splendour.
3 Cheer us the Roamer round, who strikes at morning, the Wind delight us, pourer forth of waters!
Sharpen our wits, O Parvata and Indra. May all the Gods vouchsafe to us this favour.
4 And Ausija shall call for me that famous Pair who enjoy and drink, who come to brighten.
Set ye the Offspring of the Floods before you; both Mothers of the Living One who beameth.
5 For you shall Ausija call him who thunders, as, to win Arjuna's assent, cried Ghosa.
I will invoke, that Pusan may be bounteous to you, the rich munificence of Agni.
6 Hear, Mitra-Varuna, these mine invocations, hear them from all men in the hall of worship.
Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen with all his waters 1
7 Praised, Mitra, Varuna! is your gift, a hundred cows to the Prksayamas and the Pajra.
Presented by car-famous Priyaratha, supplying nourishment, they came directly.
8 Praised is the gift of him the very wealthy: may we enjoy it, men with hero children:
His who hath many gifts to give the Pajras, a chief who makes me rich in cars and horses.
9 The folk, O Mitra-Varuna, who hate you, who sinfully hating pour you no libations,
Lay in their hearts, themselves, a wasting sickness, whereas the righteous gaineth all by worship.
10 That man, most puissant, wondrously urged onward, famed among heroes, liberal in giving,
Moveth a warrior, evermore undaunted in all encounters even with the mighty.
11 Come to the man's, the sacrificer's calling: hear, Kings of Immortality, joy-givers!
While ye who speed through clouds decree your bounty largely, for fame, to him the chariot rider.
12 Vigour will we bestow on that adorer whose tenfold draught we come to taste, so spake they.
May all in whom rest splendour and great riches obtain refreshment in these sacrifices.
13 We will rejoice to drink the tenfold present when the twicefive come bearing sacred viands.
What can he do whose steeds and reins are choicest? These, the all-potent, urge brave men to conquest.
14 The sea and all the Deities shall give us him with the golden car and neck bejewelled.
Dawns, hasting to the praises otthe pious, be pleased with us. both offerers and singers.
15 Four youthful sons of Masarsara vex me, three, of the king, the conquering Ayavasa.
Now like the Sun, O Varuna and Mitra, your car hath shone, long-shaped and reined with splendour.

HYMN CXXIII. Dawn.

1. THE Daksina's broad chariot hath been harnessed: this car the Gods Immortal have ascended.
Fain to bring light to homes of men the noble and active Goddess hath emerged from darkness.
2 She before all the living world hath wakened, the Lofty One who wins and gathers treasure.
Revived and ever young on high she glances. Dawn hath come first unto our morning worship.
3 If, Dawn, thou Goddess nobly born, thou dealest fortune this day to all the race of mortals,
May Savitar the God, Friend of the homestead, declare before the Sun that we are sinless.
4 Showing her wonted form each day that passeth, spreading the light she visiteth each dwelling.
Eager for conquest, with bright sheen she cometh. Her portion is the best of goodly treasures.
5 Sister of Varuna, sister of Bhaga, first among all sing forth, O joyous Morning.
Weak be the strength of him who worketh evil - may we subdue him with our car the guerdon.
6 Let our glad hymns and holy thoughts rise upward, for the flames brightly burning have ascended.
The far-refulgent Mornings make apparent the lovely treasures which the darkness covered.
7 The one departeth and the other cometh: unlike in hue day's, halves march on successive.
One hides the gloom of the surrounding Parents. Dawn on her shining chariot is resplendent.
8 The same in form to-day, the same tomorrow, they still keep Varuna's eternal statute.
Blameless, in turn they traverse thirty regions, and dart across the spirit in a moment.
9 She who hath knowledge Of the first day's nature is born refulgent white from out the darkness.
The Maiden breaketh not the law of Order, day by day coming to the place appointed.
10 In pride of beauty like a maid thou goest, O Goddess, to the God who longs to win thee,
And smiling youthful, as thou shinest brightly, before him thou discoverest thy bosom.
11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.
Blessed art thou O Dawn. Shine yet more widely. No other Dawns have reached what thou attainest.
12 Rich in kine, horses, and all goodly treasures, in constant operation with the sunbeams,
The Dawns depart and come again again assuming their wonted forms that promise happy fortune.
13 Obedient to the rein of Law Eternal give us each thought that more and more shall bless us.
Shine thou on us to-day, Dawn, swift to listen. With us be riches and with chiefs who worship.

HYMN CXXIV. Dawn.

1. THE Dawn refulgent when the fire is kindled, and the Sun rising, far diffuse their brightness.
Savitar, God, hath sentus forth to labour, each quadruped, each biped, to be active.
2 Not interrupting heavenly ordinances, although she minisheth human generations.
The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.
3 There in the eastern region she, Heaven's Daughter, arrayed in garments all of light, appeareth.
Truly she fo1loweth the path of Order, nor faileth, knowing well, the heavenly quarters.
4 Near is she seen, as 'twere the Bright One's bosom: she showeth sweet things like a new song-singer.
She cometh like a fly awaking sleepers, of all. returning dames most true and constant.
5 There in the east half of the watery region the Mother of the Cows hath shown her ensign.
Wider and wider still she spreadeth onward, and filleth full the laps of both heir Parents.
6 She, verily, exceeding vast to look on debarreth from her light nor kin nor stranger.
Proud of her spotless form she, brightly shiming, turneth not from the high nor froom the humble.
7 She seeketh men, as she who hath no brother, mounting her car, as 'twere to gather riches.
Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.
8 The Sister quitteth, for the elder Sister, her place, and having looked on her departeth.
She decks her beauty, shining forth with sunbeams, like women trooping to the festal meeting.
9 To all these Sisters who ere now have vanished a later one each day in course succeedeth.
So, like the past, with days of happy fortune, may the new Dawns shine forth on us with riches.
10 Rouse up, O Wealthy One, the liberal givers; let niggard traffickers sleep on unwakened:
Shine richly, Wealthy One, on those who worship, richly, glad.
Dawn while wasting, on the singer.
11 This young Maid from the east hath shone upon us; she harnesseth her team of bright red oxen.
She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.
12 As the birds fly forth from their resting places, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.
13 Praised through my prayer be ye who should be lauded. Ye have increased our wealth, ye Dawns who love us.
Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

HYMN CXXV. Svanaya.

1. COMING at early morn he gives his treasure; the prudent one receives and entertains him.
Thereby increasing still his life and offspring, he comes with brave sons to abundant riches.
2 Rich shall he be in gold and kine and horses. Indra bestows on him great vital power,
Who stays thee, as thou comest, with his treasure, like game caught in the net, O early comer.
3 Longing, I came this morning to the pious, the son of sacrifice, with car wealth. laden.
Give him to drink juice of the stalk that gladdens; prosper with pleasant hymns the Lord of Heroes.
4 Health-bringing streams, as milch-cows, flow to profit him who hath worshipped, him who now will worship.
To him who freely gives and fills on all sides full streams of fatness flow and make him famous.
5 On the high ridge of heaven he stands exalted, yea, to the Gods he goes, the liberal giver.
The streams, the waters flow for him with fatness: to him this guerdon ever yields abundance.
6 For those who give rich meeds are all these splendours, for those who give rich meeds suns shine in heaven.
The givers of rich meeds are made immortal; the givers of rich fees prolong their lifetime.
7 Let not the liberal sink to sin and sorrow, never decay the pious -chiefs who worship!
Let every man besides be their protection, and let affliction fall upon the niggard.

HYMN CXXVI. Bhavayavya.

1. WITH wisdom I present these lively praises of Bhavya dweller on the bank of Sindhu;
For he, unconquered King, desiring glory, hath furnished me a thousand sacrifices.
2 A hundred necklets from the King, beseeching, a hundred gift-steeds I at once accepted;
Of the lord's cows a thousand, I Kaksivan. His deathless glory hath he spread to heaven.
3 Horses of dusky colour stood beside me, ten chariots, Svanaya's gift, with mares to draw them.
Kine numbering sixty thousand followed after. Kaksivan gained them when the days were closing.
4 Forty bay horses of the ten cars' master before a thousand lead the long procession.
Reeling in joy Kaksivan's sons and Pajra's have grounded the coursers decked with pearly trappings.
5 An earlier gift for you have I accepted eight cows, good milkers, and tree harnessed horses,
Pajras, who with your wains with your great kinsman, like troops of subjects, have been fain for glory.

HYMN CXXVII Agni.

1. AGNI I hold as herald, the munificent, the gracious, Son of Strength, who knoweth all that live, as holy Singer, knowing all,
Lord of fair rites, a God with form erected turning to the Gods,
He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.
2 We, sacrificing, call on thee best worshipper, the eldest of Angirases, Singer, with hymns, thee, brilliant One! with singers' hymns;
Thee, wandering round as 't were the sky, who art the invoking Priest of men,
Whom, Bull with hair of flame the people must observe, the people that he speed them on.
3 He with his shining glory blazing far and wide, he verily it is who slayeth demon foes, slayeth the demons like an axe:
At whose close touch things solid shake, and what is stable yields like trees.
Subduing all, he keeps his ground and flinches not, from the skilled archer flinches not.
4 To him, as one who knows, even things solid yield: unrough fire-sticks heated hot he gives his gifts to aid. Men offer Agni gifts for aid.
He deeply piercing many a thing hews it like wood with fervent glow.
Even hard and solid food he crunches with his might, yea, hard and solid food with might.
5 Here near we place the sacrificial food for him who shines forth fairer in the night than in the day, with life then stronger than by day.
His life gives sure and firm defence as that one giveth to a son.
The during fires enjoy things given and things not given, the during fires enjoy as food.
6 He, roaring very loudly like the Maruts' host, in fertile cultivated fields adorable, in desert spots adorable,
Accepts and eats our offered gifts, ensign of sacrifice by desert;
So let all, joying, love his path when he is glad, as men pursue a path for bliss.
7 Even as they who sarig forth hymns, addressed to heaven, the Blirgus with their prayer and praise invited him, the Bhrgus rubbing, offering gifts.
For radiant Agni, Lord of all these treasures, is exceeding strong.
May he, the wise, accept the grateful coverings, the wise accept the coverings.
8 Thee we invoke, the Lord of all our settled homes, common to all, the household's guardian, to enjoy, bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouth, even as a sire's,
All these Immortals come to gain their food of life, oblations come to Gods as food.
9 Thou, Agni, most victorious with thy conquering strength, most Mighty One, art born for service of the Gods, like wealth for service of the Gods.
Most mighty is thine ecstasy, most splendid is thy mental power.
Therefore men wait upon thee, undecaying One, like vassals, undecaying One.
10 To him the mighty, conquering with victorious strength, to Agni walking with the dawn, who sendeth kine, be sung your laud, to Agni sung;
As he who with oblation comes calls him aloud in every place.
Before the brands of fire he shouteth singerlike, the herald, kindler of the brands.
11 Agni, beheld by us in nearest neighbourhood, accordant with the Gods, bring us, with gracious love,

great riches with thy gracious love.
Give us O Mightiest, what is great, to see and to enjoy the earth.
As one of awful power, stir up heroic might for those who praise thee, Bounteous Lord!

HYMN CXXVIII. Agni.

1. By Manu's law was born this Agni, Priest most skilled, born for the holy work of those who yearn therefore, yea, born for his own holy work.
All ear to him who seeks his love and wealth to him who strives for fame,
Priest ne'er deceived, he sits in Ila's holy place, girt round in Ila's holy place.
2 We call that perfecter of worship by the path or sacrifice; with reverence rich in offerings, with worship rich in offerings.
Through presentation of our food he grows not old in this his from;
The God whom Matarisvan brought from far away, for Manu brought from far away.
3 In ordered course forthwith he traverses the earth, swift-swallowing, bellowing Steer, bearing the genial seed, bearing the seed and bellowing.
Observant with a hundred eyes the God is conqueror in the wood:
Agni, who hath his seat in broad plains here below, and in the high lands far away.
4 That Agni, wise High-Priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with mental power, for sacrifice.
Disposer, he with mental power shows all things unto him who strives;
Whence he was born a guest enriched with holy oil, born as Ordainer and as Priest.
5 When through his power and in his strong prevailing flames the Maruts' gladdening boons mingle with Agni's roar, boons gladdening for the active One,
Then he accelerates the gift, and by the greatness of his wealth,
Shall rescue us from overwhelming misery, from curse and overwhelming woe.
6 Vast, universal, good he was made messenger; the speeder with his right hand hath not loosed his hold, through love of fame not loosed his hold.
He bears oblations to the Gods for whosoever supplicates.
Agni bestows a blessing on each pious man, and opens wide the doors for him.
7 That Agni hath been set most kind in camp of men, in sacrifice like a Lord victorious, like a dear Lord in sacred rites.
His are the oblations of mankind when offered up at Ili's place.
He shall preserve us from Varuna's chastisement, yea, from the great God's chastisement.
8 Agni the Priest they supplicate to grant them wealth: him, dear, most thoughtful, have they made their messenger, him, offering-bearer have they made,
Beloved of all, who knoweth all, the Priest, the Holy one, the Sage-
Him, Friend, for help, the Gods when they are fain for wealth, him, Friend, with hymns, when fain for wealth.

HYMN CXXIX Indra.

1. THE car which Indra, thou, for service of the Gods though it be far away, O swift One, bringest near, which, Blameless One, thou bringest near,
Place swiftly nigh us for our help: be it thy will that it be strong.
Blameless and active, hear this speech of orderers, this speech of us like orderers.
2 Hear, Indra, thou whom men in every fight must call to show thy strength, for cry of battle with the men, with men of war for victory.
He who with heroes wins the light, who with the singers gains the prize,
Him the rich seek to gain even as a swift strong steed, even as a courser fleet and strong.
3 Thou, Mighty, pourest forth the hide that holds the rain, thou keepest far away, Hero, the wicked man, thou shuttest out the wicked man.
Indra, to thee I sing, to Dyaus, to Rudra glorious in himself,
To Mitra, Varuna I sing a far-famed hymn to the kind God a far-famed hymn.
4 We. wish our Indra here that he may further you, the Friend, beloved of all, the very strong ally, in wars the very strong ally
In all encounters strengthen thou our prayer to be a help to us.
No enemy-whom thou smitest downsubdueth thee, no enemy, whom thou smitest down.
5 Bow down the overweening pride of every foe with succour like to kindling-wood in fiercest flame, with mighty succour, Mighty One.
Guide us, thou Hero, as of old, so art thou counted blameless still.
Thou drivest, as a Priest, all sins of man away, as Priest, in person, seeking us.
6 This may I utter to the present Soma-drop, which, meet to be invoked, with power, awakes the prayer, awakes the demon-slaying prayer.
May he himself with darts of death drive far from us the scorner's hate.
Far let him flee away who speaketh wickedness and vanish like a mote of dust.
7 By thoughtful invocation this may we obtain, obtain great wealth, O Wealthy One, with Hero sons, wealth that is sweet with hero sons.
Him who is wroth we pacify with sacred food and eulogies,
Indra the Holy with our calls inspired and true, the Holy One with calls inspired.
8 On, for your good and ours, come Indra with the aid of his own lordliness to drive the wicked hence, to rend the evilhearted ones!
The weapon which devouring fiends cast at us shall destroy themselves.
Struck down, it shall not reach the mark; hurled forth, the fire-brand shall not strike.
9 With riches in abundance, Indra, come to us, come by an unobstructed path, come by a path from demons free.
Be with us when we stray afar, be with us when our home is nigh.
Protect us with thy help both near and far away: protect us ever with thy help.
10 Thou art our own, O Indra, with victorious wealth: let might accompany thee, the Strong, to give us aid, like Mitra, to give mighty aid.
O strongest saviour, helper thou, Immortal! of each warrior's car.
Hurt thou another and not us, O Thunderarmed, one who would hurt, O Thunder-armed!
11 Save us from injury, thou who art well extolled: ever the warder-off art thou of wicked ones, even as a

God, of wicked ones;
Thou slayer of the evil fiend, saviour of singer such as I.
Good Lord, the Father made thee slayer of the fiends, made thee, good Lord, to slay the fiends.

HYMN CXXX. Indra.

1. Come to us, Indra, from afar, conducting us even as a lord of heroes to the gatherings, home, like a King, his heroes' lord.
We come with gifts of pleasant food, with juice poured forth, invoking thee,
As sons invite a sire, that thou mayst get thee strength thee, bounteousest, to get thee strength.
2 O Indra, drink the Soma juice pressed out with stones. poured from the reservoir, as an ox drinks the spring, a very thirsty bull the spring.
For the sweet draught that gladdens thee, for mightiest freshening of thy strength.
Let thy Bay Horses bring thee hither as the Sun, as every day they bring the Sun.
3 He found the treasure brought from heaven that lay concealed, close-hidden, like the nestling of a bird, in rock, enclosed in never-enffing rock.
Best Angiras, bolt-armed, he strove to win, as 'twere, the stall of kine;
So Indra hath disclosed the food concealed, disclosed the doors, the food that lay concealed.
4 Grasping his thunderbolt with both hands, Indra made its edge most keen, for hurling, like a carving-knife for Ahi's slaughter made it keen.
Endued with majesty and strength, O Indra, and with lordly might,
Thou crashest down the trees, as when a craftsman fells, crashest them down as with an axe.
5 Thou, Indra, without effort hast let loose the floods to run their free course down,
like chariots, to the sea, like chariots showing forth their strength.
They, reaching hence away, have joined their strength for one eternal end,
Even as the cows who poured forth every thing for man, Yea, poured forth all thing- for mankind.
6 Eager for riches, men have formed for thee this song, like as a skilful craftsman fashioneth a car, so have they wrought thee to their bliss;
Adorning thee, O Singer, like a generous steed for deeds of might,
Yea, like a steed to show his strength and win the prize, that he may bear each prize away.
7 For Puru thou hast shattered, Indra ninety forts, for Divodasa thy boon servant with thy bolt, O Dancer, for thy worshipper.
For Atithigva he, the Strong, brought Sambara. from the mountain down,
Distributing the mighty treasures with his strength, parting all treasures with his strength.
8 Indra in battles help his Aryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven.
Plaguing the lawless he gave up to Manu's seed the dusky skin;
Blazing, 'twere, he burns each covetous man away, he burns, the tyrannous away.
9 Waxed strong in might at dawn he tore the Sun's wheel off. Bright red, he steals away their speech, the Lord of Power, their speech he steals away from them,
As thou with eager speed, O Sage, hast come from far away to hel
As winning for thine own all happiness of men, winning all happiness each day.
10 Lauded with our new hymns, O vigorous in deed, save us with strengthening help, thou Shatterer of the Forts!
Thou, Indra, praised by Divodasa's clansmen, as heaven grows great with days, shalt wax in glory.

HYMN CXXXI. Indra.

1. To Indra Dyaus the Asura hath bowed him down, to Indra mighty Earth with wide-extending tracts, to win the light, with wide-spread tracts.
All Gods of one accord have set Indra in front preeminent.
For Indra all libations must be set apart, all man's libations set apart.
2 In all libations men with hero spirit urge the Universal One, each seeking several light, each fain to win the light apart.
Thee, furthering like a ship, will we set to the chariot-pole of strength,
As men who win with sacrifices Indra's thought, men who win Indra with their lauds.
3 Couples desirous of thine aid are storming thee, pouring their presents forth to win a stall of kine, pouring gifts, Indra, seeking thee.
When two men seeking spoil or heaven thou bringest face to face in war,
Thou showest, Indra, -then the bolt thy constant friend, the Bull that ever waits on thee.
4 This thine heroic power men of old time have known, wherewith thou breakest down, Indra, autumnal forts, breakest them down with conquering might.
Thou hast chastised, O Indra, Lord of Strength, the man who worships not,
And made thine own this great earth and these water-floods; with joyous heart these waterfloods.
5 And they have bruited far this hero-might when thou, O Strong One, in thy joy helpest thy suppliants, who sought to win thee for their Friend.
Their battle-cry thou madest sound victorious in the shocks of war.
One stream after another have they gained from thee, eager for glory have they gained.
6. Also this morn may he be well inclined to us, mark at our call our offerings and our song of praise, our call that we may win the light.
As thou, O Indra Thunder-armed, wilt, as the Strong One, slay the foe,
Listen thou to the prayer of me a later sage, hear thou a later sage's prayer.
7 O Indra, waxen strong and well-inclined to us, thou very mighty, slay the man that is our foe, slay the man, Hero! with thy bolt.
Slay thou the man who injures us: hear thou, as readiest, to hear.
Far be malignity, like mischief on the march, afar be all malignity.

HYMN CXXXII. Indra.

1. HELPED, Indra Maghavan, by thee in war of old, may we subdue in fight the men who strive with us, conquer the men who war with us.
This day that now is close at hand bless him who pours the Soma juice.
In this our sacrifice may we divide the spoil, showing our strength, the spoil of war.
2 In war which wins the light, at the freegiver's call, at due oblation of the early-rising one, oblation of the active one,
Indra slew, even as we know-whom each bowed head must reverence.
May all thy bounteous gifts be gathered up for us, yea, the good gifts of thee the Good.
3 This food glows for thee as of old at sacrifice, wherein they made thee chooser of the place , for thou choosest the place of sacrifice.
Speak thou and make it known to us they see within with beams of light.
Indra, indeed, is found a seeker after spoil, spoil-seeker for his own allies.
4 So now must thy great deed be lauded as of old, when for the Angirases thou openedst the stall, openedst, giving aid, the stall.
In the same manner for us here fight thou and be victorious:
To him who pours the juice give up the lawless man, the lawless who is wroth with us.
5 When with wise plan the Hero leads the people forth, they conquer in the ordered battle, seeking fame, press, eager, onward seeking fame.
To him in time of need they sing for life with offspring and with strength.
Their hymns with Indra find a welcome place of rest: the hynins go forward to the Gods.
6 Indra and Parvata, our champions in the fight, di ive ye away each man who fain would war with us, drive him far from us with the bolt.
Welcome to him concealed afar shall he the lair that he hath found.
So may the Render rend our foes on every side, rend them, O Hero, everywhere.

HYMN CXXXIII. Indra.

1. WITH sacrifice I purge both earth and heaven: I burn up great she-fiends who serve not Indra,
Where throttled by thy hand the foes were slaughtered, and in the pit of death lay pierced and mangled.
2 O thou who castest forth the stones crushing the sorceresses' heads,
Break them with thy wide-spreading foot, with thy wide-spreading mighty foot.
3 Do thou, O Maghavan, beat off these sorceresses' daring strength.
Cast them within the narrow pit. within the deep and narrow pit.
4 Of whom thou hast ere now destroyed thrice-fifty with thy fierce attacks.
That deed they count a glorious deed, though small to thee, a glorious deed.
5 O Indra, crush and bray to bits the fearful fiery-weaponed fiend:
Strike every demon to the ground.
6 Tear down the mighty ones. O Indra, hear thou us. For heaven hath glowed like earth in fear, O nunder-armed, as dreading fierce heat, Thunder-armed!
Most Mighty mid the Mighty Ones thou speedest with strong bolts of death,
Not slaying men, unconquered Hero with the brave, O Hero, with the thrice-seven brave.
7 The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities, yea, the hostilities of Gods.
Pouring, he strives, unchecked and strong, to win him riches thousandfold.
Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last.

HYMN CXXXIV. Vayu.

1. Vayu, let fleet-foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to the first draught of Soma juice.
May our glad hymn, discerning well, uplifted, gratify thy mind.
Come with thy team-drawn car, O Vayu, to the gift, come to the sacrificer's gift.
2 May the joy-giving drops, O Vayu gladden thee, effectual, well prepared, directed to the heavens, strong, blent with milk and seeking heaven;
That aids, effectual to fulfil, may wait upon our skilful power.
Associate teams come hitherward to grant our prayers . they shall address the hymns we sing.
3 Two red steeds Vayu yokes, Vayu two purple steeds, swift-footed, to the chariot, to the pole to draw, most able, at the pole, to draw.
Wake up intelligence, as when a lover wakes his sleeping love.
Illumine heaven and earth, make thou the Dawns to shine, for glory make the Dawns to shine.
4 For thee the radiant Dawns in the fardistant sky broaden their lovely gannents forth in wondrous beams, bright-coloured in their new-born beams.
For thee the nectar-yielding Cow pours all rich treasures forth as milk.
The Marut host hast thou engendered from the womb, the Maruts from the womb of heaven.
5 For thee the pure bright quickly-flowing Soma-drops, strong in their heightening power, hasten to mixthemselves, hasten to the water to be mixed.
To thee the weary coward prays for luck that he may speed away.
Thou by thy law protectest us from every world, yea, from the world of highest Gods.
6 Thou, Vayu, who hast none before thee, first of all hast right to drink these offerings of Soma juice, hast right to drink the juice out-poured,
Yea, poured by all invoking tribes who free themselves from taint of sin,
For thee all cows are milked to yield the Soma-milk, to yield the butter and the milk.

HYMN CXXXV. Vayu, Indra-Vayu.

1. STREWN is the sacred grass; come Vayu, to our feast, with team of thousands, come, Lord of the harnessed team, with hundreds, Lord of harnessed steeds!
The drops divine are lifted up for thee, the God, to drink them first.
The juices rich in sweets have raised thern for thy joy, have raised themselves to give thee strength.
2 Purified by the stones the Soma flows for thee, clothed with its lovely splendours, to the reservoir, flows clad in its refulgent light.
For thee the Soma is poured forth, thy portioned share mid. Gods and men.
Drive thou thy horses, Vayu, come to us with love, come well-inclined and loving us.
3 Come thou with hundreds, come with thousands in thy team to this our solemn rite, to taste the sacred food, Vayu, to taste the offerings.
This is thy seasonable share, that comes co-radiant with the Sun.
Brought by attendant priests pure juice is offered up, Vayu, pure juice is offered up.
4 The chariot with its team of horses bring you both, to guard us and to taste the well-appointed food, Vayu, to taste the offerings!
Drink of the pleasant -flavoured juice the first draught is assigned to you.
O Vayu, with your splendid bounty come ye both, Indra, with bounty come ye both.
5 May our songs bring you hither to our solemn rites: these drops of mighty vigour have they beauti fied, like a swift veed of mighty strength.
Drink of them well-inclined to us, come hitherward to be our help.
Drink, Indra-Vayu, of these Juices pressed with stones, Strength-givers! till they gladden you.
6 These Soma juices pressed for you in waters here, borne by attendant priests, are oficredup to you: bright, Vayu, are they offered up.
Swift through the strainer have they flowed, and here are shed for both ofyou,
Soma-drops, fain for you, over the wether's fleece, Somas over the wether's fleece.
7 O Vayu, pass thou over all the,slumberers, and where the press-stone rings enter ye both that house, yea, Indra, go ye both within.
The joyous Maiden is beheld, the butter flows. With richly laden team come to our solemn rite, yea, Indra, come ye to the rite.
8 Ride hither to the offering of the pleasant juice, the holy Fig-tree which victorious priests surround: victorious be they still for us.
At once the cows yield milk, the barleymeal is dressed. For thee,
O Vayu, never shall the cows grow thin, never for thee shall they be dry.
9 These Bulls of thine, O Vayu with the arm of strength, who swiftly fly within the current of thy stream, the Bulls increasing in their might,
Horseless, yet even through the waste swift-moving, whom no shout can stay,
Hard to be checked are they, like sunbeams, in their course. hard to be checked by both the hands.

HYMN CXXXVI. Mitra-Varuna.

1. BRING adoration ample and most excellent, hymn, offierings, to the watchful Twain, the bountiful, your sweetest to the bounteous Ones.
Sovrans adored with streams of oil and praised at every sacrifice.
Their high imperial might may nowhere be assailed, ne'er may their Godhead be assailed.
2 For the broad Sun was seen a path more widely laid, the path of holy law hath been maintained with rays, the eye with Bhaga's rays of light.
Firm-set in heaven is Mitra's home, and Aryaman's and Varuna's.
Thence they give forth great vital strength which merits praise, high power of life that men shall praise.
3 With Aditi the luminous, the celestial, upholder of the people, come ye day by day, ye who watch sleepless, day by day.
Resplendent might have ye obtained, Adityas, Lords of liberal gifts.
Movers of men, mild both, are Mitra, Varuna, mover of men is Aryaman.
4 This Soma be most sweet to Mitra, Varuna: he in the drinking-feasts, shall have a share thereof, sharing, a God, among the Gods.
May all the Gods of one accord accept it joyfully to-day.
Therefore do ye, O Kings, accomplish what we ask, ye Righteous Ones, whate'er we ask.
5 Whoso, with worship serves Mitra and VaruiIa, him guard ye carefully, uninjured, from distress, guard from distress the liberal man.
Aryaman guards him well who acts uprightly following his law,
Who beautifies their service with his lauds, who makes it beautiful with songs of praise.
6 Worship will I proress to lofty Dyaus, to Heaven and Earth, to Mitra and to bounteous Varuna, the Bounteous, the Compassionate.
Praise Indra, praise thou Agni, praise Bhaga and heavenly Aryaman.
Long may we live and have attendant progeny, have progeny with Soma's help.
7 With the Gods' help, with Indra still beside us, may we be held self-splendid with the Maruts.
May Agni, Mitra, Varuna give us shelter this may we gain, we and our wealthy princes.

HYMN CXXXVII. Mitra-Varuna.

1. WITH stones have we pressed out: O come; these gladdening drops are blent with milk, these Soma-drops which gladden you.
Come to us, Kings who reach to heaven, approach us, coming hitherward.
These milky drops are yours, Mitra and Varuna, bright Soma juices blent with milk.
2 Here are the droppings; come ye nigh the Soma-droppings blent with curd, juices expressed and blent with curd.
Now for the wakening of your Dawn together with the Sun-God's rays,
juice waits for Mitra and for Varuna to drink, fair juice for drink, for sacrihce.
3 As 'twere a radiant-coloured cow, they milk with stones the stalk for you, with stones they milk the Soma-plant.
May ye come nigh us, may ye turn hither to drink the Soma juice.
The men pressed out this juice, Mitra and Varuna, pressed out this Soma for your drink.

HYMN CXXXVIII. Pusan.

1. STRONG Pusan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.
Seeking felicity I laud him nigh to help, the source, of bliss,
Who, Vigorous one, hath drawn to him the hearts of all, drawn them, the Vigorous One, the God.
2 Thee, then, O Pusan, like a swift one on his way, I urge with lauds that thou mayst make the foemen flee, drive, camel-like, our foes afar.
As I, a man, call thee, a God, giver of bliss, to be my Friend,
So make our loudly-chanted praises glorious, in battles make them glorious.
3 Thou, Pusan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom, through thy grace, in wisdom even they are advanced.
So, after this most recent course, we come to thee with prayers for wealth.
Not stirred to anger, O Wide-Ruler, come to us, come thou to us in every fight.
4 Not stirred to anger, come, Free-giver, nigh to us, to take this gift of ours, thou who hast goats for steeds, Goat-borne! their gift who long for fame.
So, Wonder-Worker! may we turn thee hither with effectual lauds.
I slight thee not, O Pusan, thou Resplendent One: thy friendship may not be despised.

HYMN CXXXIX. Visvedevas.

1. HEARD be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vayu we elect.
For when our latest thought is raised and on Vivasvan centred well,
Then may our holy songs go forward on their way, our songs as 'twere unto the Gods.
2 As there ye, Mitra, Varuna, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,
So in the seats wherein ye dwell have we beheld the Golden One,
Not with our thoughts or spirit, but with these our eyes, yea, with the eyes that Soma gives.
3 Asvins, the pious call you with their hymns of praise, sounding their loud song forth to you, these living men, to their oblations, living men.
All glories and all nourishment, Lords of all wealth! depend on you.
The fellies of your golden chariot scatter drops, Mighty Ones! of your golden car.
4 Well is it known, O Mighty Ones: ye open heaven; for you the chariotsteeds are yoked for morning rites, unswerving steeds for morning rites,
We set you on the chariot-scat, ye Mighty, on the golden car.
Ye seek mid-air as by a path that leads aright, as by a path that leads direct.
5 O Rich in Strength, through your great power vouchsafe us blessings day and night.
The offerings which we bring to you shall never fail, gifts brought by us shall never fail.
6 These Soma-drops, strong Indra! drink for heroes, poured, pressed out by pressing-stones, are welling forth for thee, for thee the drops are welling forth.
They shall make glad thy heart to give, to give wealth great and wonderful.
Thou who acceptest praise come glorified by hymns, come thou to us benevolent.
7 Quickly, O Agni, hear us: magnified by us thou shalt speck for us to the Gods adorable yea, to the Kings adorable:
When, O ye Deities, ye gave that Milch-cow to the Angirases,
They milked her: Aryaman, joined with them, did the work: he knoweth her as well as I.
8 Ne'er may these manly deeds of yours for us grow old, never may your bright glories fall into decay, never before our time decay.
What deed of yours, new every age, wondrous, surpassing man, rings forth,
Whatever, Maruts! may be difficult to gain, grant us, whate'er is hard to gain.
9 Dadhyac of old, Anigiras, Priyamedha these, and Kanva, Atri, Manu knew my birth, yea, tbose of ancient days and Manu knew.
Their long line stretcheth to the Gods, our birth-connexions are with them.
To these, for their high station, 1 bow down with song, to Indra, Agni, bow with song.
10 Let the Invoker bless: let offerers bring choice gifts; Brhaspati the Friend doth sacrifice with Steers, Steers that have many an excellence.
Now with our ears we catch the sound of the press-stone that rings afar.
The very Strong hath gained the waters by himself, the strong gained many a resting-place.
11 O ye Eleven Gods whose home is heaven, O ye Eleven who make earth your dwelling,
Ye who with might, Eleven, live in waters, accept this sacrifice, O Gods, with pleasure.

HYMN CXL. Agni.

1 To splendid Agni seated by the altar, loving well his home, I bring the food as 'twere his place of birth.
I clothe the bright One with my hymn as with a robe, him with the car of light, bright-hued, dispelling gloom.
2 Child of a double birth he grasps at triple food; in the year's course what he hath swallowed grows anew.
He, by another's mouth and tongue a noble Bull, with other, as an elephant, consumes the trees.
3 The pair who dwell together, moving in the dark bestir themselves: both parents hasten to the babe,
Impetuous-tongued, destroying, springing swiftly forth, one to be watched and cherished, strengthener of his sire.
4 For man, thou Friend of men, these steeds of thine are yoked, impatient, lightly running, ploughing blackened lines,
Discordant-minded, fleet, gliding with easy speed, urged onward by the wind and rapid in their course.
5 Dispelling on their way the horror of black gloom , making a glorious show these flames Of his fly forth,
When o'er the spacious tract he spreads himself abroad, and rushes panting on with thunder and with roar.
6 Amid brown plants he stoops as if adorning them, and rushes bellowing like a bull upon his wives.
Proving his might, he decks the glory of his form, and shakes his horns like one terrific, bard to stay.
7 Now covered, now displayed he grasps as one who knows his resting-place in those who know him well.
A second time they wax and gather Godlike power, and blending both together change their Parents' form.
8 The maidens with long, tresses hold him in embrace; dead, they rise up again to meet the Living One.
Releasing them from age with a loud roar he comes, filling them with new spirit, living, unsubdued.
9 Licking the mantle of the Mother, far and wide he wanders over fields with beasts that flee apace.
Strengthening all that walk, licking up all around, a blackened path, forsooth, he leaves where'er he goes.
10 O Agni, shine resplendent with our wealthy chiefs, like a loud-snorting bull, accustomed to the house.
Thou casting off thine infant wrappings blazest forth as though thou hadst put on a coat of mail for war.
11 May this our perfect prayer be dearer unto thee than an imperfect prayer although it please thee well.
With the pure brilliancy that radiates from thy form, mayest thou grant to us abundant store of wealth.
12 Grant to our chariot, to our house, O Agni, a boat with moving feet and constant oarage,
One that may further well our wealthy princes and all the folk, and be our certain refuge.
13 Welcome our laud with thine approval, Agni. May earth and heaven and freely flowing rivers
Yield us long life and food and corn and cattle, and may the red Dawns choose for us their choicest.

HYMN CXLI. Agni.

1. YEA, verily, the fair effulgence of the God for glory was established, since he sprang from strength.
When he inclines thereto successful is the hymn: the songs of sacrifice have brought him as they flow
2 Wonderful, rich in nourishment, he dwells in food; next, in the seven auspicious Mothers is his home.
Thirdly, that they might drain the treasures of the Bull, the maidens brought forth him for whom the ten provide.
3 What time from out the deep, from the Steer's wondrous form, the Chiefs who had the power produced him with their strength;
When Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.
4 When from the Highest Father he is brought to us, amid the plants he rises hungry, wondrously.
As both together join to expedite his birth, most youthful he is born resplendent in his light.
5 Then also entered he the Mothers, and in them pure and uninjured he increased in magnitude.
As to the first he rose, the vigorous from of old, so now he runs among the younger lowest ones.
6 Therefore they choose him Herald at the morning rites, pressing to him as unto Bhaga, pouring gifts,
When, much-praised, by the power and will of Gods, he goes at all times to his mortal worshipper to drink.
7 What time the Holy One, wind-urged, hath risen up, serpent-like winding through the dry grass unrestrained,
Dust lies upon the way of him who burneth all, black-winged and pure of birth who follows sundry paths.
8 Like a swift chariot made by men who know their art, he with his red limbs lifts himself aloft to heaven.
Thy worshippers become by burning black of hue: their strength flies as before a hero's violence.
9 By thee, O Agni, Varuna who guards the Law, Mitra and Aryaman, the Bounteous, are made strong;
For, as the felly holds the spokes, thou with thy might pervading hast been born encompassing them round.
10 Agni, to him who toils and pours libations, thou, Most Youthful! sendest wealth and all the host of Gods.
Thee, therefore, even as Bhaga, will we set anew, young Child of Strength, most wealthy! in our battle-song.
11 Vouchsafe us riches turned to worthy ends, good luck abiding in the house, and strong capacity,
Wealth that directs both worlds as they were guiding-reins, and, very Wise, the Gods' assent in sacrifice.
12 May he, the Priest resplendent, joyful, hear us, he with the radiant car and rapid horses.
May Agni, ever wise, with best directions to bliss and highest happiness conduct us.
13 With hymns of might hath Agni now been lauded, advanced to height of universal kingship.
Now may these wealthy chiefs and we together spread forth as spreads the Sun above the rain-clouds.

HYMN CXLII Apris.

1. KINDLED, bring, Agni, Gods to-day for him who lifts the ladle up.
Spin out the ancient thread for him who sheds, with gifts, the Soma juice.
2 Thou dealest forth, Tanunapat, sweet sacrifice enriched with oil,
Brought by a singer such as I who offers gifts and toils for thee.
3 He wondrous, sanctifying, bright, sprinkles the sacrifice with mead,
Thrice, Narasamsa from the heavens, a God mid Gods adorable.
4 Agni, besought, bring hitherward Indra the Friend, the Wonderful,
For this my hymn of praise, O sweet of tongue, is chanted forth to thee.
5 The ladle-holders strew trimmed grass at this well-ordered sacrifice;
A home for Indra is adorned, wide, fittest to receive the Gods.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
High, purifying, much-desired, so that the Gods may enter in.
7 May Night and Morning, hymned with lauds, united, fair to look upon,
Strong Mothers of the sacrifice, seat them together on the grass.
8 May the two Priests Divine, the sage, the sweet-voiced lovers of the hymn,
Complete this sacrifice of ours, effectual, reaching heaven to-day.
9 Let Hotri pure, set amang Gods, amid the Maruts Bhirati, Ila, Sarasvati, Mahi, rest on the grass, adorable.
10 May Tvastar send us genial dew abundant, wondrous, rich in gifts,
For increase and for growth of wealth, Tvastar our kinsman and our Friend.
11 Vanaspati, give forth, thyself, and call the Gods to sacrifice.
May Agni, God intelligent, speed our oblation to the Gods.
12 To Vayu joined with Pusan, with the Maruts, and the host of Gods,
To Indra who inspires the hymn cry Glory! and present the gift.
13 Come hither to enjoy the gifts prepared with cry of Glory! Come,
O Indra, hear their calling; they invite thee to the sacrifice.

HYMN CXLIII. Agni.

1. To Agni I present a newer mightier hymn, I bring my words and song unto the Son of Strength,
Who, Offspring of the Waters, bearing precious things sits on the earth, in season, dear Invoking Priest.
2 Soon as he sprang to birth that Agni was shown forth to Matarisvan in the highest firmament.
When he was kindled, through his power and majesty his fiery splendour made the heavens and earth to shine.
3 His flames that wax not old, beams fair to look upon of him whose face is lovely, shine with beauteous sheen.
The rays of Agni, him whose active force is light, through the nights glimmer sleepless, ageless, like the floods.
4 Send thou with hymns that Agni to his own abode, who rules, one Sovran Lord of wealth, like Varuna,
Him, All-possessor, whom the Bhrgus with their might brought to earth's central point, the centre of the world.
5 He whom no force can stay, even as the Maruts' roar, like to a dart sent forth, even as the bolt from heaven,
Agni with sharpened jaws chews up and cats the trees, and conquers them as when the warrior smites his foes.
6 And will not Agni find enjoyment in our praise, will not the Vasu grant our wish with gifts of wealth?
Will not the Inspirer speed our prayers to gain their end? Him with the radiant glance 1 laud with this my song.
7 The kindler of the flame wins Agni as a Friend, promoter of the Law, whose face is bright with oil.
Inflamed and keen, refulgent in our gatherings, he lifts our hymn on high clad in his radiant hues.
8 Keep us incessantly with guards that cease not, Agni, with guards auspicious, very mighty.
With guards that never slumber, never heedless, never beguiled. O Helper, keep our children.

HYMN CXLIV. Agni.

1. THE Priest goes forth to sacrifice, with wondrous power sending aloft the hymn of glorious brilliancy.
He moves to meet the ladles turning to the right, which are the first to kiss the place where he abides.
2 To him sang forth the flowing streams of Holy Law, encompassed in the home and birth-place of the God.
He, when he dwelt extended in the waters' lap, absorbed those Godlike powers for which he is adored.
3 Seeking in course altern to reach the selfsame end the two copartners strive to win this beauteous form.
Like Bhaga must he be duly invoked by us, as he who drives the car holds fast the horse's reins.
4 He whom the two copartners with observance tend, the pair who dwell together in the same abode,
By night as in the day the grey one was born young, passing untouched by eld through many an age of man.
5 Him the ten fingers, the devotions. animate: we mortals call on him a God to give us help.
He speeds over the sloping surface of the land: new deeds hath he performed with those who gird him round.
6 For, Agni, like a herdsman, thou by thine own might rulest o'er all that is in heaven and on the earth;
And these two Mighty Ones, bright, golden closely joined, rolling them round are come unto thy sacred grass.
7 Agni, accept with joy, be glad in this our prayer, joy-giver, self-sustained, strong, born of Holy Law!
For fair to see art thou turning to every side, pleasant to look on as a dwelling filled with food.

HYMN CXLV. Agni.

1. Ask ye of him for he is come, he knoweth it; he, full of wisdom, is implored, is now implored.
With him are admonitions and with him commands: he is the Lord of Strength, the Lord of Power and Might.
2 They ask of him: not all learn by their questioning what he, the Sage, hath grasped, as 'twere, with his own mind.
Forgetting not the former nor the later word, he goeth on, not careless, in his mental power.
3 To him these ladles go, to him these racing mares: he only will give ear to all the words I speak.
All-speeding, victor, perfecter of sacrifice, the Babe with flawless help hath mustered vigorous might.
4 Whate'er he meets he grasps and then runs farther on, and straightway, newly born,creeps forward with his kin.
He stirs the wearied man to pleasure and great joy what time the longing gifts approach him as he comes.
5 He is a wild thing of the flood and forest: he hath been laid upon the highest surface.
He hath declared the lore of works to mortals, Agni the Wise, for he knows Law, the Truthful.

HYMN CXLVI. Agni.

1. I LAUD the seven-rayed, the triple-headed, Agni all-perfect in his Parents' bosom,
Sunk in the lap of all that moves and moves not, him who hath filled all luminous realms of heaven.
2 As a great Steer he grew to these his Parents; sublime lie stands, untouched by eld, far-reaching.
He plants his footsteps on the lofty ridges of the broad earth: his red flames lick the udder.
3 Coming together to their common youngling both Cows, fairshaped, spread forth in all directions,
Measuring out the paths that must be travelled, entrusting all desires to him the Mighty.
4 The prudent sages lead him to his dwelling, guarding with varied skill the Ever-Youthful.
Longing, they turned their eyes unto the River: to these the Sun of men was manifested.
5 Born noble in the regions, aim of all mens' eyes to be implored for life by great and small alike,
Far as the Wealthy One hath spread himself abroad, he is the Sire all-visible of this progeny.

HYMN CXLVII. Agni.

1. How, Agni, have the radiant ones, aspiring, endued thee with the vigour of the living,
So that on both sides fostering seed and offspring, the Gods may joy in Holy Law's fulfilment?
2 Mark this my speech, Divine One, thou, Most Youthful! offered to thee by him who gives most freely.
One hates thee, and another sings thy praises: I thine adorer laud thy form, O Agni.
3 Thy guardian rays, O Agni, when they saw him, preserved blind Mamateya from affliction.
Lord of all riches, he preserved the pious the foes who fain would harm them did no mischief.
4 The sinful man who worships not, O Agni, who, offering not, harms us with double-dealing,-
Be this in turn to him a heavy sentence may he distress himself by his revilings.
5 Yea, when a mortal knowingly, O Victor, injures with double tongue a fellow-mortal,
From him, praised Agni! save thou him that lauds thee: bring us not into trouble and affliction.

HYMN CXLVIII. Agni.

1. WHAT Matarisvan, piercing, formed by friction, Herald of all the Gods. in varied figure,
Is he whom they have set mid human houses, gay-hued as light and shining forth for beauty.
2 They shall not harm the man who brings thee praises: such as I am, Agni my help approves me.
All acts of mine shall they accept with pleasure, laudation from the singer who presents it.
3 Him in his constant seat men skilled in worship have taken and with praises have established.
As, harnessed to a chariot fleet-foot horses, at his command let bearers lead him forward.
4 Wondrous, full many a thing he chews and crunches: he shines amid the wood with spreading brightness.
Upon his glowing flames the wind blows daily, driving them like the keen shaft of an archer.
5 Him, whom while yet in embryo the hostile, both skilled and fain to harm, may never injure,
Men blind and sightless through his splendour hurt not: his never-failing lovers have preserved him.

HYMN CXLIX. Agni.

1. HITHER he hastens to give, Lord of great riches, King of the mighty, to the place of treasure.
lie pressing-stones shall serve him speeding near us.
2 As Steer of men so Steer of earth and heaven by glory, he whose streams all life hath drunken,
Who hasting forward rests upon the altar.
3 He who hath lighted up the joyous castle, wise Courser like the Steed of cloudy heaven,
Bright like the Sun, with hundredfold existence.
4 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
Best sacrificing Priest where waters gather.
5 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing,
The man who brings him gifts hath noble offspring.

HYMN CL. Agni.

1. AGNI, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God;
2 Thou who ne'er movest thee to aid the indolent, the godless man,
Him who though wealthy never brings an offering.
3 Splendid, O Singer, is that man, mightiest of the great in heaven.
Agni, may we be foremost, we thy worshippers.

HYMN CLI. Mitra and Varuna

1. HEAVEN and earth trembled at the might and voice of him, whom, loved and Holy One, helper of all mankind,
The wise who longed for spoil in fight for kine brought forth with power, a Friend, mid waters, at the sacrifice.
2 As these, like friends, have done this work for you, these prompt servants of Purumilha Soma-offerer,
Give mental power to him who sings the sacred song, and hearken, Strong Ones, to the master ofthe house.
3 The folk have glorified your birth from Earth and Heaven, to be extolled, ye Strong Ones, for your mighty power.
Ye, when ye bring to singer and the rite, enjoy the sacrifice periormed with holy praise and strength.
4 The people prospers, Asuras! whom ye dearly love: ye, Righteous Ones, proclaim aloud the Holy Law.
That efficacious power that comes from lofty heaven, ye bind unto the work, as to the pole an ox.
5 On this great earth ye send your treasure down with might: unstained by dust, the crowding kine are in the stalls.
Here in the neighbourhood they cry unto the Sun at morning and at evening, like swift birds of prey.
6 The flames with curling tresses serve your sacrifice, whereto ye sing the song, Mitra and Varuna.
Send down of your free will, prosper our holy songs: ye are sole Masters of the singer's hymn of praise.
7 Whoso with sacrifices toiling brings you gifts, and worships, sage and priest, fulfilling your desire,-
To him do ye draw nigh and taste his sacrifice. Come well-inclined to us unto our songs and prayer.
8 With sacrifices and with milk they deck you first, ye Righteous Ones, as if through stirrings of the mind.
To you they bring their hymns with their collected thought, while ye with earnest soul come to us gloriously.
9 Rich strength of life is yours: ye, Heroes, have obtained through your surpassing powers rich far-extending might.
Not the past days conjoined with nights, not rivers, not the Papis have attained your Godhead and your wealth.

HYMN CLII. Mitra-Varuna.

1. THE robes which ye put on abound with fatness: uninterrupted courses are your counsels.
All falsehood, Mitra-Varuna! ye conquer, and closely cleave unto the Law Eternal.
2 This might of theirs hath no one comprehended. True is the crushing word the sage hath uttered,
The fearful four-edged bolt smites down the three-edged, and those who hate the Gods first fall and perish.
3 The Footless Maid precedeth footed creatures. Who marketh, Mitra-Varuna, this your doing?
The Babe Unborn supporteth this world's burthen, fuIfilleth Law and overcometh falsehood.
4 We look on him the darling of the Maidens, always advancing, never falling downward,
Wearing inseparable, wide-spread raiment, Mitra's and Varuna's delightful glory.
5 Unbridled Courser, horn but not of horses, neighing he flieth on with back uplifted.
The youthful love mystery thought-surpassing, praising in Mitra-Varuna, its glory.
6 May the milch-kine who favour Mamateya prosper in this world him who loves devotion.
May he, well skilled in rites, be food, and calling Aditi with his lips give us assistance.
7 Gods, Mitra-Varuna, with love and worship, let me make you delight in this oblation.
May our prayer be victorious in battles, may we have rain from heaven to make us prosper.

HYMN CLIII. Mitra-Varuna.

1. WE worship with our reverence and oblations you, Mitra Varuna, accordant, mighty,
So that with us, ye Twain whose backs are sprinkled with oil, the priests with oil and hymns support you.
2 Your praise is like a mighty power, an impulse: to you, Twain Gods, a well-formed hymn is offered,
As the priest decks yon, Strong Ones, in assemblies, and the prince fain to worship you for blessings.
3 O Mitra-Varuna, Aditi the Milch-cow streams for the rite, for folk who bring oblation,
When in the assembly he who worships moves you, like to a human priest, with gifts presented.
4 So may the kine and heavenly Waters pour you sweet drink in families that make you joyful.
Of this may he, the ancient House-Lord, give us. Enjoy, drink of the milk the cow provideth.

HYMN CLIV. Visnu

1. I WILL declare the mighty deeds of Visnu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.
2 For this his mighty deed is Visnu lauded, like some wild beast, dread, prowling, mountain-roaming;
He within whose three wide-extended paces all living creatures have their habitation.
3 Let the hymn lift itself as strength to Visnu, the Bull far-striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling-place, long, far extended.
4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
Who verily alone upholds the threefold, the earth, the heaven, and all living creatures.
5 May I attain to that his well-loved mansion where men devoted to the Gods are happy.
For there springs, close akin to the Wide-Strider, the well of meath in Visnu's highest footstep.
6 Fain would we go unto your dwelling-places where there are many-horned and nimble oxen,
For mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

HYMN CLV. Visnu-Indra.

1. To the great Hero, him who sets his mind thereon, and Visnu, praise aloud in song your draught of juice,-
Gods ne'er beguiled, who borne as 'twere by noble steed, have stood upon the lofty ridges of the hills.
2 Your Soma-drinker keeps afar your furious rush, Indra and Visnu, when ye come with all your might.
That which hath been directed well at mortal man, bow-armed Krsanu's arrow, ye turn far aside.
3 These offerings increase his mighty manly strength: he brings both Parents down to share the genial flow.
He lowers, though a son, the Father's highest name; the third is that which is high in the light of heaven.
4 We laud this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign;
His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.
5 A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze.
But his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.
6 He, like a rounded wheel, hath in swift motion set his ninety racing steeds together with the four.
Developed, vast in form, with those who sing forth praise, a youth, no more a child, he cometh to our call.

HYMN CLVI. Visnu

1. FAR-SHINING, widely famed, going thy wonted way, fed with the oil, be helpful. Mitra-like, to us.
So, Visnu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.
2 He who brings gifts to him the Ancient and the Last, to Visnu who ordains, together with his Spouse,
Who tells the lofty birth of him the Lofty One, shall verily surpass in glory e'en his peer.
3 Him have ye satisfied, singers, as well as ye know, primeval germ of Order even from his birth.
Ye, knowing e'en his name, have told it forth: may we, Visnu, enjoy the grace of thee the Mighty One.
4 The Sovran Varuna and both the Asvins wait on this the will of him who guides the Marut host.
Visnu hath power supreme and might iliat finds the day, and with his Friend unbars the stable of the kine.
5 Even he the Heavenly One who came for fellowship, Visnu to Indra, godly to the godlier,
Who Maker, throned in three worlds, helps the Aryan man, and gives the worshipper his share of Holy Law.

HYMN CLVII. Asvins.

1. AGNI is wakened: Surya riseth from the earth. Mighty, refulgent Dawn hath shone with all her light.
The Asvins have equipped their chariot for the course. God Savitar hath moved the folk in sundry ways.
2 When, Asvins, ye equip your very mighty car, bedew, ye Twain, our power with honey and with oil.
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil.
3 Nigh to us come the Asvins' lauded three-wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight. may it bring weal to us, to cattle and to men.
4 Bring hither nourishment for us, ye Asvins Twain; sprinkle us with your whip that drops with honey-dew.
Prolong our days of life, wipe out our trespasses; destroy our foes, be our companions and our Friends.
5 Ye store the germ of life in female creatures, ye lay it up within all living beings.
Ye have sent forth, O Asvins passing mighty, the fire, the sovrans of the wood, the waters,
6 Leeches are ye with medicines to heal us, and charioteers are ye with skill in driving.
Ye Strong, give sway to him who brings oblation and with his heart pours out his gift before you.

HYMN CLVIII. Asvins.

1. YE Vasus Twain, ye Rudras full of counsel, grant us, Strong Strengtheners, when ye stand beside us,
What wealth Aucathya craves of you, great Helpers when ye come forward with no niggard succour.
2 Who may give you aught, Vasus, for your favour, for what, at the Cow's place, ye grant through worship?
Wake for us understanding full of riches, come with a heart that will fulfil our longing.
3 As erst for Tugra's son your car, sea-crossing, strong, was equipped and set amid the waters,
So may I gain your shelter and protection as with winged course a hero seeks his army.
4 May this my praise preserve Ucathya's offispring: let not these Twain who fly with wings exhaust me.
Let not the wood ten times up-piled consume me, when fixed for you it bites the ground it stands on.
5 The most maternal streams, wherein the Dilsas cast me securely bound, have not devoured me.
When Traitana would cleave my head asunder, the Dasa wounded his own breast and shoulders.
6 Dirghatamas the son of Mamati hath come to length of days in the tenth age of human kind.
He is the Brahman of the waters as they strive to reach their end and aim: their charioteer is he.

HYMN CLIX. Heaven and Earth.

1. I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the Strengtheners of Law.
Who, having Gods for progeny, conjoined with Gods, through wonder-working wisdom bring forth choicest boons.
2 With invocations, on the gracious Father's mind, and on the Mother's great inherent power I muse.
Prolific Parents, they have made the world of life, and for their brood all round wide immortality.
3 These Sons of yours well skilled in work, of wondrous power, brought forth to life the two great Mothers first of all.
To keep the truth of all that stands and all that moves, ye guard the station of your Son who knows no guile.
4 They with surpassing skill, most wise, have measured out the Twins united in their birth and in their home.
They, the refulgent Sages, weave within the sky, yea, in the depths of sea, a web for ever new.
5 This is to-day the goodliest gift of Savitar: this thought we have when now the God is furthering us.
On us with loving-kindness Heaven and Earth bestow riches and various wealth and treasure hundredfold!

HYMN CLX. Heaven and Earth.

1. THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region, Holy Ones and wise,
Two Bowls of noble kind: between these Goddesses the God, the fulgent Sun, travels by fixed decree.
2 Widely-capacious Pair, mighty, that never fail, the Father and the Mother keep all creatures safe:
The two world-halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.
3 Son of these Parents, he the Priest with power to cleanse, Sage, sanctifies the worlds with his surpassing power.
Thereto for his bright milk he milked through all the days the party-coloured Cow and the prolific Bull.
4 Among the skilful Gods most skilled is he, who made the two world-halves which bring prosperity to all;
Who with great wisdom measured both the regions out, and stablished them with pillars that shall ne'er decay.
5 Extolled in song, O Heaven and Earth, bestow on us, ye mighty Pair, great glory and high lordly sway,
Whereby we may extend ourselves ever over the folk; and send us strength that shall deserve the praise of men.

HYMN CLXI. Rbhus.

1 WHY hath the Best, why hath the Youngest come to us? Upon what embassy comes he? What have we said?
We have not blamed the chalice of illustrious birth. We, Brother Agni, praised the goodness of the wood.
2 The chalice that is single make ye into four: thus have the Gods commanded; therefore am I come.
If, O Sudhanvan's Children, ye will do this thing ye shall participate in sacrifice with Gods.
3 What to the envoy Agni in reply ye spake, A courser must be made, a chariot fashioned here,
A cow must be created, and the Twain made young. When we have done these things, Brother, we turn to you.
4 When thus, O Rbhus, ye had done ye questioned thus, Whither went he who came to us a messenger?
Then Tvastar, when he viewed the four wrought chalices, concealed himself among the Consorts of the Gods.
5 As Tvastar thus had spoken, Let us slay these men who have reviled the chalice, drinking-cup of Gods,
They gave themselves new names when Soma juice was shed, and under these new names the Maiden welcomed them.
6 Indra hath yoked his Bays, the Asvins' car is horsed, Brhaspati hath brought the Cow of every hue.
Ye went as Rbhus, Vibhvan, Vaja to the Gods, and skilled in war, obtained your share in sacrifice.
7 Ye by your wisdom brought a cow from out a hide; unto that ancient Pair ye gave again their youth.
Out of a horse, Sudhanvan's Sons, ye formed a horse: a chariot ye equipped, and went unto the Gods.
8 Drink ye this water, were the words ye spake to them; or drink ye this, the rinsing of the Munja-grass.
If ye approve not even this, Sudhanvan's Sons, then at the third libation gladden ye yourselves.
9 Most excellent are waters, thus said one of you; most excellent is Agni, thus another said.
Another praised to many a one the lightning cloud. Then did ye shape the cups, speaking the words of truth.
10 One downward to the water drives the crippled cow, another trims the flesh brought on the carving-board.
One carries off the refuse at the set of sun. How did the Parents aid their children in their task!
11 On the high places ye have made the grass for man, and water in the valleys, by your skill, O Men.
Rbhus, ye iterate not to-day that act of yours, your sleeping in the house of him whom naught can hide.
12 As, compassing them round, ye glided through the worlds, where had the venerable Parents their abode?
Ye laid a curse on him who raised his arm at you: to him who spake aloud to you ye spake again.
13 When ye had slept your fill, ye Rbhus, thus ye asked, O thou whom naught may hide, who now hath wakened us?
The goat declared the hound to be your wakener. That day, in a full year, ye first unclosed our eyes.
14 The Maruts move in heaven, on earth this Agni; through the mid-firmament the Wind approaches.
Varuna comes in the sea's gathered waters, O Sons of Strength, desirous of your presence.

HYMN CLXIL The Horse.

1. SLIGHT us not Varuna, Aryaman, or Mitra, Rbhuksan, Indra, Ayu, or the Maruts,
When we declare amid the congregation the virtues of the strong Steed, God-descended.
2 What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,
The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pusan.
3 Dear. to all Gods, this goat, the share of Pusan, is first led forward with the vigorous Courser,
While Tvastar sends him forward with the Charger, acceptable for sacrifice, to glory.
4 When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,
The goat precedeth him, the share of Pusan, and to the Gods the sacrifice announceth.
5 Invoker, ministering priest, atoner, fire-kindler Soma-presser, sage, reciter,
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.
6 The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake;
Those who prepare the cooking-vessels for the Steed,-may the approving help of these promote our work.
7 Forth, for the regions of the Gods, the Charger with his smooth back is come my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.
8 May the fleet Courser's halter and his heel-ropes, the head-stall and the girths and cords about him.
And the grass put within his mouth to bait him,-among the Gods, too, let all these be with thee.
9 What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,
Or to the slayer's hands and nails adhereth,-among the Gods, too, may all this be with thee.
10 Food undigested steaming from his belly, and any odour of raw flesh remaining,
This let the immolators set in order and dress the sacrifice with perfect cooking.
11 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,
Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.
12 They who observing that the Horse is ready call out and say, the smell is good; remove it;
And, craving meat, await the distribution, -may their approving help promote labour.
13 The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,
The warming-pots, the covers of the dishes, hooks, carving-boards,-all these attend the Charger.
14 The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,
The water that he drank, the food he tasted, -among the Gods, too, may all these attend thee.
15 Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,-such Charger do the Gods accept with favour.
16 The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the Steed, the heel-ropes,-all these, as grateful to the Gods, they offer.
17 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.
18 The four-and-thirty ribs of the. Swift Charger, kin to the Gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.
19 Of Tvastar's Charger there is one dissector,-this is the custom-two there are who guide him.
Such of his limbs as I divide in order, these, amid the balls, in fire I offer.
20 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.

21 No, here thou diest not, thou art not injured: by easy paths unto the Gods thou goest.
Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.
22 May this Steed bring us all-sustaining riches, wealth in good kine,good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us: the Steed with our oblations gain us lordship!

HYMN CLXIII. The Horse.

1. WHAT time, first springing into life, thou neighedst, proceeding from the sea or upper waters,
Limbs of the deer hadst thou, and eagle pinions. O Steed, thy birth is nigh and must be lauded.
2 This Steed which Yama gave hath Trita harnessed, and him, the first of all, hath Indra mounted.
His bridle the Gandharva grasped. O Vasus, from out the Sun ye fashioned forth the Courser.
3 Yama art thou, O Horse; thou art Aditya; Trita art thou by secret operation.
Thou art divided thoroughly from Soma. They say thou hast three bonds in heaven
that hold thee.
4 Three bonds, they say, thou hast in heaven that bind thee, three in the waters,
three within the ocean.
To me thou seernest Varuna , O Courser, there where they say is thy sublimest birth-place.
5 Here-, Courser, are the places where they groomed thee, here are the traces of thy hoofs as winner.
Here have I seen the auspicious reins that guide thee, which those who guard the holy Law keep safely.
6 Thyself from far I recognized in spirit,-a Bird that from below flew through the heaven.
I saw thy head still soaring, striving upward by paths unsoiled by dust, pleasant to travel.
7 Here I beheld thy form, matchless in glory, eager to win thee food at the Cow's station.
Whene'er a man brings thee to thine enjoyment, thou swallowest the plants most greedy eater.
8 After thee, Courser, come the car, the bridegroom, the kine come after, and the charm of maidens.
Full companies have followed for thy friendship: the pattern of thy vigour Gods have copied.
9 Horns made of gold hath he: his feet are iron: less fleet than he, though swift as thought, is Indra.
The Gods have come that they may taste the oblation of him who mounted, first of all, the Courser.
10 Symmetrical in flank, with rounded haunches, mettled like heroes, the Celestial Coursers
Put forth their strength, like swans in lengthened order, when they, the Steeds, have reached the heavenly causeway.
11 A body formed for flight hast thou, O Charger; swift as the wind in motion is thy spirit.
Thy horns are spread abroad in all directions: they move with restless beat in wildernesses.
12 The strong Steed hath come forward to the slaughter, pondering with a mind directed God-ward.
The goat who is his kin is led before him the sages and the singers follow after.
13 The Steed is come unto the noblest mansion, is come unto his Father and his Mother.
This day shall he approach the Gods, most welcome: then he declares good gifts to him who offers.

HYMN CLXIV. Visvedevas.

1. OF this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.
The third is he whose back with oil is sprinkled. Here I behold the Chief with seven male children.
2 Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.
Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.
3 The seven who on the seven-wheeled car are mounted have horses, seven in tale, who draw them onward.
Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.
4 Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?
Where is the blood of earth, the life, the spirit? Who may approach the man who knows, to ask it?
5 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places; For up above the yearling Calf the sages, to form a web, their own seven threads have woven.
6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath stablished and fixed firm these worlds' six regions.
7 Let him who knoweth presently declare it , this lovely Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.
8 The Mother gave the Sire his share of Order: with thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific: with adoration men approached to praise her.
9 Yoked was the Mother to the boon Cow's car-pole: in the dank rows of cloud the Infant rested.
Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.
10 Bearing three Mothers and three Fathers, single he stood erect: they never make him weary.
There on the pitch of heaven they speak together in speech all-knowing but not all-impelling.
11 Formed with twelve spokes, by length of time, unweakened, rolls round the heaven this wheel of during Order.
Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.
12 They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.
These others say that he, God with far-seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.
13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent.
Its axle, heavy-laden, is not heated: the nave from ancient time remains unbroken.
14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.
The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.
15 Of the co-born they call the seventh single-born; the six twin pairs are called Rsis, Children of Gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.
16 They told me these were males, though truly females: he who hath eyes sees this, the blind discerns not.
The son who is a sage hath comprehended: who knows this rightly is his father's father.
17 Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.
Witherward, to what place hath she departed? Where calves she? Not amid this herd of cattle.
18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,

Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?
19 Those that come hitherward they call departing, those that depart they call directed hither.
And what so ye have made, Indra and Soma, steeds bear as 'twere yoked to the region's car-pole.
20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.
One of the twain eats the sweet Fig-tree's fruitage; the other eating not regardeth only.
21 Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.
22 The, tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,-
Upon its top they say the fig is luscious none gaineth it who knoweth not the Father.
23 How on the Gayatri. the Gayatri was based, how from the Tristup they fashioned the Tristup forth,
How on the Jagati was based the Jagati,- they who know this have won themselves immortal life.
24 With Gayatri he measures out the praise-song, Sama with praise-song, triplet with the Tristup.
The triplet witli the two or four-foot measure, and with the syllable they form seven metres.
25 With Jagati the flood in heaven he stablished, and saw the Sun in the Rathantara Saman.
Gavatri hath, they say, three brands for kindling: hence it excels in majesty and vigour.
26 I invocate the milch-cow good for milking so that the milker, deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.
27 She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.
May this cow yield her milk for both the Asvins, and may she prosper to our high advantage.
28 The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.
29 He also snorts, by whom encompassed round the Cow laws as she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.
30 That which hath breath and speed and life and motion lies firmly stablished in the midst of houses.
Living, by offerings to the Dead he moveth Immortal One, the brother of the mortal.
31 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the worlds continually travels.
32 He who hath made him cloth not comprehend him: from him who saw him surely is he hidden.
He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.
33 Dyaus is my Father, my begetter: kinship is here. This great earth is my kin and Mother.
Between the wide-spread world-halves is the birthb-place: the Father laid the Daughter's germ within it.
341ask thee of the earth's extremest limit, where is the centre of the world, I ask
thee.
1ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.
35 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.
36 Seven germs unripened yet are heaven's prolific, seed: their functions they maintain by Visnu's ordinance.
Endued with wisdom through intelligence and thought, they compass us about present on every side.
37 What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.
When the first-born of holy Law approached me, then of this speech I first obtain a portion.
38 Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal
Ceaseless they movelnopposite directions: men mark the one, and fail to mark the other.
39 Upon what syllable of holy praise-song, as twere their highest heaven, the Gods repose them,-

Who knows not this, what will he do with praise-song? But they who know it well sit here assembled.
40 Forunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.
Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.
41 Forming the water-floods, the buffalo hath lowed, one-footed or two-footed or four-footed, she,
Who hath become eight-footed or hath got nine feet, the thou sand-syllabled in the sublimest heaven.
42 From her descend in streams the seas of water; thereby the world's four regions have their being,
Thence flows the imperishable flood and thence the universe hath life.
43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.
The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime,
44 Three with long tresses show in ordered season. One of them sheareth when the year is ended.
One with his powers the universe regardeth: Of one, the sweep is seen, but his figure.
45 Speech hath been measured out in four divisions, the Brahmans who have understanding know them.
Three kept in close concealment cause no motion; of speech, men speak only the fourth division.
46 They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly-winged Garutman.
To what is One, sages give many a title they call it Agni, Yama, Matarisvan.
47 Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters.
Again descend they from the seat of Order, and all the earth is moistened with their fatness.
48 Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it?
Therein are set together spokes three hundred and sixty, which in nowise can be loosened.
49 That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,
Wealth-giver, treasure. finder, free bestower,-bring that, Sarasvati, that we may drain it.
50 By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.
These Mighty Ones attained the height of heaven, there where the Sadhyas, Gods of old, are dwelling.
51 Uniform, with the passing days, this water mounts and fails again.
The tempest-clouds give life to earth, and fires re-animate the heaven.
52 The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvan I invoke that he may help us.

HYMN CLXV. Indra. Maruts.

1. WITH what bright beauty are the Maruts jointly invested, peers in age, who dwell together?
From what place have they come? With what intention? Sing they their strength through love of wealth, these Heroes?
2 Whose prayers have they, the Youthful Ones, accepted? Who to his sacrifice hath turned the Maruts?
We will delay them on their journey sweeping-with what high spirit!-through the air like eagles.
3 Whence comest thou alone, thou who art mighty, Indra, Lord of the Brave? What is thy purpose?
Thou greetest us when meeting us the Bright Ones. Lord of Bay Steeds, say what thou hast against us.
4 Mine are devotions, hymns; sweet are libations. Strength stirs, and hurled forth is my bolt of thunder.
They call for me, their lauds are longing for me. These my Bay Steeds bear me to these oblations.
5 Therefore together with our strong companions, having adorned our bodies, now we harness,
Our spotted deer with might, for thou, O Indra, hast learnt and understood our Godlike nature.
6 Where was that nature then of yours, O Maruts, that ye charged me alone to slay the Dragon?
For I in truth am fierce and strong and mighty. I bent away from every foeman's weapons.
7 Yea, much hast thou achieved with us for comrades, with manly valour like thine own, thou Hero.
Much may we too achieve, O mightiest Indra, with our great power, we Maruts, when we will it.
8 Vrtra I slew by mine own strength, O Maruts, having waxed mighty in mine indignation.
I with the thunder in my hand created for man these lucid softly flowing waters.
9 Nothing, O Maghavan, stands firm before thee; among the Gods not one is found
thine equal.
None born or springing into life comes nigh thee. Do what thou hast to do, exceeding mighty?
10 Mine only be transcendent power, whatever I, daring in my spirit, may accomplish.
For I am known as terrible, O Maruts I, Indra, am the Lord of what I ruined.
11 Now, O ye Maruts, hath your praise rejoiced me, the glorious hymn which ye have made me, Heroes!
For me, for Indra, champion strong in battle, for me, yourselves, as lovers for a lover.
12 Here, truly, they send forth their sheen to meet me, wearing their blameless glory and their vigour.
When I have seen you, Matuts, in gay splendour, ye have delighted me, so now delight me.
13 Who here hath magnified you, O ye Maruts? speed forward, O ye lovers, to your lovers.
Ye Radiant Ones, assisting their devotions, of these my holy rites he ye regardful.
14 To this hath Minya's wisdom brought us, so as to aid, as aids the poet him who worships.
Bring hither quick! On to the sage, ye Maruts! These prayers for you the singer hath recited.
15 May this your praise, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance!

HYMN CLXVI. Maruts.

1. Now let us publish, for the vigorous company the herald of the Strong One, their primeval might.
With fire upon your way, O Maruts loud of voice, with battle, Mighty Ones, achieve your deeds of strength.
2 Bringing the pleasant mcath as 'twere their own dear son, they sport in sportive wise gay at their gatherings.
The Rudras come with succour to the worshipper; self-strong they fail not him who offers sacrifice.
3 To whomsoever, bringer of oblations, they immortal guardians, have given plenteous wealth,
For him, like loving friends, the Maruts bringing bliss bedew the regions round with milk abundantly.
4 Ye who with mighty powers have stirred the regions up, your coursers have sped forth directed by themselves.
All creatures of the earth, all dwellings are afraid, for brilliant is your coming with your spears advanced.
5 When they in dazzling rush have made the mountains roar, and shaken heaven's high back in their heroic strength,
Each sovran of the forest fears as ye drive near, aid the shrubs fly before you swift as whirling wheels.
6 Terrible Maruts, ye with ne'er-diminished host, with grcat benevolence fulfil our heart's desire.
Where'er your lightning bites armed with its gory teeth it crunches up the cattle like a well-aimed dart.
7 Givers of during gifts whose bounties never fail, free from ill-will, at sacrifices glorified,
They sing their song aloud that they may drink sweet juice: well do they know the Hero's first heroic deeds.
8 With castles hundredfold, O Maruts, guard ye well the man whom ye have loved from ruin and from sin,-
The man whom ye the fierce, the Mighty ones who roar, preserve from calumny by cherishing his seed.
9 O Maruts, in your cars are all things that are good: great powers are set as 'twere in rivalry therein.
Rings are upon your shoulders when ye journey forth: your axle turns together both the chariot wheels.
10 Held in your manly arms are many goodly things, gold chains are on your chests, and glistering ornaments,
Deer-skins are on their shoulders, on their fellies knives: they spread their glory out as birds spread out their wings.
11 Mighty in mightiness, pervading, passing strong, visible from afar as 'twere with stars of heaven,
Lovely with pleasant tongues, sweet singers with their mouths, the Maruts, joined with Indra, shout forth all around.
12 This is your majesty, ye Maruts nobly born, far as the sway of Adid your bounty spreads.
Even Indra by desertion never disannuls the boon bestowed by you upon the pious man.
13 This is your kinship, Maruts, that, Immortals, ye were oft in olden time regardful of our call,
Having vouchsafed to man a hearing through this prayer, by wondrous deeds the Heroes have displayed their might.
14 That, O ye Maruts, we may long time flourish through your abundant riches, O swift movers,
And that our men may spread in the encampment, let me complete the rite with these oblations.
15 May this your laud, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXVII. Indra. Maruts.

1. A THOUSAND are thy helps for us, O Indra: a thousand, Lord of Bays, thy choice refreshments.
Wealth of a thousand sorts hast thou to cheer us: may precious goods come nigh to us in thousands.
2 May the most sapient Maruts, with protection, with best boons brought from lofty heaven, approach us,
Now when their team of the most noble horses speeds even on the sea's extremest limit.
3 Close to them clings one moving in seclusion, like a man's wife, like a spear carried rearward,
Well grasped, bright, decked with gold there is Vak also, like to a courtly, eloquent dame, among them.
4 Far off the brilliant, never-weary Maruts cling to the young Maid as a joint possession.
The fierce Gods drave not Rodasi before them, but wished for her to grow their friend and fellow.
5 When chose immortal Rodasi to follow- she with loose tresses and heroic spirit-
She climbed her servant's chariot, she like Surya with cloud-like motion and refulgent aspect.
6 Upon their car the young men set the Maiden wedded to glory, mighty in assemblies,
When your song, Maruts, rose, and, with oblation, the Soma-pourer sang his hymn in worship.
7 I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,
How, with them, she though firm, strong-minded, haughty, travels to women happy in their fortune.
8 Mitra and Varuna they guard from censure: Aryaman too, discovers worthless sinners Firm things are overthrown that ne'er were shaken: he prospers, Maruts, who gives choice oblations.
9 None of us, Maruts, near or at a distance, hath ever reached the limit of your vigour.
They in courageous might still waxing boldly have compassed round their foemen like an ocean.
10 May we this day be dearest friends of Indra, and let us call on him in fight to-morrow.
So were we erst. New might attend us daily! So be with us! Rbhuksan of the Heroes!
11 May this your laud, may this your song, O Maruts, sung by the poet, Mana's
son, Mandarya,
Bring offspring for ourselves with. food to feed us. May we find strengthening food in full abundance.

HYMN CLXVIII. Maruts.

1. SWIFT gain is his who hath you near at every rite: ye welcome every song of himwho serves the Gods.
So may I turn you hither with fair hymns of praise to give great succour for the weal of both the worlds.
2 Surrounding, as it were, self-born, self-powerful, they spring to life the shakers-down of food and light;
Like as the countess undulations of the floods, worthy of praise when near, like bullocks and like kine.
3 They who, like Somas with their well-grown stalks pressed out, imbibed within the heart, dwell there in friendly wise.
Upon their shoulders rests as 'twere a warrior's spear and in their hand they hold a dagger and a ring.
4 Self-yoked they have descended lightly from the sky. With your own lash, Immortals, urge yourselve's to speed.
Unstained by dust the Maruts, mighty in their strength, have cast down e'en firm things, armed with their shining spears.
5 Who among you, O Maruts armed with lightning-spears, moveth you by himself, as with the tongue his jaws?
Ye rush from heaven's floor as though ye sought for food, on many errands like the Sun's diurnal Steed.
6 Say where, then, is this mighty region's farthest bound, where, Maruts, is the lowest depth that ye have reached,
When ye cast down like chaff the firmly stablished pile, and from the mountain send the glittering water-flood?
7 Your winning is with strength, dazzling, with heavenly light, with fruit mature, O Maruts, fall of plenteousness.
Auspicious is your gift like a free giver's meed, victorious, spreading far, as of immortal Gods.
8 The rivers roar before your chariot fellies when they are uttering the voice of rain-clouds.
The lightnings laugh upon the earth beneath them, what time the Maruts scatter forth their fatness.
9 Prani brought forth, to fight the mighty battle, the glittering army of the restless Maruts.
Nurtured together they begat the monster, and then looked round them for the food that strengthens.
10 May this your laud, may this your song O Maruts, sung by the poet Mana's son,
Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXIX. Indra.

1. As, Indra, from great treason thou protectest, yea, from great treachery these who approach us,
So, marking well, Controller of the Maruts grant us their blessings, for they are thy dearest.
2 The various doings of all mortal people by thee are ordered, in thy wisdom, Indra.
The host of Marutg goeth forth exulting to win the light-bestowing spoil of battle.
3 That spear of thine sat firm for us, O Indra: the Maruts set their whole dread power in motion.
E'en Agni shines resplendent in the brush-wood: the viands hold him as floods hold an island.
4 Vouchsafe us now that opulence, O Indra, as guerdon won by mightiest donation.
May hymns that please thee cause the breast of Vayu to swell as with the mead's refreshing sweetness.
5 With thee, O Indra, are most bounteous riches that further every one who lives uprightly.
Now may these Maruts show us loving-kindness, Gods who of old were ever prompt to help us.
6 Bring forth the Men who rain down boons, O Indra: exert thee in the great terrestrial region;
For their broad-chested speckled deer are standing like a King's armies on the field of battle.
7 Heard is the roar of the advancing Maruts, terrific, glittering, and swiftly moving,
Who with their rush o'erthrow as 'twere a sinner the mortal who would fight with those who love him
8 Give to the Manas, Indra with Maruts, gifts universal, gifts of cattle foremost.
Thou, God, art praised with Gods who must be lauded. May we find strengthening food in full abundance.

HYMN CLXX. Indra. Maruts.

1. NAUGHT is to-day, to-morrow naught. Who comprehends the mystery?
We must address ourselves unto another's thought, and lost is then the hope we formed.
2 The Maruts are thy brothers. Why, O Indra, wouldst thou take our lives?
Agree with them in friendly wise, and do not slay us in the fight.
3 Agastya, brother, why dost thou neglect us, thou who art our friend?
We know the nature of thy mind. Verity thou wilt give us naught.
4 Let them prepare the altar, let them kindle fire in front: we two
Here will spread sacrifice for thee, that the Immortal may observe.
5 Thou, Lord of Wealth, art Master of all treasures, thou, Lord of friends, art thy friends' best supporter.
O Indra, speak thou kindly with the Maruts, and taste oblations in their proper season.

HYMN CLXXI. Maruts.

1. To you I come with this mine adoration, and with a hymn I crave the Strong Ones' favour
A hymn that truly makes you joyful, Maruts. Suppress your anger and unyoke your horses.
2 Maruts, to you this laud with prayer and worship, formed in the mind and heart, ye Gods, is offered.
Come ye to us, rejoicing in your spirit, for ye are they who make our prayer effective.
3 The Maruts, praised by us, shall show us favour; Maghavan, lauded, shall be most propitious.
Maruts,, may all our days that are to follow be very pleasant, lovely and triumphant.
4 I fled in terrror from this mighty Indra, my body trembling in alarm, O Maruts.
Oblations meant for you had been made ready; these have we set aside: for this forgive us.
5 By whom the Manas recognize the day-springs, by whose strength at the dawn of endless mornings,
Give us, thou Mighty, glory with Maruts. fierce with the fierce, the Strong who givest triumph.
6 Do thou, O Indra, guard the conquering Heroes, and rid thee of thy wrath against the Maruts,
With them, the wise, victorious and bestowing. May we find strengthening food in full abundance.

HYMN CLXXII. Maruts.

1. WONDERFUL let your coming be, wondrous with help, ye Bounteous Ones,
Maruts, who gleam as serpents gleam.
2 Far be from us, O Maruts, ye free givers, your impetuous shaft;
Far from us be the stone ye hurl.
3 O Bounteous Givers, touch ye not, O Maruts, Trnskanda's folk;
Lift ye us up that we may live.

HYMN CLXXIII. Indra.

1. THE praise-song let him sing forth bursting bird-like: sing we that hymn which like heaven's light expandeth,
That the milk-giving cows may, unimpeded call to the sacred grass the Gods' assembly.
2 Let the Bull sing with Bulls whose toil is worship, with a loud roar like some wild beast that hungers.
Praised God! the glad priest brings his heart's devotion; the holy youth presents twofold oblation.
3 May the Priest come circling the measured stations, and with him bring the earth's autumnal fruitage.
Let the Horse neigh led near, let the Steer bellow: let the Voice go between both worlds as herald,
4 To him we offer welcomest oblations, the pious bring their strength-inspiring praises.
May Indra, wondrous in his might, accept them, car-borne and swift to move like the Nasatyas.
5 Praise thou that Indra who is truly mighty, the car-borne Warrior, Maghavan the Hero;
Stronger in war than those who fight against him, borne by strong steeds, who kills enclosing darkness;
6 Him who surpasses heroes in his greatness: the earth and heavens suffice not for his girdles.
Indra endues the earth to be his garment, and, God-like, wears the heaven as 'twere a frontlet,
7 Thee, Hero, guardian of the brave in battles, who roamest in the van,-to draw thee hither,
Indra, the hosts agree beside the Soma, and joy, for his great actions, in the Chieftain.
8 Libations in the sea to thee are pleasant, when thy divine Floods come to cheer these people.
To thee the Cow is sum of all things grateful when with the wish thou seekest men and princes.
9 So may we in this One be well befriended, well aided as it were through praise of chieftains,
That Indra still may linger at our worship, as one led swift to work, to hear our praises.
10 Like men in rivalry extolling princes, our Friend be Indra, wielder of the thunder.
Like true friends of some city's lord within them held in good rule with sacrifice they help him.
11 For every sacrifice makes Indra stronger, yea, when he goes around angry in spirit;
As pleasure at the ford invites the thirsty, as the long way brings him who gains his object.
12 Let us not here contend with Gods, O Indra, for here, O Mighty One, is thine own portion,
The Great, whose Friends the bounteous Maruts honour, as with a stream, his song who pours oblations.
13 Addressed to thee is this our praise, O Indra: Lord of Bay Steeds, find us hereby advancement.
So mayst thou lead us on, O God, to comfort. May we find strengthening food in full abundance.

HYMN CLXXIV. Indra.

1. THOU art the King of all the Gods, O Indra: protect the men, O Asura, preserve us.
Thou Lord of Heroes, Maghavan, our saver, art faithful, very rich, the victory-giver.
2 Indra, thou humbledst tribes that spake with insult by breaking down seven autumn forts, their refuge.
Thou stirredst, Blameless! billowy floods, and gavest his foe a prey to youthful Purukutsa.
3 With whom thou drivest troops whose lords are heroes, and bringest daylight now, much worshipped Indra,
With them guard lion-like wasting active Agni to dwell in our tilled fields and in our homestead.
4 They through the greatness of thy spear, O Indra, shall, to thy praise, rest in this earthly station.
To loose the floods, to seek, for kine, the battle, his Bays he mounted boldly seized the booty.
5 Indra, bear Kutsa, him in whom thou joyest: the dark-red horses of the Wind are docile.
Let the Sun roll his chariot wheel anear us, and let the Thunderer go to meet the foemen.
6 Thou Indra, Lord of Bays, made strong by impulse, hast slain the vexers of thy friends, who give not.
They who beheld the Friend beside the living were cast aside by thee as they rode onward.
7 Indra, the bard sang forth in inspiration: thou madest earth a covering for the Dasa.
Maghavan made the three that gleam with moisture, and to his home brought Kuyavac to slay him.
8 These thine old deeds new bards have sung, O Indra. Thou conqueredst, boundest many tribes for ever.
Like castles thou hast crushed the godless races, and bowed the godless scorner's deadly weapon.
9 A Stormer thou hast made the stormy waters flow down, O Indra, like the running rivers.
When o'er the flood thou broughtest them, O Hero, thou keptest Turvaga and Yadu safely.
10 Indra, mayst thou be ours in all occasions, protector of the men, most gentle-hearted,
Giving us victory over all our rivals. May we find strengthening food in full abundance.

HYMN CLXXV. Indra.

1. GLAD thee: thy glory hath been quaffed, Lord of Bay Steeds, as 'twere the bowl's enlivening mead.
For thee the Strong there is strong drink, mighty, omnipotent to win.
2 Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra1 bringing gain, immortal conquering in fight,
3 Thou, Hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the lawless Dasyu, Conqueror!
4 Empowered by thine own might, O Sage, thou stolest Sarya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Susna as his death.
5 Most mighty is thy rapturous joy, most splendid is thine active power,
Wherewith, foe-slaying, sending bliss, thou art supreme in gaining steeds.
6 As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find strengthening food in full abundance.

HYMN CLXXVI. Indra.

1. CHEER thee with draughts to win us bliss: Soma, pierce Indra in thy strength.
Thou stormest trembling in thy rage, and findest not a foeman nigh.
2 Make our songs penetrate to him who is the Only One of men;
For whom the sacred food is spread, as the steer ploughs the barley in.
3 Within whose hands deposited all the Five Peoples' treasures rest.
Mark thou the man who injures us and kill him like the heavenly bolt.
4 Slay everyone who pours no gift, who, hard to reach, delights thee not.
Bestow on us what wealth he hath: this even the worshipper awaits.
5 Thou helpest him the doubly strong whose hymns were sung unceasingly.
When Indra fought, O Soma, thou helpest the mighty in the fray.
6 As thou, O Indra, to the ancient singers wast ever joy, like water to the thirsty,
So unto thee I sing this invocation. May we find strengthenifig food in full abundance.

HYMN CLXXVII. Indra.

1. THE Bull of men, who cherishes all people, King of the Races, Indra, called of many,
Fame-loving, praised, hither to me with succour turn having yoked both vigorous Bay Horses!
2 Thy mighty Stallions, yoked by prayer, O Indra, thy. Coursers to thy mighty chariot harnessed,-
Ascend thou these, and borne by them come hither: with Soma juice out. poured, Indra, we call thee.
3 Ascend thy mighty car: the mighty Soma is poured for thee and sweets are sprinkled round us.
Come down to us-ward, Bull of human races,come, having harnessed them, with strong Bay Horses.
4 Here is God-reaching sacrifice, here the victim; here, Indra,are the prayers, here is the Soma.
Strewn is thesacred grass: come hither, Sakra; seatthee and drink: unyoke thy two Bay Coursers.
5 Come to us, Indra, come thou highly lauded to the devotions of the singer Mana.
Singing, may we find early through thy succour, may we find strengthening food in full abundance.

HYMN CLXXVIII. Indra.

1. IF, Indra, thou hast given that gracious hearing where with thou helpest those who sang thy praises.
Blast not the wish that would exalt us may I gain all from thee, and pay all man's devotions.
2 Let not the Sovran Indra disappoint us in what shall bring both Sisters to our dwelling.
To him have run the quickly flowing waters.May Indra come to us with life and friendship.
3 Victorious with the men, Hero in battles, Indra, who hearsthe singer's supplication,
Will bring his car nigh to the man who offers, if he himself upholds the songs that praise him.
4 Yea,Indra, with the men, through love of gloryconsumes the sacred food which friends have offered.
The ever-strengthening song of him who worships is sung in fight amid the clash of voices.
5Aided by thee, O Maghavan, O Indra, may we subdue our foes who count them mighty.
Be our protector, strengthen and increase us.May we find strengthening food in full abundance.

HYMN CLXXIX. Rati.

The deified object of this omitted hymn is said to be Rati or Love, and its Rsis or authors are Lopamudrd, Agastya, and a disciple. Lopamudra is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 the disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original khanamanah khanitraib (ligonibus fodiens) which Sayana explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopamudra, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See La Religion Vedique, ii. 394 f.

1 'Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawnings.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.

2 For even the men aforetime, law-fulfillers, who with the Gods declared eternal statutes,--
They have decided, but have not accomplished: so now let Wives come near unto their husbands.

3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.

4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taururn [mariturn suum] ad se detrahit: insipiens illa sapientem anhelantern absorbet.

5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.

6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and. power,
Cherished - a sage of mighty strength - both classes, and with the Gods obtained his prayer's fulfilment.

By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

5 Membrum suum virile, quod vrotentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se rerahit.

6 Quum jam in medio connessu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficiem sacrorum sede effusum emiserunt.

7 Quum pater suam nilam adiverat, cum ed congressus suum semen supra wrrarn effudit. Tum Dii benigni precem (brahma) prgeduerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.

8 Ille tauro similis spumam in certamine jactavit, tunc discedens pusillaximis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.

9 'The fire, burning the people, does not approach quickly (by day): the naked (Rakasas approach) not Agni by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'

HYMN CLXXX. Asvins.

1. LIGHTLY your coursers travel through the regions when round thesea of air your car is flying.
Your golden fellies scatter drops of moisture: drinking the sweetness ye atend the Mornings.
2 Ye as ye travel overtake the Courser who flies apart, the Friend of man, most holy.
The prayer is that the Sister may convey you, all praised, meath-drinkers! to support and strengthen.
3 Ye have deposited, matured within her, in the raw cow the first milk of the milch-cow,
Which the bright offerer, shining like a serpent mid trees, presents to you whose form is perfect.
4 Ye made the fierce heat to be full of sweetness for Atri at his wish, like streaming water.
Fire-offering thence is yours, O Asvins, Heroes: your car-wheels speed to us like springs of honey.
5 Like Tugra's ancient son may I, ye Mighty, bring you to give your gifts with milk-oblations.
Your greatness compasseth Earth, Heaven, and Waters: decayed for you is sorrow's net, ye Holy.
6 When, Bounteous Ones, ye drive your yoked team downward, ye send, by your own natures, understanding.
Swift as the wind let the prince please and feast you: he, like a pious man, gains strength for increase.
7 For verily we truthful singers praise you the niggard trafficker is here excluded.
Now, even now do ye O blameless Advins, ye Mighty, guard the man whose God is near him.
8 You of a truth day after day, O Asvins, that he might win the very plenteous torrent,
Agastya, famous among mortal heroes, roused with a thousand lauds like sounds of music.
9 When with the glory of your car ye travel, when we go speeding like the priest of mortals,
And give good horses to sacrificers, may we, Nasatyas! gain our share of riches.
10 With songs of praise we call to-day, O Asvins, that your new chariot, for our own well-being,
That circles heaven with never-injured fellies. May we find strengthening food in full abundance.

HYMN CLXXXI. Asvins

1. WHAT, dearest Pair, is this in strength and riches that ye as Priests are bring from the waters?
This sacrifice is your glorification, ye who protect mankind and give them treasures.
2 May your pure steeds, rain-drinkers, bring you hither, swift as the tempest, your celestial coursers,
Rapid as thought, with fair backs, full of vigour, resplendent in their native light, O Asvins.
3 Your car is like a torrent rushing downward: may it come nigh, broad-seated, for our welfare,-
Car holy, strong, that ever would be foremost, thought-swift, which ye, for whom we long, have mounted.
4 Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them;
One of you Prince of Sacrifice, the Victor, the other counts as Heaven's auspicious offspring.
5 May your car-seat, down-gliding, golden-coloured, according to your wish approach our dwellings.
Men shall feed full the bay steeds of the other, and, Asvins they with roars shall stir the regions.
6 Forth comes your strong Bull like a cloud of autumn, sending abundant food of liquid sweetness.
Let them feed with the other's ways and vigour: the upper streams have come and do us service.
7 Your constant song hath been sent forth, Disposers! that flows threefold in mighty strength, O Asvins.
Thus lauded, give the suppliant protection moving or resting hear mine invocation.
8 This song of bright contents for you is swelling in the men's hall where three-fold grass is.ready.
Your strong rain-cloud, ye Mighty Ones, hath swollen, honouring men as 'twere with milk's outpouring.
9 The prudent worshipper, like Pusan, Asvins! praises you as he praises Dawn and Agni,
When, singing with devotion, he invokes you. May we find strengthening food in full abundance.

HYMN CLXXXII. Asvins.

1. THIS was the task. Appear promptly, ye prudent Ones. Here is the chariot drawn by strong steeds: be ye glad.
Heart-stirring, longed for, succourers of Vispala, here are Heaven's Sons whose sway blesses the pious man.
2 Longed for, most Indra-like, mighty, most Marut-like, most w6nderful in deed, car-borne, best charioteers,
Bring your full chariot hither heaped with liquid sweet: thereon, ye Mvins, come to him who offers gifts.
3 What make ye there, ye Mighty? Wherefore linger ye with folk who, offering not, are held in high esteem?
Pass over them; make ye the niggard's life decay: give light unto the singer eloquent in praise.
4 Crunch up on. every side the dogs who bark at us: slay ye our foes, O Asvins this ye understand.
Make wealthy every word of him who praises you: accept with favour, both Nasatyas, this my laud.
5 Ye made for Tugra's son amid the water-floods that animated ship with wings to fly withal,
Whereon with God-devoted mind ye brought him forth, and fled with easy flight from out the mighty surge.
6 Four ships most welcome in the midst of ocean, urged by the Asvins, save the son of Tugra,
Him who was cast down headlong in the waters, plunged in the thick inevitable darkness.
7 What tree was that which stood fixed in surrounding sea to which the son of Tugra supplicating clung?
Like twigs, of which some winged creature may take hold, ye, Asvins, bore him off safely to your renown.
8 Welcome to you be this the hymn of praises uttered by Manas, O Nasatyas, Heroes,
From this our gathering where we offer Soma. May we find strengthening food in full abundance.

HYMN CLXXXIII. Asvins.

1. MAKE ready that which passes thought in swiftness, that hath three wheels and triple seat, ye Mighty,
Whereon ye seek the dwelling of the pious, whereon, threefold, ye fly like birds with pinions.
2 Light rolls your easy chariot faring earthward, what time, for food, ye, full of wisdom, mount it.
May this song, wondrous fair, attend your glory: ye, as ye travel, wait on Dawn Heaven's Daughter.
3 Ascend your lightly rolling car, approaching the worshipper who turns him to his duties,-
Whereon ye come unto the house to quicken man and his offspring, O Nasatyas, Heroes.
4 Let not the wolf, let not the she-wolf harm you. Forsake me not, nor pass me by or others.
Here stands your share, here is your hymn, ye Mighty: yours are these vessels, full of pleasant juices.
5 Gotama, Purumilha, Atri bringing oblations all invoke you for protection.
Like one who goes strai ht to the point directed, ye Nasatyas, to mine invocation.
6 We have passed o'er the limit of this darkness: our praise hath been bestowed on you, O Asvins.
Come hitherward by paths which Gods have travelled. May we find strengthening food in full abundance.

HYMN CLXXXIV Asvins.

1. LET us invoke you both this day and after the priest is here with lauds when morn is breaking:
Nasatyas, wheresoe'er ye be, Heaven's Children, for him who is more liberal than the godless.
2 With us, ye Mighty, let yourselves be joyful, glad in our stream of Soma slay the niggards.
Graciously hear my hymns and invitations, marking, O Heroes, with your cars my longing.
3 Nasatyas, Pusans, ye as Gods for glory arranged and set in order Surya's bridal.
Your giant steeds move on, sprung from the waters, like ancient times of Varuna the Mighty.
4 Your grace be with us, ye who love sweet juices: further the hymn sung by the poet Mana,
When men are joyful in your glorious actions, to win heroic strength, ye Bounteous Givers.
5 This praise was made, O liberal Lords, O Asvins, for you with fair adornment by the Manas.
Come to our house for us and for our children, rejoicing, O Nasatyas, in Agastya.
6 We have passed o'er the limit of this darkness: our praise hath been'bestowed on you, O Asvins.
Come hitherward by paths which Gods have travelled. may we find strengthening food in full abundance.

HYMN CLXXXV. Heaven and Earth.

1. WHETHER of these is elder, whether later? How were they born? Who knoweth it, ye sages?
These of themselves support all things existing: as on a car the Day and Night roll onward.
2 The Twain uphold, though motionless and footless, a widespread offspring having feet and moving.
Like your own fon upon his parents' bosom, protect us, Heaven and earth, from fearful danger.
3 I call for Aditi's unrivalled bounty, perfect, celestial, deathless, meet for worship.
Produce this, ye Twain Worlds, for him who lauds you. Protect us, Heaven and Earth, from fearful danger.
4 May we be close to both the Worlds who suffer no pain, Parents of Gods, who aid with favour,
Both mid the Gods, with Day and Night alternate. Protect us, Heaven and Earth, from fearful danger.
5 Faring together, young, with meeting limits, Twin Sisters lying in their Parents' bosom,
Kissing the centre of the world together. Protect us, Heaven and Earth, from fearful danger.
6 Duly I call the two wide seats, the mighty, the general Parents, with the God's protection.
Who, beautiful to look on, make the nectar. Protect us, Heaven and Earth, from fearful danger.
7 Wide, vast, and manifold, whose bounds are distant,-these, reverent, I address at this our worship,
The blessed Pair, victorious, all-sustaining. Protect us, Heaven and Earth, from fearful danger.
8 What sin we have at any time committed against the Gods, our friend, our house's chieftain,
Thereof may this our hymn be expiation. Protect us, Heaven and Earth, from fearful danger.
9 May both these Friends of man, who bless, preserve me, may they attend me with their help and favour.
Enrich the man more liberal than the godless. May we, ye Gods, be strong with food rejoicing.
10 Endowed with understanding, I have uttered this truth, for all to hear, to Earth and Heaven.
Be near us, keep us from reproach and trouble. Father and Mother, with your help preserve us.
11 Be this my prayer fulfilled, O Earth and Heaven, wherewith, Father and Mother, I address you.
Nearest of Gods be ye with your protection. May we find strengthening food in full abundance.

HYMN CLXXXVI. Visvedevas.

1. LOVED of all men, may Savitar, through praises offered as sacred food, come to our synod,
That you too, through-our hymn, ye ever-youthful, may gladden, at your visit, all our people.
2 To us may all the Gods come trooped together, Aryaman, Mitra, Varuna concordant,
That all may be promoters of our welfare, and with great might preserve our strength from slackness.
3 Agni I sing, the guest you love most dearly: the Conqueror through our lauds is friendly-minded.
That he may be our Varuna rich in glory and send food like a prince praised by the godly.
4 To you I seek with reverence, Night and Morning, like a cow good to milk, with hope to conquer,
Preparing on a common day the praise. song with milk of various hues within this udder.
5 May the great Dragon of the Deep rejoice us: as one who nourishes her young comes Sindhu,
With whom we will incite the Child of Waters whom vigorous course swift as thought bring hither.
6 Moreover Tvastar also shall approach us, one-minded with the princes at his visit.
Hither shall come the Vrtra-slayer Indra, Ruler of men, as strongest of the Heroes.
7 Him too our hymns delight, that yoke swift horses, like mother cows who lick their tender youngling.
To him our songs shall yield themselves like spouses, to him the most delightful of the Heroes.
8 So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord,
As Gods whose cars have dappled steeds like torrents, destroyers of the foe allies of Mitra.
9 They hasten on to happy termination their orders when they are made known by
glory.
As on a fair bright day the arrow flieth o'er all the barren soil their missiles sparkle.
10 Incline the Asvins to show grace, and Pusan, for power and might have they, their own possession.
Friendly are Visnu, Vata, and Rbhuksan so may I bring the Gods to make us happy.
11 This is my reverent thought of you, ye Holy; may it inspire you, make you dwell among us,-
Thought, toiling for the Gods and seeking treasure. May we find strengthening food in full abundance.

HYMN CLXXXVII. Praise of Food.

1. Now will I glorify Food that upholds great strength,
By whose invigorating power Trita rent Vrtra limb frorn limb.
2 O pleasant Food, O Food of meath, thee have we chosen for our own,
So be our kind protector thou.
3 Come hitherward to us, O Food, auspicious with auspicious help,
Health-bringing, not unkind, a dear and guileless friend.
4 These juices which, O Food, are thine throughout the regions are diffused.
like winds they have their place in heaven.
5 These gifts of thine, O Food, O Food most sweet to taste,
These savours of thy juices work like creatures that have mighty necks.
6 In thee, O Food, is set the spirit of great Gods.
Under thy flag brave deeds were done he slew the Dragon with thy help.
7 If thou be gone unto the splendour of the clouds,
Even from thence, O Food of meath, prepared for our enjoyment, come.
8 Whatever morsel we consume from waters or from plants of earth, O Soma, wax thou fat thereby.
9 What Soma, we enjoy from thee in milky food or barley-brew, Vatapi, grow thou fat thereby.
10 O Vegetable, Cake of meal, he wholesome, firm, and strengthening: Vatapi, grow thou fat thereby.
11 O Food, from thee as such have we drawn forth with lauds, like cows, our sacrificial gifts,
From thee who banquetest with Gods, from thee who banquetest with us.

HYMN CLXXXVIII. April

1. WINNER of thousands, kindled, thou shinest a God with Gods to-day.
Bear out oblations, envoy, Sage.
2 Child of Thyself the sacrifice is for the righteous blent with meath,
Presenting viands thousandfold.
3 Invoked and worthy of our praise bring Gods whose due is sacrifice:
Thou, Agni, givest countless gifts.
4 To seat a thousand Heroes they eastward have strewn the grass with might,
Whereon, Adityas, ye shine forth.
5 The sovran all-imperial Doors, wide, good, many and manifold,
Have poured their streams of holy oil.
6 With gay adornment, fair to see, in glorious beauty shine they forth:
Let Night and Morning rest them here.
7 Let these two Sages first of all, heralds divine and eloquent,
Perform for us this sacrifice.
8 You I address, Sarasvati, and Bharati, and Ila, all:
Urge ye us on to glorious fame.
9 Tvastar the Lord hath made all forms and all the cattle of the field
Cause them to multiply for us.
10 Send to the Gods, Vanaspati, thyself, the sacrificial draught:
Let Agni make the oblations sweet.
11 Agni, preceder of the Gods, is honoured with the sacred song:
He glows at offerings blest with Hail!

HYMN CLXXXIX. Agni.

1. BY goodly paths lead us to riches, Agni, God who knowest every sacred duty.
Remove the sin that makes us stray and wander. most ample adoration will we bring thee.
2 Lead us anew to happiness, O Agni; lead us beyond all danger and affliction.
Be unto us a wide broad ample castle bless, prosper on their way our sons and offspring.
3 Far from us, Agni, put thou all diseases let them strike lauds that have no saving Agni.
God, make our home again to be a b1ess ing, with all the Immortal Deities, O Holy.
4 Preserve us, Agni, with perpetual succour, refulgent in the dwelling which thou lovest.
O Conqueror, most youthful, let no danger touch him who praises thee to-day or after.
5 Give not us up a prey to sin, O Agni, the greedy enemy that brings us trouble;
Not to the fanged that bites, not to the toothless: give not us up, thou Conqueror, to the spoiler.
6 Such as thou art, born after Law, O Agni when lauded give protection to our bodies,
From whosoever would reproach or injure: for thou, God, rcscuest from all oppression.
7 Thou, well discerning both these classes, comest to men at early morn, O holy Agni.
Be thou obedient unto man at evening, to be adorned, as keen, by eager suitors.
8 To him have we addressed our pious speeches, I, Mana's son, to him victorious Agni.
May we gain countless riches with the sages. May we find strengthening food in full abundance.

HYMN CXC. Brhaspati.

1.GLORIFY thou Brhaspati, the scatheless, who must be praised with hymns, sweet-tongued and mighty,
To whom as leader of the song, resplendent, worthy of lauds, both Gods and mortals listen.
2 On him wait songs according to the season even as a stream of pious men set moving.
Brhaspati-for helaid out the expanses- was, at the sacrifice, vast Matarisvan.
3 The praise, the verse that offers adoration, may he bring forth, as the Sun sends his arms out,
He who gives daily light through this God's wisdom, strong as a dread wild beast, and inoffensive.
4 His song of praise pervades the earth and heaven - let the wise worshipper draw it, like a courser.
These of Brhaspati, like hunters' arrows, go to the skies that change their hue like serpents.
5 Those, God, who count thee as a worthless bullock, and, wealthy sinners, live on thee the Bounteous,-
On fools like these no blessing thou bestowest: Brhaspati, thou punishest the spiteful.
6 Like a fair path is he, where grass is pleasant, though hard to win, a Friend beloved most early.
Those who unharmed by enemies behold us, while: they would make them bare, stood closely compassed.
7 He to whom songs of praise go forth like torrents, as rivers eddying under banks flow sea-ward-
Brhaspati the wise, the eager, closely looks upon both, the waters and the vessel.
8 So hath Brhaspati, great, strong and mighty, the God exceeding powerful, been brought hither.
May he thus lauded give us kine and horses. May we find strengthening food in full abundance.

HYMN CXCI Water. Grass. Sun.

1. VENOMOUS, slightly venomous, or venomous aquatic worm,-
Both creatures, stinging, unobserved, with poison have infected me.
2 Coming, it kills the unobserved; it kills them as it goes away,
It kills them as it drives them off, and bruising bruises them to death.
3 Sara grass, Darbha, Kusara, and Sairya, Munja, Virana,
Where all these creatures dwell unseen, with poison have infected me.
4 The cows had settled in their stalls, the beasts of prey had sought their lairs,
Extinguished were the lights of men, when things unseen infected me.
5 Or these, thesereptiles, are observed, like lurking thieves at evening time.
Seers of all, themselves unseen: be therefore very vigilant.
6 Heaven is your Sire, your Mother Earth, Soma your Brother, Aditi
Your Sister: seeing all, unseen, keep still and dwell ye happily.
7 Biters of shoulder or of limb, with needle-stings, most venomous,
Unseen, whatever ye may be, vanish together and be gone.
8 Slayer of things unseen, the Sun, beheld of all, mounts, eastward, up,
Consuming all that are not seen, and evil spirits of the night.
9 There hath the Sun-God mounted up, who scorches much and everything.
Even the Aditya from the hills, all-seen, destroying things unseen.
10 I hang the poison in the Sun, a wine-skin in a vintner's house,
He will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
11 This little bird, so very small, hath swallowed all thy poison up.
She will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
12 The three-times-seven bright sparks of fire have swallowed up the poison's strength.
They will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
13 Of ninety rivers and of nine with power to stay the venom's course,-
The names of all I have secured: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
14 So have the peahens three-times-seven, so have the maiden Sisters Seven
Carried thy venom far away, as girls bear water in their jars.
15 The poison-insect is so small; I crush the creature with a stone.
I turn the poison hence away, departed unto distant lands.
16 Forth issuing from the mountain's side the poison-insect spake and said:
The scorpion's venom hath no strength Scorpion, thy venom is but weak.

HYMN I. Agni.

1. THOU, Agni, who wilt have the strong, hast made me the Soma's priest, to worship in assembly.
Thou shinest to the Gods, I set the pressstones. I toil; be joyful in thyself, O Agni.
2 East have we turned the rite; may the hymn aid it. With wood and worship shall they honour Agni.
From heaven the synods of the wise have learnt it: c'en for the quick and strong they seek advancement.
3 The Prudent, he whose will is pure, brought welfare, allied by birth to Heaven and Earth in kinship.
The Gods discovered in the midst of waters beautiful Agni with the Sisters' labour.
4 Him, Blessed One, the Seven strong Floods augmented, him white at birth and red when waxen mighty.
As mother mares run to their new-born you ling, so at his birth the Gods wondered at Agni.
5 Spreading with radiant limbs throughout the region, purging his power with wise purifications,
Robing himself in light, the life of waters, lie spreads abroad his high and perfect glories.
6 He sought heaven's Mighty Ones, the unconsuming, the unimpaired, not clothed and yet not naked.
Then they, ancient and young, who dwell together, Seven sounding Rivers, as one germ received him.
7 His piles, assuming every form, are scattered where flow sweet waters, at the spring of fatness;
There stood the milch-kine with full-laden udders, and both paired Mighty Mothers of the Wondrous.
8 Carefully cherished, Son of Strength, thou shoncst assuming lasting and refulgent beauties.
Full streams of fatness and sweet juice descended, there where the Mighty One grew strong by wisdom.
9 From birth he knew even his Father's bosom, he set his voices and his streams in motion;
Knew him who moved with blessed Friends in secret, with the young Dames of heaven. He stayed not hidden.
10 He nursed the Infant of the Sire and Maker: alone the Babe sucked many a teeming bosom.
Guard, for the Bright and Strong, the fellow-spouses friendly to men and bound to him in kinship.
11 The Mighty One increased in space unbounded; full many a glorious flood gave strength to Agni.
Friend of the house, within the lap of Order lay Agni, in the Sister Rivers' service.
12 As keen supporter where great waters gather, light-shedder whom the brood rejoice to look on;
He who begat, and will beget, the dawnlights, most manly, Child of Floods, is youthful Agni.
13 Him, varied in his form, the lovely Infant of floods and plants the blessed wood hath gendered.
Gods even, moved in spirit, came around him, and served him at his birth, the Strong, the Wondrous.
14 Like brilliant lightnings, mighty luminaries accompany the light-diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amrta.
15 I sacrificing serve thee with oblations and crave with longing thy good-will and friendship.
Grant, with the Gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.
16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless when they seek the battle.
17 Ensign of Gods hast thou become, O Agni, joy-giver, knower of all secret wisdom.
Friend of the homestead, thou hast lightened mortals: carborne thou goest to the Gods, fulfilling.
18 Within the house hath sate the King immortal of mortals, filling full their sacred synods.
Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.
19 Come unto us with thine auspicious friendship, come speeding, Mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.
20 To thee who art of old these songs, O Agni, have I declared, the ancient and the later.

These great libations to the Strong are offiered: in every birth is Jatavedas stablished.
21 Stablished in every birth is Jatavedas, kindled perpetual by the Visvamitras.
May we rest ever in the loving-kindness, in the auspicious grace of him the Holy.
22 This sacrifice of ours do thou, O Mighty, O truly Wise, bear to the Gods rejoicing.
Grant us abundant food, thou priestly Herald, vouchsafe to give us ample wealth, O Agni.
23 As holy food, Agni, to thine'invoker give wealth in cattle, lasting, rich in marvels.
To us he born a son, and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN II. Agni.

1. To him, Vaisvanara, who strengthens Holy Law, to Agni we present our praise like oil made pure.
With thoughtful insight human priests bring him anear, our Herald from of old, as an axe forms a car.
2 He made the heaven and earth resplendent by his birth: Child of two Mothers he was meet to be implored,
Agni, oblation-bearer, gracious, ever-young, infallible, rich in radiant light, the guest of men.
3 Within the range of their surpassinq power, by might, the Gods created Agni with inventive thought.
I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.
4 Eager to gain, we crave from him the friendly God strength confident, choiceworthy meet to be extolled:
The Bhrgus' bounty, willing, strong with sages' lore, even Agni shining forth with light that comes from heaven.
5 For happiness, men, having trimmed the sacred grass, set Agni glorious for his strength before them here;
Yea, with raised ladles, him bright, dear to all the Gods, perfecting aims of works, Rudra of solemn rites.
6 Around thy dwelling-place, O brightly-shining Priest, are men at sacrifice, whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there, desirous of thy friendship grant them store of wealth.
7 He hath filled heaven and earth and the great realm of light, when at his birth the skilful held him in their hold.
He like a horse is led forth to the sacrifice Sage, graciously inclined, that he may win us strength.
8 Honour the oblation-bearer, him who knows fair rites, serve ye the Household Friend who knows all things that be.
He drives the chariot of the lofty ordinance: Agni most active, is the great High Priest of Gods.
9 They who are free from death, fain for him, purified three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave: the other two have passed into the sister sphere.
10 Man's sacrificial food hath sharpened like an axe, for brightness, him the Sage of men, the people's Lord,
Busied with sacred rites he mounts and he descends. He hath laid down his vital germ within these worlds.
11 He stirs with life in wombs dissimilar in kind, born as a Lion or a loudly-bellowing Bull:
Vaisvanara immortal with wide-reaching might, bestowing goods and wealth on him who offiers gifts.
12 Vaisvanara, as of old, mounted the cope of heaven, heaven's ridge, well greeted, by those skilled in noble songs.
He, as of old, producing riches for the folk, still watchful, traversesthe common way again.
13 For new prosperity we seek to Agni, him whose course is splendid, gold-haired, excellently bright,
Whom Matarisvan stablished, dweller in the heaven, meet for high praise and holy, sage and true to Law.
14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,
Agni, the head of heaven, whom none may turn aside-to him the Powerful with mighty prayer we seek.
15 The cheerful Priest, the pure, in whom no guile is found, Friend of the House, praise-worthy, dear to all mankind,

Fair to behold for beauty like a splendid car,- Agni the Friend of men we ever seek for wealth.

HYMN III. Agni.

1. To him who shines afar, Vaisvanara, shall bards give precious things that he may go on certain paths:
For Agni the Immortal serves the Deities, and therefore never breaks their everlasting laws.
2 He, wondrous envoy, goes between the earth and heaven, firm seated as the Herald, great High Priest of men.
He compassethwith rays the lofty dwelling-place, Agni, sent forward by the Gods, enriched with piayer.
3 Sages shall glorify Agni with earnest thoughts, ensign of sacrifice, who fills the synod full:
In whom the singers have stored up their holy acts to him the worshipper looks for joy and happiness.
4 The Sire of sacrifice, great God of holy bards, Agni, the measure and the symbol of the priests,
Hath entered heaven and earth that show in varied form: the Sage whom many love rejoiceth in his might.
5 Bright Agni with the bright car, Lord of green domains, Vaisvanara dweller in the floods, who finds the light,
Pervading, swift and wild, encompassed round with powers, him very glorious have the Gods established here.
6 Agni, together with the Gods and Manu's folk by thought extending sacrifice in varied form,
Goes, car-borne, to and fro with those who crown each rite, the fleet, the Household Friend, who turns the curse aside.
7 Sing, Agni, for long life to us and noble sons: teem thou with plenty, shine upon us store of food.
Increase the great man's strength, thou ever-vigilant: thou, longing for the Gods, knowest their hymns full well.
8 The Mighty One, Lord of the people and their guest, the leader of their thoughts, devoted Friend of priests,
Our solemn rites' announcer, Jatavedas, men with worship ever praise, with urgings for their weal.
9 Agni the God resplendent, giver of great joy, hath on his lovely car compassed the lands with, might.
Let us with pure laudations in his house approach the high laws of the nourisher of multitudes.
10 I celebrate thy glories, O Vaisvanara, wherewith thou, O farsighted God, has found the light.
Thou filledst at thy birth both worlds, the earth and heaven: all this, O Agni, hast thou compassed of thyself.
11 By his great skill the Sage alone hath brought to pass a great deed, mightier than Vaisvanara's wondrous acts.
Agni sprang into being, magnifying both his Parents, Heaven and Earth, rich in prolific seed.

HYMN IV Apris.

1. BE friendly with each kindled log of fuel, with every flash bestow the boon of riches.
Bring thou the Gods, O God, unto our worship: serve, well-inclined, as Friend thy friends, O Agni.
2 Agni whom daily Varuna and Mitra the Gods bring thrice a day to this our worship,
Tanunapat, enrich with meath our service that dwells with holy oil, that offers honour.
3 The thought that bringeth every boon proceedeth to worship first the Priest of the libation,
That we may greet the Strong One with our homage. Urged, may he bring the Gods, best Sacrificer.
4 On high your way to sacrifice was made ready; the radiant flames went upward to the regions.
Full in the midst of heaven the Priest is seated: sirew we the sacred grass where Gods may rest them.
5 Claiming in mind the seven priests' burntoblations, inciting all, they came in settled order.
To this our sacrifice approach the many who show in hero beauty at assemblies.
6 Night and Dawn, lauded, hither come together, both smiling, different are their forms in colour,
That Varuna and Mitra may accept us, and Indra, girt by Maruts, with his glories.
7. I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the truth eternal, thinking on Order as the guards of Order.
8 May Bharati with all her Sisters, Ila accordant with the Gods, with mortalls Agni,
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
9 Well pleased with us do thou O God, O Tvastar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.
10 Send to the Gods the oblation, Lord of Forests; and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.
11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail delight the Gods Immortal.

HYMN V. Agni.

1. AGNI who shines against the Dawns is wakened. The holy Singer who precedes the sages.
With far-spread lustre, kindled by the pious, the Priest hath thrown both gates of darkness open.
2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.
Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.
3 Amid men's homes hath Agni been established, fulfilling with the Law, Friend, germ of waters.
Loved and adored, the height he hath ascended, the Singer, object of our invocations.
4 Agni is Mitra when enkindled duly, Mitra as Priest, Varuna, Jatavedas;
Mitra as active minister, and House-Friend, Mitra of flowing rivers and of mountains.
5 The Earth's, the Bird's dear lofty place he guardeth, he guardeth in his might the course of Surya,
Guardeth the Seven-headed in the centre, guardeth sublime the Deities enjoyment.
6 The skilful God who knows all forms of knowledge made for himself a fair form, meet for worship.
This Agni guards with care that never ceases the Sonia's skin, the Bird's place rich in fatness.
7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.
Resplendent, pure, sublime and purifying, again, again he renovates his Mothers.
8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,
Like waters lovely when they hasten downward may Agni in his Parents' lap protect us.
9 Extolled, the Strong shone forth with kindled fuel to the earth's centre, to the height of heaven.
May Agni, Friend, adorable Matarisvan, as envoy bring the Gods unto our worship.
10 Best of all luminaries lofty Agni supported with his flame the height of heaven,
When, far from Bhrgus, Matarisvan kindled the oblation-bearer where he lay in secret.
11 As holy food, Agni to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-word.

HYMN VI. Agni.

1. URGED on by deep devotion, O ye singers, bring, pious ones, the God-approaching ladle.
Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation.
2 Thou at thy birth didst fill both earth and heaven, yea, Most Adorable, thou didst exceed them.
Even through the heaven's and through the earth's expanses let thy swift seventongued flames roll on, O Agni.
3 Both Heaven and Earth and Gods who should be worshipped establish thee as Priest for every dwelling,
Whenever human families, God-devoted, bringing oblations; laud thy splendid lustre.
4 Firm in the Gods' home is the Mighty seated, between vast Heaven and Earth the well-beloved-
Those Cows who yield, unharmed, their nectar, Spouses of the Far-Strider, everyoung, united.
5 Great are the deeds of thee, the Great, O Agni: thou by thy power hast spread out earth and heaven.
As soon as thou wast born thou wast an envoy, thou, Mighty One, was Leader of the people.
6 Bind to the pole with cords of holy Order the long-maned ruddy steeds who sprinkle fatness.
Bring hithier, O thou God, all Gods together: provide them noble worship, Jatavedas.
7 Even from the sky thy brilliant lights shone hither: still hast thou beamed through many a radiant morning,
That the Gods praised their joyous Herald's labour eagerly burning, Agni, in the forests.
8 The Gods who take delight in air's wide region, or those the dwellers in heaven's realm of brightness,
Or those, the Holy, prompt to hear, our helpers, who, carborne, turn their horses hither, Agni---
9 With these, borne on one ear, Agni, approach us, or borne on many, for thy steeds are able.
Bring, witb their Dames, the Gods, the Three and-Thirty, after thy Godlike nature, and be joyful.
10 He is the Priest at whose repeated worship even wide Heaven and Earth sing out for increase.
They fair and true and holy coming forward stand at his sacrifice who springs from Order.
11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to usward.

HYMN VII.

1. THE seven tones risen from the whitebacked viand have made their way between the pair of Mothers.
Both circumjacent Parents come together to yield us length of days they hasten forward.
2 The Male who dwells in heaven hath Mares and Milchkine: he came to Goddesses who bring sweet treasure.
To thee safe resting in the seat of Order the Cow alone upon her way proceedeth.
3 Wise Master, wealthy finder-out of riches, he mounted those who may with case be guided.
He, dark-backed, manifold with varied aspect, hath made them burst forth from their food the brush-wood.
4 Strength-giving streams bear hither him eternal, fain to support the mighty work. of Tvastar.
He, flashing in his home with all his members, hath entered both the worlds as they were single.
5 They know the red Bull's blessing, and are joyful under the flaming-coloured Lord's dominion:
They who give shine from heavenwith fair effulgence, whose lofty song like Ila must be honoured.
6 Yea, by tradition from the ancient sages they brought great strength from the two mighty Parents,
To where the singer's Bull, the night's dispeller, after his proper law hath waxen stronger.
7 Seven holy singers guard with five Adhvaryus the Bird's beloved firmly-settled station.
The willing Bulls, untouched by old, rejoice them: as Gods themselves the ways of Gods they follow.
8 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the Truth Eternal, thinking on Order as the guards of Order.
9 The many seek the great Steed as a stallion: the reins obey the Lord of varied colour.
O heavenly Priest, most pleasant, full of wisdom, bring the great Gods to us, and Earth and Heaven.
10 Rich Lord, the Mornings have gleamed forth in splendour, fair-rayed, fair-speaking, worshipped with all viands,
Yea, with the glory of the earth, O Agni. Forgive us, for our weal, e'en sin cornmitted.
11 As holy food, Agni, to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring Agni, be this thy gracious will to usward.

HYMN VIII Sacrificial Post.

1. GOD-SERVING men, O Sovran of the Forest, with heavenly meath at sacrifice anoint thee.
Grant wealth to us when thou art standing upright as when reposing on this Mother's bosom.
2 Set up to eastward of the fire enkindled, accepting prayer that wastes not, rich in hero.
Driving far from us poverty and famine, lift thyself up to bring us great good fortune.
3 Lord of the Forest, raise. thyself up on the loftiest spot of earth.
Give splendour, fixt and measured well, to him who brings the sacrifice.
4 Well-robed, enveloped he is come, the youthful: springing to life his glory waxeth greater.
Contemplative in mind and God-adoring, sages of high intelligence upraise him.
5 Sprung up he rises in the days' fair weather, increasing in the men-frequented synod.
With song the wise and skilful consecrate him: his voice the God-adoring singer utters.
6, Ye whom religious men have firmly planted; thou Forest Sovran whom the axe hath fashioned,-
Let those the Stakes divine which here are standing be fain to grant us wealth with store of children.
7 O men who lift the ladles up, these hewn and planted in the ground,
Bringing a blessing to the field, shall bear our precious gift to Gods.
8 Adityas, Rudras, Vasus, careful leaders, Earth, Heaven, and Prthivi and Air's mid-region,
Accordant Deities shall bless our worship and make our sacrifice's ensign lofty.
9 Like swan's that flee in lengthened line, the Pillars have come to us arrayed in brilliant coIour.
They, lifted up on high, by sages, eastward, go forth as Gods to the God's dwelling-places.
10 Those Stakes upon the earth with rings that deck them seem to the eye like horns of horned creatures;
Or, as upraised by priests in invocation, let them assist us in the rush to battle.
11 Lord of the Wood, rise with a hundred branches. with thousand branches may we rise to greatness,
Tlou whom this hatchct, with an edge well whetted for great felicity, hath brought before us.

HYMN IX.

1. WE as thy friends have chosen thee, mortals a God, to be our help,
The Waters' Child, the blessed, the resplendent One, victorious and beyond compare.
2 Since thou delighting in the woods hast gone unto thy mother streams,
Not to be scorned, Agni, is that return of thine when from afar thou now art here.
3 O'er pungent smoke host thou prevailed, and thus art thou benevolent.
Some go before, and others round about thee sit, they in whose friendship thou hast place.
4 Him who had passed beyond his foes, beyond continual pursuits, Him the unerring Ones, observant, found in floods, couched like a lion in his lair.
5 Him wandering at his own free will, Agni here hidden from our view,
Him Matarisvan brought to us from far away produced by friction, from the Gods.
6 O Bearer of Oblations, thus mortals received thee from the Gods,
Whilst thou, the Friend of man, guardest each sacrifice with thine own power, Most Youthful One.
7 Amid thy wonders this is good, yea, to the simple is it clear,
When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.
8 Offer to him who knows fair rites, who burns with purifying glow,
Swift envoy, active, ancient, and adorable: serve ye the God attentively.
9 Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni,
For him spread sacred grass, with oil bedewed him, and stablished him as Priest and Sacrificer.

HYMN X. Agni.

1. THEE Agni, God, Imperial Lord of all mankind, do mortal men
With understanding kindle at thesacrifice.
2 They laud thee in their solemn rites, Agni, as Minister and Priest,
Shine forth in thine own home as guardian of the Law.
3 He, verily, who honours thee with fuel, Knower of all life,
He, Agni! wins heroic might, he prospers well.
4 Ensign of sacrifices, he, Agni, with Gods is come to us,
Decked by the seven priests, to him who bringeth gifts.
5 ToAgni, the Invoking Priest, offer your best, your lofty speech,
To him Ordainer-like who brings the light of songs.
6 Let these our hymns make Agni grow, whence, meet for laud, he springs to life,
To mighty strength and great possession, fair to see.
7 Best Sacrificer, bring the Gods, O Agni, to the pious man:
A joyful Priest, thy splendour drive our foes afar
8 As such, O Purifier, shine on us heroic glorious might:
Be nearest Friend to those who laud thee, for their weal.
9 So, wakeful, versed in sacred hymns, the holy singers kindly thee.
Oblation-bearer, deathless, cherisher of strength.

HYMN Xl. Agni.

1. AGNI is Priest, the great High Priest of sacrifice, most swift in act:
He knows the rite in constant course.
2 Oblation-bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.
3 Ensign of sacrifice from of old, Agni well knoweth with his thought
To prosper this man's aim and hope.
4 Agni, illustrious from old time, the Son of Strength who knows all life,
The Gods have made to their Priest.
5 Infallible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
6 Strength of the Gods which none may harm, subduing all his enemies,
Agni is mightiest in fame.
7 By offering sacred food to him the mortal worshipper obtains.
A home from him whose light makes pure.
8 From Agni, by our hymns, may we gain all things that bring happiness,
Singers of him who knows all life.
9 O Agni, in our deeds of might may we obtain all precious things:
Tle Gods are centred all in thee.

HYMN XII. Indra-Agni.

1. MOVED, Indra-Agni, by our hymn, come to the juice, the precious dew:
Dr.ink ye thereof, impelled by song.
2 O Indra-Agni, with the man who lauds you comes the wakening rite:
So drink ye both this juice assured.
3 Through force of sacrifice I choose Indra-Agni who love the wise:
With Sorna let these sate them here.
4 Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.
5 Indra and Agni, singers skilled in melody hymn you, bringing lauds:
I choose you for the sacred food.
6 Indra and Agni, ye cast down the ninety forts which DAsas held,
Together, with one mighty deed.
7 To Indra-Agni eeverent thoughts go forward from the holy task
Along the path of sacred Law.
8 O Indra-Agni, powers are yours, and dwellings and delightful food
Good is your readiness to act.
9 Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.

HYMN XIII. Agni.

1. To Agni, to this God of yours I sing aloud with utmost power.
May he come to us with the Gods, and sit, best Offerer, on the grass.
2 The Holy, whose are earth and heaven, and succour waits upon his strength;
Him men who bring oblations laud, and they who wish to gain, for grace.
3 He is the Sage who guides these men, Leader of sacred rites is he.
Him your own Agni, serve ye well, who winneth and bestoweth wealth.
4 So may the gracious Agni grant most goodly shelter for our use;
Whence in the heavens or in the floods he shall pour wealth upon our lands.
5 The singers kindle him, the Priest, Agni the Lord of tribes of men,
Resplendent and without a peer through his own excellent designs.
6 Help us, thou Brahman, best of all invokers of the Gods in song.
Beam, Friend of Maruts, bliss on us, O Agni, a most liberal God.
7 Yea, grant us treasure thousandfold with children and with nourishment,
And, Agni, splendid hero strength, exalted, wasting not away.

HYMN XIV. Agni.

1 THE pleasant Priest is come into the synod, true, skilled in sacrifice, most wise, Ordainer.
Agni, the Son of Strength, whose car is lightning, whose hair is flame, hath shown on earth his lustre.
2 To thee I offer reverent speech: accept it: to thee who markest it, victorious, faithful!
Bring, thou who knowest, those who know, and seat thee amid the sacred grass, for help, O Holy.
3 The Two who show their vigour, Night and Morning, by the wind's paths shall haste to thee O Agni.
When men adorn the Ancient with oblations, these seek, as on two chariot-seats, the dwelling.
4 To thee, strong Agni! Varuna and Mitra and all the Maruts sang a song of triumph,
What time unto the people's lands thou camest, spreading them as the Sun of men, with lustre.
5 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing.
Worship the Gods with most devoted spirit, a Priest with no unfriendly thought, O Agni.
6 For, Son of Strength, from thee come many succours, and powers abundant that a God possesses.
Agni, to us with speech that hath no falsehood grant riches, real, to be told in thousands.
7 Whatever, God, in sacrifice we mortals have wrought is all for thee, strong, wise of purpose!
Be thou the Friend of each good chariot's master. All this enjoy thou here, immortal Agni.

HYMN XV. Agni.

1. RESPLENDENT with thy wide-extending lustre, dispel the terrors of the fiends who hate us
May lofty Agni be my guide and shelter, the easily-invoked, the good Protector.
2 Be thou To us, while now the morn is breaking, be thou a guardian when the Sun hath mounted..
Accept, as men accept a true-born infant, my laud, O Agni nobly born in body.
3 Bull, who beholdest men, through many mornings, among the dark ones shine forth red, O Agni.
Lead us, good Lord, and bear us over trouble: Help us who long, Most Youthful God, to riches.
4 Shine forth, a Bull invincible, O Agni, winning by conquest all the forts and treasures,
Thou Jatavedas who art skilled in guiding, the chief high saving sacrifice's Leader.
5 Lighting Gods hither, Agni, wisest Singer, bring thou to us many and flawless shelters.
Bring vigour, like a car that gathers booty: bring us, O Agni, beauteous.Rarth and Heaven.
6 Swell, O thou Bull and give those powers an impulse, e'en Earth and Heaven who yield their milk in plenty,
Shining, O God, with Gods in clear effulgence. Let not a mortal's evil will obstruct us.
7 Agni, as holy food to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading ofrspring. Agni, be this thy gracious will to us-ward.

HYMN XVI. Agni.

1. THIS Agni is the Lord of great felicity and hero Strength;
Lord of wealth in herds of kine; Lord of the battles with the foe.
2 Wait, Maruts, Heroes, upon him the Prosperer in whom is bliss-increasing wealth;
Who in fights ever conquer evil-hearted men, who overcome the enemy.
3 As such, O Agni, deal us wealth and hero might, O Bounteous One!
Most lofty, very glorious, rich in progeny, free from disease and full of power.
4 He who made all that lives, who passes all in might, who orders service to the Gods,
He works among the Gods, he works in hero strength, yea, also in the praise of men.
5 Give us not up to indigence, Agni, nor want of hero sons,
Nor, Son of Strength, to lack of cattle, nor to blame. Drive. thou our enemies away.
6 Help us to strength, blest Agni! rich in progeny, abundant, in our sacrifice.
Flood us with riches yet more plenteous, bringing weal, with high renown, most Glorious One!

HYMN XVII. Agni.

1. DULY enkindled after ancient customs, bringing all treasures, he is balmed with unguents,-
Flame-haired, oil-clad, the purifying Agni, skilled in fair rites, to bring the Gods for worship.
2 As thou, O Agni, skilful Jatavedas, hast sacrificed as Priest of Earth, of Heaven,
So with this offering bring the Gods, and prosper this sacrifice today as erst for Manu.
3 Three are thy times of life, O Jatavedas, and the three mornings are thy births, O Agni.
With these, well-knowing, grant the Gods' kind favour, and help in stir aiid stress the man who worships.
4 Agni most bright and fair with song we honour, yea, the adorable, O Jatavedas.
Thee, envoy, messenger, oblation-bearer, the Gods have made centre of life eternal.
5 That Priest before thee, yet more skilled in worship, stablished of old, healthgiver by his nature,-
After his custom offer, thou who knowest, and lay our sacrifice where Gods may taste it.

HYMN XVIII. Agni.

1. AGNI, be kind to us when we approach thee good as a friend to friend, as sire and mother.
The races of mankind are great oppressors burn up malignity that strives against us.
2 Agni, burn up the unfriendly who are near us, burn thou the foeman's curse who pays no worship.
Burn, Vasu, thou who markest well, the foolish: let thine eternal nimble beams surround thee.
3 With fuel, Agni, and with oil, desirous, mine offering I present for strength and conquest,
With prayer, so far as I have power, adoring-this hymn divine to gain a hundred treasures.
4 Give with thy glow, thou Son of Strength, when lauded, great vital power to those who toil to serve thee.
Give richly, Agni, to the Visvamitras in rest and stir. Oft have we decked thy body.
5 Give us, O liberal Lord, great gtore of riches, for, Agni, such art thou when duly kindled.
Thou in the happy singer's home bestowest, amply with arms extended, things of beauty.

HYMN XIX. Agni.

1. Aow, quick, sage, infallible, all-knowing, I choose to be our Priest at this oblation.
In our Gods' service he, best skilled, shall worship: may he obtain us boons for strength and riches.
2 Agni, to thee I lift the oil-fed ladle, bright, with an offering, bearing our oblation.
From the right hand, choosing the Gods' attendance, he with rich presents hath arranged the worship.
3 Of keenest spirit is the man thou aidest give us good offspring, thou who givest freely.
In power of wealth most rich in men. O Agni, of thee, the Good, may we sing forth fair praises.
4 Men as they worship thee the God, O Agni, have set on thee full many a brilliant, aspect.
So bring Most Youthful One, the Gods' asserrigly, the Heavenly Host which thou to-day shalt honour.
5 When Gods anoint thee Priest at their oblation, and seat thee for thy task as Sacrificer,
O Agni, be thou here our kind defender, and to ourselves vouchsafe the gift of glory.

HYMN XX Agni.

1. WITH lauds at break of morn the priest invoketh Agni, Dawn, Dadhikras, and both the Asvins.
With one consent the Gods whose light is splendid, longing to taste our sacrifice, shall hear us.
2 Three are thy powers, O Agni, three thy stations, three are thy tongues, yea, many, Child of Order!
Three bodies hast thou which the Gods delight in: with these protect our hymns with care unceasing.
3 O Agni, many are the names thou bearest, immortal, God, Divine, and Jatavedas.
And many charms of charmers, All-Inspirer! have they laid in thee, Lord of true attendants!
4 Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons.
Ancient, all-knowing, he the Vrtra-slayer shall bear the singer safe through every trouble.
5 I call on Savitar the God, on Morning, Brhaspati, and Dadhikras, and Agni,
On Varuna and Mitra, on the Asvins, Bhaga, the Vasus, Rudras and Adityas.

HYMN XXI. Agni.

1. SET this our sacrifice among the Immortals: be pleased with these our presents, Jatavedas.
O Priest, O Agni, sit thee down before us, and first enjoy the drops of oil and fatness.
2 For thee, O Purifier, flow the drops of fatness rich in oil.
After thy wont vouchsafe to us the choicest boon that Gods may feast.
3 Agni, Most Excellent! for thee the Sage are drops that drip with oil.
Thou art enkindled as the best of Seers. Help thou the sacrifice.
4 To thee, O Agni, mighty and resistless, to thee stream forth the drops of oil and fatness.
With great light art thou come, O praised by poets! Accept our offering, O thou Sage.
5 Fatness exceeding rich, extracted from the midst,-this as our gift we offer thee.
Excellent God, the drops run down upon thy skin. Deal them to each among the Gods.

HYMN XXII. Agni.

1 THIS is that Agni whence the longing Indra took the pressed Soma deep within his body.
Winner of spoils in thousands, like a courser, with praise art thou exalted, Jatavedas.
2 That light of thine in heaven and earth, O Agni, in plants, O Holy One, and in the waters,
Wherewith thou hast spread wide the air's mid-region-bright is that splendour, wavy, man-beholding.
3 O Agni, to the sea of heaven thou goest: thou hast called hither Gods beheld in spirit.
The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it.
4 Let fires that dwell in mist, combined with those that have their home in floods,
Guileless accept our sacrifice, great viands free from all disease.
5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward.

HYMN XXIII. Agni.

1. RUBBED into life, well stablished in the dwelling, Leader of sacrifice, the Sage, the youthful,
Here in the wasting fuel Jatavedas, eternal, hath assumed immortal being.
2 Both Bharatas, Devasravas, Devavata, have strongly rubbed to life effectual Agni.
O Agni, look thou forth with ample riches: be, every day, bearer of food to feed us.
3 Him nobly born of old the fingers ten produced, him whom his Mothers counted dear.
Praise Devavata's Agni, thou Devasravas, him who shall be the people's Lord.
4 He set thee in the earth's most lovely station, in Ila's place, in days of fair bright weather.
On man, on Apaya, Agni! on the rivers Drsadvati, Sarasvati, shine richly.
5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward

HYMN XXIV. Agni.

1. AGNI, subdue opposing bands, and drive our enemies away.
Invincible, slay godless foes: give splendour to the worshipper.
2 Lit with libation, Agni, thou, deathless, who callest Gods to feast,
Accept our sacrifice with joy.
3 With splendour, Agni, Son of Strength, thou who art worshipped, wakeful One.
Seat thee on this my sacred grass.
4 With all thy fires, with all the Gods, Agni, exalt the songs we sing.
And living men in holy rites.
5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store,
Make thou us rich with many sons.

HYMN XXV. Agni.

1. THOU art the sapient Son of Dyaus, O Agni, yes and the Child of Earth, who knowest all things.
Bring the Gods specially, thou Sage, for worship.
2. Agni the wise bestows the might of heroes grants strengthening food, preparing it for nectar.
Thou who art rich in food bring the Gods hither.
3 Agni, infallible, lights Earth and Heaven, immortal Goddesses gracious to all men,-
Lord through his strength, splendid through adorations.
4 Come to the sacrifice, Agni and Indra come to the offerer's house who hath the Soma.
Come, friendly-minded, Gods, to drink the Soma.
5 In the floods' home art thou enkindled, Agni, O Jatavedas, Son of Strength, eternal,
Exalting with thine help the gatheringplaces.

HYMN XXVI. Agni.

1. REVERING in our heart Agni Vaisvanara, the finder of the light, whose promises are true,
The liberal, gladsome, car-borne God we Kusikas invoke him with oblation, seeking wealth with songs.
2 That Agni, bright, Vaisvanara, we invoke for help, and Matarisvan worthy of the song of praise;
Brhaspati for man's observance of the Gods, the Singer prompt to hear, the swiftly-moving guest.
3 Age after age Vaisvanara, neighing like a horse, is kindled with the women by the Kusikas.
May Agni, he who wakes among Immortal Gods, grant us heroic strength and wealth in noble steeds.
4 Let them go forth, the strong, as flames of fire with might. Gathered for victory they have yoked their spotted deer.
Pourers of floods, the Maruts, Masters of all wealth, they who can ne'er be conquered, make the mountains shake.
5 The Maruts, Friends of men, are glorious as the fire: their mighty and resplendent succour we implore.
Those storming Sons of Rudra clothed in robes of rain, boon-givers of good gifts, roar as the lions roar.
6 We, band on band and troop following troop, entreat with fair lauds Agni's splendour and the Maruts' might,
With spotted deer for steeds, with wealth that never fails, they, wise Ones, come to sacrifice at our gatherings.
7 Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar.
I am light threefold, measurer of the region exhaustless heat am I, named burnt-oblation.
8 Bearing in mind a thought with light accordant, he purified the Sun with three refinings;
By his own nature gained the highest treasure, and looked abroad over the earth and heaven.
9 The Spring that fails not with a hundred streamlets, Father inspired of' prayers that men should utter,
The Sparkler, joyous in his Parents' bosorn, -him, the Truth-speaker, sate ye, Earth and Heaven.

HYMN XXVII. Agni.

1. IN ladle dropping oil your food goes in oblation up to heaven,
Goes to the Gods in search of bliss.
2 Agni I laud, the Sage inspired, crowner of sacrifice through song,
Who listens and gives bounteous gifts.
3 O Agni, if we might obtain control of thee the potent God,
Then should we overcome our foes.
4 Kindled at sacrifices he is Agni, hallower, meet for praise,
With flame for hair: to him we seek.
5 Immortal Agni, shining far, enrobed with oil, well worshipped, bears
The gifts of sacrifice away.
6 The priests with ladles lifted up, worshipping here with holy thought,
Have brought this Agni for our aid.
7 Immortal, Sacrificer, God, with wondrous power he leads the way,
Urging the great assembly on.
8 Strong, he is set on deeds ofstrength. In sacrifices led in front,
As Singer he completes the rite.
9 Excellent, he was made by thought. The Germ of beings have I gained,
Yea, and die Sire of active strength.
10 Thee have I stablished, Excellent, O strengthened by the sage's prayer,
Thee, Agni, longing, nobly bright.
11 Agni, the swift and active One, singers, at time of sacrifice,
Eagerly kindle with their food.
12 Agni the Son of Strength who shines up to the heaven in solemn rites,
The wise of heart, I glorify.
13 Meet to be lauded and adored, showing in beauty through the dark,
Agni, the Strong, is kindled well.
14 Agni is kindled as a bull, like a horsebearer of the Gods:
Men with oblations worship him.
15 Thee will we kindle as a bull, we who are Bulls ourselves, O Bull.
Thee, Agni, shining mightily.

HYMN XXVIII. Agni.

1. AGNI who knowest all, accept our offering and the cake of meal,
At dawn's libation, rich in prayer!
2 Agni, the sacrificial cake hath been prepared and dressed for thee:
Accept it, O Most Youthful God.
3 Agni, enjoy the cake of meal and our oblation three days old:
Thou, Son of Strength, art stablished at our sacrifice.
4 Here at the midday sacrifice enjoy thou the sacrificial cake, wise, Jatavedas!
Agni, the sages in assemblies never minish the portion due to thee the Mighty.
5 O Agni, at the third libation takewith joy the offered cake of sacrifice, thou, Son of Strength.
Through skill in song bear to the Gods our sacrifice, watchful and fraught with riches, to Immortal God.
6 O waxing Agni, knower, thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

HYMN XXIX. Agni.

1. HERE is the gear for friction, here tinder made ready for the spark.
Bring thou the Matron: we will rub Agni in ancient fashion forth.
2 1n the two fire-sticks Jatavedas lieth, even as the well-set germ in pregnant women,
Agni who day by day must be exalted by men who watch and worship with oblations.
3 Lay this with care on that which lies extended: straight hath she borne the Steerwhen made prolific.
With his red pillar-radiant is his splendour -in our skilled task is born the Son of Ila.
4 In Ila's place we set thee down, upon the central point of earth,
That, Agni Jatavedas, thou mayst bear our offerings to the Gods.
5 Rub into life, ye men, the Sage, the guileless, Immortal, very wise and fair to look on.
O men, bring forth the most propitious Agni, first ensign of the sacrifice to eastward.
6 When with their arms they rub him straight he shineth forth like a strong courser, red in colour, in the wood.
Bright, checkless, as it were upon the Atvins' path, lie passeth by the stones and burneth up the grass.
7 Agni shines forth when born, observant, mighty, the bountiful, the Singar praised by sages;
Whom, as adorable and knowing all things, Gods set at solemn rites as offeringbearer.
8 Set thee, O Priest, in, thine own place, observant: lay down the sacrifice in the home of worship.
Thou, dear to Gods, shalt serve them with oblation: Agni, give long life to the sacrificer.
9 Raise ye a mighty smoke, my fellow-workers! Ye shall attain to wealth without obstruction.
This Agni is the battle-winning Hero by whom the Gods have overcome the Dasyus.
10 This is thine ordered place of birth whence sprung to life thou shonest forth.
Knowing this, Agni, sit thee down, and prosper thou the songs we sing.
11 As Germ Celestial he is called Tanunapat, and Narasamsa born diffused in varied shape.
Formed in his Mother he is Matarisvan; he hath, in his course, become the rapid flight of wind.
12 With strong attrition rubbed to life, laid down with careful hand, a Sage,
Agni, make sacrifices good, and for the pious bring the Gods.
13 Mortals have brought to life the God Immortal, the Conqueror with mighty jaws, unfailing.
The sisters ten, unwedded and united, together grasp the Babe, the new-born Infant.
14 Served by the seven priests, he shone forth from ancient time, when in his Mother's bosom, in her lap, he glowed.
Giving delight each day he closeth not his eye, since from the Asura's body hewas brought to life.
15 Even as the Maruts, onslaughts who attack the foe, those born the first of all knew the full power of prayer.
The Kusikas have made the glorious hymn ascend, and, each one singly in his home, have kindled fire.
16 As we, O Priest observant, have elected thee this day, what time the solemn sacrifice began,
So surely hast thou worshipped, surely hast thou toiled: come thou unto the Soma, wise and knowing all.

HYMN XXX. Indra.

1. THE friends who offer Soma long to find thee: they pour forth Soma and present their viands.
They bear unmoved the cursing of the people, for all our wisdom comes from thee, O Indra.
2 Not far for thee are mid-air's loftiest regions: start hither, Lord of Bays, with thy Bay Horses.
Made for the Firm and Strong are these libations. The pressing-stones are set and fire is kindled.
3 Fair cheeks hath Indra, Maghavan, the Victor, Lord of a great host, Stormer, strong in action.
What once thou didst in might when mortals vexed thee,-where now, O Bull, are those thy hero exploits?
4 For, overthrowing what hath ne'er been shaken, thou goest forth alone destroying Vrtras.
For him who followeth thy Law the mountains and heaven and earth stand as if firmly stablished.
5 Yea, Much-invoked! in safety through thy glories alone thou speakest truth as Vrtra's slayer.
E'en these two boundless worlds to thee, O Indra, what time thou graspest them, are but a handful.
6 Forthwith thy Bay steeds down the steep, O Indra, forth, crushing foemen, go thy bolt of thunder!
Slay those who meet thee, those who flee, who follow: make all thy promise true; be all completed.
7 The man to whom thou givest as Provider enjoys domestic plenty undivided.
Blest, Indra, is thy favour dropping fatness: thy worship, Much-invoked! brings gifts in thousands.
8 Thou, Indra, Much-invoked! didst crush to pieces Kunaru handless fiend who dwelt with Danu.
Thou with might, Indra, smotest dead the scorner, the footless Vrtra as he waxed in vigour.
9 Thou hast established in her seat, O Indra, the level earth, vast, vigorous, unbounded.
The Bull hath propped the heaven and air's mid-region. By thee sent onward let the floods flow hither.
10 He who withheld the kine, in silence I yielded in fear before thy blow, O Indra.
He made paths easy to drive forth the cattle. Loud-breathing praises helped the Much-invoked One.
11 Indra alone filled full the earth and heaven, the Pair who meet together, rich in treasures.
Yea, bring thou near us from the air's mid-region strength, on thy car, and wholesome food, O Hero.
12 Surya transgresses not the ordered limits set daily by the Lord of Tawny Coursers.
When to the goal he comes, his journey ended, his Steeds he looses: this is Indra's doing.
13 Men gladly in the course of night would look on the broad bright front of the refulgent Morning;
And all acknowledge, when she comes in glory, the manifold and goodly works of Indra.
14 A mighty splendour rests upon her bosom: bearing ripe milk the Cow, unripe, advances.
All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment.
15 Barring the way they come. Be firm, O Indra; aid friends to sacrifice and him who singeth.
These must be slain by thee, malignant mortals, armed with ill arts, our quiverbearing foemen.
16 A cry is beard from enemies most near us: against them send thy fiercest-flaming weapon.
Rend them from under, crush them and subdue them. Slay, Maghavan, and make the fiends our booty.
17 Root up the race of Raksasas, O Indra rend it in front and crush it in the middle.
How long hast thou bebaved as one who wavers? Cast thy hot dart at him who hates devotion:
18 When borne by strong Steeds for our weal, O Leader, thou seatest thee at many noble viands.
May we be winners of abundant riches. May Indra be our wealth with store of children.
19 Bestow on us resplendent wealth. O Indra let us enjoy thine overflow of bounty.
Wide as a sea our longing hath expanded, fulfil it, O thou Treasure-Lord of treasures.
20 With kine and horses satisfy this longing with very splendid bounty skill extend it.
Seeking the light, with hymns to thee, O Indra, Kusikas have brought their gift, the singers.
21 Lord of the kine, burst the kine's stable open: cows shall be ours, and strength that wins the booty.

Hero, whose might is true, thy home is heaven: to us, O Maghavan, grant gifts of cattle.
22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXI. Indra.

1. WISE, teaching, following the thought of Order, the sonless gained a grandson from his daughter.
Fain, as a sire, to see his child prolific, he sped to meet her with an eager spirit.
2 The Son left not his portion to the brother, he made a home to hold him who should gain, it.
What time his Parents gave the Priest his being, of the good pair one acted, one promoted.
3 Agni was born trembling with tongue that flickered, so that the Red's great children should be honoured.
Great is their germ, that born of them is mighty, great the Bays' Lord's approach through sacrifices.
4 Conquering bands upon the Warrior waited: they recognized great light from out the darkness.
The conscious Dawns went forth to meet his coming, and the sole Master of the kine was Indra.
5 The sages freed them from their firmbuilt prison: the seven priests drove them forward with their spirit.
All holy Order's pathway they discovered he, full of knowledge, shared these deeds through worship.
6 When Sarama had found the mountain's fissure, that vast and ancient place she plundered thoroughly.
In the floods' van she led them forth, light-footed: she who well knew came first unto their lowing.
7 Longing for friendship came the noblest singer: the hill poured forth its treasure for the pious.
The Hero with young followers fought and conquered, and straightway Angiras was singing praises,
8 Peer of each noble thing, yea, all excelling, all creatures doth he know, he slayeth Susna.
Our leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour.
9 They sate them down with spirit fain for booty, making with hymns a way to life eternal.
And this is still their place of frequent session, whereby they sought to gain the months through Order.
10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession.
Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.
11 Indra drove forth the kine, that Vrtra-slayer, while hymns of praise rose up and gifts were offered.
For him the Cow, noble and far-extending, poured pleasant juices, bringing oil and sweetness.
12 They made a mansion for their Father, deftly provided him a great and glorious dwelling;
With firm support parted and stayed the Parents, and, sitting, fixed him there erected, mighty.
13 What time the ample chalice had impelled him, swift waxing, vast, to pierce the earth and heaven,-
Him in whom blameless songs are all united: all powers invincible belong to Indra.
14 I crave thy powers, I crave thy mighty friendship: full many a team goes to the Vrtra-slayer.
Great is the laud, we seek the Princes' favour. Be thou, O Maghavan, our guard and keeper.
15 He, having found great, splendid, rich dominion, sent life and motion to his friends and lovers.
Indra who shone together with the Heroes begot the song, the fire, and Sun and Morning.
16 Vast, the House-Friend, he set the waters flowing, all-lucid, widely spread, that move together.
By the wise cleansings of the meath made holy, through days, and nights they speed the swift streams onward.
17 To thee proceed the dark, the treasure-holders, both of them sanctified by Surya's bounty.
The while thy ovely storming Friends, O Indra, fail to attain the measure of thy greatness.
18 Be Lord of joyous songs, O Vrtra-slayer, Bull dear to all, who gives the power of living.
Come unto us with thine auspicious friendship, hastening, Mighty One, with mighty succours.
19 Like Angiras I honour him with worship, and renovate old song for him the Ancient.
Chase thou the many godless evil creatures, and give us, Maghavan, heaven's light to help m.
20 Far forth are spread the purifying waters convey thou us across them unto safety.

Save us, our Charioteer, from harm, O Indra, soon, very soon, make us win spoil of cattle.
21 His kine their Lord hath shown, e'en Vrtra's slayer, through the black hosts he passed with red attendants.
Teaching us pleasant things by holy Order, to, us hath he thrown open all his portals.
22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered.
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXII. Indra

1. DRINK thou this Soma, Indra, Lord of Soma; drink thou the draught of noonday which thou Iovest.
Puffing thy cheeks, impetuous, liberal Giver, here loose thy two Bay Horses and rejoice thee.
2 Quaff it pure, meal-blent, mixt with milk, O Indra; we have poured forth the Soma for thy rapture.
Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated;
3 Those who gave increase to thy strength and vigour; the Maruts singing forth thy might, O Indra.
Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.
4 They, even the Maruts who were there, excited with song the meath-created strength of Indra.
By them impelled to act he reached the vitals Of Vrtra, though he deemed that none might wound him.
5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.
Lord of Bays, moved by sacrifice come hither: thou with the Swift Ones stirrest floods and waters.
6 When thou didst loose the streams to run like racers in the swift contest, having smitten Vrtra
With flying weapon where he lay, O Indra, and, godless, kept the Goddesses encompassed.
7 With reverence let us worship mighty Indra, great and sublime, eternal, everyouthful,
Whose greatness the dear world-halves have not measured, no, nor conceived the might of him the Holy.
8 Many are Indra's nobly wrought achievements, and none of all the Gods transgress his statutes.
He beareth up this earth and heaven, and, doer of marvels, he begot the Sun and Morning.
9 Herein, O Guileless One, is thy true greatness, that soon as born thou drankest up the Soma.
Days may not check the power of thee the Mighty, nor the nights, Indra, nor the months, nor autumns.
10 As soon as thou wast born in highest heaven thou drankest Soma to delight thee, Indra;
And when thou hadst pervaded earth and heaven thou wast the first supporter of the singer.
11 Thou, puissant God, more mighty, slewest. Ahi showing his strength when couched around the waters.
The heaven itself attained not to thy greatness when with one hip of thine the earth was shadowed.
12 Sacrifice, Indra, made thee wax so mighty, the dear oblation with the flowing Soma.
O Worshipful, with worship help our worship, for worship helped thy bolt when slaying Ahi.
13 With sacrifice and wish have I brought Indra; still for new blessings may I turn him hither,
Him magnified by ancient songs and praises, by lauds of later time and days yet recent.
14 I have brought forth a song when longing seized me: ere the decisive day will I laud Indra;
Then may lie safely bear us over trouble, as in a ship, when both sides invocate him.
15 Full is his chalice: Glory! Like a pourer I have filled up the vessel for his drinking.
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.
16 Not the deep-flowing flood, O Much-invoked One! not hills that compass thee about restrain thee,
Since here incited, for thy friends, O Indra, thou breakest e'en the firm built stall of cattle.
17 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXIII. Indra.

1. FORTH from the bosom of the mountains, eager as two swift mares with loosened rein contending,
Like two bright mother cows who lick their youngling, Vipas and Sutudri speed down their waters.
2 Impelled by Indra whom ye pray to urge you, ye move as 'twere on chariots to the ocean.
Flowing together, swelling with your billows, O lucid Streams, each of you seeks the other.
3 I have attained the most maternal River, we have approached Vipas, the broad, the blessed.
Licking as 'twere their calf the pair of Mothers flow onward to their common home together.
4 We two who rise and swell with billowy waters move forward to the home which Gods have made us.
Our flood may not be stayed when urged to motion. What would the singer, calling to the Rivers?
5 Linger a little at my friendly bidding rest, Holy Ones, a moment in your journey.
With hymn sublime soliciting your favour Kusika's son hath called unto the River.
6 Indra who wields the thunder dug our channels: he smote down Vrtra, him who stayed our currents.
Savitar, God, the lovely-handed, led us, and at his sending forth we flow expanded.
7 That hero deed of Indra must be lauded for ever that he rent Ahi in pieces.
He smote away the obstructors with his thunder, and eager for their course forth flowed the waters.
8 Never forget this word of thine, O singer, which future generations shall reecho.
In hymns, O bard, show us thy loving kindness. Humble us not mid men. To thee be honour!
9 List quickly, Sisters, to the bard who cometh to you from far away with car and wagon.
Bow lowly down; be easy to be traversed stay, Rivers, with your floods below our axles.
10 Yea, we will listen to thy words, O singer. With wain and car from far away thou comest.
Low, like a nursing mother, will I bend me, and yield me as a maiden to her lover.
11 Soon as the Bharatas have fared across thee, the warrior band, urged on and sped by Indra,
Then let your streams flow on in rapid motion. I crave your favour who deserve our worship.
12 The warrior host, the Bharatas, fared over the singer won the favour of the Rivers.
Swell with your billows, hasting, pouring riches. Fill full your channels, and roll swiftly onward.
13 So let your wave bear up the pins, and ye, O Waters, spare the thongs;
And never may the pair of Bulls, harmless and sinless, waste away.

HYMN XXXIV. Indra.

1. FORT-RENDER, Lord of Wealth, dispelling foemen, Indra with lightnings hath o'ercome the Dasa.
Impelled by prayer and waxen great in body, he hath filled earth and heaven, the Bounteous Giver.
2 I stimulate thy zeal, the Strong, the Hero decking my song of praise forth; Immortal.
O Indra, thou art equally the Leader of heavenly hosts and human generations.
3 Leading, his band Indra encompassed Vrtra; weak grew the wily leader of enchanters.
He who burns fierce in forests slaughtered Vyamsa, and made the Milch-kine of the nights apparent.
4 Indra, light-winner, days' Creator, conquered, victorious, hostile bands with those who loved him.
For man the days' bright ensign he illumined, and found the light for his joy and gladness.
5 Forward to fiercely falling blows pressed Indra, herolike doing many hero exploits.
These holy songs he taught the bard who gaised him, and widely spread these Dawns' resplendent colour.
6 They laud the mighty acts of him the Mighty, the many glorious deeds performed by Indra.
He in his strength, with all-surpassing prowess, through wondrous arts crushed the malignant Dasyus.
7 Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.
Wise singers glorify with chanted praises these his achievements in Vivasvan's dwelling.
8 Excellent, Conqueror, the victory-giver, the winner of the light and Godlike Waters,
He who hath won this broad earth and this heaven, -in Indra they rejoice who love devotions.
9 He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.
Treasure of gold he won; he smote the Dasyus, and gave protection to the Aryan colour.
10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.
Vala he cleft, and chased away opponents: thus was he tamer of the overweening.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers treasures.

HYMN XXXV Indra.

1. MOUNT the Bay Horses to thy chariot harnessed, and come to us like Vayu with his coursers.
Thou, hastening to us, shalt drink the Soma. Hail, Indra. We have poured it for thy rapture.
2 For him, the God who is invoked by many, the two swift Bay Steeds to the pole I harness,
That they in fleet course may bring Indra hither, e'en to this sacrifice arranged completely.
3 Bring the strong Steeds who drink the warm libation, and, Bull of Godlike nature, be thou gracious.
Let thy Steeds eat; set free thy Tawny Horses, and roasted grain like this consume thou daily.
4 Those who are yoked by prayer I harness, fleet friendly Bays who take their joy together.
Mounting thy firm and easy car, O Indra, wise and all-knowing come thou to the Soma.
5 No other worshippers must stay beside them thy Bays, thy vigorous and smooth-backed Coursers.
Pass by them all and hasten onward hither: with Soma pressed we will prepare to feast thee.
6 Thine is this Sorna: hasten to approach it. Drink thou thereof, benevolent, and cease not.
Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.
7 The grass is strewn for thee, pressed is the Soma; the grain is ready for thy Bays to feed on.
To thee who lovest them, the very mighty, strong, girt by Maruts, are these gifts presented.
8 This the sweet draught, with cows, the men, the mountains, the waters, Indra, have for thee made ready.
Come, drink thereof, Sublime One, friendly-minded, foreseeing, knowing well the ways thou goest.
9 The Maruts, they with whom thou sharedst Soma, Indra, who made thee strong and were thine army,-
With these accordant, eagerly desirous drink thou this Soma with the tongue of Agni.
10 Drink, Indra, of the juice by thine own nature, or by the tongue of Agni, O thou Holy.
Accept the sacrificial gift, O Sakra, from the Adhvaryu's hand or from the Hotar's.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who.gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXVI. Indra.

1. WITH constant succours, fain thyself to share it, make this oblation which we bring effective.
Grown great through strengthening gifts at each libation, he hath become renowned by mighty exploits.
2 For Indra were the Somas erst- discovered, whereby he grew strong-jointed, vast, and skilful.
Indra , take quickly these presented juices: drink of the strong, that which the strong have shaken.
3 Drink and wax great. Thine are the juices, Indra, both Somas of old time and these we bring thee.
Even as thou drankest, Indra, earlier Somas, so drink to-day, a new guest, meet for praises.
4 Great and impetuous, mighty-voiced in battle, surpassing power is his, and strength resistless.
Him the broad earth hath never comprehended when Somas cheered the Lord of Tawny Coursers.
5 Mighty and strong he waxed for hero exploit: the Bull was furnished a Sage's wisdom.
Indra is our kind Lord; his steers have vigour; his cows are many with abundant offspring.
6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.
Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.
7 Eager to mingle with the sea, the rivers carry the well-pressed Soma juice to Indra.
They drain the stalk out with their arms, quick-banded, and cleanse it with a stream of mead and filters.
8 Like lakes appear his flanks filled full with Soma: yea, he contains libations in abundance.
When Indra had consumed the first sweet viands, he, after slaying Vrtra, claimed the Soma.
9 Then bring thou hither, and let none prevent it: we know thee well, the Lord of wealth and treasure.
That splendid gift which is thine own, O Indra, vouchsafe to us, Lord of the Tawny Coursers.
10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.
Give us a hundred autumns for our lifetime: give us, O fair-checked Indra, store of heroes.
11 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXVII. Indra.

1. O INDRA, for the strength that slays Vrtra and conquers in the fight,
We turn thee hitherward to us.
2 O Indra, Lord of Hundred Powers, may those who praise thee hitherward.
Direct thy spirit and thine eye.
3 O Indra, Lord of Hundred Powers, with all our songs we invocate
Thy names for triumph over foes.
4 We strive for glory through the powers immense of him whom many praise,
Of Indra who supports mankind.
5 For Vrtra's slaughter I address Indra whom many invocate,
To win us booty in the wars.
6 In battles be victorious. We seek thee, Lord of Hundred Powers,
Indra, that Vrtra may be slain.
7 In splendid combats of the hosts, in glories where the fight is won.
Indra, be victor over foes.
8 Drink thou the Soma for our help, bright, vigilant, exceeding strong,
O Indra, Lord of Hundred Powers.
9 O Satakratu, powers which thou mid the Five Races hast displayed-
These, Indra, do I claim of thee.
10 Indra, great glory hast thou gained. Win splendid fame which none may mar
We make thy might perpetual.
11 Come to us either from anear, Or, Sakra, come from far away.
Indra, wherever be thy home, come to us thence, O Thunder-armed.

HYMN XXXVIII. Indra.

1. HASTING like some strong courser good at drawing, a thought have I imagined like a workman.
Pondering what is dearest and most noble, I long to see the sages full of wisdom.
2 Ask of the sages' mighty generations firm-minded and devout they framed the heaven.
These are thy heart-sought strengthening directions, and they have come to be sky's upholders.
3 Assuming in this world mysterious natures, they decked the heaven and earth for high dominion,
Measured with measures, fixed their broad expanses, set the great worlds apart held firm for safety.
4 Even as he mounted up they all adorned him: self-luminous he travels clothed in splendour.
That is the Bull's, the Asura's mighty figure: he, omniform, hath reached the eternal waters.
5 First the more ancient Bull engendered offspring; these are his many draughts that lent him vigour.
From days of old ye Kings, two Sons of Heaven, by hymns of sacrifice have won dominion.
6 Three seats ye Sovrans, in the Holy synod, many, yea, all, ye honour with your presence.
There saw I, going thither in the spirit, Gandharvas in their course with wind-blown tresses.
7 That same companionship of her, the Milch-cow, here with the strong Bull's divers forms they stablished.
Enduing still some new celestial figure, the skilful workers shaped a form around him.
8 Let no one here debar me from enjoying the golden light which Savitar diffuses.
He covers both all-fostering worlds with praises even as a woman cherishes her children.
9 Fulfil, ye twain, his work, the Great, the Ancient: as heavenly blessing keep your guard around us.
All the wise Gods behold his varied actions who stands erect, whose voice is like a herdsman's.
10 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXIX. Indra.

1. To Indra from the heart the hymn proceedeth, to him the Lord, recited, built with praises;
The wakening song sung forth in holy synod: that which is born for thee, O Indra, notice.
2 Born from the heaven e'en in the days aforetime, wakening, sting aloud in holy synod,
Auspicious, clad in white and shining raiment, this is the ancient hymn of our forefathers.
3 The Mother of the Twins hath borne Twin Children: my tongue's tip raised itself and rested silent.
Killing the darkness at the light's foundation, the Couple newly born attain their beauty.
4 Not one is found among them, none of mortals, to blame our sires who fought to win the cattle.
Their strengthener was Indra the Majestic he spread their stalls of kine the Wonder-Worker.
5 Where as a Friend with friendly men, Navagvas, with heroes, on his knees he sought the cattle.
There, verily with ten Dasagvas Indra found the Sun lying hidden in the darkness.
6 Indra found meath collected in the milch-cow, by foot and hoof, in the cow's place of pasture.
That which lay secret, hidden in the waters, he held in his right hand, the rich rewarder.
7 He took the light, discerning it from darkness: may we be far removed from all misfortune.
These songs, O Soma-drinker, cheered by Soma, Indra, accept from thy most zealous poet.
8 Let there be light through both the worlds for worship: may we be far from most overwhelming evil.
Great woe comes even from the hostile mortal, piled up; but good at rescue are the Vasus.
9 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XL. Indra.

1. THEE, Indra, we invoke, the Bull, what time the Soma is expressed.
So drink thou of the savoury juice.
2 Indra, whom many laud, accept the strength-conferring Soma juice:
Quaff, pour down drink that satisfies.
3 Indra, with all the Gods promote our wealth-bestowing sacrifice,
Thou highly-lauded Lord of men.
4 Lord of the brave, to thee proceed these drops of Soma juice expressed,
The bright drops to thy dwelling-place.
5 Within thy belly, Indra, take juice, Soma the most excellent: Thine are the drops celestial.
6 Drink our libation, Lord of hymns: with streams of meath thou art bedewed
Our glory, Indra, is thy gift.
7 To Indra go the treasures of the worshipper, which never fail:
He drinks the Soma and is strong
8 From far away, from near at hand, O Vrtra-slayer, come to us:
Accept the songs we sing to thee.
9 When from the space between the near and far thou art invoked by us,
Thence, Indra. come thou hitherward.

HYMN XLI. Indra.

1. INVOKED to drink the Soma juice, come with thy Bay Steeds, Thunder-armed
Come, Indra, hitherward to me.
2 Our priest is seated, true to time; the grass is regularly strewn;
The pressing-stones were set at morn.
3 These prayers, O thou who hearest prayer are offered: seat thee on the grass.
Hero, enjoy the offered cake.
4 O Vrtra-slayer, be thou pleased with these libations, with these hymns,
Song-loving Indra, with our lauds.
5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,
Indra, as mother-cows their calf.
6 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.
7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns
Thou, Vasu, dearly lovest us.
8 O thou to whom thy Bays are dear, loose not thy Horses far from us:
Here glad thee, Indra, Lord divine.
9 May long-maned Coursers, dropping oil, bring thee on swift car hitherward,
Indra, to seat thee on the grass.

HYMN XLII. Indra.

1. COME to the juice that we have pressed, to Sorna, Indra, bleat with milk:
Come, favouring us, thy Bay-drawn car!
2 Come, Indra, to this gladdening drink, placed on the grass, pressed out with stones:
Wilt thou not drink thy fill thereof?
3 To Indra have my songs of praise gone forth, thus rapidly sent hence,
To turn him to the Soma-draught.
4 Hither with songs of praise we call Indra to drink the Soma juice:
Will he not come to us by lauds?
5 Indra, these Somas are expressed. Take them within thy belly, Lord
Of Hundred Powers, thou Prince of Wealth.
6 We know thee winner of the spoil, and resolute in battles, Sage!
Therefore thy blessing we implore.
7 Borne hither by thy Stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.
8 Indra, for thee, in thine own place, I urge the Soma for thy draught:
Deep in thy heart let it remain,
9 We call on thee, the Ancient One, Indra, to drink the Soma juice,
We Kusikas who seek thine aid.

HYMN XLIII. Indra.

1. MOUNTED upon thy chariot-seat approach us: thine is the Sorna-draught from days aforetime.
Loose for the sacred grass thy dear companions. These men who bring oblation call thee hither.
2 Come our true Friend, passing by many people; come with thy two Bay Steeds to our devotions;
For these our hymns are calling thee, O Indra, hymns formed for praise, soliciting thy friendship.
3 Pleased, with thy Bay Steeds, Indra, God, come quickly to this our sacrifice that heightens worship;
For with my thoughts, presenting oil to feed thee, I call thee to the feast of sweet libations.
4 Yea, let thy two Bay Stallions bear thee hither, well limbed and good to draw, thy dear companions.
Pleased with the corn-blent offering which we bring thee, may Indra, Friend, hear his friend's adoration.
5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler?
Make me a Rsi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?
6 Yoked to thy chariot, led thy tall Bays, Indra, companions of thy banquet, bear thee hither,
Who from of old press to heaven's farthest limits, the Bull's impetuous and well-groomed Horses.
7 Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst;
In whose wild joy thou stirrest up the people, in whose wild joy thou didst unbar the cow-stalls.
8 Call we on Indra, Makhavan, auspicious, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XLIV. Indra.

1. May this delightsome Soma be expressed for thee by tawny stones.
Joying thereat, O Indra, with thy Bay Steeds come:. ascend thy golden-coloured car.
2 In love thou madest Usas glow, in love thou madest Surya shine.
Thou, Indra, knowing, thinking, Lord of Tawny Steeds, above all glories waxest great.
3 The heaven with streams of golden hue, earth with her tints of green and gold-
The golden Pair yield Indra plenteous nourishment: between them moves the golden One.
4 When born to life the golden Bull illumines all the realm of light.
He takes his golden weapon, Lord of Tawny Steeds, the golden thunder in his arms.
5 The bright, the well-loved thunderbolt, girt with the bright, Indra disclosed,
Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drave forth the kine.

HYMN XLV. Indra.

1. COME hither, Indra, with Bay Steeds, joyous, with tails like peacocks' plumes.
Let no men cheek thy course as fowlers stay the bird: pass o'er them as o'er desert lands.
2 He who slew Vrtra, burst the cloud, brake the strongholds and drave the floods,
Indra who mounts his chariot at his Bay Steeds' cry, shatters e'en things that stand most firm.
3 Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.
4 Bring thou us wealth with power to strike, our share, 'gainst him who calls it his.
Shake, Indra, as with hooks, the tree for ripened fruit, for wealth to satisfy our wish.
5 Indra, self-ruling Lord art thou, good Leader, of most glorious fame.
So, waxen in thy strength, O thou whom many praise, be thou most swift to hear our call.

HYMN XLVI. Indra.

1. OF thee, the Bull, the Warrior, Sovran Ruler, joyous and fierce, ancient and ever youthful,
The undecaying One who wields the thunder, renowned and great, great are the exploits, Indra.
2 Great art thou, Mighty Lord, through manly vigour, O fierce One, gathering spoil, subduing others,
Thyself alone the universe's Sovran: so send forth men to combat and to rest them.
3 He hath surpassed all measure in his brightness, yea, and the Gods, for none may be his equal.
Impetuous Indra in his might cxccedcth wide vast mid-air and heaven and earth together.
4 To Indra, even as rivers to the ocean, flow forth from days of old the Soma juices;
To him wide deep and mighty from his birth-time, the well of holy thoughts, aIl-comprehending.
5 The Soma, Indra, which the earth and heaven bear for thee as a mother bears her infant,
This they send forth to thee, this, vigorous Hero! Adhvaryus purify for thee to drink of.

HYMN XLVII. Indra.

1. DRINK, Indra, Marut-girt, as Bull, the Soma, for joy, for rapture even as thou listest.
Pour down the flood of meath within thy belly: thou from of old art King of Soma juices.
2 Indra, accordant, with the banded Maruts, drink Soma, Hero, as wise Vrtra-slayer.
Slay thou our foemen, drive away assailants and make us safe on every side from danger.
3 And, drinker at due seasons, drink in season, Indra, with friendly Gods, our pressed-out Soma.
The Maruts following, whom thou madest sharers, gave thee the victory, and thou slewest Vrtra.
4 Drink Soma, Indra, banded with the Maruts who, Maghavan, strengthened thee at Ahi's slaughter,
'Gainst Sambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy Singers.
5 The Bull whose strength hath waxed, whom Maruts follow, free-giving Indra, the celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.

HYMN XLVIII. Indra.

1. SOON as the young Bull sprang into existence he longed to taste the pressed-out Soma's liquor.
Drink thou thy fill, according to thy longing, first, of the goodly mixture blent with Soma.
2 That day when thou wast born thou, fain to taste it, drankest the plant's milk which the mountains nourish.
That milk thy Mother first, the Dame who bare thee, poured for thee in thy mighty Father's dwelling.
3 Desiring food he came unto his Mother, and on her breast beheld the pungent Soma.
Wise, he moved on, keeping aloof the others, and wrought great exploits in his varied aspects.
4 Fierce, quickly conquering, of surpassing vigour, he framed his body even as he listed.
E'en from his birth-time Indra conquered Tvastar, bore off the Soma and in beakers drank it.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XLIX. Indra.

1. GREAT Indra will I laud, in whom all people who drink the Soma have attained their longing;
Whom, passing wise, Gods, Heaven and Earth, engendered, formed by a Master's hand, to crush the Vrtras.
2 Whom, most heroic, borne by Tawny Coursers, verily none subdueth in the battle;
Who, reaching far, most vigorous, hath shortened the Dasyu's life with Warriors bold of spirit.
3 Victor in fight, swift mover like a warhorse, pervading both worlds, rainer down of blessings,
To he invoked in war like Bhaga, Father, as 'twere, of hymns, fair, prompt to hear, strength-giver.
4 Supporting heaven, the high back of the region, his car is Vayu with his team of Vasus.
Illumining the nights, the Sun's creator, like Dhisana he deals forth strength and riches.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers treasure.

HYMN L. Indra.

1. LET Indra drink, All-hail! for his is Soma,-the mighty Bull come, girt by Maruts, hither.
Far-reaching, let him fill him with these viands, and let our offering sate his body's longing.
2 I yoke thy pair of trusty Steeds for swiftness, whose faithful service from of old thou lovest.
Here, fair of cheek! let thy Bay Coursers place thee: drink of this lovely welleffused libation.
3 With milk they made Indra their good Preserver, lauding for help and rule the bounteous rainer.
Impetuous God, when thou hast drunk the Soma, enraptured send us cattle in abundance.
4 With kine and horses satisfy this longing with very splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the Kusikas have brought their gift, the singers.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN LI. Indra.

1. HIGH hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;
Him who hath waxen great, invoked with beauteous songs, Immortal One, whose praise each day is sung aloud.
2 To Indra from all sides go forth my songs of praise, the Lord of Hundred Powers, strong, Hero, like the sea,
Swift, winner of the booty, breaker-down of forts, faithful and ever-glorious, finder of the light.
3 Where battle's spoil is piled the singer winneth praise, for Indra taketh care of matchless worshippers.
He in Vivasvan's dwelling findeth his delight: praise thou the ever-conquering slayer of the foe.
4 Thee, valorous, most heroic of the heroes, shall the priests glorify with songg and praises.
Full of all wondrous power he goes to conquest: worship is his, sole Lord from days aforetime.
5 Abundant are the gifts he gives to mortals: for him the earth bears a rich store of treasures.
The heavens, the growing plants, the living waters, the forest trees preserve their wealth for Indra.
6 To thee, O Indra, Lord of Bays, for ever are offered prayers and songs: accept them gladly.
As Kinsman think thou of some fresh assistance; good Friend, give strength and life to those who praise thee.
7 Here, Indra, drink thou Soma with the Maruts, as thou didst drink the juice beside Saryata.
Under thy guidance, in thy keeping, Hero, the singers serve, skilled in fair sacrifices.
8 So eagerly desirous drink the Soma, our juice, O Indra, with thy friends the Maruts,
Since at thy birth all Deities adorned thee for the great fight, O thou invoked of many.
9 He was your comrade in your zeal, O Maruts: they, rich in noble gifts, rejoiced in Indra.
With them together let the Vrtra-slayer drink in his home the worshipper's libation.
10 So, Lord of affluent gifts, this juice hath been pressed for thee with strength
Drink of it, thou who lovest song.
11 Incline thy body to this juice which suits thy Godlike nature well:
May it cheer thee who lovest it.
12 Brave Indra, let it work through both thy flanks, and through thy head by prayer,
And through thine arms, to prosper us.

HYMN LII. Indra.

1. INDRA, accept at break of day our Soma mixt with roasted corn,
With groats with cake, with eulogies.
2 Accept, O Indra, and enjoy the well-dressed sacrificial cake: Oblations are poured forth to thee.
3 Consume our sacrificial cake, accept the songs of praise we sing,
As he who woes accepts his bride.
4 Famed from of old, accept the cake at our libation poured at dawn,
Forgreat, O Indra, is thy power.
5 Let roasted corn of our midday libation, and sacrificial cake here please thee, Indra,
What time the lauding singer, keen of purpose and eager as a bull, with hymns implores thee.
6 At the third sacrifice, O thou whom many praise, give glory to the roasted corn and holy cake.
With offered viands and with songs may we assist thee, Sage, whom Vaja and the Rbhus wait upon.
7 The groats have we prepared for thee with Pusan, corn for thee, Lord of Bay Steeds, with thy horses.
Eat thou the meal-cake, banded with the Maruts, wise Hero, Vrtra-slayer, drink the Soma.
8 Bring forth the roasted corn to meet him quickly, cake for the bravest Hero mid the heroes.
Indra, may hymns accordant with thee daily strengthen thee, Bold One, for the draught of Soma.

HYMN LIII. Indra, Parvata, Etc.

1. ON a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither.
Enjoy the gifts, Gods, at our sacrifices wax strong by hymns, rejoice in our oblation.
2 Stay still, O Maghavan, advance no farther. a draught of well-pressed Soma will I give thee.
With sweetest song I grasp, O Mighty Indra, thy garment's hem as a child grasps his father's.
3 Adhvaryu, sing we both; sing thou in answer: make we a laud acceptable to Indra.
Upon this sacrificer's grass he seated: to Indra shall our eulogy be uttered.
4 A wife, O Maghavan is home and dwelling: so let thy Bay Steeds yoked convey thee hither.
Whenever we press out for thee the Soma, let Agni as our Herald speed to call thee.
5 Depart, O Maghavan;again come hither: both there and here thy goat is Indra, Brother,
Where thy tall chariot hath a place to rest in, and where thqu loosest thy loud-neighing Courser.
6 Thou hast drunk Soma, Indra, turn thee homeward; thy joy is in thy home, thy racious Consort;
Where thy tall chariot hath a place to rest in, and thy strong Courser is set free with guerdon.
7 Bounteous are these, Angirases, Virupas: the Asura's Heroes and the Sons of Heaven.
They, giving store of wealth to Visvamitra, prolong his life through countless Soma-pressings.
8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,
Holy One, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.
9 The mighty sage, God-born and God-incited, who looks on men, restrained the billowy river.
When Visvamitra was Sudas's escort, then Indra through the Kusikas grew friendly.
10 Like swans, prepare a song of praise with pressing-stones, glad in your hymns with juice poured forth in sacrifice.
Ye singers, with the Gods, sages who look on men, ye Kutikas drink up the Soma's savoury meath.
11 Come forward, Kusikas, and be attentive; let loose Sudas's horse to win him riches.
East, west, and north, let the King slay the foeman, then at earth's choicest place perform his worship.
12 Praises to Indra have I sung, sustainer of this earth and heaven. This prayer of Visvamitra keeps secure the race of Bharatas.
13 The Visvamitras have sung forth this prayer to Indra Thunder-aimed:
So let him make us prosperous.
14 Among the Kikatas what do thy cattle? They pour no milky draught, they heat no caldron.
Bring thou to us the wealth of Pramaganda;give up to us, O Maghavan, the low-born.
15 Sasarpari, the gift of Jamadagnis, hath lowed with mighty voice dispelling famine.
The Daughter of the Sun hath spread our glory among the Gods, imperishable, deathless.
16 Sasarpari brought glory speedily to these, over the generations of the Fivefold Race;
Daughter of Paksa, she bestows new vital power, she whom the ancient Jamadagnis gave to me.
17 Strong be the pair of oxen, firm the axles, let not the pole slip nor the yoke be broken.
May Indra, keep the yoke-pins from decaying: attend us, thou whose fellies are uninjured.
18 O Indra, give our bodies strength, strength to the bulls who draw the wains,
Strength to our seed and progeny that they may live, for thou art he who giveth strength.
19 Enclose thee in the heart of Khayar timber, in the car wrought of Sinsapa put firmness.
Show thyself strong, O Axle, fixed and strengthened: throw us not from the car whereon we travel.
20 Let not this sovran of the wood leave us forlorn or injure us.
Safe may we be until we reach our homes and rest us and unyoke.

21 With various aids this day come to us, Indra, with best aids speed us, Maghavan, thou Hero.
Let him who hatcth us fall headlong downward: him whom we hate let vital breath abandon.
22 He heats his very axe, and then cuts a mere Semal blossom off.
O Indra, like a caldron cracked and seething, so he pours out foam.
23 Men notice not the arrow, O ye people; they bring the red beast deeming it a bullock.
A sluggish steed men run not with the courser, nor ever lead an ass before a charger.
24 These men, the sons of Bharata, O Indra, regard not severance or close connexion.
They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

HYMN LIV. Visvedevas.

1. To him adorable, mighty, meet for synods, this strengthening hymn, unceasing, have they offered.
May Agni hear us with his homely splendours, hear us, Eternal One, with heavenly lustre.
2 To mighty Heaven and Earth I sing forth loudly: my wish goes out desirous and well knowing
Both, at whose laud in synods, showing favour, the Gods rejoice them with the living mortal.
3 O Heaven and Earth, may your great law he faithful: he ye our leaders for our high advantage.
To Heaven and Earth I offer this my homage, with food, O Agni, as I pray for riches.
4 Yea, holy Heaven and Earth, the ancient sages whose word was ever true had power to find you;
And brave men in the fightwhere heroes conquer, O Earth, have known you well and paid you honour.
5 What pathway leadeth to the Gods? Who knoweth this of a truth, and who will now declare it?
Seen are their lowest dwelling-places only, but they are in remote and secret regions.
6 The Sage who looketh on mankind hath viewed them bedewed, rejoicing in the seat of Order.
They make a home as for a bird, though parted, with one same will finding themselves together.
7 Partners though parted, with far-distant limits, on one firm place both stand for ever watchful,
And, being young for evermore, as sisters, speak to each other names that are united.
8 All living things they part and keep asunder; though bearing up the mighty Gods they reel not.
One All is Lord of what is fixed and moving, that walks, that flies, this multiform creation.
9 Afar the Ancient from of old I ponder, our kinship with our mighty Sire and Father,-
Singing the praise whereof the Gods by custom stand on the spacious far-extended pathway.
10 This laud, O Heaven and Earth, to you I utter: let the kind-hearted hear, whose tongue is Agni,
Young, Sovran Rulers, Varuna and Mitra, the wise and very glorious Adityas.
11 The fair-tongued Savitar, the golden-handed, comes thrice from heaven as Lord in our assembly.
Bear to the Gods this song of praise, and send us, then, Savitar, complete and perfect safety.
12 Deft worker, skiful-handed, helpful, holy, may Tvastar, God, give us these things to aid us,
Take your delight, Ye Rbhus joined with Pusan: ye have prepared the rite with stones adjusted.
13 Borne on their flashing car, the spear-armed Maruts, the nimble Youths of Heaven, the Sons of Order,
The Holy, and Sarasvati, shall hear us: ye Mighty, give us wealth with noble offspring.
14 To Visnu rich in marvels, songs And praises shall go as singers on the road of Bhaga,-
The Chieftain of the Mighty Stride, whose Mothers, the many young Dames, never disregard him.
15 Indra, who rules through all his powers heroic, hath with his majesty filled earth and heaven.
Lord of brave hosts, Fort-crusher, Vrtra-slayer, gather thou up and bring us store of cattle.
16 My Sires are the Nasatyas, kind tokinsmen: the Asvins' kinship is a glorious title.
For ye are they who give us store of riches: ye guard your gift uncheated by the bounteous.
17 This is, ye Wise, your great and glorious title, that all ye Deities abide in Indra.
Friend, Much-invoked! art thou with thy dear Rbhus: fashion ye this our hymn for our advantage.
18 Aryaman, Aditi deserve our worship: the laws of Varuna remain unbroken.
The lot of childlessness remove ye from us, and let our course be rich in kine and offspring.
19 May the Gods' envoy, sent to many a quarter, proclaim us sinless for our perfect safety.
May Earth and Heaven, the Sun, the waters, hear us, and the wide firmament and constellations.
20 Hear us the mouatains which distil the rain-drops, and, resting firm, rejoice in freshening moisture.
May Aditi with the Adityas hear us, and Maruts grant us their auspicious shelter.
21 Soft be our path for ever, well-provisioned: with pleasant meath, O Gods, the herbs besprinkle.

Safe be my bliss, O Agni, in thy friendship: may I attain the seat of foodful. riches,
22 Enjoy the offering: beam thou strength upon us; combine thou for our good all kinds of glory.
Conquer in battle, Agni, all those foemen, and light us every day with loving kindness.

HYMN LV. Visvedevas.

1. AT the first shining of the earliest Mornings, in the Cow's home was born the Great Eternal.
Now shall the statutes of the Gods be valid. Great is the Gods' supreme and sole dominion -
2 Let not the Gods here injure us, O Agni, nor Fathers of old time who know the region,
Nor the sign set between two ancient dwellings. Great is the Gods' supreme and sole dominion.
3 My wishes fly abroad to many places: I glance back to the ancient sacrifices.
Let us declare the truth when fire is kindled. Great is the Gods' supreme and sole dominion.
4 King Universal, born to sundry quarters, extended through the wood be lies on couches.
One Mother rests: another feeds the Infant. Great is the Gods' supreme and sole dominion.
5 Lodged in old plants, he grows again in younger, swiftly within the newly-born and tender.
Though they are unimpregned, he makes them fruitful. Great is the Gods' supreme and sole dominion.
6 Now lying far away, Child of two Mothers, he wanders unrestrained, the single youngling.
These are the laws of Varuna and Mitra. Great is the Gods' supreme and sole dominion.
7 Child of two Mothers, Priest, sole Lord in synods, he still precedes while resting as foundation.
They who speak sweetly bring him sweet addresses. Great is the Gods' supreme and sole dominion.
8 As to a friendly warrior when he battles, each thing that comes anear is seen to meet him.
The hymn commingles with the cow's oblation. Great is the Gods' supreme and sole dominion.
9 Deep within these the hoary envoy pierceth; mighty, he goeth to the realm of splendour,
And looketh on us, clad in wondrous beauty. Great is the Gods' supreme and sole dominion.
10 Visnu, the guardian, keeps the loftiest station, upholding dear, immortal dwelling-places.
Agni knows well all these created beings. Great is the Gods' supreme and sole dominion.
11 Ye, variant Pair, have made yourselves twin beauties: one of the Twain is dark, bright shines the other;
And yet these two, the dark, the red, are Sisters. Great is the Gods' supreme and sole dominion.
12 Where the two Cows, the Mother and the Daughter, meet and give suck yielding their lordly nectar,
I praise them at the seat of law eternal. Great is the Gods' supreme and sole dominion.
13 Loud hath she lowed, licking the other's youngling. On what world hath the Milch-cow laid her udder?
This Ila streameth with the milk of Order. Great is the Gods' supreme and sole dominion.
14 Earth weareth beauties manifold: uplifted, licking her Calf of eighteen months, she standeth.
Well-skilled I seek the seat of law eternal. Great is the Gods' supreme and sole dominion.
15 Within a wondrous place the Twain are treasured: the one is manifest, the other hidden.
One common pathway leads in two directions. Great is the Gods' supreme and sole dominion.
16 Let the milch-kine that have no calves storm downward, yielding rich nectar, streaming, unexhausted,
These who are ever new and fresh and youthful. Great is the Gods' supreme and sole dominion.
17 What time the Bull bellows in other regions, another herd receives the genial moisture;
For he is Bhaga, King, the earth's Protector. Great is the Gods' supreme and sole dominion.
18 Let us declare the Hero's wealth in horses, O all ye folk: of this the Gods have knowledge.
Sixfold they bear him, or by fives are harnessed. Great is the Gods' supreme and sole dominion.
19 Tvastar the God, the omniform. Creator, begets and feeds mankind in various manner.
His, verily, arc all these living creatures. Great is the Gods' supreme dominion.
20 The two great meeting Bowls hath he united: each of the Pair is laden with histreasure.

The Hero is renowned for gathering riches. Great is the Gods' supreme and sole dominion.
21 Yea, and on this our earth the All-Sustainer dwells like a King with noble friends about him.
In his protection heroes rest in safety. Great is the Cods' supreme and sole dominion.
22 Rich in their gifts for thee are herbs and waters, and earth brings all her wealth for thee, O Indra.
May we as friends of thine share goodly treasures. Great is the Gods' supreme and sole dominion.

HYMN LVI. Visvedevas.

1. NOT men of magic skill, not men of wisdom impair the Gods' first steadfast ordinances.
Ne'er may the earth and heaven which know not malice, nor the fixed hills, be bowed by sage devices.
2 One, moving not away, supports six burthens: the Cows proceed to him the true, the Highest.
Near stand three Mighty Ones who travel swiftly: two are concealed from sight, one is apparent.
3 The Bull who wears all shapes, the triple-breasted, three-uddered, with a brood in many places,
Ruleth majestic with his triple aspect, the Bull, the Everlasting Ones' impregner.
4 When nigh them, as their tracer he observed them: he called aloud the dear name of Adityas.
The Goddesses, the Waters, stayed to meet him: they who were wandering separate enclosed him.
5 Streams! the wise Gods have thrice three habitations. Child of three Mothers, he is Lord in synods.
Three are the holy Ladies of the Waters, thrice here from heaven supreme in our assembly.
6 Do thou, O Savitar, from heaven thrice hither, three times a day, send down thy blessings daily.
Send us, O Bhaga, triple wealth and treasure; cause the two worlds to prosper us, Preserver!
7 Savitar thrice from heaven pours down abundance, and the fair-handed Kings Varuna, Mitra;
And spacious Heaven and Earth, yea, and the Waters, solicit wealth that Savitar may send us.
8 Three are the bright realms, best, beyond attainment, and three, the Asura's Heroes, rule as Sovrans,
Holy and vigorous, never to be injured. Thrice may the Gods from heaven attend our synod.

HYMN LVII. Visvedevas.

1. MY thought with fine discernment hath discovered the Cow who wanders free without a herdsman,
Her who hath straightway poured me food in plenty: Indra and Agni therefore are her praisers.
2 Indra and Pusan, deft of hand and mighty, well-pleased have drained the heaven's exhaustless udder.
As in this praise the Gods have all delighted, may I win blessing here from you, O Vasus.
3 Fain to lend vigour to the Bull, the siste.. with reverence recognize the germ within him.
The Cows come lowing hither to the Youngling, to him endued with great and wondrous beauties.
4 Fixing with thought, at sacrifice, the press-stones, I bid the well-formed Heaven and Earth come hither;
For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.
5 Agni, thy meath-sweet tongue that tastes fair viands, which among Gods is called the far-extended,-
Therewith make all the Holy Odes be seated here for our help, and feed them with sweet juices.
6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain-clouds.
Thus care for us, O Vasu Jatavedas, show us thy loving-kindness, reaching all men.

HYMN LVIII. Asvins.

1. THE Ancient's Milch-cow yields the things we long for: the Son of Daksina travels between them.
She with the splendid chariot brings refulgence. The praise of Usas hath awoke the Asvins.
2 They bear you hither by well-orderd statute: our sacred offerings rise as if to parents.
Destroy in us the counsel of the niggard come hitherward, for we have shown you favour.
3 With lightly-rolling car and well-yoked horses hear this, the press-stone's song, ye Wonder-Workers.
Have not the sages of old time, ye Asvins, called you most prompt to come and stay misfortune?
4 Remember us, and come to us, for ever men, as their wont is, invocate the Asvins.
Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.
5 Even through many regions, O ye Asvins high praise is yours among mankind, ye Mighty-
Come, helpers, on the paths which Gods have travelled: here your libations of sweet meath are ready.
6 Ancient your home, auspicious is your friendship: Heroes, your wealth is with the house of Jahnu.
Forming again with you auspicious friendship, let us rejoice with draughts of meath together.
7 O Asvins, Very Mighty ones, with Vayu and with his steeds, one-minded, ever-youthful,
Nasatyas, joying in the third day's Soma, drink it, not hostile, Very Bounteous Givers.
8 Asvins, to you are brought abundant viands in rivalry with sacred songs, unceasing.
Sprung from high Law your car, urged on by press-stones, goes round the earth and heaven in one brief moment.
9 Asvins, your Soma sheds delicious sweetness: drink ye thereof and come unto our dwelling.
Your car, assuming many a shape, most often goes to the Soma-presser's place of meeting.

HYMN LIX. Mitra.

1. MITRA, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven.
Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.
2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred Law, Aditya.
He whom thou helpest ne'er is slain or conquered, on him, from near or far, falls no affliction.
3 joying in sacred food and free from sickness, with knees bent lowly on the earth's broad surface,
Following closely the Aditya's statute, may we remain in Mitra's gracious favour.
4 Auspicious and adorable, this Mitra was born with fair dominion, King, Disposer.
May we enjoy the grace of him the Holy, yea, rest in his propitious loving-kindness.
5 The great Aditya, to be served with wor. ship, who stirreth men, is gracious to the singer.
To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.
6 The gainful grace of Mitra,. God, supporter of the race of man,
Gives splendour of most.glorious fame.
7 Mitra whose glory spreads afar, he who in might surpasses heaven,
Surpasses earth in his renown.
8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.
9 Mitra to Gods, to living men, to him who strews the holy grass,
Gives food fulfilling sacred Law.

HYMN LX. Rbhus.

1. HERE is your ghostly kinship, here, O Men: they came desirous to these holy rites with store of wealth,
With wondrous arts, whereby, with schemes to meet each need, Ye gained, Sudhanvan's Sons! your share in sacrifice.
2 The mighty powers wherewith. ye formed the chalices, the thought by which ye drew the cow from out the hide,
The intellect wherewith ye wrought the two Bay Steeds,-through these, O Rbhus, ye attained divinity.
3 Friendship with Indra have the Rbhus, fully gained: grandsons of Manu, they skilfully urged the work.
Sudhanvan's Children won them everlasting life, serving with holy rites, pious with noble acts.
4:In company with Indra come ye to the juice, then gloriously shall your wishes be fulfilled.
Not to be paragoned, ye Priests, are your good deeds, nor your heroic acts, Rbhus, Sudhanvan's Sons.
5 O Indra, with the Rbhus, Mighty Ones, pour down the Soma juice effused, well-blent, from both thy hands.
Maghalan, urged by song, in the drink-offerer's house rejoice thee with the Heroes, with Sudhanvan's Sons.
6 With Rbhu near, and Vaja, Indra, here exult, with Saci, praised of many, in the juice we pour.
These homes wherein we dwell have turned themselves to thee, -devotions to the Gods, as laws of men ordain.
7 Come with the mighty Rbhus, Indra, come to us, strengthening with thy help the singer's holy praise;
At hundred eager calls come to the living man, with thousand arts attend the act of sacrifice.

HYMN LXI. Usas.

1. O Usas, strong with strength, endowed witli knowledge, accept the singer's praise, O wealthy Lady.
Thou, Goddess, ancient, young, and full of wisdom, movest, all-bounteous! as the Law ordaineth.
2 Shine forth, O Morning, thou auspicious Goddess, on thy bright car awaking pleasant voices.
Let docile horses of far-reaching splendour convey thee hitherward, the goldencoloured.
3 Thou, Morning, turning thee to every creature, standest on high as ensign of the Immortal,
To one same goal ever and ever wending now, like a wheel, O newly-born, roll hi ther.
4 Letting her reins drop downward, Morning cometh, the wealthy Dame, the Lady of the dwelling;
Bringing forth light, the Wonderful, the Blessed hath spread her from the bounds of earth and heaven.
5 Hither invoke the radiant Goddess Morning, and bring with reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and, fair to look on, hath beamed forth her splendour.
6 From heaven, with hymns, the Holy One was wakened: brightly to both worlds came the wealthy Lady.
To Morning, Agni, when she comes refulgent, thou goest forth soliciting fair riches.
7 On Law's firm base the speeder of the Mornings, the Bull, hath entered mighty earth and heaven.
Great is the power of Varuna and Mitra, which, bright, hath spread in every place its splendour.

HYMN LXII. Indra and Others.

1. YOUR well-known prompt activities aforetime needed no impulse from your faithful servant.
Where, Indra-Varuna, is now that glory wherewith ye brought support to those who loved you?
2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.
Accordant, Indra-Varuna, with Maruts, with Heaven and Earth, hear ye mine invocation.
3 O Indra-Varuna, ours be this treasure ours be wealth, Maruts, with full store of heroes.
.May the Varutris with their shelter aid us, and Bharati and Hotri with the Mornings.
4 Be pleased! with our oblations, thou loved of all Gods, Brhaspati:
Give wealth to him who brings thee gifts.
5 At sacrifices, with your hymns worship the pure Brhaspati-
I pray for power which none may bend-
6 The Bull of men, whom none deceive, the wearer of each shape at will,
Brhaspati Most Excellent.
7 Divine, resplendent Pusan, this our newest hymn of eulogy,
By us is chanted forth to thee.
8 Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.
9 May he who sees all living things, see, them together at a glancc,-
May lie, may Pusan be our help.
10 May we attain that excellent glory of Savitar the God:
So May he stimulate our prayers.
11 With understanding, earnestly, of Savitar the God we crave
Our portion of prosperity.
12 Men, singers worship Savitar the God with hymn and holy rites,
Urged by the impulse of their thoughts.
13 Soma who gives success goes forth, goes to the gathering place of Gods,
To seat him at the seat of Law.
14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.
15 May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.
16 May Mitra-Varuna, sapient Pair, bedew our pasturage with oil,
With meatb the regions of the air.
17 Far-ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.
18 Lauded by Jamadagni's song, sit in the place of holy Law:
Drink Soma, ye who strengthen Law.

HYMN I. Agni.

1, THEE Agni, have the Gods, ever of one accord, sent hither down, a God, appointed messenger, yea, with their wisdom sent thee down.
The Immortal, O thou Holy One, mid mortal men, the God-devoted God, the wise, have they brought forth, brought forth the omnipresent God-devoted Sage.
2 As such, O Agni, bring with favour to the Gods thy Brother Varuna who loveth sacrifice,
True to the Law, the Aditya who supporteth men, the King, supporter of mankind.
3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like two car-steeds in rapid course, Wondrous! to us in rapid course.
O Agni, find thou grace for us with Varuna, with Maruts who illumine all.
Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.
4 Do thou who knowest Varuna, O Agni, put far away from us the God's displeasure.
Best Sacrificer, brightest One, refulgent remove thou far from us all those who hate us.
5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.
Reconcile to us Varuna, be bounteous enjoy the gracious juice; be swift to hear us.
6 Excellent is the glance, of brightest splendour, which the auspicious God bestows on mortals-
The God's glance, longed-for even as the butter, pure, heated, of the cow, the milch-cow's bounty.
7 Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni.
He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.
8 This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker:
Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.
9 Allied by worship, let him give man knowledge: by an extended cord they lead him onward.
He stays, effectual in this mortal's dwelling, and the God wins a share in his possessions.
10 Let Agni -for he knows the way- conduct us to all that he enjoys of God-sent riches,
What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.
11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom;
Footless and headless, both his ends concealing, in his Bull's lair drawing himself together.
12 Wondrously first he rose aloft, defiant, in the Bull's lair, the homeof holy Order,
Longed-for, young, beautiful, and far-resplendent: and sevendear frieuds sprang up unto the Mighty.
13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.
Forth drave they, with loud call, Dawn's teeming Milch-kine bid in the mountainstable, in the cavern.
14 Splendid were they when they had rent the mountain: others, around, shall tell forth this their exploit.
They sang their song, prepared to free the cattle: they found the light; with holy hymns they worshipped.
15 Eager, with thought intent upon the booty, the men with their celestial speech threw open,
The solid mountain firm, compact, enclosing, confining Cows, the stable full of cattle.
16 The Milch-cow's earliest name they comprehended: they found the Mother's thrice-seven noblest titles.
This the bands knew, and sent forth acclamation:with the Bull's sheen the Red One was apparent.
17 The turbid darkness fled, the heaven was sp, endid! up rose the bright beam of celestial Morning.
Surya ascended to the wide expanses, beholding deeds of men both good and evil.
18 Then, afterwards they looked around, awakened, when first they held that Heaven allotted treasure.
Now all the Gods abide in all their dwellings. Varuna, Mitra, be the prayer effective.

19 I will call hither brightly-beaming Agni, the Herald, all-supporting, best at worship.
He hath disclosed, like the milch cows' pure udder, the Sorria's juice when cleansed and poured from beakers.
20 The freest God of all who should be worshipped, the guest who is received in all men's houses,
Agni who hath secured the Gods' high favour,-may he be gracious, to us Jatavedas.

HYMN II. Agni.

1. THE, Faithful One, Immortal among mortals, a God among the Gods, appointed envoy,
Priest, best at worship, must shine forth in glory . Agni shall be raised high with man's oblations.
2 Born for us here this day, O Son of Vigour, between both races of born beings, Agni,
Thou farest as an envoy, having harnessed, Sublime One! thy strong-muscled radiant stallions.
3 I laud the ruddy steeds who pour down blessing, dropping oil, flectest through the thoualit of Order.
Yoking red horses to and fro thou goest between you Deities and mortal races.
4 Aryaman, Mitra, Varuna, and Indra with Visnu, of the Gods, Maruts and Asvins-
These, Agni, with good car and steeds, bring hither, most bountiful, to folk with fair oblations.
5 Agni, be this our sacrifice eternal, with brave friends, rich in kine and sheep and horses,
Rich, Asura! in sacred food and children, in full assembly, wealth broad-based and during.
6 The man who, sweating, brings for thee the fuel, and makes his head to ache, thy faithful servant,-
Agni, to him be a self-strong Protector guard him from all who seek to do him mischief.
7 Who brings thee food, though thou hast food in plenty, welcomes his cheerful guest and speeds him onward,
Who kindles thee devoutly in his dwelling,to him be wealth secure and freely giving.
8 Whoso sings praise to thee at eve or morning, and, with oblation, doth the thing thou lovest,-
In his own home, even as a goId-girt courser, rescue him from distress, the bounteous giver.
9 Whoso brings gifts to thee Immortal, Agni, and doth thee service with uplifted ladle,-
Let him not, sorely toiling, lose his riches; let not the sinner's wickedness enclose him.
10 Whose well-wrought worship thou acceptest, Agni, thou God a mortal's gift, thou liberal Giver,-
Dear be his sacrifice to thee, Most Youthful! and may we strengthen him when he adores thee.
11 May he who knows distinguish sense and folly of men, like straight and crooked backs of horses.
Lead us, O God, to wealth and noble offspring: keep penury afar and grant us plenty.
12 This Sage the Sages, ne'er deceived, commanded, setting him down in dwellings of the living.
Hence mayst thou, friendly God, with rapid footsteps behold the Gods, wonderful, fair to look on.
13 Good guidance hast thou for the priest, O Agni, who, Youngest God! with outpoured Soma serves thee.
Ruler of men, thou joyous God, bring treasure splendid and plentiful to aid the toiler.
14 Now all that we, thy faithful servants, Agni, have done with feet, with hands, and with our bodies,
The wise, with toil, the holy rite have guided, as those who frame a car with manual cunning.
15 May we, seven sages first in rank, engender, from Dawn the Mother, men to be ordainers.
May we, Angirases, be sons of Heaven, and, radiant, burst the wealth-containing mountain.
16 As in the days of old our ancient Fathers, speeding the work of holy worship, Agni,
Sought pure light and devotion, singing praises; they cleft the ground and made red Dawns apparent.
17 Gods, doing holy acts, devout, resplendent, smelting like ore their human generations.
Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.
18 Strong One! he marked them-and the Gods before them-like herds of cattle in a foodful pasture.
There they moaned forth their strong desire for mortals, to aid the True, the nearest One, the Living.
19 We have worked for thee, we have laboured nobly-bright Dawns have shed their light upon our worship-
Adding a beauty to the perfect Agni, and the God's beauteous eye that shines for ever.

20 Agni, Disposer, we have sung these praises to thee the Wise: do thou accept them gladly.
Blaze up on high and ever make us richer. Give us great wealth, O thou whose boons are many.

HYMN III. Agni.

1. WIN, to assist you, Rudra, Lord of worship, Priest of both worlds, effectual
Sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless.
2 This shrine have we made ready for thy coming, as the fond dame attires her for her husband.
Performer of good work, sit down before us, invested while these flames incline to meet thee.
3 A hymn, O Priest, to him who hears, the gentle, to him who looks on men, exceeding gracious,
A song of praise sing to the God Immortal, whom the stone, presser of the sweet juice, worships.
4 Even as true knower of the Law, O Agni, to this our solemn rite he thou attentive.
When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?
5 Why this complaint to Varuna, O Agni? And why to Heaven? for what is our transgression?
How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryaman and Bhaga?
6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes tobless us,
True, circumambient? what to Earth, O Agni, what wilt thou say to man-destroying Rudra?
7 How to great Pusan who promotes our welfare,- to honoured Rudra what, who gives oblations?
What sin of ours to the far-striding Visnu, what, Agni, wilt thou tell the Lofty Arrow.
8 What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned?
Before the Free, before the Swift, defend us: fulfil heaven's work, all-knowing Jatavedas.
9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice, O Agni.
Though she is black of hue with milk she teemeth, nutritious, brightly shining, all-sustaining.
10 Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.
He who gives vital power goes on unswerving. Prsni the Bull hath milked the pure wiiite udder.
11 By Law the Angirases cleft the rock asunder, and sang their hymns together with the cattle.
Bringing great bliss the men encompassed Morning: light was apparent at the birth of Agni.
12 By Law the Immortal Goddesses the Waters, with meath-rich waves, O Agni, and uninjured,
Like a strong courser lauded in his running, sped to flow onward swiftly and for ever.
13 Go never to the feast of one who harms us, the treacherous neighbour or. unworthy kinsman.
Punish us not for a false brother's trespass. Let us riot feel the might of friend or foeman.
14 O Agni, keep us safe with thy protection, loving us, honoured God! and ever guarding.
Beat thou away, destory severe affliction slay e'en the demon when he waxes mighty.
15 Through these our songs of praise be gracious, Agni; moved by ourprayers, O Hero, touch our viands.
Accept, O Angiras, these our devotions, and let the praise which Gods desire address thee.
16 To thee who knowest, Agni, thou Disposer, all these wise secret speeches have I uttered,
Sung to thee, Sage, the charming words of wisdom, to thee, O Singer, with. my thoughts and Praises.

HYMN IV. Agni.

1. PUT forth like a wide-spreading net thy vigour; go like a mighty King with his attendants.
Thou, following thy swift net, shootest arrows: transfix the fiends with darts that burn most fiercely.
2 Forth go in rapid flight thy whirling weapons: follow them closely, glowing in thy fury.
Spread with thy tongue the winged flames, O Agni; unfettered, cast thy firebrands all around thee.
3 Send thy spies forward, flectest in thy motion; be, ne'er deceived, the guardian of this people
From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us.
4 Rise up, O Agni, spread thee out before us: burn down our foes, thou who hast sharpened arrows.
Him, blazing Agni! who hath worked us mischief, consume thou utterly like dried-up stubble.
5 Rise, Agni, drive off those who fight against us: make manifest thine own celestial vigour.
Slacken the strong bows of the demondriven: destroy our foemen whether kin or stranger.
6 Most Youthful God, he knoweth well thy favour who gave an impulse to this high devotion.
All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.
7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation
Is fain to please thee for his life and dwelling. May all his days be bright: be this his longing.
8 I praise thy gracious favour: sing in answer. May this my song sing like a loved one with thee.
Lords of good steeds and cars may we adorn thee, and day by day vouchsafe thou us dominion.
9 Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.
So may we honour thee, content and joyous, passing beyond the glories of the people.
10 Whoso with good steeds and fine gold, O Agni, comes nigh thee on a car laden with trcasure,
His Friend art thou, yea, thou art his Protector whose joy it is to entertain thee duly.
11 Through words and kinship I destroy the miglity: this power I have from Gotama my father.
Mark thou this speech of ours, O thou Most Youthful, Friend of the House, exceeding wise, Invoker.
12 Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking their places here, combined, preserve us.
13 Thy guardian rays, O Agni, when they saw him, preserved blind Mamateya from affliction.
Lord of all riches, he preserved the pious: the fees who fain would harm them did no mischief
14 Aided by thee with thee may we be wealthy, may we gain strength with thee to guide us onward.
Fulfil the words of both, O Ever Truthful: straightway do this, thou God whom power emboldens.
15 O Agni, with this fuel will we serve thee; accept the laud we sing to thee with favour
Destroy the cursing Raksasas: preserve us, O rich in friends, from guile and scorn and slander.

HYMN V. Agni.

1. How shall we give with one accord oblation to Agni, to Vaisvanara the Bounteous?
Great light, with full high growth hath he uplifted, and, as a pillar bears the roof, sustains it.
2 Reproach not him who, God and selfreliant, vouchsafed this bounty unto me a mortal,-
Deathless, discerner, wise, to me the simple, Vaisvanara most manly, youthful Aini.
3 Sharp-pointed, powerful, strong, of boundless vigour, Agni who knows the lofty hymn, kept secret
As the lost milch-cow's track, the doubly Mighty,-he hath declared to me this hidden knowledge.
4 May he with sharpened teeth, the Bounteous Giver, Agni, consume with flame most fiercely glowing.
Those who regard not Varuna's commandments and the dear stedfast laws of sapient Mitra.
5 Like youthful women without brothers, straying, like dames who hate their lords, of evil conduct,
They who are full of sin, untrue, unfaithful, they have engendered this abysmal station.
6 To me, weak, innocent, thou, luminous Agni, bast boldly given as 'twere a heavy burthen,
This Prstha hymn, profound and strong and mighty, of seven elements, and with offered dainties.
7 So may our song that purifies, through wisdom reach in a moment him the Universal,
Established on the height, on earth's best .station, above the beauteous grassy skin of Prsni.
8 Of this my speech what shall I utter further? They indicate the milk stored up in secret
When they have thrown as 'twere the cows' stalls open. The Bird protects earths' best and well-loved station.
9 This is the Great Ones' mighty apparition which from of old the radiant Cow hath followed.
This, shining brightly in the place of Order, swift, hasting on in secret, she discovered.
10 He then who shone together with his Parents remembered Prsni's fair and secret treasure,
Which, in the Mother Cow's most lofty station, the Bull's tongue, of the flame bent forward, tasted.
11 With reverence I declare the Law, O Agni; what is, comes by thine order, Jatavedas.
Of this, whate'er it be, thou art the Sovran, yea, all the wealth that is in earth or heaven.
12 What is our wealth therefrom, and what our treasure? Tell us O Jatavedas, for thou knowest,
What is our best course in this secret passage: we, unreproached, have reached a t)lace far distant.
13 What is the limit, what the rules, the guerdon? Like fleet-foot coursers speed we to the contest.
When will the Goddesses, the Immortal's Spouses, the Dawns, spread over us the Sun-God's splendour?
14 Unsatisfied, with speech devoid of vigour, scanty and frivolous and inconclusive,
Wherefore do they address thee here, O Agni? Let these who have no weapons suffer sorrow.
15 The majesty of him the Good, the Mighty, aflame, hath shone for glory in the dwelling.
He, clothed in light, hath shone most fair to look on, wealthy in boons, as a home shines with riches.

HYMN VI. Agni.

1. PRIEST of our rite, stand up erect, O Agni, in the Gods' service best of sacrificers,
For over evei y thought thou art the Ruler: thou furtherest e'en the wisdom of the pious.
2 He was set down mid men as Priest unerring, Agni, wise, welcome in our holy synods.
Like Savitar he hath lifted up his splendour, and like a builder raised his smoke to heaven.
3 The glowing ladle, filled with oil, is lifted; choosing Gods' service to the right he circles.
Eager he rises like the new-wrought pillar which, firmly set and fixed, anoints the victims.
4 When sacred grass is strewn and Agni kindled, the Adhvaryu rises to, his task rej o cing.
Agni the Priest, like one who tends the cattle, goes three times round, as from of old he wills it.
5 Agni himself, the Priest, with measured motion, goes round, with sweet speech, cheerful, true to Order.
His fulgent flames run forth like vigorous horses; all creatures are affrighted when he blazes.
6 Beautiful and auspicious is thine aspect, O lovely Agni, terrible when spreading.
Thy splendours are not covered by the darkness: detraction leaves no stain upon thy body.
7 Naught hindered his production, Bounteous Giver: his Mother and his Sire were free to send him.
Then as Friend benevolent, refulgent, Agni shone forth in human habitations.
8 He, Agni, whom the twice-five sisters, dwelling together, in the homes of men engendered,
Bright like a spear's tooth, wakened in the morning, with powerful mouth and like an axe well-sharpened.
9 These thy Bay Coursers, Agni, dropping fatness, ruddy vigorous, speeding straightly forward,
And red steeds, wonderful, of mighty muscle, are to this service of the Gods invited:
10 These brightly-shining games of thine, O Agni, that move for ever restless, allsubduing,
Like falcons hasting eagerly to the quarry, roar loudly like the army of the Maruts.
11 To thee, O flaming God, hath prayer been offered. Let the priest laud thee: give to him who worships.
Men have established Agni as Invoker, fain to adore the glory of the living.

HYMN VII. Agni.

1. HERE by ordainers was this God appointed first Invoker, best at worship, to be praised at rites:
Whom Apnavana, and the Bhrgus caused to shine bright-coloured in the wood, spreading from home to home.
2 When shall thy glory as a God, Agni, be suddenly shown forth.
For mortal men have held thee fast, adorable in all their homes,
3 Seeing thee faithful to the Law, most sapient, like the starry heaven,
Illumining with cheerful ray each solemn rite in every house.
4 Vivasvan's envoy living men have taken as their ensign, swift,
The ruler over all mankind, moving like Bhrgu in each home.
5 Him the intelligent have they placed duly as Invoking Priest,
Welcome, with sanctifying flame, best worshipper, with sevenfold might;
6 In his Eternal Mothers, in the wood, concealed and unapproached,
Kept secret though his flames are bright seekingon all sides, quickly found.
7 That as food spreads forth in this earthly udder, Gods may rejoice them in the home of Order,
Great Agni, served with reverence and oblation, flies ever to the sacrifice, the Faithful.
8 Bird of each rite, skilled in an envoy's duties, knowing both worlds and that which lies between them,
Thou goest from of old a willing Herald, knowing full well heaven's innermost recesses.
9 Bright God, thy path is black: light is before thee: thy moving splendour is the chief of wonders.
When she, yet unimpregnate, hath conceived thee, even when newly born thou art an envoy.
10 Yet newly born, his vigour is apparent when the wind blows upon his fiery splendour,
His sharpened tongue he layeth on the brushwood, and with his teeth e'en solid food consumeth.
11 When he hath borne off food with swift flame swiftly, strong Agni makes himself a speedy envoy,
Follows the rustling of the wind, consuming, and courser-like, speeds, drives the swift horse onward.

HYMN VIII. Agni.

1. YOUR envoy who possesses all, Immortal, bearer of your gifts,
Best worshipper, I woo with song.
2 He, Mighty, knows the gift of wealth, he knows the deep recess of heaven:
He shall bring hitherward the Gods.
3 He knows, a God himself, to guide Gods to the righteous in his home:
He gives e'en treasures that we love.
4 He is the Herald: well-informed, he doth his errand to and fro,
Knowing the deep recess of heaven.
5 May we be they who gratify Agni with sacrificial gifts,
Whocherish and enkindle him.
6 Illustrious for wealth are they, and hero deeds, victorious,
Who have served Agni reverently.
7 So unto us, day after day, may riches craved by many come,
And power and might spring up for us.
8 That holy Singer in his strength shoots forth his arrows swifter than
The swift shafts of the tribes of men.

HYMN IX. Agni.

1. AGNI, show favour: great art thou who to this pious man art come,
To seat thee on the sacred grass.
2 May he the Immortal, Helper, bard to be deceived among mankind,
Become the messenger of all.
3 Around the altar is he led, welcome Chief Priest at solemn rites,
Or as the Potar sits him down.
4 Agni in fire at sacrifice, and in the house as Lord thereof,
And as a Brahman takes his seat.
5 Thou comest as the guide of folk who celebrate a sacrifice,
And to oblations brought by men.
6 Thou servest as his messenger whose sacrifice thou lovest well,
To bear the mortal's gifts to heaven.
7 Accept our solemn rite; be pleased, Angiras, with our sacrifice:
Give ear and listen to our call.
8 May thine inviolable car, wherewith thou guardest those who give,
Come near to us from every side.

HYMN X. Agni.

I. This day with praises, Agni, we bring thee that which thou lovest.
Right judgment, like a horse, with our devotions.
2 For thou hast ever been the Car-driver, Agni, of noble
Strength, lofty sacrifice, and rightful judgment.
3 Through these our praises come thou to meet us, bright as the sunlight,
O Agni, well disposed, with all thine aspects.
4 Now may we serve thee singing these lauds this day to thee, Agni.
Loud as the voice of Heaven thy blasts are roaring.
5 just at this time of the day and the night thy look is the sweetest .
It shineth near us even as gold for glory.
6 Spotless thy body, brilliant as gold, like clarified butter:
This gleams like gold on thee, O Self. dependent.
7 All hate and mischief, yea, if committed, Agni, thou turnest,
Holy One, from the man who rightly worships.
8 Agni, with you Gods, prosperous be our friendships and kinships.
Be this our bond here by this place, thine al tar.

HYMN XI. Agni.

1. THY blessed majesty, victorious Agni, shines brightly in the neighbourhood of Surya.
Splendid to see, it shows even at nighttime, and food is fair to look on in thy beauty.
2 Agni, disclose his thought for him who singeth, the well, Strong God! while thou art praised with fervour.
Vouchsafe to us that powerful hymn, O Mighty, which, Radiant One! with all the Gods thou lovest.
3 From thee, O Agni, springs poetic wisdom, from thee come thoughts and hymns of praise that prosper;
From thee flows wealth, with heroes to adorn it, to the true-hearted man who gives oblation.
4 From thee the hero springs who wins the booty, bringer of help, mighty, of real courage.
From thee comes wealth, sent by the Gods, bliss-giving; Agni, from thee the fleet impetuous charger.
5 Immortal Agni, thee whose voice is pleasant, as first in rank, as God, religious mortals
Invite with hyrnns; thee who removest hatred, Friend of the Home, the household's Lord, unerring.
6 Far from us thou removest want and sorrow, far from us all ill-will when thou protectest.
Son of Strength, Agni, blest is he at evening, whom thou as God attendest for his welfare.

HYMN XII. Agni.

1. WHOSO enkindles thee, with lifted ladle, and thrice this day offiers thee food, O Agni,
May he excel, triumphant through thy splendours, wise through thy mental power, O Jatavedas.
2 Whoso with toil and trouble brings thee fuel, serving the majesty of mighty Agni,
He, kindling thee at evening and at morning, prospers, and comes to wealth, and slays his foemen.
3 Agni is Master of sublime dominion, Agni is Lord of strength and lofty riches.
Straightway the self-reliant God, Most Youthful, gives treasures to the mortal who adores him.
4 Most Youthful God, whatever sin, through folly, we here, as human beings, have committed,
In sight of Aditi make thou us sinless remit, entirely, Agni, our offences.
5 Even in the presence of great sin, O Agni, free us from prison of the Gods or mortals.
Never may we who are thy friends be injured: grant health and strength unto our seed and offspring.
6 Even as ye here, Gods Excellent and Holy, have loosed the cow that by the foot was tethered,
So also set us free from this affliction long let our life, O Agni, be extended.

HYMN XIII. Agni.

1. AGNI hath looked, benevolently-minded, on the wealth-giving spring of radiant Mornings.
Come, Asvins, to the dwelling of the pious: Surya the God is rising with his splendour.
2 Savitar, God, hath spread on high his lustre, waving his flag like a spoil-seeking hero.
Their stablished way go Varuna and Mitra, what time they make the Sun ascend the heaven.
3 Him whom they made to drive away the darkness, Lords of sure mansions, constant to their object,
Him who beholds the universe, the Sun-God, seven strong and youthful Coursers carry onward.
4 Spreading thy web with mightiest Steeds thou comest, rending apart, thou God, the black-hued mantle.
The rays of Surya tremulously shining sink, like a hide, the darkness in the waters.
5 How is it that, unbound and not supported, he falleth not although directed downward?
By what self power moves he? Who liath seen it? He guards the vault of heaven, a close-set pillar.

HYMN XIV. Agni.

1. THE God hath looked, even Agni Jatavedas, to meet the Dawns refulgent in their glories.
Come on your chariot, ye who travel widely, come to this sacrifice of ours, Nasatyas.
2 Producing light for all the world of creatures, God Savitar hath raised aloft his banner.
Making his presence known by sunbeams, Surya hath filled the firmament and earth and heaven.
3 Red Dawn.is come, riding with brightness onward, distinguished by her beams, gay-hued and mighty.
Dawn on her nobly-harnessed car, the Goddess, awaking men to happiness, approacheth.
4 May those most powerful steeds and chariot bring you, O Asvins, hither at the break of morning.
Here for your drauglit of meath are Soma juices: at this our sacrifice rejoice, ye Mighty.
5 How is it that, unbound and unsupported, he falleth not although directed downward?
By what self-power moves he? Who hath seen it? He guards the vault of heaven, a close-set pillar?

HYMN XV. Agni.

1. AGNI the Herald, like a horse, is led forth at our solemn rite,
God among Gods adorable.
2 Three times unto our solemn rite comes Agni like a charioteer,
Bearing the viands to the Gods.
3 Round the oblations hath he paced, Agni the Wise, the Lord of Strength,
Giving the offerer precious boons.
4 He who is kindled eastward for Srnjaya, Devavata's son,
Resplendent, tamer of the foe.
5 So mighty be the Agni whom the mortal hero shall command,
With sharpened teeth and bountiful.
6 Day after day they dress him, as they clean a horse who wins the prize.
Dress the red Scion of the Sky.
7 When Sahadeva's princely son with two bay horses thought of me,
Summoned by him I drew not back.
8 And truly those two noble bays I straightway took when offered me,
From Sahadeva's princely son.
9 Long, O ye Asvins, may he live, your care, ye Gods, the princely son.
Of Sahadeva, Somaka.
10 Cause him the youthful prince, the son of Sahadeva, to enjoy
Long life, O Asvins, O ye Gods.

HYMN XVI. Indra.

1. IMPETUOUS, true, let Maghavan come hither, and let his Tawny Coursers speed to reach us.
For him have we pressed juice exceeding potent: here, praised with song, let him effect his visit.
2 Unyoke, as at thy journey's end, O Hero, to gladden thee today at this libation.
Like Usana, the priest a laud shall utter, a hymn to thee, the Lord Divine, who markest.
3 When the Bull, quaffing, praises our Iibation, as a sage paying holy rites in secret,
Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singing.
4 When heaven's fair light by hymns was made apparent (they made great splendour shine at break of morning),
He with his succour, best of Heroes, scattered the blinding darkness so that men saw clearly.
5 Indra, Impetuous One, hath waxed immensely: he with his vastness hath filled earth and heaven.
E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.
6 Sakra who knoweth well all human actions hath with his eager Friends let loose the waters.
They with their songs cleft e'en the mountain open and willingly disclosed the stall of cattle.
7 He smote away the floods' obstructer, Vrtra; Earth, conscious, lent her aid to speed thy thunder.
Thou sentest forth the waters of the ocean, as Lord through power and might, O daring Hero.
8 When, Much-invoked! the water's rock thou cleftest, Sarama showed herself and went before thee.
Hymned by Angirases, bursting the cowstalls, much strength thou foundest for us as our leader.
9 Come, Maghavan, Friend of Man, to aid the singer imploring thee in battle for the sunlight.
Speed him with help in his irypired invokings: down sink the sorcerer, the prayerless Dasyu.
10 Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship.
Alike in form ye both sate in his dwelling the faithful Lady was in doubt between you.
11 Thou comest, fain to succour him, with Kutsa,-a goad that masters both the Wind-God's horses,
That, holding the brown steeds like spoil for capture, the sage may on the final day be present.
12 For Kutsa, with thy thousand, thou at day-break didst hurl down greedy Susna, foe of harvest.
Quickly with Kutsa's friend destroy the Dasyus, and roll the chariot-wheel of Sarya near us.
13 Thou to the son of Vidathin, Rjisvan, gavest up mighty Mrgaya and Pipru.
Thou smotest down the swarthy fifty thousand, and rentest forts as age consumes a garment.
14 What time thou settest near the Sun thy body, thy form, Immortal One, is seen expanding:
Thou a wild elephant with might invested. like a dread lion as thou wieldest weapons.
15 Wishes for wealth have gone to Indra, longing for him in war for light and at libation,
Eager for glory, labouring with praisesongs: he is like home, like sweet and fair nutrition.
16 Call we for you that Indra, prompt to listen, him who hath done so much for men's advantage;
Who, Lord of envied bounty, to a singer like me brings quickly booty worth the capture.
17 When the sharp-pointed arrow, O thou Hero, flieth mid any conflict of the people,
When, Faithful One, the dread encounter cometh, then be thou the Protector of our body.
18 Further the holy thoughts of Vamadeva be thou a guileless Friend in fight for booty.
We come to thee whose providence protects us: wide be thy sway for ever for thy singer.
19 O Indra, with these men who love thee truly, free givers, Maghavan, in every battle,
May we rejoice through many autumns, quelling our foes, as days subdue the nights with splendour.
20 Now, as the Bhrgus wrought a car, for Indra the Strong, the Mighty, we our prayer have fashioned,

That he may, ne'er withdraw from us his friendship, but be our bodies' guard and strong defender.
21 Now, Indra! lauded, glorified with praises, let power swell. high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XVII. Indra.

1. GREAT art thou, Indra; yea, the earth, with gladness, and heaven confess to thee thine high dominion.
Thou in thy vigour having slaughtered Vrtra didst free the floods arrested by the Dragon.
2 Heaven trembled at the birth of thine effulgence; Earth trembled at the fear of thy displeasure.
The stedfast mountains shook in agitation . the waters flowed, and desert spots were flooded.
3 Hurling his bolt with might he cleft the mountain, while, putting forth his strength, he showed his vigour.
He slaughtered Vrtra with his bolt, exulting, and, their lord slain, forth flowed the waters swiftly.
4 Thy Father Dyaus esteemed himself a hero: most noble was the work of Indra's Maker,
His who begat the strong bolt's Lord who roareth, immovable like earth from her foundation.
5 He who alone o'erthrows the world of creatures, Indra the peoples' King, invoked of many-
Verily all rejoice in him, extolling the boons which Maghavan the God hath sent them.
6 All Soma juices are his own for ever, most gladdening draughts are ever his, the Mighty,
Thou ever wast the Treasure-Lord of treasures: Indra, thou lettest all folk share thy bounty.
7 Moreover, when thou first wast born, O Indra, thou struckest terror into all the people.
Thou, Maghavan, rentest with thy bolt the Dragon who lay against the waterfloods of heaven.
8 The ever-slaying, bold and furious Indra, the bright bolt's Lord, infinite, strong and mighty,
Who slayeth Vrtra and acquireth booty, giver of blessings, Maghavan the bounteous:
9 Alone renowned as Maghavan in battles, he frighteneth away assembled armies.
He bringeth us the booty that he winneth may we, well-loved, continue in his friendship.
10 Renowned is he when conquering and when slaying: 'fis he who winneth cattle in the combat.
When Indra hardeneth his indignation all that is fixed and all that moveth fear him.
11 Indra hath won all kine, all gold, all horses,-Maghavan, he who breaketh forts in pieces;
Most manly with these men of his who help him, dealing out wealth and gathering the treasure.
12 What is the care of Indra for his Mother, what cares he for the Father who begat him?
His care is that which speeds his might in conflicts, like wind borne onward by the clouds that thunder.
13 Maghavan makes the settled man unsettled: he scatters dust that he hath swept together,
Breaking in pieces like Heaven armed with lightning: Maghavan shall enrich the man who lauds h;m.
14 He urged the chariot-wheel of Surya forward: Etasa, speeding on his way, he rested.
Him the black undulating cloud bedeweth, in this mid-air's depth, at the base of darkness,
15 As in the night the sacrificing priest.
16 Eager for booty, craving strength and horses, we-singers stir Indra, the strong, for friendship,
Who gives the wives we seek, whose succour fails not, to hasten, like a pitcher to the fountain.
17 Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma;
As Friend, as Sire, most fatherly of fathers giving the suppliant vital strength and freedom.
18 Be helping Friend of those who seek thy friendship . give life, when lauded, Indra, to the singer.
For, Indra, we the priests have paid thee worship, exalting thee with these our sacrifices.
19 Alone, when Indra Maghavan is lauded, he slayeth many ne'er-resisted Vrtras.
Him in whose keeping is the well-loved singer never do Gods or mortals stay or hinder.
20 E’en so let Maghavan, the loud-voiced Indra, give us true blessings, foeless, men's upholder.
King of all creatures, give us glory amply, exalted glory due to him who lauds thee.
21 Now, Indra! lauded, glorified with praises, let power swell high like rivers for the singer.

For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XVIII. Indra and Others.

1. THIS is the ancient and accepted pathway by which all Gods have come into existence.
Hereby could one be born though waxen mighty. Let him not, otherwise, destroy his Mother.
2 Not this way go I forth: hard is the passage. Forth from the side obliquely will I issue.
Much that is yet undone must I accomplish; one must I combat and the other question.
3 He bent his eye upon the dying Mother: My word I now withdraw. That way I follow.
In Tvastar's dwelling India drank the Soma, a hundredworth of juice pressed from the mortar.
4 What strange act shall he do, he whom his Mother bore for a thousand months and many autumns?
No peer hath he among those born already, nor among those who shall be born hereafter.
5 Deeming him a reproach, his mother hid him, Indra, endowed with all heroic valour.
Then up he sprang himself, assumed his vesture, and filled, as soon as born, the earth and heaven.
6 With lively motion onward flow these waters, the Holy Ones, shouting, as 'twere, together.
Ask them to. tell thee what the floods are saying, what girdling rock the waters burst asunder.
7 Are they addressing him with words of welcome? Will the floods take on them the shame of Indra?
With his great thunderbolt my Son hath slaughtered Vrtra, and set these rivers free to wander.
8 I cast thee from me, mine,-thy youthful mother: thee, mine own offspring, Kusava hath swallowed.
To him, mine infant, were the waters gracious. Indra, my Son, rose up in conquering vigour.
9 Thou art mine own, O Maghavan, whom Vyamsa struck to the ground and smote thy jaws in pieces.
But, smitten through, the mastery thou wonnest, and with thy bolt the Dasa's head thou crushedst.
10 The Heifer hath brought forth the Strong, the Mighty, the unconquerable Bull, the furious Indra.
The Mother left her unlicked Calf to wander, seeking himself, the path that he would follow.
11 Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee.
Then Indra said, about to slaughter Vrtra, O my friend Vrtra, stride full boldly forward.
12 Who was he then who made thy Mother widow? Who sought to stay thee lying still or moving?
What God, when by the foot thy Sire thou tookest and slewest, was at hand to give thee comfort?
13 In deep distress I cooked a dog's intestines. Among the Gods I found not one to comfort.
My consort I beheld in degradation. The Falcon then brought me the pleasant Soma.

HYMN XIX. Indra.

1. THEE, verily, O Thunder-wielding Indra, all the Gods here, the Helpers swift to listen,
And both the worlds elected, thee the Mighty, High, waxen strong, alone to slaughter Vrtra.
2 The Gods, as worn witheld, relaxed their efforts: thou, Indra, born of truth, wast Sovran Ruler.
Thou slewest Ahi who besieged the waters, and duggest out their all-supporting channels.
3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,-
The Dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.
4 Indra with might shook earth and her foundation as the wind stirs the water with its fury.
Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.
5 They ran to thee as mothers to their offspring: the clouds, like chariots, hastened forth together.
Thou didst refresh the streams and force the billows: thou, Indra, settest free obstructed rivers.
6 Thou for the sake of Vayya and Turviti didst stay the great stream, flowing, allsustaining:
Yea, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.
7 He let the young Maids skilled in Law, unwedded, like fountains, bubbling, flow forth streaming onward.
He inundated thirsty plains and deserts, and milked the dry Cows of the mighty master.
8 Through many a morn and many a lovely autumn, having slain Vrtra, lie set free the rivers.
Indra hath set at liberty to wander on earth the streams encompassed pressed together.
9 Lord of Bay Steeds, thou broughtest from the ant-hill the unwedded damsel's son whom ants were eating.
The blind saw clearly, as he grasped the serpent, rose, brake the jar: hisjoints again united.
10 To the wise man, O Sage and Sovran Ruler, the man who knoweth all thine ancient exploits.
Hath told these deeds of might as thou hast wrought them, great acts, spontaneous, and to man's advantage.
11 Now, Indra! lauded, glorified with praises, let powers swell high, like rivers, for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car-borne, through song be victors ever.

HYMN XX. Indra.

1. FROM near or far away may mighty Indra giver of succour, come for our protection
Lord of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles.
2 May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us.
May Maghavan, loud-voiced and wielding thunder, stand by us at this sacrifice, in combat.
3 Thou, honouring this our sacrifice, O Indra, shalt give us strength and fill us full of courage.
To win the booty, Thunder-armed! like hunters may we with thee subdue in fight our foemen.
4 Loving us well, benevolent, close beside us, drink, Godlike Indra, of the wellpressed Soma.
Drink of the meath we offer, and delight thee with food that cometh from the mountain ridges.
5 Him who is sung aloud by recent sages, like a ripe-fruited tree, a scythe-armed victor,-
I, like a bridegroom thinking of his consort, call hither Indra, him invoked of many;
6 Him who in native strength is like a mountain, the lofty Indra born or old for conquest,
Terrific wielder of the ancient thunder. filled full with splendour as a jar with water.
7 Whom from of old there is not one to hinder, none to curtail the riches of his bounty.
Pouring forth freely, O thou Strong and Mighty, vouchsafe us riches, God invoked of many!
8 Of wealth and homes of men thou art the ruler, and opener of the stable of the cattle.
Helper of men, winner of spoil in combats, thou leadest to an ample heap of riches.
9 By what great might is he renowned as strongest, wherewith the Lofty One stirs up wild battles?
Best soother of the worshipper's great sorrow, he gives possessions to the man who lauds him.
10 Slay us not; bring, bestow onus the ample gift which thou hast to give to him who offers.
At this new gift, with this laud sung before thee, extolling thee, we, Indra, will declare it.
11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.
A new hymn, Lord of Bays! for thee is fashioned. May we, car-born, through song be victors ever.

HYMN XXI. Indra.

1. MAY Indra come to us for our protection; here be the Hero, praised, our feast-companion.
May he whose powers are many, waxen mighty, cherish, like Dyaus, his own supreme dominion.
2 Here magnify his great heroic exploits, most glorious One, enriching men with bounties,
Whose will is like a Sovran in assembly, who rules the people, Conqueror, all-surpassing.
3 Hither let Indra come from earth or heaven, hither with speech from firmament or ocean;
With Maruts, from the realm of light to aid us, or from a distance, from the seat of Order.
4 That Indra will we laud in our assemblies, him who is Lord of great and lasting riches,
Victor with Vayu where the herds are gathered, who leads with boldness on to higher fortune.
5 May the Priest, Lord of many blessings, striving,-who fixing reverence on reverence, giving
Vent to his voice, inciteth men to worshipwith lauds bring Indra hither to our dwellings.
6 When sitting pondering in deep devotion in Ausija's abode they ply the press-stone,
May he whose wrath is fierce, the mighty bearer, come as the house-lord's priest within our chambers.
7 Surely the power of Bharvara the mighty for ever helpeth to support the singer;
That which in Ausija's abode lies hidden, to come forth for delight and for devotion.
8 When he unbars the spaces of the mountains, and quickens with his floods the water-torrents,
He finds in lair the buffalo and wild-ox when the wise lead him on to vigorous exploit.
9 Auspicious are thy hands, thine arms wellfashioned which proffer bounty, Indra, to thy praiser.
What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?
10 So Indra is the truthful Lord of treasure. Freedom he gave to man by slaying Vrtra.
Much-lauded! help us with thy power to riches: may I be sharer of thy Godlike favour.
11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for,the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, care-borne, through song be victqrs ever.

HYMN XXII. Indra.

1. THAT gift of ours which Indra loves and welcomes, even that he makes for us, the Great and Strong One.
He who comes wielding in his might the thunder, Maghavan, gives prayer, praise, and laud, and Soma.
2 Bull, hurler of the four-edged rain-producer with both his arms, strong, mighty, most heroic;
Wearing as wool Parusni for adornment, whose joints for sake of friendship he hath covered.
3 God who of all the Gods was born divinest, endowed with ample strength and mighty powers,
And bearing in his arrns the yearning thunder, with violent rush caused heaven and earth to tremble.
4 Before the High God, at his birth, heaven trembled, earth, many floods and all the precipices.
The Strong One bringeth nigh the Bull's two Parents: loud sing the winds, like men, in air's mid-region.
5 These are thy great deeds, Indra, thine, the Mighty, deeds to be told aloud at all libations,
That thou, O Hero, bold and boldly daring, didst with thy bolt, by strength, destroy the Dragon.
6 True are all these thy deeds, O Most Heroic. The Milch-kine issued from the streaming udder.
In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.
7 With joy, O Indra, Lord of Tawny Coursers, the Sisters then, these Goddesses, extolled thee,
When thou didst give the prisoned ones their freedom to wander at their will in long succession.
8 Pressed is the gladdening stalk as 'twere a river: so let the rite, the toiler's power, attract thee
To us-ward, of the Bright One, as the courser strains his. exceedingly strong leather bridle.
9 Ever by us perform thy most heroic, thine highest, best victorious deeds, O Victor.
For us make Vrtras easy to be conquered: destroy the weapon of our mortal foeman.
10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.
Send to us all intelligence arid wisdom O Maghavan, be he who gives us cattle.
11 Now, Indra! lauded, glorified with praises, let wealth swell hiah like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIII. Indra.

1. How, what priest's sacrifice hath he made mighty, rejoicing in the Soma and its fountain?
Delighting in juice, eagerly drinking, the Lofty One hath waxed for splendid riches.
2 What hero hath been made his feast-companion? Who hath been partner in his loving-kindness?
What know we of his wondrous acts? How often comes he to aid and speed the pious toiler?
3 How heareth Indra offered invocation? How, hearing, marketh he the invoker's wishes?
What are his ancient acts of bounty? Wherefore call they him One who filleth full the singer?
4 How doth the priest who laboureth, ever longing, win for himself the wealth which he possesseth?
May he, the God, mark well my truthful praises, having received the homage which he loveth.
5 How, and what bond of friendship with a mortal hath the God chosen as this morn is breaking?
How, and what love hath he for those who love him, who have entwined in him their firm affection?
6 Is then thy friendship with thy friends most mighty? Thy brotherhood with us, -when may we tell it?
The streams of milk move, as most wondrous sunlight, the beauty of the Lovely One for glory.
7 About to stay the Indra-less destructive spirit he sharpens his keen arms to strike her.
Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.
8 Eternal Law hath varied food that strengthens; thought of eternal Law, removes transgressions.
The praise-hymn of eternal Law, arousing, glowing, hath oped the deaf ears of the living.
9 Firm-seated are eternal Law's foundations in its fair form are many splendid beauties.
By holy Law long lasting food they bring us; by holy Law have cows come to our worship.
10 Fixing eternal Law he, too, upholds it swift moves the might of Law and wins the booty.
To Law belong the vast deep Earth and Heaven: Milch-kine supreme, to Law their milk they render.
11 Now, Indra! lauded,- glorified with praises, let power swell high like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXIV. Indra.

1. WHAT worthy praise will bring before us Indra, the Son of Strength, that he may grant us riches;
For he the Hero, gives the singer treasures: he is the Lord who sends us gifts, ye people.
2 To be invoked and hymned in fight with Vrtra, that well-praised Indra gives us real bounties.
That Maghavan brings comfort in the foray to the religious man who pours libations.
3 Him, verily, the men invoke in combat; risking their lives they make him their protector,
When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.
4 Strong God! the folk at need put forth their vigour, striving together in the whirl of battle.
When warrior bands encounter one another some in the grapple quit themselves like Indra.
5 Hence many a one worships the might of Indra: hence let the brew succeed the meal-oblation.
Hence let the Soma banish those who pour not: even hence I joy to pay the Strong One worship.
6 Indra gives comfort to the man who truly presses, for him who longs fot it, the Soma,
Not disaffected, with devoted spirit this man he takes to be his friend in battles.
7 He who this day for Indra presses Soma, prepares the brew and fries the grains of barley-
Loving the hymns of that devoted servant, to him may Indra give heroic vigour.
8 When the impetuous chief hath sought the confliet, and the lord looked upon the long-drawn battle,
The matron calls to the Strong God whom pressers of Soma have encouraged int the dwelling.
9 He bid a small price for a thing of value: I was content, returning, still unpurchased.
He heightened not his insufficient offer. Simple and clever, both milk out the udder.
10 Who for ten milch-kine purchaseth from rne this Indra who is mine?
When he hath slain the Vrtras let the buyer give him back to me.
11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car-borne, through song be victors ever.

HYMN XXV. Indra.

1. WHAT friend of man, God-loving, hath delighted, yearning therefor, this day in Indra's friendship?
Who with enkindled flame and flowing Soma laudeth him for his great protecting favour?
2 Who hath with prayer bowed to the Soma-lover? What pious man endues the beams of morning?
Who seeks bond, fritridship, brotherhood with Indra? Who hath recourse unto the Sage for succour?
3 Who claims to-day the Deities' protection, asks Aditi for light, or the Adityas?
Of whose pressed stalk of Soma drink the Asvins, Indra, and Agni, well-inclined in spirit?
4 To him shall Agni Bharata give shelter: long shall he look upon the Sun up-rising,
Who sayeth, Let us press the juice for Indra, man's Friend, the Hero manliest of heroes.
5 Him neither few men overcome, nor many to him shall Aditi give spacious shelter.
Dear is the pious, the devout, to Indra dear is the zealous, dear the Soma-bringer.
6 This Hero curbs the mighty for the zealous: the presser's brew Indra possesses solely:
No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.
7 Not with the wealthy churl who pours no Soma doth Indra, Soma-drinker, bind alliance.
He draws away his wealth and slays him naked, own Friend to him who offers, for oblation.
8 Highest and lowest, men who stand between diem, going, returning, dwelling in contentment,
Those who show forth their strength when urged to battle-these are the men who call for aid on Indra.

HYMN XXVI. Indra.

1. I WAS aforetime Manu, I was Surya: I am the sage Kaksivan, holy singer.
Kutsa the son of Arjuni I master. I am the sapient Usana behold me.
2 I have bestowed the earth upon the Arya, and rain upon the man who brings oblation.
I guided forth the loudly-roaring waters, and the Gods moved according to my pleasure.
3 In the wild joy of Soma I demolished Sambara's forts, ninety-and-nine, together;
And, utterly, the hundredth habitation, when helping Divodasa Atithigva.
4 Before all birds be ranked this Bird, O Maruts; supreme of falcons be this fleet-winged Falcon,
Because, strong- pinioned, with no car to bear him, he brought to Manu the Godloved oblation.
5 When the Bird brought it, hence in rapid motion sent on the wide path fleet as thought he hurried.
Swift he returned with sweetness of the Soma, and hence the Falcon hath acquired his glory.
6 Bearing the stalk, the Falcon speeding onward, Bird bringing from afar the draught that gladdens,
Friend of the Gods, brought, grasping fast, the Soma which be bad taken from yon loftiest heaven.
7 The Falcon took and brought the Soma, bearing thousand libations with him, yea, ten thousand.
The Bold One left Malignities behind him, wise, in wild joy of Soma, left the foolish.

HYMN XXVII. The Falcon.

1. I, As I lay within the womb, considered all generations of these Gods in order.
A hundred iron fortresses confined me but forth I flew with rapid speed a Falcon.
2 Not at his own free pleasure did he bear me: he conquered with his strength and manly courage.
Straightway the Bold One left the fiends behind him and passed the winds as he grew yet more mighty.
3 When with loud cry from heaven down sped the Falcon, thence hasting like the wind he bore the Bold One.
Then, wildly raging in his mind, the archer Krsanu aimed and loosed the string to strike him.
4 The Falcon bore him from heaven's lofty summit as the swift car of Indra's Friend bore Bhujyu.
Then downward bither fell a flying feather of the Bird hasting forward in his journey.
5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid;
The best of sweet meath which the priests have offered: that Indra to his joy may drink, the Hero, that he may take and drink it to his rapture.

HYMN XXVIII. Indra-Soma.

1. ALLIED with thee, in this thy friendship, Soma, Indra for man made waters flow together,
Slew Ahi, and sent forth the Seven Rivers, and opened as it were obstructed fountains.
2 Indu, with thee for his confederate, Indra swiftly with might pressed down the wheel of Surya.
What rolled, all life's support, on heaven's high summit was separated from the great oppressor.
3 Indra smote down, Agni consumed, O Indu, the Dasyus ere the noontide in the conflict.
Of those who gladly sought a hard-won dwelling he cast down many a thousand with his arrow.
4 Lower than all besides hast thou, O Indra, cast down the Dasyus, abject tribes of Dasas.
Ye drave away, ye put to death the foemen, and took great vengeance with your murdering weapons.
5 So, of a truth, Indra and Soma, Heroes, ye burst the stable of the kine and horses,
The stable which the bar or stone obstructed; and piercing through set free the habitations.

HYMN XXIX. Indra.

1. COME, lauded, unto us with powers and succours, O Indra, with thy Tawny Steeds; exulting,
Past even the foeman's manifold libations, glorified with our hymns, true Wealth-bestower.
2 Man's Friend, to this our sacrifice he cometh marking how he is called by Soma-pressers.
Fearless, and conscious that his Steeds are noble, he joyeth with the Soma-pouring heroes.
3 Make his cars hear, that he may show his vigour and may be joyful in the way he loveth.
May mighty Indra pouring forth in bounty bestow on us good roads and perfect safety;
4 He who with succour comes to his implorer, the singer here who with his song invites him;
He who himself sets to the pole swift Coursers, he who hath hundreds, thousands, Thunder-wielder.
5 O Indra Maghavan, by thee protected may we be thine, princes and priests and singers,
Sharing the riches sent from lofty heaven which yields much food, and all desire its bounty.

HYMN XXX. Indra.

1. O INDRA, Vrtra-slayer, none is better, mightier than thou:
Verily there is none like thee.
2 Like chariot-wheels these people all together follow after thee:
Thou ever art renowned as Great.
3 Not even all the gathered Gods conquered thee, Indra, in the war,
When thou didst lengthen days by night.
4 When for the sake of those oppressed, and Kutsa as he battled,
Thou stolest away the Sun's car-wheel.
5 When, fighting singly, Indra. thou o'ercamest all the furious Gods, thou slewest those who strove with thee.
6 When also for a mortal man, Indra, thou speddest forth the Sun,
And holpest Etasa with might.
7 What? Vrtra-slayer, art not thou, Maghavan, fiercest in thy wrath?
So hast thou quelled the demon too.
8 And this heroic deed of might thou, Indra, also hast achieved,
That thou didst smite to death the Dame, Heaven's Daughter, meditating ill.
9 Thou, Indra, Mighty One, didst crush Usas, though Daughter of the Sky.
When lifting up herself in pride.
10 Then from her chariot Usas fled, affrighted, from her ruined car.
When the strong God had shattered it.
11 So there this car of Usas lay, broken to pieces, in Vipas,
And she herself fled far away.
12 Thou, Indra, didst. with magic power resist the overflowing stream
Who spread her waters o'er the land.
13 Valiantly didst thou seize and take the store which Susna had amassed,
When thou didst crush his fortresses.
14 Thou, Indra, also smotest down Kulitara's son Sambara,
The Dasa, from the lofty hill.
15 Of Dasa Varcin's thou didst slay the hundred thousand and the five,
Crushed like the fellies, of a car.
16 So Indra, Lord of Heroes, Powers, caused the unwedded damsel's son,
The castaway, to share the lauds.
17 So sapient Indra, Lord of Might, brought Turvaga and Yadu, those
Who feared the flood, in safel o'er.
18 Arpa and Citraratha, both Aryas, thou, Indra, slewest swift,
On yonder side of Sarayu,
19 Thou, Vrtra-slayer, didst conduct those two forlorn, the blind, the lame.
None may attain this bliss of thine.
20 For Divodasa, him who brought oblationt, 1ndra overthrew
A hundred fortresses of stone.
21 The thirty thousand Disas he with magic power and weapons sent

To slumber, for Dabhiti's sake.
22 As such, O Vrtra-slayer, thou art general Lord of kine for all,
Thou Shaker of all things that be.
23 Indra, whatever deed of might thou hast this day to execute,
None be there now to hinder it.
24 O Watchful One, may Aryaman the God give thee all goodly things.
May Risan, Bhaga, and the God Karulati give all things fair.

HYMN XXXI. Indra.

1. WITH what help will he come to us, wonderful, ever-waxing Friend;
With what most mighty company?
2 What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?
3 Do thou who art Protector of us thy friends who praise thee
With hundred aids approach us.
4 Like as a courser's circling wheel, so turn thee hitherward to us,
Attracted by the hymns of men.
5 Thou seekest as it were thine own stations with swift descent of powers:
I share thee even with the Sun.
6 What time thy courage and his wheels together, Indra, run their course
With thee and with the Sun alike,
7 So even, Lord of Power and Might, the people call thee Maghavan,
Giver, who pauses not to think.
8 And verily to him who toils and presses Soma juice for thee
Thou quickly givest ample wealth.
9 No, not a hundred hinderers can check thy gracious bounty's flow,
Nor thy great deeds when thou wilt act.
10 May thine assistance keep us safe, thy hundred and thy thousand aids:
May all thy favours strengthen us.
11 Do thou elect us this place for friendship and prosperity,
And great celestial opulence.
12 Favour us, Indra, evermore with overflowing store of wealth:
With all thy succours aid thou us.
13 With new protections, Indra, like an archer, open thou forus
The stables that are filled with kine.
14 Our chariot, Indra, boldly moves endued with splendour, ne'er repulsed,
Winning for us both kine andsteeds.
15 O Surya, make our fame to be most excellent among the Gods,
Most lofty as the heaven on high.

HYMN XXXII. Indra.

1. O THOU who slewest Vrtra, come, O Indra, hither to our side,
Mighty One with thy mighty aids.
2 Swift and impetuous art thou, wondrous amid the well-dressed folk:
Thou doest marvels for our help.
3 Even with the weak thou smitest down him
who is stronger, with thy strength
The mighty, with the Friends thou hast.
4 O Indra, we are close to thee; to thee we sing aloud our songs:
Help hnd defend us, even us.
5 As such, O Caster of the Stone, come with thy succours wonderful,
Blameless, and irresistible.
6 May we be friends of one like thee, O Indra, with the wealth of kine,
Comrades for lively energy.
7 For thou, O Indra, art alone the Lord of strength that comes from kine
So grant thou us abundant food.
8 They turn thee not another way, when, lauded, Lover of the Song,
Thou wilt give wealth to those who praise.
9 The Gotamas have sung their song of praise to thee that thou mayst give,
Indra, for lively energy.
10 We will declare thy hero deeds, what Disa forts thou brakest down,
Attacking them in rapturous joy.
11 The sages sing those manly deeds which, Indra, Lover of the Song,
Thou wrougbtest when the Soma flowed.
12 Indra, the Gotamas who bring thee praises have grown strong by thee.
Give them renown with hero sons.
13 For, Indra, verily thou art the general treasure even of all .
Thee, therefore, do we invocate.
14 Excellent Indra, turn to us: glad thee among us with the juice
Of Somas, Soma-drinker thou.
15 May praise from us who think Qn thee, O Indra, bring thee near to us.
Turn thy two Bay Steeds hitherward.
16 Eat of our sacrificial cake: rejoice thee in the songs we sing.
Even as a lover in his bride.
17 To India for a thousand steeds well-trained and fleet of foot we pray,
And hundred jars of Soma juice.
18 We make a hundred of thy kine, yea, and a thousand, hasten nigh:
So let thy bounty come to us.
19 We have obtained, a gift from thee, ten water-ewers wrought of gold:
Thou, Vrtra-slayer, givest much.
20 A bounteous Giver, give us much, bring much and not a trifling gift:
Much, Indra, wilt thou fain bestow.

21 O Vrtra-slayer, thou art famed in many a place as bountiful
Hero, thy bounty let us share.
22 I praise thy pair of Tawny Steeds, wise Son of him who giveth kine
Terrify not the cows with these.
23 Like two slight images of girls, unrobed, upon a new-wrought post,
So shine the Bay Steeds in their course.
24 For me the Bays are ready when I start, or start not, with the dawn, Innocuous in the ways they take.

HYMN XXXIII. Rbhus.

I. I SEND my voice as herald to the Rbhus; I crave the white cow for the overspreading.
Wind-sped, the Skillful Ones in rapid motion have in an instant compassed round the heaven.
2 What time the Rbus had with care and marvels done proper service to assist their Parents,
They won the friendship of the Gods; the Sages carried away the fruit of their devotion.
3 May they who made their Parents, who were lying like posts that moulder, young again for ever,-
May Vaja, Vibhvan, Rbhu, joined with Indra , protect our sacrifice, the Soma-lovers.
4 As for a year the Rbhus kept the Milch-cow, throughout a year fashioned and formed her body,
And through a year's space still sustained her brightness, through these their labours they were made immortal.
5 Two beakers let us make,- thus said the eldest. Lct us make three,- this was the younger's sentence.
Four beakers let us make,- thus spoke the youngest. Tvastar approved this rede of yours, O Rbhus.
6 The men spake truth and even so they acted: this Godlike way of theirs the Rbhus followed.
And Tvastar, when he looked on the four beakers resplendent as the day, was moved with envy.
7 When for twelve days the Rbhus joyed reposing as guests of him who never may be hidden,
lley made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.
8 May they who formed the swift car, bearing Heroes, and the Cow omniform and all-impelling,
Even may they form wealth for us,-the Rbhus, dexterous-handed, deft in work and gracious.
9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.
The Gods' expert artificer was Vaja, Indra's Rbhuksan, Varuna's was Vibhvan.
10 They whol made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,-
Rbhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.
11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.
Therefore do ye who are so great, O Rbhus, vouchsafe us treasures at this third libation.

HYMN XXXIV. Rbhus.

1. To this our sacrifice come Rbhu, Vibhvan, Vaja, and Indra with the gift of riches,
Because this day hath Dhisana the Goddess set drink for you: the gladdening draughts have reached you.
2 Knowing your birth and rich in gathered treasure, Rbhus, rejoice together with the Rtus.
The gladdening draughts and wisdom have approached you: send ye us riches with good store of heroes.
3 For you was made this sacrifice, O Rbhus, which ye, like men, won for yourselves aforetime.
To you come all who find in you their pleasure: ye all were-even the two elder-Vajas.
4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.
Drink, Vajas, Rbhus! unto you is offered, to gladden you, the third and great libation.
5 Come to us, Heroes, Vajas and Rbhuksans, glorified for the sake of mighty treasure.
These draughts approach you as the day is closing, as cows, whose calves are newly-born, their stable.
6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.
Drink of this meath, Wealth-givers, joined with Indra with whom ye are in full accord, ye Princes.
7 Close knit with Varuna drink the Soma, Indra; close-knit, ilymn-lover! with the Maruts drink it:
Close-knit with drinkers first, who drink in season; close-knit with heavenly Dames who give us treasures.
8 Rejoice in full accord with the Adityas, in concord with the Parvatas, O Rbhus;
In full accord with Savitar, Divine One; in full accord with floods that pour forth riches.
9 Rbhus, who helped their Parents and the Asvins, who formed the Milch-cow and the pair of horses,
Made armour, set the heaven and earth asunder,-far- reaching Heroes, they have made good offspring.
10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,
Such, O ye Rbhus, first to drink, rejoicing, give unto us and those who laud our present.
11 Ye were not far: we have not left you thirsting, blameless in this our sacrifice, O Rbhus.
Rejoice you with the Maruts and with Indra, with the Kings, Gods! that ye may give us riches.

HYMN XXXV. Rbhus.

1. Come hither, O ye Sons of Strength, ye Rbhus; stay not afar, ye Children of Sudhanvan.
At this libation is your gift of treasure. Let gladdening draughts approach you after Indra's.
2 Hither is come the Rbhus' gift of riches; here was the drinking of the well-pressed Soma,
Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold
3 Ye made fourfold the chalice that wag single: ye spake these words and said, O Friend, assist us;
Then, Vajas! gained the path of life eternal, deft-handed Rbhus, to the Gods' assembly.
4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom?
Now for the gladdening draught press out the liquor, and drink, O Rbhus, of die meath of Soma.
5 Ye with your cunning made your Parents youthful; the cup, for Gods to drink, ye formed with cunning;
With cunning, Rbhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.
6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vajas,
For him, O mighty Rbhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.
7 Lord of Bay Steeds, at dawn thejuice thou drankest: thine, only thine, is the noonday libation.
Now drink thou with the wealth-bestowing Rbhus, whom for their skill thou madest friends, O Indra.
8 Ye, whom your artist skill hath raised to Godhead have set you down above in heaven like falcons.
So give us riches, Children of Sudhanvan, O Sons of Strength; ye have become immortal.
9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterous-handed,-
This drink hath been effused for you, O Rbhus . drink it with high delight, with joy like Indra's.

HYMN XXXVI. Rbhus.

1. THia car that was not made for horses or for reins, three-wheeled, worthy of lauds, rolls round the firmament.
That is the great announcement of your Deity, that, O ye Rbhus, ye sustain the earth and heaven.
2 Ye Sapient Ones who made the lightly-rolling car out of your mind, by thought, the car that never errs,
You, being such, to drink of this drinkoffering, you, O ye Vajas, and ye Rbhus, we invoke.
3 O Vajas, Rbhus, reaching far, among the Gods this was your exaltation gloriously declared,
In that your aged Parents, worn with length of days, ye wrought again to youth so that they moved at will.
4 The chalice that wag single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.
So quickly, mid the Gods, ye gained immortal life. Vajas and Rbhus, your great work must be extolled.
5 Wealth from the Rbhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.
In synods must be sung the car which Vibhvan wrought: that which ye favour, Gods! is famed among mankind.
6 Strong is the steed, the man a sage in eloquence, the bowman is a hero hard to beat in fight,
Great store of wealth and manly power hath he obtained whom Vaja, Vibhvan, Rbhus have looked kindly on.
7 To you hath been assigned the fairest ornament, the hymn of praise: Vajas and Rbhus, joy therein;
For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.
8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,
Fashion for us, O Rbhus, power and splendid wealth, rich in high courage, excellent, and vital strength.
9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.
Vouchsafe us wealth of splendid sort, O Rbhus, that we may make us more renowned than others.

HYMN XXXVII. Rbhus.

1. COME to our sacrifice, Vajas, Rbhuksans, Gods, by the paths which Gods are wont to travel,
As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.
2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.
May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.
3 Your threefold going near is God-appointed, so praise is given you, Vajas and Rbhuksans.
So, Manus-like, mid younger folk I offer, to you who are aloft in heaven, the Soma.
4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well-fed horses.
Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.
5 Rbhuksans! him, for handy wealth, the mightiest comrade in the fight,
Him, Indra's equal, we invoke, most bounteous ever, rich in steeds.
6 The mortal man whom, Rbhus, ye and Indra favour with your help,
Must be successful, by his thoughts, at sacrifice and with the steed.
7 O Vajas and Rbhuksans, free for us the paths to sacrifice,
Ye Princes, lauded, that we may press forward to each point of heaven.
8 O Vajas and Rbhuksans, ye Nasatyas, Indra, bless this wealth,
And, before other men's, the steed, that ample riches may be won.

HYMN XXXVIII. Dadhikris.

1. FROM you two came the gifts in days aforetime which Trasadasyu granted to the Purus.
Ye gave the winner of our fields and plough-lands, and the strong smiter who subdued the Dasytis.
2 And ye gave mighty Dadhikras, the giver of many gifts, who visiteth all people,
Impetuous hawk, swift and of varied colour, like a brave King whom each true man must honour.
3 Whom, as 'twere down a precipice, swift rushing, each Puru praises and his heart rejoices,-
Springing forth like a hero fain for battle, whirling the car and flying like the tempest.
4 Who gaineth precious booty in the combats and moveth, winning spoil, among the cattle;
Shown in bright colour, looking on the assemblies, beyond the churl, to worship of the living.
5 Loudly the folk cry after him in battles, as 'twere a thief who steals away a garment;
Speeding to glory, or a herd of cattle, even as a hungry falcon swooping downward.
6 And, fain to come forth first amid these armies, this way and that with rows of cars he rushes,
Gay like a bridesman, making him a garland, tossing the dust, champing the rein that holds him.
7 And that strong Steed, victorious and faithful, obedient with his body in the combat,
Speeding straight on amid the swiftly ressing, casts o'er his brows the dust he tosses upward.
8 And at his thunder, like the roar of heaven, those who attack tremble and are affrighted;
For when he fights against embattled thousands, dread is he in his striving; none may stay him.
9 The people praise the overpowering swiftness of this fleet Steed who giveth men abundance.
Of him they say when drawing back from battle. Dadhikras hath sped forward with his thousands.
10 Dadhikras hath o'erspread the Fivefold People with vigour, as the Sun lightens the waters.
May the strong Steed who winneth bundreds, thousands, requite with sweetness these my words and praises.

HYMN XXXIX Dadhikras.

1. Now give we praise to Dadhikras the rapid, and mention in our laud the Earth and Heaven.
May the Dawns flushing move me to exertion, and bear me safely over every trouble.
2 I praise the mighty Steed who fills my spirit, the Stallion Dadhikravan rich in bounties,
Whom, swift of foot aind shining bright as Agni, ye, Varuna and Mitra, gave to Purus.
3 Him who hath honoured, when the flame is kindled at break of dawn, the Courser Dadhikrivan,
Him, of one mind with Varuna and Mitra may Aditi make free from all transgression.
4 When we remember mighty Dadhikravan our food and strength, then the blest name of Maruts,
Varuna, Mitra, we invoke for welfare, and Agni, and the thunder-wielding Indra.
5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.
To us have Varuna and Mitra granted the Courser Dadhikris, a guide for mortals.
6 So have I glorified with praise strong Dadhikravan, conquering Steed.
Sweet may he make our mouths; may he prolong the days we have to live.

HYMN XL. Dadhikravan.

1. LET us recite the praise of Dadhikravan: may all the Mornings move me to exertion;
Praise of the Lord of Waters, Dawn, and Agni, Brhaspati Son of Angiras, and Surya.
2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Dawn.
May he the true, the fleet, the lover of the course, the bird-like Dadhikravan, bring food, strength, and light.
3 His pinion, rapid runner, fans him m his way, as of a bird that hastens onward to its aim,
And, as it were a falcon's gliding through the air, strikes Dadhikravan's side as he speeds on with might.
4 Bound by the neck and by the flanks and by the mouth, the vigorous Courser lends new swiftness to his speed.
Drawing himself together, as his strength allows, Dadhikras springs along the windings of the paths.
5 The Hamsa homed in light, the Vasu in mid-air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

HYMN XLI. Indra-Varuna.

1. WHAT laud, O Indra-Varuna, with oblation, hath like the Immortal Priest obtained your favour?
Hath our effectual laud, addressed with homage, touched you, O Indra-Varuna, in spirit?
2 He who with dainty food hath won you, Indra and Varuna, Gods, as his allies to friendship,
Jayeth the Vrtras and his foes in battles, and through your mighty favours is made famous.
3 Indra and Varuna are most liberal givers of treasure to the men who toil to serve them,
When they, as Friends inclined to friendship, honoured with dainty food, delight in flowing Soma.
4 Indra and Varuna, ye hurl, O Mighty, on him your strongest flashing bolt of thunder
Who treats us ill, the robber and oppressor: measure on him your overwhelming vigour.
5 O Indra-Varuna, be ye the lovers of this my song, as steers who love the milch-Cow.
Milk may it yield us as, gone forth to pasture, the great Cow pouring out her thousand rivers.
6 For fertile fields, for worthy sons and grandsons, for the Sun's beauty and for steer-like vigour,
May Indra-Varuna with gracious favours work marvels for us in the stress of battle.
7 For you, as Princes, for your ancient kindness, good comrades of the man who seeks for booty,
We choose to us for the dear bond of friendship, most liberal Heroes bringing bliss like parents.
8 Showing their strength, these hymns for grace, Free-givers I have gone to you, devoted, as to battle.
For glory have they gone, as milk to Soma, to Indra-Varuna my thoughts and praises.
9 To Indra and to Varuna, desirous of gaining wealth have these my thoughts proceeded.
They have come nigh to you as treasurelovers, like mares, fleet-footed, eager for the glory.
10 May we ourselves be lords of during riches, of ample sustenance for car and hones.
So may the Twain who work with newest succours bring yoked teams hitherward to us and riches.
11 Come with your mighty succours, O ye Mighty; come, Indra-Varuna, to us in battle.
What time the flashing arrows play in combat, may we through you be winners in the contest.

HYMN XLIL Indra-Varuna.

1. I AM the royal Ruler, mine is empire, as mine who sway all life are all Immortals.
Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
2 I am King Varuna. To me were given these first existinghigh celestial powers.
Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
3 I Varuna am Indra: in their greatness, these the two wide deep fairly-fashioned regions,
These the two world-halves have I, even as Tvastar knowing all beings, joined and held together.
4 I made to flow the moisture-shedding waters, and set the heaven firm in the scat of Order.
By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.
5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.
I Indra Maghavan, excite the conflict; I stir the dust, Lord of surpassing vigour.
6 All this I did. The Gods' own conquering power never impedeth me whom none opposeth.
When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.
7 All beings know these deeds of thine thou tellest this unto Varuna, thou great Disposer!
Thou art renowned as having slain the Vrtras. Thou madest flow the floods that were obstructed.
8 Our fathers then were these, the Seven his, what time the son of Durgaha was captive.
For her they gained by sacrifice Trasadasyu, a demi-god, like Indra, conquering foemen.
9 The spouse of Purukutsa gave oblations to you, O Indra-Varuna, with homage.
Then unto her ye gave King Trasadasyu, the demi-god, the slayer of the foeman.
10 May we, possessing much, delight in riches, Gods in oblations and the kine in pasture;
And that Milch-cow who ahrinks not from the milking, O Indra-Varuna, give to us daily.

HYMN XLIII. Asvins.

1. WHO will hear, who of those who merit worship, which of all Gods take pleasure in our homage?
On whose heart shall we lay this laud celestial, rich with fair offerings, dearest to Immortals?
2 Who will be gracious? Who will come most uickly of all the Gods? Who will
bring liss most largely?
What car do they call swift with rapid coursers? That which the Daughter of the Sun elected.
3 So many days do ye come swiftly hither, as Indra to give help in stress of battle.
Descended from the sky, divine, strong-pinioned, by which of all your powers are ye most mighty?
4 What is the prayer that we should bring you, Asvins, whereby ye come to us when invocated?
Whether of you confronts e'en great betrayal? Lovers of sweetness, Dasras, help and save us.
5 In the wide space your chariot reacheth heaven, what time it turneth hither from the ocean.
Sweets from your sweet shall drop, lovers of sweetness! These have they dressed for you as dainty viands.
6 Let Sindhu with his wave bedew your horses: in fiery glow have the red birds come hither.
Observed of all was that your rapid going, whereby ye were the Lords of Siirya's Daughter.
7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nasatyas, is my wish directed.

HYMN XLIV. Asvins.

1. WE will invoke this day your car, farspreading, O Asvins, even the gathering, of the sunlight,-
Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Surya.
2 Asvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.
Food followeth close upon your bright appearing when stately horses in your chariot draw you.
3 Who bringeth you to-day for help with offered oblation, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Asvins, offering homage?
4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nasatyas.
Drink of the pleasant liquor of the Soma give riches to the people who adore you.
5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you here are ye bound by earlier bonds of friendship.
6 Now for us both, mete out, O WonderWorkers, riches exceeding great with store of heroes,
Because the men have sent you praise, O Asvins, and Ajamilhas come to the laudation.
7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nasatyas, is my wish directed.

HYMN XLV. Asvins

1. YONDER goes up that light: your chariot is yoked that travels round upon the summit of this heaven.
Within this car are stored three kindred shares of food, and a skin filled with meath is rustling as the fourth.
2 Forth come your viands rich with store of pleasant meath, and cars and horses at the flushing of the dawn,
Stripping the covering from the surrounded gloom, and spreading through mid-air bright radiance like the Sun.
3 Drink of the meath with lips accustomed to the draught; harness for the meath's sake the chariot that ye love.
Refresh the way ye go, refresh the paths with meath: hither, O Asvins, bring the skin that holds the meath.
4 The swans ye have are friendly, rich in store of mcath, gold-pinioned, strong to draw, awake at early morn,
Swimming the flood, exultant, fain for draughts that cheer: ye come like flies to our libations of-the meath.
5 Well knowing solemn rites and rich in meath, the fires sing to the morning Asvins at the break of day,
When with pure hands the prudent energetic priest hath with the stones pressed out the Soma rich in meath.
6 The rays advancing nigh, chasing with day the gloom, spread through the firmament bright radiance like the Sun;
And the Sun harnessing his horses goeth forth: ye through your Godlike nature let his paths be known.
7 Devout in thought I have declared, O Asvins, your chariot with good steeds, which lasts for ever,
Wherewith ye travel swiftly through the regions to the prompt worshipper who brings oblation.

HYMN XLVI. Vayu. Indra-Vayu

1. DRINK the best draught of Soma-juice, O Vayu, at our holy rites:
For thou art he who drinketh first.
2 Come, team-drawn, with thy hundred helps, with Indra, seated in the car,
Vaya, and drink your fill of juice.
3 May steeds a thousand bring you both, Indra. and Vayu, hitherward
To drink the Soma, to the feagt.
4 For ye, O Indra-Vayu, mount the goldenseated car that aids
The sacrifice, that reaches heaven.
5 On far-refulgent chariot come unto the man who offers gifts:
Come, Indra-Vayu, hitherward.
6 Here, Indra-Vayu, is the juice: drink it, accordant with the Gods,
Within the giver's dwelling-place.
7 Hither, O Indra-Vayu, be your journey here unyoke your steeds,
Here for your draught of Soma juice.

HYMN XLVIL Vayu. Indra-Vayu.

1. Vayu, the bright is offered thee, best of the meath at holy rites.
Come thou to drink the Soma juice, God, longed-for, on thy team-drawn car.
2 O Vayu, thou and Indra are meet drinkers of these Soma-draughts,
For unto you the drops proceed as waters gather to the vale.
3 O Indra-Vayu, mighty Twain, speeding together, Lords of Strength,
Come to our succour with your team, that ye may drink the Soma juice.
4 The longed-for teams which ye possess, O Heroes, for the worshipper,
Turn to us, Indra-Vayu, ye to whom the sacrifice is paid.

HYMN XLVIII. Vayu.

1. TASTE offerings never tasted yet, as bards enjoy the foeman's wealth.
O Vayu, on refulgent car come to the drinking of the juice.
2 Removing curses, drawn by teams, with 1ndra, seated by thy side,
O Vayu, on refulgent car come to the drinking of the juice.
3 The two dark treasuries of wealth that wear
all beauties wait on thee.
O Vayu, on refulgent car come to the drinking of the juice.
4 May nine-and-ninety harnessed steeds who yoke them at thy will bring thee.
O Vayu, on refulgent car come to the drinking of the juice.
5 Harness, O Vayu, to thy car a hundred well-fed tawny steeds,
Yea, or a thousand steeds, and let thy chariot come to us with might.

HYMN XLIX. Indra-Brhaspati.

1. DEAR is this offering in your mouth, O Indra and Brhaspati:
Famed is the laud, the gladdening draught.
2 This lovely Soma is effused, O Indra and Brhaspati,
For you, to drink it and rejoice.
3 As Soma-drinkers to our house come, Indra and Brhaspati-and Indra-to drink Soma juice.
4 Vouchsafe us riches hundredfold, O Indra, and Brhaspati,
With store of horses, thousandfold.
5 O Indra. and Brhaspati, we call you when the meath is shed,
With songs, to drink the Soma juice.
6 Drink, Indra and Brhaspati, the Soma in the giver's house:
Delight yourselves abiding there.

HYMN L. Brhaspati.

1. Him who with might hath propped earth's ends, who sitteth in threefold seat, Brhaspati, with thunder,
Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them.
2 Wild in their course, in well-marked wise rejoicing were they, Brhaspati, who pressed around us.
Preserve Brhaspati, the stall uninjured, this company's raining, ever-moving birthplace.
3 Brhaspati, from thy remotest distance have they sat down who love the law eternal.
For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.
4 Brhaspati, when first he had his being from mighty splendour in supremest heaven,
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.
5 With the loud-shouting band who sang his praises, with thunder, he destroyed obstructive Vala.
Brhaspati thundering drave forth the cattle, the lowing cows who make oblations ready.
6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.
Brhaspati, may we be lords of riches, with noble progeny and store of heroes.
7 Surely that King by power and might heroic hath made him lord of all his foes' posses-ions,
Who cherishes Brhaspati well-tended, adorns and worships him as foremost sharer.
8 In his own house he dwells in peace and comfort: to him for ever holy food flows richly.
To him the people with free will pay homage-the King with whom the Brahman hatb precedence.
9 He, unopposed, is master of the riches.of his own subjects and of hostile people.
The Gods uphold that King with their protection who helps the Brahman when he seeks his favour.
10 Indra, Brhaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma.
Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.
11 Brhaspati and Indra, make us prosper may this be your benevolence to usward.
Assist our holy thoughts, wake up our spirit: weaken the hatred of our foe and rivals.

HYMN LI. Dawn.

1. FORTH from the darkness in the region eastward this most abundant splendid light hatb mounted.
Now verily the far-refulgent Mornings, Daughters of Heaven, bring welfare to the people.
2 The richly-coloured Dawns have mounted eastward, like pillars planted at our sacrifices,
And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.
3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.
In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.
4 O Goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,
Wherewith, rich Dawns, ye seek with wealth Navagva, Dasagva Angira, the seven-toned singer?
5 With horses harnessed by eternal Order, Goddesses, swiftly round the worlds ye travel,
Arousing from their rest, O Dawns, the sleeping, and all that lives, man, bird, and beast, to motion.
6 Which among these is eldest, and where is she through whom they fixed the Rbhus' regulations?
What time the splendid Dawns go forth for splendour, they are not known aparto alike, unwasting.
7 Blest were these Dawns of old, shining with succour, true with the truth that springs from holy Order;
With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.
8 Hither from eastward all at once they travel, from one place spreading in the selfsame manner.
Awaking, from the seat of holy Order the Godlike Dawns come nigh like troops of cattle.
9 Thus they go forth with undiminished colours, these Mornings similar, in self-same fashion,
Concealing the gigantic might of darkness with radiant bodies bright and pure and shining.
10 O Goddesses, O Heaven's refulgent Daughters, bestow upon us wealth with store of children.
As from our pleasant place of rest ye rouse us may we be masters of heroic vigour.
11 Well-skilled in lore of sacrifice, ye Daughters of Heaven, refulgent Dawns, I thus address you.
May we be glorious among the people. May Heaven vouchsafe us this, and Earth the Goddess,

HYMN LIL Dawm.

1. THIS Lady, giver of delight, after her Sister shining forth, Daughter of Heaven, hath shown herself.-
2 Unfailing, Mother of the Kine, in colour like a bright red mare,
The Dawn became the Asvins' Friend.
3 Yea, and thou art the Asvins' Friend, the Mother of the Kine art thou:
O Dawn thou rulest over wealth.
4 Thinking of thee, O joyous One, as her who driveth hate away,
We woke to meet thee with our lauds.
5 Our eyes behold thy blessed rays like troops of cattle loosed to feed.
Dawn hath filled full the wide expanse.
6 When thou hast filled it, Fulgent One! thou layest bare the gloom with light.
After thy nature aid us, Dawn.
7 Thou overspreadest heaven with rays, the dear wide region of mid-air.
With thy bright shining lustre, Dawn.

HYMN LIII. Savitar.

1. OF Savitar the God, the sapient Asura, we crave this great gift which is worthy of our choice,
Wherewith he freely grants his worshiper defence. This with his rays the Great God hath vouchsafed to us.
2 Sustainer of the heaven, Lord of the whole world's life, the Sage, he putteth on his golden-coloured mail.
Clear-sighted, spreading far, filling the spacious realm, Savitar hath brought forth bliss that deserveth laud.
3 He hath filled full the regions of the heaven and earth: the God for his own strengthening waketh up the hymn.
Savitar hath stretched out his arms to cherish life, producing with his rays and lulling all that moves.
4 Lighting all living creatures, neer to be deceived, Savitar, God, protects each holy ordinance.
He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.
5 Savitar thrice surrounding with his mightiness mid-air, three regions, and the triple sphere of light,
Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.
6 Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,
May he vouchsafe us shelter, -Savitar the God,- for tranquil life, with triple bar against distress.
7 With the year's seasons hath Savitar, God, come nigh: may he prosper our home, give food and noble sons.
May he invigorate us through the days and nights, and may he send us opulence with progeny.

HYMN LIV. Savitar.

1. Now must we praise and honour Savitar the God: at this time of the day the men must call to him,
Him who distributes wealth to Manu's progeny, that he may grant us here riches most excellent.
2 For thou at first producest for the holy Gods the noblest of all portions, immor-tality:
Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.
3 If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,
Absolve us from the guilt and make us free from sin, O Savitar, alike among both Gods and men.
4 None may impede that power of Savitar the God whereby he will maintain the universal world.
What the fair-fingered God brings forth on earth's expanse or in the heightof heaven, that work of his stands sure.
5 To lofty hills thou sendest those whom Indra leads, and givest fixed abodes with houses unto these.
However they may fly and draw themselves apart, still, Savitar, they stand obeying thy behest.
6 May the libations poured to thee thrice daily, day after day, O Savitar, bring us blessing.
May Indra, Heaven, Earth, Sindhu with the Waters, Aditi with Adityas, give us shelter.

HYMN LV. Visvedevas.

1. WHO of you, Vasus, saveth? who protecteth? O Heaven and Earth and Aditi, preserve us,
Varuna., Mitra, from the stronger mortal. Gods, which of you at sacrifice giveth comfort?
2 They who with laud extol the ancient statutes, when they shine forth infallible dividers,
Have ordered as perpetual Ordainers, and beamed as holy-thoughted WonderWorkers.
3 The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship:
And may the unobstructed Night and Morning both, day and night, provide for our protection.
4 Aryaman, Varuna have disclosed the pathway, Agni as Lord of Strength the road to welfare.
Lauded in manly mode may Indra-Visnu grant us their powerful defence and shelter.
5 I have besought the favourof the Maruts, of Parvata, of Bhaga God who rescues.
From trouble caused by man the Lord preserve us; from woe sent by his friend let Mitra save us.
6 Agree, through these our watery oblations, Goddesses, Heaven and Earth, with Ahibudhnya.
As if to win the sea, the Gharma-heaters have opened, as they come anear, the rivers.
7 May Goddess Aditi with Gods defend us, save us the saviour God with care unceasing.
We dare not stint the sacred food of Mitra and Varuna upon the back of Agni.
8 Agni is Sovran Lord of wealth, Agni of great prosperity:
May he bestow these gifts on us.
9 Hither to us, rich pleasant Dawn, bring many things to be desired,
Thou who hast ample store of wealth.
10 So then may Bhaga, Savitar, Varuna, Mitra, Aryaman, Indra, with bounty come to us.

HYMN LVI. Heaven and Earth.

1. MAY mighty Heaven and Earth, most meet for honour, be present here with light and gleaming splendours;
When, fixing them apart, vast, most extensive, the Steer roars loudly in far-reaching courses.
2 The Goddesses with Gods, holy with holy, the Two stand pouring out their rain, exhaustless:
Faithful and guileless, having Gods for children, leaders of sacrifice with shining splendours.
3 Sure in the worlds he was a skilful Craftsman, he who produced these Twain the Earth and Heaven.
Wise, with his power he brought both realms, together spacious and deep, wellfashioned, unsupported.
4 O Heaven and Earth, with one accord promoting, with high protection as of Queens, our welfare,
Far-reaching, universal, holy, guard us. May we, car-borne, through song be victors ever.
5 To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure Ones! to glorify you both.
6 Ye sanctify each other's form, by your own proper might ye rule,
And from of old observe the Law.
7 Furthering and fulfilling, ye, O Mighty, perfect Mitra's Law.
Ye sit around our sacrifice.

HYMN LVII. Ksetrapati, Etc.

1. WE through the Master of the Field, even as through a friend, obtain
What nourisheth our kine and steeds. In such may he be good to us.
2 As the cow yieldeth milk, pour for us freely, Lord of the Field, the wave that beareth sweetness,
Distilling meath, well-purified like butter, and let the. Lords of holy Law be gracious.
3 Sweet be the plants for us. the heavens, the waters, and full of sweets for us be air's mid-region.
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.
4 Happily work our steers and men, may the plough furrow happily.
Happily be the traces bound; happily may he ply the goad.
5 Suna and Sira, welcome ye this laud, and with the milk which ye have made in heaven
Bedew ye both this earth of ours.
6 Auspicious Sita, come thou near: we venerate and worship thee
That thou mayst bless and prosper us and bring us fruits abundantly.
7 May Indra press the furrow down, may Pusan guide its course aright.
May she, as rich in milk, be drained for us through each succeeding year.
8 Happily let the shares turn up the ploughland, happily go the ploughers with the oxen.
With meath and milk Parjanya make us happy. Grant us prosperity, Suna and Sira.

HYMN LVIII. Ghrta.

1. FORTH from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrta,
That which is holy oil's mysterious title: but the Gods' tongue is truly Amrta's centre.
2 Let us declare aloud the name of Ghrta, and at this sacrifice hold it up with homage.
So let the Brahman hear the praise we utter. This hath the four-horned Buffalo emitted.
3 Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.
Bound with a triple bond the Steer roars loudly: the mighty God hath entered in to mortals.
4 That oil in triple shape the Gods discovered laid down within the Cow, concealed by Panis.
Indra produced one shape, Surya another: by their own power they formed the third from Vena.
5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.
I look upon the streams of oil descending, and lo! the Golden Reed is there among them.
6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.
The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.
7 As rushing down the rapids of a river, flow swifter than the wind the vigorous currents,
The streams of oil in swelling fluctuation like a red courser bursting through the fences.
8.Like women at a gathering fair to look on and gently smiling, they incline to Agni.
The streams of holy oil attain the fuel, and Jatavedas joyfully receives them.
9 As maidens dock themselves with gay adornment to join the bridal feast, I now behold them.
Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.
10 Send to our eulogy a herd of cattle bestow upon us excellent possessions.
Bear to the Gods the sacrifice we offer the streams of oil flow pure and full of sweetness.
11 The universe depends upon thy power and might within the sea, within the heart, within all life.
May we attain that sweetly-flavoured wave of thine, brought, at its gathering, o'er the surfaceof the floods.

HYMN I. Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames are rising to the vault of heaven.
2 For worship of the Gods the Priest was wakened: at morning gracious Agni hath arisen.
Kindled, his radiant might is made apparent, and the great Deity set free from darkness.
3 When he hath stirred the line of his attendants, with the pure milk pure Agni is anointed.
The strength-bestowing gift is then made ready, which spread in front, with tongues, erect, he drinketh.
4 The spirits of the pious turn together to Agni, as the eyes of all to Surya.
He, when both Dawns of different hues have borne him, springs up at daybreak as a strong white charger.
5 The noble One was born at days' beginning, laid red in colour mid the well-laid fuel.
Yielding in every house his seven rich treasures, Agni is seated, Priest most skilled in worship.
6 Agni hath sat him down, a Priest most skilful, on a sweet-smelling place, his Mother's bosom.
Young, faithful, sage, preeminent o'er many, kindled among the folk whom he sustaineth.
7 This Singer excellent at sacrifices, Agni the Priest, they glorify with homage.
Him who spread out both worlds by Law Eternal they balm with oil, strong Steed who never faileth.
8. He, worshipful House-Friend, in his home is worshipped, our own auspicious guest, lauded by sages.
That strength the Bull with thousand horns possesses. In might, O Agni, thou excellest others.
9 Thou quickly passest by all others, Agni, for him to whom thou hast appeared most lovely,
Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.
10 To thee, Most Youthful God! to thee, O Agni from near and far the people bring their tribute.
Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.
11 Ascend to-day thy splendid car, O Agni, in splendour, with the Holy Ones around it.
Knowing the paths by mid-air's spacious region bring hither Gods to feast on our oblation.
12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.
Gavisthira hath raised with prayer to Agni this laud far-reaching, like gold light to heaven.

HYMN II. Agni.

1. THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father.
But, when he lies upon the arm, the people see his unfading countenance before them.
2 What child is this thou carriest as handmaid, O Youthful One? The Consort-Queen hath bome him.
The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.
3 I saw him from afar gold-toothed, bright-coloured, hurling his weapons from his habitation,
What time I gave him Amrta free from mixture. How can the Indraless, the hymnless harm me?
4 I saw him moving from the place he dwells in, even as with a herd, brilliantly shining.
These seized him not: he had been born already. They who were grey with age again grow youthful.
5 Who separate my young bull from the cattle, they whose protector was in truth no stranger?
Let those whose hands have seized upon them free them. May he, observant, drive the herd to us-ward.
6 Mid mortal men godless have secreted the King of all who live, home of the people.
So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.
7 Thou from the stake didst loose e'en Sunahsepa bound for a thousand; for he prayed with fervour.
So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.
8 Thou hast sped from me, Agni, in thine anger: this the protector of Gods' Laws hath told me.
Indra who knoweth bent his eye upon thee: by him instructed am I come, O Agni.
9 Agni shines far and wide with lofty splendour, and by his greatness makes all things apparent.
He conquers godless and malign enchantments, and sharpens both his horns to gore the Raksas.
10 Loud in the heaven above be Agni's roarings with keen-edged weapons to destroy the demons.
Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stayhim.
11 As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned.
If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.
12 May he, the strong-necked Steer, waxing in vigour, gather the foeman's wealth with none to check him.
Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

HYMN III. Agni.

1. THOU at thy birth art Varuna, O Agni; when thou art kindled thou becomest Mitra.
In thee, O Son of Strength, all Gods are centred. Indra art thou to man who brings oblation.
2 Aryaman art thou as regardeth maidens mysterious, is thy name, O Self-sustainer.
As a kind friend with streams of milk they balm thee what time thou makcst wife and lord one-minded.
3 The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly-coloured.
That which was fixed as Visnu's loftiest station-therewith the secret of the Cows thou guardest.
4 Gods through thy glory, God who art so lovely! granting abundant gifts gained life immortal.
As their own Priest have men established Agni; and serve him fain for praise from him who liveth.
5 There is no priest more skilled than thou in worship; none Self-sustainer pass thee in wisdom.
Ile man within whose house as guest thou dwellest, O God, by sacrifice shall conquer mortals.
6 Aided by thee, O Agni may we conquer through our oblation, fain for wealth, awakened:
May we in battle, in the days' assemblies,O Son of Strength, by riches conquer mortals.
7 He shall bring evil on the evil-plottcr whoever turns against us sin and outrage.
Destroy this calumny of him, O Agni, whoever injures us with double-dealing.
8 At this dawn's flushing, God! our ancient fathers served thee with offerings, making thee their envoy,
When, Agni, to the store of wealth thou goest, a God cnkindled with good things by mortals.
9 Save, thou who knowest, draw thy father near thee, who counts as thine own son, O Child of Power.
O sapient Agni, when wilt thou regard us? When, skilled in holy Law, wilt thou direct us?
10 Adoring thee he gives thee many a title, when thou, Good Lord! acceptest this as Father.
And doth not Agni, glad in strength of Godhead, gain splendid bliss when he hath waxen mighty?
11 Most Youthful Agni, verily thou bearest thy praiser safely over all his troubles.
Thieves have been seen by us and open foemen: unknown have been the plottings of the wicked.
12 To thee these eulogies have been directed: or to the Vasu hath this sin been spoken.
But this our Agni, flaming high, shall never yield us to calumny, to him who wrongs us.

HYMN IV. Agni.

1. O AGNI, King and Lord of wealth and treasures, in thee is my delight at sacrifices.
Through thee may we obtain the strength we long for, and overcome the fierce attacks of mortals.
2 Agni, Eternal Father, offering- bearer, fair to behold, far-reaching, far-refulgent,
From well-kept household fire beam food to feed us, and measure out to us abundant glory.
3 The Sage of men, the Lord of human races, pure, purifying Agni, balmed with butter,
Him the Omniscient as your Priest ye stablish: he wins among the Gods things worth the choosing.
4 Agni, enjoy, of one accord with Ila, striving in rivalry with beams of Sarya,
Enjoy, O Jatavedas, this our fuel, and bring the Gods to us to taste oblations.
5 As dear House-Friend, guest welcome in the dwelling, to this our sacrifice come thou who knowest.
And, Agni, having scattered all assailants, bring to us the possessions of our foemen.
6 Drive thou away the Dasyu with thy weapon. As, gaining vital power for thine own body,
O Son of Strength, the Gods thou satisfiest, so in fight save us, most heroic Agni.
7 May we, O Agni, with our lauds adore thee, and with our gifts, fair-beaming Purifier!
Send to us wealth containing all things precious: bestow upon us every sort of riches.
8 Son of Strength, Agni, dweller in three regions, accept our sacrifice and our oblation.
Among the Gods may we be counted pious: protect us with a triply-guarding shelter.
9 Over all woes and dangers, Jatavedas, bear us as in a boat across a river.
Praised with our homage even as Atri praised thee, O Agni, be the guardian of our bodies.
10 As I, remembering thee with grateful spirit, a mortal, call with might on thee Immortal,
Vouchsafe us high renown, O Jatavedas, and may I be immortal by my children.
11 The pious man, O Jatavedas Agni, to whom thou grantest ample room and pleasure,
Gaineth abundant wealth with sons and horses, with heroes and with kine for his well-being.

HYMN V. Apris.

1. To Agni, Jatavedas, to the flame, the well-enkindled God,
Offer thick sacrificial oil.
2 He, Narasamsa, ne'er beguiled, inspiriteth this sacrifice:
For sage is he, with sweets in hand.
3 Adored, O Agni, hither bring Indra the Wonderful, the Friend,
On lightly-rolling car to aid.
4 Spread thyself out, thou soft as wool The holy hymns have sung to thee.
Bring gain to us, O beautiful!
5 Open yourselves, ye Doors Divine, easy of access for our aid:
Fill, more and more, the sacrifice.
6 Fair strengtheners of vital power, young Mothers of eternal Law,
Morning and Night we supplicate.
7 On the wind's flight come, glorified, ye two celestial Priests of man
Come ye to this our sacrifice.
8 l! Sarasvati, Mahl, three Goddesses who tring us weal,
Be seated harmless on the grass.
9 Rich in all plenty, Tvastar, come auspicious of thine own accord
Help us in every sacrifice.
10 Vanaspati, wherever thou knowest the Gods' mysterious names,
Send our oblations thitherward.
11 To Agni and to Varuna, Indra, the Maruts, and the Gods,
With Svaha be oblation brought.

HYMN VI. Agni.

1. I VALUE Agni that good Lord, the home to which the kine return:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise.
2 'Tis Agni whom we laud as good, to whom the milch-kine come in herds,
To whom the chargers swift of foot, to whom our well-born princes come. Bring food to those who sing thy praise.
3 Agni the God of all mankind, gives, verily, a steed to man.
Agni gives precious gear for wealth, treasure he gives when he is pleased. Bring food to those who sing thy praise.
4 God, Agni, we will kindle thee, rich in thy splendour, fading not,
So that this glorious fuel may send forth by day its light for thee. Bring food to those who sing thy praise.
5 To thee the splendid, Lord of flame, bright, wondrous, Prince of men, is brought.
Oblation with the holy verse, O Agni, bearer of our gifts.
Bring food to those who sing thy praise.
6 These Agnis in the seats of the fire nourish each thing most excellent.
They give delight, they spread abroad, they move themselves continually. Bring food to those who sing thy praise.
7 Agni, these brilliant flames of thine wax like strong chargers mightily,
Who with the treadings of their hoofs go swiftly to the stalls of kine. Bring food to those who sing thy praise.
8 To us who laud thee, Agni, bring fresh food and safe and happy homes.
May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.
9 Thou, brilliant God, within thy mouth warmest both ladies of the oil.
So fill us also, in our hymns, abundantly, O Lord of Strength,Bring food to those who sing thy praise.
10 Thus Agni have we duly served with sacrifices and with hymns.
So may he give us what we crave, store of brave sons and fleet-foot steeds. Bring food to those who sing thy praise.

HYMN VII. Agni.

1. OFFER to Agni, O my friends, your seemly food, your seemly praise;
To him supremest o'er the folk, the Son of Strength, the mighty Lord:
2 Him in whose presence, when they meet in full assembly, men rejoice;
Even him whom worthy ones inflame, and living creatures bring to life.
3 When we present to him the food and sacrificial gifts of men,
He by the might of splendour grasps the holy Ordinance's rein.
4 He gives a signal in the night even to him who is afar,
When he, the Bright, unchanged by eld, consumes the sovrans of the wood.
5 He in whose service on the ways they offer up their drops of sweat,
On him is their high kin have they mounted, as ridges on the earth.
6 Whom, sought of many, mortal man hath found to be the Stay of all;
He who gives flavour to our food, the home of every man that lives.
7 Even as a herd that crops the grass he shears the field and wilderness,
With flashing teeth and beard of gold, deft with his unabated might.
8 For him, to whom, bright as an axe he, as to Atri, hath flashed forth,
Hath the well-bearing Mother borne, producing when her time is come.
9 Agni to whom the oil is shed by him thou lovest to support,
Bestow upon these mortals fame and splendour and intelligence.
10 Such zeal hath he, resistless one: he gained the cattle given by thee.
Agni, may Atri overcome the Dasyus who bestow no gifts, subdue the men who give no food.

HYMN VIII. Agni.

1. O AGNI urged to strength, the men of old who loved the Law enkindled thee,
the Ancient, for their aid,
Thee very bright, and holy, nourisher of all, most excellent, the Friend and Master of the home.
2 Thee, Agni, men have stablished as their guest of old, as Master of the household, thee, with hair of flame;
High-bannered, multiform, distributor of wealth, kind helper, good protector, drier of the floods.
3 The tribes of men praise thee, Agni, who knowest well burnt offerings, the Discerner, lavishest of wealth,
Dwelling in secret, Blest One! visible to all, loud-roaring, skilled in worship, glorified with oil.
4 Ever to thee, O Agni, as exceeding strong have we drawn nigh with songs and reverence singing hymns.
So be thou pleased with us, Angiras! as a God enkindled by the noble with man's goodly light.
5 Thou, Agni! multiform, God who art lauded much! givest in every house subsistence as of old.
Thou rulest by thy might o'er food of many a sort: that light of thine when blazing may not be opposed.
6 The Gods, Most Youthful Agni, have made thee, inflamed, the bearer of oblations and the messenger.
Thee, widely-reaching, homed in sacred oil, invoked, effulgent, have they made the Eye that stirs the thought.
7 Men seeking joy have lit thee worshipped from of old, O Agni, with good fuel and with sacred oil.
So thou, bedewed and waxing mighty by the plants, spreadest thyself abroad over the realms of earth.

HYMN IX. Agni.

1. BEARING; oblations mortal men, O Agni, worship thee the God.
I deem thee Jatavedas: bear our offerings, thou, unceasingly.
2 In the man's home who offers gifts, where grass is trimmed, Agni is Priest,
To whom all sacrifices come and strengthenings that win renown.
3 Whom, as an infant newly-born, the kindling-sticks have brought to life,
Sustainer of the tribes of men, skilled in well-ordered sacrifice.
4 Yea, very hard art thou to grasp, like offspring of the wriggling snakes,
When thou consumest many woods like an ox, Agni, in the mead.
5 Whose flames, when thou art sending forth the smoke, completely reach the mark,
When Trta in the height of heaven, like as a smelter fanneth thee, e'en as a smelter sharpeneth thee.
6 O Agni, by thy succour and by Mitra's friendly furtherance,
May we, averting hate, subbue the wickedness of mortal men.
7 O Agni, to our heroes bring such riches, thou victorious God.
May he protect and nourish us, and help in aining strength: be thou near us in 6rht for our success.

HYMN X. Agni.

1. BRING us most mighty splendour thou, Agni, resistless on thy way.
With overflowing store of wealth mark out for us a path to strength.
2 Ours art thou, wondrous Agni, bywisdom and bounteousness of power.
The might of Asuras rests on thee, like Mitra worshipful in act.
3 Agni, increase our means of life, increase the house and home of these,
The men, the princes who have won great riches through our hymns of praise.
4 Bright Agni, they who deck their songs for thee have horses as their meed.
The men are mighty in their might, they whose high laud, as that of heaven, awakes thee of its own accord.
5 O Agni, those resplendent flames of thine go valorously forth,
Like lightnings flashing round us, like a rattling car that seeks the spoil.
6 Now, Agni, come to succour us; let priests draw nigh to offer gifts;
And let the patrons of our rites subdue all regions of the earth.
7 Bring to us, Agni, Angiras, lauded of old and lauded now,
Invoker! wealth to quell the strong, that singers may extol thee. Be near us in fight for our success.

HYMN XI. Agni.

1. THE watchful Guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face, with high heaventouching flame, he shineth splendidly, pure, for the Bharatas.
2 Ensign of sacrifice, the earliest Household-Priest, the. men have kindled Agni in his threefold seat,
With Indra and the Gods together on the grass let the wise Priest sit to complete the sacrifice.
3 Pure , unadorned, from thy two Mothers art thou born: thou camest fromVivasvan as a charming Sage.
With oil they strengthened thee, O Agni, worshipped God: thy banner was the smoke that mounted to the sky.
4 May Agni graciously come to our sacrifice. The men bear Agni here and there in every house.
He hath become an envoy, bearer of our gifts: electing Agni, men choose one exceeding wise.
5 For thee, O Agni, is this sweetest prayer of mine: dear to thy spirit be this product of my thought.
As great streams fill the river so our song of praise fill thee, and make thee yet more mighty in thy strength.
6 O Agni, the Angirases discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquer.ing might, and men, O Angiras, call thee the Son of Strength.

HYMN XII. Agni.

I. To Agni, lofty Asura, meet for worship, Steer of eternal Law, my prayer I offer;
I bring my song directed to the Mighty like pure oil for his mouth at sacrifices.
2 Mark the Law, thou who knowest, yea, observe it: send forth the full streams of eternal Order.
I use no sorcery with might or falsehood the sacred Law of the Red Steer I follow.
3 How hast thou, follower of the Law eternal, become the knower of a new song, Agni?
The God, the Guardian of the seasons, knows me: the Lord of him who won this wealth I know not.
4 Who, Agni, in alliance with thy foeman, what splendid helpers won for them their riches?
Agni, who guard the dwelling-place of falsehood? Who are protectors of the speech of liars?
5 Agni, those friends of thine have turned them from thee: gracious of old, they have become ungracious.
They have deceived themselves by their own speeches, uttering wicked words against the righteous.
6 He who pays sacrifice to thee with homage, O Agni, keeps the Red Steer's Law eternal;
Wide is his dwelling. May the noble offipring of Nahusa who wandered forth come hither.

HYMN XIII. Agni.

1. WITH songs of praise we call on thee, we kindle thee with songs of praise,
Agni, -with songs of praise, for help.
2 Eager for wealth, we meditate Agni's effectual praise to-day,
Praise of the God who touches heaven.
3 May Agni, Priest among mankind, take pleasure in our songs of praise,
And worship the Celestial Folk.
4 Thou, Agni, art spread widely forth, Priest dear and excellent; through thee
Men make the sacrifice complete.
5 Singers exalt thee, Agni, well lauded, best giver of our strength:
So grant thou us heroic might.
6 Thou Agni, as the felly rings the spokes, encompassest the Gods.
1 yearn for bounty manifold.

HYMN XIV. Agni.

1. ENKINDLING the Immortal, wake Agni with song of praise: may he bear our oblations to the Gods.
2 At high solemnities mortal men glorify him the Immortal, best
At sacrifice among mankind.
3 That he may bear their gifts to heaven, all glorify him Agni, God,
With ladle that distilleth oil.
4 Agni shone bright when born, with light killing the Dasyus and the dark:
He found the Kine, the Floods, the Sun.
5 Serve Agni, God adorable, the Sage whose back is balmed with oil:
Let him approach, and hear my call.
6 They have exalted Agni, God of all mankind, with oil and hymns
Of praise, devout and eloquent.

HYMN XV. Agni.

1. To him, the far-renowned, the wise Ordainer, ancient and glorious, a song I offer.
Enthroned in oil, the Asura, bliss-giver, is Agni, firm support of noble, riches.
2 By holy Law they kept supporting Order, by help of sacrifice, in loftiest heaven,-
They who attained with born men to the unborn, men seated on that stay, heaven's firm sustainer.
3 Averting woe, they labour hard to bring him, the ancient, plenteous food as power resistless.
May he, born newly, conquer his assailants: round him they stand as round an angry lion.
4 When, like a mother, spreading forth to nourish, to cherish and regard each man that liveth,-
Consuming all the strength that thou hast gotten, thou wanderest round, thyself,
in varied fashion.
5 May strength preserve the compass of thy vigour, God! that broad stream of thine that beareth riches.
Thou, like a thief who keeps his refuge secret, hast holpen Atri to great wealth, by teaching.

HYMN XVI. Agni.

1. GREAT power is in the beam of light, sing praise to, Agni, to the God
Whom men have set in foremost place like Mitra with their eulogies.
2 He by the splendour of his arms is Priest of every able man.
Agni conveys oblation straight, and deals, as Bhaga deals, his boons.
3 All rests upon the laud and love of him the rich, high-flaming God,
On whom, loud-roaring, men have laid great strength as on a faithful friend.
4 So, Agni, be the Friend of these with liberal gift of hero strength.
Yea, Heaven and Earth have not surpassed this Youthful One in glorious fame.
5 O Agni, quickly come to us, and, glorified, bring precious wealth.
So we and these our princes will assemble for the good of all. Be near in fight to prosper us.

HYMN XVII. Agni.

1. GOD, may a mortal call the Strong hither, with solemn rites, to aid,
A man call Agni to protect when sacrifice is well prepared.
2 Near him thou seemest mightier still in native glory, set to hold
Apart yon flame-hued vault of heaven, lovely beyond the thought of man.
3 Yea, this is by the light of him whom powerful siong hath bound to act,
Whose bearns of splendour flash on high as though they sprang from heavenly seed.
4 Wealth loads the Wonder-Worker's car through his, the very wise One's power.
Then, meet to be invoked among all tribes, is Agni ghorified.
5 Now, too, the princes shall obtain excellent riches by our lips.
Protect us for our welfare: lend thy succour, O thou Son of Strength. Be near in fight to prosper us.

HYMN XVIII. Agni.

1. AT dawn let: Agni, much-beloved guest of the house, be glorified;
Immortal who delights in all oblations brought by mortal men.
2 For Dvita who receives through wealth of native strength maimed offerings,
Thy praiser even gains at once the Soma-drops, Immortal Gods!
3 Nobles, with song I call that car of yours that shines with lengthened life,
For, God who givest steeds! that car hither and thither goes unharmed.
4 They who have varied ways of thought, who guard, the lauds within their lips,
And strew the grass before the light, have decked themselves with high renown.
5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise presented me with fifty steeds.

HYMN XIX. Agni.

1. ONE state begets another state: husk is made visible from husk:
Within his Mother's side he speaks.
2 Discerning, have they offered gifts: they guard the strength that never wastes.
To a strong fort have they pressed in.
3 Svaitreya's people, all his men, have gloriously increased in might.
A gold chain Brhaduktha wears, as, through this Soma, seeking spoil.
4 I bring, as 'twere, the longed-for milk, the dear milk of the Sister-Pair.
Like to a caldron filled with food is he, unconquered, conquering all.
5 Beam of light, come to us in sportive fashion, finding thyself close to the wind that fans thee.
These flames of his are wasting flames, like arrows keen-pointed, sharpened, on his breast.

HYMN XX. Agni.

1. AGNI, best winner of the spoil, cause us to praise before the Gods
As our associate meet for lauds, wealth which thou verily deemest wealth.
2 Agni, the great who ward not off the anger of thy power and might
Stir up the wrath and hatred due to one who holds an alien creed.
3 Thee, Agni, would we choose as Priest, the perfecter of strength and skill;
We who bring sacred food invoke with song thee Chief at holy rites.
4 Here as is needful for thine aid we toil, O Conqueror, day by day,
For wealth, for Law. May we rejoice, Most Wise One! at the feast, with kine, rejoice, with heroes, at the feast.

HYMN XXI. Agni.

1. WE stablish thee as Manus used, as Manus used we kindle thee.
Like Manus, for the pious man , Angiras, Agni, worship Gods.
2 For well, O Agni, art thou pleased when thou art kindled mid mankind.
Straight go the ladles unto thee, thou highborn God whose food is oil.
3 Thee have all Gods of one accord established as their messenger.
Serving at sacrifices men adore thee as a God, O Sage.
4 Let mortal man adore your God, Agni, with worship due to Gods.
Shine forth enkindled, Radiant One. Sit in the chamber of the Law, sit in the chamber of the food.

HYMN XXII. Agni.

1. LIKE Atri, Visvasaman! sing to him of purifying light,
Who must be praised in holy rites, the Priest most welcome in the house.
2 Set Jatavedas in his place, Agni the God and Minister.
Let sacrifice proceed to-day duly, comprising all the Gods.
3 All mortals come to thee for aid, the God of most observant mind.
Of thine excelling favour we bethink us as we long for it.
4 Mark with attention this our speech, O Agni, thou victorious One.
Thee, Strong-jawed! as the homestead's Lord, the Atris with their lauds exalt, the Atris beautify with songs.

HYMN XXIII. Agni.

1. By thy fair splendour's mighty power, O Agni, bring victorious wealth,
Wealth that o'ercometh all mankind, and, near us, conquereth in fight.
2 Victorious Agni, bring to us the wealth that vanquisheth in war;
For thou art wonderful and true, giver of strength in herds of kine.
3 For all the folk with one accord, whose sacred grass is trimmed and strewn,
Invite thee to their worship-halls, as a dear Priest, for choicest wealth.
4 For he, the God of all men, hath gotten him might that quelleth foes.
O Agni, in these homes shine forth, bright God! for our prosperity, shine, Purifier! splendidly.

HYMN XXIV. Agni.

1. O AGNI, be our nearest Friend, be thou a kind deliverer and a gracious Friend.
2 Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.
3 So hear us, listen to this call of ours, and keep us far from every sinful man.
4 To thee then, O Most Bright, O Radiant God, we come with prayer for happiness for our friends.

HYMN XXV. Agni.

1. I WILL sing near, for grace, your God Agni, for he is good to us.
Son of the Brands, may he give gifts, and, righteous, save us from the foe.
2 For be is true, whpm men of old enkindled, and the Gods themselves,
The Priest with the delicious tongue, rich with the light of glorious beams.
3 With wisdom that surpasseth all, with gracious will most excellent,
O Agni, worthy of our choice, shine wealth on us through hymns of praise.
4 Agni is King, for he extends to mortals and to Gods alike.
Agni is bearer of our gifts. Worship ye Agni with your thoughts.
5 Agni gives to the worshipper a son, the best, of mightiest fame,
Of deep devotion, ne'er subdued, bringer of glory to his sire.
6 Agni bestows the hero-lord who conquers with the men in fight.
Agni bestows the fleet-foot steed, the victor never overcome.
7 The mightiest song is Agni's: shine on high, thou who art rich in light.
Like the Chief Consort of a King, riches and strength proceed -from thee.
8 Resplendent are thy rays of light: loud is thy voice like pressing-stones.
Yea, of itself thy thunder goes forth like the roaring of the heaven.
9 Thus, seeking riches, have we paid homage to Agni Conqueror.
May he, most wise, as with a ship, carry us over all our foes.

HYMN XXVI. Agni.

1. O AGNI, Holy and Divine, with splendour and thy pleasant tongue
Bring hither and adore the Gods.
2 We pray thee, thou who droppest oil, bright-rayed! who lookest on the Sun,
Bring the Gods hither to the feast.
3 We have enkindled thee, O Sage, bright caller of the Gods to feast.
O Agni, great in Sacrifice.
4 O Agni, come with all the Gods, come to our sacrificial gift:
We choose thee as Invoking Priest.
5 Bring, Agni, to the worshipper who pours the juice, heroic strength:
Sit with the Gods upon the grass.
6 Victor of thousands, Agni, thou, enkindled, cherishest the laws,
Laud-worthy, envoy of the Gods.
7 Set Agni Jatavedas down, the bearer of our sacred gifts,
MostYouthful, God and Minister.
8 Duly proceed our sacrifice, comprising all the Gods, to-day:
Strew holy grass to be their seat.
9 So may the Maruts sit thereon, the Asvins, Mitra, Varuna:
The Gods with all their company.

HYMN XXVII. Agni.

1. THE Godlike hero, famousest of nobles, hath granted me two oxen with a wagon.
Trvrsan's son Tryaruna hath distinguished himself, Vaisvanara Agni! with ten thousands.
2 Protect Tryaruna, as thou art waxing strong and art highly praised, Vaisvanara Agni!
Who granteth me a hundred kine and twenty, and two bay horses, good at draught, and harnessed.
3 So Trasadasyu served thee, God Most Youthful, craving thy favour for the ninth time, Agni;
Tryaruya who with attentive spirit accepteth many a song from me the mighty.
4 He who declares his wish to me, to Asvamedha, to the Prince,
Pays him who with his verse seeks gain, gives power to him who keeps the Law.
5 From whom a hundred oxen, all of speckled hue, delight my heart,
The gifts of Asvamedha, like thrice-mingled draughts of Soma juice.
6 To Asvamedha who bestows a hundred gifts grant hero power,
O Indra-Agni! lofty rule like the unwasting Sun in heaven.

HYMN XXVIII. Agni.

1. AGNI inflamed hath sent to heaven his lustre: he shines forth widely turning unto Morning.
Eastward the ladle goes that brings all blessing, praising the Godswith homage and oblation.
2 Enkindled, thou art King of the immortal world: him who brings offerings thou attendest for his weal.
He whom thou urgest on makes all possessions his: he sets before thee, Agni, gifts that guests may claim.
3 Show thyself strong for mighty bliss, O Agni, most excellent be thine effulgent splendours.
Make easy to maintain our household lordship, and overcome the might of those who hate us.
4 Thy glory, Agni, I adore, kindled, exalted in thy strength.
A Steer of brilliant splendour, thou art lighted well at sacred rites.
5 Agni, invoked and kindled, serve the Gods, thou skilled in sacrifice:
For thou art bearer of our gifts.
6 Invoke and worship Agni while the sacrificial rite proceeds:
For offering-bearer choose ye him.

HYMN XXIX. Agni.

1. MAN'S worship of the Gods hath three great lustres, and three celestial lights have they established
The Maruts gifted with pure strength adore thee, for thou, O Indra, art their sapient Rsi.
2 What time the Maruts sang their song to Indra, joyous when he had drunk of Soma juices,
He grasped his thunderbolt to slay the Dragon, and loosed, that they might flow, the youthful Waters.
3 And, O ye Brahmans, Maruts, so may Indra drink draughts of this my carefully pressed Sorna;
For this oblation found for man the cattle, and Indra, having quaffed it, slew the Dragon.
4 Then heaven and earth he sundered and supported: wrapped even in these he struck the Beast with terror.
So Indra forced the Engulfer to disgorgement, and slew the Danava. panting against him.
5 Thus all the Gods, O Maghavan, delivered to thee of their free will the draught of Soma;
When thou for Etasa didst cause to tarry the flying mares of Surya racing forward.
6 When Maghavan with the thunderbolt demolished his nine-and-ninety castles all together,
The Maruts, where they met, glorified Indra: ye with the Trstup hymn obstructed heaven.
7 As friend to aid a friend, Agni dressed quickly three hundred buffaloes, even as he willed it.
And Indra, from man's gift, for Vrtra's slaughter, drank ofr at once three lakes of pressed-out Soma.
8 When thou three hundred buffaloes' flesh hadst eaten, and drunk, as Maghavan, three lakes of Soma,
All the Gods raised as 'twere a shout of triumph to Indra praise because he slew the Dragon.
9 What time ye came with strong steeds swiftly speeding, O Usana and Indra, to the dwelling,
Thou camest thither -conquering together with Kutsa and the Gods: thou slewest Susna.
10 One car-wheel of the Sun thou rolledst forward, and one thou settest free to move for Kutsa.
Thou slewest noseless Dasyus with thy weapon, and in their home o'erthrewest hostile speakers.
11 The lauds of Gauriviti made thee mighty to Vidathin's son, as prey, thou gavest Pipru.
Rjisivan drew thee into friendship dressing the sacred food, and thou hast drunk his Soma.
12 Navagvas and Dasgvas with libations of Soma juice sing hymns of praise to Indra.
Labouring at their task the men laid open the stall of Kine though firmly closed and fastened.
13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished?
And the fresh deeds which thou wilt do, Most Mighty! these, too, will we tell forth in sacred synods.
14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.
What thou wilt do in bravery, Thunder-wielder! none is there who may hinder this thy prowess.
15 Indra, accept the prayers which now are offered, accept the new prayers, Mightiest! which we utter.
Like fair and well-made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

HYMN XXX. Indra.

1. WHERE is that Hero? Who hath looked on Indra borne on light-rolling car by Tawny Coursers,
Who, Thunderer, seeks with wealth the Soma-presser, and to his house goes, much-invoked, to aid him?
2 I have beheld his strong and secret dwelling, longing have sought the Founder's habitation.
I asked of others, and they said in answer, May we, awakened men, attain to Indra.
3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us.
Let him who knows not learn, who knows them listen: hither rides Maghavan with all his army.
4 Indra, when born, thou madest firm thy spirit: alone thou seekest war to fight with many.
With might thou clavest e'en the rock asunder, and foundest out the stable of the Milch-kine.
5 When thou wast born supremest at a distance, bearing a name renowned in far-off regions,
Since then e'en Gods have been afraid of Indra: he conquered all the floods which served the Dasa.
6 These blissful Maruts sing their psalm to praise thee, and pour to thee libation of the Soma.
Indra with wondrous powers subdued the Dragon, the guileful lurker who beset the waters.
7 Thou, Maghavan, from the first didst scatter foemen, speeding, while joying in the milk, the Giver.
There, seeking man's prosperity, thou torest away the head of Namuci the Dasa.
8 Pounding the head of Namuci the Dasa, me, too thou madest thine associate, Indra!
Yea, and the rolling stone that is in heaven both worlds, as on a car, brought to the Maruts.
9 Women for weapons hath the Dasa taken, What injury can his feeble armies To me?
Well he distinguished his two different voices, and Indra then advanced to fight the Dasyu.
10 Divided from their calves the Cows went lowing around, on every side, hither and thither.
These Indra re-united with his helpers, what time the well-pressed Soma made him joyful.
11 What time the Somas mixed by Babhru cheered him, loud the Steer bellowed in his habitations.
So Indra drank thereof, the Fort-destroyer, and gave him guerdon, in return, of milch-kine.
12 This good deed have the Rusamas done, Agni! that they have granted me four thousand cattle.
We have received Rnancaya's wealth, of heroes the most heroic, which was freely offered.
13 The Rusamas, O Agni, sent me homeward with fair adornment and with kine in thousands.
The strong libations have made Indra joyful, when night, whose course was ending, changed to morning.
14 Night, well-nigh ended, at Rnancaya's coming, King of the Rusamas, was changed to morning.
Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.
15 We have received four thousand head of cattle presented by the Rusamas, O Agni.
And we, the singers, have received the caldron of metal which was heated for Pravargya.

HYMN XXXI. Indra.

1. MAGHAVAN Indra turns his chariot downward, the strength-displaying car which he hath mounted.
Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.
2. Haste to us, Lord of Bays; be not ungracious: visit us, lover of gold-hued oblation.
There is naught else better than thou art, Indra: e'en to the wifeless hast thou given spouses.
3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses.
Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.
4. Anus have wrought a chariot for thy Courser, and Tvastar, Much-invoked! thy bolt that glitters.
The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.
5 When heroes sang their laud to thee the Hero, Indra! and stones and Aditi accordant,
Without or steed or chariot were the fellies which, sped by Indra, rolled upon the Dasytis.
6 I will declare thine exploits wrought aforetime, and, Maghavan, thy deeds of late achievement,
When, Lord of Might, thou sunderedst earth and heaven, winning for man the moistly-gleaming waters.
7 This is thy deed, e'en this, Wonderful! Singer! that, slaying Ahi, here thy strength thou showedst,
Didst check and stay e'en gusna's wiles and magic, and, drawing nigh, didst chase away the Dasytis.
8 Thou, Indra, on the farther bank forYadu and Turvaga didst stay the gushing waters.
Ye both assailed the fierce: thou barest Kutsa: when Gods and Usana came to you together.
9 Let the steeds bring you both, Indra and Kutsa, borne on the chariot within hearing-distance.
Ye blew him from the waters, from his dwelling, and chased the darkness from the noble's spirit.
10 Even this sage hath come looking for succour even to Vata's docile harnessed horses.
Here are the Maruts, all, thy dear companions: prayers have increased thy power and might, O Indra.
11 When night was near its close he carried forward e'en the Sun's chariot backward in its running.
Etaga brought his wheel and firmly stays it: setting it eastward he shall give us courage.
12 This Indra, O ye men, hath come to see you, seeking a friend who hath expressed the Soma.
The creaking stone is laid upon the altar, and the Adhvaryus come to turn it quickly.
13 Let mortals who were happy still be happy; let them not come to sorrow, O Immortal.
Love thou the pious, and to these thy people-with whom may we be numbered-give thou vigour.

HYMN XXXII. Indra.

1.THE well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.
Thou, Indra, laying the great mountain open, slaying the Danava, didst loose the torrents.
2 The fountain-depths obstructed in their seasons, thou, Thunderer! madest flow, the mountain's udder.
Strong Indra, thou by slaying e'en the Dragon that lay extended there hast shown thy vigour.
3 Indra with violence smote down the weapon,
yea, even of that wild and mighty creature.
Although he deemed himself alone unequalled, another had been born e'en yet more potent.
4 Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,
Him the bolt-hurling Thunderer with his lightning smote down and slew, the Danava's wrath-fire, Susna.
5 Though he might ne'er be wounded still his vitals felt that, the God's bolt, which his powers supported,
When, after offered draughts, Strong Lord, thou laidest him, fain to battle, in the pit in darkness.
6 Him as he lay there huge in length extended, still waxing in the gloom which no sun lightened,
Him, after loud-voiced threats, the Hero Indra, rejoicing in the poured libation, slaughtered.
7 When 'gainst the mighty Danava his weapon Indra uplifted, power which none could combat,
When at the hurling of his bolt he smote him, he made him lower than all living creatures.
8 The fierce God seized that huge and restless coiler, insatiate, drinker of the sweets, recumbent,
And with his mighty weapon in his dwelling smote down the footless evil-speaking ogre.
9 Who may arrest his strength or cheek his vigour? Alone, resistless, he bears off all riches.
Even these Twain, these Goddesses, through terror of Indra's might, retire from his dominion.
10 E'en the Celestial Axe bows down before him, and the Earth, lover-like, gives way to Indra.
As he imparts all vigour to these people, straightway the folk bend them to him the Godlike.
11 I hear that thou wast born sole Lord of heroes of the Five Races, famed among the people.
As such my wishes have most lately grasped him, invoking Indra both at eve and morning.
12 So, too, I hear of thee as in due season urging to action and enriching singers.
What have thy friends received from thee, the Brahmans who, faithful, rest their hopes on thee, O Indra?

HYMN XXXIII. Indra.

1. GREAT praise to Indra, great and strong mid heroes, I ponder thus, the feeble to the Mighty,
Who with his band shows favour to this people, when lauded, in the fight where spoil is gathered.
2 So made attentive by our hymns, Steer! Indra! thou fastenedst the girth of thy Bay Coursers,
Which, Maghavan, at thy will thou drivest hither. With these subdue for us the men who hate us.
3 They were not turned to us-wtrd, lofty Indra! while yet through lack of prayer they stood unharnessed.
Ascend this chariot, thou whose hand wields thunder, and draw the rein, O Lord of noble horses.
4 Thou, because many lauds are thine, O Indra, wast active warring in the fields
for cattle.
For Surya in his own abode thou, Hero, formedst in fights even a Dasa's nature.
5 Thine are we, Indra; thine are all these people, conscious of might, whose cars are set in motion.
Some hero come to us, O Strong as Ahi beauteous in war, to be invoked like Bhaga.
6 Strength much to be desired is in thee, Indra: the Immortal dances forth his hero exploits.
Such, Lord of Treasure, give us splendid riches. I praise the Friend's gift, his whose wealth is mighty.
7 Thus favour us, O Indra, with ihy succour; Hero, protect the bards who sing thy praises.
Be friendly in the fray to those who offer the skin of beautiful and well-pressed Soma.
8 And these ten steeds which Trasadasyu gives me, the goldrich chief, the son of Purukutsa,
Resplendent in their brightness shall convey me. Gairiksita willed it and so came I hither.
9 And these, bestowed as sacrificial guerdon, the powerful tawny steeds of Marutasva;
And thousands which kind Cyavatana gave me, abundantly bestowed for my adornment.
10 And these commended horses, bright and active, by Dhvanya son of Laksmana presented,
Came unto me, as cows into the Rsi Samvarana's stall, with magnitude of riches.

HYMN XXXIV. Indra.

1. BOUNDLESS and wasting not, the heavenly food of Gods goes to the foeless One, doer of wondrous deeds.
Press out, make ready, offer gifts with special zeal to him whom many laud, accepter of the prayer.
2 He who filled full his belly with the Soma's juice, Maghavan, was delighted with the meath's sweet draught,
When Usana, that he might slay the monstrous beast, gave him the mighty weapon with a thousand points.
3 Illustrious is the man whoever presseth out Soma for him in sunshine or in cloud and rain.
The mighty Maghavan who is the sage's Friend advanceth more and more his beauteous progeny.
4 The Strong God doth not flee away from him whose sire, whose mother or whose brother he hath done to death.
He, the Avenger, seeketh this man's offered gifts: this God, the source of riches, doth not flee from sin.
5 He seeks no enterprise with five or ten to aid, nor stays with him who pours no juice though prospering well.
The Shaker conquers or slays in this way or that, and to the pious gives a stable full of kine.
6 Exceeding strong in war he stays the chariot wheel, and, hating him who pours not, prospers him who pours.
Indra the terrible, tamer of every man, as Arya leads away the Dasa at his will.
7 He gathers up for plunder all the niggard’s gear: excellent wealth he gives to him who offers gifts.
Not even in wide stronghold may all the folk stand firm who have provoked to anger his surpassing might.
8 When Indra Maghavan hath marked two wealthy men fighting for beauteous cows with all their followers,
He who stirs all things takes one as his close ally, and, Shaker, with his Heroes, sends the kine to him.
9 Agni! I laud the liberal Agnivesi, Satri the type and standard of the pious.
May the collected waters yield him plenty, and his be powerful and bright dominion.

HYMN XXXV. Indra.

1. INDRA, for our assistance bring that most effectual power of thine,
Which conquers men for us, and wins the spoil, invincible in fight.
2 Indra, whatever aids be thine, four be they, or, O Hero, three,
Or those of the Five Tribes of men, bring quickly all that help to us.
3 The aid most excellent of thee the Mightiest hitherward we call,
For thou wast born with hero might, conquering, Indra, with the Strong.
4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm: thy valour, Indra, slays a host.
5 O Satakratu, Lord of Strength, O Indra, Caster of the Stone.
With all thy chariot's force assail the man who shows himself thy foe.
6 For, Mightiest Vrtra-slayer, thee, fierce, foremost among many, folk
Whose sacred grass is trimmed invite to battle where the spoil is won.
7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.
8 Come to us, Indra, and protect our car with thine intelligence.
May we, O Mightiest One, obtain excellent fame at break of day, and meditate our hymn at dawn.

HYMN XXXVI. Indra.

1. MAY Indra come to us, he who knows rightly to give forth treasures from his store of riches.
Even as a thirsty steer who roams the deserts may he drink eagerly the milked-out Soma.
2 Lord of Bay Horses, Hero, may the Soma rise to thy cheeks and jaws like mountain-ridges.
May we, O King, as he who driveth coursers, all joy in thee with hymns, invoked of many!
3 Invoked of many, Caster of the Stone my heart quakes like a rolling wheel for fear of penury.
Shall not Puruvasu the singer give thee praise, O ever-prospering Maghavan, mounted on thy car?
4 Like the press-stone is this thy praiser, Indra. Loudly he lifts his voice with strong endeavour.
With thy left hand, O Maghavan, give us riches: with thy right, Lord of Bays, be not reluctant.
5 May the strong Heaven make thee the Strong wax stronger: Strong, thou art borne by thy two strong Bay Horses.
So, fair of cheek, with mighty chariot, mighty, uphold us, strong-willed, thunderarmed, in battle.
6 Maruts, let all the people in obeisance bow down before this youthful Srutaratha,
Who, rich in steeds, gave me two dark red horses together with three hundred head of cattle.

HYMN XXXVII. Indra.

1. BEDEWED with holy oil and meetly worshipped, the Swift One vies with Surya's beam in splendour.
For him may mornings dawn without cessation who saith, Let us press Soma out for Indra.
2 With kindled fire and strewn grass let him worship, and, Soma-presser, sing with stones adjusted:
And let the priest whose press-stones ring forth loudly, go down with his oblation to the river.
3 This wife is coming near who loves her husband who carries to his home a vigorous consort.
Here may his car seek fame, here loudly thunder, and his wheel make a thousand revolutions.
4 No troubles vex that King in whose home Indra drinks the sharp Soma juice with milk commingled.
With heroes he drives near, he slays the foeman: Blest, cherishing that name, he guards his people.
5 May he support in peace and win in battle: he masters both the hosts that meet together.
Dear shall he be to Surya, dear to Agni, who with pressed Soma offers gifts to India.

HYMN XXXVIII. Indra.

1. WIDE, Indra Satakratu, spreads the bounty of thine ample grace:
So, Lord of fair dominion, Friend of all men, give us splendid wealth.
2 The food which, Mightiest Indra, thou possessest worthy of renown
Is bruited as most widely famed, invincible, O Golden-hued!
3 O Darter of the Stone, the powers which readily obey thy will,-
Divinities, both thou and they, ye rule, to guard them, earth and heaven.
4 And from whatever power of thine, O Vrtra-slayer, it may be,
Bring thou to us heroic strength: thou hast a man's regard for us.
5 In thy protection, with these aids of thine, O Lord of Hundred Powers,
Indra, may we be guarded well, Hero, may we be guarded well.

HYMN XXXIX. Indra.

1. STONE-DARTING Indra. Wondrous One, what wealth is richly given from thee,
That bounty, Treasure-Finder! bring filling both thy hands, to us.
2 Bring what thou deemest worth the wish, O Indra, that which is in heaven.
So may we know thee as thou art, boundless in thy munificence.
3 Thy lofty spirit, far-renowned as fain to give and prompt to win,-
With this thou rendest e'en the firm, Stone-Darter! so to gain thee strength.
4 Singers with many songs have made Indra propitious to their fame,
Him who is King of human kind, most liberal of your wealthy ones.
5 To him, to Indra must be sung the poet's word, the hymn of praise.
To him, accepter of the prayer, the Atris raise their songs on high, the Atris beautify their songs.

HYMN XL. Indra. Surya. Atri.

1. COME thou to what the stones have pressed, drink Soma, O thou Soma's Lord,
Indra best Vrtra-slayer Strong One, with the Strong.
2 Strong is the stone, the draught is strong, strong is this Soma that is pressed,
Indra, best Vrtra-slayer, Strong One with the Strong.
3 As strong I call on thee the Strong, O Thunder-armed, with various aids,
Indra, best Vrtra-slayer, Strong One with the Strong.
4 Impetuous, Thunderer, Strong, quelling the mighty, King, potent, Vrtra-slayer, Soma-drinker,
May he come hither with his yoked Bay Horses; may Indra gladden him at the noon libation.
5 O Surya, when the Asura's descendant Svarbhanu, pierced thee through and through with darkness,
All creatures looked like one who is bewildered, who knoweth not the place where he is standing.
6 What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra,
By his fourth sacred prayer Atri disoovered Surya concealed in gloom that stayed his function.
7 Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.
Mitra art thou, the sender of true blessings: thou and King Varuna be both my helpers.
8 The Brahman Atri, as he set the press-stones, serving the Gods with praise and adoration,
Established in the heaven the eye of Surya, and caused Svarbhanu's magic arts to vanish.
9 The Atris found the Sun again, him whom Svarbhanu of the brood
Of Asuras had pierced with gloom. This none besides had power to do.

HYMN XLI. Visvedevas

1. WHO, Mitra-Varuna, is your pious servant to give you gifts from earth or mighty heaven?
Preserve us in the seat of holy Order, and give the offerer power that winneth cattle.
2 May Mitra, Varuna, Aryaman, and Ayu, Indra Rbhuksan, and the Maruts, love us,
And they who of one mind with bounteous Rudra accept the hymn and laud with adorations.
3 You will I call to feed the car-horse, Asvins, with the wind's flight swiftest of those who travel:
Or also to the Asura of heaven, Worshipful, bring a hymn as 'twere libation.
4 The heavenly Victor, he whose priest is Kanva, Trta with Dyaus accordant, Vata, Agni,
All-feeding Pusan, Bhaga sought the oblation, as they whose steeds are fleetest seek the contest.
5 Bring ye your riches forward borne on horses: let thought be framed for help and gain of treasure.
Blest he the priest of Ausija through courses, the courses which are yours the fleet, O Maruts.
6 Bring hither him who yokes the car, your Vayu, who praises with his songs, the God and Singer;
And, praying and devout, noble and prudent, may the Gods' Spouses in their thoughts retain us.
7 I speed to you with powers that should be honoured, with songs distinguishing Heaven's mighty Daughters,
Morning and Night, the Two, as 'twere all-knowing: these bring the sacrifice unto the mortal.
8 You I extol, the nourishers of heroes bringing you gifts, Vastospati and Tvastar-
Rich Dhisana accords through our obeisance - andTrees and Plants, for the swift gain of riches.
9 Ours be the Parvatas, even they, for offspring, free-moving, who are Heroes like the Vasus.
May holy Aptya, Friend of man, exalted, strengthen our word for ever and be near us.
10 Trta praised him, germ of the earthly hero, with pure songs him the Offspring of the Waters.
Agn; with might neighs loudly like a charger: he of the flaming hair destroys the forests.
11 How shall we speak to the great might of Rudra? How speak to Bhaga who takes thought for riches?
May Plants, the Waters, and the Sky preserve us, and Woods and Mountains with their trees for tresses.
12 May the swift Wanderer, Lord of refreshments listen to our songs, who speeds throuih cloudy heaven:
And may the Waters, bright like castles, hear us, as they flow onward from the cloven mountain.
13 We know your ways, ye Mighty Ones receiving choice meed, ye Wonderful, we will proclaim it.
Even strong birds descend not to the mortal who strives to reach them with swift blow and weapons.
14 Celestial and terrestrial generations, and Waters will I summon to the feasting.
May days with bright dawns cause my songs to prosper, and may the conquered streams increase their waters.
15 Duly to each one hath my laud been offered. Strong be Varutri with her powers to succour.
May the great Mother Rasa here befriend us, straight-handed, with the princes, striving forward.
16 How may we serve the Liberal Ones with worship, the Maruts swift of course in invocation, the Maruts far-renowned in invocation?
Let not the Dragon of the Deep annoy us, and gladly may he welcome our addresses.
17 Thus thinking, O ye Gods, the mortal wins you to give him increase of his herds of cattle: the mortal wins him, O ye Gods, your favour.
Here he wins wholesome food to feed this body: as for mine old age, Nirrti consume it
18 O Gods, may we obtain from you this favour, strengthening food through the Cow's praise, ye Vasus.
May she who gives good gifts, the gracious Goddes. s, come speeding nigh to us for our well-being.
19 May Ila, Mother of the herds of cattle, and Urvasi with all the streams accept us;

May Urvasi in lofty heaven accepting, as she partakes the oblation of the living,
20 Visit us while she shares Urjavya's food.

HYMN XLII. Visvedevas.

1. Now may our sweetest song with deep devotion reach Varuna, Mitra, Aditi, and Bhaga.
May the Five Priests' Lord, dwelling in oblations, bliss-giving Asura, hear, whose paths are open.
2 May Aditi welcome, even as a mother her dear heart-gladdening son, my song that lauds her.
The prayer they love, bliss-giving, God-appointed, I offer unto Varuna and Mitra.
3 In spirit him, the Sagest of the Sages; with sacrificial oil and meath bedew him
So then let him, God Savitar, provide us excellent, ready, and resplendent treasures.
4 With willing mind, Indra, vouchsafe us cattle, prosperity, Lord of Bays! and pious patrons;
And, with the sacred prayer by Gods appointed, give us the holy Deities' lovingkindness.
5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vrtra's treasures,
And Vaja and Rbhuksan and Purandhi, the Mighty and Immortal Ones, protect us!
6 Let us declare his deeds, the undecaying unrivalled Victor whom the Maruts follow.
None of old times, O Maghavan, nor later, none of these days hath reached thy hero prowess.
7 Praise him the Chief who gives the boon of riches, Brhaspati distributor of treasures,
Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.
8 Tended, Brhaspati, with thy protections, the princes are unharmed and girt by heroes.
Wealth that brings bliss is found among the givers of horses and of cattle and of raiment.
9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon.
Far from the sun keep those who hate devotion, the godless, prospering in their vocation.
10 With wheelless chariots drive down him, O Maruts, who at the feasts of Gods regards the demons.
May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.
11 Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that bealeth.
Worship thou Rudra for his great good favour: adore the Asura, God, with salutations.
12 May the House-friends, the cunning-handed Artists, may the Steer's Wives, the streams carved out by Vibhvan,
And may the fair Ones honour and befriend us, Sarasvati, Brhaddiva, and Raka.
13 My newest song, thought that now springs within me, I offer to the Great, the Sure Protector,
Who made for us this All, in fond love laying each varied form within his Daughter's bosom.
14 Now, even now, may thy fair praise, O Singer, attain Idaspati who roars and thunders,
Who, rich in clouds and waters with his lightning speeds forth bedewing both the earth and heaven.
15 May this my laud attain the troop of Maruts, those who are youths in act, the Sons of Rudra.
The wish calls me to riches and well-being: praise the unwearied Ones whose steeds are dappled.
16 May this my laud reach earth and air's mid-region, and forest trees and plants to win me riches.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
17 Gods, may we dwell in free untroubled bliss.
18 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIII. Visvedevas.

1. MAY the Milch-cows who hasten to their object come harmless unto us with liquid sweetness.
The Singer, lauding, calls, for ample riches, the Seven Mighty Ones who bring enjoyment.
2 With reverence and fair praise will I bring hither, for sake of strength, exhaustless Earth and Heaven.
Father and Mother, sweetof speech, fairhanded, may they, far-famed, in every fight protect us.
3 Adhvaryus, make the sweet libations ready, and bring the beautiful bright juice to Vayu.
God, as our Priest, be thou the first to drink it: we give thee of the mead to make thee joyful.
4 Two arms-the Soma's dexterous immo. lators-and the ten fingers set and fix the press-stone.
The stalk hath poured, fair with its spreading branches, the mead's bright glittering juice that dwells on mountains.
5 The Soma hath been pressed for thee, its lover, to give thee power and might and high enjoyment.
Invoked, turn hither in thy car, O Indra, at need, thy two well-trained and dear Bay Horses.
6 Bring by God-traversed paths, accordant, Agni, the great Aramati, Celestial Lady,
Exalted, worshipped with our gifts and homage, who knoweth holy Law, to drink sweet Soma.
7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,
Which holy singers deck, as if extending and heating that which holds the fatty membrane.
8 Hither, as herald to invite the Asvins, come the great lofty song, most sweet and pleasant!
Come in one car, joy-givers! to the banquet, like the bolt binding pole and nave, come hither.
9 I have declared this speech of adoration to mightiest Pusan and victorious Vayu,
Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.
10 Invoked by us bring hither, jatavedas the Maruts all under their names and figures.
Come to the sacrifice with aid all Maruts, all to the songs and praises of the singer!
11 From high heaven may Sarasvati the Holy visit our sacrifice, and from the mountain.
Eager, propitious, may the balmy Goddess hear our effectual speech, our invocation.
12 Set in his seat the God whose back is dusky, Brhaspati the lofty, the Disposer.
Him let us worship, set within the dwelling, the red, the golden-hued, the allresplendent.
13 May the Sustainer, high in heaven, come hither, the Bounteous One, invoked, with all his favours,
Dweller with Dames divine, with plants, unwearied, the Steer with triple horn, the life-bestower.
14 The tuneful eloquent priests of him who liveth have sought the Mother's bright and loftiest station.
As living men, with offered gifts and homage they deck the most auspicious Child to clothe him.
15 Agni, great vital power is thine, the mighty: pairs waxing old in their devotion seek thee.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
16 Gods, may we dwell in free untroubled bliss.
17 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIV. Visvedevas.

1. As in the first old times, as all were wont, as now, he draweth forth the power turned hitherward with song,
The Princedom throned on holy grass, who findeth light, swift, conquering in the' plants wherein he waxeth strong.
2 Shining to him who leaves heaven's regions undisturbed, which to his sheen who is beneath show fair in light,
Good guardian art thou, not to be deceived, Most Wise! Far from deceits thy name dwelleth in holy Law.
3 Truth waits upon oblation present and to come: naught checks him in his way, this vic tory- bringing Priest:
The Mighty Child who glides along the sacred grass, the undecaying Youth set in the midst of plants.
4 These come, well-yoked, to you for furtherance in the rite: down come the twinborn strengtheners of Law for him,
With reins easily guided and commanding all. In the deep fall the hide stealeth away their names.
5 Thou, moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps the juice,
Shinest, true Singer! mid the upholders of the voice. Increase thy Consorts thou, lively at sacrifice.
6 Like as he is beheld such is he said to be.
They with effectual splendour in the floods have made
Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.
7 Surya the Sage, as if unwedded, with a Spouse, in battle-loving spirit moveth o'er the foes.
May he, self-excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.
8 Thy name, sung forth by Rsis in these hymns of ours, goes to the loftier One with this swift mover's light.
By skill he wins the boon whereon his heart is set: he who bestirs himself shall bring the thing to pass.
9 The chief and best of these abideth in the sea, nor doth libation fail wherein it is prolonged.
The heart of him who praiseth trembleth not in fear there where the hymn is found connected with the pure.
10 For it is he: with though to of Ksatra, Manasa, of Yajata, and Sadhri, and Evavada,
With Avatsara's sweet songs will we strive to win the mightiest strength which even he who knows should gain.
11 The Hawk is their full source, girth-stretching rapturous drink of Visvavara, of Mayin, and Yajata.
They ever seek a fresh draught so that they may come, know when thy time to halt and drink thy fill is near.
12 Sadaprna the holy, Tarya, Srutavit, and Bahuvrkta, joined with you, have slain the foes.
He gains his wish in both the worlds and brightly shines-when he adores the host with well-advancing steeds.
13 The worshipper's defender is Sutambhara, producer and uplifter of all holy thoughts.
The milch-cow brought, sweet-flavoured milk was dealt around. Who speaks the bidding text knows this, not he who sleeps.
11 The sacred hymns love him who wakes and watches: to him who watches come the Sama verses.
This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.

15 Agni is watchful, and the gcas love him; Agni is watchful, Sama verses seek him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

HYMN XLV. Visvedevas.

1. BARDS of approaching Dawn who know the heavens are come with hymns to throw the mountain open.
The Sun hath risen and oped the stable portals: the doors of men, too, hath the God thrown open.
2 Surya hath spread his light as splendour: hither came the Cows' Mother, conscious, from the stable,
To streams that flow with biting waves to deserts; and heaven is stablished like a firm-set pillar.
3 This laud hath won the burden of the mountain. To aid the ancient birth of mighty waters
The mountain parted, Heaven performed his office. The worshippers were worn with constant serving.
4 With hymns and God-loved words will I invoke you, Indra and Agni, to obtain your favour,
For verily sages, skilled in sacrificing, worship the Maruts and with lauds invite them.
5 This day approach us: may our thoughts be holy, far from us let us cast away misfortune.
Let us keep those who hate us at a distance, and haste to meet the man who sacrifices.
6 Come, let us carry out, O friends, the purpose wherewith the Mother threw the Cow's stall open,
That wherewith Manu conquered Visisipra, wherewith the wandering merchant gained heaven's water.
7 Here, urged by hands, loudly hath rung the press-stone wherewith Navagvas through ten months sang praises.
Sarama went aright and found the cattle. Angiras gave effect to all their labours.
8 When at the dawning of this mighty Goddess, Angirases all sang forth with the cattle,-
Their spring is in the loftiest place of meeting,-Sarama found the kine by Order's pathway.
9 Borne by his Coursers Seven may Surya visit the field that spreadeth wide for his long journey.
Down on the Soma swooped the rapid Falcon. Bright was the young Sage moving mid his cattle.
10 Surya hath mounted to the shining ocean when he hath yoked his fair-backed Tawny Horses.
The wise have drawn him like a ship through water: the floods obedient have descended hither.
11 I lay upon the Floods your hymn, lightwinning, wherewith Navagvas their ten months completed.
Through this our hymn may we have Gods to guard us: through this our hymn pass safe beyond affliction.

HYMN XLVI. Visvedevas.

1. WELL knowing I have bound me, horselike, to the pole: I carry that which bears as on and gives us help.
I seek for no release, no turning back therefrom. May he who knows the way, the Leader, guide me straight.
2 O Agni, Indra, Varuna, and Mitra, give, O ye Gods, and Marut host, and Visnu.
May both Nasatyas, Rudra, heavenly Matrons, Pusan, Sarasvati, Bhaga, accept us.
3 Indra and Agni, Mitra, Varuna, Aditi, the Waters, Mountains, Maruts, Sky, and Earth and Heaven, Visnu I call, Pusan, and Brahmanaspati, and Bhaga, Samsa, Savitar that they may help.
4 May Visnu also and Vata who injures none, and Soma granter of possessions give us joy;
And may the Rbhus and the Asvins, Tvastar and Vibhvan remember us so that we may have wealth.
5 So may the band of Maruts dwelling in the sky, the holy, come to us to sit on sacred grass;
Brhaspati and Pusan grant us sure defence, Varuna, Mitra, Aryaman guard and shelter us.
6 And may the Mountains famed in noble eulogies, and the fair-gleaming Rivers keep us safe from harm.
May Bhaga the Dispenser come with power and grace, and far-pervading Aditi listen to my call.
7 May the Gods' Spouses aid us of their own freewill, aid us to offspring and the winning of the spoil.
Grant us protection, O ye gracious Goddesses, ye who are on the earth or in the waters' realm.
8 May the Dames, wives of Gods, enjoy our presents, Rat, Asvini, Agnayi, and Indrani.
May Rodasi and Varunani hear us, and Goddesses come at the Matrons' season.

HYMN XLVII. Visvedevas.

1. URGING to toil and making proclamation, seeking Heaven's Daughter comes the Mighty Mother:
She comes, the youthful Hymn, unto the Fathers, inviting to her home and loudly calling.
2 Swift in their motion, hasting to their duty, reaching the central point of life immortal,
On every side about the earth and heaven go forth the spacious paths without a limit.
3 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval Father.
A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air's two limits.
4 Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.
His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.
5 Wondrous, O people, is the mystic knowledge that while the waters stand the streams are flowing:
That, separate from his Mother, Two support him, closely-united, twins, here made apparent.
6 For him they lenghten prayers and acts of worship: the Mothers weave garments for him their offspring.
Rejoicing, for the Steer's impregning contact, his Spouses move on paths or heaven to meet him.
7 Be this our praise, O Varuna and Mitra may this be health and force to us, O Agni.
May we obtain firm ground and room for resting: Glory to Heaven, the lofty habitation!

HYMN XLVIII. Visvedevas.

1. WHAT may we meditate for the beloved Power, mighty in native strength and glorious in itself,
Which as a magic energy seeking waters spreads even to theimmeasurable middle region's cloud?
2 O'er all the region with their uniform advance these have spread out the lore that giveth heroes strength.
Back, with their course reversed, the others pass away: the pious lengthens life with those that are before.
3 With pressing-stones and with the bright beams of the day he hurls his broadest bolt against the Guileful One.
Even he whose hundred wander in his own abode, driving the days afar and bringing them again.
4 I, to enjoy the beauty of his form, behold that rapid rush of his as 'twere an axe's edge,
What time he gives the man who calls on him in fight wealth like a dwelling-house filled full with store of food.
5 Four-faced and nobly clad, Varuna, urging on the pious to his task, stirs himself with the tongue.
Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

HYMN XLIX. Visvedevas.

1. THIS day I bring God Savitar to meet you, and Bhaga who allots the wealth of mortals.
You, Asvins, Heroes rich in treasures, daily seeking your friendship fain would I turn hither.
2 Knowing full well the Asura's time of coming, worship God Savitar with hymns and praises.
Let him who rightly knoweth speak with homage to him who dealeth out man's noblest treasure.
3 Not for reward doth Pusan send his blessings, Bhaga, or Aditi: his garb is splendour.
May Indra, Visniu, Varuna, Mitra, Agni produce auspicious days, the Wonder-Workers.
4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.
When I, the sacrifice's priest, invite them, may we he lords of wealth and rich possessions.
5 They who devote such worship to the Vasus, singing their hymns to Varuna and Mitra,
Vouchsafe them ample room, far off be danger. Through grace of Heaven and Earth may we be happy.

HYMN L. Visvedevas.

1. LET every mortal man elect the friendship of the guiding God.
Each one solicits him for wealth and seeks renown to prosper him.
2 These, leading God, are thine, and these here ready to speak after us.
As such may we attain to wealth and wait with services on thee.
3 So further honour as our guests the Hero Gods and then the Dames.
May he remove and keep afar our foes and all who block our path.
4 Where fire is set, and swiftly runs the victim dwelling in the trough,
He wins, with heroes in his home, friendly to man, like constant streams.
5 May these thy riches, Leader God! that rule the car, be blest to us,
Yea, blest to us for wealth and weal. This will we ponder praising strength, this ponder as we praise the God.

HYMN LI. Visvedevas.

1. WITH all assistants, Agni, come hither to drink the Soma-juice;
With Gods unto our sacred gifts.
2 Come to the sacrifice, O ye whose ways are right, whose laws are true,
And drink the draught with Agni's tongue.
3 O Singer, with the singers, O Gracious, with those who move at dawn,
Come to the Soma-draught with Gods.
4 To Indra and to Vayu dear, this Soma, by the mortar pressed,
Is now poured forth to fill the jar.
5 Vayu, come hither to the feast, wellpleased unto our sacred gifts:
Drink of the Soma juice effused come to the food.
6 Ye, Indra, Vayu, well deserve to drink the juices pressed by us.
Gladly accept them, spotless Pair come to the food.
7 For Indra and for Vayu pressed are Soma juices blent with curd,
As rivers to the lowland flow: come to the food.
8 Associate with all the Gods, come, with the Asvins and with Dawn,
Agni, as erst with Atri, so enjoy the juice.
9 Associate with Varuna, with Mitra, Soma, Visnu, come,
Agni, as erstwith Atri, so enjoy the juice.
10 Associate with Vasus, with Adityas, Indra, Viyu, come, Agni as erst with Atri, so enjoy the juice.
11 May Bhaga and the Asvins grant us health and wealth, and Goddess Adid and he whom none resist.
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise vouchsafe us happiness.
12 Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;
For weal Brhaspati with all his company. May the Adityas bring us health and happiness.
13 May all the Gods, may Agni the beneficent, God of all men, this day be with us for our weal.
Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.
14 Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.
15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, -who knows us well and slays us not.

HYMN LII Maruts.

1. SING boldly forth, Syavasva, with the Maruts who are loud in song,
Who, holy, as their wont is, joy in glory that is free from guile.
2 For in their boldness they are friends of firm and sure heroic strength.
They in their course, bold-spirited, guard all men of their own accord.
3 Like steers in rapid motion they advance and overtake the nights;
And thus the Maruts' power in heaven and on the earth we celebrate.
4 With boldness to your Maruts let us offer laud and sacrifice:
Who all, through ages of mankind, guard mortal man from injury.
5 Praiseworthy, givers of good gifts, Heroes with full and perfect strength -
To Maruts, Holy Ones of heaven, will I extol the sacrifice.
6 The lofty Heroes cast their spears and weapons bright with gleaming gold.
After these Maruts followed close, like laughing lightning from the sky, a splendour of its own accord.
7 They who waxed mighty, of the earth, they who are in the wide mid-air,
Or in the rivers' compass, or in the abode of ample heaven.
8 Praise thou the Maruts' company, the valorous and truly strong,
The Heroes, hasting, by themselves have yoked their deer for victory.
9 Fair-gleaming, on Parusni they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.
10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me.
11 To this the Heroes well attend, well do their teams attend to this.
Visible are their varied forms. Behold, they are Paravatas.
12 Hymn-singing, seeking water, they, praising, have danced about the spring.
What are they unto me? No thieves, but helpers, splendid to behold.
13 Sublime, with lightnings for their spears, Sages and Orderers are they.
Rsi, adore that Marut host, and make them happy with thy song.
14 Rsi, invite the Marut band with offerings, as a maid her friend.
From heaven, too, Bold Ones, in your might haste hither glorified with songs.
15 Thinking of these now let him come, as with the escort of the Gods,
And with the splendid Princes, famed for rapid courses, to the gifts.
16 Princes, who, when I asked their kin, named Prsni as their Mother-cow,
And the impetuous Rudra they, the Mighty Ones, declared their Sire.
17 The mighty ones, the seven times seven, have singly given me hundred gifts.
I have obtained on Yamuna famed wealth in kine and wealth in steeds.

HYMN LIII. Maruts.

1. Who knows the birth of these, or who lived in the Maruts' favour in the days of old
What time their spotted deer were yoked?
2 Who, when they stood upon their cars, hath heard them tell the way they went?
Who was the bounteous man to whom their kindred rains flowed down with food of sacrifice?
3 To me they told it, and they came with winged steeds radiant to the draught,
Youths, Heroes free from spot or stain: Behold us here and praise thou us;
4 Who shine self-luminous with ornaments and swords, with breastplates, armlets, and with wreaths,
Arrayed on chariots and with bows.
5 O swift to pour your bounties down, ye Maruts, with delight I look upon your cars,
Like splendours coming through the rain.
6 Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof:
They set the storm-cloud free tostream through both the worlds, and rainfloods flow o'er desert spots.
7 The bursting streams m billowy flood have spread abroad, like milch-kine, o'er the firmament.
Like swift steeds hasting to their journey's resting-place, to every side run glittering brooks.
8 Hither, O Maruts, come from heaven, from mid-air, or from near at hand
Tarry not far away from us.
9 So let not Rasa, Krumu, or Anitabha, Kubha, or Sindhu hold you back.
Let not the watery Sarayti obstruct your way. With us be all the bliss ye give.
10 That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones,
The rain-showers, speeding on, attend.
11 With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company.
12 To what oblation-giver, sprung of noble ancestry, have sped
The Maruts on this course to-day?
13 Vouchsafe to us the bounty, that which we implore, through which, for child and progeny,
Ye give the seed of corn that wasteth not away, and bliss that reacheth to all life.
14 May we in safety pass by those who slander us, leaving behind disgrace and hate.
Maruts, may we be there when ye, at dawn, in rest and toil, rain waters down and balm.
15 Favoured by Gods shall he the man, O Heroes, Marutr! and possessed of noble sons,
Whom ye protect. Such may we be.
16 Praise the Free-givers. At this liberal patron's rite they joy like cattle in the mead.
So call thou unto them who come as ancient Friends: hymn those who love thee with a song.

HYMN LIV. Maruts.

1. THIS hymn will I make for the Marut host who bright in native splendour cast the mountains down.
Sing the great strength of those illustrious in renown, who stay the heat, who sacrifice on heights of heaven.
2 O Maruts, rich in water, strengtheners of life are your strong bands with harnessed steeds, that wander far.
Trita roars out at him who aims the lightning-flash. The waters sweeping round are thundering on their way.
3 They gleam with lightning, Heroes, Casters of the Stone, wind-rapid Maruts, overthrowers of the bills,
Oft through desire to rain coming with storm of hail, roaring in onset, violent and exceeding strong.
4 When, mighty Rudras, through the nights and through the days, when through the sky and realms of air, shakers of all,
When over the broad fields ye drive along like ships, e'en to strongholds ye come, Maruts, but are not harmed.
5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way,
When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.
6 Bright shone your host, ye Sages, Maruts, when ye smote the waving tree as when the worm consumeth it.
Accordant, as the eye guides him who walks, have ye led our devotion onward by an easy path.
7 Never is he, O Maruts, slain or overcome, never doth he decay ne'er is distressed or harmed;
His treasures, his resources, never waste away, whom. whether he be prince or Rsi, ye direct.
8 With harnessed team like heroes overcoming troops, the friendly Maruts, laden with their water-casks,
Let the spring flow, and when impetuous' they roar they inundate the earth with floods of pleasant meath.
9 Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descents.
The paths of air's mid-region are precipitous, precipitous the mountains with their running streams.
10 When, as the Sun hath risen up, ye take delight, O bounteous radiant Maruts, Heroes of the sky,
Your coursers weary not when speeding on.their way, and rapidly ye reach the end of this your path.
11 Lances are on your shoulders, anklets on your feet, gold chains are on your breasts, gems, Maruts, on your car.
Lightnings aglow with flame are flashing in your hands, and visors wroughtof gold are laid upon your heads.
12 Maruts, in eager stir ye shake the vault of heaven, splendid beyond conception, for its shining fruit.
They gathered when they let their deeds of might flash forth. The Pious Ones send forth a far-resounding shout.
13 Sage Maruts, may we be the drivers of the car of riches ful I of life that have been given by you.
O Maruts, let that wealth in thousands dwell with us which never vanishes like Tisya from the sky.
14 Maruts, ye further wealth with longedfor heroes, further the Rsi skilled in chanted verses.
Ye give the Bharata as his strength, a charger, and ye bestow a king who quickly listens.
15 Of you, most swift to succour! I solicit wealth wherewith we may spread forth mid men like as the Sun.
Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power.

HYMN LV. Maruts.

1. WITH gleaming lances, with their breasts adorned with gold, the Maruts, rushing onward, hold high power of life.
They hasten with swift steeds easy to be controlled. Their cars moved onward as they went to victory.
2 Ye, as ye wist, have gained of your own selves your power: high, O ye Mighty Ones, and wide ye shine abroad.
They with their strength have even measured out the sky.
Their cars moved onward as they went to victory.
3 Strong, born together, they together have waxed great: the Heroes more and more have grown to majesty
Resplendent as the Sun's beams in their light are they. Their cars moved onward as they went to victory.
4 Maruts, your mightiness deserves to be adored, sight to be longed for like the shining of the Sun.
So lead us with your aid to immortality.
Their cars moved onward as they went to victory.
5 O Maruts, from the Ocean ye uplift the rain, and fraught with vaporous moisture pour the torrents down.
Never, ye Wonder-Workers, are your Milch-kine dry. Their cars moved onward as they went to victory.
6 When to your car-poles ye have yoked your spotted deer to be your steeds, and put your golden mantles on,
O Maruts, ye disperse all enemies abroad. Their cars moved onward as they went to victory.
7 Neither the mountains nor the rivers keep you back: whither ye have resolved thither ye, Maruts, go.
Ye compass round about even the heaven and earth. Their cars moved onward as they went to victory.
Whate'er is ancient, Maruts, what of recent time, whate'er is spoken, Vasus, what is chanted forth,
They who take cognizance of all of this are ye. Their cars moved onward as they went to victory.
9 Be gracious unto us, ye Maruts, slay us not extend ye unto us shelter of many a sort.
Pay due regard unto our friendship and our praise. Their cars moved onward as they went to victory.
10 O Maruts, lead us on to higher fortune deliver us, when lauded, from afflictions.
Accept, ye Holy Ones, the gifts we bring you. May we be masters of abundant riches.

HYMN LVI. Maruts.

1. AGNI, that valorous company adorned with ornaments of gold,
The people of the Maruts, I call down to-day even from the luminous realm of heaven.
2 Even as thou thinkest in thy heart, thither my wishes also tend.
Those who have come most near to thine invoking calls, strengthen them fearful to behold.
3 Earth, like a bounteous lady, liberal of her gifts, struck down and shaken, yet exultant, comes to us.
Impetuous as a bear, O Maruts, is youi rush terrible as a dreadful bull..
4 They who with mighty strength o'erthrow like oxen difficult to yoke,
Cause e'en the heavenly stone to shake ' yea, shake the rocky mountain as they race along.
5 Rise up! even now with lauds I call the very numerous company,
Unequalled, of these Maruts, like a herd of kine, grown up together in their strength.
6 Bind to your car the bright red mares, yoke the red coursers to your car.
Bind to the pole, to draw, the fleet-foot tawny steeds, the best at drawing, to the pole.
7 Yea, and this loudly-neighing bright red vigorous horse who hath been sutioned, fair to see,
Let him not cause delay, O Maruts,, in your course, urge ye him onward in your cars.
8 The Maruts' chariot, ever fain to gather glory, we invoke,
Which Rodasi hath mounted, bringing pleasant gifts, with Maruts in her company.
9 I call that brilliant band of yours, adorable, rapid on the car
Whereon the bounteous Dame, auspicious, nobly born, shows glorious with the Marut host.

HYMN LVII. Maruts.

1. OF one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.
An offering from us, this hymn is brought to you, as, unto one who th irsts for water, heavenly springs.
2 Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,
Good horses and good cars have ye, O Prsni's Sons: ye, Maruts, with good weapons go to victory.
3 From hills and heaven ye shake wealth for the worshipper: in terror at your coming low the woods bow down.
Ye make the earth to tremble, Sons of Prsni, when for victory ye have yoked, fierce Ones! your spotted deer.
4 Bright with the blasts of wind, wrapped in their robes of rain, like twins of noble aspect and of lovely form,
The Maruts, spotless, with steeds tawnyhued and red, strong in their mightiness and spreading wide like heaven.
5 Rich in adornment, rich in drops, munificent, bright in their aspect, yielding bounties that endure,
Noble by birth, adorned with gold upon their breasts, the Singers of the sky have won immortal fame.
6 Borne on both shoulders, O ye Maruts, are your spears: within your arms is laid your energy and 3trength.
Bold thoughts are in your heads, your weapons in your cars, all glorious majesty is moulded on your forms.
7 Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.
Children of Rudra, give us high distinction: may I enjoy your Godlike help and favour.
8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LVIII. Maruts.

1. Now do I glorify their mighty cohort, the company of these the youthful Maruts,
Who ride impetuous on with rapid horses, and radiant in themselves, are Lords of Amrta.
2 The mighty glittering band, arm-bound with bracelets, givers of bliss, unmeasured in their greatness,
With magical powers, bountiful, ever-roaring,-these, liberal Heroes, venerate thou singer.
3 This day may all your water-bringers, Maruts, they who impel the falling rain, approach us.
This fire, O Maruts, hath been duly kindled; let it find favour with you, youthful Sages.
4 Ye raise up for the folk an active ruler whom, Holy Ones! a Master's hand hath fashioned.
Ye send the fighter hand to hand, armmighty, and the brave hero, Maruts with good horses.
5 They spring forth more and more, strong in their glories, like days, like spokes where none are last in order.
Highest and mightiest are the Sons of Prsni. Firm to their own intention cling the Maruts.
6 When ye have hastened on with spotted coursers, O Maruts, on your cars with strong-wrought fellies,
The waters are disturbed, the woods are shattered. Let Dyaus the Red Steer send his thunder downward.
7 Even Earth hath spread herself wide at their coming, and they as husbands have with power impregned her.
They to the pole have yoked the winds for coursers: their sweat have they made rain, these Sons of Rudra.
8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LIX. Maruts.

1. YOUR spy hath called to you to give prosperity. I sing to Heaven and Earth and offer sacrifice.
They bathe their steeds and hasten through the firmament: they spread abroad their radiance through the sea of cloud.
2 Earth shakes and reels in terror at their onward rush, like a full ship which, quivering, lets the water in.
Marked on their ways are they, visible from afar: the Heroes press between in mighty armament.
3 As the exalted horn of bulls for splendid might, as the Sun's eye set in the firmament's expanse,
Like vigorous horses ye are beauteous to behold, and for your glory show like bridegrooms, O ye Men.
4 Who, O ye Maruts, may attain the mighty lore of you the mighty, who may reach your manly deeds?
Ye, verily, make earth tremble like a ray of light what time ye bring your boons to give prosperity,
5 Like steeds of ruddy colour, scions of one race, as foremost champions they have battled in the van.
The Heroes have waxed strong like we.1grown manly youths; with floods of rain they make the Sun's eye fade away,
6 Having no eldest and no youngest in their band, no middlomost, preeminent they have waxed in might,
These Sons of Prsni, sprung of noble ancestry: come hitberward to us, ye bridegrooms of the sky.
7 Like birds of air they flew with might in lengthened lines from heaven's high ridges to the borders of the sky.
The steeds who carry them, as Gods and mortals know, have caused the waters of the mounuains to desGend.
8 May Dyaus, the Infinite, roar for our banquet: may Dawns toil for us, glittering with moisture.
Lauded by thee, these Maruts, Sons o Rudra, O Rsi, have sent down the heavenly treasure.

HYMN LX. Maruts.

1. I LAUD with reverence the gracious Agni: here may he sit and part our meed among us.
As with spoil-seeking cars I bring oblation: turned rightward I will swell the Marut's, praise-song.
2 The Maruts, yea, the Rudras, who have mounted their famous spotted deer and cars swift-moving,-
Before you, fierce Ones! woods bow down in terror: Earth, even the mountain, trembles at your coming.
3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring
When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.
4 They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.
Strong on their cars, the lordly Ones, for glory, have set their splendours on their forms for ever.
5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.
May their Sire Rudra, young and deft, and Prsni pouring much milk, bring fair days to the Maruts.
6 Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven,
Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer.
7 O Maruts, Lords of all, when Agni and when ye drive downward from sublimest heaven along the heights,
Shakers of all, rejoicing, slayers of the foe, give riches to the Soma-pressing worshipper.
8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma juice;
With these the living ones who cleanse and further all, joined with thy banner, O Vaisvanara, from of old.

HYMN LXI. Maruts.

1. O HEROES lordliest of all, who are ye that have singly come
Forth from a region most remote?
2. Where are your horses, where the reins? How came ye? how had ye the power?
Rein was on nose and seat on back.
3 The whip is laid upon the flank. The heroes stretch their thighs apart,
Like women when the babe is born.
4 Go ye, O Heroes, far away, ye bridegrooms with a lovely Spouse
That ye may warm you at the fire.
5 May she gain cattle for her meed, hundreds of sheep and steeds and kine,
Who threw embracing arms around the hero whom gyavaiva praised.
6 Yea, many a woman is more firm and better than the man who turns
Away from Gods, andoffers not.
7 She who discerns the weak and worn, the man who thirsts and is in want
She sets her mind upon the Gods.
8 And yet full many a one, unpraised, mean niggard, is entitled man:
Only in weregild is he such.
9 And she, the young, the joyous-spirited, divulged the path to Syava, yea, to me.
Two red steeds carried me to Purumilha's side, that sage of far-extended fame,
10 Him who, like Vaidadasvi, like Taranta, hath bestowed on me
A hundred cows in liberal gift.
11 They who are borne by rapid steeds, drinking the meath that gives delight,
They have attained high glories here.
12 They by whose splendour both the worlds are over-spread they shine on cars
As the gold gleams above in heaven.
13 That Marut band is ever young, borne on bright cars, unblamable,
Moving to victory, checked by none.
14 Who knoweth, verily, of these where the All-shakers take delight,
Born, spotless, after sacred Law?
15 Guides are ye, lovers of the song to mortal man through holy hymn,
And hearers when he cries for help.
16 Do ye, destroyers of the foe, worshipful and exceeding bright,
Send down the treasures that we crave.
17 OUrmya, bear thou far away to Darbhya this my hymn of praise,
Songs, Goddess, as if chariot-borne.
18 From me to Rathaviti say, when he hath pressed the Soma juice,
The wish I had departeth not.
19 This wealthy Rathaviti dwells among the people rich in kine,
Among the mountains, far withdrawn.

HYMN LXII. Mitra-Varuna

1. BY your high Law firm order is established there where they loose for travel Surya's horses.
Ten hundred stood together: there I looked on this the most marvellous Deities' one chief glory.
2 This, Mitra-Varuna, is your special greatness: floods that stood there they with the days attracted.
Ye cause to flow all voices of the cowpen: your single chariotfelly hath rolled hither.
3 O Mitra-Varuna, ye by your greatness, both Kings, have firmly stablished earth and heaven,
Ye caused the cows to stream, the plants to flourish, and, scattering swift drops, sent down the rain-flood.
4 Let your well-harnessed horses bear you hither: hitherward let them come with reins drawn tightly.
A covering cloud of sacred oil attends you, and your streams flow to us from days aforetime.
5 To make the lustre wider and more famous, guarding the sacred grass with veneration,
Ye, Mitra-Varuna, firm, strong, awe-inspiring, are seated on a throne amid oblations.
6 With hands that shed no blood, guarding the pious, whom, Varuni3, ye save amid oblations.
Ye Twain, together, Kings of willing spirit, uphold dominion based on thousand pillars.
7 Adorned with gold, its columns are of iron. in heaven it glitters like a whip for horses;
Or stablished on a field deep-spoiled and fruitful. So may we share the meath that loads your car-seat.
8 Ye mount your car gold-hued at break of morning, and iron-pillared when the Sun is setting,
And from that place, O Varuna and Mitra, behold infinity and limit~tion.
9 Bountiful guardians of the world! the shelter that is impenetrable, strongest, flawless,
Aid us with that, O Varuna and Mitra, and when we long to win may we be victors.

HYMN LXIII. Mitra-Varuna.

1. GUARDIANS of Order, ye whose Laws are ever true, in the sublimest heaven your chariot ye ascend.
O Mitra-Varuna whomsoe'er ye: favour, here, to him the rain with sweetness streameth down from heaven.
2 This world's imperial Kings, O Mitra-Varuna, ye rule in holy synod, looking on the light.
We pray for rain, your boon, and immortality. Through heaven and over earth the thunderers take their way.
3 Imperial Kings, strong, Heroes, Lords of earth and heaven, Mitra and Varuna, ye ever active Ones,
Ye wait on thunder with the many-tinted clouds, and by the Asura's magic power cause Heaven to rain.
4 Your magic, Mitra-Varuna, resteth in the heaven. The Sun, the wondrous weapon, cometh forth as light.
Ye hide him in the sky with cloud and flood of rain, and water-drops, Parjanya! full of sweetness flow.
5 The Maruts yoke their easy car for victory, O Mitra-Varuna, as a hero in the wars.
The thunderers roam through regions varied in their hues. Imperial Kings, bedew us with the milk of heaven.
6 Refreshing is your voice, O Mitra-Varuna: Parjanya sendeth out a wondrous mighty voice.
With magic power the Maruts clothe them with the clouds. Ye Two cause Heaven to rain, the red, the spotless One.
7 Wise, with your Law and through the Asura's magic power ye guard the ordinances, Mitra-Varuna.
Ye by eternal Order govern all the world. Ye set the Sun in heaven as a refulgent car.

HYMN LX1V. Mitra-Varuna

1. You, foeman-slaying Varuna and Mitra, we invoke with song,
Who, as with penfold of your arms, encompass round the realm of light.
2 Stretch out your arms with favouring love unto this man who singeth hymns,
For in all places is sung forth your evergracious friendliness.
3 That I may gain a refuge now, may my steps be on Mitra's path.
Men go protected in the charge of this dear Friend who harms us not.
4 Mitra and Varuna, from you may I, by song, win noblest meed.
That shall stir envy in the homes of wealthy chiefs and those who praise.
5 With your fair splendours, Varuna and Mitra, to our gathering come,
That in their homes the wealthy chiefs and they who are your friends may thrive.
6 With those, moreover, among whom ye hold your high supremacy,
Vouchsafe us room that we may win strength for prosperity and wealth.
7 When morning flushes, Holy Ones! in the Gods' realm where white Cows shine,
Supporting Arcananas, speed, ye Heroes, with your active feet hither to my pressed Soma juice.

HYMN LXV Mitra-Varuna.

1. FULL wise is he who hath discerned: let him speak to us of the Gods,-
The man whose praise-songs Varuna the beautiful, or Mitra, loves.
2 For they are Kings of noblest might, of glorious fame most widely spread;
Lords of the brave, who strengthen Law, the Holy Ones with every race.
3 Approaching you with prayer for aid, together I address you first
We who have good steeds call on you, Most Sage, to give us strength besides.
4 E'en out of misery Mitra gives a way to dwelling at our case,
For he who worships hath the grace of Mitra, fighter in the van. '
5 In Mitra's shelter that extends to utmost distance may we dwell,
Unmenaced, guarded by the care, ever as sons of Varuna.
6 Ye, Mitra, urge this people on, and to one end direct their ways.
Neglect not ye the wealthy chiefs, neglect not us the Rsis: be our guardians when ye quaff the milk.

HYMN LXVI. Mitra-Varuna.

1. O SAPIENT man, call the Two Gods, the very wise, who slay the foe.
For Varuna, whose form is Law, place offerings for his great delight.
2 For they have won unbroken sway in full perfection, power divine.
And, like high laws, the world of man hath been made beautiful as light.
3 Therefore we praise you that your cars may travel far in front of ours-
You who accept the eulogy of Ratahavya with his hymns.
4 And ye show wMom, Wondrous Gods with fulness of intellIgence.
By men's discernment are Ve marked, O ye whose might is purified.
5 This is the Law sublime, O Earth: to aid the Rsis' toil for fame
The Two, wide-spreading, are prepared. They come with ample overflow.
6 Mitra, ye Gods with wandering eyes, would that the worshippers and we
Might strive to reach the realm ye rule, most spacious and protected well,

HYMN LXVII. Mitra-Varuna.

1. YE Gods, Adityas, Varuna, Aryaman, Mitra, verily
Have here obtained supremest sway, high, holy, set apart for you.
2 When, Varuna and Mitra, ye sit in your golden dwelling-place,
Ye Twain, supporters of mankind, foeslayers, give felicity.
3 All these, possessors of all wealth, Varuna, Mitra, Aryaman,
Follow their ways, as if with feet, and guard from injury mortal man.
4 For they are true, they cleave to Law, held holy among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.
5 Which of your persons, Varuna or Mitra, merits not our praise?
Therefore our thought is turned to you, the Atris' thought is turned to you.

HYMN LXVIII. Mitra-Varuna.

1. SING forth unto your Varuna and Mitra with a song inspired.
They, Mighty Lords, are lofty Law
2 Full springs of fatness, Sovran Kings, Mitra. and Varuna, the Twain,
Gods glorified among the Gods.
3 So help ye us to riches, great terrestrial and celestial wealth:
Vast is your sway among the Gods.
4 Carefully tending Law with Law they have attained their vigorous might.
The two Gods wax devoid of guile.
5 With rainy skies and streaming floods, Lords of the strength that bringeth gifts,
A lofty seat have they attained.

HYMN LXIX. Mitra-Varuna.

1. THREE spheres of light, O Varuna, three heavens, three firmaments ye comprehend, O Mitra:
Waxed strong, ye keep the splendour of dominion, guarding the Ordinance that lasts for ever.
2 Ye, Varuna, have kine who yield refreshment; Mitra, your floods pour water full of sweetness.
There stand the Three Steers, splendid in their brightness, who fill the three world-bowls with genial moisture.
3 I call at dawn on Aditi the Goddess, I call at noon and when the Sun is setting.
I pray, O Mitra-Varuna, for safety, for wealth and progeny, in rest and trouble.
4 Ye who uphold the region, sphere of brightness, ye who support earth's realm Divine Adityas,
The Immortal Gods, O Varuna and Mitra, never impair your everlasting statutes.

HYMN LXX. Mitra-Varuna.

1. EVEN far and wide, O Varuna and Mitra, doth your grace extend.
May I obtain your kind good-will.
2 From you, benignant Gods, may we gain fully food for sustenance.
Such, O ye Rudras, my we be.
3 Guard us, O Rudras. with your guar4 save us, ye skilled to save, my we
Subdue the Dasyus, we ourselves,
4 Or ne'er may we, O Wondrous Strong, enjoy another's solemn feast,
Ourselves, our sons, or progeny.

HYMN LXXI. Mitra-Varuna.

1. O Varuna and Mitra, ye who slay the foemen, come with might
To this our goodly sacrifice.
2 For, Varuna and Mitra, ye Sages are Rulers over all. Fill full our songs, for this ye can.
3 Come to the juice that we have pressed. Varuna, Mitra, come to drink
This Soma of the worshipper.

HYMN LXXIL Mitra-Varuna.

1 To Varuna and Mitra we offerwith songs, as Atri did. Sit on the sacred grass to drink the Soma juice.
2 By Ordinance and Law ye dwell in peace secure, bestirring men.
Sit on the sacred grass to drink the Soma juice.
3 May Varuna and Mitra, for our help, accept the sacrifice.
Sit on the sacred grass to drink the Soma juice.

HYMN LXXIII. Asvins.

1. WHETHER, O Asvins, ye this day be far remote or near at hand,
In many spots or in mid-air, come hither, Lords of ample wealth.
2 These here, who show o'er widest space, bringing full many a wondrous act,
Resistless, lovingly I seek, I call the Mightiest to enjoy.
3 Another beauteous wheel have ye fixed there to decorate your car.
With others through the realms ye roam in might unto the neighbouring tribes.
4 That deed of yours that is extolled, Visvas! hath all been done with this.
Born otherwise, and spotless, ye have entered kinship's bonds with us.
5 When Surya mounted on your car that rolls for ever rapidly,
Birds of red hue were round about and burning splendours compassed you.
6 Atri bethinks himself of you, O Heroes, with a friendly mind,
What time, Nasatyas, with his mouth he stirs the spotless flame for you.
7 Strong is your swiftly moving steed, famed his exertion in the course
When by your great deeds, Atyins, Chiefs, Atri is brought to us again.
8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.
When ye have travelled through the seas men bring you gifts of well-dressed food.
9 Asvins, with truth they call you Twain bestowers of felicity;
At sacrifice most prompt to hear, most gracious ye at sacrifice.
10 Most pleasing to the Asvins be these prayers which magnify their might,
Which we have fashioned, even as cars high reverence have we spoken forth.

HYMN LXXIV. Asvins.

1. WHERE in the heavens are ye to-day, Gods, Asvins, rich in constancy?
Hear this, ye excellent as Steers: Atri inviteth you to come.
2 Where are they now? Where are the Twain, the famed Nasatyas, Gods in heaven?
Who is the man ye strive to reach? Who of your suppliants is with you?
3 Whom do ye visit, whom approach? to whom direct your harnessed car?
With whose devotions are ye pleased? We long for you to further us.
4 Ye, Strengtheners, for Paura stir the filler swimming in the flood,
Advancing to be captured like a lion to the ambuscade.
5 Ye from cyavana worn with age removed his skin as 'twere a robe.
So, when ye made him young again, he stirred the longing of a dame.
6 Here is the man who lauds you both: to see your glory are we here.
Now bear me, come with saving help, ye who are rich in store of wealth.
7 Who among many mortal men this day hath won you to himself?
What bard, accepters of the bard? Who, rich in wealth! with sacrifice?
8 O Asvins, may your car approach, most excellent of cars for speed.
Through many regions may our praise pass onward among mortal men.
9 May our laudation of you Twain, lovers of meath! be sweet to you.
Fly hitherward, ye wise of heart, like falcons with your winged steeds.
10 O Asvins, when at any time ye listen to this call of mine,
For you is dainty food prepared: they mix refreshing food for you.

HYMN LXXV. Asvins.

1. To meet your treasure-bringing car, the mighty car most dear to us,
Asvins, the Rsi is prepared, your raiser, with his song of praise. Lovers of sweetness, hear my call.
2 Pass, O ye Asvins, pass away beyond all tribes of selfish men,
Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.
3 Come to us, O ye Asvin Pair, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, rich in store of wealth. Lovers of sweetness, hear my call.
4 O strong and Good, the voice of him who lauds you well cleaves to your car.
And that great beast, your chariot-steed, fair, wonderful, makes dainty food. Lovers of sweetness, hear my call.
5 Watchful in spirit, born on cars, impetuous, listing to his cry,
Asvins, with winged steeds ye speed down to cyavana void of guile. Lovers of sweetness, hear my call.
6 Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought,
Your flying steeds, O Asvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my call.
7 O Asvins, hither come to us; Nasatyas, be not disinclined.
Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, bear my call.
8 Ye Lords of Splendour, free from guile, come, stand at this our sacrifice.
Beside the singer, Asvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my call.
9 Dawn with her white herd hath appeared, and in due time hath fire been placed.
Harnessed is your immortal car, O WonderWorkers, strong and kind. Lovers of sweetness, bear my call.

HYMN LXXVI. Asvins

1. AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither and come unto our full and rich libation.
2 Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.
3 Yea, come at milking-time, at early morning, at noon of day and when the Sun is setting,
By day, by night, with favour most auspicious. Not only now the draught hath drawn the Asvins.
4 For this place, Asvins, was of old your dwelling, these were your houses, this your habitation.
Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.
5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVII. Asvins.

1. FIRST worship those who come at early morning: let the Twain drink before the giftless niggard.
The Asvins claim the sacrifice at daybreak: the sages yielding the first share extol them.
2 Worship at dawn and instigate the Asvins:nor is the worshipper at eve rejected.
Besides ourselves another craves and worships: each first in worship is most highly favoured.
3 Covered with gold, meath-tinted, dropping fatness, your chariot with its freight of food comes hither,
Swift as thought, Asvins, rapid as the tempest, wherewith ye travel over all obstructions.
4 He who hath served most often the Nasatyas, and gives the sweetest food at distribution,
Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.
5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy ildance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVIII. Asvins.

1. YE Asvins, hither come to us: Nasatyas, be not disinclined.
Fly hither like two swans unto the juice we shed.
2 O Asvins, like a pair of deer, like two wild cattle to the mead:
Fly hither like two swans unto the juice we shed.
3 O Asvins rich in gifts, accept our sacrifice to prosper it:
Fly hither like two swans unto the juice we shed.
4 As Atri when descending to the cavem called on you loudly like a wailing woman.
Ye came to him, O Asvins, with the freshest and most auspicious fleetness of a falcon.
5 Tree, part asunder like the side of her who bringeth forth a child.
Ye Asvins, listen to my call: loose Saptavadhri from his bonds.
6 For Saptavadhri, for the seer affrighted when he wept and wafled,
Ye, Asvins, with your magic powers rent up the tree and shattered it.
7 Like as the wind on every side ruffles a pool of lotuses,
So stir in thee the babe unborn, so may the ten-month babe descend.
8 Like as the wind, like as the wood, like as the sea is set astir,
So also, ten-month babe, descend together with the after-birth.
9 The child who hath for ten months' time been lying in his mother's side,-
May he come forth alive, unharmed, yea, livingfrorn the living dame.

HYMN LXXIX. Dawn.

1. O HEAVENLY Dawn, awaken us to ample opulence to-day
Even as thou hast wakened us with Satyasravas, Vayya's son, high-born! delightful with thy steeds!
2 Daughter of Heaven, thou dawnedst on Sunitha Sucadratha's son,
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!
3 So, bringing treasure, dawn to-day on us thou Daughter of the Sky,
As thou, O mightier yet. didst shine for Satyatravas, Vayya's son, high-born! delightful with thy steeds!
4 Here round about thee are the priests who laud thee, Bright One, with their hymns,
And men with gifts, O Bounteous Dame, splendid with wealth and offering much, high-born! delightful with thy steeds!
5 Whatever these thy bands perform to please thee or to win them wealth,
E'en fain they gird us round and give rich gifts which ne'er are reft away, high-born! delightful with thy steeds!
6 Give to these wealthy patrons fame, O affluent Dawn, with hero sons,
To these our princes who have brought rich gifts ne'er to be reft away, highborn! delightful with thy steeds!
7 Bring lofty and resplendent fame, O thou munificent Dawn, to these
Our wealthy patrons who bestow rich gifts on us of steeds and kine, high-born! delightful with thy steeds!
8 Bring us, O Daughter of the Sky, subsistence in our herds of kine,
Together with the sunbeams, with the shine of pure refulgent flames, highborn! delightful with thy steeds!
9 O Daughter of the Sky, shine forth; delay not to perform thy task.
Let not the Sun with fervent heat consume thee like a robber foe, high-born! delightful with the steeds!
10 So much, and more exceedingly, O Dawn, it suits thee to bestow,
Thou Radiant One who ceasest not to shine for those who sing thy praise, highborn! delightful with thy steeds!

HYMN LXXX. Dawn.

1. THE singers welcome with their hymns and praises the Goddess Dawn who bringeth in the sunlight,
Sublime, by Law true to eternal Order, bright on her path, red-tinted, far-refulgent.
2 She comes in front, fair, rousing up the people, making the pathways easy to be travelled.
High, on her lofty chariot, all-impelling, Dawn gives her splendour at the days' beginning.
3 She, harnessing her car with purple oxen. injuring none, hath brought perpetual riches.
Opening paths to happiness, the Goddess shines, praised by all, giver of every blessing.
4 With changing tints she gleams in double splendour while from the eastward she displays her body.
She travels perfectly the path of Order, nor fails to reach, as one who knows, the quarters.
5 As conscious that her limbs are bright with bathing, she stands, as 'twere, erect that we may see her.
Driving away malignity and darkness, Dawn, Child of Heaven, hath come to us with lustre.
6 The Daughter of the Sky, like some chaste woman, bends, opposite to men, her forehead downward.
The Maid, disclosing boons to him who worships, hath brought again the daylight as aforetime.

HYMN LXXXI. Savitar.

1. THE priests of him the lofty Priest well-skilled in hymns harness their spirit, yea, harness their holy thoughts.
He only knowing works assigns their priestly tasks. Yea, lofty is the praise of Savitar the God.
2 The Sapient One arrays himself in every form: for quadruped and biped he hath brought forth good.
Excellent Savitar hath looked on heaven's high vault, and shineth after the outgoing of the Dawn.
3 Even he, the God whose going-forth and majesty the other Deities have followed with their might,
He who hath measured the terrestrial regions out by his great power, he is the Courser Savitar.
4 To the three spheres of light thou goest, Savitar, and with the rays of Sidrya thou combinest thee.
Around, on both sides thou encompassest the night: yea, thou, O God, art Mitra through thy righteous laws.
5 Over all generation thou art Lord alone: Pusan art thou, O God, in all thy goings-forth.
Yea, thou hast domination over all this world. Syavasva hath brought praise to thee, O Savitar,

HYMN LXXXII. Savitar.

1. WE crave of Savitar the God this treasure much to be enjoyed.
The best, all-yielding, conquering gift of Bhaga we would gladly win.
2 Savitar's own supremacy, most glorious and beloved of all,
No one diminisheth in aught.
3 For Savitar who is Bhaga shall send riches to his worshipper.
That wondrous portion we implore.
4 Send us this day, God Savitar, prosperity with progeny.
Drive thou the evil dream away.
5 Savitar, God, send far away all sorrows and calamities,
And send us only what is good.
6 Sinless in sight of Aditi through the God Savitar's influence,
May we obtain all lovely things.
7 We with our hymns this day elect the general God, Lord of the good,
Savitar whose decrees are true.
8 He who for ever vigilant precedes these Twain, the Day and Night,
Is Savitar the thoughtful God.
9 He who gives glory unto all these living creatures with the song,
And brings them forth, is Savitar.

HYMN LXXXIII. Parjanya.

1. SING with these songs thy welcome to the Mighty, with adoration praise and call Parjanya.
The Bull, loud roaring, swift to send his bounty, lays in the plants the seed. for germination.
2 He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.
From him exceeding strong fices e'en the guiltless, when thundering Parjanya smites the wicked.
3 Like a car-driver whipping on his horses, he makes the messengers of rain spring forward.
Far off resounds the roaring of the lion, what time Parjanya fills the sky with rain-cloud.
4 Forth burst the winds, down come the lightning-flashes: the plants shoot up, the realm of light is streaming.
Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.
5 Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,
At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.
6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents.
Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.
7 Thunder and roar: the germ of life deposit. Fly round us on thy chariot waterladen.
Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.
8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.
Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.
9 When thou, with thunder and with roar, Parjanya, smitest sinners down,
This universe exults thereat, yea, all that is upon the earth.
10 Thou hast poured down the rain-flood now withhold it. Thou hast made desert places fit for travel.
Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

HYMN LXXXIV. Prthivi.

1. THOU, of a truth,O Prthivi, bearest the tool that rends the hills:
Thou rich in torrents, who with might quickenest earth, O Mighty One.
2 To thee, O wanderer at will, ring out the lauds with beams of day,
Who drivest, like a neighing steed, the swelling cloud, O bright of hue.
3 Who graspest with thy might on earth. e'en the strong sovrans of the wood,
When from the lightning of thy cloud the rain-floods of the heaven descend.

HYMN LXXXV. Varuna.

1. SING forth a hymn sublime and solemn, grateful to glorious. Varuna, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Surya.
2 In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Siurya in heaven and Soma on the mountain.
3 Varuna lets the big cask, opening downward, flow through the heaven and earth and air's mid-region.
Therewith the universe's Sovran waters earth as the shower of rain bedews the barley.
4 When Varuna is fain for milk he moistens the sky, the land, and earth to her foundation.
Then straight the mountains clothe them in the rain-cloud: the Heroes, putting forth their vigour, loose them.
5 I will declare this mighty deed of magic, of glorious Varuna the Lord Immortal,
Who standing in the firmament hath meted the earth out with the Sun as with a measure.
6 None, verily, hath ever let or hindered this the most wise God's mighty deed of magic,
Whereby with all their flood, the lucid rivers fill not one sea wherein they pour their waters.
7 If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuna, remove from us the trespass.
8 If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and, Varuna let us be thine own beloved.

HYMN LXXXVI. Indra-Agni.

1. THE mortal man whom ye, the Twain, Indra and Agni, help in fight,
Breaks through e'en strongly-guarded wealth as Trta burst his way through reeds.
2 The Twain invincible in war, worthy to be renowned in frays,
Lords of the Fivefold. People, these, Indra and Agni, we invoke.
3 Impetuous is their strength, and keen the lightning of the mighty Pair,
Which from their arms speeds with the car to Vrtra's slayer for the kine.
4 Indra and Agni, we invoke you both, as such, to send your cars:
Lords of quick-coming bounty, ye who know, chief lovers of the song.
5 These who give increase day by day, Gods without guile for mortal man,
Worthy themselves, I honour most, Two Gods as partners, for my horse.
6 The strength-bestowing offering thus to Indra-Agni hath been paid, as butter, purified by stones.
Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

HYMN LXXXVII. Maruts.

1. To Visnu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayamarut;
To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.
2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayamarut.
Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as the mountains.
3 Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining Ones, Evayamarut;
In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.
4 He of the Mighty Stride forth strode, Evayamarut, out of the spacious dwelling-place, their home in common.
When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the Heroes.
5 Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayamarut,
Wherewith victorious ye, self-luminous, press onward, with strong reins, decked with gold, impetuous and well-weaponed.
6 Unbounded is your greatness, ye of mighty power: may your bright vigour be our aid, Evayamarut;
For ye are visible helpers in the time of trouble: like fires, aglow with light, save us from shame and insult.
7 So may the Rudras, mighty warriors, Evayamarut, with splendid brilliancy, like fires, be our protectors;
They whose terrestrial dwelling-place is wide-extended, whom none suspect of sin, whose bands have lofty courage.
8 Come in a friendly spirit, come to us, O Maruts, and hear his call who praises you, Evayamarut.
Like car-borne men, one-minded with the mighty Visnu, keep enmity far from us with your deeds of wonder.
9 Come to our sacrifice, ye Hnly Ones, to bless it, and, free from demons, hear our call, Evayamarut.
Most excellent, like mountains in the air's raid-region, be irresistible, ye, Wise, to this man'a hater.

HYMN I. Agni.

1. THOU, first inventor of this prayer, O Agni, Worker of Marvels, hast become our Herald.
Thou, Bull, hast made us strength which none may conquer, strength that shall overcome all other prowess.
2 As Priest thou sattest at the seat of worship, furthering us, best Offerer, meet for honour.
So first to thee have pious men resorted, turning thy mind to thoughts of ample riches.
3 In thee, still watching, they have followed riches, who goest with much wealth as with an army,
The radiant Agni, lofty, fair to look on, worshipped with marrow, evermore resplendent.
4 They who approached the God's abode with homage, eager for glory, won them perfect glory:
Yea, they gained even sacrificial titles, and found delight in thine auspicious aspect.
5 On earth the people magnify thee greatly, thee their celestial and terrestrial riches.
Thou, Helper, must be known as our Preserver, Father and Mother of mankind for ever.
6 Dear priest among mankind, adorable Agni hath seated him, joy-giver, skilled in worship.
Let us approach thee shining in thy dwelling, kneeling upon our knees, with adoration.
7 Longing for bliss, pure-minded, God-devoted, Agni, we seek thee, such, meet to be lauded.
Thou, Agni, leddest forth our men to battle, refulgent with the heaven's exalted splendour.
8 Sage of mankind, all peoples' Lord and Master, the Bull of men, the sender down of blessings,
Still pressing on, promoting, purifying, Agni the Holy One, the Lord of riches.
9 Agni, the mortal who hath toiled and worshipped, brought thee oblations with his kindled fuel,
And well knows sacrifice with adoration, gains every joy with thee to guard and help him.
10 Mightily let us worship thee the Mighty, with reverence, Agni! fuel and oblations,
With songs, O Son of Strength, with hymns, with altar: so may we strive for thine auspicious favour.
11 Thou who hast covered heaven and earth with splendour and with thy glories, glorious and triumphant.
Continue thou to shine on us, O Agni, with strength abundant, rich, and long enduring.
12 Vouchsafe us ever, as man needs, O Vasu, abundant wealth of kine for son and offspring.
Food noble, plenteous, far from sin and evil, he with us, and fair fame to make us happy.
13 May I obtain much wealth in many places by love of thee and through thy grace, King Agni;
For in thee Bounteous One, in thee the Sovran, Agni, are many boons for him who serves thee.

HYMN II. Agni.

1. THOU, Agni, even as Mitra, hast a princely glory of thine own.
Thou, active Vasu, makest fame increase like full prosperity.
2 For, verily, men pray to thee with sacrifices and with songs.
To thee the Friendly Courser, seen of all, comes speeding through the air.
3 Of one accord men kindle thee Heaven's signal of the sacrifice,
When, craving bliss, this race of man invites thee to the solemn rite.
4 Let the man thrive who travails sore, in prayer, far thee the Bountiful.
He with the help of lofty Dyaus comes safe through straits of enmity.
5 The mortal who with fuel lights thy flame and offers unto thee,
Supports a house with many a branch, Agni, to live a hundred years.
6 Thy bright smoke lifts itself aloft, and far-extended shines in heaven.
For, Purifier! like the Sun thou beamest with thy radiant glow.
7 For in men's houses thou must be glorified as a well-loved guest,
Gay like an elder in a fort, claiming protection like a son.
8 Thou, Agni, like an able steed, art urged by wisdom in the wood.
Thou art like wind; food, home art thou, like a young horse that runs astray.
9 E'en things imperishable, thou, O Agni, like a gazing ox,
Eatest, when hosts, Eternal One! of thee the Mighty rend the woods.
10 Agni, thou enterest as Priest the home of men who sacrifice.
Lord of the people, prosper them. Accept the ofrering, Angiras!
11 O Agni, God with Mitra's might, call hither the favour of the Gods from earth and heaven.
Bring weal from heaven, that men may dwell securely. May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them.

HYMN III. Agni.

1. TRUE, guardian of the Law, thy faithful servant wins ample light and dwells in peace, O Agni,
Whom thou, as Varuna in accord with Mitra, guardest, O God, by banishing his trouble.
2 He hath paid sacrifices, toiled in worship, and offered gifts to wealth-increasing Agni.
Him the displeasure of the famous moves not, outrage and scorn affect not such a mortal.
3 Bright God, whose look is free from stain like Surya's, thou, swift, what time thou earnestly desirest,
Hast gear to give us. Come with joy at evening, where, Child of Wood, thou mayest also tarry.
4 Fierce is his gait and vast his wondrous body: he champeth like a horse with bit and bridle,
And, darting forth his tongue, as 'twere a hatchet, burning the woods, smelteth them like a smelter.
5 Archer-like, fain toshoot, he sets his arrow, and whets his splendour like the edge of iron:
The messenger of night with brilliant pathway, like a tree-roosting bird of rapid pinion.
6 In beams of morn he clothes him like the singer, and bright as Mitra with his splendour crackles.
Red in the night, by day the men's possession: red, he belongs to men by day, Immortal.
7 Like Heaven's when scattering beams his voice was uttered: among the plants the radiant Hero shouted,
Who with his glow in rapid course came hither to fill both worlds, well-wedded Dames, with treasure.
8 Who, with supporting streams and rays that suit him, hath flashed like lightning with his native vigour.
Like the deft Maker of the band of Maruts, the bright impetuous One hath shone refulgent.

HYMN IV Agni.

1. As at man's service of the Gods, Invoker, thou, Son of Strength, dost sacrifice and worship,
So bring for us to-day all Gods together, bring willingly the willing Gods, O Agni.
2 May Agni, radiant Herald of the morning, meet to be known, accept our praise with favour.
Dear to all life, mid mortal men Immortal, our guest, awake at dawn, is Jatavedas.
3 Whose might the very heavens regard with wonder: bright as the Sun he clothes himself with lustre.
He who sends forth,, Eternal Purifier, hath shattered e'en the ancient works of Asna.
4 Thou art a Singer, Son! our feast-companion: Agni at birth prepared his food and pathway.
Therefore vouchsafe us strength, O Strength-bestower. Win like a King: foes trouble not thy dwelling.
5 Even he who cats his firm hard food with swiftness,and overtakes the nights as Vayu kingdoms.
May we o'ercome those who resist thine orders, like a steed casting down the flying foemen.
6 Like Surya with his fulgent rays, O Agni, thou overspreadest both the worlds with splendour.
Decked with bright colour he dispels the darkness, like Ausija, with clear flame swifily flying.
7 We have elected thee as most delightful for thy beams' glow: hear our great laud, O Agni.
The best men praise thee as the peer of Indra in strength, mid Gods, like Viyu in thy bounty.
8 Now, Agni, on the tranquil paths of riches come to us for our weal: save us from sorrow.
Grant chiefs and bard this boon. May we live happy, with hero children, through a hundred winters.

HYMN V. Agni.

1. I INVOCATE your Son of Strength, the Youthful, with hymns, the Youngest God, whose speech is guileless;
Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.
2 At eve and morn thy pious servants bring thee their precious gifts, O Priest of many aspects,
On whom, the Purifier, all things living as on firm. ground their happiness have stablished.
3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings.
Hence sendest thou, O sapient Jatavedas, to him who serves thee treasures in succession.
4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might! who harms us,
Burn him with thine own Steers for ever youthful, burning with burning heat, thou fiercest burner.
5 He who serves thee with sacrifice and fuel, with hymn, O Son of Strength, and chanted praises,
Shines out, Immortal! in the midst of mortals, a sage, with wealth, with splendour and with glory.
6 Do this, O Agni, when we urge thee, quickly, triumphant in thy might subdue our foemen.
When thou art praised with words and decked with brightness, accept this chanted hymn, the singer's worship.
7 Help us, that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes.
Desiring strength from thee may we be strengthened, and win, Eternal! thine eternal glory.

HYMN VI. Agni.

1. HE who seeks furtherance and grace to help him goes to the Son of Strength with newest worship,
Calling the heavenly Priest to share the banquet, who rends the wood, bright, with his blackened pathway.
2 White-hued and thundering he dwells in splendour, Most Youthful, with the loudvoiced and eternal-
Agni, most variform, the Purifier, who follows crunching many ample forests.
3 Incited by the wind thy flames, O Agni, move onward, Pure One! pure, in all directions.
Thy most destructive heavenly Navagvas break the woods down and devastate them boldly.
4 Thy pure white horses from their bonds are loosened: O Radiant One, they shear the ground beneath them,
And far and wide shines out thy flame, and flickers rapidly moving over earth's high ridges.
5 Forth darts the Bull's tongue like the sharp stone weapon discharged by him who fights to win the cattle.
Agni's fierce flame is like a hero's onset: dread and resistless he destroys the forests.
6 Thou with the sunlight of the great Impeller hast boldly over-spread the earth's expanses.
So drive away with conquering might all perils. fighting out foemen burn up those who harm us.
7 Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life-giving.
Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds thee.

HYMN VII. Agni.

1. Him, messenger of earth and head of heaven, Agni Vaisvanara, born in holy Order,
The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated.
2 Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvanara, conveyer of oblations, ensign of worship, have the Gods engendered.
3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.
O King, Vaisvanara, bestow thou on us excellent treasures worthy to belonged fo r.
4 To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvanara, when thou shonest from thy Parents.
5 Agni Vaisvanara, no one hath ever resisted these thy mighty ordinances,
When thou, arising from thy Parents' bosom, foundest the light for days' appointed courses.
6 The summits of the heaven are traversed through and through by the Immortal's light, Vaisvanara's brilliancy.
All creatures in existence rest upon his head. The Seven swift-flowing Streams have grown like branches forth,
7 Vaisvanara, who measured out the realms of air, Sage very wise who made the lucid spheres of heaven,
The Undeceivable who spread out all the worlds, keeper is he and guard of immortality.

HYMN VIII. Agni.

1. AT Jatavedas' holy gathering I will tell aloud the conquering might of the swift red-hued Steer.
A pure and fresher hymn flows to Vaisvanara, even as for Agni lovely Soma is made pure.
2 That Agni, when in loftiest heaven he sprang to life, Guardian of Holy Laws, kept and observed them well.
Exceeding wise, he measured out the firmament. Vaisvanara attained to heaven by mightiness.
3 Wonderful Mitra propped the heaven and earth apart, and covered and concealed
the darkness with his light.
He made the two bowls part asunder like two skins. Vaisvanara put forth all his creative power.
4 The Migbty seized him in the bosom of the floods: the people waited on the King who should be praised.
As envoy of Vivasvan MatariSvan brought Agni Vaisvanara hither from far away.
5 In every age bestow upon the singers wealth, worthy of holy synods, glorious, ever new.
King, undecaying, as it were with sharpened bolt, smite down the sinner like a tree with lightning-flash.
6 Do thou bestow, O Agni, on our wealthy chiefs, rule, with good heroes, undecaying, bending not.
So may we win for us strength. O Vaisvanara, hundredfold, thousandfold, O Agni, by thy help.
7 O thou who dwellest in three places, Helper, keep with effective guards our princely patrons.
Keep our band, Agni, who have brought thee presents. Lengthen their lives, Vaisvanara, when lauded.

HYMN IX. Agni.

1. ONE half of day is dark, and bright the other: both atmospheres move on by sage devices.
Agni Vaisvanara, when born as Sovran, hath with his lustre overcome the darkness.
2 I know not either warp or woof, I know not the web they weave when moving to the contest.
Whose son shall here speak words that must be spoken without assistance from the Father near him?
3 For both the warp and woof he understandeth, and in due time shall speak what should be spoken,
Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.
4 He is the Priest, the first of all: behold him. Mid mortal men he is the light immortal.
Here was he born, firm-seated in his station Immortal, ever waxing in his body.
5 A firm light hath been set for men to look on: among all things that fly the mind is swiftest.
All Gods of one accord, with one intention, move unobstructed to a single purpose.
6 Mine ears unclose to hear, mine eye to see him; the light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the distance. What shall I speak, what shall I now imagine?
7 All the Gods bowed them down in fear before thee, Agni, when thou wast dwelling in the darkness.
Vaisvanara be gracious to assist us, may the Immortal favour us and help us.

HYMN X. Agni.

1. INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.
With hymns-for he illumines us-install him. He, Jatavedas, makes our rites successful.
2 Hear this laud, Radiant Priest of many aspects, O Agni with the fires of man enkindled,
Laud which bards send forth pure as sacred butter, strength to this man, as 'twere for self-advantage.
3 Mid mortal men that singer thrives in glory who offers gifts with hymns of praise to Agni,
And the God, wondrous bright, with wondrous succours helps him to win a stable filled with cattle.
4 He, at his birth, whose path is black behind him, filled heaven and earth with far-apparent splendour:
And he himself hath been. through night's thick darkness, made manifest by light, the Purifier.
5 With thy most mighty aid, confer, O Agni, wonderful wealth on us and on our princes,
Who stand preeminent, surpassing others in liberal gifts, in fame, and hero virtues.
6 Agni, accept this sacrifice with gladness, which, seated here, the worshipper presenteth.
Fair hymns hadst thou among the Bharadvajas, and holpest them to gain abundant vigour.
7 Scatter our foes, increase our store. May we he glad a hundred winters with brave sons.

HYMN XI. Agni.

1. EAGERLY Sacrifice thou, most skilful, Agni! Priest, pressing on as if the Maruts sent thee.
To our oblation bring the two Nasatyas, Mitra and Varuna and Earth and Heaven.
2 Thou art our guileless, most delightful Herald, the God, among mankind, of holy synods.
A Priest with purifying tongue, O Agni, sacrifice with thy mouth to thine own body.
3 For even the blessed longing that is in thee would bring the Gods down to the singer's worship,
When the Angirases' sagest Sage, the Poet, sings the sweet measure at the solemn service.
4 Bright hath he beamed, the wise, the far-refulgent. Worship the two widespreading Worlds, O Agni,
Whom as the Living One rich in oblations the Five Tribes, bringing gifts, adorn with homage.
5 When I with reverence clip the grass for Agni, when the trimmed ladle, fullof oil, is lifted,
Firm on the seat of earth is based the altar: eye-like, the sacrifice is directed Sun-ward.
6 Enrich us, O thou Priest of many aspects, with the Gods, Agni, with thy fires, enkindled.
O Son of Strength, clad in the robe of riches, may we escape from woe as from
a prison.

HYMN XII. Agni.

1. KING of trimmed grass, Herald within the dwelling, may Agni worship the Impeller's World-halves.
He, Son of Strength, the Holy, from a distance hath spread himself abroad with light like Surya.
2 In thee, most wise, shall Dyaus, for full perfection, King! Holy One! pronounce the call to worship.
Found in three places, like the Speeder's footstep, come to present men's riches as oblations!
3 Whose blaze most splendid, sovran in the forest, shines waxing on his way like the - Impeller.
He knows himself, like as a guileless smelter, not to be stayed among the plants, Immortal.
4 Our friends extol him like a steed for vigour even Agni in the dwelling, jatave~as.
Trce-fed, he fights with power as doth a champion, like Dawn's Sire to be praised with sacrifices.
5 Men wonder at his shining glows when, paring the woods with case, o'er the broad earth he goeth,
And, like a rushing flood, loosed quickly, burneth, swift as a guilty thief, o'er desert places.
6 So mighty thou protectest us from slander, O Champion, Agni! with all fires enkindled.
Bring opulence and drive away affliction. May brave sons gladden us through a hundred winters.

HYMN XIII. Agni.

1. FROM thee, as branches from a tree, O Agni, from thee, Auspicious God! spring all our blessings-
Wealth swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.
2 Thou art our Bhaga to send wealth thou dwellest, like circumambient air, with wondrous splendour.
Friend art thou of the lofty Law, like Mitra, Controller, Agni! God! of many a blessing.
3 Agni! the hero slays with might his foeman; the singer bears away the Pani's booty-
Even he whom thou, Sage, born in Law, incitest by wealth, accordant with the Child of Waters.
4 The man who, Son of Strength 1 with sacrifices, hymns, lauds, attracts thy fervour to the altar,
Enjoys each precious thing, O God, O Agni, gains wealth of corn and is the lord of treasures.
5 Grant, Son of Strength, to men for their subsistence such things as bring high fame and hero children.
For thou with might givest much food in cattle even to the wicked wolf when he is hungry.
6 Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us seed and offspring, full of vigour.
May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

HYMN XIV. Agni.

1. WHOSO to Agni hath endeared his thought and service by his hymns,
That mortal cats before the rest, and finds sufficiency of food.
2 Agni, in truth, is passing wise, most skilled in ordering, a Seer.
At sacrifices Manus' sons glorify Agni as their Priest.
3 The foeman's wealth in many a place, Agni, is emulous to help.
Men fight the fiend, and seek by rites to overcome the riteless foe.
4 Agni bestows the hero chief, winner of waters, firm in fray.
Soon as they look upon his might his enemies tremble in alarm.
5 For with his wisdom Agni, God, protects the mortal from reproach,
Whose conquering wealth is never checked, is never checked in deeds of might.
6 O Agni, God with Mitra's might call hither the favour of the Gods from earth and heaven.
Bring weal from heaven that men may dwell securely. May we o'ercome the foe's malign oppressions, may we o'ercome them, through thy help o'ercome them.

HYMN XV. Agni.

1. WITH this my song I strive to reach this guest of yours, who wakes at early morn, the Lord of all the tribes.
Each time he comes from heaven, the Pure One from of old: from ancient days the Child cats everlasting food.
2 Whom, well-dis sed, the Blirgus stablished as a rriend, whom men must glorify, high-flaming in the wood.
As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous God.
3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away.
Bestow a wealthy home on men, O Son of Strength. Give Vitahavya riches spreading far and wide, give Bharadvaja wide-spread wealth.
4 Him, your refulgent guest, Agni who comes from heaven, the Herald of mankind, well-skilled in sacred rites,
Who, like a holy singer, utters heavenly words, oblation-bearer, envoy, God, I seek with hymns.
5 Who with his purifying, eye-attracting form hath shone upon the earth as with the light of Dawn;
Who speeding on, as in the fight of Etaia, cometh, untouched by age, as one athirst in heat.
6 Worship ye Agni, Agni, with your log of wood; praise your beloved, your beloved guest with songs.
Invite ye the Immortal hither with your hymns. A God among the Gods, he loveth what is choice, loveth our service, God mid Gods.
7 Agni inflamed with fuel in my song I sing, pure, Cleanser, steadlast, set in tront at sacrifice.
Wise Jatavedas we implore with prayers for bliss the Priest, the holy Singer, bounteous, void of guile.
8 Men, Agni, in each age have made thee, Deathiess One, their envoy, offering-bearer, guard adorable.
With reverence Gods and mortals have established thee, the ever-watchful, omnipresent Household Lord.
9 Thou, Agni, ordering the works and ways of both, as envoy of the Gods traversest both the worlds.
When we lay claim to thy regard and gracious fare, be thou to us a thriceprotecting friendly guard.
10 Him fair of face, rapid, and fair to look on, him very wise may we who know not follow.
Let him who knows all rules invite for worship, Agru announce our offering to the Immortals.
11 Him, Agni, thou deliverest and savest who brings him prayer to thee the Wise, O Hero,
The end of sacrifice or its inception; yea, thou endowest him with power and riches.
12 Guard us from him who would assail us, Agni; preserve us, O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable in thousands.
13 Agni, the Priest, is King, Lord of the homestead, he, Jatayedas, knows all generations.
Most skilful worshipper mid Gods and mortals, may he begin the sacrifice, the Holy.
14 Whate'er to-day thou, bright-flamed Priest, enjoyest from the man's rite-for thou art sacrificer-
Worship, for duly dost thou spread in greatness: bear off thine ofrerings of to-day, Most Youthful.
15 Look thou upon the viands duly laid for thee. Fain would he set thee here to worship Heaven and,Earth.
Help us, O liberal Agni, in the strife for spoil, so that we may o'ercome all things that trouble us, o'ercome, o'ercome them with thy help.
16 Together with all Gods, O fair-faced Agni, be seated first upon the woollined altar,
Nest-like, bedewed with oil. Bear this our worship to Savitar who sacrifices rightly.
17 Here the arranging priests, as did Atharvan, rub this Agni forth,

Whom, not bewildered, as he moved in winding ways, they brought from gloom.
18 For the Gods' banquet be thou born, for full perfection and for weal.
Bring the Immortal Gods who strengthen holy Law: so let our sacrifice reach the Gods.
19 O Agni, Lord and Master of men's homesteads, with kindled fuel we have made thee mighty.
Let not our household gear be found defective. Sharpen us with thy penetrating splendour.

HYMN XVI. Agni.

1. PRIEST of all sacrifices hast thou been appointed by the Gods,
Agni, amid the race of man.
2 So with thy joyous tongues for us sacrifice nobly in this rite.
Bring thou the Gods and worship them.
3 For well, O God, Disposer, thou knowest, straight on, the paths and ways,
Agni, most wise in sacrifice.
4 Thee, too, hath Bharata of old, with mighty men, implored for bliss.
And worshipped thee the worshipful.
5 Thou givest these abundant boons to Divodasa pouring forth,
To Bharadvaja offering gifts.
6 Do thou, Immortal Messenger, bring hither the Celestial Folk;
Hearing the singer's eulogy.
7 Mortals with pious thought implore thee, Agni, God, at holy rites,
To come unto the feast of Gods.
8 I glorify thine aspect and the might of thee the Bountilul.
All those who love shall joy in thee,
9 Invoker placed by Manus, thou, Agni, art near, the wisest Priest:
Pay worship to the Tribes of Heaven.
10 Come, Agni, lauded, to the feast; come to the offering of the gifts.
As Priest be seated on the grass.
11 So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods.
12 For us thou winnest, Agni, God, heroic strength exceeding great,
Far-spreading and of high renown.
13 Agni, Atharvan brought thee forth, by rubbing, from the lotus-flower,
The head of Visva, of the Priest.
14 Thee. Vrtra's slayer, breaker down of castles, hath Atharvan's son,
Dadhyac the Rsi, lighted up.
15 The hero Pathya kindled thee the Dasyus'. most destructive foe,
Winner of spoil in every fight.
16 Come, here, O Agni, will I sing verily other songs to thee,
And with these drops shalt thou grow strong.
17 Where'er tby mind applies itself, vigour preeminent bast thou:
There wilt thou gain a dwelling-place.
18 Not for a moment only lasts thy bounty, good to many a one!
Our service therefore shalt thou gain.
19 Agni, the Bharata, hath been sought, the Vrtra-slayer, marked of all,
Yea, Divodasa's Hero Lord.
20 For he gave riches that surpass in greatness all the things of earth,
Fighting untroubled, unsubdued.
21 Thou, Agni, as in days of old, with recent glory, gathered light,

Hast overspread the lofty heaven.
22 Bring to your Agni, O my friends, boldly your laud and sacrifice:
Give the Disposer praise and song.
23 For as sagacious Herald he hath sat through every age of man,
Oblation-bearing messenger.
24 Bring those Two Kings whose ways are pure, Adityas, and the Marut host,
Excellent God! and Heaven and Earth.
25 For strong and active mortal man, excellent, Agni, is the look Of thee Immortal, Son of Strength
26 Rich through his wisdom, noblest be the giver serving thee to-day:
The man hath brought his hymn of praise.
27 These, Agni, these are helped by thee, who strong and active all their lives,
O'ercome the malice of the foe, fight down the malice ofthe foe.
28 May Agni with his pointed blaze cast down each fierce devouring fiend
May Agni win us wealth by war.
29 O active Jatavedas, bring riches with store of hero sons:
Slay thou the demons, O Most Wise.
30 Keep us, O Jatavedas, from the troubling of the man of sin:
Guard us thou Sage who knowest prayer.
31 Whatever sinner, Agni, brings oblations to procure our death,
Save us from woe that he would work.
32 Drive from us with thy tongue, O God, the man who doeth evil deeds,
The mortal who would strike us dead.
33 Give shelter reaching far and wide to Bharadvaja, conquering Lord!
Agni, send wealth most excellent.
34 May Agni slay the Vrtras,-fain for riches, through the lord of song,
Served with oblation, kindled, bright.
35 His Father's Father, shining in his Mother's everlasting side,
Set on the seat of holy Law.
36 O active Jatavedas, bring devotion that wins progeny, Agni, that it may shine to heaven.
37 O Child of Strength, to thee whose look is lovely we with dainty food,
O Agni, have poured forth our songs.
38 To thee for shelter are we come, as to the shade from fervent heat
Agni, who glitterest like gold.
39 Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou breakest down the forts.
40 Whom, like an infant newly born, devourer, in their arms they bear,
Men's Agni, skilled in holy rites.
41 Bear to the banquet of the Gods the God best finder-out of wealth,
Let him he seated in his place.
42 In Jatavedas kindle ye the dear guest who hath now appeared
In a soft place, the homestead's Lord.
43 Harness, O Agni, O thou God, thy steeds which are most excellent:
They bear thee as thy spirit wills.
44 Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice.
45 O Agni of the Bharatas, blaze high with everlasting might,

Shine forth and gleam, Eternal One.
46 The mortal man who serves the God with banquet, and, bringing gifts at sacrifice, lauds Agni,
May well attract, with prayer and hands uplifted, the Priest of Heaven and Earth, true Sacrificer.
47 Agni, we bring thee, with our hymn, oblation fashioned in the heart.
Let these be oxen unto thee, let these be bulls and kine to thee.
48 The Gods enkindle Agni, best slayer of Vrtra, first in rank,
The Mighty, One who brings us wealth and crushes down the Raksasas.

HYMN XVII. Indra.

1. DRINK Soma, Mighty One, for which, when lauded, thou breakest through the cattle-stall, O Indra;
Thou who, O Bold One, armed with thunder smotest Vrtra with might, and every hostile being.
2 Drink it thou God who art impetuous victor, Lord of our hymns, with beauteousjaws, the Hero,
Render of kine-stalls, car-borne, thunder-wielding, so pierce thy way to wondrous strength, O Indra.
3 Drink as of old, and let the draught delight thee. hear thou our prayer and let our songs exalt thee.
Make the Sun visible, make food abundant, slaughter the foes, pierce through and free the cattle.
4 These gladdening drops, O Indra, Self-sustainer, quaffed shall augment thee in thy mighty splendour.
Yea, let the cheering drops delight thee greatly, great, perfect, strong, powerful, all-subduing.
5 Gladdened whereby, bursting the firm enclosures, thou gavest splendour to the Sun and Morning.
The mighty rock that compassed in the cattle, ne'er moved, thou shookest from its seat, O Indra.
6 Thou with thy wisdom, power, and works of wonder, hast stored the ripe milk in the raw cows' udders
Unbarred the firm doors for the kine of Morning, and, with the Angirases, set free the cattle.
7 Thou hast spread out wide earth, a mighty marvel, and, high thyself, propped lofty heaven, O Indra.
Both worlds, whose Sons are Gods, thou hast supported, young, Mothers from old time ofholy Order.
8 Yea, Indra, all the Deities installed thee their one strong Champion in the van for battle.
What time the godless was the Gods' assailant, Indra they chose to win the light of heaven.
9 Yea, e'en that heaven itself of old bent backward before thy bolt, in terror of its anger,
When Indra, life of every living creature, smote down within his lair the assailing Dragon.
10 Yea, Strong One! Tvastar turned for thee, the Mighty, the bolt with thousand spikes and hundred edges,
Eager and prompt at will, wherewith thou crushedst the boasting Dragon, O impetuous Hero.
11 He dressed a hundred buffaloes, O Indra, for thee whom all accordant Maruts strengthen.
He, Pusan Visnu, poured forth three great vessels to him, the juice that cheers, that slaughters Vrtra.
12 Thou settest free the rushing wave of waters, the floods' great swell encompassed and obstructed.
Along steep slopes their course thou tumedst, Indra, directed downward, speeding to the ocean.
13 So may our new prayer bring thee to protect us, thee well-armed Hero with thy bolt of thunder,
Indra, who made these worlds, the Strong, the ty, who never groweth old, the victory-giver.
14 So, Indra, form us brilliant holy singers for strength, for glory, and for food and riches.
Give Bharadvaja hero patrons, Indra Indra, be ours upon the day of trial.
15 With this may we obtain strength God-appointed, and brave sons gladden us through a hundred winters.

HYMN XVIII. Indra.

1. GLORIFY him whose might is all-surpassing, Indra the much-invoked who fights uninjured.
Magnify with these songs the never-vanquished, the Strong, the Bull of men, the Mighty Victor.
2 He, Champion, Hero, Warrior, Lord of battles, impetuous, loudly roaring, great destroyer,
Who whirls the dust on high, alone, oerthrower, hath made all races of mankind his subjects.
3 Thou, thou alone, hast tamed the Dasyus; singly thou hast subdued the people for the Arya.
In this, or is it not, thine hero exploit, Indra? Declare it at the proper season.
4 For true, I deem, thy strength is, thine the Mighty, thine, O Most Potent, thine the Conquering Victor;
Strong, of the strong, Most Mighty, of the mighty, thine, driver of the churl to acts of bounty.
5 Be this our ancient bond of friendship with you and with Angirases here who speak of Vala.
Thou, Wondrous, Shaker of things firm, didst smite him in his fresh strength, and force his doors and castles.
6 With holy thoughts must he be called, the Mighty, showing his power in the great fight with Vrtra.
He must be called to give us seed and offspring, the Thunderer must he moved and sped to battle.
7 He in his might, with name that lives for ever, hath far surpassed all human generations.
He, most heroic, hath his home with splendour, with glory and with riches and with valour.
8 Stranger to guile, who ne'er was false or faithless, bearing a name that may be well remembered,
Indra crushed Cumuri, Dhuni, Sambara, Pipru, and Susna, that their castles fell in ruin.
9 With saving might that must be praised and lauded, Indra, ascend thy car to smite down Vrtra.
In thy right hand hold fast thy bolt of thunder, and weaken, Bounteous Lord, his art and magic.
10 As Agni, as the dart burns the dry forest, like the dread shaft burn down the fiends, O Indra;
Thou who with high deep-reaching spear hast broken, hast covered over mischief and destroyed it.
11 With wealth, by thousand paths come hither, Agni, paths that bring ample strength, O thou Most Splendid.
Come, Son of Strength, o'er whom, Invoked of many! the godless hath no power to keep thee distant.
12 From heaven, from earth is bruited forth the greatness of him the firm, the fiery, the resplendent.
No foe hath he, no counterpart, no refuge is there from him the Conqueror full of wisdom
13 This day the deed that thou hast done is famous, when thou, for him, with many thousand others
Laidest low Kutsa, Ayu, Atithigva, and boldly didst deliver Turvayana.
14 In thee, O God, the wisest of the Sages, all Gods were joyful when thou slewest Ahi.
When lauded for thyself, thou gavest freedom to sore-afflicted Heaven and to the people.
15 This power of thine both heaven and earth acknowledge, the deathless Gods acknowledge it, O Indra.
Do what thou ne'er hast done, O Mighty Worker: beget a new hymn at thy sacrifices.

HYMN XIX. Indra.

1. GREAT, hero-like controlling men is Indra, unwasting in his powers, doubled in vastness.
He, turned to us, hath grown to hero vigour: broad, wide, he hath been decked by those who serve him.
2 The bowl made Indra swift to gather booty, the High, the Lofty, Youthful, Undecaying,
Him who hath waxed by strength which none may conquer, and even at once grown to complete perfection.
3 Stretch out those hands of thine, extend to us-ward thy wide capacious arms, and grant us glory.
Like as the household herdsman guards the cattle, so move thou round about us in the combat.
4 Now, fain for strength, let us invite your Indra hither, who lieth hidden with his Heroes,-
Free from all blame, without reproach, uninjured, e'en as were those who sang, of old, his praises.
5 With steadfast laws, wealth-giver, strong through Soma, he hath much fair and precious food to feed us.
In him unite all paths that lead to riches, like rivers that commingle with the ocean.
6 Bring unto us the mightiest might, O Hero, strong and most potent force, thou great Subduer!
All splendid vigorous powers of men vouchsafe us, Lord of Bay Steeds, that they may make us joyful.
7 Bring us, grown mighty in its strength, O Indra, thy friendly rapturous joy that wins the battle,
Wherewith by thee assisted and triumphant, we may laud thee in gaining seed and offspring.
8 Indra, bestow on us the power heroic skilled and exceeding strong, that wins the booty,
Wherewith, by thine assistance, we may conquer our foes in battle, be they kin or stranger.
9 Let thine heroic strength come from behind us, before us, from above us or below us.
From every side may it approach us, Indra. Give us the glory of the realm of splendour.
10 With most heroic aid from thee, like heroes Indra, may we win wealth by deeds glory.
Thou, King, art Lord of earthly, heavenly treasure: vouchsafe us riches vast, sublime, and lasting.
11 The Bull, whose strength hath waxed, whom Maruts follow, free-giving Indra, the Celestial Ruler,
Mighty, all-conquering, the victory-giver, him let us call to grant us new protection.
12 Give up the people who are high and haughty to these men and to me, O Thunder-wielder!
Therefore upon the earth do we invoke thee, where heroes win, for sons and kine and waters.
13 Through these thy friendships, God invoked of many! may we be victors over every foeman.
Slaying both kinds of foe, may we, O Hero, be happy, helped by thee, with ample riches.

HYMN XX. Indra.

1. GIVE us wealth, Indra, that with might, as heaven o'ertops the earth, o'ercomes our foes in battle
Wealth that brings thousands and that wins the corn-lands, wealth, Son of Strength! that vanquishes the foeman.
2 Even as the power of Dyaus, to thee, O Indra, all Asura sway was by the Gods entrusted,
When thou, Impetuous! leagued with Visnu, slewest Vrtra the Dragon who enclosed the waters.
3 Indra, Strong, Victor, Mightier than the mighty, addressed with prayer and perfect in his splendour,
Lord of the bolt that breaketh forts in pieces, became the King of the sweet juice of Soma..
4 There, Indra, while the light was won, the Panis f1ed, 'neath a hundred blows, for wise Dasoni,
And greedy Susna's magical devices nor left he any of their food remaining.
5 What time the thunder fell and Susna perished, all life's support from the great Druh was taken.
Indra made room for his car-drivcr Kutsa who sate beside him, when he gained the sunlight.
6 As the Hawk rent for him the stalk that gladdens, he wrenched the head from Namuci the Dasa.
He guarded Nam, Sayya's son, in slumber, and sated him with food, success, and riches.
7 Thou, thunder-armed, with thy great might hast shattered Pipru's strong forts who knew the wiles of serpents.
Thou gavest to thy worshipper Rjisvan imperishable Wealth, O Bounteous Giver.
8 The crafty Vetasu, the swift Dasni, and Tugra speedily with all his servants,
Hath Indra, gladdening with strong assistance, forced near as 'twere to glorify the Mother.
9 Resistless, with the hosts he battles, bearing in both his arms the Vrtra-slaying thunder.
He mounts his Bays, as the car-seat an archer: yoked at a word they bear the lofty Indra.
10 May we, O Indra, gain by thy new favour: so Parus laud thee, with their sacrifices,
That thou hast wrecked seven autumn forts, their shelter, slain Dasa tribes and aided Purukutsa.
11 Favouring Usana the son of Kavi, thou wast his ancient strengthener, O Indra.
Thou gavest Navavastva. as a present, to the great father gavest back his grandson.
12 Thou, roaring Indra, drovest on the waters that made a roaring sound like rushing rivers,
What time, O Hero, o'er the sea thou broughtest, in safety broughtest Turvasa and Yadu.
13 This Indra, was thy work in war: thou sentest Dhuni and Cumuri to sleep and slumber.
Dabhiti lit the flame for thee, and worshipped with fuel, hymns, poured Soma, dressed oblations.

HYMN XXI. Indra. Visvedevas.

1. THESE the most constant singer's invocations call thee who art to be invoked, O Hero;
Hymns call anew the chariot-borne, Eternal: by eloquence men gain abundant riches.
2 I praise that Indra, known to all men, honoured with songs, extolled with hymns at sacrifices,
Whose majesty, rich in wondrous arts, surpasseth the magnitude of earth, and heaven in greatness.
3 He hath made pathways, with the Sun to aid him, throughout the darkness that extended pathless.
Mortals who yearn to worship ne'er dishonour, O Mighty God, thy Law who art Immortal.
4 And he who did these things, where is that Indra? among what tribes? what people doth he visit?
What sacrifice contents thy mind , and wishes? What priest among them all? what hymn, O Indra?
5 Yea, here were they who, born of old, have served thee, thy friends of ancient time, thou active Worker.
Bethink thee now of these, Invoked of many! the midmost and the recent, and the youngest.
6 Inquiring after him, thy later servants, Indra, have gained thy former old traditions.
Hero, to whom the prayer is brought, we praise thee as great for that wherein we know thee mighty.
7 The demon's strength is gathered fast against thee: great as that strength hath grown, go forth to meet it.
With thine own ancient friend and companion, the thunderbolt, brave Champion! drive it backward.
8 Hear, too, the prayer of this thy present beadsman, O Indra, Hero, cherishing the singer.
For thou wast aye our fathers' Friend aforetime, still swift to listen to their supplication.
9 Bring to our help this day, for our protection, Varuna, Mitra , Indra, and the Maruts,
Pusan and Visnu, Agni and Purandhi, Savitar also, and the Plants and Mountains.
10 The singers here exalt with hymns and praises thee who art very Mighty and Most Holy.
Hear, when invoked, the invoker's invocation. Beside thee there is nonelike thee, Immortal!
11 Now to my words come quickly thou who knowest, O Son of Strength, with all who claim our worship,
Who visit sacred rites, whose tongue is Agni, Gods who made Manu stronger than the Dasyu.
12 On good and evil ways be thou our Leader, thou who art known to all as Path-preparer.
Bring power to us, O Indra, with thy Horses, Steeds that are best to draw, broad-backed, unwearied.

HYMN XXII. Indra.

1. WITH these my hymns I glorify that Indra who is alone to be invoked by mortals,
The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.
2 Our sires of old,. Navagvas, sages seven, while urging him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents, guileless in word, and in his thoughts most mighty.
3 We seek that Indra to obtain his riches that bring much food, and men, and store of heroes.
Bring us, Lord of Bay Steeds, to make us joyful, celestial wealth, abundant, undecaying.
4 Tell thou us this, if at thy hand aforetime the earlier singers have obtained good fortune,
What is thy share and portion, Strong Subduer, Asura-slayer, rich, invoked of many?
5 He who for car-borne Indra, armed with thunder, hath a hymn, craving, deeply-piercing, fluent,
Who sends a song effectual, firmly-grasping, and strength-bestowing, he comes near the mighty.
6 Strong of thyself, thou by this art hast shattered, with thought-swift Parvata, him who waxed against thee,
And, Mightiest! roaring! boldly rent in pieces things that were firmly fixed and never shaken.
7 Him will we fit for you with new devotion, the strongest Ancient One, in ancient manner.
So may that Indra, boundless, faithful Leader, conduct us o'er all places hard to traverse.
8 Thou for the people who oppress hast kindled the earthly firmament and that of heaven.
With heat, O Bull, on every side consume them: heat earth and flood for him who hates devotion.
9 Of all the Heavenly Folk, of earthly creatures thou art the King, O God of splendid aspect.
In thy right hand, O Indra, grasp die thunder: Eternal! thou destroyest all enchantments.
10 Give us confirmed prosperity, O Indra, vast and exhaustless for the foe's subduing.
Strengthen therewith the Arya's hate and Dasa's, and let the arms of Nahusas be mighty.
11 Come with thy team which brings all blessings hither, Disposer, much-invoked, exceeding holy.
Thou whom no fiend, no God can stay or hinder, come swittly with these Steeds in my direction.

HYMN XXIII. Indra.

1. THOU art attached to pressed-out Soma, Indra, at laud, at prayer, and when the hymn is chanted;
Or when with yoked Bays, Maghavan, thou comest, O Indra, bearing in thine arms the thunder.
2 Or when on that decisive day thou holpest the presser of the juice at Vrtra's slaughter;
Or when thou, while the strong one feared, undaunted, gavest to death, Indra, the daring Dasyus.
3 Let Indra drink the pressed-out Soma, Helper and mighty Guide of him who sings his praises.
He gives the hero room who pours oblations, and treasure even to the lowly singer.
4 E'en humble rites with his Bay steeds he visits: he wields the bolt, drinks Soma, gives us cattle.
He makes the valiant rich in store of heroes, accepts our praise and hears the singer's calling.
5 What he hath longed for we have brought to Indra, who from the days of old hath done us service.
While Soma flows we will sing hymn, and laud him, so that our prayer may streng. then Indra's vigour.
6 Thou hast made prayer the means of thine exalting, therefore we wait on thee with hymns, O Indra.
May we, by the pressed Soma, Somadrinker! bring thee, with sacrifice, blissful sweet refreshment.
7 Mark well our sacrificial cake, delighted Indra, drink Soma and the milk commingled.
Here on the sacrificer's grass be seated: give ample room to thy devoted servant.
8 O Mighty One, be joyful as thou willest. Let these our sacrifices reach and find thee;
And may this hymn and these our invocations turn thee, whom many men invoke, to help us.
9 Friends, when thejuices flow, replenish duly your own, your bounteous Indra with the Soma.
Will it not aid him to support us? Indra. spares him who sheds the juice to win his favour.
10 While Soma flowed, thus Indra hath been lauded, Ruler of nobles, mid the Bharadvajas,
That Indra may become the singer's patron and give him wealth in every kind of treasure.

HYMN XXIV. Indra.

1. STRONG rapturous joy, praise, glory are with Indra: impetuous God, he quaffs the juice of Soma:
That Maghavan whom men must laud with singing, Heaven-dweller, King of songs, whose help is lasting.
2 He, Friend of man, most wise, victorious Hero, hears, with far-reaching aid, the singer call him.
Excellent, Praise of Men, the bard's Supporter, Strong, he gives strength, extolled in holy synod.
3 The lofty axle of thy wheels, O Hero, is not surpassed by heaven and earth in greatness.
Like branches of a tree, Invoked of many manifold aids spring forth from thee, O Indra.
4 Strong Lord, thine energies, endowed with vigour, are like the paths of kine converging homeward.
Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of boundless bounty.
5 One act to-day, another act tomorrow oft Indra makes what is not yet existeni.
Here have we Mitra, Varuna, and Pusan to overcome the foeman's domination.
6 By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra.
Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush tobattle.
7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting days enfeeble,-
Still may his body Wax, e'en now so mighty, glorified by the lauds and hymns that praise him.
8 Extolled, he bends not to the strong, the steadfast, nor to the bold incited by the Dasyu.
High mountains are as level plains to Indra: even in the deep he finds firm ground to rest on.
9 Impetuous Speeder through all depth and distance, give strengthening food, thou drinker of the juices.
Stand up erect to help us, unreluctant, what time the gloom of night brightens to morning.
10 Hasting to help, come hither and protect him, keep him from harm when he is here, O Indra.
At home, abroad, from injury preserve him. May brave sons gladden us through a hundred winters.

HYMN XXV. Indra.

1. WITH thine assistance, O thou Mighty Indra, be it the least, the midmost, or the highest,-
Great with those aids and by these powers support us, Strong God! in battle that subdues our foemen.
2 With these discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.
With these chase all our foes to every quarter: subdue the tribes of Dasas to the Arya.
3 Those who array themselves as foes to smite us, O Indra, be they kin or be they strangers,-
Strike thou their manly strength that it be feeble, and drive in headlong flight our foemen backward.
4 With strength of limb the hero slays the hero, when bright in arms they range them for the combat.
When two opposing hosts contend in battle for seed and offspring, waters, kine, or corn-lands.
5 Yet no strong man hath conquered thee, no hero, no brave, no warrior trusting in his valour.
Not one of these is match for thee, O Indra. Thou far surpassest all these living creatures.
6 He is the Lord of both these armies' valour when the commanders call them to the conflict:
When with their ranks expanded they are fighting with a great foe or for a home with heroes.
7 And when the people stir themselves for battle, be thou their saviour, Indra, and protector,
And theirs, thy manliest of our friends, the pious, the chiefs who have installed us priests, O Indra.
8 To thee for high dominion hath been for evermore, for slaughtering the Vrtras,
All lordly power and might, O Holy Indra, given by Gods for victory in battle.
9 So urge our hosts together in the combats: yield up the godless bands that fight against us.
Singing, at morn may we find thee with favour, yea, Indra, and e'en now, we Bharadvajas.

HYMN XXVI. Indra.

1. O INDRA, hear us. Raining down the Soma, we call on thee to win us mighty valour.
Give us strong succour on the day of trial, when the tribes gather on the field of battle.
2 The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty:
To thee, the brave man's Lord, the fiends' subduer, he looks when fighting hand to hand for cattle.
3 Thou didst impel the sage to win the daylight, didst ruin Susna for the pious Kutsa.
The invulnerable demon's head thou clavest when thou wouldst win the praise of Atithigva.
4 The lofty battle-car thou broughtest forward; thou holpest Dasadyu the strong when fighting.
Along with Vetasu thou slewest Tugra, and madest Tuji strong, who praised thee, Indra.
5 Thou madest good the laud, what time thou rentest a hundred thousand fighting foes, O Hero,
Slewest the Dasa Sambara of the mountain, and with strange aids didst succour Divodasa.
6 Made glad with Soma-draughts and faith, thou sentest Cumuri to his sleep, to please Dabhiti.
Thou, kindly giving Raji to Pithinas, slewest with might, at once, the sixty thousand.
7 May I too, with the liberal chiefs, O Indra, acquire thy blin supreme and domination,
When, Mightiest! Hero-girt! Nahusa heroes boast them in thee, the triply-strong Defender.
8 So may we he thy friends, thy best beloved, O Indra, at this holy invocation.
Best be Pratardani, illustrious ruler, in slaying foemen and in gaining riches.

HYMN XXVII. Indra.

1 WHAT deed hath Indra done in the wild transport, in quaffing or in friendship with, the Soma?
What joys have men of ancient times or recent obtained within the chamber of libation?
2 In its wild joy Indra hath proved him faithful, faithful in quaffing, faithful in its friendship.
His truth is the delight that in this chamber the men of old and recent times have tasted.
3 All thy vast power, O Maghavan, we know not, know not the riches of thy full abundance.
No one hath seen that might of thine, productive of bounty every day renewed, O Indra.
4 This one great power of thine our eyes have witnessed, wherewith thou slewest Varasikha's children,
When by the force of thy descending thunder, at the mere solund, their boldest was demolished.
5 In aid of Abhyavartin Cayamana, Indra destroyed the seed of Varasikha.
At Hariyupiya he smote the vanguard of the Vrcivans, and the rear fled frighted.
6 Three thousand, mailed, in quest of fame, together, on the Yavyavati, O much-sought Indra,
Vrcivan's sons, falling before the arrow, like bursting vessels went to their destruction.
7 He, whose two red Steers, seeking goodly pasture, plying their tongues move on 'twixt earth and heaven,
Gave Turvasa to Srnjaya, and, to aid him, gave the Vrcivans up to Daivavata.
8 Two wagon-teams, with damsels, twenty oxen, O Agni, Abhydvartin Cayamdna,
The liberal Sovran, giveth me. This guerdon of Prthu's seed is hard to win from others.

HYMN XXVIII. Cows.

I. THE Kine have come and brought good fortune: let them rest in the cow-pen and be happy near us.
Here let them stay prolific, many-coloured, and yield through many morns their milk for Indra.
2 Indra aids him who offers sacrifice and gifts: he takes not what is his, and gives him more thereto.
Increasing ever more and ever more his wealth, he makes the pious dwell within unbroken bounds.
3 These are ne'er lost, no robber ever injures them: no evil-minded foe attempts to harass them.
The master of the Kine lives many a year with these, the Cows whereby he pours his gifts and serves the Gods.
4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.
These Cows, the cattle of the pious worshipper, roam over widespread pasture where no danger is.
5 To me the Cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.
These present Cows, they, O ye Indra. I long for Indra with my heart and spirit.
6 O Cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful tolook on.
Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.
7 Crop goodly pasturage and be prolific drink pure sweet water at good drinking places.
Never be thief or sinful man your matter, and may the dart of Rudra still avoid you.
8 Now let this close admixture be close intermigled with these Cows,
Mixt with the Steer's prolific flow, and, Indra, with thy hero might.

HYMN XXIX Indra.

1. YOUR men have followed Indra for his friendship, and for his loving-kindness glorified him.
For he bestows great wealth, the Thunder-wielder: worship him, Great and Kind, to win his favour.
2 Him to whose hand, men closely cling, and drivers stand on his golden chariot firmly stationed.
With his firm arms he holds the reins; his Horses, the Stallions, are yoked ready for the journey.
3 Thy devotees embrace thy feet for glory. Bold, thunder-armed, rich, through thy strength, in guerdon,
Robed in a garment fair as heaven to look on, thou hast displayed thee like an active dancer.
4 That Soma when effused hath best consistence, for which the food is dressed and grain is mingled;
By which the men who pray, extolling Indra chief favourites of Gods, recite their praises.
5 No limit of thy might hath been appointed, which by its greatness sundered earth and heaven.
These the Prince filleth full with strong endeavour, driving, as 'twere, with help his flocks to waters.
6 So be the lofty Indra prompt to listen, Helper unaided, golden-visored Hero.
Yea, so may he, shown forth in might unequalled, smite down the many Vrtras and the Dasyus.

HYMN XXX. Indra.

1. INDRA hath waxed yet more for hero prowess, alone, Eternal, he bestoweth treasures.
Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.
2 Yea, mighty I esteem his Godlike nature: none hindereth what he hath once determined.
Near and afar he spread and set the regions, and every day the Sun became apparent.
3 E'en now endures thine exploit of the Rivers, when, Indra, for their floods thou clavest passage.
Like men who sit at meat the mountains settled: by thee, Most Wise! the regions were made steadfast.
4 This is the truth, none else is like thee, Indra, no God superior to thee, no mortal.
Thou slewest Ahi who besieged the waters, and lettest loose the streams to hurry seaward.
5 Indra, thou breakest up the floods and portals on all sides, and the firmness of the mountain.
Thou art the King of men, of all that liveth, engendering at once Sun, Heaven, and Morning.

HYMN XXXI Indra.

1. SOLE Lord of wealth art thou, O Lord of riches: thou in thine hands hast held the people, Indra!
Men have invoked thee with contending voices for seed and waters, progeny and sunlight.
2 Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble.
All that is firm is frightened at thy coming, -the earth, the heaven, the mountain, and the forest.
3 With Kutsa, Indra! thou didst conquer Susna, voracious, bane of crops, in fight for cattle.
In the close fray thou rentest him: thou stolest the Sun's wheel and didst drive away misfortunes.
4 Thou smotest to the ground the hundred castles, impregnable, of Sambara the Dasyu,
When, Strong, with might thou holpest Divodasa who poured libations out, O Soma-buyer, and madest Bharadvaja rich who praised thee.
5 As such, true Hero, for great joy of battle mount thy terrific car, O Brave and Manly.
Come with thine help to me, thou distant Roamer, and, glorious God, spread among men my glory.

HYMN XXXII Indra.

1. I WITH my lips have fashioned for this Hero words never matched, most plentiful and auspicious,
For him the Ancient, Great, Strong, Energetic, the very mighty Wielder of the Thunder.
2 Amid the sages, with the Sun he brightened the Parents: glorified, he burst the mountain;
And, roaring with the holy-thoughted singers, he loosed the bond that held the beams of Morning.
3 Famed for great deeds, with priests who kneel and laud him, he still hath conquered in the frays for cattle,
And broken down the forts, the Fort-destroyer, a Friend with friends, a Sage among the sages.
4 Come with thy girthed mares, with abundant vigour and plenteous strength to him who sings thy praises.
Come hither, borne by mares with many heroes, Lover of song! Steer! for the people's welfare.
5 Indra with rush and might, sped by his Coursers, hath swiftly won the waters from the southward.
Thus set at liberty the rivers daily flow to their goal, incessant and exhaustless.

HYMN XXXIII. Indra.

1. GIVE us the rapture that is mightiest, Indra, prompt to bestow and swift to aid, O Hero,
That wins with brave steeds where brave steeds encounter, and quells the Vrtras and the foes in battle.
2 For with loud voice the tribes invoke thee, Indra, to aid them in the battlefield of heroes.
Thou, with the singers, hast pierced through the Panis: the charger whom thou aidest wins the booty.
3 Both races, Indra, of opposing foemen, O Hero, both the Arya and the Dasa,
Hast thou struck down like woods with well-shot lightnings: thou rentest them in fight, most manly Chieftain!
4 Indra, befriend us with no scanty succour, prosper and aid us, Loved of all that liveth,
When, fighting for the sunlight, we invoke thee, O Hero, in the fray, in war's division.
5 Be ours, O Indra, now and for the future, be graciously inclined and near to help us.
Thus may we, singing, sheltered by the Mighty, win many cattle on the day of trial.

HYMN XXXIV. Indra.

1. FULL Many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.
Now and of old the eulogies of sages, their holy hymns and lauds, have yearned for Indra.
2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.
Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.
3 They make their way to Indra and exalt him, bim whom no prayers and no laudations trouble;
For when a hundred or a thousand singers. laud him who loves the song their praise delights him.
4 As brightness mingles with the Moon in heaven, the offered Soma yearns to mix with Indra.
Like water brought to men in desert places, our gifts at sacrifice have still refreshed him.
5 To him this mighty eulogy, to Indra hath this our laud been uttered by the poets,
That in the great encounter with the foemen, Loved of all life, Indra may guard and help us.

HYMN XXXV. Indra.

1. WHEN shall our prayers rest in thy car beside thee? When dost thou give the singer food for thousands?
When wilt thou clothe this poet's laud with plenty, and when wilt thou enrich our hymns with booty?
2 When wilt thou gatber men with men, O Indra, heroes with heroes, and prevail in combat?
Thou shalt win triply kine in frays for cattle, so, Indra, give thou us celestial glory.
3 Yea, when wilt thou, O Indra, thou Most Mighty, make the prayer all-sustaining for the singer?
When wilt thou yoke, as we yoke songs, thy Horses, and come to offerings that bring wealth in cattle?
4 Grant to the Singer food with store of cattle, splendid with horses and the fame of riches.
Send food to swell the milch-cow good at milking: bright be its shine among the Bharadvajas.
5 Lead otherwise this present foeman, Sakra! Hence art thou praised as Hero, foe destroyer
Him who gives pure gifts may I praise unceasing. Sage, quicken the Angirases by devotion.

HYMN XXXVI. Indra.

1. THY raptures ever were for all men's profit: so evermore have been thine earthly riches.
Thou still hast been the dealer-forth of vigour, since among Gods thou hast had power and Godhead.
2 Men have obtained his strength by sacrificing, and ever urged him, on to hero valour.
For the rein-seizing, the impetuous Charger they furnished power even for Vrtra's slaughter.
3 Associate with him, as teams of horses, help, manly might, and vigour follow Indra.
As rivers reach the sea, so, strong with praises, our holy songs reach him the Comprehensive.
4 Lauded by us, let flow the spring, O Indra, of excellent and brightly-shining riches.
For thou art Lord of men, without an equal: of all the world thou art the only Sovran.
5 Hear what thou mayst hear, thou who, fain for worship, as heaven girds earth, guardest thy servant's treasure;
Tlat thou mayst be our own, joying in power, famed through thy might in every generation.

HYMN XXXVII Indra.

1. LET thy Bay Horses, yoked, O mighty Indra, bring thy car hither fraught with every blessing.
For thee, the Heavenly, e'en the poor invoketh: may we this day, thy feast-companions, prosper.
2 Forth to the vat the brown drops flow for service, and purified proceed directly forward.
May Indra drink of this, our guest aforetime, Celestial King of the strong draught of Soma.
3 Bringing us hitherward all-potent Indra on well-wheeled chariot, may the Steeds who bear him
Convey him on the road direct to glory, and ne'er may Vayu's Amrta cease and fail him.
4 Supreme, he stirs this man to give the guerdon,-Indra, most efficacious of the princes,-
Wherewith, O Thunderer, thou removest sorrow, and, Bold One! partest wealth among the nobles.
5 Indra is hewho gives enduring vigour: may our songs magnify the God Most Mighty.
Best Vrtra-slayer be the Hero Indra these things he gives as Prince, with strong endeavour.

HYMN XXXVIII. Indra.

1. HE hath drunk hence, Most Marvellous, and carried away our great and splendid call on Indra.
The Bounteous, when we serve the Gods, accepteth song yet more famous and the gifts we bring him.
2 The speaker filleth with a cry to Indra his ears who cometh nigh e'en from a distance.
May this my call bring Indra to my presence, this call to Gods composed in sacred verses.
3 Him have I sung with my best song and praises, Indra of ancient birth and Everlasting.
For prayer and songs in him are concentrated: let laud wax mighty when addressed to Indra:
4 Indra, whom sacrifice shall strengthen, Soma, and song and hymn, and praises and devotion,
Whom Dawns shall strengthen when the night departeth, Indra whom days shall strengthen, months, and autumns.
5 Him, born for conquering might in full perfection, and waxen strongfor bounty and for glory,
Great, Powerful, will we to-day, O singer, invite to aid. us and to quell our foemen.

HYMN XXXIX Indra.

1. OF this our charming, our celestial Soma, eloquent, wise, Priest, with inspired devotion,
Of this thy close attendant, hast thou drunken. God, send the singer food with milk to grace it.
2 Craving the kine, rushing against the mountain led on by Law, with holyminded comrades,
He broke the never-broken ridge of Vala. With words of might Indra subdued the Panis.
3 This Indu lighted darksome nights, O Indra, throughout the years, at morning and at evening.
Him have they stablished as the days' bright ensign. He made the Mornings to be born in splendour.
4 He shone and caused to shme the worlds that shone not. By Law he lighted up the host of Mornings.
He moves with Steeds yoked by eternal Order, contenting men with nave that finds the sunlight.
5 Now, praised, O Ancient King! fill thou the singer with plenteous food that he may deal forth treasures.
Give waters, herbs that have no poison, forests, and kine, and steeds, and men, to him who lauds thee.

HYMN XL. Indra

1. DRINK, Indra; juice is shed to make thee joyful: loose thy Bay Steeds and give thy friends their freedom.
Begin the song, seated in our assembly. Give strength for sacrifice to him who singeth.
2 Drink thou of this whereof at birth, O Indra, thou drankest, Mighty One for power and rapture.
The men, the pressing-stones, the cows, the waters have made this Soma ready for thy drinking.
3 The fire is kindled, Soma pressed, O Indra: let thy Bays, best to draw, convey thee hither.
With mind devoted, Indra, I invoke thee. Come, for our great prosperity approach us.
4 Indra, come hither: evermore thou camest through our great strong desire to drink the Soma.
Listen and hear the prayers which now we offer, and let this sacrifice increase thy vigour.
5 Mayst thou, O Indra, on the day of trial, present or absent, wheresoe'er thou dwellest,
Thence, with thy team, accordant with the Maruts, Song-lover! guard our sacrifice, to help us.

HYMN XLL Indra.

1. COME gracious to our sacrifice, O Indra: pressed Soma-drops are purified to please thee.
As cattle seek their home, so Thunderwielder, come, Indra, first of those who claim our worship.
2 With that well-formed most wide-extending palate, wherewith thou ever drinkest streams of sweetness,
Drink thou; the Adhvaryu standeth up before thee: let thy spoil-winning thunderbolt attend thee.
3 This drop, steer-strong and omniform, the Soma, hath been made ready for the Bull, for India.
Drink this, Lord of the Bays, thou Strong Supporter, this that is thine of old, thy food for ever.
4 Soma when pressed excels the unpressed Soma, better, for one who knows, to give him pleasure.
Come to this sacrifice of ours, O Victor replenish all thy powers with this libation.
5 We call on thee, O Indra: come thou hither: sufficient be the Soma for thy body.
Rejoice thee, Satakratu! in the juices guard us in wars, guard us among our people.

HYMN XLII- Indra.

1. BRING sacrificial gifts to him, Omniscient, for he longs to drink,
The Wanderer who comes with speed, the Hero ever in the van.
2 With Soma go ye nigh to him chief drinker of the Soma's juice:
With beakers to the Impetuous God, to Indra with the drops effused.
3 What time, with Soma, with the juice effused, ye come before the God,
Full wise he knows the hope of each, and, Bold One, strikes this foe and that.
4 To him, Adhvaryu! yea, to him give offerings of the juice expressed.
Will he not keep us safely from the spiteful curse of each presumptuous high-born foe?

HYMN XLIII. Indra

1. IN whose wild joy thou madest once Sambara Divodasa's prey,
This Soma is pressed out for thee, O Indra: drink!
2 Whose gladdening draught, shed from the points, thou guardest in the midst and end,
This Soma is pressed out for thee, O Indra drink!
3 In whose wild joy thou settest free the kine held fast within the rock,
This Soma is pressed out for thee, O Indra: drink!
4 This, in whose juice delighting thou gainest the might of Maghavan,
This Soma is pressed out for thee, O Indra drink!

HYMN XLIV. Indra.

1. THAT which is wealthiest, Wealthy God in splendoursmost illustrious,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.
2 Effectual, Most Effectual One! thine, as bestowing wealth of hymns,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.
3 Wherewith thou art increased in strength, and conquerest with thy proper aids,
Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this.
4 Him for your sake I glorify as Lord of Strength who wrongeth none,
The Hero Indra, conquering all, Most Bounteous, God of all the tribes.
5 Those Goddesses, both Heaven and Earth, revere the power and might of him,
Him whom our songs increase in strength, the Lord of bounty swift to come.
6 To seat your Indra, I will spread abroad with power this song of praise.
The saving succours that abide in him, like songs, extend and grow.
7 A recent Friend, he found the skilful priest: he drank, and showed forth treasure from the Gods.
He conquered, borne by strong all-shaking mares, and was with far-spread power his friends' Protector.
8 In course of Law the sapient juice was quaffed: the Deities to glory turned their mind.
Winning through hymns a lofty title, he, the Lovely, made his beauteous form apparent.
9 Bestow on us the most illustrious strength ward off men's manifold malignities.
Give with thy might abundant vital force, and aid us graciously in gaining riches.
10 We turn to thee as Giver, liberal Indra. Lord of the Bay Steeds, be not thou ungracious.
No friend among mankind have we to lookto: why have men called thee him who spurs the niggard?
11 Give us not up, Strong Hero! to the hungry: unharmed be we whom thou, so rich, befriendest.
Full many a boon hast thou for men demolish those who present no gifts nor pour oblations.
12 As Indra thundering impels the rain-clouds, so doth he send us store of kine and horses.
Thou art of old the Cherisher of singers let not the rich who bring no gifts deceive thee.
13 Adbyaryu, hero, bring to mighty Indrafor he is King thereof-the pressed-out juices;
To him exalted by the hymns and praises, ancient and modern, of the singing Rsis.
14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vrtras.
Proclaim aloud to him the savoury Soma so that the Hero, strong of jaw, may drink it.
15 May Indra drink this Soma poured to please him, and cheered therewith slay Vrtra with his thunder.
Come to our sacrifice even from a distance, good lover of our songs, the bard's Supporter.
16 The cup whence Indra drinks the draught is present: the Amrta dear to Indra hath been drunken,
That it may cheer the God to gracious favour, and keep far from us hatred and affliction.
17 Therewith enraptured, Hero, slay our foemen, the unfriendly, Maghavan be they kin or strangers,
Those who still aim their hostile darts to smite us, turn them to flight, O Indra, crush and kill them.
18 O Indra Maghavan, in these our battles win easy paths for us and ample freedom.
That we may gain waters and seed and offspring, set thou our princes on thy side, O Indra.
19 Let thy Bay Stallions, harnessed, bring thee hither, Steeds with strong chariot and strong reins to hold them,
Strong Horses, speeding hither, bearing thunder, well-harnessed, for the strong exciting potion.
20 Beside the vat, Strong God! stand thy strong Horses, shining with holy oil, like waves exulting.
Indra, they bring to thee, the Strong and Mighty, Soma of juices shed by mighty press-stones.

21 Thou art the Bull of earth, the Bull of heaven, Bull of the rivers, Bull of standing waters.
For thee, the Strong, O Bull, hath Indu swollen. juice pleasant, sweet to drink, for thine election.
22 This God, with might, when first he had his being, with Indra for ally, held fast the Pani.
This Indu stole away the warlike weapons, and foiled the arts of his malignant father.
23 The Dawns he wedded to a glorious Consort, and set within the Sun the light that lights him.
He found in heaven, in the third lucid regions, the threefold Amrta in its close concealment.
24 He stayed and held the heaven and earth asunder: the chariot with the sevenfold reins he harnessed.
This Soma Set with power within the milch-kine a spring whose ripe contents ten fingers empty.

HYMN XLV. Indra.

1. THAT Indra is our youthful Friend, who with his trusty guidance led
Turvasa, Yadu from afar.
2 Even to the dull and uninspired Indra, gives vital power, and wins
Even with slow steed the offered prize.
3 Great are his ways of guiding us, and!nanilbld are Ins eulogies:
His kind protections never fail.
4 Friends, sing your psalm and offer praise to him to whom the prayer is brought:
For our great Providence is he.
5 Thou, Slaughterer of Vrtra, art Guardian and Friend of one and two,
Yea, of a man like one of us.
6 Beyond men's hate thou leadest us, and givest cause to sing thy praise:
Good hero art thou called by men.
7 I call with hymns, as 'twere a cow to milk, the Friend who merits praise,
The Brahman who accepts the prayer.
8 Him in whose hands they say are stored all treasures from the days of old,
The Hero, conquering in the fight.
9 Lord of Strength, Caster of the Stone, destroy the firm forts built by men,
And foil their arts, unbending God!
10 Thee, thee as such, O Lord of Power, O Indra, Soma-drinker, true,
We, fain for glory, have invoked.
11 Such as thou wast of old, and art now to be called on when the prize
lies ready, listen to our call.
12 With hymns and coursers we will gain, Indra, through thee, both steeds and spoil
Most glorious, and the proffered prize.
13 Thou, Indra, Lover of the Song, whom men must stir to help, hast been
Great in the contest for the prize.
14 Slayer of foes, whatever aid of thine imparts the swiftest course,
With that impel our car to speed.
15 As skilfullest of those who drive the chariot, with our art and aim,
O Conqueror, win the proffered prize.
16 Praise him who, Matchless and Alone, was born the Lord of living men,
Most active, with heroic soul.
17 Thou who hast been the singers' Friend, a Friend auspicious with thine aid,
As such, O Indra, favour us.
18 Grasp in thine arms the thunderbolt, O Thunder-armed, to slay the fiends:
Mayst thou subdue the foemen's host.
19 I call the ancient Friend, allied with wealth, who speeds the lowly man,
Him to whom chiefly prayer is brought.
20 For he alone is Lord of all the treasures of the earth: he speeds
Hither, chief Lover of the Song.
21 So with thy yoked teams satisfy our wish with power and wealth in steeds

And cattle, boldly, Lord of kine!
22 Sing this, what time the ' juice is pressed, to him your Hero, Much-invoked,
To please him as a mighty Steer.
23 He, Excellent, withholdeth not his gift of power and wealth in kine,
When he hath listened to our songs.
24 May he with might unclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes.
25 O Indra Satakratu, these our songs have called aloud to thee,
Like mother cows to meet their calves.
26 Hard is thy love to win: thou art a Steer to him who longs for steers:
Be to one craving steeds a Steed.
27 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.
28 These songs with every draught we pour come, Lover of the Song, to thee,
As milch-kine hasten to their young
29 To thee most oft invoked, amid the many singers' rivalry
Who beg with all their might for wealth.
30 Nearest and most attractive may our laud, O Indra come to thee.
Urge thou us on to ample wealth.
31 Brbu hath set himself above the Panis, o'er their highest head,
Like the wide bush on Ganga's bank.
32 He whose good bounty, thousandfold, swift as the rushing of the wind,
Suddenly offers as a gift.
33 So all our singers ever praise the pious Brbu's noble deed,
Chief, best to give his thousands, best to give a thousand liberal gifts.

HYMN XLVI. Indra.

1. THAT we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.
2 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariotsteeds, ever to be the conqueror's strength.
3 We call upon that Indra, who, most active, ever slays the foe:
Lord of the brave, Most Manly, with a thousand powers, help thou and prosper us in fight.
4 Rcisama, thou forcest men as with a bull, with anger, in the furious fray.
Be thou our Helper in the mighty battle fought for sunlight, water, and for life.
5 O Indra, bring us name and fame, enriching, mightiest, excellent,
Wherewith, O Wondrous God, fair-visored, thunder-armed, thou hast filled full this earth and heaven.
6 We call on thee, O King, Mighty amid the Gods, Ruler of men, to succour us.
All that is weak in us, Excellent God, make firm: make our foes easy to subdue.
7 All strength and valour that is found, Indra, in tribes of Nahusas, and all the splendid fame that the Five Tribes enjoy
Bring, yea, all manly powers at once.
8 Or, Maghavan, what vigorous strength in Trksi lay, in Druhyus or in Paru's folk,
Fully bestow on us, that, in the conquering fray, we may subdue our foes in fight.
9 O Indra, grant a happy home, a triple refuge triply strong.
Bestow a dwelling-place on the rich lords and me, and keep thy dart afar from these.
10 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,-
From these, O Indra Maghavan who lovest song, be closest guardian of our lives.
11 And now, O Indra, strengthen us: come near and aid us in the fight,
What time the feathered shafts are flying in the air, the arrows with their sharpened points.
12 Give us, where heroes strain their bodies in the fight, the shelter that our fathers loved.
To us and to our sons give refuge: keep afar all unobserved hostility.
13 When, Indra, in the mighty fray thou urgest chargers to their speed,
On the uneven road and on a toilsome path, like falcons, eager for renown,
14 Speeding like rivers rushing down a steep descent, responsive to the urging call,
That come like birds attracted to the bait, held in by reins in both the driver's hands.

HYMN XLVII. Indra, Etc.

1. YEA, this is good to taste and full of. sweetness, verily it is strong and rich in flavour.
No one may conquer Indra in the battle when he hath drunken of the draught we offer.
2 This sweet juice here had mightiest power to gladden: it boldened Indra when he siaughtered Vrtra,
When he defeated Sambara's many onslaughts, and battered down his nineand ninety ramparts.
3 This stirreth up my voice when I have drunk it: this hath aroused from sleep my yearning spirit.
This Sage hath measured out the six expanses from which no single creature is excluded.
4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.
He formed the nectar in three headlong rivers. Soma supports the wide mid-air above us.
5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.
This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.
6 Drink Soma boldly from the beaker, Indra, in war for treasures, Hero, Vrtra-slayer!
Fill thyself full at the mid-day libation, and give us wealth, thou Treasury of riches.
7 Look out for us, O Indra, as our Leader, and guide us on to gain yet goodlier treasure.
Excellent Guardian, bear us well through peril, and lead us on to wealth with careful guidance.
8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.
High, Indra, are the arms of thee the Mighty: may we betake. us to their lofty shelter.
9 Set us on widest chariot-seat, O Indra, with two steeds best to draw, O Lord of Hundreds!
Bring us the best among all sorts of viands: let not the foe's wealth, Maghavan, subdue us.
10 Be gracious, Indra, let my days be lengthened: sharpen my thought as 'twere a blade of iron
Approve whatever words I speak, dependent on thee, and grant me thy divine protection.
11 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation,
Sakra I call, Indra invoked of many. May Indra Maghavan prosper and bless us.
12 May helpful Indra as our good Protector, Lord of all treasures, favour us with succour,
Baffle our foes, and give us rest and safety, and may we be the lords of hero vigour.
13 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour.
May helpful Indra as our good Preserver drive from us, even from afar, our foemen.
14 Like rivers rushing down a slope, O Indra, to thee haste songs and prayers and linked verses.
Thou gatherest, Thunderer! like widespread bounty, kine, water, drops, and manifold libations.
15 Who lauds him, satisfies him, pays him worship? E'en the rich noble still hath found him mighty.
With power, as when one moves his feet alternate, he makes the last precede, the foremost follow.
16 Famed is the Hero as each strong man's tamer, ever advancing one and then another.
King of both worlds, hating the high and haughty, Indra protects the men who are his people.
17 He loves no more the men he loved aforetime: he turns and moves away allied with others.
Rejecting those who disregard his worship, Indra victorious lives through many autumns.
18 In every figure he hath been the mode: this is his only form for us to look on.
Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred.
19 Here Tvastar, yoking to the car the Bay Steeds, hath extended sway.
Who will for ever stand upon the foeman's side, even when our princes sit at ease?
20 Gods, we have reached a country void of pasture the land, though spacious, was too small to hold us.
Brhaspati, provide in war for cattle; find a path, Indra, for this faithful singer.
21 Day after day far from their seat he drove them, alike, from place to place, those darksome creatures.

The Hero slew the meanly-huckstering Dasas, Varcin and Sambara, where the waters gather.
22 Out of thy bounty, Indra, hath Prastoka bestowed ten coffers and ten mettled horses.
We have received in turn from Divodasa Sambara's wealth, the gift of Atithigva.
23 Ten horses and ten treasure-chests, ten garments as an added gift,
These and ten lumps of gold have I received from Divodasa's hand.
24 Ten cars with extra steed to each, for the Atharvans hundred cows,
Hath Asvatha to Payu given.
25 Thus Srnjaya's son honoured the Bharadvajas, recipients of all noble gifts and bounty.
26 Lord of the wood, be firm and strong in body: be, bearing us, a brave victorious hero
Show forth thy strength, compact with straps of leather, and let thy rider win all spoils of battle.
27 Its mighty strength was borrowed from the heaven and earth: its conquering force was brought from sovrans of the wood.
Honour with holy gifts the Car like Indra's bolt, the Car bound round with straps, the vigour of the floods.
28 Thou Bolt of Indra, Vanguard of the Maruts, close knit to Varuna and Child of Mitra,-
As such, accepting gifts which here we offer, receive, O Godlike Chariot, these oblations.
29 Send forth thy voice aloud through earth and heaven, and let the world in all its breadth regard thee;
O Drum, accordant with the Gods and Indra, drive thou afar, yea, very far, our foemen.
30 Thunder out strength and fill us full of vigour: yea, thunder forth and drive away all dangers.
Drive hence, O War-drum, drive away misfortune: thou art the Fist of Indra: show thy firmness.
31 Drive hither those, and these again bring hither: the War-drum speaks aloud as battle's signal.
Our heroes, winged with horses, come together. Let our car-warriors, Indra, be triumphant.

HYMN XLVIII. Agni and Others.

1. SING to your Agni with each song, at every sacrifice, for strength.
Come, let us praise the Wise and Everlasting God, even as a well-beloved Friend,
2 The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts.
In battle may he be our help and strengthener, yea, be the saviour of our lives.
3 Agni, thou beamest forth with light, great Hero, never changed by time.
Shining, pure Agni! with a light that never fades, beam with thy fair beams brilliantly.
4 Thou worshippest great Gods: bring them without delay by wisdom and thy wondrous power.
O Agni, make them turn hither to succour us. Give strength, and win it for thyself.
5 He whom floods, stones, and trees support, the offspring of eternal Law;
He who when rubbed with force is brought to life by men upon the lofty height of earth;
6 He who hath filled both worlds fult with his brilliant shine, who hastens with his smoke to heaven;
He made himself apparent through the gloom by night, the Red Bull in the darksome nights, the Red Bull in the darksome nights.
7 O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, Most Youthful One! by Bharadvaja's hand, shine on us, O pure God, with wealth, shine, Purifier! splendidly.
8 Thou art the Lord of house and home of all the tribes, O Agni, of all tribes of men.
Guard with a hundred forts thy kindler from distress, through hundred winters, Youngest God! and those who make thy singers rich.
9 Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the Charioteer, Agni, of earthly wealth: find rest and safety for our seed.
10 With guards unfailing never negligent speed thou our children and our progeny.
Keep far from us, O Agni, all celestial wrath and wickedness of godless men.
11 Hither, O friends, with newest song drive her who freely pours her milk;
Loose her who never turns away;
12 Who, for the host of Maruts bright with native sheen, hath shed immortal fame like milk;
Whom the impetuous Maruts look upon with love, who moves in splendour on their ways.
13 For Bharadvaja she poured down in days of old
The milch-cow yielding milk for all, and food that gives all nourishment.
14 Your friend like Indra passing wise, with magic power like Varuna.
Like Aryaman joy-giving, bringing plenteous food like ViSnxu for my wish, I praise,
15 Bright as the host of Maruts mighty in their roar. May they bring Pusan free from foes;
May they bring hither hundreds, thousands for our men: may they bring hidden stores to light, and make wealth easy to be found.
16 Haste to me, Pusan, in thine car, bright Deity: I fain would speak:
Most sinful is our foeman's hate.
17 Tear not up by the roots the Kakambira tree: destroy thou all malignity.
Let them not snare by day the neck of that Celestial Bird the Sun.
18 Uninjured let thy friendship be, like the smooth surface of a skin,
A flawless skin, containing curds, full to the mouth, containing curds.
19 For thou art high above mankind, in glory equal to the Gods.

Therefore, O Pusan, look upon us in the fight: now help us as in days of old.
20 May the kind excellence of him the Kind, loud Roarers! be our guide,
Be it the God's, O Maruts, or a mortal man's who worships, ye impetuous Ones!
21 They whose high glory in a moment like the God, the Sun, goes round the space of heaven,
The Maruts have obtained bright strength, a sacred name, strength that destroys the Vrtras, strength Vrtra-destroying excellent.
22 Once, only once, the heaven was made, once only once, the earth was formed-
Once, only Prsni's milk was shed: no second, after this, is born.

HYMN XLIX. Visvedevas.

1. I LAUD with newest songs the Righteous People, Mitra and Varuna who make us happy.
Let them approach, here let them listen,Agni, Varuna, Mitra, Lords of fair dominion.
2 Him, to be praised at each tribe's sacrifices, the Two young Matrons' sober-minded Herald,
The Son of Strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship.
3 Unlike in form are the Red God's two Daughters: one is the Sun's, and stars bedeck the other.
Apart, the Sanctifiers, in succession, come to the famed hymn, praised in holy verses.
4 I with a lofty song call hither Vayu, all-bounteous, filler of his car, most wealthy.
Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.
5 That chariot of the Asvins, fair to look on, pleaseth me well, yoked with a thought, refulgent,
Wherewith, Nasatyas, Chiefs, ye seek our dwelling, to give new strength to us and to our children.
6 Bulls of the Earth, O Vata and Parjanya, stir up for us the regions of the water.
Hearers of truth, ye, Sages, World-Supporters, increase his living wealth whose songs delight you.
7 So may Sarasvati, the Hero's Consort, brisk with rare life, the lightning's Child, inspire us,
And, with the Dames accordant, give the singer a refuge unassailable and flawless.
8 I praise with eloquence him who guards all pathways. He, when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it: may Pusan make each prayer of ours efective.
9 May Herald Agni, fulgent, bring for worship Tvastar adored, in homes and swift to listen,
Glorious, first to share, the life-bestower, the ever active God, fair-armed, fair-handed.
10 Rudra by day, Rudra at night we honour with these our songs, the Universe's Father.
Him great and lofty, blissful, undecaying let us call specially as the Sage impels us.
11 Ye who are youthful, wise, and meet for worship, come, Martits, to the longing of the singer.
Coming, as erst to Angiras, O Heroes, ye animate and quicken e'en the desert.
12 Even as the herdsman driveth home his cattle, I urge my songs to him the strong swift Hero
May he, the glorious, lay upon his body the singer's hymns, as stars bedeck the heaven.
13 He who for man's behoof in his afiliction thrice measured out the earthly regions, Visnu-
When one so great as thou affordeth shelter, may we with wealth and with ourselves be happy.
14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar, with Floods and Lightnings;
Sweet, with the Plants, to Gods who seek oblations. May liberal Bhaga speed us on to riches.
15 Give riches borne on cars, with many heroes, contenting men, the guard of mighty Order.
Give us a lasting home that we may battle with godless bands of men who fight against us, and meet with tribes to whom the Gods are gracious.

HYMN L. Visvedevas.

1. I CALL with prayers on Aditi your Goddess, on Agni, Mitra, Varuna for favour,
On Aryaman who gives unasked, the gracious, on Gods who save, on Savitar and Bhaga.
2 Visit, to prove us free from sin, O Surya Lord of great might, the bright Gods sprung from Daksa,
Twice-born and true, observing sacred duties, Holy and full of light, whose tongue is Agni.
3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.
4 This day invited may the Sons of Rudra, resistless, excellent, stoop down to meet us;
For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts;
5 To whom the Goddess Rodasi clings closely, whom Pusan follows bringing ample bounty.
What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.
6 With a new hymn extol, O thou who singest, the Lover of the Song, the Hero Indra.
May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.
7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons.
For ye are our most motherly physicians, parents of all that standeth, all that moveth.
8 May Savitar come hither and approach us, the God who rescues, Holy, goldenhanded,
The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.
9 And thou, O Son of Strength, do thou turn hither the Gods to-day to this our holy service.
May I for evermore enjoy thy bounty and, Agni, by thy grace be rich in heroes.
10 Come also to my call, O ye Nasatyas, yea, verily, through my prayers, ye Holy Sages.
As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.
11 O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.
Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.
12 May Rudra and Sarasvati, accordant, Visnu and Vayu, pour down gifts and bless us;
Rbhuksan, Vaja, and divine Vidhatar, Parjanya, Vata make our food abundant.
13 May this God Savitar, the Lord, the Offspring of Waters, pouring down his dew be gracious,
And, with the Gods and Dames accordant, Tvastar; Dyaus with the Gods and Prthivi with oceans.
14 May Aja-Ekapad and Ahibudhnya, and Earth and Ocean hear our invocation;
All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us.
15 So with my thoughts and hymns of praise the children of Bharadvaja sing aloud to please you.
The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been exalted.

HYMN LI. Visvedevas.

1. THAT mighty eye of Varuna and Mitra, infallible and dear, is moving upward.
The pure and lovely face of holy Order hath shone like gold of heaven in its arising.
2 The Sage who knows these Gods' three ranks and orders, and all their generations near and distant,
Beholding good and evil acts of mortals, Sura marks well the doing of the pious.
3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varuna, the noble,
Aryaman, Bhaga, all whose thoughts are faithful: hither I call the Bright who share in common.
4 Lords of the brave, infallible, foe-destroyers, great Kings, bestowers of fair homes to dwell in,
Young, Heroes, ruling heaven with strong dominion, Adityas, Aditi I seek with worship.
5 O Heaven our Father, Earth our guileless Mother, O Brother Agni, and ye Vasus, bless us.
Grant us, O Aditi and ye Adityas, all of one mind, your manifold protection.
6 Give us not up to any evil creature, as spoil to wolf or she-wolf, O ye Holy.
For ye are they who guide aright our bodies, ye are the rulers of our speech and vigour.
7 Let us not suffer for the sin of others, nor do the deed which ye, O Vasus, punish.
Ye, Universal Gods! are all-controllers: may he do harm unto himself who hates Me.
8 Mighty is homage: I adopt and use it. Homage hath held in place the earth and heaven.
Homage to Gods! Homage commands and rules them. I banish even committed sin by homage
9 You Furtherers of Law, pure in your spirit, infallible, dwellers in the home of Order,
To you all Heroes mighty and far-seeing I bow me down, O Holy Ones, with homage.
10 For these are they who shine with noblest splendour; through all our troubles these conduct us safely-
Varuna, Mitra, Agni, mighty Rulers, trueminded, faithful to the hymn's controllers.
11 May they, Earth, Aditi, Indra, Bhaga, Pusan increase our laud, increase the Fivefold people.
Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.
12 Come now, O Gods, to your celestial station: the Bharadvajas' priest entreats your favour.
He, sacrificing, fain for wealth, hath honoured the Gods vath those who sit and share oblations.
13 Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave I and give us easy paths.
14 Soma, these pressing-stones have called aloud to win thee for our Friend.
Destroy the greedy Pani, for a wolf is he.
15 Ye, O most bountiful, are they who, led by Indra, seek the sky.
Give us good paths for travel: guard us ivell at home.
16 Now have we entered on the road that leads to bliss, without a foe,
The road whereon a man escapes all enemies and gathers wealth.

HYMN LIL Visvedevas.

1. THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.
May the huge mountains crush him down: degraded be Atiyaja's sacrificing patron.
2 Or he who holds us in contempt, O Maruts, or seeks to blame the prayer that we are making,
May agonies of burning be his portion. May the sky scorch the man who hates devotion.
3 Why then, O Soma, do they call thee keeper of prayer? Why then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast thy hot dart at him who hates devotion.
4 May Mornings as they spring to life, protect me, and may the Rivers as they swell preserve me.
My guardians be the firmly-seated mountains: the Fathers, when I call on Gods, defend me!
5 Through all our days may we be healthy. minded, and look upon the Sun when he arises.
Grant this the Treasure-Lord of treasures, coming, observant, oftenest of Gods, with succour!
6 Most near, most oft comes Indra with protection, and she Sarasvati, who swells with rivers -
Parjanya, bringing health with herbs, and Agni, well lauded swift to listen, like a father.
7 Hear this mine invocation; come hither, O Universal Gods,
Be seated on this holy grass.
8 To him who comes to meet you, Gods, with offerings bathed in holy oil-
Approach ye, one and all, to him.
9 All Sons of Immortality shall listen to the songs we sing,
And be exceeding good to us.
10 May all the Gods who strengthen Law, with Rtus, listening to our call,
Be pleased with theit appropriate draught.
11 May 1ndra, with the Marut host, with Tvastar, Mitra, Aryaman,
Accept the laud and these our gifts.
12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.
13 Listen, All-Gods, to this mine invocation, Ye who inhabit heaven, and air's midregions,
All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful.
14 May the All-Gods who claim our worship hear my thought; may the two World-halves hear it, and the Waters' Child.
Let me not utter words that ye may disregard. Closely allied with you may we rejoice in bliss.
15 And those who, Mighty, with the wiles of serpents, were born on earth, in heaven, where waters gather-
May they vouchsafe us life of full duration. May the Gods kindly give us nights and mornings.
16 At this my call, O Agni and Parjanya, help, swift to hear, my thought and our laudation.
One generates holy food, the other offspring, so grant us food enough with store of children.
17 When holy grass is strewn and fire enkindled, with hymn and lowly homage I invite you.
All-Gods, to day in this our great assembly rejoice, ye Holy, in the gifts we offer.

HYMN LIII. Pusan.

1. LORD of the path, O Pusan, we have yoked and bound thee to our hymn,
Even as a car, to win the prize.
2 Bring us the wealth that men require, a manly master of a house,
Free-handed with the liberal meed.
3 Even him who would not give, do thou,
O glowing Pusan, urge to give,
And make the niggard's soul grow soft.
4 Clear paths that we may win the prize; scatter our enemies afar.
Strong God, be all our thoughts fulfilled.
5 Penetrate with an awl, O Sage, the hearts of avaricious churls,
And make them subject to our will.
6 Thrust with thine awl, O Pusan: seek that which the niggard's heart holds dear,
And make him subject to our will.
7 Tear up and read in pieces, Sage, the hearts of avaricious churls,
And make them subject to our will.
8 Thou, glowing Pusan, carriest an awl that urges men to prayer;
Therewith do thou tear up and rend to shreds the heart of every one.
9 Thou bearest, glowing Lord! a goad with horny point that guides the cows
Thence do we seek thy gift of bliss.
10 And make this hymn of ours produce kine, horses, and a store of wealth
For our delight and use as men.

HYMN LIV. Pusan.

1. O PUSAN, bring us to the man who knows, who shall direct us straight,
And say unto us, It is here.
2 May we go forth with Pusan who shall point the houses out to us,
And say to us, These same are they.
3 Unharmed is Pusan's chariot wheel; the box ne'er falleth to the ground,
Nor doth the loosened felIy shake.
4 Pusan forgetteth not the man who serveth him with offered gift:
That man is first to gather wealth.
5 May Pusan follow near our kine; may Pusan keep our horses safe:
May Pusan gather gear for us.
6 Follow the kine of him who pours libations out and worships thee;
And ours who sing thee songs of praise.
7 Let none be lost, none injured, none sink in a pit and break a limb.
Return with these all safe and sound.
8 Pusan who listens to our prayers, the Strong whose wealth is never lost,
The Lord of riches, we implore.
9 Secure in thy protecting care, O Pusan, never may we fail.
We here are they who sing thy praise.
10 From out the distance, far and wide, may Pusan stretch his right hand forth,
And drive our lost again to us.

HYMN LV. Pusan.

1. SON of Deliverance, come, bright God!
Let us twain go together: be our charioteer of sacrifice.
2 We pray for wealth to thee most skilled of charioteers, with braided hair,
Lord of great riches, and our Friend.
3 Bright God whose steeds are goats, thou art a stream of wealth, a treasure-heap,
The Friend of every pious man.
4 Pusan, who driveth goats for steeds, the strong and Mighty, who is called
His Sister's lover, will we laud.
5 His Mother's suitor I address. May he who loves his Sister hear,
Brother of Indra, and my Friend.
6 May the sure-footed goats come nigh, conveying Pusan on his car,
The God who visiteth mankind.

HYMN LVI, Pusan.

1. WHOSO remembers Pusan as cater of mingled curd and meal
Need think no more upon the God.
2 And he is best of charioteers. Indra, the hero's Lord, allied
With him as Friend, destroys the foes.
3 And there the best of charioteers hath guided through the speckled cloud
The golden wheel of Sura's car.
4 Whate'er we speak this day to thee, Wise, Wondrous God whom many praise,
Give thou fulfilment of our thought.
5 Lead on this company of ours, that longs for kine, to win the spoil:
Thou, Pusan, art renowned afar.
6 Prosperity we crave from thee, afar from sin and near to wealth,
Tending to perfect happiness both for to. morrow and to-day.

HYMN LVII. Indra and Pusan.

1. INDRA and Pusan will we call for friend ship and prosperity
And for the winning of the spoil.
2 One by the Soma sits to drink juice which the mortar hath expressed:
The other longs for curd and meal.
3 Goats are the team that draws the one: the other hath Bay Steeds at hand;
With both of these he slays the fiends.
4 When Indra, wondrous strong, brought down the streams, the mighty waterfloods,
Pusan was standing by his side.
5 To this, to Pusan's favouring love, and Indra's, may we closely cling,
As to a tree's extended bough.
6 As one who drives a car draws in his reins, may we draw Pusan near,
And Indra, for our great success.

HYMN LVIII. Pusan.

1. LIKE heaven art thou: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self-depen. dent! Auspicious be thy bounty here, O Pusan.
2 Goat-borne, the guard of cattle, he whose home is strength, inspirer of the hymn, set over all the world;
Brandishing here and there his lightly. moving goad, beholding every creature, Pusan, God, goes forth.
3 O Pusan, with thy golden ships that travel across the ocean, in the air's mid-region,
Thou goest on an embassy to Surya, subdued by love, desirous of the glory.
4 Near kinsman of the heaven and earth is Pusan, liberal, Lord of food, of wondrous iustre,
Whom strong and vigorous and swiftlymoving, subdued by love, the Deities gave to Surya.

HYMN LIX. Indra-Agni.

1. I WILL declare, while juices flow, the manly deeds that ye have done:
Your Fathers, enemies of Gods, were smitten down, and, Indra-Agni, ye survive.
2 Thus, Indra-Agnip verily your greatness merits loftiest praise,
Sprung from one common Father, brothers, twins are ye; your Mother is in every place.
3 These who delight in flowing juice, like fellow horses at their food,
Indra and Agni, Gods armed with the thunderbolt, we call this day to come with help.
4 Indra and Agni, Friends of Law, served with rich gifts, your speech is kind
To him who praises you while these libations flow: that man, O Gods, ye ne'er consume.
5 What mortal understands, O Gods, Indra and Agni, this your way?
One of you, yoking Steeds that move to every side, advances in your common car.
6 First, Indra-Agni, hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
7 E'en now, O Indra-Agni, men hold in their arms and stretch their bows.
Desert us not in this great fray, in battles for the sake of kine.
8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.
9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that prospers every living man.
10 O Indra-Agni, who accept the laud, and hear us for our praise,
Come near us, drawn by all our songs, to drink of this our Soma juice.

HYMN LX. Indra-Agni.

1. HE slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,
Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.
2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.
Team-borne, thou makest kine thine own, O Agni: thou, Indra, light, Dawns, regions, wondrous waters.
3 With Vrtra-slaying might, Indra and Agni, come, drawn by homage, O ye Vrtra-slayers.
Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.
4 I call the Twain whose deeds of old have all been famed in ancient days
O Indra-Agni, harm us not.
5 The Strong, the scatterers of the foe, Indra and Agni, we invoke;
May they be kind to one like me.
6 They slay our Arya foes, these Lords of heroes, slay our Dasyu foes
And drive our enemies away.
7 Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice.
8 Come, Indra-Agni, with those teams, desired of many, which ye have,
O Heroes, for the worshipper.
9 With those to this libation poured, ye Heroes, Indra-Agni, come:
Come ye to drink the Soma juice.
10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.
11 He who gains Indra's bliss with fire enkindled finds an easy way
Over the floods to happiness.
12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.
13 Indra and Agni, I will call you hither and make you joyful with the gifts I offer.
Ye Twain are givers both of food and riches: to win me strength and vigour I invoke you.
14 Come unto us with riches, come with wealth in horses and in kine.
Indra and Agni, we invoke you both, the Gods, as Friends for friendship, bringing bliss.
15 Indra and Agni, hear his call who worships. with libations poured.
Come and enjoy the offerings, drink the sweetly-flavoured Soma juice.

HYMN LXI. Sarasvati.

1. To Vadhryasva when. be worshipped her with gifts she gave fierce Divodasa, canceller of debts.
Consumer of the churlish niggard, one and all, thine, O Sarasvati, are these effectual boons.
2 She with her might, like one who digs for lotus-stems, hath burst with her strong waves the ridges of the hills.
Let us invite with songs and holy hymns for help Sarasvati who slayeth the Paravatas.
3 Thou castest down, Sarasvati, those who scorned the Gods, the brood of every Brsaya skilled in magic arts.
Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them.
4 May the divine Sarasvati, rich in her wealth, protect us well,
Furthering all our thoughts with might
5 Whoso, divine Sarasvati, invokes thee where the prize is set,
Like Indra when he smites the foe.
6 Aid us, divine Sarasvad, thou who art strong in wealth and power
Like Pusan, give us opulence.
7 Yea, this divine Sarasvati, terrible with her golden path,
Foe-slayer, claims our eulogy.
8 Whose limitless unbroken flood, swift-moving with a rapid rush,
Comes onward with tempestuous roar.
9 She hath spread us beyond all foes, beyond her Sisters, Holy One,
As Surya spreadeth out the days.
10 Yea, she most dear amid dear stream, Seven-sistered, graciously inclined,
Sarasvati hath earned our praise.
11 Guard us from hate Sarasvati, she who hath filled the realms of earth,
And that wide tract, the firmament!
12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she must be
Invoked in every deed of might.
13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams,
Created vast for victory like a chariot, Sarasvati must be extolled by every sage.
14 Guide us, Sarasvati, to glorious treasure: refuse us not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience: let us not go from thee to distant countries.

HYMN LXII. Asvins.

1. I LAUD the Heroes Twain, this heaven's Controllers: singing with songs of praise I call the Asvins,
Fain in a moment, when the morns are breaking, to part the earth's ends and the spacious regions.
2 Moving to sacrifice through realms of lustre they light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the wastes ye pass, and fields, and waters.
3 Ye to that bounteous path of yours, ye mighty, have ever borne away our thoughts with horses,
Mind-swift and full of vigour, that the trouble of man who offers gifts might cease and slumber.
4 So ye, when ye have yoked your chariothorses, come to the hymn of the most recent singer.
Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.
5 With newest hymn I call those Wonder-Workers, ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.
6 So ye, with birds, out of the sea and waters bore Bhujyu, son of Tugra, through the regions.
Speeding with winged steeds through dustless spaces, out of the bosom of the flood they bore him.
7 Victors, car-borne, ye rent the rock asunder: Bulls, heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for Sayu: thus, swift and zealous Ones, ye showed your favour.
8 Whate'er from olden time, Heaven, Earth! existeth great object of the wrath of Gods and mortals,
Make that, Adityas, Vasus, sons of Rudra, an evil brand to one allied with demons.
9 May he who knows, as Varuna and Mitra, air's realm, appointing both the Kings in season,
Against the secret fiend cast forth his weapon, against the lying words that strangers utter.
10 Come to our home with friendly wheels, for offipring; come on your radiant chariot rich in heroes.
Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.
11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful Lords, throw open to the singer doors e'en of the firm-closed stall of cattle.

HYMN LXIII. Asvins.

1. WHERE hath the hymn with reverence, like an envoy, found both fair Gods to-day, invoked of many-
Hymn that hath brought the two Nasatyas hither? To this man's thought be ye, both Gods, most friendly.
2 Come readily to this mine invocation, lauded with songs, that ye may drink the juices.
Compass this house to keep it from the foeman, that none may force it, either near or distant.
3 Juice in wide room hath been prepared to feast you: for you the grass is strewn, most soft to tread on.
With lifted hands your servant hath adored you. Yearningfor you the press-stones shed the liquid.
4 Agni uplifts him at your sacrifices: forth goes the oblation dropping oil and glowing.
Up stands the grateful-minded priest, elected, appointed to invoke the two Nasatyas.
5 Lords of great wealth! for glory, Surya's Daughter mounted your car that brings a hundred succours.
Famed for your magic arts were ye, magicians! amid the race of Gods, ye dancing Heroes!
6 Ye Twain, with these your glories fair to look on, brought, to win victory, rich gifts for Surya.
After you flew your birds, marvels of beauty: dear to our hearts! the song, well lauded, reached you.
7 May your winged coursers, best to draw. Nasatyas! convey you to the object of your wishes.
Swift as the thought, your car hath been sent onward to food of many a sort and dainty viands.
8 Lords of great wealth, manifold is your bounty: ye filled our cow with food that never faileth.
Lovers of sweetness! yours are praise and singers, and poured libations which have sought your favour.
9 Mine were two mares of Puraya, brown, swift-footed; a hundred with Sumidha, food with Peruk
Sanda gave ten gold-decked and well-trained horses, tame and obedient and of lofty stature.
10 Nasatyas! Purupanthas offered hundreds, thousands of steeds to him who sang your praises,
Gave, Heroes! to the singer Bharadvaja. Ye-Wonder-Workers, let the fiends be slaughtered.
11 May I with princes share your bliss in freedom.

HYMN LXIV. Dawn.

1. THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.
She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.
2 We see that thou art good: far shines thy lustre; thy beams, thy splendours have flown up to heaven.
Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.
3 Red are the kine and luminous that bear her the Blessed One who spreadeth through the distance.
The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.
4 Thy ways are easy on the hills: thou passest Invincible! Se1f-luminous! through waters.
So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.
5 Dawn, bring me wealth: untroubled, with thine oxen thou bearest riches at thy will and pleasure;
Thou who, a Goddess, Child of Heaven, hast shown thee lovely through bounty when we called thee early.
6 As the birds fly forth from their restingplaces, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who rernaineth at home, O Goddess Dawn, much good thou bringest.

HYMN LXV. Dawn.

1. SHEDDING her light on human habitations this Child of Heaven hath called us from our slumber;
She who at night-time with her argent lustre hath shown herself e'en through the shades of darkness.
2 All this with red-rayed steeds have they divided: the Dawns on bright cars shine in wondrous fashion.
They, bringing near the stately rite's commencement, drive far away the night's surrounding shadows.
3 Dawns, bringing hither, to the man who worships, glory and power and might and food and vigour,
Opulent, with imperial sway like heroes, favour your servant and this day enrich him.
4 Now is there treasure for the man who serves you, now for the hero, Dawns! who brings oblation;
Now for the singer when he sings the praise-song. Even to one like me ye brought aforetime.
5 O Dawn who standest on the mountain ridges, Angirases now praise thy stalls of cattle.
With prayer and holy hymn they burst them open: the heroes' calling on the Gods was fruitful.
6 Shine on us as of old, thou Child of Heaven,on him, rich Maid! who serves like Bharadvaja.
Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory.

HYMN LXVI. Maruts.

1. E'EN to the wise let that be still a wonder to which the general name of Cow is given.
The one hath swelled among mankind for milking: Prsni hath drained but once her fair bright udder.
2 They who like kindled flames of fire are glowing,. the Maruts, twice and thrice have waxen mighty.
Golden and dustless were their cars, invested with their great strength and their heroic vigour.
3 They who are Sons of the rain-pouring Rudra, whom the long-lasting One had power to foster:
The Mighty Ones whose germ great Mother Prsni is known to have received for man's advantage.
4 They shrink not from the birth; in this same manner still resting there they purge away reproaches.
When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bodies.
5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.
Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.
6 When, strong in strength and armed with potent weapons, they had united wellformed earth and heaven,
Rodasl stood among these furious Heroes like splendour shining with her native brightness.
7 No team of goats shall draw your car, O Maruts, no horse no charioteer be he who drives it.
Halting not, reinless, through the air it travels, speeding alone its paths through earth and heaven.
8 None may obstruct, none overtake, O Maruts, him whom ye succour in the strife of battle
For sons and progeny, for kine and waters: he bursts the cow-stall on the day of trial.
9 Bring a bright hymn to praise the band of Maruts, the Singers, rapid, strong in native vigour,
Who conquer mighty strength with strength more mighty: earth shakes in terror at their wars, O Agni.
10 Bright like the flashing flames of sacrifices, like tongues of fire impetuous in their onset,
Chanting their psalm, singing aloud, like heroes, splendid from birth, invincible, the Maruts.
11 That swelling band I call with invocation, the brood of Rudra, armed with glittering lances.
Pure hymns are meet for that celestial army: like floods and mountains have the Strong Ones battled.

HYMN LXVIL Mitra-Varuna.

1. NOW Mitra-Varuna shall be exalted high by your songs, noblest of all existing;
They who, as 'twere with reins are best Controllers, unequalled with their arms to check the people.
2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.
Give us, O Mitra-Varuna, a dwelling safe from attack, which ye shall guard, Boon-Givers!
3 Come hither, Mitra-Varuna, invited with eulogies and loving adoration,
Ye who with your might, as Work-Controllers, urge even men who quickly hear to labour.
4 Whom, of pure origin, like two strong horses, Aditi bore as babes in proper season,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.
5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,
As ye surround both worlds, though wide and spacious your spies are ever true and never bewildered.
6 So, through the days maintaining princely power. ye prop the height as 'twere from loftiest heaven.
The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.
7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.
The young Maids brook not that none seeks to win them, when, Quickeners of all! they scatter moisture.
8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil! he this yGur glory: annihilate the sacrificer's trouble.
9 When, Mitra-Varuna, they strive against you and break tlie friendly laws ye have established,
They, neither Gods nor men in estimation, like Api's sons have godless sacrifices.
10 When singers in their song uplift their voices, some chant the Nivid texts with steady purpose.
Then may we sing you lauds that shall be fruitful: dp ye not rival all the Gods in greatness?
11 O Mitra-Varuna, may your large bounty come to us hither, near to this our dwelling,
When the kine haste to us, and when they harness the fleet-foot mettled stallion for the battle.

HYMN LXVIII. Indra-Varuna.

1. HIS honouring rite whose grass is trimmed is offered swiftly to you, in Manu's wise, accordant,
The rite which Indra-Varuna shall carry this day to high success and glorious issue.
2 For at Gods' worship they are best through vigour; they have become the strongest of the Heroes;
With mighty strength, most liberal of the Princes, Chiefs of the host, by Law made Vrtra's slayers.
3 Praise those Twain Gods for powers that merit worship, Indra and Varuna, for bliss, the joyous.
One with his might and thunderbolt slays Vrtra; the other as a Sage stands near in troubles.
4 Though dames and men have waxen strong and mighty, and all the Gods selfpraised among the Heroes,
Ye, Indra-Varuna, have in might surpassed them, and thus were ye spread wide, O Earth and Heaven.
5 Righteous is he, and liberal and helpful who, Indra-Varuna, brings you gifts with gladness.
That bounteous man through food shall conquer faemen, and win him opulence and wealthy people.
6 May wealth which ye bestow in food and treasure on him who brings you gifts and sacrifices,
Wealth, Gods! which breaks the curse of those who vex us, be, Indra-Varuna, e'en our own possession.
7 So also, Indra-Varuna, may our princes have riches swift to save, with Gods to guard them-
They whose great might gives victory in battles, and their triumphant glory spreads with swiftness.
8 Indra. and Varuna, Gods whom we are lauding, mingle ye wealth with our heroic glory.
May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.
9 Now will I sing a dear and far-extending hymn to Varuna the God, sublime, imperial Lord,
Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.
10 True to Law, Indra-Varuna, drinkers of the juice, drink this pressed Soma which shall give you rapturous joy.
Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.
11 Indra and Varuna, drink your fill, ye Heroes, of this invigorating sweetest Soma.
This juice is shed by us that ye may quaff it: on this trimmed grass be seated, and rejoice you

HYMN LXIX. Indra-Visnu

1. INDRA and Visnu, at my task's completion I urge you on with food and sacred service.
Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.
2 Ye who inspire all hymns, Indra and Visnu, ye vessels who contain the Soma juices,
May hymns of praise that now are sung address you, the lauds that are recited by the singers.
3 Lords of joy-giving draughts, Indra and Visnu, come, giving gifts of treasure, to the Soma.
With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.
4 May your foe-conquering horses bring you hither, Indra and Visnu, sharers of the banquet.
Of all our hymns accept the invocations list to my prayers and hear the songs I sing you.
5 This your deed, Indra-Visnu, must be lauded: widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass, and made the regions broad for our existence.
6 Strengthened with sacred offerings, IndraVisnu, first eaters, served with worship ana oblation,
Fed with the holy oil, vouchsafe us riches ye are the lake, the vat that holds the Soma.
7 Drink of this meath, O Indra, thou, and Visnu; drink ye your fill of Soma, Wonder-Workers.
The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.
8 Ye Twain have conquered, ne'er have yc been conquered: never hath either of the Twain been vanquished.
Ye, Indra-Visnu, when ye fought the battle, produced this infinite with three divisions.

HYMN LXX. Heaven and Earth.

1. FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The Heaven and the Earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.
2 The Everlasting Pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.
Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers meit.
3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man succeeds.
He in his seed is born again and spreads by Law: from you flow things diverse in form, but ruled alike.
4 Enclosed in fatness, Heaven and Earth are bright therewith: they mingle with the fatness which they still increase.
Wide, broad, set foremost at election of the priest, to them the singers pray for bliss to further them.
5 May Heaven and Earth pour down the balmy rain for us, balm-dropping, yielding balm, with balm upon your path,
Bestowing by your Godhead sacrifice and wealth, great fame and strength for us and good heroic might.
6 May Heaven and Earth make food swell plenteously for us, all-knowing Father, jother, wondrous in their works.
Pouring out bounties, may, in union, both the Worlds, all beneficial, send us gain, and power, and wealth.

HYMN LXXI. Savitar.

1. FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life.
Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.
2 May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth:
For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.
3 Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true.
God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.
4 This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight.
With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.
5 Like a Director, Savitar hath extended his golden arms, exceeding fair to look on.
He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.
6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes.
May we through this our song be happy gainers, God, of a fair and spacious habitation.

HYMN LXXII. Indra-Soma.

1. GREAT is this might of yours, Indra and Soma: the first high exploits were your own achievements.
Ye found the Sun ye found the light of heaven: ye killed all darkness and the Gods' blasphemers.
2 Ye, Indra-Soma, gave her light to Morning, and led the Sun on high with all his splendour.
Ye stayed the heaven with a supporting pillar, and spread abroad apart, the Earth, the Mother.
3 Ye slew the flood -obstructing serpent Vrtra, Indra and Soma: Heaven approved your exploit.
Ye urged to speed the currents of the rivers, and many seas have ye filled full with waters.
4 Ye in the unripe udders of the milch-kine have set the ripe milk, Indra, thou, and Soma.
Ye have held fast the unimpeded whiteness within these many-coloured moving creatures.
5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children.
Ye have invested men, ye Mighty Beings, with manly strength that conquers in the battle.

HYMN LXXIII. Brhaspati.

1. SERVED with oblations, first-born, mountain-render, Angiras' son, Brhaspati, the Holy,
With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth and Heaven.
2 Brhaspati, who made for such a people wide room and verge when Gods were invocated,
Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him.
3 Brhaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.
Striving to win waters and light, resistless, Brhaspati with lightning smites the foeman.

HYMN LXXIV. Soma-Rudra.

1. HOLD fast your Godlike sway, O Soma-Rudra: let these our sacrifices quickly reach you.
Placing in every house your seven great treasures, bring blessing to our quadrupeds and bipeds.
2 Soma and Rudra, chase to every quarter the sickness that hath visited our dwelling.
Drive Nirrti away into the distance, and give us excellent and happy glories.
3 Provide, O Soma-Rudra, for our bodies all needful medicines to heal and cure us.
Set free and draw away the sin committed which we have still inherent in our persons.
4 Armed with keen shafts and weapons, kind and loving, be gracious unto us, Soma and Rudra.
Release us from the noose of Varuna; keep us from sorrow, in your tender loving-kindness.

HYMN LXXV. Weapons of War.

1. THE warrior's look is like a thunderous rain-cloud's, when, armed with mail, he seeks the lap of battle.
Be thou victorious with unwounded body: so let the thickness of thy mail protect thee.
2 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters.
The Bow brings grief and sorrow to the foeman: armed with the Bow may we subdue all regions.
3 Close to his car, as fain to speak, She presses, holding her well-loved Friend in her embraces.
Strained on the Bow, She whispers like a woman-this Bowstring that preserves us in the combat.
4 These, meeting like a woman and her lover, bear, mother-like, their child upon their bosom.
May the two Bow-ends, starting swift asunder, scatter, in unison, the foes who hate us.
5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.
Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.
6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whithersoe'er he will.
See and admire the strength of those controlling Reins which from behind declare the will of him who drives.
7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour,
With their forefeet descending on the foemen, they, never flinching, trample and destroy them.
8 Car-bearer is the name of his oblation, whercon are laid his Weapons and his Armour.
So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.
9 In sweet association lived the fathers who gave us life, profound and strong in trouble,
Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.
10 The Brahmans, and the Fathers meet for Soma-draughts, and, graciously inclined, unequalled Heaven and Earth.
Guard us trom evil, Pusan, guard us strengtheners of Law: let not the evil-wisher master us.
11 Her tooth a deer, dressed in an eagle's feathers, bound with cow-hide, launched forth, She flieth onward.
There where the heroes speed hither and thither, there may the Arrows shelter and protect us.
12 Avoid us thou whose flight is straight, and let our bodies be as stone.
May Soma kindly speak to us, and Aditi protect us well.
13 He lays his blows upon their backs, he deals his blows upon their thighs.
Thou, Whip, who urgest horses, drive sagacious horses in the fray.
14 It compasses the arm with serpent windings, fending away the friction of the bowstring:
So may the Brace, well-skilled in all its duties, guard manfully the man from every quarter.
15 Now to the Shaft with venom smeared, tipped with deer-horn, with iron mouth,
Celestial, of Parjanya's seed, be this great adoration paid.
16 Loosed from the Bowstring fly away, thou Arrow, sharpened by our prayer.
Go to the foemen, strike them home, and let not one be left alive.
17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
Even there may Brahmanaspati, and Aditi protect us well, protect us well through all our days.
18 Thy vital parts I cover with thine Armour: with immortality King Soma clothe thee.
Varuna give tliee what is more than ample, and in thy triumph may the Gods be joyful.
19 Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him. My nearest, closest Mail is prayer.

HYMN I. Agni.

1. THE men from fire-sticks, with their hands' swift movement, have, in deep thought, engendered glorious Agni,
Far-seen, with pointed flame, Lord of the homestead.
2 The Vasus set that Agni in the dwelling, fair to behold, for help from every quarter:
Who, in the home for ever, must be honoured.
3 Shine thou before us, Agni, well-enkindled, with flame, Most Youthful God, that never fadeth.
To thee come all our sacrificial viands.
4 Among all fires these fires have shone most brightly, splendid with light, begirt by noble heroes,
Where men of lofty birth sit down together.
5 Victorious Agni, grant us wealth with wisdom, wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.
6 To whom, the Strong, at morn and eve comes, maid-like, the ladle dropping oil, with its oblation.
Wealth-seeking comes to him his own devotion.
7 Burn up all malice with those flames, O Agni, wherewith of old thou burntest up Jarutha,
And drive away in silence pain and sickness.
8 With him who lighteth up thy splendour, Agni, excellent, pure, refulgent, Purifier,
Be present, and with us through these our praises.
9 Agni, the patriarchal men, the mortals who have in many places spread thy lustre,-
Be gracious to us here for their sake also.
10 Let these men, heroes in the fight with foemen, prevail against all godless arts of 4magic,-
These who ipprove the noble song I sing thee.
11 Let us not sit in want of men, O Agni, without descendants, heroleu, about thee:
But, O House-Friend, in houses full of children.
12 By sacrifice which the Steeds' Lord ever visits, there make our dwelling rich in seed and offspring,
Increasing still with lineal successors.
13 Guard us, O Agni, from the hated demon, guard us from malice of the churlish sinner:
Allied with thee may I subdue assailants.
14 May this same fire of mine surpass all others, this fire where offspring, vigorous and firm-handed,
Wins, on a thousand paths, what ne'er shall perish.
15 This is that Agni, saviour from the foeman, who guards the kindler of the flame from sorrow:
Heroes of noble lineage serve and tend him.
16 This is that Agni, served in many places, whom the rich lord who brings oblation kindles,
And round him goes the priest at sacrifices.
17 Agni, may we with riches in possession bring thee continual ofierings in abundance,
Using both means to draw thee to our worship.
18 Agni, bear thou, Eternal, these most welcome oblations to the Deities' assembly:
Let them enjoy our very fragrant presents.
19 Give us not up, Agni, to want of heroes, to wretched clothes, to need, to destitution.
Yield us not, Holy One, to fiend or hunger; injure us not at home or in the forest.
20 Give strength and power to these my prayers, O Agni; O God, pour blessings on our chiefs and nobles.

Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.
21 Thou Agni, swift to hear, art fair of aspect: beam forth, O Son of Strength, in full effulgence.
Let me not want, with thee, a son for ever: let not a manly hero ever fail us.
22 Condemn us not to indigence, O Agni, beside these flaming fires which Gods have kindled;
Nor, even after fault, let thy displeasure, thine as a God, O Son of Strength, o'ertake us.
23 O Agni, fair of face, the wealthy mortal who to the Immortal offers his oblation.
Hath him who wins him treasure by his Godhead, to whom the prince, in need, goes supplicating.
24 Knowing our chief felicity, O Agni, bring hither ample riches to our nobles,
Wherewith we may enjoy ourselves, O Victor, with undiminished life and hero children.
25 Give strength and power to these my prayers, O Agni; O God, pour blessings on bur chiefs and nobles.
Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.

HYMN II. Apris.

1. GLADLY accept, this day, our fuel, Agni: send up thy sacred smoke and shine sublimely.
Touch the celestial summits with thy columns, and overspread thee with the rays of Surya.
2 With sacrifice to these we men will honour the majesty of holy Narasamsa-
To these the pure, most wise, the thought. inspirers, Gods who enjoy both sorts of our oblations.
3 We will extol at sacrifice for ever, as men may do, Agni whom Manu kindled,
Your very skilful Asura, meet for worship, envoy between both worlds, the truthful speaker.
4 Bearing the sacred grass, the men who serve him strew it with reverence, on their knees, by Agni.
Calling him to the spotted grass, oil-sprinkled, adorn him, ye Adhvaryus, with oblation.
5 With holy thoughts the pious have thrown open Doors fain for chariots in the Gods' assembly.
Like two full mother cows who lick their youngling, like maidens for the gathering, they adorn them.
6 And let the two exalted Heavenly Ladies, Morning and Night, like a cow good at milking,
Come, much-invoked, and on our grass be seated ' wealthy, deserving worship, for our welfare.
7 You, Bards and Singers at men's sacrifices, both filled with wisdom, I incline to worship.
Send up our offerings when we call upon you, and so among the Gods obtain us treasures.
8 May Bharati with all her Sisters, Ila accordant with the Gods, with mortals Agni,
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
9 Well pleased with us do thou, O God, O Tvastar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.
10 Send to the Gods the oblation, Lord of Forests, and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the God'sgenerations well he knoweth.
11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail! delight the Gods Immortal.

HYMN III. Agni.

1. ASSOCIATE with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the Holy, flame-crowned and fed with oil, the Purifier.
2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.
3 From thee a Bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven thy ruddy smoke ascendeth: Agni, thou speedest to the Gods as envoy.
4 Thou whose fresh lustre o'er the earth advanceth when greedily with thy jaws thy food thou eatest.
Like a host hurried onward comes thy lasso: fierce, with thy tongue thou piercest, as 'twere barley.
5 The men have decked him both at eve and morning, Most Youthful Agni, as they tend a courser.
They kindle him, a guest within his dwelling: bright shines the splendour of the worshipped Hero.
6 O fair of face, beautiful is thine aspect when, very near at hand, like gold thou gleamest,
Like Heaven's thundering roar thy might approaches, and like the wondrous Sun thy light thou showest.
7 That we may worship, with your Hail to Agni! with sacrificial cakes and fat oblations,
Guard us, O Agni, with those boundless glories as with a hundred fortresses of iron.
8 Thine are resistless songs for him who offers, and hero-giving hymns wherewith thou savest;
With these, O Son of Strength, O Jatavedas, guard us, preserve these princes and the singers.
9 When forth he cometh, like an axe new-sharpened, pure in his form, resplendent in his body,
Sprung, sought with eager longing, from his Parents, for the Gods' worship, Sage and Purifier:
10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN IV. Agni.

1. BRING forth your gifts to his refulgent splendour, your hymn as purest offering to Agni,
To him who goes as messenger with knowledge between all songs of men and Gods in heaven.
2 Wise must this Agni be, though young and tender, since he was born, Most Youthful, of his Mother;
He who with bright teeth seizeth fast the forests, and eats his food, though plenteous, in a moment.
3 Before his presence must we all assemble, this God's whom men have seized in his white splendour.
This Agni who hath brooked that men should seize him hath shone for man with glow insufferable.
4 Far-seeing hath this Agni been established, deathless mid mortals, wise among the foolish.
Here, O victorious God, forbear to harm us: may weforever share thy gracious favour.
5 He who hath occupied his God-made dwelling, Agni, in wisdom hath surpassed Immortals.
A Babe unborn, the plants and trees support him, and the earth beareth him the All-sustainer.
6 Agni is Lord of Amrta. in abundance, Lord of the gift of wealth and hero valour,
Victorious God, let us not sit about thee like men devoid of strength, beauty, and worship.
7 The foeman's treasure may be won with labour: may we be masters of our own possessions.
Agni, no son is he who springs from others: lengthen not out the pathways of the foolish.
8 Unwelcome for adoption is the stranger, one to be thought of as another's offipring,
Though grown familiar by continual presence. May our strong hero come, freshly triumphant.
9 Guard us from him who would assail us, Agni; preserve us O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable, in thousands.
10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN V. Agni.

1. BRING forth your song of praise to mighty Agni, the speedy messenger of earth and heaven,
Vaisvanara, who, with those who wake, hath waxen great in the lap of all the Gods Immortal.
2 Sought in the heavens, on earth is Agni stablished, leader of rivers, Bull of standing waters.
Vaisvanara when he hath grown in glory, shines on the tribes of men with light and treasure.
3 For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions,
When, glowing, O Vaisvanara, for Puru, thou Agni didst light up and rend their castles.
4 Agni Vaisvanara, both Earth and Heaven submit them to thy threefold jurisdiction.
Refulgent in thine undecaying lustre thou hast invested both the worlds with splendour.
5 Agni, the tawny horses, loudly neighing our resonant hymns that drop with oil, attend thee;
Lord of the tribes, our Charioteer of riches, Ensign of days, Vaisvanara of mornings.
6 In thee, O bright as Mitra, Vasus seated the might of Aduras, for they loved thy spirit.
Thou dravest Dasyus from their home, O Agni, and broughtest forth broad light to light the Arya.
7 Born in the loftiest heaven thou in a moment reachest, like wind, the place where Gods inhabit.
Thou, favouring thine offspring, roaredst loudly when giving life to creatures, Jatavedas.
8 Send us that strength, Vaisvanara, send it, Agni, that strength, O Jatavedas, full of splendour,
Wherewith, all-bounteous God, thou pourest riches, as fame wide-spreading, on the man who offers.
9 Agni, bestow upon our chiefs and nobles that famous power, that wealth which feedeth many.
Accordant with the Vasus and the Rudras, Agni, Vaisvanara, give us sure protection.

HYMN VI. Agni.

1. PRAISE of the Asura, high imperial Ruler, the Manly One in whom the folk shall triumph-
I laud his deeds who is as strong as Indra, and lauding celebrate the Fort-destroyer.
2 Sage, Sing, Food, Light,-they bring him from the mountain, the blessed Sovran of the earth and heaven.
I decorate with songs the mighty actions which Agni, Fort-destroyer, did aforetime.
3 The foolish, faithless, rudely-speaking niggards, without belief or sacrifice or worship,-
Far far sway hath Agni chased those Dasytis, and, in the cast, hath turned the godless westward.
4 Him who brought eastward, manliest with his prowess, the Maids rejoicing in the western darkness,
That Agni I extol, the Lord of riches, unyielding tamer of assailing foemen.
5 Him who brake down the walls with deadly weapons, and gave the Mornings to anoble Husband,
Young Agni, who with conquering strength subduing the tribes of Nahus made them bring their tribute.
6 In whose protection all men rest by nature, desiring to enjoy his gracious favour-
Agni Vaisvanara in his Parents, bosom hath found the choicest seat in earth and heaven.
7 Vaisvanara the God, at the sun's setting, hath taken to himself deep-hidden treasures:
Agni hath taken them from earth and heaven, from the sea under and the sea above us.

HYMN VII. Agni.

1. I SEND forth even your God, victorious Agni, like a strong courser, with mine adoration.
Herald of sacrifice be he who knoweth he hath reached Gods, himself, with measured motion.
2 By paths that are thine own come hither, Agni, joyous, delighting in the Gods' alliance,
Making the heights of earth roar with thy fury, burning with eager teeth the woods and forests.
3 The grass is strewn; the sacrifice advances adored as Priest, Agni is made propitious,
Invoking both All-boon-bestowing Mothers of whom, Most Youthful! thou wast born to help us.
4 Forthwith the men, the best of these for wisdom, have made him leader in the solemn worship.
As Lord in homes of men is Agni stablished, the Holy One, the joyous, sweetly speaking.
5 He hath come, chosen bearer, and is seated in man's home, Brahman, Agni, the Supporter,
He whom both Heaven anct Earth exalt and strengthenwhom, Giver of all boons, the Hotar worships.
6 These have passed all in glory, who, the manly, have wrought with skill the hymn of adoration;
Who, listening, have advanced the people's welfare, and set their thoughts on this my holy statute.
7 We, the Vasisthas, now implore thee, Agni, O Son of Strength, the Lord of wealth and treasure.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN VIII. Agni

1. THE King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth when the dawn is breaking.
2 Yea, he hath been acknowledged as most mighty, the joyous Priest of men, the youthful Agni.
He, spreading o'er the earth, made light around him, and grew among the plants with blackened fellies..
3 How dost thou decorate our hymn, O Agni? What power dost thou exert when thou art lauded?
When, Bounteous God, may we be lords of riches, winners of precious wealth which none may conquer?
4 Far famed is this the Bharata's own Agni he shineth like the Sun with lofty splendour.
He who hath vanquished Puru in the battle, the heavenly guest hath glowed in full refulgence.
5 Full many oblations are in thee collected: with all thine aspects thou hast waxen gracious.
Thou art already famed as praised and lauded, yet still, O nobly born, increase thy body.
6 Be this my song, that winneth countless treasure, engendered with redoubled force for Agni,
That, splendid, chasing sickness, slaying demons, it may delight our friend and bless the singers.
7 We, the Vasisthas, now implore thee, Agni, O Son of Strength, the Lord of wealth and riches.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN IX. Agni.

1. ROUSED from their bosom is the Dawns' beloved, the joyous Priest, most sapient, Purifier.
He gives a signal both to Gods and mortals, to Gods oblations, riches to the pious.
2 Most wise is he who, forcing doors of Panis, brought the bright Sun to us who feedeth many.
The cheerful Priest, men's Friend and home-companion, through still night's darkness he is made apparent.
3 Wise, ne.'er deceived, uncircumscribed, refulgent, our gracious guest, a Friend with good attendants,
Shines forth with wondrous light before the Mornings; the young plants hath he entered, Child of Waters.
4 Seeking our gatherings, he, your Jatavedas, hath shone adorable through human ages,
Who gleams refulgent with his lovely lustre: the kine have waked to meet him when enkindled.
5 Go on thy message to the Gods, and fail not, O Agni, with their band who pray and worship.
Bring all the Gods that they may give us riches, Sarasvati, the Maruts, Asvins, Waters.
6 Vasistha, when enkindling thee, O Agni, hath slain jarutha. Give us wealth in plenty.
Sing praise in choral song, O Jatavedas. Ye Gods, preserve us evermore with blessings.

HYMN X. Agni.

1. HE hath sent forth, bright, radiant, and refulgent, like the Dawn's Lover, his far-spreading lustre.
Pure in his splendour shines the golden Hero: our longing thoughts hath he aroused and wakened.
2 He, like the Sun, hath shone while Morn is breaking, and priests who weave the sacrifice sing praises,
Agni, the God, who knows their generations and visits Gods, most bounteous, rapid envoy.
3 Our songs and holy hymns go forth to Agni, seeking the God and asking him for riches,
Him fair to see, of goodly aspect, mighty, men's messenger who carries their oblations.
4 joined with the Vasus, Agni, bring thou Indra bring hither mighty Rudra with the Rudras,
Aditi good to all men with Adityas, Brhaspati All-bounteous, with the Singers.
5 Men eagerly implore at sacrifices Agni, Most Youthful God, the joyous Herald.
For he is Lord and Ruler over riches, and for Gods' worship an unwearied envoy.

HYMN XI. Agni.

1. GREAT art thou, Agni, sacrifice's Herald: not without thee are deathless Gods made joyful.
Come hither with all Deities about thee here take thy seat, the first, as Priest, O Agni.
2 Men with oblations evermore entreat thee, the swift, to undertake an envoy's duty.
He on whose sacred grass with Gods thou sittest, to him, O Agni, are the days propitious.
3 Three times a day in thee are shown the treasures sent for the mortal who presents oblation.
Bring the Gods hither like a man, O Agni: be thou our envoy, guarding us from curses.
4 Lord of the lofty sacrifice is Agni, Agni is Lord of every gift presented.
The Vasus were contented with his wisdom, so the Gods made him their oblationbearer.
5 O Agni, bring the Gods to taste our presents: with Indra leading, here let them be joyful.
Convey this sacrifice to Gods in heaven. Ye Gods, preserve us evermore with blessings.

HYMN XII. Agni.

1. WE with great reverence have approached The Youngest who hath shone forth well-kindled in his dwelling,
With wondrous light between wide earth and heaven, well-worshipped, looking forth in all directions.
2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jatavedas.
May he protect us from disgrace and trouble, both us who laud him and our noble patrons.
3 O Agni, thou art Varuna and Mitra: Vasisthas with their holy hymns exalt thee.
With thee be most abundant gain of treasure. Ye Gods, preserve us evermore with blessings.

HYMN XIII. Agni.

1. BRING song and hymn to Agni, Asura-slayer, enlightener of all and thought-bestower.
Like an oblation on the grass, to please him, I bring this to Vaisvanara, hymn-inspirer.
2 Thou with thy flame, O Agni, brightly glowing, hast at thy birth filled full the earth and heaven.
TIOU with thy might, Vaisvanara Jatavedas, settest the Gods free frodi the curse that bound them.
3 Agni, when, born thou lookedst on all creatures, like a brisk herdsman moving round his cattle.
The path to prayer, Vaisvanara, thou foundest. Ye Gods, preserve us evermore with blessings.

HYMN XIV Agni.

1. WITH reverence and with offered gifts serve we the God whose flame is bright:
Let us bring Jatavedas fuel, and adore Agni when we invoke the Gods.
2 Agni, may we perform thy rites with fuel, and honour thee, O Holy one, with praises:
Honour thee, Priest of sacrifice! with butter, thee, God of blessed light! with our oblation.
3 Come, Agni, with the Gods to our invoking, come, pleased, to offerings sanctified with Vasat.
May we be his who pays thee, God, due honour. Ye Gods, preserve us evermore with blessings.

HYMN XV. Agni.

1. OFFER oblations in his mouth, the bounteous God's whom we must serve.
His who is nearest kin to us:
2 Who for the Fivefold People's take hath seated him in every home
Wise, Youthful, Master of the house.
3 On all sides may that Agni guard our household folk and property;
May he deliver us from woe.
4 I have begotten this new hymn for Agni, Falcon of the sky:
Will he not give us of his wealth?
5 Whose lories when he glows in front of sacrite are fair to see,
Like wealth of one with hero sons.
6 May he enjoy this hallowed gift, Agni accept our songs, who bears
Oblations, best of worshippers.
7 Lord of the house, whom men must seek, we set thee down, O Worshipped Onel
Bright, rich in heroes, Agni! God
8 Shine forth at night and morn: through thee with fires are we provided well.
Thou, rich in heroes, art our Friend.
9 The men come near thee for their gain, the singers with their songs of praise:
Speech, thousandfold, comes near to thee.
10 Bright, Purifier, meet for praise, Immortal with refulgent glow,
Agni drives Raksasas away.
11 As such, bring us abundant wealth, young Child of Strength, for this thou canst
May Bhaga give us what is choice.
12 Thou, Agni, givest hero fame: Bhaga and Savitar the God,
And Did give us what is good.
13 Agni, preserve us from distress: consume our enemies, O God,
Eternal, with the hottest flames.
14 And, irresistible, be thou a mighty iron fort to us,
With hundred walls for man's defence.
15 Do thou preserve us, eve and morn, from sorrow, from the wicked men,
Infallible! by day and night.

HYMN XVI. Agni.

1. WITH this my reverent hymn I call Agni for you, the Son of Strength,
Dear, wisest envoy, served with noble sacrifice, immortal messenger of all.
2 His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast.
Then hath the sacrifice good prayers and happy end, and heavenly gift of wealth to men.
3 The flame of him the Bountiful, the Much-invoked, hath mounted up,
And his red-coloured smoke-clouds reach and touch the sky: the men are kindling Agni well.
4 Thee, thee Most Glorious One we make our messenger. Bring the Gods hither to the feast.
Give us, O Son of Strength, all food that fcedeth man: give that for which we pray to thee.
5 Thou, Agni, art the homestead's Lord, our Herald at the sacrifice.
Lord of all boons, thou art the Cleanser and a Sage. Pay worship, and enjoy the good.
6 Give riches to the sacrificer, O Most Wise, for thou art he who granteth wealth.
Inspire with zeal each priest at this our solemn rite; all who are skilled in singing praise.
7 O Agni who art worshipped well, dear let our princes he to thee,
Our wealthy patrons who are governors of men, who part, as gifts, their stalls of kine.
8 They in whose home, her hand bearing the sacred oil, Ila sits down well-satisfied-
Guard them, Victorious God, from slander and from harm. give us a refuge famed afar.
9 Do thou, a Priest with pleasant tongue, most wise, and very near to us,
Agni, bring riches hither to our liberal chiefs, and speed the oflering of our gifts.
10 They who bestow as bounty plenteous wealth of steeds, moved by desire of great renown-
Do thou with saving help preserve them from distress, Most Youthful! with a hundred forts.
11 The God who gives your wealth demands a full libation poured to him.
Pour ye it forth, then fill the vessel full again: then doth the God pay heed to you.
12 Him have the Gods appointed Priest of sacrifice, oblation-bearer, passing wise.
Agni gives wealth and valour to the worshipper, to folk who offer up their gifts.

HYMN XVII. Agni.

1. AGNI, be kindled well with proper fuel, and let the grass be scattered wide about thee.
2 Let the impatient Portals be thrown open bring thou the Gods impatient to come hither.
3 Taste, Agni: serve the Gods with our oblation. Offer good sacrifices, Jatavedas!
4 Let Jatavedas pay fair sacrifices, worship andgratify the Gods Immortal.
5 Wise God, win for us things that are all-goodly, and let the prayers, we pray today be fruitful.
6 Thee, even thee, the Son of Strength, O Agni, those Gods have made the bearer of oblations.
7 To thee the God may we perform our worship: do thou, besought, grant us abundant riches.

HYMN XVIII. Indra.

1. ALL is with thee, O Indra, all the treasures which erst our fathers won who sang thy praises.
With thee are milch-kine good to milk, and horses: best winner thou of riches for the pious.
2 For like a King among his wives thou dwellest: with glories, as a Sage, surround and help us.
Make us, thy servants, strong for wealth, and honour our songs wirth kine and steeds and decoration.
3 Here these our holy hymns with joy and gladness in pious emulation have approached thee.
Hitherward come thy path that leads to riches: may we find shelter in thy favour, Indra.
4 Vasistha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.
All these my people call thee Lord of cattle: may Indra. come unto the prayer we offer.
5 What though the floods spread widely, Indra made them shallow and easy for Sudas to traverse.
He, worthy of our praises, caused the Simyu, foe of our hymn, to curse the rivers' fury.
6 Eager for spoil was Turvasa Purodas, fain to win wealth, like fishes urged by hunger.
The Bhrgus and the Druhyus quickly listened: friend rescued friend mid the two distant peoples.
7 Together came the Pakthas, the Bhalanas, the Alinas, the Sivas, the Visanins.
Yet to the Trtsus came the Arya's Comrade, through love of spoil and heroes' war, to lead them.
8 Fools, in their folly fain to waste her waters, they parted inexhaustible Parusni.
Lord of the Earth, he with his might repressed them: still lay the herd and the affrighted herdsman.
9 As to their goal they sped to their destruetion: they sought Parusni; e'en the swift returned not.
Indra abandoned, to Sudas the manly, the swiftly flying foes, unmanly babblers.
10 They went like kine unherded from the pasture, each clinging to a friend as chance directed.
They who drive spotted steeds, sent down by Prsni, gave ear, the Warriors and the harnessed horses.
11 The King who scattered one-and-twenty people of both Vaikarna tribes through lust of glory-
As the skilled priest clips grass within the chamber, so hath the Hero Indra, wrought their downfall.
12 Thou, thunder-armed, o'erwhelmedst in the waters famed ancient Kavasa and then the Druhyu.
Others here claiming friendship to their friendship, devoted unto thee, in thee were joyful.
13 Indra at once with conquering might demolished all their strong places and their seven castles.
The goods of Anu's son he gave to Trtsu. May we in sacrifice conquer scorned Puru.
14 The Anavas and Druhyus, seeking booty, have slept, the sixty hundred, yea, six thousand,
And six-and-sixty heroes. For the pious were all these mighty exploits done by Indra.
15 These Trtsus under Indra's careful guidance came speeding like loosed waters rushing downward.
The foemen, measuring exceeding closely, abandoned to Sudas all their provisions.
16 The hero's side who drank the dressed oblation, Indra's denier, far o'er earth he scattered.
Indra brought down the fierce destroyer's fury. He gave them various roads, the path's Controller.
17 E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.
He pared the pillar's angles with a needle. Thus to Sudas Indra gave all provisions.
18 To thee have all thine enemies submitted: e'en the fierce Bheda hast thou made thy subject.
Cast down thy sharpened thunderbolt, O Indra, on him who harms the men who sing thy praises.
19 Yamuna and the Trtsus aided Indra. There he stripped Bheda bare of all his treasures.
The Ajas and the Sigrus and the Yaksus brought in to him as tribute heads of horses.
20 Not to be scorned, but like Dawns past and recent, O Indra, are thy favours and thy riches.
Devaka, Manyamana's son, thou slewest, and smotest Sambara from the lofty mountain.
21 They who, from home, have gladdened thee, thy servants Parasara, Vasistha, Satayatu,

Will not forget thy friendship, liberal Giver. So shall the days dawn prosperous for the princes.
22 Priest-like, with praise, I move around the altar, earning Paijavana's reward, O Agni,
Two hundred cows from Devavan's descendant, two chariots from Sudas with mares to draw them.
23 Gift of Paijavana, four horses bear me in foremost place, trained steeds with pearl to deck them.
Sudas's brown steeds, firmly-stepping, carry me and my son for progeny and glory.
24 Him whose fame spreads between wide earth and heaven, who, as dispenser, gives each chief his portion,
Seven flowing Rivers glorify like Indra. He slew Yudhyamadhi in close encounter.
25 Attend on him O ye heroic Maruts as on Sudas's father Divodasa.
Further Paijavana's desire with favour. Guard faithfully his lasting firm dominion.

HYMN XIX. Indra.

1. HE like a bull with sharpened horns, terrific, singly excites and agitates all the people:
Thou givest him who largely pours libations his goods who pours not, for his own possession.
2 Thou, verily, Indra, gavest help to Kutsa, willingly giving car to him in battle,
When, aiding Arjuneya, thou subduedst to him both Kuyava and the Dasa Susna.
3 O Bold One, thou with all thine aids hast boldly holpen Sudas whose offerings were accepted,
Puru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.
4 At the Gods' banquet, hero-souled! with Heroes, Lord of Bay Steeds, thou slewest many foemen.
Thou sentest in swift death to sleep the Dasyu, both Cumuri and Dhuni, for Dabhiti.
5 These were thy mighty powers that, Thunder-wielder, thou swiftly crushedst nine-and-ninety castles:
Thou capturedst the hundredth in thine onslaught; thou slewest Namuci, thou slewest Vrtra.
6 Old are the blessings, Indra, which thou gavest Sudas the worshipper who brought oblations.
For thee, the Strong, I yoke thy strong Bay Horses: may our prayers reach thee and win strength, Most Mighty!
7 Give us not up, Lord of Bay Horses, Victor, in this thine own assembly, to the wicked.
Deliver us with true and faithful succours: dear may we be to thee among the princes.
8 May we men, Maghavan, the friends thou lovest, near thee be joyful under thy protection.
Fain to fulfil the wish of Atithigva humble. the pride of Turvasa and Yadva.
9 Swiftly, in truth, O Maghavan, about thee men skilled in hymning sing their songs and praises. '
Elect us also into their assembly who by their calls on thee despoiled the niggards.
10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.
Favour these, Indra, when they fight with faemen, as Friend and Hero and the heroes' Helper.
11 Now, lauded for thine aid, Heroic Indra, sped by our prayer, wax mighty in thy body.
Apportion to us strength and habitations. Ye Gods, protect us evermore with blessings.

HYMN XX. Indra.

1. STRONG, Godly-natured, born for hero exploit, man's Friend, hedoth whatever deed he willeth.
Saving us e'en from great transgression, Indra, the Youthful, visiteth man's home with favour.
2 Waxing greatness Indra slayeth Vrtra: the Hero with his aid hath helped the singer.
He gave Sudas wide room and space, and often hath granted wealth to him who brought oblations.
3 Soldier unchecked, war-rousing, battling Hero, unconquered from of old, victorious ever,
Indra the very strong hath scattered armies; yea, he hath slain each foe who fought against him.
4 Thou with thy greatness hast filled full, O Indra, even both the worlds with might, O thou Most Mighty.
Lord of Bays, Indra, brandishing his thunder, is gratified with Soma at the banquet.
5 A Bull begat the Bull for joy of battle, and a strong Mother brought forth him the manly.
He who is Chief of men, their armies' Leader, is strong Hero, bold, and fain for booty.
6 The people falter not, nor suffer sorrow, who win themselves this God's terrific spirit.
He who with sacrifices worships Indra is lord of wealth, law-born and law's protector.
7 Whene'er the elder fain would help the younger the greater cometh to the lesser's present.
Shall the Immortal sit aloof' inactive? O Wondrous Indra, bring us wondrous riches.
8 Thy dear folk, Indra, who present oblations, are, in chief place, thy friends, O Thunder-wielder.
May we be best content in this thy favour, sheltered by One who slays not, but preserves us.
9 To thee the mighty hymn hath clamoured loudly, and, Maghavan, the eloquent hath besought thee.
Desire of wealth hath come upon thy singer: help us then, gakra, to our share of riches.
10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXI. Indra.

1. PRESSED is the juice divine with milk commingled: thereto hath Indra ever been accustomed.
We wake thee, Lord of Bays, with sacrifices: mark this our laud in the wild joy of Soma.
2 On to the rite they move, the grass they scatter, these Soma-drinkers eloquent in synod.
Hither, for men to grasp, are brought the press-stones, far-thundering, famous, strong, that wait on heroes.
3 Indra, thou settest free the many waters that were encompassed, Hero, by the Dragon.
Down rolled, as if on chariots borne, the rivers: through fear of thee all things created tremble.
4 Skilled in all manly deeds the God terrific hath with his weapons mastered these opponents.
Indra in rapturous joy shook down their castles he slew them in his might, the Thunder-wielder.
5 No evil spirits have impelled us, Indra, nor fiends, O Mightiest God, with their devices.
Let our true God subdue the hostile rabble: let not the lewd approach our holy worship.
6 Thou in thy strength surpassest Earth and Heaven: the regions comprehend not all thy greatness.
With thine own power and might thou slewest Vrtra: no foe hath found the end of thee in battle.
7 Even the earlier Deities submitted their powers to thy supreme divine dominion.
Indra wins wealth and deals it out to other's: men in the strife for booty call on Indra.
8 The humble hath invoked thee for protection, thee, Lord of great felicity, O Indra.
Thou with a hundred aids hast been our Helper: one who brings gifts like thee hath his defender.
9 May we, O Indra, be thy friends for ever, eagerly, Conqueror, yielding greater homage.
May, through thy grace, the strength of us who battle quell in the shock the onset of the foeman.
10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXII Indra.

1. DRINK Soma, Lord of Bays, and let it cheer thee: Indra, the stone, like a well guided courser,
Directed by the presser's arms hath pressed it.
2 So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen,
Delight thee, Indra, Lord of princely treasures.
3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasistha:
Accept the prayers I offer at thy banquet.
4 Hear thou the call of the juice-drinking press-stone: hear thou the Brahman's hymn who sings and lauds thee.
Take to thine inmost self these adorations.
5 I know and ne'er forget the hymns and praises of thee, the Conqueror, and thy strength immortal.
Thy name I ever utter. Self-Refulgent
6 Among mankind many are thy libations, and many a time the pious sageinvokes thee.
O Maghavan, be not long distant from us.
7 All these libations are for thee, O Hero: to thee I offer these my prayers. that strengthen.
Ever, in every place, must men invoke thee.
8 Never do men attain, O Wonder-Worker, thy greatness, Mighty One, who must be lauded,
Nor, Indra, thine heroic power and bounty.
9 Among all Rsis, Indra, old and recent, who have engendered hymns as sacred singers,
Even with us be thine auspicious friendships. Ye Gods, preserve us evermore with blessings.

HYMN XXIII. Indra.

1. PRAYERS have been offered up through love of glory: Vasistha, honour Indra in the battle.
He who with might extends through all existence hears words which I, his faithful servant, utter.
2 A cry was raised which reached the Gods, O Indra, a cry to them to send us strength in combat.
None among men knows his own life's duration: bear us in safety over these our troubles.
3 The Bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.
Indra, when he had slain resistless foemen, forced with his might the two world-halves asunder.
4 Like barren cows, moreover, swelled the waters: the singen sought thy holy rite, O Indra.
Come unto us as with his team comes Vayu: thou, through our solemn hymns bestowest booty.
5 So may these gladdening draughts rejoice thee, Indra, the Mighty, very bounteous to the singer.
Alone among the Gods thou pitiest mortals: O Hero, make thee glad at this libation.
6 Thus the Vasisthas glorify with praises Indra, the Powerful whose arm wields thunder.
Praised, may he guard our wealth in kine and heroes. Ye Gods, preserve us evermore with blessings.

HYMN XXIV. Indra.

1. A HOME is made for thee to dwell in, Indra: O Much-invoked, go thitherwith the heroes.
That thou, to prosper us, mayst be our Helper, vouchsafe us wealth, rejoice with draughts of Soma.
2 Indra, thy wish, twice-strong, is comprehended: pressed is the Soma, poured are pleasant juices.
This hymn of praise, from loosened tongue, made perfect, draws Indra to itself with loud invoking.
3 Come, thou Impetuous; God, from earth or heaven; come to our holy grass to drink the Soma.
Hither to me let thy Bay Horses bring thee to listen to our hymns and make thee joyful.
4 Come unto us with all thine aids, accordant, Lord of Bay Steeds, accepting our devotions,
Fair-helmeted, o'ercoming with the mighty, and lending us the strength of bulls, O Indra.
5 As to the chariot pole a vigorous courser, this laud is brought to the great strong Upholder.
This hymn solicits wealth of thee: in heaven, as 'twere above the sky, set thou our glory.
6 With precious things. O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXV. Indra.

WHEN with thy mighty help, O potent Indra, the armies rush together in their fury.
When from the strong man's arm the lightning flieth, let not the mind go forth to side with others.
2 O Indra, where the ground is hard to traverse, smite down our foes, the mortals who assail us,
Keep far from us the curse of the reviler: bring us accumulated store of treasures.
3 God of the fair helm, give Sudas a hundred succours, a thousand blessings, and thy bounty.
Strike down the weapon of our mortal foeman: bestow upon us splendid fame and riches.
4 I wait the power of one like thee, O Indra, gifts of a Helper such as thou art, Hero.
Strong, Mighty God, dwell with me now and ever: Lord of Bay Horses, do not thou desert us.
5 Here are the Kutsas supplicating Indra for might, the Lord of Bays for God-sent conquest.
Make our foes ever easy to be vanquished: may we, victorious, win the spoil, O Hero.
6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXVI. Indra.

1. SOMA unpressed ne'er gladdened liberal Indra, no juices pressed without a prayer have pleased him.
I generate a laud that shall delight him, new and heroic, so that he may hear us.
2 At every laud the Soma gladdens Indra: pressed juices please him as each psalm is chanted,
What time the priests with one united effort call him to aid, as sons invoke their father.
3 These deeds he did; let him achieve new exploits, such as the priests declare at their libations.
Indra hath taken and possessed all castles, like as one common husband doth his spouses.
4 Even thus have they declared him. Famed is Indra as Conqueror, sole distributer of treasures;
Whose many succours come in close succession. May dear delightful benefits attend us.
5 Thus, to bring help to men, Vasistha laudeth Indra, the peoples' Hero, at libation.
Bestow upon us strength and wealth in thousands. Preserve us evermore, ye Gods, with blessings.

HYMN XXVII. Indra.

1. MEN call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero, rejoicing in thy might, in combat give us a portion of the stall of cattle,
2 Grant, Indra Maghavan, invoked of many, to these my friends the strength which thou possessest.
Thou, Maghavan, hast rent strong places open: unclose for us, Wise God, thy hidden bounty.
3 King of the living world, of men, is Indra, of all in varied form that earth containeth.
Thence to the worshipper he giveth riches: may he enrich us also when we laud him.
4 Maghavan Indra, when we all invoke him, bountiful ever sendeth strength to aid us:
Whose perfect guerdon, never failing, bringeth wealth to the men, to friends the thing they covet.
5 Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures,
That we may win us cars and Steeds and cattle. Preserve us evermore, ye Gods, with blessings.

HYMN XXVIII. Indra.

1. COME to our prayers, O Indra, thou who knowest: let thy Bay Steeds be yoked and guided hither.
Though mortal men on every side invoke thee, still give thine ear to us, O All-impeller.
2 Thy greatness reacheth to our invocation, the sages' prayer which, Potent God, thou guardest.
What time thy hand, O Mighty, holds the thunder, awful in strength thou hast become resistless.
3 What time thou drewest both world-halves together, like heroes led by thee who call each other-
For thou wast born for strength and high dominion-then e'en the active overthrew the sluggish.
4 Honour us in these present days, O Indra, for hostile men are making expiation.
Our sin that sinless Varuna discovered, the Wondrous-Wise hath long ago forgiven.
5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXIX Indra.

1. THIS Soma hath been pressed for thee, O Indra: come hither, Lord of Bays, for this thou lovest.
Drink of this fair, this well-effused libation: Maghavan, give us wealth when we implore thee.
2 Come to us quickly with thy Bay Steeds, Hero, come to our prayer, accepting our devotion.
Enjoy thyself aright at this libation, and listen thou unto the prayers we offer.
3 What satisfaction do our hymns afford thee? When, Maghavan? Now let us do thee service.
Hymns, only hymns, with love for thee, I weave thee: then hear, O Indra, these mine invocations.
4 They, verily, were also human beings whom thou wast wont to hear, those earlier sages.
Hence I, O Indra Maghavan, invoke thee: thou art our Providence, even as a Father.
5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXX. Indra.

1. WITH power and strength, O Mighty God, approach us: be the augmenter, Indra, of these riches;
Strong Thunderer, Lord of men, for potent valour, for manly exploit and for high dominion.
2 Thee, worth invoking, in the din of battle, heroes invoke in fray for life and sunlight.
Among all people thou art foremost fighter: give up our enemies to easy slaughter.
3 When fair bright days shall dawn on us, O Indra, and thou shalt bring thy banner near in battle,
Agni the Asura shall sit as Herald, calling Gods hither for our great good fortune.
4 Thine are we, Indra, thine, both these who praise thee, and those who give rich gifts, O God and Hero.
Grant to our princes excellent protection, may they wax old and still be strong and happy.
5 We will address this liberal Lord, this Indra that he may grant us gifts of ample riches:
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXXI. Indra.

1. SING ye a song, to make him glad, to Indra, Lord of Tawny Steeds,
The Soma-drinker, O my friends.
2 To him the Bounteous say the laud, and let us glorify, as men May do, the Giver of true gifts.
3 O Indra, Lord of boundless might, for us thou winnest strength and kine,
Thou winnest gold for us, Good Lord.
4 Faithful to thee we loudly sing, heroic Indra, songs to thee: Mark, O Good Lord, this act of ours.
5 Give us not up to man's reproach, to foeman's hateful calumny: In thee alone is all my strength.
6 Thou art mine ample coat of mail, my Champion, Vrtra-Slayer, thou:
With thee for Friend I brave the foe.
7 Yea, great art thou whose conquering might two independent Powers confess.
The Heaven, O India, and the Earth.
8 So let the voice surround thee, which attends the Maruts on their way,
Reaching thee with the rays of light.
9 Let the ascending drops attain to thee, the Wondrous God, in heaven:
Let all the folk bow down to thee.
10 Bring to the Wise, the Great, who waxeth mighty, your offerings, and make ready your devotion;
To many clans he goeth, man's controller.
11 For Indra, the sublime, the far-pervading, have singers generated prayer and praises:
The sages never violate his statutes.
12 The choirs have stablished Indra King for ever, for victory, him whose anger is resistless:
And, for the Bays' Lord, strengthened those he loveth.

HYMN XXXII. Indra.

1. LET none, no, not thy worshippers, delay thee far away from us.
Even from far away come thou unto our feast, or listen if already here.
2 For here, like flies on honey, these who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.
3 Longing for wealth I call on him, the Thunderer with the strong right hand,
As a son calleth on his sire.
4 These Soma juices, mixed with curd, have been expressed for Indra here.
Come with thy Bay Steeds, Thunder-wielder, to our home, to drink them till they make thee glad.
5 May he whose ear is open hear us. He is asked for wealth: will he despise our prayer?
Him who bestows at once a hundred thousand gifts none shall restrain when he would give.
6 The hero never checked by men hath gained his strength through Indra, he
Who presses out and pours his deep libations forth, O Vrtra-slayer, unto thee.
7 When thou dost drive the fighting men together be, thou Mighty One, the mighty's shield.
May we divide the wealth of him whom thou hast slain: bring us, Unreachable, his goods.
8 For Indra, Soma-drinker, armed with thunder, press the Soma juice.
Make ready your dressed meats: cause him to favour us. The Giver blesses him who gives.
9 Grudge not, ye Soma pourers; stir you, pay the rites, for wealth, to the great Conqueror.
Only the active conquers dwells in peace, and thrives: not for the niggard are the Gods.
10 No one hath overturned or stayed the car of him who freely gives.
The man whom Indra and the Marut host defend comes to a stable full of kine.
11 Indra, that man when fighting shall obtain the spoil, whose strong defender thou wilt be.
Be thou the gracious helper, Hero I of our cars, be thou the helper of our men.
12 His portion is exceeding great like a victorious soldier's spoil.
Him who is Indra, Lord of Bays, no foes subdue. He gives the Soma-pourer strength.
13 Make for the Holy Gods a hymn that is not mean, but well-arranged and fair of form.
Even many snares and bonds subdue not him who dwells with Indra through his sacrifice.
14 Indra, what mortal will attack the man who hath his wealth in thee?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan.
15 In battles with the foe urge on our mighty ones who give the treasures dear to thee,
And may we with our princes, Lord of Tawny Steeds! pass through all peril, led by thee.
16 Thine, Indra, is the lowest wealth, thou cherishest the mid-most wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.
17 Thou art renowned as giving wealth to every one in all the battles that are fought.
Craving protection, all these people of the earth, O Much-invoked, implore thy name.
18 If I, O Indra, were the Lord of riches ample as thine own,
I should support the singer, God. who givest wealth! and not abandon him to woe.
19 Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even is no more.
20 With Plenty for his true ally the active man will gain the spoil.
Your Indra, Much-invoked, I bend with song, as bends a wright his wheel of solid wood.
21 A moral wins no riches by unworthy praise: wealth comes not to the niggard churl.

Light is the task to give, O Maghavan, to one like me on the decisive day.
22 Like kine unmilked we call aloud, Hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not.
23 None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.
24 Bring, Indra, the Victorious Ones; bring, elder thou, the younger host.
For, Maghavan, thou art rich in treasures from of old, and must be called in every fight.
25 Drive thou away our enemies, O Maghavan: make riches easy to be won.
Be thou our good Protector in the strife for spoil: Cherisher of our friends be thou.
26 O Indra, give us wisdom as a sire gives wisdom to his sons.
Guide us, O Much-invoked, in this our way may we still live and look upon the light.
27 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground.
With thine assistance, Hero, may we ass through all the waters that are rul`ng down.

HYMN XXXIII Vasistha.

1. THESE who wear hair-knots on the right, the movers of holy thought, white-robed, have won me over.
I warned the men, when from the grass I raised me, Not from afar can my Vasisthas help you.
2 With soma they brought Indra from a distance, Over Vaisanta, from the strong libation.
Indra preferred Vasisthas to the Soma pressed by the son of Vayata, Pasadyumna.
3 So, verily, with these he crossed the river, in company with these he slaughtered Bheda.
So in the fight with the Ten Kings, Vasisthas! did Indra help Sudas through your devotions.
4 I gladly, men I with prayer prayed by our fathers have fixed your axle: ye shall not be injured:
Since, when ye sang aloud the Sakvari verses, Vasisthas! ye invigorated Indra.
5 Like thirsty men they looked to heaven, in battle with the Ten Kings, surrounded and imploring.
Then Indra heard Vasistha as he praised him, and gave the Trtsus ample room and freedom.
6 Like sticks and staves wherewith they drive the cattle, Stripped bare, the Bharatas were found defenceless:
Vasistha then became their chief and leader: then widely. were the Trtsus' clans extended.
7 Three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.
Three that give warmth to all attend the morning. All these have they discovered, these Vasisthas.
8 Like the Sun's growing glory is their splendour, and like the sea's is their unflathomed greatness.
Their course is like the wind's. Your laud, Vasisthas, can never be attained by any other.
9 They with perceptions of the heart in secret resort to that which spreads a thousand branches.
The Apsaras brought hither the Vasisthas wearing the vesture spun for them by Yama.
10 A form of lustre springing from the lightning wast thou, when Varuna and Mitra saw thee.
Tliy one and only birth was then, Vasistha, when from thy stock Agastya brought thee hither.
11 Born of their love for Urvasi, Vasistha thou, priest, art son of Varuna and Mitra;
And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus-blossorn.
12 He thinker, knower both of earth and heaven, endowed with many a gift, bestowing thousands,
Destined to wear the vesture spun by Yama, sprang from the Apsaras to life, Vasistha.
13 Born at the sacrifice, urged by adorations, both with a common flow bedewed the pitcher.
Then from the midst thereof there rose up Mana, and thence they say was born the sage Vasistha.
14 He brings the bearer of the laud and Saman: first shall he speak bringing the stone for pressing.
With grateful hearts in reverence approach him: to you, O Pratrdas, Vasistha cometh.

HYMN XXXIV Visvedevas.

1. MAY our divine and brilliant hymn go forth, like a swift chariot wrought and fashioned well.
2 The waters listen as they flow along: they know the origin of heaven and earth.
3 Yea, the broad waters swell their flood ior him: of him strong heroes think amid their foes.
4 Set ye for him the coursers to the pole: like Indra Thunderer is the Golden-armed.
5 Arouse you, like the days, to sacrifice speed gladly like a traveller on the way.
6 Go swift to battles, to the sacrifice: set up a flag, a hero for the folk.
7 Up from his strength hath risen as 'twere a light: it bears the load as earth bears living things.
8 Agni, no demon I invoke the Gods: by law completing it, I form a hymn.
9 Closely albout you lay your heavenly song, and send your voice to where the Gods abide.
10 Varuna, Mighty, with a thousand eyes, beholds the paths wherein these rivers run.
11 He, King of kings, the glory of the floods, o'er all that liveth hath resistless sway.
12 May he assist us among all the tribes, and make the envier's praise devoid of light.
13 May the foes' threatening arrow pass us by: may he put far from us our bodies' sin.
14 Agni, oblation-cater, through our prayers aid us: to him our dearest laud is brought.
15 Accordant with the Gods choose for our Friend the Waters' Child: may he be good to us.
16 With lauds I sing the Dragon born of floods: he sits beneath the streams in middle air.
17 Ne'er may the Dragon of the Deep harm us: ne'er fail this faithful servant's sacrifice.
18 To these our heroes may they grant renown: may pious men march boldly on to wealth.
19 Leading great hosts, with fierce attacks of these, they burn their foes as the Sun burns the earth.
20 What time our wives draw near to us, may he, left-handed Tvastar, give us hero sons.
21 May Tvastar find our hymn acceptable, and may Aramati, seeking wealth, be ours.
22 May they who lavish gifts bestow those treasures: may Rodasi and Varunani listen.
May he, with the Varutris, be our refuge, may bountiful Tvastar give us store of riches.
23 So may rich Mountains and the liberal Waters, so may all Herbs that grow on ground, and Heaven,
And Earth accordant with the Forest-Sovrans, and both the World-halves round about protect us.
24 To this may both the wide Worlds lend approval, and Varuna in heaven, whose Friend is Indra.
May all the Maruts give consent, the Victors, that we may hold great wealth in firm possession.
25 May Indra, Varuna, Mitra, and Agni, Waters, Herbs, Trees accept the praise we offer.
May we find refuge in the Marut's bosom. Protect us evermore, ye Gods, with blessings.

HYMN XXXV. Visvedevas.

1. BEFRIEND us with their aids Indra and Agni, Indra and Varuna who receive oblations!
Indra and Soma give health, strength and comfort, Indra and Pusan be our help in battle.
2 Auspicious Friends to us be Bhaga, Sathsa, auspicious be Purandhi aid all Riches;
The blessing of the true and well-conducted, and Aryaman in many forms apparent.
3 Kind unto us he Maker and Sustainer, and the far-reaching Pair with God-like natures.
Auspicious unto us be Earth and Heaven, the Mountain, and the Gods' fair invocations.
4 Favour us Agni with his face of splendour, and Varuva and Mitra and the Asvins.
Favour us noble actions of the pious, impetuous vita blow on us with favour.
5 Early invoked, may Heaven and Earth be friendly, and Air's mid-region good for us to look on.
To us may Herbs and Forest-Trees be gracious, gracious the Lord Victorious of the region.
6 Be the God Indra with the Vasus friendly, and, with Adityas, Varuna who blesseth.
Kind, with the Rudras, be the Healer Rudra, and, with the Dames, may Tvastar kindly listen.
7 Blest unto us be Soma, and devotions, blest be the Sacrifice, the Stones for pressing.
Blest be the fixing of the sacred Pillars, blest be the tender Grass and blest the Altar.
8 May the far-seeing Sun rise up to bless us: be the four Quarters of the sky auspicious.
Auspicious be the firmly-seated Mountains, auspicious be the Rivers and the Waters.
9 May Adid through holy works be gracioas, and may the Maruts, loud in song, be friendly.
May Visnu give felicity, and Pusan, the Air that cherisheth our life, and Vayu.
10 Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.
Auspicious to all creatures be Parjanya, auspicious be the field's benign Protector.
11 May all the fellowship of Gods befriend us, Sarasvati, with Holy Thoughts, be gracious.
Friendly be they, the Liberal Ones who seek us, yea, those who dwell in heaven, on earth, in waters.
12 May the great Lords of Truth protect and aid us: blest to us be our horses and our cattle.
Kind be the pious skilful-handed Rbhus, kind be the Fathers at our invocations.
13 May Aja-Ekapad, the God, be gracious, gracious the Dragon of the Deep, and Ocean.
Gracious be he the swelling Child of Waters, gracious be Prsni who hath Gods to guard her.
14 So may the Rudras, Vasus, and Adityas accept the new hymn which we now are making.
May all the Holy Ones of earth and heaven, and the Cow's offipring hear our invocation.
15 They who of Holy Gods are very holy, Immortal, knowing Law, whom man must worship,-
May these to-day give us broad paths to travel. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVI. Visvedevas

1. LET the prayer issue from the seat of Order, for Surya with his beams hath loosed the cattle.
With lofty ridges earth is far extended, and Agni's flame hath lit the spacious surface.
2 O Asuras, O Varuna and Mitra, this hymn to you, like food, anew I offer.
One of you is a strong unerring Leader, and Mitra, speaking, stirreth men to labour.
3 The movements of the gliding wind come hither: like cows, the springs are filled to overflowing.
Born in the station e'en of lofty heaven the Bull hath loudly bellowed in this region.
4 May I bring hither with my song, O Indra, wise Aryaman who yokes thy dear Bay Horses,
Voracious, with thy noble car, O Hero, him who defeats the wrath of the malicious.
5 In their own place of sacrifice adorers worship to gain long life and win his friendship.
He hath poured food on men when they have praised him; be this, the dearest reverence, paid to Rudra.
6 Coming together, glorious, loudly roaring - Sarasvati, Mother of Floods, the seventh-
With copious milk, with fair streams, strongly flowing, full swelling with the volume of their water;
7. And may the mighty Maruts, too, rejoicing, aid our devotion and protect our offspring.
Let not swift-moving Aksara neglect us: they have increased our own appropriate riches,
8 Bring ye the great Aramati before you, and Pusan as the Hero of the synod,
Bhaga who looks upon this hymn with favour, and, as our strength, the bountiful Purandbi.
9 May this our song of praise reach you, O Maruts, and Visnu guardian of the future infant.
May they vouchsafe the singer strength for offspring. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVII. Visvedevas.

1. LET your best-bearing car that must be lauded, ne'er injured, bring you Vajas and Rbhuksans.
Fill you, fair-helmeted! with mighty Soma, thrice-mixed, at our libations to delight you.
2 Ye who behold the light of heaven, Rbhuksans, give our rich patrons unmolested riches.
Drink, heavenly-natured. at our sacrifices, and give us bounties for the hymns we sing you.
3 For thou, O Bounteous One, art used to giving, at parting treasure whether small or ample.
Filled full are both thine arms with great possessions: thy goodness keeps thee not from granting riches.
4 Indra, high-famed, as Vaja and Rbhuksans, thou goest working, singing to the dwelling.
Lord of Bay Steeds, this day may we Vasisthas offer our prayers to thee and bring oblations.
5 Thou winnest swift advancement for thy servant, through hymns, Lord of Bay Steeds, which thou hast favoured.
For thee with friendly succour have we battled, and when, O Indra, wilt thou grant us riches?
6 To us thy priests a home, as 'twere, thou givest: when, Indra wilt thou recognize our praises?
May thy strong Steed, through our ancestral worship, bring food and wealth with heroes to our dwelling.
7 Though Nirrti the Goddess reigneth round him, Autumns with food in plenty come to Indra.
With three close Friends to length of days he cometh, he whom men let not rest at home in quiet.
8 Promise us gifts, O Savitar: may riches come unto us in Parvata's full bounty.
May the Celestial Guardian still attend us. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVIII. Savitar.

1. ON high hath Savitar, this God, extended the golden lustre which he spreads around him.
Now, now must Bhaga be invoked by mortals, Lord of great riches who distributes treasures.
2 Rise up, O Savitar whose hands are golden, and hear this man while sacrifice is offered,
Spreading afar thy broad and wide effulgence, and bringing mortal men the food that feeds them.
3 Let Savitar the God he hymned with praises, to whom the Vasus, even, all sing glory.
Sweet be our lauds to him whose due is worship: may he with all protection guard our princes.
4 Even he whom Aditi the Goddess praises, rejoicing in God Savitar's incitement:
Even he who praise the high imperial Rulers, Varuna, Mitra, Aryaman, sing in concert.
5 They who come emulous to our oblation, dispensing bounty, from the earth and heaven.
May they and Ahibudhnya hear our calling: guard us Varutri with the Ekadhenus.
6 This may the Lord of Life, entreated, grant us,-the wealth which Savitar the God possesses.
The mighty calls on Bhaga for protection, on Bhaga calls the weak to give him riches.
7 Bless us the Vajins when we call, while slowly they move, strong Singers, to the Gods' assembly.
Crushing the wolf, the serpent, and the demons, may they completely banish all affliction.
8 Deep-skilled in Law eternal, deathless, Singers, O Vajins, help us in each fray for booty.
Drink of this meath, he satisfied, be joyful: then go on paths which Gods are wont to travel.

HYMN XXXIX Visvedevas.

1. AGNI, erect, hath shown enriching favour: the flame goes forward to the Gods' assembly.
Like car-borne men the stones their path have chosen: let the priest, quickened, celebrate our worship.
2 Soft to the tread, their sacred grass is scattered: these go like Kings amid the band around them,
At the folks early call on Night and Morning,-Vayu, and Pusan with his team, to bless us.
3 Here on their path the noble Gods proceeded: in the wide firmament the Beauteous decked them.
Bend your way hither, ye who travel widely: hear this our envoy who hath gone to meet you.
4 For they are holy aids at sacrifices: all Gods approach the place of congregation.
Bring these, desirous, to our worship, Agni, swift the Nisatyas, Bhaga, and Purandhi.
5 Agni, to these men's hymns, from earth, from heaven, bring Mitra, Varuna, Indra, and Agni,
And Aryaman, and Aditi, and Visnu. Sarasvati be joyful, and the Maruts.
6 Even as the holy wish, the gift is offered: may he, unsated, come when men desire him.
Give never-failing ever-conquering riches: with Gods for our allies may we be victors.
7 Now have both worlds been praised by the Vasisthas; and holy Mitra, Varuna, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XL. Visvedevas.

1. BE gathered all the audience of the synod: let us begin their praise whose course is rapid.
Whate'er God Savitar this day produces, may we be where the Wealthy One distributes.
2 This, dealt from heaven ' may both the Worlds vouchsafe us, and Varuna, Indra, Aryaman, and Mitra.
May Goddess Aditi assign us riches, Vayu and Bhaga make them ours for ever.
3 Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour.
Him, too, Sarasvati and Agni further, and there is none to rob him of his riches.
4 This Varuna is guide of Law, he, Mitra, and Aryaman, the Kings, our work have finished.
Divine and foeless Aditi quickly listens. May these deliver us unharmed from trouble.
5 With offerings I propitiate the branches of this swift-moving God, the bounteous Visnu.
Hence Rudra gained his Rudra-strength: O Asvins, ye sought the house that hath celestial viands.
6 Be not thou angry here, O glowing Pusan, for what Varutri and the Bounteous gave us.
May the swift-moving Gods protect and bless us, and Vata send us rain, wha wanders round us.
7 Now have both worlds been praised by the Vasisthas, and holy Mitra, Varuna, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XLI. Bhaga.

1. AGNI at dawn, and Indra we invoke at dawn, and Varuna and Mitra, and the Asvins twain.
Bhaga at dawn, Pusan, and Brahmanaspati, Soma at dawn, Rudra we will invoke at dawn.
2 We will invoke strong, early-conquering Bhaga, the Son of Aditi, the great supporter:
Thinking of whom, the poor, yea, even the mighty, even the King himself says, Give me Bhaga.
3 Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga.
Bhaga, augment our store of kine and horses, Bhaga, may we be rich in men and heroes.
4 So may felicity be ours at present, and when the day approaches, and at noontide;
And may we still, O Bounteous One, at sunset be happy in the Deities' loving-kindness.
5 May Bhaga verily be bliss-bestower, and through him, Gods! may happiness attend us.
As such, O Bhaga, all with might invoke thee: as such be thou our Champion here, O Bhaga.
6 To this our worship may all Dawns incline them, and come to the pure place like Dadhikravan.
As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.
7 May blessed Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN XLII Visvedevas.

1. LET Brahmans and Angirases come forward, and let the roar of cloudy heaven surround us.
Loud low the Milch-kine swimming in the waters: set be the stones that grace our holy service.
2 Fair, Agni, is thy long-known path to travel: yoke for the juice tfiy bay, thy ruddy horses,
Or red steeds, Hero-bearing, for the chamber. Seated, I call the Deities' generations.
3 They glorify your sacrifice with worship, yet the glad Priest near them is left unequalled.
Bring the Gods hither, thou of many aspects: turn hitherward Aramati the Holy.
4 What time the Guest hath made himself apparent, at ease reclining in the rich man's dwelling,
Agni, well-pleased, well-placed within the chamber gives to a house like this wealth worth the choosing.
5 Accept this sacrifice of ours, O Agni; glorify it with Indra and the Maruts.
Here on our grass let Night and Dawn be seated: bring longing Varuna and Mitra hither.
6 Thus hath Vasistha praised victorious Agni, yearning for wealth that giveth all subsistence.
May he bestow on us food, strength, and riches. Preserve us evermore, ye Gods, with blessings.

HYMN XLIII Visvedevas.

1. SING out the pious at your sacrifices to move with adorations Earth and Heaven-
The Holy Singers, whose unmatched devotions, like a tree's branches, part in all directions.
2 Let sacrifice proceed like some fleet courser: with one accord lift ye on high the ladles.
Strew sacred grass meet for the solenm service: bright flames that love the Gods have mounted upward.
3 Like babes in arms reposing on their mother, let the Gods sit upon the grass's summit.
Let general fire make bright the flame of worship: scorn us not, Agni, in the Gods' assembly.
4 Gladly the Gods have let themselves be honoured, milking the copious streams of holy Order.
The highest might to-day is yours, the Vasits': come ye, as many as ye are, one-minded.
5 So, Agni, send us wealth among the people: may we be closely knit to thee, O Victor,
Unharmed, and rich, and taking joy together. Preserve us evermore, ye ods, with blessings.

HYMN XLIV. Dadhikras.

1. I CALL on Dadhikras, the first, to give you aid, the Asvins, Bhaga, Dawn, and Agni kindled well,
Indra, and Visnu, Pusan, Brahmanaspati, Adityas, Heaven and Earth, the Waters, and the Light.
2 When, rising, to the sacrifice we hasten, awaking Dadhikras with adorations.
Seating on sacred grass the Goddess Ila. let us invoke the sage swift-hearing Asvins.
3 While I am thus arousing Dadhikravan I speak to Agni, Earth, and Dawn, and Surya,
The red, the brown of Varuna ever mindful: may they ward off from us all grief and trouble.
4 Foremost is Dadhikravan, vigorous courser; in forefront of the cars, his way he knoweth,
Closely allied with Surya and with Morning, Adityas, and Angirases, and Vasus.
5 May Dadhikras prepare the way we travel that we may pass along the path of Order.
May Agni bear us, and the Heavenly Army: hear us all Mighty Ones whom none deceiveth.

HYMN XLV. Savitar.

1. MAY the God Savitar, rich in goodly treasures, filling the region, borne by steeds, come hither,
In his hand holding much that makes men happy, lulling to slumber and arousing creatures.
2 Golden, sublime, and easy in their motion, his arms extend unto the bounds of heaven.
Now shall that mightiness of his he lauded: even Surya yields to him in active vigour.
3 May this God Savitar, the Strong and Mighty, the Lord of precious wealth, vouchsafe us treasures.
May he, advancing his far-spreading lustre, bestow on us the food that feedeth mortals.
4 These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.
High vital strength, and manifold, may he grant us. Preserve us evermore, ye Gods, with blessings.

HYMN XLVI. Rudra.

1. To Rudra bring these songs, whose bow is firm and strong, the self-dependent God with swiftly-flying shafts,
The Wise, the Conqueror whom none may overcome, armed with sharp-pointed weapons: may he hear our call.
2 He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial sway.
Come willingly to our doors that gladly welcome thee, and heal all sickness, Rudra., in our families.
3 May thy bright arrow which, shot down by thee from heaven, flieth upon the earth, pass us uninjured by.
Thou, very gracious God, bast thousand medicines: inflict no evil on our sons or progeny.
4 Slay us not, nor abandon us, O Rudra let not thy noose, when thou art angry, seize us.
Give us trimmed grass and fame among the living. Preserve us evermore, ye Gods, with blessings.

HYMN XLVII. Waters.

1. MAY we obtain this day from you, O Waters, that wave of pure refreshment, which the pious
Made erst the special beverage of Indra, bright, stainless, rich in sweets and dropping fatness.
2 May the Floods' Offspring, he whose course is rapid, protect that wave most rich in sweets, O Waters,
That shall make Indra and the Vasus joyful. This may we gain from you to-day, we pious.
3 All-purifying, joying in their nature, to paths of Gods the Goddesses move onward.
They never violate the laws of Indra. Present the oil-rich offering to the Rivers.
4 Whom Surya with his bright beams hath attracted, and Indra dug the path for them to travel,
May these Streams give us ample room and freedom. Preserve us evermore, ye Gods, with blessings.

HYMN XLVIII. Rbhus.

1. YE liberal Heroes, Vajas and Rbhuksans, come and delight you with our flowing Soma.
May your strength, Vibhus, as ye come to meet us, turn hitherward your car that brings men profit.
2 May we as Rbhu with your Rbhus conquer strength with our strength, as Vibhus with the Vibhus.
May Vaja aid us in the fight for booty, and helped by Indra may we quell the foeman.
3 For they rule many tribes with high dominion, and conquer all their foes in close encounter.
May Indra, Vibhvan, Vaja, and Rbhuksan destroy by turns the wicked foeman's valour.
4 Now, Deities, give us ample room and freedom: be all of you, one-minded, our protection.
So let the Vasus grant us strength and vigour. Preserve us evermore, ye Gods, with blessings.

HYMN XLIX. Waters.

1. FORTH from the middle of the flood the Waters-their chief the Sea-flow cleansing, never sleeping.
Indra, the Bull, the Thunderer, dug their channels: here let those Waters, Goddesses, protect me.
2 Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,
Bright, purifying, speeding to the Ocean, here let those Waters. Goddesses, protect me.
3 Those amid whom goes Varuna the Sovran, he who discriminates men's truth and falsehood-
Distilling meath, the bright, the purifying, here let those Waters, Goddesses, protect me.
4 They from whom Varuna the King, and Soma, and all the Deities drink strength and vigour,
They into whom Vaisvanara Agni entered, here let those Waters, Goddesses, protect Me.

HYMN L. Various Deities.

1. O MITRA-VARUNA, guard and protect me here: let not that come to me which nests within and swells.
I drive afar the scorpion hateful to the sight: let not the winding worm touch me and wound my foot.
2 Eruption that appears upon the twofold joints, and that which overspreads the ankles and the knees,
May the refulgent Agni banish far away let not the winding worm touch me and wound my foot.
3 The poison that is formed upon the Salmali, that which is found in streams, that which the plants produce,
All this may all the Gods banish and drive away: let not the winding worm touch me and wound my foot.
4 The steep declivities, the valleys, and the heights, the channels full of water, and the waterless-
May those who swell with water, gracious Goddesses, never afflict us with the Sipada disease, may all the rivers keep us free from Simida.

HYMN LI. Adityas.

1 THROUGH the Adityas' most auspicious shelter, through their most recent succour may we conquer.
May they, the Mighty, giving ear, establish this sacrifice, to make us free and sinless.
2 Let Aditi rejoice and the Adityas, Varuna, Mitra, Aryaman, most righteous.
May they, the Guardians of the world, protect us, and, to show favour, drink this day our Soma.
3 All Universal Deities, the Maruts, all the Adityas, yea, and all the Rbhus,
Indra, and Agni, and the Asvins, lauded. Preserve us evermore, ye Gods, with blessings.

HYMN LII. Adityas.

1. MAY we be free from every bond, Adityas! a castle among Gods and men, ye Vasus.
Winning, may we win Varuna and Mitra, and, being, may we be, O Earth and Heaven.
2 May Varuna and Mitra grant this blessing, our Guardians, shelter to our seed and offspring.
Let us not suffer for another's trespass. nor do the thing that ye, O Vasus, punish.
3 The ever-prompt Angirases, imploring riches from Savitar the God, obtained them.
So may our Father who is great and holy, and all the Gods, accordant, grant this favour.

HYMN LIII. Heaven and Earth.

1. AS priest with solemn rites and adorations I worship Heaven and Earth, the High and Holy.
To them, great Parents of the Gods, have sages of ancient time, singing, assigned precedence.
2 With newest hymns set in the seat of Order, those the Two Parents, born before all others,
Come, Heaven and Earth, with the Celestial People, hither to us, for strong is your protection.
3 Yea, Heaven and Earth, ye hold in your possession full many a treasure for the liberal giver.
Grant us that wealth which comes in free abundance. Preserve us evermore, ye Gods, with blessings.

HYMN LIV. Vastospati.

1. ACKNOWLEDGE us, O Guardian of the Homestead: bring no disease, and give us happy entrance.
Whate'er we ask of thee, be pleased to grant it, and prosper thou quadrupeds and bipeds.
2 Protector of the Home, be our promoter: increase our wealth in kine and steeds, O Indu.
May we be ever-youthful in thy friendship: be pleased in us as in his sons a father.
3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling!
Protect our happiness in rest and labour. Preserve us evermore, ye Gods, with blessings.

HYMN LV. Vastospati.

1. VASTOSPATI, who killest all disease and wearest every form,
Be an auspicious Friend to us.
2 When, O bright Son of Sarama, thou showest, tawny-hued! thy teeth,
They gleam like lances' points within thy mouth when thou wouldst bite; go thou to steep.
3 Sarama's Son, retrace thy way: bark at the robber and the thief.
At Indra's singers barkest thou? Why dust thou seek to terrify us? Go to sleep.
4 Be on thy guard against the boar, and let the boar beware of thee.
At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.
5 Sleep mother, let the father sleep, sleep dog and master of the house.
Let all the kinsmen sleep, sleep all the people who are round about.
6 The man who sits, the man who walks, and whosoever looks on us,
Of these we closely shut the eyes, even as we closely shut this house.
7 The Bull who hath a thousand horns, who rises up from out the sea,-
By him the Strong and Mighty One we lull and make the people sleep.
8 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweetsthese, one and all, we lull to sleep.

HYMN LVI. Maruts.

1. Wno are these radiant men in serried rank, Rudra's young heroes borne by noble steeds?
2 Verily no one knoweth whence they sprang: they, and they only, know each other's birth.
3 They strew each other with their blasts, these Hawks: they strove together, roaring like the wind.
4 A sage was he who knew these mysteries, what in her udder mighty Prsni bore.
5 Ever victorious, through the Maruts, be this band of Heroes, nursing manly strength,
6 Most bright in splendour, flectest on their way, close-knit to glory, strong with varied power.
7 Yea, mighty is your power and firm your strength: so, potent, with the Maruts, be the band.
8 Bright is your spirit, wrathful are your minds: your bold troop's minstrel is like one inspired.
9 Ever avert your blazing shaft from us, and let not your displeasure reach us here
10 Your dear names, conquering Maruts, we invoke, calling aloud till we are satisfied.
11 Well-armed, impetuous in their haste, they deck themselves, their forms, with oblations: to you, the pure, ornaments made of gold.
12 Pure, Maruts, pure yourselves, are your oblations: to you, the pure, pure sacrifice I offer.
By Law they came to truth, the Law's observers, bright by their birth, and pure, and sanctifying.
13 Your rings, O Maruts, rest upon your shoulders, and chains of gold are twined upon your bosoms.
Gleaming with drops of rain, like lightning-flashes, after your wont ye whirl about your weapons.
14 Wide in the depth of air spread forth your glories, far, most adorable, ye bear your titles.
Maruts, accept this thousandfold allotment of household sacrifice and household treasure.
15 If, Maruts, ye regard the praise recited here at this mighty singer invocation,
Vouchsafe us quickly wealth with noble heroes, wealth which no man uho hateth us may injure.
16 The Maruts, fleet as coursers, while they deck them like youths spectators of a festal meeting,
Linger, like beauteous colts, about the dwelling, like frisking calves, these who pour down the water.
17 So may the Maruts help us and be gracious, bringing free room to lovely Earth and Heaven.
Far be your bolt that slayeth men and cattle. Ye Vasus, turn yourselves to us with blessings.
18 The priest, when seated, loudly calls you, Maruts, praising in song your universal bounty.
He, Bulls! who hath so much in his possession, free from duplicity, with hymns invokes you.
19 These Maruts bring the swift man to a stand-still, and strength with mightier strength they break and humble
These guard the singer from the man who hates him and lay their sore displeasure on the wicked.
20 These Maruts rouse even the poor and needy: the Vasus love him as an active champion.
Drive to a distance, O ye Bulls, the darkness: give us full store of children and descendants.
21 Never, O Maruts, may we lose your bounty, nor, car-borne Lords! be hitidmost when ye deal it.
Give us a share in that delightful treasure, the genuine wealth that, Bulls! is your possession.
22 What time the men in fury rush together for running streams, for pastures, and for houses.
Then, O ye Maruts, ye who spring from Rudra, be our protectors in the strife with foemen.
23 Full many a deed ye did for our forefathers worthy of lauds which, even of old, they sang you.
lle strong man, with the Maruts, wins in battle, the charger, with the Maruts, gains the booty.
24 Ours, O ye Maruts, be the vigorous Hero, the Lord Divine of men, the strong Sustainer,
With whom to fair lands we may cross the waters, and dwell in our own home with you beside us.
25 May Indra, Mitra, Varuna and Agni, Waters, and Plants, and Trees accept our praises.
May we find shelter in the Marut's bosom. Preserve us evermore, ye Gods, with blessings.

HYMN LVII. Maruts.

1. YEA, through the power of your sweet juice, ye Holy! the Marut host is glad at sacrifices.
They cause even spacious heaven and earth to tremble, they make the spring flow when they come, the Mighty.
2 The Maruts watch the man who sings their praises, promoters of the thought of him who worships.
Seat you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.
3 No others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.
With all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.
4 Far from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.
Let us not he exposed to that, ye Holy! May your most loving favour still attend us.
5 May even what we have done delight the Maruts, the blameless Ones, the bright, the purifying.
Further us, O ye Holy, with your kindness: advance us mightily that we may prosper.
6 And may the Maruts, praised by all their titles, Heroes, enjoy the taste of our oblations.
Give us of Amrta for the sake of offspring: awake the excellent fair stores of riches.
7 Hither, ye Maruts, praised, with all your succours, with all felicity come to our princes,
Who, of themselves, a hundredfold increase us. Preserve us evermore, ye Gods, with blessings.

HYMN LVIII. Maruts.

1. SING to the troop that pours down rain in common, the Mighty Company of celestial nature.
They make the world-halves tremble with their greatness: from depths of earth and sky they reach to heaven.
2 Yea, your birth, Maruts, was with wild commotion, ye who move swiftly, fierce in wrath, terrific.
Ye all-surpassing in your might and vigour, each looker on the light fears at your coming.
3 Give ample vital power unto our princes let our fair praises gratify the Maruts.
As the way travelled helpeth people onward, so further us with your delightful succours.
4 Your favoured singer counts his wealth by hundreds: the strong steed whom ye favour wins a thousand.
The Sovran whom ye aid destroys the foeman. May this your gift, ye Shakers, be distinguished.
5 I call, as such, the Sons of bounteous Rudra: will not the Maruts turn again to us-ward?
What secret sin or open stirs their anger, that we implore the Swift Ones to forgive us.
6 This eulogy of the Bounteous hath been spoken: accept, ye Maruts, this our hymn of praises.
Ye Bulls, keep those who hate us at a distance. Preserve us evermore, ye Gods, with blessings.

HYMN LIX. Maruts.

1. WHOMSO ye rescue here and there, whomso ye guide, O Deities,
To him give shelter, Agni, Mitra, Varuna, ye Maruts, and thou Aryaman.
2 Through your kind favour, Gods, on some auspicious day, the worshipper subdues his foes.
That man increases home and strengthening ample food who brings you offerings as ye list.
3 Vasistha will not overlook the lowliest one among you all.
O Maruts, of our Soma juice effused to-day drink all of you with eager haste.
4 Your succour in the battle injures not the man to whom ye, Heroes, grant your gifts.
May your most recent favour turn to us again. Come quickly, ye who fain would drink.
5 Come hitherward to drink the juice, O ye whose bounties give you joy.
These offerings are for you, these, Maruts, I present. Go not to any place but this.
6 Sit on our sacred grass, be graciously inclined to give the wealth for which we long,
To take delight, ye Maruts, Friends of all, with Svaha, in sweet Soma juice.
7 Decking the beauty of their forms in secret the Swans with purple backs have flown down hither.
Around me all the Company hath settled, like joyous Heroes glad in our libation.
8 Maruts, the man whose wrath is hard to master, he who would slay us ere we think, O Vasus,
May he be tangled in the toils of mischief; smite ye him down with your most flaming weapon.
9 O Maruts, ye consuming Gods, enjoy this offering brought for you,
To help us, ye who slay the foe.
10 Sharers of household sacrifice, come, Maruts, stay not far away,
That ye may help us, Bounteous Ones.
11 Here, Self-strong Maruts, yea, even here. ye Sages with your sunbright skins
I dedicate your sacrifice.
12 Tryambaka we worship, sweet augmenter of prosperity.
As from its stem the cucumber, so may I be released from death, not reft of immortality.

HYMN LX. Mitra-Varuna.

1. WHEN thou, O Sun, this day, arising sinless, shalt speak the truth to Varuna and Mitra,
O Aditi, may all the Deities love us, and thou, O Aryaman, while we are singing.
2 Looking on man, O Varuna and Mitra, this Sun ascendeth up by both the pathways,
Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.
3 He from their home hath yoked the Seven gold Coursers who, dropping oil and fatness, carry Surya.
Yours, Varuna and Mitra, he surveyeth the worlds and living creatures like a herdsman.
4 Your coursers rich in store of sweets have mounted: to the bright ocean Surya hath ascended,
For whom the Adityas make his pathway ready, Aryaman, Mitra, Varuna, accordant.
5 For these, even Aryaman, Varuna and Mitra, are the chastisers of all guile and falsehood.
These, Aditi's Sons, infallible and mighty, have waxen in the home of law Eternal.
6 These, Mitra, Varuna whom none deceiveth, with great power quicken even the fool to wisdom,
And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.
7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless.
Even in the river's bed there is a shallow. across this broad expanse may they conduct us.
8 When Aditi and Varuna and Mitra, like guardians, give Sudas their friendly shelter,
Granting him sons and lineal succession, let us not, bold ones! move the Gods to anger.
9 May he with ofierings purify the altar from any stains of Varuna's reviler.
Aryaman save us us all those who hate us: give room and freedom to Sudas, ye Mighty.
10 Hid from our eyes is their resplendent meeting: by their mysterious might they hold dominion.
Heroes! we cry trembling in fear before you, even in the greatness of your power have mercy.
11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,
That good man's mind the Mighty Ones will follow: they have brought comfort to his spacious dwelling.
12 This priestly task, Gods! Varuna and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXI. Mitra-Varuna.

1. O VARUNA and Mitra, Surya spreading the beauteous light of you Twain Gods ariseth.
He who beholdetb all existing creatures observetb well the zeal that is in mortals.
2 The holy sage, renowned afar, directeth his hymns to you, O Varuna and Mitra,-
He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with power his autumns.
3 From the wide earth, O Varuna and Mitra from the great lofty heaven, ye, Bounteous Givers, -
Have in the fields and houses set your warder-, who visit every spot and watch unceasing.
4 I praise the strength of Varuna and Mitra that strength, by mightiness, keeps both worlds asunder.
Heroless pass the months of the ungodly he who loves sacrifice makes his home enduring.
5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.
Guile follows close the men who are untruthful: no secrets may be hidden from your knowledge.
6 I will exalt your sacrifice with homage: as priest, I, Mitra-Varuna, invoke you.
May these new hymns and prayers that I have fashioned delight you to the profit of the singer.
7 This priestly task, Gods! Varuna and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXII. Mitra-Varuna.

1. SURYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.
Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.
2 So hast thou mounted up before us, Surya, through these our praises, with fleet dappled horses.
Declare us free from all offence to Mitra, and Varuna, and Aryaman, and Agni.
3 May holy Agni, Varuna, and Mitra send down their riches upon us in thousands.
May they, the Bright Ones, make our praise-song perfect, and, when we laud them, grant us all our wishes.
4 O undivided Heaven and Earth, preserve us, us, Lofty Ones! your nobIy-born descendants.
Let us not anger Varuna, nor Vayu, nor him, the dearest Friend of mortals, Mitra.
5 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle.
Ye Youthful, make us famed among the people: hear, Mitra-Varuna, these mine invocations.
6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIII. Mitra-Varuna.

1. COMMON to all mankind, auspicious Surya, he who beholdeth all, is mounting upward;
The God, the eye of Varuna and Mitra, who rolled up darkness like a piece of leather.
2 Surya's great ensign, restless as the billow, that urgeth men to action, is advancing:
Onward he still would roll the wheel well-rounded, which Etasa, harnessed to the car-pole, moveth.
3 Refulgent from the bosom of the Mornings, he in Whom singers take delight ascendeth.
This Savitar, God, is my chief joy and pleasure, who breaketh not the universal statute.
4 Golden, far-seeing, from the heaven he riseth: far is his goal, he hasteth on resplendent.
Men, verily, inspirited by Surya speed to their aims and do the work assigned them.
5 Where the irrunortals have prepared his pathway he flieth through the region like a falcon.
With homage and oblations will we serve you, O Mitra-Varuna, when the Sun hath risen.
6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIV. Mitra-Varuna.

1. YE Twain who rule, in heaven and earth, the region, clothed be your clouds in robes of oil and fatness.
May the imperial Varuna, and Mitra, and high-born Aryaman accept our presents.
2 Kings, guards of rrtighty everlasting Order, come hitherward, ye Princes, Lords of Rivers.
Send us from heaven, O Varuna and Mitra, rain and sweet food, ye who pour down your bounties.
3 May the dear God, and Varuna and Mitra conduct us by the most effective pathways,
That foes may say unto Sudas our chieftain, May, we, too, joy in food with Gods to guard us.
4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,
Bedew with fatness, Varuna nd Mitra ye Kings, make glad the pleasant dwelling-places.
5 To you this laud, O Varuna and Mitra is offered like bright Soma juice to Vayu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXV. Mitra-Varuna.

1. WITH hymns I call you, when the Sun hath risen, Mitra, and Varuna whose thoughts are holy,
Whose Power Divine, supreme and everlasting, comes with good heed at each man's supplication.
2 For they are Asuras of Gods, the friendly make, both of you, our lands exceeding fruitful.
May we obtain you, Varuna and Mitra, wherever Heaven and Earth and days may bless us.
3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.
Varuna-Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.
4 Come, taste our offering, Varuna and Mitra: bedew our pasture wil sweet food and fatness.
Pour down in plenty here upon the people the choicest of your fair celestial water.
5 To you this laud, O Varuna and Mitra, is offered, like bright Soma juice to Vayu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXVI Mitra-Varuna.

1. LET our strong hymn of praise go forth, the laud of Mitra-Varuna,
With homage to that high-born Pair;
2 The Two exceeding wise, the Sons of Daksa, whom the gods ordained
For lordship, excellently great.
3 Such, Guardians of our homes and us, O Mitra-Varuna, fulfil
The thoughts of those who sing your praise.
4 So when the Sun hath risen to-day, may sinless Mitra, Aryaman,
Bhaga, and Savitar sendus forth.
5 May this our home be guarded well forward, ye Bounteous, on the way,
Who bear us safely o'er distress.
6. And those Self-reigning, Aditi, whose statute is inviolate,
The Kings who rule a vast domain.
7 Soon as the Sun hath risen, to you, to Mitra-Varuna, I sing,
And Aryarnan who slays the foe.
8 With wealth of gold may this my song bring unmolested power and might,
And, Brahmans, gain the sacrifice.
9 May we be thine, God Varuna, and with our princes, Mitra, thine.
Food and Heaven's light will we obtain.
10 Many are they who strengthen Law, Sun-eyed, with Agni for their tongue,
They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.
11 They who have stablished year and month and then the day, night, sacrifice and holy verse,
Varuna, Mitra, Aryarnan, the Kings, have won dominion which none else may gain.
12 So at the rising of the Sun we think of you with hymns to-day,
Even as Varuna, Mitra, Aryaman deserve: ye are the charioteers of Law.
13 True to Law, born in Law the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.
14 Uprises, on the slope of heaven, that marvel that attracts die sight
As swift celestial Etasa bears it away, prepared for every eye to see.
15 Lord of each single head, of fixt and moving things, equally through the whole expanse,
The Seven sister Bays bear Surya on his car, to bring us wealth and happiness.
16 A hundred autumns may we see that bright Eye, God-ordained, arise
A hundred autumns may we live.
17 Infallible through your wisdom, come hither, resplendent Varuna,
And Mitra, to the Soma draught.
18 Come as the laws of Heaven ordain, Varuna, Mitra, void of guile:
Press near and drink the Soma juice.
19 Come, Mitra, Varuna, accept, Heroes, our sacrificial gift:
Drink Soma, ye who strengthen Law.

HYMN LXVII. Asvins.

1. I WITH a holy heart that brings oblation will sing forth praise to meet your car, ye Princes,
Which, Much-desired! hath wakened as your envoy. I call you hither as a son his parents.
2 Brightly hath Agni shone by us enkindled: the limits even of darkness were apparent.
Eastward is seen the Banner of the Morning, the Banner born to give Heaven's Daughter glory.
3 With hymns the deft priest is about you, Asvins, the eloquent priest attends you now, Nasatyas.
Come by the paths that ye are wont to travel, on car that finds the light, laden with treasure.
4 When, suppliant for your help, Lovers of Sweetness! I seeking wealth call you to our libation,
Hitherward let your vigorous horses bear you: drink ye with us the well-pressed Soma juices.
5 Bring forward, Asvins, Gods, to its fulfilment my never-wearied prayer that asks for riches.
Vouchsafe us all high spirit in the combat, and with your powers, O Lords of Power, assist us.
6 Favour us in these prayers of ours, O Asvins. May we have genial vigour, ne'er to fail us.
So may we, strong in children and descendants, go, wealthy, to the banquet that awaits you.
7 Lovers of Sweetness, we have brought this treasure to you as 'twere an envoy sent for friendship.
Come unto us with spirits free from anger, in homes of men enjoying our oblation.
8 With one, the same, intention, ye swift movers, o'er the Seven Rivers hath your chariot travelled.
Yoked by the Gods, your strong steeds never weary while speeding forward at the pole they bear you.
9 Exhaustless be your bounty to our princes who with their wealth incite the gift of riches,
Who further friendship with their noble natures, combining wealth in kine with wealth in herses.
10 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXVIII. Asvins.

1. COME, radiant Asvins, with your noble horses: accept your servant's hymns, ye Wonder-Workers:
Enjoy oblations which we bring to greet you.
2 The gladdening juices stand prepared before you: come quickly and partake of mine oblation.
Pass by the calling of our foe and bear us.
3 Your chariot with a hundred aids, O Asvins, beareth you swift as thought across the regions,
Speeding to us, O ye whose wealth is Surya.
4 What time this stone of yours, the Gods' adorer, upraised, sounds forth for you as Soma-presser,
Let the priest bring you, Fair Ones, through oblations.
5 The nourishment ye have is, truly, wondrous: ye gave thereof a quickening store to Atri,
Who being dear to you, receives your favour.
6 That gift, which all may gain, ye gave Cyavana, when he grew old, who offered you oblations,
When ye bestowed on him enduring beauty.
7 What time his wicked friends abandoned Bhujyu, O Asvins, in the middle of the ocean,
Your horse delivered him, your faithful servant.
8 Ye lent your aid to Vrka when exhausted, and listened when invoked to Sayu's calling.
Ye made the cow pour forth her milk like water, and, Asvins, strengthened with your strength the barren.
9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.
May the cow nourish him with milk to feed llim. Preserve us evermore, ye Gods, with blessings.

HYMN LXIX. Asvins.

1. MAY your gold chariot, drawn by vigorous horses, come to us, blocking up the earth and heaven,
Bright with its fellies while its way drops fatness, food-laden, rich in coursers, man's protector.
2 Let it approach, yoked by thewill, three-seated, extending far and wide o'er fivefold beings,
Whereon ye visit God-adoring races, bending your course whither ye will, O Asvins.
3 Renowned, with noble horses, come ye hither: drink, Wondrous Pair, the cup that holds sweet juices.
Your car whereon your Spouse is wont to travel marks with its track the farthest ends of heaven.
4 When night was turning to the grey of morning the Maiden, Surya's Daughter, chose your splendour.
When with your power and might ye aid the pious he comes through heat to life by your assistance.
5 O Chariot-borne, this car of yours invested with rays of light comes harnessed to our dwelling.
Herewith, O Asvins, while the dawn is breaking, to this our sacrifice bring peace and blessing.
6 Like the wild cattle thirsty for the lightning, Heroes, come nigh this day to our libations.
Men call on you with hymns in many places, but let not other worshippers detain you.
7 Bhujyu, abandoned in the midst of ocean, ye raised from out the water with your horses,
Uninjured, winged, flagging not, undaunted, with deeds of wonder saving him, O Asvins.
8 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXX. Asvins.

1. RICH in all blessings, Asvins come ye hither: this place on earth is called your own possession,
Like a strong horse with a fair back it standeth, whereon, as in a lap, ye seat you firmly.
2 This most delightful eulogy awaits you in the man's house drink-offering hath been heated,
Which bringeth you over the seas and rivers, yoking as'twere two well-matched shining horses.
3 Whatever dwellings ye possess, O Asvins, in fields of men or in the streams of heaven,
Resting upon the summit of the mountain, or bringing food to him who gives oblation,
4 Delight yourselves, ye Gods, in plants and waters when Rsis give them and ye find they suit You.
Enriching us with treasures in abundance ye have looked back to former generations.
5 Asvins, though ye have heard them oft aforetime, regard the many prayers which Rsis offer.
Come to the man even as his heart desireth: may we enjoy your most delightful favour.
6 Come to the sacrifice offered you, Nasatyas, with men, oblations, and prayer duly uttered.
Come to Vasistha as his heart desireth, for unto you these holy hymns are chanted.
7 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXI. Asvins.

1. THE Night retireth from the Dawn her Sister; the Dark one yieldeth to the Red her pathway.
Let us invoke you rich in steeds and cattle - by day and night keep far from us the arrow.
2 Bearing rich treasure in your car, O Asvins, come to the mortal who presents oblation.
Keep at a distance penury and sickness; Lovers of Sweetness, day and night preserve us.
3 May your strong horses, seeking bliss, bring hither your chariot at the earliest flush of morning.
With coursers yoked by Law drive hither, Asvins, your car whose reins are light, laden with treasure.
4 The chariot, Princes, that conveys you, moving at daylight, triple-seated, fraught with riches,
Even with this come unto us, Nasatyas, that laden with all food it may approach us.
5 Ye freed Cyavana from old age and weakness: ye brought the courser fleet of food to Pedu.
Ye rescued Atri from distress and darkness, and loosed for Jahusa the bonds that bound him.
6 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, With favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXII. Asvins.

1. COME, O Nasatyas, on your car resplendent, rich in abundant wealth of kine and horses.
As harnessed steeds, all our laudations follow you whose forms shine with most delightful beauty.
2 Come with the Gods associate, come ye hither to us, Nasatyas, with your car accordant.
'Twixt you and us there is ancestral friendship and common kin: remember and regard it.
3 Awakened are the songs that praise the Asvins, the kindred prayers and the Celestial Mornings.
Inviting those we long for, Earth and Heaven, the singer calleth these Nasatyas hither.
4 What time the Dawns break forth in light, O Asvins, to you the poets offer their devotions.
God Savitar hath sent aloft his splendour, and fires sing praises with the kindled fuel.
5 Come from the west, come from the cast, Nasatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIII. Asvins.

1. WE have o'erpassed the limit of this darkness while, worshipping the Gods, we sang their praises.
The song invoketh both Immortal Asvins far-reaching, born of old, great WonderWorkers.
2 And, O Nasatyas, man's dear Priest is seated, who brings to sacrifice and offers worship,
Be near and taste the pleasant juice, O Asvins: with food, I call you to the sacrifices.
3 We choosing you, have let our worship follow its course: ye Steers, accept this hymn with favour.
Obeying you as your appointed servant, Vasistha singing hath with lauds aroused you.
4 And these Two Priests come nigh unto our people, united, demon-slayers, mighty-handed.
The juices that exhilarate are mingled. Injure us not, but come with happy fortune.
5 Come from the west, come from the cast, Nasatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN I.XXIV. Asvins.

1. THESE morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house ye visit all.
2 O Heroes, ye bestow wonderful nourishment. send it to him whose songs are sweet
Accordant, both of you, drive your car down to us, and drink the savoury Soma juice.
3 Approach ye and be near to us. drink, O ye Asvins, of the meath.
Draw forth the milk, ye Mighty, rich in genuine wealth: injure us not, and come to us.
4 The horses that convey you in their rapid flight down to the worshipper's abode,
With these your speedy coursers, Heroes, Asvins, come, ye Gods, come well-inclined to us.
5 Yea, verily, our princes seek the Asvins in pursuit of food.
These shall give lasting glory to our liberal lords, and, both Nasatyas, shelter us.
6 Those who have led the way, like cars, offending none, those who are guardians of the men-
Also through their own might the heroes have grown strong, and dwell in safe and happy homes.

HYMN LXXV. Dawn.

1. BORN in the heavens the Dawn hath flushed, and showing her majesty is come as Law ordaineth.
She hath uncovered fiends and hateful darkness; best of Angirases, hath waked the pathways.
2 Rouse us this day to high and happy fortune: to great felicity, O Dawn, promote us.
Vouchsafe us manifold and splendid riches, famed among mortals, man-befriending Goddess!
3 See, lovely Morning's everlasting splendours, bright with their varied colours, have approached us.
Filling the region of mid-air, producing the rites of holy worship, they have mounted.
4 She yokes her chariot far away, and swiftly visits the lands where the Five Tribes are settled,
Looking upon the works and ways of mortals, Daughter of Heaven, the world's Imperial Lady.
5 She who is rich in spoil, the Spouse of Surya, wondrously opulent, rules all wealth and treasures.
Consumer of our youth, the seers extol her: lauded by priests rich Dawn shines out refulgent.
6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.
On her all-lovely car she comes, the Fair One, and brings rich treasure for her faithful servant.
7 True with the True and Mighty with the Mighty, with Gods a Goddess, Holy with the Holy,
She brake strong fences down and gave the cattle: the kine were lowing as they greeted Morning.
8 O Dawn, now give us wealth in kine and heroes, and horses, fraught with manifold enjoyment.
Protect our sacred grass from man's reproaches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVI. Dawn.

1. SAVITAR God of all men hath sent upward his light, designed for all mankind, immortal.
Through the Gods' power that Eye was first created. Dawn hath made all the universe apparent.
2 I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus.
Eastward the flag of Dawn hath been uplifted; she hath come hither o'er the tops of houses.
3 Great is, in truth, the number of the Mornings which were aforetime at the Sun's uprising.
Since thou, O Dawn, hast been beheld repairing as to thy love, as one no more to leave him.
4 They were the Gods' companions at the banquet, the ancient sages true to Law Eternal.
The Fathers found the light that lay in darkness, and with effectual words begat the Morning.
5 Meeting together in the same enclosure, they strive not, ofone mind, one with another.
They never break the Gods' eternal statutes, and injure none, in rivalry with Vasus.
6 Extolling thee, Blest Goddess, the Vasisthas, awake at early mom, with lauds implore thee.
Leader of kine and Queen of all that strengthens, shine, come as first to us, O high-born Morning.
7 She bringeth bounty and sweet charm of voices. The flushing Dawn is sung by the Vasisthas,
Giving us riches famed to distant places. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVIT. Dawn.

1. SHE hath shone brightly like a youthful woman, stirring to motion every living creature.
Agni hath come to feed on mortal? fuel. She hath made light and chased away the darkness.
2 Turned to this All, far-spreading, she hath risen and shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours, Mother of kine, Guide of the days she bringeth.
3 Bearing the Gods' own Eye, auspicious Lady, leading her Courser white and fair to look on,
Distinguished by her bean-is Dawn shines apparent, come forth to all the world with wondrous treasure.
4 Draw nigh with wealth and dawn away the foeman: prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches: pour bounty, opulent Lady, on the singer.
5 Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O Goddess,
Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.
6 O Usas, nobly-born, Daughter of Heaven, whom the Vasisthas with their hymns make mighty,
Bestow thou on us vast and glorious riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVIII. Dawn.

1. WE have beheld her earliest lights approaching: her many glories part, on high, asunder.
On car sublime, refulgent, wending hither, O Usas, bring the Wealth that makes us happy.
2 The fire well-kindIed sings aloud to greet her, and with their hymns the priests are chaming welcome.
Usas approaches in her splendour, driving all evil darkness far away, the Goddess.
3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.
She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.
4 Rich Daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.
fler car that moves self-harnessed hath she mounted, the car drawn onward by her well-yoked horses.
5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened.
Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIX. Dawn.

1. ROUSING the lands where men's Five Tribes are settled, Dawn hath disclosed the pathways of the people.
She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.
2 They paint their bright rays on the sky's far limits. the Dawns come on like tribes arrayed for battle.
Thy cattle, closely shutting up the darkness, as Savitar spreads his arms, give forth their lustre.
3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lauds that shall promote our welfare.
Daughter of Heaven, a Goddess, she distributes, best of Angirases, treasures to the pious.
4 Bestow on us, O Dawn, that ample bounty which thou didst send to those who sang thy praises;
Thou whom with bellowings of a bull they quickened: thou didst unbar the firm-set mountain's portals.
5 Impelling every God to grant his bounty sending to us the charm of pleasant voices,
Vouchsafe us thoughts, for profit, as thou breakest. Preserve us evermore, ye Gods, with blessings.

HYMN LXXX. Dawn.

1 THE priests, Vasisthas, are the first awakened to welcome Usas with their songs and praises,
Who makes surrounding regions part asunder,and shows apparent all existing creatures.
2 Giving fresh life when she hath hid the darkness, this Dawn hath wakened there with new-born lustre.
Youthful and unrestrained she cometh forward: she hath turned thoughts to Sun and fire and worship.
3 May blessed Mornings shine on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXI. Dawn.

1. ADVANCING, sending forth her rays, the Daughter of the Sky is seen.
Uncovering, that we may see, the mighty gloom, the friendly Lady makes the light.
2 The Sun ascending, the refulgent Star, pours down his beams together with the Dawn.
O Dawn, at thine arising, and the Sun's, may we attain the share allotted us.
3 Promptly we woke to welcome thee, O Usas, Daughter of the Sky,
Thee, Bounteous One, who bringest all we long to have, and to the offerer health and wealth.
4 Thou, dawning, workest fain to light the great world, yea, heaven, Goddess! that it may be seen.
We yearn to be thine own, Dealer of Wealth: may we be to this Mother like her sons.
5 Bring us that wondrous bounty, Dawn, that shall be famed most far away.
What, Child of Heaven, thou hast of nourishment for man, bestow thou on us to enjoy.
6 Give to our princes opulence and immortal fame, and strength in herds of kine to us.
May she who prompts the wealthy, Lady of sweet strains, may Usas dawn our foes away.

HYMN LXXXIT. Indra-Varuna

1. GRANT us your strong protection, IndraVaruna, our people, and our family, for sacrifice.
May we subdue in fight our evil-hearted foes, him who attacks the man steadfast in lengthened rites.
2 O Indra-Varuna, mighty and very rich One of you is called Monarch and One Autocrat.
All Gods in the most lofty region of the air have, O ye Steers, combined all power and might in you.
3 Ye with your strength have pierced the fountains of the floods: the Sun have ye brought forward as the Lord in heaven.
Cheered by this magic draught ye, Indra-Varuna, made the dry places stream, made songs of praise flow forth.
4 In battels and in frays we ministering priests, kneeling upon our knees for furtherance of our weal,
Invoke you, only you, the Lords of twofold wealth, you prompt to hear, we bards, O Indra-Varuna.
5 O Indra-Varuna, as ye created all these creatures of the world by your surpassing might,
In peace and quiet Mitra waits on Varuna, the Other, awful, with the Maruis seeks renown.
6 That Varuna's high worth may shine preeminent, these Twain have measured each his proper power and might.
The One subdueth the destructive enemy; the Other with a few furthereth many a man.
7 No trouble, no misfortune, Indra-Varuna, no woe from any side assails the mortal man
Whose sacrifice, O Gods, ye visit and enjoy: ne'er doth the crafty guile of mortal injure him.
8 With your divine protection, Heroes, come to us: mine invncation hear, if ye be pleased therewith.
Bestow ye upon us, O Indra-Varuna, your friendship and your kinship and your favouring grace.
9 In battle after battle, Indra-Varuna, be ye our Champions, ye who are the peoples' strength,
When both opposing bands invoke you for the fight, and men that they may gain offspring and progeny.
10 May Indra, Varuna, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIII. Indra-Varuna.

1. LOOKING to you and your alliance, O ye Men, armed with broad axes they went forward, fain for spoil.
Ye smote and slew his Dasa and his Aryan enemies, and helped Sudas with favour, Indra-Varuna.
2 Where heroes come together with their banners raised, in the encounter where is naught for us to love,
Where all things that behold the light are terrified, there did ye comfort us, O Indra-Varuna.
3 The boundaries of earth were seen all dark with dust: O Indra-Varuna, the shout went up to heaven.
The enmities of the people compassed me about. Ye heard my calling and ye came to me with help.
4 With your resistless weapons, Indra-Varuna, ye conquered Bheda and ye gave Sudas your aid.
Ye heard the prayers of these amid the cries of war: effectual was the service of the Trtsus' priest.
5 O Indra-Varuna, the wickedness of foes and mine assailants' hatred sorely trouble me.
Ye Twain are Lords of riches both of earth and heaven: so grant to us your aid on the decisive day.
6 The men of both the hosts invoked you in the fight, Indra and Varuna, that they might win the wealth,
What time ye helped Sudas, with all the Trtsu folk, when the Ten Kings had pressed him down in their attack.
7 Ten Kings who worshipped not, O Indra-Varuna, confederate, in war prevailed not o'er Sudas.
True was the boast of heroes sitting at the feast: so at their invocations Gods were on their side.
8 O Indra-Varuna, ye gave Sudas your aid when the Ten Kings in battle compassed him about,
There where the white-robed Trtsus with their braided hair, skilled in song worshipped you with homage and with hymn.
9 One of you Twain destroys the Vrtras in the fight, the Other evermore maintains his holy Laws.
We call on you, ye Mighty, with our hymns of praise. Vouchsafe us your protection, Indra-Varuna.
10 May Indra, Varuna, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIV. Indra-Varuna.

1. KINGS, Indra-Varuna, I would turn you hither to this our sacrifice with gifts and homage.
Held in both arms the ladle, dropping fatness, goes of itself to you whose forms are varied.
2 Dyaus quickens and promotes your high dominion who bind with bonds not wrought of rope or cordage.
Far from us still be Varuna's displeasure may Indra give us spacious room to dwell in.
3 Make ye our sacrifice fair amid the assemblies: make ye our prayers approved among our princes.
May God-sent riches come for our possession: further ye us with your delightful succours.
4 O Indra-Varuna, vouchsafe us riches with store of treasure, food, and every blessing;
For the Aditya, banisher of falsehood, the Hero, dealeth wealth in boundless plenty.
5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXV. Indra-Varuna.

1. FOR you I deck a harmless hymn, presenting the Soma juice to Varuna and Indra-
A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.
2 Here where the arrows fall amid the banners both hosts invoke the Gods in emulation.
O Indra-Varuna, smite back those-our foemen,yea, smite them withyour shaft to every quarter.
3 Self-lucid in their seats, e'en heavenly Waters endowed with Godhead Varuna and Indra.
One of these holds the folk distinct and sundered, the Other smites and slays resistless foemen.
4 Wise be the priest and skilled in Law Eternal, who with his sacred gifts and oration.
Brings you to aid us with your might, Adityas: let him have viands to promote his welfare.
5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods with blessings.

HYMN LXXXVI. Varuna.

1. WISE, verily, are creatures through his greatness who stayed ever, spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, the Star of old, and spread the earth before him.
2 With mine own heart I commune on the question how Varuna and I may be united.
What gift of mine will he accept unangered? When may I calmly look and find him gracious?
3 Fain to know this in in I question others: I seek the wise, O Varuna, and ask them.
This one same answer even the sages gave me, "Surely this Varuna is angry with thee."
4 What, Varuna, hath been my chief transgression, ihat thou wouldst slay the friend who sings thy praises?
Tell me, Unconquerable Lord, and quickly sinless will I approach thee with mine homage.
5 Free us from sins committed by our fathers, from those wherein we have ourselves offended.
O King, loose, like a thief who feeds the cattle, as from the cord a calf, set free Vasistha.
6 Not our own will betrayed us, but seduction, thoughtlessness, Varuna wine, dice, or anger.
The old is near to lead astray the younger: even sleep removeth not all evil-doing.
7 Slavelike may I do service to the Bounteous, serve, free from sin, the God inclined to anger.
This gentle Lord gives wisdom to the simple: the wiser God leads on the wise to riches.
8 O Lord, O Varuna, may this laudation come close to thed and lie within thy spirit.
May it be well with us in rest and labour. Preserve us ever-more, ye Gods, with blessings.

HYMN LXXXVII. Varuna.

1. VARUNA cut a pathway out for Surya, and led the watery floods of rivers onward.
The Mares, as in a race, speed on in order. He made great channels for the days to follow.
2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.
Within these two, exalted Earth and Heaven, O Varuna, are all the forms thou lovest.
3 Varuna's spies, sent forth upon their errand, survey the two world-halves well formed and fashioned.
Wise are they, holy, skilled in sacrifices, the furtherers of the praise-songs of the prudent.
4 To me who understand hath Varuna spoken, the names borne by the Cow are three times seven.
The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh.
5 On him three heavens rest and are supported, and the three earths are there in sixfold order.
The wise King Varuna hath made in heaven that Golden Swing to cover it with glory.
6 Like Varuna from heaven he sinks in Sindhu, like a white-shining spark, a strong wild creature.
Ruling in depths and meting out the region, great saving power hath he, this world's Controller.
7 Before this Varuna may we be sinless him who shows mercy even to the sinner-
While we are keeping Aditi's ordinances. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXVIII. Varuna.

1. PRESENT to Varuna thine hymn, Vasistha, bright, most delightful to the Bounteous Giver,
Who bringeth on to us the Bull, the lofty, the Holy, laden with a thousand treasures.
2 And now, as I am come before his presence, I take the face of Varuna for Agni's.
So might he bring-Lord also of the darkness-the light in heaven that I may see its beauty!
3 When Varuna and I embark together and urge our boat into the midst of ocean,
We, when we ride o'er ridges of the waters, will swing within that swing and there be happy.
4 Varuna placed Vasistha in the vessel, and deftly with his niight made him a Rsi.
When days shone bright the Sage made him a singer, while the heavens broadened and the Dawns were lengthened.
5 What hath become of those our ancient friendships, when without enmity we walked together?
I, Varuna, thou glorious Lord, have entered thy lofty home, thine house with thousand portals.
6 If he, thy true ally, hath sinned against thee, still, Varuna, he is the friend thou lovedst.
Let us not, Living One, as sinners I know thee: give shelter, as a Sage, to him who lauds thee.
7 While we abide in these fixed habitations, and from the lap of Aditi win favour,
May Varuna untie the bond that binds us. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXIX Varuna.

1. LET me not yet, King Varuna, enter into the house of clay:
Have mercy, spare me, Mighty Lord.
2 When, Thunderer! I move along tremulous like a wind-blown skin,
Have mercy, spare me, Mighty Lord.
3 O Bright and Powerful God, through want of strength I erred and went astray
Have mercy, spare me, Mighty Lord.
4 Thirst found thy worshipper though he stood in the midst of water-fijods:
Have mercy, spare me, Mighty Lord.
5 O Varuna, whatever the offence may be which we as men commit against the heavenly host,
When through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

HYMN XC. Vayu.

1. To you pure juice, rich in meath, are offered by priest: through longing for the Pair of Heroes.
Drive, Vayu, bring thine harnessed horses hither: drink the pressed Soma till it make thee joyful.
2 Whoso to thee, the Mighty, brings oblation, pure Soma unto thee, pure-drinking Vayu,
That man thou makest famous among mortals: to him strong sons are born in quick succession.
3 The God whom both these worlds brought forth for riches, whom heavenly Dhisana for our wealth appointeth,
His team of harnessed horses waits on Vayu, and, foremost, on the radiant Treasure-bearer.
4 The spotless Dawns with fair bright days have broken; they found the spacious light when they were shining.
Eagerly they disclosed the stall of cattle: floods streamed for them as in the days aforetime.
5 These with their truthful spirit, shining brightly, move on provided with their natural insight.
Viands attend the car that beareth Heroes, your car, ye Sovran Pair, Indra and Vayu.
6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures.
These princes, through full life, Indra and Vayu! o'ercome in battle with their steeds and heroes.
7 Like coursers seeking fame will we Vasisthas, O Indra-Vayu, with our fair laudations.
Exerting all our power call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCI. Vayu.

1. WERE not in sooth, the Gods aforetime blameless, whose pleasure was increased by adoration?
For Vayu and for man in his affliction they caused the Morning to arise with Surya.
2 Guardians infallible, eager as envoys' preserve us safe through many months and autumns.
Addressed to you, our fair praise, Indra-Vayu, implores your favour and renewed well-being.
3 Wise, bright, arranger of his teams, he. seeketh men with rich food whose treasures are abundant.
They have arranged them of one mind with Vayu: the men have wrought all noble operations.
4 So far as native power and strength permit you, so far as men behold whose eyes have vision,
O ye pure-drinkers, drink with us pure Soma: sit on this sacred grass, Indra and Vayu.
5 Driving down teams that bear the lovely Heroes, hitherward, Indra-Vayu, come together.
To you this prime of savoury juice is offered: here loose your horses and be friendly-minded.
6 Your hundred and your thousand teams, O Indra and Vayu, all-munificent, which attend you,
With these most gracious-minded come ye hither, and drink, O Heroes of the meath we offer.
7 Like coursers seeking fame will we Vasisthas, O Indra-Vayu, with our fair laudations,
Exerting all our powe-,, call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCII. Vayu

1. O VAYU, drinker of the pure, be near us: a thousand teams are thine, Allbounteous Giver.
To thee the rapture-bringing juice is offered, whose first draught, God, thou takest as thy portion.
2 Prompt at the holy rites forth came the presser with Soma-draughts for Indra and for Vayu,
When ministering priests with strong devotion bring to you Twain the first taste of the Soma.
3 The teams wherewith thou seekest him who offers, within his home, O Viyu, to direct him,
Therewith send wealth: to us with full enjoyment, a hero son and gifts of kine and horses.
4 Near to the Gods and making Indra joyful, devout and ofFering precious gifts to Vayu,
Allied with princes, smiting down the hostile, may we with heroes conquer foes in battle.
5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.
Come, Vayu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

HYMN XCIII. Indra-Agni.

1. SLAYERS of enemies, Indra and Agni, accept this day our new-born pure laudation.
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.
2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.
3 Yea when the strong have entered our assembly, and singers seeking with their hymns your favour,
They are like steeds who come into the race-course, those men who call aloud on Indra-Agni.
4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.
Further us with new bounties, Indra-Agni, armed with strong thunder, slayers of the foeman.
5 When two great hosts, arrayed against each other, meet clothed with brightness, in the fierce encounter
Stand ye beside the godly, smite the godless; and still assist the men who press the Soma.
6 To this our Soma-pressing, Indra-Agni, come ye prepared to show your loving-kindness,
For not at any time have ye despised us. So may I draw you with all strengthenings hither.
7 So Agni, kindled mid this adoration, invite thou Mitra, Varuna, and Indra.
Forgive whatever sin we have committed may Aryaman and Aditi remove it.
8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni:
Ne'er may the Maruts, Indra, Visnu slight us. Preserve us evermore, ye Gods, with blessings.

HYMN XCIV. Indra-Agni.

1. As rain from out the cloud, for you, Indra and Agni, from my soul
This noblest praise hath been produced.
2 Do ye, O Indra-Agni, hear the singer's call: accept his songs.
Ye Rulers, grant his heart's desire.
3 Give us not up to poverty, ye Heroes, Indra-Agni, nor
To slander and reproach of men.
4 To Indra and to Agni we bring reverence, high and holy hymn,
And, craving help, softwords with prayer.
5 For all these holy singers here implore these Twain to succour them,
And priests that they may win them strength.
6 Eager to laudyou, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.
7 Indra and Agni, come to us with favour, ye who conquer men:
Let not the wicked master us.
8 At no time let the injurious blow of hostile mortal fall on us:
O Indra-Agni, shelter us.
9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,
That, Indra-Agni, let us gain;
10 When heroes prompt in worship call Indra and Agni, Lords of steeds,
Beside the Soma juice effused.
11 Call hither with the song and lauds those who best slay the foemen, those
Who take delight in hymns of praise.
12 Slay ye the wicked man whose thought is evil of the demon kind.
Slay him who stays the waters, slay the Serpent with your deadly dart.

HYMN XCV. Sarasvati.

1. THIS stream Sarasvati with fostering current comes forth, our sure defence, our fort of iron.
As on a car, the flood flows on, surpassing in majesty and might all other waters.
2 Pure in her course from mountains to the ocean, alone of streams Sarasvati hath listened.
Thinking of wealth and the great world of creatures, she poured for Nahusa her milk and fatness.
3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.
He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.
4 May this Sarasvati be pleased and listen at this our sacrifice, auspicious Lady,
When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.
5 These offerings have ye made with adoration: say this, Sarasvati, and accept our praises;
And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.
6 For thee, O Blest Sarasvati, Vasistha hath here unbarred the doors d sacred Order.
Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings.

HYMN XCVI. Sarasvati.

1. I SING a lofty song, for she is mightiest, most divine of Streams.
Sarasvati will I exalt with hymns and lauds, and, O Vasistha, Heaven and Earth.
2 When in the fulness of their strength the Purus dwell, Beauteous One, on thy two grassy banks,
Favour us thou who hast the Maruts for thy friends: stir up the bounty of our chiefs.
3 So may Sarasvati auspicious send good luck; she, rich in spoil, is never niggardly in thought,
When praised in jamadagni's way and lauded as Vasistha lauds.
4 We call upon Sarasvan, as unmarried men who long for wives,
As liberal men who yearn for sons.
5 Be thou our kind protector, O Sarasvan, with those waves of thine
Laden with sweets and dropping oil.
6 May we enjoy Sarasvan's breast, all-beautiful, that swells with streams,
May we gain food and progeny.

HYMN XCVIL Brhaspati.

1. WHERE Heaven and Earth combine in men's assembly, and ttose who love the Gods delight in worship,
Where the libations are effused for Indra, may he come first to drink and make him stronger.
2 We crave the heavenly grace of Gods to guard us-so may Brhaspati, O friends, exalt us-
That he, the Bounteous God, may find us sintess, who giveth from a distance like a father.
3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.
May the great song of praise divine, reach Indra who is the King of prayer the Gods' creation.
4 May that Brhaspati who brings all blessings, most dearly loved, be seated by our altar.
Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.
5 To us these Deathless Ones, erst born, have granted this laud of ours which gives the Immortal pleasure.
Let us invoke Brhaspati, the foeless, the clear-voiced God, the Holy One of households
6 Him, this Brhaspati, his red-hued horses, drawing together, full of strength, bring hither.
Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.
7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.
Sublime Brhaspati, easy of access granteth his friends most bountiful refreshment.
8 Both Heaven and Earth, divine, the Deity's Parents, have made Brhaspati increase in grandeur.
Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.
9 This, Brahmanaspati, is your laudation prayer hath been made to thunderwielding Indra.
Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.
10 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCVIII. Indra.

1. PRIESTS, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.
No wild-bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma,
2 Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime,
O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.
3 Thou, newly-born, for strength didst drink the Soma; the Mother told thee of thy future greatness.
O Indra, thou hast filled mid-air's wide region, and given the Gods by battle room and freedom.
4 When thou hast urged the arrocrant to combat, proud in their strength of arm, we will subdue them.
Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.
5 I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.
When he had conquered godless wiles and magic, Soma became his own entire possession.
6 Thine is this world of flocks and herds around thee, which with the eye of Surya thou beholdest.
Thou, Indra, art alone the Lord of cattle; may we enjoy the treasure which thou givest.
7 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCIX. Visnu.

1. MEN come not nigh thy majesty who growest beyond all bound and measure with thy body.
Both thy two regions of the earth, O Visnu, we know: thou God, knowest the highest also.
2 None who is born or being born, God Visnu, hath reached the utmost limit of thy grandeur.
The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.
3 Rich in sweet food be ye, and rich in milch-kine, with fertile pastures, fain to do men service.
Both these worlds, Visnu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.
4 Ye have made spacious room for sacrificing by generating Surya, Dawn, and Agni.
O Heroes, ye have conquered in your battles even the bull-jawed Dasa's wiles and magic.
5 Ye have destroyed, thou, Indra, and thou Visnu, Sambara's nine-and-ninety fenced castles.
Ye Twain smote down a hundred times a thousand resistless heroes of the royal Varcin.
6 This is the lofty hymn of praise, exalting the Lords of Mighty Stride, the strong and lofty.
I laud you in the solemn synods, Visnu: pour ye food on us in our camps, O Indra.
7 O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN C. Visnu.

1 NE'ER doth the man repent, who, seeking profit, bringeth his gift to the far-striding Visnu.
He who adoreth him with all his spirit winneth himself so great a benefactor.
2 Thou, Visnu, constant in thy courses, gavest good-will to all men, and a hymn that lasteth,
That thou mightst move us to abundant comfort of very splendid wealth with store of horses.
3 Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours.
Foremost be Visnu, stronger than the strongest: for glorious is his name who lives for ever.
4 Over this earth with mighty step strode Visnu, ready to give it for a home to Manu.
In him the humble people trust for safety: he, nobly born, hath made them spacious dwellings.
5 To-day I laud this name, O gipivista, I, skilled in rules, the name of thee the Noble.
Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.
6 What was there to be blamed in thee, O Visnu, when thou declaredst, I am Sipivista?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
7 O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN CI. Parjanya.

1 SPEAK forth three words, the words which light precedeth, which milk this udder that produceth nectar.
Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.
2 Giver of growth to plants, the God who ruleth over the waters and all moving creatures,
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.
3 Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure.
The Father's genial flow bedews the Mother; therewith the Sire, therewith the son is nourished.
4 In him all living creatures have their being, and the three heavens with triplyflowing waters.
Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur.
5 May this my song to Sovran Lord Parjanya come near unto his heart and give him pleasure.
May we obtain the showers that bring enjoyment, and God-protected plants with goodly fruitage.
6 He is the Bull of all, and their impregner lie holds the life of all things fixed and moving.
May this rite save me till my hundredth autumn. Preserve us evermore, ye Gods, with blessings.

HYMN CII Parjanya.

1 SING forth and laud Parjanya, son of Heaven, who sends the gift of rain
May he provide our pasturage.
2 Parjanya is the God who forms in kine, in mares, in plants of earth,
And womankind, the germ of life.
3 Offer and pour into his mouth oblation rich in savoury juice:
May he for ever give us food.

HYMN CIII. Frogs.

1. THEY who lay quiet for a year, the Brahmans who fulfil their vows,
The Frogs have lifted up their voice, the voice Parjanya hath inspired.
2 What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the Frogs comes forth in concert like the cows lowing with their calves beside them.
3 When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as a son his father.
4 Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the Frog moistened by the rain springs forward, and Green and Spotty both combine their voices.
5 When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters.
6 Onc is Cow-bellow and Goat-bleat the other, one Frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate the voice diversely.
7 As Brahmans, sitting round the brimful vessel, talk at the Soma-rite of Atiratra,
So, Frogs, ye gather round the pool to honour this day of all the year, the first of Rain-time.
8 These Brahmans with the Soma juice, performing their year-long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.
9 They keep the twelve month's God-appointed order, and never do the men neglect the season.
Soon as the Rain-time in the year returneth, these who were heated kettles gain their freedom.
10 Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.
The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

HYMN CIV. Indra-Soma.

1. INDRA and Soma, burn, destroy the demon foe, send downward, O ye Bulls, those who add gloom to gloom.
Annihilate the fools, slay them and burn them up: chase them away from us, pierce the voracious ones.
2 Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.
Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.
3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,
So that not one of them may ever thence return: so may your wrathful might prevail and conquer them.
4 Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the earth.
Yea, forge out of the mountains your celestial dart wherewith ye burn to death the waxing demon race.
5 Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the depth, and let them sink without a sound.
6 Indra and Soma, let this hymn control you both, even as the girth encompasses two vigorous steeds-
The song of praise which I with wisdom offer you: do ye, as Lords of men, animate these my prayers.
7 In your impetuous manner think ye both thereon: destroy these evil beings, slay the treacherous fiends.
Indra and Soma, let the wicked have no bliss who evermore assails us with malignity.
8 Whoso accuses me with words of falsehood when I pursue my way with guileless spirit,
May he, the speaker of untruth, be, Indra, like water which the hollowed hand compresses.
9 Those who destroy, as is their wont, the simple, and with their evil natures barm the righteous,
May Soma give them over to the serpent, or to the lap of Nirrti consign them.
10 The fiend, O Agni, who designs to injure the essence of our food, kine, steeds, or bodies,
May he, the adversary, thief, and robber, sink to destruction, both himself and offipring.
11 May he be swept away, himself and children: may all the three earths press him down beneath them.
May his fair glory, O ye Gods, be blighted, who in the day or night would fain destroy us.
12 The prudent finds it easy to distinguish the true and false: their words oppose each other.
Of these two that which is the true and honest, Soma protects, and brings the false to nothing.
13 Never doth Soma aid and guide the wicked or him who falsely claims the Warrior's title.
He slays the fiend and him who speaks untruly: both lie entangled in the noose of Indra.
14 As if I worshipped deities of falsehood, or thought vain thoughts about the Gods, O Agni.
Why art thou angry with us, Jatavedas? Destruction fall on those who lie against thee!
15 So may I die this day if I have harassed any man's life or if I be a demon.
Yea, may he lose all his ten sons together who with false tongue hath called me Yatudhana.
16 May Indra slay him with a mi weapon, and let the vilest ofghty
all creatures perish,
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.
17 She too who wanders like an owl at night-time, hiding her body in her guile and malice,
May she fall downward into endless caverns. May press-stones with loud ring destroy the demons.
18 Spread out, ye Maruts, search among the people: seize ye and grind the Raksasas to pieces,
Who fly abroad, transformed to birds, at night-time, or sully and pollute our holy worship.
19 Hurl down from heaven thy bolt of stone, O Indra: sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite down the demons with thy rocky weapon.

20 They fly, the demon dogs, and, bent on mischief, fain would they harm indomitable Indra.
Sakra makes sharp his weapon for the wicked: now, let him cast his bolt at fiendish wizards.
21 Indra hath ever been the fiends' destroyer who spoil oblations of the Gods' invokers:
Yea, Sakra, like an axe that spilts the timber, attacks and smashes them like earthen vessels.
22 Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo.
Destroy him shaped as eagle or as vulture as with a stone, O Indra, crush the demon.
23 Let not the fiend of witchcraft-workers reach us: may Dawn drive off the couples of Kimidins.
Earth keep us safe from earthly woe and trouble: from grief that comes from heaven mid-air preserve us.
24 Slay the male demon, Indra! slay the female, joying and triumphing in arts of magic.
Let the fools' gods with bent necks fall and perish, and see no more the Sun when he arises.
25 Look each one hither, look around Indra and Soma, watch ye well.
Cast forth your weapon at the fiends against the sorcerers hurt your bolt.

HYMN I. Indra.

1. GLORIFY naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly:
2 Even him, eternal, like a bull who rushes down, men's Conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.
3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.
4 Those skilled in song, O Maghavan among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.
5 O Caster of the Stone, I would not sell thee for a mighty price,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!
6 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O Good Lord, appear alike, to give me wealth abundantly.
7 Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, Warrior, Fort-destroyer, Lord of battle's din, haste, holy songs have sounded forth.
8 Sing out the psalm to him who breaks down castles for his faithful friend,
Verses to bring the Thunderer to destroy the forts and sit on Kanva's sacred grass.
9 The Horses which are thine in tens, in hundreds, yea, in thousands thine,
Even those vigorous Steeds, fleet-footed in the course, with those come quickly near to us.
10 This day I call Sabardugiha who animates the holy song,
Indra the richly-yielding Milch-cow who provides unfailing food in ample stream.
11 When Sura wounded Etasa, with Vata's rolling winged car.
Indra bore Kutsa Arjuneya off, and mocked Gandharva. the unconquered One.
12 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who maketh whole the injured part.
13 May we be never cast aside, and strangers, as it were, to thee.
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to bum.
14 O Vrtra-slayer, we were thought slow and unready for the fray.
Yet once in thy great bounty may we have delight, O Hero, after praising thee.
15 If he will listen to my laud, then may out Soma-drops that flow
Rapidly through the strainer gladden Indra, drops due to the Tugryas' Strengthener.
16 Come now unto the common laud of thee and of thy faithful friend.
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.
17 Press out the Soma with the stones, and in the waters wash it clean.
The men investing it with raiment made of milk shall milk it forth from out the stems.
18 Whether thou come from earth or from the lustre of the lofty heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most Wise.
19 For India press the Soma out, most gladdening and most excellent.
May Sakra make it swell sent forth with every prayer and asking, as it were, for strength.
20 Let me not, still beseeching thee with earnest song at Soma rites,
Anger thee like soma wild beast. Who would not beseech him who hath power to grant his prayer?
21 The draught made swift with rapturous joy, effectual with its mighty strength,

All-conquering, distilling transport, let him drink: for he in ecstasy gives us gifts.
22 Where bliss is not, may he, All-praised, God whom the pious glorify,
Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.
23 Come, Indra, and rejoice thyself, O God, in manifold affluence.
Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.
24 A thousand and a hundred Steeds are harnessed to thy golden car.
So may the long-mancd Bays, yoked by devotion, bring Indra to drink the Soma juice.
25 Yoked to thy chariot wrought of gold, may thy two Bays with peacock tails,
Convey thee hither, Steeds with their white backs, to quaff sweet juice that makes us eloquent.
26 So drink, thou Lover of the Song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.
27 He who alone by wondrous deed is Mighty, Strong by holy works,
May he come, fair of cheek; may he not stay afar, but come and turn not from our call.
28 Susna's quick moving castle thou hast crushed to pieces with thy bolts.
Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.
29 My praises when the Sun hath risen, my praises at the time of noon,
My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.
30 Praise yea, praise him. Of princes these are the most liberal of their gifts,
These, Paramajya, Ninditasva, Prapathi, most bounteous, O Medhyatithi.
31 When to the car, by faith, I yoked the horses longing for the way-
For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.
32 May he who gave me two brown steeds together with their cloths of gold,
May he, Asanga's son Svanadratha, obtain all joy and high felicities.
33 Playoga's son Asanga, by ten thousand, O Agni, hath surpassed the rest in giving.
For me ten bright-hued oxen have come forward like lotus-stalks from out a lake upstanding.
34 What time her husband's perfect restoration to his lost strength and manhood was apparent,
His consort Sasvati with joy addressed him, Now art thou well, my lord, and shalt be happy.

HYMN II. Indra.

1. HERE is the Soma juice expressed; O Vasu, drink till thou art full:
Undaunted God, we give it thee.
2 Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in stream.
3 This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.
4 Beloved of all, Indra alone drinks up the flowing Soma juice
Among the Gods andmortal men.
5 The Friend, whom not the brilliant-hued, the badly-mixt or bitter draught,
Repels, the far-extending God;
6 While other men than we with milk chase him as hunters chase a deer,
And with their kine inveigle him.
7 For him, for Indra, for the God, be pressed three draughts of Soma juice
In the juice-drinker's own abode.
8 Three reservoirs exude their drops, filled are three beakers to the brim,
All for one offering to the God.
9 Pure art thou, set in many a place, and blended in the midst with milk
And curd, to cheer the Hero best.
10 Here, Indra, are thy Soma-draughts pressed out by us, the strong, the pure:
They crave admixture of the milk.
11 O Indra, pour in milk, prepare the cake, and mix the Soma-draught.
I hear them say that thou art rich.
12 Quaffed juices fight within the breast. The drunken praise not by their wine,
The naked praise not when it rains.
13 Rich be the praiser of one rich, munificent and famed like thee:
High rank be his, O Lord of Bays.
14 Foe of the man who adds no milk, he heeds not any chanted hymn
Or holy psalm that may he sung.
15 Give us not, Indra, as a prey unto the scornful or the proud:
Help, Mighty One, with power and might.
16 This, even this, O Indra, we implore. as thy devoted friends,
The Kanvas praise thee with their hymns.
17 Naught else, O Thunderer, have I praised in the skilled singer's eulogy:
On thy land only have I thought.
18 The Gods seek him who presses out the Soma; they desire not sleep
They punish sloth unweariedly.
19 Come hither swift with gifts of wealth - be not thou angry with us-like
A great man with a youthful bride.
20 Let him not, wrathful with us, spend the evening far from us to-day,
Like some unpleasant son-in-law.
21 For well we know this Hero's love, most liberal of the boons he gives,

His plans whom the three worlds display.
22 Pour forth the gift which Kanvas bring, for none more glorious do we know
Than the Strong Lord with countless aids.
23 O presser, offer Soma first to Indra, Hero, Sakra, him
The Friend of man, that he may drink;
24 Who, in untroubled ways, is best provider, for his worshippers.
Of strength in horses and in kine.
25 Pressers, for him blend Soma juice, each draught most excellent, for him
The Brave, the Hero, for his joy.
26 The Vrtra-slayer drinks the juice. May he who gives a hundred aids
Approach, nor stay afar from us.
27 May the strong Bay Steeds, yoked by prayer, bring hither unto us our Friend,
Lover of Song, renowned by songs.
28 Sweet are the Soma juices, come! Blent are the Soma juices, come!
Rsi-like, mighty, fair of cheek, come hither quickly to the feast.
29 And lauds which strengthen thee for great bounty and valour, and exalt
Indra who doeth glorious deeds,
30 And songs to thee who lovest song, and all those hymns addressed to thee-
These evermore confirm thy might.
31 Thus he, sole doer of great deeds whose hand holds thunder, gives us strength,
He who hath never been subdued.
32 Vrtra he slays with his right hand, even Indra, great with mighty power,
And much-invoked in many a place.
33 He upon whom all men depend, all regions, all achievements, he
Takes pleasure in our wealthy chiefs.
34 All this hath he accomplished, yea, Indra, most gloriously renowned,
Who gives our wealthy princes strength.
35 Who drives his chariot seeking spoil, from afar, to him he loves:
For swift is he to bring men wealth.
36 The Sage who, winning spoil with steeds, slays Vrtra, Hero with the men,
His servant's faithful succourer.
37 O Priyamedhas, worship with collected mind this Indra whom
The Soma hath full well inspired.
38 Ye Kanvas, sing the Mighty One, Lord of the Brave, who loves renown,
All-present, glorified by song.
39 Strong Friend, who, with no trace of feet, restores the cattle to the men,
Who rest their wish and hope on him.
40 Shaped as a Ram, Stone-hurler I once thou camest hither to the son
Of Kanva, wise Medhyatithi.
41 Vibhindu, thou hast helped this man, giving him thousands four times ten,
And afterward eight thousand more.
42 And these twain pouring streams of milk, creative, daughters of delight,
For wedlock sake I glorify.

HYMN III. Indra.

1. DRINK, Indra, of the savoury juice, and cheer thee with our milky draught.
Be, for our weal, our Friend and sharer of the feast, and let thy wisdom guard us well.
2 In thy kind grace and favour may we still be strong: expose us not to foe's attack.
With manifold assistance guard and succour us, and bring us to felicity.
3 May these my songs of praise exalt thee, Lord, who hast abundant wealth.
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
4 He, with his might enhanced by Rsis thousandfold, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.
5 Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers in battle-shock, we call, Indra that we may win the spoil.
6 With might hath Indra spread out heaven and earth, with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma-drops.
7 Men with their lauds are urging thee, Indra, to drink the Soma first.
The Rbhus in accord have lifted up their voice, and Rudras sung thee as the first.
8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.
And living men to-day, even as of old, sing forth their praises to his majesty.
9 I crave of thee that hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhrgu and the Yatis and Praskanva when the prize was staked.
10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.
For ever unattainable is this power of him to whom the worlds have cried aloud.
11 Help us, O Indra, when we pray to thee for wealth and hero might.
First help thou on to strength the man who strives to win, and aid our laud, O Ancient One.
12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.
Help, as thou gavest Rugama and Syavaka and Svarnara and Krpa aid.
13 What newest of imploring prayers shall, then, the zealous mortal sing?
For have not they who laud his might, and Indra-power won for themselves the light of heaven?
14 When shall they keep the Law and praise thee mid the Gods? Who counts as Rsi and as sage?
When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call?
15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth, and give unfailing aid.
16 The Bhrgus are like Suns, like Kanvas, and have gained all that their thoughts were bent upon.
The living men of Priyamedha's race have sung exalting Indra with their lauds.
17 Best slayer of the Vrtras, yoke thy Bay Steeds, Indra, from afar.
Come with the High Ones hither, Maghavan, to us, Mighty, to drink the Soma juice.
18 For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.
As such, O Maghavan, Indra, who lovest song, even as a lover bear my call.
19 Thou from the lofty plains above, O Indra, hurledst Vrtra down.
Thou dravest forth the kine of guileful Mrgaya and Arbuda from the mountain's hold.
20 Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.
Indra, thou blewest the great Dragon from the air -. men must regard that valorous deed.
21 The fairest courser of them all, who runneth on as 'twere to heaven.

Which Indra and the Maruts gave, and Pakasthaman Kaurayan.
22 To me hath Pakasthaman given, a ruddy horse,good at the pole,
Filling is girth and rousing wealth;
23 Compared with whom no other ten strong coursers, harnessed to the pole,
Bear Tugrya to his dwelling place.
24 Raiment is body, food is life, and healing ointment giveth strength.
As the free-handed giver of the ruddy steed, I have named Pakasthaman fourth.

HYMN IV. Indra.

1. THOUGH, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Anava and Turvasa, brave Champion I urged by men to Come.
2 Or, Indra, when with Ruma, Rusama, Syavaka, and Krpa thou rejoicest thee,
Still do the Kanvas, bringing praises, with their prayers, O Indra, draw thee hither: come.
3 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill.
4 May the drops gladden thee, rich Indra, and obtain bounty for him who pours the juice.
Soma pressed in the mortar didst thou take and drink, and hence hast won surpassing might.
5 With mightier strength he conquered strength, with energy he crushed their wrath.
O Indra, Strong in youth, all those who sought the fray bent and bowed down to thee like trees.
6 He who wins promise of thine aid goes girt as with a thousand mighty men of war.
He makes his son preeminent in hero might - he serves with reverential prayer.
7 With thee, the Mighty, for our Friend, we will riot fear or feel fatigue.
May we see Turvasa and Yadu: thy great deed, O Hero, must be glorified.
8 On his left hip the Hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, baste, and drink.
9 Indra, thy friend is fair of form and rich in horses, cars, and kine.
He evermore hath food accompanied by wealth, and radiant joins the company.
10 Come like a thirsty antelope to the drinking-place: drink Soma to thy heart's desire.
Raining it down, O Maghavan, day after day, thou gainest thy surpassing might.
11 Priest, let the Soma juice flow forth, for Indra longs to drink thereof.
He even now hath yoked his vigorous Bay Steeds: the Vrtra-slayer hath come near.
12 The man with whom thou fillcst thee with Soma deems himself a pious worshipper.
This thine appropriate food is here poured out for thee: come, hasten forward. drink of it,
13 Press out the Soma juice, ye priests, for Indra borne upon his car.
The pressing-stones speak loud of Indra, while they shed the juice which, offered, honours him.
14 To the brown juice may his dear vigorous Bay Steeds bring Indra, to our holy task.
Hither let thy Car-steeds who seek the sacrifice bring thee to our drink-offerings.
15 Pusan, the Lord of ample wealth, for firm alliance we elect.
May he with wisdom, Sakra! Looser! Much-invoked! aid us to riches and to seed.
16 Sharpen us like a razor in the barber's hands: send riches thou who settest free.
Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.
17 Pusan, I long to win thy love, I long to praise thee, Radiant God.
Excellent Lord, 'tis strange tome, no wish have I to sing the psalm that Pajra sings.
18 My kine, O Radiant God, seek pasture where they will, my during wealth, Immortal One.
Be our protector, Pusan! be, most liberal Lord, propitious to our gathering strength.
19 Rich was the gift Kurunga gave, a hundred steeds at morning rites.
Among the gifts of Turvasas we thought of him, the opulent, the splendid King.
20 What by his morning songs Kanva, the powerful, hath, with the Priyamedhas, gained-
71 The herds of sixty thousand pure and spotless kine, have I, the Rsi, driven away.
21 The very trees were joyful at my coming: kine they obtained in plenty, steeds in plenty.

HYMN V. Asvins.

1. WHEN, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.
2 Like Heroes on your will-yoked car farshining, Wonder-Workers! ye
Attend, O Asvins, on the Dawn.
3 By you, O Lords of ample wealth our songs of praise have been observed:
As envoy have I brought the prayer.
4 Kanvas must praise the Asvins dear to many, making many glad,
Most rich, that they may succour us.
5 Most liberal, best at winning strength, inciters, Lords of splendour who
Visit the worshipper's abode.
6 So for devout Sudeva dew with fatness his unfailing mead,
And make it rich for sacrifice.
7 Hitherward running speedily with horses, as with rapid hawks,
Come, Asvins, to our song of praise
8 Wherewith the three wide distances, and all the lights that are in heaven.
Ye traverse, and three times of night.
9 O Finders of the Day, that we may win us food of kine and wealth,
Open the paths for us to tread.
10 O Asvins, bring us wealth in kine, in noble heroes, and in cars:
Bring us the strength that horses give.
11 Ye Lords of splendour, glorified, ye Wonder-Workers borne on paths
Of gold, drink sweets with Somajuice.
12 To us, ye Lords of ample wealth, and to our wealth chiefs extend
Wide shelter, ne'er to be assailed.
13 Come quickly downward to the prayer of people whom ye favour most:
Approach not unto other folk.
14 Ye Asvins whom our minds perceive, drink of this lovely gladdening draught,
The mcath which we present to you.
15 Bring riches hither unto us in hundreds and in thousands, source
Of plenteous food, sustaining all.
16 Verily sages call on you, ye Heroes, in full many a place.
Moved by the priests, O Asvins, conic.
17 Men who have trimmed the sacred grass, bringing oblations and prepared,
O Asvins, are invoking you.
18 May this our hymn of praise to-day, most powerful to bring you, be,
O Asvins, nearest to your hearts.
19 The skin filled full of savoury meath, laid in the pathway of your car-
O Asvins, drink ye both therefrom.
20 For this, ye Lords of ample wealth, bring blessing for our herd, our kine,
Our progeny, and plenteous food.
21 Ye too unclose to us like doors the strengthening waters of the sky,

And rivers, ye who find the day.
22 When did the son of' Tugra serve you, Men? Abandoned in the sea,
That with winged steeds your car might fly.
23 Ye, O Nasatyas, ministered to Kanva with repeated aid,
When cast into the heated pit.
24 Come near with those most recent aids of yours which merit eulogy,
When I invoke you, Wealthy Gods.
25 As ye protected Kanva erst, Priyamedha and Upastuta,
Atri, Sinjara, Asvins Twain
26 And Amsu in decisive fight, Agastya in the fray for kine.
And, in his battles, Sobhari.
27 For so much bliss, or even more, O Asvins, Wealthy Gods, than this,
We pray white singing hymns to you.
28 Ascend your car with golden seat, O Asvins, and with reins of gold,
That reaches even to the sky.
29 Golden is its supporting shaft, the axle also is of gold,
And both the wheels are made of gold.
30 Thereon, ye Lords of ample wealth, come to us even from afar,
Come ye to this mine eulogy.
31 From far away ye come to us, Asvins, enjoying plenteous food
Of Dasas, O Immortal Ones.
32 With splendour, riches, and renown, O Asvins, hither come to us,
Nasatyas, shining brilliantly.
33 May dappled horses, steeds who fly with pinions, bring you hitherward
To people skilled in sacrifice.
34 The whcel delayeth not that car of yours accompanied by song,
That cometh with a store of food.
35 Borne on that chariot wrought of gold, with coursers very fleet of foot,
Come, O Nasatyas, swift as thought.
36 O Wealthy Gods, ye taste and find the brisk and watchful wild beast good.
Associate wealth with food for us.
37 As such, O Asvins, find for me my share of new-presented gifts,
As Kasu, Cedi's son, gave me a hundred head of buffaloes, and ten thousand kine.
38 He who hath given me for mine own ten Kings like gold to look upon.
At Caidya's feet are all the people round about, all those who think upon the shield.
39 No man, not any, goes upon the path on which the Cedis walk.
No other prince, no folk is held more liberal of gifts than they.

HYMN VI Indra

1. INDRA, great in his power and might, and like Parjanya rich in rain,
Is magnified by Vatsa's lauds.
2 When the priests, strengthening the Son of Holy Law, present their gifts,
Singers with Order's hymn of praiser.
3 Since Kanvas with their lauds have made Indra complete the sacrifice.
Words are their own appropriate arms.
4 Before his hot displeasure all the peoples, all the men, bow down,
As rivers bow them to the sea.
5 This power of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.
6 The fiercely-moving Vrtra's head he severed with his thunderbolt,
His mighty hundred-knotted bolt.
7 Here are-we sing them loudly forth-our thoughts among-the best of songs.
Even lightnings like the blaze of fire.
8 When bidden thoughts, spontaneously advancing, glow, and with the stream
Of sacrifice the Kanvas shine.
9 Indra, may we obtain that wealth in horses and in herds of cows,
And prayer that may be noticed first.
10 I from my Father have received deep knowledge of the Holy Law
I was born like unto the Sun.
11 After the lore of ancient time I make, like Kanva, beauteous songs,
And Indra's selfgains strength thereby.
12 Whatever Rsis have not praised thee, Indra, or have lauded thee,
By me exalted wax thou strong.
13 When his wrath thundered, when he rent Vrtra to pieces, limb by limb,
He sent the waters to the sea.
14 Against the Dasyu gusna thou, Indra, didst hurl thy during bolt:
Thou, Dread one, hast a hero's fame.
15 Neither the heavens nor firmaments nor regions of the earth contain
Indra, the Thunderer with his might.
16 O Indra him who lay at length staying thy copious waters thou,
In his own footsteps, smotest down
17 Thou hiddest deep in darkness itim, O Indra, who had set his grasp
On spacious heaven and earth conjoined.
18 Indra, whatever Yatis and Bhrgus have offered praise to thee,
Listen, thou Mighty, to my call.
19 Indra, these spotted cows yield thee their butter and the milky draught;
Aiders, thereby, of sacrifice;
20 Which, teeming, have received thee as a life-germ, Indra, with their mouth,
Like Surya who sustaineth all.
21 O Lord of Might, with hymns of praise the Kanvas have increased thy power,

The drops poured forth have strengthened thee.
22 Under thy guidance, Indra, mid thy praises, Lord of Thunder, shall
The sacrifice be soon performed.
23 Indra, disclose much food for us, like a stronghold with store of kine:
Give progeny and heroic strength.
24 And, Indra, grant us all that wealth of fleet steeds which shone bright of old
Among the tribes of Nahusas.
25 Hither thou seemest to attract heaven's fold which shines before our eyes,
When, Indra, thou art kind to us.
26 Yea, when thou puttest forth thy power, Indra, thou governest the folk.
Mighty, unlimited in strength.
27 The tribes who bring oblations call to thee, to thee to give them help,
With drops to thee who spreadest far.
28 There where the mountains downward slope, there by the meeting of the streams
The Sage was manifest with song.
29 Thence, marking, from his lofty place downward he looks upon the sea,
And thence with rapid stir he moves.
30 Then, verify, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.
31 Indra, the Kanvas all exalt thy wisdom and thy manly power,
And, Mightiest! thine heroic strength.
32 Accept this eulogy of mine, Indra, and guard me carefully:
Strengthen my thought and prosper it.
33 For thee, O Mighty, Thunder-armed, we singers through devotionhave
Fashioned the hymn that we may live.
34 To Indra have the Kanvas sung, like waters speeding down a slope:
The song is fain to go to him.
35 As rivers swell the ocean, so our hymns of praise make Indra strong,
Eternal, of resistIess wrath.
36 Come with thy lovely Bay Steeds, come to us from regions far away
O Indra, drink this Soma juice.
37 Best slayer of Vrtras, men whose sacred grass is ready trimmed
Invoke thee for the gain of spoil.
38 The heavens and earth come after thee as the wheel follows Etasa:
To thee flow Sorna-drops effused.
39 Rejoice, O Indra, in the light, rejoice in Saryandyan, be Glad in the sacrificer's hymn.
40 Grown strong in heaven, the Thunder-armed hath bellowed, Vrtra-slayer, Bull,
Chief drinker of the Soma juice.
41 Thou art a Rsi born of old, sole Ruler over all by might:
Thou, Indra, guardest well our wealth.
42 May thy Bay Steeds with beauteous backs, a hundred, bring thee to the feast,
Bring thee to these our Soma-draughts.
43 The Kanvas with their hymns of praise have magnified this ancient thought
That swells with streams of meath and oil.
44 Mid mightiest Gods let mortal man choose Indra at the sacrifice,
Indra, whoe'er would win, for help.

45 Thy steeds, by Priyamedhas praised, shall bring thee, God whom all invoke,
Hither to drink the Somajuice.
46 A hundred thousand have I gained from Parsu, from Tirindira,
And presents of the Yadavas.
47 Ten thousand head of kine, and steeds three times a hundred they bestowed
On Pajra for the Sama-song.
48 Kakuha hath reached up to heaven, bestowing buffaloes yoked in fours,
And matched in fame the Yadavas.

HYMN VII. Maruts.

1. O MARUTS, when the sage hath poured the Trstup forth as food for you,
Ye shine amid the mountain-clouds.
2 When, Bright Ones, fain to show your might ye have determined on your course,
The mountain-clouds have bent them down.
3 Loud roaring with the winds the Sons of Prsni have upraised themselves:
They have poured out the streaming food.
4 The Maruts spread the mist abroad and make mountains rock and reel,
When with the winds they go their way
5 What time the rivers and the hills before your coming bowed them down,
So to sustain your mighty force.
6 We call on you for aid by night, on you for succour in the day,
On you while sacrifice proceeds.
7 These, verily, wondrous, red of hue, speed on their courses with a roar
Over the ridges of the sky.
8 With might they drop the loosened rein so that the Sun may run his course,
And spread themselves with beams of light.
9 Accept, ye Maruts, this my song, accept ye this mine hymn of praise,
Accept, Rbhuksans, this my call.
10 The dappled Cows have poured three lakes, meath for the Thunder-wielding God,
From the great cask, the watery cloud.
11 O Maruts, quickly come to us when, longing for felicity,
We call you hither from the sky.
12 For, Rudras and Rbhuksans, ye, Most Bountiful, are in the house,
Wise when the gladdening draught is drunk.
13 O Maruts, send us down from heaven riches distilling rapturous joy,
With plenteous food, sustaining all.
14 When, Bright Ones, hither from the hills ye have resolved to take your way,
Ye revel in the drops effused.
15 Man should solicit with his lauds happiness which belongs to them,
So great a band invincible.
16 They who like fiery sparks with showers of rain blow through the heaven and earth,
Milking the spring that never fails.
17 With chariots and tumultuous roar, with tempests and with hymns of praise
The Sons of Prsni hurry forth.
18 For wealth, we think of that whereby ye aided Yadu, Turvasa,
And KanVa who obtained the spoil.
19 May these our viands Bounteous Ones I that flow in streams like holy oil,
With Kanva's hymns, increase your might.
20 Where, Bounteous Lords for whom the grass is trimmed, are ye rejoicing now?
What Brahman is adoring you?
21 Is it not there where ye of old, supplied with sacred grass, for lauds

Inspired the strong in sacrifice?
22 They brought together both the worlds, the mighty waters, and the Sun,
And, joint by joint, the thunderbolt.
23 They sundered Vrtra limb from limb and split the gloomy mountain-clouds,
Performing a heroic deed.
24 They reinforced the power and strength of Trita as he fought, and helped
Indra in battle with the foe.
25 They deck themselves for glory, bright, celestial, lightning in their hands,
And helms of gold upon their heads.
26 When eagerly ye from far away came to the cavern of the Bull,
He bellowed in his fear like Heaven.
27 Borne by your golden-footed steeds, O Gods, come hither to receive
The sacrifice we offer you.
28 When the red leader draws along their spotted deer yoked to the car.
The Bright Ones come, and shed the rain.
29 Susoma, Saryakiavan, and Arjika full of homes, have they.
These Heroes, sought with downward car.
30 When, Maruts, ye come to him, the singer who invokes you thus,
With favours to your suppliant?
31 What now? where have ye still a friend since ye left Indra all alone?
Who counteth on your friendship now?
32 The Kanvas sing forth Agni's praise together with our Maruts' who
Wield thunder and wear swords of gold.
33 Hither for new felicity may I attract the Impetuous Ones,
The Heroes with their wondrous strength
34 Before them sink the very hills deerning themseives abysses: yea,
Even the mountains bend them down.
35 Steeds flying on their tortuous path through mid-air carry them, and give
The man who lauds them strength and life.
36 Agni was born the first of all, like Surya lovely with his light:
With lustre these have spread abroad.

HYMN VIII. Asvins.

1. WITH all the succours that are yours, O Asvins, hither come to us:
Wonderful, borne on paths of gold, drink ye the meath with Soma juice.
2 Come now, ye Asvins, on your car decked with a sun-bright canopy,
Bountiful, with your golden forms, Sages with depth of intellect.
3 Come hither from the Nahusas, come, drawn by pure hymns, from mid-air.
O Asvins, drink the savoury juice shed in the Kanvas' sacrifice.
4 Come to us hither from the heavens, come from mid-air, well-loved by us:
Here Kanva's son hath pressed for you the pleasant meath of Soma juice.
5 Come, Asvins, to give car to us, to drink the Soma, Asvins, come.
Hail, Strengtheners of the praise-song speed onward, ye Heroes, with your thoughts.
6 As, Heroes, in the olden time the Rsis called you to their aid,
So now, O Asvins, come to us, come near to this mine eulogy.
7 Even from the luminous sphere of heaven come to us, ye who find the light,
Carers for Vatsa, through our prayers and lauds, O yewho hearour call.
8 Do others more than we adore the Asvins with their hymns of praise?
The Rsi Vatsa, Kanva's son, hath magnified you with his songs.
9 The holy singer with his hymns hath called you, Asvins, hither-ward;
Best Vrtra-slayers, free from stain, as such bring us felicity.
10 What time, ye Lords of ample wealth, the Lady mounted on your car,
Then, O ye Asvins, ye attained all wishes that your hearts desired.
11 Come thence, O Asvins, on your car that hath a thousand ornaments:
Vatsa the sage, the sage's son, hath sung a song of sweets to you.
12 Cheerers of many, rich in goods, discoverers of opulence,
The Asvins, Riders through the sky, have welcomed this my song of praise.
13 O Asvins, grant us all rich gifts wherewith no man mav interfere.
Make us observe the stated times: give us not over to reproach.
14 Whether, Nasatyas, ye be nigh, or whether ye be far away,
Come thence, O Asvins, on your car that hath a thousand ornaments.
15 Vatsa the Rsi with his songs, Nasatyas, hath exalted you:
Grant him rich food distilling oil, graced with a thousand ornaments.
16 Bestow on him, O Asvins, food that strengthens, and that drops with oil,
On him who praises you for bliss, and, Lords of bounty, prays for wealth.
17 Come to us, ye who slay the foe, Lords of rich treasure, to this hymn.
O Heroes, give us high renown and these good things of earth for help.
18 The Priyamedhas have invoked you with all succours that are yours,
You, Asvins, Lords of solemn rites, with calls entreating you to come.
19 Come to us, Asvins, ye Who bring felicity, auspicious Ones,
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.
20 Aid us, O Heroes, for those hymns for which ye helped GoSarya erst,
Gave Vasa, Dasavraja aid, and Kanva and Medhatithi:
21 And favoured Trasadasyu, ye Heroes, in spoil-deciding fray:

For these, O Asvins, graciously assist us in acquiring strength.
22 O Asvins, may pure hymns of ours, and songs and praises, honour you:
Best slayers everywhere of foes, as such we fondly yearn for you.
23 Three places of the Asvins, erst concealed, are made apparent now.
Both Sages, with the flight of Law come hither unto those who live.

HYMN IX. Asvins.

1. To help and favour Vatsa now, O Asvins, come ye hitherward.
Bestow on him a dwelling spacious and secure, and keep malignities away.
2 All manliness that is in heaven, with the Five Tribes, or in mid-air,
Bestow, ye Asvins, upon us.
3 Remember Kanva first of all among the singers, Asvins, who
Have thought upon your wondrous deeds.
4 Asvins, for you with song of praise this hot oblation is effused,
This your sweet Soma juice, ye Lords of ample wealth, through which ye think upon the foe.
5 Whatever ye have done in floods, in the tree, Wonder-Workers, and in growing plants,
Therewith, O Asvins, succour me.
6 What force, Nasatyas, ye exert, whatever, Gods, ye tend and heal,
This your own Vatsa gains not by his hymns alone: ye visit him who offers gifts.
7 Now hath the Rsi splendidly thought out the Asvins' hymn of praise.
Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.
8 Ye Asvins, now ascend your car that lightly rolls upon its way.
May these my praises make you speed hitherward like a cloud of heaven.
9 When, O Nasatyas, we this day make you speed hither with our hymns,
Or, Asvins, with our songs of praise, remember Kanya specially.
10 As erst Kaksivan and the Rsi Vyasva, as erst Dirghatamas invoked your presence,
Or, in the sacrificial chambers, Vainya Prthi, so be ye mindful of us here, O Asvins.
11 Come as home-guardians, saving us from foemen, guarding our living creatures and our bodies,
Come to the house to give us seed and offspring,
12 Whether with Indra ye be faring, Asvins, or resting in one dwelling-place with Vayu,
In concord with the Rbhus or Adityas, or standing still in Visnu's striding-places.
13 When I, O Asvins, call on you to-day that I may gather strength,
Or as all-conquering might in war, be that the Asvins' noblest grace.
14 Now come, ye Asvins, hitherward: here are oblations set for you;
These Soma-draughts to aid Yadu and
Turvasa, these offered you mid Kaniva's Sons.
15 Whatever healing balm is yours, Nisatyas, near or far away,
Therewith, great Sages, grant a home to Vatsa and to Vimada.
16 Together with the Goddess, with the Asvins' Speech have I awoke.
Thou, Goddess, hast disclosed the hymn, and holy gift from mortal men.
17 Awake the Asvins, Goddess Dawn! Up Mighty Lady of sweet strains!
Rise, straightway, priest of sacrifice! High glory to the gladdening draught!
18 Thou, Dawn, approaching with thy light shinest together with the Sun,
And to this man-protecting home the chariot ofthe Asvins comes.
19 When yellow stalks give forth the juice, as cows from udders pour their milk,
And voices sound the song of praise, the Asvins' worshippers show first.
20 Forward for glory and for strength, protection that shall conquer men,
And power and skill, most sapient Ones!

21 When Asvins, worthy of our lauds, ye seat you in the father's house.
With wisdom or the bliss ye bring.

HYMN X. Asvins.

1. WHETHER ye travel far away or dwell in yonder light of heaven,
Or in a mansion that is built above the sea, come thence, ye Asvins, hitherward.
2 Or if for Manu.ye prepared the sacrifice, remember also Kanva's son.
I call Brhaspati, Indra, Visnu, all the gods, the Asvins borne by rapid steeds.
3 Those Asvins I invoke who work marvels, brought hither to receive,
With whom our friendship is most famed, and kinship passing that of Gods.
4 On whom the solemn rites depend, whose worshippers rise without the Sun:
These who foreknow the holy work of sacrifice, and by their Godhead drink the sweets of Soma juice.
5 Whether ye, Lords of ample wealth, now linger in the cast or west,
With Druhyu, or with Anu, Yadu, Turvaga, I call you hither; come to me.
6 Lords of great riches, whether through the firmament ye fly or speed through heaven and earth,
Or with your Godlike natures stand upon your cars, come thence, O Asvins, hitherward.

HYMN XI. Agni.

1. THOU Agni, God mid mortal men, art guard of sacred rites, thou art
To be adored at sacrifice.
2 O Mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the Gods.
3 O Jatavedas Agni, fight and drive our foes afar from us,
Themand their godless enmities.
4 Thou, Jatavedas, seekest not the worship of a hostile man,
However nigh itbe to thee.
5 We sages, mortals as we are, adore the mighty name oof thee,
Immortal Jatavedas' name.
6 Sages, we call the Sage to help, mortals, we call the God to aid:
We call on Agni with our songs.
7 May Vatsa draw- thy mind away even from thy loftiest dwelling-place,
Agni, with song that yearns for thee.
8 Thou art the same in many a place: mid all the people thou art Lord.
In fray and fightt we call on thee.
9 When we are seeking strength we call Agni to help us in the strife,
The giver of rich gifts in war.
10 Ancient, adorablie at sacrifices, Priest from of old, meet for our praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by offering worship.

HYMN XII. Indra.

1. JOY, Mightiest Indra, known and marked, sprung most from Soma-draughts, wherewith
Thou smitest down the greedy fiend, for that we long.
2 Wherewith thou bolpest Adhrigu, the great Dasagva, and the God
Who stirs the sunlight, and the sea, for that we long.
3 Wherewith thou dravest forth like cars Sindhu and all the mighty floods
To go the way ordained by Law, for that we long.
4 Accept this laud for aid, made pure like oil, thou Caster of the Stone,
Whereby even in a moment thou hast waxen great.
5 Be pleased, Song-lover, with this song it flows abundant like the sea.
Indra, with all thy succours thou hast waxen great.
6 The God who from afar hath sent gifts to maintain our friendship's bond,
Thou. spreading them like rain from heaven, hast waxen great.
7 The beams that mark him have grown strong, the thunder rests between his arms,
When, like the Sun, he hath increased both Heaven and Earth.
8 When, Mighty Lord of Heroes, thou didst cat a thousand buffaloes,
Then grew and waxed exceeding great thine Indra-power.
9 Indra consumeth with the rays of Surya the malicious man:
Like Agni conquering the woods, he hath grown strong.
10 This newest thought of ours that suits the time approaches unto thee:
Serving, beloved in many a place it metes and marks.
11 The pious germ of sacrifice directly purifies the soul.
By Indra's lauds it waxes great, it metes and marks.
12 Indra who wins the friend hath spread himself to drink the Soma-draught:
Like worshipper's dilating praise; it metes and marks.
13 He whom the sages, living men, have gladdened, offering up their hymns,
Hath swelled like oil of sacrifice in Agni's mouth.
14 Aditi also hath brought forth a hymn for Indra, Sovran Lord:
The work of sacrifice for help is glorified.
15 The ministering priests have sung their songs for aid and eulogy:
God, thy Bays turn not from the rite which Law ordains.
16 If, Indra, thou drink Soma by Visnu's or Trta Aptya's side,
Or with the Maruts take delight in flowing drops;
17 Or, Sakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.
18 Or, Lord of Heroes if thou aid the worshipper who shed; the, juice,
Or him whose laud delights thee, and his flowing drops.
19 To magnify the God, the God, Indra, yea, Indra for your help,
And promptly end the sacrifice-this have they gained.
20 With worship, him whom men adore, with Soma, him who drinks it most,
Indra with lauds have they increasedthis have they gained.
21 His leadings are with power and might and his instructions manifold:

He gives the worshipper all wealth: this have they gained.
22 For slaying Vrtra have the Gods set Indra in the foremost place.
Indra the choral bands have sung, for vigorous strength.
23 We to the Mighty with our might, with lauds to him who hears our call,
With holy hymns have sung aloud, for vigorous strength.
24 Not earth, nor heaven, nor firmaments contain the Thunder-wielding God:
They shake before his violent rush and vigorous strength.
25 What time the Gods, O Indra, get thee foremost in the furious fight,
Then thy two beautiful Bay Steeds carried thee on.
26 When Vrtra, stayer of the floods, thou si''est, Thundeicr with might,
Then thy two beautiful Bay Steeds carried thee on.
27 When Visnu, through thine energy, strode wide those three great steps of his,
Then thy two beautiful Bay Steeds carried thee on.
28 When thy two beautiful Bay Steeds grew great and greater day by day,
Even then all creatures that had life bowed down to thee.
29 When, Indra, all the Marut folk humbly submitted them to thee,
Even then all creatures that had life bowed down to thee.
30 When yonder Sun, that brilliant light, thou settest in the heaven above,
Even then all creatures that had life bowed down to thee.
31 To thee, O Indra, with this thought the sage lifts up this eulogy,
Akin and leading as on foot to sacrifice.
32 When in thine own dear dwelling all gathered have lifted up the voice
Milk-streams at worship's central spot, for sacrifice,
33 As Priest, O Indra, give us wealth in brave men and good steeds ana kine
That we may first remember thee for sacrifice.

HYMN XIII. Indra.

1. INDRA, when Soma juices flow, makes his mind pure and meet for lauds.
He gains the power that brings success, for great is he.
2 In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the water-floods.
3 Him, to win strength, have I invoked, even Indra mighty for the fray.
Be thou most near to us for bliss, a Friend to aid.
4 Indra, Song -lover, here for thee the worshipper's libation flows.
Rejoicing in this sacred grass thou shinest forth.
5 Even now, O Indra, give us that which, pressing juice, we crave of thee.
Bring us wealth manifold which finds the light of heaven.
6 What time the zealous worshipper hath boldly sung his songs to thee,
Like branches of a tree up-grows what they desire.
7 Generate songs even as of old, give car unto the singer's call.
Thou for the pious hast grown great at each carouse.
8 Sweet strains that glorify him play like waters speeding down a slope,
Yea, him who in this song is called the Lord of Heaven;
9 Yea, who alone is called the Lord, the single Ruler of the folk,
By worshippers seeking aid: may he joy in the draught.
10 Praise him, the Glorious, skilled in song, Lord of the two victorious Bays:
They seek the worshipper's abode who bows in prayer.
11 Put forth thy strength: with dappled Steeds come, thou of mighty intellect,
With swift Steeds to the sacrifice, for 'tis thy joy.
12 Grant wealth to those who praise thee, Lord of Heroes, Mightiest Indra: give
Our princes everlasting fame and opulence.
13 I call thee when the Sun is risen, I call thee at the noon of day:
With thy car-horses, Indra, come wellpleased to us.
14 Speed forward hither, come to us, rejoice thee in the milky draught:
Spin out the thread of ancient time, as well is known.
15 If, Sakra, Vrtra-slayer, thou be far away or near to us.
Or in the sea, thou art the guard of Soma juice.
16 Let songs we sing and Soma-drops expressed by us make Indra strong:
The tribes who bring oblations find delight in him.
17 Him sages longing for his aid, with offerings brought in eager haste,
Him. even as branches, all mankind have made to grow.
18 At the Trkadrukas the Gods span sacrifice that stirred the mind:
May our songs strengthen him who still hath strengthened us.
19 When, true to duty, at due times the worshipper offers lauds to thee,
They call him Purifier, Pure, and Wonderful.
20 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,
With reference whereto the wise have ordered this.
21 If thou elect to be my Friend drink of this sacrificial juice,

By help whereof we may subdue all enemies.
22 O Indra, Lover of the song, when shall thy praiser be most blest?
When wilt thou grant us wealth in herds of kine and steeds?
23 And thy two highIy-lauded Bays, strong stallions, draw thy car who art
Untouched by age, most gladdening car for which we pray.
24 With ancient offerings we implore the Young and Strong whom many praise.
He from of old hath sat upon dear sacred grass.
25 Wax miglity, thou whom many laud for aids which Rsis have extolled.
Pour down for us abundant food and guard us well.
26 O Indra, Caster of the Stone, thou helpest him who praises thee:
From sacrifice I send to thee a mindyoked hymn.
27 Here, yoking for the Soma-draught these Horses, sharers of thy feast,
Thy Bay Steeds, Indra, fraught with weal tb, consent to come.
28 Attendants on thy glory, let the Rudras roar assent to thee,
And all the Marut companies come tothe feast.
29 These his victorious followers bold in the heavens the place they love,
Leagued in the heart of sacrifice, as well we know.
30 That we may long behold the light, what time the ordered rite proceeds,
He duly measures, as he views, the sacrifice.
31 O Indra, strong is this thy car, and strong are these Bay Steeds of thine:
O Satakratu, thou art strong, strong is our call.
32 Strong is the press-stone, strong thy joy, strong is the flowing Soma juice:
Strong is the rite thou furtherest, strong is our call.
33 As strong I call on thee the Strong, O Thunderer with thy thousand aids:
For thou hast won the hymn of praise. Strong is our call.

HYMN XIV. Indra.

1. IF I, O Indra, were, like thee, the single Sovran of all wealth,
My worshipper should be rich in kine.
2 I should be fain, O Lord of Power, to strengthen and enrich the sage,
Were I the Lord of herds of kine.
3 To worshippers who press the juice thy goodness, Indra, is a cow
Yielding in plenty kine and steeds.
4 None is there, Indra, God or man, to hinder thy munificence,
The wealth which, lauded, thou wilt give.
5 The sacrifice made Indra strong when he unrolled the earth, and made
Himself a diadem in heaven.
6 Thine aid we claim, O Indra, thine who after thou hast waxen great
Hast won all treasures for thine own.
7 In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
8 Showing the hidden he drave forth the cows for the Angirases,
And Vala he cast headlong down.
9 By Indra were the lumirious realms of heaven established and secured,
Firm and immovable from their place.
10 Indra, thy laud moves quickly like a joyous wave of water-floods:
Bright shine the drops that gladden thee.
11 For thou, O Indra, art the God whom hymns and praises magnify:
Thou blessest those who worship thee.
12 Let the two long-maned Bay Steeds bring Indra to drink the Soma juice,
The Bountiful to our sacrifice.
13 With waters' foam thou torest off, Indra, the head of Namuci,
Subduing all contending hosts.
14 The Dasyus, when they fain would climb
by magic arts and mount to heaven,
Thou, Indra, castest down to earth.
15 As Soma-drinker conquering all, thou scatteredst to every side
Their settlement who poured no gifts.

HYMN XV. Indra.

1. SING forth to him whom many men invoke, to him whom many laud.
Invite the powerful Indra with your songs of praise.
2 Whose lofty might-for doubly strong is he-supports the heavens and earth,
And hills and plains and floods and light with manly power.
3 Such, Praised by many! thou art King alone thou smitest Vrtras dead,
To gain, O Indra, spoils of war and high renown.
4 We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
5 Wherewith thou also foundest lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.
6 This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters day by day, thralls of the strong.
7 That lofty Indra-power of thine, thy strength and thine intelligence,
Thy thunderbolt for which we long, the wish makes keen.
8 O Indra, Heaven and Earth augment thy manly power and thy renown;
The waters and thy mountains stir and urge thee on.
9 Visnu the lofty ruling Power, Varuna, Mitra sing thy praise:
In thee the Marut3' company have great delight.
10 O Indra, thou wast born the Lord of men, most liberal of thy gifts:
Excellent deeds for evermore are all thine own.
11 Ever, alone, O highly-praised, thou sendest Vrtras to their rest:
None else than Indra executes the mighty deed.
12 Though here and there, in varied hymns, Indra, men call on thee for aid,
Still with our heroes fight and win the light of heaven.
13 Already have all forms of him entered our spacious dwelling-place:
For victory stir thou Indra, up, the Lord of Might.

HYMN XVI. Indra.

1. PRAISE Indra whom our songs must laud, sole Sovran of mankind, the Chief
Most liberal who controlleth men.
2 In whom the hymns of praise delight, and all the glory-giving songs.
Like the floods' longing for the sea.
3 Him I invite with eulogy, best King, effective in the fight,
Strong for the gain of mighty spoil.
4 Whose perfect ecstasies are wide, profound, victorious, and give
joy in the field where heroes win.
5 Him, when the spoils of war are staked, men call to be their advocate:
They who have Indra win the day.
6 Men honour him with stirring songs and magnify with solemn rites:
Indra is he who giveth case.
7 1ndra is priest and Rsi, he is much invoked by many men,
And mighty by his mighty powers.
8 Meet to be lauded and invoked, true Hero with his deeds of might,
Victorious even when alone.
9 The men, the people magnify that Indra with their Slina. songs,
With hymns and sacred eulogies
10 Him who advances them to wealth, sends light to lead them in the war,
And quells their foemen in the fray.
11 May he, the saviour much-invoked, may Indra bear us in a ship
Safely beyond all enemies.
12 As such, O Indra, honour us with gifts of booty, further us,
And lead us to felicity.

HYMN XVII Indra.

1. COME, we have pressed the juice for thee; O Indra, drink this Soma here
Sit thou on this my sacred grass.
2 O Indra, let thy long-maned Bays, yoked by prayer, bring thee hitherward
Give car and listen to our prayers.
3 We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma juice.
4 Come unto us who bring the juice, come unto this our eulogy,
Fair-visored! drink thou of the juice.
5 I pour it down within thee, so through all thy members let it spread:
Take with. thy tongue the pleasant drink.
6 Sweet to thy body let it be, delicious be the savoury juice:
Sweet be the Soma to thine heart.
7 Like women, let this Soma-draught, invested with its robe, approach,
O active Indra, close to thee.
8 Indra, transported with the juice, vast in his bulk, strong in his neck
And stout arms, smites the Vrtras down.
9 O Indra, go thou forward, thou who rulest over all by might:
Thou Vrtra-slayer slay the fiends,
10 Long be thy grasping-hook wherewith thou givest ample wealth to him
Who sheds the juice and worships thee.
11 Here, Indra, is thy Soma-draught, made pure upon the sacred grass:
Run hither, come and drink thereof.
12 Famed for thy radiance, worshipped well this juice is shed for thy delight
Thou art invoked, Akhandala!
13 To Kundapayya, grandson's son, grandson of Srngavrs! to thee,
To him have I addressed my thought.
14 Strong pillar thou, Lord of the home armour of Soma-offerers:
The drop of Soma breaketh all the strongholds down, and Indra is the Rsis' Friend.
15 Holy Prdikusanu, winner of the spoil, one eminent o'er many men,
Lead on the wild horse Indra with his vigorous grasp forward to drink the Soma juice.

HYMN XVIII. Adityas.

1. Now let the mortal offer prayer to win the unexampled grace
Of these Adityas and their aid to cherish life.
2 For not an enemy molests the paths which these Adityas tread:
Infallible guards, they strengthen us in happiness.
3 Now soon may Bhaga, Savitar, Varuna, Mitra, Aryaman
Give us the shelter widely spread which we implore.
4 With Gods come thou whose fostering care none checks, O Goddesss Aditi:
Come, dear to many, with the Lords who guard us well.
5 For well these Sons of Aditi know to keep enmities aloof,
Unrivalled, giving ample room, they save from woe.
6 Aditi guard our herd by day, Aditi, free from guile, by night,
Aditi, ever strengthening, save us from grief!
7 And in the day our hymn is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes.
8 And may the Asvins, the divine Pair of Physicians, send us health:
May they remove iniquity and chase our foes.
9 May Agni bless us with his fires, and Surya warm us pleasantly:
May the pure Wind breathe sweet on us, and chase our foes.
10 Drive ye disease and strife away, drive ye away malignity:
Adityas, keep us ever far from sore distress.
11 Remove from us the arrow, keep famine, Adityas! far away:
Keep enmities afar from us, Lords of all wealth!
12 Now, O Adityas, grant to us the shelter that lets man go free,
Yea, even the sinner from his sin, ye Bounteous Gods 1
13 Whatever mortal with the powe r of demons fain would injure us,
May he, impetuous, suffer harm by his own deeds.
14 May sin o'ertake our human foe, the man who speaketh evil thing,
Him who would cause our misery, whose heart is false.
15 Gods, ye are with the simple ones, ye know each mortal in your hearts;
Ye, Vasus, well discriminate the false and true.
16 Fain would we have the sheltering aid of mountains and of water-floods:
Keep far from us iniquity, O Heaven and Earth.
17 So with auspicious sheltering aid do ye, O Vasus, carry us
Beyond all trouble and distress, borne in your ship.
18 Adityas, ye Most Mighty Ones, grant to our children and their seed
Extended term of life that they may live long days.
19 Sacrifice, O Adityas, is your inward monitor: be kind,
For in the bond of kindred we are bound to you.
20 The Maruts' high protecting aid, the Asvins, and the God who saves,
Mitra and Varuna for weal we supplicate.
21 Grant us a home with triple guard, Aryaman, Mitra, Varuna!

Unthreatened, Maruts! meet for praise, and filled with men.
22 And as we human beings, O Adityas, are akin to death,
Graciously lengthen ye our lives that we may live.

HYMN XIX. Agni.

1. SING praise to hiin, the Lord of Light. The Gods have made the God to be their messenger,
And sent oblation to Gods.
2 Agni, the Bounteous Giver, bright with varied flames, laud thou, O singer Sobhari-
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice.
3 Thee have we chosen skilftillest in sacrifice, Immortal Priest among the Gods,
Wise finisher of this holy rite:
4 The Son of Strength, the blessed, brightly shining One, Agni whose light is excellent.
May be by sacrifice win us in heaven the grace of Mitra, Varuna, and the Floods.
5 The mortal who hath ministered to Agni with oblation, fuel, ritual lore,
And reverence, skilled in sacrifice.
6 Verily swift to run are his fleet-footed steeds, and most resplendent fame is his.
No trouble caused by Gods or wrought by mortal man from any side o'ertaketh him.
7 May we by thine own fires be well supplied with fire, O Son of Strength, O Lord of Might:
Thou as our Friend hast worthy men.
8 Agni, who praises like a guest of friendly mind, is as a car that brings us gear.
Also in thee is found perfect security thou art the Sovran Lord of wealth.
9 That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts
May he win riches by his thoughts.
10 He for whose sacrifice thou standest up erect is prosperous and rules o'er men.
He wins with coursers and with singers killed in song: with heroes he obtains the prize.
11 He in whose dwelling Agni is chief ornament, and, all-desired, loves his laud well,
And zealously tends his offerings-
12 His, or the lauding sage's word, his, Son of Strength! who Is most prompt with sacred gifts,
Set thou beneath the Gods, Vasu, above mankind, the speech of the intelligent.
13 He who with sacrificial gifts or homage bringeth very skilful Agni nigh,
Or him who flashes fast with song,
14 The mortal who with blazing fuel, as his laws command, adores the Perfect God,
Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.
15 Give us the splendour, Agni, which may overcome each greedy fiend in our abode,
The wrath of evil-hearted folk.
16 That, wherewith Mitra, Varuna, and Aryaman, the Asvins, Bhaga give us light,
That may we, by thy power finding best furtherance, worship, O Indra, helped by thee.
17 O Agni, most devout are they, the sages who have set thee Sage exceeding wise,
O God, for men to look upon:
18 Who have arranged thine altar Blessed God, at morn brought thine oblation, pressed the juice.
They by their deeds of strength have won diem, mighty wealth, who have set all their hope in thee.
19 -May Agni worshipped bring us bliss, may the gift, Blessed One, and sacrifice bring bliss;
Yea, may our praises bring us bliss.
20 Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight.
Bring down the many firm hopes of our enemies, and let us vanquish with thine aid.
21 I praise with song the Friend of man, whom Gods sent down to be herald and messenger,

Best worshipper, bearer of our gifts.
22 Thou unto sharp-toothed Agni, Young and Radiant God, proclaimest with thy song the feast-
Agni, who for our sweet strains moulds heroic strength when sacred oil is offered him,
23 While, served with sacrificial oil, now upward and now downward Agni moves his sword,
As doth the Asura his robe.
24 The God, the Friend of man, who bears our gifts to heaven, the God with his sweet-smelling mouth,
Distributes, skilled in sacrifice, his precious things, Invoking Priest, Immortal God.
25 Son of Strength, Agni, if thou wert the mortal, bright as Mitra, I worshipped with our gifts!
And I were the Immortal God
26 I would not give thee up, Vasu, to calumny, or misery, O Bounteous One.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.
27 Like a son cherished in his father's houi§e, let our oblation rise unto the Gods.
28 With thine immediate aid may I, excellent Agni, ever gain my wish
A mortal with a God to help.
29 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.
Excellent Agni, thou art called my Providence: delight thou to be liberal.
30 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,
Whose bond of friendship is thy choice.
31 Thy spark is black and crackling, kindled in due time, O Bounteous, it is taken up.
Thou art the dear Friend of the mighty Mornings: thou shinest in glimmerings of the night.
32 We Sobharis have come to him, for succour, who is good to help with thousand powers,
The Sovran, Trasadasyu's Friend.
33 O Agni, thou on whom all other fires depend, as branches on the parent stem,
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.
34 The mortal whom, Adityas, ye, Guilelew, lead to the farther bank
Of all the princes, Bounteous Ones
35 Whoe'er he be, Man-ruling Kings! the Regent of the race of men-
May we, O Mitra, Varuna, and Aryaman, like him be furtherers of your law.
36 A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son,
Most liberal, kind, lord of the brave.
37 And Syava too for me led forth a strong steed at Suvastu's ford:
A herd of three times seventy kine, good lord of gifts, he gave to me.

HYMN XX Maruts.

1. LET none, Swift Travellers! check you: come hither, like-spirited, stay not far away,
Ye benders even of what is firm.
2 Maruts, Rbhuksans, Rudras come ye with your cars strong-fellied and exceeding bright.
Come, ye for whom we long, with food, to sacrifice, come ye with love to Sobbari.
3 For well we know the vigorous might of Rudra's Sons, the Martits, who are passing strong,
Swift Visnu's band, who send the rain.,
4 Islands are bursting forth and misery is stayed: the heaven and earth are joined in one.
Decked with bright rings, ye spread the broad expanses out, when ye, Self. luminous, stirred yourselves.
5 Even things immovable shake and reel, the mountains and the forest trees at your approach,
And the earth trembles as ye come.
6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,
Where they, the Heroes mighty with their arms, display their gleaming omaments on their forms.
7 After their Godlike nature they, the bull. like Heroes, dazzling and impetuous, wear
Great splendour as they show erect.
8 The pivot of the Sobharis' chariot within the golden box is balmed with milk.
May they the Well-born, Mighty, kindred of the Cow, aid us to food and to delight.
9 Bring, ye who sprinkle balmy drops. oblations to your vigorous Marut company,
To those whose leader is the Bull.
10 Come hither, O ye Mares, on your stronghorsed car, solid in look, with solid naves.
Lightly like winged falcons, O ye Heroes, come, come to enjoy our ofrerings.
11 Their decoration is the same: their omaments of gold are bright upon their arms;
Their lances glitter splendidly.
12 They toil not to defend their bodies from attack, strong Heroes with their mighty arms.
Strong are your bows and strong the weapons in your cars, and glory sits on every face.
13 Whose name extendeth like a sea, alone, resplendent, so that all have joy in it,
And life-power like ancestral might.
14 Pay honour to these Maruts and sing praise to them, for of the wheel-spokes of the car
Of these loud roarers none is last: this is their power, this moves them to give mighty gifts.
15 Blest by your favouring help was he, O Maruts, at the earlier flushings of the morn,
And even now shall he be blest.
16 The strong man to whose sacrifice, O Heroes, ye approach that ye may taste thereof,
With glories and with war that winneth spoil shall gain great bliss, ye Shakers of the world.
17 Even as Rudra's Sons, the brood of the Creator Dyaus, the Asura, desire,
O Youthful Ones, so shall it be:
18 And these the bounteous, worthy of the Maruts who move onward pouring down the rain-
Even for their sake, O Youthful Ones, with kindest heart take us to you to be your own.
19 O Sobhari, with newest song sing out unto the youthful purifying Bulls,
Even as a plougher to his steers.
20 Who, like a celebrated boxer, overcome the challengers in every fight:
They who, like shining bulls, are most illustrious-honour those Maruts with thy song.
21 Allied by common ancestry, ye Maruts, even the Cows, alike in energy,

Lick, all by turns, each other's head.
22 Even mortal man, ye Dancers breast adorned with gold, attains to brotherhood with you.
Mark ye and notice us, O Maruts; evermore your friendship is secured to us.
23 O Maruts, rich in noble gifts, bring us a portion of the Maruts' medicine,
Ye Coursers who are Friends to us.
24 Haters of those who serve you not, bliss-bringers, bring us bliss with those auspicious aids
Wherewith ye are victorious and guard Sindhu well, and succour Krvi in his need.
25 Maruts, who rest on fair trimmed grass, what balm soever Sindhu or Asikni hath,
Or mountains or the seas contain.
26 Ye carry on your bodies, ye who see it all: so bless us graciously therewith.
Cast, Maruts, to the ground our sick man's malady: replace the dislocated limb.

HYMN XXI. Indra.

1. WE call on thee, O Matchless One! We seeking help, possessing nothing firm ourselves,
Call on thee wonderful in fight
2 On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gonse forth.
We therefore, we thy friends, Indra, havie chosen thee, free-giver, as our Guardian God.
3 Come hither, for the drops are here, O Lord of corn-lands. Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!
4 For we the kinless singers have drawn hither thee, O Indra, who hast numerous kin.
With all the forms thou hast, comic thou of bull-like strength, come near to drink the Soma juice.
5 Sitting like birds beside thy meath., mingled with milk, that gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
6 We speak to thee with this our reverential prayer. Why art thou pondering yet awhile?
Here are our wishes; thou art liberal, Lord of Bays: we and our hymns are present here.
7 For not in recent times alone, O Indra, Thunder-armed, have we obtained thine aid.
Of old we knew thy plenteous wealth.
8 Hero, we knew thy friendship and thy rich rewards: these, Thunderer, now we crave of thee.
O Vasu, for all wealth that cometh of the kine, sharpen our powers, fair-visored God.
9 Him who of old hath brought to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help
10 Borne by Bay Steeds, the Lord of heroes, ruling men, for it is he who takes; delight.
May Maghavan bestow on us his worshippers hundreds of cattle and of steeds.
11 Hero, may we, with thee for Friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine.
12 May we be victors in the singer's battlesong, and meet the wicked, Much invoked!
With heroes smite the foeman and show forth our strength. O Indra, further thou our thoughts.
13 O Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest comradeship in war.
14 Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a Father, art invoked.
15 O Indra, let us not, like fools who waste their lives at home, with friendship such as thine
Sit idly by the poured-out juice.
16 Giver of kine, may we not miss thy gracious gifts: let us not rob thee of thine own.
Strip even the strong places of the foe, and bring: thy gifts can never be made vain.
17 Indra or blest Sarasvati alone bestows such wealth, treasure so great, or thou,
O Citra, on the worshipper.
18 Citra is King, and only kinglings are the rest who dwell beside Sarasvati.
He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.

HYMN XXII. Asvins.

1. HITHERWARD have I called to-day, for succour, that most wondrous car
Which ye ascended, Asvins, ye whose paths are red, swift to give Car, for Surya's sake.
2 Car ever young, much longed-for, easily invoked, soon guided, first in deeds of might,
Which waits and serves, O Sobhari, with benevolence, without a rival or a foe.
3 These Asvins with our homage, these Two Omnipresent Deities
Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.
4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.
Like a milch-cow, O Lords of splendour, and with haste let your benevolence come to us.
5 That chariot of yours which hath a triple seat and reins of gold,
The famous car that traverseth the heaven and earth, thereon Nasatyas, Asvins, come.
6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.
As such will we exalt you, Lords of splendour, now, O Asvins, with our prayer and praise.
7 Come to us, Lords of ample wealth, by paths of everlasting Law,
Whereby to high dominion ye with mighty strength raised Trksi, Trasadasyu's son.
8 This Soma pressed with stones is yours, ye Heroes, Lords of plenteous wealth.
Approach to drink the Soma, come, drink in the worshipper's abode.
9 O Asvins, mount the chariot, mount the golden seat, ye who are Lords of plenteous wealth,
And bring to us abundant food.
10 The aids wherewith ye helped Paktha and Adhrigt;, and Babhru severed from his friends,-
With those, O Asvins, come hither with speed and soon, and heal whatever is diseased.
11 When we continually invoke the Asvins, the resistless, at this time of day,
We lovers of the song, with songs.
12 Through these, ye Mighty Ones, come hither to my call which brings all blessings, wears all forms,-
Tlirough which, All-present Heroes, lavishest of food ye strengthened Krvi, come through these.
13 I speak to both of these as such, these Asvins whom I reverence at this time of day:
With homage we entreat them both.
14 Ye who are Lords of splendour, ye whose paths are red, at eve, at mom, at sacrifice,
Give us not utterly as prey to mortal foe, ye Rudras, Lords of ample wealth.
15 For bliss I call. the blissful car, at morn the inseparable Asvins with their car
I call, like Sobhari our sire.
16 Rapid as thought, and strong, and speeding to thejoy, bringing.your swiftly-coming help,
Be to us a protection even from far away Lords of great wealth, with many aids.'
17 Come, Wonder-Workers, to our home, our home, O Asvins, rich in cattle, steeds, and gold,
Chief drinkers of the Soma's juice
18 Choice-worthy strength, heroic, firm and excellent, uninjured by the Raksas foe,
At this your coming nigh, ye Lords of ample wealth and all good things, may we obtain.

HYMN XXIII. Agni.

1. WORSHIP thou Jatavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame.
2 Thou, all men's friend, Visvamanas, exaltest Agni with thy song,
The Giver, and his flames with which no cars contend.
3 Whose resolute assault, to win vigour and food, deserves our praise,-
Through whose discovering power the priest obtaineth wealth.
4 Up springs the imperishable flame, the flame of the Refulgent One
Most bright, with glowing jaws and glory in his train.
5 Skilled in fair sacrifice, extolled, arise in Godlike loveliness,
Shining with lofty splendour, with effulgent light.
6 Called straight to our oblations, come, O Agni, through our eulogies,
As thou hast been our envoy bearing up our gifts.
7 I call your Agni, from of old Invoking Priest of living men:
Him with this song I laud and magnify for you.
8 Whom, wondrous wise, they animate with solemn rites and his fair form,
Kind as a friend to men who keep the holy Law.
9 Him, true to Law, who perfecteth the sacrifice,. Law-loving ones!
Ye with your song have gratified in the place of prayer.
10 May all our sacrifices go to him the truest Angiras,
Who is among mankind the most illustrious Priest.
11 Imperishable Agni, thine are all these high enkindled lights,
Like horses and like stallions showing forth their strength.
12 So give us, Lord of Power and Might, riches combined with hero strength,
And guard us with our sons and grand. sons in our frays.
13 Soon as the eager Lord of men is friendly unto Manti's race,
Agni averteth from us all the demon host.
14 O Hero Agni, Lord of men, on hearing this new laud of mine,
Burn down the Raksasas, enchanters, with thy flame.
15 No mortal foe can e'er prevail by arts of magic over him
Who serveth Agni well with sacrificial gifts.
16 Vyasva the sage, who sought the Bull, hath won thee, finder of good things:
As such may we enkindle thee for ample wealth.
17 Usana Kavya stablished thee, O Agni, as Invoking Priest:
Thee, Jatavedas, Sacrificing Priest for man.
18 All Deities of one accord appointed thee their messenger:
Thou, God, through hearing, hadst first claim to sacrifice.
19 Him may the mortal hero make his own immortal messenger.
Far-spreading, Purifier, him whose path is black.
20 With lifted ladles let us call him splendid with his brilliant flame,
Men's ancient Agni, wasting not, adorable.
21 The man who pays the worship due to him with sacrificial gifts

Obtains both plenteous nourishment and hero fame.
22 To Jatavedas Agni, chief in sacrifices, first of all
With homage goes the ladle rich with sacred gifts.
23 Even as Vyatya did, may we with these most high and liberal hymns
Pay worship unto Agni of the splendid flame.
24 Now sing, as Sthurayupa sang, with lands to him who spreadeth far,
To Agni of the home, O Rsi, Vyasva's son.
25 As welcome guest of human kind, as offspring of the forest kings,
The sages worship ancient Agni for his aid.
26 For men's oblations brought to him who is the mighty Lord of all,
Sit, Agni, mid our homage, on the sacred grass.
27 Grant us abundant. treasures, grant the opulence which many crave,
With store of heroes, progeny, and high renown.
28 Agni, Most Youthful of the Gods, send evermore the gift of wealth
Unto Varosusaman and to all his folk.
29 A mighty Conqueror art thou, O Agni, so disclose to us
Food in our herds of kine and gain of ample wealth.
30 Thou, Agni, art a glorious God: bring hither Mitra, Varuna,
Imperial Sovrans, holy-minded, true to Law.

HYMN XXIV. Indra.

1. COMPANIONS, let us learn a prayer to Indra. whom the thunder arms,
To glorify your bold and most heroic Friend.
2 For thou by slaying Vrtra art the Vrtra-slayer, famed for might.
Thou, Hero, in rich gifts surpassest wealthy chiefs.
3 As such, when glorified, bring us riches of very wondrous fame,
Set in the highest rank, Wealth-giver, Lord of Bays!
4 Yea, Indra, thou disclosest that preeminent dear wealth of men:
Boldly, O Bold One, glorified, bring it to us.
5 The workers of destruction stay neither thy right hand nor thy left:
Nor hosts that press about thee, Lord of Bays, in fight.
6 O Thunder-armed, I come with songs to thee as to a stall with kine:
Fulfil the wish and thought of him who sings thy praise.
7 Chief Vrtra-slayer, through the hymn of Visvamanas think of all,
All that concerneth us, Excellent, Mighty Guide.
8 May we, O Vrtra-slayer, O Hero, find this thy newest boon, Longed-for, and excellent, thou who art much invoked!
9 O Indra, Dancer, Much-invoked! as thy great power is unsurpassed,
So be thy bounty to the worshipper unchecked.
10 Most Mighty, most heroic One, for mighty bounty fill thee full.
Though strong, strengthen thyself to win wealth, Maghavan!
11 O Thunderer, never have our prayers gone forth to any God but thee:
So help us, Maghavan, with thine assistance now.
12 For, Dancer, verily I find none else for bounty, saving thee,
For splendid wealth and power, thou Lover of the Song.
13 For Indra pour ye out the drops meath blent with Soma let him drink
With bounty and with majesty will he further us.
14 I spake to the Bay Coursers' Lord, to him who gives ability:
Now hear the son of Asva as he praises thee.
15 Never was any Hero born before thee mightier than thou:
None certairdy like thee in goodness and in wealth.
16 O ministering priest, pour out of the sweet juice what gladdens most:
So is the Hero praised who ever prospers us.
17 Indra, whom Tawny Coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
18 We, seeking glory, have invoked this Master of all power and might
Who must be glorified by constant sacri fice.
19 Come, sing we praise to Indra, friends, the Hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
20 To him who wins the kine, who keeps no cattle back, Celestial God,
Speak wondrous speech more sweet than butter and than meath.
21 Whose hero powers are measureless, whose bounty ne'er may be surpassed,

Whose liberality, like light, is over all.
22 As Vyasva did, praise Indra, praise the Strong unfluctuating Guide,
Who gives the foe's possessions to the worshipper.
23 Now, son of Vyasva, praise thou him who to the tenth time still is new,
The very Wise, whom living men must glorify
24 Thou knowest, Indra, Thunder-armed, how to avoid destructive powers,
As one secure from pitfalls each returning day.
25 O Indra, bring that aid wherewith of old, Most Wondrous! thou didst slay
His foes for active Kutsa: send it down to us.
26 So now we seek thee fresh in might, Most Wonderful in act! for gain:
For thou art he who conquers all our foes for us.
27 Who will set free from ruinous woe, or Arya on the Seven Streams:
O valiant Hero, bend the Dasa's weapon down.
28 As to Varosusaman thou broughtest great riches, for their gain,
To Vyasva's sons, Blest Lady, rich in ample wealth!
29 Let Narya's sacrificial meed reach Vyasva's Soma-bearing sons:
In hundreds and in thousands be the great reward.
30 If one should ask thee, Where is he who sacrificed? Whither lookest thou?
Like Vala he hath passed away and dwelleth now on Gomati.

HYMN XXV. Mitra-Varuna.

1. I WORSHIP you who guard this All, Gods, holiest among the Gods,
You, faithful to the Law, whose power is sanctified.
2 So, too, like charioteers are they, Mitra and sapient Varuna,
Sons high-born from of old, whose holy laws stand fast.
3 These Twain, possessors of all wealth, most glorious, for supremest sway
Aditi, Mighty Mother, true to Law, brought forth.
4 Great Varuna and Mitra, Gods, Asuras and imperial Lords,
True to Eternal Law proclaim the high decree.
5 The offspring of a lofty Power, Daksa's Two Sons exceeding strong,
Who, Lords of flowing rain, dwell in the place of food.
6 Ye who have gathered up your gifts, celestial and terrestrial food,
Let your rain come to us fraught with the mist of heaven.
7 The Twain, who from the lofty sky seem to look down on herds below,
Holy, imperial Lords, are set to be revered.
8 They, true to Law, exceeding strong, have sat them down for savran rule:
Princes whose laws stand fast, they have obtained their sway.
9 Pathfinders even better than the eye, with unobstructed sight,
Even when they close their lids, observant, they perceive.
10 So may the Goddess Aditi, may the Nasatyas guard us well,
The Martits guard us well,.endowed with mighty strength.
11 Do ye, O Bounteous Gods, protect our dwelling lace by day and night:
With you for our defenders may we go unharmed.
12 May we, unharmed, serve bountiful Visnu, the God who slayeth none:
Self-moving Sindhu hear and be the first to mark.
13 This sure protection we elect, desirable and reaching far,
Which Mitra, Varuna, and Aryaman afford.
14 And may the Sindhu of the floods, the Maruts, and the ASvin Pair,
Boon Indra, and boon Visnu have one mind with us.
15 Because these warring Heroes stay the enmity of every foe,
As the fierce water-flood repels the furious ones.
16 Here this one God, the Lord of men, looks forth exceeding far and wide:
And we, for your advantage, keep his holy laws.
17 We keep the old accustomed laws, the statutes of supremacy,
The Iong-known laws of Mitra and of Varuna.
18 He who hath measured with his ray the boundaries of heaven and earth,
And with his majesty hath filled the two worlds full,
19 Surya hath spread his light aloft up to the region of the sky,
Like Agni all aflame when gifts are offered him.
20 With him who sits afar the word is lord of food that comes from kine,
Controller of the gift of unempoisoned food.
21 So unto Surya, Heaven, and Earth at morning and at eve I speak.

Bringing enjoyments ever rise thou up for us.
22 From Uksanyayana a bay, from Harayana a white steed,
And from Susaman we obtained a hamessed car.
23 These two shall bring me further gain of troops of tawny-coloured steeds,
The carriers shall they be of active men of war.
24 And the two sages have I gained who hold the reins and bear the whip,
And the two great strong coursers, with my newest song.

HYMN XXVI. Asvins.

1. I CALL your chariot to receive united praise mid princely men,
Strong Gods who pour down wealth, of never vanquished might!
2 Ye to Varosusaman come, Nasatyas, for this glorious rite.
With your protecting aid. Strong Gods, who pour down wealth.
3 So with oblations we invoke you, rich in ample wealth, to-day,
When night hath passed, O ye who send us plenteous food.
O Asvins, Heroes, let your car, famed, best to travel, come to us,
And, for his glory, mark your zealous servant's lauds.
5 Asvins, who send us precious gifts, even when offended, think of him:
For ye, O Rudras, lead us safe beyond our foes.
6 For, Wonder-Workers, with fleet steeds ye fly completely round this All,
Stirring our thoughts, ye Lords of splendour, honey-hued.
7 With all-sustaining opulence, Asvins, come hitherward to us,
Ye rich and noble Heroes, ne'er to be o'erthrown.
8 To welcome this mine offering, O ye Indra-like Nasatyas, come
As Gods of best accord this day with other Gods.
9 For we, like Vyasva, lifting up our voice like oxen, call on you:
With all your loving kindness, Sages, come to us.
10 O Rsi, laud the Asvins well. Will they not listen to thy call?
Will they not bum the Panis who are nearer them?
11 O Heroes, listen to the son of Vyasva, and regard me here,
Varuna, Mitra, Aryaman, of one accord.
12 Gods whom we yearn for, of your gifts, of what ye bring to us, bestow
By princes' hands on me, ye Mighty, day by day.
13 Him whom your sacrifices clothe, even as a woman with her robe,
The Asvins help to glory honouring him well.
14 Whoso regards your care of men as succour widest in its reach,
About his dwelling go, ye Asvins, loving us.
15 Come to us ye who pour down wealth, come to the home which men must guard:
Like shafts, ye are made meet for sacrifice by song.
16 Most fetching of all calls, the laud, as envoy, Heroes, called to you
Be it your own, O Asvin Pair.
17 Be ye in yonder sea of heaven, or joying in the home of food,
Listen to me, Immortal Ones.
18 This river with his lucid flow attracts you, more than all the streams,-
Even Sindhu with his path of gold.
19 O Asvins, with that glorious fame come hither, through our brilliant song,
Come ye whose ways are marked with light.
20 Harness the steeds who draw the car, O Vasu, bring the well-fed pair.
O Vayu, drink thou of our meath: come unto our drink-offerings.
21 Wonderful Vayu, Lord of Right, thou who art Tvastar's son-in-law,

Thy saving succour we elect.
22 To Tvastar's son-in-law we pray for wealth whereof he hath control:
For glory we seek vayu, men with juice effused.
23 From heaven, auspicious Vayu, come drive hither with thy noble steeds:
Come on thy mighty car with wide-extending seat.
24 We call thee to the homes of men, thee wealthiest in noble food,
And liberal as a press-stone with a horse's back.
25 So, glad and joyful in thine heart, do thou, God, Vayu, first of all
Vouchsafe us water, strength, and thought.

HYMN XXVII. Visvedevas.

1. CHEIF Priest is Agni at the laud, as stones and grass at sacrifice:
With song I seek the Maruts, Brahmanaspati, Gods for help much to be desired.
2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.
3 Forth go, with Agni, to the Gods our sacrifice of ancient use,
To the Adityas, Varuna whose Law stands fast, and the all-lightening Marut troop.
4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.
5 Come to us with one mind to-day, come to us all with one accord,
Maruts with holy song, and, Goddess Aditi, Mighty One, to our house and home.
6 Send us delightful things, ye Maruts, on your steeds: come ye, O Mitra, to our gifts.
Let Indra, Varuna, and the Adityas sit, swift Heroes, on our sacred grass.
7 We who have trimmed the grass for you, and set the banquet in array,
And pressed the Soma, call you, Varuina, like men, with sacrificial fires aflame.
8 O Maruts, Visinu, Asvins, Pusan, haste away with minds turned hitherward to Me.
Let the Strong Indra, famed as Vrtra's slayer, come first with the winners of the spoil.
9 Ye Guileless Gods, bestow on us a refuge strong on every side,
A sure protection, Vasus, unassailable from near at hand or from afar.
10 Kinship have I with you, and close alliance O ye Gods, destroyers of our foes.
Call us to our prosperity of former days, and soon to new klicity.
11 For now have I sent forth to you, that I may win a fair reward,
Lords of all wealth, with homage, this my song of praise. like a milch-cow that faileth not.
12 Excellent Savitar hath mounted up on high for you, ye sure and careful Guides.
Bipeds and quadrupeds, with several hopes and aims, and birds have settled to their tasks.
13 Singing their praise with God-like thought let us invoke each God for grace,
Each God to bring you help, each God to strengthen you.
14 For of one spirit are the Gods with mortal man, co-sharers all of gracious gifts.
May they increase our strength hereafter and to-day, providing case and ample room.
15 I laud you, O ye Guileless Gods, here where we meet to render praise.
None, Varuna and Mitra, harins the mortal, man who honours and obeys your laws.
16 He makes his house endure, he gathers plenteous food who pays obedience to your will.
Born in his sons anew he spreads as Law commands, and prospers every way unharmed.
17 E'en without war he gathers wealth, and goes hisway on pleasant paths,
Whom Mitra, Varuna and Aryaman protect, sharing the gift,of one accord.
18 E'en on the plain for him ye make a sloping path, an easy way where road is none:
And far away from him the ineffectual shaft must vanish, shot at him in vain.
19 If ye appoint the rite to-day, kind Rulers, when the Sun ascends,
Lords of all wealth, at sunset or at wakingtime, or be it at the noon of day,
20 Or, Asuras, when ye have sheltered the worshipper who goes to sacrifice, at eve
may we, O Vasus, ye possessors of all wealth, come then into the midst of You.
21 If ye to-day at sunrise, or at noon, or in the gloom of eve,

Lords of all riches, give fair treasure to the man, the wise man who hath sacrificed,
22 Then we, imperial Rulers, claim of you this boon, your wide protection, as a son.
May we, Adityas, offering holy gifts, obtain that which shall bring us greater bliss.

HYMN XXVIII. Visvedevas.

1. THE Thirty Gods and Three besides, whose seat hath been the sacred grass,
From time of old have found and gained.
2 Varuna, Mitra, Aryaman, Agnis, with Consorts, sending boons,
To whom our Vasat! is addressed:
3 These are our guardians in the west, and northward here, and in the south,
And on the cast, with all the tribe.
4 Even as the Gods desire so verily shall it be. None minisheth this power of theirs,
No demon, and no mortal
5 The Seven carry seven spears; seven are the splendours they possess,
And seven the glories they assume.

HYMN XXIX Visvedevas.

1. ONE is a youth brown, active, manifold he decks the golden one with ornament.
2 Another, luminous, occupies the place of sacritice, Sage, among the Gods.
3 One brandishes in his hand an iron knife, firm, in his seat amid the Deities.
4 Another holds the thunderbolt, wherewith he slays the Vrtras, resting in his hand.
5 Another bears a pointed weapon: bright is he, and strong, with healing medicines.
6 Another, thief-like, watches well the ways, and knows the places where the treasures lie.
7 Another with his mighty stride hath made his three steps thither where the Gods rejoice.
8 Two with one Dame ride on with winged steeds, and journey forth like travellers on their way.
9 Two, highest, in the heavens have set their seat, worshipped with holy oil, imperial Kings.
10 Some, singing lauds, conceived the Sama-hymn, great hymn whereby they caused the Sun to shine.

HYMN XXX. Visvedevas.

1. NOT one of you, ye Gods, is small, none of you is a feeble child:
All of you, verily, are great.
2 Thus be ye lauded, ye destroyers of the foe, ye Three-and-Thirty Deities,
The Gods of man, the Holy Ones.
3 As such defend and succour us, with benedictions speak to us:
Lead us not from our fathers' and from Manu's path into the distance far away.
4 Ye Deities who stay with us, and all ye Gods of all mankind,
Give us your wide protection, give shelter for cattle and for steed.

HYMN XXXI. Various Deities.

1. THAT Brahman pleases Indra well, who worships, sacrifices, pours Libation, and prepares the meal.
2 Sakra protects from woe the man who gives him sacrificial cake.
And offers Soma blent with milk.
3 His chariot shall be glorious, sped by Gods, and mighty shall he be,
Subduing all hostilities.
4 Each day that passes, in his house flows his libation, rich in milk,
Exhaustless, bringing progeny.
5 O Gods, with constant draught of milk, husband and wife with one accord
Press out and wash the Soma juice.
6 They gain sufficient food: they come united to the sacred grass,
And never do they fail in strength.
7 Never do they deny or seek to hide the favour of the Gods:
They win high glory for themselves.
8 With sons and daughters by their side they reach their full extent of life,
Both decked with ornaments of gold.
9 Serving the Immortal One with gifts of sacrificial meal and wealth,
They satisfy the claims of love and pay due honour to the Gods.
10 We claim protection from the Hills, we claim protection of the Floods,
Of him who stands by Visnu's side.
11 May Pusan come, and Bhaga, Lord of wealth, All-bounteous, for our weal
Broad be the path that leads to bliss:
12 Aramati, and, free from foes, Visva with spirit of a God,
And the Adityas' peerless might.
13 Seeing that Mitra, Aryaman, and Varuna are guarding us,
The paths of Law are fair to tread.
14 I glorify with song, for wealth, Agni the God, the first of you.
We honour as a well-loved Friend the God who prospereth our fields.
15 As in all frays the hero, so swift moves his car whom Gods attend.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
16 Ne'er are ye injured, worshipper, presser of juice, or pious man.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
17 None in his action equals him, none holds him far or keeps him off.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
18 Such strength of heroes shall be his, such mastery of fleet-foot steeds.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

HYMN XXXII. Indra.

1. KANVAS, tell forth with song the deeds of Indra, the Impetuous,
Wrought in the Soma's wild delight.
2 Strong God, he slew Anarsani, Srbinda, Pipru, and the fiend,
Ahisuva, and loosed the floods.
3. Thou broughtest down the dwelling-place, the height of lofty Arbuda.
That exploit, Indra, must be famed.
4 Bold, to your famous Soma I call the fair-visored God for aid,
Down like a torrent from the hill.
5 Rejoicing in the Soma-draughts, Hero, burst open, like a fort,
The stall of horses and of kine.
6 If my libation gladdens, if thou takest pleasure in my laud,
Come with thy Godhead from afar.
7 O Indra, Lover of the Song, the singers of thy praise are we:
O Soma-drinker, quicken us.
8 And, taking thy delight with us bring us still undiminished food:
Great is thy wealth, O Maghavan.
9 Make thou us rich in herds of kine, in steeds, in gold: let us exert
Our strength in sacrificial gifts.
10 Let us call him to aid whose hands stretch far, to whom high laud is due.
Who worketh well to succour us.
11 He, Satakratu, even in fight acts as a Vrtra-slayer s,till:
He gives his worshippers much wealth.
12 May he, this A;akra, strengthen us, Boon God who satisfies our needs,
Indra, with all lhis saving helps.
13 To him, the mighty stream of wealth, the Soma-presser's rescuing Friend,
To Indra sing your song of praise;
14 Who bringeth what is great and firm, who winneth glory in his wars,
Lord of vast wealth through power and might.
15 There liveth none to cheek or stay his energies and gracious deeds:
None who can say, He giveth not.
16 No debt is due by Brahmans now, by active men who press the juice:
Well hath each Soma-draught been paid.
17 Sing ye to him who must be praised, say lauds to him who must be praised,
Bring prayer to him who must be praised.
18 May be, unchecked, strong, meet for praise, bring hundreds, thousands forth to light,
Indra who aids the worshipper.
19 Go with thy God-like nature forth, go where the folk are calling thee:
Drink, Indra, of the drops we pour.
20 Drink milky draughts which are thine own, this too which was with Tugrya once,
This is it, Indra, that is thine.
21 Pass him who psours libations out in angry mood or after sin:

Here drink the juice we offer thee.
22 Over the three great distances, past the Five Peoples go thy way,
O Indra, noticing our voice.
23 Send forth thy ray like Surya: let my songs attract thee hitherward,
Like waters gathering to the vale.
24 Now to the Hero fair of cheek, Adhvaryu, pour the Soma forth:
Bring of the juice that he may drink
25 Who cleft the water-cloud in twain, loosed rivers for their downward flow,
And set the ripe milk in the kine.
26 He, meet for praise, slew Vrtra, slew Ahisuva, Urnavabha's son,
And pierced th:rough Arbuda with frost.
27 To him your matchless Mighty One, unconquerable Conqueror,
Sing forth the prayer which Gods have given:
28 Indra, who in the wild delight of Soma juice considers here
All holy Laws among the Gods.
29 Hither let these thy Bays who share thy banquet, Steeds with golden manes,
Convey thee to the feast prepared.
30 Hither, O thou whom many laud, the Bays whom Priyamedha praised,
Shall bring thee to the Soma-draught.

HYMN XXXIII. Indra.

1. WE compass thee like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vrtra-slayer, sit.
2 Men, Vasu! by the Soma, with lauds call thee to the foremost place:
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?
3 Boldly, Bold Hero, bring us spoil in thousands for the Kanvas' sake.
O active Maghavan, with eager prayer we crave the yellow-hued with store ol kine.
4 Medhyatithi, to Indra sing, drink of the juice to make thee glad.
Close-knit to his Bay Steeds, bolt-armed, beside the juice is he: his chariot is of gold.
5 He Who is praised as strong of hand both right and left, most wise and hold:
Indra who, rich in hundreds, gathers thousands up, honoured as breaker-down of forts.
6 The bold of heart whom none provokes, who stands in bearded confidence;
Much-lauded, very glorious, overthrowing foes, strong Helper, like a bull with might.
7 Who knows what vital ower he wins, drinking beside the flowing juice?
This is the fair-checked God who, joying in the draught, breaks down the castles in his strength.
8 As a wild elephant rushes on this way and that way, mad with heat,'
None may compel thee, yet come hither to the draught: thou movest mighty in thy power.
9 When he, the Mighty, ne'er o'erthrown, steadfast, made ready for the fight,
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.
10 Yea, verily, thou art a Bull, with a bull's rush. whom none may stay:
Thou Mighty One, art celebrated as a Bull, famed as a Bull both near and far.
11 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.
Thy car, O Maghavan, thy Bays are strong as bulls: thou, Satakratu, art a Bull.
12 Let the strong presser press for thee. Bring hither, thou straight-rushing Bull.
The mighty makes the mighty run in flowing streams for thee whom thy Bay Horses bear.
13 Come, thou most potent Indra, come to drink the savoury Soma juice.
Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.
14 When thou hast mounted on thy car let thy yoked Bay Steeds carry thee,
Past other men's libations, Lord of Hundred Powers, thee, Vrtra-slayer, thee our Friend.
15 O thou Most Lofty One, accept our laud as nearest to thine heart.
May our libations be most sweet to make thee glad, O Soma-drinker, Heavenly Lord.
16 Neither in thy decree nor mine, but in another's he delights,-
The man who brought us unto this.
17 Indra himself hath said, The mind of woman brooks not discipline,
Her intellect hath little weight.
18 His pair of horses, rushing on in their wild transport, draw his car:
High-lifted is the stallion's yoke.
19 Cast down thine eyes and look not up. More closely set thy feet. Let none
See what thy garment veils, for thou, a Brahman, hast become a dame.

HYMN XXXIV. Indra.

1. Come hither, Indra, with thy Bays, come thou to Kanva's eulogy.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
2 May the stone draw thee as it speaks, the Soma-stone with ringing voice.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
3 The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
4 The Kanvas call thee hitherward for succour and to win the spoil.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
5 I set for thee, as for the Strong, the first draught of the juices shed.
6 Come with abundant blessings, come with perfect care to succour us.
7 Come, Lord of lofty thought, who hast infinite wealth and countless aids.
8 Adorable mid Gods, the Priest good to mankind shall bring thee near.
9 As wings the falcon, so thy Bays rushing in joy shall carry thee.
10 Come from the enemy to us, to svaha and the Soma-draught.
11 Come hither with thine car inclined to hear, take pleasure in our lauds.
12 Lord of well-nourished Horses, come with well-fed Steeds alike in hue.
13 Come hither from the mountains, come from regions of the sea of air.
14 Disclose to us O Hero, wealth in thousands both of kine and steeds.
15 Bring riches hitherward to us in hundreds, thousands, myriads.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
16 The thousand steeds, the mightiest troop, which we and Indra have received
From Vasurocis as a gift,
17 The brown that match the wind in speed, and bright bay coursers fleet of foot,
Like Suns, resplendent are they all.
18 Mid the Pargvata's rich gifts, swift steeds whose wheels run rapidly,
I seemed to stand amid a wood.

HYMN XXXV. Asvins.

1. WITH Agni and with Indra, Visnu. Varuna, with the Adityas, Rudras, Vasus, closely leagued;
Accordant, of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
2 With all the Holy Thoughts, all being Mighty Ones! in close alliance wil the Mountains, Heaven, and Earth;
Accordant. of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
3 With all the Deities, three times eleven, here, in close alliance with the Maruts, Bhrgus, Floods;
Accordant, of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
4 Accept the sacrifice, attend to this my call: come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Surya and with Dawn, O Asvins, bring us strengthening food.
5 Accept our praise-song as a youth accepts a maid. Come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Sarya and with Dawn O Asvins, bring us strengthening food.
6 Accept the songs we sing, accept the solemn rite. Conie nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Surya and with Dawn, O Asvins, bring us strengthening food.
7 Ye fly as starlings fly unto the forest trees; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
8 Ye fly like swans, like those who travel on their way; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
9 Ye fly to our oblation like a pair of hawks; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
10 Come hitherward and drink and satisfy yourselves, bestow upon us progeny and affluence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigorous strength.
11 Conquer your foes, protect us, praise your worshippers; bestow upon us progeny and affluence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigolms strength.
12 Slay enemies, animate men whom ye befriend; bestow upon us progeny and aff luence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigorous strength.
13 With Mitra, Varuna, Dharma, and the Maruts in your company approach unto your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
14 With Visnu and the Angirases attending you, and with the Maruts come unto your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
15 With Rbhus and With Vajas. O ye Mighty Ones, leagued with the Maruts come ye to your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
16 Give spirit to our prayer and animate our thoughts; slay ye the Raksasas and drive away disease.
Accordant, of One mind with Surya and with Dawn, -the presser's Soma, Asvins drink.
17 Strengthen the Ruling Power, strengthen the men of war; slay ye the Raksasas and drive away disease.
Accordant, of one mind with Surya and with Dawn, the presser's Soma, Asvins drink.
18 Give strength unto the milch-kine, give the people strength, slay ye the Raksasas and drive away disease.
Accordant, of one mind with Surya and with Dawn, the presser's Soma, Asvins drink.
19 As ye heard Atri's earliest eulogy, so hear Syavasva, Soma-presser, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.

20 Further like running streams Syavasva's eulogies who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
21 Seize, as ye grasp the reins, Syavasva's solemn rites who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
22 Drive down your chariot hitherward drink ye the Soma's savoury juice.
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
23 When sacrifice which tells our reverence hath begun. Heroes! to drink the gushing juice,
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
24 Sate you with consecrated drink, with juice effused, ye Deities.
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

HYMN XXXVI. Indra.

1. THOU helpest him whose grass is trimmed, who sheds the juice, O Satakratu, drink Soma to make thee glad.
The share which they have fixed for thee, thou, Indra, Victor o'er all hosts and space, begirt with Maruts, Lord of Heroes, winner of the floods.
2 Maghavan, help thy worshipper: let him help thee. O Satakratu, drink Soma to make thee glad.
The share which they have fixed for thee, etc.
3 Thou aidest Gods with food, and that with might aidg thee,
O Satakratu, drink Soma to make thee glad.
4 Creator of the heaven, creator of the earth, O Satakratu, drink Soma to make thee glad.
5 Father of cattle, father of all steeds art thou. O Satakratu, drink Soma to make thee glad.
6 Stone-hurler, glorify the Atris' hymn of praise. O Satakratu, drink Soma to make thee glad.
7 Hear thou Syavagva while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

HYMN XXXVIL Indra.

1. THIS prayer, and those who shed the juice, in wars with Vrtra thou holpest, Indra, Lord of Strength, with all thy succours.
O Vrtra-slayer, from libation poured at noon, drink of the Soma juice, thou blameless Thunderer.
2 Thou mighty Conqueror of hostile armaments, O Indra, Lord of Strength, with all thy saving help.
3 Sole Ruler, thou art Sovran of this world of life, O Indra, Lord of Strength, with all thy saving help.
4 Thou only sunderest these two consistent worlds, O Indra, Lord of Strength, with all thy saving help.
5 Thou art the Lord supreme o'er rest and energy, O Indra, Lord of Strength, with all thy saving help.
6 Thou helpest one to power, and one thou hast not helped, O Indra, Lord of Strength, with all thy saving aid.
7 Hear thou Syavasva while he sings to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his powers.

HYMN XXXVIII. Indra-Angi.

I. YE Twain are Priests of sacrifice, wmners in war and holy works:
Indra and Agni, mark this well.
2 Ye bounteous riders on the car, ye Vrtra-slayers unsubdued:
Indra and Agni, mark this well.
3 The men with pressing-stones have pressed this meath of yours which gives delight:
Indra, and Agni, mark this well.
4 Accept our sacrifice for weal, sharers of praise! the Soma shed:
Indra and Agni, Heroes, come.
5 Be pleased with these libations which attract you to our sacred gifts
Indra and Agni, Heroes, come.
6 Accept this eulogy of mine whose model is the Gayatri:
Indra and Agni, Heroes, Come.
7 Come with the early-faring Gods, ye who are Lords of genuine wealth:
Indra-Agni, to the Soma-draught
8 Hear ye the call of Atris, hear Syavasva as he sheds the juice:
Indra-Agni to the Soma-draught
9 Thus have I called you to our aid as sages called on you of old:
Indra-Agni to the Soma draught!
10 Indra's and Agni's grace I claim, Sarasvati's associates
To whom this psalm of praise is sung.

HYMN XXXIX. Agni.

1. THE glorious Agni have I praised, and worshipped with. the sacred food.
May Agni deck the Gods for us. Between both gathering-places he goes on his embassy, the Sage. May all the others die away.
2 Agni, burn down the word within their bodies through our newest speech,
All hatreds of the godless, all the wicked man's malignities. Away let the destroyers go. May all the others die away.
3 Agni, I offer hymns to thee, like holy oil within thy moutlh.
Acknowledge them. among the Gods, for thou art the rmost excellent, the worshipper's blissful messenger. Let all the others die away.
4 Agni bestows all vital power even as each man supplicates.
He brings the Vasus strengthening gifts, and grants deliglht, in rest and stir, for every calling on the Gods. Let all the others die away.
5 Agni hath made himself renowned by wonderful victorious act.
He is the Priest of all the tribes, chosen with sacrificial meeds. He urges Deities to receive. Let all the others die away.
6 Agni knows all that springs from Gods, he knows the mystery of men.
Giver of wealth is Agni, he uncloses both the doors to us when worshipped with our newest gift. Let all the others die away.
7 Agni inhabiteth with Gods and men who offer sacrifice.
He cherisheth with great delight much wisdom, as all things that be, God among Gods adorable. May all the others die away.
8 Agni who liveth in all streams, Lord of the Sevenfold Race of men,
Him dweller in three homes we seek, best slayer of the Dasytis for Mandhatar, first in sacrifice. Let all the others die away.
9 Agni the Wise inhabiteth three gathering-places, triply formed.
Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die away.
10 Our Agni, thou art first among the Gods, and first mid living men.
Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run. Let all the others die away.

HYMN XL. Indra-Agni.

1. INDRA and Agni, surely ye as Conquerors will give us wealth,
Whereby in fight we may o'ercome that which is strong and firmly fixed, as Agni burns the woods with wind. Let all the others die away.
2 We set no snares to tangle you; Indra we worship and adore, Hero of heroes mightiest.
Once may he come unto us with his Steed, come unto us to win us strength, and to complete the sacrifice.
3 For, famous Indra-Agni, ye are dwellers in the midst of frays.
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish.
4 Nabhaka-like, with sacred song Indra's and Agni's praise I sing,
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap.
5 To Indra and to Agni send your prayers, as was Nabhaka's wont,-
Who oped with sideway opening the sea with its foundations seven-Indra all powerful in his might.
6 Tear thou asunder, as of old, like tangles of a creeping plant,
Demolish thou the Dasa's might. May we with Indra's help divide the treasure he hath gathered up.
7 What time with this same song these men call Indra-Agni sundry ways,
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us.
8 The Two refulgent with their beams rise and come downward from the sky.
By Indra's and by Agni's hest, flowing away, the rivers, run which they released from their restraint.
9 O Indra, many are thine aids, many thy ways of guiding us,
Lord of the Bay Steeds, Hinva's Son. To a Good Hero come our prayers, which soon shall have accomplishment.
10 Inspire him with your holy hymns, the Hero bright and glorious,
Him who with might demolisbeth even the brood of Susna, and winneth for us the heavenly streams.
11 Inspire him worshipped with fair rites, the glorious Hero truly brave.
He brake in pieces Susna's brood who still expected not the stroke, and won for us the heavenly streams.
Let all the others die away.
12 Thus have we sung anew to Indra-Agni, as sang our sires, Angirases, and Mandhatar.
Guard us with triple shelter and preserve us: may we be masters of a store of riches.

HYMN XLI. Varuna.

1. To make this Varuna come forth sing thou a song unto the band of Maruts wiser than thyself,-
This Varuna who guardeth well the thoughts of men like herds of kine.
Let all the others die away.
2 Him altogether praise I with the song and hymns our fathers sang, and with Nabhaka's eulogies,-
Him dwelling at the rivers' source, surrounded by his Sisters Seven.
3 The nights he hath encompassed, and stablished the morns with magic art visible over all is he.
His dear Ones, following his Law, have prospered the Three Dawns for him.
4 He, visible o'er all the earth, stablished the quarters of the sky:
He measured out the eastern place, that is the fold of Varuna: like a strong herdsman is the God.
5 He who supports the worlds of life, he who well knows the hidden names mysterious of the morning beams,
He cherishes much wisdom, Sage, as heaven brings forth each varied form.
6 In whom all wisdom centres, as the nave is set within the wheel.
Haste ye to honour Trita, as kine haste to gather in the fold, even as they muster steeds to yoke.
7 He wraps these regions as a robe; he contemplates the tribes of Gods and all the works of mortal men.
Before the home of Varuna all the Gods follow his decree.
8 He is an Ocean far-removed, yet through the heaven to him ascends the worship which these realms possess.
With his bright foot he overthrew their magic, and went up to heaven.
9 Ruler, whose bright far-seeing rays, pervading all three earths, have filled the three superior realms of heaven.
Firm is the seat of Varuna: over the Seven he rules as King.
10 Who, after his decree, o'erspread the Dark Ones with a robe of light;
Who measured out the ancient seat, who pillared both the worlds apart as the Unborn supported heaven.
Let all the others die away.

HYMN XLII Varuna.

1. LORD of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses.
He, King supreme, approached all living creatures. All these are Varuna's holy operations.
2 So humbly worship Varuna the Mighty revere the wise Guard of World Immortal.
May he vouchsafe us triply-barred protection. O Earth and Heaven, within your lap preserve us.
3 Sharpen this song of him who strives his utmost, sharpen, God Varuna, his strength and insight;
May we ascend the ship that bears us safely, whereby we may pass over all misfortune.
4 Asvins, with songs the singer stones have made you hasten hitherward,
Nasatyas, to the Soma-draught. Let all the others die away.
5 As the sage Atri with his hymns, O Asvins, called you eagerly,
Nasatyas, to the Soma-draught. Let all the others die away.
6 So have I called you to our aid, even as the wise have called of old,
Nasatyas, to the Soma-draught. Let all the others die away.

HYMN XLIII. Agni.

1. THESE songs of mine go forth as lauds of Agni, the disposing Sage,
Whose worshipper is ne'er o'erthrawn.
2 Wise Agni Jatavedas, I beget a song of praise for thee.
Who willingly receivest it.
3 Thy sharpened flames, O Agni, like the gleams of light that glitter through,
Devour the forests with their teeth.
4 Gold-coloured, bannered with the smoke, urged by the wind, aloft to heaven
Rise, lightly borne, the flames of fire.
5 These lightly kindled fiery flames are all around made visible,
Even as the gleairaings of the Dawns.
6 As Jatavedas speeds along, the dust is black beneath his feet,
When Agni spreads upon the earth.
7 Making the plants his nourishment, Agni devours and wearies not,
Seeking the tender shrubs again.
8 Bending him down with all his tongues, he flickers with his fiery glow
Splendid is Agni in the woods.
9 Agni, thine home is in the floods: into the plants thou forcest way,
And as their Child art born anew.
10 Worshipped with offerings shines thy flame, O Agni, from the sacred oil,
With kisses on the ladle's mouth.
11 Let us serve Agni with our hymns, Disposer, fed on ox and cow,
Who bears the Soma on his back.
12 Yea, thee, O Agni, do we seek with homage and with fuel, Priest
Whose wisdom is most excellent.
13 O worshipped with oblations, pure Agni, we call on thee as erst,
Did Bhrgu, Manus, Angiras.
14 For thou, O Agni, by the fire, Sage by the Sage, Good by the Good,
Friend by the Friend, art lighted up.
15 So wealth in thousands, food with store of heroes give thou to the sage,
O Agni, to the worshipper.
16 O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.
17 My praises, Agni, go to thee, as the cows seek the stall to meet,
The lowing calf that longs for milk.
18 Agni, best Angiras, to thee all people who have pleasant homes,
Apart, have turned as to their wish.
19 The sages skilled in holy song and thin. kers with their thoughts have urged
Agni to share the sacred feast.
20 So, Agni, unto thee the Priest, Invoker, strong in forays, pray
'nose who spin out the sacrifice.
21 In many a place, the same in look art thou, a Prince o'er all the tribes

In battles we invoke thine aid.
22 Pray thou to Agni, pray to him who blazes served with sacred oil:
Let him give ear to this our call.
23 We call on thee as such, as one who hears, as Jatavedas, one,
Agni! who beats away our foes.
24 I pray to Agni, King of men, the Wonderful, the President
Of holy Laws: may he give ear.
25 Him like a bridegroom, him who stirs all people, like a noble horse,
Like a fleet steed, we instigate.
26 Slaying things deadly, burning up foes, Riksasas, on every side,
Shine, Agni, with thy sharpened flame.
27 Thou whom the people kindle even as Manus did, best Angiras!
O Agni, mark thou this my speech.
28 O Agni, made by strength! be thou born in the heavens or born in floods,
As such we call on thee with songs.
29 Yea, all the people, all the folk who have good dwellings, each apart,
Send food for thee to eat thereof.
30 O Agni, so may we, devout, gazed at by men, throughout our days,
Pass lightly over all distress.
31 We venerate with cheerful hearts the cheerful Agni, dear to all,
Burning, with purifying flame.
32 So thou, O Agni rich in light, beaming like Surya with thy rays
Boldly demolishest the gloom,
33 We pray to thee for this thy gift, Victor the gift that faileth not,
O Agni, choicest wealth from thee.

HYMN XLIV. Agni.

1. PAY service unto Agni with your fuel, rouse your Guest with oil:
In him present your offerings.
2 Agni, do thou accept my laud, be magnified by this my song:
Welcome my sweedy-spoken words.
3 Agni, envoy, I place in front; the oblation-bearer I address:
Here let him seat the Deities.
4 Agni, the lofty flames of' thee enkindled have gone up on high,
Thy bright flames, thou Refulgent One.
5 Beloved! let my ladles full of sacred oil come near to thee:
Agni, accept our offerings.
6 I worship Agni-may he hear!-the cheerful, the Invoker, Priest,
Of varied splendour, rich in light.
7 Ancient Invoker, meet for praise, beloved Agni, wise and strong,
The visitant of solemn rites.
8 Agni, best Angiras, accept straightway these offerings, and guide
The seasonable sacrifice.
9 Excellent God, with brilliant flames, enkindled bring thou hitherward,
Knowing the way, the Heavenly Host.
10 Him, Sage and Herald, void of guile, ensign of sacrifices, him
Smoke-bannered, rich in light, we seek.
11 O Agni, be our Guardian thou, God, against those who injure us:
Destroy our foes, thou Son of Strength.
12 Making his body beautiful, Agni the Sage hath waxen by
The singer and his ancient hymn.
13 I invocate the Child of Strength, Agni with purifying flame,
At this well-ordered sacrifice.
14 So Agni, rich in many friends, with fiery splendour, seat thyself
With Gods upon our sacred grass.
15 The mortal man who serves the God Agni within his own abode,
For him he causes wealth to shine.
16 Agni is head and height of heaven, the Master of the earth is he:
He quickeneth the watere seed.
17 Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.
18 For, Agni, thou as Lord of Light rulest o'er choicest gifts: may I,
Thy singer, find defence in thee.
19 O Agni, they who understand stir thee to action with their thoughts:
So let our songs enhance thy might.
20 We ever claim the friendship of Agni, the singing messenger,
Of God-like nature, void of guile.
21 Agni who bears most holy sway, the holy Singer, holy Sage,

Shines holy when we worship him.
22 Yea, let my meditations, let my songs exalt thee evermore.
Think, Agni, of our friendly bond,
23 If I were thou and thou wert I, O Agni, every prayer of thine
Should have its due fulfilment here.
24 For Excellent and Lord of wealth. art thou O Agni, rich in light:
May we enjoy thy favouring grace.
25 Agni, to thee whose laws stand fast our resonant songs of praise speed forth,
As rivers hasten to the sea.
26 Agni, the Youthful Lord of men, who stirreth much and eateth all,
The Sage, I glorify with hymns.
27 To Agni let us haste with lauds, the Guide of sacrificial rites,
Armed with sharp teeth, the Mighty One.
28 And let this man, good Agni, be with thee the singer of thy praise:
Be gracious, Holy One, to him.
29 For thou art sharer of our feast, wise, ever watchful as a Sage:
Agni, thou shinest in the sky.
30 O Agni, Sage, before our foes, before misfortunes fall on us,
Excellent Lord, prolong our lives.

HYMN XLV. Indra

1. HITHERWARD! they who light flame and straightway trim the sacred grass.
Whose Friend is Indra ever young.
2 High is their fuel, great their laud, wide is their splinter from the stake,
Whose Friend is Indra ever young.
3 Unequelled in fight the hero leads his army with the warrior chiefs.
Whose Friend is Indra ever young.
4 The new-born Vrtra-slayer asked his Mother, as he seized his shaft,
Who are the fierce? Who are renowned?
5 Savasi answered, He who seeks thine enmity will battle like
A stately elephant on a hill.
6 And hear, O Maghavan; to him who craves of thee thou grantest all
Whate'er thou makest firm is firm.
7 What time the Warrior Indra goes to battle, borne by noble steeds,
Best of all charioteers is he.
8 Repel, O Thunder-armed, in all directions all attacks on us:
And be our own most glorious God.
9 May Indra set our car in front, in foremost Place to win the spoil,
He whom the wicked injure not.
10 Thine enmity may we escape, and, gakra, for thy bounty, rich
In kine, may we come near to thee
11 Softly approaching, Thunder-armed wealthy by hundreds, rich in steeds,
Unrivalled, readywith our gifts.
12 For thine exalted excellence gives to thy worshippers each day
Hundreds and thousands of thy boons.
13 Indra, we know thee breaker-down even of trong forts, winner of spoil,
A:one who conquers wealth for us.
14 Though thou art highest, Sage and Bold let the drops cheer thee when we come
To thee as to a trafficker.
15 Bring unto us the treasure of the opulent man who, loth to give,
Hath slighted thee for gain of wealth.
16 Indra, these friends of ours, supplied with Soma, wait and look to thee,
As men with fodder to the herd.
17 And thee who art not deaf, whose cars are quick to listen, for our aid,
We call to us from far away.
18 When thou hast listened, make our call one which thou never wilt forget,
And be our very nearest Friend.
19 When even now, when we have been in trouble, we have thought of thee,
O Indra, give us gifts of kine.
20 O Lord of Strength, we rest on thee, as old men rest upon a staff:
We long to have. thee dwell with us.
21 To Indra sing a song of praise, Hero of mighty valour, him

Whom no one challenges to war.
22 Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse.
23 Let not the fools, or those who mock beguile thee when they seek thine aid
Love not the enemies of prayer.
24 Here let them with rich milky draught cheer thee to great munificence:
Drink as the wild-bull drinks the lake.
25 Proclaim in our assemblies what deeds, new and ancient, far away,
The Vrtra-slayer hath achieved.
26 In battle of a thousand arms Indra drank Kadru's Soma juice:
There he displayed his manly might.
27 True undeniabIc strength he found in Yadu and in Turvasa,
And conquered through the sacrifice.
28 Him have I magnified, our Lord in, common, Guardian of your folk,
Discloser of great wealth in kine;
29 Rbhuksan, not to be restrained, who strengthened Tugra's son in lauds,
Indra beside the flowingjuice;
30 Who for Trisoka clave the hill that formed a wide receptacle,
So that the cows might issue forth.
31 Whate'er thy plan or purpose be, whate'er, in transport, thou wouldst do,
Do it not, Indra, but be kind.
32 But little hath been heard of done upon the earth by one like thee i
Let thine heart, Indra, turn to us.
33 Thine then shall be this high renown, thine shall these lofty praises be,
When, Indra, thou art kind to us.
34 Not for one trespass, not for two, O Hero, slay us, nor for three,
Nor yet for many trespasses.
35 I fear one powerful like thee, the crusherdown of enemies,
Mighty, repelling all attacks.
36 O wealthy God, ne'er may I live to see my friend or son in need*:
Hitherward let thy heart be turned.
37 What friend, O people, unprovoked, hath ever said unto a friend,
He turns and leaves us in distress?
38 Hero, insatiate enjoy this Soma juice so near to thee,
Even as a hunter rushing down.
39 Hither I draw those Bays of thine yoked
by our hymn, with splendid car,
That thou mayst give unto the priests.
40 Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
41 O Tndra, that which is concealed in strong firm place precipitous:
Bring us the wealth for which we long
42 Great riches which the world of men shall recognize as sent by thbe:
Bring us the wealth for which we long.

HYMN XLVI. Indra.

1. WE, Indra, Lord of ample wealth, our Guide, depend on one like thee,
Thou driver of the Tawny Steeds.
2 For, Hurler of the Bolt, we know thee true, the giver of our food,
We know the giver of our wealth.
3 O thou whose majesty the bards celebrate with their songs, thou Lord,
Of hundred powers and hundred aids.
4 Fair guidance hath the mortal man whom Aryaman, the Marut host,
And Mitra, void of guile, protect.
5 Kine, steeds, and hero strength he gains, and prospers, by the Adityas sped,
Ever in wealth which all desire.
6 We pray to Indra for his gift, to him the Fearless and the Strong,
We pray to him the Lord of wealth.
7 For verily combined in him are all the fearless powers of aid.
Him, rich in wealth, let swift Steeds bring to us, his Bays, to Soma juice for his carouse:
8 Yea, that most excellent carouse, Indra, which slays most enemies,
With Heroes wins the light of heaven, and is invincible in war:
9 Which merits fame, all-bountiful! and, unsubdued, hath victory in deeds of might.
So come to our libations, Strongest! Excellent! May we obtain a stall of kine.
10 Responding to our wish for cows, for steeds, and chariots, as of old,
Be gracious, Greatest of the Great
11 For, Hero, nowhere can I find the bounds of thy munificence.
Still do thou favour us, O Bolt-armed Maghavan: with strength hast thou rewarded hymns.
12 High, glorifier of his friend, he knows all generations, he whom many praise.
All races of mankind with ladies lifted up invoke that Mighty Indra's aid.
13 Be he our Champion and Protector in great deeds, rich in all wealth, the Vrtra-slayer, Maghavan.
14 In the wild raptures of the juice sing to your Hero with high laud, to him the Wise,
To Indra, glorious in his name, the Mighty One, even as the hymn alloweth it.
15 Thou givest wealth to me myself, thou givest treasure, Excellent! and the strong steed,
O Much-invoked, in deeds of might, yea, even now.
16 Him, Sovran Ruler of all precious things, who even hath power o'er this fair form of his,
As now it taketh shape, and afterward,
17 We praise, so that the Mighty One may speed to you, Pourer of boun ies, Traveller, prepared to go.
Thou favourest the Maruts known to all, by song and sacrifice.
With song and praise I sing to thee.
18 We in the sacrifice perform their will whose voice is lifted high,
The worship of those Thundering Ories who o'er the ridges of these mountains fly in troops.
19 O Indra, Mightiest, bring us that which crushes men of evil minds,
Wealth suited to our needs, O Stirrer of the thought, best wealth, O thou who stirrest thought.
20 O Winner, noble winner, strong, wondrous, most splendid, excellent,
Sole Lord of victory, bring all-ovcrpowering wealth, joy-giving, chief in deeds of might.
21 Now let the godless man approach who hath received reward so great

As Vasa, Asvya, when this light of morning dawned, received from Prthusravas, from Kanita's son.
22 Steeds sixty thousand and ten thousand kine, and twenty hundred camels I obtained;
Ten hundred brown in hue, and other ten red in three spots: in all, ten thousand kine.
23 Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,
Turn with swift whirl my chariot wheel;
24 The gifts which Prthusravas gave, Kanita's son munificent.
He gave a chariot wrought of gold: the prince was passing bountiful, and won himself most lofty fame.
25 Come thou to this great rite of ours, Vayu! to give us vigorous light.
We have served thee that thou mightest give much to us, yea, mightest quickly give great wealth.
26 Who with thrice seven times seventy horses comes to us, invested with the rays of morn,
Through these our Soma-draughts and those who press, to give, drinker of pure bright Soma Juice.
27 Who hath inclined this glorious one, buunteous himself, to give me gifts.
Borne on firm chariot with the prosperous Nahup, wise, to a man yet more devout.
28 Sole Lord in beauty meet for praise, O Vayu, dropping fatness down,
Hurried along by steeds, by camels, and by hounds, spreads forth thy train: even this it is.
29 So, as a prize dear to the strong, the sixty thousand have I gained,
Bulls that resemble vigorous steeds.
30 To me come oxen like a herd, yea, unto me the oxen come.
31 And in the grazing herd he made a hundred camels bleat for me,
And twenty hundred mid the white.
32 A hundred has the sage received, Dasa Balbutha's and Taruksa's gifts.
These are thy people, Vayu, who rejoice with Indra for their guard, rejoice with Gods for guards.
33 And now to Vasa Asvya here this stately woman is led forth,
Adorned with ornaments of gold.

HYMN XLVII. Adityas.

1. GREAT help ye give the worshipper, Varuna, Mitra, Mighty Ones! No sorrow ever reaches him whom ye, Adityas, keep from harm. Yours are incomparable aids, and good the succour they afford.
2 O Gods, Adityas, well ye know the way to keep all woes afar.
As the birds spread their sheltering wings, spread your protection over us.
3 As the birds spread their sheltering wings let your protection cover us.
We mean all shelter and defence, ye who have all things for your own.
4 To whomsoever they, Most Wise, have given a home and means of life,
O'er the whole riches of this man they, the Adityas, have control.
5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Adityas' favouring grace.
6 For verily men sink and faint through loss of wealth which ye have given.
Much hath he gained from you, O Gods, whom ye, Adityas, have approached.
7 On him shall no fierce anger fall, no sore distress shall visit him,
To whom, Adityas, ye have lent your shelter that extendeth far.
8 Resting in you, O Gods, we are like men who fight in coats of mail.
Ye guard us from each great offence, ye guard us from each lighter fault.
9 May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuna.
10 The shelter, Gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us.
11 Look down on us, Adityas, as a guide exploring from the bank.
Lead us to pleasant ways as men lead horses to an easy ford.
12 Ill be it for the demons' friend to find us or come near to us.
But for the milch-cow be it well, and for the man who strives for fame.
13 Each evil deed made manifest, and that which is concealed, O Gods,
The whole thereof remove from us to Trita Aptya far away.
14 Daughter of Heaven, the dream that bodes evil to us or to our kine,
Remove, O Lady of the Light, to Trita Aptya far away.
15 Even if, O Child of Heaven, it make a garland or a chain of gold,
The whole bad dream, whate'cr it be, to Trita Aptya we consign.
16 To him whose food and work is this, who comes to take his share therein,
To Trita, and to Dvita, Dawn! bear thou the evil dream away.
17 As we collect the utmost debt, even the eighth and sixteenth part,
So unto Aptya we transfer together all the evil dream.
18 Now have we conquered and obtained, and from our trespasses are free.
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

HYMN XLVIII. Soma.

1. WISELY have I enjoyed the savoury viand, religious-thoughted, best to find out treasure,
The food to which all Deities and mortals, calling it meath, gather themselves together.
2 Tlou shalt be Aditi as thou hast entered within, appeaser of celestial anger.
Indu, enjoying Indra's friendship, bring us - as a swift steed the car - forward to riches.
3 We have drunk Soma and become immortal; we have attained the light, the Gods discovered.
Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?
4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,
As a wise Friend to friend: do thou, wide-ruler, O Soma, lengthen out our days for living.
5 These glorious drops that give me freedom have I drunk. Closely they knit my joints as straps secure a car.
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.
6 Make me shine bright like fire produced by friction: give us a clearer sight and make us better.
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?
7 May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.
O Soma, King, prolong thou our existence as Surya makes the shining days grow longer.
8 King Soma, favour us and make us prosper: we are thy devotees; of this be mindful.
Spirit and power are fresh in us, O Indu give us not up unto our foeman's pleasure.
9 For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.
When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.
10 May I be with the Friend whose heart is tender, who, Lord of Bays! when quaffed will never harm me-
This Soma now deposited within me. For this, I pray for longer life to Indra.
11 Our maladies have lost their strength and vanished: they feared, and passed away into the darkness.
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.
12, Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals.
So let us serve this Soma with oblation, and rest securely in his grace and favour.
13 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.
So with oblation let us serve thee, Indu, and so let us become the lords of riches,
14 Give us your blessing, O ye Gods' preservers. Never may sleep or idle talk control us.
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.
15 On all sides,. Soma, thou art our life-giver: aim of all eyes, light-finder, come within us.
Indu, of one accord with thy protections both from behind and from before preserve us.

HYMN XLIX. Agni.

1. AGNI, come hither with thy fires; we choose thee as Invoking Priest.
Let the extended ladle full of oil balm thee, best Priest, to sit on sacred grass.
2 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
To Agni, Child of Force, whose locks drop oil, we seek, foremost in sacrificial rites.
3 Agni, thou art Disposer, Sage, Herald, bright God! and worshipful,
Best offercr, cheerful, to be praised in holy rites, pure Lord! by singers with their hymns.
4 Most Youthful and Eternal, bring the longing Gods to me, the guileless, for the feast.
Come, Vasu, to the banquet that is well-prepared: rejoice thee, gracious, with our songs.
5 Famed art thou, Agni, far and wide, Preserver, righteous, and a Sage.
The holy singers, O refulgent kindled God! arrangers, call on thee to come -
6 Shine, Most Resplendent! blaze, send bliss unto the folk, and to thy worshipper
Great art thou.
So may my princes, with good fires, subduing foes, rest in the keeping of the Gods.
7 O Agni, as thou burnest down to earth even high-grown underwood,
So, bright as Mitra is, burn him who injures us, him who plots ill against thy friend.
8 Give us not as a prey to mortal enemy, nor to the wicked friend of fiends.
With conquering guards, auspicious, unassailable, protect us, O Most Youthful God.
9 Protect us, Agni, through the first, protect us through the second hymn,
Protect us through three hymns, O Lord of Power and Might, through four hymns, Vasu, guard thou us.
10 Preserve us from each fiend who brings the Gods no gift, preserve thou us in deeds of strength:
For we possess in thee the nearest Friend of all, for service of the Gods and weal.
11 O Holy Agni, give us wealth renowned with men and strengthening life.
Bestow on us, O Helper, that which many crave, more glorious still by righteousness;
12 Wherewith we may o'ercome our rivals in the war, o'erpowering the foe's designs.
So wax thou by our food, O Excellent in strength. Quicken our thoughts that find out wealth.
13 Agni is even as a bull who whets and brandishes his horns.
Well-sharpened are his jaws which may not be withstood: the Child of Strength hath powerful teeth.
14 Not to be stayed, O Bull, O Agni, are thy teeth when thou art spreading far and wide.
Make our ohlations duly offired up, O Priest, and give us store of precious things.
15 Thou liest in the wood: from both thy Mothers mortals kindle thee.
Unweariedly thou bearest up the offerer's gifts, then shinest bright among the Gods.
16 And so the seven priests, O Agni, worship thee, Free-giver, Everlasting One.
Thou cIeavest through the rock with heat and fervent glow. Agni, rise up above the men.
17 For you let us whose grass is trimmed call Agni, Agni, restless God.
Let us whose food is offered call to all the tribes Agni the Invoking Priest of men.
18 Agni, with noble psalm that tells his wish he dwells, thinking on thee who guardest him.
Speedily bring us strength of many varied sorts to be most near to succour us.
19 Agni, Praise-singer! Lord of men, God burner-up of Raksasas,
Mighty art thou, the ever-present Household-Lord, Home-friend and Guardian from the sky.
20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.
To distant pastures drive faint hunger: far away, O Agni, chase the demons' friends.

HYMN L. Indra.

1. BOTH boons,-may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice.
2 For him, strong, independent Ruler, Heaven and Earth have fashioned forth for power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.
3 Fill thyself full, O Lord of wealth, O Indra, with the juice we shed.
We know thee, Lord of Bay Steeds victor in the fight, vanquishing e'en the invincible.
4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom willest it.
May we, O fair of check, win booty with thine aid, O Thunderer, swiftly seeking it.
5 Indra, with all thy saving helps give us assistance, Lord of power.
For after thee we follow even as glorious bliss, thee, Hero, finder-out of wealth.
6 Increaser of our steeds and multiplying kine, a golden well, O God, art thou,
For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.
7 For thou,-come to the worshipper!-wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.
8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the Fort-render near, singing to Indra for his grace.
9 Whether the simple or the sage, Indra, have offered praise to thee,
He Satakratu! by his love hath gladdened thee, ambitious! ever pressing on!
10 If he the Strong of arm, the breaker-down of forts, the great Destroyer, hear my call,
We, seeking riches cry to Indra, Lord of wealth, to Satakratu with our lauds.
11 We count not then as sinners, nor as niggardly or foolish men,
When with the Soma juice which we have shed we make Indra, the Mighty One, our Friend.
12 Him have we yoked in fight, the powerful Conqueror, debt-claimer, not to be deceived.
Best charioteer, the Victor marks each fault, he knows the strong to whom he will come near.
13 Indra, give us security from that whereof we are afraid.
Help us, O Maghavan, let thy succour give us this: drive away foes and enemies.
14 For thou, O liberal Lord of bounty, strengthenest his ample home who worships thee.
So Indra, Maghavan, thou Lover of the Song, we with pressed Soma call on thee,
15 Indra is Vrtra-slayer, guard, our best defender from the foe.
May he preserve our last and middlemost, and keep watch from behind us and before.
16 Defend us from behind, below, above, in front, on all sides, Indra, shield us well.
Keep far away from us the terror sent from heaven: keep impious weapons far away.
17 Protect us, Indra, each to-day, each morrow, and each following day.
Our singers, through all days, shalt thou, Lord of the brave, keep safely both by day and night.
18 A crushing Warrior, passing rich is Maghavan, endowed with all heroic might.
Thine arms, O Satakratu, are exceeding strong, arms which have grasped the thunderbolt.

HYMN LI. Indra.

1. OFFER ye up as praise to him that wherein Indra takes delight.
The Soma-bringers magnify Indra's great energy with hymns. Good are the gifts that Indra gives.
2 Sole among chiefs, companionless, impetuous, and peerless, he
Hath waxen great o'er many folk, yea., over all things born, in might.
3 Lord of swift bounty, he will win e'en with a steed of worthless sort.
This, Indra, must be told of thee who wilt perform heroic deeds.
4 Come to us.hither: let us pay devotions that enhance thy might,
For which, Most Potent! thou wouldst fain bless the man here who strives for fame.
5 For thou, O Indra, makest yet more bold the spirit of the bold
Who with strong Soma serveth thee, still ready with his reverent prayers.
6 Worthy of song, he looketh down as a man looketh into wells.
Pleased with the Soma-bringer's skill he maketh him his mate and friend.
7 In strength and wisdom all the Gods, Indra, have yielded unto thee.
Be thou the Guard of all, O thou whom many praise.
8 Praised, Indra, is this might of thine, best for the service of the Gods,
That thou with power dost slay Vrtra, O Lord of Strength.
9 He makes the races of mankind like synods of the Beauteous One.
Indra knows this his manifest deed, and is renowned.
10 Thy might, O Indra, at its birth, thee also, and thy mental power,
In thy care, Maghavan rich in kine! they have increased exceedingly.
11 O Vrtra-slayer, thou and I will both combine for winning spoil.
Even malignity will consent, O Bolt-armed Hero, unto us.
12 Let us extol this Indra as truthful and never as untrue.
Dire is his death who pours no gifts great light hath he who offers them. Good are the gifts that Indra gives.

HYMN LII. Indra.

1. WITH powers of Mighty Ones hath he, Ancient, Beloved, been equipped,
Through whom the Father Manu made prayers cfficacious with the Gods.
2 Him, Maker of the sky, let stones wet with the Soma ne'er forsake,
Nor hymns and prayer that must be said.
3 Indra who knew full well disclosed the kine to the Angirases.
This his great deed must be extolled.
4 Indra, promoter of the song, the sage's Strengthener as of old,
Shall come to bless and succour us at presentation of this laud.
5 Now after their desire's intent the pious singers with the cry
Of Hail! have sung loud hymns to thee, Indra, to gain a stall of kine.
6 With Indra rest all deeds of might, deeds done and yet to be performed,
Whom singers know devoid of guile.
7 When the Five Tribes with all their men to Indra have sent out their voice,
And when the priest hath strewn much grass, this is the Friend's own dwellingpiace.
8 This praise is verily thine own: thou hast performed these manly deeds,
And sped the wheel upon its way.
9 At the o'erflowing of this Steer, boldly he strode for life, and took
Soma as cattle take their corn.
10 Receiving this and craving help, we, who with you are Daksa's sons,
Would fain exalt the Maruts' Lord.
11 Yea, Hero, with the singers we sing.to the duly-coming Band.
Allied with tbee may we prevail.
12 With us are raining Rudras, clouds accordant in call to battle, at the death of Vrtra,

The strong assigned to him who sings and praises. May Gods with Indra at their head protect us.

HYMN LIII. Andra.

1. MAY our hymns give thee great delight. Display thy bounty, Thunderer.
Drive off the enemies of prayer.
2 Crush with thy foot the niggard churls who bring no gifts. Mighty art thou
There is not one to equal thee.
3 Thou art the Lord of Soma pressed, Soma impressed is also thine.
Thou art the Sovran of the folk.
4 Come, go thou forth, dwelling in heaven and listening to the prayers of men:
Thou fillest both the heavens and earth.
5 Even that hill with rocky heights, with hundreds, thousands, held within.
Thou for thy worshippers brakest through.
6 We call on thee both night and day to taste the flowing Soma juice:
Do thou fulfil our heart's desire.
7 Where is that ever-youthful Steer, strong. necked and never yet bent down?
What Brahman ministers to him?
8 To whose libation doth the Steer, betake him with delight therein?
Who takes delight in Indra now?
9 Whom, Vrtra-slayer, have thy gift and hero powers accompanied?
Who is thy dearest in the laud?
10 For thee among mankind, among the Purus is this Soma shed.
Hasten thou hither: drink thereof.
11 This, growing by Soma and by Saryanavan, dear to thee,
In Arjikiya, cheers thee best.
12 Hasten thou hitherward, and drink this for munificence to-day,
Delightful for thine eager draught.

HYMN LIV. Indra.

1. THOUGH, Indra, thou art called by men from east and west, from north and soutb,
Come hither quickly with fleet steeds
2 If in the effluence of heaven, rich in its light, thou takest joy,
Or in the sea in Soma juice.
3 With songs I call thee, Great and Wide, even as a cow to profit us,
Indra, to drink the Soma-draught.
4 Hither, O Indra, let thy Bays bear up and, bring upon thy car
Thy glory, God! and majesty.
5 Thou, Indra, wouldst be sung and praised as great, strong, lordly in thy deeds
Come hither, drink our Soma juice.
6 We who have shed the Soma and prepared the feast are calling thee.
To sit on this our sacred grass.
7 As, Indra, thou art evermore the common Lord of all alike,
As such we invocate thee now.
8 The men with stones have milked for thee this nectar of the Soma juice:
Indra, be pleased with it, and drink.
9 Neglect all pious men with skill in sacred song: come hitherward,
With speed, and give us high renown.
10 Gods, may the mighty rest unharmed, the King who gives me spotted kine,
Kine decked with golden ornaments.
11 Beside a thousand spotted kine I have received a gift of gold,
Pure, brilliant, and exceeding great.
12 Durgaha's grandsons, giving me a thousand kine, munificent,
Have won renown among the Gods.

HYMN LV. Indra.

1. LOUD singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's Cherisher, Indra who findeth wealth for you.
2. Whom with fair helm, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sing a his praise, honouring him who toils and pours:
3 Sakra, who like a curry-comb for horses or a golden goad,
Indra, the Vrtra-slayer, urges eagerly the opening of the stall of kine:
4 Who for the worshipper scatters forth ample wealth, even though buried, piled in heaps:
May Indra, Lord of Bay Steeds, fair-helmed Thunderer, act at his pleasure, as he lists.
5 Hero whom many praise, what thou hast longed for, oven of old, from men.
All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.
6 To Soma, Much-invoked, Bolt-armed! for thy carouse, Celestial, Soma-drinker come.
Thou to the man who- prays and pours the juice hast been best giver of delightful wealth.
7 Here, verily, yesterday we let the Thunder-wielder drink his fill.
So in like manner offer him the jifice today. Now range you by the Glorious One.
8 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.
9 What manly deed of vigour now remains that Indra hath not done?
Who hath not heard his glorious title and his fame, the Vrtra-slayer from his birth?
10 'How great his power resistless! how invincible the Vrtra-slayer's matchless might!
Indra excels all usurers who see the day, excels all traffickers in strength.
11 O Indra, Vrtra-slayer, we, thy very constant worshippers,
Bring prayers ne'er heard before to thee, O Much-invoked, O Thunder-armed, to be thy meed.
12 O thou of mighty acts, the aids that are in thee call forward many an eager hope.
Past the drink-offerings, Vasu, even of the good, hear my call, Strongest God, and come.
13 Verily, Indra, we are thine, we worshippers depend on thee.
For there is none but only thou to show us race, O Maghavan, thou much invoked.
14 From this our misery and famine set us free, from this dire curse deliver us.
Succour us with thine help and with tby wondrous thought. Most Mighty, finder of the way.
15 Now let your Soma juice be poured; be not afraid, O Kali's sons.
This darkening sorrow goes away; yea, of itself it vanishes.

HYMN LVI. Adityas.

1. Now pray we to these Ksatriyas, to the Adityas for their aid,
These who are gracious to assist.
2 May Mitra bear us oer distress, and Varuna and Aryaman,
Yea, the Adityas, as they know.
3 For wonderful and meet for praise is these Adityas' saving help
To him who offers and prepares.
4 The mighty aid of you, the Great, Varuna, Mitra, Aryarnan,
We claim to be our sure defence.
5 Guard us, Adityas, still alive, before the deadly weapon strike:
Are yc not they who hear our call?
6 What sheltering defence ye have for him who toils in pouring gifts,
Graciously bless ye us therewith.
7 Adityas, Gods, from sorrow there is freedom; for the sinless, wealth,
O ye in whom no fault is seen.
8 Let not this fetter bind us fast: may he release us for success;
For strong is Indra and renowned.
9 O Gods who fain would lend your aid, destroy not us as ye destroy
Your enemies who go astray.
10 And thee too, O Great Aditi, thee also, Goddess, I address,
Thee very gracious to assist.
11 Save us in depth and shallow from the foe, thbu Mother of Strong Sons
Let no one of our seed be harmed.
12 Far-spread! wide-ruling! grant that we, unharmed by envy, may expand
Grant that our progeny may live.
13 Those who, the Princes of the folk, in native glory, neer deceived,
Maintain their statutes, void of guilt-
14 As such, from mouth of ravening wolves, O ye Adityas, rescue us,
Like a bound thief, O Aditi.
15 Adityas, let this arrow, yea, let this mali. gnity depart
From us or eer it strike us dead.
16 Fori Bountiful Adityas, we have evermore enjoyed your help,
Both now and in die days of old.
17 To every one, O ye Most Wise, who turneth even from sin to you,
Ye Gods vouchsafe that he may live.
18 May this new mercy profit us, which, ye Adityas, frees like one,
Bound from his bonds, O Aditi.
19 O ye Adityas, this your might is not to be despised by us:
So be ye graciously inclined.
20 Let not Vivasvan's weapon nor the shaft, Adityas, wrought with skill,
Destroy us ere old age be nigh.
21 On every side dispel all sin, Adityas, all hostility,

Indigence, and combined attack.

HYMN LVII. Indra.

1. EVEN as a car to give us aid, we draw thee hither for our bliss,
Strong in thy deeds, checking assault, Lord, Mightiest Indra, of the brave!
2 Great in tby power and wisdom, Strong, with thought that comprehendeth all
Thou hast filled full with majesty.
3 Thou very Mighty One, whose hands by virtue of thy greatness grasp,
The golden bolt that breaks its way.
4 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
5 Whom, ever furthering, in frays that win the light, in both the hosts
Men call to succour and to help.
6 Indra, the Strong, the measureless, worthy of praise, Most Bountiful,
Sole Ruler even over wealth.
7 Him, for his ample bounty, him, this Indra do I urge to drink,
Who, as his praise was sung of old, the Dancer, is the Lord of men.
8 Thou Mighty One, whose friendship none of mortals ever hath obtained
None will attain unto thy might.
9 Aided by thee, with thee allied, in frays for water and for sun,
Bolt-armed! may we win ample spoil.
10 So seek we thee with sacrifice and songs, chief Lover of the Song,
As, in our battles Indra, thou to Purumayya gavest help.
11 O Thunderer, thou whose friendship and whose onward guidance both are sweet,
Thy sacrifice must be prepared.
12 To us, ourselves, give ample room, give for our dwelling ample room
Give ample room to us to live.
13 We count the banquet of the Gods a spacious pathway for the men,
And for the cattle, and the car.
14 Six men, yea, two and two, made glad with Soma juice, come near to me
With offerings pleasant to the taste.
15 Two brown-hued steeds, Indrota's gift, two bays from Rksa's son were mine,
From Asvamedha's son two red.
16 From Atithigva good car-steeds; from Arksa rein-obeying steeds,
From Asvamedha beauteous ones.
17 Indrota, Atithigva's son, gave me six horses matched with mares
And Patakratu gave besides.
18 Marked above all, amid the brown, is the red mare Vrsanvati,
Obedient to the rein and whip.
19 O bound to me by deeds of might, not even the man who loves to blame.
Hath found a single fault in you.

HYMN LVIII. Indra.

1. I SEND you forth the song of praise for Indu, hero-gladdener.
With hymn and plenty he invites you to complete the sacrifice.
2 Thou wishest for thy kine a bull, for those who long for his approach,
For those who turn away from him, lord of thy cows whom none may kill.
3 The dappled kine who stream with milk prepare his draught of Soma juice:
Clans in the birth-place of the Gods, in the three luminous realms of heaven.
4 Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5 Hither his Bay Steeds have been sent, red Steeds are on the sacred grass,,
Where we in concert sing our songs.
6 For Indra Thunder-armed the kine have yielded mingled milk and meath,
What time he found them in the vault.
7 When I and Indra mount on high up to the Bright One's place and home,
We, having drunk of meath, will reach his seat whose Friends are three times seven.
8 Sing, sing ye forth your songs of praise, ye Briyamedhas, sing your songs:
Yea, let young children sing their lauds as a strong castle praise ye him.
9 Now loudly let the viol sound, the lute send out its voice with might,
Shrill be, the music of the string. To Indra. is the hymn up-raised.
10 When bither speed the dappled cows, unflinching, easy to be milked,
Seize quickly, as it bursts away, the Soma juice for Indra's drink.
11 Indra hath drunk, Agni hath drunk. all Deities have drunk their fill.
Here Varuna shall have his home, to whom the floods have sung aloud as motherkine unto their calves.
12 Thou, Varuna, to whom belong Seven Rivers, art a glorious God.
The waters flow into thy throat as 'twere a pipe with ample mouth.
13 He who hath made the fleet steeds spring, well-harnessed, to the worshipper,
He, the swift Guide, is that fair form that loosed the horses near at hand.
14 Indra, the very Mighty, holds his enemies in utter scorn.
He, far away, and yet a child, cleft the cloud smitten by his voice.
15 He, yet a boy exceeding small, mounted his newly-fashioned car.
He for his Mother and his Sire cooked the wild mighty buffalo.
16 Lord of the home, fair-helmeted, ascend thy chariot wrought of gold.
We will attend the Heavenly One, the thousand-footed, red of hue, matchless, who blesses where he goes.
17 With reverence they come hitherward to him as to. a Sovran lord,
That they may bring him near for this man's good success, to prosper and bestow his gifts.
18 The Priyamedhas have observed the offering of the men of old,
Of ancient custom, while they strewed the sacred grass, and spread their sacrificial food.

HYMN LIX. Indra.

1. HE who, as Sovran Lord of men, moves with his chariots unrestrained,
The Vrtra-slayer vanquisher, of fighting hosts, preeminent, is praised with song.
2 Honour that Indra, Puruhanman! for his aid, in whose sustaining hand of old,
The splendid bolt of thunder was deposited, as the great Sun was set in heaven.
3 No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra. praised o all, resistless, daring, bold in might.
4 The potent Conqueror, invincible in war, him at whose birth the Mighty Ones,
The Kine who spread aftar, sent their loud voices out, heavens, earths seat their loud voices out,
5 O Indra, if a hundred heavens and if a hundred earths were thine-
No, not a thousand Suns could match thee at thy birth, not both the worlds, O Thunderer.
6 Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.
7 Let not a godless mortal gain this food, O thou whose life is long!
But one who yokes the bright-hued steeds, the Etasas, even Indra yoker of the Bays.
8 Urge ye the Conqueror to give, your Indra greatly to be praised,
To be invoked in shallow waters and in depths, to be invoked in deeds of might.
9 O Vasu, O thou Hero, raise us up to ample opulence.
Raise us to gain of mighty wealth, O Maghavan, O Indra, to sublime renown.
10 Indra, thou justifiest us, and tramplest down thy slanderers.
Guard thyself, valiant Hero, in thy vital parts: strike down the Dasa with thy blows.
11 The man who brings no sacrifice, inhuman, godless, infidel,
Him let his friend the mountain cast to rapid death, the mountain cast the Dasyu down.
12 O Mightiest Indra, loving us, gather thou up, as grains of corn,
Within thine hand, of these their kine, to give away, yea, gather twice as loving us.
13 O my companions, wish for power. How may we perfect Sara's praise,
The liberal princely patron, never to be harmed?
14 By many a sage whose grass is trimmed thou art continually praised,
That thou, O Sara, hast bestowed here one and here another'calf.
15 The noble, Suradeva's son, hath brought a calf, led by the car to three of us.
As a chief brings a goat to milk.

HYMN LX. Agni.

1. O AGNI, with thy mighty wealth guard us from all malignity,
Yea, from all hate of mortal man.
2 For over thee, O Friend from birih, the wrath of man hath no control:
Nay, Guardian of the earth art thou.
3 As such, with all the Gods, O Son of Strength, auspicious in thy flame.
Give us wealth bringing all things good.
4 Malignities stay not from wealth the mortal man whom, Agni, thou
Protectest while he offers gifts.
5 Sage Agni, be whom thou dost urge, in worship of the Gods, to wealth,
With thine assistance winneth kine.
6 Riches with many heroes thou hast for the man who offers gifts:
Lead thou us on to higher bliss.
7 Save us, O Jatavedas, nor abandon us to him who sins,
Unto the evil-hearted man.
8 O Agni, let no godless man avert thy bounty as a God:
Over all treasures thou art Lord.
9 So, Son of Strength, tbou aidest us to what is great and excellent.
Those, Vasu! Friend! who sing thy praise.
10 Let our songs come anear to him beauteous and bright with piercing flame
Our offerings, with our homage, to the
Lord of wealth, to him whom many praise, for help:
11 To Agni Jatavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, the most delightful in the house.
12 Agni, made yours by sacrifice, Agni, while holy rites advance;
Agni, the first in songs, first with the warrior steed; Agril to win the land for us.
13 May Agni who is Lord of wealth vouchsafe us food for friendship sake.
Agni we ever seek for seed and progeny, the Vasu who protects our lives.
14 Solicit with your chants, for help, Agni the God with piercing flame,
For riches famous Agni, Purumilha and ye men! Agni to light our dwelling well.
15 Agni we laud that he may keep our foes afar, Agni to give us health and strength.
Let him as Guardian be invoked in all the tribes, the lighter-up of glowing brands.

HYMN LXI. Agni.

1. PREPARE oblation: let him come; and let the minister serve again
Who knows the ordering thereof,
2 Rejoicing in his friendship, let the priest be seated over man,
Beside the shoot of active power.
3 Him, glowing bright beyond all thought, they seek among the race of man;
With him for tougue they seize the food.
4 He hath inflamed the twofold plain: lifegiving, he hath climbed the wood,
And with his tongue hath struck the rock.
5 Wandering here the radiant Calf finds none to fetter him, and seeks
The Mother to declare his praise.
6 And now that great and mighty team, the team of horses that are his,
And traces of his car, are seen.
7 The seven milk a single cow; the two set other five to work,
On the stream's loud-resounding bank.
8 Entreated by Vivasvan's ten, Indra cast down the water-jar
With threefold hammer from the sky.
9 Three times the newIy-kindled flame proceeds around the sacrifice:
The priests anoint it with the meath.
10 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.
11 The pressing-stones are set at work: the meath is poured into the tank,
At the out-shedding of the fount.
12 Ye cows, protect the fount: the two Mighty Ones bless the sacrifice.
The handles twain are wrought of gold.
13 Pour on the juice the ornament which reaches both the heaven and earth
Supply the liquid to the Bull.
14 These know their own abiding-place: like calves beside the mother cows
They meet together with their kin.
15 Devouring in their greedy jaws, they make sustaining food in heaven,
To Indra, Agni light and prayer.
16 The Pious One milked out rich food, sustenance dealt in portions seven,
Together with the Sun's seven rays.
17 I took some Soma when the Sun rose up, O Mitra, Varuna.
That is the sick man's medicine.
18 From where oblations must be laid, which is the Well-beloved's home,
He with his tongue hath compassed heaven.

HYMN LXII. Asvins.

1. ROUSE ye for him who keeps the Law, yoke your steeds, Aiyins, to your car
Let your protecting help be near.
2 Come, Asvins, with your car more swift than is the twinkling of an eye
Let your protecting help be near.
3 Asvins, ye overlaid with cold the fiery pit for Atri's sake:
Let your protecting help be near.
4 Where are ye? whither are ye gone? whither, like falcons, have ye flown?
Let your protecting help be near.
5 If ye at any time this day are listening to this my call,
Let your protecting help be near.
6 The Asvins, fust to hear our prayer, for closest kinship I approach:
Let your protecting help be near.
7 For Atri ye, O Asvins, made a dwellingplace to shield him well,
Let your protecting help be near.
8 Ye warded off the fervent heat for Atri when he sweetly spake:
Let your protecting help be near.
9 Erst Saptavadbri by his prayer obtained the trenchant edge of fire:
Let your protecting help be near.
10 Come hither, O ye Lords of wealth, and listen to this call of mine:
Let your protecting help be near.
11 What is this praise told forth of you as Elders in the ancient way?
Let your protecting help be near.
12 One common brotherhood is yours, Asvins your kindred is the same:
Let your protecting help be near.
13 This is your chariot, Asvins, which speeds through the regions, earth and heaven
Let your protecting aid be near.
14 Approach ye hitherward to us with thousands both of steeds and kine:
Let your protecting help be near.
15 Pass us not by, remember us with thousands both of kine aud steeds:
Let your protecting help be near.
16 The purple-tinted Dawn hath risen, and true to Law hath made the light
Let your protecting help be near.
17 He looked upon the Asvins, as an axearmed man upon a tree:
Let your protecting help be near.
18 By the black band encompassed round, break it down, bold one, like a fort.
Let your protecting help be near.

HYMN LXIII. Agni.

1. EXERTING all our strength with thoughts of power we glorify in speech
Agni your dear familiar Friend, the darling Guest in every home.
2 Whom, served with sacrificial oil like Mitra, men presenting gifts
Eulogize with their songs of praise
3 Much-lauded Jatavedas, him who bears oblations up to heaven
Prepared in service of the Gods.
4 To noblest Agni, Friend of man, best Vrtra-slayer, are we come,
Him in whose presence Rksa's son, mighty Srutarvan, waxes great;
5 To deathless Jatavedas, meet for praise, adored, with sacred oil,
Visible through the gloom o:f night
6 Even Agni whom these priestly men worship with sacrificial gifts,
With lifted ladles offering them.
7 O Agni, this our newest hymn hath been addressed from us to thee,
O cheerful Guest, well-born, most wise, worker of wonders, ne'er deceived.
8 Agni, may it be dear to thee, most grateful, and exceeding sweet:
Grow mightier, eulogized therewith.
9 Splendid with splendours may it be, and in the battle with the foe
Add loftier glory to thy fame.
10 Steed, cow, a lord of heroes, bright like Indra, who shall fill the car.
Whose high renown ye celebrate, and people praise each glorious deed.
11 Thou whom Gopavana made glad with song, O Agni Angiras,
Hear this my call, thou Holy One.
12 Thou whom the priestly folk implore to aid the gathering of the spoil,
Such be thou in the fight with foes.
13 I, called to him who reels with joy, Srutarvan, Rksa's son, shall stroke
The heads of four presented steeds, like the long wool of fleecy rams.
14 Four coursers with a splendid car, Savistha's horses, fleet of foot,
Shall bring me to the sacred feast, as flying steeds brought Tugra's son.
15 The very truth do I declare to thee, Parusni, mighty flood.
Waters! no man is there who gives more horses than Savistha gives.

HYMN LXIV. Agni.

1. YOKE, Agni, as a charioteer, thy steeds who best invite the Gods: As ancient Herald seat thyself.
2 And, God, as skilfullest of all, call for us bitherward the Gods:
Give all our wishes sure effect.
3 For thou, Most Youthful, Son of Strength, thou to whom sacrifice is paid,
Art holy, faithful to the Law.
4 This Agni, Lord of wealth and spoil hundredfold, thousandfold, is head
And chief of riches and a Sage.
5 As craftsmen bend the felly, so bend at our general call: come nigh,
Angiras, to the sacrifice.
6 Now, O Virupa, rouse for him, Strong God who shines at early morn,
Fair praise with voice that ceases not.
7 With missile of this Agni, his who looks afar, will we lay low
The thief in combat for the kine.
8 Let not the Companies of Gods fail us, like Dawns that float away,
Like cows who leave the niggardly.
9 Let not the sinful tyranny of any fiercely hating foe
Smite us, as billows smite a ship.
10 O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe.
11 Wilt thou not, Agni, lend us aid in winning cattle, winning wealth?
Maker of room, make room for us.
12 In this great battle cast us not aside as one who bears a load:
Snatch up the wealih and win it all.
13 O Agni, let this plague pursue and fright another and not us:
Make our impetuous strength more strong.
14 The reverent or unwearied man whose holy labour he accepts,
Him Agni favours with success.
15 Abandoning the foeman's host pass hither to this company:
Assist the men with whom I stand.
16 As we have known thy gracious help, as of a Father, long ago,
So now we pray to thee for bliss.

HYMN LXV. Indra.

I. NOT to forsake me, I invoke this Indra girt by Maruts,
Lord Of magic power who rules with might.
2 This Indra with his Marut Friends clave into pieces Vrtra's bead
With hundred-knotted thunderbolt.
3 Indra, with Marut Friends grown strong, hath rent asunder Vrtra, and
Released the waters of the sea.
4 This is that Indra who, begirt by Maruts, won the light of heaven
That he might drink the Soma juice.
5 Mighty, impetuous, begirt by Maruts, him who loudly roars,
Indra we invocate with songs.
6 Indra begirt by Maruts we invoke after the ancient plan,
That he may drink the Soma juice.
7 O liberal Indra, Marut-girt, much-lauded Satakratu, drink
The Soma at this sacrifice.
8 To thee, O Indra, Marut-girt, these Soma juices, Thunderer!
Are offered from the heart with lauds.
9 Drink, Indra, with thy Marut Friends, pressed Soma at the morning rites,
Whetting thy thunderbolt with strength.
10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed
The Soma which the mortar pressed.
11 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.
12 From Indra have I measured out a song eight-footed with nine parts,
Delicate, faithful. to the Law.

HYMN LXVI. Indra.

1. SCARCELY was Satakratu, born when of his Mother he inquired,
Who are the mighty? Who are famed?
2. Then Savassi declared to him Aurnavabha, Ahisuva:
Son, these be they thou must o'erthrow
3 The Vrtra-slayer smote them all as spokes are hammered into naves:
The Dasyu-killer waxed in might.
4 Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma juice.
5 Indra in groundless realms of space pierced the Gandharva through, that he
Might make Brahmans' strength increase.
6 Down from the mountains Indra shot hither his well-directed shaft:
He gained the ready brew of rice.
7 One only is that shaft of thine, with thousand feathers, hundred barbs,
Which, Indra, thou hast made thy friend.
8 Strong as the gbhus at thy birth, therewith to those who praise thee, men,
And women, bring thou food to eat.
9 By thee these exploits were achieved, the mightiest deeds, abundantly:
Firm in thy heart thou settest them.
10 All these things Visnu brought, the Lord of ample stride whom thou hadst sent-
A hundred buffaloes, a brew of rice and milk: and Indra, slew the ravening boar
11 Most deadly is thy bow, successful, fashioned well: good is thine arrow, decked with gold.
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

HYMN LXVII. Indra.

1. BRING us a thousand, Indra, as our guerdon for the Soma juice:
Hundreds of kine, O Hero, bring.
2 Bring cattle, bring us ornament, bring us embellishment and steeds,
Give us, besides, two rings of gold.
3 And, Bold One, bring in ample store rich jewels to adorn thi; ear,
For thou, Good Lord, art far renowned.
4 None other is there for the priest, Hero! but thou, to give him gifts,
To win much spoil and prosper him.
5 Indra can never be brought low, Sakra can never be subdued:
He heareth and beholdeth all.
6 He spieth out the wrath of man, he who can never be deceived:
Ere blame can come he marketh it.
7 He hath his stomach full of might, the Vrtra-slayer, Conqueror,
The Soma-drinker, ordering all.
8 In thee all treasures are combined, Soma all blessed things in thee,
Uninjured, easy to bestow.
9 To thee speeds forth my hope that craves the gift of corn, and kine and gold,
Yea, craving horses, speeds to thee.
10 Indra, through hope in thee alone even this sickle do I grasp.
Fill my hand, Maghavan, with all that it can hold of barley cut or gathered up.

HYMN LXVIII. Soma.

1. THIS here is Soma, ne'er restrained, active, all-conquering bursting forth,
Rsi and Sage by sapience,
2 All that is bare he covers o'er, all that is sick he medicines;
The blind man sees, the cripple walks.
3 Thou, Soma, givest wide defence against the hate of alien men,
Hatreds that waste and weaken us.
4 Thou by thine insight and thy skill, Impetuous One, from heaven and earth
Drivest the sinner's enmity.
5 When to their task they come with zeal, may they obtain the Giver's grace,
And satisfy his wish who thirsts.
6 So may he find what erst was lost, so may be speed the pious man,
And lengthen his remaining life.
7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,
Be sweet, O Soma, to our heart.
8 O Soma, terrify us not; strike us not with alarm, O King:
Wound not our heart with dazzling flame.
9 When in my dwelling-place I see the wicked enemies of Gods,
King, chase their hatred far away, thou Bounteous One, dispel our foes.

HYMN LXIX. Indra

1. O Sarakratu! truely I have made none else my Comforter.
Indra; be gracious unto us.
2 Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.
3 What now? As prompter of the poor thou helpest him who sheds the juice.
Wilt thou not, Indra, strengthen us?
4 O Indra, help our chariot on, yea, Thunderer, though it lag behind:
Give this my car the foremost place.
5 Ho there! why sittest thou at case? Make thou my chariot to be first
And bring the fame of victory near.
6 Assist our car that seeks the prize. What can be easier for thee?
So make thou us victorious.
7 Indra, be firm: a fort art thou. To thine appointed place proceeds
The auspicious hymn in season due.
8 Let not our portion be disgrace. Broad is the course, the prize is set,
The barriers are opened wide.
9 This thing we wish. that thou mayst take thy fourth, thy sacrificial name.
So art thou held to be our Lord.
10 Ekadyu hath exalted you, Immortals: both Goddesses and Gods hath he delighted.
Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

HYMN LXX. Indra.

1. INDRA, God of the mighty arm, gather for us with thy right hand
Manifold and nutritious spoil.
2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,
Mighty in measure, prompt to aid.
3 Hero, when thou art fain to give, neither may Gods nor mortal men
Restrain thee like a fearful Bull.
4 Come, let us glorify Indra, Lord supreme of wealth, Self-ruling King:
In bounty may he harm us not.
5 Let prelude sound and following chant so let him hear the Saman sung,
And with his bounty answer us.
6 O Indra, with thy right hand bring, and with thy left remember us.
Let us not lose our share of wealth.
7 Come nigh, O Bold One, boldly bring hither the riches of the churl
Who giveth least of all the folk.
8 Indra, the booty which thou hast with holy singers to receive,
Even that booty win with us.
9 Indra, thy swiftly-coming spoil, the booty which rejoices all,
Sounds quick in concert with our hopes.

HYMN LXXI. Indra.

1. HASTE forward to us from afar, or, Vrtra-slayer, from anear,
To meet the offering to the meath.
2 Strong are the Soma-draughts; come nigh: the juices fill thee with delight:
Drink boldly even as thou art wont'.
3 Joy, Indra, in the strengthening food et it content thy wish and thought,
And be delightful to thine heart.
4 Come to us thou who hast no foe: we call thee down to hymns of praise,
In heaven's sublimest realm of light.
5 This Soma here expressed with stones and dressed with milk for thy carouse,
Indra, is offered up to thee.
6 Graciously, Indra, hear my call. Come and obtain the draught, and sate
Thyself with juices blent with milk.
7 The Soma, Indra, which is shed in chalices and vats for thee,
Drink thou, for thou art Lord thereof.
8 The Soma seen within themats, as in the flood the Moon is seen,
Drink thou, for thou art Lord thereof.
9 That which the Hawk brought in his claw, inviolate, through the air to thee,
Drink thou, for thou art Lord thereof.

HYMN LXXII. Visvedevas.

1. WE choose unto ourselves that high protection of the Mighty Gods
That it may help and succour us.
2 May they be ever our allies, Varuna, Mitra, Aryaman,
Far-seeing Gods who prosper us.
3 Ye furtherers of holy Law, transport us safe o'er many woes,
As over water-floods in ships.
4 Dear wealth be Aryaman to us, Varuna dear wealth meet for praise:
Dear wealth we choose unto ourselves.
5 For Sovrans of dear wealth are ye, Adityas, not of sinner's wealth,
Ye sapient Gods who slay the foe.
6 We in our homes, ye Baunteous Ones, and while we journey on the road,
Invoke you, Gods, to prosper us.
7 Regard us, Indra, Visnu, here, ye Asvins and the Marut host,
Us who are kith and kin to you.
8 Ye Bounteous Ones, from time of old we here set forth our brotherhood,
Our kinship in. the Mother's womb.
9 Then come with Indra for your chief, as early day, ye Bounteous Gods
Yea, 1 address you now for this.

HYMN LXXIII. Agni.

1. AGNI, your dearest Guest, I laud, him who is loving as a friend,
Who brings us riches like a car.
2 Whom as a far-foreseeing Sage the Gods have, from the olden time,
Established among mortal men.
3 Do thou, Most Youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed.
4 What is the praise wherewith, O God, Afigiras, Agni, Son of Strength,
We, after thine own wish and thought,
5 May serve thee, O thou Child of Power, and with what sacrifice's plan?
What prayer shall I now speak to thee?
6 Our God, make all of us to dwell in happy habitations, and
Reward our songs with spoil and wealth.
7 Lord of the house, what plenty fills the songs which thou inspirest now,
Thou whose hymn helps to win the kine?
8 Hirn Wise and Strong they glorify, the foremost Champion in the fray,
And mighty in his dwelling-place.
9 Agni, he dwells in rest and peace who smites and no one smites again:
With hero sons he prospers well

HYMN LXXIV. Asvins.

1. To this mine invocation, O ye Asvins, ye Nasatyas, come,
To drink the savoury Soma juice.
2 This laud of mine, ye Asvins Twain, and this mine invitation hear,
To drink the savoury Soma juice.
3 Here Krsna is invoking you, O Asvins, Lords of ample wealth.
To drink the savoury Soma juice.
4 List, Heroes, to the singer's call, the call of Krsna lauding you,
To drink the savoury Soma juice.
5 Chiefs, to the sage who sings your praise grant an inviolable home,
To drink the savoury Soma juice.
6 Come to the worshipper's abode, Asvins, who here is lauding you,
To drink the savoury Soma juice.
7 Yoke to the firmly jointed car the ass which draws you, Lords of wealth.
To drink the savoury Soma juice.
8 Come hither, Asvins, on your car of triple form with triple seat,
To drink the savoury Soma juice.
9 O Asvins, O Nasatyas, now accept with favouring grace my songs,
To drink the savoury Soma juice.

HYMN LXXV. Asvins.

1. YE Twain are wondrous strong, well-skilled in arts that heal, both bringers of delight, ye both won Daksa's praise.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
2 How shall he praise you now who is distraught in mind? Ye Twain give wisdom for the gainof what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
3 Already have ye Twain, possessors of great wealth, prospered Visnapu thus for gain of what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
4 And that Impetuous Hero, winner of the spoil, though he is far away, we call to succour us,
Whose gracious favour, like a father's, is most sweet. Break ye not off our friendship, come and set me free.
5 About the holy Law toils Savitar the God the horn of holy Law hath he spread far and wide.
The holy Law hath quelled even mighty men of war. Break ye not off our ftiendship, come and act me free.

HYMN LXXVI. Asvins.

1. SPLENDID, O Asvins, is your praise. Come fountain-like, to pour the stream.
Of the sweet juice effused-dear is it, Chiefs, in heaven-drink like two wild bulls at a pool.
2 Drink the libation rich in sweets, O Asvins Twain: sit. Heroes, on the sacred grass.
Do ye with joyful heart in the abode of man preserve his life by means of wealth.
3 The Priyamedhas bid you come with all the succours that are yours.
Come to his house whose holy grass is trimmed, to dear sacrifice at the morning rites.
4 Drink ye the Soma rich in meath, ye Asvins Twain: sit gladly on the sacred grass.
So, waxen mighty, to our eulogy from heaven come ye as wild-bulls to the pool.
5 Come to us, O ye Asvins, now with steeds of many a varied hue,
Ye Lords of splendour, wondrous, borne on paths of gold, drink Soma, ye who strengthen Law.
6 For we the priestly singers, fain tohymn your praise, invoke you for the gain of strength.
So, wondrous, fair, and famed for great deeds come to us, through our hymn, Asvins, when ye hear.

HYMN LXXVII. Indra.

1. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your Wondrous God who checks attack, who joys in the delicious juice.
2 Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things,
Him swift we seek. for foodful booty rich in kine, brought hundredfold and thousandfold.
3 Indra, the strong and lofty hills are powerless to bar thy way.
None stay that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
4 A Warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.
Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.
5 For in thy might thou stretchest out beyond the boundaries of heaven.
The earthly region, Indra, comprehends thee not. After thy Godhead hast thou waxed.
6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.
Most liberal Giver thou, do thou inspire our song of praise, that we may win the spoil.

HYMN LXXVIII. Indra.

1. To Indra sing the lofty hymn, Maruts that slays the Vrtras best.
Whereby the Holy Ones created for the God the light divine that ever wakes.
2 Indra who quells the curse blew curses far away, and then in splendour came to us.
Indra, refulgent with thy Marut host! the Gods strove eagerly to win thy love.
3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise.
Let Satakratu, Vrtra-slayer, kill the foe with hundred-knotted thunderbolt.
4 Aim and fetch boldly forth, O thou whose heart is bold: great glory will be thine thereby.
In rapid torrent let the mother waters spread. Slay Vrtra, win the light of heaven.
5 When thou, unequalled Maghavan, wast born to smite the Vrtras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
6 Theri was the sacrifice produced for thee, the laud, and song of joy,
Thou in thy might surpassest all, all that now is and yet shall be.
7 Raw kine thou filledst with ripe milk. Thou madest Surya rise to heaven.,
Heat him as milk is heated with pure Sama hymns, great joy to him who loves the song.

HYMN LXXIX. Indra.

1. MAY Indra, who in every fight must be invoked, be near to us.
May the most mighty Vrtra-slayer, meet for praise, come to libations and to hymns.
2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very Glorious One, yea, with the Mighty Son of Strength.
3 Prayers unsurpassed are offered up to thee the Lover of the Song.
Indra, Lord of Bay Steeds, accept these fitting hymns, hymns which we have thought out for thee.
4 For thou, O Maghavan, art truthful, ne'er subdued and bringest many a Vrtra low.
As such, O Mightiest Lord, Wielder of Thunder, send wealth hither to the worshipper.
5 O Indra, thou art far-renowned, impetuous, O Lord of Strength.
Alone thou slayest with the guardian of mankind resistless never-conquered foes.
6 As such we seek thee now, O Asura, thee most wise, craving thy bounty as our share.
Thy sheltering defence is like a mighty cloak. So may thy glories reach to us.

HYMN LXXX. Indra.

1. DOWN to the stream a maiden came, and found the Soma by the way.
Bearing it to her home she said, For Indra will I press thee out, for Sakra will I press thee out.
2 Thou roaming yonder, little man, beholding every house in turn,
Drink thou this Soma pressed with teeth, accompanied with grain and curds, with cake of meal and song of praise.
3 Fain would we learn to know thee well, nor yet can we attain to thee.
Still slowly and in gradual drops, O Indu, unto Indra flow.
4 Will he not help and work for us? Will he not make us wealthier?
Shall we not, hostile to our lord, unite ourselves to Indra now?
5 O Indra, cause to sprout again three places, these which I declare,-
My father's head, his cultured field, and this the part below my waist.
6 Make all of these grow crops of hair, you cultivated field of ours,
My body, and my father's head.
7 Cleansing Apala, Indra! thrice, thou gavest sunlike skin to her,
Drawn, Satakratu! through the hole of car, of wagon, and of yoke.

HYMN LXXXI. Indra

1. INVITE ye Indra with a song to drink your draught of Soma juice,
All-conquering Satakratu, most munificent of all who live.
2 Lauded by many, much-invoked, leader of song, renowned of old:
His name is Indra, tell it forth.
3 Indra the Dancer be to us the giver of abundant strength:
May he, the mighty, bring it near.
4 Indra whose jaws are strong hath drunk of worshipping Sudaksa's draught,
The Soma juice with barley mixt.
5 Call Indra loudly with your songs of praise to drink the Soma juice.
For this is what augments his stiength.
6 When he hath drqnk its gladdening drops, the God with vigour of a God
Hath far surpassed all things that are.
7 Thou speedest down to succour us this ever-conquering God of yours,
Him who is drawn to all our songs
8 The Warrior not to he restrained, the Soma-drinker ne'er o'erthrown,
The Chieftain of resistless might.
9 O Indra, send us riches, thou Omniscient, worthy of our praise:
Help us in the decisive fray.
10 Even thence, O 1ndra, come to us with food that gives a hundred powers,
With food that gives a thousand powers.
11 We sought the wisdom of the wise. Sakra, Kine-giver, Thunder-armed!
May we with steeds o'ercome in fight.
12 We make thee, Satakratu, find enjoyment in the songs we sing.
Like cattle in the pasture lands.
13 For, Satakratu, Thunder-armed, all that we craved, as men are wont,
All that we hoped, have we attained.
14 Those, Son of Strength, are come to thee who cherish wishes in their hearts
O Indra, none excelleth thee.
15 So, Hero, guard us with thy care, with thy most liberal providence,
Speedy, and terrible to foes.
16 O Satakratu Indra, now rejoice with that carouse of thine
Which is most splendid of them all
17 Even, Indra, that carouse which slays the Vrtras best, most widely famed,
Best giver of thy power and might.
18 For that which is thy gift we know, true Soma-drinker, Thunder-armed,
Mighty One, amid all the folk.
19 For Indra, Lover of Carouse, loud be our songs about the juice:
Let poets sing the song of praise.
20 We summon Indra to the draught, irl whom all glories rest, in whom
The seven communities rejoice.
21 At the Trikadrukas the Gods span sacrifice that stirs the mind:

Let our songs aid and prosper it.
22 Let the drops pass within thee as the rivers flow into the sea:
O fndra, naught excelleth thee.
23 Thou, wakeful Hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.
24 O Indra, Vrtra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms.
25 Now Srutakaksa sings his song that cattle and the steed may come,
That Indra's very self may come.
26 Here, Indra, thou art ready by our Soma juices shed for thee,
Sakra, at hand that thou mayst give.
27 Even from far away our songs reach thee, O Caster of the Stone:
May we come very close to thee.
28 For so thou art the hero's Friend, a Hero, too, art thou, and strong:
So may thine heart be won to us.
29 So hath the offering, wealthiest Lord, been paid by all the worshippers:
So dwell thou, Indra, even with me.
30 Be not thou like a slothfid priest, O Lord of spoil and wealth: rejoice
In the pressed Soma blent with milk.
31 O Indra, let not ill designs surround us in the sunbeams' light:
This may we gain with thee for Friend.
32 With thee to help us, Indra, let us answer all our enemies:
For thou art ours and we are thine.
33 Indra, the poets and thy friends, faithful to thee, shall loudly sing
Thy praises as they follow thee.

HYMN LXXXII. Indra.

1. SURYA, thou mountest up to meet the Hero famous for his wealth,
Who hurls the bolt and works for man
2 Him who with might of both his arms brake nine-and-ninety castles down,
Slew Vrtra and smote Ahi dead.
3 This Indra is our gracious Friend. He sends us in a full broad stream
Riches in horses, kine, and corn.
4 Whatever, Vrtra-slayer! thou, Surya, hast risen upon to-day,
Tbat, Indra, all is in thy power.
5 When, Mighty One, Lord of the brave, thou thinkest thus, I shall not die,
That thought of thine is true indeed.
6 Thou, Indra, goest unto all Soma libations shed for thee,
Both far away and near at hand.
7 We make this Indra very strong to strike the mighty Vrtra dead:
A vigorous Hero shall he be.
8 Indra was made for giving, set, most mighty, o'er the joyous draught.
Bright, meet for Soma, famed in song.
9 By song as 'twere, the powerful bolt which none may parry was prepared
Lofty, invincible he grew.
10 Indra, Song-lover, lauded, make even in the wilds fair ways for us,
Whenever, Maghavan, thou wilt.
11 Thou whose commandment and behest of sovran sway none disregards,
Neither audacious man nor God.
12 And both these Goddesses, Earth, Heaven, Lord of the beauteous helm! revere
Thy might which no one may resist.
13 Thou in the black cows and the red and in the cows with spotted skin
This white milk hast deposited.
14 When in their terror all the Gods shrank from the Dragon's furious might,
Fear of the monster fell on them.
15 Then he was my Defender, then, Invincible, whose foe is not,
The Vrtra-slayer showed his might.
16 Him your best Vrtra-slayer, him the famous Champion of mankind
I urge to great munificence,
17 To come, Much-lauded! Many-named with this same thought that longs for milk,
Whene'er the Soma juice is shed.
18 Much-honoured by libations, may the Vrtra-slayer wake for us:
May Sakra listen to our prayers.
19 O Hero, with that aid dost thou delight us, with what succour bring
Riches to those who worship thee?
20 With whose libation joys the Strong, the Hero with his team who quells
The foe, to drink the Soma juice?
21 Rejoicing in thy spirit bring thousandfold opulence to us:

Enrich thy votary with gifts.
22 These juices with their wedded wives flow to enjoyment lovingly:
To waters speeds the restless one.
23 Presented strengthening gifts have sent Indra away at sacrifice,
With might, onto the cleansing bath.
24 These two who share his feast, Bay Steeds with golden manes, shall bring him to
The banquet that is laid for him.
25 For thee, O Lord of Light, are shed these Soma-drops, and grass is strewn
Bring Indra to his worshippers.
26 May Indra give thee skill, and lights of heaven, wealth to his votary
And priests who praise him: laud ye him.
27 O Satakratu, wondrous strength and all our lauds I bring to thee:
Be gracious to thy worshippers.
28 Bring to us all things excellent, O Satakratu, food and strength:
For, Indra, thou art kind to us.
2§ O Satakratu, bring to us all blessings, all felicity:
Fbr, Indra, thou art kind to us.
30 Bearing the Soma juice we call, best Vrtra-slayer, unto thee:
For, Indra, thou art kind to us.
31 Come, Lord of rapturous, joys, to our libation with thy Bay Steeds, come
To our libation with thy Steeds.
32 Known as best Vrtra-slayer erst, as Indra Satakratu, come
With Bay Steeds to the juice we shed.
33 O Vrtra-slayer, thou art he who drinks these drops of Soma: come
With Bay Steeds to the juice we shed.
34 May Indra give, to aid us, wealth handy that rules the Skilful Ones:
Yea, may the Strong give potent wealth.

HYMN LXXXIII. Maruts.

1. THE Cow, the famous Mother of the wealthy Maruts, pours her milk:
Both horses of the cars are yoked,-
2 She in whose bosom all the Gods, and Sun and Moon for men to see,
Maintain their everlasting Laws.
3 This all the pious sing to us, and sacred poets evermore:
The Maruts to the Soma-draught
4 Here is the Soma ready pressed of this the Maruts drink, of this
Self-luminous the Asvins drink.
5 Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.
6 And Indra, like the Herald Priest, desirous of the milky juice,
At early morn will quaff thereof.
7 When have the Princes gleamed and shone through waters as through troops of foes'?
When hasten they whose might ispure?
8 What favour do I claim this day of you
great Deities, you who are
Wondrously splendid in yourselves?
9 1 call, to drink the Soma, those Maruts who spread all realms of earth
And luminous regions of the sky.
10 You, even such, pure in your might, you, O ye Maruts, I invoke
From heaven to drink this Somajuice.
11 The Maruts, those who have sustained and propped the heavens and earth apart,
I call to drink this Soma juice.
12 That vigorous band of Maruts that abidetb in the mountains, I
Invoke to drink this Soma juice.

HYMN LXXXIV. Indra.

1. SONG-LOVER! like a charioteer come songs to thee when Soma flows.
O Indra, they have called to thee as mother-kine unto their calves.
2 Bright juices bitherward have sped thee, Indra, Lover of the Song.
Drink, Indra, of this flowing sap: in every house 'tis set for thee.
3 Drink Soma to inspirit thee, juice, Indra, which the Falcon brought:
For thou art King and Sovran Lord of all the families of men.
4 O Indra, hear Tirasci's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring: Great art thou.
5 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient, and full of sacred truth.
6 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.
7 Come now and let us glorify pure Indra with pure Sama hymns.
Let the pure milky draught delight him strengthened by pure songs of praise.
8 O Indra, come thou pure to us, with pure assistance, pure thyself.
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.
9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.
Pure, thou dost strike the Vrtras dead, and strivest, pure, to win the spoil.

HYMN LXXXV. Indra.

1. FOR him the Mornings made their courses longer, and Nights with pleasant voices spake to Indra.
For him the Floods stood still, the Seven Mothers, Streams easy for the heroes to pass over.
2 The Darter penetrated, though in trouble, thrice-seven close-pressed ridges of the mountains.
Neither might God nor mortal man accomplish what the Strong Hero wrought in full-grown vigour.
3 The mightiest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others, and all his people hasten near to listen.
4 1 count thee as the Holiest of the Holy, the caster-down of what hath ne'er been shaken.
I count thee as the Banner of the heroes, I count thee as the Chief of all men living.
5 What time, O Indra, in thine arms thou tookest thy wildly rushing bolt to Slay the Dragon,
The mountains roared, the cattle loudly bellowed, the Brahmans with their hymns drew nigh to Indra.
6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.
May we win Mitra with our songs, and Indra, and. wait upon our Lord with adoration.
7 Flying in terror from the snort of Vrtra, all Deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.
8 Thrice-sixty Maruts, waxing strong, were with thee, like piles of beaming light, worthy of worship.
We come to thee: grant us a happy portion. Let us adore thy might with this oblation.
9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy bolt of thunder?
Weaponless are the Asuras, the godless: scatter them with thy wheel, Impetuous Hero.
10 To him the Strong and Mighty, most auspicious, send up the beAuteous hymn for sake of cattle.
Lay oa his body many songs for Indra invoked with song, for will not he regard. them?
11 To him, the Mighty, who accepts laudation, send forth thy thought as by a boat o'er rivers,
Stir with thy hymn the body of the Famous and Dearest One, for will not he regard it?
12 Serve him with gifts of thine which Indra welcomes: praise with fair praise, invite him with thine homage.
Draw near, O singer, and refrain from outcry. Make thy voice heard, for will not he regard it?
13 The Black Drop sank in Amsumati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.
14 1 saw the Drop in the far distance moving, on the slope bank of Amsumati's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.
15 And then the Drop in Amsumati's bosom, splendid with light, assumed its proper body;
And Indra, with Brhaspati to aid him, conquered the godless tribes that came against him.
16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.
17 So, Thunder-armed! thou with thy bolt of thunder didst boldly smite that power which none might equal;
With weapons broughtest low the migbt of Susna, and, Indra, foundest by thy strength the cattle.
18 Then wast thou, Chieftain of all living mortals, the very mighty slayer of the Vrtras.
Then didst thou set the obstructed rivers flowing, and win the floods that were enthralled by Dasas.
19 Most wise is he, rejoicing in libations, splendid as day, resistless in his anger.
He only doth great deeds, the only Hero, sole Vrtra-slayer he, with none beside him.
20 Indra is Vrtra's slayer, man's sustainer: he must be called; with fair praise let us call him.

Maghavan is our Helper, our Protector, giver of spoil and wealth to make us famous.
21 This Indra, Vrtra-slayer, this Rbhuksan, even at his birth, was meet for invocation.
Doer of many deeds for man's advantage, like Soma quaffed, for friends we must invoke him.

HYMN LXXXVI. Indra.

1. O INDRA, Lord of Light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.
2 The unwasting share of steeds and kine which, Indra, thou hast fast secured,
Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.
3 The riteless, godless man who sleeps, O Indra, his unbroken steep,-
May he by following his own devices die. Hide from him wealth that nourishes.
4 Whether, O Sakra, thou be far, or, Vrtra-slayer, near at hand,
Thence by heaven-reaching songs he who hath pressed the juice invites thee with thy long-maned Steeds.
5 Whether thou art in heaven's bright sphere, or in the basin of the sea;
Whether, chief Vrtra-slayer, in some place on earth, or in the firmament, approach.
6 Thou Soma-drinker, Lord of Strength, beside our flowing Soma juice
Delight us with thy bounty rich in pleasantness, O Indra, with abundant wealth.
7 O Indra, turn us not away: be the companion of our feast.
For thou art our protection, yea, thou art our kin: O Indra, turn us not away.
8 Sit down with us, O Indra, sit beside the juice to drink the meath.
Show forth great favour to the Singer, Maghavan; Indra, with us, beside the juice.
9 O Caster of the Stone, nor Gods nor mortals have attained to thee.
Thou in thy might surpassest all that hath been made: the Gods have not attained to thee.
10 Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh,
Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.
11 Bards joined in song to Indra so that he might drink the Soma juice,
The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.
12 Tle holy sages form a ring, looking and singing to the Ram.
Inciters, full of vigour, not to he deceived, are with the chanters, nigh to bear.
13 Loudly I call that Indra, Maghavan the Mighty, who evermore possesses power, ever resistless.
Holy, most liberal, may he lead us on to riches, and, Thunder-armed, make all our pathways pleasant for us.
14 Thou knowest well, O Sakra, thou Most Potent, with thy strength, Indra, to destroy these castles.
Before thee, Thunder-armed! all beings tremble: the heavens and earth before thee shake with terror,
15 May thy truth, Indra, Wondrous Hero be my guard: bear me o'er much woe, Thunderer! as over floods.
When, Indra, wilt thou honour us with opulence, all-nourishing and much-to-be. desired, O King?

HYMN LXXXVII. Indra.

1. To Indra sing a Sama hymn, a lofty song to Lofty Sage,
To him who guards the Law, inspired, and fain for praise.
2 Thou, Indra, art the Conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art Mighty and All-God.
3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
ne Deities, Indra strove to win thee for their Friend.
4 Come unto us, O Indra, dear, still conquering, unconcealable,
Vast as a mountain spread on all sides, Lord of Heaven.
5 O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of Heaven.
6 For thou art he, O Indra, wiio stormeth all castles of the foe,
Slayer of Dasyus, man's Supporter, Lord of Heaven.
7 Now have we, Indra, Friend of Song, sent our great wishes forth to thee,
Coming like floods that follow floods.
8 As rivers swell the ocean, so, Hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
9 With holy song mey bind to the broad wide-yoked car the Bay Steeds of the rapid God,
Bearers of Indra, yoked by word.
10 O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war.
11 For, gracious Satakratu, thou hast ever been a Mother and a Sire to us,
So now for bliss we pray to thee.
12 To thee, Strong, Much-invoked, who showest forth thy strength, O Satakratu, do I speak:
So grant thou us heroic strength.

HYMN LXXXVIII. Indra.

1. O THUNDERER, zealous worshippers gave thee drink this time yesterday.
So, Indra, listen here to those who bring the laud: come near unto our dwellingplace.
2 Lord of Bay Steeds, fair-helmed, rejoice thee: this we crave. Here the disposers wait on thee.
Thy loftiest glories claim our lauds beside the juice, O Indra, Lover of the Song.
3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things.
When he who will be born is born with power we look to treasures as our heritage.
4 Praise him who sends us wealth, whose bounties injure none: good are the gifts which Indra. grants.
He is not worth with one who satisfies his wish: he turns his mind to giving boons.
5 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, aIl-conquering, cancelling the curse, thou victor of the vanquisher.
6 The Earth and Heaven clung close to thy victorious might as to their calf two mother-cows.
When thou attackest Vrtra all the hostile bands shrink and faint, Indra, at thy wrath.
7 Bring to your aid the Eternal One, who shoots and none may shoot at him,
Inciter, swift, victorious, best of Charioteers. Tugrya's unvanquished Strengthener;
8 Arranger of things unarranged, e'en Satakratu, source of might,
Indra, the Friend of all, for succour we invoke, Guardian of treasure, sendjng wealth.

HYMN LXXXIX Indra. Vak.

1. I MOVE before thee here present in person, and all the Deities follow behind me.
When, Indra, thou securest me my portion, with me thou shalt perform heroic actions.
2 The food of meath in foremost place I give thee, thy Soma shall be pressed, thy share appointed.
Thou on my right shalt be my friend and comrade: then shall we two smite dead full many a foeman.
3 Striving for strength bring forth a laud to Indra, a truthful hymn if he in truth existeth.
One and another say, There is no Indra. Who hath beheld him? Whom then shall we honour?
4 Here am I, look upon me here, O singer. All that existeth 1 surpass in greatness.
The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder.
5 When the Law's lovers mounted and ap. proached me as 1 sate lone upon the dear sky's summit.
Then spake my spirit to the heart within me, My friends have cried unto me with their children.
6 All these thy deeds must be declared at Soma-feasts, wrought, Indra, Bounteous Lord, for him who sheds the juice,
When thou didst open wealth heaped up by many, brought from far away to Sarablia, the Rsi's kin.
7 Now run ye forth your several ways: he is not here who kept you back.
For hath not Indra sunk his bolt deep down in Vrtra's vital part?
8 On-rushing with the speed of thought within the iron fort he pressed:
The Falcon went to heaven and brought the Soma to the Thunderer.
9 Deep in the ocean lies the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it.
10 When, uttering words which no one comprehended, Vak, Queen of Gods, the Gladdener, was seated,
The heaven's four regions drew forth drink and vigour: now whither hath her noblest portion vanished?
11 The Deities generated Vak the Goddess, and animals of every figure speak her.
May she, the Gladdener, yielding food and vigour, the Milch-cow Vak, approach us meetly lauded.
12 Step forth with wider stride, my comrade Visnu; make room, Dyaus, for the leaping of the lightning.
Let us slay Vrtra, let us free the rivers let them flow loosed at the command of Indra.

HYMN XC. Various.

1. YEA, specially that mortal man hath toiled for service of the Gods,
Who quickly hath brought near Mitra and Varuna. to share his sacrificial gifts.
2 Supreme in sovran power, far-sighted, Chiefs and Kings, most swift to hear from far away,
Both, wondrously, set them in motion as with arms, in company with Surya's beams.
3 The rapid messenger who runs before you, Mitra-Varuna, with iron head, swift to the draught,
4 He whom no man may question, none may summon back, who stands not still for colloquy,-
From hostile clash with him keep ye us safe this day: keep us in safety with your arms.
5 To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn that shall protect to Varuna: sing forth a laud unto the Kings.
6 The true, Red Treasure they have sent, one only Son born of the Three.
They, the Immortal Ones, never deceived, survey the families of mortal men.
7 My songs are lifted up, and acts most splendid are to be performed.
Come hither, ye Nasatyas, with accordant mind, to meet and to enjoy my gifts.
8 Lords of great wealth, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward-offcred praise, come, Chiefs whom Jamadagni lauds!
9 Come, Vayu, drawn by fair hymns, to our sacrifice that reaches heaven.
Poured on the middle of the strainingcloth, and cooked, this bright drink hath been offered ilice.
10 He comes by straightest paths, as ministering Priest, to taste the sacrificial gifts.
Then, Lord of harnessed teams I drink of the twofold draught, bright Soma mingled with the milk.
11 Verily, Surya, thou art great; truly, Aditya, thou art great.
As thou art great indeed, thy greatness is admired: yea, verily, thou, God, art great.
12 Yea, Surya, thou art great in fame thou evermore, O God, art great.
Thou by thy greatness art the Gods' High Priest, divine, far-spread unconquerable light.
13 She yonder, bending lowly down, clothed in red hues and rich in rays,
Is seen, advancing as it were with various tints, amid the ten surrounding arms.
14 Past and gone are three mortal generations: the fourth and last into the Sun hath entered.
He mid the worlds his lofty place hath taken. Into green plants is gone the Purifying.
15 The Rudras' Mother, Daughter of the Vasus, centre of nectar, the Adityas' Sister-
To folk who understand will 1 proclaim it-injure not Aditi, the Cow, the sinless.
16 Weak-minded men have as a cow adopted me who came hither from the Gods, a Goddess,
Who, skilled in eloquence, her voice uplifteth, who standeth near at hand with all devotions.

HYMN XCI. Agni.

1. LORD of the house, Sage, ever young, high power of life, O Agni, God,
Thou givest to thy worshipper.
2 So with our song that prays and serves, attentive, Lord of spreading light,
Agni, bring hitherward the Gods.
3 For, Ever-Youthful One, with thee, best Furtherer, as our ally,
We overcome, to win the spoil.
4 As Aurva Bhrgu used, as Apnavana used, I call the pure
Agni who clothes him with the sea.
5 1 call the Sage who sounds like wind, the Might that like Parjanya roars,
Agni who clothes him with the sea.
6 As Savitar's productive Power, as him who sends down bliss, I call
Agni who clothes him with the sea.
7 Hither, for powerful kirship, I call Agni, him Who prospers you,
Most frequent at our solemn rites
8 That through this famed One's power, he may stand by us even as Tvastar comes
Unto the forms that must he shaped.
9 This Agni is the Lord supreme above all glories mid the Gods:
May he come nigh to us with strength.
10 Here praise ye him the most renowned of all the ministering Priests,
Agni, the Chief at sacrifice;
11 Piercing, with purifying flame, enkindled in our homes, most high,
Swiftest to hear from far away.
12 Sage, laud the Mighty One who wins the spoil of victory like a steed,
And, Mitra like, unites the folk.
13 Still turning to their aim in thee, the oblation-bearer's sister hymns
Have come to thee before the wind.
14 The waters find their place in him, for whom the threefold sacred grass
Is spread unbound, unlimited.
15 The station of the Bounteous God hath, through his aid which none impair,
A pleasant aspect like the Sun.
16 Blazing with splendour, Agni, God, through pious gifts of sacred oil,
Bring thou the Gods and worship them.
17 The Gods as mothers brought thee forth, the Immortal Sage, O Afigiras,
The bearer of our gifts to heaven.
18 Wise Agni, Gods established thee, the Seer, noblest messenger,
As bearer of our sacred gifts.
19 No cow have I to call mine own, no axe at hand wherewith to work,
Yet what is here I bring to thee.
20 O Agni, whatsoever be the fuel that we lay for thee,
Be pleased therewith, Most Youthful God
21 That which the white-ant cats away, that over which the emmet crawls-

May all of this be oil to thee.
22 When he enkindles Agni, man should with his heart attend the song:
I with the priests have kindled him.

HYMN XCII. Agni

1. THAT noblest Furtherer hath appeared, to whom men bring their holy works.
Our songs of praise have risen aloft to Agni who was barn to give the Arya strength.
2 Agni of Divodasa turned, as 'twere in majesty, to the Gods.
Onward he sped along the mother earth, and took his station in the height of heaven.
3 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the worship of the Gods, himself, that Agni, serve with son s.
4 The mortal man whom thou wouldst lead to opulence, O Vasu, he who brings thee gifts.
He, Agni, wins himself a hero singing lauds, yea, one who feeds a thousand men.
5 He with the steed wins spoil even in the fenced fort, and gains imperishable fame.
In thee, O Lord of wealth, continually we lay all precious offerings to the Gods.
6 To him who dealeth out all wealth, who is the cheerful Priest of men,
To him, like the first vessels filled with savoury juice, to Agni go the songs of praise.
7 Votaries, richly-gifted, deck him with their songs, even as the steed who draws the car.
On both, Strong Lord of men! on child and grandson pour the bounties which our nobles give.
8 Sing forth to him, the Holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas.
9 Worshipped with gifts, enkindled, splendid, Maghavan shall win himself heroic fame.
And will not his most newly shown benevolence come to us with abundant strength?
10 Priest, presser of the juice! praise now the dearest Guest of all our friends,
Agni, the driver of the cars.
11 Who, finder-out of treasures open and concealed, bringeth them hither, Holy One;
Whose waves, as in a cataract, are hard to pass, when he, through song, would win him strength.
12 Let not the noble Guest, Agni, be wroth with us: by many a man his praise is sung,
Good Herald, skilled in sacrifice.
13 O Vasu, Agni, let not them be harmed who come in any way with lauds to thee.
Even the lowly, skilled in rites, with offered gifts, seeketh thee for the envoy's task.
14 Friend of the Maruts, Agni, come with Rudras to the Soma-draught,
To Sobhar's fair song of praise, and be thou joyful in the light.
VALAKHILYA

HYMN I. Soma Pavamana.

1. In sweetest and most gladdening stream
flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink.
2 Fiend-queller, Friend of all men, he hath with the wood attained unto
His place, his iron-fashioned home.
3 Be thou best Vrtra-slayer, best granter of bliss, most liberal:
Promote our wealthy princes' gifts.
4 Flow onward with thy juice unto the banquet of the Mighty Gods:
Flow bither for our strength and fame.
5 O Indu, we draw nigh to thee, with this one object day by day:
To thee alone our prayers are said
6 By means of this eternal fleece may Surya's Daughter purify
Thy Soma that is foaming forth.
7 Ten sister maids of slender form seize him within the press and hold
Him firmly on the final day.
8 The virgins send him forth: they blow the the skin musician-like and fuse
The triple foe-repelling meath.
9 Inviolable milch-kine round about him blend for Indra's drink,
The fresh young Soma with their milk.
10 In the wild raptures of this draught, Indra slays all the Vrtras: he,
The Hero, pours his wealth on us.

HYMN II. Soma Pavamana.

1. Soma, flow on, inviting Gods, speed to the purifying cloth:
Pass into Indra, as a Bull.
2 As mighty food speed hitherward, Indu, as a most splendid Steer:
Sit in thy place as one with strength.
3 The well-loved meath was made to flow, the stream of the creative juice
ne Sage drew waters to himself.
4 The mighty waters, yea, the floods accompany thee Mighty One,
When thou wilt clothe thee with the milk.
5 The lake is brightened in the floods. Soma, our Friend, heaven's prop and stay,
Falls on the purifying cloth.
6 The tawny Bull hath bellowed, fair as mighty Mitra to behold:
He shines together with the Sun.
7 Songs, Indu, active in their might are beautified for thee, wherewith
Thou deckest thee for our delight.
8 To thee who givest ample room we pray, to win the joyous draught:
Great are the praise& due to thee.
9 Indu as, Indra's Friend, on us pour with a stream of sweetness, like
Parjanya sender of the rain.
10 Winner of kine, Indu, art thou, winner of heroes, steeds, and strength
Primeval Soul of sacrifice.

HYMN III. Soma Pavamana.

1. HERE present this Immortal God flies, like a bird upon her wings,
To settle in the vats of wood.
2 This God, made ready with the hymn, runs swiftly through the winding ways,
Inviolable as he flows.
3 This God while flowing is adorned, like a bay steed for war, by men
Devout and skilled in holy songs.
4 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.
5 This God, as he is flowing on, speeds like a car and gives his gifts:
He lets his voice be heard of all
6 Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.
7 Away he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.
8 While flowing, meet for sacrifice, he hath gone up to heaven across
The regions, irresistible.
9 After the 'way of ancient time, this God, pressed out for Deities,
Flows tawny to the straining-cloth.
10 This Lord of many Holy Laws, even at his birth engendering strength,
Effused, flows onward in a stream.

HYMN IV. Soma Pavamana.

1. O Soma flowing on thy way, win thou and conquer high renown;
And make us better than we are.
2 Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are.
3 Win skilful strength and mental power. O Soma, drive away our foes;
And make us better than we are.
4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are.
5 Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are.
6 Through thine own mental power and aid long may we look upon the Sun;
Make thou us better than we are.
7 Well-weaponed Soma, pour to usa stream of riches doubly great;
And make us better than we are.
8 As one victorious unsubdued in battle pour forth wealth to us;
And make us better than we are.
9 By worship, Pavamana! men have strengthened thee to prop the Law:
Make thou us better than we are.
10 O Indu, bring us wealth in steeds, manifold. quickening all life;
And mate us better than we are.

HYMN V Apris.

1. ENKINDLED, Pavamana, Lord, sends forth his light on, every side
In friendly show, the bellowing Bull.
2 He, Pavamana, Self-produced, speeds onward sharpening his horns:
He glitters through the firmament.
3 Brilliant like wealth, adorable, with splendour Pavamana shines,
Mightily with the streams of meath.
4 The tawny Pavamana, who strews from of old the grass with might,
Is worshipped, God amid the Gods.
5 The golden, the Celestial Doors are lifted with their frames on high,
By Pavamana glorified.
6 With passion Pavamana longs for the great lofty pair, well-formed
Like beauteous maidens, Night and Dawn
7 Both Gods who look on men I call, Celestial Heralds: Indra's Self
Is Pavamana, yea, the Bull.
8 This, Pavamana's sacrifice, shall the three beauteous Goddesses,
Sarasvati and Bharati and Ila, Mighty One, attend.
9 1 summon Tvastar hither, our protector, champion, earliest-born,
Indu is Indra, tawny Steer; Pavamana is Prajapati.
10 O Pavamana, with the meath in streams anoint Vanaspati,
The ever-green. the golden-hued, refulgent, with a thousand boughs.
11 Come to the consecrating rite of Pavamana, all ye Gods,-
Vayu, Surya, Brhaspati, Indra, and Agni, in accord.

HYMN VI. Soma Pavamana.

1. SOMA, flow on with pleasant stream, a Bull devoted to the Gods,
Our Friend, unto the woollen sieve.
2 Pour hitherward, as Indra's Self, Indu, that gladdening stream of thine,
And send us coursers full of strength.
3 Flow to the filter hitherward, pouring that ancient gladdening juice,
Streaming forth power and high renown.
4 Hither the sparkling drops have flowed, like waters down a steep descent
They have reached Indra purified.
5 Whom, having passed the filter, ten dames cleanse, as 'twere a vigorous steed,
While he disports him in the wood,-
6 The steer-strong juice with milk pour forth, for feast and service of the Gods,
To him who bears away the draught.
7. Effused, the God flows onward with his stream to Indra, to the God,
So that his milk may strengthen him.
8 Soul of the sacrifice, the juice effused flows quickly on: he keeps
His ancient wisdom of a Sage.
9 So pouring forth, as Indra's Friend, strong drink, best Gladdener! for the feast,
Thou, even in secret, storest hymns.

HYMN VII. Soma Pavamana.

1. FORTH on their way the glorious drops have flowed for maintenance of Law,
Knowing this sacrifice's course.
2 Down in the mighty waters sinks the stream of meath, most excellent,
Oblation best of all in worth.
3 About the holy place, the Steer true, guileless, noblest, hath sent forth
Continuous voices in the wood.
4 When, clothed in manly strength, the Sage flows in celestial wisdom round,
The Strong would win the light of heaven.
5 When purified, he sits as King above the hosts, among his folk,
What time the sages bring him nigh.
6 Dear, golden-coloured, in the fleece he sinks and settles in the wood:
The Singer shows his zeal in hymns.
7 He goes to Indra, Vayu, to the Asvins, as his custom is,
With gladdening juice which gives them joy.
8 Tle streams of pleasant Soma flow to Bhaga, Mitra-Varuna,-
Well-knowing through his mighty powers.
Heaven and Earth, riches of meath to win us wealth:
Gain for us treasures and renown.

HYMN VIII. Soma Pavamana.

1. OBEYING Indra's dear desire these Soma juices have flowed forth,
Increasing his heroic might.
2 Laid in the bowl, pure-flowing on to Vayu and the Asvins, may
These give us great heroic strength.
3 Soma, as thou art purified, incite to bounty Indra's heart,
To sit in place of sacrifice.
4 The ten swift fingers deck thee forth, seven ministers impel thee on:
The sages have rejoiced in thee.
5 When through the filter thou art poured, we clothe thee with a robe of milk
To be a gladdening draught for Gods.
6 When purified within the jars, Soma, brightred and golden-hued,
Hath clothed him with a robe of milk.
7 Flow on to us and make us rich. Drive all our enemies away.
O Indu, flow into thy Friend.
Send down the rain from heaven, a stream of opulence from earth. Give us,
O Soma, victory in war.
9 May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee, and progeny and food.

HYMN IX. Soma Pavamana.

I. THE Sage of Heaven whose heart is wise, when laid between both hands and pressed,
Sends us delightful powers of life.
2 On, onward to a glorious home; dear to the people void of guile,
With excellent enjoyment, flow.
3 He, the bright Son, when born illumed his Parents who had sprung to life,
Great Son great Strengtheners of Law.
4 Urged by the seven devotions he hath stirred the guileless rivers which
Have magnified the Single Eye.
5 These helped to might theYouthful One, high over all, invincible,
Even Indu, Indra! in thy law.
6 The immortal Courser, good to draw, looks down upon the Seven: the fount
Hath satisfied the Goddesses
7 Aid us in holy rites, O Man: O Pavamana, drive away
Dark shades that must be met in fight.
8 Make the paths ready for a hymn newer and newer evermore:
Make the lights shine as erst they shone.
9 Give, Pavamana, high renown, give kine and steeds and hero sons:
Win for us wisdom, win the light.

HYMN X. Soma Pavamana.

1. LIKE cars that thunder on their way, like coursers eager for renown,
Have Soma-drops flowed forth for wealth.
2 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.
3 The Somas deck themselves with milk, as Kings are graced with eulogies,
And, with seven priests, the sacrifice.
4 Pressed for the gladdening draught, the drops flow forth abundantly with song,
The Soma juices in a stream.
5 Winning Vivasvan's glory and producing Morning's light, the Suns
Pass through the openings of the cloth.
6 The singing-men of ancient time open the doors of sacred songs,-
Men, for the mighty to accept.
7 Combined in close society sit the seven priests, the brother-hood,
Filling the station of the One.
8 He gives us kinship with the Gods, and with the Sun unites our eye:
The Sage's ofrspring hath appeared.
9 The Sun with his dear eye beholds that quarter of the heavens which priests
Have placed within the sacred cell.

HYMN XL Soma Pavamana.

1. SING forth to Indu, O ye men, to him who is purified,
Fain to pay worship to the Gods.
2 Together with thy pleasant juice the Atharvans have commingled milk,
Divine, devoted to the God.
3 Bring, by thy flowing, weal to kine, weal to the people, weal to steeds.
Weal, O thou King, to growing plants
4 Sing a praise-song to Soma brown of hue, of independent might.
The Red, who reaches up to heaven.
5 Purify Soma when effused with stones which bands move rapidly,
And pour the sweet milk in the meath.
6 With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up.
7 Soma, foe-que chief o'er men, doing the will of pour forth
Prosperity upon our kine.
8 Heart-knower, Sovran of the heart, thou art effused, O Soma, that Indra may drink thee and rejoice.
9 O Soma Pavamana, give us riches and heroic strength,-
Indu! with. Indra for ally.

HYMN XII. Soma Pavamana.

1. To Indra have the Soma drops, exceeding rich in sweets, been poured,
Shed in the seat of sacrifice.
2 As mother kine low to their calves, to Indra have the sages called,
Called him to drink the Soma juice.
3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wId-cow's hide.
4 Far-sighted Soma, Sage and Seer, is worshipped in the central point
Of heaven, the straining-cloth of wool.
5 In close embraces Indu holds Soma when
poured within the jars.
And on the. purifying sieve.
6 Indu sends forth a voice on high to regions of the sea of air,
Shaking the vase that drops with meath.
7 The Tree whose praises never fail yields heavenly milk among our hymns,
Urging men's generations on.
8 The Wise One, with the Sage's stream, the Soma urged to speed, flows on
To the dear places of the sky.
9 O Pavamana, bring us wealth bright with a thousand splendours. Yea.
O Indu, give us ready help.

HYMN XIII. Soma Pavamana.

1. PASSED through, the fleece in thousand streams the Soma, purified, flows on
To Indra's, Viyu's special place.
2 Sing forth, ye men who long for help, to Pavamana, to the Sage,
Effused to entertain the Gods.
3 The Soma-drops with thousand powers are purified for victory,
Hymned to become the feast of Gods.
4 Yea, as thou flowest bring great store of food that we may win the spoil
Indu, bring splendid manly might.
5 May they in flowing give us wealth in thousands, and heroic power,-
These Godlike Soma-drops effused.
6 Like coursers by their drivers urged, they were poured forth, for victory,
Swift through the woollen straining-cloth.
7 Noisily flow the Soma-drops, like milch-kine lowing to their calves:
They have run forth from both the hands.
8 As Gladdener whom Indra loves, O Pavamana, with a roar
Drive all our enemies away.
9 O Pavamamas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

HYMN XIV. Soma Pavamana.

1. REPOSING on the river's wave the Sage hath widely flowed around,
Bearing the hymn which many love.
2 When the Five kindred Companies, active in duty, with the song
Establish him, the Powerful,
3 Then in his juice whose strength is great, have all the Gods rejoiced themselves,
When he hath clothed him in the milk.
4 Freeing himself he flows away, leaving his body's severed limbs,
And meets his own Companion here.
5 He by the daughters of the priest, like a fair youth, hath been adorned,
Making the milk, as 'twere, his robe.
6 O'er the fine fingers, through desire of milk, in winding course he goes,
And utters voice which he hath found.
7 The nimble fingers have approached, adorning him the Lord of Strength:
They grasp the vigorous Courser's back.
8 Comprising all the treasures that are in the heavens and on the earth,
Come, Soma, as our faithful Friend.

HYMN XV. Soma Pavamana.

1. THROUGH the fine fingers, with the song, this Hero comes with rapid ears,
Going to Indra's special place.
2 In holy thought he ponders much for the great worship of the Gods.
Where the Immortals have their seat.
3 Like a good horse is he led out, when on the path that shines with light
The mettled steeds exert their strength.
4 He brandishes his horns on high, and whets them Bull who leads the herd,
Doing with might heroic deeds.
5 He moves, a vigorous Steed, adorned with beauteous rays of shining gold,
Becoming Sovran of the streams.
6 He, over places rough to pass, bringing rich treasures closely packed.
Descends into the reservoirs.
7 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
8 Him, even him, the fingers ten and the seven songs make beautiful,
Well-weaponed, best of gladdeners.

HYMN XVI. Soma Pavamana.

1. THE pressers from the Soma-press send forth thy juice for rapturous joy
The speckled sap runs like a flood.
2 With strength we follow through the sieve him who brings might and wins the kine,
Enrobed in water with his juice.
3 Pour on the sieve the Soma, ne'er subdued in waters, waterless,
And make it pure for Indra's drink.
4 Moved by the purifier's thought, the Soma flows into the sieve:
By wisdom it hath gained its home.
5 With humble homage, Indra, have the Soma-drops flowed forth to thee,
Contending for the glorious prize.
6 Purified in his fleecy garb, attaining every beauty, he
Stands, hero-like, amid the kine.
7 Swelling, as 'twere, to heights of heaven, the stream of the creative juice
Falls lightly on the cleansing sieve.
8 Thus, Soma, purifying himwho knoweth song mid living men,
Thou wanderest through the cloth of wool.

HYMN XVII. Soma Pavamana.

1. LIKE rivers down a steep descent, slaying the Vrtras, full of zeal,
The rapid Soma-streams have flowed.
2 The drops of Soma juice effused fall like the rain upon the earth:
To Indra flow the Soma-streams.
3 With swelling wave the gladdening drink, the Soma, flows into.the sieve,
Loving the Gods and slaying fiends.
4 It hastens to the pitchers, poured upon the sieve it waxes strong
At sacrifices through the lauds.
5 Soma, thou shinest mounting heaven as 'twere above light's triple realm,
And moving secm'st to speed the Sun.
6 To him, the head of sacnfice, singers and bards have sung their songs,
Offering what he loves to see.
7 The men, the sages with their hymns, eager for help, deck thee strong &teed,
Deck thee for service of the Gods.
8 Flow onward to the stream of meath rest efficacious in thy home,
Fair, to be drunk at sacrifice.

HYMN XVIII. Soma Pavamana.

1. THOU, Soma, dweller on the hills, effused, hast flowed into the sieve,:
All-bounteous art thou in carouse.
2 Thou art a sacred Bard, a Sage; the meath is offipring of thy sap:
All-bountcous art thou in carouse.
3 All Deities of one accord have come that they may drink of thee:
All-bounteous art thou in carouse.
4 He who containeth in his hands all treasures much to be desired:
All-bounteous art thou in carouse.
5 Who milketh out this mighty Pair, the Earth and Heaven, like mother kine
All-bounteous art thou in carouse.
6 Who in a moment mightily floweth around these two world-halvcs:
All-bounteous art thou in carouse.
7 The Strong One, being purified, hath in the pitchers cried aloud:
All-bounteous art thou in carouse.

HYMN XIX. Soma Pavamana.

1. O SOMA, being purified bring us the wondrous treasure, meet
For lauds, that is in earth and heaven.
2 For ye Twain, Indra, Soma, are Lords of the light, Lords of the kine:
Great Rulers, prosper ye our songs.
3 The tawny Steer, while cleansed among the living, bellowing on the grass,
Hath sunk and settled in his home.
4 Over the Steer's productive flow the sacred songs were resonant,
The mothers of the darling Son.
5 Hath he not, purified, impregned the kine whb long to meet their Lord,
The kine who yield the shining milk?
6 Bring near us those who stand aloof strike fear into our enemies:
O Pavamana, find us wealth.
7 Soma, bring down the foeman's might, his vigorous strength and vital powe'r,
Whether he be afar or near.

HYMN XX Soma Pavamana.

1. FORTH through the straining-cloth the Sage flows to the banquet of the Gods,
Subduing all our enemies.
2 For he, as Pavamana, sends thousandfold treasure in the shape
Of cattle to the singing-men.
3 Thou graspest all things with thy mind, and purifiest thee with thoughts
As such, O Soma, find us fame.
4 Pour lofty glory on us, send sure riches to our liberal lords,
Bring food to those who sing thy praise.
5 As thou art cleansed, O Wondrous Steed, O Soma, thou hast entered, like
A pious King, into the songs.
6 He, Soma, like a courser in the floods invincible, made clean
With hands, is resting in the jars.
7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
Lending the laud a Hero's strength.

HYMN XXI. Soma Pavamana.

1. To Indra flow these running drops, these Somas frolicsome in mood.
Exhilarating, finding light;
2 Driving off foes, bestowing room upon the presser, willingly
Bringing their praiser vitalforce.
3 Lightly disporting them, the drops flow to one common reservoir,
And fall into the river's wave.
4 These Pavamanas have obtained all blessings much to be desired,
Like coursers harnessed to a car.
5 With view to us, O Soma-drops, bestow his manifold desire
On him who yet hath given us naught.
6 Bring us our wish with this design, as a wright brings his new-wrought wheel:
Flow pure and shining with the stream.
7 These drops have cried with resonant voice: like swift steeds they have run the course,
And roused the good man's hymn to life.

HYMN XXII. Soma Pavamana.

1. THESE rapid Soma-streams have stirred themselves to motion like strong steeds,
Like cars, like armies hurried forth.
2 Swift as wide winds they lightly move, like rain-storms of Parjanya, like
The flickering flames of burning fire.
3 These Soma juices, blent with curds, purified, skilled in sacred hymns,
Have gained by song their hearts'desire.
4 Immortal, cleansed, these drops, since first they flowed, have never wearied, fain
To reach the regions and their paths.
5 Advancing they have travelled o'er the ridges of the earth and heaven,
And this the highest realm of all.
6 Over the heights have they attained the highest thread that is spun out,
And this which must be deemed most high.
7 Thou, Soma, boldest wealth in kine which thou hast seized from niggard churls:
Thou calledst forth the outspun thread.

HYMN XXIII. Soma Pavamana.

1. SWIFT Soma drops have been effused in streams of meath, the gladdening drink,
For sacred lore of every kind.
2 Hither to newer. resting-place the ancient Living Ones are come.
They made the Sun that he might shine.
3 O Pavamana, bring to us the unsacrificing foeman's wealth,
And give us food with progeny.
4 The living Somas being cleansed diffuse exhilarating drink,
Turned to the vat which drips with meath.
5 Soma gows on intelligent, possessing sap and mighty strength,
Brave Hero who repels the curse.
6 For Indra, Soma! thou art cleansed, a feast-companion for the Gods:
1ndu, thou fain wilt win us strength
7 When he had drunken draughts of this, Indra smote down resistless foes:
Yea, smote them, and shall smite them still.

HYMN XXIV.Soma Pavamana.

1. HITHERWARD have the Soma streamed,
the drops while they are purified:
When bIent, in waters they are rinsed.
2 The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.
3 O Soma Pavamana, thou art flowing to be Indra's drink:
The men have seized and lead thee forth.
4 Victorious, to be hailed with joy, O Soma, flow, delighting men,
To him who ruleth o'er mankind.
5 Thou, Indu, when, effused by stones, thou runnest to the filter, art,
Ready for Indra's high decree.
6 Flow on, best Vrtra-slayer; flow meet to be hailed with joyful lauds.
Pure, purifying, wonderful.
7 Pure, purifying is he called the Soma of the meath eflused,
Slayer of sinners, dear to Gods.

HYMN XXV. Soma Pavamana.

1. GREEN-HUED! as one who giveth strength flow on for Gods to drink, a draught
For Vayu and the Marut host.
2 O Pavamana, sent by song, roaring about thy dwelling-place,
Pass into Vayu as Law bids.
3 The Steer shines with the Deities, dear Sage in his appointed home,
Foe-Slayer, most beloved by Gods.
4 Taking each beauteous form, he goes, desirable, while purified,
Thither where- the Immortals sit.
5 To Indra Soma flows, the Red, engendering song, exceeding wise,
The visitor of living men.
6 Flow, best exhilarator, Sage, flow to the filter in a stream
To seat thee in the place of song.

HYMN XXVI. Soma Pavamana.

1. THE sages with the fingers' art have dressed and decked that vigorous Steed
Upon the lap of Aditi,
2 The kine have called aloud to him exhaustless with a thousand streams,
To Indu who supporteth heaven.
3 Him, nourisher of many, Sage, creative Pavamana, they
Have sent, by wisdom, to the sky.
4 Him, dweller with Vivasvan, they with use of both arms have sent forth,
The Lord of Speech infallible.
5 Him, green, beloved, many eyed, the Sisters with prosing stones
Send down to ridges of the sieve.
6 O Pavamana, Indu, priests hurry thee on to Indra, thee
Who aidest song and cheerest him.

HYMN XXVII. Soma Pavamana.

1. THIS Sage, exalted by our lauds, flows to the purifying cloth,
Scattering foes as he is cleansed.
2 As giving power and winning light, for Indra and for Vayu he
Is poured upon the filtering-cloth.
3 The men conduct him, Soma, Steer, Omniscient, and the Head of Heaven,
Effused into the vats of wood.
4 Longing for kine, longing for gold hath Indu Pavamana lowed,
Still Conqueror, never overcome.
5 This Pavamana, gladdening draught, drops on the filtering cloth, and then
Mounts up with Surya to the sky.
6 To Indra in the firmament this mighty tawny Steer hath flowed,
This Indu, being purified.

HYMN XXVIII. Soma Pavamana.

1. URGED by the men, this vigorous Steed, Lord of the mind, Omniscient,
Runs to the woollen straining-cloth.
2 Within the filter hath he flowed, this Soma for the Gods effused,
Entering all their essences.
3 He shines in beauty there, this God Immortal in his dwelling-place,
Foe-slayer, dearest to the Gods.
4 Directed by the Sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.
5 This Pavamana, swiftand strong, Omniscient, gave spleudour to
The Sun and all his forms of light.
6 This Soma being purified, flows mighty and infallible,
Slayer of sinners, dear toGods.

HYMN XXIX. Soma Pavamana.

1. FORWARD with mighty force have flowed the currents of this Steer effused,
Of him who sets him by the Gods.
2 The singers praise him with their song, and learned priests adorn the Steed,
Brought forth as light that merits laud.
3 These things thou winnest lightly while purified, Soma, Lord of wealth:
Fill full the sea that claims our praise.
4 Winning all precious things at once, flow on, O Soma, with thy stream
Drive to one place our enemies.
5 Preserve us from the godless, from ill-omened voice of one and all,
That so we may be freed from blame.
6 O Indu, as thou flowest on bring us the wealth of earth and heaven,
And splendid vigour, in thy stream.

HYMN XXX. Soma Pavamana.

1. STREAMS of this Potent One have flowed easily to the straining-cloth:
While he is cleansed he lifts his voice.
2 Indu, by pressers urged to speed, bellowing out while beautified.
Sends forth a very mighty sound.
3 Pour on us, Soma, with thy stream manconquering might which many crave,
Accompanied with hero sons.
4 Hither hath Pavamana flowed, Soma flowed hither in a stream,
To settle in the vats of wood.
5 To waters with the stones they drive thee tawny-hued, most rich in sweets,
O Indu, to be Indra's drink.
6 For Indra, for the Thunderer press the Soma very rich in sweets,
Lovely, inspiriting, for strength.

HYMN XXXI. Soma Pavamana.

1. THE, Soma-drops, benevolent, come forth as they are purified,
Bestowing wealth which all may see.
2 O Indu, high o'er heaven and earth be thou, increaser of our might:
The Master of all strength be thou.
3 The winds are gracious in their love to thee, the rivers flow to thee
Soma, they multiply thy power.
4 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering-Place of strength.
5 For thee, brown-hued! the kine have poured imperishable oil and milk.
Aloft on the sublimest height.
6 Friendship, O Indu, we desire with thee who bearest noble arms,
With thee, O Lord of all that is.

HYMN XXXII. Soma Pavamana.

1. THE rapture-shedding Soma-drops, effused in our assembly, have
Flowed forth to glorify our prince.
2 Then Trita's Maidens onward urge the Tawny-coloured with the stones,
Indu for Indra, for his drink.
3 Now like a swan he maketh all the company sing each his hymn:
He, like a steed, is bathed in milk.
4 O Soma, viewing heaven and earth, thou runncst like a darting deer
Set in the place of sacrifice.
5 The cows have sung with joy to him, even as a woman to her love
He came as to a settled race.
6 Bestow illustrious fame on us, both on our liberal lords and me,
Glory, intelligence, and wealth.

HYMN XXXIII. Soma Pavamana.

1. LIKE waves of waters, skilled in song the juices of the Soma speed
Onward, as buffaloes to woods.
2 With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3 To Indra, Vayu, Varuna, to Visnu, and the Maruts, flow
The drops of Soma juice effused.
4 Three several words are uttered: kine are]owing, cows who give their milk:
The Tawny-hued goes bellowing on.
5 The young and sacred mothers of the holy rite have uttered praise:
They decorate the Child of Heaven.
6 From every side, O Soma, for our profit, pour thou forth four seas
Filled full of riches thousandfold.

HYMN XXXIV. Some Pavamana.

1. THE drop of Soma juice effused flows onward with this stream impelled.
Rending strong places with its might.
2 Poured forth to Indra, Varuna, to Vayu and the Marut hosts,
To Visnu, flows the Soma juice.
3 With stones they press the Soma forth, the Strong conducted by the strong:
They milk the liquor out with skill.
4 'Tis he whom Trita must refine, 'tis he who shall make Indra glad:
The Tawny One is decked with tints.
5 Him do the Sons of Prsni milk, the dwelling-place of sacrifice,
Oblation lovely and most dear.
6 To him in one unitcd stream th-,se songs flow on straight forward. he,
Loud voiced, hath made the milch-kine low.

HYMN XXXV. Soma Pavamana.

1. Pour forth on us abundant wealth, O Pavamana, with thy stream.
Wherewith thou mayest find us light
2 O Indu, swayer of the sea, shaker of all things, flow thou on,
Bearer of wealth to us with might.
3 With thee for Hero, Valiant One! may we subdue our enemies:
Let what is precious flow to us.
4 Indu arouses strength the Sage who strives for victory, winning power,
Discovering holy works and means.
5 Mover of speech, we robe him with our songs as he is purified
Soma, the Guardian of the folk;
6 On whose way, Lord of Holy Law, most richi as he is purified.
The people all have set their hearts.

HYMN XXXVI. Soma Pavamana.

1. FORTH from the mortar is the juice sent, like a car-horse, to the sieve:
The Steed steps forward to the goal.
2 Thus, Soma, watchful, bearing well, cheering the Gods, flow past the sieve,
Turned to the vat that drops with meath.
3 Excellent Pavamana, make the lights shine brightly out for us.
Speed us to mental power and skill.
4 He, beautified by pious men, and coming from their hands adorned,
Flows through the fleecy straining-cloth.
5 May Soma pour all treasures of the heavens, the earth, the firmament
Upon the liberal worshipper.
6 Thou mountest to the height of heaven, O Soma, seeking steeds and kine,
And seeking heroes, Lord of Strength!

HYMN XXXVII. Soma Pavamana.

1. SOMA, the Steer, effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.
2 Far-sighted, tawny-coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.
3 This vigorous Pavamana runs forth to the luminous realm of heaven,
Fiend-slayer, through the fleecy sieve.
4 This Payamana up above Trita's high ridge hath made the Sun,
Together with the Sisters, shine.
5 This Vrtra-slaying Steer, effused, Soma room-giver, ne'er deceived,
Hath gone, as 'twere, to win the spoil.
6 Urged onward by the sage, the God speeds forward to the casks of wood,
Indu to Indra willingly.

HYMN XXXVIII. Soma Pavamana.

1. THIS Steer, this Chariot, rushes through the woollen filter, as he goes
To war that wins a thousand spoils.
2 The Dames of Trita with the stones onward impel this Tawny One
Indu to Indra for his drink.
3 Ten active fingers carefully adorn him here; they make him bright
And beauteous for the gladdening draught.
4 He like a falcon settles down amid the families of men.
Speeding like lover to his love.
5 This young exhilarating juice looks downward from its place in heaven,
This Soma-drop that pierced the sieve.
6 Poured for the draught, this tawny juice
flows forth, intelligent, crying out,
Unto the well-beloved place.

HYMN XXXIX Soma Pavamana.

1. FLOW On, O thou of lofty thought, flow swift in thy beloved form,
Saying, I go where dwell the Gods.
2 Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven.
3 With might, bestowing power, thejuice enters the purifying sieve,
Far-seeing, sending forth its light.
4 This is it which in rapid course hath with the river's wave flowed down
From heaven upon the straining cloth.
5 Inviting him frorh far away, and even from near at hand, the juice
For Indra is poured forth as meath.
6 In union they have sung the hymn: with stones they urge the Tawny One.
Sit in the place of sacrifice.

HYMN XL. Soma Pavamana.

1. THE Very Active hath assailed, while purified, all enemies:
They deck the Sage with holy songs.
2 The Red hath mounted to his place; to India, goes the mighty juice:
He settles in his firm abode.
3 O Indu, Soma, send us now great opulence from every side, Pour on us treasures thousandfold.
4 O Soma Pavamana, bring, Indu, all splcndours hitherward:
Find for us food in boundless store.
5 As thou art cleansed, bring hero strength and riches to thy worshipper,
And prosper thou the singer's hymns.
6 O Indu, Soma, being cleansed, bring hither riches doublypiled,
Wealth, mighty Indu, meet for lauds.

HYMN XLI. Soma Pavamana.

1. ACTIVE and bright have they come forth, impetuous in speed like bulls,
Driving the black skin far away.
2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,
Leaving the bridge of woe behind.
3 The mighty Pavamana's roar is heard as 'twere the rush of rain
Lightnings are flashing to the sky.
4 Pour out on us abundant food, when thou art pressed, O Indu wealth
In kine and gold and steeds and spoil.
5 Flow on thy way, Most Active, thou. fill full the mighty heavens and earth,
As Dawn, as Surya with his beams.
6 On every side, O Soma, flow round us with thy protecting stream,
As Rasa flows around the world.

HYMN XLII. Soma Pavamana.

1. ENGENDERING the Sun in floods, engendering heaven's lights, green-hued,
Robed in the waters and the milk,
2 According to primeval plan this Soma, with his stream, effused
Flows purely on, a God for Gods.
3 For him victorious, waxen great, the juices with a thousand powers
Are purified for winning spoil.
4 Shedding the ancient fluid he is poured into the cleansing sieve:
He, thundering, hath produced the Gods.
5 Soma, while purifying, sends hither all things to be desired,
He sends the Gods who strengthen Law.
6 Soma, effused, pour on us wealth in kine, in heroes, steeds, and spoil,
Send us abundant store of food.

HYMN XLIII. Soma Pavamana.

1. WE will enrobe with sacred song the Lovely One who, as a Steed,
Is decked with milk for rapturous joy.
2 All songs of ours desiring grace adorn him in the ancient way,
Indu for Indra, for his drink.
3 Soma flows on when purified, beloved and adorned with songs,
Songs of the sage Medhyatithi.
4 O Soma Pavamana, find exceeding glorious wealth for us,
Wealth, Indu, fraught with boundless might.
5 Like courser racing to the prize Indu, the lover of the Gods,
Roars, as he passes, in the sieve.
6 Flow on thy way to win us strength, to speed the sage who praises thee:
Soma, bestow heroic power.

HYMN XLIV. Soma Pavamana.

1. INDU, to us for this great rite, bearing as 'twere thy wave to Gods,
Unwearied, thou art flowing forQh.
2 Pleased with the hymn, impelled by prayer, Soma is hurried far away,
The Wise One in the Singer's stream.,
3 Watchful among the. gods, this juice advances to the cleansing sieve
Soma, most active, travels on.
4 Flow onward, seeking strength for us, embellishing the sacrifice:
The priest with trimmed grass calleth thee.
5 May Soma, ever bringing power to Bhaga and to Vayu, Sage
And Hero, lead us to the Gods.
6 So, to increase our wealth to-day, Inspirer, best of Furtherers,
Win for us strength and high renown.

HYMN XLV. Soma Pavamana.

1. FLOW, thou who viewest men, to give delight, to entertain the Gods,
Indu, to Indra for his drink.
2 Stream to thine embassy for us: thou hastenest, for Indra, to
The Gods, O better than our friends.
3 We balm thee, red of hue, with milk to fit thee for the rapturous joy:
Unbar for us the doors of wealth.
4 He through the sieve hath passed, as comes a courser to the pole, to run
Indu belongs unto the Gods.
5 All friends have lauded him as he sports in the wood, beyond the fleece:
Singers have chanted Indu's praise.
6 Flow, Indu, with that stream wherein steeped thou announcest to the man
Who worships thee heroic strength.

HYMN XLVI. Soma Pavamana.

1. LIKE able coursers they have been sent forth to be the feast of Gods,
joying in mountains, flowing on.
2 To Vayu flow the Soma-streams, the drops of juice made beautiful
Like a bride dowered by her sire.
3 Pressed in the mortar, these, the drops of
juice, the Somas rich in food,
Give strength to Indra with their work.
4 Deft-handed men, run hither, seize the brilliant juices blent with meal,
And cook with milk the gladdening draught.
5 Thus, Soma, Conqueror of wealth! flow, finding furtherance for us,
Giver oF ample opulence.
6 This Pavamana, meet to be adorned, the fingers ten adorn,
The draught that shall make Indra glad.

HYMN XLVII. Soma Pavamana.

1. GREAT as he was, Soma hath gained strength by this high solemnity:
joyous he riseth like a bull.
2 His task is done: his crushings of the Dasyus are made manifest:
He sternly reckoneth their debts.
3 Soon as his song of praise is born, the Soma, Indra's juice, becomes
A thousand-winning thunderbolt.
4 Seer and Sustainer, he himself desireth riches for the sage
When he embellisheth his songs.
5 Fain would they both win riches as in races of the steeds. In war
Thou art upon the conquerors' side.

HYMN XLVIII. Soma Pavamana.

1. WITH sacrifice we seek to thee kind Cherisher of manly might
In mansions of the lofty heavens;
2 Gladdening crusher of the bold, ruling with very mighty sway,
Destroyer of a hundred forts.
3 Hence, Sapient One! the Falcon, strong of wing, unwearied, brought thee down,
Lord over riches, from the sky.
4 That each may see the light, the Bird brought us the guard of Law, the Friend
Of all, the speeder through the air.
5 And now, sent forth, it hath attained to mighty power and majesty,
Most active, ready to assist.

HYMN XLIX. Soma Pavamana.

1. Poust down the rain upon us, pour a wave of waters from the sky,
And plenteous store of wholesome fbod.
2 Flow onward with that stream of thine, whereby the cows have come to us,
The kine of strangers to our home.
3 Chief Friend of Gods in sacred rites, pour on us fatness with thy stream,
Ppur down on us a flood of rain.
4 To give us vigour, with thy stream run through the fleecy straining-cloth
For verily the Gods will bear.
5 Onward hath Pavamana flowed and beaten off the Raksasas,
Flashing out splendour as of old.

HYMN L. Soma Pavamana.

1. LOUD as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point.
2 At thine effusion upward rise three voices full of joy, when thou
Flowest upon the fleecy ridge.
3 On to the fleece they urge with stone the tawny well-beloved One,
Even Pavamana, dropping meath.
4 Flow with thy current to the sieve, O Sage most powerful to cheer,
To seat thee in the place of song.
5 Flow, Most Exhilarating! flow anointed with the milk for balm,
Indu, for Indra, for his drink.

HYMN LI. Soma Pavamana.

1. ADHVARYU, on the filter pour the Soma juice expressed with stones,
And make it pure for Indra's drink.
2 Pour out for Indra, Thunder-armed, the milk of heaven,, the Soma's juice,
Most excellent, most rich in sweets.
3 These Gods and all the Marut host, Indu enjoy this juice of thine,
This Pavamana's flowing meath.
4 For, Soma, thou hast been effused, strengthening for the wild carouse,
O Steer, the singer, for our help.
5 Flow with thy stream, Far-sighted One, effused, into the cleansing sieve:
Flow on to give us strength and fame.

HYMN LII. Soma Pavamana.

1. WEALTH-WINNER, dwelling in the sky, bringing us vigour with the juice,
Flow to the filter when effused.
2 So, in thine ancient ways, may he, beloved, with a thousand streams
Run o'er the fleecy straining-cloth.
3 Him who is like a caldron shake: O Indu, shake thy gift to us
Shake it, armed Warrior! with thine arms.
4 Indu, invoked with many a prayer, bring down the vigour of these men,
Of him who threatens us with war.
5 Indu, Wealth-giver, with thine help pour out for us a hundred, yea,
A thousand of thy pure bright streams.

HYMN LIII. Soma Pavamana.

1. O THOU with stones for arms, thy powers, crushing the fiends, have raised themselves:
Chase thou the foes who compass us.
2 Thou conquerest thus with might when car meets car, and when the prize is staked:
With fearless heart will I sing praise.
3 No one with evil thought assails this Pavamana's holy laws:
Crush him who fain would fight with thee.
4 For Indra to the streams they drive the tawny rapture-dropping Steed,
Indu the bringer of delight.

HYMN LIV. Soma Pavamana.

1. AFTER his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand gifts.
2 In aspect he is like the Sun; he runneth forward to the lakes,
Seven currents flowing through the sky.
3 He, shining in his splendour, stands high over all things that exist-
Soma, a God as Surya is.
4 Thou, Indu, in thy brilliancy, pourest on us, as Indra's Friend,
Wealth from the kine to feast the Gods.

HYMN LV. Soma Pavamana.

1. POUR on us with thy juice all kinds of corn, each sort of nourishment,
And, Soma, all felicities.
2 As thine, O Indu, is the praise, and thine what springeth from the juice,
Seat thee on the dear sacred grass.
3 And, finding for us kine and steeds, O Soma, with thy juice flow on
Through days that fly most rapidly.
4 As one who conquers, ne'er subdued, attacks and stays the enemy,
Thus, Vanquisher of thousands! flow.

HYMN LVI. Soma Pavamana.

1. SWIFT to the purifying sieve flows Soma as exalted Law,
Slaying the fiends, loving the Gods.
2 When Soma pours the strengthening food a hundred ever-active streams
To Indra's friendship win theirway.
3 Ten Dames have sung to welcome thee, even as a maiden greets her love:
O Soma, thou art decked to win.
4 Flow hitherward, O Indu, sweet to Indra and to Visnu: guard
The men, the singers, from distress.

HYMN LVII. Soma Pavamana.

1. THY streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of strength.
2 He flows beholding on his way all wellbeloved sacred lore,
Green-tinted, brandishing his, arms.
3 He, when the people deck him like a docile king of elephants.
Sits as a falcon in the, wood.
4 So bring thou hitherward to us, Indu, while thou art purified,
All treasures both of heaven and earth.

HYMN LVIII. Soma Pavamana.

1. SWIFT runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.
2 The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.
3 We have accepted thousands from Dhvasra's and Purusanti's hands:
Swift runs this giver of delight.
4 From whom we have accepted thus thousands and three times ten beside:
Swift runs this giver of delight.

HYMN LIX. Soma Pavamana.

1. FLOW onward, Soma, winning kine, and steeds, and all that gives delight:
Bring hither wealth with progeny.
2 Flow onward from the waters, flow, inviolable, from the plants:
Flow onward from the pressing-boards.
3 Soma, as Pavamana, pass over all trouble and distress:
Sit on the sacred grass, a Sage.
4 Thou, Pavamana, foundest light; thou at thy birth becamest great:
O Indu, thou art over all.

HYMN LX. Soma Pavamana.

1. SING forth and laud with sacred song most active Pavamana, laud
Indu who sees with thousand eyes.
2 Thee who hast thousand eyes to see, bearer of thousand burthens, they
Have filtered through the fleecy cloth.
3 He, Pavamana, hath streamed through the fleece then: he runs into the jars,
Finding his way to Indra's heart.
4 That Indra may be bounteous, flow, most active Soma, for our weal:
Bring genial seed with progeny.

HYMN LXI. Soma Pavamana.

1. FLOW onward, Indu, with this food for him who in thy wild delight
Battered the nine-and-ninety down,
2 Smote swiftly forts, and gambara, then Yadu and that Turvaga,
For pious Divodasa's sake.
3 Finder of horses, pour on us horses and
wealth in kine and gold,
And, Indu, food in boundless store.
4 We seek to win thy friendly love, even Pavamana's flowing o'er
The limit of the cleansing sieve.
5 With those same waves which in their stream oyerflow the purifying sieve,
Soma; be gracious unto us.
6 O Soma, being purified, bring us from all sides,-for thou canst,-
Riches and food with hero sons.
7 Him here, the Child whom streams have borne, the ten swift fingers beautify
With the Adityas is he seen.
8 With Indra and with Vayu he, effused, flows onward with,the beams
Of Surya to the cleansing sieve.
9 Flow rich in sweets and lovely for our Bhaga, Vayu, Pusan flow
For Mitra and for Varuna.
10 High is thy juice's birth: though set in heaven, on earth it hath obtained
Strong sheltering power and great renown.
11 Striving to win, with him we gain all wealth from the ungodly man,
Yea, all the glories of mankind.
12 Finder of room and freedom, flow for Indra whom we must adore,
For Varuna and the Marut host.
13 The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.
14 Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart.
15 Soma, pour blessings on our kine, pour forth the food that streams with milk
Increase the sea that merits laud.
16 From heaven hath Pavamana made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.
17 The gladdening and auspicious juice of thee, of Pavamana, King!
Flows o'er the woollen straining-cloth.
18 Thy juice, O Pavamana, sends its rays abroad like splendid skill,
Like lustre, all heaven's light, to see.
19 Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods.
20 Killing the foeman and his hate, and winning booty every day,
Gainer art thou of steeds and kine.

21 Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home.
22 Flow onward thou who strengthenedst Indra to slaughter Vrtra who
Compassed and stayed the mighty floods.
23 Soma who rainest gifts, may we win riches with our hero sons:
Strengthen, as thou art cleansed, our hymns.
24 Aided by thee, and through thy grace, may we be slayers when we war:
Watch, Soma, at our solemn rites.
25 Chasing our foemen, driving off the godless, Soma flowcth on,
Going to Indra's special place.
26 O Pavamana, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame.
27 A hundred obstacles have ne'er checked
thee when fain to give thy boons,
When, being cleansed, thou combatest.
28 Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away.
29 Indu, in this thy friendship most lofty and glorious may we
Subdue all those who war with us.
30 Those awful weapons that thou hast, sharpened at point to strike men down-
Guard us therewith from every foe.

HYMN LXII. Soma Pavamana.

1. THESE rapid Soma-drops have been poured through the purifying sieve
To bring us all felicities.
2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed, success.
3 Bringing prosperity to kine, they make perpetual Ila flow
To us for noble eulogy.
4 Strong, mountain-born, the stalk hath been
pressed in the streams for rapturous joy:
Hawk-like he settles in his home.
5 Fair is the God-loved juice; the plant is washed in waters, pressed by men
The milch-kine sweeten it with milk.
6 As drivers deck a courser, so have they adorned the meath's juice for
Ambrosia, for the festival.
7 Thou, Indu, with thy streams that drop sweet juices, which were poured for
help,
Hast settled in the cleansing sieve.
8 So flow thou onward through the fleece, for Indra flow, to be his drink,
Finding thine home in vats of wood.
9 As giving room and freedom, as most sweet, pour butter forth and milk,
O Indu, for the Angirases.
10 Most active and benevolent, this Pavamana, sent to us
For lofty friendship, meditates.
11 Queller of curses, mighty, with strong sway, this Pavamana shall
Bring treasures to the worshipper.
12 Pour thou upon us thousandfold possessions, both of kine and steeds,
Exceeding glorious, much-desired.
13 Wandering far, with wise designs, the juice here present is effused,
Made beautiful by living men.
14 For Indra flows the gladdening drink, the measurer of the region, Sage,
With countless wealth and endless help.
15 Born on the inountain, lauded here, Indu for Indra is set down,
As in her sheltering nest a bird.
16 Pressed by the men, as 'twere to war hath Soma Pavamana sped,
To test with might within the vats.
17 That he may move, they yoke him to the three-backed triple-seated car
By the Seven Rsis' holy songs.
18 Drive ye that Tawny Courser, O ye pressers, on his way to war,
Swift Steed who carries off the spoil.
19 Pouring all glories hither, he, effused and entering the jar,
Stands like a hero mid the kine.
20 Indu, the living men milk out the juice to make the rapturous draught:

Gods for the Gods milk out the meath.
21 Pour for the Gods into the sieve our Soma very rich in sweets,
Him whom the Gods most gladly hear.
22 Into his stream who gladdens best these Soma juices have been poured,
Lauded with songs for lofty fame.
23 Thou flowest to enjoy the milk, and bringest valour, being cleansed:
Winning the spoil flow hitherward.
24 And, hymned by Jamadagnis, let all nourishment that kine supply,
And general praises, flow to us.
25 Soma, as leader of the song flow onward with thy wondrous aids,
For holy lore of every kind.
26 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, thou who movest all.
27 O Soma, O thou Sage, these worlds stand ready to attest thy might:
For thy behoof the rivers flow.
28 Like showers of rain that fall from heaven thy streams perpetually flow
To the bright fleece spread under them.
29 For potent Indra purify Indu effectual and strong,
Enjoyment-giver, Mighty Lord.
30 Soma, true, Pavamana, Sage, is seated in the cleansing sieve,
Giving his praiser hero strength.

HYMN LXIII. Soma Pavanana.

1. POUR hitherward, O Soma, wealth in thousands and heroic strength,
And keep renown secure for us.
2 Thou makest food and vigour swell for Indra, best of gladdeners!
Within the cups thou seatest thee.
3 For Indra and for Visnu poured, Soma hath flowed into the jar:
May Vayu find it rich in sweets.
4 These Somas swift and brown of hue, in stream of solemn sacrifice
Have flowed through twisted obstacles,
5 Performing every noble work, active, augmenting Indra's strength,
Driving away the godless ones.
6 Brown Soma-drops, effused that seek Indra, to their appropriate place
Flow through the region hitherward.
7 Flow onward with that stream of thine wherewith thou gavest Surya light,
Urging on waters good to men.
8 He, Pavamana, high o'er man yoked the Sun's courser Etasa
To travel through the realm of air.
9 And those ten Coursers, tawny-hued, he harnessed that the Sun might come
Indu, he said, is Indra's self.
10 Hence, singers, pour the gladdeningjuice to Vayu and to Indra, pour
The drops upon the fleecy cloth.
11 O Soma Pavamana, find wealth for us not to be assailed,
Wealth which the foeman may not win.
12 Send riches hither with thy stream in thousands, both of steeds and kine,
Send spoil of war and high renown.
13 Soma the God, expressed with stones, like Surya, floweth on his way,
Pouring the juice within the jar.
14 These brilliant drops have poured for us, in stream of solemn sacrifice,
Worshipful laws and strength in kine.
15 Over the cleansing sieve have flowed the Somas, blent with curdled milk,
Effused for Indra Thunder-armed.
16 Soma, do thou most rich in sweets, a gladdening drink most dear to Gods,
Flow to the sieve to bring us wealth.
17 For Indra, living men adorn the Tawny Courser in the streams, Indu, the giver of delight.
18 Pour for us, Soma, wealth in gold, in horses and heroic sons,
Bring hither strength in herds of kine.
19 For Indra pour ye on the fleece him very sweet to taste, who longs.
For battle as it were in war.
20 The singers, seeking help, adorn the Sage who must be decked with songs:
Loud bellowing the Steer comes on,
21 The singers with their thoughts and hymns have, in the stream of sacrifice,
Caused Soma, active Steer, to roar.

22 God, working with mankind, flow on; to Indra go thy gladdening juice:
To Vayu mount as Law commands
23 O Soma, Pavamana, thou pourest out wealth that brings renown:
Enter the lake, as one we love.
24 Soma thou flowest chasing foes and bringing wisdom and delight:
Drive off the folk who love not Gods.
25 The Pavamanas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
26 The Pavamanas have been shed, the beautiful swift Soma-drops,
Driving all enemies afar.
27 From, heaven, from out the firmament, hath Pavamana been effused
Upon the summit of the earth.
28 O Soma, Indu, very wise, drive, being purified, with thy stream
All foes, all Raksasas away.
29 Driving the Raksasas afar, O Soma, bellowing, pour for us
Most excellent and splendid strength.
30 Soma, do thou secure for us the treasures of the earih and heaven,
Indu, all boons to be desired.

HYMN LXIV. Soma Pavamana.

1. Soma, thou art a splendid Steer, a Steer, O God, with steerlike sway:
Thou as a Steer ordainest laws.
2 Steer-strong thy might is as a steer's, steerstrong thywood, steer-like thy drink
A Steer indeed, O Steer, art thou.
3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth.
4 Out of desire of cows and steeds and horses. potent Soma-drops,
Brilliant and swift, have been effused.
5 They purified in both the hands, made beautiful by holy men,
Flow onward to the fleecy cloth.
6 These Soma juices shall pour forth all treasures for the worshipper
From heaven and earth and firmament.
7 The streams of Pavamana, thine, Finder of all, have been effused,
Even as Surya's rays of light.
8 Making the light that shines from heaven thou flowest on to every form
Soma, thou swellest like a sea.
9 Urged on thou sendest out thy voice, O Pavamana; thou hast moved,
Like the God Surya, to the sieve.
10 Indu, Enlightener, Friend, hath been purified by the sages' hymns:
So starts the charioteer his steed-
11 Thy God-delighting wave which hath flowed to purifying seive,
Alighting in the home of Law.
12 Flow to our sieve, a gladdening draught that hath most intercourse with Gods,
Indu, to Indra for his drink.
13 Flow onward with a stream for food, made beautiful by sapient men:
Indu with sheen approach the milk.
14 While thou art cleansed, Song-Lover, bring comfort and vigour to the folk,
Poured, Tawny One! on milk and curds.
15 Purified for the feast of Gods, go thou to Indra's special place,
Resplendent, guided by the strong.
16 Accelerated by the hymn, the rapid drops of Soma juice
Have flowed, urged onward, to the lake.
17 Easily have the living drops, made beautiful, approached the lake,
Yea, to the place of sacrifice.
18 Compass about, our faithful Friend, all our possessions with thy might:
Guard, hero like, our sheltering home.
19 Loud neighs the Courser Etasa, with singers, harnessed for the place,
Guided for travel to the lake.
20 What time the Swift One resteth in the golden place of sacrifice,
He leaves the foolish far away.
21 The friends have sung in unison, the prudent wish to sacrifice:

Down sink the unintelligent.
22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,
To sit in place of sacrifice.
23 Controlling priests and sages skilled in holy song adorn thee well:
The living make thee beautiful.
24 Aryaman, Mitra, Varuna drink Pavamana's juice, yea, thine:
O Sage, the Maruts drink thereof.
25 O Soma, Indu, thou while thou art purified urgest onward speech.
Thousandfold, with the lore of hymns.
26 Yea, Soma, Indu, while thou art purified do thou bring to us
Speech thousandfold that longs for war.
27 O Indu, Much-invoked, while thou art purifying, as the Friend.
Of these men enter thou the lake.
28 Bright are these Somas blent with milk, with light that flashes brilliantly. And form that utters loud acclaim.
29 Led by his drivers, and sent forth, the Strong Steed hath come nigh for spoil,
Like warriors when they stand arrayed.
30 Specially, Soma, coming as a Sage from heaven to prosper us,
Flow like the Sun for us to see.

HYMN LXV. Soma Pavamana.

1. THE, glittering maids send Sura forth, the glorious sisters, close-allied,
Send Indu forth, their mighty Lord.
2 Pervade, O Pavamana, all our treasures with repeated light,
God, coming hither from the Gods.
3 Pour on us, Pavamana, rain, as service and rain praise for Gods:
Pour all to be our nourishment.
4 Thou art a Steer by lustre: we, O Pavamana, faithfully
Call upon thee the Splendid One.
5 Do thou, rejoicing, nobly-armed! pour upon us heroic strength:
O Indu, come thou bitherward.
6 When thou art cleansed with both the hands and dipped in waters, with the wood.
Thou comest to the gathering-place.
7 Sing forth your songs, as Vyasva sang, to Soma Pavamana, to,
The Mighty One with thousand eyes;
8 Whose coloured sap they drive with stones, the yellow meath-distilling juice,
Indu for Indra, for his drink.
9 We seek to gain the friendly love of thee that Strong and Mighty One,
Of thee the winner of all wealth.
10 Flow onward with thy stream, a Steer, inspiriting the Maruts' Lord,
Winning all riches by thy might.
11 I send thee forth to battle from the press, O Pavamana, Strong,
Sustainer, looker on the light.
12 Acknowledged by this song of mine, flow, tawny-coloured, with thy stream
Incite to battle thine ally.
13 O Indu, visible to all pour out for us abundant food:
Soma, be thou our prosperer.
14 The pitchers, Indu, with thy streams have sung aloud in vigorous might
Enter them, and let Indra drink.
15 O thou whose potent gladdening juice they milk out with the stones, flow on,
Destroyer of our enemies.
16 King Pavamana is implored with holy songs, on man's behalf,
To travel through the firmament.
17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help.
18 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show.
19 Soma, flow on exceeding bright with loud roar to the wooden vats,
Falcon-like resting in thine home.
20 Soma, the Water-winner flows to Indra, Vayu, Varuna,
To Visnu and the Marut host.
21 Soma , bestowing food upon our progeny, from every sides,

Pour on us riches thousandfold
22 The Soma juices which have been expressed afar or near at hand,
Or there on Saryanavan's bank,
23 Those pressed among Arjikas, pressed among the active, in men's homes,
Or pressed among the Races Five-
24 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens apd hero strength.
25 Urged forward o'er the ox-hide flows the Lovely One of tawny hue,
Lauded by Jamadagni's song.
26 Like horses urged to speed, the drops, bright, stirring vital power, when blent
With milk, are beautified in streams.
27 So they who toil with juices send thee forward for the Gods' repast:
So with this splendour flow thou on.
28 We choose to-day that chariot-steed of thine, the Strong, that brings us bliss,
The Guardian, the desire of all,
29 The Excellent, the Gladdener, the Sage with heart that understands,
The Guardian, the desire of all;
30 Who for ourselves, O thou Most Wise, is wealth and fair intelligence,
The Guardian, the desire of all.

HYMN LXVI. Soma Pavamana.

1. FOR holy lore of every sort, flow onward thou whom all men love.
A Friend to be besought by friends.
2 O'er all thou rulest with these Two which, Soma Pavamana, stand,
Turned, as thy stations, hitherward.
3 Wise Soma Pavamana, thou encompassest on every side
Thy stations as the seasons come.
4 Flow onward, generating food, for precious boons of every kind,
A Friend for friends, to be our help.
5 Upon the lofty ridge of heaven thy bright rays with their essences,
Soma, spread purifying power.
6 O Soma, these Seven Rivers flow, as being thine, to give command:
The Streams of milk run forth to thee.
7 Flow onward, Soma in a stream, effused to gladden Indra's heart,
Bringing imperishable fame.
8 Driving thee in Vivasvan's course, the Seven Sisters with their hymns
Made melody round thee the Sage.
9 The virgins deck thee o'er fresh streams to drive thee to the sieve when thou,
A singer, bathest in the wood.
10 The streams of Pavamana, thine, Sage, Mighty One, have pouredthem forth.
Like coursers eager for renown.
11 They have been poured upon the fleece towards the meath-distilling vat:
The holy songs have sounded forth.
12 Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the place of sacrifice.
13 O Indu, to our great delight the running waters flow to us,
When thou wilt robe thyself in milk.
14 In this thy friendship, and with thee to help us, fain to sacrifice,
Indu, we crave thy friendly love.
15 Flow on, O Soma, for the great Viewer of men, for gain of Idne
Enter thou into Indra's throat.
16 Best art thou, Soma, of the great, Strongest of strong ones, Indu: thou
As Warrior ever hast prevailed.
17 Mightier even than the strong, more valiant even than the brave,
More libpral than the bountiful,
18 Soma, as Sura, bring us food, win offspring of our bodies: we
Elect thee for our friendship, we elect thee for companionship.
19 Agni, thou pourest life; send down upon us food and vigorous strength;
Drive thou misfortune far away,
20 Agni is Pavamana, Sage, Chief Priest of all the Races Five:
To him whose wealth is great we pray.
21 Skilled in thy task, O Agni, pour splendour with hero strength on us,

Granting me wealth that nourishes.
22 Beyond his enemies away to sweet praise Pavamana flows,
Like Surya visible to all.
23 Adorned by living men, set forth for entertainment, rich in food,
Far-sighted Indu is a Steed.
24 He, Pavamana, hath produced the lofty Law, the brilliant light,
Destroying darkness black of hue.
25 From tawny Pavamana, the Destroyer, radiant streams have sprung,
Quick streams from him whose gleams are swift.
26 Best rider of the chariot, praised with fairest praise mid beauteous ones,
Gold-gleaming with the Marut host,
27 May Pavamana, best to win the booty, penetrate with rays,
Giving the singer hero strength.
28 Over the fleecy sieve hath flowed the drop effused: to Indra comes
Indu while he is purified
29 This Soma, through the pressing-stones, is sporting on the oxhide, and
Summoning Indra to the draught.
30 O Pavamana, bless us, so that we may live, with that bright milk
Of thine which hath been brought from heaven.

HYMN LXVII. Soma and Others.

1. THOU, Soma, hast a running stream, joyous, most strong at sacrifice:
Flow bounteously bestowing wealth.
2 Effused as cheerer of the men, flowing best gladdener, thou art
A Prince to Indra with thy juice.
3 Poured forth by pressing-stones, do thou with loud roar send us in a stream
Most excellent illustrious might.
4 Indu, urged forward, floweth through the fleecy cloth: the Tawny One
With his loud roar hath brought as strength.
5 Indu, thou flowest through the fleece, bringing felicities and fame,
And, Soma, spoil and wealth in kine.
6 Hither, O Indu, bring us wealth in steeds and cattle hundredfold:
Bring wealth, O Soma, thousandfold.
7 In purifying, through the sieve the rapid drops of'Soma juice
Come nigh to Indra in their course.
8 For Indra floweth excellent Indu, the noblest Soma juice
The Living for the Living One.
9 The glittering maids send Sura forth they with their song have sung aloud
To Pavamana dropping meath.
10 May Pusan, drawn by goats, be our protector, and on all his paths
Bestow on us our share of maids.
11 This Soma flows like gladdening oil for him who wears the braided locks:
He shall give us our share of maids.
12 This Soma juice, O glowing God, flows like pure oil, effused for thee:
He shall give us our share of maids.
13 Flow onward, Soma, in thy stream, begetter of the sages' speech:
Wealth-giver among Gods art thou.
14 The Falcon dips within the jars: he wrap.him in his robe and goes
Loud roaring to the vats of wood.
15 Soma, thy juice hath been effused and poured into the pitcher: like
A rapid hawk it rushes on.
16 For Indra flow most rich in sweets, O Soma, bringing him delight.
17 They were sent forth to feast the Gods, like chariots that display their strength.
18 Brilliant, best givers of delight, these juices have sent Vayu forth.
19 Bruised by the press-stones and extolled, Soma, thou goest to the sieve,
Giving the worshipper hero strength.
20 This juice bruised by the pressing-stones and lauded passes through the sieve,
Slayer of demons, through the fleece.
21 O Pavamana, drive away the danger, whether near at hand
Or far remote, that finds me here.
22 This day may Pavamana cleanse us with his purifying power,
Most active purifying Priest.

23 O Agni, with the cleansing light diffused through all thy fiery glow,
Purify thou this prayer of ours.
24 Cleanse us with thine own cleansing power, O Agni, that is bright with flame,
And by libations poured to thee.
25 Savitar, God, by both of these, libation, purifying power,
Purify me on every side.
26 Cleanse us, God Savitar, with Three, O Soma, with sublimest forms,
Agni, with forms of power and might.
27 May the Gods' company make me clean, and Vasus make rue pure by song.
Purify me, ye General Gods; O Jatavedas, make me pure.
28 Fill thyself full of juice, flow forth, O Soma, thou with all thy stalks,
The best oblation to the Gods.
29 We with our homage have approached the Friend who seeks our wondering praise,
Young, strengthener of the solemn rite.
30 Lost is Alayya's axe. O Soma, God do thou send it back hither in thy flow
Even, Soma, God, if 'twere a mole.
31 The man who reads the essence stored by saints, the Pavamani hymns,
Tastes food completely purified, made sweet by Matarisvan's touch.
32 Whoever reads the essence stored by saints, the Pavamani hymns,
Sarasvati draws forth for him water and butter, milk and meath.

HYMN LXVIII. Soma Pavamana.

1. THE drops of Soma juice like cows who yield their milk have flowed forth, rich in meath, unto the Shining One,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.
2 He bellows with a roar arourd the highest twigs: the Tawny One is sweetened as he breaks them up.
Then passing through the sieve into the ample room, the God throws off the dregs according to his wish.
3 The gladdening drink that measured out the meeting Twins fills full with milk the Eternal Ever-waxing Pair.
Bringing to light the Two great Regions limitless, moving above them he gained sheen that never fades.
4 Wandering through, the Parents, strengthening the floods, the Sage makes his place swell with his own native might.
The stalk is mixed with grain: he comes led by the men together with the sisters, and preserves the Head.
5 With energetic intellect the Sage is born, deposited as germ of Law, far from the Twins.
They being young at first showed visibly distinct the Creature that is half-concealed and half-exposed.
6 The sages knew the form of him the Gladdener, what time the Falcon brought the plant from far away.
Him who assures success they beautified in streams, the stalk who yearned therefor, mighty and meet for praise.
7 Together with the Rsis, with their prayers and hymns ten women deck thee, Soma, friendly when effused.
Led by the men, with invocations of the Gods, through the fleece, thou hast given us strength to win the spoil.
8 Songs resonant with praise have celebrated him. Soma, Friend, springing forth with his fair company.
Even him who rich in meath, with undulating stream, Winnner of Wealth, Immortal, sends his voice from heaven,
9 He sends it into all the region forth from heaven. Soma, while he is filtcred, settles in the jars.
With milk and waters is he decked when pressed with stones: Indu, when purified, shall find sweet rest and room.
10 Even thus poured forth How on thy way, O Soma, vouchsafing us most manifold lively vigour.
We will invoke benevolent Earth and Heaven. Give us, ye Gods, riches with noble heroes.

HYMN LXIX. Soma Pavamana.

1. LAID like an arrow on the bow the hymn hath been loosed like a young calf to the udder of its dam.
As one who cometh first with full stream she is milked the Soma is impelled to this man's holy rites.
2 The thought is deeply fixed; the savoury juice is shed; the tongue with joyous sound is stirring in the mouth;
And Pavamana, like the shout of combatants, the drop rising in sweet juice, is flowing through the fleece.
3 He flows about the sheep-skin, longing for a bride: he looses Aditi's Daughters for the worshipper.
The sacred drink hath come, gold-tinted, well-restrained: like a strong Bull he shines, whetting his manly might.
4 The Bull is bellowing; the Cows are coming nigh: the Goddesses approach the God's own resting-place.
Onward hath Soma passed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.
5 The golden-hued, Immortal, newly bathed, puts on a brightly shining vesture that is never harmed.
He made the ridge of heaven to be his radiant robe, by sprinkling of the bowls from moisture of the sky.
6 Even as the beams of Surya, urging men to speed, that cheer and send to sleep, together rush they forth,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.
7 As down the steep slope of a river to the vale, drawn from the Steer the swift strong draughts have found a way.
Well be it with the men and cattle in our home. May powers, O Soma, may the people stay with us.
8 Pour out upon us wealth in goods, in gold, in steeds, in cattle and in corn, and great heroic strength.
Ye, Soma, are my Fathers, lifted up on high as heads of heaven and makers of the strength of life.
9 These Pavamanas here, these drops of Soma, to Indra have sped forth like cars to booty.
Effused, they pass the cleansing fleece, while, gold-hued, they cast their covering off to pour the rain down.
10 O Indu, flow thou on for lofty Indra, flow blameless, very gracious, foe-destroyer.
Bring splendid treasures to the man who lauds thee. O Heaven and Earth, with all the Gods protect. us.

HYMN LXX. Soma Pavamana.

1. THE three times seven Milch-kine in the eastern heaven have for this Soma poured the genuine milky draught.
Four other beauteous Creatures hath he made for his adornment, when he waxed in strength through holy rites.
2 Longing for lovely Amrta, by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they found the God's resting-place.
3 May those his brilliant rays he ever free from death, inviolate, for both classes of created things,-
Rays wherewith powers of men and Gods are purified. Yea, even for this have sageswelcomed him as King.
4 He, while he is adorned by the ten skilful ones, that he too in the Midmost Mothers may create,
While he is watching o'er the lovely Amrta's ways, looks on both races as Beholder of mankind.
5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and heaven.
The Steer dispels the evil-hearted with his might, aiming at offerings as an archer at the game.
6 Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar.
Knowing Eternal Law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.
7 The fearful Bull is bellowing with violent might, far-sighted, sharpening his yellowcoloured horns.
Soma assumes his seat in the well-fashioned place: the cowhide and the sheepskin are his ornament.
8 Bright, making pure his body free from spot and stain, on the sheep's back the Golden-coloured hath flowed down.
Acceptable to Mitra, Vayu, Varuna, he is prepared as threefold meal by skilful men.
9 Flow on for the God's banquet, Soma, as a Steer, and enter Indra's heart, the Soma's reservoir.
Bear us beyond misfortune ere we be oppres. sed. the man who knows the land directs the man who asks.
10 Urged like a car-steed flow to strength, O Soma: Indu, flow onward to the throat of Indra.
Skilled, bear us past, as in a boat o'er water: as battling Hero save us from the foeman.

HYMN LXXI. Soma Pavamana,

1. THE guerdon is bestowed: the Mighty takes his Seat, and, ever-Watchful, guards from fiend and evil sprite.
Gold-hued, he makes the cloud his diadem, the milk his carpet in both worlds, and prayer his robe of state.
2 Strong, bellowing, he goes, like one who slays the folk; he lets this hue of Asuras flow off from him,
Throws off his covering, seeks his father's meeting-place, and thus makes for himself the bright robe he assumes.
3 Onward he flows, from both the hands, pressed out with stones: excited by the prayer, the water makes him wild.
He frolics and draws near, completes his work with song, and bathes in streams to satisfy the worshipper.
4 They pour out meath around the Master of the house, Celestial Strengthener of the mountain that gives might;
In whom, through his great powers, oblation-eating cows in their uplifted udder mix their choicest milk.
5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.
He wanders and comes near the Cow's mysterious place, even the place which his inventions have produced.
6 Like as a falcon to his home, so speeds the God to his own golden wisely-tashioned place to rest.
With song they urge the darling to the sacred grass: the Holy One goes like a courser to the Gods.
7 From far away, from heaven, the redhued noted Sage, Steer of the triple height, hath sung unto the kine.
With thousand guidings he, leading this way and that, shines, as a singer, splendidly through many a morn.
8 His covering assumes a radiant hue; where'er he comes into the fight he drives the foe afar.
The Winner of the Floods, with food he seeks the host of heaven, he comes to praises glorified with milk.
9 Like a bull roaming round the herds he bellows: he hath assumed the brilliancy of Surya.
Down to the earth hath looked the heavenly Falcon: Soma with wisdom views all living creatures.

HYMN LXXII. Soma Pavamana.

1. THEY cleanse the Gold-hued: like a red Steed is he yoked, and Soma in the jar is mingled with the milk.
He sendeth out his voice, and many loving friends of him the highly lauded hasten with their songs.
2 The many sages utter words in unison, while into Indra's throat they pour the Soma juice,
When, with the ten that dwell together closely joined, the men whose hands are skilful cleanse the lovely meath.
3 He goes upon his way, unresting, to the cows, over the roaring sound which Sarya's Daughter loves.
The Falcon brought it to him for his own delight: now with the twofold kindred sisters is his home.
4 Washed by the men, stone-pressed, dear on the holy grass, faithful to seasons, Lord of cattle from of old,
Most liberal, completing sacrifice for men, O Indra, pure bright Soma, Indu, flows for thee.
5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after.his Godlike kind.
Plans thou fulfillest, gatherest thoughts for sacrifice: in the bowls sits the Gold-hued like a roosting bird.
6 Sages well-skilled in work, intelligent, drain out the stalk that roars, the Sage, the Everlasting One.
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew.
7 Earth's central point, sustainer of the mighty heavens, distilled into the streams, into the waters' wave,
As Indra's thunderbolt, Steer with farspreading wealth, Soma is flowing on to make the heart rejoice.
8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou Most Wise.
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.
9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,
Measure thou forth, yea, splendid ample strengthening food do thou, O Pavamana, heed this laud of ours.

HYMN LXXIII. Soma Pavamana.

1. THEY from the spouting drop have sounded at the rim: naves speed together to the place of sacrifice.
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.
2 The strong Steers, gathering, have duly stirred themselves,and over the stream's wave the friends sent forth the song.
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.
3 With sanctifying gear they sit around the song: their ancient Father guards their holy work from harm.
Varuna hath o'erspread the mighty sea of air. Sages had power to hold him in sustaining floods.
4 Sweet-tongued, exhaustless, they have sent their voices down togetlier, in heaven's vault that pours a thousand streams.
His wildly-restless warders never close an eye: in every place are found the bonds that bind man last.
5 O'er Sire and Mother they have roared in unison bright with the verse of praise, burning up riteless men,
Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.
6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling place,-
From these the eyeless and the deaf have turned aside: the wicked travel not the pathway of the Law.
7 What time the filter with a thousand streams is stretched, the thoughtful sages purify their song therein.
Bright-coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind.
8 Guardian of Law, most wise, he may not be deceived: three Purifiers hath he set within his heart.
With wisdom he beholds all creatures that exist: he drives into the pit the hated riteliess ones.
9 The thread of sacrifice spun in the cleansing sieve, on Varuna's tongue-tip, by supernatural might,-
This, by their striving, have the prudent ones attained: he who hath not this power shall sink into the pit.

HYMN LXXIV. Soma Pavamana

1. BORN like a youngling he hath clamoured in the wood, when he, the Red, the Strong, would win the light of heaven.
He comes with heavenly seed that makes the water swell: him for wide-spreading shelter we implore with prayer.
2 A far-extended pillar that supports the sky the Soma-stalk, filled full, moves itself every way.
He shall bring both these great worlds while the rite proceeds: the Sage holds these who move! together and all food.
3 Wide space hath he who follows Aditi's right path, and mighty, well-made food, meath blent with Soma juice;
He who from hence commands the rain, Steer of the kine, Leader of floods, who helps us hence, who claims our laud.
4 Butter and milk are drawn from animated cloud; thence Amrta is produced, centre of sacrifice.
Hini the Most Bounteous Ones, ever united, love; him as ouir Friend the Men who make all swell rain down.
5 The Soma-stalk hath roared, following with the wave: he swells with sap for man the skin which Gods enjoy.
Upon the lap of Aditi he lays the germ, by means whereof we gain children and progeny.
6 In the third region which distils a thousand streams, may the Exhaustless Ones descend with procreant power.
The kindred Four have been sent downward from the heavens: dropping with oil they bring Amrta and sacred gifts.
7 Soma assumes white colour when he strives to gain: the bounteous Asura knows full many a precious boon.
Down the steep slope, through song, he comes to sacrifice, and he will burst the water-holding cask of heaven,
8 Yea, to the shining milk-anointed beaker, as to his goal, hath stepped the conquering Courser.
Pious-souled men have sent their giffi of cattle unto Kaksivan of the hundred winters.
9 Soma, thy juice when thou art blended with the streams, flows, Pavamana, through the long wool of the sheep.
So, cleansed by sages. O best giver of delight, grow sweet for Indra, Pavamana! for his drink.

HYMN LXXV. Soma Pavamana.

1. GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the Youthful One grows great.
The Mighty and Far-seeing One hath mounted now the mighty Surya's car which moves to every side.
2 The Speaker, unassailable Master of this hymn, the Tongue of sacrifice pours forth the pleasant meath.
Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire.
3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milky streams of sacrifice have sung to him: he of the triple height shines brightly through the morns.
4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the Parents, Heaven and Earth,
He flows in ordered season onward through the flee, a current of sweet juice still swelling day by day.
5 Flow onward, Soma, flow to bring prosperity: cleansed by the men, invest thee with the milky draught.
What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us wealth.

HYMN LXXVI. Soma Pavamana.

1. ON flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy.
The Gold-hued, started like a courser by brave men, impetuously winneth splendour in the streams.
2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating India's might, is urged forward and balmed by sages skilful in their task.
3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us, as 'twere through song.
4 Onward he flows, the King of all that sees the light: the Rsis' Lord hath raised the song of sacrifice;
Even he who is adorned with Surya's arrowy beam, Father of hymns, whose wisdom is beyond our reach.
5 Like as a bull to herds, thou flowest to the pail, bellowing as a steer upon the water's lap.
So, best of Cheerers, thou for Indra flowest on that we, with thy protection, may o'ercome in fight.

HYMN LXXVII. Soma Pavamana.

1. MORE beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him like milch-kine, lowing, with their milk.
2 On flows that Ancient One whom, hitherward, from heaven, sped through the region of the air, the Falcon snatched.
He, quivering with alarm and terrified in heart before bow-armed Krsanu, holdeth fast the sweet.
3 May those first freshest drops of Soma juice effused flow on, their way to bring us mighty strength in kine.
Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.
4 May that much-lauded Indu, with a heart inclined to us, well-knowing, fight against our enemies.
He who hath brought the germ beside the Strong One's seat moves onward to the widely-opcned stall of kine.
5 The active potent juice of heaven is flowing on, great Varuna whom the forward man can ne'er deceive.
Mitra, the Holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd,

HYMN LXXVIII. Soma Pavamana.

1. RAISING his voice the King hath flowed upon his way: invested with the waters he would win the kine.
The fleece retains his solid parts as though impure, and bright and cleansed he seeks the special place of Gods.
2 Thou, Soma, art effused for Indra by the men, balmed in the wood as wave, Sage, Viewer of mankind.
Full many are the paths whereon thou mayest go: a thousand bay steeds hast thou resting in the bowls.
3 Apsarases who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart.
They urge the Master of the house upon his way, and to the Eternal Pavamana pray for bliss.
4 Soma flows on for u's as winner of the kine, winner of thousands, cars, water, and light, and gold;
He whom the Gods have made a gladdening draught to drink, the drop most sweet to taste,
weal-bringing, red of hue.
5 Soma, as Pavamana thou, our faithful Friend, making for us these real treasures, flowest on.
Slay thou the enemy both near and,far away: grant us security and ample pasturage.

HYMN LXXIX. Soma Pavamana.

1. SPONTANEOUS let our drops of Soma juice flow on, pressed, golden-hued, among the Gods of lofty heaven.
Perish among us they who give no gifts of food! perish the godless! May our prayers obtain success.
2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.
Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.
3 Yea, yerily, foe of hate shown to himself is he, yea, verity, destroyer too of other hate.
As thirst subdueth in the desert, conquer thou, O Soma Pavarnana, men of evil thoughts.
4 Near kin to thee is he, raised loftiest in the heavens: upon the earth's high ridge thy scions have grown forth.
The press-stones chew and crunch thee on the ox's hide: sages have milked thee with their hands into the streams.
5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.
Bring low, thou Pavamana, every single foe, and be thy might shown forth as sweet and gladdening drink.

HYMN LXXX. Soma Pavamana.

1. ON flows the stream of Soma who beholds mankind: by everlasting Law he calls the Gods from heaven.
He lightens with the roaring of Br aspati: h the lakes have not contained the pourings of juice.
2 Thou, powerful Soma, thou to whom the cows have -lowed, ascendest bright with sheen, thine iron-fashioned home.
Thou, lengthening our princes' life and high renown, flowest for Indra as his might to gladdening drink.
3 Best giver of delight, he flows to Indra's throat, robing himself in might, Auspicious One, for fame.
He spreads himself abroad to meet all things that be: the vigorous Tawny Steed flows sporting on his way.
4 The men, the ten swift fingers, milk thee out for Gods, even thee most rich in meath, with thousand flowing streams.
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the Gods.
5 Deft-handed men with stones, the ten swift fingers, drain thee into waters, thee, the Steer enriched with sweets.
Thou, Soma, gladdening Indra, and the Heavenly Host, flowest as Pavamana like a river's wave.

HYMN LXXXI. Soma Pavamana.

1. ONWARD to Indra's throat move, beauteously adorned, the waves of Soma as he purifies himself,
When they, brought forward with the lovely curd of kine, effused, have cheered the Hero to bestow his gifts.
2 Hither hath Soma flowed unto the beakers, like a chariot-horse, a stallion swift upon his way.
Thus, knowing both the generations, he obtains the rights and dues of Gods from yonder and from hence.
3 While thou art cleansed, O Soma, scatter wealth on us; Indu, bestow great bounty as a liberal Prince.
Giver of life, with wisdom help to opulence; strew not our home possessions far away from us.
4 Hither let Pusan Pavamana come to us, Varuna, Mitra, bountiful, of one accord,
The Maruts, Asvins, Vayu, and Brhaspati, Savitar, Tvastar, tractable Sarasvati.
5 Both Heaven and Earth, the all-invigorating Pair, Vidhatar, Aditi, and Aryaman the God,
Bhaga who blesses men, the spacious Firmament,-let all the Gods in Pavamana take delight.

HYMN LXXXII. Soma Pavamana.

1. EVEN as a King hath Soma, red and tawny Bull, been pressed: the Wondrous One hath bellowed to the kine.
While purified he passes through the filtering fleece to seat him hawk-like on the place that drops with oil.
2. To glory goest thou, Sage with disposing skill, like a groomed steed thou rusbest forward to the prize.
O Soma, be thou gracious, driving off distress: thou goest, clothed in butter, to a robe of state.
3 Parjanya is the Father of the Mighty Bird: on mountains, in earth's centre hath he made his home.
The waters too have flowed, the Sisters, to the kine: he meets the pressing-stones at the beloved rite.
4 Thou givest pleasure as a wife delights her lord. Listen, O Child of Pajri, for to thee I speak.
Amid the holy songs go on that we may live: in time of trouble, Soma, watch thou free from blame.
5 As to the men of old thou camest, Indu unharmed, to strengthen, winning hundreds, thousands,
So now for new felicity flow onward: the waters follow as thy law ordaineth.

HYMN LXXXIII. Soma Pavamana.

1. SPREAD is thy cleansing filter, Brahmanaspati: as Prince, thou enterest its limbs from every side.
The raw, whose mass hath not been heated gains not this: they only which are dressed, which bear, attain to it.
2 High in the seat of heaven is spread the Scorcher's sieve: its threads are standing separate, glittering with light.
The Swift Ones favour him who purifieth this: with consciousness they stand upon the height of heaven.
3 The foremost spotted Steer hath made the Mornings shine, and yearning after strength sustains all things that be.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ,
4 Gandharva verily protects his dwellingplace; Wondrous, he guards the generations of the Gods.
Lord of the snare, he takes the foeman with the snare: those who are most devout have gained a share of meath.
5 Rich in oblations! robed in cloud, thou corapassest oblation, sacrifice, the mighty seat of Gods.
King, on thy chariot-sieve thou goest up to war, and with a thousand weapons winnest lofty fame.

HYMN LXXXIV. Soma Pavamana.

1. FLOW, cheering Gods, most active, winner of the flood, for Indra, and for Vayu, and for Varuna.
Bestow on us to-day wide room with happiness, and in tbine ample dwelling laud the Host of Heaven.
2 He who hath come anear to creatures that have life, Immortal Soma flows onward to all of them.
Effecting, for our aid, both union and release, Indu, like Surya, follows closely after Dawn.
3 He who is poured with milk, he who within the plants hastes bringing treasure for the happiness of Gods,
He, poured forth in a stream flows with the lightning's flash, Soma who gladdens Indra and the Host of Heaven.
4 Winner of thousands, he, this Soma, flows along, raising a vigorous voice that wakens with the dawn.
Indu with winds drives on the ocean of the air, he sinks within the jars, he rests in Indra's heart.
5 The kine with milk dress him who makes the milk increase, Soma, amid the songs, who finds the light of heaven.
Winner of wealth, the effectual juice is flowing on, Singer and Sage by wisdom, dear as heaven itself.

HYMN LXXXV. Soma Pavamana.

I. FLOW on to Indra, Soma, carefully effused: let sickness stay afar together with the fiends.
Let not the double-tongued delight them with thy juice. here be thy flowing drops laden with opulence.
2 O Pavamana, urge us forward in the fight thou art the vigour of the Gods, the well-loved drink.
Smite thou our enemies who raise the shout of joy: Indra, drink Soma juice, and drive away our foes.
3 Unharmed, best Cheerer, thou, O Indu, flowest on: thou, even thou thyself, art Indra's noblest food.
Full many a wise man lifts to thee the song of praise, and hails thee with a kiss as Sovran of this world.
4 Wondrous, with hundred streams, hymned in a thousand songs, Indu pours out for Indra his delightrul meath.
Winning us land and waters, flow thou hitherward: Rainer of bounties, Soma, make broad way for us.
5 Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once.
Carefully cleansed and decked like a prizewinning steed, O Soma, thou hast flowed down within Indra's throat.
6 Flow onward sweet of flavour for the Heavenly Race, for Indra sweet, whose name is easily invoked:
Flow sweet for Mitra, Varuna, and Vayu, rich in meath, inviolable for Brhaspati.
7 Ten rapid fingers deck the Courser in the jar: with hymns the holy singers send their voices forth.
The filtering juices hasten to their eulogy, the drops that gladden find their way to Indra's heart.
8 While thou art purified pour on us hero strength, great, far-extended shelter, spacious pasturage.
Let no oppression master this our holy work: may we, O Indu, gain all opulence through thee.
9 The Steer who sees afar hath risen above the sky: the Sage hath caused the lights of heaven to give their shine.
The. King is passing through the filter with a roar: they drain the milk of heaven from him who looks on men.
10 High in the vault of heaven, unceasing, honey-tongued, the Loving Ones drain out the mountain-haunting Steer,-
The drop that hath grown great in waters, in the lake meath-rich, in the stream's wave and in the cleansing sieve.
11 The Loving Ones besought with many voices the Eagle who had flown away to heaven.
Hymns kiss the Youngling worthy of laudation, resting on earth, the Bird of golden colour.
12 High to heaven's vault hath the Gandharva risen, beholding all his varied forms and figures.
His ray hath shone abroad with gleaming splendour: pure, he hath lighted both the worlds, the Parents.

HYMN LXXXVI. Soma Pavamana.

1. THY gladdening draughts, O Pavamana, urged by song flow swiftly of themselves like sons of fleet-foot mares.
The drops of Soma juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.
2 As rapid chariot-steeds, so turned in several ways have thine exhilarating juices darted forth,
Soma-drops rich in meath, waves, to the Thunder-armed, to Indra, like milch-kine who seek their calf with milk.
3 Like a steed urged to battle, finder of the light; speed onward to the cloud-born reservoir of heaven,
A Steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.
4 Fleet as swift steeds, thy drops, divine, thought-swift, have been, O Pavamana, poured with milk into the vat.
The Rsis have poured in continuous Soma drops, ordainers who adorn thee, Friend whom Rsis love.
5 O thou who seest all things, Sovran as thou art and passing strong, thy rays encompass all abodes.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.
6 The beams of Pavamana, sent from earth and heaven, his ensigns who is ever steadfast, travel round.
When on the sieve the Golden-hued is cleansed, he rests within the vats as one who seats him in his place.
7 Served with fair rites he flows, ensign of sacrifice: Soma advances to the special place of Gods.
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.
8 The Sovran dips him in the seain and the streams, and set in rivers with the waters' wave moves on.
High heaven's Sustainer at the central point of earth, raised on the fleecy surface Pavamana stands.
9 He on whose high decree the heavens and earth depend nath roared and thundered like the summit of the sky.
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.
10 He, light of sacrifice distils delicious meath, most wealthy, Father and begetter of the Gods.
He, gladdening, best of Cheerers, juice!hat Indra loves, enriches with mysterious treasure earth and heaven.
11 The vigorous and far-seeing one, the Lord of heaven, flows, shouting to the beaker, with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.
12 In forefront of the rivers Pavamana speeds, in forefront of the hymn, foremost among the kine.
He shares the mighty booty in the van of war: the well-armed Steer is purified by worshippers.
13 This heedful Pavamana, like a bird sent forth, hath with his wave flowed onward to the fleecy sieve.
O Indra, through thy wisdom, b thy thought, O Sage, Soma flows bright and pure between the earth and heaven.
14 He, clad in mail that reaches heaven, the Holy One, filling the firmament stationed amid the worlds,
Knowing. the realm of light, hath come to us in rain: he summons to himself his own primeval Sire.
15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.
From that high station which he hath in loftiest heaven he comes victorious to all encounters here.
16 Indu hath started for Indra's special place and slights not as a Friend the promise of his Friend.
Soma speeds onward like a youth to youtlitial maids, and gains the beaker by a course of bundred paths.

17 Your songs, exhilarating, tuneful, uttering praise, are come into the placns where the people meet.
Worshippers have exalted Soma with their hymns, and milch kine have come near to meet him with their milk.
18 O Soma, Indu, while they cleanse thee, pour on us accumulateds Plentiful, nutritious food,
Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and Meath.
19 Far-seeing Soma flows, the Steer, the Lord of hymns, the Furtherer of day, of morning, and of heaven.
Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.
20 On, with the prudent singers, flows the ancient Sage and guided by the men hath roared about the vats.
Producing Trita's name, may he pour forth the meath, that Vayu and that Indra may become his Friends.
21 He, being purified, hath made the Mornings shine: this, even this is he who gave the rivers room.
He made the Three Times Seven pour out the milky flow: Soma, the Cheerer, yields whate'er the heart finds sweet.
22 Flow, onward, Soma, in thine own celestial forms, flow, Indu, poured within the beaker and the sieve.
Sinking into the throat of Indra with a roar, led by the men thou madest Surya mount to heaven.
23 Pressed out with stones thou flowest onward to the sieve, O Indu, entering the depths of Indra's throat.
Far-sighted Soma, now thou lookest on mankind: thou didst unbar the cowstall for the Angirases.
24 In thee, O Soma, while thou purifitedst thee, high-thoughted sages, seeking favour, have rejoiced.
Down from the heavens the Falcon brought thee hitherward, even thee, O Indu, thee whom all our hymns adorn.
25 Seven Milch-kine glorify the Tawny-coloured One while with his wave in wool he purifies himself.
The living men, the mighty, have impelled the Sage into the waters' lap, the place of sacrifice.
26 Indu, attaining purity, plunges through the foe, making Ilis ways all easy for the pious man.
Making the kine his mantle, he, the lovely Sage, runs like a sporting courser onward through the fleece.
27 The ceaseless watery fountains with their hundred streams sing, as they hasten near, to him the Golden-hued
Him, clad in robes of milk, swift fingers beautify on the third height and in the luminous realm of heaven.
28 These are thy generations of celestial seed thou art the Sovran Lord of all the world of life.
This universe, O Pavamana, owns thy sway; thou, Indu, art the first establisher of Law.
29 Thou art the sea, O Sage who bringest alf to light: under thy Law are these five regions of the world.
Tlou reachest out beyond the earth, beyond the heavens: thine are the lights, O Pavamana, thine the Sun.
30 Thou in the filter, Soma Pavamana, art purified to support the region for the Gods.
The chief, the longing ones have sought to hold thee fast, and all these living creatures have been turned to thee.
31 Onward the Singer travels o'er the fleecy sieve. the Tawny Steer hath bellowed in the wooden vats.
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the Child who claims our praise.
32 He hath assumed the rays of Surya for his robe, spinning, as he knows bow, the triply-twisted thread.
He, guiding to the newest rules of Holy Law, comes as the Women's Consort to the special place.
33 On flows the King of rivers and the Lord of heaven: he follows with a shout the paths of Holy Law.
The Golden-hued is poured forth, with his hundred streams, Wealth-bringer, lifting up his voice while purified.
34 Fain to be cleansed, thou, Pavamana, pourest out, like wondrous Surya, through the fleece, an ample

sea.
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty-bringing war.
35 Thou, Pavamana, sendest food and power in streams. thou sittest in the beakers as a hawk on trees,
For Indra poured as cheering juice to make him glad, as nearest and farseeing bearer-up of heaven.
36 The Sisters Seven, the Mothers, stand around the Babe, the noble, new-born Infant, skilled in holy song,
Gandharva of the floods, divine, beholding men, Soma, that he may reign as King of all the world.
37 As Sovran Lord thereof thou Passest through these worlds, O Indu, harnessing thy tawny well-winged Mares.
May they pour forth for thee milk and oil rich in sweets: O Soma, let the folk abide in thy decree.
38 O Soma, thou beholdest men from every side: O Pavamana, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be.
39 Winner of gold and goods and cattle flow thou on, set as impregner, Indu, mid the worlds of life.
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.
40 The wave of flowing meath hath wakened up desires: the Steer enrobed in milk plunges into the streams.
Borne on his chariot-sieve the King hath risen to war, and with a thousand rays hath won him high renown.
41 Dear to all life, he sends triumphant praises forth, abundant, bringing offspring, each succeeding day.
From Indra crave for us, Indu, when thou art quaffed, the blessing that gives children, wealth that harbours steeds.
42 When days begin, the strong juice, lovely, golden-hued, is recognized by wisdom more and more each day,
He, stirring both the Races, goes between the two, the bearer of the word of men and word of Gods.
43 They balm him, balm him over balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the Animal herein.
44 Sing forth to Pavamana skilled in holy song: the juice is flowing onward like a mighty stream.
He.glideth like a serpent from his ancient skin, and like a playful horse the Tawny Steer hath run.
45 Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one hom-e with wealth.
46 Loosed is the heavens! support, the uplifted cheering juice: the triply-mingled draught flows round into the worlds.
The holy hymns caress the stalk that claims our praise, when singers have approached his beauteous robe with song.
47 Thy strearns that flow forth rapidly collected run over the fine fleece of the sheep as thou art cleansed.
When, Indu, thou art. balmed with milk within the bowl, thou sinkest in the jars, O Soma, when expressed.
48 Winner of' power, flow, Soma, worthy of our laud: run onward to the fleece as well-beloved meath.
Destroy, O Indu, all voracious Raksasas. With brave sons in the assembly let our speech be bold.

HYMN LXXXVII. Soma Pavamana.

1. RUN onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee beauteous like an able courser, forth to the sacred grass with reins they lead thee.
2 Indu, the well-armed God, is flowing onward, who quells the curse and guards from treacherous onslaught,
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.
3. Rsi and Sage, the Champion of the people, cleft and sagacious, Usana in wisdom,
He hath discovered even their hidden nature, the Cows' concealed and most mysterious title.
4 This thine own Soma rich in meath, O Indra, Steer for the Steer, hath flowed into the filter.
The strong Free-giver, winning hundreds, thousands, hath reached the holy grass that never fails him.
5 These Somas are for wealth of countless cattle, renown therefor, and mighty strength immortal.
These have been sent forth, urified by strainers, like steeds who rusg to battle fain for glory.
6 He, while he cleanses him, invoked of many, hath flowed to give the people all enjoyment.
Thou whom the Falcon brought, bring, dainty viands, bestir thyself and send us wealth and booty.
7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the Courser;
Like a strong bull who whets his horns kpen-pointed, like a brave warrior in the fray for cattle.
8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.
Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven,
9 Cleansing thyselr, and borne along with Indra, Soma, thou goest round the herd of cattle.
May thy praise help us, Mighty One, prompt Giver, to the full ample food which thou bestowest.

HYMN LXXXVIII. Soma Pavamana.

1. FOR thee this Soma is effused, O Indra: drink of this juice; for thee the stream is flowing-
Soma, which thou thyself hast made and chosen, even Indu, for thy special drink to cheer thee.
2 Like a capacious car hath it been harnessed, the Mighty; to acquire abundant treasures.
Then in the sacrifice they celebrated all triumphs won by Nahus -n the battle.
3 Like Vayu with his team, moving at pleasure, most gracious when invoked like both Nasatyas,
Thou art thyself like the Wealth-Giver, Soma! who grants all boons, like song-inspiring Pusan.
4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vrtras, Fort-destroyer.
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.
5 Like Agni loosed amid the forest, fiercely he winneth splendour in the running waters.
Like one who fights, the roaring of the mighty, thus Soma Pavamana sends his current.
6 These Somas passing through the fleecy filter, like rain descending from the clouds of heaven,
Have been effused and poured into the beakers, swiftly like rivers running lowly seaward.
7 Flow onward like the potent band of Maruts, like that Celestial Host whom none revileth.
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned.
8 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.

HYMN LXXXIX. Soma Pavamana.

1. THIS Chariot-horse hath moved along the pathways, and Pavamana flowed like rain from heaven.
With us hath Soma with a thousand currents sunk in the wood, upon his Mother's bosom.
2. King, he hath clothed him in the robe of rivers, mounted the straightest-going ship of Order.
Sped by the Hawk the drop hath waxed in waters: the father drains it, drains the Father's offspring.
3 They come to him, red, tawny, Lord of Heaven, the watchful Guardian of the meath, the Lion.
First, Hero in the fight, he seeks the cattle, and with his eye the Steer is our protector.
4 They harness to the broad-wheeled car the mighty Courser whose back bears meath, unwearied, awful.
The twins, the sisters brighten him, and strengthen-these children of one damethe vigorous Racer.
5 Four pouring out the holy oil attend him, sitting together in the same container.
To him they flow, when purified, with homage, and still, from every side, are first about him.
6 He is the buttress of the heavens, supporter of earth, and in his hand are all the people.
Be the team's Lord a well to thee the singer: cleansed is the sweet plant's stalk for deed of glory.
7 Fighting, uninjured come where Gods are feasted; Soma, as Vitra-slayer flow for Indra.
Vouchsafe us ample riches very splendid may we be masters of heroic vigour.

HYMN XC. Soma Pavamana,

1. URGED On, the Father of the Earth and Heaven hath gone forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hand containing every treasure.
2 To him the tones of sacred song have sounded, Steer of the triple height, the Life-bestower.
Dwelling in wood as Varuna in rivers, lavishing treasure he distributes blessings
3 Great Conqueror, warnor-girt, Lord of all heroes, flow on thy way as he who winneth riches;
With sharpened. arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.
4 Giving security, Lord of wide dominion, send us both earth and heaven with all their fulness.
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.
5 O Soma, gladden Varuna and Mitra; cheer, Indu Pavamana! Indra, Visnu.
Cheer thou the Gods, the Company of Maruts: Indu, cheer mighty Indra to rejoicing.
6 Thus like a wise and potent King flow onward, destroying with thy vigour all misfortunes.
For our well-spoken hymn give life, O Indu. Do ye preserve us evermore with blessings.

HYMN XCI. Soma Pavamana.

1. As for a chariot-race, the skilful Speaker, Chief, Sage, Inventor, hath, with song, been started.
The sisters ten upon the fleecy summit drive on the Car-horse to the resting places.
2 The drop of Soma, pressed by wise Nahusyas, becomes the banquet of the Heavenly People-
Indu, by hands of mortal men made beauteous, immortal, with the sheep and cows and waters.
3 Steer roaring unto Steer, this Pavamana, this juice runs to the white milk of the milch-cow.
Through thousand fine hairs goes the tuneful Singer, like Sura by his fair and open pathways.
4 Break down the, strong seats even of the demons: cleansing thee, Indu, robd thyself in vigour.
Rend with thy swift bolt, coming from above them, those who are near and those who yet are distant.
5 Prepare the forward paths in ancient manner for the new bymn, thou Giver of all bounties.
Those which are high and hard for foes to conquer may we gain from thee, Active! Food-bestower!
6 So purifying thee vouchsafe us waters, heaven's light, and cows, offipring and many children.
Give us health, ample land, and lights, O Soma, and grant us long to look upon the sunshine.

HYMN XCII. Soma Pavamana.

1. THE gold-hued juice, poured out upon the filter, is started like a car sent forth to conquer.
He hath gained song and vigour while they cleansed him, and hath rejoiced the Gods with entertainments.
2 He who beholdeth man hath reached the filter: bearing his name, the Sage hath sought his dwelling.
The Rsis came to him, seven holy singers, when in the bowls he settled as Invoker.
3 Shared by all Gods, mobt wise, propitious, Soma goes, while they cleanse him, to his constant station.
Let him rejoice in all his lofty wisdom to the Five Tribes the Sage attains with labour.
4 In thy mysterious place, O Pavamana Soma, are all the Gods, the Thrice-Eleven.
Ten on the fleecy height, themselves, self-prompted, and seven fresh rivers, brighten and adorn thee.
5 Now let this be the truth of Pavamana, there where all singers gather them together,
That he hath given us room and made the daylight, hath holpen Manu and repelled the Dasyu.
6 As the priest seeks the station rich in cattle, like a true King who goes to great assemblies,
Soma hath sought the beakers while they cleansed him, and like a wild bull, in the wood hath settled.

HYMN XCIII. Soma Pavamana.

1. TEN sisters, pouring out the rain together, swift-moving thinkers of the sage, adorn him.
Hither hath run the gold-hued Child of Surya and reached the vat like a fleet vigorous courser.
2 Even as a youngling crying to his mothers, the bounteous Steer hath flowed along to waters.
As youth to damsel, so with milk he hastens on to the. chose meeting-place, the beaker.
3 Yea, swollen is the udder of the milch-cow: thither in streams goes very sapient Indu.
The kine make ready, as with new-washed treasures, the Head and Chief with milk within the vessels.
4 With all the Gods, O Indu Pavamana, while thou art roaring send us wealth in horses.
Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.
5 Now unto us mete riches, while they cleansethee, all-glorious, swelling wealth, with store of heroes.
Long be his life who worships, thee, O Indu. May he, enriched with prayer, come soon and early.

HYMN XCIV. Soma Pavamana.

1. WHEN beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.
Acting the Sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.
2 The worlds expand to hirn who from aforetime found light to spread the law of life eternal.
The swelling songs, like kine within the stable, in deep devotion call aloud on Indu.
3 When the sage bears his holy wisdom round him, like a car visiting all worlds, the Hero,
Becoming fame, mid Gods, unto the mortal, wealth to the skilled, worth praise mid the Ever-present,
4 For glory born be hath come forth to glory: he giveth life and glory to the singers.
They, clothed in glory, have become immortal. He, measured in his course, makes frays successful.
5 Stream to us food and vigour, kine and horses: give us broad lights and fill thGods with rapture.
All ther are easy things for thee to master thou, Pavamana Soma, quellest foemen.

HYMN XCV Soma Pavamana.

1. Loud neighs the Tawny Steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he takes the milk for raiment: then shall he, through his powers, engender praise-songs.
2 As one who rows drives on his boat, he, Gold-hued, sends forth his voice, loosed on the path of Order.
As God, the secret names of Gods he utters, to be declared on sacred grass more widely.
3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.
To him they come with lowly adoration, and, longing, enter him who longs to meet them.
4 They drain the stalk, the Steer who dwells on mountains, even as a Bull who decks him on the upland.
Hymns follow and attend him as he bellows: Trita bears Varuna aloft in ocean.
5 Sending thy voice out as Director, loosen the Invoker's thought, O Indu, as they cleanse thee.
While thou and Indra rule for our advantage, may we be masters of heroic vigour.

HYMN XCVI. Soma Pavamana

1. IN forefront of the cars forth goes the Hero, the Leader, winning spoil: his host rejoices.
Soma endues his robes of lasting colours, and blesses, for his friends, their calls on Indra.
2 Men decked with gold adorn his golden tendril, incessantly with steed-impelling homage.
The Friend of Indra mounts his car well-knowing, he comes thereon to meet the prayer we offer.
3 O God, for service of the Gods flow onward, for food sublime, as Indra's drink, O Soma.
Making the floods, bedewing earth and heaven, come from the vast, comfort us while we cleanse thee
4 Flow for prosperity and constant Vigour, flow on for happiness and high perfection.
This is the wish of these friends assembled: this is my wish, O Soma Pavamana.
5 Father of holy hymns, Soma flows onward the Father of the earth, Father of heaven:
Father of Agni, Surya's generator, the Father who begat Indra and Visnu.
6 Brahman of Gods, the Leader of the poets, Rsi of sages, Bull of savage creatures,
Falcon amid the vultures, Axe of forests, over the cleansing sieve goes Soma singing.
7 He, Soma Pavamana, like a river, hath stirred the wave of voice, our songs and praises.
Beholding these inferior powers in cattle, he rests among them as a Steer well-knowing.
8 As Gladdener, Warrior never harmed in battle, with thousand genial streams, pour strength and vigour.
As thoughtful Pavamana, urge O Indu, speeding the kine, the plant's wave on to Indra.
9 Dear, grateful to the Gods, on to the beaker moves Soma, sweet to Indra, to delight him.
With hundred powers, with thousand currents, Indu, like a strong car-horse, goes to the assembly.
10 Born in old time as finder-out of treasures, drained with the stone, decking himself in waters,
Warding off curses, King of all existence, he shall find way for prayer the while they cleanse him.
11 For our sage fathers, Soma Pavamana, of old performed, by thee, their sacred duties.
Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.
12 As thou didst flow for Manu Life-bestowing, Foe-queller, Comforter, rich in oblations,
Even thus flow onward now conferring riches: combine with Indra, and bring forth thy weapons.
13 Flow onward, Soma, rich in sweets and holy,. enrobed in waters on the fleecy summit.
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.
14 Pour, hundred-streamed, winner of thousands, mighty at the Gods' banquet, Pour the rain of heaven,
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.
15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,
Like fresh milk poured by Aditi, like passage in ample room, or like a docile car-horse.
16 Cleansed by the pressers, armed with noble weapons, stream to us the fair secret name thou bearest.
Pour booty, like a horse, for love of glory God, Soma, send us kine, and send us Vayu.
17 They deck him at his birth, the lovely Infant, the Maruts with their troop adorn the Car-horse.
By songs a Poet and a Sage by wisdom, Soma joes singing through the cleansing filter.
18 Light-winner, Rsi-mindcd, Rsi-maker, hymned in a thousand hymns, Leader of sages,
A Steer who strives to gain his third form, Soma is, like Viraj, resplendent as a Singer.
19 Hawk seated in the bowls, Bird wide-extended, the Banner seeking kine and wielding weapons,
Following close the sea, the wave of waters, the great Bull tells his fourth form and declares it.
20 Like a fair youth who decorates his body, a courser rushing to the gain of riches,
A steer to herds, so, flowing to the pitcher, he with a roar hath passed into the beakers.
21 Flow on with might as Pavamana, Indu flow loudly roaring through the fleecy filter.

Enter the beakers sporting, as they cleanse thee, and let thy gladdening juice make Indra joyful.
22 His streams have been effused in all their fulness, and he hath entered, balmed with milk, the goblets.
Singing his psalm, well-skilled in song, a Chanter, be comes as 'twere to his friend's sister roaring.
23 Chasing our foes thou comest, Pavamana Indu, besting, as lover to his darling.
As a bird flies and settles in the forest, thus Soma settles, purified, in goblets.
24 With full stream and abundant milk, O Soma, thy beams come, like a woman, as they cleanse thee.
He, gold-hued, rich in boons, brought to the waters, hath roared within the goblet of the pious.

HYMN XCVII. Soma Pavamana

1. MADE pure by this man's urgent zeal and impulse the God hath to the Gods his juice imparted.
He goes, effused and singing, to the filter, like priest to measured seats supplied with cattle.
2 Robed in fair raiment meet to wear in battle, a mighty Sage pronouncing invocations.
Roll onward to the beakers as they cleanse thee, far-seeing at the feast of Gods, and watchful.
3 Dear, he is brightened on the fleecy summit, a Prince among us, nobler than the noble.
Roar out as thou art purified, run forward. Do ye preserve us evermore with blessings.
4 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches.
Let him flow, sweetly-flavoured, through the filter, and let our pious one rest in the pitcher.
5 Winning the friendship of the Deities, Indu flows in a thousand streams to make them joyful.
Praised by the men after the ancient statute, he hath come nigh, for our great bliss, to Indra.
6 Flow, Gold-hued, cleansing thee, to enrich the singer: let thy juice go to Indra to support him.
Come nigh, together with the Gods, for bounty. Do ye preserve us evermore with blessings.
7 The God declares the Deities' generations, like Usana, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the Boar advances, singing, to the places.
8 The Swans, the Vrsaganas from anear us have brought their restless spirit to our dwelling.
Friends come to Pavamana meet for praises, and sound in concert their resistless music.
9 He follows the Wide-strider's rapid movement: cows low, as 'twere, to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the Silvery shines by night, by day the Golden.
10 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, to make him joyful.
He quells malignities and slays the demons, the King of mighty power who brings us comfort.
11 Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter-
Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.
12 As he is purified he pours out treasures, a God bedewing Gods with his own juices.
Indu hath, wearing qualities by seasons, on the raised fleece engaged, the ten swift fingers.
13 The Red Bull bellowing to the kine advances, causing the heavens and earth to roar and tbunder.
Well is he beard like Indra's shout in battle: letting this voice be known he hastens hither.
14 Swelling with milk, abounding in sweet flavours, urging the meath-rich plant thou goest onward.
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for Indra.
15 So flow thou on inspiriting, for rapture, aiming deatb-shafts at him who stays the waters,
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.
16 Pleased with us, Indu, send us as thou flowest good easy paths in ample space and comforts.
Dispelling, as 'twere with a club, misfortunes, run o'er the height, run o'er the fleecy summit.
17 Pour on us rain celestial, quickly streaming, refreshing, fraught with health and ready bounty.
Flow, Indu, send these Winds thy lower kinsmen, setting them free like locks of hair unbraided.
18 Part, like a knotted tangle, while they cleanse thee, O Soma, righteous and unrighteous conduct.
Neigh like a tawny courser who is loosened, come like a youth, O God, a house-possessor.
19 For the God's service, for delight, O Indu, run o'er the height, run o'ver the fleecy summit.
With thousand streams, inviolate, sweet-scented, flow on for gain of strength that conquers heroes.
20 Without a car, without a rein to guide them, unyoked, like coursers started in the contest,
These brilliant drops of Soma juice run forward. Do ye, O Deities, come nigh to drink them.

21 So for our banquet of the Gods, O Indu, pour down the rain of heaven into the vessels.
May Soma grant us riches sought with longing, mighty, exceeding strong, with store of heroes.
22 What time the loving spirit's word had formed him Chief of all food, by statute of the Highest,
Then loudly lowing came the cows to Indu, the chosen, well-loved Master in the beaker.
23 The Sage, Celestial, liberal, raining bounties, pours as he flows the Genuine for the Truthful.
The King shall be effectual strength's upholder: he by the ten bright reins is mostly guided.
24 He who beholds mankind, made pure with filters, the King supreme of Deities and mortals,
From days of old is Treasure-Lord of riches: he, Indu, cherishes fair well-kept Order.
25 Haste, like a steed, to vittory for glory, to Indra's and to Vayu's entertainment.
Give us food ample, thousandfold: be, Soma, the finder-out of riches when they cleanse thee.
26 Effused by us let God-delighting Somas bring as they flow a home with noble heroes.
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of Cheerers.
27 So, God, for service of the Gods flow onward, flow, drink of Gods, for ample food, O Soma.
For we go forth to war against the mighty make heaven and earth well stablished by thy cleansing.
28 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee.
29 Sprung from the Gods, a hundred streams, a thousand, have been effused: sages prepare and purge them.
Bring us from heaven the means of winnning, Indu; thou art-forerunnner of abundant riches.
30 The streams of days, were poured as 'twere from heaven: the wise King doth not treat his friend unkindly.
Like a son following his father's wishes, grant to this family success and safety.
31 Now are thy streams poured forth with all their sweetness, when, purified. thou goest through the filter.
The race of kine is thy gift, Pavarridna: when born thou madest Surya rich with brightness.
32 Bright, bellowing aiong the path of Order, thou shinest as the form of life eternal.
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.
33 Pouring out streams at the Gods' feast with service, thou, Soma, lookest down, a heavenly Eagle.
Enter the Soma-holding beaker, Indu, and with a roar approach the ray of Sarya.
34 Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order.
To the Cow's Master come the Cows inquiring: the hymns with eager longing come to Soma.
35 To Soma come the Cows, the Milch-kine longing, to Soma sages with their hvmns inquiring.
Soma, effused, is purified and blended our hymns and Trstup songs unite in Soma.
36 Thus, Soma, as we pour thee into vessels, while thou art purified flow for our welfare.
Pass into Indra with a mighty roaring make the voice swell, and generate abundance.
37 Singer of true songs, ever-watchful, Soma hath settled in the ladles when they cleanse him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.
38 Cleansed near the Sun as 'twere he as Creator hath filled full heaven and earth, and hath disclosed them.
He by whose dear help men gain all their wishes shall yield the precious meed as to a victor.
39 He, being cleansed, the Strengthener and Increaser, Soma the Bounteous, helped us with his lustre,
Wherewith our sires of old who knew the footsteps found light and stole the cattle from the mountain.
40 In the first vault of heaven loud roared the Ocean, King of all being, generating creatures.
Steer, in the filter, on the fleecy summit, Soma, the Drop effused, hath waxen mighty.
41 Soma the Steer, in that as Child of Waters he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra; he, Indu, generated light in Surya.

42 Make Vayu glad,, for furtherance and bounty: cheer Varuna and Mitra, as they cleanse thee.
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma.
43 Flow onward righteous slayer of the wicked, driving away our enemies and sickness,
Blending thy milk with milk which cows afford us. We are thy friends, thou art the Friend of Indra.
44 Pour us a fount of meath, a spring of treasure; send us a hero son and happy fortune.
Be sweet to India when they cleanse thee, Indu, and pour down riches on us from the ocean.
45 Strong Soma, pressed, like an impetuous courser, hath flowed in stream as a flood speeding downward.
Cleansed, he hath settled in his wooden dwelling: Indu hath flowed with milk and with the waters.
46 Strong, wise, for thee who longest for his coming this Soma here flows to the bowls, O Indra.
He, chariot-borne, sun-bright, and truly potent, was poured forth like the longing of the pious.
47 He, purified with ancient vital vigour, pervading all his Daughter's forms and figures,
Finding his threefold refuge in the waters, goes singing, as a priest, to the assemblies.
48 Now, chariot-borne, flow unto us, God Soma, as thou art purified flow to the saucers,
Sweetest in waters, rich in meath, and holy, as Savitar the God is, truthfulminded.
49 To feast him, flow mid song and hymn, to Vayu, flow purified to Varuna and Mitra.
Flow to the song-inspiring car-borne Hero, to mighty Indra, him who wields the thunder.
50 Pour on us garments that shall clothe us meetly, send, purified, miIch-kine, abundant yielders.
God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden.
51 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rsihood in Jamadagni's manner.
52 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu.
Here, too, the Ruddy, wind-swift, full of wisdom, Shall give a son to him who cometh quickly.
53 Flow on for us with this purification to the famed ford of thee whose due is glory.
May the Foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures.
54 Eagerly do we pray for those two exploits, at the blue lake and Prsana, wrought in battle.
He sent our enemies to sleep and slew thern, and turned away the foolish and unfriendly.
55 Thou comest unto three extended filters, and hasteriest through each one as they cleanse thee.
Thou art the giver of the gift, a Bhaga, a Maghavan for liberal lords, O Indu.
56 This Soma here, the Wise, the All-obtainer, flows on his way as King of all existence.
Driving the drops at our assemblies, Indu completely traverses the fleecy filter.
57 The Great Inviolate are kissing Indu, and singing in his place like eager sages.
The wise men send him forth with ten swift fingers, and balm his form with essence of the waters.
58 Soma, may we, with thee as Pavamana, pile up together all our spoil in battle.
This boon vouchsafe us Varuna and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVIII. Soma Pavamana

1. STREAM on us riches that are sought by many, best at winning strength
Riches, O Indu, thousandfold, glorious, conquering the great.
2 Effused, he hath, as on a car, invested him in fleecy mail:
Onward hath Indu flowed in streams, impelled, surrounded by the wood.
3 Effused, this Indu hath flowed on, distilling rapture, to the fleece:
He goes erect, as seeking kine in stream, with light, to sacrifice.
4 For thou thyself, O Indu, God, to every mortal worshipper
Attractest riches thousandfold, made manifest in hundred forms.
5 Good Vrtra-slayer, may we be still nearest to this wealth of thine
Which many crave, nearest to food and happiness, Resistless One!
6 Whom, bright with native splendour, crushed between the pair of pressingstones-
The wavy Friend whom Indra loves-the twice-five sisters dip and bathe,
7 Him with the fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the Deities.
8 Through longing for this sap of yours ye drink what brings ability,
Even him who, dear as heaven's own light, gives to our princes high renown.
9 Indu at holy rites produced you, Heaven and Earth, the Friends of men,
Hill-haunting God the Goddesses. They bruised him where the roar was loud.
10 For Vrtra-slaying Indra, thou, Soma, art poured that he may drink,
Poured for the guerdon-giving man, poured for the God who sitteth there.
11 These ancient Somas, at the break of day, have flowed into the sieve,
Snorting away at early morn these foolish evil-hearted ones.
12 Friends, may the princes, ye and we, obtain this Most Resplendent One.
Gain him who hath the smell of strength, win him whose home is very strength.

HYMN XCIX. Soma Pavamana.

1. THEY for the Bold and Lovely One ply manly vigour like a bow:
joyous, in front of songs they weave bright raiment for the Lord Divine.
2 And he, made beautiful by night, dips forward into strengthening food',
What time the sacrificer's thoughts speed on his way the Golden-hued.
3 We cleanse this gladdening drink of his the juice which Indra chiefly drinks---
That which kine took into their mouths, of old, and princes take it now.
4 To him, while purifying, they have raised the ancient psalm of praise:
And sacred songs which bear the names of Gods have supplicated him.
5 They purify him as he drops, courageous, in the fleecy sieve.
Him they instruct as messenger to bear the sage's morning prayer.
6 Soma, best Cheerer, takes his seat, the while they cleanse him in the bowls.
He as it were impregns the cow, and babbles on, the Lord of Song.
7 He is effused and beautified, a God for Gods, by skilful men.
He penetrates the mighty floods collecting all he knows therein.
8 Pressed, Indu, guided by the men, thou art led to the cleaning sieve.
Thou, yielding Indra highest joy, takest thy seat within the bowls.

HYMN C. Soma Pavamana.

I. THE Guileless Ones are singing praise to Indra's well beloved Friend,
As, in the morning of its life, the mothers lick the new-born calf.
2 O Indu, while they cleanse thee bring, O Soma, doubly-waxing wealth
Thou in the worshipper's abode causest all treasures to increase.
3 Set free the. song which mind hath yoked, even as thunder frees the rain:
All treasures of the earth and heaven, O Soma, thou dost multiply.
4 Thy stream when thou art pressed runs on like some victorious warrior's steed
Hastening onward through the fleece like a fierce horse who wins the prize.
5 Flow on, Sage Soma, with thy stream to give us mental power and strength,
Effused for Indra, for his drink, for Mitra and for Varuna.
6 Flow to the filter with thy stream, effused, best winner, thou, of spoil,
O Soma, as most rich in sweets for Indra, Visnu, and the Gods.
7 The mothers, void of guiles, caress thee Golden-coloured, in the sieve,
As cows, O Pavamana, lick the new-born calf, as Law commands.
8 Thou, Pavamana, movest on with wondrous rays to great renown.
Striving within the votary's house thou drivest all the glooms away.
9 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamana hast assumed thy coat of mail in majesty.

HYMN CI. Soma Pavamana

1. FOR first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away.
2 He who with purifying stream, effused, comes flowing hitherward,
Indu, is like an able steed.
3 The men with all-pervading song send unassailable Soma forth,
By pressing-stones, to sacrifice.
4 The Somas, very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy: may your strong juices reach the Gods.
5 Indu flows on for Indra's sake: thus have the Deities declared.
The Lord of Speech exerts himself, Ruler of all, because of might.
6 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of opulence, the Friend of Indra, day by day.
7 As Pusan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of the multitude, hath looked upon the earth and heaven.
8 The dear cows lowed in joyful mood together to the gladdening drink.
The drops as they were purified, the Soma juices, made then paths.
9 O Pavamana, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence.
10 For us the Soma juices flow, the drops best furtherers of our weal,
Effused as friends without a spot, benevolent, finders of the light.
11 Effused by means of pressing-stones, upon the ox-hide visible,
They, treasure-finders, have announced food unto us from every side.
12 Tlese Soma juices, skilled in song, purified, blent with milk and curd,
When moving and when firmly laid in oil, resemble lovely Suns.
13 Let not the power of men restrain the voice of the outpouring juice:
As Bhrgu's sons chased Makha, so drive ye the greedy hound away.
14 The Friend hath wrapped him in his robe, as in his parents arms, a son.
He went, as lover to a dame, to take his station suitor-like.
15 That Hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place.
16 Soma upon the ox's skin through the sheep's wool flows purified.
Bellowing out, the Tawny Steer goes on to Indra's special place.

HYMN CIL Soma Pavamana.

1. THE Child, when blended with the streams, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2 The place, near the two pressing-stones of Trita, hath he occupied,
Secret and dear through seven lights of sacrifice.
3 Urge to three courses, on the heights of Trita, riches in a stream.
He who is passing wise measures his courses out.
4 Even at his birth the Mothers Seven taught him, for glory, like a sage,
So that he, firm and sure, hath set his mind on wealth.
5 Under his sway, of one accord, are all the guileless Deities:
Warriors to be envied, they, when they are pleased.
6 The Babe whom they who strengthen Law have generated fair to see,
Much longed for at the sacrifice, most liberal Sage,-
7 To him, united, of themselves, come the young Parents of the rite,
When they adorn him, duly weaving sacrifice.
8 With wisdom and with radiant eyes unbar to us the stall of heaven,
Speeding at solemn rite the plan of Holy Law.

HYMN CIII. Soma Pavamana.

1. To Soma who is purified as ordering Priest the song is raised:
Bring meed, as 'twere, to one who makes thee glad with hymns.
2 Blended with milk and curds he flows on through the long wool of the sheep.
The Gold-hued, purified, makes him three seats for rest.
3 On through the long wool of the sheep to the meath-dropping vat he flows:
The Rsis' sevenfold quire hath sung aloud to him.
4 Shared by all Gods, Infallible, the Leader of our holy hymns,
Golden-hued Soma, being cleansed, hath reached the bowls.
5 After thy Godlike qualities, associate with Indra, go,
As a Priest purified by priests, Immortal One.
6 Like a car-horse who shows his strength, a God effused for Deities.
The penetrating Pavamana flows along.

HYMN CIV. Soma Pavamana.

1. SIT down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites.
2 Unite him bringing household wealth, even as a calf, with mother kine,
Him who hath double strength, the God, delighting juice.
3 Purify him who gives us power, that he, most Blessed One, may be
A banquet for the Troop, Mitra, and Varuna.
4 Voices have sung aloud to thee as finderout of wealth for us:
We clothe the hue thou wearest with a robe of milk.
5 Thou, Indu, art the food of Gods, O Sovran of all gladdening drinks:
As Friend for friend, be thou best finder of success.
6 Drive utterly away from us each demon, each voracious fiend,
The godless and the false: keep sorrow far away.

HYMN CV. Soma Pavamana

1. SING; ye aloud, O friends, to him who makes him pure for gladdening drink:
They shall make sweet the Child with sacrifice and laud.
2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the God-delighting juice.
3 Effectual means of power is he, he is a banquet for the Troop,
He who hath been effused, most rich in meath, for Gods.
4 Flow to us, Indu, passing, strong, effused, with wealth of kine and steeds:
I will spread forth above the milk thy radiant hue.
5 Lord of the tawny, Indu thou who art the God's most special food,
As Friend to friend, for splendour be thou good to men.
6 Drive utterly, far away from us each godless, each voracious foe.
O Indu, overcome and drive the false afar.

HYMN CVI. Soma Pavamana.

1. To Indra, to the Mighty Steer, may these gold-coloured juices go,
Drops rapidly produced, that find the light of heaven.
2 Effused, this juice victorious flows for Indra, for his maintenance.
Soma bethinks him of the Conqueror, as he knows.
3 May Indra in his raptures gain from him the grasp that gathers spoil,
And, winning waters, wield the steerstrong thunderbolt.
4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on:
Bring hither splendid strength that finds the light of heaven.
5 Do thou, all-beautiful, purify for Indra's sake the mighty juice,
Path-maker thou, far seeing, with a thousand ways.
6 Best finder of prosperity for us, most rich in sweets for Gods,
Proceed thou loudly roaring on a thousand paths.
7 O Indu, with thy streams, in might, flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy place.
8 Thy drops that swim in water have exalted Indra to delight:
The Gods have drunk thee up for immortality.
9 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in hoods, and finding light.
10 Soma, while filtered, with his wave flows through the long wool of the sheep,
Shouting while purified before the voice of song.
11 With songs they send the Mighty forth, sporting in wood, above the fleece:
Our psalms have glorified him of the triple height.
12 Into the jars hath he been loosed, like an impetuous steed for war,
And lifting up his voice, while filtered, glided on.
13 Gold-hued and lovely in his course, througb tangles of the wool he flows,
And pours heroic fame upon the worshippers.
14 Flow thus, a faithful votary: the streams of meath have been effused.
Thou comest to the filter, singing, from each side.

HYMN CVII. Soma Pavamana.

I., HENCE sprinkle forth the juice effused,. Soma, the best of sacred gifts,
Who, friend of man, hath run amid the water-streams. He hath pressed Soma out with stones.
2 Now, being purified, flow hither through the fleece inviolate and most odorous.
We ladden thee in waters when thou art effused, blending thee still with juice and milk.
3 Pressed out for all to see, delighting Gods, Indu, Far-sighted One, is mental power.
4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe:
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
5 Milking the heavenly udder for dear meath, he hath sat in the ancient gatheringplace.
Washed by the men, the Strong Farseeing One streams forth nutriti us food that all desire.
6 O Soma, while they cleanse thee, dear and watchful in the sheep's long wool,
Thou hast become a Singer most like Angiras: thou madest Surya mount to heaven.
7 Bountiful, best of furtherers, Soma floweth on, Rsi and Singer, keen of sight.
Thou hast become a Sage most welcome to the Gods: thou madest Surya mount to heaven.
8 Pressed out by pressers, Soma goes over the fleecy backs of sheep,
Goes, even as with a mare, in tawnycoloured stream, goes in exhilarating stream.
9 Down to the water-Soma, rich in kine hath flowed with cows, with cows that have been milked.
They have approached the mixing-vessel as a sea: the cheerer streams for the carouse.
10 Effused by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the saucers as a man the fort, gold-hued hast settled in the wood.
11 He beautifies himself through the sheep's long fine wool, like an impetuous steed in war,
Even Soma Pavamana who shall be the joy of sages and of holy bards.
12 O Soma,-for the feast of Gods, river-like he hath swelled with surge,
With the stalk's juice, exhilarating, resting not, into the vat that drops with meath.
13 Like a dear son who must be decked, the Lovely One hath clad him in a shining robe.
Men skilful at their work drive him forth, like a car, into the rivers from their bands.
14 The living drops of Soma juice pour, as they flow, the gladdening drink,
Intelligent drops above the basin of the sea, exhilarating, finding light.
15 May Pavamana, King and God, speed with his wave over the sea the lofty rite:
May he by Mitra's and by Varuna's decree flow furthering the lofty rite.
16 Far-seeing, lovely, guided by the men, the God whose home is in the sea-
17 Soma, the gladdening juice, flows pressed for Indra with his Marut host:
He hastens o'er the fleece with all his thousand streams: men make him bright and beautiful.
18 Purified in the bowl and gendering the hymn, wise Soma joys among the Gods.
Robed in the flood, the Mighty One hath clad himself with milk and settled in the vats.
19 O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou Tawny-hued; pass on beyond these barriers.
20 Close to thy bosom am I, Soma, day and night. O Tawny-hued, for friendship sake.
Surya himself refulgent with his glow have we o'ertaken in his course like birds.
21 Deft-handcd! thou when purified liftest thy voice amid the sea.
Thou, Pavamana, makest riches flow to us, yellow, abundant, much-desifed.
22 Making thee pure and bright in the sheep's long wool, tbou hast bellowed, steerlike, in the wood.

Thou flowest, Soma Pavamana, balmed with milk unto the special place of Gods.
23 Flow on to win us strength, flow on to lofty lore of every kind.
Thou, Soma, as Exhilarator wast the first to spread the sea abroad for Gods.
24 Flow to the realm of earth, flow to the realm of heaven, O Soma, in thy righteous ways.
Fair art thou whom the sages, O Far-seeing One, urge onward with their songs and hymns.
25 Over the cleansing sieve have flowed the Pavamanas in a stream,
Girt by the Maruts, gladdening, Steeds with Indra's stiength, for wisdom and for dainty food.
26 Urged onward by the pressers, clad in watery robes, Indu is speeding to the vat.
He gendering light, hath made the glad Cows low, while he takes them as his garb of state.

HYMN CVIII. Soma Pavamana.

1. FOR Indra, flow thou Soma on, as gladdening juice most sweet, intelligent,
Great, cheering, dwelling most in heaven.
2 Thou, of whom having drunk the Steer acts like a steer. drinking of this that finds the light,
He, Excellently Wise, is come to strengthening food, to spoil and wealth like Etasa.
3 For, verily, Pavamana, thou bast, splendidest, called all the generations of
The Gods to immortality.
4 By whom Dadhyac Navagva opens fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrta in the felicity of Gods.
5 Effused, he floweth in a stream, best rapture-giver, in the long wool of the sheep,
Sporting, as 'twere the waters' wave.
6 He who from out the rocky cavern took with might the redmrefulgent watery Cows,
Thou masterest the stable full of kine and steeds: burst it, brave Lord, like one in mail.
7 Press ye and pour him, like a steed, laudworthy, speeding through the region and the flood,
Who swims in water, roan in wood;
8 Increaser of the water, Steer with thousand streams, dear to the race of Deities;
Who born in Law hath waxen mighty by the Law, King, God, and lofty Ordinance.
9 Make splendid glory shine on us, thou Lord of strengthening food, God, as the Friend of Gods:
Unclose the fount of middle air.
10 Roll onward to the bowls, O Mighty One, effused, as Prince supporter of the tribes.
Pour on us rain from heaven, send us the waters' flow: incite our thoughts to win the spoil.
11 They have drained him the Steer of heaven, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.
12 The Mighty One was born Immortal, giving life, lightening darkness with his shine.
Wcll-praised by. sages he hath. by his wondrous power assumed the Threefold as his robe.
13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,
Soma who brings us quiet homes:
14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryarnan,
By whom we bring to us Mitra and Varuna and Indra for our great defence.
15 Soma, for Indra's drink do thou, led by the men, well-wcaponcd and most gladdening,
Flow on with greatest store of sweets.
16 Enter the Soma-holder, even Indra's heart, as rivers pass into the sea,
Acceptable to Mitra, Vayu, Varuna, the noblest Pillar of the heavens.

HYMN CIX. Soma Pavamana.

1. PLEASANT to Indra's Mitra's, Pusan's Bhaga's taste, sped onward, Soma, with thy flowing stream.
2 Let Indra drink, O Soma, of thy juice for wisdom, and all Deities for strength.
3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling-place.
4 Flow onward, Soma, as a mighty sea, as Father of the Gods to every form.
5 Flow on, O Soma, radiant for the Gods and Heaven and Earth and bless our progeny.
6 Thou, bright Juice, art Sustainer of the sky: flow, mighty, in accordance with true Law.
7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.
8 Bom, led by men, joyous, and purified, let the Light-finder make all blessings flow:
9 Indu, while cleansed, keeping the people safe, shall give us all possessions for our own.
10 Flow on for wisdom, Soma, and for power, as a strong courser bathed, to win the prize.
11 The pressers purify this juice of thine, the Soma, for delight, and lofty fame
12 They deck the Gold-hued Infant, newlyborn, even Soma, Indu, in the sieve for Gods.
13 Fair Indu hath flowed on for rapturous joy, Sage for good fortune in the waters' lap.
14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.
15 All Deities are wont to drink of him, pressed by the men and blent with milk and curds.
16 He hath flowed forth with thousand streams effused, flowed ihsough the filter and the sheep's long wool.
17 With endless genial flow the Strong hath run, purified by the waters, blent with milk.
18 Pressed out with stones, directed by the men, go fortli, O Soma, into Indra's throat.
19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.
20 Indu they balm with pleasant milky juice for Indra, for the Steer, for his delight.
21 Lightly, for sheen, they cleanse thee for the Gods, gold-coloured, wearing water as thy robe.
22 Indu to Indra streams, yea, downward streams, Strong, flowing to the floods, and mingling -there.

HYMN CX. Soma Pavamana.

1. O'ERPOWERING Vrtras, forward run to win great strength:
Thou speedest to subdue like one exacting debts.
2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight.
Thou, Pavamana, enterest into mighty deeds,
3 O Pavamana, thou didst generate the Sun, and spread the moisture out with power,
Hasting to us with plenty vivified with milk.
4 Thou didst produce him, Deathless God mid mortal men for maintenance of Law and lovely Amrta:
Thou evermore hast moved making strength flow to us.
5 All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way in fragments from the presser's arms.
6 Then, beautifully radiant, certain Heavenly Ones, have sung to him their kinship as they looked thereon,
And Savitar the God opens as 'twere a stall.
7 Soma, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown:
So, Hero, urge us onward to heroic power.
8 They have drained forth from out the great depth of the sky the old primeval milk of heaven that claims the laud:
They lifted up their voice to Indra athis birth.
9 As long as thou, O Pavamana, art above this earth and heaven and all existence in thy might,
Thou standest like a Bull the chief amid the herd.
10 In the sheep's wool hath Soma Pavamana flowed, while they cleanse him, like a playful infant,
Indu with hundred powers and hundred currents.
11 Holy and sweet, while purified, this Indu flows on, a wave of pleasant taste, to Indra,-
Strength-winner, Treasure-finder, Life. bestower.
12 So flow thou on, subduing our assailants, chasing the demons hard to beencountered,
Well-armed and conquering our foes, O Soma.

HYMN CXI. Soma Pavamana.

1. WITH this his golden splendour purifying him, he with his own allies subdues all enemies, as Sara with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.
2 That treasure of the Panis thou discoveredst; thou with thy mothers deckest thee in thine abode, with songs of worship in thine home.
As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the ruddy-hued, threefold hath won life-power, he, glittering, hath won life-power.
3 He moves intelligent, directed to the East. The very beauteous car rivals the beams of light, the beautiful celestial car.
Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

HYMN CXII. Soma Pavamana.

1. WE all have various thoughts and plans, and diverse are the ways of men.
The Brahman seeks the worshipper, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for Indra's sake.
2 The smith with ripe and seasoned plants, with feathers of the birds of air,
With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.
3 A bard am I, my dad's a leech, mammy lays corn upon the stones.
Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.
4 The horse would draw an easy car, gay hosts attract the laugh and jest.
The male desires his mate's approach, the frog is eager for the flood, Flow, Indu, flow for Indra's sake.

HYMN CXIII. Soma Pavamana.

1. LET Vrtra-slaying Indra drink Soma by Saryanavan's side,
Storing up vigour in his heart, prepared to do heroic deeds. Flow, Indu, flow for Indra's sake.
2 Lord of the Quarters, flow thou on, boon Soma, from Arjika land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.
3 Hither hath Surya's Daughter brought the wild Steer whom Parjanya nursed.
Gandharvas have seized bold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.
4 Splendid by Law! declaring Law, truthspeaking, truthful in thy works,
Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.
5 Together flow the meeting streams of him the Great and truly Strong.
The juices of the juicy meet. Made pure by prayer, O Golden-hued, flow, Indu, flow for Indra's sake.
6 O Pavamana, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.
7 O Pavarnana, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.
8 Make me immortal in that realm where dwells the King, Vivasvan's Son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.
9 Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.
10 Make me immortal in that realm of eager wish and strong desire,
The region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra's sake:
11 Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

HYMN CXIV. Soma Pavamana.

1. THE man who waIketh as the Laws of Indu Pavamana bid,-
Men call him rich in children, him, O Soma, who hath met thy thought. Flow, Indu, flow for Indra's sake.
2 Kasyapa, Rsi, lifting up thy voice with hymn-composers' lauds,
Pav reverence to King Soma born the Sovran Ruler of the plants. Flow, Indu, flow for Indra's sake.
3 Seven regions have their several Suns; the ministering priests are seven;
Seven are the Aditya Deities,-with these, O Soma, guard thou us. Flow, Indu, flow for Indra's sake.
4 Guard us with this oblation which, King Soma, hath been dressed for thee.
Let not malignity conquer us, let nothing evil do us harm. Flow, Indu, flow for Indra's sake,

HYMN I. Agni.

1. HIGH hath the Mighty risen before the dawning, and come to us with light from out the darkness.
Fair-shapen Agni with white-shining splendour hath filled at birth all human habitations.
2 Thou, being born, art Child of Earth and Heaven, parted among the plants in beauty, Agni!
The glooms of night thou, Brilliant Babe, subduest, and art come forth, loud roaring, from thy Mothers.
3 Here, being manifested, lofty Visnu, full wise, protects his own supremest station.
When they have offered in his mouth their sweet milk, to him with one accord they sing forth praises.
4 Thence bearing food the Mothers come to meet thee, with food for thee who givest food its increase.
These in their altered form again thou meetest. Thou art Invoking Priest in homes of mortals.
5 Priest of the holy rite, with car that glitters, refulgent Banner of each act of worship,
Sharinging every God through might and glory, even Agni Guest of men I summon hither.
6 So Agni stands on earth's most central station, invested in well-decorated garments.
Born, red of hue, where men pour out libations, O King, as great High Priest bring the Gods hither.
7 Over the earth and over heaven, O Agni, thou, Son, hast ever spread above thy Parents.
Come, Youthfullest! to those who long to meet thee, and hither bring the Gods, O Mighty Victor.

HYMN II. Agni.

1. GLADDEN the yearning Gods, O thou Most Youthful: bring them, O Lord of Seasons, knowing seasons,
With all the Priests Celestial, O Agni. Best worshipper art thou of all Invokers.
2 Thine is the Herald's, thine the Cleanser's office, thinker art thou, wealth-giver, true to Order.
Let us with Svaha offer up oblations, and Agni, worthy God, pay the Gods worship.
3 To the Gods' pathway have we travelled, ready to execute what work we may accomplish.
Let Agni, for he knows, complete the worship. He is the Priest: let him fix rites and seasons.
4 When we most ignorant neglect the statutes of you, O Deities with whom is knowledge,
Wise Agni shall correct our faults and failings, skilled to assign each God his fitting season.
5 When, weak in mind, of feeble understanding, mortals bethink them not of sacrificing,
Then shall the prudent and discerning Agni worship the Gods, best worshipper, in season.
6 Because the Father hath produced thee, Leader of all our solemn rites, their brilliant Banner:
So win by worship pleasant homes abounding in heroes, and rich food to nourish all men.
7 Thou whom the Heaven and Earth, thou whom the Waters, and Tvastar, maker of fair things, created,
Well knowing, all along the Fathers' pathway, shine with resplendent light, enkindled, Agni.

HYMN III. Agni.

1. O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.
He shines, all-knowing, with his lotty splendour: chasing black Night he comes with white-rayed Morning.
2 Having o'ercome the glimmering Black with beauty, and bringing forth the dame the Great Sire's Daughter,
Holding aloft the radiant light of Surya, as messenger of heaven he shines with treasures.
3 Attendant on the Blessed Dame the Blessed hath come: the Lover followeth his Sister.
Agni, far-spreading with conspicuous lustre, hath compassed Night with whitelyshining garments.
4 His goings-forth kindle as 'twere high voices the goings of the auspicious Friend of Agni.
The rays, the bright beams of the strong-jawed, mighty, adorable Steer are visible as he cometh.
5 Whose radiant splendours flow, like sounds, about us, his who is lofty, brilliant, and effulgent,
Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.
6 His powers, whose chariot fellies gleam and glitter have loudly roared while, as with teams, he hasted.
He, the most Godlike, far-extending envoy, shines with flames ancient, resonant, whitely-shining.
7 So bring us ample wealth: seat thee as envoy of the two youthful Matrons, Earth and Heaven.
Let Agni rapid with his rapid, horses, impetuous with impetuous Steeds, come hither.

HYMN IV. Agni.

1. To thee will send praise and bring oblation, as thou hast merited lauds when we invoked thee.
A fountain in the desert art thou, Agni, O Ancient King, to man who fain would worship,
2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O Most Youthful.
Thou art the messenger of Gods and mortals, and goest glorious with thy light between them.
3 Making thee grow as 'twere some noble infant, thy Mother nurtures thee with sweet affection.
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.
4 Foolish are we, O Wise and free from error: verily, Agni, thou dost know thy grandeur.
There lies the form: he moves and licks, and swallows, and, as House-Lord, kisses the Youthful Maiden.
5 He rises ever fresh in ancient fuel: smoke-bannered, gray, he makes the wood his dwelling.
No swimmer, Steer, he presses through the waters, and to his place accordant mortals bear him.
6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.
This is a new hymn meant for thee, O Agni: yoke as it were thy car with parts that glitter.
7 Homage and prayer are thine, O Jatavedas, and this my song shall evermore exalt thee.
Agni, protect our children and descendants, and guard with ever-watcliful care our bodies.

HYMN V. Agni.

1. HE only is the Sea, holder of treasures: born many a time he views the hearts within us.
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.
2 Inhabiting one dwelling-place in common, strong Stallions and the Mares have come together.
The sages guard the seat of Holy Order, and keep the highest names concealed within them.
3 The Holy Pair, of wondrous power, have coupled: they formed the Infant, they who bred produced him.
The central point of all that moves and moves not, the while they wove the Sage's thread with insight
4 For tracks of Order and refreshing viands attend from ancient times the goodly Infant.
Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.
5 He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pusan.
6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.
7 Not Being, Being in the highest heaven, in Aditi's bosom and in Daksa's birthplace,
Is Agni, our first-born of Holy Order, the Milch-cow and the Bull in life's beginning.

HYMN VI Agni

1. THIS is that Agni, he by whose protection, favour, and help. the singer is successful;
Who with the noblest flames of glowing fuel comes forth encompassed with far-spreading lustre.
2 Agni, the Holy One, the everlasting, who shines far beaming with celestial splendours;
He who hath come unto his friends with friendship, like a fleet steed who never trips or stumbles.
3 He who is Lord of all divine oblation, shared by all living men at break of morning,
Agni to whom our offerings are devoted, in whom rests he whose car, through might, is scatheless.
4 Increasing by his strength. while lauds content him, with easy flight unto the Gods he travels.
Agni the cheerful Priest, best Sacrificer, balms with his tongue the Gods with whom he mingles.
5 With songs and adorations bring ye hither Agni who stirs himself at dawn like Indra,
Whom sages laud with hymns as Jatavedas of those who wield the sacrificial ladle.
6 In whom all goodly treasures meet together, even as steeds and riders for the booty.
Inclining hither bring us help, O Agni, even assistance most desired by Indra.
7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni, wast the aim of invocations.
The Gods came near, obedient to thy sunimons, and thus attained their rank as chief Protectors.

HYMN VII. Agni.

1. O AGNI, shared by all men living bring us good luck for sacrifice from earth and heaven.
With us be thine intelligence, WonderWorker! Protect us, God, with thy far-reaching blessings.
2 These hymns brought forth for thee, O Agni, laud thee for bounteous gifts, with cattle and with horses.
Good Lord, when man from thee hath gained enjoyment, by hymns, O noblyborn, hath he obtained it.
3 Agni I deem my Kinsman and my Father, count him my Brother and my Friend for ever.
I honour as the face of lofty Agni in heaven the bright and holy light of Surya.
4 Effectual, Agni, are our prayers for profit. He whom, at home thou, Priest for ever, guardest
Is rich in food, drawn by red steeds, and holy: by day and night to him shall all be pleasant.
5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,
And stablished as Invoker mid the people the ancient Priest the sacrifice's lover.
6 Worship, thyself, O God, the Gods in heaven: what, void of knowledge, shall the fool avail thee?
As thou, O God, hast worshipped Gods by seasons, so, nobly-born! to thine own self pay worship.
7 Agni, be thou our Guardian and Protector bestow upon us life and vital vigour.
Accept, O Mighty One, the gifts we offer, and with unceasing care protect our bodies.

HYMN VIII. Agni.

1. AGNI advances with his lofty banner: the Bull is bellowing to the earth and heavens.
He hath attained the sky's supremest limits. the Steer hath waxen in the lap of waters.
2 The Bull, the youngling with the hump, hath frolicked, the strong and never-ceasing Calf hath bellowed.
Bringing our offerings to the God's assembly, he moves as Chief in his own dwelling-places.
3 Him who hath grasped his Parents' head, they stablished at sacrifice a wave of heavenly lustre.
In his swift flight the red Dawns borne by horses refresh their bodies in the home of Order.
4 For, Vasu thou precedest every Morning, and still hast been the Twins' illuminator.
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.
5 Thou art the Eye and Guard of mighty Order, and Varuna when to sacrifice thou comest.
Thou art the Waters' Child O Jatavedas, envoy of him whose offering thou acceptest.
6 Thou art the Leader of the rite and region, to which with thine auspicious teams thou teadest,
Thy light-bestowing head to heaven thou liftest, making thy tongue the oblationbearer, Agni.
7 Through his wise insight Trita in the cavern, seeking as ever the Chief Sire's intention,
Carefully tended in his Parents' bosom, calling the weapons kin, goes forth to combat.
8 Well-skilled to use the weapons of his Father, Aptya, urged on by Indra, fought the battle.
Then Trita slew the foe seven-rayed, three-headed, and freed the cattle of the Son of Tvastar.
9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.
He smote his three heads from his body, seizing the cattle of the oniniform Son of Tvastar.

HYMN IX. Waters.

1. YE, Waters, are beneficent: so help ye us to energy
That we may look on great delight.
2 Give us a portion of the sap, the most auspicious that ye have,
Like mothers in their longing love.
3 To you we gladly come for him to whose abode ye send us on;
And, Waters, give us procreant strength.
4 The Waters. be to us for drink, Goddesses for our aid and bliss:
Let them stream to us health and strength.
5 1 beg the Floods to give us balm, these Queens who rule o'er precious things,
And have supreme control of men.
6 Within the Waters-Soma thus hath told me-dwell all balms that heal,
And Agni, he who blesseth all.
7 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
8 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.
9 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.

HYMN X.Yama Yami.

1. FAIN would I win my friend to kindly friendship. So may the Sage, come through the air's wide ocean,
Remembering the earth and days to follow, obtain a son, the issue of his father.
2 Thy friend loves not the friendship which considers her who is near in kindred as stranger.
Sons of the mighty Asura, the Heroes, supporters of the heavens, see far around them.
3 Yea, this the Immortals seek of thee with longing, progeny of the sole existing mortal.
Then let thy soul and mine be knit together, and as a loving husband take thy consort.
4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?
Gandharva in the floods, the Dame of Waters-such is our bond, such our most lofty kinship.
5 Even in the womb God Tvastar, Vivifier, shaping all forms, Creator, made us consorts.
None violates his holy ordinances: that we are his the heavens and earth acknowledge.
6 Who knows that earliest day whereof thou speakest? Who hatb beheld it? Who can here declare it?
Great is the Law of Varuna and Mitra. What, wanton! wilt thou say to men to tempt them?
7 I, Yami, am possessed by love of Yama, that I may rest on the same couch beside him.
I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.
8 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.
Not me-go quickly, wanton, with another, and hasten like a chariot wheel to meet him.
9 May Surya's eye with days and nights endow him, and ever may his light spread out before him.
In heaven and earth the kindred Pair commingle. On Yam! be the unbrotherly act of Yama.
10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.
Not me, O fair one,-seek another husband, and make thine arm a pillow for thy consort.
11 Is he a brother when no lord is left her? Is she a sister when Destruction cometh?
Forced by my love these many words I utter. Come near, and hold me in thy close embraces.
12 I will not fold mine arms about thy body: they call it sin when one comes near his sister.
Not me,-prepare thy pleasures with another: thy brother seeks not this from thee, O fair one.
13 Alas! thou art indeed a weakling, Yama we find in thee no trace of heart or spirit.
As round the tree the woodbine clings, another will cling albout thee girt as with a girdle.
14 Embrace another, Yami; let another, even as the woodbine rings the tree, enfold thee.
Win thou his heart and let him win thy fancy, and he shall form with thee a blest alliance.

HYMN XI. Agni

1. THE Bull hath yielded for the Bull the milk of heaven: the Son of Aditi can never be deceived.
According to his wisdom Varuna knoweth all: may he, the Holy, hallow times for sacrifice.
2 Gandharvi spake: may she, the Lady of the flood, amid the river's roaring leave my heart untouched.
May Aditi accomplish all that we desire, and may our eldest Brother tell us this as Chief.
3 Yea, even this blessed Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,
Since they, as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.
4 And the fleet Falcon brought for sacrifice from afar this flowing Drop most excellent and keen of sight,
Then when the Aryan tribes chose as Invoking Priest Agni the Wonder-Worker, and the hymn rose up.
5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.
When thou, having received the sage's strengthening food with lauds, after long toil, cornest with many more.
6 Urge thou thy Parents, as a lover ' to delight: the Lovely One desires and craves it from his heart.
The priest calls out, the sacrificer shows his skill, the Asura tries his strength, and with the hymn is stirred.
7 Far-famed is he, the mortal man, O Agni, thou Son of Strength, who hath obtained thy favour.
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.
8 When, Holy Agni, the divine assembly, the sacred synod mid the Gods, is gathered,
And when thou, Godlike One, dealest forth treasures, vouchsafe us, too, our portion of the riches.
9 Hear us, O Agni, in your common dwelling: harness thy rapid car of Amrta.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XII. Agni

1. HEAVEN and Earth, first by everlasting Order, speakers of truth, are near enough to hear us,
When the God, urging men to worship. sitteth as Priest, assuming all his vital vigour.
2 As God comprising Gods by Law Eternal, bear, as the Chief who knoweth, our oblation,
Smoke-bannered with the fuel, radiant, joyous, better to praise and worship, Priest for ever.
3 When the cow's nectar wins the God completely, men here below are heaven's sustainers.
All the Gods came to this thy heavenly Yajus which from the motley Pair milked oil and water.
4 1 praise your work that ye may make me prosper: hear, Heaven and Earth, Twain Worlds that drop with fatness.
While days and nights go to the world of spirits, here let the Parents with sweet meath refresh us
5 Hath the King siezed us? How have we offended against his holy ordinance? Who knoweth?
For even Mitra mid the Gods is angry there are both song and strength for those who come not.
6 'Tis hard to understand the Immortal's nature, where she who is akin becomes astranger.
Guard ceaselessly, great Agni, him who ponders Yama's name, easy to be comprehended.
7 They in the synod where the Gods rejoice them, where they are seated in Vivasvan's dwelling,
Have given the Moon his beams, the Sun his splendour-the Two unweariedly maintain their brightness.
8 The counsel which the Gods meet to consider, their secret plan,-of that we have no knowledge.
There let God Savitar, Aditi, and Mitra proclaim to Varuna that we are sinless.
9 Hear us, O Agni, in your comninn dwell ing: harness thy rapid car, the car of Amrta.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XIII Havirdhanas.

1. I YOKE with prayer your ancient inspiration: may the laud rise as on the prince's pathway.
All Sons of Immortality shall hear it, all the possessors of celestial natures.
2 When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward.
Take your place, ye who know your proper station: be near, be very near unto our Soma.
3 Five paces have I risen from Earth. I follow her who hath four feet with devout observance.
This by the Sacred Syllable have I measured: I purify in the central place of Order,
4 He, for God's sake, chose death to be his portion. He chose not, for men's good, a life eternal
They sacrificed Brhaspati the Rsi. Yama delivered up his own dear body.
5 The Seven flow to the Youth on whom the Maruts wait: the Sons unto the Father brought the sacrifice.
Both these are his, as his they are the Lords of both: both toil; belonging unto both they prosper well.

HYMN XIV. Yama.

1. HONOUR the King with thine oblations, Yama, Vivasvan's Son, who gathers men together,
Who travelled to the lofty heights above us, who searcbes out and shows the path to many.
2 Yama first found for us a place to dwell in: this pasture never can be taken from
Us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.
3 Mitali prospers there with Kavyas, Yama with Angiras' sons, Brhaspati with Rkvans:
Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation.
4 Come, seat thee on this bed of grass, O Yama, in company with Angirases and Fathers.
Let texts recited by the sages bring thee O King, let this oblation make thee joyful.
5 Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virupa.
To sit on sacred grass at this our worship, I call Vivasvan, too, thy Father hither.
6 Our Fathers are Angirases, Navagvas, Atharvans, Bhrgus who deserve the Soma.
May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness.
7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
'Mere shalt thou look on both the Kings enjoying their sacred food, God Varuna and Yama.
8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.
9 Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.
10 Run and outspeed the two dogs, Sarama's offspring, brindled, four-eyed, upon thy happy pathway.
Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama.
11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the
pathway,-
Entrust this man, O King, to their protection, and with prosperity and health endow him.
12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the People;
May they restore to us a fair existence here and to-day, that we may see the sunlight.
13 To Yama pour the Soma, bring to Yama consecrated gifts:
To Yama sacrifice prepared and heralded by Agni goes.
14 Offer to Yama holy gifts enriched with butter, and draw near:
So may he grant that we may live long days of life among the Gods.
15 Offer to Yama, to the King, oblation very rich in meath:
Bow down before the Rsis of the ancient times, who made this path in days of old.
16 Into the six Expanses flies the Great One in Trkadrukas.
The Gayatri, the Trstup, all metres in Yama are contained.

HYMN XV. Fathers.

1. MAY they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma-
May they who have attained the life of spirits, gentle and righteous, aid us when we call them.
2 Now let us pay this homage to the Fathers, to those who passed of old and those who followed,
Those who have rested in the earthly region, and those who dwell among the Mighty Races.
3 1 have attained the gracious-minded Fathers, I have gained son and progeny from Visnu.
They who enjoy pressed juices with oblation seated on sacred grass, come oftenest hither.
4 Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them.
So come to us with most auspicious favour, and give us health and strength without a trouble.
5 May they, the Fathers, worthy of the Soma, invited to their favourite oblations.
Laid on the sacred grass, come nigh and listen: may they be gracious unto us and bless us.
6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.
Punish us not for any sin, O Fathers, which we through human frailty have committed.
7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.
8 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma banquet,-
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.
9 Come to us, Agni, with the gracioug Fathers who dwell in glowing light, the very Kavyas,
Who thirsted mid the Gods, who hasten hither, oblation winners, theme of singers' praises.
10 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,
Eaters and drinkers of oblations, truthful, who travel with the Deities and Indra.
11 Fathers whom Agni's flames have tasted, come ye nigh: ye kindly leaders, take ye each your proper place.
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.
12 Thou, Agni Jatavedas, when entreated, didst bear the offerings which thou madest fragrant,
And give them to the Fathers who did cat them with Svadha. Eat, thou God, the gifts we bring thee.
13 Thou, Jatavedas, knowest well the number of Fathers who are here and who are absent,
Of Fathers whom we know and whom we know not: accept the sacrifice wellprepared with portions.
14 They who, consumed by fire or not cremated, joy in their offering in the midst of heaven,-
Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

HYMN XVI. Agni.

1. Burn him not up, nor quite consume him, Agni: let not his body or his skin be scattered.
O Jatavedas, when thou hast matured him, then send him on his way unto the Fathers.
2 When thou hast made him ready, Jatavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he shall become the Deities' controller.
3 The Sun receive thine eye, tne Wind thy spirit; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters; go, make thine home in plants with all thy members.
4 Thy portion is the goat: with heat consume him: let thy fierce flame, thy glowing splendour, burn him
With thine auspicious forms, o Jatavedas, bear this man to the region of the pious.
5 Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations.
Wearing new life let him increase his offspring: let him rejoin a body, Jatavedas.
6 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,
May Agni who devoureth all things heal it and Soma who hath passed into the Brahmans.
7 Shield thee with flesh against the flames of Agni, encompass thee about with fat and marrow,
So will the Bold One, eager to attack thee with fierce glow fail to girdle and consume thee.
8 Forbear, O Agni, to upset this ladle: the Gods and they who merit Soma love it.
This ladle, this which serves the Gods to drink from, in this the Immortal Deities rejoice them.
9 1 send afar flesh eating Agni, bearing off stains may he depart to Yama's subjects.
But let this other Jatavedas carry oblation to the Gods, for he is skilful.
10 I choose as God for Father-worship Agni, flesh-eater, who hath past within your dwelling,
While looking on this other Jatavedas. Let him light flames in the supreme assembly.
11 With offerings meet let Agni bring the Fathers who support the Law.
Let him announce oblations paid to Fathers and to Deities.
12 Right gladly would we set thee down, right gladly make thee burn and glow.
Gladly bring yearning Fathers nigh to cat the food of sacrifice.
13 Cool, Agni, and again refresh the spot which thou hast scorched and burnt.
Here let the water-lily grow, and tender grass and leafy herb.
14 O full of coolness, thou cool Plant, full of fresh moisture, freshening Herb,
Come hither with the female frog: fill with delight this Agni here.

HYMN XVII. Various Deities.

1. TVASTAR prepares the bridal of his Daughter: all the world hears the tidings and assembles.
But Yama's Mother, Spouse of great Vivasvan, vanished as she was carried to her dwelling.
2 From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvan.
Saranyu brought to him the Asvin brothers, and then deserted both twinned pairs of children.
3 Guard of the world, whose cattle ne'er are injured, may Pusan bear thee hence, for he hath knowledge.
May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.
4 May Ayu, giver of all life, protect thee, and bear thee forward on the distant pathway.
Thither let Savitar the God transport thee, where dwell the pious who have passed-before thee.
5 Pusan knows all these realms: may he conduct us by ways that are most free from fear and danger.
Giver of blessings, glowing, all-heroic, may he, thewise and watchful, go before us.
6 Pusan was born to move on distant pathways, on the road far from earth and far from heaven.
To both most wonted places of assembly he travels and returns with perfect knowledge.
7 The pious call Sarasvati, they worship Sarasvati while sacrifice proceedeth.
The pious called Sarasvati aforetime. Sarasvati send bliss to him who giveth.
8 Sarasvati, who camest with the Fathers, with them rejoicing thee in our oblations,
Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.
9 Thou, called on as Sarasvati by Fathers who come right forward to our solemn service,
Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.
10 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us:
For, Goddesses, they bear off all defilement: I, rise up from them purified and brightened.
11 Through days of earliest date the Drop descended on this place and on that which was before it.
I offer up, throughout the seven oblations, the Drop which still to one same place is moving.
12 The Drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,
Or from the Adhvaryu's purifying filter, I offer thee with heart and cry of Vasat!
13 That fallen Drop of thine, the stalk which from the ladle fell away,
This present God Brhaspati shall pour it forth to make us rich.
14 The plants of earth are rich in milk, and rich in milk is this my speech;
And rich in milk the essence of the Waters: make me pure therewith.

HYMN XVIII. Various Deities.

1. Go hence, O Death, pursue thy special pathway apart from that which Gods are wont to travel.
To thee I say it who hast eyes and hearest: Touch not our offspring, injure not our heroes.
2 As ye have come effacing Mrtyu's footstep, to further times prolonging your existence,
May ye be rich in children and possessions. cleansed, purified, and meet for sacrificing.
3 Divided from the dead are these, the living: now be our calling on the Gods successful.
We have gone forth for dancing and for laughter, tofurther times prolonging our existence.
4 Here I erect this rampart for the living; let none of these, none other, reach this limit.
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.
5 As the days follow days in close succession, as with the seasons duly come the seasons,
As each successor fails not his foregoer, so form the lives of these, O great Ordainer.
6 Live your full lives ap! find old age delightful, all of you striving one behind the other.
May Tvastar, maker of fair things, be gracious and lengthen out the days of your existence.
7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the dames go up to where he lieth.
8 Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.
9 From his dead hand I take the bow be carried, that it may be our power and might and glory.
There art thou, there; and here with noble heroes may we o'ercome all hosts that fight against us.
10 Betake thee to the Iap of Earth the Mother, of Earth far-spreading, very kind and gracious.
Young Dame, wool-soft unto the guerdongiver, may she preserve tbee from Destruction's bosom.
11 Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him.
Cover him, as a mother wraps her skirt about her child, O Earth.
12 Now let the heaving earth be free from motion: yea,- let a thousand clods remain above him.
Be they to him a home distilling fatness, here let them ever be his place of refuge.
13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding-place.
14 Even as an arrow's feathers, they have set me on a fitting day.
The fit word have I caught and held as 'twere a courser with the rein.

HYMN XIX. Waters or Cows.

1. TURN, go not farther on your way: visit us, O ye Wealthy Ones.
Agni and Soma, ye who bring riches again, secure us wealth.
2 Make these return to us again, bring them beside us once again.
May. Indra give them back to us, and Agni drive them hither-ward.
3 Let them return to us again: under this herdsman let them feed.
Do thou, O Agni, keep them here, and let the wealth we have remain.
4 1 call upon their herdsman, him who knoweth well their coming nigh,
Their parting and their home-return, and watcheth their approach and rest.
5 Yea, let the herdsman, too, return, who marketh well their driving-forth;
Marketh their wandering away, their turning back and coming home.
6 Home-leader, lead them home to us; Indra, restore to us our kine:
We will rejoice in them alive.
7 1 offer you on every side butter and milk and strengthening food.
May all the Holy Deities pour down on us a flood of wealth.
8 O thou Home-leader, lead them home, restore them thou who bringest home.
Four are the quarters of the earth; from these bring back to us our kine,

HYMN XX. Agni.

1. SEND unto us a good and happy mind.
2 1 worship Agni, Youthfullest of Gods, resistless, Friend of laws;
Under whose guard and heavenly light the Spotted seek the Mother's breast:
3 Whom with their mouth they magnify, bannered with flame and homed in light.
He glitters with his row of teeth.
4 Kind, Furtherer of men, he comes, when he hath reached the ends of heaven,
Sage, giving splendour to the clouds.
5 To taste man's offerings, he, the Strong, hath risen erect at sacrifice:
Fixing his dwelling he proceeds.
6 Here are oblation, worship, rest: rapidly comes his furtherance.
To sword-armed Agni come the Gods.
7 With service for chief bliss I seek the Lord of Sacrifice, Agni, whom
They call the Living, Son of Cloud.
8 Blest evermore be all the men who come from us, who magnify
Agni with sacrificial gifts.
9 The path he treads is black and white and red, and striped, and brown, crimson, and glorious.
His sire begat him bright with hues of gold.
10 Thus with his thoughts, O Son of Strength, O Agni, hath Vimada, accordant with the Immortals,
Offered thee hymns, soliciting thy favour. Thou hast brought all food, strength, a prosperous dwelling.

HYMN XXI. Agni.

1. WITH offerings of our own we choose thee, Agni, as Invoking Priest,
For sacrifice with trimmed grass,-at your glad carouse-piercing and brightly shining. Thou art waxing great.
2 The wealthy ones adorn thee, they who bring us horses as their gift:
The sprinkling ladle, Agni,-at your glad carouse -and glowing offering taste thee. Thou art waxing great.
3 The holy statutes rest by thee, as 'twere with ladles that o'erflow.
Black and white-gleaming colours,-at your glad carouse-all glories thou assurnest. Thou art waxing great.
4 O Agni, what thou deemest wealth, Victorious and Immortal One!
Bring thou to give us vigour,-at your glad carouse -splendid at sacrifices. Thou art waxing great.
5 Skilled in all lore is Agni, he whom erst Atharvan brought to life.
He was Vivasvan's envoy, at your glad carouse-the weIl-loved friend of Yama, Thou art waxing great.
6 At sacrifices they adore thee, Agni, when the rite proceeds.
All fair and lovely treasures-at your glad carouse-thou givest him who offers. Thou art waxing great.
7 Men, Agni, have established thee as welcome Priest at holy rites,
Thee whose face shines with butter,-at your glad carouse-bright, with eyes most observant. Thou art waxing great.
8 Wide and aloft thou spreadest thee, O Agni, with tby brilliant flame.
A Bull art thou when bellowing,-at your glad carouse-thou dost impregn the Sisters. Thou art waxing great.

HYMN XXII. Indra.

1. WHERE is famed Indra heard of? With what folk is he renowned to-day as Mitra is,-
Who in the home of Rsis and in secret is extolled with song?
2 Even here is Indra famed, and among us this day the glorious Thunderer is praised,
He who like Mitra mid the folk hath won complete and full renown.
3 He who is Sovran Lord of great and perfect strength, exerter of heroic might,
Who bears the fearless thunder as a father bears his darling son.
4 Harnessing to thy car, as God, two blustering Steeds Of the Wind-God, O Thunderer,
That speed along the shining path, thou making ways art glorified.
5 Even to these dark Steeds of Wind thou of thyself hast come to ride,
Of which no driver may be found, none, be he God or mortal man.
6 When ye approach, men ask you, thee and Usana: Why come ye to our dwelling-place?
Why are ye come to mortal man from distant realms of eapth and heaven?
7 O Indra, thou shalt speak us fair: our holy prayer is offered up.
We pray to thee for help as thou didst strike the monster Susna dead.
8 Around us is the Dasyu, riteless, void of sense, inhuman, keeping alien laws.
Baffle, thou Slayer of the foe, the weapon which this Dasa wields.
9 Hero with Heroes, thou art ours: yea, strong are they whom thou dost help.
In many a place are thy full gifts, and men, like vassals, sing thy praise.
10 Urge thou these heroes on to slay the enemy, brave Thunderer! in the fight with swords.
Even when hid among the tribes of Sages numerous as stars.
11 Swift come those gifts of thine whose hand is prompt to rend and burn, O Hero Thunder-armed:
As thou with thy Companions didst destroy the whole of SuSnia's brood.
12 Let not thine excellent assistance come to us, O Hero Indra, profitless.
May we, may we enjoy the bliss of these thy favours, Thunderer!
13 May those soft impulses of thine, O Indra, be fruitful and innocent to us.
May we know these whose treasures are like those of milch-kine, Thunderer!
14 That Earth, through power of knowing things that may be known, handless and footless yet might thrive,
Thou slewest, turning to the right, gu;na for every living man.
15 Drink, drink the Soma, Hero Indra; be not withheld as thou art good, O Treasure-giver.
Preserve the singers and our liberal princes, and make us wealthy with abundant riches.

HYMN XXIII. Indra.

1. INDRA, whose right hand wields the bolt, we worship, driver of Bay Steeds seeking sundered courses.
Shaking his beard with might he hath arisen, casting his weapons forth and dealing bounties.
2 The treasure which his Bay Steeds found at sacrifice,-this wealth made opulent Indra slayer of the foe.
Rbhu, Rbhuksan, Vaja-he is Lord of Might. The Dasa's very name I utterly destroy.
3 When, with the Princes, Maghavari, famed of old, comes nigh the thunderbolt of gold, and the Controller's car
Which his two Tawny Coursers draw, then Indra is the Sovran Lord of power whose glory spreads afar.
4 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow beard.
When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as wind disturbs the wood.
5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger;
Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous cries.
6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for thee Most Bountiful.
We know the good we gain from him the Mighty One when we attract him as a herdsman calls the kine.
7 Ne'er may this bond of friendship be dissevered, the Rsi Vimada's and thine, O Indra.
We know thou carest for us as a brother with us, O God, be thine auspicious friendship.

HYMN XXIV. Indra. Asvins.

1. O INDRA, drink this Soma, pressed out in the mortar, full of sweets.
Send down to us great riches,-at your glad carouse-in thousands, O Most healthy. Thou art waxing great.
2 To thee with sacrifices, with oblations, and with lauds we come.
Lord of all strength and power, grant-at your glad carouse-the best choiceworthy treasure. Thou art waxing great.
3 Thou who art Lord of precious boons, inciter even of the churl.
Guardian of singers, Indra,-at your glad carouse-save us from woe and hatred. Thou art waxing great.
4 Strong, Lords of Magic power, ye Twain churned the united worlds apart,
When ye, implored by Vimada, Nasatyas, forced apart the pair.
5 When the united pair were rent asunder all the Gods complained.
The Gods to the Nasatyas cried, Bring these together once again.
6 Sweet be my going forth, and rich in sweets be my approach to home.
So, through your Deity, both Gods, enrich us with all pleasantness.

HYMN XXV. Soma.

1. SEND us a good and happy mind, send energy and mental power.
Then-at your glad carouse-let men joy in thy love, Sweet juice! as kine in pasture. Thou. art waxing great.
2 rn all thy forms, O Soma, rest thy powers that influence the heart.
So also these my longings-at your glad carouse-spread themselves seeking riches. Thou art waxing great.
3 Even if, O Soma, I neglect thy laws through my simplicity,
Be gracious-at your glad carouse-as sire to son. Preserve us even from slaughter. T'hou. art waxing great.
4 Our songs in concert go to thee as streams of water to the wells.
Soma, that we may live, grant-at your glad carouse-full powers of mind, like beakers. Thou art waxing great.
5 O Soma, through thy might who art skilful and strong, these longing men,
These sages, have thrown open-at your glad carouse-the stall of kine and horses. Thou art waxing great
6 Our herds thou guardest, Soma, and the moving world spread far and wide.
Thou fittest them for living,-at your glad carouse-looking upon all beings. Thou art waxing great.
7 On all sides, Soma, be to us a Guardian ne'er to be deceived.
King, drive away our foemen-at your glad carouse:-let not the wicked rule us. Thou art waxing great.
8 Be watchful, Soma, passing wise, to give us store of vital strength.
More skilled than man to guide us,-at your glad carouse-save us from harm and sorrow. Thou art waxing great.
9 Chief slayer of our foemen, thou, Indu, art Indra's gracious Friend,
When warriors invoke him-at your glad carouse -in fight, to win them offspring. Thou art waxing great.
10 Victorious is this gladdening drink: to Indra dear it grows in strength.
This-at your glad carouse -enhanced the mighty hymn of the great sage Kaksivan. Thou art waxing great.
11 This to the sage who offers gifts brings power that comes from wealth in kine.
This, better than the seven, hath-at your glad carouse-furthered the blind, the cripple. Thou art waxing great.

HYMN XXVI. Pusan.

1. FORWARD upon their way proceed the ready teams, the lovely songs.
Further them glorious Pusan with yoked chariot, and the Mighty Twain!
2 With sacred hymns let this man here, this singer, win the God to whom
Belong this majesty and might. He hath observed our eulogies.
3 Pusan the Strong hath knowledge of sweet praises even as Indu hath.
He dews our corn with moisture, he bedews the pasture of our kine.
4 We will bethink ourselves of thee, O Pusan, O thou God, as One.
Who brings fulfilment of our hymns, and stirs the singer and the sage.
5 joint-sharer of each sacrifice, the driver of the chariot steeds;
The Rsi who is good to man, the singer's Friend and faithful Guard.
6 One who is Lord of Suca, Lord of Suca caring for herself:
Weaving the raiment of the sheep and making raiment beautiful.
7 The mighty Lord of spoil and wealth, Strong Friend of all prosperity;
He with light movement shakes his beard, lovely and ne'er to be deceived.
8 O Pusan, may those goats of thine turn hitherward thy chariot-pole.
Friend of all suppliants; art thou, born in old time, and arm and sure.
9 May the majestic Pusan speed our chariot with his power and might.
May he increase our store of wealth and listen to this call of ours.

HYMN XXVII. Indra.

1. THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.
I slay the man who brings no milkoblation, unrighteous, powerful, the truth's perverter.
2 Then Will I, when I lead my friends to battle against the radiant persons of the godless,
Prepare for thee at home a vigorous bullock, and pour for thee the fifteen-fold strong juices.
3 I know not him who sayeth and declareth that he hath slain the godless in the battle.
Soon as they see the furious combat raging, men speak forth praises of my vigorous horses.
4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.
5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.
Even the deaf will tremble at my roaring, and every day will dust be agitated.
6 To see the Indraless oblation-drinkers, mean offerers, o'ertaken by destruction!
Then shall the fellies of my car pass over those who have blamed my joyous Friend and scorned him.
7 Thou wast, thou grewest to full vital vigour: an earlier saw, a later one shall see thee.
Two canopies, as 'twere, are round about him who reacheth to the limit of this region.
8 The freed kine eat the barley of the pious. 1 saw them as they wandered with the herdsman.
The calling of the pious rang around them. What portion will these kine afford their owner?
9 When we who cat the grass of men are gathered I am with barley-eaters in the corn-land.
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.
10 There wilt thou hold as true my spoken purpose, to bring together quadrupeds. and bipeds.
I will divide, without a fight, his riches who warreth here, against the Bull, with women.
11 When a man's daughter hath been ever eyeless, who, knowing, will be wroth with her for blindness?
Which of the two will loose on him his anger-the man who leads her home or he who woos her?
12 How many a maid is pleasing to the suitor who fain would marry for her splendid riches?
If the girl be both good and fair of feature, she finds, herself, a friend among the people.
13 His feet have grasped: he eats the man who meets him. Around his head he sets the head for shelter.
Sitting anear and right above he smites us, and follows earth that lies spread out beneath him.
14 High, leafless, shadowless, and swift is Heaven: the Mother stands, the Youngling, loosed, is feeding.
Loud hath she lowed, licking Another's offspring. In what world hath the Cow laid down her udder?
15 Seven heroes from the nether part ascended, and from the upper part came eight together.
Nine from behind came armed with winnowing-baskets: ten from the front pressed o'er the rock's high ridges.
16 One of the ten, the tawny, shared in common, they send to execute their final purpose.
The Mother carries on her breast the Infant of noble form and soothes it while it knows not.
17 The Heroes dressed with fire the fatted wether: the dice were thrown by way of sport and gaming.
Two reach the plain amid the heavenly waters, hallowing and with means of purifying.
18 Crying aloud they ran in all directions: One half of them will cook, and not the other.
To me hath Savitar, this God, declared it: He will perform, whose food is wood and butter.
19 I saw a troop advancing from the distance moved, not by wheels but their own God-like nature.
The Friendly One seeks human generations, destroying, still new bands of evil beings.
20 These my two Bulls, even Pramara's, are harnessed: drive them not far; here let them often linger.
The waters even shall aid him to his object, and the all-cleansing Sun who is above us.

21 This is the thunderbolt which often whirleth down from the lofty misty realm of Surya.
Beyond this realm there is another glory so through old age they pass and feel no sorrow.
22 Bound fast to,every tree the cow is lowing, and thence the man-consuming birds are flying,
Then all this world, though pressing juice for Indra and strengthening the Rsi, is affrighted.
23 In the Gods' mansion stood the first-created, and from their separation came the later.
Three warm the Earth while holding stores of water, and Two of these convey the murmuring moisture.
24 This is thy life: and do thou mark and know it. As such, hide not thyself in time of battle.
He manifests the light and hides the vapour: his foot is never free from robes that veil it.

HYMN XXVIII. Indra. Vasukra.

1. Now all my other friends are here assembled: my Sire-in-law alone hath not come hither.
So might he eat the grain and drink the Soma, and, satisfied, return unto; his dwelling.
2 Loud belloweth the Bull whose horns are sharpened: upon the height above earth's breadth he standeth.
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.
3 Men with the stone press out for thee, O Indra, strong, gladdening Soma, and thereof thou drinkest.
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.
4 Resolve for me, O singer, this my riddle: The rivers send their swelling water backward:
The fox steals up to the approaching lion: the jackal drives the wild-boar from the brushwood.
5 How shall I solve this riddle, I, the simple, declare the thought of thee the Wise and Mighty?
Tell us, well knowing, as befits the season: Whitherward is thy prosperous car advancing?
6 Thus do they magnify me, me the mighty higher than even high heaven is my car-pole.
I all at once demolish many thousands: my Sire begot me with no foe to match me.
7 Yea, and the Gods have known me also, Indra, as mighty, fierce and strong in every exploit.
Exulting with the bolt I slaughtered Vrtra, and for the offerer oped with might the cow-stall.
8 The Deities approached, they carried axes; splitting the wood they came with their attendants.
They laid good timber in the fire-receivers, and burnt the grass up where they found it growing.
9 The hare hath swallowed up the opposing razor: I sundered with a clod the distant mountain.
The great will I make subject to the little: the calf shall wax in strength and cat the bullock.
10 There hath the strong-winged eagle left his talon, as a snared lion leaves the trap that caught him.
Even the wild steer in his thirst is captured: the leather strap still holds his foot entangled.
11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.
12 They were well occupied with holy duties who sped in person with their lauds to Soma.
Speaking like man, mete to us wealth and booty: in heaven thou hast the name and fame of Hero.

HYMN XXIX. Indra.

1. As sits the young bird on the tree rejoicing, ye, swift Pair, have been roused by clear laudation,
Whose Herald-Priest through many days is Indra, earth's Guardian, Friend of men, the best of Heroes.
2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero!
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.
3 What was the gladdening draught that pleased thee, Indra? Speed through our doors to songs, for thou art mighty.
Why comest thou to me, what gift attracts thee? Fain would I bring thee food most meet to offer.
4 Indra, what fame hath one like thee mid heroes? With what plan wilt thou act? Why hast thou sought us?
As a true Friend, Wide-Strider! to sustain us, since food absorbs the thought of each among us.
5 Speed happily those, as Surya ends his journey, who meet his wish as bridegrooms meet their spouses;
Men who present, O Indra strong by nature, with food the many songs that tell thy praises.
6 Thine are two measures, Indra, wide-wellmeted, heaven for thy majesty, earth for thy wisdom.
Here for thy choice are Somas mixed with butter: may the sweet meath be pleasant for thy drinking.
7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.
O'er earth's expanse hath he grown great by wisdom, the Friend of man, and by heroic exploits.
8 Indra hath conquered in his wars, the Mighty: men strive in multitudes to win his friendship.
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

HYMN XXX. Waters.

1. As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,
The glorious food of Varuna and Mitra. To him who spreadeth far this laud I offer.
2 Adhvaryus, he ye ready with oblations,, and come with longing to the longing Waters,
Down on which looks the. purple-tinted Eagle. Pour ye that flowing wave this day, deft-handed.
3 Go to the reservoir, O ye Adhvaryus worship the Waters' Child with your oblations.
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.
4 He who shines bright in floods, unfed with fuel, whom sages worship at their sacrifices:
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:
5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels.
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.
6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.
In heart accordant and in wish one-minded are the Adhvaryus and the heavenly Waters.
7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,-
Even to that Indra send the meath-rich current, the wave that gratifies the Gods, O Waters.
8 Send forth to him the meath-rich wave, O Rivers, which is your offspring and a well of sweetness,
Oil-balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.
9 Send forth the rapture-giving wave, O Rivers, which Indra drinks, which sets the Twain in motion;
The well that springeth from the clouds, desirous, that wandereth triple-formed, distilling transport.
10 These winding Streams which with their double current, like cattle-raiders, seek the lower pastures,-
Waters which dwell together, thrive together, Queens, Mothers of the world, these, Rsi, honour.
11 Send forth our sacrifice with holy worship send forth the hymn and prayer for gain of riches.
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.
12 For, wealthy Waters, ye control all treasures: ye bring auspicious intellect and Amrta.
Ye are the Queens of independent riches Sarasvati give full life to the singer!
13 When I behold the Waters coming hither, carrying with them milk and mcath and butter,
Bearing the well-pressed Soma juice to Indra, they harmonize in spirit with Adhvaryus.
14 Rich, they are come with wealth for living beings, O friends, Adhvaryus, seat them in their places.
Seat them on holy grass, ye Soma-bringers in harmony with the Offspring of the Waters.
15 Now to this grass are come the longing Waters: the Pious Ones are seated at our worship.
Adbvaryus, press the Soma juice for Indra so will the service of the Gods be easy.

HYMN XXXI. Visvedevas.

1. MAY benediction of the Gods approach us, holy, to aid us with all rapid succours.
Therewith may we be happily befriended, and pass triumphant over all our troubles.
2 A man should think on wealth and strive to win it by adoration on the path of Order,
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.
3 The hymn is formed, poured are the allotted portions: as to a ford friends come unto the Wondrous.
We have obtained the power of case and comfort, we haVe become acquainted, with Immortals.
4 Pleased be the Eternal Lord who loves the household with this man whom God Savitar created.
May Bhaga Aryaman grace him with cattle: may he appear to him, and be, delightful.
5 Like the Dawns' dwelling-place be this assembly, where in their might men rich in food have gathered.
Striving to share the praises of this singer. To us come strengthening and effectual riches!
6 This Bull's most gracious far-extended favour existed first of all in full abundance.
By his support they are maintained in common who in the Asura's mansion dwell together.
7 What was the tree, what wood, in sooth, produced it, from which they fashioned forth the Earth and Heaven?
These Twain stand fast and wax not old for ever: these have sung praise to many a day and morning.
8 Not only here is this: more is beyond us. He is the Bull, the Heaven's and Earth's supporter.
With power divine he makes his skin a filter, when the Bay Coursers bear him on as Surya.
9 He passes o'er the broad earth like a Stega: he penetrates the world as Wind the mist-cloud.
He, balmed with oil, near Varuna and Mitra, like Agni in the wood, hath shot forth splendour.
10 When suddenly called the cow that erst was barren, she, self-protected, ended all her troubles.
Earth, when the first son sprang from sire and mother, cast up the gami, that which men were seeking.
11 To Nrsad's son they gave the name of Kainva, and he the brown-hued courser won the treasure.
For him dark-coloured streamed the shining udder: none made it swell for him. Thus Order willed it.

HYMN XXXII. Indra.

1. FORTH speed the Pair to bring the meditating God, benevolent with boons sent in return for boons.
May Indra graciously accept both gifts from us, when he hath knowledge of the flowing Soma juice.
2 Thou wanderest far, O Indra, through the spheres of light and realms of earth, the region, thou whom many praise!
Let those who often bring their solemn rites conquer the noisy babblers who present no gifts.
3 More beautiful than beauty must this seem to me, when the son duly careth for his parents' line.
The wife attracts the husband: with a shout of joy the man's auspicious marriage is performed aright.
4 This beauteous place of meeting have I looked upon, where, like milch-cows, the kine order the marriage train;
Where the Herd's Mother counts as first and best of all, and round her are the seven-toned people of the choir.
5 The Pious One hath reached your place before the rest: One only moves victorious with the Rudras' band.
To these your helpers pour our meath, Immortal Gods, with whom your song of praise hath power to win their gifts.
6 He who maintains the Laws of God informed me that thou wast lying hidden in the waters.
Indra, who knoweth well, beheld and showed thee. By him instructed am I come, O Agni.
7 The stranger asks the way of him who knows it: taught by the skilful guide he travels onward.
This is, in truth, the blessing of instruction: he finds the path that leads directly forward.
8 Even now he breathed: these days hath he remembered. Concealed, he sucked the bosom of his Mother.
Yet in his youth old age hath come upon him: he hath grown gracious, good, and free from anger.
9 O Kalasa, all these blessings will we bring them, O Kurusravana, who give rich presents.
May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

HYMN XXXIII. Various Deities.

1. THE urgings of the people have impelled me, and by,the nearest way I bring you Pusan.
The Universal Gods have brought me safely. The cry was heard, Behold, Dubsasu cometh!
2 The ribs that compass me give pain and trouble me like rival wives.
Indigence, nakedness, exhaustion press me sore: my mind is fluttering like a bird's.
3 As rats eat weavers' threads, cares are consuming me, thy singer, gatakratu, me.
Have mercy on us once, O Indra, Bounteous Lord: be thou a Father unto us.
4 I the priests' Rsi chose as prince most liberal Kurusravana,
The son of Trasadasyu's son,
5 Whose three bays harnessed to the car bear me straight onward: I will laud
The giver of a thousand meeds,
6 The sire of Upamasravas, even him whose words were passing sweet,
As a fair field is to its lord.
7 Mark, Upamasravas, his son, mark, grandson of Mitratithi:
I am thy father's eulogist.
8 If I controlled Immortal Gods, yea, even were I Lord of men,
My liberal prince were living still.
9 None lives, even had he hundred lives, beyond the statute of the Gods
So am I parted from my friend.

HYMN XXXIV. Dice, Etc.

1. SPRUNG from tall trees on windy heights, these rollers transport me as they turn upon the table.
Dearer to me the die that never slumbers than the deep draught of Mujavan's own Soma.
2 She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake, whose single point is final, mine own devoted wife I alienated.
3 My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
As of a costly horse grown old and feeble, I find not any profit of the gamester.
4 Others caress the wife of him whose riches the die hath coveted, that rapid courser:
Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.
5 When I resolve to play with these no longer, my friends depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.
6 The gamester seeks the gambling-house, and wonders, his body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.
7 Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good.
8 Merrily sports their troop, the three-and-fifty, like Savitar the God whose ways are faithful.
They bend not even to the mighty's anger: the King himself pays homage and reveres them.
9 Downward they roll, and then spring quickly upward, and, handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal, though cold themselves they bum the heart to ashes.
10 The gambler's wife is left forlorn and wretched: the mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking riches, he goes by night unto the home of others.
11 Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling.
He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast.
12 To the great captain of your mighty army, who hath become the host's imperial leader,
To him I show my ten extended fingers: I speak the truth. No wealth am I withholding.
13 Play not with dice: no, cultivate thy corn-land. Enjoy the gain, and deem that wealth sufficient.
There are thy cattle there thy wife, O gambler. So this good Savitar himself hath told me.
14 Make me your friend: show us some little mercy. Assail us not with your terrific fierceness.
Appeased be your malignity and anger, and let the brown dice snare some other captive.

HYMN XXXV. Visvedevas.

1. THESE fires associate with Indra are awake, bringing their light when first the Dawn begins to shine.
May Heaven and Earth, great Pair, observe our holy work. We claim for us this day the favour of the Gods.
2 Yea, for ourselves we claim the grace of Heaven and Earth, of Saryanavan, of the Hills and Mother Streams.
For innocence we pray to Surya and to Dawn. So may the flowing Soma bring us bliss to-day.
3 May the great Twain, the Mothers, Heaven and Earth, this day preserve us free from sin for peace and happiness.
May Morning sending forth her light drive sin afar. We pray to kindled Agni for felicity.
4 May this first Dawn bring us the host of gracious Gods: rich, may it richly shine for us who strive for wealth.
The wrath of the malignant may we keep afar. We pray to kindled Agni for feilicity.
5 Dawns, who come forward with the bright beams of the Sun, and at your earliest flushing bring to us the light,
Shine ye on us to-day auspicious, for renown. We pray to kindled Agni for felicity.
6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.
The Asvin Pair have harnessed their swift-moving car. We pray to kindled Agni for felicity.
7 Send us to-day a portion choice and excellent, O Savitar, for thou art he who dealeth wealth.
I cry to Dhisana, Mother of opulence. We pray to kindled Agni for felicity.
8 Further me this declaring of Eternal Law, the Law of Gods, as we mortals acknowledge it!
The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.
9 This day we pray with innocence in strewing grass, adjusting pressing-stones, and perfecting the hymn.
Thou in the Adityas' keeping movest restlessly. We pray to kindled Agni for felicity.
10 To our great holy grass I bid the Gods at morn to banquet, and will seat them as the seven priests,-
Varuna, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.
11 Come hither, O Adityas, for our perfect weal: accordant help our sacrifice that we may thrive.
Pusan, Brhaspati, Bhaga, both Asvins, and enkindled Agni we implore for happiness.
12 Adityas, Gods, vouchsafe that this our home may be praise-worthy, prosperous, our heroes' sure defence,
For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity.
13 This day may all the Maruts, all he near us with aid: may all our fires be well enkindled.
May all Gods come to us with gracious favour. May spoil and wealth he ours, and all possessions.
14 He whom ye aid, O Deities, in battle, whom ye protect and rescue from affliction,
Who fears no danger at your milk-libation, -such may we be to feast the Gods, ye Mighty.

HYMN XXXVI. Visvedevas.

1. THERE are the Dawn and Night, the grand and beauteous Pair, Earth, Heaven, and Varuna, Mitra, and Aryaman.
Indra I call, the Maruts, Mountains, and the Floods, Adityas, Heaven and Earth, the Waters, and the Sky.
2 May Dyaus and Prthivi, wise, true to Holy Law, keep us in safety from distress and injury.
Let not malignant Nirrti rule over us. We crave to-day this gracious favour of the Gods.
3 Mother of Mitra and of opulent Varuna, may Aditi preserve us safe from all distress.
May we obtain the light of heaven without a foe. We crave this gracious favour of the Gods to-day.
4 May ringing press-stones keep the Raksasas afar, ill dream, and Nirrti, and each voracious fiend.
May the Adityas and the Maruts shelter us. We crave this gracious favour of the Gods to-day.
5 Full flow libations; on our grass let Indra sit; Brhaspati the singer laud with Sama hymns!
Wise be our hearts' imaginings that we may live. We crave this gracious favour of the Gods to-day.
6 Ye Asvins, make our sacrifice ascend to heaven, and animate the rite that it may send us bliss,
Offered with holy oil, with forward-speeding rein. We crave the gracious favour of the Gods to-day.
7 Hither I call the band of Maruts, swift to hear, great, purifying, bringing bliss, to he our Friends.
May we increase our wealth to glorify our name. We crave this graciousfavour of the Gods to-day.
8 We bring the Stay of Life, who makes the waters swell, swift-hearing, Friend of Gods, who waits on sacrifice.
May we control that Power, Soma whose rays are bright. We crave this gracious favour of the Gods to-day.
9 Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win.
Let the prayer-haters bear our sin to every side. We crave this gracious favour of the Gods to-day.
10 Hear us, O ye who claim the worship of mankind, and give us, O ye Gods, the gift for which we pray,
Victorious wisdom, fame with heroes and with wealth. We crave to-day this gracious favour of the Gods.
11 We crave the gracious favour of the Gods to-day, great favour of great Gods, sublime and free from foes,
That we may gain rich treasure sprung from hero sons. We crave this gracious favour of the Gods to-day.
12 In great enkindled Agni's keeping, and, for bliss, free from all sin before Mitra and Varuna.
May we share Savitar's best animating help. We crave this gracious favour of the Gods to-day.
13 All ye, the Gods whom Savitar the Father of truth, and Varuna and Mitra govern,
Give us prosperity with hero children, and opulence in kine and various treasure.
14 Savitar, Savitar from cast and westward, Savitar, Savitar from north and southward,
Savitar send us perfect health and comfort, Savitar let our days of life be lengthened!

HYMN XXXVII. Surya.

1. Do homage unto Varuna's and Mitra's Eye: offer this solemn worship to the Mighty God,
Who seeth far away, the Ensign, born of Gods. Sing praises unto Surya, to the Son of Dyaus.
2 May this my truthful speech guard me on every side wherever heaven and earth and days are spread abroad.
All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.
3 No godless man from time remotest draws thee down when thou art driving forth with winged dappled Steeds.
One lustre waits upon thee moving to the cast, and, Surya, thou arisest with a different light.
4 O Surya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing,
Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.
5 Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath.
When Surya, we address our prayers to thee to-day, may the Gods favour this our purpose and desire.
6 This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear.
Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.
7 Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin,
Long-living, may we look, O Surya, upon thee uprising day by day, thou great as Mitra is!
8 Surya, may we live long and look upon thee still, thee, O Far-seeing One, bringing the glorious light,
The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.
9 Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,
O Surya with the golden hair, ascend for us day after day, still bringing purer innocence.
10 Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre.
Bestow on us, O Surya, varied riches, to bless us in our home and when we travel.
11 Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds,
That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.
12 If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart,
That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

HYMN XXXVIII. Indra.

1. O INDRA, in this battle great and glorious, in this loud din of war help us to victory,
Where in the strife for kine among bold ring-decked men arrows fly all around and heroes are subdued.
2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.
Sakra, may we be thine, the friendly Conqueror's: even as we desire, O Vasu, so do thou.
3 The godless man, much-lauded Indra, whether he be Dasa or be Arya, who would war with us,-
Easy to conquer he for thee, with us, these foes: with thee may we subdue them in the clash of fight.
4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,
Indra, famed Hero, winner in the deadly strife, let us bring hitherward to-day to favour us.
5 For, Indra, I have heard thee called Self. capturer, One, Steer! who never yields, who urges even the churl.
Release thyself from Kutsa and come hither. How shall one like thee sit still bound that he may not move?

HYMN XXXIX. Asvins.

1. As 'twere the name of father, easy to invoke, we all assembled here invoke this Car of yours,
Asvins, your swiftly-rolling circumambient Car which he who worships must invoke at eve and dawn.
2 Awake all pleasant strains and let the hymns flow forth: raise up abundant fulness: this is our desire.
Asvins, bestow on us a glorious heritage, and give our princes treasure fair as Soma is.
3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
Men call you too, Nasatyas, healers of the blind, the thin and feeble, and the man with broken bones.
4 Ye made Cyavana, weak and worn with length of days, young again, like a car, that he had power to move.
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.
5 We will declare among the folk your ancient deeds heroic; yea, ye were Physicians bringing health.
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Asvins, may believe.
6 Listen to me, O Asvins; I have cried to you. Give me-your aid as sire and mother aid their son.
Poor, without kin or friend or ties of blood am I. Save me before it be too late, from this my curse.
7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.
Ye, came unto the calling of the weakling's dame, and granted noble offspring to the happy wife.
8 Ye gave a ain the vigour of his youthful life to tge sage Kali when old age was coming nigh.
Ye rescued Vandana and raised him from the pit, and in a moment gave Vispala power to move.
9 Ye Asvins Twain, endowed with manly strength, brought forth Reblia when hidden in the cave and well-nigh dead,
Freed Saptavadliri, and for Atri caused the pit heated with fire to be a pleasant resting-place.
10 On Pedu ye bestowed, Asvins, a courser white, mighty with nine-and-ninety varied gifts of strength,
A horse to be renowned, who bore his friend at speed, joy-giving, Bhaga-like to be invoked of men.
11 From no side, ye Two Kings whom none may check or stay, doth grief, distress, or danger come u on the man
Whom, Asvins swift to hear, borne on your glowing path, ye with your Consort make the foremost in the race.
12 Come on that Chariot which the Rbhus wrought for you, the Chariot, Asvins, that is speedier than thought,
At harnessing whereof Heaven's Daughter springs to birth, and from Vivasvan come auspicious Night and Day.
13 Come, Conquerors of the sundered mountain, to our home, Asvins who made the cow stream milk for Sayu's sake,
Ye who delivered even from the wolf's deep throat and set again at liberty the swallowed quail.
14 We have prepared this laud for you, O Asvins, and, like the Bhrgus, as a car have framed it,
Have decked it as a maid to meet the bridegroom, and brought it as a son, our stay for ever.

HYMN XL. Asvins.

1. YOUR radiant Chariot-whither goes it on its way?-who decks it for you, Heroes, for its happy course,
Starting at daybreak, visiting each morning every house, borne hitherward through prayer unto the sacrifice?
2 Where are ye, Asvins, in the evening, where at morn? Where is your haltingplace, where rest ye for the night?
Who brings you homeward, as the widow bedward draws her husband's brother, as the bride attracts the groom?
3 Early ye sing forth praise as with a herald's voice, and, meet for worship, go each morning to the house.
Whom do ye ever bring to ruin? Unto whose libations come ye, Heroes, like two Sons of Kings?
4 Even as hunters follow two wild elephants, we with oblations call you down at morn and eve.
To folk who pay you offierings at appointed times, Chiefs, Lords of splendour, ye bring food to strengthen them.
5 To you, O Asvins, came the daughter of a King, Ghosa, and said, O Heroes, this I beg of you:
Be near me in the day, he near me in the night: help me to gain a car-borne chieftain rich in steeds.
6 O Asvins, ye are wise: as Kutsa comes to men, bring your car nigh the folk of him who sings your praise.
The bee, O Asvins, bears your honey in her mouth, as the maid carries it purified in her hand.
7 To Bhujyu and to Vasa ye come near with help, O Asvins, to Sinjara and to Usana.
Your worshipper secures your friendship for himself. Through your protection I desire felicity.
8 Krsa and Sayu ye protect, ye Asvins Twain: ye Two assist the widow and the worshipper;
And ye throw open, Asvins, unto those who win the cattle-stall that thunders with its serenfold mouth.
9 The Woman hath brought forth, the Infant hath appeared, the plants of wondrous beauty straightway have sprung up.
To him the rivers run as down a deep descent, and he this day becomes their master and their lord.
10 They mourn the living, cry aloud, at sacrifice: the men have set their thoughts upon a distant cast.
A lovely thing for fathers who have gathered here,-a joy to husbands,-are the wives their arms shall clasp
11 Of this we have no knowledge. Tall it forth to us, now the youth rests within the chambers of the bride.
Fain would we reach the dwelling of the vigorous Steer who loves the kine, O Asvins: this is our desire.
12 Your favouring grace hath come, ye Lords of ample wealth: Asvins, our longings are stored up within your hearts.
Ye, Lords of splendour, have become our twofold guard: may we as welcome friends reach Aryaman's abode.
13 Even so, rejoicing in the dwelling-place of man, give hero sons and riches to the eloquent.
Make a ford, Lords of splendour, where men well may drink: remove the spiteful tree-stump standing in the path.
14 O Asvins, Wonder-Workers, Lords of lustre, where and with what folk do ye delight yourselves to-day?
Who hath detained them with him? Whither are they gone? Unto what sage's or what worshipper's abode?

HYMN XLI. Asvins.

1. THAT general Car of yours, invoked by many a man, that comes to our libations, three-wheeled, meet for lauds,
That circumambient Car, worthy of sacrifice, we call with our pure hymns at earliest flush of dawn.
2 Ye, O Nasatyas, mount that early-harnessed Car, that travels early, laden with its freight of balm,
Wherewith ye, Heroes, visit clans who sacrifice, even the poor man's worship where the priest attends.
3 If to the deft Adhvaryu with the meath in hand, or to the Kindler firm in strength, the household friend,
Or to the sage's poured libations ye approach, come thence, O Asvins, now to drink the offered meath.

HYMN XLII. Indra.

1. EVEN as an archer shoots afar his arrow, offer the laud to him with meet adornment.
Quell with your voice the wicked's voice, O sages. Singer, make Indra rest beside the Soma.
2 Draw thy Friend to thee like a cow at milking: O Singer, wake up Indra as a lover.
Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.
3 Why, Maghavan, do they call thee Bounteous; Giver? Quicken me: thou, I hear, art he who quickens.
Sakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.
4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.
Him who brings gifts the Hero makes his comrade: with him who pours no juice he seeks not friendship.
5 Whoso with plenteous food for him expresses strong Somas as much quickly-coming treasure,
For him he overthrows in early morning his swift well-weaponed foes, and slays the tyrant.
6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes,-
Before him even afar the foe must tremble: low before him must bow all human glories.
7 With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.
O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.
8 Indra, the swallower of strong libations rich in the boons they bring, the potent Somas,
He, Maghavan, will not restrict his bounty he brings much wealth unto the Soma-presser.
9 Yea, by superior play he wins advantage, when he, a gambler, piles his gains in season.
Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his treasure.
10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners!
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIII. Indra.

1. IN perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
2 Directed unto thee my spirit never strays, for I have set my hopes on thee, O Much-invoked!
Sit, Wonderful! as King upon the sacred grass, and let thy drinking-place be by the Soma juice.
3 From indigence and hunger Indra turns away: Maghavan hath dominion over precious wealth.
These the Seven Rivers flowing on their downward path increase the vital vigour of the potent Steer.
4 As on the fair-leafed tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the Aryas' light.
5 As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.
6 Maghavan came by turns to all the tribes of men: the Steer took notice of the people's songs of praise.
The man in whose libations Sakra hath delight by means of potent Somas vanquisheth his foes.
7 When Soma streams together unto Indra flow like waters to the river, rivulets to the lake,
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.
8 He rushes through the region like a furious Bull, he who hath made these floods the dames of worthy lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.
9 Let the keen axe come forth together with the light: here be,.as erst, the teeming cow of sacrifice.
Let the Red God shine bright with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.
10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIV. Indra.

1. MAY Sovran Indra come to the carousal, he who by Holy Law is strong and active,
The overcomer of all conquering forces with his great steer-like power that hath no limit.
2 Firm-seated is thy car, thy Steeds are docile; thy hand, O King, holds, firmly grasped, the thunder.
On thy fair path, O Lord of men, come quickly: we will increase thy powers when thou hast drunken.
3 Let strong and mighty Steeds who bear this Mighty Indra, the Lord of men, whose arm wields thunder,
Bring unto us, as sharers of our banquet, the Steer of conquering might, of real vigour.
4 So like a Bull thou rushest to the Lord who loves the trough, the Sage, the prop of vigour, in the vat,
Prepare thine energies, collect them in thyself: be for our profit as the Master of the wise.
5 May precious treasures come to us-so will I pray. Come to the votary's gift offered with beauteous laud.
Thou art the Lord, as such sit on this holy grass: thy vessels are inviolate as Law commands.
6 Far went our earlist invocation of the Gods, and won us glories that can never be surpassed.
They who could not ascend the ship of sacrifice, sink down in desolation, trembling with alarm.
7 So be the others, evil-hearted, far away, whose horses, difficult to harness, have been yoked.
Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.
8 He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid-region quake.
He stays apart the two confronting bowls; he sings lauds in the potent Soma's joy when he hath drunk.
9 I bear this deftly-fashioned goad of thine, wherewith thou, Maghavan, shalt break the strikers with the hoof.
At this libation mayst thou be well satisfied. Partake the juice, partake the worship, Maghavan.
10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLV. Agni.

1. FIRST Agni sprang to life from out of Heaven: the second time from us came Jatavedas.
Thirdly the Manly-souled was in the waters. The pious lauds and kindles him the Eternal.
2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.
We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.
3 The Manly-souled lit thee in sea and waters, man's Viewer lit thee in the breast of heaven,
There as thou stoodest in the third high region the Steers increased thee in the water's bosom.
4 Agni roared out, like Dyaus what time he thunders: he licked the ground about the plants he flickered.
At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.
5 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma,
Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.
6 Germ of the world, ensign of all creation, be sprang to life and filled the earth and heavens.
Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.
7 So among mortals was Immortal Agni stablished as holy wise and willing envoy.
He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.
8 Like gold to look on, far he shone refulgent, beaming imperishable life for glory,
Agni by vital powers became immortal when his prolific Father Dyaus begat him.
9 Whoso this day, O God whose flames are lovely, prepares a cake, O Agni, mixt with butter,
Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.
10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.
Dear let him be to Surya, dear to Agni, preeminent with son and children's children.
11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.
12 Agni, the Friend of men, the Soma's keeper, Vaisvanara, hath been lauded by the Rsis.
We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

HYMN XLVI. Agni.

1. STABLISHED for thee, to lend thee vital forces, Giver of wealth, Guard of his servant's body.
The Great Priest, born, who knows the clouds, Abider with men, is seated in the lap of waters.
2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,
Wise Bhrgus, yearning in their hearts, pursued him, and found him lurking where the floods are gathered.
3 On the Cow's forehead, with laborious searching, Trita, the offspring of Vibhiavas, found him.
Born in our houses, Youthful, joy-bestower, he now becomes the central point of brightness.
4 Yearning, with homage, they have set and made him blithe Priest among mankind, oblation-bearer,
Leader of rites and Purifier, envoy of men, as sacrifice that still advances.
5 The foolish brought the ne'er-bewildered forward, great, Victor, Song-inspirer, Fort-destroyer.
Leading the Youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.
6 Holding his station firmly in the houses, Trita sat down within his home surrounded
Thence, as Law bids, departs the Tribes' Companion having collected men with no compulsion.
7 His are the fires, eternal, purifying, that make the houses move, whose smoke is shining,
White, waxing in their strength, for ever stirring, and sitting in the wood; like winds are Somas.
8 The tongue of Agni bears away the praisesong, and, through his care for Earth, her operations.
Him, bright and radiant, living men have stablished as their blithe Priest, the Chief of Sacrificers.
9 That Agni, him whom Heaven and Earth engendered, the Waters. Tvastar, and with might, the Bhrgus,
Him Matarisvan and the Gods have fashioned holy for man and first to be entreated.
10 Agni, whom Gods have made oblationbearer, and much-desiring men regard as holy,
Give life to him who lauds thee when he worships, and then shall glorious men in troops adore thee.

HYMN XLVII. Indra Vaikuntha.

1. THY right hand have we grasped in ours, O Indra, longing for treasure, Treasure-Lord of treasures!
Because we know thee, Hero, Lord of cattle: vouchsafe us mighty and resplendent riches.
2 Wealth, fully armed, good guard and kind protector, sprung from four seas, the prop and stay of treasures,
Fraught with great bounties, meet for praise and glory; vouchsafe us mighty and resplendent riches.
3 Wealth, with good Brahmans, Indra! God-attended, high, wide, and deep, arid based on broad foundations,
Strong, with famed Rsis, conquering our foemen: vouchsafe us mighty and resplendent riches.
4 Victorious, winning strength, with hero sages, confirmed in power, most useful, wealth-attracting,
True, Indra! crushing forts and slaying Dasyus: vouchsafe us mighty and resplendent riches.
5 Wealthy in heroes and in cars and horses, strength hundredfold and thousandfold, O Indra,
With manly sages, happy troops, Iight-winning: vouchsafe us mighty and resplentdent riches.
6 To Saptagu the sage, the holy-minded, to him, Brhaspati, the song approaches,
Angiras' Son who must be met with homage: vouchsafe us mighty and reslendent riches.
7 My lauds, like envoys, craving loving-kindness, go forth to Indra with their strong entreaty,
Moving his heart and uttered by my spirit: vouchsafe us mighty and resplendent riches.
8 Grant us the boon for which I pray, O Indra, a spacious home unmatched among the people.
To this may Heaven and Earth accord approval: vouchsafe us mighty and resplendent riches.

HYMN XLVIII. Indra Vaikuntha.

1. I WAS the first possessor of all precious gear: the wealth of every man I win and gather up.
On me as on a Father living creatures call; I deal enjoyment to tho. man who offers gifts.
2 I, Indra, am Atharvan's stay and firm support: I brought forth kine to Trita from the Dragon's grasp.
I stripped the Dasyus of their manly might, and gave the cattle-stalls to Matarigvan and Dadhyac.
3 For me hath Tvastar forged the iron thunderbolt: in me the Gods have centred intellectual power.
My sheen is like the Sun's insufferably bright: men honour me as Lord for past and future deeds.
4 I won myself these herdi of cattle, steeds and kine, and gold in ample store, with my destructive bolt.
I give full many a thousand to the worshipper, what time the Somas and the lauds have made me glad.
5 Indra am I none ever wins my wealth from me never at any time am I a thrall to death.
Pressing the Soma, ask riches from me alone: ye, Purus, in my friendship shall not suffer harm.
6 These, breathing loud in fury, two and two, who caused Indra to bring his bolt of thunder to the fray,
The challengers, I struck with deadly weapon down: firm stand what words the God speaks to his worshippers.
This One by stronger might I conquered singly; yea, also two: shall three prevail against me?
Like many sheaves upon the floor I thrash them. How can my foes, the Indraless, revile me?
8 Against the Gungus I made Atithigva strong, and kept him mid the folk like Vrtra-conquering strength,
When I won glory in the great foe-slaying fight, in battle where Karanja fell, and Parnaya.
9 With food for mine enjoyment Sapya Nami came: he joined me as a friend of old in search of kine.
As I bestowed on him an arrow for the fight I made him worthy of the song apd hymn of praise.
10 One of the two hath Soma, seen within it; the Herdsman with the bone shows forth the other.
He, fain to fight the Bull whose horns were sharpened, stood fettered in the demon's ample region.
11 I, as a God, ne'er violate the statutes of Gods, of Vasus, Rudriyas, Adityas.
These Gods have formed me for auspicious vigour, unconquered and invincible for ever.

HYMN XLIX.Indra Vaikuntha.

1. I HAVE enriched the singer with surpassing wealth; I have allowed the holy hymn to strengthen me.
I, furtherer of him who offers sacrifice, have conquered in each fight the men who worship not.
2 The People of the heavens, the waters, and the earth have stablished me among the Gods with Indra's name.
I took unto myself the two swift vigorous Bays that speed on divers paths, and the fierce bolt for strength.
3 With deadly blows I smote Atka for Kavi's sake; I guarded Kutsa well with these saving helps.
As Susna's slayer I brandished the dart of death: I gave not up the Aryan name to Dasyu foes.
4 Smadibha, Tugra, and the Vetasus I gave as prey to Kutsa, father-like, to succour him.
I was a worthy King to rule the worshipper, when I gave Tuji dear inviolable gifts.
5 I gave up Mrgaya to Srutarvan as his prey because he ever followed me and kept my laws.
For Ayu's sake I caused Veta to bend and bow, and into Savya's hand delivered Padgrbhi.
6 1, I crushed Navavastva of the lofty car, the Dasa, as the Vrtra-slayer kills the fiends;
When straightway on the region's farthest edge I brought the God who makes the lights to broaden and increase.
7 I travel round about borne onward in my might by the fleet-footed dappled Horses of the Sun.
When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.
8 Stronger am I than Nabus, I who slew the seven: I glorified with might Yadu and Turvaga.
I brought another low, with strength I bent his strength: I let the mighty nine-and-ninety wax in power.
9 Bull over all the streams that flow along the earth, I took the Seven Rivers as mine own domain.
I, gifted with great wisdom, spread the floods abroad: by war I found for man the way to high success.
10 I set within these cows the white milk which no God, not even Tvastar's self, had there deposited,-
Much-longed-for, in the breasts, the udders of the kine, the savoury sweets of meath, the milk and Soma juice.
11 Even thus hath Indra Maghavan, truly bounteous, sped Gods and men with mighty operation.
The pious glorify all these thine exploits, Lord of Bay Coursers, Strong, and Selfresplendent.

HYMN L. Indra Vaikuntha.

1. I LAUD your Mighty One who joyeth in the juice, him who is shared by all men, who created all;
Indra, whose conquering strength is powerful in war, whose fame and manly vigour Heaven and Earth revere.
2 He with his friend is active, lauded, good to man, Indra who must be glorified by one like me.
Hero, Lord of the brave, all cars are thy delight, warring with Vrtra, or for waters, or for spoil.
3 Who are the men whom thou wilt further, Indra, who strive to win thy bliss allied with riches?
Who urged thee forward to exert thy power divine, to valour, in the war for waters on their fields?
4 Thou, Indra, through the holy prayer art mighty, worthy of sacrifice at all libations.
In every fight thou castest heroes on the ground: thou art the noblest song, O Lord of all the folk.
5 Help now, as Highest, those who toil at sacrifice: well do the people know thy great protecting might.
Thou shalt be Everlasing, Giver of success yea, on all these libations thou bestowest strength.
6 All these libations thou makest effectual, of which thou art thyself supporter, Son of Power.
Therefore thy vessel is to be esteemed the best, sacrifice, holy text, prayer, and exalted speech.
7 They who with flowing Soma pray to thee, O Sage, to pour on them thy gifts of opulence and wealth,
May they come forward, through their spirit, on the path of bliss, in the wild joy of Soma juice effused.

HYMN LI. Agni. Gods.

1. LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters.
One Deity alone, O Jatavedas Agni, saw all thy forms in sundry places.
2 What God hath seen me? Who of all their number clearly beheld my forms in many places?
Where lie, then, all the sacred logs of Agni that lead him God-ward, Varuna and Mitra?
3 In many places, Agni Jatavedas, we sought thee hidden in the plants and waters.
Then Yama marked thee, God of wondrous splendour! effulgent from thy tenfold secret dwelling,
4 I fled in fear from sacrificial worship, Varuna, lest the Gods should thus engage me.
Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.
5 Come; man is pious and would fain do worship, he waits prepared: in gloom thou, Agni, dwellest.
Make pathways leading God-ward clear and easy, and bear oblations with a kindly spirit.
6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.
So,Varuna, I fled afar through terror, as flies the wild-bull from an archer's bowstring.
7 We give thee life unwasting, Jatavedas, so that, employed, thou never shalt be injured.
So, nobly born! shalt thou with kindly spirit bear to the Gods their share of men's oblations.
8 Grant me the first oblations and the latter, entire, my forceful shares of holy presents,
The soul of plants, the fatness of the waters, and let there be long life, ye Gods, to Agni.
9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.
Let all this sacrifice be thine, O Agni, and let the world's four regions how before thee.

HYMN LII. Gods.

1. INSTRUCT me, all ye Gods, how I, elected your Priest, must seat me here, and how address you.
Instruct me how to deal to each his portion, and by what ' path to bring you man's oblation.
2 I sit as Priest most skilled in sacrificing: the Maruts and all Deities impel me.
Asvins, each day yours is the Adhvaryu's duty: Brahman and wood are here: 'tis yours to offer.
3 Who is the Priest? Is he the Priest of Yama? On whom is thrust this God-appointed honour?
He springs to life each month, each day that passes; so Gods have made him their oblation-bearer.
4 The Gods have made me bearer of oblations, who slipped away and passed through many troubles.
Wise Agni shall ordain for us the worship, whether five-wayed, threefold, or seven-threaded.
5 So will I win you strength and life for ever. O Gods, that I may give you room and freedom.
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.
6 The Deities three hundred and thirty-nine, have served and honoured Agni,
Strewn sacred grass, anointed him with butter, and seated him as Priest, the Gods' Invoker.

HYMN LIII. Agni Saucika Gods.

1. HE hath arrived, he whom we sought with longing, who skilled in sacrifice well knows its courses.
Let him discharge his sacrificial duties: let him sit down as Friend who was before
Us.
2 Best Priest, he hath been won by being seated, for he hath looked on the well-ordered viands.
Come, let usworship Gods who must be worshipped, and pouring oil, laud those who should be lauded.
3 Now hath he made the feast of Gods effective: now have we found the secret tongue of worship.
Now hath he come, sweet, robed in vital vigour, and made our calling on the Gods effective.
4 This prelude of my speech I now will utter, whereby we Gods may quell our Asura foemen.
Eaters of strengthening food who merit worship, O ye Five Tribes, be pleased with mine oblation.
5 May the Five Tribes be pleased with mine oblation, and the Cow's Sons and all who merit worship.
From earthly trouble may the earth protect us, and air's mid realm from woe that comes from heaven.
6 Spinning the thread, follow the region's splendid light: guard thou the path ways well which wisdom hath prepared.
Weave ye the knotless labour of the bards who sing: be Manu thou, and bring the Heavenly People forth.
7 Lovers of Soma, bind the chariot traces fast: set ye the reins in order and embellish them.
Bring hitherward the car with seats where eight may sit, whereon the Gods have brought the treasure that we love.
8 Here flows Asmanvati: hold fast each other, keep yourselves up, and pass, my friends, the river.
There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.
9 Tvastar, most deft of workmen, knew each magic art, bringing most blessed bowls that hold the drink of Gods.
His axe, wrought of good metal, he is sharpening now, wherewith the radiant Brahmanaspati will cut.
10 Now, O ye Sapient Ones, make ye the axes sharp wherewith ye fashion bowls to hold the Amrta.
Knowing the secret places make ye ready that whereby the Gods have gotten immortality.
11 Ye with a secret tongue and dark intention laid the maiden deep within, the calf within the mouth.
They evermore are near us with their gracious help: successful is the song that strives for victory.

HYMN LIV. Indra.

1. I SING thy fame that, Maghavan, through thy Greatness the heavens and earth invoked thee in their terror,
Thou, aiding Gods, didst quell the power of Dasas, what time thou holpest many a race, O Indra.
2 When thou wast roaming, waxen strong in body, telling thy might, Indra, among the people,
All that men called thy battles was illusion: no foe hast thou to-day, nor erst hast found one.
3 Who are the Rsis, then, who comprehended before our time the bounds of all thy greatness?
For from thy body thou hast generated at the same time the Mother and the Father.
4 Thou, Mighty Steer, hast four supremest natures, Asura natures that may ne'er be injured.
All these, O Maghavan, thou surely knowest, wherewith thou hast performed thy great achievements.
5 Thou hast all treasures in thy sole possession, treasures made manifest and treasures hidden.
Defer not thou, O Maghavan, my longing: thou, art Director, Indra, thou art Giver.
6 To him who set the light in things of splendour, and with all sweetness blent essential sweetness,
To Indra hath this welcome hymn that strengthens been uttered by the votary Brhaduktha.

HYMN LV. Indra.

1. FAR is that secret name by which, in terror, the worlds invoked thee and thou gavest vigour
The earth and heaven thou settest near each other, and Maghavan, madest bright thy Brother's Children.
2 Great is that secret name and far-extending, whereby thou madest all that is and shall be.
The Five Tribes whom he loveth well have entered the light he loveth that was made aforetime.
3 He filled the heaven and earth and all between them, Gods five times sevenfold in their proper seasons.
With four-and-thirty lights he looks around him, lights of one colour though their ways are divers.
4 As first among the lights, O Dawn, thou shonest, whereby thou broughtest forth the Stay of Increase,
Great art thou, matchless is thine Asura nature, who, high above, art kin to those beneath thee.
5 The old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the Gods' high wisdom in its greatness: he who died yesterday to-day is living.
6 Strong is the Red Bird in his strength, great Hero, who from of old hath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
7 Through these the Thunderer gained strong manly vigour, through whom he waxed in power to smite down Vrtra,-
Who through the might of Indra's operation came forth as Gods in course of Law and Order.
8 All-strong, performing works with his companion, All-marking, rapid Victor, Curse-averter,
The Hero, waxing, after draughts of Soma, blew far from heaven the Dasyus with his weapon.

HYMN LVI. Visvedevas.

1. HERE is one light for thee, another yonder: enter the third and he therewith united.
Uniting with a body be thou welcome, dear to the Gods in their sublimest birthplace.
2 Bearing thy body, Vajin, may thy body afford us blessing and thyself protection.
Unswerving, stablish as it were in heaven thine own light as the mighty God's supporter.
3 Strong Steed art thou: go to the yearning Maidens with vigour, happily go to heaven and praises:
Fly happily to the Gods with easy passage, according to the first and faithful statutes.
4 Part of their grandeur have the Fathers also gained: the Gods have seated mental power in them as Gods.
They have embraced within themselves all energies, which, issuing forth, again into their bodies pass.
5 They strode through all the region with victorious might, establishing the old immeasurable laws.
They compassed in their bodies all existing things, and streamed forth offipring in many successive forms.
6 In two ways have the sons established in his place the Asura who finds the light, by the third act,
As fathers, they have set their heritage on earth, their offspring, as a thread continuously spun out.
7 As in a ship through billows, so through regions of air, with blessings, through toils and troubles
Hath Brhaduktha brought his seed with glory, and placed it here and in the realms beyond us.

HYMN LVIL Visvedevas.

1. LET us not, Indra, leave the path, the Soma-presser's sacrifice:
Let no malignity dwell with us.
2 May we obtain, completely wrought, the thread spun out to reach the Gods,
That perfecteth the sacrifice.
3 We call the spirit hither with the Soma of our parted sires,
Yea, with the Fathers' holy hymns.
4 Thy spirit come to thee again for wisdom, energy, and lire,
That thou mayst long behold the sun!
5 O Fathers, may the Heavenly Folk give us our spirit once again,
That we may be with those who live.
6 O Soma with the spirit still within us, blest with progeny,
May we be busied in the law.

HYMN LVIII. Manas or Spirit.

1. THY spirit, that went far away to Yama to Vivasvan's Son,
We cause to come to thee again that thou mayst live and sojourn here.
2 Thy spirit, that went far away, that passed away to earth and heaven,
We cause to come to thee again that thou mayst live and sojourn here.
3 Thy spirit, that went far away, away to the four-cornered earth,
We cause to come to thee again that thou mayst live and sojourn here.
4 Thy spirit, that went far away to the four quarters of the world,
We cause to come to thee again that thou mayst live and sojourn here.
5 Thy spirit, that went far away, away unto the billowy sea,
We cause to come to thee again that thou mayst live and sojourn here.
6 Thy spirit, that went far away to beams of light that flash and flow,
We cause to come to tbee again that thou mayst live and sojourn here.
7 Thy spirit, that went far away, went to the waters and the plants,
We cause to come to thee again that thou mayst live and sojourn here.
8 Thy spirit, that went far away, that visited the Sun and Dawn.
We cause to come to thee again that thou mayst live and sojourn here.
9 Thy spirit, that went far away, away to lofty mountain heights,
We cause to come to thee again that thou mayst live and sojourn here.
10 Thy spirit, that went far away into this All, that lives and moves,
We cause to come to thee again that thou mayst live and sojourn here.
11 Thy spirit, that went far away to distant realms beyond our ken,
We cause to come to thee again that thou mayst live and sojourn here.
12 Thy spirit, that went far away to all that is and is to be,
We cause to come to thee again that thou mayst live and sojourn heie.

HYMN LIX. Nirrti and Others.

1. His life hath been renewed and carried forward as two men, car-borne, by the skilful driver.
One falls, then seeks the goal with quickened vigour. Let Nirrti depart to distant places.
2 Here is the psalm for wealth, and food, in plenty: let us do many deeds to bring us glory.
All these our doings shall delight the singer. Let Nirrti depart to distant places.
3 May we o'ercome our foes with acts of valour, as heaven is over earth, hills over lowlands.
All these our deeds the singer hath considered. Let Nirrti depart to distant places.
4 Give us not up as prey to death, O Sorna still let us look upon the Sun arising.
Let our old age with passing days be kindly. Let Nirrti depart to distant places.
5 O Asuniti, keep the soul within us, and make the days we have to live yet longer.
Grant that we still may look upon the sunlight: strengthen thy body with the oil we bring thee.
6 Give us our sight again, O Asuniti, give us again our breath and our enjoyment.
Long may we look upon the Sun uprising; O Anumati, favour thou and bless us.
7 May Earth restore to us our vital spirit, may Heaven the Goddess and mid-air restore it.
May Soma give us once again our body, and Pusan show the Path of peace and comfort.
8 May both Worlds bless Subandhu, young Mothers of everlasting Law.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.
9 Health-giving medicines descend sent down from heaven in twos and threes,
Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.
10 Drive forward thou the wagon-ox, O Indra, which brought Usinarani's wagon hither.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

HYMN LX. Asamati and Others.-

1. BRINGING our homage we have come to one magnificent in look.
Glorified of the mighty Gods
2 To Asamati, spring of gifts, lord of the brave, a radiant car,
The conqueror of Bhajeratha
3 Who, when the spear hath armed his hand, or even weaponless o'erthrows
Men strong as buffaloes in fight;
4 Him in whose service flourishes Iksvaku, rich and dazzling-bright.
As the Five Tribes that are in heaven.
5 Indra, support the princely power of Rathaprosthas matched by none,
Even as the Sun for all to see.
6 Thou for Agastya's sister's sons yokest thy pair of ruddy steeds.
Thou troddest niggards under foot, all those, O King, who brought no gifts.
7 This is the mother, this the sire, this one hath come to be thy life.
What brings thee forth is even this. Now come, Subandhu, get thee forth.
8 As with the leather thong they bind the chariot yoke to hold it fast,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.
9 Even as this earth, the mighty earth, holds fast the monarchs of the wood.
So have I held thy spirit fast, held it for life and not for death, held it for thy security.
10 Subandlin's spirit I have brought from Yarna, from Vivasvan's Son,
Brought it for life and not for death, yea, brought it for security.
11 The wind blows downward from on high, downward the Sun-God sends his heat,
Downward the milch-cow pours her milk: so downward go thy pain and grief.
12 Felicitous is this mine hand, yet more felicitous is this.
This hand contains all healing balms, and this makes whole with gentle touch.

HYMN LXI. Visvedevas.

1. THE welcome speaker in the storm of battle uttered with might this prayer to win the Asvins,
When the most liberal God, for Paktha, rescued his parents, and assailed the seven Hotras.
2 Cyavana, purposing deceptive presents, with all ingredients, made the altar ready.
Most sweet-voiced Turvayana poured oblations like floods of widely fertilizing water.
3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.
With arrows in his hand the Very Mighty forced from him all obedience of a servant.
4 I call on you the Sons of Dyaus, the Asvins, that a dark cow to my red kine be added.
Enjoy my sacrifice, come to my viands contented, not deceiving expectation. '
10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.
They who approached the twice-strong stable's keeper, meedless would milk the rocks that naught had shaken.
11 Swift was new friendship with the maid they quickly accepted it as genuine seed and bounty.
Milk which the cow Sabardugha had yielded was the bright heritage which to thee they offered.
12 When afterwards they woke- and missed the cattle, the speaker thus in joyful mood addressed them:
Matchless are singers throulgh the Vasu's nature; he bringeth them all food and all possessions.
13 His followers then who dwelt in sundry places came and desired too slay the son of Nrsad.
Resistless foe, be found the hidden treasure of Susna multiplied in numerous offipring.
14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the Gods are sitting,
Thou who art called Agni or Jatavedas, Priest, hear us, guileless Priest of holy worship.
15 And, Indra, bring, that I may laud and serve them, those Two resplendent glorious Nasatyas,
Blithe, bounteous, man-like, to the sacrificer, honoured among our men with offered viands.
16 This King is praised and honoured as Ordainer: himself the bridge, the Sage speeds o'er the waters.
He hath stirred up Kaksivan, stirred up Agni, as the steed's swift wheel drives the felly onward.
17 Vaitarana, doubly kinsman, sacrificer, shall milk the cow who ne'er hath calved, Sabardhu,
When I encompass Varuna and Mitra with lauds, and Aryaman in safest shelter.
18 Their kin, the Prince in heaven, thy nearest kinsman, turning his thought to thee thus speaks in kindness:
This is our highest bond: I am his offspring. How many others came ere I succeeded?
19 Here is my kinship, here the place I dwell in: these are my Gods; I in full strength am present.
Twice-born am I, the first-born Son of Order: the Cow milked this when first she had her being.
20 So mid these tribes he rests, the friendly envoy, borne on two paths, refulgent Lord of fuel.
When, like a line, the Babe springs up erectly, his Mother straight hath borne him strong to bless us.
21 Then went the milch-kine forth to please the damsel, and for the good of every man that liveth.
Hear us, O wealthy Lord; begin our worship. Thou hast grown mighty through Asvaghna's virtues.
22 And take thou notice of us also, Indra, for ample riches, King whose arm wields thunder!
Protect our wealthy nobles, guard our princes unmenaced near thee, Lord of Tawny Coursers.
23 When he goes forth, ye Pair of Kings, for booty, speeding to war and praise to please the singer,-
I was the dearest sage of those about him,-let him lead these away and bring them safely.
24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:
Impetuous be his son and fleet his courser: and may I be his priest to win him glory.
25 If, for our strength, the priest with adoration to win your friendship made the laud accepted,

That laud shall be a branching road to virtue for every one to whom the songs are suited.
26 Glorified thus, with holy hymns and homage:-Of noble race, with Waters, God-attended
May he enrich us for our prayers and praises: now can the cow be milked; the path is open.
27 Be to us, then, ye Gods who merit worship, be ye of one accord our strong protection,
Who went on various ways and brought us vigour, ye who are undeceivable explorers.

HYMN LXII. Visvedevas, Etc.

1. YE, who, adorned with guerdon through the sacrifice, have won you Indra's friendship and eternal life,
Even to you be happiness, Angirases. Welcome the son of Manu, ye who are most wise.
2 The Fathers, who drave forth the wealth in cattle, have in the year's courses cleft Vala by Eternal Law:
A lengthened life be yours, O ye Angirases. Welcome the son of Manu, ye who are most wise.
3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the Mother, out on every side.
Fair wealth of progeny be yours, Angirases. Welcome the son of Manu, ye who are most wise.
4 This kinsman in your dwellingplace speaks pleasant words: give car to this, ye Rsis, children of the Gods.
High Brahman dignity be yours, Angirases. Welcome the son of Manu, ye who are most wise.
5 Distinguished by their varied form, these Rsis have been deeply moved.
These are the sons of Angirases: from Agni have they sprung to life.
6 Distinguished by their varied form, they sprang from Agni, from the sky.
Navagva and Dasagva, noblest Angiras, he giveth bounty with the Gods.
7 With Indra for associate the priests have cleared the stable full of steeds and kine,
Giving to me a thousand with their eightmarked cars, they gained renown among the Gods.
8 May this man's sons be multiplied; like springing corn may Manu grow,
Who gives at once in bounteous gift a thousand kine, a hundred steeds.
9 No one attains to him, as though a man would grasp the heights of heaven.
Savarnya's sacrificial meed hath broadened like an ample flood.
10 Yadu and Turva, too, have given two Dasas, well-disposed, to serve,
Together with great store of kine.
11 Blest be the hamlet's chief, most liberal Manu, and may his bounty rival that of Surya.
May the God let Ssvarni's life be leng
thened, with whom, unwearied, we have lived and prospered.

HYMN LXIII. Visvedevas.

1. MAY they who would assume kinship from far away, Vivasvan's generations, dearly loved of men,
Even the Gods who sit upon the sacred grass of Nahusa's son Yayati, bless and comfort us.
2 For worthy of obeisance, Gods, are all your names, worthy of adoration and of sacrifice.
Ye who were born from waters, and from Aditi, and from the earth, do ye here listen to my call.
3 I will rejoice in these Adityas for my weal, for whom the Mother pours forth water rich in balm,
And Dyaus the Infinite, firm as a rock, sweet milk,-Gods active, strong through lauds, whose might the Bull upholds.
4 Looking on men, ne'er slumbering, they by their deserts attained as Gods to lofty immortality.
Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of heaven.
5 Great Kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,-
These I invite with adoration and with hymns, mighty Adityas, Aditi, for happiness.
6 Who offereth to you the laud that ye accept, O ye All-Gods of Manu, many as ye are?
Who, Mighty Ones, will prepare for you the sacrifice to bear us over trouble to felicity?
7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,
Vouchsafe us, ye Adityas, sheitcr free from fear, and make us good and easy paths to happiness.
8 Wise Deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves,
Save us from uncommitted and committed sin, preserve us from all sin to-day for happiness.
9 In battles we invoke Indra still swift to hear, and all the holy Host of Heaven who banish grief,
Agni, Mitra, and Varuna that we may gain, Dyays, Bhaga, Maruts, Prthivi for happiness:
10 Mightily-saving Earth, incomparable Heaven the good guide Aditi who gives secure defence
The well-oared heavenly Ship that lets no waters in, free from defect, will we ascend for happiness.
11 Bless us, all Holy Ones, that we may have your help, guard and protect us from malignant injury.
With fruitful invocation may we call on you, Gods, who give ear to us for grace, for happiness.
12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.
Keep far away from us all hatred, O ye Gods, and give us ample shelter for our happiness.
13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny.
Whom ye with your good guidance, O Adityas, lead safely through all his pain and grief to happiness.
14 That which ye guard and grace in battle, O ye Gods, ye Maruts, where the prize is wealth, where heroes win,
That conquering Car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.
15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle, for the light;
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.
16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,-
May she at home and far away preserve us, and dwell with us under the Gods' protection
17 Thus hatb the thoughtful sage, the son of Plati, praised you, O Aditi and all Adityas,
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXIV. Visvedevas.

1. WHAT God, of those who hear, is he whose well-praised name we may record in this our sacrifice; and how?
Who will be gracious? Who of many give us bliss? Who out of all the Host will come to lend us aid?
2 The will and thoughts within my breast exert their power: they yearn with love, and fly to all the regions round.
None other comforter is found save only these: my longings and my hopes are fixt upon the Gods.
3 To Narasamsa and to Pusan I sing forth, unconcealable Agni kindied by the Gods.
To Sun and Moon, two Moons, to Yama in the heaven, to Trita, Vata, Dawn, Night, and the Atvins Twain.
4 How is the Sage extolled whom the loud singers praise? What voice, what hymn is used to laud Brhaspati?
May Aja-Ekapad with Rkvans swift to hear, and Ahi of the Deep listen unto our call.
5 Aditi, to the birth of Daksa and the vow thou summonest the Kings Mitra and Varuna.
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.
6 May all those vigorous Coursers listen to our cry, hearers of invocation, speeding on their way;
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every race.
7 Bring ye Purandbi, bring Vayu who yokes his steeds, for friendship bring ye Pusan with your songs of praise:
They with one mind, one thought attend the sacrifice, urged by the favouring aid of Savitar the God.
8 The thrice-seven wandering Rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid,
Krsanu, Tisya, archers to our gathering-place, and Rudra strong amid the Rudras we invoke.
9 Let the great Streams come hither with their mighty help, Sindhu, Sarasvati, and Sarayu with waves.
Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.
10 And let Brhaddiva, the Mother, hear our call, and Tvastar, Father, with the Goddesses and Dames.
Rbhuksan, Vaja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well!
11 Pleasant to look on as a dwelling rich in food is the blest favour of the Maruts, Rudra's Sons.
May we be famed among the folk for wealth in kine. and ever come to you, ye Gods, with sacred food.
12 The thought which ye, O Maruts, Indra and ye Gods have given to me, and ye, Mitra and Varuna,-
Cause this to grow and swell like a milchcow with milk. Will ye not bear away my songs upon your car?
13 O Maruts, do ye never, never recollect and call again to mind this our relationship?
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.
14 The Mothers, Heaven and Earth, those mighty Goddesses, worthy of sacrifice, ecune with the race of Gods.
These Two with their support uphold both Gods and men, and with the Fathers pour the copious genial stream.
15 This invocation wins all good that we desire Brhaspati, highly-praised Aramati, are here,
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard with hymns.

16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,
Gaya, the priestly singer, with his praises and hymns contented the Celestial people.
17 Thus hath the thoughtful sage the son of Plati, praised you, O Aaiti and all Adityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXV. Visvedevas.

I. MAY Agni, Indra, Mitra, Varuna consent, Aryaman, Vayu, Pusan, and Sarasvati,
Adityas, Maruts, Visnu, Soma, lofty Sky, Rudra and Aditi, and Brahmanaspati.
2 Indra and Agni, Hero-lords when Vrtra fell, dwelling together, speeding emulously on,
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmament.
3 Skilled in the Law I lift the hymn of praise to these, Law-strengtheners, unassailed, and great in majesty.
These in their wondrous bounty send the watery sea: may they as kindly Friends send gifts to make us great.
4 They with their might have stayed Heaven, Earth, and Prthivi, the Lord of Light, the firmament, -the lustrous spheres.
Even as fleet-foot steeds who make their masters glad, the princely Gods are praised, most bountiful to man.
5 Bring gifts to Mitra and to Varuna who, Lords of all, in spirit never fail the worshipper,
Whose statute shines on high through everlasting Law, whose places of sure refuge are the heavens and earth.
6 The cow who yielding milk goes her appointed way hither to us as leader of holy rites,
Speaking aloud to Varuna and the worshipper, shall with oblation serve Vivasvan and the Gods.
7 The Gods whose tongue is Agni dwell in heaven, and sit, aiders of Law, reflecting, in the seat of Law.
They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.
8 Born in the oldest time, the Parents dwelling round are sharers of one mansion in the home of Law.
Bound by their common vow Dyaus, Prthivi stream forth the moisture rich in oil to Varuna the Steer.
9 Parjanya, Vata, mighty, senders of the rain, Indra and Vayu, Varuna, Mitra, Aryaman:
We call on Aditi, Adityas, and the Gods, those who are on the earth, in waters, and in heaven.
10 Tvastar and Vayu, those who count as Rbhus, both celestial Hotar-priests, and Dawn for happiness,
Winners of wealth, we call, and wise Brhaspati, destroyer of our foes, and Soma Indra's Friend.
11 They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.
These very bounteous Gods made the Sun mount to heaven, and spread the righteous laws of Aryas o'er the land.
12 O Asvins, ye delivered Bhujyu from distress, ye animated Syava, Vadhrmati's son.
To Vimada ye brought his consort Kamadyu, and gave his lost Visnapu back to Visvaka.
13 Thunder, the lightning's daughter, Aja-Ekapad, heaven's bearer, Sindhu, and the waters of the sea:
Hear all the Gods my words, Sarasvati give ear together with Purandhi and with Holy Thoughts.
14 With Holy Thoughts and with Purandhi may all Gods, knowing the Law immortal, Manu's Holy Ones,
Boon-givers, favourers, finders of light, and Heaven, with gracious love accept my songs, my prayer, my hymn.
15 Immortal Gods have I, Vasistha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVI. Visvedevas.

1. I CALL the Gods of lofty glory for our weal, the makers of the light, well-skilled in sacrifice;
Those who have waxen mightily, Masters of all wealth, Immortal, strengthening Law, the Gods whom Indra leads.
2 For the strong band of Maruts will we frame a hymn: the chiefs shall bring forth sacrifice for Indra's troop,
Who, sent by Indra and advised by Varuna, have gotten for themselves a share of Surya's light
3 May Indra with the Vasus keep our dwelling safe, and Aditi with Adityas lend us sure defence.
May the God Rudra with the Rudras favour us, and Tvastar with the Dames further us to success.
4 Aditi, Heaven and Earth, the great eternal Law, Indra, Visnu, the Maruts, and the lofty Sky.
We call upon Adityas, on the Gods, for help, on Vasus, Rudras, Savitar of wondrous deeds.
5 With Holy Thoughts Sarasvan, firm-lawed Varuna, great Vayu, Pusan, Visnu, and the Asvins Twain,
Lords of all wealth, Immortal, furtherers of prayer, grant us a triply-guarding refuge from distress.
6 Strong be the sacrifice, strong be the Holy Ones, strong the preparers of oblation, strong the Gods.
Mighty be Heaven and Earth, true to eternal Law, strong be Parjanya, strong be they who laud the Strong.
7 To win us strength I glorify the Mighty Twain, Agni and Soma, Mighty Ones whom many laud.
May these vouchsafe us shelter with a triple guard, these whom the strong have served in worship of the Gods.
8 Potent, with firm-fixt laws, arranging sacrifice, visiting solemn rites in splendour of the day,
Obeying Order, these whose priest is Agni, free from falsehood, poured the waters out when Vrtra died.
9 The Holy Ones engendered, for their several laws, the heavens and earth, the waters, and the plants and trees.
They filled the firmament with heavenly light for help: the Gods embodied Wish and made it beautiful.
10 May they who bear up heaven, the Rbhus deft of hand, and Vata and Parjanya of the thundering Bull,
The waters and the plants, promote the songs we sing: come Bhaga, Rati, and the Vaijns to my call.
11 Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja-Ekapad,
The Dragon of the Deep, shall listen to my words, and all the Deities and Princes shall give ear.
12 May we, be yours, we men, to entertain the Gods: further our sacrifice and give it full success.
Adityas, Rudras, Vasus, givers of good gifts, quicken the holy hymns which we are singing now
13 I follow with success upon the path of Law the two celestial Hotars, Priests of oldest time.
We pray to him who dwelleth near, Guard of the Field, to all Immortal Gods who never are remiss.
14 Vasistha's sons have raised their voices, like their sire. Rsi-like praying to the Gods for happiness.
Like friendly-minded kinsmen, come at our desire, O Gods, and shake down treasures on us from above.
15 Immortal Gods have I, Vasistha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVII. Brhaspati.

1. THIS holy hymn, sublime and sevenheaded, sprung from eternal Law, our sire discovered.
Ayasya, friend of all men, hath engendered the fourth hymn as he sang his laud to Indra.
2 Thinking aright, praising eternal Order, the sons of Dyaus the Asura, those heroes,
Angirases, holding the rank of sages, first honoured sacrifice's holy statute.
3 Girt by his friends who cried with swanlike voices, bursting the stony barriers of the prison,
Brhaspati spake in thunder to the cattle, and uttered praise and song when he had found them.
4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.
Brhaspati, seeking light amid the darkness, drave forth the bright cows: three he made apparent.
5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Brhaspati discovered, while he thundered like Dyaus, the dawn, the Sun, the cow, the lightning.
6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.
Seeking the milk-draught with sweatshining comrades he stole the Pani's kine and left him weeping.
7 He with bright faithful Friends, winners of booty, hath rent the milker of the cows asunder.
Brhaspati with wild boars strong and mighty, sweating with heat, hath gained a rich possession.
8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.
Brhaspati freed the radiant cows with comrades self-yoked, averting shame from one another.
9 In our assembly with auspicious praises exalting him who roareth like a lion,
Maywe, in every fight where heroes conquer, rejoice in strong Brhaspati the Victor.
10 When he had won him every sort of booty and gone to heaven and its most lofty mansions,
Men praised Brhaspati the Mighty, bringing the light within their mouths from sundry places.
11 Fulfil the prayer that begs for vital vigour: aid in your wonted manner even the humble.
Let all our foes be turned and driven backward. Hear this, O Heaven and Earth, ye All-producers.
12 Indra with mighty strength cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods protect us.

HYMN LXVIII. Brhaspati.

1. LIKE birds who keep their watch, plashing in water, like the loud voices of the thundering rain-cloud,
Like merry streamlets bursting from the mountain, thus to Brhaspati our hymns have sounded.
2 The Son of Angirases, meeting the cattle, as Bhaga, brought in Aryaman among us.
As Friend of men he decks the wife and husband: as for the race, Brhaspati, nerve our coursers.
3 Brhaspati, having won them from the mountains, strewed down, like barley out of winnowing- baskets,
The vigorous, wandering cows who aid the pious, desired of all, of blameless form, well-coloured.
4 As the Sun dews with meath the seat of Order, and casts a flaming meteor down from heaven.
So from the rock Brhaspati forced the cattle, and cleft the earth's skin as it were with water.
5 Forth from mid air with light he dravc the darkness, as the gale blows a lily from the fiver.
Like the wind grasping at the cloud of Vala, Brhaspati gathered to himself the cattle,
6 Brhaspati, when he with fiery lightnings cleft through the weapon of reviling Vala,
Consumed.him as tongues cat what teeth have compassed: he threw the prisons of the red cows open.
7 That secret name borne by the lowing cattle within the cave Brhaspati discovered,
And drave, himself, the bright kine from the mountain, like a bird's young after the egg's disclosure.
8 He looked around on rock-imprisoned sweetness as one who eyes a fish in scanty water.
Brhaspati, cleaving through with varied clamour, brought it forth like a bowl from out the timber.
9 He found the light of heaven, and fire, and Morning: with lucid rays he forced apart the darkness.
As from a joint, Brhaspati took the marrow of Vala as he gloried in his cattle.
10 As trees for foliage robbed by winter, Vala mourned for the cows Brhaspati had taken.
He did a deed ne'er done, ne'er to be equalled, whereby the Sun and Moon ascend alternate.
11 Like a dark steed adorned with pearl, the Fathers have decorated heaven With constellations.
They set the light in day, in night the darkness. Brhaspati cleft the rock and found the cattle.
12 This homage have we.offered to the Cloud God who thunders out to many in succession.
May this Brhaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

HYMN LXIX. Agni.

1. Auspicious is the aspect of Vadhryasva's fire good is its guidance, pleasant are its visitings.
When first the people Of Sumitra kindle it, with butter poured thercon it crackles and shines bright.
2 Butter is that which makes Vadhryaiva's fire growstrong: the butter is its food, the butter makes it fat.
It spreads abroad when butter hath been offered it, and balmed with streams of butter shines forth like the Sun.
3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.
So richly shine, accept our songs with favour, so give us strengthening food, so send us glory.
4 Accept this offering, Agni, whom aforetime Vadhryasva, hath entreated and enkindled.
Guard well our homes and ople, guard our bodies, protect thy girt to us which thou hast granted.
5 Be splendid, guard us Kinsman of Vadhryasva: let not the enmity of men o'ercome thee,
Like the bold hero Cyavana, I Sumitra tell forth the title of Vadhryaiva's Kinsman.
6 All treasures hast thou won, of plains and mountains, and quelled the Dasas' and Aryas' hatred.
Like the bold hero Cyavana, O Agni, mayst thou subdue the men who long for battle.
7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.
8 Thine is the teeming cow, O Jatavedas, who pours at once her ceaseless flow, Sabardhuk,
Thou. art lit up by men enriched with guerdon, O Agni, by the pious-souled Sumitras.
9 Even Immortal Gods, O Jatavedas, Vadhryasva's Kinsman, have declared thy grandeur.
When human tribes drew near with supplication thou conqueredst with men whom thou hadst strengthened.
10 Like as a father bears his son, O Agni, Vadhryasva bare thee in his lap and served thee.
Thou, Youngest God, having enjoyed his fuel, didst vanquish those of old though they were mighty.
11 Vadhryasva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.
Lord of bright rays, thou burntest up the battle, subduing, as our help, e'en mighty foemen.
12 This Agni of Vadhryasva, Vrtra-slayer, lit from of old, must be invoked with homage.
As such assail our enemies, Vadhryasva, whether the foes be strangers or be kinsmen.

HYMN LXX. Apris.

1. ENJOY, O Agni, this my Fuel, welcome the oil-filled ladle where we pour libation.
Rise up for worship of the Gods, wise Agni, on the earth's height, while days are bright with beauty.
2 May he who goes before the Gods come hither with steeds whose shapes are varied, Narasarhsa.
May he, most Godlike, speed our offered viands with homage God-ward on the path of Order.
3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.
With lightly-rolling car and best draught-horses, bring the Gods hither and sit down as Hotar.
4 May the delight of Gods spread out transversely: may it be with us long in length and fragrant.
O Holy Grass divine, with friendly spirit bring thou the willing Gods whose Chief is Indra.
5 Touch ye the far-extending height of heaven or spring apart to suit the wide earth's measure.
Yearning, ye Doors, with those sublime in greatness, seize eagerly the heavenly Car that cometh.
6 Here in this shrine may Dawn and Night, the Daughters of Heaven, the skilful Goddesses, be seated.
In your wide lap, auspicious, willing Ladies may the Gods seat them with a willing spirit.
7 Up stands the stone, high burns the fire enkindled: Aditi's lap contains the Friendly Natures
Ye Two Chief Priests who serve at this our worship, may ye, more skilled, win for us rich possessions.
8 On our wide grass, Three Goddesses be seated: for you have we prepared and made it pleasant.
May Ila, she whose foot drops oil, the Goddess, taste, man-like, sacrifice and well-set presents.
9 Since thou, God Tvastar, hast made beauty perfect, since hou hast been the Angirases' Companion,
Willing, most wealthy, Giver of possessions, grant us the Gods' assembly, thou who knowest.
10 Well-knowing, binding with thy cord, bring hither, Lord of the Wood, the Deities' assembly.
The God prepare and season our oblations may Heaven and Earth be gracious to my calling.
11 Agni, bring hither Varuna to help us, Indra from heaven, from air's mid-realm the Maruts.
On sacred grass all Holy ones be seated and let the Immortal Gods rejoice in Svaha.

HYMN LXXI. Jnanam

1. WHEN-men, Brhaspati, giving names to objects, sent out Vak's first and earliest utterances,
All that was excellent and spotless, treasured within them, was disclosed through their affection.
2 Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,
Friends see and recognize the marks of friendship: their speech retains the blessed sign imprinted.
3 With sacrifice the trace of Vak they foIlowed, and found her harbouring within the Rsis.
They brought her, dealt her forth in many places: seven singers make her tones resound in concert.
4 One man hath ne'er seen Vak, and yet he seeth: one man hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well-dressed woman to her husband.
5 One man they call a laggard, dull in friendship: they never urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields neither fruit,nor blossom.
6 No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows he of the path of righteous action.
7 Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.
Some look like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.
8 When friendly Brahmans sacrifice together with mental impulse which the heart hath fashioned,
They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere.
9 Those men who step not back and move not forward, nor Brahmans nor preparers of libations,
Having attained to Vak in sinful fashion spin out their thread in ignorance like spinsters.
10 All friends are joyful in the friend who cometh in triumph, having conquered in assembly.
He is their blame-averter, food-provider prepared is he and fit for deed of vigour.
11 One plies his constant task reciting verses. one sings the holy psalm in Sakvari measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

HYMN LXXII. The Gods.

1. LET US with tuneful skill proclaim these generations of the Gods,
That one may see them when these hymns are chanted in a future age.
2 These Brahmanaspati produced with blast and smelting, like a Smith,
Existence, in an earlier age of Gods, from Non-existence sprang.
3 Existence, in the earliest age of Gods, from Non-existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.
4 Earth sprang from the Productive Power the regions from the earth were born.
Daksa was born of Aditi, and Aditi was Daksa's Child.
5 For Aditi, O Daksa, she who is thy Daughter, was brought forth.
After her were the blessed Gods born sharers of immortal life.
6 When ye, O Gods, in yonder deep closeclasping one another stood,
Thence, as of dancers, from your feet a thickening cloud of dust arose.
7 When, O ye Gods, like Yatis, ye caused all existing things to grow,
Then ye brought Surya forward who was lying hidden in the sea.
8 Eight are the Sons of Adid who from her body sprang to life.
With seven she went to meet the Gods she cast Martanda far away.
9 So with her Seven Sons Aditi went forth to meet the earlier age.
She brought Martanda thitherward to spring to life and die again.

HYMN LXXIII. Indra.

1. THOU wast born mighty for victorious valour, exulting, strongest, full of pride and courage.
There, even there, the Maruts strengthened Indra when. his most rapid Mother stirred the Hero.
2 There with fiend's ways e'en Prsni was seated: with much laudation they exalted Indra.
As if encompassed by the Mighty-footed, from darkness, near at hand, forth came the Children.
3 High are thy feet when on thy way thou goest: the strength thou foundest here hath lent thee vigour.
Thousand hyenas in thy mouth thou holdest. O Indra, mayst thou turn the Asvins hither.
4 Speeding at once to sacrifice thou comest for friendship thou art bringing both Nasatyas.
Thou hadst a thousand treasures in possession. The Asvins, O thou Hero, gave thee riches.
5 Glad, for the race that rests on holy Order, with friends who hasten to their goal, hath Indra
With these his magic powers assailed the Dasyu: he cast away the gloomy mists, the darkness.
6 Two of like name for him didst thou demolish, as Indra striking down the car of Usas.
With thy beloved lofty Friends thou camest, and with the assurance of thine heart thou slewest.
7 War-loving Namuci thou smotest, robbing the Dasa of his magic for the Rsi.
For man thou madest ready pleasant pathways, paths leading as it were directly God-ward.
8 These names of thine thou hast fulfilled completely: as Lord, thou boldest in thine arm, O Indra.
In thee, through thy great might, the Gods are joyful: the roots of trees hast thou directed upward.
9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters.
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.
10 When others call him offspring of the Courser, my meaning is that Mighty Power produced him.
He came from Manyu and remained in houses: whence he hath sprung is known to Indra only.
11 Like birds of beauteous wing the Priyamedhas, Rsis, imploring, have come nigh to Indra:
Dispel the darkness and fill full our vision deliver us as men whom snares entangle.

HYMN LXXIV. Indra.

1. I AM prepared to laud with song or worship the Noble Ones who are in earth and heaven,
Or Coursers who have triumphed in, the contest, or those who famed, have won the prize with glory.
2 Their call, the call of Gods, went up to heaven: they kissed the ground with glory-seeking spirit,
There where the Gods look on for happy fortune, and like the kindly heavens bestow their bounties.
3 This is the song of those Immortal Beings who long for treasures in their full perfection.
May these, completing prayers and sacrifices, bestow upon us wealth where naught is wanting.
4 Those living men extolled thy deed, O Indra, those who would fain burst through the stall of cattle,
Fain to milk her who bare but once, great, lofty, whose Sons are many and her streams past number.
5 Sacivan, win to your assistance Indra who never bends, who overcomes his foemen.
Rbhuksan, Maghavan, the hymn's upholder, who, rich in food, bears man's kind friend, the thunder.
6 Since he who won of old anew hath triumphed, Indra hath earned his name of Vrtra-slaycr.
He hath appeared, the mighty Lord of Conquest. What we would have him do let him accomplish.

HYMN LXXV. The Rivers.

1. THE singer, O ye Waters in Vivasvan's place, shall tell your grandeur forth that is beyond compare.
The Rivers have come forward triply, seven and seven. Sindhu in might surpasses all the streams that flow.
2 Varuna cut the channels for thy forward course, O Sindhu, when thou rannest on to win the race.
Thou speedest o'er precipitous ridges of the earth, when thou art Lord and Leader of these moving floods.
3 His roar is lifted up to heaven above the earth: he puts forth endless vigour with a flash of light.
Like floods of rain that fall- in thunder from the cloud, so Sindhu rushes on bellowing like a bull.
4 Like mothers to their calves, like milch kine with their milk, so, Sindhu, unto thee the roaring rivers run.
Thou leadest as a warrior king thine army's wings what time thou comest in the van of these swift streams.
5 Favour ye this my laud, O Ganga, Yamuna, O Sutudri, Parusni and Sarasvati:
With Asikni, Vitasta, O Marudvrdha, O Arjikiya with Susoma hear my call.
6 First with Trstama thou art eager to flow forth, with Rasa, and Susartu, and with Svetya here,
With Kubha; and with these, Sindhu and Mehatnu, thou seekest in thy course Krumu and Gomati.
7 Flashing and whitely-gleaming in her mightiness, she moves along her ample volumes through the realms,
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.
8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in ample wealth.
Blest Silamavati and young Urnavati invest themselves with raiment rich in store of sweets.
9 Sindhu hath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight.
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it runs.

HYMN LXXVI. Press-stones.

1. I GRASP at you when power and strength begin to dawn: bedew ye, Indra and the Maruts, Heaven and Earth,
That Day and Night, in every hall of sacrifice, may wait on us and bless us when they first spring forth.
2 Press the libation out, most excellent of all: the Pressing-stone is grasped like a hand-guided steed.
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.
3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.
At sacrifices they established holy rites on Tvastar's milk-blent juice bright with the hue of steeds.
4 Drive ye the treacherous demons far away from us: keep Nirrti afar and banish Penury.
Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits Gods.
5 To you who are more mighty than the heavens themselves, who, finishing your task with more than Vibhvan's speed,
More rapidly than Vayu seize the Soma juice, better than Agni give us food, to you I sing.
6 Stirred be the glorious Stones: let it press out the juice, the Stone with heavenly song that reaches up to heaven,
There where the men draw forth the meath for which they long, sending their voice around in rivalry of speed.
7 The Stones press out the Soma, swift as car-borne men, and, eager for the spoil, drain forth the sap thereof
To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.
8 Ye, present men, have been most skilful in your work, even ye, O Stones who pressed Soma for Indra's drink.
May all ye have of fair go to the Heavenly Race, and all your treasure to the earthly worshipper.

HYMN LXXVII. Maruts.

1. As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.
I praise their Company that merits worship as the good Martits' priest to pay them honour.
2 The youths have wrought their ornaments for glory through many nights,-this noble band of Maruts.
Like stags the Sons of Dyatis have striven onward, the Sons of Aditi grown strong like pillars.
3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Surya;
Like mighty Heroes covetous of glory, like heavenly gallants who destroy the wicked.
4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.
This your all-feedin sacrifice approaches: come all united, fraught, as 'twere with viands.
5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn;
Like self-bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain around.
6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,
Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.
7 He who, engaged in the rite's final duty brings, as a man, oblation to the Maruts,
Wins him life's wealthy fulness, blest with heroes: he shall be present, too, where Gods drink Soma.
8 For these are helps adored at sacrifices, bringing good fortune by their name Adityas.
Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

HYMN LXXVIII. Maruts.

1. Ye by your hymns are like high-thoughted singers, skilful, inviting Gods with sacrifices;
Fair to behold, like Kings, with bright adornment, like spotless gallants, leaders of the people:
2 Like fire with flashing flame, breast-bound with chains of gold, like tempest-blasts, self-moving, swift to lend your aid;
As best of all foreknowers, excellent to guide, like Somas, good to guard the man who follows Law.
3 Shakers of all, like gales of wind they travel, like tongues of burning fires in their effulgence.
Mighty are they as warriors clad in armour, and, like the Fathers' prayers, Most Bounteous Givers.
4 Like spokes of car-wheels in one nave united, ever victorious like heavenly Heroes,
Shedding their precious balm like youthful suitors, they raise their voice and chant their psalm as singers.
5 They who are fleet to travel like the noblest steeds, long to obtain the prize like bounteous charioteers,
Like waters speeding on with their precipitous floods, like omniform Angirases with Sama-hymns.
6 Born from the stream, like press-stones are the Princes, for ever like the stones that crush in pieces;
Sons of a beauteous Dame, like playful children, like a great host upon the march with splendour.
7 Like rays of Dawn, the visitors of sacrifice, they shine with ornaments as eager to be bright.
Like rivers hasting on, glittering with their spears, from far away they measure out the distances.
8 Gods, send us happiness and make us wealthy, letting us singers prosper, O ye Maruts.
Bethink you of our praise and of our friendship: ye from of old have riches to vouchsafe us.

HYMN LXXIX. Agni.

1. I HAVE beheld the might of this Great Being. Immortal in the midst of tribes of mortals.
His jaws now open and now shut together: much they devour, insatiately chewing.
2 His eyes are turned away, his head is hidden: unsated with his tongue he eats the fuel.
With hands upraised, with reverence in the houses, for him they quickly bring his food together.
3 Seeking, as 'twere, his Mother's secret bosom, he, like a child, creeps on through wide-spread bushes.
One he finds glowing like hot food made ready, and kissing deep within the earth's recmes.
4 This holy Law I tell you, Earth and Heaven: the Infant at his birth dovours his Parents.
No knowledge of the God have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.
5 This man who quickly gives him food, who offers his gifts of oil and butter and supports him, -
Him with his thousand eyes he closely looks on: thou showest him thy face from all sides, Agni.
6 Agni, hast thou committed sin or treason among the Gods? In ignorance I ask thee.
Playing, not playing, he gold-hued and toothless, hath cut his food up as the knife a victim.
7 He born in wood hath yoked his horses rushing in all directions, held with reins that glitter.
The well-born friend hath carved his food with Vasus: in all his limbs he hath increased and prospered.

HYMN LXXX. Agni.

1. AGNI bestows the fleet prize-winning courser: Agni, the hero famed and firm in duty.
Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.
2 Blest be the wood that feeds the active Agni: within the two great worlds hath Agni entered.
Agni impels a single man to battle, and with him rends in pieces many a foeman.
3 Agni rejoiced the car of him who praised lim, and from the waters burnt away jarutha.
Agni saved Atri in the fiery cavem, and made Nrmedha rich with troops of children.
4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.
Agni hath made oblations rise to heaven: to every place are Agni's laws extended.
5 With songs of praise the Rsis call on Agni; on Agni, heroes worsted in the foray.
Birds flying in the region call on Agni around a thousand cattle Agni wanders.
6 Races of human birth pay Agni worship, men who have sprung from Nahus' line adore him.
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.
7 The Rbhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.
Agni, Most Youthful God, protect the singer: win us by worship, Agni, great possessions.

HYMN LXXXI. Visvakarman.

1. HE who sate down as Hotar-priest, the Rsi, our Father, offering up all things existing,-
He, seeking through his wish a great possession, came among men on earth as archetypal.
2 What was the place whereon he took his station? What was it that supported him? How was it?
Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.
3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.
4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.
5 Nine highest, lowest, sacrificial natures, and these thy mid-most here, O Visvakarman,
Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.
6 Bring thou thyself, exalted with oblation, O Visvakarman, Earth and Heaven to worship.
Let other men around us live in folly here let us have a rich and liberal patron.
7 Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift Visvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

HYMN LXXXII. Visvakarman.

1. THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.
Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.
2 Mighty in mind and power is Visvakarman, Maker, Disposer, and most lofty Presence.
Their offerings joy in rich juice where they value One, only One, beyond the Seven Rsis.
3 Father who made us, he who, as Disposer, knoweth all races and all things existing,
Even he alone, the Deities' narne-giver,him other beings seek for information.
4 To him in sacrifice they offered treasures,-Rsis of old, in numerous troops, as singers,
Who, in the distant, near, and lower region, made ready all these things that have existence.
5 That which is earlier than this earth and heaven, before the Asuras and Gods had being,-
What was the germ primeval which the waters received where all the Gods were seen together?
6 The waters, they received that germ primeval wherein the Gods were gathefed all together.
It rested set upon the Unborn's navel, that One wherein abide all things existing.
7 Ye will not find him who produced these creatures: another thing hath risen up among you.
Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented.

HYMN LXXXII. Manyu.

1. HE who hath reverenced thee, Manyu, destructive bolt, breeds for himself forthwith all conquering energy.
Arya and Dasa will we conquer with thine aid, with thee the Conqueror, with conquest conquest-sped.
2 Manyu was Indra, yea, the God, was Manyu, Manyu was Hotar, Varuna, Jatavedas.
The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us.
3 Come hither, Manyu, mightier tham the mighty; chase, with thy fervour for ally, our foemen.
Slayer of foes, of Vrtra, and of Dasyu, bring thou to us all kinds of wealth and treasure.
4 For thou art, Manyu, of surpassing vigour, fierce, queller of the foe, and self-existent,
Shared by all men, victorious, subduer: vouchsafe to us superior strengith in battles.
5 I have departed, still without a portion, wise God! according to thy will, the Mighty.
I, feeble man, was wroth thee, O Manyu I am myself; come thou to give me vigour.
6 Come hither. I am all thine own; advancing turn thou to me, Victorious, All-supporter!
Come to me, Manyu, Wielder of the Thunder: bethink thee of thy friend, and slay the Dasyus.
7 Approach, and on my right hand hold thy station: so shall we slay a multitude of foemen.
The best of meath I offer to support thee: may we be first to drink thereof in quiet.

HYMN LXXXIV. Manyu.

1. BORNE on with thee, O Manyu girt by Maruts, let our brave men, impetuous, bursting forward,
March on, like flames of fire in form, exulting, with pointed arrows, sharpening their weapons.
2 Flashing like fire, be thou, O conquering Manyu, invoked, O Victor, as our army's leader.
Slay thou our foes, distribute their possessions: show forth thy vigour, scatter those who hate us.
3 O Manyu, overcome thou our assailant on! breaking, slaying, crushing down the foemen.
They have not hindered thine impetuous vigour: Mighty, Sole born! thou makest them thy subjects.
4 Alone or many thou art worshipped, Manyu: sharpen the spirit of each clan for battle.
With thee to aid, O thou of perfect splendour, we will uplift the glorious shout for conquest.
5 Unyielding bringing victory like Indra, O Manyu, be thou here our Sovran Ruler.
To thy dear name, O Victor, we sing praises: we know the spring from which thou art come hither.
6 Twin-born with power, destructive bolt of thunder, the highest conquering might is thine, Subduer!
Be friendly to its in thy spirit, Manyu, O Much-invoked, in shock of mighty battle.
7 For spoil let Varuna and Manyu give us the wealth of both sides gathered and collected;
And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

HYMN LXXXV. Surya's Bridal.

1. TRUTH is the base that bears the earth; by Surya are the heavens sustained.
By Law the Adityas stand secure, and Soma holds his place in heaven.
2 By Soma are the Adityas strong, by Soma mighty is the earth.
Thus Soma in the midst of all these constellations hath his place.
3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;
Of him whom Brahmans truly know as Soma no one ever tastes.
4 Soma, secured by sheltering rules, guarded by hymns in Brhati,
Thou standest listening to the stones none tastes of thee who dwells on earth.
5 When they begin to drink thee then, O God, thou swellest out again.
Vayu is Soma's guardian God. The Moon is that which shapes the years.
6 Raibhi was her dear bridal friend, and Narasamsi led her home.
Lovely was Surya's robe: she came to that which Gatha had adorned.
7 Thought was the pillow of her couch, sight was the unguent for her eyes:
Her treasury was earth and heaven..when Surya went unto her Lord.
8 Hymns were the cross-bars of the pole, Kurira-metre decked the car:
The bridesmen were the Asvin Pair Agni was leader of the train.
9 Soma was he who wooed the maid: the groomsmen were both Asvins, when
The Sun-God Savitar bestowed his willing Surya on her Lord.
10 Her spirit was the bridal car; the covering thereof was heaven:
Bright were both Steers that drew it when Surya approached her husband's, home.
11 Thy Steers were steady, kept in place by holy verse and Sama-hymn:
All car were thy two chariot wheels: thy path was tremulous in the sky,
12 Clean, as thou wentest, were thy wheels wind, was the axle fastened there.
Surya, proceeding to her Lord, mounted a spirit-fashioried car.
13 The bridal pomp of Surya, which Savitar started, moved along.
In Magha days are oxen slain, in Arjuris they wed the bride.
14 When on your three-wheeled chariot, O Asvins, ye came as wooers unto Surya's bridal,
Then all the Gods agreed to your proposal Pusan as Son elected you as Fathers.
15 O ye Two Lords of lustre, then when ye to Surya's wooing came,
Where was one chariot wheel of yours? Where stood ye for die Sire's command?
16 The Brahmans, by their seasons, know, O Surya, those two wheels of thine:
One kept concealed, those only who are skilled in highest truths have learned.
17 To Surya and the Deities, to Mitra and to Varuna.
Who know aright the thing that is, this adoration have I paid.
18 By their own power these Twain in close succession move;
They go as playing children round the sacrifice.
One of the Pair beholdeth all existing things; the other ordereth seasons and is born again.
19 He, born afresh, is new and new for ever ensign of days he goes before the Mornings
Coming, he orders f6r the Gods their portion. The Moon prolongs the days of our existence.
20 Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kimsuka and Salmali, light-rolling,

Bound for the world of life immortal, Surya: make for thy lord a happy bridal journey.
21 Rise up from hence: this maiden hath a husband. I laud Visvavasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.
22 Rise up from hence, Visvavasu: with reverence we worship thee.
Seek thou another willing maid, and with her husband leave the bride.
23 Straight in direction be the path:s, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband.
24 Now from the noose of Varuna I free thee, wherewith Most Blessed Savitar hath bound thee.
In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.
25 Hence, and not thence, I send these free. I make thee softly fettered there.
That, Bounteous Indra, she may live blest in her fortune and her sons.
26 Let Pusan take thy hand and hence conduct thee; may the two Asvins on their car transport thee.
Go to the house to be the household's mistress and speak as lady ito thy gathered people.
27 Happy be thou and prosper witlh thy children here: be vigilant to rule thy household in this home.
Closely unite thy body with this; man, thy lord. So shall ye, full of years, address your company.
28 Her hue is blue and red: the fienod who clingeth close is driven off.
Well thrive the kinsmen of this bride the husband is bourid fast in bonds.
29 Give thou the woollen robe away: deal treasure to the Brahman priests.
This female fiend hath got her feet, and as a wife attends her lord.
30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment of his wife.
31 Consumptions, from her people, which follow the bride's resplendent train,-
These let the Holy Gods again bear to the place from which they came.
32 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.
33 Signs of good fortune mark the bride come all of you and look at her.
Wish her prosperity, and then return unto your homes again.
34 Pungent is this, and bitter this, filled, as it were, with arrow-barbs, Empoisoned and.not fit for use.
The Brahman who knows Surya well deserves the garment of the bride.
35 The fringe, the cloth that decks her head, and then the triply parted robe,-
Behold the hues which Surya wears these doth the Brahman purify.
36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
37 O Pusan, send her on as most auspicious, her who shall be the sharer of my pleasures;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.
38 For thee, with bridal train, they, first, escorted Surya to her home.
Give to the husband in return, Agni, the wife with progeny.
39 Agni hath given the bride again with splendour and with ample life.
Long lived be he who is her lord; a hundred autumns let him live.
40 Soma obtained her first of all; next the Gandharva was her lord.
Agai was thy third husband: now one bornof woman is thy fourth.
41 Soma to the Gandharva, and to Agni the Gandharva gave:
And Agni hath bestowed on me riches and sons and this my spouse.
42 Be ye not parted; dwell ye here reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.
43 So may Prajapati bring children forth to us; may Aryaman adorn us till old age come nigh.

Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.
44 Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentlehearted;
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.
45 O Bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.
46 Over thy husband's father and thy husband's mother bear full sway.
Over the sister of tby lord, over his brothers rule supreme.
47 So may the Universal Gods, so may the Waters join our hearts.
May Matarisvan, Dhatar, and Destri together bind us close.

HYMN LXXXVI. Indra.

1. MEN have abstained from pouring juice they count not Indra as a God.
Where at the votary's store my friend Vrsakapi hath drunk his fill. Supreme is Indra over all.
2 Thou, Indra, heedless passest by the ill Vrsakapi hath wrought;
Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.
3 What hath he done to injure thee, this tawny beast Vrsakapi,
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.
4 Soon may the hound who hunts the boar seize him and bite him in the car,
O Indra, that Vrsakapi whom thou protectest as a friend, Supreme is Indra over all.
5 Kapi hath marred the beauteous things, all deftly wrought, that were my joy.
In pieces will I rend his head; the sinner's portion sball be woo. Supreme is Indra over all.
6 No Dame hath ampler charms than 1, or greater wealth of love's delights.
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.
7 Mother whose love is quickly wibn, I say what verily will be.
My,breast, O Mother, and my head and both my hips seem quivering. Supreme is Indra over all.
8 Dame with the lovely hands and arms, with broad hair-plaits add ample hips,
Why, O thou Hero's wife, art thou angry with our Vrsakapi? Supreme is Indra over all.
9 This noxious creature looks on me as one bereft of hero's love,
Yet Heroes for my sons have I, the Maruts' Friend and Indra's Queen. Supreme is Indra over all.
10 From olden time the matron goes to feast and general sacrifice.
Mother of Heroes, Indra's Queen, the rite's ordainer is extolled. Supreme is Indra over all.
11 So have I heard Indrani called most fortunate among these Dames,
For never shall her Consort die in future time through length of days. Supreme is Indra overall.
12 Never, Indralni, have I joyed without my friend Vrsakapi,
Whose welcome offering here, made pure with water, goeth to the Gods. Supreme is Indra over all.
13 Wealthy Vrsakapayi, blest with sons and consorts of thy sons,
Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.
14 Fifteen in number, then, for me a score of bullocks they prepare,
And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.
15 Like as a bull with pointed horn, loud bellowing amid the herds,
Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.
18 O Indra this Vrsakapi hath found a slain wild animal,
Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.
19 Distinguishing the Dasa and the Arya, viewing all, I go.
I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.
20 The desert plains and steep descents, how many leagues in length they spread!
Go to the nearest houses, go unto thine home, Vrsakapi. Supreme is Indra over all.
21 Turn thee again Vrsakapi: we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.
22 When, Indra and Vrsakapi, ye travelled upward to your home,
Where was that noisome beast, to whom went it, the beast that troubles man? Supreme is Indra over all.
23 Daughter of Manu, Parsu bare a score of children at a birth.

Her portion verily was bliss although her burthen caused her grief.

HYMN LXXXVII. Agni.

1. I BALM with oil the mighty Raksas-slayer; to the most famous Friend I come for shelter
Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.
2 O Jatavedas with the teeth of iron, enkindled with thy flame attack the demons.
Seize with thy longue the foolish gods' adorers: rend, put within thy mouth the raw-flesh caters.
3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
Roam also in the air, O King, around us, and with thy jaws assail the wicked spirits.
4 Bending thy shafts through sacrifices, Agni, whetting their points with song as if with whetstones,
Pierce to the heart therewith the Yatudhanas, and break their arms uplifed to attack thee.
5 Pierce through the Yatudhana's skin, O Agni; let the destroying dart with fire consume him.
Rend his joints, Jatavedas, let the cater of flesh, flesh-seeking, track his mangled body.
6 Where now thou seest Agni Jatavedas, one of these demons standing still or roaming,
Or flying on those paths in air's midregion, sharpen the shaft and as an archer pierce him.
7 Tear from the evil spirit, Jatavedas, what he hath seized and with his spears hath captured.
Blazing before him strike him down, O Agni; let spotted carrion-eating kites devour him.
8 Here tell this forth, O Agni: whosoever is, he himself, or acteth as, a demon,
Him grasp, O thou Most Youthful, with thy fuel. to the Mati-seer's eye give him as booty.
9 With keen glance guard the sacrifice, O Agni: thou Sage, conduct it onward to the Vasus.
Let not the fiends, O Man-beholder, harm thee burning against the Raksasas to slay them.
10 Look on the fiend mid men, as Man-beholder: rend thou his three extremities in pieces.
Demolish with thy flame his ribs, O Agni, the Yatudhana's root destroy thou triply.
11 Thrice, Agni, let thy noose surround the demon who with his falsehood injures Holy Order.
Loud roaring with thy flame, O Jatavedas, crush him and cast him down before the singer.
12 Lead thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof-armed demon.
With light celestial in Atharvan's manner burn up the foot who ruins truth with falsehood.
13 Agni, what curse the pair this day have uttered, what heated word the worshippers have spoken,
Each arrowy taunt sped from the angry spirit,-pierce to the heart therewith the Yatudhanas.
14 With fervent heat exterminate the demons; destroy the fiends with burning flame, O Agni.
Destroy with fire the foolish gods' adorers; blaze and destrepy the insatiable monsters.
15 May Gods destroy this day the evil-doer may each hot curse of his return and blast him.
Let arrows pierce the liar in his vitals, and Visva's net enclose the Yatudhana.
16 The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,
Who steals the milch-cow's milk away, O Agni,-tear off the heads of such with fiery fury.
17 The cow gives milk each year, O Man-regarder: let not the Yatudhana ever taste it.
If one would glut him with the biesting, Agni, pierce with thy flame his vitals as he meets thee.
18 Let the fiends drink the poison of the cattle; may Aditi cast off the evildoers.
May the God Savitar give them up to ruin, and be their share of plants and herbs denied them.
19 Agni, from days of old thou slayest demons: never shall Raksasas in fight o'ercome thee.
Burn up the foolish ones, the flesh-devourers: let none of them escape thine heavenly arrow.
20 Guard us, O Agni, from above and under, protect us fl-om behind us and before us;
And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.
21 From rear, from front, from under, from above us, O King, protect us as a Sage with wisdom.

Guard to old age thy friend, O Friend, Eternal: O Agni, as Immortal, guard us mortals.
22 We set thee round us as a fort, victorious Agni, thee a Sage,
Of hero lineage, day by day, destroyer of our treacherous foes.
23 Burn with thy poison turned against the treacherous brood of Raksasas,
O Agni, with thy sharpened glow, with lances armed with points of flame.
24 Burn thou the paired Kimidins, brun, Agni, the Yatudhana pairs.
I sharpen thee, Infallible, with hymns. O Sage, be vigilant.
25 Shoot forth, O Agni, with thy flame demolish them on every side.
Break thou the Yatudhana's strength, the vigour of the Raksasa.

HYMN LXXXVIII. Agni.

1. DEAR, ageless sacrificial drink is offered in light-discovering, heaven-pervading Agni.
The Gods spread forth through his Celestial Nature, that he might bear the world up and sustain it.
2 The world was swallowed and concealed in darkness: Agni was born, and light became apparent.
The Deities, the broad earth, and the heavens, and plants, and waters gloried in his friendship.
3 Inspired by Gods who claim our adoration, I now will laud Eternal Lofty Agni,
Him who hath spread abroad the earth with lustre, this heaven, and both the worlds, and air's mid-region.
4 Earliest Priest whom all the Gods accepted, and chose him, and anointed him with butter,
He swiftly made all things that fly, stand, travel, all that hath motion, Agni Jatavedas.
5 Because thou, Agni, Jatavedas, stoodest at the world's head with thy refulgent splendour,
We sent thee forth with hymns and songs and praises: thou filledst heaven and earth, God meet for worship.
6 Head of the world is Agni in the night-time; then, as the Sun, at morn springs up and rises.
Then to his task goes the prompt Priest foreknowing the wondrous power of Gods who must be honoured.
7 Lovely is he who, kindled in his greatness, hath shone forth, seated in the heavens, refulgent.
With resonant hymns all Gods who guard our bodies have offered up oblation in this Agni.
8 First the Gods brought the hymnal into being; then they engendered Agni, then oblation.
He was their satrifice that guards our bodies: him the heavens know, the earth, the waters know him.
9 He, Agni, whom the Gods have generated, in whom they offered up all worlds and creatures,
He with his bright glow heated earth and heaven, urging himself right onward in his grandeur.
10 Then by the laud the Gods engendered Agni in heaven, who fills both worlds through strength and vigour.
They made him to appear in threefold essence: he ripens plants of every form and nature.
11 What time the Gods, whose due is worship, set him as Surya, Son of Aditi, in heaven,
When the Pair, ever wandering, sprang to being, all creatures that existed looked upon them.
12 For all the world of life the Gods made Agni Vaisvanara to be the days' bright Banner,-
Him who hath spread abroad the radiant Mornings, and, coming with his light, unveils the darkness.
13 The wise and holy Deities engendered Agni Vaisvanara whom age ne'er touches.
The Ancient Star that wanders on for ever, lofty and. strong, Lord of the Living Being.
14 We call upon the Sage with holy verses, Agni Vaisvanara the ever-beaming,
Who hath surpassed both heaven and earth in greatness: lie is a God below, a God above us.
15 I have heard mention of two several pathways, ways of the Fathers and of Gods and mortals.
On these two paths each moving creature travels, each thing between the Father and the Mother.
16 These two united paths bear him who journeys born from the head and pondered with the spirit
He stands directed to all things existing, hasting, unresting in his fiery splendour.
17 Which of us twain knows where they speak together, upper and lower of the two rite-leaders?
Our friends have helped to gather our assembly. They came to sacrifice; who will announce it?
18 How many are the Fires and Suns in number? What is the number of the Dawns and Waters?
Not jestingly I speak to you, O Fathers. Sages, I ask you this for information.
19 As great as is the fair-winged Morning's presence to him who dwells beside us, matarisvan!
Is what the Brahman does when he approaches to sacrifice and sits below the Hotar.

HYMN LXXXIX. Indra.

1. I WILL extol the most heroic Indra who with his might forced earth and sky asunder;
Who hath filled all with width as man's Upholder, surpassing floods and rivers in his greatness.
2 Surya is he: throughout the wide expanses shall Indra turn him, swift as car-wheels, hither,
Like a stream resting not but ever active he hath destroyed, with light, the blackhued darkness.
3 To him I sing a holy prayer, incessant new, matchless, common to the earth and heaven,
Who marks, as they were backs, all living creatures: ne'er doth he fail a friend, the noble Indra.
4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra.
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.
5 Rousing with draughts, the Shaker, rushing onward, impetuous, very strong, armed as with arrows
Is Soma; forest trees and all the bushes deceive not Indra with their offered likeness.
6 Soma hath flowed to him whom naught can equal, the earth, the heavens, the firmament, the mountains,-
When heightened in his ire his indignation shatters the firm and breaks the strong in pieces.
7 As an axe fells the tree so be slew Vrtra, brake down the strongholds and dug out the rivers.
He cleft the mountain like a new-made pitcher. Indra brought forth the kine with his Companions.
8 Wise art thou, Punisher of guilt, O Indra. The sword lops limbs, thou smitest down the sinner,
The men who injure, as it were a comrade, the lofty Law of Varuna and Mitra.
9 Men who lead evil lives, who break agreements, and injure Varuna, Aryaman and Mitra,-
Against these foes, O Mighty Indra, sharpen, as furious death, thy Bull of fiery colour.
10 Indra is Sovran Lord of Earth and Heaven, Indra is Lord of waters and of mountains.
Indra is Lord of prosperers and sages Indra must be invoked in rest and effort.
11 Vaster than days and nights, Giver of increase, vaster than firmament and flood of ocean,
Vaster than bounds of earth and wind's extension, vaster than rivers and our lands is Indra.
12 Forward, as herald of refulgent Morning, let thine insatiate arrow fly, O Indra.
And pierce, as 'twere a stone launched forth from heaven, with hottest blaze the men who love deception.
13 Him, verily, the moons, the mountains followed, the tall trees followed and the plants and herbage.
Yearning with love both Worlds approached, the Waters waited on Indra when he first had being.
14 Where was the vengeful dart when thou, O Indra, clavest the demon ever beat on outrage?
When fiends lay there upon the ground extended like cattle in the place of immolation?
15 Those who are set in enmity against us, the Oganas, O Indra, waxen mighty,-
Let blinding darkness follow those our fbemen, while these shall have bright shining nights to light them.
16 May plentiful libations of the people, and singing Rsis' holy prayers rejoice thee.
Hearing with love this common invocation, come unto us, pass by all those who praise thee.
17 O Indra, thus may we be made partakers of thy new favours that shall bring us profit.
Singing with love, may we the Visvamitras win daylight even now through thee, O Indra.
18 Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XC. Purusa.

1. A THOUSAND heads hath Purusa, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.
2 This Purusa is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.
3 So mighty is his greatness; yea, greater than this is Purusa.
All creatures are one-fourth of him, three-fourths eternal life in heaven.
4 With three-fourths Purusa went up: onefourth of him again was here.
Thence he strode out to every side over what cats not and what cats.
5 From him Viraj was born; again Purusa from Viraj was born.
As soon as he was born he spread eastward and westward o'er the earth.
6 When Gods prepared the sacrifice with Purusa as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.
7 They balmed as victim on the grass Purusa born in earliest time.
With him the Deities and all Sadhyas and Rsis sacrificed.
8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of-the air, and animals both wild and tame.
9 From that great general sacrifice Rcas and Sama-hymns were born:
Therefrom were spells and charms produced; the Yajus had its birth from it.
10 From it were horses born, from it all cattle with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.
11 When they divided Purusa how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?
12 The Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.
13 The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.
14 Forth from his navel came mid-air the sky was fashioned from his head
Earth from his feet, and from his car the regions. Thus they formed the worlds.
15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusa.
16 Gods, sacrificing, sacrificed the victim these were the carliest holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sidhyas, Gods of old, are dwelling.

HYMN XCI. Agni.

1. BRISK, at the place of Ila, hymned by men who wake, our own familiar Friend is kindled in the house;
Hotar of all oblation, worthy of our choice, Lord, beaming, trusty friend to one who loveth him.
2 He, excellent in glory, guest in every house, finds like a swift-winged bird a home in every tree.
Benevolent to men, he scorns no living man: Friend to the tribes of men he dwells with every tribe.
3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.
As Vasu, thou alone art Lord of all good things, of all the treasures that the heavens and earth produce.
4 Foreknowing well, O Agni, thou in Ila's place hast occupied thy regular station balmed with oil.
Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.
5 Thy glories are, as lightnings from the rainy cloud, marked, many-hued, like heralds of the Dawns' approach,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.
6 Him, duly coming as their germ, have plants received: this Agni have maternal Waters brought to life.
So in like manner do the forest trees and plants bear him within them and produce him evermore.
7 When, sped and urged by wind, thou spreadest thee abroad, swift piercing through thy food according to thy will,
Thy never-ceasing blazes, longing to consume, like men on chariots, Agni, strive on every side.
8 Agni, the Hotar-priest who fills the assembly full, Waker of knowledge, chief Controller of the thought,-
Him, yea, none other than thyself, doth man elect at sacrificial offerings great and small alike.
9 Here, Api, the arrangers, those attached to thee, elect thee as their Priest in sacred gatherings,
When men with strewn clipt grass and sacrificial gifts offer thee entertainment, piously inclined.
10 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.
11 When mortal man presents to thee Immortal God, Agni, his fuel or his sacrificial gift,
Then thou art his Adhvaryu, Hotar, messenger, callest the Gods and orderest the sacrifice.
12 From us these hymns in concert have gone forth to him, these. holy words, these Rcas, songs and eulogies,
Eager for wealth, to Jatavedas fain for wealth: when they have waxen strong they please their Strengthener.
13 This newest eulogy will I speak forth to him, the Ancient One who loves it. May he hear our voice.
May it come near his heart and make it stir with love, as a fond well-dressed matron clings about her lord.
14 He in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up,-
To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth.
15 Into thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle.
Vouchsafe us wealth. strength-winning, blest with heroes, wealth lofty, praised by men, and full of splendour.

HYMN XCII. Visvedevas.

1. I PRAISE your Charioteer of sacrifice, the Lord of men, Priest of the tribes, refulgent, Guest of night.
Blazing amid dry plants, snatching amid the green, the Strong, the Holy Herald hath attained to heaven.
2 Him, Agni, Gods and men have made their chief support, who drinks the fatness and completes the sacrifice.
With kisses they caress the Grandson of the Red, like the swift ray of light, the Household Priest of Dawn.
3 Yea, we discriminate his and the niggard's ways: his branches evermore are sent forth to consume.
When his terrific flames have reached the Immortal's world, then men remember and extol the Heavenly Folk.
4 For then the net of Law, Dyaus, and the wide expanse, Earth, Worship, and Devotion meet for highest praise,
Varuna, Indra, Mitra were of one accord, and Savitar and Bhaga, Lords of holy might.
5 Onward, with ever-roaming Rudra, speed the floods: over Aramati the Mighty have they run.
With them Parijman, moving round his vast domain, loud bellowing, bedews all things that are within.
6 Straightway the Rudras, Maruts visiting all men, Falcons of Dyaus, home-dwellers with the Asura,-
Varuna, Mitra, Aryaman look on with these, and the swift-moving Indra with swift-moving Gods.
7 With Indra have they found enjoyment, they who toil, in the light's beauty, in the very Strong One's strength;
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.
8 Even the Sun's Bay Coursers hath lie held in check: each one fears Indra as the mightiest of all.
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.
9 With humble adoration show this day your song of praise to mighty Rudra, Ruler of the brave:
With whom, the Eager Ones, going their ordered course, he comes from heaven Self-bright, auspicious, strong to guard.
10 For these have spread abroad the fame of human kind, the Bull Brhaspati and Soma's brotherhood.
Atharvan first by sacrifices made men sure: through skill the Bhrgus were esteemed of all as Gods.
11 For these, the Earth and Heaven with their abundant seed, four-bodied Narasmsa, Yama, Aditi,
God Tvastar Wealth-bestower, the Rbhuksanas, Rodasi, Maruts, Visnu, claim and merit praise.
12 And may he too give car, the Sage, from far away, the Dragon of the Deep, to this our yearning call.
Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, observe this well.
13 Dear to all Gods, may Pasan guard the ways we go, the Waters' child and Vayu help us to success.
Sing lauds for your great bliss to Wind, the breath of all: ye Asvins prompt to hear, hear this upon your way.
14 With hymns of praise we sing him who is throned as Lord over these fearless tribes, the Self-resplendent One.
We praise Night's youthful Lord benevolent to men, the foeless One, the free, with all celestial Dames.
15 By reason of his birth here Angiras first sang: the pressing-stones upraised bebeld the sacrifice-
The stones through which the Sage became exceeding vast, and the sharp axe obtains in fight the beauteous place.

HYMN XCIII. Visvedevas.

1. MIGHTY are ye, and far-extended, Heaven and Earth: both Worlds are evermore to us like two young Dames.
Guard us thereby from stronger foe; guard us hereby to give us strength.
2 In each succeeding sacrifice that mortal honoureth the Gods,
He who, most widely known and famed for happiness, invitetb them.
3 Ye who are Rulers over all, great is your sovran power as Gods.
Ye all possess all majesty: all must be served in sacrifice.
4 These are the joyous Kings of Immortality, Parijman, Mitra, Aryaman, and Varuna.
What else is Rudra, praised of men? the Maruts, Bhaga, Pusana?
5 Come also to our dwelling, Lords of ample wealth, common partakers of our waters, Sun and Moon,
When the great Dragon of the Deep hath settled down upon their floors.
6 And let the Asvins, Lords of splendour, set us free,- both Gods, and, with their Laws, Mitra and Varuna.
Through woes, as over desert lands, he speeds to ample opulence.
7 Yea, let the Asvins Twain he gracious unto us, even Rudras, and all Gods, Bhaga, Rathaspati;
Parijman, Rbhu, Vaja, O Lords of all wealth Rbhuksanas.
8 Prompt is Rbhuksan, prompt the worshipper's strong drink: may thy fleet Bay Steeds, thine who sperdest on, approach.
Not mans but God's is sacrifice whose psalm is unassailable.
9 O God Savitar, harmed by none, lauded, give us a place among wealthy princes.
With his Car-steeds at once 'hath our Indra guided the reins and the car of these men.
10 To these men present here, O Heaven and Earth, to us grant lofty fame extending over all mankind.
Give us a steed to win us strength, a steed with wealth for victory.
11 This speaker, Indra-for thou art our Friend-wherever he may be, guard thou, Victor! for help, ever for help
Thy wisdom, Vasu! prosper him.
12 So have they strengthened this mine hymn which seems to take its bright path to the Sun, and reconciles the men:
Thus forms a carpenter the yoke of horses, not to be displaced.
13 Whose chariot-seat hath come again laden with wealth and bright with gold,
Lightly, with piercing ends, as 'twere two ranks of heroes ranged for fight.
14 This to Duhsima Prthavana have I sung, to Vena, Rama, to the nobles, and the King.
They yoked five hundred, and their love of us was famed upon their way.
15 Besides, they showed us seven -and-seventy horses here.
Tanva at once displayed his gift, Parthya at once displayed his gift; and straightway Mayava showed his.

HYMN XCIV. Press-stones.

1. LET these speak loudly forth; let us speak out aloud: to the loud speaking Pressing-stones address the speech;
When, rich with Soma juice, Stones of the mountain, ye, united, swift to Indra bring the sound of praise.
2 They speak out like a hundred, like a thousand men: they cry aloud to us with their green-tinted mouths,
While, pious Stones, they ply their task with piety, and, even before the Hotar, taste the offered food.
3 Loudly they speak, for they have found the savoury meath: they make a humming sound over the meat prepared.
As they devour the branch of the Red-coloured Tree, these, the well-pastured Bulls, have uttered bellowings.
4 They cry aloud, with strong exhilarating drink, calling on Indra now, for they have found the meath.
Bold, with the sisters they have danced, embraced by them, making the earth reecho with their ringing sound.
5 The Eagles have sent forth their cry aloft in heaven; in the sky's vault the dark impetuous ones have danced.
Then downward to the nether stone's fixt place they sink, and, splendid as the Sun, effuse their copious stream.
6 Like strong ones drawing, they have put forth all their strength: the Bulls, harnessed together, bear the chariot-poles.
When they have bellowed, panting, swallowing their food, the sound of their loud snorting is like that of steeds.
7 To these who have ten workers and a tenfold girth, to these who have ten yoke-straps and ten binding thongs,
To these who bear ten reins, the eternal, sing ye praise, to these who bear ten car-poles, ten when they are yoked.
8 These Stones with ten conductors, rapid in their course, with lovely revolution travel round and round.
They have been first to drink the flowing Soma juice, first to enjoy the milky fluid of the stalk.
9 These Soma-eaters kiss Indra's Bay-coloured Steeds: draining. the stalk they sit upon the ox's hide.
Indra, when he hath drunk Soma-nicath drawn by them, waxes in strength, is famed, is mighty as a Bull.
10. Strong is your stalk; ye, verily, never shall be harmed; ye have refreshment, ye are ever satisfied.
Fair are ye, as it were, through splendour of his wealth, his in whose sacrifice, O Stones, ye find delight.
11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death,
Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.
12 Your fathers, verily, stand firm from age to age: they, loving rest, are not dissevered from their seat.
Untouched by time, ne'er lacking green plants and green trees, they with their voice have caused the heavens and earth to hear.
13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, minish it.
14 They have raised high their voice for juice, for sacrifice, striking the Mother earth as though they

danced thereon.
So loose thou too his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

HYMN XCV. Urvasi. Pururavas.

1. Ho there, my consort! Stay, thou fierce-souled lady, and let us reason for a while together.
Such thoughts as these of ours, while yet unspoken in days gone by have never brought us comfort.
2 What am I now to do with this thy saying? I have gone from thee like the first of Mornings.
Pururavas, return thou to thy dwelling: I, like the wind, am difficult to capture.
3 Like a shaft sent for glory from the quiver, or swift-steed winning cattle winning hundreds.
The lightning seemed to flash, as cowards planned it. The minstrels bleated like a lamb in trouble.
4 Giving her husband's father life and riches, from the near dwelling, when her lover craved her,
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.
5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.
To thy desires, Pururavas, I yielded: so wast thou king, O hero, of my body.
6 The maids Sujirni, Sreni, Sumne-api, Charanyu, Granthini, and Hradecaksus,-
These like red kine have hastened forth, the bright ones, and like milch-cows have lowed in emulation.
7 While he was born the Dames sate down together, the Rivers with free kindness gave him nurture;
And then, Pururavas, the Gods increased thee for mighty battle, to destroy the Dasyus.
8 When I, a mortal, wooed to mine embraces these heavenly nymphs who laid aside their raiment,
Like a scared snake they fled from me in terror, like chariot horses when the car has touched them.
9 When, loving these Immortal Ones, the mortal hath converse with the nymphs as they allow him.
Like swans they show the beauty of their bodies, like horses in their play they bite and nibble.
10 She who flashed brilliant as the falling lightning brought me delicious presents from the waters.
Now from the flood be born a strong young hero May Uruvasi prolong her life for ever
11 Thy birth hath made me drink from earthly milch-kine: this power, Pururavas, hast thou vouchsafed me.
I knew, and, warned thee, on that day. Thou wouldst not hear me. What sayest thou, when naught avails thee?
12 When will the son be born and seek his father? Mourner-like, will he weep when first he knows him?
Who shall divide the accordant wife and husband, while fire is shining with thy consort's parents?
13 I will console him when his tears are falling: he shall not weep and cry for care that blesses.
That which is thine, between us, will I send thee. Go home again, thou fool;.thou hast not won me.
14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him.
15 Nay, do not die, Pururavas, nor vanish: let not the evil-omened wolves devour thee.
With women there can be no lasting friendship: hearts of hyenas are the hearts of women.
16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,
I tasted once a day a drop of butter; and even now with that am I am contented.
17 I, her best love, call Urvasi to meet me, her who fills air and measures out the region.
Let the gift brought by piety approach thee. Turn thou to me again: my heart is troubled.
18 Thus speak these Gods to thee, O son of Ila: As death hath verily got thee for his subject,
Thy sons shall serve the Gods with their oblation, and thou, moreover, shalt rejoice in Svarga.

HYMN XCVI. Indra.

1 In the great synod will I laud thy two Bay Steeds: I prize the sweet strong drink of thee the Warrior-God,
His who pours lovely oil as 'twere with yellow drops. Let my songs enter thee whose form hath golden tints.
2 Ye who in concert sing unto the goldhued place, like Bay Steeds driving onward to the heavenly seat,
For Indra laud ye strength allied with Tawny Steeds, laud him whom cows content as 'twere with yellow drops.
3 His is that thunderbolt, of iron, goldenhued, gold-coloured, very dear, and yellow in his arms;
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.
4 As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny-hued.
5 Thou, thou, when praised by men who sacrificed of old. hadst pleasure in their lauds, O Indra golden-haired.
All that befits thy song of praise thou welcornest, the perfect pleasant gift, O Golden-hued from birth.
6 These two dear Bays bring hither Indra on his car, Thunder-armed, joyous, meet for laud, to drink his fill.
Many libations flow for him who loveth them: to Indra have the gold-hued Soma juices run.
7 Tle gold-hued drops have flowed to gratify his wish: the yellow dro s have urged the swift Bays to the Strong.
He who speeds on with Bay Steeds even as he lists hath satisfied his longing for the golden drops.
8 At the swift draught the Soma-drinker waxed in might, the Iron One with yellow beard and yellow hair.
He, Lord of Tawny Coursers, Lord of fleet-foot Mares, will bear his Bay Steeds safely over all distress.
9 His yellow-coloured jaws, like ladles move apart, what time, for strength, he makes the yellow-tinted stir,
When, while the bowl stands there, he grooms his Tawny Steeds, when he hath drunk strong drink, the sweet juice that he loves.
10 Yea, to the Dear One's seat in homes of heaven and earth the Bay Steeds' Lord hath whinnied like a horse for food.
Then the great wish hath seized upon him mightily, and the Beloved One hath gained high power of life,
11 Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.
O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.
12 O Indra, let the eager wishes of the folk bring thee, delightful, golden-visored, on thy car,
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.
13 Juices aforetime, Lord of Bays, thou drankest; and thine especially is this libation.
Gladden thee, Indra, with the meath-rich Soma: pour it down ever, Mighty One! within thee.

HYMN XCVII. Praise of Herbs.

1. HERBS that sprang up in time of old, three ages earlier than the Gods,-
Of these, whose hue is brown, will I declare the hundred powers and seven.
2 Ye, Mothers, have a hundred homes, yea, and a thousand are your growths.
Do ye who have a thousand powers free this my patient from disease.
3 Be glad and joyful in the Plants, both blossoming and bearing fruit,
Plants that will lead us to success like mares who conquer in the race.
4 Plants, by this name I speak to you, Mothers, to you the Goddesses:
Steed, cow, and garment may I win, win back thy very self, O man.
5 The Holy Fig tree is your home, your mansion is the Parna tree:
Winners of cattle shali ye be if ye regain for me this man.
6 He who hath store of Herbs at hand like Kings amid a crowd of men,-
Physician is that sage's name, fiend-slayer, chaser of disease.
7 Herbs rich in Soma, rich in steeds, in nourishments, in strengthening power,-
All these have I provided here, that this man may be whole again.
8 The healing virtues of the Plants stream forth like cattle from the stall,-
Plants that shall win me store of wealth, and save thy vital breath, O man.
9 Reliever is your mother's name, and hence Restorers are ye called.
Rivers are ye with wings that fly: keep far whatever brings disease.
10 Over all fences have they passed, as steals a thief into the fold.
The Plants have driven from the frame whatever malady was there.
11 When, bringing back the vanished strength, I hold these herbs within my hand,
The spirit of disease departs ere he can seize upon the life.
12 He through whose frame, O Plants, ye creep member by member, joint by joint,-
From him ye drive away disease like some strong arbiter of strife.
13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher.
Fly with the wind's impetuousspeed, vanish together with the storm.
14 Help every one the other, lend assistance each of you to each,
All of you be accordant, give furtherance to this speech of mine.
15 Let fruitful Plants, and fruitless, those that blossom, and the blossomless,
Urged onward by Brhaspati, release us from our pain and grief;
16 Release me from the curse's plague and woe that comes from Varuna;
Free me from Yama's fetter, from sin and offence against the Gods.
17 What time, descending from the sky, the Plants flew earthward, thus they spake:
No evil shall befall the man whom while he liveth we pervade,
18 Of all the many Plants whose King is, Soma, Plants of hundred forms,
Thou art the Plant most excellent, prompt to the wish, sweet to the heart.
19 O all ye various Herbs whose King is Soma, that o'erspread the earth,
Urged onward by Brhaspati, combine your virtue in this Plant.
20 Unharmed be he who digs you up, unharmed the man for whom I dig:
And let no malady attack biped or quadruped of ours.
21 All Plants that hear this speech, and those that have departed far away,

Come all assembled and confer your healing power upon this Herb.
22 With Soma as their Sovran Lord the Plants hold colloquy and say:
O King, we save from death the man whose cure a Brahman undertakes.
23 Most excellent of all art thou, O Plant thy vassals are the trees.
Let him be subject to our power, the man who seeks to injure us.

HYMN XCVIII. The Gods.

1. COME, be thou Mitra, Varuna, or Pusan, come, O Brhaspati, to mine oblation:
With Maruts, Vasus, or Adityas, make thou Parjanya pour for Santanu his rain-drops.
2 The God, intelligent, the speedy envoy whom thou hast sent hath come to me, Devapi:
Address thyself to me and turn thee hither within thy lips will I put brilliant language.
3 Within my mouth, Brhaspati, deposit speech lucid, vigorous, and free from weakness,
Thereby to win for Santanu the rain-fall. The meath-rich drop from heaven hath passed within it.
4 Let the sweet drops descend on us, O Indra: give us enough to lade a thousand wagons.
Sit to thy Hotar task; pay worship duly, and serve the Gods, Devapi, with oblation.
5 Knowing the God's good-will, Devapi, Rsi, the son of Rstisena, sate as Hotar.
He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.
6 Gathered together in that highest ocean, the waters stood by deities obstructed.
They burried down set free by Arstisena, in gaping clefts, urged onward by Devapi.
7 When as chief priest for Santanu, Devapi, chosen for Hotar's duty, prayed beseeching,
Graciously pleased Brhaspati vouchsafed him a voice that reached the Gods and won the waters.
8 O Agni whom Devapi Arstisena, the mortal man, hath kindled in his glory,
Joying in him with all the Gods together, urge on the sender of the rain, Parjanya.
9 All ancient Rsis with their songs approached thee, even thee, O Much-invoked, at sacrifices.
We have provided wagon-loads in thousands: come to the solemn rite, Lord of Red Horses.
10 The wagon-loads, the nine-and-ninety thousand, these have been offered up to thee, O Agni.
Hero, with these increase thy many bodies, and, stimulated, send us rain from heaven.
11 Give thou these ninety thousand loads, O Agni, to Indra, to the Bull, to be his portion.
Knowing the paths which Deities duly travel, set mid the Gods in heaven Aulana also.
12 O Agni, drive afar our foes, our troubles chase malady away and wicked demons.
From this air-ocean, from the lofty heavens, send down on us a mighty flood of waters.

HYMN XCIX. Indra.

I. WHAT Splendid One, Loud-voiced, Farstriding, dost thou, well knowing, urge us to exalt with praises?
What give we him? When his might dawned, he fashioned the Vrtra-slaying bolt, and sent us waters.
2 He goes to end his work with lightning flashes: wide is the seat his Asura glory gives him.
With his Companions, not without his Brother, he quells Saptatha's magic devices.
3 On most auspicious path he goes to battle he toiled to win heaven's light, full fain to gain it;
He seized the hundred-gated castle's treasure by craft, unchecked, and slew the lustful demons.
4 Fighting for kine, the prize of war, and I roaming among the berd be brings the young streams hither,
Where, footless, joined, without a car to bear them, with jars for steeds, they pour their flood like butter.
5 Bold, unsolicited for wealth, with Rudras he came, the Blameless, having left his dwelling,
Came, seized the food of Vamra and his consort, and left the couple weeping and unsheltered.
6 Lord of the dwelling, he subdued the demon who roared aloud, six-eyed and triple-headed.
Trta, made stronger by the might he lent him, struck down the boar with shaft whose point was iron.
7 He raised himself on high and shot his arrow against the guileful and oppressive foeman.
Strong, glorious, manliest, for us he shattered the forts of Nabus when he slew the Dasyus.
8 He, like a cloud that rains upon the pasture, hath found for us the way to dwell in safety.
When the Hawk comes in body to the Soma, armed with his iron claws he slays the Dasyus.
9 He with his potent Friends gave up the mighty, gave gusnia up to Kutsa for affliction.
He led the lauded Kavi, he delivered Atka as prey to him and to his heroes.
10 He, with his Gods who love mankind, the Wondrous, giving like Varuna who works with magic,
Was known, yet young as guardian of the seasons; and he quelled Araru, four-footed dernon.
11 Through lauds of him hath Ausija Rjisvan burst, with the Mighty's aid, the stall of Pipru.
When the saint pressed the juice and shone as singer, he seized the forts and with his craft subdued them.
12 So, swiftly Asura, for exaltation, hath the great Vamraka come nigh to Indra.
He will, when supplicated, bring him blessing: he hath brought all, food, strength, a happy dwelling.

HYMN C. Visvedevas.

1. Be, like thyself, O Indra, strong for our delight: here lauded, aid us, Maghavan, drinker of the juice.
Savitar with the Gods protect us: hear ye Twain. We ask for freedom and complete felicity.
2 Bring swift, for offering, the snare that suits the time, to the pure-drinker Vayu, roaring as he goes,
To him who hath approached the draught of shining milk. We ask for freedom and complete felicity.
3 May Savitar the God send us full life, to each who sacrifices, lives aright and pours the juice
That we with simple hearts may wait upon the Gods. We ask for freedom and complete felicity.
4 May Indra evermore be gracious unto us, and may King Soma meditate our happiness,
Even as men secure the comfort of a friend. We ask for freedom and complete felicity.
5 Indra hath given the body with its song and strength: Brhaspati, thou art the lengthener of life.
The sacrifice is Manu, Providence, our Sire. We ask for freedom and complete felicity.
6 Indra possesseth might celestial nobly formed: the singer in the hotise is Agni, prudent Sage.
lie is the sacrifice in synod, fair, most near. We ask for freedom and complete felicity,
7 Not often have we sinned against you secretly, nor, Vasus, have we openly provoked the Gods.
Not one of its, ye Gods, hath worn an alien shape. We ask for freedom and complete felicity.
8 May Savitar remove from us our malady, and may the Mountains keep it far away from where
The press-stone as it sheds the meath rings loudly forth. We ask for freedom and complete felicity.
9 Ye Vasus, let the stone, the presser stand erect: avert all enmities and keep them far remote.
Our guard to be adored is Savitar this God. We ask for freedom and complete felicity.
10 Eat strength and fatness in the pasture, kine, who are balmed at the reservoir and at the seat of Law.
So let your body be our body's medicine. We ask for freedom and complete felicity.
11 The singer fills the spirit: all mens, love hath he. Indra takes kindly care of those who pour the juice.
For his libation is the heavenly udder full. We ask for freedom and complete felicity.
12 Wondrous thy spirit-filling light, triumpliant; thy hosts save from decay and are resistless.
The pious votary by straightest pathway speeds to possess the best of all the cattle.

HYMN CI. Visvedevas.

1. WAKE with one mind, my friends, and kindle Agni, ye who are many and who dwell together.
Agni and Dadhikras and Dawn the Goddess, you, Gods with Indra, I call down to help us.
2 Make pleasant hymns, spin out your songs and praises: build ye a ship equipped with oars for transport.
Prepare the implements, make all things ready, and let the sacrifice, my friends, go forward.
3 Lay on the yokes, and fasten well the traces: formed is the furrow, sow the seed within it.
Through song may we find bearing fraught with plenty: near to the ripened grain approach the sickle.
4 Wise, through desire of bliss from Gods, the skilful bind the traces fast, And lay the yokes on either side.
5 Arrange the buckets in their place securely fasten on the straps.
We will pour forth the well that hath a copious stream, fair-flowing well that never fails.
6 I pour the water from the well with pails prepared and goodly straps,
Unfailing, full, with plenteous stream.
7 Refresh the horses, win the prize before you: equip a chariot fraught with happy fortune.
Pour forth the well with stone wheel, wooden buckets, the drink of heroes, with the trough for armour.
8 Prepare the cow-stall, for there drink your heroes: stitch ye the coats of armour, wide and many.
Make iron forts, secure from all assailants let not your pitcher leak: stay it securely.
9 Hither, for help, I turn the holy heavenly mind of you the Holy Gods, that longs for sacrifice.
May it pour milk for us, even as a stately cow who, having sought the pasture, yields a thousand streams.
10 Pour golden juice within the wooden vessel: with stone-made axes fashion ye and form it.
Embrace and compass it with tenfold girdle, and to both chariot-poles attach the car-horse.
11 Between both poles the car-horse goes pressed closely, as in his dwelling moves the doubly-wedded.
Lay in the wood the Soviran of the Forest, and sink the well although ye do not dig it.
12 Indra is he, O men, who gives us happiness: sport, urge the giver of delight to win us strength
Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra Son of Nistigri.

HYMN CII. Indra.

1. FOR thee may Indra boldly speed the car that works on either side.
Favour us, Much-invoked! in this most glorious fight against the raiders of our wealth.
2 Loose in the wind the woman's robe was streaming what time she won a car-load worth a thousand.
The charioteer in fight was Mudgalani: she Indra's dart, heaped up the prize of battle.
3 O Indra, cast thy bolt among assailants who would slaughter us:
The weapon both of Dasa and of Arya foe keep far away, O Maghavan.
4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.
Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win and triumph.
5 They came anear the bull; they made him thunder, made him pour rain down ere the fight was ended.
And Mudgala thereby won in the contest well-pastured kine in hundreds and in thousands.
6 In hope of victory that bull was harnessed: Kesi the driver urged him on with shouting.
As he ran swiftly with the car behind him his lifted heels pressed close on Mudgalani.
7 Deftly for him he stretched the car-pole forward, guided the bull thereto and firmly yoked him.
Indra vouchsafed the lord of cows his favour: with mighty steps the buffalo ran onward.
8 Touched by the goad the shaggy beast went nobly, bound to the pole by the yoke's thong of leather.
Performing deeds of might for many people, he, looking on the cows, gained strength and vigour.
9 Here look upon this mace, this bull's companion, now lying midway on the field of battle.
Therewith hath Mudgala in ordered contest won for cattle for himself, a hundred thousand.
10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking..
To this they give not either food or water. Reaching beyond the pole it gives directions.
11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.
With swiftly-racing chariot may we conquer, and rich and blessed be our gains in battle.
12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,
A Bull who drivest with thy bull, wilt win the race together with thy weakling friend.

HYMN CIII. Indra.

1. SWIFT, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people,
With eyes that close not, bellowing, Sole Hero, Indra. subdued at once a hundred armies.
2 With him loud-roaring, ever watchful, Victor, bold, hard to overthrow, Rouser of battle,
Indra. the Strong, whose hand bears arrows, conquer, ye warriors, now, now vanquish in the combat.
3 He rules with those who carry shafts and quivers, Indra who with his band rings hosts together,
Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting with well-laid arrows.
4 Brhaspati, fly with thy chariot hither, slayer of demons, driving off our foemen.
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies.
5 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra.
6 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it.-
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage.
7 Piercing the cow-stalls with surpassing vigour, Indra, the pitiless Hero, wild with anger,
Victor in fight, unshaken and resistless,may he protect our armies in our battles.
8 Indra guide these: Brhaspati precede them, the guerdon, and the sacrifice, and Soma;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.
9 Ours be the potent host of mighty Indra, King Varuna, and Maruts, and Adityas.
Uplifted is the shout of Gods who conquer high-minded Gods who cause the worlds to tremble.
10 Bristle thou up, O Maghavan, our weapons: excite the spirits of my warring heroes.
Urge on the strong steeds' might, O Vrtra-slayer, and let the din of conquering cars go upward.
11 May Indra aid us when our flags are gathered: victorious be the arrows of our army.
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset.
12 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apva.
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.
13 Advance, O heroes, win the day. May Indra be your sure defence.
Exceeding mighty be your arms, that none may wound or injure you.

HYMN CIV. Indra.

1. Soma hath flowed for thee, Invoked of mat Speed to our sacrifice with both thy Coursers.
To thee have streameld the songs or mighty singers, imploring, Indra, drink of our libation.
2 Drink of the juice which men have washed in waters, and fill thee full, O Lord of Tawny Horses.
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.
3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom Bay Steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.
4 O Mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,
Men in the house who share the sacred banquet stand singing praise that brings them store of children.
5 Through thy directions, Lord of Tawny Coursers, thine who art firm, splendid, and blest, the people
Obtain most liberal aid for their salvation, and praise thee, Indra, through thine excellencies.
6 Lord of the Bays, come with thy two Bay Horses, come to our prayers, to drink the juice of Soma.
To thee comes sacrifice which thou acceptest: thou, skilled in holy rites, art he who giveth.
7 Him of a thousand powers, subduing foemen, Maghavan praised with hymns and pleased with Soma,-
Even him our songs approach, resistless Indra: the adorations of the singer laud him.
8 The way to bliss for Gods and man thou foundest, Indra, seven lovely floods, divine, untroubled,
Wherewith thou, rending forts, didst move the ocean, and nine-and-ninety flowing streams of water.
9 Thou from the curse didst free the mighty Waters, and as their only God didst watch and guard them.
O Indra, cherish evermore thy body with those which thou hast won in quelling Vrtra.
10 Heroic power and noble praise is Indra yea, the song worships him invoked of many.
Vrtra he quelled, and gave men room and freedom: gakra, victorious, hath conquered armies.
11 Call we on Maghayan, auspicious Indra. best Hero in this fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN CV. Indra.

1. WHEN, Vasu, wilt thou love the laud? Now let the channel bring the stream.
The juice is ready to ferment.
2 He whose two Bay Steeds harnessed well, swerving, pursue the Bird's tail-plumes,
With Rowing manes, like heaven and earth, he is the Lord with power to give.
3 Bereft of skill is Indra, if, like some outwearied man he fears
The sinner, when the Mighty hath prepared himself for victory.
4 Indra with these drives round, until he meets with one to worship him:
Indra is Master of the pair who snort and swerve upon their way.
5 Borne onward by the long-maned Steeds who stretch themselves as 'twere for food,
The God who wears the helm defends them with his jaws.
6 The Mighty sang with Lofty Ones: the Hero fashioned with his strength,
Like skilful Matarisvan with his power and might,
7 The bolt, which pierced at once the vitals of the Dasyu easy to be slain,
With jaw uninjured like the wondrous firmament.
8 Grind off our sins: with song will we conquer the men who sing no hymns:
Not easily art thou pleased with prayerless sacrifice.
9 When threefold flame burns high for thee, to rest on poles of sacrifice,
Thou with the living joyest in the self-bright Ship.
10 Thy glory was the speckled cup, thy glory was the flawless scoop.
Wherewith thou pourest into thy receptacle.
11 As hundreds, O Immortal God, have sung to thee, so hath Sumitra, yea, Durmitra praised thee here,
What time thou holpest Kutsa's son, when Dasyus fell, yea, holpest Kutsa's darling when the Dasyus died.

HYMN CVI. Asvins.

1. THIS very thing ye Twain hold as your object: ye weave your songs as skilful men weave garments.
That ye may come united have I waked you: ye spread out food like days of lovely weather.
2 Like two plough-bulls ye move along in traces, and seek like eager guests your bidder's banquet.
Ye are like glorious envoys mid the people: like bulls, approach the place where ye are watered.
3 Like the two pinions of a bird, connected, like two choice animals, ye have sought our worship.
Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers.
4 Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest;
Like rays for our enjoyment, Lords to feed us, ye, like quick bearers, have obeyed our calling.
5 You are like two pleasantly moving well-fed (hills) like Mitra and Varuna, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).
6 You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitosa destroying (foes), and cherishing (friends); you are bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.
7 Fierce (Asvins), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Rbhus, your chariot, attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.
8 With your bellies full of the Soma, like two saucepans, preservers of wealth, destroyers of enemies. (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).
9 Like giants, ye will find firm ground to stand on in depths, like feet for one who fords a shallow.
Like cars ye will attend to him who orders: ye Two enjoy our wondrous work as sharers.
10 Like toiling bees ye bring to us your honey, as bees into the hide that opens downward.
11 May we increase the laud and gain us vigour: come to our song, ye whom one chariot carries.
Filled be our kine with ripened meath like glory: Bhutamsa hath fulfilled the Asvins' longing.

HYMN CVII. Daksina.

1. THESE men's great bounty hath been manifested, and the whole world of life set free from darkness.
Great light hath come, vouchsafed us by the Fathers: apparent is the spacious path of Guerdon.
2 High up in heaven abide the Guerdon-givers: they who give steeds dwell with the Sun for ever.
They who give gold are blest with life eternal. they who give robes prolong their lives, O Soma.
3 Not from the niggards-for they give not fireely-comes Meed at sacrifice, Gods' satisfaction:
Yea, many men with hands stretched out with Guerdon present their gifts because they dread dishonour.
4 These who observe mankind regard oblation as streamy Vayu and light-finding Arka.
They satisfy and give their gifts in synod, and pour in streams the seven-mothered Guerdon.
5 He who brings Guerdon comes as first invited: chief of the hamlet comes the Guerdon-bearer.
Him I account the ruler of the people who was the first to introduce the Guerdon.
6 They call him Rsi, Brahman, Sama-chanter, reciter of the laud, leader of worship.
The brightly-shining God's three forms he knoweth who first bestowed the sacrificial Guerdon.
7 Guerdon bestows the horse, bestows the bullock, Guerdon bestows, moreover, gold that Rsisters.
Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.
8 The liberal die not, never are they ruined: the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,-all this doth sacrificial Guerdon give them.
9 First have the liberal gained a fragrant dwelling, and got themselves a bride in fair apparel.
The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.
10 They deck the fleet steed for the bounteous giver: the maid adorns herself and waits to meet him.
His home is like a lake with lotus blossoms, like the Gods' palaces adorned and splendid.
11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.
Assist, ye Gods, the liberal man in battles: the liberal giver conquers foes in combat.

HYMN CVIII. Sarama. Panis.

1. WHAT wish of Sarama hath brought her hither? The path leads far away to distant places.
What charge hast thou for us? Where turns thy journey? How hast thou made thy way o'er Rasa's waters.
2 I come appointed messenger of Indra, seeking your ample stores of wealth, O Panis.
This hath preserved me from the fear of crossing: thus have I made my way o'er Rasa's waters.
3 What is that Indra like, what is his aspect whose envoy, Sarama, from afar thou comest?
Let him approach, and we will show him friendship: he shall be made the herdsman of our cattle.
4 I know him safe from harm: but he can punish who sent me hither from afar as envoy.
Him rivers flowing with deep waters bide not. Low will ye be, O Panis, slain by Indra.
5 These are the kine which, Sarama, thou seekest, flying, O Blest One, to the ends of heaven.
Who will loose these for thee without a battle? Yea, and sharp-pointed are our warlike weapons.
6 Even if your wicked bodies, O ye Panis, were arrow-proof, your words are weak for wounding;
And were the path to you as yet unmastered, Brhaspati in neither case will spare you.
7 Paved with the rock is this our treasure-chamber; filled full of precious things, of kine, and horses.
These Panis who are watchful keepers guard it. In vain hast thou approached this lonely station.
8 Rsis will come inspirited with Soma, Angirases unwearied, and Navagvas.
This stall of cattle will they part among them: then will the Panis wish these words unspoken.
9 Even thus, O Sarama, hast thou come hither, forced by celestial might to make the journey.
Turn thee not back, for thou shalt be our sister: O Blest One, we will give thee of the cattle.
10 Brotherhood, sisterhood, I know not either: the dread Angirases and Indra know them.
They seemed to long for kine when I departed. Hence, into distance, be ye gone, O Panis.
11 Hence, far away, ye Panis! Let the cattle lowing come forth as holy Law commandeth,
Kine which Brhaspati, and Soma, Rsis, sages, and pressing-stones have found when hidden.

HYMN CIX. Visvedevas.

1. THESE first, the boundless Sea, and Matarisvan, fierce-glowing Fire, the Strong, the Bliss-bestower.
And heavenly Floods, first-born by holy Order, exclaimed against the outrage on a Brahman.
2 King Soma first of all, without reluctance, made restitution of the Brahman's consort.
Mitra and Varuna were the inviters: Agni as Hota; took her hand and led her.
3 The man, her pledge, must by her hand be taken when they have cried, She is a Brahman's consort.
She stayed not for a herald to conduct her: thus is the kingdom of a ruler guarded.
4 Thus spake of her those Gods of old, Seven Rsis who sate them down to their austere devotion:
Dire is a Brahman's wife led home by others: in the supremest heaven she plants confusion.
5 The Brahmacari goes engaged in duty: he is a member of the Gods' own body.
Through him Brhaspati obtained his consort, as the Gods gained the ladle brought by Soma.
6 So then the Gods restored her, so men gave the woman back again.
The Kings who kept their promises restored the Brahman's wedded wife,
7 Having restored the Brahman's wife, and freed them, with Gods' aid, from sin,
They shared the fulness of the earth, and won themselves extended sway.

HYMN CX. Apris.

1. THOU in the house of man this day enkindled worshippest Gods as God, O Jatavedas.
Observant, bright as Mitra, bring them hither: thou art a sapient and foreknowing envoy.
2 Tanunapat, fair-tongued, with sweet meath balming the paths and waysof Order, make them pleasant.
Convey our sacrifice to heaven, exalting with holy thoughts ourhymns of praise and worship.
3 Invoked, deserving prayer and adoration, O Agni, come accordant with the Vasus.
Thou art, O Youthful Lord, the Gods' Invoker, so, best of Sacrificers, bring them quickly.
4 By rule the Sacred Grass is scattered eastward, a robe to clothe this earth when dawns are breaking.
Widely it spreads around and far-extended, fair for the Gods and bringing peace and freedom.
5 Let the expansive Doors be widely opened, like wives who deck their beauty for their husbands.
Lofty, celestial, all-impelling Portals, admit the Gods and give them easy entrance.
6 Pouring sweet dews let holy Night and Morning, each close to each, he seated at their station,
Lofty, celestial Dames with gold to deck them. assuming all their fair and radiant beauty.
7 Come the two first celestial sweet-voiced Hotars, arranging sacrifice for man to worship
As singers who inspire us in assemblies, showing the eastward light with their direction.
8 Let Bharati come quickly to our worship, and Ila showing like a human being.
So let Sarasvati and both her fellows, deft Goddesses, on this fair grass be seated.
9 Hotar more skilled in sacrifice, bring hither with speed to-day God Tvastar, thou who knowest.
Even him who formed these two, the Earth and Heaven the Parents, with their forms, and every creature.
10 Send to our offerings which thyself thou balmest the Companies of Gods in ordered season.
Agni, Vanaspati the Immolator sweeten our offered gift with meath and butter.
11 Agni, as soon as he was born, made ready the sacrifice, and was the Gods' preceder.
May the Gods cat our offering consecrated according to this true Priest's voice and guidance.

HYMN CXI. Indra.

1. BRING forth your sacred song ye prudent singers, even as are the thoughts of human beings.
Let us draw Indra with true deeds anear us: he loves our songs, the Hero, and is potent.
2 The hymn shone brightly from the seat of worship: to the kine came the Bull, the Heifer's Offipring
With mighty bellowing hath he arisen, and hath pervaded even the spacious regions.
3 Indra knows, verily, how to hear our singing, for he, victorious, made a path for Surya.
He made the Cow, and be became the Sovran of Heaven, primeval, matchless, and unshaken.
4 Praised by Angirases, Indra demolished with might the works of the great watery monster
Full many regions, too, hath he pervaded, and by his truth supported earth's foundation.
5 The counterpart of heaven and earth is Indra: he knoweth all libations, slayeth Susna.
The vast sky with the Sun hath he extended, and, best otpillars, stayed it with a pillar.
6 The Vrtra-slaver with his bolt felled Vrtra: the magic of the godless, waxen mighty,
Here hast thou, Bold Assailant, boldly conquered. Yea, then thine arms, O Maghavan, were potent.
7 When the Dawns come attendant upon Surya their rays discover wealth of divers colours.
The Star of heaven is seen as 'twere approaching: none knoweth aught of it as it departeth.
8 Far have they gone, the first of all these waters, the waters that flowed forth when Indra sent them.
Where is their spring, and where is their foundation? Where now, ye Waters, is your inmost centre?
9 Thou didst free rivers swallowed by the Dragon; and rapidly they set themselves in motion,
Those that were loosed and those that longed for freedom. Excited now to speed they run unresting.
10 Yearning together they have sped to Sindhu: the Fort-destroyer, praised, of old, hath loved them.
Indra, may thy terrestrial treasures reach us, and our full songs of joy approach thy dwelling.

HYMN CXII. Indra.

1. DRINK of the juice, O Indra, at thy plea. sure, for thy first draught is early morn's libation.
Rejoice, that thou mayst slay our foes, O Hero, and we with lauds will tell thy mighty exploits.
2 Thou hast a car more swift than thought, O Indra; thercon come hither, come to drink the Soma.
Let thy Bay Steeds, thy Stallions, hasten hither, with whom thou cornest nigh and art delighted.
3 Deck out thy body with the fairest colours, with golden splendour of the Sun adorn it.
O Indra, turn thee hitherward invited by us thy friends; be seated and be joyful.
4 O thou whose grandeur in thy festive transports not even these two great worlds have comprehended.
Come, Indra, with thy dear Bay Horses harnessed, come to our dwelling and the food thou lovest.
5 Pressed for thy joyous banquet is the Soma, Soma whereof thou, Indra, ever drinking,
Hast waged unequalled battles with thy foemen, which prompts the mighty flow of thine abundance.
6 Found from of old is this thy cup, O Indra: Satakratu, drink therefrom the Soma.
Filled is the beaker with the meath that gladdens, the beaker which all Deities delight in.
7 From many a side with proffered entertainment the folk are calling thee, O Mighty Indra.
These our libations shall for thee be richest in sweet meath: dvink thereof and find them pleasant.
8 I will declare thy deeds of old, O Indra, the mighty acts which thou hast first accomplished.
In genuine wrath thou loosenedst the mountain so that the Brahman easily found the cattle.
9 Lord of the hosts, amid our bands be seated: they call thee greatest Sage among the sages.
Nothing is done, even far away, without thee: great, wondrous, Maghavan, is the hymn I sing thee.
10 Aim of our eyes be thou, for we implore thee, O Maghavan, Friend of friends and Lord of treasures.
Fight, Warrior strong in truth, fight thou the battle: give us our share of undivided riches.

HYMN CXTII. Indra.

1. THE Heavens and the Earth accordant with all Gods encouraged graciously that vigorous might of his.
When he came showing forth his majesty and power, he drank of Soma juice and waxed exceeding strong.
2 This majesty of his Visnu extols and lauds, making the stalCthat gives the meath flow forth with inight.
When Indra Maghavan with those who followed him had smitten Vrtra he deserved the choice of Gods.
3 When, bearing warlike weapons, fain to win thee praise, thou mettest Vrtra, yea, the Dragon, for the fight,
Then all the Maruts who were gathered with dice there extolled, O Mighty One, thy powerful majesty.
4 Soon as he sprang to life he forced asun. der hosts: forward the Hero looked to manly deed and war.
He cleft the rock, he let concurrent streams flow forth, and with his skilful art stablished the heavens' wide vault.
5 Indra hath evermore possessed surpassing power: he forced, far from each other, heaven and earth apart.
He hurled impetuous down his iron thunderbolt, a joy to Varuna's and Mitra's worshipper.
6 Then to the mighty powers of Indra, to his wrath, his the fierce Stormer, loud of voice, they came with speed;
What time the Potent One rent Vrtra with his strength, who held the waters back, whom darkness compassed round.
7 Even in the first of those heroic acts which they who strove together came with might to execute,
Deep darkness fell upon the slain, and Indra won by victory the right of being first invoked.
8 Then all the Gods extolled, with eloquence inspired by draughts of Soma juice, thy deeds of manly might.
As Agni eats the dry food with his tcetlv, he ate Vrtra, the Dragon, maimed by Indra's deadly dart.
9 Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent.
Indra, when he subdues Dhuni and Cumuri, lists to Dabhiti for his faithful spirit's sake.
10 Give riches manifold with noble horses, to be remembered while my songs address thee.
May we by easy paths pass all our troubles: find us this day a ford wide and extensive.

HYMN CXIV. Visvedevas.

1. Two perfect springs of heat pervade the Threefold, and come for their delight is Matarisvan.
Craving the milk of heaven the Gods are present: well do they know the praisesong and the Saman.
2 The priests beard far away, as they are ordered, serve the three Nirrtis, for well they know them.
Sages have traced the cause that first produced them, dwelling in distant and mysterious chambers.
3 The Youthful One, well-shaped, with four locks braided, brightened with oil, puts on the ordinances.
Two Birds of mighty power are seated near her, there where the Deities receive their portion.
4 One of these Birds hath passed into the sea of air: thence he looks round and views this universal world.
With simple heart I have beheld him from anear: his Mother kisses him and he returns her kiss.
5 Him with fair wings though only One in nature, wise singers shape, with songs, in many figures.
While they at sacrifices fix the metres, they measure out twelve chalices of Soma.
6 While they arrange the four and six-and-thirty, and duly order, up to twelve, the measures,
Having disposed the sacrifice thoughtful sages send the Car forward with the Rc and Saman.
7 The Chariot's majesties are fourteen others: seven sages lead it onward with their Voices.
Who will declare to us the ford Apnana, the path whereby they drink first draughts of Soma?
8 The fifteen lauds are in a thousand places that is as vast as heaven and earth in measure.
A thousand spots contain the mighty thousand. Vak spreadeth forth as far as Prayer extendeth.
9 What sage hath learned the metres' application? Who hath gained Vak, the spirit's aim and object?
Which ministering priest is called eighth Hero? Who then hath tracked the two Bay Steeds of Indra?
10 Yoked to his chariot-pole there stood the Coursers: they only travel round earth's farthest limits.
These, when their driver in his home is settled, receive the allotted meed of their exertion.

HYMN CXV. Agni.

1. VERILY wondrous is the tender Youngling's growth who never draweth nigh to drink his Mothers' milk.
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.
2 Then Agni was his name, most active to bestow, gathering up the trees with his consuming tooth;
Skilled in fair sacrifice, armed with destroying tongue, impetuous as a bull that snorteth in the mead.
3 Praise him, yourGod who, bird-like, rests upon a tree, scattering drops of juice and pouring forth his flood,
Speaking aloud with flame as with his lips a priest, and broadening his paths like one of high command.
4 Thou Everlasting, whom, far-striding fain to burn, the winds, uninterrupted, never overcome,
They have approached, as warriors eager for the fight, heroic Trita, guiding him to gain his wish.
5 This Agni is the best of Kanvas, Kanvas' Friend, Conqueror of the foe whether afar or near.
May Agni guard the singers, guard the princes well: may Agni grant to us our princes' gracious help.
6 Do thou, Supitrya, swiftly following, make thyself the lord of Jatavedas, mightiest of all,
Who surely gives a boon even in thirsty land most powerful, prepared to aid us in the wilds.
7 Thus noble Agni with princes and mortal men is lauded, excellent for conquering strength with chiefs,
Men who are well-disposed as friends and true to Law, even as the heavens in majesty surpass mankind.
8 O Son of Strength, Victorious, with this title Upastuta's most potent voice reveres thee.
Blest with brave sons by thee we will extol thee, and lengthen out the days of our existence.
9 Thus, Agni, have the sons of Vrstihavya, the Rsis, the Upastutas invoked thee.
Protect them, guard the singers and the princes. With Vasat! have they come, with hands uplifted, with their uplifted hands and cries of Glory!

HYMN CXV1. Indra.

1. DRINK Soma juice for mighty power and vigour, drink, Strongest One, that thou mayst smite down Vrtra.
Drink thou, invoked, for strength, and riches: drink thou thy fill of meath and pour it down, O Indra.
2 Drink of the foodful juice stirred into motion, drink what thou choosest of the flowing Soma.
Giver of weal, be joyful in thy spirit, and turn thee hitherward to bless and prosper.
3 Let heavenly Soma gladden thee, O Indra, let that effused among mankind delight thee.
Rejoice in that whereby thou gavest freedom, and that whereby thou conquerest thy foemen.
4 Let Indra come, impetuous, doubly mighty, to the poured juice, the Bull, with two Bay Coursers.
With juices pressed in milk, with meath presented, glut evermore thy bolt, O Foe-destroyer.
5 Dash down, outffaming their sharp flaming weapons, the strong-holds of the men urged on by demons.
I give thee, Mighty One, great strength and conquest: go, meet thy foes and rend them in the battle.
6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foeman.
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.
7 To thee have we presented this oblation: accept it, Sovran Ruler, free from anger.
Juice, Maghavan, for thee is pressed and ripened: eat, Indra, drink of that which stirs to meet thee.
8 Eat, Indra, these oblations which approach thee: be pleased with food made ready and with Soma.
With entertainment we receive thee friendly: effectual be the sacrificer's wishes.
9 I send sweet speech to Indra and to Agni: with hymns I speed it like a boat through waters.
Even thus, the Gods seem moving round about me, the fountains and bestowers of our riches.

HYMN CXVII. Liberality.

1. THE Gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.
2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,
Hardens his heart against him-even when of old he did him service-finds not one to comfort him.
3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.
Success attends him in the shout of battle. He makes a friend of him in future troubles.
4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.
Let him depart-no home is that to rest in-, and rather seek a stranger to support him.
5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.
Riches come now to one, now to another, and like the wheels of cars are ever rolling.
6 The foolish man wins food with fruitless labour: that food -I speak the truth- shall be his ruin.
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.
7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.
Better the speaking than the silent Brahman: the liberal friend outyalues him who gives not.
8 He with one foot hath far outrun the biped, and the two-footed catches the three-footed.
Four-footed creatures come when bipeds call them, and stand and look where five are met together.
9 The hands are both alike: their labour differs. The yield of sister milch-kine is unequal.
Twins even diffier in their strength and vigour: two, even kinsmen, differ in their bounty.

HYMN CXVIII. Agni.

1. AGNI, refulgent among men thou slayest the devouring fiend,
Bright Ruler in thine own abode.
2 Thou springest up when worshipped well the drops of butter are thy joy
When ladies are brought near to thee.
3 Honoured with gifts he shines afar, Agni adorable with song:
The dripping ladle balms his face.
4 Agni with honey in his mouth, honoured with gifts, is balmed with oil,
Refulgent in his wealth of light.
5 Praised by our hymns thou kindlest thee, Oblation-bearer, for the Gods
As such do mortals call on thee.
6 To that Immortal Agni pay worship with oil, ye mortal men,-
Lord of the house, whom none deceives.
7 O Agni, burn the Raksasas with thine unconquerable flame
Shine guardian of Eternal Law.
8 So, Agni, with thy glowing face burn fierce against the female fiends,
Shining among Uruksayas.
9 Uruksayas have kindled thee, Oblation-bearer, thee, with hymns.
Best Worshipper among mankind.

HYMN CXIX. Indra.

1. THIS, even this was my resolve, to win a cow, to win a steed:
Have I not drunk of Soma juice?
2 Like violent gusts of wind the draughts that I have drunk have lifted me
Have I not drunk of Soma juice?
3 The draughts I drank have borne me up, as fleet-foot horses draw a car:
Have I not drunk of Soma juice?
4 The hymn hath reached me, like a cow who lows to meet her darling calf:
Have I not drunk of Soma juice?
5 As a wright bends a chariot-seat so round my heart I bend the hymn:
Have I not drunk of Soma juice?
6 Not as a mote within the eye count the Five Tribes of men with me:
Have I not drunk of Soma juice?
7 The heavens and earth themselves have not grown equal to one half of me
Have I not drunk of Soma juice?
8 I in my grandeur have surpassed the heavens and all this spacious earth
Have I not drunk of Soma juice?
9 Aha! this spacious earth will I deposit either here or there
Have I not drunk of Soma juice?
10 In one short moment will I smite the earth in fury here or there:
Have I not drunk of Soma juice?
11 One of my flanks is in the sky; I let the other trail below:
Have I not drunk of Soma juice?
12 I, greatest of the Mighty Ones, am lifted to the firmament:
Have I not drunk of Soma juice?
13 I seek the worshipper's abode; oblation-bearer to the Gods:
Have I not drunk of Soma juice?

HYMN CXX. Indra.

1. IN all the worlds That was the Best and Highest whence sprang the Mighty Gods, of splendid valour.
As soon as born he overcomes his foemen, be in whom all who lend him aid are joyful.
2 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dasa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.
3 All concentrate on thee their mental vigour, what time these, twice or thrice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win. quickly with our meath that meath in battle.
4 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.
With mightier power, Bold God, extend thy firmness: let not malignant Yatudhanas harm thee.
5 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.
I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.
6 Worthy of praises, many-shaped, most skilful, most energetic, Aptya of the Aptyas:
He with his might destroys the seven Danus, subduing many who were deemed his equals.
7 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.
Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.
8 Brhaddiva, the foremost of light-winners, repeats these holy prayers, this strength of Indra.
He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.
9 Thus hath Brhaddiva, the great Atharvan, spoken to Indra as himself in person.
The spotless Sisters, they who are his Mothers, with power exalt him and impel him onward.

HYMN CXXI. Ka.

1. IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?
2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge -.
The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?
3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;
He who is Loord of men and Lord of cattle. What God shall we adore with our oblation?
4 His, through his might, are these snow-covered mountains, and men call sea and Rasa his possession:
His arms are these, his are these heavenly regions. What God shall we adore with our oblation?
5 By him the heavens are strong and earth is stedfast, by him light's realm and sky-vault are supported:
By him the regions in mid-air were measured. What God shall we adore with our oblation?
6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation?
7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?
8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?
9 Neer may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?
10 Prajapati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

HYMN CXXII. Agni.

1. I PRAISE the God of wondrous might like Indra, the lovely pleasant Guest whom all must welcome.
May Agni, Priest and Master of the household, give hero strength and all-sustaining riches.
2 O Agni, graciously accept this song of mine, thou passing-wise who knowest every ordinance.
Enwrapped in holy oil further the course of prayer: the Gods bestow according to thy holy law.
3 Immortal, wandering round the seven stations, give, a liberal Giver, to the pious worshipper,
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.
4 The seven who bring oblations worship thee, the Strong, the first, the Great Chief Priest, Ensign of sacrifice,
The oil-anointed Bull, Agni who hears, who sends as God full hero strength to him who freely gives.
5 First messenger art thou, meet for election: drink thou thy fill invited to the Anirta,
The Maruts in the votary's house adorned thee; with lauds the Bhrgus gave thee light and glory.
6 Milking the teeming Cow for all-sustaining food. O Wise One, for the worship-loving worshipper,
Thou, Agni, dropping oil, thrice lighting works of Law, showest thy wisdom circling home and sacrifice.
7 They who at flushing of this dawn appointed thee their messenger, these men have paid thee reverence.
Gods strengthened thee for work that must be glorified, Agni, while they made butter pure for sacrifice.
8 Arrangers in our synods, Agni, while they sang Vasisistha s sons have called thee down, the Potent One.
Maintain the growth of wealth with men who sacrifice. Ye Gods, preserve us with your blessings evermore.

HYMN CXXIII. Vena.

1. SEE, Vena, born in light, hath driven hither, on chariot of the air, the Calves of Prsni.
Singers with hymns caress him as an infant there where the waters and the sunlight mingle.
2 Vena draws up his wave from out the ocean. mist-born, the fair one's back is made apparent,
Brightly he shone aloft on Order's summit: the hosts sang glory to their common birthplace.
3 Full many, lowing to their joint-possession, dwelling together stood the Darling's Mothers.
Ascending to the lofty height of Order, the bands of singers 'sip the sweets of Amrta.
4 Knowing his form, the sages yearned to meet him: they have come nigh to hear the wild Bull's bellow.
Performing sacrifice they reached the river: for the Gandharva found the immortal waters.
5 The Apsaras, the Lady, sweetly smiling, supports her Lover in sublimest heaven.
In his Friend's dwelling as a Friend he wanders: he, Vena, rests him on his golden pinion.
6 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
7 Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons;
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us.
8 When as a spark he cometh near the ocean, still looking with a vulture's eye to heaven,
His lustre, joying in its own bright splendour, maketh dear glories in the lowest region.

HYMN CXXIV. Agni, Etc.

1. COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.
Be our oblation-bearer and preceder: thou hast lain long enough in during darkness.
2 I come a God foreseeing from the godless to immortality by secret pathways,
While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.
3 1, looking to the guest of other lineage, have founded many a rule of Law and Order.
I bid farewell to the Great God, the Father, and, for neglect, obtain my share of worship.
4 I tarried many a year within this altar: I leave the Father, for my choice is Indra.
Away pass Agni, Varuna and Soma. Rule ever changes: this I come to favour.
5 These Asuras have lost their powers of magic. But thou, O Varuna, if thou dost love me,
O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.
6 Here is the light of heaven, here allis lovely; here there is radiance, here is air's wide region.
Let us two slaughter Vrtra. Forth, O Soma! Thou art oblation: we therewith will serve thee.
7 The Sage hath fixed his form by wisdom in the heavens: Varuna with no violence let the waters flow.
Like women-folk, the floods that bring prosperity have eau lit his hue and colour as they gleamed and shone.
8 These wait upon his loftiest power and vigour: he dwells in these who triumph in their Godhead;
And they, like people who elect their ruler, have in abhorrence turned away from Vrtra.
9 They call him Swan, the abhorrent floods' Companion, moving in friendship with celestial Waters.
The poets in their thought have looked on Indra swiftly approaching when Anustup calls him.

HYMN CXXV. Vak.

1. I TRAVEL with the Rudras and the Vasus, with the Adityas and All-Gods I wander.
I hold aloft both Varuna and Mitra, Indra and Agni, and the Pair of Asvins.
2 I cherish and sustain high-swelling Soma, and Tvastar I support, Pusan, and Bhaga.
I load with wealth the zealous sdcrificer who pours the juice and offers his oblation
3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have stablished me in many places with many homes to enter and abide in.
4 Through me alone all eat the food that feeds them,-each man who sees, brewhes, hears the word outspoken
They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.
5 1, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rsi, and a Brahman.
6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.
7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.
8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

HYMN CXXVI. Visvedevas.

1. No peril, no severe distress, ye Gods, affects the mortal man,
Whom Aryaman and Mitra lead, and Varima, of one accord, beyond his foes.
2 This very thing do we desire, Varuna, Mitra, Aryaman,
Whereby ye guhrd the mortal man from sore distress, and lead him safe beyond his foes.
3 These are, each one, our present helps, Varuna, Mitra, Aryaman.
Best leaders, best deliverers to lead us on and bear as safe beyond our foes.
4 Ye compass round and guard each man, Varuna, Mitra, Aryaman:
In your dear keeping may we be, ye who are excellent as guides beyond our foes.
5 Adityas are beyond all foes,-Varuna, Mitra, Aryaman:
Strong Rudra with the Marut host, Indra, Agni let us call for weal beyond our foes.
6 These lead us safely over all, Varuna, Mitra, Aryaman,
These who are Kings of living men, over all troubles far away beyond our foes.
7 May they give bliss to aid us well, Varuna, Mitra, Aryaman:
May the Adityas, when we pray, grant us wide shelter and defence beyond our foes.
8 As in this place, O Holy Ones, ye Vasus freed even the Gaud when her feet were fettered.
So free us now from trouble and affliction: and let our life be lengthened still, O Api.

HYMN CXXVII. Night.

1. WITH all her eyes the Goddess Night looks forth approaching many a spot:
She hath put all her glories on.
2 Immortal. she hath filled the waste, the Goddess hath filled height and depth:
She conquers darkness with her light.
3 The Goddess as she comes hath set the Dawn her Sister in her place:
And then the darkness vanishes.
4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree.
5 The villagers have sought their homes, and all that walks and all that flies,
Even the falcons fain for prey.
6 Keep off the she-wolf and the wolf, O Urmya, keep the thief away;
Easy be thou for us to pass.
7 Clearly hath she come nigh to me who decks the dark with richest hues:
O Morning, cancel it like debts.
8 These have I brought to thee like kine. O Night, thou Child of Heaven, accept
This laud as for a conqueror.

HYMN CXXVIII. Visvedevas.

1. LET me win glory, Agni, in our battles: enkindling thee, may we support our bodies.
May the four regions bend and bow before me: with thee for guardian may we win in combat.
2 May all the Gods be on my side in battle, the Maruts led by Indra, Visnu, Agni.
Mine be the middle air's extended region, ani may the wind blow favouring these my wishes.
3 May the Gods grant me riches; may the blessing and invocation of the Gods assist me.
Foremost in fight be the divine Invokers: may we, unwounded, have brave heroes round us.
4 For me let them present all mine oblations, and let my mind's intention be accomplished.
May I he guiltless of the least transgression: and, all ye Go-is, do ye combine to bless us.
5 Ye six divine Expanses, grant us freedom: here, all ye Gods, acquit yourselves like heroes.
Let us not lose our children or our bodies: let us not benefit the foe, King Soma!
6 Baffling the wrath of our opponents, Agni, guard us as our infallible Protector.
Let these thy foes turn back and seek their houses, and let their thought who watch at home be ruined.
7 Lord of the world, Creator of creators the saviour God who overcomes the foeman.
May Gods, Brhaspati, both Asvins shelter from ill thii sacrifice and sacrificer.
8 Foodful, and much-invoked, at this our calling mty the great Bull vouchsafe us wide protection.
Lord of Bay Coursers, Indra, blew our children: harm us not, give us riot as prey to others.
9 Let those who are our foemen stay. afar from us: with Indra and with Agni we will drive them off.
Vasus, Adityas, Rudras have exalted me, made me far-reaching, inighty, thinker, sovran lord.

HYMN CXXIX. Creation.

1. THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?
2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.
3 Darkness there was: at first concealed in darknew this All was indiscriminated chaos.
All that existed then was void and form less: by the great power of Warmth was born that Unit.
4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.
5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder
6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
TheGods are later than this world's production. Who knows then whence it first came into being?
7 He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

HYMN CXXX. Creation.

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,-
This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.
2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it.
These pegs are fastened to the seat of worship: they made the Sama-hymns their weaving shuttles.
3 What were the rule, the order and the model? What were the wooden fender and the butter?
What were the hymn, the chant, the recitation, when to the God all Deities paid worship?
4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Usnih.
Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.
5 Viraj adhered to Varuna and Mitra: here Tristup day by day was Indra's portion.
Jagati entered all the Gods together: so by this knowledge men were raised to Rsis.
6 So by this knowledge men were raised to Rsis, when ancient sacrifice sprang up, our Fathers.
With the mind's eye I think that I behold them who first performed this sacrificial worship.
7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rsis.
Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

HYMN CXXXI. Indra.

1. DRIVE all our enemies away, O Indra, the western, mighty Conqueror, and the eastern.
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
2 What then? As men whose fields are full of barley reap the ripe corn removing it in order,
So bring the food of those men, bring it hither, who went not to prepare the grass for worship.
3 Men come not with one horse at sacred seasons; thus they obtain no honour in assemblies.
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.
4 Ye, Asvins, Lords of Splendour, drank full draughts of grateful Soma juice,
And aided Indra in his work with Namuci of Asura birth.
5 As parents aid a son, both Asvins, Indra, aided thee with their wondrous Powers and wisdom.
When thou, with might. hadst drunk the draught that gladdens, Sarasvati, O Maghavan, refreshed thee.
6 Indra is strong to save, rich in assistance may he, possessing all, be kind and gracious.
May he disperse our foes and give us safety, and may we be the lords of hero vigou r.
7 May we enjoy his favour, his the Holy may we enjoy his blessed loving kindness.
May this rich Indra, as our good Protector, drive off and keep afar all those who hate us.

HYMN CXXXII. Mitra. Varuna.

1. MAY Dyaus the Lord of lauded wealth, and Earth stand by the man who offers sacrifice,
And may the Asvins, both the Gods, strengthen the worshipper with bliss.
2 As such we honour you, Mitra and Varuna, with hasty zeal, most blest, you who sustain the folk.
So may we, through your friendship for the worshipper, subdue the fiends.
3 And when we seek to win your love and friendship, we.who have precious wealth in our possession,
Or when the worshipper augments his riches let not his treasures be shut up
4 That other, Asura! too was born of Heaven. thou art, O Varuna, the King of all men.
The chariot's Lord was well content, forbearing to anger Death by sin so great.
This sin hath Sakaputa here committed. Heroes who fled to their dear friend he slayeth,
When the Steed bringeth down your grace and favour in bodies dear and worshipful.
6 Your Mother Aditi, ye wise, was purified with water even as earth is purified from heaven.
Show love and kindness here below: wash her in rays of heavenly light.
7 Ye Twain have seated you as Lords of Wealth, as one who mounts a car to him who sits upon the pole, upon the wood.
These our disheartened tribes Nrmedhas saved from woe, Sumedhas saved from Woe.

HYMN CXXXIII. Indra.

1. SING strength to Indra that shall set his chariot in the foremost place.
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.
2 Thou didst destroy the Dragon: thou sentest the rivers down to earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of feeble enemies.
3 Destroyed be all malignities and all our enemy's designs.
Thy bolt thou castest, at the foe, O Indra, who would srnite us dead: thy liberal bounty gives us wealth.
4 The robber people round about, Indra, who watch and aim at us,-
Trample them down beneath thy foot; a conquering scatterer art thou.
5 Whoso assails us, Indra, be the man a stranger or akin,
Bring down, thyself, his strength although it be as vast as are the heavens.
6 Close to thy friendship do we cling, O Indra, and depend, or, thee.
Lead us beyond all pain and grief along the path of holy Law.
7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,
That the great Cow may, with exhaustless udder, pouring a thousand streams, give milk to feed us.

HYMN CXXXIV. Indra.

1. As, like the Morning, thou hast filled, O Indra, both the earth and heaven.
So as the Mighty One, great King of all the mighty world of men, the Goddess Mother brought thee forth, the Blessed Mother gave thee life.
2 Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess Mother brought thee forth, the Blessed Mother gave thee life.
3 Shake down, O Slayer of the foe, those great all splendid enemies.
With all thy powers, O Sakra, all thine helps, O Indra, shake them down:
4 As thou, O Satakratu, thou, O Indrv, shakest all things down
As wealth for him who sheds the juice, with thine assistance thousandfold.
5 Around, on every side like drops of sweat let lightning-flashes fall.
Let all malevolence pass away from us like threads of Darva grass.
6 Thou bearest in thine hand a lance like a long hook, great Counsellor!
As with his foremost foot a goat, draw down the branch, O Maghavan.
7 Never, O Gods, do we offend, nor are we ever obstinate: we walk as holy texts command.
Closely we clasp and cling to you, cling to your sides, beneath your arms.

HYMN CXXXV. Yama.

1. IN the Tree clothed with goodly leaves where Yama drinketh with the Gods,
The Father, Master of the house, tendeth with love our ancient Sires.
2 I looked reluctantly on him who cherishes those men of old,
On him who treads that evil path, and then I yearned for this again.
3 Thou mountest, though thou dost not see, O Child, the new and wheel-less car
Which thou hast fashioned mentally, onepoled but turning every way.
4 The car which thou hast made to roll hitherward from the Sages, Child!
This hath the Saman followed close, hence, laid together on a ship.
5 Who was the father of the child? Who made the chariot roll away?
Who will this day declare to us how the funeral gift was made?
6 When the funeral gift was placed, straightway the point of flame appeared.
A depth extended in the front: a passage out was made behind.
7 Here is the seat where Yama dwells, that which is called the Home of Gods:
Here minstrels blow the flute for him here he is glorified with songs.

HYMN CXXXVI. Kesins.

1. HE with the long loose locks supports Agni, and moisture, heaven, and earth:
He is all sky to look upon: he with long hair is called this light.
2 The Munis, girdled with the wind, wear garments soiled of yellow hue.
They, following the wind's swift course go where the Gods have gone before.
3 Transported with our Munihood we have pressed on into the winds:
You therefore, mortal men. behold our natural bodies and no more.
4 The Muni, made associate in the holy work of every God,
Looking upon all varied forms flies through the region of the air.
5 The Steed of Vata, Vayu's friend, the Muni, by the Gods impelled,
In both the oceans hath his home, in eastern and in western sea.
6 Treading the path of sylvan beasts, Gandharvas, and Apsarases,
He with long locks, who knows the wish, is a sweet most delightful friend
7 Vayu hath churned for him: for him he poundeth things most hard to bend,
When he with long loose locks hath drunk, with Rudra, water from the cup.

HYMN CXXXVII Visvedevas.

1. YE Gods, raise up once more the man whom ye have humbled and brought low.
O Gods, restore to life again the man who hatb committed sin.
2 Two several winds are blowing here, from Sindhu, from a distant land.
May one breathe energy to thee, the other blow disease away.
3 Hither, O Wind, blow healing balm, blow all disease away, thou Wind;
For thou who hast all medicine comest as envoy of the Gods.
4 I am come nigh to thee with balms to give thee rest and keep thee safe.
I bring thee blessed strength, I drive thy weakening malady away.
5 Here let the Gods deliver him, the Maruts' band deliver him:
All things that be deliver him that he be freed from his disease.
6 The Waters have their healing power, the Waters drive disease away.
The Waters have a balm for all: let them make medicine for thee.
7 The tongue that leads the voice precedes. Then with our ten-fold branching hands,
With these two chasers of disease we stroke thee with a gentle touch.

HYMN CXXXVIII. Indra.

1. ALLIED with thee in friendship, Indra, these, thy priests, remembering Holy Law, rent Vrtra limb from limb,
When they bestowed the Dawns and let the waters flow, and when thou didst chastise dragons at Kutsa's call.
2 Thou sentest forth productive powers, clavest the hills, thou dravest forth the kine, thou drankest pleasant meath.
Thou gavest increase through this Tree's surpassing might. The Sun shone by the hymn that sprang from Holy Law.
3 In the mid-way of heaven the Sun unyoked his car: the Arya found a match to meet his Dam foe.
Associate with Rjisvan Indra overthrew the solid forts of Pipru, conjuring Asura.
4 He boldly cast down forts which none had e'er assailed: unwearied he destroycd the godless treasure-stores.
Like Sun and Moon he took the stronghold's wealth away, and, praised in song, demolished foes with flashing dart.
5 Armed with resistless weapons, with vast power to cleave, the Vrtra-slayer whets his darts and deals fordi wounds.
Bright Usas was afraid of Indra's slaughtering bolt: she went upon her way and left her chariot there.
6 These are thy famous exploits, only thine, when thou alone hast left the other reft of sacrifice.
Thou in the heavens hast set the ordering of the Moons: the Father bears the felly portioned out by thee.

HYMN CXXXIX. Savitar.

1. SAVITAR, golden-haired, hath lifted eastward, bright With the sunbeams, his eternal lustre;
He in whose energy wise Pusan marches, surveying all existence like a herdsman.
2 Beholding men he sits amid the heaven filling the two world-halves and air's wide region.
He looks upon the rich far-spreading pastures between the eastern and the western limit.
3 He, root of wealth, the gatherer-up of treasures, looks with his might on every form and figure.
Savitar, like a God.whose Law is constant, stands in the battle for the spoil like Indra.
4 Waters from sacrifice came to the Gandharva Visvavasu, O Soma, when they saw him.
Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.
5 This song Visvavasu shall sing us, meter of air's mid-realm celestial Gandharva,
That we may know aright both truth and falsehood: may he inspire our thoughts and help our praises.
6 In the floods' track he found the bootyseeker: the rocky cow-pen's doors he threw wide open.
These, the Gandharva told him, Rowed with Amrta. Indra knew well the puissancc of the dragons.

HYMN CXL. Agni.

1. AGNI, life-power and fame are thine: thy fires blaze mightily, thou rich in wealth of beams!
Sage, passing bright, thou givest to the worshipper, with strength, the food that merits laud.
2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy Mothers, aidest them as Son: thou joinest close the earth and heaven.
3 O Jatavedas, Son of Strength, rejoice ihyself, gracious, in our fair hymns and songs.
In thee are treasured various forms of strengthening food, born nobly and of wondrous help.
4 Agni, spread forth, as Ruler, over living things: give wealth to us, Immortal God.
Thou shinest out from beauty fair to look upon: thou leadest us to conquering power.
5 To him, the wise, who orders sacrifice, who hath great riches un der his control,
Thou givest blest award of good, and plenteous food, givest him wealth that conquers all.
6 The men have set before them them for their welfare Agni, strong, visible to all, the Holy.
Thee, Godlike One, with ears to hear, most famous, men's generations magnify with praise-songs.

HYMN CXLI. Visvedevas.

1. TURN hither, Agni, speak to us: come to us with a gracious mind.
Enrich us, Master of the house: thou art the Giver of our wealth.
2 Let Aryarnan vouchsafe us wealth, and Bhaga, and Brhaspati.
Let the Gods give their gifts, and let Sunrta, Goddess, grant us wealth.
3 We call King Soma to our aid, and Agni with our songs and hymns,
Adityas, Visnu, Surya, and the Brahman Priest Brhaspati.
4 Indra, Vayu, Brhaspati, Gods swift to listen, we invoke,
That in the synod all the folk may be benevolent to us.
5 Urge Aryaman to send us gifts, and Indra, and Brhaspati,
Vata, Visnu, Sarasvati and the Strong Courser Savitar.
6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice:
Urge givers to bestow their wealth to aid our service of the Gods.

HYMN CXLII. Agni.

1. WITH thee, O Agni, was this singer of the laud: he hath no other kinship, O thou Son of Strength.
Thou givest blessed shelter with a triple guard. Keep the destructive lightning far away from us.
2 Thy birth who seekest food is in the falling flood, Agni: as Comrade thou winnest all living things.
Our coursers and our songs shall be victorious: they of themselves advance like one who guards the herd.
3 And thou, O Agni, thou of Godlike nature, sparest the stones, while caring up the brushwood.
Then are thy tracks like deserts in the corn-lands. Let us not stir to wrath thy mighty arrow.
4 O'er hills through vales devouring as thou goest, thou partest like an army fain for booty
As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.
5 Apparent are his lines as he approaches the course is single, but the cars are many,
When, Agni, thou, making thine arms resplendent, advancest o'er the land spread out beneath thee.
6 Now let thy strength, thy burning flames fly upward, thine energies, O Agni, as thou toilest.
Gape widely, bend thee, waxing in thy vigour: let all the Vasus sit this day beside thee.
7 This is the waters' reservoir, the great abode of gathered streams.
Take thou another path than this, and as thou listest walk thereon.
8 On thy way hitherward and hence let flowery Durva grass spring up
Let there be lakes with lotus blooms. These are the mansions of the flood.

HYMN CXLIII. Asvins.

1. YE made that Atri, worn with eld, free as a horse to win the goal.
When ye restored to youth and strength Kaksivan like a car renewed,
2 Ye freed that Atri like a horse, and brought him newly-born to earth.
Ye loosed him like a firm-tied knot which Gods unsoiled by dust had bound.
3 Heroes who showed most wondrous power to Atri, strive to win fair songs;
For then, O Heroes of the sky, your hymn of praise shall cease no more.
4 This claims your notice, Bounteous Gods! - oblation, Asvins! and our love,
That ye, O Heroes, in the fight may bring us safe to ample room.
5 Ye Twain to Bhujyu tossed about in ocean at the region's end,
Nasatyas, with your winged sterds came nigh, and gave him strength to win.
6 Come with your joys, most liberal Gods, Lords of all treasures, bringing weal.
Like fresh full waters to a well, so, Heroes come and be with us.

HYMN CXLIV. Indra.

1. THIS deathless Indu, like a steed, strong and of full vitality,
Belongs to thee, the Orderer.
2 Here, by us, for the worshipper, is the wise bolt that works with skill.
It brings the bubbling beverage as a dexterous man brings the effectual strong drink.
3 Impetuous Ahisuva, a bull among cows of his,
looked down upon the restless Hawk.
4 That the strong-pinioned Bird hath brought, Child of the Falcon, from afar,
What moves upon a hundred wheels along the female Dragon's path.
5 Which, fair, unrobbed, the Falcon brought thee in his foot, the red-hued dwelling of the juice;
Through this came vital power which lengthens out our days, and kinship through its help awoke.
6 So Indra is by lndu's power; e'en among Gods will it repel great treachery.
Wisdom, Most Sapient One, brings force that lengthens life. May wisdom bring the juice to us.

HYMN CXLV. Sapatnibadhanam.

1. FROM out the earth I dig this plant, a herb of most effectual power,
Wherewith one quells the rival wife and gains the husband for oneself.
2 Auspicious, with expanded leaves, sent by the Gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.
3 Stronger am 1, O Stronger One, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.
4 Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.
5 I am the conqueror, and thou, thou also act victorious:
As victory attends us both we will subdue my fellow-wife.
6 I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit speed te me, hasten like water on its way.

HYMN CXLVI. Aranyani.

1. GODDESS of wild and forest who seemest to vanish from the sight.
How is it that thou seekest not the village? Art thou not afraid?
2 What time the grasshopper replies and swells the shrill cicala's voice,
Seeming to sound with tinkling bells, the Lady of the Wood exults.
3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:
Or else at eve the Lady of the Forest seems to free the wains.
4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.
5 The Goddess never slays, unless some murderous enemy approach.
Man eats of savoury fruit and then takes, even as he wills, his rest.
6 Now have I praised the Forest Queen, sweet-scented, redolent of balm,
The Mother of all sylvan things, who tills not but hath stores of food.

HYMN CXLVII Indra.

1. I TRUST in thy first wrathful deed, O Indra, when thou slewest Vrtra and didst work to profit man;
What time the two world-halves fell short of thee in might, and the earth trembled at thy force, O Thunder-anned.
2 Thou with thy magic powers didst rend the conjurer Vrtra, O Blameless One, with heart that longed for fame.
Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.
3 God Much-invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.
In synods, when the rite succeeds, they hymn the Strong for sons and progeny and riches undisturbed.
4 That man shall find delight in well-protected wealth whose care provides for him the quick-sought joyous draught.
Bringing oblations, strengthened Maghavan, by thee, he swiftly wins the spoil with heroes in the fight.
5 Now for our band, O Maghavan, when lauded, make ample room with might, and grant us riches.
Magician thou, our Varuna and Mitra, deal food to us, O Wondrous, as Dispenser.

HYMN CXLVIII. Indra.

1. WHEN we have pressed the juice we laud thee, Indra, and when, Most Valorous we have won the booty.
Bring us prosperity, as each desires it under thine own protection may we conquer.
2 Sublime from birth, mayst thou O Indra, Hero, with Surya overcome the Dasa races.
As by a fountain's side, we bring the Soma that lay concealed, close-hidden in the waters.
3 Answer the votary's hymns, for these thou knowest, craving the Rsis' prayer, thyself a Singer
May we be they who take delight in Somas: these with sweet food for thee, O Chariot-rider.
4 These holy prayers, O Indra, have I sung thee: grant to the men the strength of men, thou Hero.
Be of one mind with those in whom thou joyest: keep thou the singers safe and their companions.
5 Listen to Prthi's call, heroic Indra, and be thou lauded by the hymns of Venya,
Him who hath sung thee to thine oil-rich dwelling, whose rolling songs have sped thee like a torrent.

HYMN CXLIX. Savitar.

1. SAVITAR fixed the earth with bands to bind it, and made heaven stedfast where no prop supported.
Savitar milked, as 'twere a restless courser, air, sea bound fast to what no foot had trodden.
2 Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit.
Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expanded.
3 Then, with a full crowd of Immortal Beings, this other realm came later, high and holy.
First, verily, Savitar's strong-pinioned Eagle was born: and he obeys his law for ever.
4 As warriors to their steeds, kine to their village, as fond milk giving cows approach their youngling,
As man to wife, let Savitar come downward to us, heaven's bearer, Lord of every blessing.
5 Like the Angirasa Hiranvastupa, I call thee, Savitar, to this achievement:
So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

HYMN CL. Agni.

1. THOU, bearer of oblations, though kindled, art kindled for the Gods.
With the Adityas, Rudras, Vasus, come to us: to show us favour come to us.
2 Come hither and accept with joy this sacrifice and hymn of ours.
O kindled God, we mortals are invoking thee, calling on thee to show us grace.
3 I laud thee Jatavedas, thee Lord of all blessings, with my song.
Agni, bring hitherward the Gods whose Laws we love, whose laws we love, to show us grace.
4 Agni the God was made the great High-Priest of Gods, Rsis have kindled Agni, men of mortal mould.
Agni I invocate for winning ample wealth. kindly disposed for winning wealth.
5 Atri and Bharadvaja and Gavisthira, Kanva and Trasadasyu, in our fight he helped.
On Agni calls Vasistha, even the household priest, the household priest to win his grace.

HYMN CLI. Faith.

1. By Faith is Agni kindled, through Faith is oblation offered up.
We celebrate with praises Faith upon the height of happiness.
2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.
Bless thou the liberal worshippers: bless thou the word that I have said.
3 Even as the Deities maintained Faith in the mighty Asuras,
So make this uttered wish of mine true for the liberal worshippers.
4 Guarded by Vayu, Gods and men who sacrifice draw near to Faith.
Man winneth Faith by yearnings of the heart, and opulence by Faith.
5 Faith in the early morning, Faith at noonday will we invocate,
Faith at the setting of the Sun. O Faith, endow us with belief.

HYMN CLII. Indra.

1. A MIGHTY Governor art thou, Wondrous, Destroyer of the foe,
Whose friend is never done to death, and never, never overcome.
2 Lord of the clan, who brings us bliss, Strong, Warrior, Slayer of the fiend,
May India, Soma-drinker, go before us, Bull who gives us peace.
3 Drive Raksasas and foes away, break thou in pieces Vrtra'sjaws:
O Vrtra-slaying Indra, quell the foeman's wrath who threatens us.
4 O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury.
5 Baffle the foeman's plan, ward off his weapon who would conquer us.
Give shelter from his furious wrath, and keep his murdering dart afar.

HYMN CLIII. Indra.

1. SWAYING about, the Active Ones came nigh to Indra at his birth,
And shared his great heroic might.
2 Based upon strength and victory and power, O Indra is thy birth:
Thou, Mighty One, art strong indeed.
3 Thou art the Vrtra-slayer, thou, Indra, hast spread the firmament:
Thou hast with might upheld the heavens.
4 Thou, Indra, bearest in thine arms the lightning that accords with thee,
Whetting thy thunderbolt with might.
5 Thou, Indra, art preeminent over all creatures in thy might:
Thou hast pervaded every place.

HYMN CLIV. New Life.

1. FOR some is Soma purified, some sit by sacrificial oil:
To those for whom the meath flows forth, even to those let him depart.
2 Invincible through Fervour, those whom Fervour hath advanced to heaven,
Who showed great Fervour in their lives, -even to those let him depart.
3 The heroes who contend in war and boldly cast their lives away,
Or who give guerdon thousandfold, -even to those let him depart.
4 Yea, the first followers of Law, Law's pure and holy strengtheners,
The Fathers, Yama! Fervour-moved,even to those let him depart.
5 Skilled in a thousand ways and means, the sages who protect the Sun,
The Rsis, Yama! Fervour-moved,-even to those let him depart.

HYMN CLV. Various.

1. ARAYI, one-eyed limping hag, fly, ever-screeching, to the hill.
We frighten thee away with these, the heroes of Sirimbitha.
2 Scared from this place and that is she, destroyer of each germ unborn.
Go, sharp-horned Brahmanaspti and drive Arayi far away.
3 Yon log that floats without a man to guide it on the river's edge,-
Seize it, thou thing with hideous jaws, and go thou far away thereon.
4 When, foul with secret stain and spot, ye hastened onward to the breast,
All Indra's enemies were slain and passed away like froth and foam.
5 These men have led about the cow, have duly carried Agni round,
And raised their glory tg the Gods. Who will attack them with success?

HYMN CLVI. Agni.

1. LET songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him.
2 Agni the dart whereby we gain kine for ourselves with help from thee,-
That send us for the gain of wealth.
3 O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel.
4 O Agni, thou hast made the Sun, Eternal Star, to mount the sky,
Bestowing light on living men.
5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life.

HYMN CLVII. Visvedevas.

1. WE will, with Indra and all Gods to aid us, bring these existing worlds into subjection.
2 Our sacrifice, our bodies, and our offspr. let Indra form together with Adityas.
3 With the Adityas, with the band of Maruts, may Indra be Protector of our bodies.
4 As when the Gods came, after they had slaughtered the Asuras, keeping safe their Godlike nature,
5 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

HYMN CLVIII. Surya.

1. MAY Surya guard us out of heaven, and Vata from the firmament,
And Agni from terrestrial spots.
2 Thou Savitar whose flame deserves hundred libations, be thou pleased:
From failing lightning keep us safe.
3 May Savitar the God, and may Parvata also give us sight;
May the Creator give us sight.
4 Give sight unto our eye, give thou our bodies sight that they may see:
May we survey, discern this world.
5 Thus, Surya, may we look on thee, on thee most lovely to behold,
See clearly with the eyes of men.

HYMN CLIX. Saci Paulomi.

1. YON Sun hath mounted up, and this my happy fate hate mounted high.
I knowing this, as conqueror have won my husband for mine own.
2 I am the banner and the head, a mighty arbitress am I:
I am victorious, and my Lord shall be submissive to my will.
3 My Sons are slayers of the foe, my Daughter is a ruling Queen:
I am victorious: o'er my Lord my song of triumph is supreme.
4 Oblation, that which Indra gave and thus grew glorious and most high,-
This have I offered, O ye Gods, and rid me of each rival wife.
5 Destroyer of the rival wife, Sole Spouse, victorious, conqueror,
The others' glory have I seized as 'twere the wealth of weaker Dames.
6 I have subdued as conqueror these rivals, these my fellow-wives,
That I may hold imperial sway over this Hero and the folk.

HYMN CLX. Indra.

1. TASTE this strong draught enriched with offered viands: with all thy chariot here unyoke thy Coursers.
Let not those other sacrificers stay thee, Indra: these juices shed for thee are ready.
2 Thine is the juice effused, thine are the juices yet to be pressed: our resonant songs invite thee.
O Indra, pleased to-day with this libation, come, thou who knowest all and drink the Soma.
3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,-
Never doth Indra give away his cattle: for him he makes the lovely Soma famous.
4 He looks with Ioving favour on the mortal who, like a rich man, pours for him the Soma.
Maghavan in his bended arm supports him: he slays, unasked, the men who hate devotion.
5 We call on thee to come to us, desirous of goods and spoil, of cattle, and of horses.
For thy new love and favour are we present: let us invoke thee, Indra, as our welfare.

HYMN CLXI. Indra.

1. FOR life I set thee free by this oblation from the unknown decline and from Consumption;
Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.
2 Be his days ended, be he now departed, be he brought very near to death already,
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.
3 With hundred-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,
That Indra for a hundred years may lead him safe to the farther shore of all misfortune.
4 Live, waxing in thy strength, a hundred autumns, live through a hundred springs, a hundred winters.
Through hundred-lived oblation Indra, Agni, Brhaspati, Savitar yield him for a hundred!
5 So have I found and rescued thee thou hast returned with youth renewed.
Whole in thy members! I have found thy sight and all thy life for thee.

HYMN CLXII. Agni

1. MAY Agni, yielding to our prayer, the Raksas-slayer, drive away
The malady of evil name that hath beset thy labouring womb.
2 Agni, concurring in the prayer, drive off the eater of the flesh,
The malady of evil name that hath attacked thy babe and womb.
3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,even this will we drive far away.
4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,-even this will we exterminate.
5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy Progeny,-even this will we exterminate.
6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,--even this will we exterminate.

HYMN CLXIII

1. FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.
2 From the neck-tendons and the neck, from the breast-bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.
3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.
4 From thighs, from knee-caps, and from heels, and from the forepart of the feet,
From hips from stomach, and from groin I drive thy malady away.
5 From what is voided from within, and from thy hair, and from they nails,
From all thyself from top to toe, I drive thy malady away.
6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

HYMN CLXIV. Dream-charm.

1. AVAUNT, thou Master of the mind Depart, and vanish far away.
Look on Destruction far from hence. The live man's mind is manifold.
2 A happy boon do men elect, a mighty blessing they obtain.
Bliss with Vaivasvata they see. The live man's mind seeks many a place.
3 If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.
4 When, Indra, Brahmanaspati, our deeds are wrongful and unjust,
May provident Angirasa prevent our foes from troubling, us.
5 We have prevailed this day and won: we are made free from sin and guilt.
Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

HYMN CLXV. Visvedevas.

1. GODS, whatsoe'er the Dove came hither seeking, sent to us as the envoy of Destruction,
For that let us sing hymns and make atonement. Well be it with our quadrupeds and bipeds.
2 Auspicious be the Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling.
May Agni, Sage, be pleased with our oblation, and may the Missile borne on wings avoid us.
3 Let not the Arrow that hath wings distract us: beside the fire-place, on the hearth it settles.
May, it bring welfare to our men and cattle: here let the Dove, ye Gods, forbear to harm us.
4 The screeching of the owl is ineffective and when beside the fire the Dove hath settled,
To him who sent it hithcr as an envoy, to him be reverence paid, to Death, to Yama.
5 Drive forth the Dove, chase it with holy verses: rejoicing, bring ye hither food and cattle,
Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigour.

HYMN CLXVI. Sapatnanasanam.

1. MAKE me a bull among my peers, make me my rivals, conqueror:
Make me the slayer of my foes, a sovran ruler, lord of kine
2 I am my rivals' slayer, like Indra unwounded and unhurt,
And all these enemies of mine are vanquished and beneath my feet.
3 Here, verily, I bind you fast, as the two bow-ends with the string.
Press down these men, O Lord of Speech, that they may humbly speak to me.
4 Hither I came as conqueror with mighty all-effecting power,
And I have mastered all your thought, your synod, and your holy work.
5 May I be highest, having gained your strength in war, your skill in peace
my feet have trodden on your heads.
Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

HYMN CLXVII. Indra.

1. THIS pleasant meath, O Indra, is effused for thee: thou art the ruling Lord of beaker and of juice.
Bestow upon us wealth with many hero sons: thou, having glowed with Fervour, wortnest heavenly light.
2 Let us call Sakra to libations here effused, winner of light who joyeth in the potent juice.
Mark well this sacrifice of ours and come to us: we pray to Maghavan the Vanquisher of hosts.
3 By royal Soma's and by Varuna's decree, under Brhaspati's and Anumati's guard,
This day by thine authority, O Maghavan, Maker, Disposer thou! have I enjoyed the jars.
4 1, too, urged on, have had my portion, in the bowl, and as first Prince I drew forth this my hymn of praise,
When with the prize I came unto the flowing juice, O Visvamitra, Jamadagni, to your home.

HYMN CLXVIII. Vayu.

1. O THE Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.
It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.
2 Along the traces of the Wind they hurry, they come to him as dames to an assembly.
Borne on his car with these for his attendants, the God speeds forth, the universe's Monarch.
3 Travelling on the paths of air's midregion, no single day doth he take rest or slumber.
Holy and earliest-born, Friend of fhe waters, where did he spring and from what region came he?
4 Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.
His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

HYMN CLXIX. COWS.

1. MAY the wind blow upon our Cows with healing: may they eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.
2 Like-coloured, various-hued, or single-coloured, whose names through sacrifice are known to Agni,
Whom the Angirases produced by Fervour,vouchsafe to these, Parjanya, great protection.
3 Those who have offered to the Gods their bodies, whose varied forms are all well known to Soma,-
Those grant us in our cattle-pen, O Indra, with their full streams of milk and plenteous offspring.
4 Prajapati, bestowing these upon me, one-minded with all Gods and with the Fathers,
Hath to our cow-pen brought auspicious cattle: so may we own the offspring they will bear us.

HYMN CLXX. Surya.

1. MAY the Bright God drink glorious Soma-mingled meath, giving the sacrifice's lord uninjured life;
He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.
2 Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,
He rose, a light, that kills Vrtras and enemies, best slayer of the Dasyus, Asuras, and foes.
3 This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.
4 Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.
By thee were brought together all existing things, possessor of all Godhead, All-effecting God.

HYMN CLXXI. Indra.

1. FOR Ita's sake who pressed the juice, thou, Indra, didst protect his car,
And hear the Soma-giver's call.
2 Thou from his skin hast borne the head of the swift-moving combatant,
And sought the Soma-pourer's home.
3 Venya, that mortal man, hast thou, for Astrabudhna the devout,
O Indra, many a time set free.
4 Bring, Indra, to the east again that Sun who now is in the west,
Even against the will of Gods.

HYMN CLXXII. Dawn.

1. WITH all thy beauty come: the kine approaching with full udders follow on thy path.
2 Come with kind thoughts, most liberal, rousing the warrior's hymn of praise, with bounteous ones,
3 As nourishers we tie the thread, and, liberal with our bounty, offer sacrifice.
4 Dawn drives away her Sister's gloom, and, through her excellence, makes her retrace her path.

HYMN CLXXIII. The King.

1. BE with us; I have chosen thee: stand stedfast and immovable.
Let all the people wish for thee let not thy kingship fall away.
2 Be even here; fall not away be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in the grasp.
3 This man hath Indra stablished, made secure by strong oblation's power.
May Soma speak a benison, and Brahmanaspati, on him.
4 Firm is the sky and firm the earth, and stedfast also are these hills.
Stedfast is all this living world, and stedfast is this King of men.
5 Stedfast, may Varuna the King, stedfast, the God Brhaspati,
Stedfast, may Indra, stedfast too, may Agni keep thy stedfast reign.
6 On constant Soma let us think with constant sacrificial gift
And then may Indra make the clans bring tribute unto thee alone.

HYMN CLXXIV. The King.

1. WITH offering for success in fight whence Indra was victorious.
With this, O Brahmanaspati, let us attain to royal sway.
2 Subduing those who rival us, subduing all malignities,
Withstand the man who menaces, withstand the man who angers us.
3 Soma and Savitar the God have made thee a victorious King
All elements have aided thee, to make thee general conqueror.
4 Oblation, that which Indra. gave and thus grew glorious and most high,-
This have I offered, Gods! and hence now, verily, am rivalless.
5 Slayer of rivals, rivalless, victorious, with royal sway,
Over these beings may I rule, may I be Sovran of the folk.

HYMN CLXXV. Press-stones.

I. MAY Savitar the God, O Stones, stir you according to the Law:
Be harnessed to the shafts, and press.
2 Stones, drive calamity away, drive ye away malevolence:
Make ye the Cows our medicine.
3 Of one accord the upper Stones, giving the Bull his bull-like strength,
Look down with pride on those below.
4 May Savitar the God, O Stones, stir you as Law commands for him
Who sacrifices, pouring juice.

HYMN CLXXVI. Agni.

1. WITH hymns of praise their sons have told aloud the Rbhus' mighty deeds.
Who, all-supporting, have enjoyed the earth as, twere a mother cow.
2 Bring forth the God with song divine, being Jatavedas hitherward,
To bear our gifts at once to heaven.
3 He here, a God-devoted Priest, led forward comes to sacrifice.
Like a car covered for the road, he, glowing, knows, himself, the way.
4 This Agni rescues from distress, as 'twere from the Immortal Race,
A God yet mightier than strength, a God who hath been made for life.

HYMN CLXXVII. Mayabheda.

1. THE sapient with their spirit and their mind behold the Bird adorned with all an Asura's magic might.
Sages observe him in the ocean's inmost depth: the wise disposers seek the station of his rays.
2 The flying Bird bears Speech within his spirit: erst the Gandharva in the womb pronounced it:
And at the seat of sacrifice the sages cherish this radiant, heavenly-bright invention.
3 I saw the Herdsman, him who never resteth, approaching and departing on his pathways.
He, clothed in gathered and diffusive splendour, within the worlds continually travels.

HYMN CLXXVIII. Tarksya.

1. THIS very mighty one whom Gods commission, the Conqueror of cars, ever triumphant,
Swift, fleet to battle, with uninjured fellies, even Tarksya for our weal will we call hither.
2 As though we offered up our gifts to Indra, may we ascend. him as a ship. for safety.
Like the two wide worlds, broad, deep far-extended, may we be safe both when he comes and leaves you.
3 He who with might the Five Lands hath pervaded, like Surya with his lustre, and the waters-
His strength wins hundreds, thousands none avert it, as- the young maid repelleth not her lover.

HYMN CLXXIX. Indra.

1. Now lift ye up yourselves and look on Indra's seasonable share.
If it be ready, offer it; unready, ye have been remise.
2 Oblation is prepared: come to us, Indra; the Sun hath travelled over half his journey.
Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.
3 Dressed in the udder and on fire, I fancy; well-dressed, I fancy, is this recent present.
Drink, Indra, of the curd of noon's libation with favour, Thunderer, thou whose deeds are mighty.

HYMN CLXXX. Indra.

1. O MUCH-INVOKED, thou hast subdued thy foemen: thy might is loftiest; here display thy bounty.
In thy right hand, O Indra, bring us treasures: thou art the Lord of rivers filled with riches.
2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bold and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.
3 Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.
Thou drovest off the folk who were unfriendly, and to the Gods thou gavest room and freedom.

HYMN CLXXXI. Visvedevas.

1. VASISTHA mastered the Rathantara, took it from radiant Dhatar, Savitar, and Visnu,
Oblation, portion of fourfold oblation, known by the names of Saprathas and Prathas.
2. These sages found what lay remote and hidden, the sacrifice's loftiest secret essence.
From radiant Dhatar, Savitar, and Visnu, from Agni, Bharadvaja brought the Brhat.
3 They found with mental eyes the earliest Yajus, a pathway to the Gods, that had descended.
From radiant Dhitar, Savitar, and Visnu, from Surya did these sages bring the Gharma.

HYMN CLXXXII. Brhaspati.

1. BRHASPATI lead us safely over troubless and turn his evil thought against the sinner;
Repel the curse, and drive away ill-feeling, and give the sacrificer peace and cornfort!
2 May Naratarhsa aid us at Prayaja: blest be our Anuyaja at invokings.
May he repel the curse, and chase ill-feeling, and give the sacrificer peace and comfort.
3 May he whose head is flaming burn the demons, haters of prayer, so that the arrow slay them.
May he repel the curse and chase ill-feeling, and give the sacrificer peace and comfort.

HYMN CLXXXIII. The Sacrificer, Etc.

1. I SAW thee meditating in thy spirit what sprang from Fervour and hath thence developed.
Bestowing offspring here, bestowing riches, spread in thine offspring, thou who cravest children.
2 I saw thee pondering in thine heart, and praying that in due time thy body might be fruitful.
Come as a youthful woman, rise to meet me: spread in thine offspring, thou who cravest children.
3 In plants and herbs, in all existent beings I have deposited the germ of increase.
All progeny on earth have I engendered, and sons in women who will be hereafter.

HYMN CLXXXIV.

1. MAY Visnu form and mould the womb, may Tvastar duly shape the forms,
Prajapati infuse the stream, and Dhatar lay the germ for thee.
2 O Sinivali, set the germ, set thou the germ, Sarasvati:
May the Twain Gods bestow the germ, the Asvins crowned with lotuses.
3 That which the Asvins Twain rub forth with the attrition-sticks of gold,-
That germ of thine we invocate, that in the tenth month thou mayst bear.

HYMN CLXXXV. Aditi.

1. GREAT, unassailable must he the heavenly favour of' Three Gods,
Varuna, Mitra, Aryaman.
2 O'er these, neither at home nor yet abroad or pathways that are Strange,
The evil-minded foe hath power
3 Nor over him,. the man on whom the Sons of Aditi bestow Eternal light that he may live.

HYMN CLXXXVI. Vayu.

1. FILLING our hearts with health and joy, may Vata breathe his balm on us
May he prolong our days of life.
2 Thou art our Father, Vata, yea, thou art a Brother and a friend,
So give us strength that we may live.
3 The store of Amrta laid away yonder, O Vata, in thine home,-
Give us thereof that we may live.

HYMN CLXXXVII. Agni.

1. To Agni send I forth my song, to him the Bull of all the folk:
So may he bear us past our foes.
2 Who from the distance far away shines brilliantly across the wastes:
So may he bear us past our foes.
3 The Bull with brightly-gleaming flame who utterly consumes the fiends
So may he bear us past our foes.
4 Who looks on all existing things and comprehends them with his view:
So may he bear us past our foes.
5 Resplendent Agni, who was born in farthest region of the air:
So may he bear us past our foes.

HYMN CLXXXVIII. Agni.

1. Now send ye Jatavedas forth, send hitherward the vigorous Steed
To seat him on our sacred grass.
2. I raise the lofty eulogy of Jatavedas, raining boons,
With sages for his hero band.
3 With flames of Jatavedas which carry oblation to the Gods,
May he promote our sacrifice.

HYMN CLXXXIX. Surya.

1. THIS spotted Bull hath come, and sat before the Mother in the east,
Advancing to his Father heaven.
2 Expiring when he draws his breath, she moves along the lucid spheres:
The Bull shines out through all the sky.
3 Song is bestowed upon the Bird: it rules supreme through thirty realms
Throughout the days at break of morn.

HYMN CXC. Creation.

1. FROM Fervour kindled to its height Eternal Law and Truth were born:
Thence was the Night produced, and thence the billowy flood of sea arose.
2 From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days nights, Lord over all who close the eye.
3 Dhatar, the great Creator, then formed in due order Sun and Moon.
He formed in order Heaven and Earth, the regions of the air, and light.

HYMN CXCI. Agni.

1. THOU, mighty Agni, gatherest up all that is precious for thy friend.
Bring us all treasures as thou art enkindled in libation's place
2 Assemble, speak together: let your minds be all of one accord,
As ancient Gods unanimous sit down to their appointed share.
3 The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.
4 One and the same bt your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

HYMNS OF THE SAMAVEDA

Translated with a Popular Commentary

Ralph T.H. Griffith

1895

PREFACE

The *Samaveda*, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the *Rgveda* or Veda of Recited praise. Its Sanhita, or metrical portion, consists chiefly of hymns to be chanted by the Udgatar priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The Collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the *Rgveda*, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the *Rgveda* as we now possess it which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the *Rgveda*. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Ganas or Song-books. Two of these manuals, the Gramageyagdna, or Congregational, and the Aranyagana or Forest Song-Book, follow the order of the verses of part I, of the Sanhita, and two others, the Uhagana, the Uhyagana, of Part II. This part is less disjointed than part I, and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in part I.

There is no clue to the date of the compilation of the *Samaveda Hymns*, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into India, but was required for guidance and use in the complicated ritual elaborated by the invaders after their expansion and settlement in their new homes.

There are three recensions of the text of the *Samaveda Sanhita*, the Kauthuma Sakha or recension is current in Guzerat, the Jaiminiya in the Carnatic, and the Ranayaniya in the Mahratta country. A translation, by Dr. Stevenson, of the Ranayaniya recension-or, rather, a free version of Sayana's paraphrase-was edited by Professor Wilson, in 1842; in 1848 Professor Benfey of Göttingen brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-78 Pandit Satyavrata Samasrami of Calcutta published in the Bibliotheca Indicaa. most meritorious edition of the Sanhita according to the same recension, with Sayana's commentary, portions of the Song-books, andi other illustrative matter. I have followed Benfey's text, and have, made much use of his glossary and notes. Pandit Satyavrata Samasrami's edition also has been of the greatest

service to me. To Mr. Venis, Principal of the Benares Sanskrit College, I am indebted for, the loan of the College manuscripts of the text and commentary.

I repeat the expression of my obligations to those scholars whose works assisted me in my translation of the *Hymns of the Rgveda*. For help in translating the non-Rgvedic Hymns of the *Samaveda*, I am additionally indebted to the late Professor Benfey and to Professor Ludwig whose version will be found in his *Der Rgveda*, vol. III, pp. 19-25.

For further information regarding the *Samaveda* Weber's *History Of Indian Literature*, and Max Müller's *History of Ancient Sanskrit Literature*, or the article on the Veda in *Chamber's Encyclopaedia* should be consulted.

R.T.H. GRIFFITH

Kotagiri, Nilgiri
25th May,1893.

HYMNS OF THE SAMAVEDA

FIRST PART

BOOK I

CHAPTER I

Om. Glory to the Samaveda! To Lord Ganesa glory! Om.

DECADE I Agni

1. Come, Agni, praised with song, to feast and sacrificial offering: sit
As Hotar on the holy grass!
2. O Agni, thou hast been ordained Hotar of every sacrifice,
By Gods, among the race of men.
3. Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
4. Served with oblation, kindled, bright, through love of song may Agni, bent
On riches, smite the Vritras dead!
5. I laud your most beloved guest like a dear friend, O Agni, him
Who, like a chariot, wins us wealth.
6. Do thou, O Agni, with great might guard us from all malignity,
Yea, from the hate of mortal man!
7. O Agni, come; far other songs of praise will I sing forth to thee.
Wax mighty with these Soma-drops!
8. May Vatsa draw thy mind away even from thy loftiest dwelling place!

Agni, I yearn for thee with song.
9. Agni, Atharvan brought thee forth by rubbing from the sky, the head
Of all who offer sacrifice.
10. O Agni, bring us radiant light to be our mighty succour, for
Thou art our visible deity!

DECADE II Agni

1. O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe
2. I seek with song your messenger, oblation-bearer, lord of wealth,
Immortal, best at sacrifice.
3. Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.
4. To thee, illuminer of night, O Agni, day by day with prayer,
Bringing thee reverence, we come.
5. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house!
6. To this fair sacrifice to drink the milky draught art thou called forth:
O Agni, with the Maruts come!
7. With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial lord of holy rites.
8. As Aurva and as Bhrigu called, as Apnavana called, I call
The radiant Agni robed with sea.
9. When he enkindles Agni, man should with his heart attend the song:
I kindle Agni till he glows.
10. Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.

DECADE III Agni

1. Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2. May Agni with his pointed blaze cast down each fierce devouring fiend:
May Agni win us wealth by war!
3. Agni, be gracious; thou art great: thou hast approached the pious man,
Hast come to sit on sacred grass.
4. Agni, preserve us,from distress consume our enemies, O God,
Eternal, with thy hottest flames
5. Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring thee rapidly.
6. Lord of the tribes, whom all must seek, we worshipped Agni set thee down,
Refulgent, rich in valiant men.
7. Agni is head and height of heaven, the master of the earth is he
He quickeneth the waters' seed.
8. O Agni, graciously announce this our good fortune of the Gods,

And this our newest hymn of praise!
9, By song, O Agni, Angiras! Gopavana hath brought thee forth
Hear thou my call, refulgent one!
10. Agni, the Sage, the Lord of Strength, hath moved around the sacred gifts,
Giving the offerer precious things.
11. His heralds bear him up aloft, the God who knoweth all that lives,
The Sun, that all may look on him.
12, Praise Agni in the sacrifice, the Sage whose holy laws are true
The God who driveth grief away.
13. Kind be the Goddesses to lend us help, and kind that we may drink:
May their streams bring us health and wealth
14. Lord of the brave, whose songs dost thou in thine abundance now inspire,
Thou whose hymns help to win the kine?

DECADE IV Agni

1. Sing to your Agni with each song, at every sacrifice for strength.
Come, let us praise the wise and, everlasting God even as a well-beloved friend,
2. Agni, protect thou us by one, protect us by the second song,
Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!
3. O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, most youthful one! by Bharadvaja's hand, shine on us richly, holy Lord!
4. O Agni who art worshipped well, dear let our princes be to thee,
Our wealthy patrons who are governors of men, who part, as gifts, the stall of kine!
5. Agni, praise-singer! Lord of men, God! burning up the Rakshasas,
Mighty art thou, the ever-present, household-lord! home-friend and guardian from the sky.
6. Immortal Jatavedas, thou bright-hued refulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
7. Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!
8. Famed art thou, Agni, far and wide, preserver, righteous, and a Sage.
The holy singers, O enkindled radiant one, ordainers, call on thee to come.
9. O holy Agni, give us wealth famed among men and strengthening life!
Bestow on us, O helper, that which many crave, more glorious still through righteousness!
10. To him, who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him like the first vessels filled with savoury juice, to Agni let the lauds go forth.

DECADE V Agni

1. With this mine homage I invoke Agni for you, the Son of Strength,
Dear, wisest envoy, skilled in noble sacrifice, immortal messenger of all.
2. Thou liest in the logs that are thy mothers: mortals kindle thee.
Alert thou bearest off the sacrifleer's gift, and then thou shinest to the Gods.
3. He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Arya strength!
4. Chief Priest is Agni at the laud, as stones and grass at sacrifice.

Gods! Maruts! Brahmanaspati! I crave with song the help that is most excellent.
5. Pray Agni of the piercing flame, with sacred songs, to be our help;
For wealth, famed Agni, Purumilha and ye men! He is Suditi's sure defence.
6. Hear, Agni who hast ears to hear, with all thy train of escort Gods!
With those who come at dawn let Mitra, Aryaman sit on the grass at sacrifice.
7. Agni of Divodasa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth: he stands in high heaven's dwelling-place.
8. Whether thou come from earth or from the lofty lucid realm of heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most wise!
9. If, loving well the forests, thou wentest to thy maternal floods,
Not to be scorned, Agni, is that return of thine when, from afar, thou now art here.
10. O Agni, Manu stablished thee a light for all the race of men:
With Kanva hast thou blazed, Law-born and waxen strong, thou whom the people reverence.

CHAPTER II

DECADE I Agni

1. The God who giveth wealth accept your full libation poured to, him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you.
2. Let Brahmanaspati come forth, let Sunrita the Goddess come,
And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind!
3. Stand up erect to lend us aid, stand up like Savitar the God,
Erect as strength-bestower when we call on thee with priests who balm our offerings!
4. The man who bringeth gifts to thee, bright God who fain wouldst lead to wealth,
Winneth himself a brave son, Agni! skilled in lauds, one prospering in a thousand ways.
5. With hymns and holy eulogies we supplicate your Agni, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.
6. This Agni is the Lord of great prosperity and hero, strength,
Of wealth with noble offspring and with store of kine, the Lord of battles with the foe.
7. Thou, Agni, art the homestead's Lord, our Hotar-priest at sacrifice.
Lord of all boons, thou art the Potar, passing wise. Pay worship, and enjoy the good!
8. We as thy friends have chosen thee, mortals a God, to be our help.
The Waters' Child, the blessed, the most mighty one, swift conqueror, and without a peer.

DECADE II Agni

1. Present oblations, make him splendid: set ye as Hotar in his place the Home's Lord, worshipped
With gifts and homage where they pour libations! Honour him meet for reverence in our houses.
2. Verily wondrous is the tender youngling's growth who never draweth nigh to drink his mother's milk.
As soon as she who hath no udder bore him, he, faring on his. great errand, suddenly grew strong.
3. Here is one light for thee, another yonder: enter the third and, be therewith united.
Beautiful be thy union with the body, beloved in the Gods' sublimest birthplace!
4. For Jatavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car;
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!
5. Agni Vaisvanara, born in course of Order, the messenger of earth, the head of heaven,

The Sage, the sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
6. Even as the waters from the mountain ridges, so sprang the; Gods, through lauds, from thee, O Agni.
To thee speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.
7. Win to protect you, Rudra, lord of worship, priest of both worlds, effectual sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless!
8. The King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth at the flush of morning.
9. Agni advanceth with his lofty banner: through earth and heaven the Bull hath loudly bellowed
He hath come nigh from the sky's farthest limit: the Steer hath waxen in the waters' bosom.
10. From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious Agni,
Far-seen, with pointed flame, Lord of the Homestead.

DECADE III Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames. are mounting to the vault of heaven.
2. Set forth the gleaming one, the song-inspirer, not foolish with. the foolish, fort-destroyer,
Who leadeth with his hymns to thought of conquest, gold-bearded, richly splendid with his armour
3. Thou art like heaven: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self-dependent! Auspicious bethy bounty here, O Pushan!
4. As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels!
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward!
5. Stablished to fill the juice with vital vigour, giver of wealth, guard of his servant's body,
The great Priest, born, who knows the clouds, abider with men, is seated in the waters' eddy.
6. Let the song, honouring the best, with longing honour the Asura's most famous sovran,
The deeds of him the mighty, deeds like Indra's, the manly one in whom the folk must triumph!
7. In the two kindling-blocks lies Jatavedas like the well-cherished germ in pregnant women,--
Agni who day by day must be entreated by men who watch provided with oblations.
8. Agni, from days of old thou slayest demons: never shall Rakshasas in fight o'ercome thee.
Burn up the foolish ones, raw flesh devourers: let none of them escape thine heavenly arrow!

DECADE IV Agni

1. Bring us most mighty splendour thou, Agni, resistless on thy way:
Prepare for us the path that leads to glorious opulence and strength!
2. May the brave man, if full of zeal he serve and kindle Agni's flame,
Duly presenting sacred gifts, enjoy the Gods' protecting help.
3. Thy bright smoke lifts itself aloft, and far-extended shines in heaven,
For, Purifier! like the Sun thou beamest with thy radiant glow.
4. Thou, Agni, even as Mitra, hast a princely glory of thine own.
Bright, active God, thou makest fame increase like means of nourishment.
5. At dawn let Agni, much-beloved, guest of the house, be glorified,
In whom, the everlasting one, all mortals make their offerings blaze.
6. Most moving song be Agni's: shine on high, O rich in radiant light!
Like the chief consort of a King riches and strength proceed from thee.

7. Exerting all our strength with thoughts of power we glorify in speech
Agni your dear familiar friend, the darling guest in every house.
8. His beam hath lofty power of life: sing praise to Agni, to the God
Whom men have set in foremost place, like Mitra for their eulogy!
9. To noblest Agni, friend of man, chief Vritra-slayer, have we come-
Who with Srutarvan, Riksha's son, in lofty presence is inflamed.
10. Born as the loftiest Law commands, comrade of those who grew with him.
Agni, the sire of Kasyapa by faith, the mother, Manu, Sage.

DECADE V Agni

1. We in King Soma place our trust, in Agni, and in Varuna,
The Aditya, Vishnu, Surya, and the Brahman-priest Brihaspati.
2. Hence have these men gone up on high and mounted to the heights of heaven:
On! conquer on the path by which Angirasas travelled to the skies!
3. That thou mayst send us ample wealth, O Agni, we will kindler thee:
So, for the great oblation, Steer, pray Heaven and Earth to come to us!
4. He runs when one calls after him, This is the prayer of him who prays.
He holds all knowledge in his grasp even as the felly rounds the wheel.
5. Shoot forth, O Agni, with thy flame: demolish them on every side!
Break down the Yatudhana's strength, the vigour of the Rakshasa!
6. Worship the Vasus, Agni! here, the Rudras and Adityas, all
Who know fair sacrifices, sprung from Mann, scattering blessings down!

BOOK II

CHAPTER I

DECADE I Agni

1. Agni, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God.
2. To Agni, to the Hotar-priest offer your best, your lofty speech,
To him ordainer-like who bears the light of songs.
3. O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jatavedas, high renown
4. Most skilled in sacrifice, bring the Gods, O Agni, to the pious, man:
A joyful Priest, thy splendour drives our foes afar
5. Taught by seven mothers at his birth was he, for glory of the wise.
He, firm and sure, hath set his mind on glorious wealth
6. And in the day our prayer is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes
7. Worship thou Jatavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame
8. No mortal man can e'er prevail by arts of magic over him

Who hath served Agni well, the oblation-giving God.
9. Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave! and give us easy paths!
10. O hero Agni, Lord of men, on hearing this new laud of mine
Burn down the Rakshasas, enchanters, with thy flame!

DECADE II Agni

1. Sing forth to him the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas
2. Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice
3. Sing praise to him the Lord of light! The Gods have made the God to be their messenger,
To bear oblation to the Gods.
4. Anger not him who is our guest! He is the bright God Agni, praised by many a man,
God Hotar, skilled in sacrifice.
5. May Agni, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss.
Yea, may our eulogies bring bliss.
6. Thee have we chosen skilfullest in sacrifice, immortal Priest among the Gods,
Wise finisher of this holy rite.
7. Bring us that splendour, Agni, which may overcome each greedy fiend in our abode,
And the malicious wrath of men!
8. Soon as the eager Lord of men is friendly unto Manu's race
Agni averteth from us all the Rakshasas!

DECADE III Indra

1. Sing this, beside the flowing juice, to him your hero, much-invoked,
To please him as a mighty Bull
2. O Satakratu Indra, now rejoice with that carouse of thine
Which is most glorious of all!
3. Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
4. Sing praises that the horse may come; sing, Srutakaksha, that the cow
May come, that Indra's might may come
5. We make this Indra very strong to strike, the mighty Vritra dead:
A vigorous hero shall he be.
6. Based upon strength and victory and power, O Indra, is thy birth:
Thou, mighty one! art strong indeed,
7. The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
8. If I, O Indra, were, like thee, the single ruler over wealth
My worshipper should be rich in kine.
9. Pressers, blend Soma juice for him, each draught most excellent, for him
The brave, the hero, for his joy.
10. Here is the Soma juice expressed. O Vasu, drink till thou art full:

Undaunted God, we give it thee

DECADE IV Indra

1. Surya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for man.
2. Whatever, Vritra-slayer! thou, Surya hast risen upon to-day,
That, Indra, all is in thy power.
3. That Indra is our youthful friend, who with his trusty guidanceled
Turvasa, Yadu from afar.
4. O Indra, let not ill designs surround us in the sunbeams' light
This may we gain with thee for friend!
5. Indra, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid
6. In mighty battle we invoke Indra, Indra is lesser fight,
The friend who bends his bolt at fiends.
7. In battle of a thousand arms Indra drank Kadru's Soma juice
There he displayed his manly might.
8. Faithful to thee, we sing aloud, heroic Indra, songs to thee
Mark, O good Lord, this act of ours!
9. Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.
10. Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long!

DECADE V Indra and others

1. I Hear, as though 'twere close at hand, the cracking of the whips they hold:
They gather splendour on their way.
2. Indra, these friends of ours, supplied with Soma, wait and look to thee
As men with fodder to the herd.
3. Before his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.
4. We choose unto ourselves that high protection of the mighty Gods,
That it may help and succour us.
5. O Brahmanaspati, make thou Kakshivan Ausija a loud
Chanter of flowing Soma juice!
6. Much honoured with libations may the Vritra-slayer watch for us:
May Sakra listen to our prayer
7. Send us this day, God Savitar, prosperity with progeny
Drive thou the evil dream away!
8. Where is that ever-youthful Steer, strong-necked and never yet bent down?
What Brahman ministers to him?
9. There where the mountains downward slope, there at the meeting of the streams
The Sage was manifest by song.
10. Praise Indra whom our songs must laud, sole sovran of mankind, the chief

Most liberal who controlleth men

CHAPTER II

DECADE I Indra and others

1. Indra whose jaws are strong hath drunk of worshipping Sudaksha's draught,
The Soma juice with barley brew.
2. O Lord of ample wealth, these songs of praise have called aloud to thee,
Like milch-kine lowing to their calves!
3. Then straight they recognized the mystic name of the creative Steer,
There in the mansion of the Moon.
4. When Indra, strongest hero, brought the streams, the mighty waters down,
Pushan was standing by his side.
5. The Cow, the streaming mother of the liberal Maruts, pours her milk,
Harnessed to draw their chariots on.
6. Come, Lord of rapturous joys, to our libation with thy bay steeds, come
With bay steeds to the flowing juice
7. Presented strengthening gifts have sent Indra away at sacrifice,
With night, unto the cleansing bath.
8. I from my Father have received deep knowledge of eternal Law:
I was born like unto the Sun.
9. With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice
10. Soma and Pushan, kind to him who travels to the Gods, provide
Dwellings all happy and secure.

DECADE II Indra

1. Invite ye Indra with a song to drink your draught of Soma steeds, juice,
All-conquering Satakratu, most munificent of all who live
2. Sing ye a song, to make him glad, to Indra, Lord of tawny
The Soma-drinker, O my friends!
3. This, even this, O Indra, we implore: as thy devoted friends
The Kanvas praise thee with their hymns!
4. For Indra, lover of carouse, loud be our songs about the juice
Let poets sing the song of praise.
5. Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof
6. As a good cow to him who milks, we call the doer of good deeds
To our assistance duy by day.
7. Hero, the Soma being shed, I pour the juice for thee to drink
Sate thee and finish thy carouse!
8. The Soma, Indra, which is shed in saucers and in cups for thee,
Drink thou, for thou art lord thereof!
9. In every need, in every fray we call, as friends, to succour us,

Indra, the mightiest of all.
10. O come ye hither, sit ye down: to Indra sing ye forth your song,
Companions, bringing hymns of praise

DECADE III Indra

1. So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2. Great is our Indra from of old; greatness be his, the Thunderer
Wide as the heaven extends his might.
3. Indra, as one with mighty arm, gather for us with thy right hand
Manifold and nutritious spoil!
4. Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5. With what help will he come to us, wonderful, ever-waxing friend?
With what most mighty company?
6. Thou speedest down to succour us this ever-conquering God of yours
Him who is drawn to all our songs.
7. To the assembly's wondrous Lord, the lovely friend of Indra, I
Had prayed for wisdom and successs.
8. May all thy paths beneath the sky whereby thou speddest Vyasva on,
Yea, let all spaces hear our voice
9. Bring to us all things excellent, O Satakratu, food and strength,
For, Indra, thou art kind to us!
10. Here is the Soma ready pressed: of this the Maruts, yea, of this,
Self-luminous the Asvins drink.

DECADE IV Indra and others

1. Tossing about, the active ones came nigh to Indra at his birth,
Winning themselves heroic might.
2. Never, O Gods, do we offend, nor are we ever obstinate
We walk as holy texts command.
3. Evening is come: sing loudly thou Atharvan's nobly singing son:
Give praise to Savitar the God!
4. Now Morning with her earliest light shines forth, dear daughter of the Sky:
High, Asvins, I extol your praise.
5. Armed with the bones of dead Dadhyach, Indra, with unresisted might
The nine-and-ninety Vritras slew.
6. Come, Indra, and delight thee with the juice at all our Soma feasts,
Protector, mighty in thy strength
7. O thou who slayest Vritras, come, O Indra, hither to our side,
Mighty one, with thy mighty aids!
8. That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth,
9. This is thine own Thou drawest near, as turns a pigeon to his mate:

Thou carest, too, for this our prayer.
10. May Vata breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life

DECADE V Indra and others

1. Ne'er is he injured whom the Gods Varuna, Mitra, Aryam.
The excellently wise, protect.
2. According to our wish for kine, for steeds and chariots, as of old,
Be gracious to our wealthy chiefs
3. Indra, these spotted cows yield thee their butter and the milky draught,
Aiders, thereby, of sacrifice.
4. That thou much-lauded! many-named! mayst, with this thought, that longs for milk,
Come to each Soma sacrifice.
5. May bright Sarasvati, endowed with plenteous wealth and spoil, enriched
With prayer, desire the sacrifice.
6. Why 'mid the Nahusha tribes shall sate this Indra with his Soma juice?
He shall bring precious things to us.
7. Come, we have pressed the juice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass
8. Great, unassailable must be the heavenly favour of the Three,
Varuna, Mitra, Aryaman.
9. We, Indra, Lord of ample wealth, our guide, depend on one like thee,
Thou driver of the tawny steeds!

BOOK III

CHAPTER I

DECADE I Indra

1. Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!
2. Drink our libation, Lord of hymns! with streams of meath thou art bedewed:
Yea, Indra, glory is thy gift.
3. Indra hath ever thought of you and tended you with care. The God,
Heroic Indra, is not checked.
4. Let the drops pass within thee as the rivers flow into the sea
O Indra, naught excelleth thee!
5. Indra, the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
6. May Indra give, to aid us wealth handy that rules the skilful ones!
Yea, may the Strong give potent wealth
7. Verily Indra, conquering all, drives even mighty fear away,
For firm is he and swift to act.

8. These songs with every draught we pour come, lover of the song, to thee
As milch-kine hasten to their calves.
9. Indra and Wishan will we call for friendship and prosperity,
And for the winning of the spoil.
10. O Indra, Vritra-slayer, naught is better, mightier than thou
Verily there is none like thee!

DECADE II Indra

1. Him have I magnified, our Lord in common, guardian of your folk,
Discloser of great wealth in kine.
2. Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And with one will have risen to thee!
3. Good guidance hath the mortal man whom Arya-man, the Marut host,
And Mitras, void of guile, protect.
4. Bring us the wealth for which we long, O Indra, that which is concealed
In strong firm place precipitous.
5. Him your best Vritra-slayer, him the famous champion of mankind
I urge to great munificence.
6. Indra, may we adorn thy fame, fame of one like thee, hero! deck,
Sakra! thy fame at highest feast!
7. Indra, accept at break of day our Soma mixt with roasted corn,
With groats, with cake, with eulogies!
8. With waters' foam thou torest off, Indra, the head of Namuchi,
When thou o'ercamest all the foes.
9. Thine are these Soma juices, thine, Indra, those still to be expressed:
Enjoy them, Lord of princely wealth!
10. For thee, O Indra, Lord of light, Somas are pressed and grass is strewn:
Be gracious to thy worshippers!

1. We seeking strength, with Soma drops fill full your Indra like a well,
Most liberal, Lord of boundless might.
2. O Indra, even from that place come unto us with food that gives
A hundred, yea, a thousand powers!
3. The new-born Vritra-slayer asked his mother, as he seized his shaft,
Who are the, fierce and famous ones?
4. Let us call him to aid whose hands stretch far, the highly-lauded, who
Fulfils the work to favour us
5. Mitra who knoweth leadeth us, and Varuna who guideth straight,
And Aryaman in accord with Gods.
6. When, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.
7. Varuna, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!
8. And, at our sacrifices, these, sons, singers, have enlarged their bounds,
So that the cows must walk knee-deep.

9. Through all this world strode Vishnu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

DECADE IV Indra

1. Pass by the wrathful offerer; speed the man who pours libation, drink
The juice which he presents to thee!
2. What is the word addressed to him, God great and excellently wise?
For this is what exalteth him.
3, His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.
4. Lord of each thing that giveth strength, Indra delighteth most in lauds,
Borne by bay steeds, libations' friend.
5. With wealth to our libation come, be not thou angry with us, like
A great man with a youthful bride.
6. When, Vasu, wilt thou love the laud? Now let the Channel bring the stream.
The juice is ready to ferment.
7. After the Seasons. Indra, drink the Soma from the Brahman's gift:
Thy friendship is invincible!
S. O Indra, lover of the song, we are the singers of thy praise
O Soma-drinker, quicken us!
9. O Indra, in each fight and fray give to our bodies manly strength:
Strong Lord, grant ever-conquering might!
10. For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thine heart be won to us!

DECADE V Indra

1. Like kine unmilked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not!
2. That we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee:
3. To you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
4. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
5. Loud singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's cherisher, Indra who findeth wealth for you
6. With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.
7. Drink, Indra, of the savoury juice, and cheer thee with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!
8. For thou--come to the worshipper!--wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds!
9. Vasishtha will not overlook the lowliest one among you all
Beside our Soma juice effused to-day let all the Maruts drink with eager haste!

10. Glorify naught besides, O friends; so shall no sorrow trouble you!
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly!

CHAPTER II

DECADE I Indra

1. No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra. praised of all, resistless, daring, bold in might.
2 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who healeth the dissevered parts.
3. A thousand and a hundred steeds are harnessed to thy golden car:
Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice!
4. Come hither, Indra, with bay steeds, joyous, with tails like peacock's plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!
5. Thou as a God, O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
6. O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest
down resistless foes.
7. Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as warriors in the battle-shock, we call, Indra that we may win the spoil.
8. May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
9. These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength gain wealth and give unfailing help.
10. Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come to us quickly both at morning and at eve, and with the Kanvas drink thy fill!

DECADE II Indra and others

1. Indra, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finderout of wealth.
2. O Indra, Lord of light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee!
3. To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn to Varuna who shelters us: sing ye a laud unto the Kings!
4. Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.
5. Sing to your lofty Indra, sing, Maruts, a holy hymn of praise
Let Satakratu, Vritra-slayer, slay the foe with hundred-knotted thunderbolt!
6. To Indra sing the lofty hymn, Maruts! that slays the Vritras best,
Whereby the holy ones created for the God the light divine that ever wakes.
7. O Indra, give us wisdom as a sire gives wisdom to his sons
Guide us, O much-invoked, in this our way: may we still live and look upon the light!
8. O Indra, turn us not away: be present with us at our feast

For thou art our protection, yea, thou art our kin: O Indra, turn us not away!
9. We compass these like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round
thee, O Vritra-slayer, sit.
10. All strength and valour that is found, Indra, in tribes of Nahushas,
And all the splendid fame that the Five Tribes enjoy, bring, yea, all manly powers at once!

DECADE III Indra

1. Yea, verily thou art a Bull, our guardian, rushing like a bull:
Thou, mighty one, art celebrated as a Bull, famed as a Bull both near and far.
2. Whether, O Sakra, thou be far, or, Vritra-slayer, near at hand,
Thence by heaven-reaching songs he who bath pressed the juice invites thee with thy long-maned steeds.
3. In the wild raptures of the juice sing to your hero with high laud, to him the wise,
To Indra glorious in his name, the mighty one, even as the hymn alloweth it!
4. O Indra, give us for our weal a triple refuge, triply strong!
Bestow a dwelling-place on our rich lords and me, and keep thy dart afar from these!
5. Turning, as 'twere, to meet the Sun enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.
6. The godless mortal gaineth not this food, O thou whose life is long!
But one who yokes the bright-hued horses, Etasas; then Indra yokes his tawny steeds.
7. Draw near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vritra-slayer, meet for praise, come to, libations and to hymns!
8. Thine, Indra, is the lowest wealth, thou cherishest the midmost wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.
9. Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, warrior, fort-destroyer, Lord of battle's din! haste, holy songs have sounded forth!
10. Here, verily, yesterday we let the thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day. Now range you by the glorious one!

DECADE IV Indra

1. He who as sovran Lord of men moves with his chariots unrestrained,
The Vritra-slayer, vanquisher of fighting hosts, pre-eminent, is praised in song.
2. Indra, give us security from that whereof we are afraid
Help us, O Maghavan, let thy favour aid us thus; drive away foes and enemies!
3. Strong pillar thou, Lord of the home! armour of Soma-offerers!
The drop of Soma breaketh all the strongholds down, and Indra is the Rishis' friend.
4. Verily, Surya, thou art great; truly, Aditya, thou art great!
O most admired for greatness of thy majesty, God, by thy greatness thou art great!
5. Indra! thy friend, when fair of form and rich in chariots, steeds, and kine,
Hath ever vital power that gives him strength, and joins the company with radiant men.
6. O Indra, if a hundred heavens and if a hundred earths were thine,--
No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer!
7. Though, Indra, thou art called by men eastward and west ward, north and south,
Thou chiefly art with Anava and Turvasa, brave champion urged by men to come.

8. Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!
9. First, Indra! Agni! hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
10. Come, Indra, very near to us with aids of firmly-based resolve
Come, most auspicious, with thy most auspicious help; good kinsman, with good kinsmen come!

DECADE V Indra.

1. Call to your aid the eternal one who shoots and none may shoot at him,
Inciter, swift, victorious, best of charioteers, unconquered, Tugriya's strengthener!
2. Let none, no, not thy worshippers, delay thee far away from us
Even from faraway come thou unto our feast, or listen if' already here!
3. For Indra Soma-drinker, armed with thunder, press the Soma juice;
Make ready your dressed meats: cause him to favour us! The giver blesses him who gives.
4. We call upon that Indra who, most active, ever slays the foe
With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!
5. Ye rich in strength, through your great power vouchsafe us blessings day and night!
The offerings which we bring to you shall never fail gifts brought by us shall never fail.
6. Whenever mortal worshipper will sing a bounteous giver's praise,
Let him with song inspired laud Varuna who supports the folk who follow varied rites.
7. Drink milk to Indra in the joy of Soma juice, Medhyatithi!
To golden Indra ever close to his bay steeds, the thunder-armed, the golden one!
8. Both boons,-may Indra, hitherward turned listen to this prayer of ours,
And mightiest Maghavar, with thought inclined to us come near to drink the Soma juice!
9. Not for an ample price dost thou, Stone-caster! give thyself away,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!
10. O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O good Lord, appear alike, to give me wealth abundantly.

BOOK IV

CHAPTER I

DECADE I Indra and others

1. These Soma juice mixt with curd have been expressed for Indra here:
Come with thy bay steeds, Thunder-wielder, to our home, to drink them till they make thee glad!
2. Indra, these Somas with their lauds have been prepared for thy delight.
Drink of the pleasant juice and listen to our songs; lover of song, reward the hymn!
3. I call on thee, Sabardugha, this day, inspirer of the psalm.
Indra, the richly-yielding milch-cow who provides unfailing food in ample stream.
4. Indra, the strong and lofty hills are powerless to bar thy way
None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
5. Who knows what vital power he wins, drinking beside the flowing juice?

This is the fair-cheeked. God who, joying in the draught, breaks down the castles in his strength.
6. What time thou castest from his seat and punishest the riteless man,
Strengthen for opulence, O Indra Maghavan, our plant desired by many a one!
7. Let Tvashtar, Brahmanaspati, Parjanya guard our heavenly word,
Aditi with her sons, the brothers, guard for us the invincible, the saving word!
8. Ne'er art thou fruitless, Indra, ne'er dost thou desert the worshipper:
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.
9. Best slayer of the Vritras, yoke thy bay steeds, Indra, far away
Come with the high ones hither, Maghavan, to us, mighty, to, drink the Soma juice!
10. O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto, our dwelling-place!

DECADE II

1. Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.
2. These morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.
3. Where are ye, Gods? What mortal man, O Asvins, glows with zeal for you,
Urging you with the crushing stone and with the stalk of Soma thus or otherwise?
4. This sweetest Soma juice hath been expressed for you at morning rites.
Asvins, drink this prepared ere yesterday and give treasures to him who offers it!
5. Let me not, still beseeching thee with might and sound of Soma drops,
Anger at sacrifice a fierce wild creature! Who would not beseech the almighty one!
6. Adhvaryu, let the Soma flow, for Indra longs to drink thereof.
He even now hath yoked his vigorous bay steeds: the Vritraslayer hath come nigh.
7. Bring thou all this unto the good, O Indra, to the old and young!
For, Maghavan, thou art rich in treasures from of old, to be invoked in every fight.
8. If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and not abandon him to woe.
9. Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!
10. For in thy might thou stretchest out beyond the mansions of the sky.
The earthly region, Indra, comprehends thee not. Thou hast waxed mighty over all.

DECADE III

1. Pressed is the juice divine with milk commingled: thereto hath Indra ever been accustomed.
We wake thee, Lord of bays, with sacrifices: mark this our laud in the wild joys of Soma!
2. A home is made for thee to dwell in, Indra: O much-invoked one, with the men go thither!
Thou, that thou mayest guard us and increase us, givest us wealth and joyest in the Somas.
3. The well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.
Thou, Indra, laying the great mountain open, slaying the Ddnava, didst loose the torrents.
4. When we have pressed the juice we laud thee, Indra, most valorous! even about to win the booty.
Bring us prosperity, and by thy great wisdom, under thine own protection, may we conquer!
5. Thy right hand have we grasped in ours, O Indra, longing, thou very Lord of wealth, for treasures.

Because we know thee, hero, Lord of cattle: vouchsafe us mighty and resplendent riches!
6. Men call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero in combat and in love of glory, give us a portion of the stall of cattle!
7. Like birds of beauteous wing the Priyamedhas, Rishis, imploring, have come nigh to Indra.
Dispel the darkness and fill full our vision: deliver us as men whom snares entangle!
8. They gaze on thee with longing in their spirit, as on a strongwinged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
9. First in the ancient time was Prayer engendered: Vena disclosed the bright ones from the summit,
Laid bare this world's lowest and highest regions, womb of the existent and the non-existent.
10. They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,
For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

DECADE IV Indra

1. The black drop sank in Ansumati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted King laid down his weapons.
2. Flying in terror from the snort of Vritra all deities who were thy friends forsook thee.
So, Indra, with the Maruts be thy friendship: in all these battles thou shalt be the victor.
3. The old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.
4. Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden pair, heaven and the earth, thou foundest, and to the mighty worlds thou gavest pleasure.
5. A friend we count thee, sharp-edged, thunder-wielder, Steer strong of body, overthrowing many.
Thou, helping, causest pious tribes to conquer: Indra, I laud the, heavenly Vritra-slayer.
6. Bring to the wise, the great, who waxeth mighty your offerings,. and make ready your devotion!
Go forth to many tribes as man's controller!
7. Call we on Maghavan, auspicious Indra, best hero in this fight where spoil is gathered,
Strong, listening to give us aid in battles, who slays the Vritras, wins and gathers riches!
8. Prayers have been offered up-through love of glory: Vasishtha, honour Indra in the battle!
He who with fame extends through all existence hears words which I, his faithful servant, utter.
9. May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters!
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.

DECADE V Indra and others

1. This vigorous one whom deities commission, the conqueror of cars, the strong and mighty,
Swift, fleet to battle, with uninjured fellies, even Tarkshya for our weal will we call hither.
2. Indra the rescuer, Indra the helper, hero who listens at each invocation,
Sakra I call, Indra invoked of many. May Indra Maghavan accept our presents!
3. Indra whose right hand wields the bolt we worship, driver of bay steeds seeking sundered courses.
Shaking his beard with might he hath arisen, terrible with his weapons, with his bounty.
4. The ever-slaying, bold and furious Indra, the bright bolt's Lord, the strong, the great, the boundless,
Who slayeth Vritra and acquireth booty, giver of blessings, Maghavan the bounteous.
5. The man who lies in wait and fights against us, deeming himself a giant or a hero,--

By battle or with strength destroy him, Indra! With thy help, manly-souled! may we be victors!
6. He whom men call when striving with their foemen, or speeding onward in array of battle,
Whom bards incite where heroes win the booty, or in the way to waters, He is Indra.
7. On a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither!
Enjoy our presents, Gods, at sacrifices: wax strong by hymns, rejoice in our oblation!
8. In ceaseless flow hath he poured forth his praises, as waters from the ocean's depth, to Indra,
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.
9. May our friends turn thee hitherward to friendship! Mayst thou approach us even o'er many rivers!
May the Disposer, radiant in this mansion with special lustre, bring the father's offspring!
10. Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit,
Health-bringing, bearing in their mouths no fodder? Long shall he live who richly pays their service.

CHAPTER II

DECADE I Indra

1. The singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Satakratu, like a pole.
2. All sacred-songs have magnified Indra expansive as the sea,
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.
3. This poured libation, Indra, drink, immortal, gladdening, excellent:
Streams of the bright have flowed to thee here at the seat of holy Law.
4. Stone-darting Indra, wondrous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!
5. O Indra, hear Tiraschi's call, the call of him who serveth thee!
Satisfy him with wealth of kine and valiant offspring! Great art thou.
6. This Soma hath been pressed for thee, O Indra: bold one, mightiest, come!
May Indra-vigour fill thee full, as Surya fills mid-air with rays
7. Come hither, Indra, with thy bays, come thou to Kanva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
8. Song-lover! like a charioteer come songs to thee when Soma flows.
Together, they have called to thee as mother-kine unto their calves.
9. Come now and let us glorify pure Indra with pure Sama hymn!
Let milk-blent juice delight him made stronger with pure, pure songs of praise!
10. That which, most wealthy, makes you rich, in splendours most illustrious,
Soma is pressed: thy gladdening drink, Indra libation's Lord! is this.

DECADE II Indra. Dadhikravan

1. Bring forth oblations to the God who knoweth all who fain would drink,
The wanderer, lagging not behind the hero, coming nigh with speed!
2. To us the mighty, lying in all vital power, who resteth in the deep, who standeth in the east.
Drive thou the awful word away.
3. Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.
4. With powers of mighty ones hath he, the friend, the ancient, been equipped,

Through whom our father Manu made prayers efficacious with the Gods.
5. What time the swift and shining steeds, yoked to the chariots, draw them on,
Drinking the sweet delightful juice, there men perform their glorious acts.
6. Him for your sake I glorify as Lord of Strength who wrongeth none,
Indra the hero, mightiest, all-conquering and omniscient.
7. I with my praise have glorified strong Dadhikravan, conquering steed
Sweet may he make our mouths: may he prolong the days we have to live!
8. Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.

DECADE III Indra and others

1. Offer the triple sacred draught to Indu hero-worshipper!
With hymn and plenty he invites you to complete the sacrifice.
2. Those whom they call the attendant pair of Kasyapa who knows the light,
Lords of each holy duty when the wise have honoured sacrifice.
3. Sing, sing ye forth your songs of praise, men, Priya-medhas, sing your songs:
Yea, let young children sing their lauds: yea, glorify our firm stronghold!
4. To Indra must a laud be said, a joy to him who freely gives,
That Sakra may be joyful in our friendship and the juice we pour.
5. Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
6. Even he who is thine own, through thought of Heaven, of mortal man who toils,
He with the help of lofty Dyaus comes safe through straits of enmity.
7. Wide, Indra Satakratu, spreads the bounty of thine ample grace:
So, good and liberal giver, known to all men, send us splendid wealth!
8. Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all the boundaries of heaven.
9. Ye Gods who yonder have your home amid the luminous realm of heaven,
What count ye right? what endless life? What is the ancient call on you?
10. We offer laud and psalm wherewith men celebrate their holy rites.
They govern at the sacred place and bear the sacrifice to Gods.

DECADE IV Indra

1. Heroes of one accord brought forth and formed for kingship Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong,rstalwart and full of vigour.
2. I trust in thy first wrathful deed, O Indra, when thou slewest Vritra and didst work to profit man;
When the two world-halves fled for refuge unto thee, and earth even trembled at thy strength, O Thunder-armed!
3. Come all with might together to the Lord of heaven, the only one who is indeed the guestof men.
He is the first: to him who fain would come to us all pathways turn; he is in truth the only one.
4. Thine, Indra, praised of many, excellently rich, are we who trusting in thy help draw near to thee.
For none but thou, song-lover, shall receive our lauds: as Earth loves all her creatures, welcome this our

hymn!
5. High hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;
Him who hath waxen mighty, much-invoked with prayers, immortal one whose praise each day is sung aloud.
6. In perfect unison have all your longing hymns that find the light of heaven sounded forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
7. Make glad with songs that Ram whom many men invoke, worthy hymns of praise, Indra the sea of wealth;
Whose boons spread like the heavens, the - lover of mankind: sing praise to him the Sage, most liberal for our good!
8. I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him.
With prayers may I turn hither Indra to mine aid;-the car which like a swift steed hasteth to the call!
9. Filled full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The heaven and the earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.
10. As like the Morning, thou hast filled, O Indra, both the earth. and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessed mother gave thee life.
11. Sing, with oblation, praise to him who maketh glad, who with. Rijisvan drove the dusky brood away!
Let us, desiring help, call him for friendship, him the strong, the Marut-girt, whose right hand wields the bolt!

DECADE V Indra

I. When Somas flow thou makest pure, Indra, thy mind that merits laud
For gain of strength that ever grows: for great is he.
2. Sing forth to him whom many men invoke, to him whom many laud:
Invite the potent Indra with your songs of praise
3. We sing this strong and wild delight of thine which conquer; in the fray,
Which, Caster of the Stone! gives room and shines like gold,
4. Whether thou drink the Soma by Vishnu's or Trita Aptya's side,
Or with the Maruts, Indra! quaff the following drops.
5. Come, priest, and of the savoury juice pour forth a yet more gladdening draught:
So is the hero praised who ever prospers us.
6. Pour out the drops for Indra; let him drink the meath of Soma juice!
He through his majesty sends forth his bounteous gifts.
7. Come, sing we praise to Indra, friends! the hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
8. Sing ye a psalm to Indra, sing a great song to the lofty Sage,
To him who maketh prayer, inspired who loveth laud!
9. He who alone bestoweth wealth on mortal man who offereth gifts
Is Indra only, potent Lord whom none resist.
10. Companions, let us learn a prayer to Indra, to the Thunderer,

To glorify your bold and most heroic friend!

BOOK V

CHAPTER I

DECADE I Indra Adityas

1. Indra, this might of thine I praise most highly for the sacrifice
That thou, O Lord of Power, dost slay Vritra with might
2. For thee this Soma hath been pressed, in whose wild joy thou madest once
Sambara Divodasa's prey: O Indra, drink!
3. Come unto us, O Indra, dear, still conquering, unconcealable!
Wide as a mountain spread on all sides, Lord of heaven!
4. Joy, mightiest Indra, that perceives, sprung from deep Soma draughts, whereby
Thou smitest down the greedy fiend,-that joy we crave!
5. Adityas, very mighty ones, grant to our children and our seed
This lengthened term of life that they may live long days!
6. Though knowest, Indra, Thunder-armed! how to avoid destructive powers,
As one secure from pitfalls each returning day.
7. Drive ye disease and strife away, drive ye away malignity:
Adityas, keep us far removed from sore distress!
8. Drive Soma, Indra, Lord of bays! and let it cheer thee: the stone, like a well-guided courser,

DECADE II Indra.

1. Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2. Him who of old hath broucht to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help.
3. Fail not when marching onward: come hither, like-spirited, stay not far away
Ye who can tame even what is firm!
4. Come hither to the dropping juice, O Lord of cornland. Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!
5. Hero, may we, with thee for friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine!
6. Yea, kin by common ancestry, the Maruts, even the oxen, close united friends!
Are licking one another's back.
7. O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war!
8. So, Indra, friend of song, do we draw nigh to thee with longing; we have streamed to thee
Coming like floods that follow floods
9. Sitting like birds beside thy meath, mingled with milk, which gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
10. We call on thee, O matchless one! We, seeking help, possessing nothing firm ourselves,

Call on thee, wondrous, Thunder-armed.

DECADE III Indra

1. The juice of Soma thus diffused, sweet to the taste the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Thus hath the Soma, gladdening draught, produced the prayer that giveth joy:
Thou, mightiest, Thunder-armed, hast driven by force the Dragon from the earth, lauding thine own supremacy.
3. By men hath Indra been advanced, the Vritra-slayer, to joy and strength.
Him only we invoke for help in battles whether great or small: be he our aid in deeds of might!
4. Unconquered strength is only thine, Indra, Stonecaster, Thunder-armed!
When thou with thy surpassing power smotest to death that guileful beast, lauding thine own supremacy.
5. Go forward, meet the foe, be bold; thy bolt of thunder is not checked!
Manliness, Indra, is thy strength. Slay Vritra, make the waters thine, lauding thine own supremacy!
6. When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays. Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!
7. Wcll have they eaten and rejoiced; the friends have risen and passed away:
The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two bay steeds!
8. Graciously listen to our songs. Maghavan, be not negligent!
When wilt thou make us glorious? Make this, only this thine end and aim. Now, Indra! yoke thy two bay steeds.
9. Within the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Sky!
10. To meet your treasure-bringing car, the mighty car most dear to us.
Asvins, the Rishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

DECADE IV Agni and others.

1. O Agni, God, we kindle thee, refulgent, wasting not away,
That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!
2. With offerings of our own we choose thee, Agni, as our Hotar priest,
Piercing and brightly shining-at your glad carouse-served with trimmed grass at sacrifice. Thou waxest great.
3. O heavenly Dawn, awaken us to ample opulence to-day,
Even as thou didst waken us with Satyasravas, Vayya's son, high born! delightful with thy steeds!
4. Send us a mind that brings delight, send energy and mental power.
Then-at your glad carouse-let men joy in thy love, sweet juice! as kine in pasturage. Thou waxest great,
5. Great, as his nature is, through power, terrible, he hath waxed in strength,
Lord of bay steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.
6. He, Indra, verily will mount the powerful car that finds the kine,

Who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay steeds!
7. I think of Agni who is kind, whom, as their home, the milch-kine seek:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise!
8. No peril, no severe distress, ye Gods, affects the mortal man
Whom Aryaman and Mitra lead, and Varuna, of one accord, beyond his foes.

DECADE V Soma Pavamana

1. Flow forth, O Soma, flow thou onward, sweet to Indra's Mitra's, Pushan's, Bhaga's taste.
2. Run forth to battle, conquering the Vritras; thou speedest to quell the foes like one exacting debts.
3. Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
4. Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
5. Fair Indu hath flowed on for rapturous joy, sage, for good fortune, in the waters' lap.
6. In thee, effused. O Soma, we rejoice ourselves for great supremacy in fight:
Thou, Pavamana, enterest into mighty deeds.
7. Who are these radiant men in serried rank, Rudra's young heroes, too, with noble steeds?
8. Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse, auspicious strength with service.
9. The strong youths have come forth to view, to show their strength, God Savitar's quickening energy:
Ye warrior horsemen, win the heavens.
10. Soma, flow splendid with thy copious stream in due succession through the ample fleece.

CHAPTER II

DECADE I. Indra

1. Giver from all sides, bring to us from every side, thou whom as strongest we entreat!
2. This Brahman, comer at due time, named Indra, is renowned and praised.
3. The Brahmans with their hymns exalting Indra increased his strength that he might slaughter Ahi.
4. Anavas wrought a chariot for thy courser, and Tvashtar, much-invoked! the bolt that gitters:
5. Rest, wealth to him who longs for wealth! the riteless stirs not his love nor wins his way to riches.
6. The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish.
7. With all thy beauty come! The kine approaching with full udders follow on thy path.
8. May we, inhabiting a meath-rich dwelling, increase our wealth, and think of thee, O Indra!
9. The Maruts with fair hymns chant out their praise-song: this Indra, famed and youthful, shouts accordant.
10. Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

DECADE II Agni Indra

1. Observant Agni hath appeared, oblation-bearer with his car.
2. O Agni, be our nearest friend, yea, our protector and our kind deliverer!
3. Like wondrous Bhaga, Agni deals treasure among the mighty.
4. Far off or present even now, send forth thy shouting first of all!

5. Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.
6. May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!
7. Like streams of water on their way, let bounties, Indra, flow from thee!
8. With this may we obtain strength god-appointed, happy with brave sons through a hundred winters!
9. With strength let Mitra, Varuna swell oblations; do thou prepare for us rich food, O Indra!
10. Indra is King of all the world.

DECADE III Indra and others

1. At the Trikadrukas the great and strong enjoyed the barley-brew. With Vishnu did he drink the pressed-out Soma juice, even as he would.
That hath so heightened him the great, the wide to do his mighty work. So did the God attend the God, true Indu Indra who is true.
2. This God who sees for thousands of mankind, the light, the thought of poets, and the Law,
The brilliant one, hath sent forth hither all the Dawns: spotless, one-minded, zealous in their home they dwell, with thought upon the Steer.
3. Come to us, Indra, from afar, conducting us, as, to the gatherings, a Lord of heroes, as an archer King, the heroes' Lord!
We come with gifts of pleasant food, with flowing juice, invoking thee, as sons invite a sire, that we may win the spoil, thee, bounteousest, for gain of spoil.
4. Loudly I call that Indra Maghavan, the mighty, resistless, evermore possessing many glories.
Holy, most liberal, may he lead us on to riches, through songs, and, thunder-armed make all our pathways pleasant!
5. Heard be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vayu we elect.
For when our latest thought is raised and on Vivasvan centred well, then do our holy songs go forward on their way, our songs as 'twere unto the Gods.
6. To Vishnu, to the mighty whom the Maruts follow, let your hymns born in song go forth, Evayamarut!
To the strong, very holy band adorned with bracelets, that rushes on in joy and ever roars for vigour!
7. With this his golden splendour purifying him, be with his own allies subdues all enemies, as Sura with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all, forms, with praisers having seven mouths.
8. I praise this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker dear to all,
Whose splendour is sublime, whose light shone brilliant in, creation, who, wise and golden-handed, in his beauty mader the sky.
9. Agni I deem our Hotar-priest, munificent wealth-giver, Son of Strength, who, knoweth all that is, even as the Sage who, knoweth all.
Lord of fair rites, a God with form erected turning to the Gods, he, when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it glows bright.
10. This, Indra! dancer! was thy hero deed, thy first and ancient work, worthy to be told forth in heaven,
Even thine who furtheredst life with a God's own power, freeing the floods. All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food!

DECADE IV Soma Pavamana

1. High is thy juice's birth: though set it heaven, on earth it hath obtained dread sheltering power and great renown.
2. In sweetest and most gladdening stream flow pure, O Soma, on thy way, pressed out for Indra, for his drink!
3. Flow onward mighty with thy stream, inspiriting the Maruts' Lord, winning all riches with thy power!
4. Flow onward with that juice of thine most excellent, that brings delight, slaying the wicked, dear to Gods!
5. Three several words are uttered: kine are lowing, cows who give the milk; the tawny-hued goes bellowing on.
6. For Indra girt by Maruts, flow, thou Indu, very rich in meath, to seat thee in the place of song!
7. Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy. Hawk-like he settles in his home.
8. Gold-hued! as one who giveth strength flow on for Gods to drink, a draught for Vayu and the Marut host!
9. Soma, the dweller on the hills, effused, hath flowed into the sieve. All-bounteous art thou in carouse.
10. The Sage of heaven whose heart is wise, when laid between both hands, with roars, gives us delightful powers of life.

DECADE V Soma Pavamana

1. The rapture-shedding Somas have flowed forth in our assembly, pressed to glorify our liberal lords.
2. The Somas, skilled in song, the waves, have led the water forward, like buffaloes speeding to the woods.
3. Indu flow on, a mighty juice; glorify us among the folk: drive all our enemies away!
4. For thou art strong by splendour: we, O Pavamana, call on thee, the brilliant looker on the light.
5. Indu, enlightener, dear, the thought of poets, hath flowed clearly, like a charioteer who starts the steed.
6. Through our desire of heroes, kine, and horses, potent Soma drops, brilliant and swift, have been effused.
God, working with mankind, flow on; to Indra go thy gladdening juice: to Vayu mount as Law commands!
From heaven hath Pavamana made, as 'twere, the marvellous thunder, and the lofty light of all mankind.
9. Pressed for the gladdening draught the drops flow forth abundantly with song, flow onward with the stream of meath.
10. Reposing on the river's wave, the Sage hath widely flowed around, bearing the bard whom many love.

BOOK VI

CHAPTER I

DECADE I Soma Pavamana

1. The Gods have come to Indu well-descended, beautified with milk, the active crusher of the foe.
2. Active, while being purified, he hath assailed all enemies: they deck the Sage with holy hymns.
3. Pouring all glories hither, he, effused, hath passed within the jar: Indu on Indra is bestowed.

4. From the two press-boards is the juice sent, like a car-horse, to the sieve: the steed steps forward to the goal.
5. Impetuous, bright, have they come forth, unwearied in their speed, like bulls, driving the black skin far away.
6. Soma, thou flowest chasing foes, finder of wisdom and delight: drive thou the godless folk afar!
Flow onward with that stream wherewith thou gavest splendour to the Sun, speeding the waters kind to man!
8. Flow onward thou who strengthenedst Indra to slaughter Vritra who compassed and stayed the mighty floods!
9. Flow onward, Indu, with this food for him who in thy wild delights battered the nine-and-ninety down!
10. Flow, pressed, into the filter, speed the heavenly one who winneth wealth, who bringeth booty through our juice!

DECADE II Soma Pavamana

1. The tawny Bull hath bellowed, fair as mighty Mitra to behold: he gleams and flashes with the Sun.
2. We choose to-day that chariot-steed of thine, the strong, that brings us bliss, the guardian, the desire of all.
3. Adhvaryu, to the filter lead the Soma juice expressed with stones: make thou it pure for Indra's drink.
4. Swift runs this giver of delight, even the stream of flowingjuice: Swift runs this giver of delight.
5. Pour hitherward, O Soma, wealth in thousands and heroic strength, and keep renown secure for us!
-6. The ancient living ones have come unto a newer resting-place. They made the Sun that he might shine.
7. Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, thy home!
8. O Soma, thou, art strong and bright, potent, O God, with potent sway: thou, mighty one, ordainest laws.
9. For food, flow onward with thy stream, cleansed and made bright by sapient men: Indu. with sheen approach the milk!
10. Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woollen sieve.
11. By this solemnity, Soma, thou, though great, hast been increased: in joy thou, verily actest like a bull!
12. Most active and benevolent, this Pavamana sent to us for lofty friendship meditates.
13. Indu, to us for this great rite, bearing as 'twere thy wave to Gods, unwearied, thou art flowing on.
14. Chasing our foemen, driving off the godless, Soma floweth on, going to Indra's settled place.

DECADE III Soma Pavamana

1. Cleansing thee, Soma, in thy stream, thou flowest in a watery robe: giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2. Hence sprinkle forth the juice effused, Soma, the best of sacred gifts, who, friend of man, hath run amid the water-streams! He hath pressed Soma out with stones.
3. Expressed by stones, O Soma, and urged through the long wool of the sheep, thou, entering the press-boards even as men a fort, gold-hued hast settled in the vats.
4. O Soma,--for the feast of Gods, river-like he hath swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
5. Pressed out by pressers, Soma goes over the fleecy backs of sheep, goes, even as with a mare, in

tawny-coloured stream, goes in a sweetly-sounding stream.
6. O Soma, Indu, every day thy friendship hath been my delight. Many fiends follow me help me, thou tawny-hued: pass on beyond these barriers!
7. Deft-handed! thou when purified liftest thy voice amid the sea. Thou, Pavamana, makest riches flow to us, yellow, abundant, much desired.
8. The living drops of Soma juice pour, as they flow, the gladdening drink, intelligent drops above the station of the sea, exhilarating, dropping meath.
9. Soma, while thou art cleansed, most dear and watchful in the sheep's long wool, most like to Angiras! thou hast become a sage. Sprinkle our sacrifice with mead!
10. Soma, the gladdening juice, flows pressed for Indra with his Marut host: he hastens o'er the fleece with all his thousand streams: him, him the men make pure and bright.
11. Flow on, best winner of the spoil, to precious gifts of every sort! Thou art a sea according to the highest law, joy-giver, Soma! to the Gods
12. Over the cleansing sieve have flowed the Pavamanas in a stream, girt by the Maruts, gladdening, steeds with Indra's strength, for wisdom and for dainty food.

DECADE IV Soma Pavamana

1. Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle!
Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
2. The God declares the deities' generations, like Uaana, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the wild boar, singing with his foot, advances.
3. Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
4. Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures holding cattle.
5. Father of holy hymns Soma flows onward, the father of the earth, father of heaven;
Father of Agni, Surya's generator, the father who begat Indra and Vishnu
6. To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.
7. Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
8. Loud neighs the tawny steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he makes the milk his raiment; then shall he, of himself, engender worship.
9. This thine own Soma, rich in meath, O Indra, the Strong, hath flowed into the Strong One's filter.
The swift steed, bounteous, giving hundreds, thousands, hath reached the sacred grass which never fails him.
10. Flow onward, Soma, rich in meath, and holy, enrobed in waters, on the fleecy summit!
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra!

DECADE V Soma Pavamana

1. In forefront of the cars forth goes the hero, the leader, seeking spoil: his host rejoices.
Soma endues his robe of lasting colours, and blesses, for his friends, their calls on Indra.
2. Thy streams have been poured forth with all their sweetness, when, cleansed thou passest through the woollen filter.

The race of kine thou cleansest, Pavamana! Thou didst beget: and speed the Sun with splendours.
3. Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches!
Let him flow, sweetly-flavoured, through the filter: let the God Indu settle in the beaker!
4. Urged on, the father of the earth and heaven hath gone forth like a car to gather booty.
Going to Indra, sharpening his weapons, and in his hands containing every treasure.
5. When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance formed him.
Then, loudly lowing, came the cows to Indu, the chosen, wellloved master in the beaker.
6. Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.
Hither hath run the gold-hued child of Surya, and reached the vat like a fleet vigorous courser.
7. When beauties strive for him as for a charger, then strive the songs as people for the sunlight.
A mighty Sage, he flows enrobed in waters and hymns as 'twree a stall that kine may prosper.
8. Strong Indu, bathed in milk, flows on for Indra, Soma exciting, strength, for his carousal.
He quells malignity and slays the demons, King of the homestead, he who gives us comfort.
9. Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
10. Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra: he, Indu, generated light in Surya.
11. As for a chariot-race, the skilful speaker, first hymn, inventor, hath with song been started.
The sisters ten upon the fleecy summit adorn the car-horse in the resting-places.
12. Hastening onward like the waves of waters our holy hymns are coming forth to Soma.
To him they go with lowly adoration, and, longing, enter him who longs to meet them.

CHAPTER II

DECADE I Soma Pavamana

1. For first possession of your juice. for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2. As Pushan. Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
3. The Somas, very rich in sweets, for which the sieve is destined,. flow
Effused, the source of Indra's joy: may your strong juices reach the Gods!
4. For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the. light.
5. Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!
6. The guileless ones are singing praise to Indra's well-beloved friend,
As, in the morning of its life, the mothers lick the new-born calf.
7. They for the bold and lovely one ply manly vigour like a bow;
Bright, glad, in front of songs they spread to form a vesture for the Lord.
8. Him with ths fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the deities.
9. Let him, as mortal, crave this speech, for him who presses, of the juice,
As Bhrigu's sons chased Makha, so drive ye the niggard hound away!

DECADE II Soma Pavamana

1. Graciously-minded he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty Surya's car which moves to every side.
2. Spontaneous let our drops of Soma juice flow on, pressed out and tawny-coloured, mightily, to the Gods!
Still let our enemies, the godless, be in want, though filled with food; and let our prayers obtain success!
3. Most beauteous of the beauteous, Indra's thunderbolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him, and milch-kine, lowing, with their milk.
4. Indu hath started forth for Indra's settled place, and slights not, as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.
5. On flows the potent juice, sustainer of the heavens; the strength of Gods, whom men must hail with shouts of joy.
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.
6. Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.
7. The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.
8. Flow on to indra, Soma, carefully effused: let sickness stay afar together with the fiend!
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence!
9. Even as a King hath Soma, red and tawny Bull, been pressed: the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like on the place that drops with oil.
10. The drops of Soma juice, like cows who yield their milk, have flowed forth, rich in meath, unto the diety,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the address stream.
11. They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the animal herein.
12. Spread is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.

DECADE III Soma Pavamana

1. To Indra, to the mighty one, let these gold-coloured juices go,

Drops born as Law prescribes, that find the light of heavenj
2. Flow vigilant for Indra, thou Soma, yea, Indu, run thou forth;
Bring hither splendid strength that finds the light of heaven!
3. Sit down, O friends, and sing aloud to him who purifies himself.
Deck him for glory, like a child, with holy rites!
4. Friends, hymn your Lord who makes him pure for rapturous
carouse: let them
Sweeten him, as a child, with lauds and sacred gifts!
5. Breath of the mighty Dames, the Child, speeding the plan of' sacrifice,
Surpasses all things that are dear, yea, from of old!
6. In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!
7. Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.
8. The speech is uttered for the Sage, for Soma being purified:
Bring meed as 'twere to one who makes thee glad with hymns!
9. Flow to us, Indu, very strong, effused, with wealth of kine and, steeds,
And do thou lay above the milk thy radiant hue!
10. Voices have sung aloud to thee as finder-out of wealth for us:
We clothe the hue thou wearest with a robe of milk.
11. Gold-hued and lovely in his course through tangles of the wooli he flows:
Stream forth heroic fame upon the worshippers!
12. On through the long wool of the sheep to the meath-dropping vat he flows:
The Rishis' sevenfold quire hath sung aloud to him.

DECADE IV Soma Pavamana

I. For Indra flow, thou Soma, on, as most inspiring drink, exceeding rich in sweets.
Great, most celestial, gladdening drink!
2. Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods:
Unclose the cask of middle air!
3. Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood!
4. Him, even this Steer who milks the heavens, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.
5. Effused is he who brings good things, who brings us store of' wealth and sweet refreshing food,
Soma who brings us quiet homes.
6. For, verily, Pavamana, thou, divine! endued with brightest splendour calling all
Creatures to immortality.
7. Effused, he floweth in a stream, best rapture-giver, in the longwool of the sheep,
Sporting, as 'twere the waters' wave.
8. He who from out the rocky cavern with his might took forth the red-refulgent cows--
Thou drewest to thyself the stall of kine and steeds: burst it,
brave Lord, like one in mail; yea, burst it, O brave Lord, like one in mail!

PART SECOND

BOOK I

CHAPTER I

Om. Glory to the Samaveda! to Lord Ganesa glory! Om.

I Soma Pavamana

1. Sing forth to Indu, O ye men, to him who now is purified,
Fain to pay worship to the Gods!
2, Together with thy pleasant juice the Atharvans have commingled. milk.
Divine, God-loving, for the God.
3. Bring health to cattle with thy flow, health to the people, health, to steeds,
Health, O thou King, to growing plants!

II Soma Pavamana

1. Bright are these Somas blent with milk, with light that flashes brilliantly,
And form that shouteth all around.
2. Roused by his drivers and sent forth, the strong Steed hath come: nigh for spoil,
As warriors when they stand arrayed.
3. Specially, Soma, Sage, by day, coming together for our weal,
Like Surya, flow for us to see!

III Soma Pavamana

1. The streams of Pavamana, thine, Sage, mighty one, have poured them forth,
Like coursers eager for renown.
2. They have been poured upon the Reece towards the meath-distilling vat:
The holy songs have rung aloud.
3. Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the shrine of sacrifice

IV Agni

1. Come, Agni, praised with song to feast and sacrificial offerings: sit
As Hotar on the holy grass!
2. So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods!
3. For us thou winnest, Agni, God, heroic strength exceeding great, Far-spreading and of high renown.

V Mitra Varuna

1. Varuna, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!
2, Gladdened by homage, ruling far, ye reign by majesty of might,
Pure in your ways, for evermore.
3. Lauded by Jamadagni's song, sit in the shrine of sacrifice:
Drink Soma, ye who strengthen Law!

VI Indra

1. Come, we have pressed theJuice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass!
2. O Indra, let thy long-maned bays, yoked by prayer, bring thee hitherward!
Give ear and listen to our prayers!
3. We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma juice.

VII Indra Agni

1. Indra and Agni, moved by songs, come to the juice, the precious dew:
Drink ye thereof, impelled by prayer!
2. Indra and Agni, with the man who lauds comes visible sacrifice:
So drink ye both this flowing juice!
3. With force of sacrifice I seek Indra, Agni who love the wise:
With Soma let them sate them here!

VIII Soma Pavamana

1. High is thy juice's birth: though set in heaven, on earth it hath obtained
Dread sheltering power and great renown.
2. Finder of room and freedom, flow for Indra whom we must adore,
For Varuna and the Marut host!
3. Striving to win, with him we gain all riches from the enemy,
Yea, all the glories of mankind,

IX Soma Pavamana

1. Cleansing thee, Soma, in thy stream, thou flowest in watery robe.
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2. He, milking for dear meath the heavenly udder, hath sat in the ancient gathering-place.
Washed by the men, far-sighted, strong, thou streamest to ther honourable reservoir.

X Soma Pavamana

1. Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
2. Indu, the well-armed God is flowing onward, he who averts the curse and guards the homesteads.
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

XI Indra

1. Like kine unmilked we call aloud, hero, to thee, and sing thy
praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra! of what moveth not.
2. None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.

XII Indra

1. With what help will he come to us, wonderful, everwaxing friend?
With what most mighty company?
2. What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?
3. Do thou who art protector of us thy friends who praise thee
With hundred aids approach us!

XIII Indra

1. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
2. Celestial, bounteous giver, girt about with might, rich, mountain-like, in pleasant things,--
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

XIV Indra

1. Loud-singing at tbe sacred rite where Soma flows, we priests invoke.
With haste, that he may help, as the bard's cherisher. Indra who findeth wealth for you.
2. Whom, fair of cheek, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sings his praise, honouring him who toils and pours.

XV Soma Pavamana

1. In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink!
2. Fiend-queller, friend of all men, he hath reached his shrine, his dwelling-place.
Within the iron-hammered vat.
3. Be thou best Vritra-slaver, best granter of room, most liberal:
Promote our wealthy princes' gifts!

XVI Soma Pavamana

1. For Indra flow, thou Soma, on, as most inspiring drink, most rich in sweets,
Great, most Celestial, gladdening drink!
2. Thou of whom having drunk the Steer acts like a steer: having drunk this that finds the light,
He, excellently wise, hath come anear to food and booty, even as Etasa.

XVII Indra

1. To Indra, to the mighty let these golden-coloured juices go,
Drops born as Law prescribes, that find the light of heaven!
2. This juice that gathers spoil flows, pressed, for Indra, for his maintenance.
Soma bethinks him of the conqueror, as he knows.
3. Yea, Indra in the joys of this obtains the grasp that gathers spoil,
And, winning waters, wields the mighty thunderbolt.

XVIII Soma Pavamana.

1. For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2. He who with purifying stream, effused, comes flowing hitherward,
Indu, is like an able steed.
3. With prayer all-reaching let the men tend unassailable Soma: be-
The stones prepared for sacrifice!

XIX Soma Pavamana

1. Graciously- minded he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty
Surya's car which moves to every side.
2. The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath.
As son be sets the name of mother and of sire in the far distance, in the third bright realm of heaven.
3. Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milkers of the sacrifice have sung to him: Lord of three heights, thou shinest brightly o'er the Dawns.

XX Agni

1. Sing to your Agni with each song, at every sacrifice for strength!
Come, let us praise the wise and everlasting God, even as a well-beloved friend:
2. The Son of Strength; for is be not our gracious Lord? Let us serve him who bears our gifts!
In battles may he be our help and strengthener, yea, be the saviour of our lives!

XXI Agni

1. O Agni, come; far other songs of praise will I sing forth to thee.
Wax mighty with these Soma drops!
2. Where'er thy mind applies itself, vigour preeminent hast thou:
There wilt thou gain a dwelling-place.
3. Not for a moment only lasts thy bounty, Lord of many men:
Our service therefore shalt thou gain.

XXII Indra

1. We call on thee, O matchless one. We, seeking help, possessing nothing firm ourselves.
Call on thee, wondrous, thunder-armed:
2. On thee for aid in sacrifice, This youth of ours, the bold, the terrible, bath gone forth.
We therefore, we thy friends, Indra, have chosen thee, spoil winner, as our succourer.

XXIII Indra

1. So, Indra, friend of song, do we draw near to thee with longing; we have streamed to thee
Coming like floods that follow floods.
2. As rivers swell the ocean, so, hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
3. With holy song they bind to the broad wide-yoked car the bay steeds of the quickening God,
Bearers of Indra, yoked by word.

CHAPTER II

I Indra

I. Invite ye Indra with a song to drink your draught of Soma juicel
All-conquering Satakratu, most munificent of all who live!
2. Lauded by many, much-invoked, leader of song renowned of old:
His name is Indra, tell it forth!
3. Indra, the dancer, be to us the giver of abundant wealth:
The mighty bring it us knee-deep!

II Indra

1. Sing ye a song, to make him glad, to Indra, Lord of tawny steeds,
The Soma-drinker, O my friends!
2. To him, the bounteous, say the laud, and let us glorify, as men
May do, the giver of true gifts!
3. O Indra, Lord of boundless might, for us thou seekest spoil and kine,
Thou seekest gold for us, good Lord!

III Indra

1. This, even this, O Indra, we implore: as thy devoted friends,
The Kanvas praise thee with their hymns.
2. Naught else, O Thunderer, have I praised in the skilled singer's eulogy;
On thy laud only have I thought.
3. The Gods seek him who presses out the Soma; they desire not sleep:
They punish sloth unweariedly

IV Indra

1. For Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the song of praise

2. We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.
3. At the Trikadrukas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it!

V Indra

1. Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof!
2. Strong-rayed! adored with earnest hymns! this juice is shed for thy delight:
Thou art invoked, Akhandala!
3. To Kundapayya, grandson's son, grandson of Sringavrish! to thee,
To him have I addressed my thought.

VI Indra

1. Indra, as one with mighty arm, gather for us with thy right hand,
Manifold and nutritious spoil!
2. We know thee mighty in thy deeds, of mighty bounty, mighty wealth.
Mighty in measure, prompt to aid.
3. Hero when thou wouldst give thy gifts, neither the Gods nor mortal men
Restrain thee like a fearful bull.

VII Indra

1. Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse!
2. Let not the fools, or those who mock, beguile thee when they seek thine aid:
Love not the enemy of prayer!
3. Here let them cheer thee well supplied with milk to great munificence:
Drink as the wild bull drinks the lake!

VIII Indra

I. Here is the Soma juice expressed: O Vasu, drink till thou art full!
Undaunted God, we give it thee!
2. Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in streams.
3. This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.

IX Indra

1. So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2. Incline thy body to the juice which suits thy godlike nature well:
Thee, Soma-lover! let it cheer!

3. O Indra, let it enter both thy flanks, enter thy head with prayer,
With bounty, hero! both thine arms!

X Indra

1. O Come ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise,
2. Laud Indra, richest of the rich, who ruleth over noblest wealth,
Beside the flowing Soma juice!
3. May he stand near us in our need with all abundance, for our wealth:
With strength may he come nigh to us!

XI Indra

1. In every need, in every fray we call, as friends to succour us,
Indra, the mightiest of all.
2. I call him, mighty to resist, the hero of our ancient home,
Thee whom my sire invoked of old.
3. If he will hear us, let him come with succour of a thousand kinds,
With strength and riches, to our call!

XI Indra

1. When Somas flow thou makest pure, Indra, thy mind that merits laud,
For gain of strength that ever grows: for great is he.
2. In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the waterfloods.
3. Him I invoke, to win the spoil, even mighty Indra for the fray.
Be thou most near to us for bliss, a friend to aid!

XIII Agni

1. With this mine homage I invoke Agni for you, the Son of Strength.
Dear, wisest envoy, skilled in noble sacrifice, immortal, messanger of all.
2. His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast!
Then hath the sacrifice good prayers and happy end, the heavenly gift of wealth to men.

XIV Dawn

1. Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.
2. The Sun ascending, the refulgent star, pours down his beams. together with the Dawn.
O Dawn, at thine arising, and, the Sun's, may we attain the share allotted us!

XV Asvins

1. These morning sacrifices call you, Asvins, at the break of day.

For help have I invoked you rich in power and might: for, house by house, ye visit all.
2. Ye, heroes, have bestowed wonderful nourishment: send it to him whose songs are sweet.
One-minded, both of you, drive your car down to us: drink yethe savoury Soma juice!

XVI Soma Pavamana.

1. After his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand spoils.
2. In aspect he is like the Sun: he runneth forward to the lakes: Seven currents flowing to the sky.
3. He, while they purify him, stands high over all things that exist Soma, a God as Surya is.

XVII Soma Pavamana

1. By generation long ago this God, engendered for the Gods,
Flows tawny to the straining cloth.
2. According to primeval plan this poet hath been strengthened by,
The sage as God for all the Gods.
3. Shedding the ancient fiuid thou art poured into the cleansing sieve:
Roaring, thou hast produced the Gods.

XVIII Soma Pavamana

1. Bring near us those who stand aloof: strike fear into our enemy:
O Pavamana, find us wealth!
2. To him the active, nobly born.
3. Sing ye your songs to him, O men!

XIX Soma Pavamana

1. The Somas skilled in song, the waves have led the water forward, like
Buffaloes speeding to the woods.
2. With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3. To Indra, Vayu. Varuna to Vishnu and the Maruts let
The Soma juices flow expressed.

XX Soma Pavamana

1. O Soma, for the feast of Gods, river-like he hath swelled with surge,
Sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
2. Like a dear son how must be decked, the bright and shining one hath clad him in his robe.
Men skilful at their work drive him forth, like a car, into the rivers from their hands.

XXI Soma Pavamana

1. The rapture-shedding Somas have flowed forth in our assembly, pressed.
To glorify our liberal lords.

2. Now like a swan hemaketh all the company sing each his hymm
He like steed is bathed in milk.
3. And Trita's maidens onward urge the tawny-coloured with the stones,
Indu for Indra, for his drink.

XXII Soma Pavamana.

1. Herewith flow on, thou friend of Gods! Singing, thou runnest round the sieve oni every side.
The streams of meath have been effused.
2. Lovely, gold-coloured, on he flows.
3. For him who presses, of the juice.

BOOK II

CHAPTER I

I Soma Pavamana

1. Soma, as leader of the song, flow onward with thy wondrous aid.
For holy lore of every sort!
2. Do thou as leader of the song, stirring the waters of the sea,
Flow onward, known to all mankind!
1 O Soma, O thou Sage, these worlds stand ready to enhance thy might:
The milch-kine run for thy behoof.

II Soma Pavamana

1. Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enernies away!
2. And in thy friendship, Indu, most sublime and glorious, may we
Subdue all those who war with us!
3. Those awful weapons which thou hast, sharpened at point to strike men down--
Guard us therewith from every foe!

III Soma Pavamana

1. O Soma, thou art strong and bright, potent, O God, with potent sway,
2. Steer-strong thy might is like a steer's, steer-strong the wood, steer-strong the juice:
A steer indeed, O Steer, art thou.
3. Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth!

IV Soma Pavamana

1. For thou art strong by splendour: we, O Pavamana call on thee,
The brilliant looker on the light.

2. When thou art sprinkled with the streams, thou reachest, purified by men,
Thy dwelling in the wooden vat.
3. Do thou, rejoicing, nobly-armed! pour upon us heroic strength.
O Indu, come thou hitherward!

V Soma Pavamana

1. We seek to win thy friendly love, even Pavamana's flowing o'er
The limit of the cleansing sieve.
2. With those same waves which in their stream o'erflow the purifying sieve,
Soma, be gracious unto us!
3. O Soma, being purified, bring us from all sides-for thou canst-
Riches and food with hero sons!

VI Agni

1. Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
2. With constant calls they invocate Agni, Agni, Lord of the house,
Oblation-bearer, much-beloved
3. Bring the Gods hither, Agni, born for him who trims the Sacred grass:
Thou art our Hotar, meet for praise!

VII Mitra Varuna

1. Mitra and Varuna we call to drink the draught of Soma juice,
Those born endowed with holy strength.
2. Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
3. Let Varuna be our chief defence, let Mitra guard us with all aids,
Both make us rich exceedingly!

VIII Indra

1. Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2. Indra is close to his two bays, with chariot ready at his word,
Indra the golden, thunder-armed.
3. Help us in battles Indra, in battles where thousand spoils are gained,
With awful aids, O awful one!
4. Indra raised up the son aloft in heaven, that he may see afar:
He burst the mountain for the kine.

IX Indra-Agni

1. To Indra and to Agni we bring reverence high and holy hymn,
And, craving help, soft words with prayer.

2. For all these holy singers thus implore these twain to succour them,
And priests that they may win them strength.
3. Eager to laud you, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.

X Soma Pavamana

1. Flow onward, mighty with thy stream, inspiriting the Marut's Lord,
Winning all riches with thy power!
2. I send thee forth to battle from the press, O Pavamana, strong,
Sustainer, looker on the light!
3. Acknowledged by this song of mine, flow, tawnycoloured, with thy stream:
Incite to battle thine ally!

XI Soma Pavamana

1. A Red Bull bellowing to the kine, thou goest, causing the heavens and earth to roar and thunder.
A shout is heard like Indra's in the battle: thou flowest on, sending this voice before thee.
2. Swelling with milk, abounding in sweet juices, urging the meathrich plant thou goest onward.
Making loud clamour, Soma Pavamana, thou flowest when thou art effused for Indra.
3. So flow thou on inspiriting, for rapture, turning the weapon of the water's holder!
Flow to us wearing thy resplendent colour, effused and eager for the kine. O Soma!

XII Indra

1. That we may win us wealth and power we poets verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee
2. As such, O wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conqueror's strength!

XIII Indra

1. To you will I sing Indra's praise who gives good gifts, as we I we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
2. As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain fiow the water-brooks, thus flow his gifts who feedeth many a one.

XIV Indra

1. O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto our dwelling-place!
2. Lord of bay steeds, fair-helmed, rejoice thee: thee we seek. Here the disposers wait on thee.
Thy glories, meet for praise! are highest by the juice, O Indra, lover of the song.

XV Soma Pavamana

1. Flow onward with that juice of thine most excellent, that brings delight,

Slaying the wicked, dear to Gods!
2. Killing the foeman and his hate, and daily winning spoil and strength,
Gainer art thou of steeds and kine.
3. Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home!

XVI Soma Pavamana

1. As Pashan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
2. The dear cows sang in joyful mood together to the gladdening drink.
The drops as they are purified, the Soma juices, make the paths.
3. O Pavamana, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence!

XVII Soma Pavamana

1. Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.
2. On, with the sages, flows the poet on his way, and guided by the men, hath streamed into the vats.
He, showing Trita's name, hath caused the meath to flow, increasing Vayu's strength to make him Indra's friend.
3. He, being purified, hath made the mornings shine, and it is he who gave the rivers room to flow.
Making the three-times seven pour out the milky stream, Soma, the cheerer, yields whate'er the heart finds sweet.

XVIII Indra

1. For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thy heart be won us!
2. So hath the offering. wealthiest Lord, been paid by all the worshippers.
So dwell thou, Indra, even with us!
3. Be not thou like a slothful priest, O Lord of spoil and strength: rejoice
In the pressed Soma blent with milk!

XIX Indra

1. All sacred songs have magnified Indra expansive as the sea.
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.
2. Lord of might, Indra, may we ne'er, strong in thy friendship, be afraid!
We glorify with praises thee, the never conquered conqueror.
3. The gifts of Indra from of old, his saving succours never fail,
When to his worshippers he gives the boon of booty rich in kine.

CHAPTER II

I Soma Pavamana

1. These rapid Soma-drops have been poured through the purifying sieve.
To bring us all felicities.
2. Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed's, success.
3. Bringing prosperity to kine, they pour perpetual strengthening food
On us for noble eulogy.

II Soma Pavamana.

1. King Pavamana is implored with holy songs, on man's behalf,
To travel through, the realm of air.
2. Pressed for the banquet of the Gods, O Soma, bring us might,and speed,
Like beauty for a'brilliant show!
3. Bring us, O Indu, hundredfold increase of kine, and noble steeds.
The gift of fortune for our help!

III Soma Pavamana

1. With sacrifice we seek to thee fair cherisher of manly might
In mansons of the lofty heavens.
2. Drink gladdening, crusher of the bold, praiseworthy, with most mighty sway,
Destroyer of a hundred forts.
3. Hence riches came to thee, the King, O sapient one: the strong-winged bird,
Unwearied, brought thee from the sky.
4. And now, sent forth, he hath attained to mighty power and majesty,
Active and ready to assist.
5. That each may see the light, the bird brought us the guard of Law, the friend
O fall, the speeder through the air.

IV Soma Pavamana

1. For food, flow onward with thy stream, cleansed and made bright by sapient men:
Indu, with sheen approach the milk!
2. While thou art cleansed, song-lover. bring comfort and vigourto the folk,
Poured, tawny one! on milk and curds!
3. Purified for feast of Gods, go thou to Indra's resting-place,
Resplendent, furthered by the strong!

V Agni.

1. By Agni Agni is inflamed, Lord of the house, wise, young,. who bears
Our gifts: the ladle is his mouth.
2. God, Agni, be his sure defence who, lord of sacrificial gifts.

Worshippeth thee the messenger.
3. Be gracious, brilliant Godl to him who, rich in sacred gifts,would fain
Call Agni to the feast of Gods!

VI Mitra Varuna

1. Mitra of holy strength I call, and foe-destroying Varuna,
Who perfect prayer with offered oil.
2. By Law, O Mitra, Varuna, Law-strengtheners who cleave to Law,
Have ye obtained your lofty power.
3. The Sages, Mitra, Varuna, of wide dominion, mighty ones,
Bestow on us effectual strength.

VII Maruts

1. So mayst thou verily be seen coming with fearless Indra: both
Of equal splendour, bringing bliss!
2. Thereafter they, as is their wont, resumed the state of new-born babes,
Taking their sacrificial name.
3. Thou, Indra, with the rapid Gods who shatter even what is firm,
Even in the cave didst find the cows.

VIII Indra-Agni

1. I call the twain whose deed wrought here hath all been famed in ancient time:
Indra and Agni harm us not!
2. The strong, the scatterers of the foe, Indra and Agni we invoke:
May they be kind to one like me:
3. Ye slay our Arya foes, O Lords of heroes, slay our Dasa foes:
Ye drive all enemies away.

IX Soma Pavamana.

1. The living drops of Soma juice pour, as they flow the gladdening drink,
Intelligent drops above the station of the sea, exhilarating, dropping meath.
2. May Pavamana, King and God, speed with his wave over the sea the lofty rite!
Do thou by Mitra's and by Varuna's decree flow furthering the lofty rite:
3. Far-seeing, lovely, guided by the men, the God whose habitation is the sea!

X Soma Pavamana

1. Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
2. To Soma come the cows, the milch-kine longing, to Soma sages with their hymns inquiring.
Soma, effused, is purified and lauded: our hymns and Trishtup songs unite in Soma.
3. Thus, Soma, as we pour thee into vessels, while thou art purified, flow for our welfare!
Pass into Indra. with great joy and rapture: make the voice swell, and generate abundance!

XI Indra

1. O Indra, if a hundred heavens and if a hundred earths were thine,--
No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer.
2. Thou, hero, hast performed thy hero deeds with might, yea, all with strength, O strongest one.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids!

XII Indra

1. We compass thee like water, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vritra-slayer, sit.
2. Men, Vasu! by the Soma with lauds call thee to the foremost place.
When cometh he athirst unto the juice as home, O Indra, like a bellowing bull?
3. O valiant hero, boldly win thousandfold spoil with Kanva's sons!
O active Maghavan, with eager prayer we crave the yellowhued with store of kine.

XIII Indra

1. With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.
2. They who bestow great riches love not paltry praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

XIV Soma Pavamana

1. Three several words are uttered: kine are lowing cows. who give the milk:
The tawny-hued goes bellowing on.
2. The young and sacred mothers of the holy rite have uttered praise,
Embellishing the Child of Heaven.
3. From every side, O Soma, for our profit, pour thou forth four seas.
Filled full of riches thousandfold!

XV Soma Pavamana

1. The Somas, very rich in sweets, for which the sieve is distined,
flow Effused, the source of Indra's joy: may you strong juices reach the Gods!
2. Indu flows on for Indra's sake,-thus have the deities declared.
The Lord of Speech exerts himself, controller of all power and might.
3. Inciter of the voice of song, with thousand streams the ocean flows.
Even Soma, Lord of opulence, the friend of Indra, day by day.

XVI Soma Pavamana

1. SPREAD is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side.
The raw; whose mass bath not been heated. gains not this: they only which are dressed, which bear, attain to it.

2. High in the seat of heaven is placed the scorcher's sieve: its, threads are standing separate, glittering with light.
The swift ones favour him who purifieth this: with brilliancy they mount up to the height of heaven.
3. The foremost spotted Steer bath made the Mornings shine: he bellows, fain for war, among created things.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ.

XVII Agni

1. Sing forth to him, the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas
2. Worshipped with gifts, enkindled, splendid, Maghavan shall win
himself heroic fame:
And will not his more plentiful benevolence come to us with abundant strength?

XVIII Indra

1. We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
2. Wherewith thou foundest shining lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou bearnest forth.
3. This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters every day, thralls of the strong!

XIX Indra

1. O Indra, hear Tirschi's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valient offspring! Great art thou.
2. For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful drop thought, ancient and full of sacred truth.
3. That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.

BOOK III

CHAPTER I

I Soma Pavamana

1. Fleet as swift steeds thy cows celestial have been poured, O Pavamana, with the milk into the vat.
Sages who make thee bright, O friend whom Rishis love, have shed continuous streams from out the realm of air.
2. The beams of Pavamana, sent from earth and heaven his ensigns who is ever stedfast, travel round.
When on the sieve the golden-hued is cleansed he rests within the jars as one who seats him in his place.
3. O thou who seest all things, sovran as thou art and passing strong, thy rays encompass every form.

Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.

II Soma Pavamana

1. From heaven hath Pavamana, made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.
2. The gladdening and auspicious juice of thee, O Pavamana, King!
Flows o'cr the woollen straining-cloth.
3. Thy juice, O Pavamana, sends its rays abroad fixe splendid skill,
Like lustre, all heaven's light, to see.

III Soma Pavamana

1. Impetuous, bright, have they come forth, unwearied in their speed, like bulls,
Driving the black skin far away.
2. May we attain the bridge of bliss, leaving the bridge of woe behind:
The riteless Dasa may we quell!
3. The mighty Pavamana's roar is heard as 'twere the rush of rain
The lightning-Rashes move in heaven.
4. Indu, pour out abundant food with store of cattle and of gold,
Of heroes, Soma! and of steeds!
5. Flow onward, dear to all mankind fi full the mighty heaven and earth,
As Dawn, as Surya with his beams
6. On every side, O Soma, flow round us with thy protecting stream,
As Rasa flows around the world!

IV Soma Pavamana

1. Flow on, O thou of lofty thought, flow swift in thy beloved form,
Saying, I go where dwell the Gods.
2. Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven
3. Even here is he who, swift of course, hath with the river's wave Rowed down.
From heaven upon the straining cloth.
4. With might. producing glare, the juice enters the purifying sieve,
Far-seeing, sending forth its light.
5. Inviting him from far away, and even from near at hand, the juice
For Indra is poured forth as meath.
6. In union they have sung the hymn: with stones they urge the golden-hued,
Indu for Indra, for his drink.

V Soma Pavamana

1. The glittering maids send Sdra forth, the glorious sisters, closeallied,
Send Indu forth, their mighty Lord.
2. Pervade, O Pavamana, all our treasures with repeated light,

Pressed out, O God thyself, for Gods!
3. Pour on us, Pavamana! rain, as service and fair praise for Gods:
Pour forth unceasingly for food!

VI Agni

1. The watchful guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face. with high heaven-touching flame, he shineth splendidly, pure, for the Bharatas.
2. O Agni, the Angirasas discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquering might, and men, O Angiras, call thee the Son of Strength.
3. The men enkindle Agni in his threefold seat, ensign of sacrifice, the earliest bousehold-priest.
With Indra and the Gods together on the grass let the wise priest sit to complete the sacrifice!

VII Mitra-Varuna

1. This Soma hath been pressed for you, Low-strengtheners, Mitra, Varuna!
List, list ye here to this may call!
2. Both Kings who never injure aught have come to their sublimest home,
The thousand-pillared, firmly based.
3. Worshipped with fat libation. Lords of gifts, Adityas, sovran Kings,
They wait on him whose life is true.

VIII Indra

1. Armed with the bones of dead Dadhyach, Indra with unresisted. might
The nine-and-ninety Vritras slew.
2. He, searching for the horse's head that in the mountains lay concealed,
Found it in Saryandvdn lake.
3. Then straight they recognized the mystic name of the creative Steer.
There in the mansion of the Moon.

IX Indra Agni

I. As rain from out the cloud, for you, Indra and Agni, from my thought
This noblest praise hath been produced.
2. Indra and Agni, listen to the singer's call: accept his songs.
Fulfil, ye mighty Lords, his prayers!
3. Give us not up to indigence, ye heroes, Indra, Agni, nor
To Slander and reproach of men!

X Soma Pavamana

1. Gold-Hued! as one who giveth strength flow on for Gods to drink, a draught
For Vayu and the Marut host!
2. The Steer shines brightly with the Gods, dear Sage in his appointed home.
Even Pavamana unbeguiled.
3. O Pavamana, sent by prayer, roaring about thy dwelling-place,

Ascend to Vayu as Law bids!

XI Soma Pavamana

1. O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou tawny-hued: pass on beyond these barriers!
2. Close to thy bosom am I. Soma, day and night draining the milk, O golden hued.
Surya himself refulgent with his glow have we, as birds, o'ertaken in his course.

XII Soma Pavamana

1. Active, while being purified, he hath assailed all enemies: They deck the Sage with holy hymns.
2. The Red hath mounted to his shrine; strong Indra hath approached the juice:
In his firm dwelling let him rest!
3. O Indu, Soma, send us now great opulence from every side:
Pour on us treasures thousandfold!

XIII Indra

1. Drink Soma, Indra Lord of bays! and let it cheer thee: the stone, like a well-guided courser,
Directed by the presser's arms bath pressed it.
2. So let the draught of joy, thy dear companion, by which, O Lord of bays, thou slayest Vritras,
Delight thee, Indra, Lord of princely treasuresl
3. Mark closely, Maghavan, the word I utter, this eulogy recited by Vasislitha:
Accept the prayers I offer at thy banquet!

XIV Indra

1. Heroes of one accord brought forth and formed for kingship
Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full of vigour.
2. The holy sages form a ring, to view and sing unto the Ram.
Inciters, very brilliant, from all deceit, are with your chariters nigh to hear.
3. Bards joined in song to Indra so that he might drink the Soma juice.
The Lord of light, that he whose laws stand fast might aid with power and with the help he gives.

XV Indra

1. He who as sovran Lord of men moves with his chariots unrestrained,
The Vritra-slayer, conqueror of all fighting hosts, preeminents, is praised in song.
2. Honour that Indra, Puruhanman! for his aid, him in whose hand of old the fair
Sustaining bolt of thunder, mighty like the God, like Surya, was deposited!

XVI Soma Pavamana

1. The Sage of heaven whose heart is wise, when laid between both hands, with roars,

Gives us delightful powers of life.
2. He, the bright son, when born, illumed his parents who had sprung to life,
Great Son, great strengtheners of Law.
3. On, onward to a glorious home, free from all guile and dear to. men,
Flow with enjoyment to our praise!

XVII Soma Pavamana

1. For, verily, Pavamana, thou, divine! endued with brightest splendour, calling all
Creatures to immortality.
4. With whom Dadhyach Navagva opened fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of Gods.

XVIII Soma Pavamana

1. Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.
2. With prayers they cleanse the mighty steed, sporting in wood, above the fleece:
Our hymns, intoned, have praised him of the triple height.
3. He hath been hastened to the jars, bountiful, like an eager horse,
And, lifting up his voice, while filtered, glided on.

XIX Soma Pavamana

1. Father of holy hymns, Soma flows onward, the father of the earth, father of heaven.
Father of Agni, Surya's generator, the father who begat Indra and Vishnu.
2. Brahman of Gods, the leader of the poets, Rishi of sages, chief of savage creatures,
Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.
3. He, Soma Pavamana, like a river, hath stirred the wave of voice, our songs and praises
Beholding these inferior powers, the hero, well knowing, takes his stand among the cattle.

XX Agni

I. Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2. That through this famed one's power he may stand by us, even as Tvasbtar comes
Unto the forms that must be shaped.
3. This Agni is the Lord supreme above all glories' mid the Gods:
May he come nigh to us with strength.

XXI Indra

1. This poured libation, Indra drink, immortal, gladdening, excellent!
Streams of the bright have flowed to thee here at the seat of holy Law.
2. When, Indra, thou dost guide thy bays, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.
3. Sing glory now to Indra, say to him your solemn eulogies!

The drops poured forth have made him glad: pay reverence to his noblest might!

XII Indra

1. Indra, be pleased: drive forward, hero, striker of thy bays!
Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.
2. O Indra, fill thy belly anew with meath that seems to flow from heaven.
The sweet-voiced raptures of this juice have come, as 'twere to heaven. to thee.
3. Indra, victorious, Mitra-like, smote, like a Yati, Vritra dead.
As Bhrigu quelled his foes, he cleft Vala in Soma's rapturous joy.

CHAPTER II

I Soma Pavamana

1. Winner of gold and gear and cattle flow thou on, set as impregner, Indu! 'mid the worlds of life!
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with song.
2. O Soma, thou beholdest men from every side: O Pavamana, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be!
3. Thou passest to these worlds as sovran Lord thereof, O Indu, harnessing thy tawny well-winged mares.
May they pour forth for thee milk and oil rich in sweets:
O Soma, let the folk abide in thy decree!

II Soma Pavamana

1. The streams of Pavamana, thine, finder of all I have been ettused,
Even as Surya's rays of light.
2. Making the light that shines from heaven thou flowest on to every form,
Soma, thou swellest like a sea.
3. Shown forth thou sendest out thy voice, O Pavamana, with a roar.
Like Surya, God, as Law commands.

III Soma Pavamana

1. Hitherward have the Somas streamed, the drops while they are purified:
When blent, in waters they are raised.
2. The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.
3. O Soma Pavamana, thou flowest as Indra's gladdener: The men have seized and lead thee forth.
4. Thou, Indu, when, expressed by stones, thou runnest to the filter, art
Ready for Indra's high decree.
5. Victorious, to be hailed with joy, O Soma, flow delighting men,
As the supporter of mankind!
6. Flow on, best Vritra-slayer; flow meet to be hailed with joyful lauds,
pure, purifying, wonderful
7. Pure, purifying, is he called, Soma effused and full of sweets,

Slayer of sinners, dear to Gods.

IV Soma Pavamana

1. The Sage hath robed him in the sheep's wool for the banquet of the Gods,
Subduing all our enemies.
2. For he, as Pavamana, sends thousandfold riches in the shape
Of cattle to the worshippers.
3. Thou graspest all things with thy mind, and purifiest thee with thoughts:
As such, O Soma, find us fame!
4. Pour on us lofty glory, send sure riches to our liberal lords:
Bring food to those who sing thy praise!
5. As thou art cleansed, O wondrous steed, O Soma, thou hast entered, like
A pious king, into the songs,
6. He, Soma, like a courser in the floods invincible, made bright
With hands, is resting in the press.
7. Disporting, like a liberal chief, thou goest. Soma to the sieve,
Lending the laud heroic strength.

V Soma Pavamana

1. Pour on us with thy juice all kinds of corn, each sort of nourishment!
And, Soma, all felicities!
2. As thine, O Indu, is the praise, and thine what springeth from, the juice,
Seat thee on the dear sacred grass!
3. And, finding for us steeds and kine, O Soma, with thy juice flow on
Through days that fly most rapidly!
4. As one who conquers, ne'er subdued, attacks and slays the enemy,
Thus, vanquisher of thousands! flow!

VI Soma Pavamana

1. Thou, Indu, with thy streams that drop sweet juices, which were poured for help,
Hast settled in the cleansing sieve.
2. So flow thou onward through the fleece, for Indra flow to be his drink,
Seating thee in the shrine of Law!
3. As giving room and freedom, as most sweet, pour butter forth and milk,
O Soma, for the Angirasas!

VII Agni

1. Thy glories are, like lightnings from the rainy cloud, visible, Agni, like the comings of the Dawns,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.
2. When, sped and urged by wind, thou spreadest thee abroad, soon piercing through thy food according to thy will,
The hosts, who ne'er decayest, eager to consume, like men on chariots, Agni! strive on every side.
3. Agni, the Hotar-priest who fills the assembly full, waker of wisdom, chief controller of the thought-

Thee, yea, none other than thyself, doth man elect priest of the holy offering, great and small, alike.

VIII Mitra-Varuna

1. Even far and wide, O Varuna and Mitra, doth your help extend:
May I obtain your kind good-will!
2. True Gods, may we completely gain food and a dwelling place from you:
Ye Mitras, may we be your own!
3. Guard us, ye Mitras, with your guards, save us, ye skilled to save: may we
Subdue the Dasyus by ourselves!

IX Indra

I. Arising in thy might, thy jaws thou shookest Indra, having drunk
The Soma which the press had shed.
2. Indra, both world gave place to thee as thou wast fighting, when thou wast
The slayer of the Dasyu hosts.
3. From Indra, have I measured out a song eight-footed with nine parts,
Delicate, strengthening the Law.

X Indra-Agni

1. Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice
2. Come, Indra, Agni, with those teams, desired of many, which ye have,
O heroes, for the worshipper
3. With those to his libation poured, ye heroes, Indra, Agni, come:
Come ye to drink the Soma-juice!

XI Soma Pavamana

1. Soma, flow on exceeding bright with loud roar to the reservoirs,
Resting in wooden vats thy home!
2. Let water winning Somas flow to Indra, Vayu, Varuna,
To Vishnu and Marut host!
3. Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold.

XII Soma Pavamana

1. Pressed out by pressers Soma goes over the fleecy backs of sheep,
Goes even as with a mare in tawny-coloured stream, goes in a sweetly-sounding stream.
2. Down to the water Soma, rich in kine, bath flowed with cows, with cows that have been milked.
They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

XIII Soma Pavamana

1. O Purifying Soma, bring to us the wondrous treasure, meet.
For lauds, that is in earth and heaven!
2. Cleansing the lives of men, thou, Steer, bellowing on the sacred grass,
Gold-hued, hast settled in thy home.
3. For ye twain, Indra, Soma, are Lords of heaven's light, Lords of the kine:
Prosper, as mighty ones, our prayers

XIV Indra

1. By men hath Indra been advanced, the Vritra-sIayer, to joy and strength.
Him only we invoke for help in battles whether great or small be he our aid in deeds or might!
2. For, hero, thou art like a host, art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest great wealth to him who pours.
3. When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays! Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!

XV Indra

I. The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death dealing thunder-bolt, good in their own supremacy.
3. With veneration, passing wise, they honour his victorious might.
They follow close his many laws to win them due preeminence, good in their own supremacy.

XVI Soma Pavamana

1. Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy.
Hawk-like he settles in his home.
2. Fair is the juice beloved of Gods, washed in the waters, pressed by men:
The milch kine sweeten it with milk
3. Then, like a steed, have they adorned the inciter for eternal life,
The meath's juice at the festival.

XVII Soma Pavamana

1. Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods
Unclose the cask of middle air
2. Roll onward from the press, O mighty one, effused, as kings, supporter of the tribes
Pour on us rain from heaven, send us the water's flow, urging our thoughts to win the spoil!

XVIII Soma Pavamana

1. Breath of the mighty Dames, the Child, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2. The place that is concealed hath gained a share of Trita's pressing-stones,

By the seven laws of sacrifice, even that dear place.
3. He hath sent forth unto the heights the three, in stream, as Trita's wealth:
He who is passing wise measures his pathways out.

XIX Soma Pavamana

1. Flow to the filter with thy stream, effused, to win us spoil and wealth,
Soma exceeding rich in meath for Indra, Vishnu, and the Gods
2. The hymns that know not guile, caress thee, golden-coloured, in the sieve.
As mothers, Pavamana, lick the new-born calf, as Law commands.
3. Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, of Pavamana, hast assumed thy coat of mail with majesty.

XX Soma Pavamana

1. Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, for his carousal.
He quells malignity and slays the demons, King of the homestead, he who gives us comfort.
2. Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter--
Indu rejoicing in the love of Indra, the God who gladdens for the God's enjoyment.
3. He flows, as he is cleansed, to sacred duties, a God bedewing Gods with his own juices.
Indu hath, clothed in powers that suit the season, on the raised fleece engaged the ten swift fingers.

XXI Agni

1. O Agni, God, we kindle thee, refulgent, wasting not away,
That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!
2. To thee the splendid, Lord of light! bright! wondrous! prince of men! is brought.
Oblation with the holy verse, O Agni, bearer of our gifts! Bring food to those who sing thy praise!
3. Thou heatest both the ladles in thy mouth, O brilliant prince of men!
So fill us also in our hymns abundantly, thou Lord of Strength. Bring food to those who sing thy praise!

XXII Indra

1. Sing ye a psalm to Indra; sing a great song to the lofty Sage,
To him who maketh prayer, inspired, who loveth laud.
2. Thou, Indra, art the conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art mighty and All-God.
3. Radiant with light thou wentest to the sky, the luminous realm of -heaven.
The Gods, O Indra, strove to win thy friendly love.

XXIII Indra

1. This Soma hath been pressed for thee, O Indra, bold one, mightiest, come!
May Indra vigour fill thee full, as Surya fills mid-air with rays
2. Slayer of Vritra, mount thy car! The bay steeds have been yoked by prayer.

May, with its voice, the pressing-stone draw thine attention hitherward!
3. His pair of tawny coursers bring Indra, resistless in his might.
Hither to Rishis' songs of praise and sacrifice performed by men.

BOOK IV

CHAPTER I

I Soma Pavamana

1. Light of the sacrifice, be pours delicious meathp most wealthy, father and begetter of the Gods.
He, gladdening, best of cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.
2. The Lord of heaven, the vigorous and far-seeing one, flowsshouting to the beaker with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.
3. As Pavamana thou flowest before the streams: thou goest on, before the hymn, before the kine.
Thou sharest mighty booty in the van of war Soma, well-armed, thou art pressed out by men who press.

II Soma Pavamana

1. Through our desire of heroes, kine, and horses, vigorous Somadrops,
Brilliant and swift, have been effused.
2. They, beautified by holy men and purified in both the hands,
Are flowing through the fleecy cloth.
3. These Soma juices shall pour forth all treasures for the worshipper,
From heaven and earth and firmament.

III Soma Pavamana

1. Flow, Soma, Indu, dear to Gods, swift through the purifying sieve,
And enter fndra in thy strength
2. As mighty food speed hitherward, Indu, as a most splendid steer:
Sit in thy place as one with power
3. The well-loved meath was made to flow, the stream of the creative juice:
The Sage drew waters to himself.
4. The mighty waters, yea, the floods accompany thee mighty one,
When thou wilt clothe thee with the milk.
5. The lake is brightened in the floods. Soma, our friend, heaven's prop and stay,
Falls on the purifying cloth.
6. The tawny Bull hath bellowed. fair as mighty Mitra to behold
He gleams and flashes with the Sun.
7. Songs, Indra, active in their might, are beautified for thee, wherewith
Thou deckest thee for rapturous joy.
8. To thee who givest ample room we pray, to win the wild delight,

That Thou mayst have exalted praise,
9. Winner of kine Indu, art thou, winner of heroes, steeds, and spoil:
Primeval soul of sacrifice.
10. Pour on us, Indu! Indra-strength with a full stream of sweetness, like
Parianya, sender of the rain!

IV Soma Pavamana

1. O Soma Pavamana, be victorious, win us high renown; And make us better than we are!
2. Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are!
3. Win skilful strength and mental power! O Soma, drive away our foes;
And make us better than we are!
4. Ye purifiers, purify Soma for Indra, for his drink;
Make thou us better than we are!
5. Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are!
6. Through thine own mental power and aids long may we look upon the Sun:
Make thou us better than we are!
7. Well-weaponed Soma, pour to us a stream of riches doubly great;
And make us better than we are!
8. As one victorious unsubdued in battle, pour forth wealth to us:
And make us better than we are!
9. With offerings, Pavamana! men have strengthened thee as Law commands:
Make thou us better than we are!
10. O Indu, bring us wealth in steeds brilliant and quickening all life;
And make us better than we are!

V Soma Pavamana

1. Swift runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.
2. The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.
3. We have accepted thousands from Dhvasra's and Purusbanti's hands:
Swift runs this giver of delight.
4. From whom we have accepted thus thousands and three-times ten besides:
Swift runs this giver of delight.

VI Soma Pavamana

1. Forth with his stream who gladdens best these Soma juices have been poured,
Lauded with songs for mighty strength.
2. Thou flowest to enjoy the milk, and bringest valour, being, cleansed:
Winning the spoil flow hitherward
3. And, hymned by Jamadagni, let all nourishment that kine supply,

And general praises, flow to us!

VII Agni

1. For Jatavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!
2. We will bring fuel and prepare our sacred gifts, reminding thee at each successive holy time.
Fulfil our thoughts that we may lengthen out our lives
Let us not, in thy friendship, Agni, suffer harm!
3. May we have power to kindle thee! Fulfil our prayers in thee the Gods eat the presented sacrifice.
Bring hither the Adityas, for we long for them! Let us not, in thy friendship, Agni, suffer harm!

VIII Mitra, Varuna, Aryaman

1. Soon as the Sun hath risen I sing to you, to Mitra, Varuna,
And Aryaman who slays the foe.
2. With wealth of gold may this my song bring unmolested might; may this,
Sages! obtain the sacrifice!
3. May we be thine, God Varuna, and with our princes, Mitra, thine:
May we gain food and heavenly light!

IX Indra

1. Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
2. Of which the world shall know forthwith as given by thee abundantly:
Bring us the wealth for which we long:
3. O Indra, that which is concealed in strong firm place precipito us:
Bring us the wealth for which we long!

X Indra-Agni

1. Yea, ye are priests of sacrifice, winners in war and holy works
Indra and Agni, mark this well!
2. Bountiful, riders on the car, slayers of Vritra unsubdued, Indra and Agni, mark this well!
3. The men with pressing-stones have pressed this meath of yours which gives delight:
Indra and Agni, mark this well!

XI Soma Pavamana

1. For Indra girt by Maruts, flow, thou Indu, very rich in meath,
To seat thee in the place of song!
2. Sage: who know the lore of speech deck thee, the strong sustainer, well:
Men make thee bright and beautiful.
3. Let Mitra, Varuna, Aryaman drink Pavamana's juice, yea, thine.
Sage! let the Maruts drink thereof.

XII Soma Pavamana

1. Deft-handed! thou when purified liftest thy voice amid the sea.
Thou, Pavamana makest riches flow to us, yellow, abundant, much-desired.
2. Made pure, as Pavamana, in the sheep's long wool, the Steer bath bellowed in the vat.
Thou flowest, Soma Pavamana! balmed with 'milk unto the meeting-place of Gods.

XIII Soma Pavamana

1. Him here, the offspring of the sea, the ten swift fingers beautify:
With the Adityas is he seen.
2. With Indra and with Vayu he, effused, flows onward with the beams
Of Surya to the cleansing sieve.
3. Flow rich in sweets and lovely for our Bhaga, Vayu, Pushan, fair
For Mitra and for Varuna!

XIV Indra

1. With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice!
2. Like thee, thyself, for singers yoked, thou movest, as it were besought,
Bold one, the axle of the car,
3. That, Satakratu, thou, to serve and please thy praisers, as it were,
Stirrest the axle with thy strength.

XV Indra

1. As a good cow to him who milks, we call the doer of good deeds,
To our assistance day by day.
2. Come thou to our libations, drink of Soma, Soma-drinker! yea,
The rich one's rapture giveth kine.
3. So may we be acquainted with thine innermost benevolence:
Neglect us not; come hitherward!

XVI Indra

1. As, like the Morning, thou has filled, O Indra, both the earth and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessed mother gave thee life.
2. Thou bearest in thine hand a lance like a long hook, great counsellor.
As with his foremost foot a goat, draw down the branch O Maghavan. The Goddess mother brought thee forth, the blessed mother gave thee life.
3. Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess mother brought thee forth, the blessed mother gave thee life.

XVII Soma Pavamana

1. Soma, the dweller on the hills, effused, hath flowed into the sieve.
All-bounteous art thou in carouse.
2. Thou art a holy bard, a Sage; the meath offspring of thy sap:
All bounteous art thou in carouse.
3. All-d6ties of one accorcl have come that they may drink of thee:
All-bounteous art thou in carouse.

XVIII Soma Pavamana

1. Effused is he who brings good things, who brings us store of wealth, and sweet refreshing food,
Soma who brings us quiet homes:
2. He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuna, and Indra for our great defence.

XIX Soma Pavamana

1. Friends, hymn your Lord who makes him pure for rapturous carouse: let them
Sweeten him, as a child, with lauds and sacred gifts
2. Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns;, the god-delighting juice.
3. Effectual help to power is he. he is a banquet for the troop,
He who hath been effused, more rich in meath, for Gods.

XX Soma Pavamana

1. For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the light.
2. These Soma juices, skill.ed in song, purified, blent with milk and curd,
Hastening on and firmly set in oil resemble beauteous suns.
3. Effused by means of pressing- stones, upon the oxhide visible,
They, treasure-finders, have announced food unto us from every side.

XXI Soma Pavamana

1. Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
2. Flow on for us with this purification to the famed ford of thee whose due is glory!
May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures!
3. Eagerly do we pray for those two exploits, at the blue lake and Prisana, wrought in battle.
He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

XXII Agni

1. O Agni, be our nearest friend, yea, our protector and our kind deliverer!
2. As gracious Agni, famed for treasures, come, and, most resplendent, give us store of wealth!
3. To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII Indra

1. May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!
2. Our sacrifice, our bodies, and our offspring, let Indra with the Adityas-form and finish!
3. With the Adityas, with the band of Maruts, let Indra send us medicines to heal us!

XXIV Indra

1. Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

CHAPTER II

I Soma Pavamana

1. The God declares the deities' generations, like Usana, proclaiming lofty wisdom.
With brilliant kin far-ruling, sanctifying, the wild boar, singing with his foot, advances.
2. The swans, the Vrishagnas from anear us, restless, have brought their clamour to our dwelling--
Friends come to Pavamana, meet for praises-and sound in concert their resistless music.
3. He takes the swiftness of the great Far strider: cows low as, 'twere to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the silvery shines by night, by day the golden.
4. Like cars that thunder on their way, like coursers eager for renown,
Have Soma drops flowed forth for wealth.
5. Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.
6. The Somas deck themselves with milk as kings are graced with eulogies,
And, with seven priests, the sacrifice.
7. Pressed for the gladdening draught the drops flow forth abundantly with song,
Flow with the stream of savoury juice.
8. Winning Vivasvan's glory and speeding the light of Dawn, the suns,
Pass through the openings of the cloth.
9. The singing-men of ancient time open the doors of sacred songs--
The men who bring the mighty One.
10. In close society have come the priests, the sevenfold brotherhood,
Filling the station of the One.
11. He makes us kin with Gods, he joins the Sun, for seeing, with mine eye;
I milk the Sage's offspring forth.
12. The Sun beholdeth with his eye the heaven's dear quarter which the priests
Have set within the sacred cell.

II Soma Pavamana

1. Forth on their way the glorious drops have flowed for maintenance of Law,
Knowing what suits this worshipper.
2. Down in the mighty waters sinks the stream of Meath, most excellent,
Oblation best of all in worth.
3. About the holy place the Steer, true, guileless, noblest, hath sent forth,

Continuous voices in the wood.
4. When the Sage, purging manly deeds and lofty wisdom flows, around,
5. When purified, he sits enthroned as King over the warring clans.
What time the sages speed him on.
6. Most dear, gold-coloured, in the fleece he sinks, and settles in the wood:
The singer is besieged with song.
7. He goes to Indra, Vayu, and the Asvins with the rapturous joy,
To whomsoe'er his power delights.
8. The waves of pleasant Soma flow to Bhaga, Mitra, Varuna,
Well knowing, through his mighty powers.
9. Gain for us, O ye Heaven and Earth, riches of Meath to win us strength:
Gain for us treasures and renown.
10. We choose to-day that chariot-steed of thine, the strong, that brings us bliss,
The guardian, the desire of all;
11. The excellent, the gladdener, the Sage with heart that understands.
The guardian, the desire of all;
12. Who for ourselves, O thou most wise, is wealth and fair intelligence,
The guardian, the desire of all.

III Agni

1. Agni Vaisvanara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the Sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
2. To thee, immortal! when to life thou springest all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvdnara when thou shonest from thy parents.
3. Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvanara, conveyer of oblations, ensign of worship, have the Gods engendered.

IV Mitra-Varuna

1. Sing forth unto your Varuna and Mitra with a song inspired:
They, mighty Lords, are lofty law.
2. Full springs of fatness, sovran Kings, Mitra and Varuna, the twain,
Gods glorified among the Gods,
3. So help ye us to riches, great celestial and terrestrial wealth!
Vast is your sway among the Gods.

V Indra

1. O Indra marvellously bright, come, these libations long for thee,
Thus by firie fingers purified!
2. Urged by the holy singer, sped by song, come nigb, O Indra, to
The sacrificing suppliant's pravers!
3. Approach, O Indra, basting thee, Lord of bay horses, to our prayers:
In our libation t ake delight!

VI Indra-Agni

1. Glorify him who compasses all forests with his glowing Dame,
And leaves them blackened by his tongue.
2. He who gains Indra's grace by fire enkindled, finds as easy way
Over the floods to splendid wealth.
3. Give us, ye twain, swift steeds to bring Indra and Agni, and bestow
Abundant food with wealth on us.

VII Soma Pavamana.

1. Indu hath started forth for Indra's settled place, and slights not,. as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.
2. Your hymns of pleasant sound, praiseworthy, fond of lauds, have come into the hall enclosed for sacrifice.
Singers have hymned the golden-coloured as he sports, and milchkine have come near to meet him with their milk,
3. O Soma, Indu, while they cleanse thee, with thy wave pour orb us plentiful accumulated food,
Which, ceaseless, thrice a day shall yield us hero power enriched. with store of nourishment, and strength, and meath.

VIII Indra.

1. No one by deed attains to him who works and strengthensevermore:
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might;
2. The powerful conqueror, invincible in war, him at whose birth the mighty ones,
The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

IX Soma Vaisvanara

1. Sit down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites
2. Loose him who bringeth household wealth, even as a calf with. mother kine,
Him who bath double strength, strong, god-delighting juice!
3. Purify him who gives us power, most blissful one, that he may be
A banquet for the troop, Mitra, and Varuna!

X Soma Pavamana

1. The Strong hath flowed forth in a thousand streams, flowed through the filter and the sheep's long wool.
2. With ceaseless genial flow the Strong hath run, purified by the waters, blent with milk.
3. Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat!

XI Soma Pavamana

1. The Soma juices which have been expressed afar or near at hand,
Or there on Saryanavan's bank,
2. Those pressed among Arjikas, pressed among the active, in, men's homes,
Or pressed among the Fivefold Tribes--
3. May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens and hero strength!

XII Agni

1. May Vatsa draw thy mind away even from thy loftiest dwelling-place!
Agni, I yearn for thee with song.
2. Thou art alike in many a place: through all the regions thou art Lord.
In fray and fight we call on thee.
3. When we are seeking spoil we call Agni to help us in the strife,
Giver of wordrous gifts in war.

XIII Indra

1, O Indra, bring great strength to us, bring valour, 5atakratu, thou most active, bring
A hero conquering in war!
2. For, gracious Satakratu, thou hast ever been a mother and a sire to us,
So now for bliss we pray to thee.
3. To thee, strong! much-invoked! who showest forth thy strength, made very mighty! do I speak:
So grant thou us heroic power!

XIV Indra

1. Stone-Darting Indra, wonderous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!
2. Bring what thou deemest worth the wish, O Indra that which is in heavem!
So may we know thee as thou art a giver boundless in thy gifts!
3. Thy lofty spirit famed in all the regions as appeasable,--
With this thou rendest even things firm, Stone-darter! so to win thee strength.

BOOK V

CHAPTER I

I Soma Pavamana

1. The Maruts with their troop adorn and brighten, even at his birth, the Sage, the lovely infant.
By songs a poet, and a Sage by wisdom, Soma goes singing through the cleansing filter.
2. Light-winner, Rishi-minded, Rishi-maker, hymned in a thousand hymns, leader of sages,
Eager to gain his third form, mighty, Soma is, like Viraj, resplendent as a singer.
3. Hawk seated in the press, bird wide-extended, the banner seeking kine and wielding weapons,
Uniting with the sea, the wave of waters, the mighty tells his fourth form and declares it.

II Soma Pavamana

1. Obeying Indra's dear desire these Soma juices have flowed forth
Increasing his heroic might.
2. Laid in the press and flowing pure to Vayu and the Asvins, may
These give us great heroic strength.
3. Soma, as thou art purified, incite to bounty Indra's heart,
To seat him in the shrine of Gods!
4. The ten swift fingers deck thee forth seven ministers impel thee on,
The sages have rejoiced in thee.
5. When through the filter thou art poured we clothe thee with a robe of milk,
To be a rapturous feast for Gods.
6. When purified within the jars, Soma bright-red and golden-hued,
Hath veiled him in a milky dress.
7. Flow onward to our wealthy lords. Drive all our enemies away:
O lndu, pass into thy friend!
8. May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee and progeny and food!
9. Send down the rain from heaven and make splendour upon the earth! Give us,
O Soma, victory in war!

III Soma Pavamana

1. Poured through the fleece in thousand streams purified Soma floweth to,
Indra's and Vayu's meeting-place.
2. Sing forth, ye men who long for help, to Pavamana, to the Sage,
Effused to entertain the Gods!
3. The Soma drops with thousand powers are purified to win us strength,
Hymned to become the feast of Gods.
4. Yea, as thou flowest bring great store of food that we may win us strength:
Indu, bring splendid manly might
5. Like coursers by their drivers urged, they were poured forth, to win us strength,
Swift through the woollen straining-cloth.
6. May they in flowing give us wealth in thousands, and heroic power,--
These godlike Soma drops effused!
7. The roaring Soma drops flow on, like milch-kine lowing to, their calves:
They have run forth from both the hands.
8. Beloved by Indra, bringing joy, roaring as thou art purified,
Drive all our enemies away.
9. As Pavamanas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

IV Soma Pavamana

1. The Soma drops, exceeding rich in sweets, to Indra have been poured,
Shed with the stream of sacrifice.

2. Sages have called to Indra, like cows, milch-kine, lowing to their calves,
Called him to drink the Soma juice.
3. In the stream's wave wise Soma dwells, distilling rapture, in his. seat,
Resting upon a wild cow's hide.
4. Far-sighted Soma, Sage and bard, is worshipped in the central point,
Of heaven, the straining-cloth of wool.
5. In close embracement Indu holds Soma when poured within the: jars.
And on the purifying sieve.
6. Indu sends forth a voice on high, up in the region of the sea.
Stirring the cask that drops with meath.
7. The tree whose praises never fail dwells in the stream of holy milk,
Urged onward by its human friend.
8. O Pavamana bring us wealth bright with a thousand splendours; yea,
O Indu, give us ready help!
9. Sage, poet, poured with all his stream, Soma is driven, far away,
To the dear places of the sky.

V Soma Pavamana

1. Loud as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point!
2. At thine effusion upward rise three voices fresh and strong, when thou.
Flowest upon the fleecy ridge.
3. On to the fleece they urge with stones the dear, the goldencoloured one,
Even Pavamana dropping meath.
4. Flow with thy current to the sieve, O Sage, best giver of delight,
To seat these in the shrine of song!
5. Best giver of delight, flow on anointed with the milk for balm,
And enter into Indra's throat!

VI Soma Pavamana

1. Flow onward, Indu, with this food for him who in thy wild delights,
Battered the nine-and-ninety down.
2. Smote swiftly forts, and Sambara, then Yadu and that Turvasa,
For pious Divodasa's sake!
3. Finder of horses, pour on us horses and wealth in kine and gold,
And Indu, food in boundless store!

VII Soma Pavamana

1. Chasing our foemen, driving off the godless, Soma floweth on,
Going to Indra's settled place.
2. O Pavamana, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame!
3. A hundred obstacles have ne'er checked thee when rain to give thy boons,

When, being cleansed, thou combatest.

VIII Soma Pavamana

1. Flow onward with that stream wherewith thou gavest splendour to the sun,
Speeding the waters kind to man!
2. He, Pavamana, high o'er man, yoked the Sun's courser Etasa,
To travel through the realm of air.
3. Yea, those bay steeds he harnessed to the chariot that the Sun might come:
Indu, he said, is Indra's self.

IX Agni

1. Associate with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the holy flame-crowned and fed with oil, the purifier!
2. Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.
3. From thee, a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven as ruddy smoke thou mountest: Agni, thou speedest to the Gods as envoy.

X Indra

1. We make this Indra very strong to strike the mighty Vritra dead:
A vigorous hero shall he be.
2. This Indra, made for giving gifts, is stablished, mightiest, in strength,
Bright, meet for Soma, famed in song.
3. By song, as 'twere' the powerful bolt which none may parry, was prepared:
Strong and invincible he grew.

XI Soma Pavamana

I. Adhvaryu, to the filter lead the Soma-juice expressed with stones:
Make thou it pure for Indra's drink!
2. These Gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamana's flowing meath.
3. Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets!

XII Soma Pavamana

1. On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy,
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.
2. He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.

3. Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us through this our prayer!

XIII Indra

1. Though, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Anava and Turvasa, brave champion! urged by men to come.
2. Or, Indra, when with Ruma, Rusama, Syavaka, and Kripa thou rejoicest thee,
Still do the Kanvas, bringing prayer, with hymns of praise O Indra, draw thee hither: come!

XIV Indra

1. Both boons,-may, Indra, hitherward turned, listen to this prayer of ours.
And mightiest Maghavan with thought inclined to us come near to drink to Soma juice!
2. For him, strong, independent ruler, Heaven and Earth have fashioned forth with power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.

XV Soma Pavamana

1. God, working with mankind flow on; to Indra go thy gladdening juice:
To Vayu mount as Law commands!
2. O Soma Pavamana, thou pourest out wealth that may be famed:
O Indu, pass into the lake!
3. Soma, thou flowest chasing foes, finder of wisdom and delight:
Drive thou the godless folk afar!

XVI Soma Pavamana

1. Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!
2. May we, O Vasu, be most near to this thy bounty, food, and wealth!
Desired by many men, and in thy favour, O resistless one!
3. Effused, this Indu hath flowed on, distilling rapture, to the fleece.
He streams erect to sacrifice, as 'twere with splendour, seeking kine.

XVII Soma Pavamana

1. Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form!
2. Flow on, O Soma, radiant for the Gods, blissful to heaven and earth and living things!
3. Thou art, bright juice, sustainer of the sky: flow, mighty, in accordance with true law!

XVIII Agni

I. I laud your most beloved guest, like a dear friend,
O Agni, him!
Who, like a chariot, wins us wealth.

2. Whom as a Sage who merits praise the Gods have, from the olden time,
Established among mortal men.
3. Do thou, most youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed!

XIX Indra

1. Come unto us, O Indra, dear, still conquering, unconcealable
Wide as a mountain spread on all sides, Lord of heaven.
2. O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours'libation, Lord of heaven.
3. For thou art he, O Indra, who upholdeth all our fortresses,
The Dasyu's slayer, man's sustainer, Lord of heaven.

XX Indra

1. Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much extolled,
2. Thou wielder of the stone, didst burst the cave of Vala rich in kine.
The Gods came pressing to thy side, and free from terror aided thee.
3. They glorified with hymns of praise Indra who reigneth by his might,
Whose bounteous gifts in thousands come, yea, even more abundantly.

CHAPTER II

I Soma Pavamana

1. Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
2. Make Vayu glad, for furtherance and bounty: cheer Varuna and Mitra, as they cleanse thee!
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma!
3. Soma, the mighty, when, the water's offspring, he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra: he, Indu, generated strength in Surya.

II Soma Pavamana

1. Here present this immortal God flies, like a bird upon her wings,
To settle in the vats of wood.
2. Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.
3. He. like a warrior going forth with heroes, as he flows along.
Is fain to win all precious boons.
4. This God as he is flowirig on speeds like a car and gives his aid:
He lets his voice be heard of all.
5. This God, while flowing, is adorned, gold-coloured, for the spoil, by men
Devout and skilled in holy songs.

6. This God, made ready with the hymn runs swiftly through the winding ways,
Inviolable as he flows.
7. A way he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.
8. While flowing, meet for sacrifice, he hath gone up to heaven, across
The regions, never overthrown.
9. By generation long ago, this God, engendered for the Gods,
Flows tawny to the straining-cloth.
10. This Lord of many holy laws, even at his birth engendering strength,
Effused, flows onward in a stream.

III Soma Pavamana

1. Through the fine fingers, with the song, this hero comes with rapid cars,
Going to Indra's settled place.
2. In holy thought he ponders much for the great service of theGods,
Where the immortals have their seat.
3. Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
4. He is deposited and led along the consecrated path
When zealous men are urging him,
5. He moves, a vigorous steed, adorned with beauteous rays of shining gold,
He who is Sovran of the streams.
6. He brandishes his horns on high, and whets them, bull who leads the herd,
Doing with might heroic deeds.
7. He, over places rough to pass bringing rich treasures, closely pressed.
Descends into the reservoirs.
8. Him, even him the golden-hued, well armed, best giver of delight,
Ten fingers urge to run his course.

IV Soma Pavamana

1. This Bull, this chariot robes him in the sheep's long wool as heproceeds.
To war that wins a thousand spoils.
2. The dames of Trita with the stones urge forth this goldencoloured one,
Indu to Indra for his drink.
3. He like a falcon settles down amid the families of men,
Like lover speeding to his love.
4. This young exhilarating juice looks downward from its place in heaven,
This Soma drop that pierced the sieve.
5. Pressed for the draught, this tawny juice flows forth intelligent, calling out,
Unto the well-beloved place.
6. Him, here, the gold-decked skilful ten cleanse carefully, who make him bright.
And beauteous for the gladdening draught.

V Soma Pavamana

1. Urged by the men, this vigorous steed, Lord of the mind omniscient,
Flies to the long wool of the sheep.
2. Within the filter hath he flowed, this Soma for the Gods effused.
Entering all their essences.
3. He shines in beauty there, this God, immortal, in his dwellingplace,
Foe-slayer, dearest to the Gods.
4. Directed by the sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.
5. This Pavamana, gladdening drink within the purifying sieve,
Gave splendour to the Sun in heaven.
6. Unconquerable Lord of speech, dwelling beside Viavasvan, he
Mounts up together with the Sun.

VI Soma Pavamana

1. This Sage, exalted by our lands, flows to the purifying sieve,
Scattering foes as he is cleansed.
2. Giver of strength, winner of light, for Indra and for Vayu he
Is poured upon the filtering-cloth.
3. The men conduct him, Soma, Steer, omniscient the head of heaven.
Effused into the vats of wood.
4. Longing for kine, longing for gold hath Indu Pavamana roared,
Still conqueror, never overcome.
5. To Indra in the firmament this mighty tawny Steer hath flowed
This Indu, being purified.
6. This Soma being purified flows mighty and invincible, Slayer of sinners, dear to Gods.

VII Soma Pavamana

1. This Soma, strong effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.
2. Far sighted, tawny-coloured, he flows to the sieve intelligent,
Bellowing to his place of rest.
3. This vigorous Pavamana runs forth to the luminous realm of heaven,
Fiend-slayer, through the sheep's long wool.
4. This Pavamana, up above on Trita's ridge, hath made the Sun,
Together with the Sisters, shine.
5. Effused, this Soma, Steer, who slays Vritra, room-giver, unbeguiled,
Hath gone as 'twere to win the spoil.
6. Urged by the sage upon his way, this God speeds forward to the: vats,
Indu to Indra, giving boons.

VIII Soma Pavamana

1. The man who reads the essence stored by saints, the Pavamana hymns,
Tastes food completely purified, made sweet by Matarisvan's touch.

2. Whoever reads the essence stored by saints, the Pavamana hymns,
For him Sarasvat! pours forth water and butter, milk and meath.
3. Yea, for the Pavamanas flow richly, drop fatness, bring us weal,--
Amrit deposited among the Brahmans, essence stored by saints.
4. So may the Pavamana hymns bestow on us this world and that,
And gratify our hearts' desires'-the Goddesses combined with Gods!
5. The purifying flood wherewith Gods ever purify themselves,--
With that, in thousand currents, may the Pavamanas make us clean!
6. The Pavamana hymns bring weal: by these man goes to Paradise,
And, eating pure and holy food, attains to immortality.

IX Agni

1. We with great reverence have approached the Youngest, who hath shone forth well kindled in his dwelling,
Wondrously bright between wide earth and heaven, well worshipped, looking forth in all directions.
2. Through his great might o'ercoming all misfortunes, praised in the house is Agni Jatavedas.
May he preserve us from disgrace and trouble, both us who laud him and our wealthy princes!
3. O Agni, thou art Varuna and Mitra: Vasishthas! with their holy hymns exalt thee.
With thee be most abundant gain of treasure!
Do ye preserve us evermore with blessing!

X Indra

1. Indra, great in his power and might, and like Parjanya rich in rain.
Hath been increased by Vatsa's lauds.
2. Since Kanvas have with lauds made him completer of the sacrifice,
Words are their own appropriate arms.
3. When priests who magnify the Son of holy law present their gifts,
Sages with Order's hymn of praise.

XI Soma Pavamana

1. Of gold-hued Pavamana, great destroyer, radiant streams have flowed,
Swift streams of him whose gleams are swift.
2. Best rider of the chariot, praised with fairest praise 'mid beauteous ones,
Gold gleaming with the Marut host,
3. Penetrate, Pavamana, best at winning booty, with thy rays,
Giving the Singer hero strength!

XII Soma Pavamana

1. Hence sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of man, hath run among the water-streams He hath pressed Soma out with stones.
2. Now, being purified, flow hither through the fleece, invincible and more odorous!
We joy in thee in waters when thou art effused, blending thee still with juice and milk.
3. Pressed out for all to see, delighting Gods, Indu, far-seeing one, is mental power.

XIII Soma Pavamana

1. Even as a King hath Soma, red and tawny Bull, been pressed the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like in the place that drops with oil.
2. Parjanya is the sire of the leaf-bearing Bull: on mountains, in earth's centre hath he made his home.
The waters have flowed forth, the Sisters, to the kine: he meets the pressing-stones at the beloved rite.
3. To glory goest thou, a Sage with ordering skill, like a groomed steed thou rushest forward to the prize.
Be gracious to us, Soma, driving off distress! Thou goest, clothed in butter, to a robe of state.

XIV Indra

1. Turning as 'twere to meet the Sun, enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.
2. Praise him who sends us wealth, prompt with his liberal boons Good 4re the gifts that Indra gives.
He is not wroth with one who satisfies his wish: he instigates, his mind to give.

XV Indra

1. Indra, give us security from that whereof we are afraid
Help us, O Maghavan, let thy favour aid us thus drive away foes and enemies!
2. For thou, O liberal Lord of ample bounty, art the ruler of our house and home.
So, Indra Maghavan, thou lover of the song, we with pressed Soma call on thee.

XVI Soma Pavamana

1. Thou, Soma, hast a running stream, sweet-toned most strong at sacrifice:
Flow bounteously bestowing wealth
2. Thou most delightful, when effused, running, the best of gladdeners, art
Indu, still conquering, ne'er subdued.
3. Do thou, poured forth by pressing- stones, flow hither uttering a roar,
And bring us brightly-glorious strength!

XVII Soma Pavamana

1. In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!
2. Thy drops that swim in water have exalted Indra to delight
The Gods have drunk thee up for immortality.
3. Stream opulence to us, ye drops of Soma, pressed and purified
Pouring down rain from heaven in floods, and finding light!

XVIII Soma Pavamana

1. Him with the fleece they purify, brown, golden-hued beloved of all,
Who with exhilarating juice goes forth to all the deities

2. Whom, bright with native splendour, crushed between the preesing-stones, a friend.
Whom Indra dearly loves, the waves and ten companions dip and bathe
3. For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.

XIX Soma Pavamana

1. Flow onward Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
2. The pressers clarify this juice of thine, the Soma for delight and lofty fame.
3. They deck the gold-hued infant, newly-born, even Soma, Indu, in the sieve, for Gods.

XX Soma Pavamana

1. The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.
2. Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart!
3. Soma, pour blessings on our kine, pour forth the food that streams with milk:
Increase the sea, praiseworthy one!

XXI Indra

1. Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.
2. Large is their fuel, much their laud, wide is their splinter from the stake,
Whose friend is Indra ever young.
3. Unquelled in fight the hero leads his army with the warrior chiefs,
Whose friend is Indra ever young.

XXII Indra

1. He who alone bestoweth wealth on mortal man who offereth gifts,
Is Indra only, potent Lord whom none resist.
2. Whoever with the Soma pressed draws thee away from many men,-
Verily Indra gains thereby tremendous power.
3. When willhe trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?

XXIII Indra

1. The singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Satakratu, like a pole.
2, When thou wast climbing ridge from ridge, he looked upon the toilsome task:
Indra takes notice of that wish, and the Ram hastens with his troop.
3. Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths.
And, Indra, Soma drinker, come to listen to our songs Of praise!

BOOK VI

CHAPTER I

I Agni

1. Agni,well kindled bring the Gods for him who offers holy gifts;
And worship them, pure Hotar-priest!
2. O Sage, Tanunapat, present our sacrifice to Gods to-day,
Sweet to the taste, that they may help!
3. Dear Narasansa, sweet of tongue, presenter of oblations, I
Invoke to this our sacrifice.
4. Agni, on thy most easy car, entreated, hither bring the Gods!
Manus-appointed Priest art thou.

II Adityas

1. So when the Sun hath risen to-day may sinless Mitra, Aryaman, Bhaga, and Savitar send us forth!
2. May this our home be guarded well: forward, ye bounteous, on the way, Who bear us safely o'er distress!
3. Yea, Aditi, and those great Kings whose statute is inviolate, Are sovrans of a vast domain.

III Indra

1. Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!
2. Crush with thy foot the niggard churls who bring no gifts! mighty art thou:
There is not one to equal thee.
3. Thou art the Lord of Somas pressed, Somas unpressed are also thine:
Thou art the Sovran of the folk.

IV Soma Pavamana

1. True object of our hymns, Sage, watchful Soma hath settled in the press as they refine him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.
2. He, purified and bringing gifts to Surya, hath filled full heaven and earth, and hath disclosed them.
He by whose dear help heroes gain their wishes will yield the precious meed as to a victor.
3. He, being cleansed, the strengthener and increaser, bountiful Soma helped us his lustre,
Wherein our sires of old who knew the footsteps found light and sought the kine within the mountain.

V Indra

1. Glorify naught besides, O friends, so shall no sorrow trouble you!
Praise only mighty Indra, when the juice is shed, and say your lauds repeatedly!
2. Even him, the swift one, like a bull who rushes down men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.

VI Indra

1. These songs of our exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.
2. The Bhrigus are like suns, like Kanvas, and have gained each thing whereon their thought was bent.
The living men of Priyamedha's race have sun g exalting Indra with their lauds.

VII Soma Pavamana

1. Run forth to battle conquering the Vritras! thou Speedest to quell the foe like one exacting debts.
2. Thou Pavamana, didst beget the Sun with might, and rain in the supporting sky,
Hasting to us with plenty vivified with milk.
3. For, Soma, we rejoice ourselves in thee effused for great supremacy in fight;
Thou, Pavamana, enterest into mighty deeds.

VIII Soma Pavamana

1. Flow forth, O Soma, flow thou onward, sweet to Indra's,
Mitra's, Pushan's, Bhaga's taste!
2. So flow thou on as bright celestial juice, flow to the vast immortal dwelling-place!
3. Let Indra drink, O Soma, of thy juice for wisdom, and all deities for strength!

IX Soma Pavamana

1. Even as the beams of Surya, urging men to speed, they issue forth together, gladdening as they flow,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.
2. The thought is deeply fixed, the savoury juice is shed; the tongue with joyous sound is stirring in the mouth:
And Pavamana, like the shout of those who press, the drop, rich in sweet juice, is flowing through the fleece.
3. The bull is bellowing; the cows are coming nigh: the Goddesses approach the God's own resting-place.
Onward hath Soma pressed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

X Agni

1. From the two fire-sticks have the men engendered, with thought, urged by the hand, the glorious Agni,
Far-seen, with pointed flame, Lord of the Homestead.
2. The Vasus set that Agni in the dwelling, fair to behold, for help, from every quarter:
Who, in the house for ever, must be honoured.
3. Shine thou before us, Agni, well-enkindled, with flame, most youthful God, that never fadeth!
To thee come goods and treasures all together.

XI Surya

1. This spotted Bull hath come and sat before the mother in the east,

Advancing to his father heaven.
2. As expiration from his breath, his radiance penetrates within
The Bull shines out through all the sky.
3. Song is bestowed upon the Bird: it reigns supreme through thirty realms.
Throughout the days at break of morn.

CHAPTER II

I Agni

1. Chant we a hymn to Agni while we go to sacrifice, to him
Who hears us even from afar!
2. Who from of old, in carnage, when the folk were gathered, hath preserved.
His household for the worshipper.
3. May that most blissful Agni guard our wealth and all ourfamily.
And keep us safe from pain and grief
4. Yea, let men say, Agni is born, even he who slayeth Vritra, he,
Who winneth wealth in every fight!

II Agni

1. Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring the rapidly.
2. Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice!
3. O Agni of the Bharatas, flame splendid with unfading might
Shine forth and gleam, eternal one!

III Soma Pavamana

1. Let him, as mortal, crave this speech for him who presses of the juice!
As Bhrigu's sons chased Makha, so drive ye the niggard hound away.
2. The kinsman hath endued his robe even as a son is clasped in arms.
He went, as lover to a dame, to take his station suitor-like.
3. That hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve to settle, priest-like, in his place.

IV Indra

1. Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2. Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a father, art invoked.

V Indra

1. A thousand and a hundred steeds are harnessed to thy golden car:

Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice!
2. Yoked to thy chariot wrought of gold, may thy two bays with, peacock tails.
Convey thee hither, steeds with their white backs, to quaff sweet juice that makes us eloquent!
3. So drink, thou lover of the song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.

VI Soma Pavamana

1. Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood
2. The Steer with thousand streams who poureth out the rain, dear to the race of deities;
Who, born in Law, hath waxen mighty by the Law, King, God, and lofty ordinance.

VII Agni

1. Served with oblation, kindled, bright, through love of song, may Agni, bent
On riches, smite the Vritras dead
2. His father's father, shining in his mother's ever-lasting side,
Set on the seat of sacrifice!
3. O active Jatavedas, bring devotion that wins progeny, Agni, that it may shine to heaven!

VIII Soma Pavamana

1. Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures hoiding cattle.
2. Robed in fair raiment meet to wear in combat, a mighty Sage pronouncing invocations,
Roll onward to the press-boards as they cleanse thee, far-seeing at the feast of Gods and watchful!
3. Dear, he is brightened on the fleecy summit, a prince among us, nobler than the noble.
Roar out as thou art purified, run forward! Do ye preserve us evermore with blessings!

IX Indra

1. Come now and let us glorify pure Indra with pure Sama hymn!
Let milk-blent juice delight him made stronger with pure, pure songs of praise!
2. O Indra, come thou pure to us, with pure assistance pure thyself!
Pure, send thou riches down to us, and, meet for Soma! pure, rejoice!
3. O Indra, pure, vouchsafe us wealth, and, pure enrich the worshipper!
Pure, thou dost strike the Vritras dead, and strivest pure, to win the spoil.

X Agni

1. Eager for wealth we meditate Agni's effectual laud to-day,
Laud of the God who touches heaven.
2. May Agni who is Hotar-priest among mankind accept our songs,
And worship the celestial folk!
3. Thou, Agni, art spread widely forth, Priest dear and excellent through thee
Men make the sacrifice complete.

XI Soma Pavamana

1. To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.
2. Great conqueror, warrior girt, Lord of all heroes, flow on thy way as he who winneth riches:
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen!
3. Giving security, Lord of wide dominion, send us both heaven and earth with all their fulness!
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant booty!

XII Indra

1. O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.
2. As such we seek thee now, O Asura, the most wise, craving thy bounty as our share
Thy sheltering defence is like an ample cloak. So may thy favours reach to us.

XIII Agni

1. Thee have we chosen, skilfullest in sacrifice, immortal, Priest, among the Gods,
Best finisher of this holy rite:
2. The Waters' Child, the blessed brightly-shining one, Agni whose, light is excellent.
May he by sacrifice win us in heaven the grace of Mitra, Varuna, and the Floods!

XIV Agni

1. Lord of all food is he, the man whom thou protectest in the fight,
Agni, and urgest to the fray.
2. Him, whosoever he may be, no one may vanquish, mighty one!
Nay, very glorious wealth is his.
3. May he who dwells with all mankind conquer in fight with steeds of war,
With sages may he win the spoil.

XV Soma Pavamana

1. Ten sisters, pouring out the rain together, the sage's quickly
moving thoughts, adorn him.
Hither hath run the gold-hued Child of Surya, and reached the vat like a fleet vigorous courser.
2. Even as a youngling shouting with his mothers, the bounteous Steer hath flowed along with waters.
As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.
3. Yea, swollen is the udder of the milch-cow; thither in streams. comes very sapient Indu.
The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

XVI Indra

1. Drink, Indra, of the savoury juice, and cheer thee, with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!

2. In thy kind grace and favour may we still be strong: cast us not down before the foe!
With manifold assistance guard and succour us, and stablish us in thy good-will!

XVII Soma Pavamana

1. The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.
2. Enjoying lovely Amrit by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they-found the God's resting-place.
3. May those his brilliant rays be ever free from death, inviolate for both classes of created things--
Rays wherewith powers of men and Gods are purified! Yea, even for this have sages welcomed him as King.

XVIII Soma Pavamana

1. Lauded with song, to feast him, flow to Vayu, flow purified to Varuna and Mitra!
Flow to the song inspiring car-borne hero, to mighty Indra, him who wields the thunder!
2. Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders!
God Soma, send us cbariot-drawing horses that they may bring us treasures bright and golden!
3. Send to us in a stream celestial riches, send us when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rishihood in Jamadagni's manner!

XIX Indra

1. When thou, unequalled Maghavan, wast born to smite the Vritras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
2. Then was the sacrifice produced for thee, the laud, and song of joy.
In might thou art above this All, all that now is and yet shall be.
3. Raw kine thou filledst with ripe milk. Thou madest Surya rise to heaven.
Heat him as milk is heated with pure Sdma hymns, great joy to him who loves the song!

XX Indra

1. Rejoice: thy glory hath been quaffed, Lord of bay steeds! as 'twere the bowl's enlivening mead.
Thine, Steer, is Indu, Steer, the Strong, best winner of a thousand spoils.
2. Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra! bringing gain, immortal conquering in fight!
3. Thou, hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the riteless Dasyu, conqueror!

CHAPTER III

I Soma Pavamana

1. Pour down the rain upon us, pour a wave of waters from the sky.
And plenteous store of wholesome foood!
2. Flow onward with that stream of thine, whereby the cows have come to us.
The kine of strangers to our home.
3. Dearest to Gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain!
4. To give as vigour, with thy stream run through the fleecy straining-cloth!
For verily the Gods will hear.
5. Onward hath Pavamana flowed and beaten off the Rakshasas.
Flashing out splendour as of old.

II Indra

1. Bring forth oblations to the God who knoweth all, who fain would drink.
The wanderer, lagging not behind the hero, coming nigh with, speed!
2. With Somas go ye nigh to him chief drinker of the Soma's. juice:
With beakers to the impetuous God, to Indra with the flowing, drops!
3. What time with Somas, with the drops effused,, ye come beforethe God,
Full wise, he knows the hope of each, and, bold one strikes this. foe and that.
4. To him, Adhvaryu! yea, to him give offerings of the juiceexpressed!
Will he not keep us safely from the spiteful curse of each, presumptuous high-born foe?

III Soma Pavamana

1. Sing ye a song to Soma brown of hue, of independent might,
The Red, who reaches up to heaven!
2. Purify Soma when effused with stones which hands move rapidly,
And pour the sweet milk in the meath.
3. With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up
4. Soma, foe-queller, strong and swift, doing the will of Gods, pour forth,
Prosperity upon our kine
5. Heart-knower, Sovran of the heart, thou art effused, O Soma, Tthat,
Indra. may drink thee and rejoice.
6. O Soma Pavamana, give us riches and heroic strength, Indu, with Indra. our ally!

IV Indra

I. Surya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for men;
2. Him who with might of both his arms broke nine-and-ninety castles down,
Slew Vritra and smote Ahi dead.

3. This Indra is our gracious friend. He sends, like a full-streaming cow,
Riches in horses, kine, and corn.

V Surya

1. May the bright God drink glorious Soma-mingled meath, giving
the sacrifices lord unbroken life
He who, wind-urged, in person guards our offspring well, nourishes them with food and shines o'er many a land.
2. Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,
He rose, a light that kills Vritras and enemies, best slayer of the Dasyus, Asuras, and foes.
3. This light, the best of lights, supreme, all conquering, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unshaken victory and strength.

VI Indra

1. O Indra, give us wisdom as a sire gives wisdom to his sons,
Guide us, O much-invoked, in this our way: may we still livc and look upon the light!
2. Grant that no mighty foes, unknown, malevolent unhallowed, tread us to the ground!
With thine assistance, hero, may we pass through all the waters that are rushing down!

VII Indra

1. Protect us, Indra, each to-day, each to morrow, and each following day!
Through all the days shalt thou, Lord of the brave, preserve our singers both by day and night!
2. A crushing warrior, passing rich, is Maghavan, endowed with all heroic strength.
Thine arms, O Satakratu, are exceeding strong, those arms,
which grasp the thunderbolt.

VIII Sarasvan

1. We call upon Sarasvan as unmarried men who long for wives,
As bounteous men who yearn for sons.

IX Sarasvati

1. Yea, she most dear amid dear streams-seven-sistered, loved with foundest love.
Sarasvati, hath earned our praise.

X Svitar. Brahmapaspati. Agni

1. May we attain that excellent glory of Savitar the God: So may he stimulate our prayers!
2. O Brahmanaspati, make thou Kakshivan Ausija a loud Chanter of flowing Soma juice!
3. Agni, thou pourest life: send down upon us food and vigorous strength;
Drive thou misfortune far away!

XI Mitra-Varuva

1. So help ye us to riches, great celestial and terrestrial wealth
Vast is your sway among the Gods!
2. Carefully tending Law with law they have attained their vigorous might:
Both Gods, devoid of guile, wax strong.
3. With rainy skies and streaming floods, Lords of the food that falls in dew,
A lofty seat have they attained.

XII Indra

I. They who stand round him as he moves harness the bright, the ruddy steed:
The lights shining in the sky.
2. On both sides to the car they yoke the two bay coursers dear to him,
Brown, bold, who bear the hero on.
3. Thou, making light where no light was, and form, O men where form was not,
Wast born together with the Dawns.

XIII Soma Pavamana

1. For thee this Soma is effused. O Indra: drink of this j uice; for thee the stream is flowing--
Soma, which thou thyself hast made and chosen, even Indu for thy special drink to cheer thee!
2. Like a capacious car hath it been harnessed, the mighty, to acquire abundant treasures.
Then in the sacrifice they shouted lauding all triumphs won by Nahus in the battle.
3. Flow onward like the potent band of Maruts, like that celestial host which none revileth!
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned!

XIV Agni

1. O Agni, thou hast been ordained Hotar of every sacrifice, By Gods, among the race of men.
So with sweet-sounding tongues for us sacrifice nobly in this rite:
Bring thou the Gods and worship them
3. For, as disposer, Agni, God, most wise in sacrifices, thou Knowest straightway the roads and paths.

XV Agni

1. Immortal, Hotar-priest, and God, with wondrous power heleads the way,
Urging the congregations on.
2. Strong, he is set on deeds of strength. He is led forth in holy rites,
Sage who completes the sacrifice.
3. Excellent, he was made by thought. The germ of beings have gained.
Yea, and the Sire of active power.

XVI Agni

1. Pour on the juice the heated milk which hasteneth to heaven and. earth;
Bestow the liquid on the Bull!

2. These know their own abiding-place: like calves beside themother cows,
They come together with their kin.
3. Devouring in their greedy jaws, they make sustaining food irb heaven,
For Indra, Agni, homage, light.

XVII Indra

1. In all the worlds That was the best and highest whence sprang the mighty one, of splendid valour,
As soon as he is born he smites his foemen, he in whom all
who lend him aid are joyful foe
2. Grown mighty in his strength, of ample vigour, he as a strikes fear into the Dasa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.
3. All concentrate on thee their mental vigour, what time these, once or twice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.

XVIII Indra

1. At the Trikadrukas the great and strong enjoyed the barley-brew. With Vishnu did he drink the pressed-out Soma juice, even as he would.
That hath so heightened him the great, the wide, to do his mighty work. So may the God attend the God, true Indu Indra who is true!
2. Brought forth together with wisdom and potent strength thou grewest great: with hero deeds subduing the malevolent, most swift in act;
Giving prosperity and lovely wealth to him who praiseth thee.
So may the God attend the God, true Indu Indra who is true!
3. So he resplendent in the battle overcame Krivi by might. He with his majesty bath filled the earth and heaven, and waxen strong.
One share of the libation bath he swallowed down: one share he left. Enlighten us! So may the God attend the God, true Indu Indra who is true!

BOOK VII

CHAPTER I

I Indra

1. Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave,
2. Hither have his bay steeds been sent, red steeds are on the sacred grass
Where we in concert sing our songs.
3. For Indra, thunder-armed, the kine have yielded mingled milk and meath,
What time he found them in the vault.

II Indra

1. Draw near unto our Indra who must be invoked in every fight!

Come, thou most mighty Vritra-slayer, meet for praise come to
libations and to hymns.
2. Thou art the best of all in sending bounteous gyifts, true art thou,, lordly in thine act.
We claim alliance with the very glorious one, yea, with the
mighty Son of Strength.

III Soma Pavamana

I. They have drained forth from out the great depth of the sky the old divine primeval milk that claims the laud:
They lifted up their voice to Indra at his birth.
2. Then, beautifully radiant, certain heavenly ones proclaimed their kinship with him as they looked thereon:
Savitar opens, as it were, the fold of heaven.
3. And now that thou, O Pavamana, art above this earth and heaven and all existence in thy might,
Thou shinest like a bull supreme among the herd.

IV Agni

1. O Agni, graciously announce this our good fortune to the Gods,
And this our newest hymn of praise!
2. Thou dealest gifts, resplendent one! nigh, as with wave of Sindhu, thou
Swift strearnest to the worshipper.
3. Give us a share of wealth most high, a share of wealth most near to us,
A share of wealth that is between.

V Indra

1. I from my Father have obtained deep knowledge of eternal Law;
I was born like unto the Sun.
2. After the ancient manner I, like Kanva, beautify my songs,
And Indra's self gains power thereby.
3. Whatever gishis have not praised thee, Indra, or have praised thee, wax
Mighty indeed when praised by me!

VI Agni

1. Agni, produced by strength, do thou with all thy fires accept our prayer:
With those that are with Gods, with those that are with men exalt our songs!
2. Forth come to us with all his fires that Agni, whose the mighty are,
Come, fully girt about with wealth for us and for our kith and kin!
3. Do thou, O Agni, with thy fires strengthen our prayer and sacrifices:
Incite them to bestow their wealth to aid our service of the Gods!

VII Soma Pavamana

1. Some, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and

for renown:
So, hero, urge us onward to heroic power'
2. All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way as 'twere in fragments from both arms.
3. Thou didst produce him, deathless one! for mortal man, for maintenance of Law and lovely Amrita:
Thou evermore hast moved making wealth flow to us.

VIII Indra

1. Pour out the drops f or Indra; let him drink the meath of Soma Juice!
He through his majesty sends forth his bounteous gifts.
2. I spake to the bay coursers' Lord, to him who grants the boon. of wealth:
Now hear the son of Asva as he praises thee?
3. Never was any hero born before thee mightier than thou:
None certainly like thee in riches and in praise.

IX Indra

1. Thou wishest for thy kine a bull, lord of thy cows whom none may kill,
For those who long for his approach, for those who turn away from him.

X Agni

1. The God who giveth wealth accept the full libation poured to him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you!
2. The Gods made him the Hotar-priest of sacrifice, oblationbearer, passing wise.
Agni gives wealth and valour to the worshipper, to man who offers up his gifts.

XI Agni

1. He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Arya strength.
2. Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the sacrifice, himself, that Agni, reverence with songs!
3. Agni of Divoddsa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth; he stands in high heaven's dwelling-place.

XII Agni

1. Agni, thou pourest life: send down upon us food and vigorous strength:
Drive thou misfortune far away!
2. Agni is Pavamana, Sage, Chief Priest of all the fivefold tribes; To him whose wealth is great we pray.
3. Skilled in thy task, O Agni, pour splendour with hero strength on us, Granting me wealth that nourishes!

XIII Agni

1. O Agni, holy and divine with splendour and thy pleasant tongue. Bring thou the Gods and worship them!
2. We pray thee bathed in butter, O bright-rayed! who lookest on the sun, Bring the Gods hither to the feast!
3. Sage, we have kindled thee, the bright, the feaster on oblation, thee, O Agni, great in sacrifice!

XIV Agni

I. Adorable in all our prayers, favour us, Agni, with thine aid.
What time the psalm is chanted forth!
2. Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
Invincible in all our frays!
3. Grant us, O Agni, through thy grace wealth to support us evermore,
Thy favour so that we may live!

XV Agni

1. Let songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him
2. Agni! the host whereby we gain kine for ourselves with help from thee,-
That send us for the gain of wealth!
3. O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel!
4. O Agni, thou hast made the Sun, the eternal star, to mount the sky,
Giving the boon of light to men.
5. Thou, Agni, art the people's light, best, dearest, seated in thy shrine
Watch for the singer, give him life!

XVI Agni

1. Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.
2. Yea, Agni, thou as Lord of light rulest o'er choicest gifts may I,
Thy singer, find defence in thee
3. Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.

CHAPTER II

I Agni

1. Who, Agni, is thy kin, of men? who honours thee with sacrifice?
On whom dependent? who art thou?
2. The kinsman, Agni! of mankind, their well-beiaved friend art thou,
A friend whom friends may supplicate.
3. Bring Mitra, Varukia, bring the Gods hither to. our great sacrifice:

Bring them, O Agni, to thine home

II Agni

1. Meet to be worshipped and implored, showing in beauty through the gloom,
Agni, the strong, is kindled well.
2. Strong Agni is enkindled well, even as the horse that brings the Gods:
Men with oblations pray to him.
3. We will enkindle thee, the strong, we, hero! who axe strong ourselves,

III Agni

1. Thy mighty flames, O Agni, when thou art enkindled, rise on high,
Thy bright flames, thou refulgent one
2. Beloved! let my ladies full of sacred oil come nigh to thee.
Agni, accept our offerings!
3. I pray to Agni--may he hear!--the Hotar with sweet tones, the Priest,
Wondrously splendid, rich in light,

V Agni

1. O King, the potent and terrific envoy, kindled for strength, is
manifest in beauty.
He shines, observant, with his lofty splendour; chasing black night he comes with white-rayed morning.
2. Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's daughter,
Holding aloft the radiant lights of Surya, as messenger of heaven he shines with treasures.
3. Attendant on the blessed Dame the blessed hath come: the lover followeth his sister.
Agni, far-spreading with conspicuous lustre, hath covered night with whitely-shining garments.

VI Agni

1. What is the praise wherewith, O God, Angiras, Agni, Son of Strength,
We, after thine own wish and thought,
2. May serve thee, O thou Child of Power, and with what sacrifice's plan?
What reverent word shall I speak here?

VII Agni

1. Agni, come hither with thy fires; we choose thee as our Hotar; let
The proffered ladle filled with offerings balm thee, best of priests, to sit on sacred grass!
2. For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
We pray to Agni, Child of Force, whose locks drop oil, foremost in sacrificial rites.

VIII Agni

1. Let our songs come anear to him beauteous and bright with piercing flame,

Our sacrifices with our homage unto him much-lauded, very rich, for help:
2. To Agni Jatavedas, to the Son of Strength, that he may give us precious gifts,
3. Immortal, from of old Priest among mortal men, whose tones are sweetest in the house!

X Agni

1. Invincible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
2. By bringing offerings unto him the mortal worshipper obtains
A home from him whose light is pure.
3. Inviolable power of Gods, subduing all his enemies, Agni is mightiest in fame.

XI Agni

1. May Agni, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss,
Yea, may our eulogies bring bliss
2. Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight!
Bring down the many firm hopes of our enemies, and for thy victory let us win!

XII Agni

1. O Agni thou who art the Lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jatavedas, high renown
2. He, Agni, kindled, good and wise, must be entreated with a. song;
Shine, thou of many forms, shine thou with wealth on us
3. And, Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Rakshasas

XIII Agni

1. Exerting all our strength with thoughts of power we glorify in speech,
Agni, your dear familiar friend, the darling guest of every house:
2. Whom, served with sacrificial oil, like Mitra, men presenting gifts,
Glorify with their songs of praise
3. Much-lauded Jatavedas, him who sends oblations up to heaven,
Prepared in service of the Gods.

XIV Agni

1. Agni, inflamed with fuel, in my song I sing, pure bright, and stedfast set in front at sacrifice.
Wise Jatavedas we implore with prayers for grace, the Sage, the Hotar-priest, bounteous, and void of guile.
2. Men, Agni, in each age, have made thee, deathless one, their envoy, offering-bearer, guard adorable.
With reverence Gods and mortals have established thee as everwatchful and almighty household Lord.
3. Though, Agni ordering the works and ways of both, as envoy of the Gods traversest both the realms.
When we lay claim to thy regard and gracious care, be thou to us a th rice- protecting friendly guard?

XV Agni

1. Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.
2. Even the waters find their place in him whose three fold sacred grass
Is spread unbound, unlimited.
3. The station of the bounteous God, by his unconquerable aid,
Hath a fair aspect like the Sun.

CHAPTER III

I Indra

1. Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.
2. Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:
And living men to-day, even as of old, sing forth their praises to his majesty.

II Indra-Agni

1. Indra and Agni! singers skilled in melody, with lauds, hymn you:
I choose you both to bring me food.
2. Indra and Agni! ye shook down, together, with one mightyr deed, The ninety forts which Dasas held.
3. To Indra and to Agni prayers go forward from the holy task, Along the path of sacred Law.
4. Indra and Agni, powers are yours, yours are oblations ano abodes: Good is your zealous energy.

III Indra

1. Indra, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth!
2. Increaser of our steeds and multiplying kine, a golden well, G God, art thou,
For no one may impair the gift laid up in thee. Bring me whatever thing I ask!

IV Indra

1. For thou--come to the worshipper!--wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, forthe gain of steeds!
2. Thou as thy gift bestowest many hundred herds, yea, many thou-sands dost thou give.
With singers' hymns have we brought the fortrender near, singing to Indra for his grace.

V Agni

1. To him who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him, like the first vessels filled with savoury juice, to Agni let the lauds go forth!
2. Votaries, bounteous givers, deck him with their songs, even as the steed who draws the car.
To both, strong Lord of men! to kith and kin convey the bounties of our wealthy lords!

VI Varuna

1. Hear this my call, O Varuna, and show thy gracious love today:
Desiring help I long for thee!

VII Indra

1. O Hero, with what aid dost thou delight us, with what succour bring,
Riches to those who worship thee?

VIII Indra

1. Indra, for service of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers, in battle-shock we call, Indra that we may win the spoil.
2. With might hath Indra spread out heaven and earth, with power hath indra lighten up the Sun. In Indra are all creatures closely held; in him meet the distilling Soma-drops.

IX Visvakarman

1. Bring, Visvakarman strengthened by oblation, thyself, thy body-'tis thine own-for worship
Let other men around us live in folly here let us have', a rich and liberal patron!

X Soma Pavamana

1. With this his golden splendour purifying him, he with his own allies subdues all enemies. as Sura with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with his praisers he encompasses all forms, with praisers having seven mouths.
2. He moves intelligent directed to the east. The every beauteous car rivals the beams of light, the beautiful celestial car.
Hymns, lauding manly valour, came inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.
3. That treasure of the Panis thou discoveredst. Thou with the Mothers deckest thee in thine abode, with, songs of worship in thine home.
As 'twere from far away is heard the psalm where hymns resound in joy. He, with the triple Dames red-hued, hath won life-power, he, gleaming, hath won vital strength.

XI Pusan

1. Yea, cause our hymn to gain for us cattle and steeds and store of wealth,
That it may help us manfully!

XII Maruts

1. Heroes of real strength, ye mark either the sweat of him who toils,
Or his desire who supplicates.

XIII Visvedevas

1. The Sons of immortality shall listen to our songs of praise,
And be exceeding kind to us.

XIV Heaven and Earth

1. To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure pair! to glorify you both.
2. Ye sanctify each other's form by your own proper strength ye rule:
Further the sacrifice evermore!
3. Promoting and fulfilling, ye, mighty ones, perfect Mitra's law:
Ye sit around our sacrifice.

XV Indra

1. This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest, too, for this our prayer.
2. O hero, Lord of bounties, praised in hymns, may glorious fame and might
Be his who sings the laud to thee
3. Lord of a Hundred Powers, rise up to be our succour in this fight:
In other fights let us agree

XVI Oblations

1. Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
2. The pressing-stones are set at work: the meath is poured into the tank
At the out-shedding of the fount.
3. With reverence they drain the fount that circles with its wheel above.
Exhaustless, with the mouth below.

XVII Indra

1. Let us not tire or be afraid with thee, the mighty, for our friend!
May we see Turvasa and Yadu! thy great deed, O hero, must be glorified.
2. On his left hip the hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, haste, and drink!

XVIII Indra

1. May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have
sung them with their lauds to thee.
2. He, when a thousand Rishis have enhanced his might, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.

XIX Indra

1. Good Lord of wealth is he to whom all Aryas, Dasas here belong.
Directly unto thee, the pious Rusama Paviru, is that wealth brought nigh.
2. In zealous haste the singers have sung forth a song distilling
fatness, rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops.

XX Soma Pavamana

1. Flow to us, Indu, very strong, effused, with wealth of kine and steeds,
And do thou lay above the milk thy radiant hue
2. Lord of the tawny, Indu, thou who art the Gods' most special food,
As friend to friend, for splendour be thou good to men!
3. Drive utterly, far away from us each godless, each voracious; foe;
O Indu, overcome and drive the false afar!

XXI Soma Pavamana.

1. They balm him, balm him over, balm him thoroughly, caress. the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing place cleansing with gold they grasp the animal herein.
2. Sing forth to Pavamana skilled in holy song! the juice is flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like a. playful horse the tawny Steer hath run.
3. Dweller in floods, King, foremost, he displays his might, set among living things as measure of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on car of light, sharing on home with wealth.

BOOK VIII

CHAPTER I

I Agni

1. With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O son of Strength!
2. Whate'er, in this perpetual course, we sacrifice to God and God,
That gift is offered but in thee.
3. May he be our beloved King and excellent sweet-toned Hotar may
We with bright fires be dear to him

II Indra

1. For you from every side we call Indra away from other men
Ours, and none others, may he be!
2. Unclose, our manly hero! thou for ever bounteous, yonder cloud

For us, thou irresistible
3. As the strong bull leads on the herds, he stirs the people with his might,
The ruler irresistible.

III Agni

1. Wonderful, with thy saving help, send us thy bounties, gracious Lord!
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!
2. Prosper our kith and kin with thy protecting powers inviolate, never negligent!
Keep far from us, O Agni, all celestial wrath. and wickedness of godless men!

IV Vishnu

1. What, Vishnu, is the name that thou proclaimest when thou declaredst, I am Sipivishta?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
2. This offering to-day, O Sipivishta, I, skilled in rules, extol, to thee the noble.
Yea, I, the poor and weak, praise thee, the mighty, who dwellest in the realm beyond this region.
3. O Vishnu, unto thee my lips cry Vashat! Let this mine offering, Sipivishta, please thee!
May these my songs of eulogy exalt thee! Do ye preserve us evermore with blessings!

V Vayu, Indra and Vayu

I. Vayu, the bright is offered thee, best of the meath, at morning rites.
Come thou to drink the Soma juice, God, longed for on thy team-drawn car!
2. O Vayu, thou and Indra are meet drinkers of these Soma draughts,
For unto you the drops proceed like waters gathering to the vale.
3. Vayu and Indra, mighty twain, borne on one chariot, Lords of strength,
Come to ouf succour with your steeds, that ye may drink the
Soma juice!

VI Soma Pavamana

1. Then thou, made beautiful by night, enterest into mighty deeds,
When prayers impel the golden-hued to hasten from Vivasvan's place.
2. We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,
That which kine took into their mouths, oF old, and princes take it now.
3. Thy with the ancient psalm have sung to him as he is purified,
And sacred songs which bear the Dames of Gods have supplicated him.

VI Agni

1. With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial Lord of holy rites.
2. May the far-striding Son of Strength, our friend who brings felicity,
Who pours his gifts like rain, be ours
3. From near and far away do thou, the everlasting, evermore
Protect us from the sinful man!

VIII Indra

1. Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!
2. The earth and heaven cling close to thy victorious might, as sire and mother to their child.
When thou attackest Vritra, all the hostile bands shrink and faint, Indra, at thy wrath.

IX Indra

1. The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
2. In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
3. Showing the hidden, he drave forth the cows for the Angirasas,
And Vala he cast headlong down.

X Indra

1. Thou speedest down to succour us this-ever-conquering God of yours,
Him who is drawn to all our songs;
2, The warrior whom none may wound, the Soma-drinker ne'er o'erthrown,
The chieftain of resistless might.
3. O Indra, send us riches, thou omniscient, worthy of our hymns:
Help us in the decisive fray!

XI Indra

1. That lofty power and might of thine, thy strength and thine intelligence,
And thy surpassing thunderbolt, the wish makes keen.
2. O Indra, heaven and earth augment thy manly force and thy renown:
The waters and the mountains stir and urge thee on:
3. Vishnu in the lofty ruling power, Varuna, Mitra sing thy praise:
In thee the Maruts' company have great delight.

XII Agni

1. O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe
2. Wilt thou not, Agni, lend us aid to win the cattle, win the wealth?
Maker of room, make room for us
3. In the great fight cast us not off, Agni, as one who bears a load:
Snatch up the wealth and win it all!

XIII Indra

1. Before his hot displeasure all the peoples, all the men bow down,

As rivers bow them to the sea.
2. Even fiercely-moving Vritra's head he served with his thunderbolt,
His mighty hundred-knotted bolt.
3. That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.

XIV Indra

1. Kind-thoughted is the noble, gladdening, friendly one.
2. Approach, O beauteous hero, this auspicious pair that draws the car!
These two are coming near to us.
3. Bend lowly down, as 'twere, your beads: be stands amid the water-flood,
Pointing with his ten horns the way.

CHAPTER II

I Indra

1. Pressers, blend Soma juice for him, each draugbt most excellent, for him
The brave, the: hero, for his joy!
2. The two stroing bay steeds, voked by prayer, hither shall bring to us our friend,
Indra, song-lover, through our songs.
3. The Vritra-slayer drinks the juice. May he who gives a hundred
aids
Approach, nor stay afar from us!

II Indra

1. Let the drops pass within thee as the rivers flow into the sea
O Indra, naught excelleth thee.
2. 'Thou' wakeful hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.
3. O Indra, Vritra-slayer, let Soma be ready for thy maw, The drops be ready for thy forms!

III Agni

1. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house
2. May this our God, great, limitless, smoke-bannered, excellently bright,
Urge us to holy thought and wealth
3. Like soma rich lord of men, may he, Agni, the banner of the Gods,
Refulgent, hear us through our lauds!

IV Indra

1. Sing this, beside the flowing juice, to him, your hero, much invoked,
To please him as a mighty Bull!

2. He, excellent, withholdeth not his bounteous gift of wealth in kine.
When lie bath listened to our songs.
3. May he with might unclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes!

V Vishnu

1. Through all this world strode Vishnu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.
2. Vishnu, the guardian, he whom none deceiveth, made three steps, thenceforth
Establishing his high decrees.
3. Look ye on Vishnu's works whereby the friend of Indra, close allied,
Hath let his holy ways be seen
4. The princes evermore behold that loftiest place of Vishnu, like
An eye extended through the heavens.
5. This, Vishou's station most sublime, the sages, ever-vigilant,
Lovers of holy song, light up.
6. May the Gods help and favour us out of the place whence Vishnu strode
Over the back and ridge of earth.

VI Indra

1. Let none, no, not thy worshippers, delay thee far away from us!
Even from far away come thou unto our feast, or listen it already here!
2. For here, like rites on honey, those who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.

VII Indra

1. Sung is the song of ancient time: to Indra have ye said the prayer.
They have sung many a Brihati of sacrifice, poured forth the worshipper's many thoughts.
2. Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the draughts of Soma have made Indra glad.

VIII Soma Pavamana

1. For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.
2. Friends, may the princes, ye and we, obtain this most resplendent one,
Gain him who hath the smell of strength, win him whose home is very strength!
3. Him with the fleece they purify, brown, golden-hued, beloved of all.
Who with exhilarating juice flows forth to all the deities.

IX Indra

1. Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!

2. In battles with the foe urge on our mighty ones who give the treasures dear to thee
And may we with our princes, Lord of tawny steeds! pass through all peril, led by thee!

X Indra

1. Come, priest, and of the savoury juice pour forth a yet more gladdening draught!
So is the hero praised who ever prospers us.
3. Indra, whom tawny coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
3. We, seeking glory, have invoked this God of yours, the Lord of wealth,
Who must be magnified by constant sacrifice.

XI Agni

1. Sing praise to him, the Lord of light. The Gods have made the God to be their messenger,
To bear oblation to the Gods.
2. Agni, the bounteous giver, bright with varied flames, laud thou, O singer Sobhari,
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice!

XII Soma Pavamana

1. Expressed by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the press-boards, even as men a fort, goldbued, hast settled in the vats.
2. He beautifies himself through the sheep's long fine wool, the bounteous, like the racing steed,
Even Soma Pavamana who shall be the joy of sages and of holy bards.

XIII Indra

1. Here, verily, yesterday we let the Thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day! Now range you by the glorious one!
2. Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us!

XIV Indra-Agni

1. Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.
2. To Indra and to Agni prayers go forward from the holy task.
Along the path of sacred Law.
3. Indra and Agni, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

XV Indra

1. Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.
2. As a wild elephant rushes on, this way and that way mad with

heat,
None may restrain thee, yet come hither to the draught! Thou, movest mighty in thy power.
3. When he, the terrible, ne'er o'erthrown, stedfast, made ready for the fight--
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

XVI Soma Pavamana

1. The Pavamanas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
2. From heaven, from out the firmament hath PavamAna been effused
Upon the back and ridge of earth.
3. The Pavamanas have been shed, the beautified swift Somadrops,
Driving all enemies afar.

XVII Indra-Agni

I. Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.
2. Indra and Agni, singers skilled in melody hymn you bringing lauds:
I choose you both to bring me food.
3. Together, with one mighty deed, Indra and Agni, ye shook down.
The ninety forts which Dasas held.

XVIII Agni

1. O Child of Strength, to thee whose look is lovely, with oblations we,
O Agni, have poured forth our songs.
2. To thee for shelter are we come, as to the shade from fervent heat,
Agni, who glitterest like gold
3. Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou brakest down the forts.

XIX Agni

1. To give eternal glow, we pray Vaisvanara the holy one, Lord of the light of sacrifice.
2. Who, furthering the light of Law, hath spread himself to meet this work:
He sends the seasons, mighty one.
3. Love of what is and what shall be, Agni, in his beloved forms,
Shines forth alone as sovran Lord.

CHAPTER III

I Agni

1.Wise Agni, in the ancient way, making his body beautiful,
Hath been exalted by the sage.
2. I invocate the Child of Strength, Agni whose glow is bright and pure,

In this well-ordered sacrifice.
3. So, Agni, rich in many friends, with fiery splendour seat thyself.
With Gods upon our sacred grass!

II Soma Pavamana

1. O thou with stones for arms, thy powers, rending the fiends, have raised themselves:
Drive off the foes who compass us
2. Hence conquering with might when car meets car, and when the prize is staked,
With fearless heart will I sing praise.
3. None, evil-minded, may assail this Pavamana's holy laws
Crush him who fain would fight with thee!
4. For Indra to the streams they urge the tawny rapture-dropping steed,
Indu, the bringer of delight.

III Indra

1. Come hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!
2. Vritra's devourer, he who burst the cloud, brake forts, and drave the floods,
Indra, who mounts his chariot at his bay steeds' cry, shatters e'en things that stand most firm.
3. Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

IV Indra

1. Even as the wild bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill!
2. May the drops gladden thee, Lord Indra, and obtain bounty for him who pours the juice!
Soma, shed in the press, thou stolest and didst drink, and hence hast won surpassing might.

V Indra

I. Thou as a God. O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
2. Let not thy bounteous gifts, let not thy saving help all fail us good Lord, at any time!
And measure out to us, thou lover of man-kind, all riches hitherward from men

VI Dawn

I. This Lady, excellent and kind, after her sister shining forth, Daughter of Heaven, hath shown herself.
2. Red, like a mare, and beautiful, holy, the mother of the kine, The Dawn became the Asvins' friend.
3. Yea, and thou art the Asvins', friend the mother of the cows art thou: O Dawn, thou rules over wealth

VII Asvins

1. Now Morning with her earliest light shines forth, dear daughter of the Sky:

High, Asvins, I extol your praise
2. Children of Ocean, mighty ones, discoverers of riches, Gods,
Finders of treasure through our prayer!
3. Your lofty coursers hasten over the everlasting realm, whea your car flies with winged steeds.

VIII Dawn

1. O Dawn who hast a store of wealth, bring unto us that splendid gift
Wherewith we may support children and children's sons
2. Thou radiant Lady of sweet strains, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously
3. O Dawn who hast a store of wealth, yoke red steeds to thy car to-day.
Then bring us all delight and all felicities

IX Asvins

1. O Asvins, wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold!
2. Hither may they who wake at dawn bring, to drink Soma, both the Gods,
Health-givers, wonder-workers, borne on paths of gold!
3. Ye who brought down the hymn from heaven, a light that giveth light to men,
Do ye, O Asvins, bring strength hither unto us!

X Agni

1. I think of Agni who is kind, whom, as their home, the milch-kine seek;
Whom fleet-foot coursers seek as home, and strong enduring, steeds as home.
Bring food to those who sing thy praise!
2. For Agni, God of all mankind, gives the strong courser to theman.
Agni gives ready gear for wealth, he gives the best when he ix pleased.
Bring food to those who sing thy praise!
3. The Agni who is praised as kind, to whom the milch-kine come. in herds,
To whom the racers, swift of foot, to whom our wellborn princes come. Bring food to those who sing thy praise!

XI Dawn

1. O heavenly Dawn, awaken us to ample opulence today,
Even as thou didst waken us with Satyasravas, Vayya's, Son, high-born! delightful with thy steeds!
2. Daughter of heaven, thou dawnedst of Sunitha, Suchadratha's son;
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!
3. So bringing treasure, shine to-day on us, thou daughter, of the Sky,
As on one mightier thou hast dawned, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!

XII Asvins

1. To meet your treasure-bringing car, the car that is most dear to us,

Asvins the Rishi is prepared, your worshipper with, songs of praise. Lovers of sweetness, hear my call
2. Pass, Asvins, over all away. May I obtain you for myself,
Wonderful, with your golden paths, most gracious, bringers of the flood! Lovers of sweetness, hear my call!
3. Come to us, O ye Asvins twain, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, with your store of wealth! Lovers of sweetness, hear my call!

XIII Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames mounting to the vault of heaven.
2. For the Gods' worship hath the priest been wakened: kind Agni hath arisen erect at morning.
Kindled, his radiant might is made apparent, and the great God hath been set free from darkness.
3. When he hath roused the line of his attendants, with the bright milk bright Agni is anointed.
Then is prepared the effectual oblation, which spread in front, with tongues, erect, he drinketh,

XIV Dawn

1. This light is come, amid all lights the fairest: born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birthplace for the morning.
2. The fair, the bright is come with her white offspring to her the Dark one hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.
3. Common, unending is the sisters' pathway: taught by the Gods alternately they travel,
Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.

XV Asvins

1. Agni, the bright face of the Dawns, is shining: the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither, and come unto our brimming warm libation!
2. Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most healthful guards from trouble.
3. Yea, come at milking-time, at early morning, at noon of day, and when the Sun is setting,
By day, at night, with most auspicious favour! Not only now the draught hath drawn the Asvins.

XVI Dawn

1. These Dawns have raised their banner: in the eastern half of middle air they spread abroad their shining light.
Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.
2. Rapidly have the ruddy beams of light shot up: the red cows have they harnessed, easy to be yoked.
The Dawns have made their pathways as in former times: redhued, they have attained refulgent brilliancy.
3. They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

XVII Asvins

1. Agni is wakened: Surya riseth from the earth. Bright Dawn hath opened out the mighty twain with light.
The Asvins have equipped their chariot for the course. God Savitar hath roused the world in sundry ways.
2. When, O ye Asvins, ye equip your mighty car, with fatness and with honey balm, ye twain, our power!
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil!
3. Nigh to us come the Asvins' lauded three wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight: may it bring weal to us, to cattle and to men!

XVIII Soma Pavamana

1. Thy streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of wealth.
2. He, flows beholding on his way all well-beloved sacred lore,
Green-tinted, brandishing his arms.
3. He, when the people deck him like a docile king of elephants,
Sits as a falcon in the wood.
4. So bring thou hitherward to us, Indu, while thou art purified.
All treasures both of heaven and earth!

BOOK IX

CHAPTER I

I Soma Pavamana

1. Forward have flowed the streams of power, of this the mighty one effused,
Of him who waits upon the Gods.
2. The singers praise him with their song, and learned priests adorn the steed
Born as thelight that merits laud.
3. These things thou winnest quickly, while men cleanse thee, Soma, nobly rich!

II Indra

1. This Brahman, comer at the due time, named Indra, is renowned and praised.
2. To thee alone, O Lord of Strength, go, as it were, all songs of praise.
3. Like streams of water on their way, let bounties, Indra, flow from thee!

III Indra

1. Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.
2. Great in thou power and wisdom, strong, with thought that comprehendeth all!
Wide hast thou spread in majesty.
3. Thou very mighty one, whose hands by virtue of thy greatness wield

The golden bolt that beaks its way!

IV Agni

1. He who hath lighted up the joyous castle, wise courser like the steed of cloudy heaven,
Bright like the Sun with hundredfold existence
2. He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,
Best sacrificing Priest where waters gather.
3. Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
The man who brings him gifts hath noble offspring.

V Agni

1. Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse auspicious, with service!
2. For, Agni, thou art now the promoter of strength auspicious,
Lofty sacrifice, power effective.
3. Through these our praises, come thou to meet us, bright as the sunlight,
Agni, kindly with all thy faces!

VI Agni

1. Immortal Jatavedas, thou bright-hued refulgent gift of Dawn.
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
2. For thou art offering-bearer, well-loved messenger, and charioteer of holy rites.
Accordant with the Asvins and with Dawn grant us heroic strength and lofty fame!

VII Indra

1. The old hath waked the young Moon from his slumber who runs his circling course with many round him
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.
2. Strong is the red Bird in his strength, great hero, who from of old bath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
3. Through these Thunderer gained strong manly vigour, through whom he waxed in stren gth to slaughter Vritra;
These who through might of actual operation sprang forth as Gods in course of Law and Order.

VIII Maruts

1. Here is the Soma ready pressed: of this the Maruts, yea, of this
Self-luminous, the Asvins, drink.
2. Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.
3. Yea, Indra, like the Hotar-priest, will in the early morning
drink,

At pleasure, of the milky juice:

IX Surya

1. Verily, Surya, thou art great; truly, Aditya, thou art great.
O most admired for greatness of thy majesty, God, by thy greatn.ess thou art great.
2. Yea, Surya, thou art great in fame: thou evermore, O God, art great.
Thou by thy greatness art the Gods' High-Priest, divine, farspread unconquerable light.

X Indra

1. Come, Lord of rapturous joys, to our libations with thy bay steeds, come
With bay steeds to our flowing juice!
2. Known as best Vritra-slayer erst, as Indra $atakratu, come
With bay steeds to our flowing juice!
3. For, Vritra-slayer, thou art he who drinks these drops of Soma come
With bay steeds to our flowing juice!

XI Indra

1. Bring to the wise, the great, who waxeth mighty your offerings and make ready your devotion.
Go forth to many tribes as man's controller!
2. For Indra the sublime, the far-pervading, have singers generateo prayer and praises;
The sages never violate his statutes.
3. The choirs have established Indra King for ever for victory him, whose anger is resistless:
And for the bays' Lord strengthened those he loveth.

XII Indra

1. If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and, not abandon him to woe.
2. Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even, is no more.

XIII Indra

1. Here thou the call of the juice-drinking press-stone: mark thou the sage's hymn who sings and lauds thee!
Take to thine inmost self these adorations!
2. I know and ne'er forget the hymns and praises of thee, theconqueror, of thy power immortal.
Thy name I ever utter, self-refulgent!
3. Among mankind many are thy libations, and many a time the pious sage invokes thee.
O Maghavan, be not long distant from us!

XIV Indra

1. Sing strength to Indra that shall. set his chariot in the foremost

place!
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encorager! Let the weak bowstrings break upon the bows of our weak mies!
2. Thou didst destroy the Dragon: thou sentest the rivers down to Earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of our weak enemies!
Destroyed be all malignitics and all our enemy's designs!
3. Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth.
Let the weak bowstrings break upon the bows of our weak enemies!

XV Indra

1. Rich be the praiser of one rich and liberal, Lord of days! like thee:
High rank be his who lauds the juice!
2. His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.
3. Give us not, Indra, as a prey unto the scornful or the proud:
Help, mighty one, with power and might!

XVI Indra

1. Come hither, Indra, with thy bays, come thou to Kanva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
2. The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day I have gone to heaven.
3. May the stone bring thee as it speaks, the Soma-stone with ringing voice!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

XVII Soma Pavamana

1. For Indra flow most rich in sweets, O Soma, bringing him delight!
2. Bright, meditating sacred song, these juices have sent Vayu forth.
3. They were sent forth to feast the Gods, like chariots speeding in the race.

XVIII Agni

1. Agni I deem our Hotar priest, munificent wealth-giver, Son of Strength, who knoweth all that is even as the Sage who knoweth all.
Lord of fair rites, a God with form erected turning to the Gods, he when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it grows bright.
2. We, sacrificing, call on the best worshipper thee eldest of Angirasas, singer! with hyrnns, thee, brilliant one! with singers' hymn;
Thee, wandering round, as 'twere the sky, thee who art Hotar-priest of men, whom, Bull with hair of flame, the people must observe, tile people that he speed them on.
3. He with his blazing Power refulgent far and wide, he verily it iswho conquers demon foes, conquers the demons like an axe:
At whose close touch things solid partg and what is stable yields he keeps his ground and flinches

not,like trees. Subduing all from the skilled archer flinches not.

CHAPTER II

I Agni

1. O Agni, strength and fame are thine: thy fires blaze forth on high, O thou refulgent God!
Sage, passing bright, thou givest to the worshipper with power, the wealth that merits laud.
2. With brilliantg purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy mothers, aidest them as son; thou joinest close the earth and heaven.
3. O Jatavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs!
In thee have they heaped viands various, many formed; wealthborn, of wondrous help are they.
4. Agni, spread forth, as ruler, over living things: give wealth, to
us, immortal God!
Thou shinest out from beauty fair to look upon: thou leadest
us to beauteous Power.
5. I laud the Sage, who orders sacrifice, who hath great riches under his control.
Thou givest blest award of good, and plenteous food, thou givest wealth that wins success.
6. The men have set before them, for his favour, Agni, strong, visible to all, the holy.
Thee, Lord divine, with ears to hear, most famous, mens' generations magnify with praise-songs.

II Agni

1. Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice.
2. Thy spark is black and crackling; kindled in due time, O bounteous, it is taken up.
Thou art the dear friend of the mighty Mornings: thou shinest in glimmerings of the night.

III Agni

1. Him, duly coming, as their germ have plants received: this Agni have maternal Waters brought to life.
So, in like manner, do the forest trees and plants bear him within them and produce him evermore.

IV Agni

1. Agni grows bright for Indra: he shines far resplendent in the sky:
He sends forth offspring like a queen.

V Agni

1. The sacred hymns love him who wakes and watches: to him who watches the holy verses.
This Soma saith to him Who wake my dwelling in thy friendship.

VI Agni

1. Agni is watchful, and the Richas love him: Agni is watchful, Sama hymns approach him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

VII Gods

1. Praise to the friends who sit in front! to those seated together,praise
I use the hundred-footed speech speech.
2. I use the hundred-footed speech, I sing what hath a thousand paths,
Gayatra, Trishtup, Jagat hymn.
3. Gayatra, Trishtup, Jagat hymn,the forms united and complete,
Have the Gods made familiar friends.

VIII Agni

1. Agni, is light, light is Agni, Indra is light, light is Indra
Surya is light, light is Surya.
2. O Agni, turn again with strength, turn thou again with food and life:
Save us again from grief and woe!
3. O Agni, turn again with wealth sprinkle thou us from everyside.
With thine own all-supporting stream!

IX Indra

1. If I, O Indra, were like thee, the single ruler over wealth.
My worshipper should be rich in kine.
2. I should be fain, O Lord of power, to strengthen and enrich thesage,
Where I the ford of herds of kine.
3. Thy goodness, Indra, is a cow yielding in plenty kine and steeds.
To worshippers who press the juice.

X The Waters

1. Yea, Waters, ye bring health and bliss: so help ye us to energy.
That we may look on great delight!
2. Give us a portion of the dew, the most auspicious that ye have,
Like mothers in their longing love!
3. For you we gladly go to hirn to whose abode ye speed us on,
And, Waters, give us procreant strength!

XI Vata

1. May Vata breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life!
2. Thou art our father, Vata, yea, thou art our brother and our friend:
So give us strength that we may live!
3. The store of Amrit that laid away yonder, O Vata, in thine home--
Give us strength that we may live!

XII Agni

1. The fleet steed wearing divers forms, the eagle bearing his golden raiment to his birthplace,
Clothed in due season with the light of Surya, red, hath begot the sacrifice in person.
2. Multiform seed he laid in waters, lustre which gathered on the earth and there developed.
In the mid-air establishing his greatness, he cries aloud, seed of the vigorous courser.
3. He hath, enduing thousand robes that suit him, as sacrifice upheld the light of Surya,
Giver of ample gifts in hundreds, thousands, supporter of the heavens, earth's Lord and ruler.

XIII Vena

1. They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
2. Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons:
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us..
3. When as a spark he cometh ilear the ocean, looking with vulture's eye as Law commandeth,
His lustre, joying in its own bright splendour, maketh dear glories in the loftiest region.

CHAPTER III

I Indra

1. Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people.
With eyes that close not, bellowing, sole hero, Indra subdued at once a hundred armies.
2. With him loud-roaring, ever watchful victcr, bold, hard to overthrow, rouser of battle,
Indra. the strong, whose hand bears arrows, conquer, ye heroes, now, now vanquish in the combat!
3. He rules with those who carry shafts and quivers, Indra who with his band brings hosts together,
Foe-conquering strong of arm the Soma-drinker, with mighty bow, shooting with well-laid arrows.

II Brihaspati. Indra

1. Brihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen!
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies!
2, Conspicuous. by thy strength, firm, foremost fighter, mighty and
fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kinewinner, mount thy conquering car, O Indra!
3. Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it--
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage!

III Indra. Brihaspati

1. Piercing with conquering strength the cow-stalls, Indra, pitiless hero with unbounded anger,
Victor in fight, unshaken and resistless--may he protect our armies in our battles!
2. Indra guide these! Brihaspati, and Soma, the guerdon and the sacrifice precede them;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish!
3. Ours be the potent host of mighty Indra, King Varuna the Maruts, and Adityas!
Uplifted is the shout of Gods who conquer, hightninded Gods who cause the worlds to tremble.

IV Indra.Maruts

1. Bristle thou up, O Maghavan, our weapons: excite the spirits, of my warring heroes!
Urge on the strong steed's might, O Vyitra-slayer, and let the din of conquering cars go upward
2. May Indra aid us when our flags are gathered: victorious be ther arrows of our army!
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset!
3. That army of the foemen, O ye Maruts, which, striving in its. mighty strength, approaches,
Hide ye and bury it in pathless darkness that not a man oF them may know the other!

V Agha

1. Bewildering the senses of our foemen, seize thou their bodies, and depart, O Agha!
Attack them, set their hearts on fare with sorrows; so let our foes abide in utter darkness!
2. Advance, O heroes, win the day, May Indra be your sure defence!
Mighty and awful be your arms, that none may wound or injure you!
3. Loosed from the bowstring fly away, thou arrows sharpened by
our prayer!
Go to the foemen, strike them home, and let not one be left alive!

VI Indra and others

1. Let ravens and strong-pinioned birds pursue them: yea, let that army be the food of vultures!
Indra, let none escape, no sin-remover: behind them all let following birds be gathered!
2. This host of foemen Maghavan! that cometh on in warlike show--
Meet it, O Vritra-slayer, thou, Indra, and Agni, with your flames!
3. There where the flights of arrows fall like boys whose locks are yet unshorn.
Even there may Brahmanaspati, may Aditi protect us well, protect us well through all our days!

VII Indra

1. Drive Rakshasas and foes away, break thou in pieces Vritra's jaws:
O Vritra-slaying Indra, quell the foeman's wrath who threatens us!
2. O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury!
3. Strong, ever-youthful are the arms of Indra, fair unassailable, never to be vanquished:
These first let him employ when need hath come on us, wherewith the Asuras' great might was overthrown.

VIII Soma, Varuna

1. Thy vital parts I cover with thine armour: with immortality King Soma clothe thee!
Varuna give thee what is more than ample, and in thy victory may Gods be joyful!
2. Blind, O my foemen, shall ye be, even as headless serpents are
May Indra slay each best of you when Agni's flame hath struck you down!
3. Whoso would kill us, whether he be a stranger foe or one of us,
May all the Gods discomfit him! My nearest, closest mail is prayer, my closest armour and defence.

IX Indra. All-Gods

1. Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us!
2. Gods, may our ears hear that which is auspicious, may our eyes see that which is good, ye holy!
Extolling you with still strong limbs and bodies, may we attain the age by Gods appointed!
3. Illustrious far and wide, may Indra bless us, may Pushan bless us, master of all riches!
May Tarkshya with uninjured fellies bless us! Brihaspati bestow on us his favour! Brihaspati bestow on us his favour!

The Yajur Veda
(Taittiriya Sanhita)
Arthur Berriedale Keith, translator
1914

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THE VEDA OF THE

BLACK YAJUS SCHOOL

entitled

TAITTIRIYA SANHITA

TRANSLATED FROM THE ORIGINAL SANSKRIT

PROSE AND VERSE

BY

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

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3. The Upasads
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2. The Vaisarjana offerings
3. The cutting of the sacrificial post
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Prapathaka 4. The exposition of the Soma sacrifice (*continued*)

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

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4. The Dviratra of the Angirases
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6. The Soma cow
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KANDA I

PRAPATHAKA I

The New and Full Moon Sacrifices

i. 1. 1.

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

i. 1. 2

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

i. 1. 3.

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

i. 1. 4.

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

i. 1. 5.

a Let the god Savitr purify you, with a filter that has no flaw,
with the rays of the bright sun.
b Ye divine waters, that go in front and first purify, forward lead
this sacrifice, place in front the lord of the sacrifice.
c You Indra chose for the contest with Vrtra, ye chose Indra for
the contest with Vrtra.
d Ye are sprinkled.
e I sprinkle you agreeable to Agni, to Agni and Soma.
f Be ye pure for the divine rite, for the sacrifice to the gods.
g The Raksas is shaken off, the evil spirits are shaken off.
h Thou art the skin of Aditi, may the earth' recognize thee [1].
i Thou art the plank' of wood, may the skin of Aditi recognize thee.
k Thou art the body of Agni, loostener of speech.
l I grasp thee for the joy of the gods.
m Thou art the stone of wood.
n Do thou with good labour elaborate this offering for the gods.
o Utter food, utter strength;
p Make ye glorious sounds.
q May we be victorious in contest.
r Thou art increased by the rain.
s May that which is increased by the rain recognize thee.
t The Raksas is cleared away, the evil spirits are cleared away.
u Thou art the share of the Raksases.
v Let the wind separate you.
w Let the god Savitr of golden hands, seize you.

i. 1. 6.

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

1. 1. 7

a Bold art thou, support our prayer.
b O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one, bring hither the fire that

sacrifices to the gods.
c The Raksas is burnt, the evil spirits are burnt.
d Thou art firm; make firm the earth, make life firm, make offspring firm, make his follows subordinate to this sacrificer.
e Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.
f Thou are supporting, make the heaven firm, make the eye [1] firm, make the ear firm, make his fellows, &c.
g Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.
h Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.
i Be ye heated with the heat of the Bhrgus and the Angirases.
k The potsherds which wise men collect for the cauldron, these are in Pusan's guardianship. Lot Indra and Vayu set them free.

i. 1. 8.

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

i. 1. 9.

a I grasp (thee).
b Thou art Indra's right arm with a thousand spikes, a hundred edges.
c Thou art the wind of sharp edge.
d O earth whereon sacrifice is offered to the gods, let me harm not the root of thy plant.
e Araru is smitten away from the earth.
f Go to the fold where the cattle are.
g May heaven rain for thee.
h O god Savitr, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thence let him not free.
i Araru is smitten away from the earth, the place of sacrifice.

k Go to the fold [1] where the cattle are.
l May heaven rain for thee.
m O god Savitr &c.
n Araru is smitten away from the earth, he that sacrifices not to the gods.
o Go to the fold where the cattle are.
p May heaven rain for thee.
q O god Savitr, &c. [2]
r Let not Araru mount the sky for thee.
s Let the Vasus grasp thee with the Gayatri metre, let the Rudras grasp thee with the Tristubb. metre, let the Adityas grasp thee with the Jagati metre.
t On the impulse of the god Savitr wise ones perform the rite.
u Thou art the right, thou art the seat of right, thou art the glory of right.
v Thou art the holder, thou art the self-holder.
w Thou art broad, and wealthy art thou.
x Before the cruel foe slips away, O glorious one,
Taking up the earth, with plenteous drops,
The earth which they place in the moon by their offerings,
Which wise men use to guide them in the sacrifice.

i. 1. 10.

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

n Be thou (good) for every sacrifice, for the gods, for every prayer.
o Thou art the shining, the radiance, the brilliance.
p May the god Savitr purify you
With a flawless strainer,
With the rays of the bright sun.
q I grasp thee shining in the shining, for every sacrifice, for the gods, for every prayer.
r I grasp thee radiance in the radiance, thee resplendent in the resplendence for every sacrifice, for the gods, for every prayer.

i. 1. 11.

a Thou I art a black deer, living in the lair, to Agni thee, hail!
b Thou art the altar, to the strew thee, hail!
c Thou art the strew,' to the ladles thee, hail
d To the sky thee, to the atmosphere thee, to the earth thee!
e Be thou refreshment to the fathers, strength to those that sit on
the strew.
f With strength go ye to the earth.
g Thou art the hair-knot of Visnu.
h Soft as wool I strew thee, offering a good seat to the gods.
i Thou art the Gandharva, Viçvavasu (possessing all wealth), the fence of the sacrificer from every attacker, praised and to be praised.
k Thou art the right arm of Indra, the fence of the sacrificer, praised and to be praised.
l May Mitra and Varuna lay thee around in the north with firm law, thou art the fence of the sacrificer, praised and to be praised.
m May the sun in the east protect thee from all evil.
n May we kindle thee, O wise one,
That dost invite to the sacrifice, the radiant one,
O Agni, thee that art mighty at the sacrifice.
o Ye two are the props of the people.
p Sit on the seat of the Vasus, Rudras, Adityas.
q Thou art named *juhu*, *upabhrt*, *dhruva*, loving the ghee, sit on thy dear seat with thy dear name.
r These have sat down in the world of good action.
s Protect them, O Visnu.
t Protect the sacrifice, protect the lord of the sacrifice, protect me that conduct the sacrifice.

i. 1. 12.

a Thou art the world, be extended.
b O Agni, sacrificer, this reverence.
c O *juhu*, come hither, Agni summons thee for the sacrifice to the gods.
d O *upabhrt*, come hither, the god Savitr summons thee for the sacrifice
to the gods.
e O Agni and Visnu, let me not step down upon you.
f Be ye parted, consume me not.
g Make ye a place for me, ye place-makers.

h Thou art the abode of Visnu.
i Hence Indra wrought mighty deeds.'
k Great, grasping the sky, imperishable.
1 The sacrifice of the lord of the sacrifice is undisturbed.
m Offered to Indra, hail!
n Great light.
o Guard me, O Agni, from misfortune, place me in good fortune.
p Thou art the head of Makha, be light united with light.

i. 1. 13.

a With the impulse of strength,
With elevation he hath lifted me up;
Then Indra hath made my enemies
Humble by depression.
b The gods have increased my prayer.
What is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.
c To the Vasus thee, to the Rudras thee, to the Adityas thee!
d Licking the anointed lot the birds go asunder.
e May I not brush offispring and the organ.
f Swell, ye waters and plants.
g Ye are the spotted steeds of the Maruts.
h Fare to the sky [1], thence bring us rain.
i Guardian of life art thou, O Agni, guard my life.
k Guardian of the eye art thou, O Agni, guard my eye.
I Thou art the secure one.
m The fence which thou didst put round thee
When thou wast beset by the Panis, O god Agni,
That do I bring here to thee that thou mayst rejoice in it,
That it be not removed from thee.
n Go ye two to the place of the gods.
o Ye are sharers in the remains (of the oblation), well nourished, mighty
Ye gods that are on the *prastara* and sit on the strew [2].
Accepting this supplication, do ye all,
Seated on this strew enjoy yourselves.
p I set thee in the seat of Agni whose abode is secure.
q For goodwill, O ye two with goodwill, place me in goodwill.
r Guard ye the yoke-horses at the yoke.
s O Agni, with life unhurt, with not-cool body, guard me this day from the sky, guard from bondage, guard from error in sacrifice, guard from evil food, guard from ill deed.
t Make our food free from poison, the lap pleasant to sit in; hail!
u O ye gods that know the way, knowing the way, go ye the way.
v O lord of mind, this sacrifice for us place among the gods, O god,
hail! in speech, hail! in the wind, hail!

i. 1. 14.

a Ye twain shall be summoned, O Indra and Agni.
Ye twain shall rejoice together in the offering.
You both givers of food and riches,
You both I summon for the winning of strength.
b For I have heard that ye both are more generous
Than a worthless son-in-law or a wife's brother.
So with the offering of Soma I make for you,
O 1ndra and Agni, a new hymn of praise;
c O Indra and Agni, ninety forts
Of which the Dasas were lords ye overtbrew
Together in one deed.
d This pure new-born hymn of praise this day,
O Indra and Agni, slayers of Vrtra, accept with joy [1].
For on you both I call that are ready to listen,
You that are ever readiest to give strength to the eager.
e We thee, O lord of the path,
As a chariot to win the prize,
Have yoked for our prayer, O Pusan.
f Lord of each way with eloquence;
Driven by love he went to Arka;
May he give us the comfort of gold,
May Pusan further our every prayer.
g By the lord of the field
As by a friend may we win
What nourishes our kine and horses;
May he be [2] favourable to such as we are.
h O lord of the field, the honey-bearing wave,
As a cow milk, so for us milk;
May the lords of right graciously accord us
That which drops honey and is well purified like ghee.
i O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Keep away from us the sin that makes us wander;
We will accord to thee most abundant honour.
k We have come to the path of the gods
To accomplish that which we have power to do;
Let wise Agni sacrifice [3], let him be Hotr
Let him arrange the offerings him the seasons.
l What carrieth best is for Agni;
Sing aloud, O thou of brilliant radiance.
From thee wealth, like a cow,
From thee strength riseth forth.
m O Agni, once more lead us

With thy favour over every trouble.
Be a broad, thick, wide fortress for us,
Health and wealth for our children and descendants.
Thou, O Agni, art the guardian of law,
Among the gods and mortals;
Thou art to be invoked at the sacrifices.
o If laws of you wise ones, O gods,
In our ignorance we transgress,
May Agni make good all that,
He that knoweth the seasons wherein he may satisfy the gods.

PRAPATHAKA II

The Soma Sacrifice

i. 2. 1.

a May I the waters wet (thee) for life,
For length of days, for glory.
b O plant, protect him.
c Axe, hurt him not.
d Obedient to the gods I shear these.
e With success may I reach further days.
f Let the waters, the mothers, purify us,
With ghee let those that purify our ghee purify us,
Let them bear from us all pollution,
Forth from these waters do I come bright, in purity.
g Thou art the body of Soma, guard my body.
h Thou art the milk of the great ones, thou art the giver of splendour; splendour [1] place in me.
i Thou art the pupil of Vrtra's eye, thou art the guardian of the eye, guard my eye.
k Let the lord of thought purify thee, let the lord of speech purify thee, let the god Savitr purify thee
With the flawless purifier,
With the rays of the bright sun.
l O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to accomplish.
m We approach you, O gods,
Ye that have true ordinances at the sacrifice
What O gods ye can assent to,
For that we ask you, O holy ones.'
n Indra and Agni, heaven and earth, waters, plants.
o Thou art the lord of consecrations, guard me that am here.

i. 2. 2.

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

i. 2. 3.

a The thought divine we meditate,
Merciful, for our help,
That giveth glory, and carrieth the sacrifice.
May it guide us safely according as we will.
b The gods, mind-born, mind-using,
The wise, the sons of wisdom,
May they guard us, may they protect us,
To them honour! to them hail!
c O Agni, be thou wakeful;
Let us be glad;
Guard us to prosperity;
Grant to us to wake again.
d Thou, O Agni, art the guardian of vows,
Among the gods and men.
Thou [1] art to be invoked at our sacrifices.
e All the gods have surrounded me,
Pusan with gain, Soma with a gift,

The god Savitr the giver of brightness.
f O Soma, give so much, and bear more hither.
g May he that filleth never miss of fullness. Let me not be parted with life.
h Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment. Thou art a cow; be for my enjoyment. Thou art a horse; be for my enjoyment [2]. Thou art a goat; be for my enjoyment. Thou art a ram; be for my enjoyment.
i To Vayu thee; to Varuna thee; to Nirrti thee; to Rudra thee!
k O divine waters, son of the waters, the stream
Fit for oblation, mighty, most exhilarating,
That stream of yours may I not step upon.
l Along an unbroken web of earth may I go.
m From good to better do thou advance.
n May Brhaspati be thy leader;
Then set him free, on the chosen spot of earth;
Drive afar the foes with all thy strength.
o We have come to the place on earth for sacrifice to the gods,
Wherein aforetime all the gods rejoiced.
Accomplishing (the rite) with Rc, Saman, and Yajus,
Let us rejoice in fullness of wealth, in sustenance.

i. 2. 4.

a This is thy body, O pure one. This is thy splendour. With it be united. Win brightness.
b Thou art the strong, grasped by mind, acceptable to Visnu.
c In the impulse of thee, of true impulse, may I win a support for my speech. Hail!
d Thou art pure, thou art nectar, thou art the sacrifice for all the gods.
e I have mounted the eye of the sun.
The pupil of the eye of Agni,
When thou goest with thy steeds,
Blazing with the wise.
f Thou art thought, thou art mind, thou art meditation, thou art the gift (to the priests) [1], thou art of the sacrifice, thou art of kingly power, thou art Aditi, double-headed.
g Be thou successful for us in going, successful in returning.
h May Mitra bind thee by the foot.
i May Pusan guard the ways,
k For Indra, the overseer!
l May thy mother approve thee, thy father, thy brother sprung of the same womb, thy friend in the herd.
m Go, goddess, to the god, to Soma for Indra's sake.
n May Rudra guide thee hither in the path of Mitra.
o Hail! Return with Soma as thy comrade, with wealth.

i. 2. 5.

a Thou art a Vasvi, thou art a Rudra, thou art Aditi, thou art an Aditya, thou art Çukra, thou art Candra.
b May Brhaspati make thee rejoice in happiness. May Rudra with the Vasus be favourable to thee.
c I pour thee on the head of the earth, on the place of sacrifice,

on the abode of the offering, rich in ghee; hail!
d The Raksas is enclosed, the evil spirits are enclosed. Thus I cut the neck of the Raksas.
e Thus I cut the neck of him who hates us and whom we hate [1].
f With us be wealth, with thee be wealth, thine be wealth.
g Gaze, O goddess, together with the goddess Urvaçi.
h Let me attend on thee, with Tvastr's aid; rich in seed, bearing seed, may I find a hero in thy presence.
i May I not be separated from abundance of wealth.

i. 2. 6.

a Let thy shoot be joined with shoot, joint with joint, let thy scent further desire, let thy savour which falls not cause rejoicing. Thou art a home dweller, thy libation is bright.
b Unto that god, Savitr, within the two bowls,
The sage, I sing, him of true impulse,
The bestower of treasures, unto tile wise friend;
He at whose impulse the resplendent light shone high,
The golden-banded sage hath measured the heaven with his form.
c For offspring thee! For expiration thee! For cross-breathing thee! Breathe thou after offspring. Let offspring breathe after thee.

i. 2. 7.

a I buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow.
b With us be the gold.
c Thou art the bodily form of penance, Prajapati's kind, I buy (Soma) with the last offspring of thee that bast a thousandfold prosperity.
d With us be union with thee; with me let thy wealth abide.
e With us be light, darkness be on the Soma-seller.
f Come as a friend to us, creating firm friendships.
g Enter the right thigh of Indra, glad the glad, tender the tender.
h O Svana, Bhraja, Anghari, Bambhari, Hasta, Suhasta, and Krçanu, here are your wages for Soma; guard them, let them not fail you.

i. 2. 8.

a Up with life, with fair life,
Up with the sap of plants,
Up with the force of Parjanya,
Up have I arisen along with the immortals.
b Fare along the wide atmosphere.
c Thou art the seat of Aditi.
d Sit on the seat of Aditi.
e The bull hath stablished the sky, the atmosphere;
Hath meted the breadth of the earth;
Hath set him in all worlds as king.

All these are Varuna's ordinances.
f He hath stretched out the sky over the woods;
He hath placed strength in horses, milk in kine;
Varuna hath set skill in the heart [1], Agni in dwellings,
The sun in the sky, the Soma on the hill.
g Thee, all-knowing god,
Thy rays bear upwards,
The sun for all to see.
h Come hither, ye oxen, strong to bear the yoke,
Tearless, slaying not man, furthering the prayer.
i Thou art the pillar of Varuna.
k Thou art the prop of Varuna's pillar.
I Varuna's noose is tied.

i. 2. 9.

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

i. 2. 10.

a Thou art the hospitality of Agni. For Visnu thee! Thou art the hospitality of Soma. For Visnu thee! Thou art the hospitality of the stranger. For Visnu thee! For Agni thee, giver of wealth, for Visnu thee; for the eagle, bringer of the Soma, thee, for Visnu thee!
b Thy powers which they honour with oblation,
May they all envelop the sacrifice!
Giver of wealth, impeller, rich in heroes,
Slaying not heroes, O Soma, enter the dwellings.
c Thou art the seat of Aditi; sit on the seat of Aditi [1].
d Thou art Varuna who guardeth law; thou art of Varuna.

e Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.
f For him who rushes on I seize thee; for him who rushes around I seize thee; for Tanunapat I seize thee; for the mighty I seize thee; for the mightiest in strength I seize thee.
g Thou art unapproached, the unapproachable might of the gods, guarding from imprecations, impervious to imprecations.
h May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth. Place me in good fortune.

i. 2. 11.

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

i. 2. 12.

a Thou I art the abode of riches for me; thou art the resort of the afflicted for me; protect me when in want; protect me when afflicted.
b May Agni, named Nabhas, know (thee).
c Agni Angiras, thou who art in this earth, come with the name of Ayus. Whatsoever unapproached, holy name is thine, [1] therewith I take thee up.
d Agni Angiras, thou who art in the second (the third) earth, come with the name of Ayus. Whatever inviolate, holy name is thine, therewith I take thee up.
e Thou art a lioness; thou art a buffalo.
f Extend wide; let the lord of the sacrifice extend wide for thee.
g Thou art firm.
h Be pure for the gods; be bright for the gods.
i May the cry of Indra guard thee in front with the Vasus; may the swift of mind guard thee on the right with the Pitrs; may the wise one guard thee behind with the Rudras; may Viçvakarman guard thee on the left with the Adityas.
k Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail! Thou art a lioness, [2] bestowing increase of wealth; hail! Thou art a lioness, winning (the favour of) the Adityas hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!
l To beings thee!

m Thou containest all life, strengthen the earth; thou restest firm, strengthen the atmosphere; thou restest inviolable, strengthen the heaven.
n Thou art the ashes of Agni; thou art the rubble of Agni.

i. 2. 13.

a They yoke their minds, and yoke their thoughts,
The priests of the mighty wise priest;
He alone, who knows the way, ordains their priestly functions;
Great is the praise of the god Savitr.
b With fair voice, O god, do thou address the dwelling.
c Ye two, famed among the gods, make proclamation among the gods.
d For us be born a hero of great deeds,
On whom we may all depend,
Who shall be ruler over many.
e Over this Visnu strode;
Thrice did he set down his foot;
(All) is gathered [1] in its dust.
f So then be ye two rich in food, in cows,
In good grass, ye that are famous, for man
These two firmaments Visnu held asunder;
He holdeth the earth on all sides with pegs.
g Come ye two then forward, ordaining the offering; bring upward the sacrifice; do not falter; there rest on the height of the earth.
h From the sky, O Visnu, or from the earth,
Or from the great (sky), or from the atmosphere,
Fill thy hands with many good things,
Give to us [2] from right and from left.
i I shall proclaim the mighty deeds of Visnu
Who meted out the spaces of the earth,
Who established the highest abode,
Stepping thrice, the far-goer.
k Thou art the forehead of Visnu; thou art the back of Visvu.
I Ye two are the corners' of Visnu's mouth.
m Thou art the thread of Visnu.
n Thou art the fixed point of Visnu.
o Thou art of Vishu; to Visnu thee!

i. 2. 14.

a Put forth thy strength like a spreading net;
Come like a mighty king with thy retainers;
Hurling thy swift net thou shootest arrows;
Pierce the Raksases with thy keenest (darts).
b Swiftly thy whirling flames descend;
bring upward Follow them, glowing in thy fury;

Thy heat, O Agni, thy winged (flames) with thy tongue,
Unfettered, on all sides spread thy firebrands.
c Send forth thy spies, swiftest in thy motion;
Be an unfailing guardian to this folk,
From him who afar plans evil [1], from him who near;
O Agni let no trouble from thee overwhelm us.
d Arise, O Agni; spread thyself out;
Burn up our foes, O thou of keen dart;
Him who hath wrought evil for us, O blazing one,
Do thou consume utterly like dry stubble.
e Arise; drive from us (our foes);
Reveal thy heavenly strength, O Agni,
Slacken the strung (weapon) of the demon-driven;
Crush our foes, kin or not kin.
f He knows thy [2] loving kindliness, O most youthful one,
Who hath given furtherance to this devotion;
All happy days for him, glory, and wealth
--Opening the doors of the miser--he hath revealed.'
g Let him, O Agni, be fortunate and munificent,
Who with constant oblation, who with praise,
Seeks to delight thee in his life in his house;
May all days be happy for him; be that the will.
h I praise thy loving kindness; loud sounding (thou singest) a reply;
Let this song of mine, beloved of thee, sing with thee [3]
With good steeds and fair chariots may we adorn thee;
Maintain for us the lordly power as the days go by.
i Here let each serve thee readily,
That shinest in the darkness, as the days go by;
Happy and joyous may we attend thee
That dost surpass the glories of men.'
k He who with good steeds and rich in gold
Approacheth thee, O Agni, with a rich chariot,
His protector thou art, the comrade of him
Who duly offereth thee glad reception.
l The great I overcome [4] through kinship and my songs;
That hath descended to me from Gotama, my sire;
Pay heed to this song of ours,
O Hotr, most youthful, skilful, friend of the house.
m Sleepless, speedy, propitious,
Unwearied, never hostile, unexhausted,
May thy guardians, O Agni, taking their places here united,
Protect us, O wise one.
n In Thy guardians, O Agni, who seeing,
Guarded from ill the blind Mamateya,
He of all wisdom guarded these kindly ones;
The foes that were fain to deceive could not [5] deceive.

o In unison with thee, aided by thee,
Under thy leadership, let us gain strength;
Fulfil both our desires, O truthful one;
Perform it forthwith, O fearless one.
p With this fuel, O Agni, will we serve thee;
Accept the song of praise recited for thee;
Burn those that revile, the Raksases; guard us,
From the foe, the reviler, O rich in friends, from blame.
I touch the steed that slayeth the Raksases;
I go for shelter to the friend most spreading;
May Agni, enkindled with our offerings, sharpening (his dart)
Guard us by day, [6] from harm and by night.
r With great radiance Agni shineth;
All things doth he reveal by his might;
He overcometh godless and malign enchantments
He sharpeneth his horns to pierce the Raksas.
s Let the roarings of Agni rise to the heaven,
Sharp weapons to slay the Raksas;
In the carouse his radiance bursteth forth
The godless assailers cannot restrain him.

PRAPATHAKA III

The Victim for Agni and Soma

i. 3. 1.

a On the impulse of the god Savity, with the arms of the Açvins, with the hands of Pusan, I take thee; thou art the spade, thou art the
woman.
b The Raksas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the Raksas.
c He who hates us and whom we hate, here do I cut off his neck.
d To sky thee, to atmosphere thee, to earth thee!
e Pure be the world where the Pitrs sit.
f Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.
g Thou art the seat of the Pitrs.
h Support the sky, fill the atmosphere, make firm the earth.
i May Dyutana Maruta set thee up according to the established law of Mitra and Varuna.
k Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.
l Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.
m With ghee, O sky and earth, be filled.
n Thou art the seat of Indra, the shade of all folk.
o May these our songs, O lover of song,
Encompass thee on all sides,

Strengthening thee whose life is strong;
May they be dear delights.
p Thou art the string of Indra; thou art the fixed point of Indra.
q Thou art of Indra.
r To Indra thee!

i. 3. 2.

a I dig those which slay the Raksas, which slay the spell, which
are of Visnu.
b Here do I cast out the spell which an equal or an unequal hath
buried against us.
c Here do I overthrow him who equal or unequal is ill-disposed to us.
d The spell is overcome by the Gayatri metre.
e What is here? Good. Let it be ours.
f Thou art Viraj, slaying our rivals; thou art Samraj, slaying our foes; thou art Svaraj, slaying the enemy; thou art Viçvaraj, slayer of all destructive things [1].
g I sprinkle those which slay the Raksas, which slay the spell, and which are of Visnu.
h I pour down those which slay the Raksas, which slay the spell, and which are of Visnu.
i Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.
k I bestrew those which slay the Raksas, which slay the spell, and which are of Visnu.
l I pour the libation over those which slay the Raksas, which slay the spell, and which are of Visnu.
m I lay down the two Which slay the Raksas, which slay the spell, and which are of Visnu.
n I surround the two which slay the Raksas, which slay the spell, and which are of Visnu.
o I bestrew the two which slay the Raksas, which slay the spell, and which are of Visnu.
p The two which slay the Raksas, which slay the spell, and which are of Visnu.
q Thou art great, with a great pressing stone; call forth to Indra with a great voice.

i. 3. 3.

a Thou I art the expanding, the carrier.
b Thou art the bearer which carrieth the offering.
c Thou art the savoury, the wise.
d Thou art Tutha, the all-knower.
e Thou art Uçij, the wise.
f Thou art Anghari, Bamhhari.
g Thou art the seeker of aid, the worshipper.
h Thou art the bright, the Marjaliya.
i Thou art the king, Kyçanu.
k Thou art the purifying, around which men must sit.
1 Thou art the impetuous, the cloudy.
m Thou art the untouched, the preparer of the offering.
n Thou art be whose home is right, whose light is the heaven.
o Thou art be whose light is the Brahman, whose home is the heaven.
p Thou art the goat with one foot.
q Thou art the dragon of the deep.

r With thy dread countenance guard me, Agni; content me; hurt me not.

i. 3. 4.

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

i. 3. 5.

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

i. 3. 6.

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

i. 3. 7.

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

be ye two auspicious to-day with us.
p The fire moveth entering into the fire,
The son of the Rsis, the overlord he;
With the cry of Hail! I offer to thee with devotion;
Do thou not spoil the share of the gods.

i. 3. 8.

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

i. 3. 9.

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

q Hail! go to Urdhvanabhas, offspring of the Maruts.

i. 3. 10.

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

i. 3. 11.

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

i. 3. 12.

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

d Be watchful over the sacrifice.

i. 3. 13.

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

i. 3. 14.

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

In thee, O many-faced sacrificer [2],
Morning and evening, the sacrificers place their treasures,
In whom, purifying, good things are placed, even as the heaven and earth (support) all beings.
q To thee, best of Angirases,
All folk with fair dwellings severally,
O Agni, have turned to gain their wish.
h May we win by thy help, O Agni, our wish,
Wealth with fair offspring, O wealthy one:
May we win booty, seeking for booty;
May we win, O deathless, undying glory.
i O Agni, of the Bharatas, youngest,
Bear to us excellent, glorious wealth, [3]
O bright one, wealth which many desire.
k White robed is he, thundering, standing in the firmament.
Youngest, with loud-sounding immortal ones,
Who, purifying, most manifold,
Agni, marcheth devouring many broad (forests).
l May he give thee life on every side,
Agni here, the desirable.
Let thy breath come back to thee;
I drive away the disease from thee.
m Giving life, O Agni, rejoicing in the oblation
Be thou faced with ghee, and with birthplace of ghee
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son [4], do thou protect him.
n To thee, the eager one,
O knower of all, O active one,
Agni, I offer this fair praise.
o From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly;
The pious man singeth of him, the undying, as he kindleth him.
p Pure, O purifying one, to be lauded,
O Agni, mightily thou shinest,
To whom offering is made with ghee.
q Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength [5],
What time prolific Dyaus begat him.
r What time his glory urged the lord to strength,
Then (did) Dyaus (let) the pure seed be sprinkled openly;
Agni begot the host, the blameless, the youthful,
The worshipping, and gave it impulse.
s He (flourishes) with keener mind, aided by thee.
O giver! give (us wealth) in good offspring;
O Agni, may we enjoy wealth richest in heroes;

(Wealth) that is excellent, uttering praises to thee.,'
t O Agni, bring us strong wealth,
By the force of thy glory,
That is above [6] all men
And openly prevaileth in contests for booty.
u O Agni, mighty one, bring to us
That wealth which prevaileth in contests;
For thou art true, wondrous,
The giver of booty of kine.
v To Agni let us make service with hymns,
Who feedeth on bull and cow,
The disposer, backed with Soma.
w For thou art, O son, a singer, seated at the feast;
Agni made at birth a path and food;
Do thou, O giver of strength, bestow strength upon us;
Be victorious like a king; thou rulest within without a foe.
x O Agni, thou purifiest life [7];
Do thou give food and strength to us;
Far away drive ill-fortune.
y O Agni, good worker, purify for us
Glory in good heroes;
Giving increase and wealth to me.
z O Agni the purifying, with thy light,
0 god, with thy pleasant tongue,
Bring hither the gods and sacrifice.
aa Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
bb Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity, when offering is made.
cc O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.

PRAPATHAKA IV

The Soma Cups

i. 4. 1.

a I take thee. Thou art the stone which maketh the sacrifice for the gods; make this sacrifice deep, with thy highest edge, (make) the Soma well pressed for Indra, rich in sweetness, in milk, bringing rain.
b To Indra, slayer of Vrtra, thee! To Indra, conqueror of Vrtra, thee! To Indra, slayer of foes, thee! To Indra with the Adityas, thee! To Indra with the all-gods, thee!

c Ye are savoury, conquerors of Vrtra, delightful through your gifts, spouses of immortality,
Do ye, O goddesses, place this sacrifice among the gods
Do ye, invoked, drink the Soma;
Invoked by you [1] let Soma drink.
d With thy light which is in the sky, on the earth, in the broad atmosphere, do thou for this sacrificer spread wealth broadly; be favour able to the giver.
c Ye Dhisanas, that are strong, be strengthened; gather strength, and give me strength; let me not harm you, harm me not.
f Forward, backward, upward, downward, let these quarters speed to you; O mother, come forth.
g Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma, hail!

1 4. 2.

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

i. 4. 3.

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

i. 4. 4.

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

For the drops desire you.
d Thou art taken with a support; to Indra and Vayu thee! This is
thy birthplace; to the comrades thee!

i. 4. 5.

a This Soma is pressed for you, O Mitra and Varuna,
Who prosper holy order;
Hearken ye now to my supplication.
b Thou art taken with a support; to Mitra and Varuna thee! This is
thy birthplace; to the righteous thee!

i. 4. 6.

a That I whip of yours which is rich in sweetness
And full of mercy, O Açvins,
With that touch the sacrifice.
b Thou art taken with a support; to the Açvins thee! This is thy birthplace; to the sweet thee!

i. 4. 7.

a Ye that yoke early be unloosed
O Açvins, come ye hither,
To drink this Soma.
b Thou art taken with a support; to the Açvins thee! This is thy
birthplace; to the Açvins thee!

i. 4. 8.

a Vena hath stirred those born of Prçni,
He enveloped in light, in the expanse of the welkin;
Him in the meeting-place of the waters, of the sun,
Like a child, the priests tend with their songs.
b Thou art taken with a support; to Çanda thee! This is thy birthplace; guard the folk.

i. 4. 9.

a Him, as aforetime, as of old, as always, as now,
The prince, who hath his seat on the strew and knoweth the heaven,
The favouring, the strong, thou milkest with thy speech,
The swift who is victor in those among whom thou dost wax.
b Thou art taken with a support; to Marka thee! This is thy birth.
place; guard offspring.

i. 4. 10.

a Ye gods that are eleven in the sky,
Eleven on the earth,
Who sit mightily in the waters, eleven in number,
Do ye accept this saerifice.
b Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the All-gods thee!

i. 4. 11.

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

i. 4. 12.

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

i. 4. 13.

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

i. 4. 14.

a Thou art Madhu and Madhava; thou art Çukra and Çuci; thou art Nabha and Nabbasya; thou art Isa and Urja; thou art Saha and Sahasya; thou art Tapa and Tapasya.
b Thou art taken with a support.

c Thou art Samsarpa.
d To Anhaspatva thee!

i. 4. 15.

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

i. 4. 16.

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

i. 4. 17.

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

i. 4. 18.

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

i. 4. 19.

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

i. 4. 20.

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

i. 4. 21.

a Great is Indra, manfully controlling men,
Unfailing in strength, of double force;
Towards us for strength doth he wax;
Broad and wide hath he been adorned by the offerers.
b Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 22.

a Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.
b Thou art taken with a support; to the Adityas thee!
c At no time art thou heedless,
But dost guard the two generations;
The pressing is thy strength, O fourth Aditya
The ambrosia is ready in the sky.
d The sacrificer seeketh the favour of the gods;
Be ye kindly, O Adityas;
May thy lovingkindness come hither,
That it may the more free us from affliction.
e O bright Aditya, this is thy Soma drink,
Delight in it, have gladness in it; may we that gladden thee have gladness;
With the rain of the sky I mix thee.

i. 4. 23.

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

i. 4. 24.

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

i. 4. 25.

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

i. 4. 26.

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

i. 4. 27.

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

i. 4. 28.

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

i. 4. 29.

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

i. 4. 30.

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

i. 4. 31.

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

i. 4. 32.

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

i. 4. 33.

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

i. 4. 34.

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

i. 4. 35.

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

i. 4. 36.

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

i. 4. 37.

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

i. 4. 38.

a Indra his two steeds bear,
Him of unequalled strength,
To the praises of the Rsis and the sacrifice of men.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 39.

a The Soma hath been pressed for thee O Indra;
O most strong, O impetuous one, come hither;
Let power encompass thee,
Even as the sun encompasses the atmosphere with its rays.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 40.

a Earth, covering all,
Hath placed thee in her lap;
Be gentle and rest kindly on him
Grant him protection, extending wide.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the

Sodaçin thee!

i. 4. 41.

a Great is Indra of the Sodaçin,
With the bolt in his arm, may he grant protection;
May the bountiful give us prosperity,
May he smite him who hateth us.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

i. 4. 42.

a In unison and in fellowship with the Maruts, Indra,
Drink the Soma, O slayer of Vrtra, O hero, O wise one;
Slay our foes, drive away the enemies,
And thus make for us on all sides security.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to Indra of the Sodaçin thee!

The Daksina Offerings

i. 4. 43.

a His rays bear up the god
Who knoweth all,
The sun for all to see.
b The radiant countenance of the gods hath risen,
The eye of Mitra, Varuna, Agni;
He hath filled the sky and earth and atmosphere;
The sun is the self of all that moveth and standeth.
c O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Drive from us the sin that maketh us wander;
We will accord to thee most abundant honour.
d Go to the sky, fly to heaven.
c With my form [1] I approach your form; with my age your age.
f May Tutha, all knowing, allot to you in the highest firmament.
g This gift of thine, Agni, cometh, impelled by the Soma.
h Lead it by the path of Mitra.
i Go ye on by the path of holy order, of brilliant gifts,
Leading prosperity by the path of the sacrifice.
k May I win a Brahman to-day, a seer and sprung from seers, of (famous) father and grandfather, fit for the sacrificial gift.
l Gaze on the heaven, gaze on the atmosphere.
m Join those in the seat.

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

i. 4. 44.

a May Dhatr the giver, may Savitr, rejoice in this,
Prajapati, the lord of treasures, and Agni, for our sake;
May Tvastr, Visnu, accord generously
Wealth with offspring to the sacrificer.
b O Indra, unite us in heart, with cattle,
O bountiful one, with generous ones, with prosperity;
With the holy power that is made by the gods,
With loving kindness of the gods to whom sacrifice is made.
c With glory, with milk, with ourselves,
Are we united, with auspicious hearts;
May Tvastr make fortune for us [1];
May he set right whatever is amiss in our bodies.
d In that to-day, O Agni, we choose thee
As Hotr as our sacrifice proceeded,
Prosperously hast thou sacrificed,
Prosperously hast thou laboured;
Come wise and foreseeing one to the sacrifice.
e With Hail! to you, O gods, have we made this seat,
Ye who have come hither rejoicing in this as the pressing;
When ye have eaten and drunken,
Ye all, give to us, wealthy ones, wealth.
f The gods whom eager thou didst bring hither, O god,
Them [2], O Agni, do thou incite in their own abode;
Bearing and bringing oblations,
The rich draught, do ye mount the sky.
g O sacrifice, go to the sacrifice; go to the lord of the sacrifice; go to thine own birthplace; hail!
h This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes; hail!
i Ye gods that find the way, finding the way, go on the way.
k O lord of mind, place this sacrifice, O god, for us among the gods, hail! or speech, hail! or the wind, hail!

i. 4. 45.

a King Varuna hath made a broad path
For the sun to travel;
He hath made him set his feet in the pathless way;
He driveth away whatever woundeth the heart.
b A hundred remedies are thine, O king, a thousand;
Broad and deep be thy loving kindness.

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

i. 4. 46.

a I who deeming thee immortal,
Mortal myself, call on thee with prayerful heart.
Upon us, O wise one, bestow glory;
O Agni, through offspring may I attain immortality.
b He, for whom, O Agni, thou dost make, O wise one,
For his good deeds a kindly world,
Shall win prosperity and wealth,
Rich in sons, in heroes, in kine.
c To thee, O son of strength, they turn
Who have desires to be fulfilled;
None excelleth thee, O Indra.
d At each hymn the Soma delighteth Indra,
The pressed (juices), the bountiful one [1],
What time in unison with equal effort
They call him to aid, like sons a father.
e O Agni, O wise one, with sap,
With brilliance thou shinest,
Slayer of Raksases, suppressor of demons.
f I have penetrated to the waters
We are united with the sap;
I have come rich in milk, O Agni;

Do thou unite me with radiance.
g Rich art thou, lord of riches,
O Agni, rich in radiance;
May we enjoy thy loving kindness.
h Thou, O Agni, riches-lord of riches,
I hail [2], O lord in the sacrifices;
Through thee in strife may we be victorious;
May we overcome the hostilities of mortal men.
i Thee, O Agni, best gainer of booty,
The sages nourish, well lauded;
Do thou give us wealth of heroes.
k May Agni here make room for us;
May he go before us cleaving the foe
Joyfully may he conquer our foes;
May he win booty in the contest for booty.
l By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.
m Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.
n O Agni, thy pure.
o With radiance.

PRAPATHAKA V

The Rekindling of the Fire

i. 5. 1.

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

appeased. He should establish under Punarvasu; Punarvasu is the Naksatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety. He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it from the seasons and establishes it.

i. 5. 2.

He who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmans desirous of holiness did not aforetime eat his food; the Yajyas and Anuvakyas are in the Pankti metre; the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero he re-establishes the fire [1]. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni's, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations, to sever speech and preserve the sacrificer [2]. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering; it is as if one who has found a rich treasure hides it. To Agni Svistakrt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly. Uttering the discrimination he makes the Vasat cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations on either side of the cake [3], he thus surrounds the sacrificer on either side with cattle. 'After performing the Yajus and collecting the apparatus', they say: 'the apparatus should not be collected, the Yajus should not be performed,' they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the re-establishing. 'Seven are thy kindling-sticks, O Agni, seven thy tongues'; (with these words) he offers the Agnihotra. Wherever there is anything of his nature, thence [4] does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuna is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuna; him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3.

a (Thou I art) earth in depth, sky in breadth, atmosphere in greatness;
In thy lap, O goddess Aditi, Agni
I place, food-eater for the eating of food.
b The spotted bull hath come
And reached again the mother
And the father, faring to the heaven.
c Thirty places be ruleth;
Speech resorteth to the bird
Bear it with the days.
d With her inspiration from his expiration,
She wandereth between the worlds;
The bull discerneth the heaven.

e If thee [1] in anger I have scattered,
In rage or through misfortune,
That of thee, O Agni, be in good order,
Again thee we relight.
f Whatever of thee scattered in rage
Was spread over the earth,
That the Adityas, the All-gods
And the Vasus gathered together.
g Mind, light, rejoice in the oblation.
May be unite this scattered sacrifice;
May Brhaspati extend it;
May the All-gods rejoice herein.
h Seven are thy kindling-sticks, O Agni, seven thy tongues;
Seven seers [2], seven dear abodes,
Seven priesthoods sevenfold sacrifice to thee;
Seven birthplaces with ghee do thou fill.
i Return with strength, return,
O Agni, with food and life;
Again guard us on all sides.
k Return with wealth, O Agni,
Fatten with the stream,
All gaining on every side.
l Leka, Salekha, Sulekha, may these Adityas rejoicing partake of our oblation; Keta, Saketa, Suketa, may these Adityas rejoicing partake of our oblation; Vivasvan, Aditi, Devajuti, may these Adityas rejoicing partake of our oblation.

i. 5. 4.

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

be prospers with the prosperity where with the Adityas prospered.

The Reverence of the Fire

i. 5. 5.

a As we approach the sacrifice,
Let us utter a hymn to Agni,
Who heareth us, even from afar.
b After his ancient splendour,
The bold ones have drawn the white milk
From the seer who winneth a thousand.
c Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
d Here hath he first been established by the establishers,
Youngest Hotr to be invoked at the sacrifices,
Whom Apnavana and the Bhrgus caused to shine,
Bright in the woods, spreading from house to house.
e Ye twain shall be summoned, O Indra and Agni [1],
Ye twain shall rejoice together in the offering
You both, givers of food and riches,
You both I summon for the winning of strength.
f This is thy due place of birth,
Whence born thou didst shine;
Mount it, O Agni, knowing it,
And make our wealth increase.
g O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.
h O Agni, good worker, purify for us
Glory in good heroes,
Giving increase of wealth [2] to me.
i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
l Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity when offering is made.
m O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.
n Thou art giver of life, O Agni; give me life [3]. Thou art giver of radiance, O Agni; give me radiance.

Thou art guardian of the body, O Agni; guard my body.
o O Agni, whatever is deficient in my body, do thou make that good for me.
p O thou of various splendour, in safety may I reach the end of thee.
q Kindling thee may we kindle thee for a hundred winters, in radiance, strong the giver of strength, famous the giver of fame, with good heroes, the undeceived, O Agni, the deceiver of foes in the highest firmament.
r Thou, O Agni, hast attained the radiance of the sun, the praises of the Rsis, thy beloved abode.
s Thou, O Agni, hast the radiance of the sun; grant me life, radiance, and offspring.

i. 5. 6.

a I gaze on offspring,
Offspring of Ida, connected with Manu;
May they all be in our house.
b Ye are water; may I share your water. Ye are greatness, may I share your greatness; ye are might, may I share your might; ye are strength, may I share your strength.
c Ye wealthy ones, stay in this place, this fold, this dwelling, this birthplace; be ye here; go not hence; be many for me [1].
d Thou art composed of every form; enter me with strength, with lordship of kine, with increase of wealth.
e May I prosper with your thousandfold prosperity; may your wealth rest in me.
f To thee, O Agni, day by day,
That shinest in the darkness, with our devotion,
We come bearing honour.
g Lord of the sacrifices,
Guardian of holy order, shining,
Waxing in his own horne.
h O Agni, be of easy access to us,
As a father to his son;
Befriend us for prosperity.
i O Agni [2] be thou our nearest,
Our protector, kindly, a shield;
Thee, O shining and most radiant one,
We implore for favour, for our friends;
Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.
k With strength I gaze on you; gaze on me with strength. With increase of wealth I gaze on you; gaze on me with increase of wealth.
l Ye are food, making sweetness; kindly enter me, nourishment and drink; may I prosper with your thousandfold prosperity [3], may your wealth rest on me,
m That excellent glory of Savitr
The god we meditate,
That be may stimulate our prayers.'
n Make famous the Soma-presser,
O lord of prayer,
Even as (thou did make famous) Kaksivant Auçija.

o Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.
p May we set thee around us, O Agni,
The sage, the strong, as a fort,
Of daring hue, day by day
Destroyer of that which may be broken.
q O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters, this blessing I invoke, bringing light for the race; this blessing I invoke, bringing light for N. N.

i. 5. 7.

There is no sacrifice without a Saman. 'As we approach the sacrifice', he says; verily he yokes a Stoma with it. 'Approach', he says; offspring and cattle approach the world; verily he approaches cattle and offspring and this world. 'After his ancient splendour', he says; the ancient is the world of heaven; verily he mounts upon the world of heaven. 'Agni is the head of the sky, the height', he says; verily he makes him the head [1] of his equals, and verily from the world of the gods he rests in the world of men. 'Here hath he first been established by the establishers', he says; verily he makes him the principal. 'Ye twain shall be summoned, O Indra and Agni', he says; verily he wins might and force. 'This is thy due place of birth', he says; wealth is cattle; verily he wins cattle. With six (verses) he pays reverence; the seasons are six [2]; verily he rests on the seasons. With six subsequent (verses) he pays reverence; they make up twelve; the year has twelve months; verily he rests on the year. Just as a man, a horse, a cow, are worn out, so the fire when established wears out; at the end of the year he pays reverence with (verses) containing the words Agni and *pu*; verily he renews it and makes it unageing, and also purifies it. He pays reverence; that is his union. He pays reverence [3]; that is his bond. He pays reverence; that is his appeal. He pays reverence; that is as if an inferior brings (something) to a superior and pays him honour. 'Thou art giver of life, O Agni; give me life', he says, for he is a giver of life. 'Thou art giver of radiance, O Agni; give me radiance', he says, for he is a giver of radiance. I Thou art guardian of the body, O Agni; guard my body', he says [4], for he is a guardian of the body. 'O Agni, whatever is deficient in my body, do thou make that good for me', he says; 'whatever is deficient in my offspring and cattle, do thou make that good for me', be says in effect. 'O thou of various splendour, in safety may I reach the end of thee', he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning; verily he wins the dawn. 'Kindling thee for a hundred winters' [5], he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this verse, the sacrificer hurls the hundred-slaying (verse) as a bolt against his enemy to lay (him) low without fail. 'Thou, O Agni, hast attained the radiance of the sun', he says; 'that thou art, thus may I be', he says in effect. 'Thou, O Agni, hast the radiance of the sun', he says; verily he invokes this blessing.

i. 5. 8.

'I gaze on offspring', he says; verily he wins all the domesticated animals. 'Ye are water; may I share your water', he says, for they are water. 'Ye are greatness; may I share your greatness', he says, for they are greatness. 'Ye are might; may I share your might', he says, for they are might. 'Ye are strength; may I

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

i. 5. 9.

He offers the Agnihotra; whatever there is. of the Sacrificer's own, that is (still) his. In the generative organ he pours seed, for Agni is the generative organ. Then he burns at the end the plants; they then grow more numerous. In that he offers in the evening, he thus pours seed, and makes it productive by the morning (offering). Seed when poured does not prove fruitful unless modified by Tvastr; as many modifications of seed when poured [1] as Tvastr makes, in so many shapes does it become fruitful; the sacrificer is the divine Tvastr. He pays reverence with many (verses); verily he makes many modifications of the seed when poured. He is fruitful and day by day becomes greater, who knowing thus pays reverence to the fire. The day was the gods', the night the Asuras'. The Asuras entered night with all the precious wealth of the gods [2]; the gods thought that they were abandoned; they perceived, 'The night is Agni's, cattle are Agni's; verily let us praise Agni here; he being praised by us will restore our cattle.' They praised Agni; be praised by them delivered their cattle from night to day; the gods having gained their cattle per formed their desires. He who knowing thus pays reverence to the fire becomes possessed of cattle [3]. The sun went from this world to yonder world; he having gone to yonder world bethought him again of this world; having returned to this world he had fear of death, for this world is, as it were, yoked with death. He reflected, 'Let me praise Agni here; he, praised, will make me go to the world of heaven.' He praised Agni; he, praised, made him go to the world of heaven. He who [4] knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place. He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that [5] he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the

benediction.' The reverence of the fire is [6] the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajapati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony then', they say, 'if one pays reverence day by day.' If a man pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10.

a The name that first, O alI-knower,
My father and my mother bestowed upon me aforetime,
Do thou bear it until I return;
O Agni, may I bear thy name.
b My name and thine, O all-knower,
Which like men changing garments we bear,
Let us exchange again,
Thou for life, and we to live.
c Homage to Agni, the unpierced,
Homage to the unapproachable, homage to the king!
Irresistible is Agni [1], the very vigorous, all-conquering,
Powerful, the best, the Gandharva.
d O Agni, the gods have thee for father,
Offer to thee oblations, and have thee as an umpire
With life, with lordship of cattle (endow) me
And bestow on me good fortune.
e Agni here is of all the best,
He is most adorable,
Must ready to win (us) a thousand;
To him be all good strength.
f Mind, light, rejoice in the oblation
May he unite the scattered sacrifice;
The offerings at dawn and evening
I unite with oblation and ghee.
g Rich in milk are the plants [2],
The milk of the shoot is rich in milk,
With the milk of the milk of the waters,
O Indra, do thou unite me.
h O Agni, lord of vows, I shall perform this vow; may I accomplish it; may it be successful for me.
i Agni, the priest, I summon hither;
The gods worthy of sacrifice whom we invoke,
Let these gods come in kindly mind;
Let the gods enjoy this oblation of me.
k Who yoketh thee? Let him yoke thee.
l The potsherds for the cauldron [3],
Which wise men collect,

These are in Pusan's guardianship;
Indra and Vayu set them free.
m Unbroken is the cauldron, sprinkling abundantly,
It hath returned to that whence it came;
The kindling-wood, the Vedi, and all the enclosing-sticks
Attend the life of the sacrifice.
n The three and thirty threads that stretch,
That maintain in security the sacrifice,
Of these the broken one I restore; hail!
Let the cauldron go to the gods.

i. 5. 11.

a Let Vaiçvanara with succour for us
Come from afar,
Agni through the hymn which brings (him).
b The righteous Vaiçvanara,
Lord of right and of light,
The immortal cauldron we seek.'
c A greater than the marvels of Vaiçvanara
By his craftsmanship the sage hath performed alone;
Magnifying both parents, sky and earth,
Rich in seed, was Agni born.
d Desired in the sky, Agni, desired on earth,
Desired he entereth all the plants;
Agni Vaiçvanara eagerly desired,
May he by day [1] and night protect us from the foe.
e In that, when born, O Agni, thou didst survey the worlds,
Like a busy herd that goeth around his flock,
Do thou, O Vaiçvanara, find a way for the Brahman;
Do ye protect us ever with your blessings.
f Thou, O Agni, blazing with light,
Didst fill the firmament at thy birth;
Thou, O Vaiçvanara, wise one, by thy might
Didst free the gods from misfortune.'
g O Agni, among our bountiful lords, preserve
The lordship, uninjured, unageing, rich in heroes;
May we win booty a hundred, a thousandfold,
O Vaiçvanara [2], O Agni, through thy help.
h May we enjoy the loving kindness of Vaiçvanara,
For he is the king, the orderer of the worlds
Hence born be discerneth all the (earth),
Vaiçvanara vieth with the sun.
i Thine anger, O Varuna, would we avert with reverence,
With sacrifices, with oblations
Ruling, O wise Asura, O king,

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

PRAPATHAKA VI

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

i. 6. 1.

a By the Yajus I pour on thee
Offspring, life, and wealth.
Instigated by Brhaspati may the sacrificer here come to no harm.
b Thou art butter, thou art truth, thou art the overseer of truth, thou art the oblation of Vaiçvanara, of the All-gods, with pure strength, of true might; thou art power, overpowering; overpower hostility, overpower those who practise hostility; overpower enmity, overpower those who practise emnity; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life [1]; thou hast true strength; with truth I besprinkle thee; may I share thee that art such.
c For a prop, a support, of the five winds I take thee.
d For a prop, a support, of the five seasons I take thee.
e For a prop, a support, of the five quarters I take thee.
f For a prop, a support, of the five five-peoples I take thee.
g For a prop, a support, of the pot with five holes I take thee.
h For the brilliance of the Brahman, for a prop, a support, I take thee.
i For the might of the ruling class, for a prop, a support, I take thee [2].
k For the people, for a prop, a support I take thee.
l For excellence of strength I take thee.
m For wealth of offspring I take thee.
n For increase of wealth I take thee.
o For splendour I take thee.
p The earth ours, the oblation the gods, the benedictions the sacrificers'; for the divinities of the gods I take thee.
q For desire I take thee.

i. 6. 2.

a Thou art secure; may I be secure among my equals, wise, a guardian, a granter of wealth.
b Thou art dread; may I be dread among my equals, dread, a guardian, a granter of wealth.
c Thou art overcoming; may I be overcoming among my equals, overcoming, a guardian, a granter of wealth.
d I yoke thee with the divine Brahman,
To bear this oblation, O wise one;
Kindling thee, may we live long with good children,
With good heroes, bearing thee tribute.
e Whatever, O Agni, in this sacrifice of mine may be spoiled [1],
Whatever of the butter, O Visnu, may be spilt,
Therewith do I smite the rival who is hard to slay;
I place him on the lap of destruction.
f Bhur, Bhuvah, Suvar!
g O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.,
h O Agni, kindled by the gods, kindled by Manu, with sweet tongue,
I touch the head of thee, the immortal, O Hotr, for increase of wealth, good offspring, strength.
i Thou art mind, derived from Prajapati; with mind in true existence do thou enter me.

k Thou art speech, derived from Indra, destroying the foe [2]; do thou enter me with speech, with power (*indriyena*).
l Of the seasons spring I delight; delighted may it delight me.
m Of the seasons summer I delight; delighted may it delight me.
n Of the seasons the rains I delight; delighted may they delight me.
o Of the seasons the autumn I delight; delighted may it delight me.
p Of the seasons the winter and the cool I delight; delighted may they two delight me.
q By sacrifice to the gods, Agni and Soma, may I be possessed of sight.
r By sacrifice to the god Agni, may I be an eater of food [3].
s Thou art a deceiver; may I be undeceived, may I deceive N. N.
t By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.
u By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food.
v By sacrifice to the god Indra, may I be powerful.
w By sacrifice tothe god Mahendra, may I attain superiority and greatness.
x By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life.

i. 6. 3.

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

t Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

i. 6. 4.

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

i. 6. 5.

a Let the Dhruva swell with ghee,
For each sacrifice for the worshippers;
In the udder of the sun maiden, in the lap of Aditi,
Broad streamed be the earth at this sacrifice.
b Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer.
c Thou art real, be real for me; thou art all, be all for me; thou art full, be full for me; thou art imperishable, perish not for me.
d In the eastern quarter may the gods, the priests, make (me) bright; in the southern [1] quarter may the months, the fathers, make (me) bright; in the western quarter may the houses, the cattle, make (me) bright; in the northern quarter may the waters, the plants, the trees make (me) bright; in the zenith may the sacrifice, the year, the lord of the sacrifice make (me) bright.
e Thou art the step of Visnu, smiting enmity; with the Gayatri metre I step across the earth; excluded is he whom we hate.
f Thou art the step of Visnu, smiting imprecations; with the Tristubh metre I step across the atmosphere; excluded is he whom we hate.
g Thou art the step of Visnu, smiter of him who practiseth evil; with the Jagati metre I step across the sky; excluded is he whom we hate.
h Thou art the step of Visnu, smiter of the hostile one; with the Anustubh metre I stop across the quarters; excluded is he whom we hate.

i. 6. 6.

a We have come to the heaven; to the heaven we have come.
b May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low.
c Thou art good, the best of rays, thou art life-bestowing, bestow life
upon me; thou art radiance-bestowing, bestow radiance upon me.
d Here do I exclude my enemy, N. N., from these quarters, this sky, this atmosphere, this earth, this food. Excluded is he whom we hate [1].
e I have been united with the light.
f I turn the turning of Indra.
g May I be united with offspring, offspring with me.
h May I be united with increase of wealth, increase of wealth with me.
i Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine.
k Be rich the sacrifice; may I be rich.
1 O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.
m O Agni, good worker, purify for us
Glory in good heroes [2],
Giving increase and wealth to me.
n O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters; this blessing I invoke bringing light for the race; this blessing I invoke bringiug light for N. N.

o Who yoketh thee? Let him set thee free.
p O Agni, lord of vows, I have performed my vow; for that I have had strength; that hath been accomplished by me.
q The sacrifice hath become, it hath [3] come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.
r Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,
With manly companions, ever unalterable;
Rich in food is this, O Asura, rich in offspring,
Enduring wealth, deep based and rich in houses.

i. 6. 7.

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

i. 6. 8.

He who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, 'They foam over the barrier, they foam over speech, but over mind they do not foam.' He brings them forward with mind; mind is this (earth) [1]; verily with this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitrs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yajya and the Anuvakya, and thus

there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword [2], the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), 'Agni, the priest, him I summon hither' [3]. Thus he announces the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajapati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Raksases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers. 'Who (*ka*) yoketh thee? Let him yoke thee', he says. *Ka* is Prajapati--verily by Prajapati he yokes it; he yokes indeed among the yokers.

i. 6. 9.

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

i. 6. 10.

'Thou I art secure; may I be secure among my equals', he says; verily he makes them secure.' 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,' he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahman', he says; this is the yoking of the fire; verily [1] with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled', he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyahrtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman [2]. When the year is completed he should thus with these (Vyahrtis) perform the

setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyahrtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed, he should thus with them (Vyahrtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Saman [3]; to the people (falls) the blessing of what (is performed) with the Rc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyahrtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe', he should insert for him those Vyahrtis in the Puronuvakya (verse); the Puronuvakya has the foe for its divinity; verily the blessing of his sacrifice falls to his foe [4]. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally', he should place for them one of the Vyahrtis at the half-verse of the Puronuvakya, one before the Yajya, and one at the half-verse of the Yajya, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound, the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajapati [5], with mind and true existence do thou enter me', he says; mind is derived from Prajapati, the sacrifice is derived from Prajapati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11.

He who knows the seventeenfold Prajapati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim' has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vasat has two syllables; this is the seventeenfold Prajapati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support, the end of the sacrifice [1] reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vasat call, these are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed' [2], he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vasat call he milks. This is the milking of the generous one; he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) 'Do thou proclaim', they produced the east wind; with 'Be it proclaimed', they caused the clouds to mass together; with 'Utter' they begat [3] the lightning; with 'We that do sacrifice' they made rain to fall, and with the Vasat call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajapati, Prajapati knows one; whom Prajapati knows, he becomes pure. This is the Prajapati of the texts, 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that do utter', the Vasat call; he who knows thus becomes pure. 'Of the seasons spring [4] I delight', he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. 'By sacrifice to the gods, Agni and Soma, may I be possessed of sight', he says; the sacrifice is possessed of

sight through Agni and Soma; verily by means of them he confers sight upon himself. 'By sacrifice to the god Agni, may I be an eater of food', he says; Agni is among the gods the eater of food; verily by means of him [5] he confers the eating of food upon himself. 'Thou art a deceiver; may I be undeceived; may I deceive N. N.', he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. 'By sacrifice to the gods, Agni and Soma, may I be a slayer of foes', he says; by means of Agni and Soma Indra slew Vrtra; verily by means of them he lays low his foe. 'By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food', he says; verily he becomes powerful and an eater of food. 'By sacrifice to the god Indra, may I be powerful', he says; verily he becomes powerful. 'By sacrifice to the god Mahendra, may I attain superiority and greatness', he says; verily he attains superiority and greatness. 'By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life', he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12

a Indra for you we invoke
On all sides from other men;
Be he ours only.
a Indra men call in reverence
That he may cause their prayers to be accomplished;
Hero, men overpowering, delighting in strength,
Do thou confer upon us a stall full of kine.
c O Çatakratu, the strength of thine
That is in the five folks,
That do I choose of thee.
d To thee hath been assigned for mighty power,
For ever, in the slaying of Vrtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man, by the gods, O Indra [1].
c In whom the seven Vasavas rest
As it were firm rooted,
The Rsi of farthest hearing,
The glowing pot is the guest of Indra.
f In the raw thou didst produce the cooked,
And madest the sun to mount in the sky;
Like the glowing pot heat ye the Saman
With good prayers, delightful to the lover of song.
g Indra the singers aloud,
Indra with praises the praisers,
Indra the songs have praised.
h The singers sing thee [2];
The praisers hymn thy praise;
The Brahmans raise thee,
0 Çatakratu, like a pole.
i Let us offer our praise to him who delivereth from trouble,
Swiftest to give, celebrating his loving kindness;
O Indra, accept this oblation;

May the desires of the sacrificer be fulfilled.
k That to which Dhisana impelled me have I produced;
I shall praise Indra before the decisive day;
Him that goeth as with a ship
Both parties invoke that there he may rescue us.
l First lord of sacrifices [3],
Freeing from trouble, the best of those worthy of offering,
Son of the waters, the impeller, O ye Açvins;
Do ye confer power and strength on this one.
m Smite away our foes, O Indra;
Cast down the warriors;
Make him low
Who is hostile to us.
n O Indra, thou wast born for rule, for prosperous strength
Of the people, O strong one;
Thou didst smite away the unfriendly folk,
And madest wide room for the gods.
o Like a dread beast, evil, roaming the mountains,
He hath come from the furthest place [4];
Sharpening thy lance, thy sharp edge, O Indra,
Smite the foes, drive away the enemy.
p Drive away the foe, the enemy,
Smash the jaws of Vrtra;
In rage do thou avert the anger
Of him who is hostile to us.
q The guardian Indra, the helper Indra,
The hero ready to hear at every call, Indra,
I invoke the strong one, invoked of many, Indra;
May Indra in his bounty bestow on us prosperity.
r May we not [5], O strong one, in this distress,
Be handed over to evil, O lord of the ways;
Guard us with true protection;
May we be dear to you among the princes.
s The Anus have wrought a chariot for thy steed;
Tvastr a glorious bolt, O thou invoked of many;
The Brahmans magnifying Indra with their praises
Have strengthened him for the slaying of the serpent.
t What time the strong sang praise to the strong,
O Indra, the stones and Aditi in unison,
Without steeds or chariots were the fellies
Which, sped by Indra, rolled against the Dasyus.

PRAPATHAKA VII

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

i. 7. 1. Cattle attend the cooked offerings of him who has established a fire. The cooked offering is the Ida; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, 'O thou of fair rain colour, come hither'; the cattle are the Ida; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice [1] sacrifices, milks another sacrificer. 'May the blessing of this sacrifice be fulfilled for me', he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Ida is milked for the sacrificer; these are the teats of Ida, 'Ida is invoked'. Vayu is the calf. When the Hotr summons the Ida, then the sacrificer looking at the Hotr should in mind reflect on Vayu [2]; verily he lets the calf go to the mother. By the whole sacrifice the gods went to the world of heaven; Manu laboured with the cooked offering; the Ida went to Manu; the gods and the Asuras called severally upon her, the gods directly, the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted the Asuras. If he desire of a man, 'May he be without cattle', he should invoke the Ida indirectly for him; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle', he should invoke the Ida directly for him; verily he becomes rich in cattle. The theologians say, 'He would invoke the Ida indeed who in invoking the Ida should invoke himself in the Ida.' 'To us be she dear, victorious, bountiful', he says; verily in invoking the Ida he invokes himself in the Ida. The Ida is as it were a breach in the sacrifice; half they eat [4], half they wipe; in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). 'May Brhaspati extend this for us', he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice here', he says; verily continuing the sacrifice he indicates it to the gods. The [5] sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle; 'the sacrificer must so arrange', they say, 'that he may place among the gods what is given, but keep his cattle with himself.' 'Swell, O ruddy one', he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. 'May (my act) as I give be not destroyed', he says; verily he avoids destruction; 'May (my act) as I work not perish', he says; verily he attains prosperity.

i. 7. 2.

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

people in distress and succours them as they improve; he who knows thus finds support. 'Her too I have invoked', he said, 'in whose step people drink the ghee they live upon.' 'Does she divide, or does she not divide?' (he asked). 'She does not divide', he said, 'but she propagates.' 'Indeed hast thou invoked the Ida herself ', he replied. The Ida is rain; in the step of rain people drink the ghee they live upon; he who knows thus is propagated with offspring; he becomes an eater of food.

i. 7. 3.

Secretly offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvaharya mess--the Brahmans are the gods openly--them he verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (*anvaharati*) [1] with the Anvaharya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvaharya mess, he delights the messengers of the gods. Prajapati distributed the sacrifice to the gods; he reflected that he was empty; he per ceived this Anvaharya mess unallotted; he conferred it upon himself. The Anvaharya is connected with Prajapati; he, who knowing thus brings the Anvaharya, assuredly enjoys Prajapati. An unlimited amount should be poured out, Prajapati is unlimited; (verily it serves) to win Prajapati [2]. Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvaharya connected with Prajapati; they seized it - then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvaharya prospers himself, his foe is defeated. By the sacrifice there is offering, by the cooked food satisfying. He who knowing thus brings the Anvaharya, accomplishes at once sacrifice and satisfaction. 'Thou art the portion of Prajapati' [3], he says; verily he unites Prajapati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4.

'By I sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajapati created offspring, verily he creates offspring. 'By sacrifice to the god Naraçansa, may I be possessed of cattle', he says; by Naraçansa Prajapati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Svistakrt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices [1] the gods conquered, and by means of the new and full moon sacrifices they drove away the Asuras. 'May I be victorious through the victory of Agni', he says; verily through the victory of the deities in the new and full moon sacrifices the sacrificer is victorious, and by means of the new and full moon offerings drives away his enemies. With two verses containing the word 'strength', he accompanies the separation (of the ladles) strength is food verily he wins food; (he uses) two, for support. He who sacrifices knowing the two milkings of the sacrifice milks thus the sacrifice on both sides [2], in front and behind; this is one milking of the sacrifice, another is in the Ida. When the Hotr utters the name of the sacrificer, then he should say, 'Hither these blessings have come, fain for milking'; verily he milks the deities which he praises together; verily he milks the sacrifice on both sides, in front and behind. 'With the red steed may Agni convey thee to the god', he says; these are the steeds of the gods [3], the straw is the sacrificer; in that he casts forward the straw with them, he makes the sacrificers to go by the steeds of the gods to the

world of heaven. 'I unyoke thy head ropes, thy reins', he says; that is the unyoking of Agni; verily thereby he unyokes him. 'By sacrifice to the god Visnu, by the sacrifice may I attain health and wealth and security', he says; Visnu is the sacrifice; verily the sacrifice finds support at the end. 'By sacrifice to the god Soma, possessing good seed [4], may I impregnate seed', he says; Soma is the impregnator of seed; verily he confers seed upon himself. 'By sacrifice to the god Tvastr, may I prosper the form of cattle'; Tvastr is the form-maker of the pairings of cattle, and thereby he confers upon himself the form of cattle. 'The wives of the gods, Agni, the lord of the house, are the pair of the sacrifice; by sacrifice to these deities may I be propagated with a pair.' 'Thou art the bundle, thou art gain, may I gain', he says; by the bundle (*vedena*) the gods won (*avindanta*) the desirable wealth of the Asuras, and that is why the bundle has its name. Whatever of his foe's he may covet, the name of that he should utter; verily he wing it all from him. 'May the bundle bestow increase of wealth, rich in ghee, rich in houses, a thousandfold, strong', he says; he obtains a thousand cattle. In his offspring a strong one is born who knows thus.

i. 7. 5.

Through the emptying of the Dhruva the sacrifice is emptied, through the sacrifice the sacrificer, through the sacrificer offspring. Through the swelling of the Dhruva, the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruva swell with ghee', he says; verily he makes the Dhruva to swell; through its swelling the sacrifice is made to swell, through the sacrifice the sacri ficer, throuo - h the sacrificer offspring. 'Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer', he says [1]; the world of Prajapati, named Vibhan, is this (world); verily he places it in it along with the sacrificer. In that he sacrifices he is as it were emptied; in that he eats the sacrificer's portion, he fills himself. The sacrifice is the size of the sacrificer's portion, the sacrificer is the sacrifice; in that he eats the sacrificer's portion, he places the sacrifice in the sacrifice. There is good grass and good water where the strew and the waters are [2]; the Vedi is the abode of the sacrificer; in that he places the full bowl within the Vedi, he establishes good grass and good water in his own abode. 'Thou art real, be real for me', he says; the sacrifice is the waters, ambrosia is the water; verily he bestows upon himself the sacrifice and the waters. All creatures attend him who is performing the vow. 'In the eastern quarter may the gods, the priests, make (me) bright', he says; this is the concluding bath of the new and full moon sacrifices [3]. He goes to the bath along with the creatures which attend him as he performs the vow. Headed by Visnu the gods won these worlds by the metres so as to be irrecoverable; in that he takes the steps of Visnu the sacrificer becoming Visnu wins these worlds by the metres so as to be irrecoverable. 'Thou art the step of Visnu, smiting imprecations', he says; the earth is the Gayatri, the atmosphere is connected with the Tristubh, the sky is the Jagati, the quarters are connected with the Anustubh; verily by the metres he wins these worlds in order.

i. 7. 6.

'We have come to the heaven: to the heaven we have come', he says; verily he goes to the world of heaven. 'May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low', he says; that is according to the text. 'Thou art good, the best of rays; thou art life-bestowing, bestow life upon me', he says; verily he invokes this blessing. He falls away from this world, who [1] takes the steps of Visnu, for from the world of heaven the steps of Visnu are taken. The theologians say, 'He indeed would take the steps of Visnu who after acquiring these worlds of his foe should descend again to this world.' This is his return descent to this world, in that he says,'Here do I exclude my enemy N. N. from these quarters, from this sky'; verily having acquired these worlds of his foe he descends

again to this world. 'I have been united [2] with the light', he says; verily he rests on this world. 'I turn the turning of Indra', he says; Indra is yonder sun; verily he turns his turning. He turns to the right; verily he revolves round his own strength; therefore the right side of a man is the stronger; verily also he turns the turning of the sun. 'May I be united with offspring, offspring with me', he says; verily [3] he invokes this blessing. 'Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine', he says; that is according to the text. 'Be rich the sacrifice; may I be rich', he says; verily he invokes this blessing. Within the Garhapatya much variegated work is performed; with two verses to Agni, the purifier, he pays reverence to the Garhapatya; verily he purifies the fire, he purifies himself; (he uses) two for support. 'O Agni, lord of the house', he says [4]; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This prayer I utter, bringing light for the race', he should say who has no son born to him, verily is born to him a brilliant and resplendent son. 'This prayer I utter, bringing light to N. N.', he should say who has a son born [5]; verily he bestows upon him brilliance and splendour. He who having yoked the sacrifice does not let it free becomes without a support. 'Who yoketh thee? Let him set thee free', he says; Who (*ka*) is Prajapati; verily by Prajapati he yokes him, by Prajapati he lets him free, for support. The vow if not released is liable to consume (the sacrificer); 'O Agni, lord of vows, I have performed my vow', he says; verily he releases his vow [6], for atonement, to prevent burning. The sacrifice goes away, and turns not back; to him who sacrifices knowing the restoration of the sacrifice it does turn back; 'The sacrifice hath become, it hath come into being', he says; this is the restoration of the sacrifice, and thereby he restores it. Excellence has not been obtained by him who having established a fire has no retinue; cattle indeed are the retinue of a Brahman. Having sacrificed, he should step forward to the east and say, 'Rich in cattle, in sheep, O Agni, in horses is the sacrificer'; he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

The Vajapeya

i. 7. 7.

a O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice for good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.
b Thou art the thunderbolt of Indra, slaying obstructions, with thee may this one smite Vrtra.
c On the instigation of strength, the mother, the mighty one,
We shall proclaim with our speech, Aditi, by name,
Into whom all this world hath entered;
In her may the god Savitr instigate right for us.
d In the waters [1] is ambrosia, in the waters is medicine;
Through the guidance of the waters
Be ye steeds, O ye that are strong.
e Or Vayu thee, or Manu thee,
The seven and twenty Gandharvas;
They first yoked the steed;
They placed swiftness in it.
f Child of the waters, swift one, the towering onrushing wave most fain to win the prize, with it may he win the prize.
g Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

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

i. 7. 8.

a On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I win the prize.
b On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I mount the highest vault.
c To Indra utter your voices, make Indra win the prize, Indra hath won the prize.
d O whip, strong, having strength for the prizes,
Do thou in the contests strengthen the steeds.
e The swift art thou, the runner, the strong.
f O steeds, hasten for the prize; conquer on the instigation of the Maruts: measure ye the leagues; establish the ways [1]; attain the goal.
g For each prize aid us, O ye steeds,
For the rewards, O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.
h May the swift coursers, who hear the call,
All hearken to our cry.
i Strong limbed, winning a thousand,
Eager to gain in the gaining of praise,
The steeds, which have won in the contests great prizes,
May they be propitious to us when we call.
k Among the gods, strong limbed, good praisers,
Destroying the serpent, the wolf, the Raksases,
For ever may they remove from us evil [2].
1 This steed speedeth his swift course,
Bound at the neck, the shoulder, and the mouth;
Displaying his strength Dadhikra
Springeth along the bends of the ways.
m After him as he hasteneth in triumphant speed
Bloweth the wind as after the wing of the bird,
Of the impetuous eagle, (after him) Dadhikravan,
As in his might he crosseth the winding ways.
n May there come to me the instigation of strength;
May there come sky and earth with all healing;
Come to me father [3] and mother;
May Soma come to me for immortality.
o O ye steeds, prize winning, about to run for the prize, about to win the prize, do ye touch Brhaspati's portion.
p O ye steeds, prize winning, that have run for the prize, that have won the prize, do ye be pure in Brhaspati's portion.
q True hath been the compact

That ye did make with Indra.
r Ye have made Indra win the prize, O trees; now be ye loosed.

i. 7. 9.

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

i. 7. 10.

a The instigation of strength pressed in aforetime
This Soma, the lord in the plants, in the waters;
Be they full of sweetness for us;
May we as Purohitas watch over the kingship.
b The instigation of strength hath pervaded
This (world) and all these worlds on every side;
He goeth around knowing pre-eminence,
Increasing offspring and prosperity for us.
c The instigation of strength rested on this sky
And all these worlds as king;
May the wise one make the niggard to be generous,
And may he accord us wealth [1] with all heroes.
d O Agni, speak to us;
To us be thou kindly disposed;
Further us, O lord of the world
Thou art the giver of wealth to us.
e May Aryaman further us,
May Bhaga, may Brhaspati,
May the gods, and the bounteous one;
May the goddess speech be bountiful to us.
f Aryaman, Brhaspati, Indra,
Impel to give us gifts,
Speech, Visnu, Sarasvat!,

And Savitr the strong.
g Soma the king, Varuna,
Agni, we grasp,
The Adityas, Visnu, Surya
And Brhaspati, the Brahman (priest).
h On the instigation of the god Savitr with the arms of the Açvins, with the hands of Pusan, with the bond of Sarasvati, of speech, the binder, I anoint thee with the lordship of Agni, with the lordship of Indra of Brhaspati I anoint thee.

i. 7. 11.

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

i. 7. 12.

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

i. 7. 13.

a The months, the woods,
The plants, the mountains,
The earth and sky in longing,
The waters, followed Indra on his birth.
b To thee hath been assigned for mighty power,
For ever, in the slaying of Vrtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man by the gods, O Indra,
c Indrani beyond other women
I have heard to be favoured with a spouse,
For never at any time [1]
Shall her husband die of old age.
d I have not joyed, O Indrani,
Without my friend Vrsakapi,
Whose oblation rich in water
Goeth dear to the gods.
e He who first born in his wisdom
A god, surpassed the gods in insight,
From whose breath the sky and earth recoiled,
In the greatness of his manhood, he, O ye men, is Indra.
f Hitherward be thy might with aid, O dread Indra,
What time the armies meet in combat,
And the arrow flieth from the arms of the strong men;
Let not thine [2] anger spread on every side.
g Destroy us not; bring and give to us
That plenteous bounty which thou hast to give to the pious man,
For this new gift, this song we have sung to thee;
Let us speak forth in praise of Indra.
h Bring it to us, let none intercept it;
For we know thee as wealth lord of riches;
That mighty gift of thine, O Indra,
Vouchsafe it us, O lord of the bay steeds [3].
i With our oblation we summon
1ndra, the giver;
Fill both thy hands with bounty;
Give to us from the left and the right.
k The giver, the bolt-bearer, the bull, the overpowering,
The impetuous, the king, slayer of Vrtra, drinker of the Soma,
Seated at this sacrifice on the strew,
Be thou health and wealth to the sacrificer.
l Indra, the protector, the granter of aid with his aids;
All knowing, be kindly to us;
Let him restrain the enemy, let him make security,

May we be lords of strength [4].
m May we enjoy the favour of him the worshipful,
And also his loving kindness;
May the protector Indra, the granter of aid,
For ever fend far from us the enemy.
n Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may be glad.
o To Indra, here sing strength
To place his chariot in the front;
Even in conflict in battle he maketh wide room;
Slayer of foes in the contests
Be thou our comforter;
Let the feeble bowstrings
Of the others break on their bows.

PRAPKTHAKA VIII

The Rajasuya

i. 8. 1.

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

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

He offers an oblation to Aditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Visnu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma [1] on eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (*caru*) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvati, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2.

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

i. 8. 3.

a He offers on eleven potsherds to Indra and Agni, clotted curds to the Maruts, clotted curds to Varuna, and on one potsherd to Ka.
b The voracious we invoke,
The Maruts who bear the sacrifice,
Rejoicing in the mush.
c Be not against us in battles, O god Indra
Let there be expiation to satisfy thee, O impetuous one;
For great is the barley heap of this bountiful one;
Rich in oblation are the Maruts whom our song praises.'
d The wrong we have done in village or wild,
In the assembly, in our members,
The wrong to Çudra or Aryan,
The wrong contrary to the law of either,
Of that thou art the expiation; hail!
e The doers of the deed have performed the deed,
With wondrous speech;
Having done the deed to the gods go ye
To your home, ye bounteous ones.

i. 8. 4.

a To Agni Anikavant he offers a cake on eight potsherds as the sun rises, an oblation to the Maruts as the heaters at midday, and to the Maruts as lords of the house he milks at evening an oblation of all (the cows).
b O ladle, fly away filled,
And well filled do thou fly back;
Like wares, O Çatakratu,
Let us barter food and strength.
c Give thou to me; I shall give to thee;
Bestow upon me; I shall bestow upon thee;
Accept my offering;
I shall accept thy offering [1].
d To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the sun; he ofibrs to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, to Sarasvati an oblation, to Pusan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Viçvakarman on eleven potsherds.

i. 8. 5.

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

This for thee, O grandfather, great-grandfather, and for thy line
Do ye Pitrs rejoice in your portions.
c May we gladden thee,
O bountiful one, fair to see;
Forth now with full chariot seat
Being praised, dost thou fare according to our will;
Yoke, O Indra, thy two bay steeds [1].
d They have eaten, they have rejoiced,
The dear ones have dispelled (evil),
The radiant sages have been praised with newest hymn;
Yoke, O Indra, thy two bay steeds.
e The Pitrs have eaten, the Pitrs have rejoiced, the Pitrs have been glad, the Pitrs have purified themselves.
f Go away, O ye Pitrs, Soma loving,
With your majestic ancient paths;
Then reach ye the kindly Pitrs
Who carouse in company with Yama.
h Mind let us summon hither
With the praise of Naraçansa
And the reverence of the Pitrs.
h Let mind return to us [2]
For vigour, for insight, for life,
And that long we may see the sun.'
i May the Pitrs restore mind to us,
May the host of the gods;
May we belong to the band of the living.
k Whatever hurt we have done to atmosphere, to earth, to sky,
To mother or to father,
May Agni of the house free me from this sin;
May he make me blameless
In respect of all the ill we have wrought.

i. 8. 6.

a For each he offers on one potsherd, and one over.
b As many as we are of the house, to them have I made prosperity.
c Thou art the protection of cattle, the protection of the sacrifice; give me protection.
d Rudra alone yieldeth to no second.
e The mole is thy beast, O Rudra; rejoice in it.
f This is thy portion, O Rudra, with thy sister Ambika; rejoice in it.
g (Give) medicine for ox, for horse, for man,
And medicine for us, medicine
That it be rich in healing,
Good [1] for ram and sheep.
h We have appeased, O lady, Rudra,

The god Tryambaka;
That he may make us prosperous,
That he may increase our wealth,
That he may make us rich in cattle,
That he may embolden us.
i To Tryambaka we make offering,
The fragrant, increaser of prosperity;
Like a cucumber from its stem,
From death may I be loosened, not from immortality.
k This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the Mujavants.
l With unstrung bow, thy club in thy hand, clad in skins.

i. 8. 7.

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

i. 8. 8.

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

i. 8. 9.

To Brhaspati he offers an oblation in the house of the Brahman (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds in the house of a Rajanya; the sacrificial fee is a bull. To Aditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow.

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

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

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

i. 8. 10.

a To Agni, lord of the house, he offers a cake of black rice on eight potsherds; to Soma, lord of the forest, an oblation of millet; to Savitr, of true instigation, a cake of swift-growing rice on twelve potsherds; to Rudra, lord of cattle, an oblation of Gavidhuka; to Brhaspati, lord of speech, an oblation of wild rice; to Indra, the noblest, a cake of large rice on eleven potsherds; to Mitra, the true, an oblation of Amba grain, and to Varuna, lord of right, an oblation made of barley.
b May Savity of instigations instigate thee, Agni of lords of the house, Soma of lords of the forest, Rudra of cattle [1], Brhaspati of speech, Indra of nobles, Mitra of truth, Varuna of lords of right.
c O ye gods that instigate the gods, do ye instigate him, descendant of N. N., to freedom from foes, to great lordship, to great overlordship, to great rule over the people.
d This is your king, O Bharatas; Soma is the king of us Brahmans.
e This kingdom hath verily been conferred,
Varuna hath diffused his own body;
We have become obedient to pure Mitra;
We have magnified the name of the great holy order.
f These have become all the hosts of Varuna,
Mitra in his course hath overcome hostility;
The worshipful ones have taken order according to sacred law:
Trita hath taken possession of our old age.
g Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

i. 8. 11.

a Ye are active, thou art the lord of the waters, thou art the male wave, thou art the male host, ye are the pen-dwellers, ye are the strength of the Maruts, ye have the radiance of the sun, ye have the brightness of the sun, ye are delightful, ye are obedient, ye are powerful, ye are all supporters, ye are supporters of men, ye have the brilliance of Agni, ye are the sap of the waters, of the plants.
b They have taken the waters, divine,
Rich in sweetness, full of strength, caring for the royal consecration;
Whereby they anointed Mitra and Varuna,
Whereby they led Indra beyond his foes.
c Ye are givers of the kingdom; give ye the kingdom, hail! Ye are givers of the kingdom; give N. N. the kingdom.

i. 8. 12.

a. O ye divine waters, be ye united
Full of sweetness with the sweet,
Winning great radiance for the Ksatriya.
b Unsurpassed, sit ye down, full of strength,
Bestowing great radiance upon the Ksatriya.
c Friend of speech, born of heat, thou art undefeated; thou art the share of Soma.
d The pure I purify you with the pure, the bright with the bright, the immortal with ambrosia, hail! caring for the royal consecration.
e Clothed in these (waters), sharing joy, glorious in strength,
Undefeated and busy,
In the waters hath Varuna made his abode,
The child [1] of the waters in those most motherly.
f Thou art the caul of kingly power, thou art the womb of kingly power.
g Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Pusan, all-knower; notified are Mitra and Varuna, increasing holy order; notified are sky and earth, of sure vows; notified is the goddess Aditi, of all forms; notified is he, N. N., descendant of N. N., in this folk, this kingdom, for great lordship, for great overlordship, for great rule over the people.
h This is your king, O Bharatas; Soma is the king of us Brahmans.
i Thou art the bolt of Indra [2] slaying foes; with thee may he slay his foe.
k Ye are overcomers of foes.
l Protect me in front, protect me at the side, protect me from behind; from the quarters protect me; from all deadly things protect me.
m Gold hued in the glowing of the dawns,
Bronze pillared at the rising of the sun,
O Varuna, O Mitra, mount your chariot seat,
And thence behold ye Aditi and Diti.

i. 8. 13.

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

i. 8. 14.

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

i. 8. 15.

a Thou art the bolt of Indra, slaying foes; with thee may he slay his foe.
b By the precept of Mitra and Varuna, the directors, I yoke thee with the yoking of the sacrifice.
c Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu
d On the instigation of the Maruts may I conquer.
e Be mind ready.
f May I be united with power and strength.
g Thou art the spirit of cattle; like them may my spirit be.
h Homage to mother earth; may I not harm mother earth [1]; may mother earth harm me not.
i So great art thou, thou art life, bestow life upon me; thou art strength, bestow strength upon me; thou art the yoker; thou art radiance, bestow radiance upon me.
k To Agni, lord of the house, hail! To Soma, lord of the forest, hail! To Indra's strength hail! To the Maruts' force hail!
I The gander seated in purity, the bright one seated in the atmosphere,
The Hotr seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

i. 8. 16.

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

i. 8. 17.

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

is a white (ox) To Vishnu (he offers) on three potsherds; the sacrificial fee is a dwarf (ox).

i. 8. 18.

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

i. 8. 19.

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

i. 8. 20.

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

i. 8. 21.

a The sweet with the sweet, bitter with the bitter, immortal with the immortal, with the Soma I unite thee; thou art Soma; be ready for the Açvins, be ready for Sarasvati, be ready for Indra, the good protector.
b Let the daughter of the Sun
Purify for thee the flowing Soma
With the eternal sieve.
c Vayu purified by the strainer,
Soma hath sped away,
Indra's dear friend.
d What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the straw.
e To the Açvins he sacrifices a dusky (ox), to Sarasvati a ram, to Indra a bull.
f To Indra he offers on eleven potsherds, to Savitr on twelve potsherds, to Varuna on ten potsherds.

g O Pitrs, beaded by Soma, rejoice.
h The sacrificial fee is a mare.

i. 8. 22.

a O Agni and Visnu, great is your greatness;
Rejoice ye in the secret names of the ghee;
Placing in every house seven treasures,
May your tongue move forth to the ghee.
b O Agni and Visnu, great is your dear abode;
Ye taste the ghee, rejoicing in its secrets;
In every home increasing lauds,
May your tongue move forth to the ghee.
c May the goddess Sarasvati
With strength, rich in mares,
Further us, she that aideth prayer.
d To us from the sky, from the great [1] mountain;
May Sarasvati, the worshipful, come to the sacrifice
May the goddess rejoicing in our supplication, rich in ghee,
May she hearken gladly to our effectual speech.
e O Brhaspati, with the All-gods,
Do thou rejoice in our oblations;
Grant riches to the generous giver.
f Then to the father, with the All-gods, to the strong one,
Let us pay honour with sacrifices, with reverence, with oblations;
O Brhaspati, with good offspring, with heroes,
May we be lords of wealth.
g That various wealth bestow upon us,
O Brhaspati, that shall surpass the enemy,
That shall shine glorious, with insight among men,
That shall be resplendent in glory, O thou who art born of holy order [2].
h O Mitra and Varuna,
Bedew our pasturage with ghee
With mead the regions, O ye wise ones.
i Do ye unloose your arms for us to live;
Do ye bedew our pasturage with ghee;
Make us famous among the folk, O ye young ones;
Hearken, O Mitra and Varuna, to these my supplications.
k Agni for you I honour in song,
The god first of the bright ones;
Honouring him who prospereth the fields
Like a much loved friend.
l Swiftly (goeth) the chariot of the worshipper [3]
Like a hero in every contest;
He who by sacrifice is fain to win the mind of the gods
Shall prevail over those who sacrifice not.

m Thou art not harmed, O sacrificer,
Nor thou, O pourer, nor thou, O pious one;
There shall be wealth of heroes,
And plenteousness of swift steeds;
No one shall in act approach him,
No one shall anticipate him nor stay him.
n Streams, health-bringing, like milch cows,
Pour up to the man who hath sacrificed and shall sacrifice;
Him who filleth and satiateth [4], bringing fame,
Streams of ghee approach on all sides.
o O Soma and Rudra, do ye drive away
The evil spirit that hath entered our abode;
Far away from us smite misfortune;
Whatever sin we have done remove from us.
p O Soma and Rudra, do ye give to us,
In our bodies, all these medicines;
Loosen and remove the evil we have done
That is bound within our bodies.
q O Soma and Pusan, begetters of wealth,
Begetters, of sky, begetters of earth,
Born as protectors of the whole world,
The gods have made (you) the navel of immortality.
r In the birth of these gods they rejoiced;
They concealed the hateful darkness;
Through these two, Soma and Pusan,
The Indra made the cooked (milk) among the raw cows.

KANDA II

PRAPATHAKA I

The Special Animal Sacrifices

ii. 1. 1.

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

ii. 1. 2.

Prajapati created offspring; they being created went away from him; they went to Varuna; he pursued them and asked them back; he would not give them back to him; he said, 'Choose a boon, and then give them back to me.' He chose a boon from them, it was the black (beast) with one white foot. He who is seized by Varuna should offer this black (beast) with one white foot to Varuna. Verily he has recourse to

Varuna [1] with his own share; verily he sets him free from Varuna's noose. It is a black (beast) with one white hoof, for it has Varuna for its deity (and serves) for prosperity. Svarbhanu, the Asura, pierced the sun with darkness; the gods desired an atonement for him; the first darkness of his they struck off became a black sheep; the second a bright-coloured one; the third a white one; what they cut from the upper part of the bone became a barren ewe [2]. The gods said, 'Here has come into being a divine beast; to whom shall we offer him?' Now then the earth was small, plants were not born, they offered the barren ewe to the Adityas as desire.' Then the earth became broad, the plants grew. He who desires, 'May I be extended with cattle, with offspring be propagated' should offer this barren ewe to the Adityas as desire [3]. Verily he has recourse to the Adityas as desire with their own share; verily they extend him with cattle and propagate him with offspring. Yonder sun did not shine; the gods desired an atonement for him; for him they offered these dewlapped (beasts), to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one; verily by means of them they restored his brilliance, For him who desires splendour he should offer dewlapped (beasts) [4], to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one. Verily he has recourse to these deities with their own share; verily they bestow splendour upon him; he becomes resplendent. In the spring in the morning should he offer (the beast) with a black neck to Agni; in the summer at midday (the beast) of different colours to Indra; in the autumn in the after noon the white (beast) to Brhaspati. These are the brilliances of the sun, in the spring in the morning, in the summer at midday, in the autumn in the afternoon; verily he wins whatever brilliances there are [5]. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. They are (beasts) with young; the foetus is power; verily he bestows power upon him. He who being master of uttering speech cannot speak properly should offer a ewe to Sarasvati; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, she bestows on him [6] speech, and he becomes an utterer of speech. Its teeth are complete; therefore men utter speech whole. He who is long ill should offer to Agni (a beast) with black neck, and a brown (beast) to Soma; the body of him whose illness is long goes to Agni, the sap to Soma; verily he ransoms from Agni his body, from Soma his sap, and even if his life is gone, yet he lives. He who desires offspring should offer to Soma a brown (beast), and to Agni one with a black neck; Soma [7] is the depositor of seed, Agni the producer of offspring; verily Soma deposits seed for him, Agni produces offspring; he obtains offspring. The Brahman who despite study does not win fame should offer to Agni (a beast) with a black neck, and to Soma a brown (one); in that (the beast) is offered to Agni, thereby he places brilliance in him; in that (the beast) is offered to Soma, thereby (be places) splendour. The one with a black neck is for Agni; verily he drives away the darkness from him: it is white [8]; verily he bestows brilliance on him. There is a brown one for Soma; verily he bestows splendour and radiance on him. He who has a dispute for a Purohitaship should offer (a beast) with a black neck to Agni, a brown one to Soma, and one with a black neck to Agni; the Brahman is connected with Agni, the prince with Soma; on either side of (the beast) for Soma there is one for Agni; verily with brilliance, with the Brahman, he seizes on either side the kingdom, and forthwith appropriates it; they choose him as Purohita.

ii. 1. 3.

The gods and the Asuras strove for these worlds; Visnu saw this dwarf, he offered it to its own deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Visnu; then he becomes Visnu and conquers these worlds. He should offer on an uneven (place), for these worlds are uneven as it were; (verily it serves) for prosperity. He who is engaged in a contest should offer (a beast) with a spot on its forehead and horns bent forward to Indra, the angry, the wise [1]. By power

(*indriyá*), by anger, by wisdom, one wins a contest. Verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows on him power, anger, wisdom; he wins that contest. He who desires a village should offer (a beast) with dappled thighs to Indra with the Maruts. Verily he has recourse to Indra with the Maruts with his own share; verily he subdues his relatives to him; he becomes possessed of a village. In that it is an ox [2], it is Indra's; in that it is dappled, it is of the Maruts, for pros perity. It has dappled thighs behind; verily he makes the folk dependent on him. He who desires food should offer a brown (beast) to Soma; food is connected with Soma; verily he has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. It is brown; that is the colour of food; (verily it serves) for prosperity. He who being meet for kingship obtains not a kingdom should offer a brown (beast) to Soma [3]; the kingdom is connected with Soma; verily he has recourse to Soma with his own share; Soma bestows on him a kingdom; the kingdom comes to him. It is brown, that is the colour of Soma; (verily it serves) for prosperity. He whose prosperity is gone and who desires support should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the conqueror of Vrtra; verily he overcomes the evil foe and attains support. 'He who is seized by evil should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the overcomer of enemies [4]; the enemy is the evil; verily he has recourse to Indra, the overcomer of enemies with his own share, and he drives away from him the enemy, the evil. He who being meet for kingship obtains not a kingdom should offer (a beast) with a spot on the forehead and horns bent forward to Indra of the thunderbolt. Verily he has recourse to Indra of the thunderbolt with his own share; he bestows his thunderbolt on him, the bolt kindles him for prosperity, the kingdom comes to him. It has a spot on its forehead and horns bent for ward, that is the shape of the bolt, (and so it serves) for prosperity.

ii. 1. 4.

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

shall be freed from this evil'; he offered to Agni one with a black neck, to Indra a bull. Agni, being approached with his own share, burned into sixteen pieces the coils of Vrtra, and by (the offering) to Indra he bestowed power on himself. He who is seized by evil should offer (a beast) with a black neck to Agni, and a bull to Indra; verily Agni, being approached with his own share [6], burns away his evil, and by (the offering) to Indra he bestows power on himself, he is freed from the evil, he prospers. He who is long in exile should offer a cow to sky and earth; for he is not established in them; verily also he who is long in exile has recourse to sky and earth with their own share; verily they establish them; he is established. It is one which is long in labour, for Iong in labour as it were is the kingdom of him who is long in exile; (verily it serves) for prosperity. To Vayu [7] he should offer a calf; Vayu is their calf; these worlds are barren for him, the people are barren; verily also he who is long in exile has recourse to Vayu with his own share; verily Vayu causes these worlds and the people to give to him; these worlds drop milk for him; the people wait upon him in service.

ii. 1. 5.

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

ii. 1. 6.

He who desiring a village desires, 'May I be the back of my equals', should offer to Brhaspati (a beast) with a white back; verily he has recourse to Brhaspati with his own share; verily he makes him to be the back of his peers; he becomes possessed of a village. It is with a white back, for it has Brhaspati as its deity; (verily it serves) for prosperity. He who desires food should offer a dark (beast) to Pusan; Pusan is food; verily he has recourse to Pusan with his own share; verily he gives him [1] food; he becomes an eater of food. It is dark, that is the form of food; (verily it serves) for prosperity. He who desires food should offer a dappled (beast) to the Maruts; the Maruts are food; verily he has recourse to the Maruts with their own share; verily they give him food; he becomes an eater of food. It is dappled; that is the form of food; (verily it serves) for prosperity. He who desires power should offer a ruddy (beast) to Indra; verily he has recourse to Indra [2] with his own; verily he bestows power on him; he becomes possessed of power. It is ruddy and has eyebrows; that is the form of Indra; (verily it serves) for prosperity. He who desires gain should offer to Savitr a spotted (beast); Savitr is lord of production; verily he has recourse to Savitr with his own share; verily he produces gain for him, his offspring desire gifts. It is spotted, for it has Savitr as its deity [3]; (verily it serves) for prosperity. He who desires food should offer to the All-gods (a beast) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. It is of many forms; food is of many forms; (verily it serves) for prosperity. He who desires a village should offer to the All-gods (a beast) of many forms; his relatives are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subdue his [4] relations to him; he becomes possessed of a village. It is of many forms, for it is connected with many deities; (verily it serves) for prosperity. He who is long ill from an unknown cause should offer to Prajapati (a beast) without horns; man is connected with Prajapati; Prajapati verily knows of him who is long ill from an unknown cause; verily he has recourse to Prajapati with his own share; verily he releases him from this weariness. It is without horns, for it has Prajapati as its deity; (verily it serves) for prosperity.

ii. 1. 7.

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

sap which is offspring [4]. He who desires food should offer to the All-gods (a cow) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. The cow is the sap of the metres, food indeed is as it were sap; verily by the sap of the metres he wins the sap that is food. He who desires a village should offer to the All-gods (a cow) of many forms; his relatives are connected with the All-gods [5]; verily he has recourse to the All-gods with their own share; verily they subject his relatives to him; he becomes possessed of a village. The cow is the sap of the metres, relatives indeed are as it were sap; verily with the sap of the metres he wins the sap which is relatives. He who desires splendour should offer to Brhaspati a bull and a cow; verily he has recourse to Brhaspati with his own share; verily he bestows splendour on him [6]; he becomes resplendent. The bull grazes at will, splendour indeed is as it were will; verily by will he wins will which is splendour. He who practises witchcraft should offer a red (cow) to Rudra; verily he has recourse to Rudra with his own share; verily he cuts him down to him; swiftly he reaches destruction; it is red, for it has Rudra as its deity; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword, the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 8.

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

ii. 1. 9.

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

ii. i. 10.

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

ii. 1. 11.

a Indra on all sides.
b On Indra men.
c O Maruts, what time from the sky.
d The protection which ye.
e In contests we invoke Indra, swift to hear,
The divine folk working good, freeing from distress,
Agni, Mitra, Varuna, for gain, Bhaga,

Sky and earth, the Maruts for welfare.
f May the moving one who strikes at morning delight us;
May Vata delight us, pourer of waters;
Indra and Parvata quicken us;
May the All-gods vouchsafe us this.
g I hail the dear names [1] of yon impetuous ones,
That, O Maruts, calling they may rejoice.
h For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Here found the dear home of the Maruts.
i First let Agni with the Vasus aid us;
Let Soma with the Rudras protect (us);
Let Indra with the Maruts act in due course;
Let Varuna with the Adityas quicken us.'
k God Agni with the Vasus [2],
Soma with the dread forms,
Indra with the Maruts, worthy of sacrifice,
Varuna with the Adityas hath been in harmony with us.
l As the Adityas are united with the Vasus,
The Rudras with the Maruts,
So, O thou of three names,
May the All-gods without anger be of one mind.
m He in whose presence wheresoever
Men rejoice in the dwellings of men,
Whom in honour they kindle,
Whom together they produce.
n When we offer food,
The oblations of men,
He by the might of his glory [3],
Graspeth the reins of sacred law.
o The sacrifice seeketh the goodwill of the gods;
Be kindly, O ye Adityas;
Make your loving kindness turn (to us),
Which shall more plenteously deliver us from distress.
p Pure he dwelleth, undeceived,
Among waters rich in grass, waxing old with noble sons;
None slayeth him from near or from afar,
Who is in the guidance of the Adityas.
q Ye Adityas support the world,
Gods, guardians of all the universe,
Far-seeing, guarding [4] the holy,
Righteous, enacting debts.
r Three earths they support, and three skies;
Three rules are in their ordinance;
Through sacred law great is your mightiness, O Adityas;

Sweet is that, O Aryaman, O Mitra, O Varuna.
s Let us make supplication
To those heroes, the Adityas,
The tender, for help.
t Nor right is visible, nor left;
Nor the east, O Adityas, nor the west;
Despite my feeble mind, O Vasus [5],
Led by you, may I attain the light without fear.
u With the most recent help of the Adityas,
With their most present succour, may we be united;
May the mighty ones, hearkening, establish this sacrifice
For release from sin, for freedom.
v Hear my cry, O Varuna,
And be merciful this day;
Seeking for help I call on thee.
w I implore this of thee, praising thee with my hymn;
The sacrificer seeketh this with his offerings;
Be here, not angry, O Varuna;
O wide ruler, strike not away our life.

PRAPATHAKA II

The Special Sacrifices

ii. 2. 1.

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

He should make an offering to Indra and Agni on eleven potsherds who has a dispute about a field or with his neighbours. Verily Indra and Agni he has recourse to with their own share, by means of them he over powers the power and strength of his rival, he overcomes the evil foe. Now power and strength depart from him who advances to battle; let him who is about to advance to battle offer to Indra and Agni an offering on eleven potsherds [2]. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him; with power and strength he approaches the battle and conquers in it. Now power and strength is he bereft of who wins a battle; let him who has won a battle make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him [3], he is not bereft of power and strength. Now power and strength depart from him who goes to the assembly; let him who is about to go to the assembly make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him, with power and strength he

goes to the assembly. Let him next offer an oblation to Pusan. Pusan is the giver of power and strength, verily Pusan [4] he has recourse to with his own share; verily he gives to him power and strength. When he has gone to the assembly he should offer an oblation to Ksetrapati; Ksetrapati is this (earth); verily on this earth he takes firm root. Thereafter let him make the offering to Indra and Agni on eleven potsherds; verily taking stand on this earth he next places power and strength in his body.

ii. 2. 2.

To Agni, maker of paths, he should offer a cake on eight potsherds who being a sacrificer at full and new moon passes over the offering either at the new or the full moon; he wanders from the path on a trackless way who being a sacrificer at new and full moon passes over the offering either at the new or the full moon; verily he has recourse to Agni with his own share; verily he leads him to the path from the trackless way. A draught ox is the sacrificial fee, for it is the drawer; (verily it serves) for prosperity. To Agni, lord of vows [1] he should offer a cake on eight potsherds, who having established a sacred firebreaks his vow as it were; verily he has recourse to Agni, lord of vows, with his own share; verily he makes good his vow for him; he becomes a keeper of vows. To Agni, slayer of Raksases, he should offer a cake on eight potsherds, whom Raksases infest; verily he has recourse to Agni, slayer of Raksases, with his own share; verily he smites away the Raksases from him. He should offer at night [2], for at night the Raksases are active; verily he smites them when active; he should offer in (a place) which is closed in, to prevent the Raksases entering; the Yajya, and the Anuvakya are Raksas-slaying, to lay low the Raksases. To Agni with the Rudras he should offer a cake on eight potsherds when he practises witchcraft; Rudra is his dread form; verily he cuts him down to him; swiftly he reaches misfortune. He whose cows or men perish or who is afraid should offer to Agni, the fragrant, a cake on eight potsherds [3]; the fragrant is his healing form; verily by it he applies healing to him; it is offered to the fragrant, to smite away the fetid odour. When a battle is joined he should offer a cake on eight potsherds to Agni, the burnt; verily by his own share he pacifies him and indicates his foes; whomsoever of those near (him) they pierce, he lives; whomsoever of the foe, he dies; he wins that battle [4]. He loves to frequent those whose oldest and youngest die continuously, for the human sacrifice is dearest to him, lie should offer to Agni, the burnt, a cake on eight potsherds; verily with his own share he pacifies him, and none other of them dies before his day. He loves to frequent the house of him whose house he burns; he should offer a cake on eight potsherds to Agni, the burnt; verily he pacifies him with his own share, and he burns not his house again.

ii. 2. 3.

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

potsherds to Agni, the radiant; verily he has recourse to Agni, the radiant, with his own share; verily he bestows radiance on him; he is radiant. He who desires brilliance should offer a cake on eight potsherds to Agni, the brilliant [3]; verily he has recourse to Agni, the brilliant, with his own share; verily he bestows brilliance upon him; he becomes brilliant. He who seeks to be strong should offer a cake on eight potsherds to Agni, the strong; verily he has recourse to Agni, the strong, with his own share; verily thereby he is strong who seeks to be strong.

ii. 2. 4.

He who desires, 'May I possess food', should offer to Agni, possessor of food, a cake on eight potsherds; verily he has recourse to Agni, possessor of food, with his own share; verily he makes him to possess food; he becomes a possessor of food. He who desires, 'May I be an eater of food', should offer a cake on eight potsherds to Agni, eater of food; verily he has recourse to Agni, eater of food, with his own share; verily he makes him an eater of food; he becomes an eater of food [1]. He who desires, 'May I be a lord of food', should offer to Agni, lord of food, a cake on eight potsherds; verily he has recourse to Agni, lord of food, with his own share; verily he makes him a lord of food; he becomes a lord of food. He who is long ill should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure; in that he offers to Agni, the purifying, thereby he bestows health upon him; in that (he offers) to Agni, the purifier [2], thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows life upon him; even if his life is gone, he yet lives. He who desires sight should make the same offering; in that he offers to Agni, the purifying, he thereby bestows breath upon him; in that (he offers) to Agni, the purifier, thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows sight upon him [3]; even if he is blind, he yet sees. He who desires offspring should offer a cake on eight potsherds to Agni with sons, and a cake on eleven potsherds to Indra, who has sons; verily Agni begets offspring for him and Indra makes it grow. He who desires, 'May I be possessed of sap', should offer an oblation cooked in goat's milk to Agni, full of sap; verily he has recourse to Agni, full of sap, with his own share; verily he makes him possessed of sap [4]; he becomes possessed of sap. It is cooked in goat's milk; the she-goat is connected with Agni; verily straightway he wins sap. He who desires, 'May I be possessed of wealth', should offer a cake on eight potsherds to Agni, possessed of wealth; verily he has recourse to Agni, possessed of wealth, with his own share, and he makes him possessed of wealth; he becomes possessed of wealth. When battle is joined, he should offer a cake on eight potsherds to Agni, the racer, for a race [5] he desires to run, who is fain to conquer in battle; Agni of the gods is the racer; verily he has recourse to Agni with his own share; he runs the race, he slays the foe, he conquers in the battle, and like Agni he is not to be overcome. He for whom fire they take out again (from the Garhapatya fire) to place on the Ahavaniya should offer a cake on eight potsherds to Agni with Agni; one of these (fires) has a portion assigned, one has not a portion assigned; they uniting overpower the sacrificer [6], and he is liable to suffer ruin; in that he offers to Agni with Agni, he appeases him with his own share; the sacrificer does not suffer ruin. He whose fire goes out after it has been taken out (from the Garhapatya) before the Agnihotra has been offered should offer a cake on eight potsherds to Agni with light; (they say), 'Should another be taken out, after lighting up (from the Garhapatya)'? That should not be done. Since the former is taken out for a definite share, how should another [7] be taken out for (it)? He should deposit the extinguished embers and produce fire by friction, (with the words), 'Hence first was Agni born, from his own womb, the all-knower; he with Gayatri, Tristubh, Jagati shall bear the oblation to the gods, the wise ones'; with the metres he begets him from his own womb; 'this is the fire', they say, I what falls from it is light'; in that he offers to Agni with light, he wins the light which has fallen from it.

ii. 2. 5.

He who is calumniated should offer on twelve potsherds to Vaiçvanara, an oblation to Varuna, and an oblation to Dadhikravan; in that there is (an offering) on twelve potsherds to Vaiçvanara, and Agni Vaiçvanara is the year; verily he satisfies him with the year, he smites off the evil hue; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him; his food becomes fit to eat. The same (offering) he should make who desires offspring; the year [1] unpropitiated burns up the womb of offspring, of cattle, for him who being fit for offspring does not obtain offspring; in that there is (an offering) on twelve potsherds for Vaiçvanara, and Agni Vaiçvanara is the year; verily he propitiates the year with its own share; it propitiated begets offspring for him from his own womb; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him [2]; he obtains offspring. When a son is born he should offer on twelve potsherds to Vaiçvanara; in that there is (an offering) on eight potsherds, he purifies him with the Gayatri, with splendour; in that there is (an offering) on nine potsherds, he bestows brilliance upon him with the Trivrt (Stoma); in that there is (an offering) on ten potsherds, he bestows proper food upon him with the Viraj; in that there is (an offering) on eleven potsherds, he bestows power upon him with the Tristubh; in that there is (an offering) on twelve potsherds, he bestows cattle upon him with the Jagati; he upon whose birth he offers this sacrifice becomes pure [3], brilliant, an eater of food, powerful, possessed of cattle. He is cut off from the world of heaven who, being a sacrificer at new and full moon, the sacrifice either at the new or the full moon omits, for the new and full moon offerings are made for the world of heaven; if he has omitted the sacrifice either at the new or the full moon, he should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; verily he delights the year; verily also he brings up the year for him for the winning of the world of heaven [4]; verily also grasping the deities he goes to the world of heaven. He who removes the fire is the slayer of the hero among the gods; formerly righteous Brahmans did not eat his food; he should offer to Agni on eight potsherds, to Vaiçvanara on twelve potsherds, when he is about to remove the fire; in that there is (an offering) on eight potsherds, the Gayatri has eight syllables, Agni is connected with the Gayatri; to Agni in his full extent he shows hospitality; verily also that is as when one makes preparation for a man about to go to (another) people [5]. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; the birthplace of Agni is the year; verily he makes him go to his own birth place; his food becomes fit to eat. He who desires a village should offer on twelve potsherds to Vaiçvanara, and to the Maruts on seven potsherds. (the offering) to Vaiçvanara he places on the Ahavaniya, that to the Maruts on the Garhapatya, for the avoidance of confusion. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; verily by the year he removes his rivals for him; there is one to the Maruts [6]; the Maruts are the subject class among the gods; verily by the subjects among the gods he wins for him the subjects among men; (the offering) is on seven potsherds; the Maruts are in seven troops; verily in troops he wins his rivals for him; he deposits (the offering) when (the verses) are being repeated; verily he makes the people follow him.

ii. 2. 6.

He who is about to engage in a conflict should offer an oblation to Aditi; Aditi is this (earth); verily in time gone by they were used to rest upon it. He who has come to the place should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year, the place of the gods is the year; from that place the gods drove the Asuras in defeat; in that he offers to Vaiçvanara on twelve potsherds, he strives for the abode

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

ii. 2. 7.

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

ii. 2. 8.

He who desires a village should offer a cake on eleven potsherds to Indra, who goes straight forward; verily he has recourse to Indra, who goes straight forward, with his own share; verily he makes his followers obedient to him; he becomes possessed of a village. He whose dart is not as it were sharp should offer an oblation to Indrani; the deity of the arrow is Indrani; verily he has recourse to Indrani with her own share; she sharpens his arrow. Balbaja grass he should fasten to the kindling-stick [1]; where the cow being covered made water, thence grew the Balbaja; verily making him follow the way of the cows he causes him to obtain cows. To Indra, the angry, the wise, he should offer a cake on eleven potsherds when battle is joined; with power, with anger, and with wisdom one wins the battle; verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and mind; he wins [2] the battle. The same offering should he make whose mind is affected and who as it were injures himself, for these are departed from him; verily he whose mind is affected and who injures himself has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and wisdom; his mind is not affected and he does not injure himself. He who desires, 'May people be fain to give to me', should offer a cake on eleven potsherds to Indra, the giver [3]; verily he has recourse to Indra, the giver, with his own share; verily he makes people fain to give to him; people become fain to give to him. He upon whom what is as it were ready to be given is not bestowed should offer a cake on eleven potsherds to Indra, the bestower; verily he has recourse to Indra, the bestower, with his own share; verily he makes (men) bestow upon him. He who has been expelled or is being expelled should offer a cake on eleven potsherds to Indra, the good protector [4]; verily he has recourse to Indra, the good protector, with his own share; verily he protects him; he becomes unexpellable. Indra was equal with the gods, he did not attain distinction, he had recourse to Prajapati, for him, he offered this (offering) to Indra on eleven potsherds, and thereby he bestowed power upon him; he makes the Yajya and the Puronuvakya of the Çakvari (metre); the Çakvari is the thunderbolt, the thunderbolt kindled him for prosperity [5], he became prosperous; having become prosperous, be became afraid, (thinking) 'It shall burn me'; he had recourse again to Prajapati; Prajapati from the Çakvari fashioned the (verse containing the word) 'rich', for atonement, to prevent burning. For him who being fit for prosperity is equal with his fellows he should offer this (offering) for Indra on eleven potsherds; verily he has recourse to Indra with his own share; verily he bestows power upon him. The (verse containing the word) 'rich' is the Puronuvakya, for atonement, to prevent burning; the Yajya is in the Çakvari (metre) -, the Çakvari is the thunderbolt, the thunderbolt kindles him for prosperity, he becomes prosperous.

ii. 2. 9.

He who practises witchcraft should offer to Agni and Visnu on eleven potsherds; Sarasvati should have a portion of the butter, and to Brhaspati an oblation (be offered); in that there is (an offering) on eleven potsherds to Agni and Visnu, and all the gods are Agni and the sacrifice is Visnu, with all the gods and the sacrifice be practises witchcraft against him; Sarasvati has a portion of the butter; Sarasvati is speech; verily with speech he practises against him; the oblation is Brhaspati's, Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he practises against him [1]. Him who practises witchcraft they practise then against; he should double each of the Puronuvakyas, for special employment. With the same (offering) should he sacrifice who is practised against; verily he sets gods against gods, the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; between the gods and the sacrifice he creeps along; from no quarter is be injured; he who practises

against him does not lay him low. He to whom the sacrifice does not resort should offer on eleven potsherds to Agni and Visnu [2]; all the gods are Agni, the sacrifice is Visnu; verily he has recourse to Agni and Visnu with their own share; verily they give him the sacrifice; the sacrifice resorts to him. He who desires sight should offer an oblation in ghee to Agni and Visnu by the eye of Agni men see, (by the eye) of the sacrifice the gods (see) verily he has recourse to Agni and Visnu with their own share; verily they [3] bestow sight upon him; he becomes possessed of sight. The butter is the seed of the cow, the rice grain of the ox; verily from the pair he produces for him sight. The oblation is (made) in ghee, ghee is brilliance, sight is brilliance; verily by brilliance he wins for him brilliance and sight. His foe in sacrificing gains the power and strength of him who sacrifices not; when his foe is sacrificing he should offer against him a sort of sacrifice; he does not then gain his power [4] and strength. He should offer before speech is uttered; all the speech of his foe he thus gains unuttered, and his speech as uttered other speeches follow after; they bestow upon the sacrificer power and strength. Just at the time of the morning pressing he should offer on eight potsherds to Agni and Visnu; Sarasvati should have a share of the butter, and to Brhaspati an oblation (be offered); in that it is (offered) on eight potsherds, and the Gayatri has eight syllables, and the morning pressing is connected with the Gayatri, he obtains thereby the morning pressing [5]. Just at the time of the midday pressing he should offer on eleven potsherds to Agni and Visnu; Sarasvati should have a portion of the butter and to Brhaspati an oblation (be offered); in that (the offering) is on eleven potsherds, and the Tristubh has eleven syllables, and the midday pressing is connected with the Tristubh, he obtains thereby the midday pressing. Just at the time of the third pressing he should offer to Agni and Visnu on twelve potsherds; Sarasvati should have a share of the butter, and to Brhaspati the oblation (be offered); in that (the offering) is on twelve potsherds, and the Jagati has twelve syllables, and the third pressing is connected with the Jagati, he obtains thereby the third pressing. Verily he sets gods against gods [6], the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; verily by means of the potsherds he makes up the metres, by means of the cakes the pressings. At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuna, this (offering) corresponds to his foe's cow which is to be slaughtered; his (offering) is on one potsherd, for he cannot obtain the animal (offering) by means of (many) potsherds.

ii. 2. 10.

Yonder sun did not shine, the gods sought an atonement for him, for him they offered this oblation to Soma and Rudra: verily thereby they bestowed brightness upon him. If he desires to become resplendent, he should offer for him this oblation to Soma and Rudra; verily he has recourse to Soma and Rudra with their own portion; verily they bestow upon him splendour; he becomes resplendent. He should offer on the full moon day of the month Tisya; Tisya is Rudra [1], the full moon is Soma; verily straightway he wins splendour. He makes him sacrifice on an enclosed (altar), to acquire splendour. The butter is churned from milk of a white (cow) with a white calf; butter is used for the sprinkling, and they purify themselves with butter; verily he produces whatever splendour exists. 'Too much splendour is produced', they say, 'he is liable to become a leper'; he should insert the verses of Manu's; whatever Manu said is medicine [2]; verily he makes medicine for him. If he fear, 'I shall become a leper', he should offer an oblation to Soma and Pusan; man has Soma as his deity, cattle are connected with Pusan; verily he makes him a skin by means of his own deity and cattle; he does not become a leper. He who desires offspring should offer an oblation to Soma and Rudra; Soma is the bestower of seed, Agni is the begetter of offspring; verily Soma bestows on him seed, Agni begets offspring; he obtains [3] offspring. He who practises witchcraft should offer an oblation to Soma and Rudra; man has Soma as his deity, Agni is this Rudra; verily ransoming him from his own deity he entrusts him to Rudra; swiftly he attains ruin. He

who is long ill should offer an oblation to Soma and Rudra; the sap of him who is long ill goes to Soma, the body to Agni; verily from Soma he ransoms his sap, from Agni his body; even if [4] his life be gone, he yet lives. The Hotr loosens him that is swallowed by Soma and Rudra and he is liable to be ruined; an ox must be given by the Hotr; the ox is a carrier, the Hotr is a carrier; verily he saves himself as a carrier by means of a carrier. He who desires, 'In his own abode may I produce a foe for him', should offer an oblation to Soma and Rudra; selecting an altar he should dig up half, and half not, spread half the strew, and half not, pile on half the kindling-wood and half not; verily in his own abode he produces a foe for him.

ii. 2. 11.

He who desires a village should offer on eleven potsherds to Indra, on seven potsherds to the Maruts; verily he has recourse to Indra and the Maruts with their own share; verily they make his fellows subject to him; he becomes possessed of a village. He places (the offering) for Indra on the Ahavaniya, that for the Maruts on the Garhapatya, for the prevention of confusion. (The offering) for the Maruts is on seven potsherds; the Maruts are in seven troops; verily by troops he wins his fellows for him. He places (it) down when the recitation is proceeding; verily he makes the people [1] obedient to him. The same offering should he make who desires, 'May I cause strife between the ruling class and the people.' As he cuts off from Indra's (cake), he should say, 'Do thou recite for Indra'; having directed (the Agnidh) to utter the Çrausat call, he should say, 'Utter the Yajya, for the Maruts'; as he cuts off from the Maruts' cake, he should say, 'Do thou recite for the Maruts'; having directed (the Agnidh), he should say, 'Utter the Yajya for Indra'; verily he produces strife between them for their shares, and they keep piercing each other. The same offering [2] should he make who desires, 'May they be at unity.' According to each deity should he cut off and according to each utter the Yajya; verily he arranges them in due order with their portions; they are at unity. He who desires a village should offer on eleven potsherds to Indra, and on twelve potsherds to the All-gods; verily he has recourse to Indra and the All-gods with their own share; verily they subject his fellows to him; he becomes possessed of a village. Having cut off from Indra's (cake) he should cut off from the All-gods, and then from Indra's [3]; verily with power (*indriyéna*) he surrounds his fellows on both sides. The sacrificial fee is a garment with a fringe, for the delectation of his fellows. He who desires a village should offer to the Maruts an oblation of panic seed in the milk of a speckled (cow); from the milk of a speckled (cow) were the Maruts born, of the speckled (cow) panic seed; his fellows have the Maruts for their deity; verily he has recourse to the Maruts with their own share; verily they subject his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya contain the word 'dear' [4]; verily he makes him dear to his fellows; the Puronuvakya, has two feet; verily he wins bipeds; the Yajya has four feet; verily he wins quadrupeds. The gods and the Asuras were in conflict; the gods were mutually at variance; unwilling to accept the pre-eminence of another they went apart in four bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas. Indra had recourse to Prajapati; he made him [5] sacrifice with the verse for harmony; to Agni with the Vasus he offered a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; then indeed the gods agreed to recognize Indra's pre-eminence. Him who is mutually at variance with his fellows he should cause to offer with the verse for harmony; he should offer to Agni with the Vasus a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; so him becoming Indra his fellows recognize as superior; he becomes the best of his fellows.

ii. 2. 12.

a The golden germ.
b When the waters.
c O Prajapati.
d He as a son knoweth the father, he the mother,
He is a son, he is of generous returns;
He hath enveloped the sky, the atmosphere, he the heaven;
He hath become all the worlds, he hath come to be.
e Up that.
f The radiant.
g Thou from of old with thy new glory,
O Agni, with thy companion light,
Hast mightily outstretched.
h He doth put down the wise contrivings of every worshipper;
Bearing in his arm [1] many a manly deed;
Agni hath become the lord of riches,
Making ever all immortal things.
i To help us I summon
The golden-handed Savitr;
He as a god knoweth the place.
k Prosperity to-day, O Savitr prosperity to-morrow,
Day by day prosperity mayst thou procure for us;
Through this prayer may we win the prosperity
Of many a prosperous dwelling, O god.
l O earth, thou bearest
The weight of the mountains,
Thou that dost, O great earth,
With thy hills, quicken with thy might [2].
m The songs salute thee,
Thee that extendest far, each day,
Thee that, O bright one, dost shoot forward
The seed like great riches.
n May I be in companionship with the friend pleasant within,
Who being drunk shall not harm me, O thou of the tawny steeds;
This Soma that hath been deposited within us,
For that I go to Indra to prolong (my life).
o Giving spirit when drunken, with swift onset,
Impetuous, strong, bearing arrows, with the residue is Soma;
All plants and trees deceived not aforetime
As substitutes Indra.
p Soma [3] the righteous as pressed becometh visible,
Jamadagni singing the hymn to Indra;
Thou art the mighty restrainer of impetuous might;
Ward it off and strengthen the support for the singer.

q In unison men that make prayers offer to thee this prayer
That giveth delight and invigoration;
When the hymn with the radiance of Soma shall speed forth,
Then shall Indra show his might in the contests.
r From the mouth to thee, O Visnu, do I utter the Vasat call;
Do thou accept my oblation, O Çipivista [4];
Let my fair hymns of praise cause thee to wax great;
Do ye protect us ever with blessings.
s That name of thee, the noble, to-day I celebrate,
O Çipivista, knowing the ways;
I, the weaker, sing thee the strong,
That rulest beyond this region.'
t What was there to be disclosed in thee, O Visnu,
What time thou didst declare, 'I am Çipivista'?
Conceal not from us that form of thine
What time thou dost change thy shape in battle [5].
u O Agni, give to the giver
Wealth of heroes in abundance;
Quicken us to richness in sons.
v Give to us, O Agni, a hundred, give a thousandfold;
Like doors disclose for us booty for renown;
Make with the prayer sky and earth propitious;
Like bright heaven the dawns have shone forth.
w Agni give wealth that decketh the hero;
Agni the Rsi who winneth thousands;
Agni hath placed the oblation in the sky;
In many a place are the abodes of Agni.
x Destroy [6] us not.
y Bring to us.
z Thy body is faultless,
Like ghee purified, like pure gold
That of thine shineth like an ornament, O thou powerful one.
aa O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full
For our hymns, O lord of strength;
Do thou bear food to the praisers.
bb O Vayu, a hundred of bay (steeds)
Worthy of nourishment do thou yoke;
Or let the chariot of thee that hast a thousand (steeds)
Come with might.
cc The teams [7] wherewith thou comest to the giver,
O Vayu, for seeking in the house,
Grant us wealth rich in enjoyment,
And a treasure of heroes, of horses, of cows.
dd Rich banquets be ours with Indra,

With mighty strength,
Wherewith fed we may rejoice.
ee Rich should he be, the praiser
Of a generous and wealthy one like thee;
(Famed) be (the praiser) of thee that art famed, O thou with the bays.

PRAPATHAKA III

The Special Sacrifices (continued)

ii. 3. 1.

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

ii. 3. 2.

The gods were afraid of death; they had recourse to Prajapati for them he offered this (offering) to Prajapati of a hundred Krsnalas in weight verily by it he bestowed upon them immortality; for him who fears death he should offer to Prajapati this (offering) of a hundred Krsnalas: verily he has recourse to Prajapati with his own share; verily he bestows life upon him; he lives all his days. It is of a hundred Krsnalas in weight; man has a hundred (years of) life, and a hundred powers; verily in life, in power [1] he finds support. (The offering) is in ghee; ghee is life, gold is immortality; verily he unites him with life

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

ii. 3. 3.

The gods desiring glory performed a sacrificial session bounded by success; to Soma the king among them glory came, he went to the hill, Agni followed him; Agni and Soma, those two, united; Indra, being parted from the sacrifice followed after them; to them be said, 'Make me to sacrifice.' For him they offered this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; verily thereby they conferred upon him brilliance [1], power, and splendour. For him who is parted from the sacrifice he should offer this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; in that it is (offered) to Agni, thereby he bestows brilliance upon him; in that it is (offered) to Indra, thereby (he bestows) power upon him; in that it is (offered) to Soma, thereby (he bestows) splendour; part of the offerings to Agni and Soma he should unite with that to Indra; verily he unites him with brilliance and splendour [2]. He whose desire is not fulfilled should offer on eleven potsherds to Agni and Soma; the Brahman is connected with Agni, he drinks Soma; verily he has

recourse to his own deity with his own share; verily he unites him with his desire; his desire is fulfilled. He who desires splendour should offer on eight potsherds to Agni and Soma; verily he has recourse to Agni and Soma with their own share; verily they bestow upon him splendour; he becomes resplendent [3]. In that it is on eight potsherds, it is connected with Agni; in that it is of panic seeds, it is connected with Soma; (verily it serves) for prosperity. He who is afraid of impotence should offer ,an oblation of panic seeds to Soma, the strong. For the seed, the strength, departs from him, then he fears impotence; verily he has recourse to Soma, the strong; verily he bestows upon him seed and strength; he does not become impotent. He who desires a village should offer on eleven potsherds to Brahmanaspati [4]; verily he has recourse to Brahmanaspati with his own share; verily he subjects his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya have the word 'troop'; verily he makes him possess troops of his fellows. The same sacrifice should he offer who desires, 'May I bring the people to ruin with respect to the Brahman'; he should use as the Yajya and the Anuvakya verses referring to the Maruts; verily he brings the people to ruin with respect to the Brahman.

ii. 3. 4.

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

ii. 3. 5.

Prajapati had thirty-three daughters; he gave them to Soma, the king; of them he associated with Rohini; they returned in anger; then he followed and asked for them back; them he would not return; he said, 'Swear on oath that thou wilt equally associate (with them): then will I return them to you.' He took the oath, and he returned them. He associated with Rohini alone [1]. Illness seized him; 'Illness has seized the king', that (saying) is the origin of the 'king's evil'; in that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya); him who knows thus the origin of these illnesses, these illnesses do not visit. He approached them respectfully; they said, 'Let us choose a boon; do thou associate equally with us.' For him [2] they offered this oblation to the Adityas; they freed him from his evil case. For him who is seized by the bad illness he

should offer this oblation to the Adityas; verily he has recourse to the Adityas with their own share; verily they free him from his evil case. He should offer at the new moon; verily with its waxing he makes him wax. The Puronuvakya is, 'He is born ever new'; verily thereby he bestows life upon him. The Yajya is, 'The shoot which the Adityas make to wax'; verily thereby he makes him wax.

ii. 3. 6.

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

ii. 3. 7.

The gods and the Asuras were in conflict: the Asuras conquered the gods, the gods being defeated became the servants of the Asuras; from them power and strength departed; Indra perceived this; he departed in pursuit of it; he could not win it. Then he departed from it, he had recourse to Prajapati; he made him sacrifice with this (offering) with all the Prstha (Stotras); verily with it he bestowed upon him power and strength. Him who desires power [1], desires strength, he should make him sacrifice with this (offering) with all the Prsthas; verily he has recourse to these deities with their own share; verily they bestow upon him power and strength. In that he offers to Indra of the Rathantara, verily he wins the brilliance of Agni; in that (he offers) to Indra of the Brhat, verily he wins the brilliance of Indra; in that (he offers) to Indra of the Vairupa, verily he wins the brilliance of Savitr [2]; in that (he offers) to Indra of the Vairaja, verily he wins the brilliance of the creator; in that (he offers) to Indra of the Çakvara, verily he wins the brilliance of the Maruts; in that (he offers) to Indra of the Raivata, verily he wins the brilliance of Brhaspati. So many are the brilliances, verily he wins them; he places (the cakes) on potsherds face upwards, for variety; the cake is on twelve potsherds [3], to secure the All-gods. He cuts off all around; verily all around he bestows on the sacrificer power and strength; he recites (the verses) alternating, to prevent burning. A horse, a bull, a ram, a goat, these are the sacrificial fee; for manliness. With this he should sacrifice who is being practised against; if these deities eat his food, men eat his also.

ii. 3. 8.

Rajana Kauneya went to Kratujit Janaki for a cure for eyesight; for him he offered this sacrifice, to Agni, the blazing, a cake on eight potsherds, to Surya an oblation, to Agni, the blazing, a cake on eight potsherds; verily thereby he bestowed sight upon him. For him who desires sight he should offer this sacrifice, to Agni, the blazing, a cake on eight potsherds; to Surya an oblation, to Agni, the blazing, a cake on eight potsherds; by the eye of Agni men see [1], (by the eye) of the sun the gods; verily he has

recourse to Agni and Surya with their own share; verily they bestow sight upon him; he becomes possessed of sight. In that there are two for Agni, he restores his eyes for him; in that there is (an oblation) for Surya, (he restores) his nose; the two for Agni are on either side of that for Surya; therefore the two eyes are on either side of the nose, therefore by the nose the eyes are separated. The Yajya, and the Anuvakya, are alike, for the eye is alike; (verily it serves) for prosperity. 'Up that god that knoweth all', 'Seven bays in thy chariot', 'The radiant countenance of the gods hath arisen', (with these words) he offers lumps; verily he gives sight to him; what was his, that (is his again).

ii. 3. 9.

a Thou art secure; may I be secure among my equals, wise, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth.
b Thou art affection; O ye gods of affection, those equals, youths, of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail! Thou [1] art affection; O ye gods of affection, the women of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail!

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

ii. 3. 10.

a What went new that became fresh butter; what crept that became clarified butter; that which became firm became ghee.
b Thou art the breath of the Açvins; of that to thee let the two give whose breath thou art; hail! Thou art the breath of Indra; of that to thee let him give whose breath thou art; hail! Thou art the breath of Mitra and Varuna; of that to thee let them give whose' breath thou art; hail! Thou art the breath of the All-gods [1]; of that to thee let them give whose breath thou art; hail!
c Stream of ghee, path of ambrosia,
Given by Indra, presented by the Maruts,
Thee Visnu perceived,
Then Ida moved thee in the cow.
d Let the god Savitr set thee free for life, for living, with the Pavamana Stoma, with the path of the Gayatra (Saman), with the strength of
the Upançu (Graha); let the god Savitr set thee free for life, for living,
[2] with the Brhat and Rathantara's Stoma with the path of the Tristubh,
with the strength of the Çukra (Graha); let the god Savitr set thee free
with the measure of Agni, with the path of the Jagati, With the strength

of the Agrayana (Graha).
e Him quicken, O Agni, for life, for radiance,
Make dear his seed, O Varuna, O Soma, O king;
Like a mother, O Aditi, give him protection,
O ye All-gods, that he may win old age.
f Agni is full of life; he is full of life through the trees; with this life I make thee full of life. Soma is full of life; he is (full) through the plants; the sacrifice is full of life; it is (full) through the sacrificial fees; the Brahman is full of life; that is full of life through the Brahmans; the gods are full of life; they are (full of life) through the ambrosia; the Pitrs are full of life; they are full of life through the Svadha-call with this life I make thee full of life.

ii. 3. 11.

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

ii. 3. 12.

Prajapati led the horse to Varuna, it went to its own deity, he was afflicted; he saw this (offering) to Varuna on four potsherds, he offered it; then indeed was he set free from Varuna's noose. Varuna seizes him who accepts the horse. As many horses as he accepts, so many (offerings) to Varuna should he offer; verily he has recourse to Varuna with his own share; verily he frees him from Varuna's noose [1]. (The offerings) are on four potsherds, for the horse has four feet; (verily they serve) for prosperity. He should

offer an extra one; whatever (horse) he is going to accept or whatever (horse) he has overlooked, from that noose of Varuna is he set free. If he is going to accept another, he should offer in supplement an offering to Surya, on one potsherd; verily he makes yonder sun to rise. He goes to the waters as the final bath, Varuna is in the waters; verily straightway he appeases Varuna. After his return he should offer an oblation to Apam Napat; the horse has its birthplace in the waters; verily he makes him go to his own birthplace; appeased he attends on him.

ii. 3. 13.

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

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

ii. 3. 14.

a Thou from of old.
b The wise contrivings.
c Indra on all sides.
d Indra men.
e Do thou guard us, O Soma, on all sides,
O king, from him who plots evil;
Lot not the friend of such as thou come to harm.
f Thy places in the sky, in the earth,
In the mountains, in the plants, in the waters,
With all of these, kindly and without anger,
Do thou, O king Soma, accept our oblations.
g O Agni and Soma, united,
With common offering, accept our prayers,
Ye were born together among the gods.
h Ye [1], O Agni and Soma, with common inspiration,
Placed these lights in the sky;

Ye freed the streams from the dread imprecation
When they were held fast.
i O Agni and Soma, hearken kindly,
O ye strong ones, to my invocation;
Accept gladly our songs,
Be a refreshment to the giver.
k One from the sky Matariçvan bore,
The falcon churned another from the rock;
Agni and Soma, waxing great through prayer,
Ye made broad room for the sacrifice.
l O Agni and Soma, the oblation which is set forth [2],
Do ye taste, accept it, rejoice in it, O ye strong ones
Of good protection, of good help be ye,
And give to the sacrificer health and wealth.
m Swell.
n Together thee.
o Troop lord of troops we invoke thee,
Sage of sages, most famous;
Highest king of Brahmans, O lord of prayer,
Hearkening to us with help do thou sit on thy place.
p He shall win booty and prizes with tribe,
With clan, with family, with sons, with men,
Who shall seek to win the father of the gods [3],
Pious with oblations, the lord of prayer.
q He with his fair singing, harmonious troop,
Crushed Vala and Phaliga with his cry;
Brhaspati drove out the cows, which mix the offerings,
Thundering as they lowed.
r O Maruts, what time from the sky.
s The protections that ye.
t Aryaman goeth, the mighty bull,
The giver of wealth, much invoked, deserving;
With a thousand eyes, opening the cow-pens, with the thunderbolt in his arm,
May the god bestow upon us wealth.
u Thy many paths, O Aryaman, on which the gods go,
O king, which come from the sky [4],
With these, O god, grant us great protection;
Be auspicious to our bipeds, to our quadrupeds.
v From the depth to the top, sung by the Angirases,
He moved asunder the firm places of the mountains;
He burst their cunningly-made obstructions;
These things did Indra in the joy of the Soma.
w From the depth with the top he meted with measures,
With the thunderbolt he crushed the hollows of the streams;
Lightly he freed them with paths of long wanderings;
These things did Indra in the joy of the Soma [5].

x Who was born knowing his connexion,
The god declareth all births,
From the middle of holy power he bore out holy power,
From low on high he arose at his will.
y Born in greatness, he established apart the great ones,
The sky as a seat and the atmosphere of earth;
From the depth be hath won to the top with his race,
Whose deity is Brhaspati, the sovereign.
z Him who with might riseth from the depth to the top,
Brhaspati the gods desire to win;
He broke Vala, he rendeth the forts,
Thundering he won the heaven and the waters.

PRAPATHAKA IV

The Special Sacrifices (continued)

ii. 4. 1.

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

ii. 4. 2.

The gods and the Asuras were in conflict; the gods said, 'Let us hold on to the strongest of us'; they said to Indra, 'Thou art the strongest of us; let us hold on to thee.' He said, 'Three are these forms of my own that have strength; satiate them, and then shall ye overcome the Asuras.' They said, 'Name (them).' He said, 'This is that which frees from tribulation; this is that which drives away the foe; this is that which has power' [1]. They offered to Indra, the freer from tribulation, a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful. In that they offered to Indra, the freer from tribulation,

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

ii. 4. 3.

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

ii. 4. 4.

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

ii. 4. 5.

a O Agni come to us with kine;
O drop, delight us with increase;
Indra is the supporter in our homes.
b Savitr, the thousandfold,
May he delight us in our homes;
May Pusan come, may wealth (be ours).
c May Dhatr give us wealth,
The lord, the ruler of the world;
May he favour us with a full (gift).
d Tvastr the bull, the strong,
May he delight us in our homes,
With a thousand, with ten thousand.
e Thou whereby the gods moved immortality [1],
Enduring fame, in the sky,
O increase of wealth, vouchsafe us
A herd of kine for life.
f Agni, lord of the house, Soma, all-winning, Savitr the wise; hail!
g O Agni, lord of the house, with thy ghee portion do thou vouchsafe strength and force to him who advanceth; may I not wander from the highest of the path; may I become the head; hail!

ii. 4. 6.

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

ii. 4. 7.

a Thou I art connected with the Maruts, thou art the force of the Maruts, cleave the stream of the waters.
b Stay, O Maruts, the speeding falcon,
Swift as mind, the strong, the glorious;
That whereby the dread host goeth set loose,
Do ye, O Açvins, put around; hail!
c East wind, raining, quicken; Ravat! Hail! Storming, raining, dread; Ravat! Hail! Thundering, raining, formidable; Ravat! Hail! Thundering without lightning, lightning, raining, resplendent; Ravat! Hail!

Raining over night, satisfying; Ravat! [1] Hail! Famed as having rained I much; Ravat! Hail! Raining while the sun shines, radiant; Ravat! Hail! Thundering, lightning, raining, waxing great; Ravat! Hail!
d Gladdening, obedient, purifying, agile,
Full of light, full of darkness, flooding, with fair foam,
Supporting friends, supporting the warrior caste,
With fair realms, do ye help me.
e Thou art the fetter of the strong steed; for rain I yoke thee.

ii. 4. 8.

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

ii. 4. 9.

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

became Kharjuras; their sap rose upwards, they became Kariras; the Kariras are connected with Soma; the offering connected with Soma makes rain to move from the sky; in that there are Kariras (in the sacrifice) [2], by means of an offering which is connected with Soma he wins the rain from the sky. With honey he unites (them); honey is the sap of the waters and the plants; verily it rains from the waters and the plants; verily also he brings down rain from the waters and the plants. 'Gladdening, obedient', (with these words) he unites (them); verily he approaches them by their names; just as one may say, 'Come hither, N. N.', so by their names [3] he makes them move forward. Thou art the fetter of the strong horse; for rain I yoke thee', he says the horse is strong, Parjanya is strong; becoming black as it were he rains; verily he unites him with his hue, to win the rains.

ii. 4. 10.

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

ii. 4. 11.

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

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

ii. 4. 12.

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

ii. 4. 13.

The gods were afraid of the warrior on his birth. While still within (the womb) they fettered him with a bond. The warrior thus is born fettered; if he were born not fettered he would continually slay his foes. If one desire of a warrior, 'May he be born not fettered, may he continually slay his foes', one should offer

for him the offering for Indra and Brhaspati, for the warrior is connected with Indra, Brhaspati is the holy power (Brahman); verily by the holy power (Brahman) he frees him from the bond that fetters him. The sacrificial present is a golden bond; verily manifestly he frees him from the bond that fetters him.

ii. 4. 14.

a He is born ever new;
The banner of the days goeth before the dawns.
He appointeth their portion to the gods as he advanceth
The moon extendeth length of days.
b The drop which the Adityas make to swell,
The imperishable which the imperishable drink,
With that may king Varuna, Brhaspati,
The guardians of the world make us to swell.
c In the eastern quarter thou art king, O Indra
In the northern, O slayer of Vrtra, thou art slayer of foes
Where the streams [1] go, thou hast conquered;
On the south be the bull whom we invoke.
d Indra shall conquer, he shall not be conquered;
Over-lord among kings shall he rule;
In all conflicts shall he be a protector,
That he may be reverenced and honoured.
e His greatness surpasseth
Sky or earth or heaven;
Indra sole lord, hailed by all, in his home
Boisterous and brave, waxeth great for the conflict.
f We call on thee, O hero, in praise,
Like kine unmilked,
Lord [2] of this moving world, seeing the heavenly light,
Lord, O Indra, of what standeth.
g We call on thee,
We poets, to gain the prize;
Men call on thee, lord of heroes, O Indra, amongst foes,
On thee in the racing of the horse.
h If, O Indra, a hundred skies,
A hundred earths were thine,
Not a thousand suns could match thee at birth,
Nor the two worlds.
i Drink the Soma, O Indra; let it gladden thee,
(The Soma) which for thee, O lord of bays, the stone
Through the arms of the presser [3], like a horse well guided hath expressed.
k With Indra may splendid feasts be ours,
Rich in strength,
Wherewith we may rejoice in food.
l O Agni, thy pure.
m With the light.

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

PRAPATHAKA V

The New and Full Moon Sacrifices

ii. 5. 1.

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

and there fore one should not accept (from her) unguent, but anything else (can be accepted) at will.' The son born of intercourse with (a woman) with stained garments is accursed; (the son born) of intercourse in the forest is a thief; (the son born) of intercourse with a (woman) who turns away is shamefaced and retiring; (the son born) of intercourse with a woman bathing is fated to drown; (the son born) of one who [6] anoints herself has a skin disease; (the son born) of one who combs her hair is bald and feeble; (the son born) of one who anoints (her eyes) is blind; (the son born) of one who cleans her teeth has dirty teeth; (the son born) of one who cuts her nails has bad nails; (the son born) of one who spins is a eunuch; (the son born) of one who weaves ropes is unrestrained; (the son born) of one who drinks from a leaf is drunken; (the son born) of one who drinks from a mutilated (vessel) is mutilated. For three nights he should keep a vow and should drink from his hand or from a perfect vessel, to guard his offspring.

ii. 5. 2.

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

ii. 5. 3.

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

ii. 5. 4. The theologians say, 'He would indeed offer the new and full moon (sacrifices) who should offer them with Indra.' At the full moon there is the subsequent offering of the enemy-dispelling (oblation), and by it the full moon has Indra. There are curds for Indra at the new moon; verily the new moon has Indra. He who knowing thus offers,' the new and full moon sacrifices, offers them with Indra, and day after day it becomes better for him who has so sacrificed. What the gods did at the sacrifice, the Asuras did. The gods [1] saw this offering, one on eleven potsherds for Agni and Visnu, an oblation for Sarasvati, an oblation for Sarasvant; after performing the full moon (sacrifice) they offered this. Then the gods prospered, the Asuras were defeated. He who has enemies should offer this offering after performing the full moon (sacrifice). With the full moon (sacrifice) he hurls the bolt at his enemy, with (the offering) to Agni and Visnu he appropriates the gods and the sacrifice of his enemy, his pairing cattle with (the offerings) to Sarasvati and Sarasvant. Whatever he has, all that [2] he appropriates. One should sacrifice at the full moon, if one has enemies, not at the new moon; having slain one's enemy one does not cause him to grow again. He who desires cattle should sacrifice with the Sakamprasthayiya. The man to whom they bring (any thing) in small measure is not himself pleased, and does not give to another. But he, to whom they bring in large measure, is himself pleased, and gives to another. One

should offer in full and large measure; Indra then being pleased delights him with offspring and cattle. He offers with a wooden vessel, for an earthenware one does not hold the offering. It is of Udumbara wood [3]; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle. One should not sacrifice to, Mahendra, if one is not prosperous. The prosperous are three; a learned (Brahman), a village headman, and a warrior. Their deity is Mahendra. He who sacrifices beyond his own deity loses his own deity, and does not obtain another, and becomes worse. For a year one should sacrifice to Indra, for the vow extends not beyond the year; verily [4] his own deity, being sacrificed to, kindles him with prosperity and he becomes richer. After the year he should offer a cake on eight potsherds to Agni, lord of vows; verily for a year Agni, lord of vows, causes him to take up the vow who has slain his foe (*vrtra*). Thereafter he may sacrifice at will.

ii. 5. 5.

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

ii. 5. 6.

The new and the full moon (sacrifices) are the chariot of the gods. He, who having offered the new and the full moon (sacrifices) Sacrifices with Soma, rests in the chosen resting-place of the gods which is conspicuous for its chariot (tracks). The new and the full moons are the limbs and joints of the year; he who knowing thus offers the new and the full moon (sacrifices) thus unites the limbs and joints of the year. The new and the full moon are the eyes of the year; he who knowing thus offers the new and the full moon (sacrifices) thus sees with them along the world of heaven [1]. The new and the full moon are the striding of the gods; he who knowing thus offers the new and the full moon (sacrifices) steps in the striding of the gods. The new and the full moon are the path on which the gods fare; he who knowing thus offers the new and the full moon (sacrifices) mounts the path on which the gods fare. The new and the full moons are the bay steeds of the gods; he who knowing thus offers the new and the full moon (sacrifices) carries to the gods with their two bay steeds [2] the offering. The new and the full moon (sacrifices) are the mouth of the gods; he who knowing thus offers the new and the full moon (sacrifices) manifestly sacrifices in the mouth of the gods. He who offers the new and the full moon sacrifices possesses an oblation holder. He offers the Agnihotra morn and evening, he offers the new and the full moon (sacrifices); on every day (the Soma) of those who have oblation holders is pressed. By him who knowing thus offers the new and the full moon (sacrifices) regarding himself as possessiug an oblation holder, everything is given as on the strew. The gods [3] could not find the suitable day for the sacrifice. They purified the new and full moons; the new and the full moon (sacrifices) are these pure and sacrificial (days). He who knowing thus offers the new and the full moon (sacrifices) offers them as pure and sacrificial. One should not approach a woman on the new moon or the full moon night; if one were to do so, one would be impotent. The nights of the half-month were the wives of King Soma; of these be did not approach the new moon night and the full moon night [4]. They grasped him about, and illness seized him. 'Illness has seized the king'; that (saying) is the origin of the 'king's evil '. In that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya), him who knows thus the origin of these illnesses, these illnesses do not visit. He ran up to these two in reverence; they said, 'Let us choose a boon; let us be the appointers of portions for the gods [5]; from us let the gods be sacrificed to.' Therefore of the series of nights it is on the new and the full moon night that the gods are sacrificed to; for they are the appointers of portions for the gods. Men appoint portions to him who knows thus. Creatures slew hunger, man at once, the gods at the half-month, the Pitrs in a month, trees in a year. Therefore day by day men desire food, at the half-month the gods are sacrificed to, every month offering is made to the Pitrs, in a year trees produce fruit. He who knows thus slays the enemy, hunger.

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

ii. 5. 7.

The gods could not rest on the Rc or the Yajus. On the Saman only could they rest. He makes the noise 'Him'; verily he makes the Saman. He makes the noise 'Him'; where the gods rested, there he sets them in motion. He makes the noise 'Him'; this is the yoking of speech. He makes the noise 'Him'; thus the sacrificers produce offspring. He repeats the first (verse) thrice, the last thrice; verily he ties the end of the sacrifice [1] so that it may not slip. He repeats (it) continuously, for the continuity of the breaths and of food, and for the smiting away of the Raksases. The first he repeats is connected with the Rathantara (Saman), this world is connected with the Rathantara; verily he conquers this world. He divides it thrice;

these worlds are three; verily he conquers these worlds. The last he repeats is connected with the Brhat (Saman); yonder world is connected with the Brhat; verily he conquers yonder world. 'Forward [2] your viands', he repeats, a verse which has not any indication (of its deity) and (therefore) is addressed to Prajapati. Prajapati is the sacrifice; verily he grasps the sacrifice as Prajapati. 'Forward your viands', he repeats; viands are food; verily he wins food. 'Forward your viands', he repeats; therefore seed is deposited in front. 'O Agni, come hither for the feast', he repeats; therefore offspring are born at the back. 'Forward your viands', he repeats [3]; 'viands' are the months, 'heavenwards' are the half-months, 'rich in the oblation' are the gods, 'full of butter' is the cow, 'he goes to the gods' (that is) the sacrifice, 'desirous of favour ' is the sacrificer. 'Thou art this, thou art this', (with these words) he wins the dear abode of the sacrifice. If he desire for a man, 'May he live all his days', he should repeat for him 'Forward your viands', and then continuously the next half-verse of 'Agni, come hither to the feast' [4]. Verily by expiration does he make steadfast his inspiration, and he lives all his days. He, who knows the elbow of the Samidhenis, puts his enemy in his elbow. He joins the half-verses; this is the elbow of the Samidhenis; he who knows thus puts his foe in his elbow. The Samidhenis were brought out by Rsi after Rsi; if they were not connected together, they would go away from the sacrificer's offspring and cattle. He unites the half-verses; verily he connects them together, and being so connected and secured they yield him all his desires.

ii. 5. 8.

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

oblation bearer of the gods, the bearer of the offering of the Pitrs, the guardian of the Asuras. They repeat, 'Me will he choose, me' [6]. 'Choose ye the bearer of the oblation', he says; 'let him choose him who is of the gods. He chooses one of a Rsi's family; verily he departs not from the connexion, (and so it serves) for continuity. He chooses, beginning at the further end, in order of descent; therefore the Pitrs drink after men in order of descent, beginning at the further end.

ii. 5. 9.

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

ii. 5. 10.

In the case of a Rajanya let him repeat the Trcas thrice three other sorts of men are there besides the warrior, the Brahman, Vaiçya and Çudra; verily he makes them obedient to him. He should repeat fifteen (Samidhenis) in the case of a Rajanya; the Rajanya is fifteenfold; verily he makes him find support in his own Stoma. Let him surround it with a Tristubh; the Tristubh is power, the Rajanya sacrifices in desire of power; verily by the Tristubh he secures power for him. If he desires [1], 'May there be splendour', he should surround it with a Gayatri, the Gayatri is splendour; verily there is splendour. He should repeat seventeen for a Vaiçya; the Vaiçya is seventeenfold; verily he makes him find support in his own Stoma. He should surround it with a Jagati; cattle are connected with the Jagati, the Vaiçya sacrifices in desire of cattle; verily by the Jagati he secures cattle for him. He should repeat twenty one for one who desires

support; the Ekavinça is the support of the Stomas; (verily twenty-one serve) for support [2]. He should repeat twenty-four for one who desires splendour: the Gayatri has twenty-four syllables, splendour is the Gayatri; verily by the Gayatri he secures splendour for him. He should repeat thirty for one who desires food; the Viraj has thirty syllables, the Viraj is food; verily by the Viraj he secures food for him. He should repeat thirty-two, for one who desires support; the Anustubh has thirty-two syllables, the Anustubh is the support of the metres; (verily thirty-two serve) for support. He should repeat thirty-six for one who desires cattle; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he secures cattle for him [3]. He should repeat forty-four for one who desires power, the Tristubh has forty-four syllables, the Tristubh is power; verily by the Tristubh he secures power for him. He should repeat forty-eight for one who desires cattle; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily with the Jagati he secures cattle for him. He should repeat all the metres for one who makes many sacrifices, for all the metres are won by him who makes many sacrifices. He should repeat indefinitely to win that which is not definite.

ii. 5. 11.

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

The gods having repeated the Samidhenis could not see the sacrifice. Prajapati in silence performed the sprinkling of the butter. Then indeed did the gods see the sacrifice. In that he silently sprinkles, (it serves) to light up the sacrifice. Verily also he anoints the kindling-sticks. He who knows thus becomes soft. Verily also he delights them. He delights in offspring and cattle [3] who knows thus. If he were to sprinkle with one (verse), he would delight one; if with two, (he would delight) two; if with three, he would make (the offering) go beyond (all others). He sprinkles (repeating the verse) in the mind, for what is imperfect is made perfect by mind. He sprinkles across so as not to make a failure. Speech and mind disputed; 'I will bear the offering to the gods', speech said; 'I to the gods', mind said. They went to question Prajapati; he said [4], Prajapati, 'Thou art the messenger of mind, for what one thinks of in the mind, one utters in speech'. 'Then assuredly they will not sacrifice to you with speech', said (speech). Therefore in the mind they offer to Prajapati, for Prajapati is, as it were, the mind; (verily it serves) to obtain Prajapati. He rubs the enclosing-sticks; verily he purifies them. (He rubs) the middle one thrice; the breaths are three; verily he conquers the breaths. (He rubs) the southern one thrice; these worlds are three [5]; verily he conquers these worlds. (He rubs) the northern one thrice; three are the paths leading to the gods; verily he conquers them. Thrice he fans (the fire); the worlds of the gods are three; verily he conquers the worlds of the gods. They make twelve; the year has twelve months; verily he delights the year; verily also he brings up the year for him, to gain the world of heaven. He sprinkles; the world of heaven is as it were secret [6]; verily he makes the world of heaven resplendent for him. He sprinkles

straight, for the breath is as it were straight. He sprinkles continuously, for the continuity of the breaths and of food and for the smiting away of the Raksases. If he desire of a man, 'May he be likely to perish', he should sprinkle crookedly for him; verily he leads his breath crookedly from him, and swiftly he perishes. The sprinkling is the head of the sacrifice, the ladle is the body [7]. Having sprinkled, he anoints the ladle; verily he places the head of the sacrifice on its body. Agni was the messenger of the gods, Daivya of the Asuras; they went to question Prajapati. Prajapati spake to a Brahman (saying), 'Explain the phrase, "Make announcement"', 'Hearken to this, O ye gods', he said; 'Agni the god is the Hotr', (he said). He chose him of the gods. Then the gods [8] prospered, the Asuras were defeated. The man, who knows thus and for whom they chose his list of ancestors, prospers himself, his enemy is defeated. If a Brahman and a non-Brahman have a litigation, one should support the Brahman; if one supports the Brahman, one supports oneself; if one opposes the Brahman, one opposes oneself therefore one should not oppose a Brahman.

ii. 5. 12.

a Life to thee.
b Life-giving, O Agni,
c Swell up.
d Together thee.
e Thy wrath.
f The uppermost.
g Forward, O goddess.
h From the sky to us.
i O Agni and Visnu.
k O Agni and Visnu.
l This for me, O Varuna.
m To thee for that I go.
n Upwards that.
o The radiant.
p The child of the waters hath mounted the lap
Of the devious ones, rising up and clothed in the lightning;
Bearing his highest greatness
The golden-coloured young ones go about.
q Some [1] meet, some go up,
The streams fill their common stall;
Round the pure shining son of the waters
The pure waters stand.
r The austere maidens, go around the youth;
The waters, making him clean;
Agni shineth forth with pure radiance with wealth,
Unkindled, butter-clad in the waters.
s I seek the help
Of Mitra and Varuna, joint kings;
May they be gracious to such as I.
t O Indra and Varuna, grant ye great protection
To our tribe, our people, for the sacrifice [2]

May we conquer in battle the evil-minded,
Him who is fain to overpower the man who long sacrificeth.
u To us, O Mitra and Varuna.
v Forth your arms.
w O Agni, do thou, wise one,
Appease by sacrifice for us the wrath of Varuna;
Best sacrificer, best of bearers, radiant,
Free us from every foe.
x Do thou, O Agni, be nearest to us,
Closest to help, at the dawning of this dawn;
Appease for us by sacrifice Varuna [3], bestowing (on him);
Show thy mercy and be ready to hear our call.
y Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle,
Hath shone forth, the heavenly guest, propitious for us.
z I sacrifice to thee, I cast forward my prayer to thee,
That thou mayst be invoked at our invocation;
Thou art like a well in the desert,
Thou, O Agni, to the man eager to worship, O ancient king [4].
aa With his lustre.
bb With light.
cc Agni, with thy front,
Burn the sorceresses,
Shining in the broad dwellings.
dd Thee of fair face, of fair look, the rapid one,
The wiser, let us ignorant people follow;
Let him sacrifice who knoweth all the ways,
Let him proclaim the oblation among the immortals.
ee To the freer from trouble.
ff Which hath entered me.
gg Away for us, O Indra.
hh O Indra, might.
ii Powers, O Çatakratu.
kk To thee hath been given.

PRAPATHAKA VI

The New and Full Moon Sacrifices

ii. 6. 1.

He offers to the kindling-sticks; verily he wins spring among the seasons. He offers to Tanunapat; verily he wins the hot season. He offers to the oblations; verily he wins the rains. He offers to the sacrificial strew, verily lie wins autumn. He offers with the cry of 'Hail!'; verily he wins the winter. Therefore in winter animals over which the cry of 'Hail!' is raised perish. He offers to the kindling-sticks; verily he wins the dawns of the goddesses. He offers to Tanunapat; verily he wins the sacrifice [1]. He offers to the oblations; verily he wins cattle. He offers to the sacrificial strew; verily he wins offspring. He takes (the oblation) from the Upabhrt. The oblation is brilliance, the sacrificial strew off spring; verily he places brilliance in offspring. He offers with the cry of 'Hail!'; verily he wins speech. They make up ten, the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. He offers to the kindling-sticks; verily he finds support in this world. He offers to Tanunapat [2]; verily in the sacrifice and in the atmosphere he finds support. He offers to the oblations; verily in cattle he finds support. He offers to the sacrificial strew; verily he finds support in the paths that lead to the gods. He offers with the cry of 'Hail!'; verily he finds support in the world of heaven. So many are the worlds of the gods; verily in them in order he finds support. The gods and the Asuras contended as to these worlds. The gods by the fore-sacrifices drove the Asuras away from these worlds; that is why the fore-sacrifices [3] are so called. He for whom knowing thus are offered the fore-sacrifices, drives his enemy away from these worlds. He offers stepping near, for conquest. He who knows the pairing of the fore sacrifices is propagated with offspring, with cattle, with pairings. He offers to the kindling-sticks as many, to Tanunapat as one, and that makes a pair. He offers to the kindling-sticks as many, to the sacrificial strew as one, and that makes a pair. That is the pairing of the fore-sacrifices. He who knows thus [4] is propagated with offspring, with cattle, with pairings. These deities were not sacrificed to by the gods; then the Asuras were fain to harm the sacrifice. The gods divided the Gayatri, five syllables in front and three behind. Then the sacrifice was protected, and the sacrificer. In that the fore- and after-sacrifices are offered, protection is afforded to the sacrifice and to the sacrificer, for the overcoming of the enemy. Therefore a covering is larger in front and smaller behind. The gods thought that the sacrifice must be completed (in the fore-sacrifice) before the Raksases [5] with the cry of 'Hail!' They completed it with the cry of 'Hail!' in the fore-sacrifices. They split the sacrifice who complete it with the cry of 'Hail!' in the fore-sacrifices. Having offered the fore sacrifices he sprinkles the oblations, for the continuity of the sacrifice; then verily he makes the oblation, and then he proceeds in order. The fore-sacrifices are the father, the after-sacrifices the son; in that having offered the fore-sacrifices he sprinkles the oblations, the father makes common property with the son [6]. Therefore they say, who know it or who know not, 'How is it the son's only, how is the father's common?' That which spills when the fore-sacrifices are offered is not really spilt. The Gayatri conceives through it, and produces offspring and cattle for the sacrificer.

ii. 6. 2.

The two portions of the oblation are the eyes of the sacrifice. In that he offers the two portions of the oblation, he inserts the two eyes of the sacrifice. He offers in the front place; therefore the eyes are in front. He offers evenly; therefore the eyes are even. By Agni the sacrificer discerns the world of the gods, by Soma the world of the Pitrs; in the north part he offers to Agni, in the south to Soma, for these worlds are thus, as it were, to illumine these worlds. Agni and Soma are the kings of the gods [1]. They are sacrificed to between the gods, to separate the gods. Therefore men are separated by the king. The theologians say, 'What is it that the sacrificer does in the sacrifice to support both those animals which

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

ii. 6. 3.

Prajapati assigned the sacrifices to the gods. He placed in himself the oblation. The gods said to him, 'The oblation is the sacrifice; let us have a share in it.' He said, 'Lot them offer to you the portions of the oblation, let them pour out (a layer), let them sprinkle (it).' Therefore they offer the portions of the oblation, they pour out (a layer), and sprinkle (it). The theologians say, 'For what reason are the other offerings worn out, but the oblation fresh?' He should reply, 'Because it is Prajapati's [1], for Prajapati is of the gods the fresh one.' The metres ran away from the gods (saying), 'We will not bear the offering, if we have no share.' They kept for them (the offering) divided into four parts, for the Puronuvakya, the Yajya, the deity, the Vasat call. In that he offers (the offering) in four parts, he delights the metres, and they delighted by him carry the offering to the gods. The Angirases were the last to go hence to the world of heaven. The Rsis came to the place of sacrifice; they [2] saw the sacrificial cake creeping about, having become a tortoise. They said to it, 'Be firm for Indra; be firm for Brhaspati: be firm for the All-gods.' It did not become firm. They said to it, 'Be firm for Agni.' It became firm for Agni. In that (the cake) for Agni on eight potsherds is unmoved at the full and at the new moon, (it serves) to conquer the world of heaven. They said to it, 'How hast thou been left?' 'I have not been anointed', he said, 'just as an axle not anointed [3] goes wrong, so I have gone wrong.' After anointing it above, he anoints it below, to gain the world of heaven. He spreads (the cake) on all the fragments; so many cakes does he conquer in yonder world. That which is burnt belongs to Nirrti, that which is not cooked to Rudra, that which is cooked to the gods. Therefore one should cook it, without burning it, for the gods. He covers it with

ashes; therefore the bones are clothed with flesh. He covers it with the bunch of grass; therefore [4] the head is covered with hair. The offering which is cooked without being sprinkled has fallen from this world, but has not reached the world of the gods. He sprinkles it before covering it; verily he makes it go among the gods. If one fragment were lost, one month of the year would be omitted, and the sacrificer would perish. If two were lost, two months of the year would be omitted, and the sacrificer would perish. He counts before covering, to guard the sacrificer [5]. If it be lost, be should make an offering on two potsherds to the Açvins, and on one potsherd to sky and earth. The Açvins are the physicians of the gods; verily by them he heals it. Then is offered an offering on one potsherd to sky and earth; in them is lost what is lost; verily in them he finds it, (and it serves) for support.

ii. 6. 4.

(Saying) 'On the impulse of the god Savitr thee', he takes the sword, for impelling. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraint. 'Thou art a hundred-edged, of the tree, slayer of the foe', he says; verily he sharpens the bolt, being about to hurl it at his enemy. He throws away the grass with a Yajus. The earth is the size of the altar; verily he deprives his enemy of so much of that [1]. Therefore they do not deprive one who has no share. He throws it away thrice; these worlds are three; verily he excludes him from these worlds. He throws it silently a fourth time; verily he excludes him from the unmeasured. He uproots it; verily what of it is impure he cuts off. He uproots it; therefore the plants perish. He cuts the root; verily he cuts the root of the enemy. If dug too deep, it has the Pitrs for its deity; so much does he dig as is measured [2] by Prajapati as the mouth of the sacrifice. He digs until (he reaches) support; verily he causes the sacrificer to reach support. He makes it higher on the south; verily he makes it the form of the sacrificial ground. He makes it full of loose earth; loose earth is offspring and cattle; verily he makes him full of offspring and cattle. He performs the second drawing of a boundary. The earth is the size of the altar; verily having excluded his enemy from so much of it, he performs the second drawing of a boundary for himself. Cruelly he acts [3] in making an altar. (With the words) 'Thou art the holder, thou art the self holder', it is made smooth, for healing. He places the sprinkling waters; the waters are Raksas-slaying; (verily they serve) for slaying the Raksases. He places them in the path made by the sword, for the continuity of the sacrifice. He should think of any one whom he hates; verily does he inflict trouble upon him.

ii. 6. 5.

The theologians say, 'Thou hast sprinkled the offerings with water; but the waters with what?' 'With the holy power (Brahman)', he should say, for verily he sprinkles the offerings with water, and the waters with the holy power (Brahman). He sprinkles the kindling-wood and the sacrificial strew; verily he makes it pure. He sprinkles the altar, the altar was rough, hairless, and impure; verily he makes it pure. 'To the sky thee, to the atmosphere thee, to earth thee', (with these words) he places the sacrificial strew and sprinkles it [1]; verily he sprinkles it for these worlds. Cruelly indeed does he act in that he digs. He pours down the waters, for healing. He takes the bunch in front; verily he makes it the chief. He takes so much as is measured by Prajapati as the mouth of the sacrifice. He spreads the sacrificial strew, the sacrificial strew is offspring, the altar is the earth; verily he places offspring on the earth. He strews it so as not to be very discernible; verily he makes him not very discernible by offspring and cattle [2]. He puts the bundle over the sacrificial strew, the strew is offspring, the bundle the sacrificer; verily he makes the sacrificer superior to the non-sacrificer. Therefore the sacrificer is superior to the non-sacrificer. He puts (grass) between, for separation. He anoints it; verily he makes it into an offering and causes it to go

to the world of heaven. He anoints it in three places; these worlds are three; verily he anoints it for these worlds. He does not break off (its edges); if he were to break them off, it would not go aloft for the sacrificer. He pushes it upwards as it were [3], for the world of heaven is upwards as it were. He depresses it; verily he brings down rain for him. He should not put forward the points too much; if he were to do so, there would be a violent torrent to destroy the Adhvaryu. He should not throw it (so that the roots are) in front. If he were to do this, he would thrust the sacrificer from the world of heaven. He puts it forward (with its points) to the east; verily he makes the sacrificer go to the world of heaven. He should not spread (the bunch) in all directions. If he were to spread (it) in all directions [4], a daughter would be born to him. He strews it upwards, for upwards is as it were connected with a man; verily a male child is born to him. If he were to smooth it with the sword or the poking-stick, that would be his ruin. He smooths it with his hand, for the protection of the sacrificer. The theologians say, 'What in the sacrifice is the sacrificer' 'The bundle' (is the reply). 'Where in it is the world of heaven?' 'The Ahavaniya (fire)' he should reply. In that he puts the bundle on the Ahavaniya, he makes the sacrificer [5] go to the world of heaven. The sacrificer is rent in that they smooth the bundle; he throws the strew along after it, for calming. The Adhvaryu has no support, and he is liable to be seized by shivering. (With the words), 'Thou art firm (*dhruva*)', he strokes it; the Dhruva is this (earth); verily he finds support in it, and shivers not. 'Has he gone, O Agnidh? he says. If (the Agnidh) were to say, 'Agni has gone?' he would make Agni go into the fire, and exclude the sacrificer from the world of heaven. So he should say only 'Has he gone?' Verily he makes the sacrificer go to the world of heaven.

ii. 6. 6.

Agni had three elder brothers; they perished while carrying the offering to the gods. Agni was afraid, 'Thus indeed will this one fall on misfortune.' He ran away, and entered the waters. The gods sought to start him up. The fish proclaimed him, and he cursed it, 'At Pleasure may they slay thee, since thou hast proclaimed me.' So they slay the fish at pleasure, for he is cursed [1]. They found him; they said, 'Come to us, and carry the offering for us.' He said, 'Let me choose a boon; whatever of the offering when it is taken (in the ladle) falls outside the enclosing-sticks, let that be the share of my brothers.' There fore whatever of the offering when it is taken falls outside the enclosing sticks is their share; verily by it he delights them. He puts the enclosing sticks around, to smite away the Raksases. He makes them touch [2], so that the Raksases may not creep through. He puts none in front, for the sun rises in front and smites away the Raksases. He places the two kindling-sticks upright, for upwards they smite away the Raksases. (He places) one with a Yajus, the other in silence, to make a pair. He places two, the sacrificer has two feet, for support. The theologians say, 'He indeed would be a sacrificer who should be the stronger for a failure in the sacrifice.' (The words), 'To the lord of earth hail! To the lord of the world, hail! To the lord of creatures [3] hail! ' he should pronounce over the spilt (offering). Thus by a failure in the sacrifice he becomes stronger, for he delights more gods (than usual). There is sameness in the sacrifice, in that there are two sacrificial cakes (offered) in order. Between them he offers the silent sacrifice, to break the sameness and to make a pair. Agni was in yonder world, Yama in this. The gods said, 'Come, let us interchange them'; with food the gods invited Agni [4], with the kingdom the Pitrs Yama; therefore is Agni the food-eater of the gods, Yama the king of the Pitrs; he who knows thus obtains the kingdom and food. To him they gave that share which they cut off for Agni Svistakrt. In that he cuts off a share for Agni Svistakrt, he gives Rudra a share. He cuts off one in each case, for Rudra is one as it were. He cuts off from the north part, for this is Rudra's [5] quarter; verily he appeases Rudra in his own quarter. He sprinkles it twice, to make it divided into four. The former offerings are cattle, Agni is Rudra here; if he were to pour over the former offerings, he would give Rudra cattle, and the sacrificer

would be without cattle. He offers leaving the former oblations aside, to protect the cattle.

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

ii. 6. 7.

Manu desired what of earth was sacrificial. He found the poured out ghee. He said, 'Who is able to produce this also at the sacrifice?' Mitra and Varuna said, 'We are able to produce the cow.' Then they set the cow in motion. Wherever she stepped, there ghee was pressed out; therefore she is called ghee-footed; that is her origin. 'The Rathantara is invoked with the earth', he says [1]. The Rathantara is this (earth); verily he invokes her with food. 'The Vamadevya is invoked with the atmosphere', he says. The Vamadevya, is cattle; verily he invokes cattle with the atmosphere. 'The Brhat is invoked with the sky', he says. The Brhat is connected with food; verily he invokes food with the sky. ' The seven Hotras are invoked', he says; verily he invokes the Hotras. 'The cow is invoked with the bull', he says [2]; verily he invokes a pair. 'The friend food is invoked', he says; verily he invokes the Soma drink. 'It is invoked; ho!' he says; verily he invokes the self, for the self is the best of those invoked. He invokes food, food is cattle; verily he invokes cattle. He invokes four, for cattle are four-footed. 'Offspring of Manu', he says, for Manu first saw her [3]. 'Ghee-footed', he says. Because ghee was pressed out of her foot, therefore be says thus. 'Of Mitra and Varuna', he says, for Mitra and Varuna set her in motion. 'The Brahman, god made, is invoked', he says; verily he invokes the Brahman. 'The divine Adhvaryus are invoked, the human are invoked', he says; verily he invokes the gods and men. 'Who shall help this sacrifice and make the lord of the sacrifice prosper', he says [4]; verily he invokes a blessing for the sacrifice and the sacrificer. 'Sky and earth are invoked', he says; verily he invokes sky and earth. 'Born of yore, the righteous', he says, for they were born of yore and are righteous. 'Divine, with gods for children', he says, for they are divine and have gods for children. 'Invoked is this sacrificer', he says; verily he invokes the sacrificer. 'Invoked in the highest sacrifice, invoked in the greater offering, invoked in the divine abode' [5], he says. The highest sacrifice is offspring, the greater offering is cattle, the divine abode is the world of heaven. (With the words), 'Thou art this; thou art this', he invokes the dear abode of the sacrifice. 'All that is dear to it is invoked', he says; verily not vainly does he invoke.

ii. 6. 8.

Food is cattle, he takes it himself; verily by himself he fills his desires of cattle, for no one else can grant him his desire of cattle. 'Thee offered to the lord of speech I eat', he says; verily he delights speech with a share. 'Thee offered to the lord of the Sadas I eat', he says, for completion.' (The food) is divided. in four; what is divided in four is the offering, what is divided in four is cattle; if the Hotr were to eat it, the Hotr would [1] experience misfortune; if he were to offer it in the fire, he would give the cattle to Rudra, and the sacrificer would be without cattle. 'Thee offered to the lord of speech I eat', he says; verily secretly does he offer it. 'Thee offered to the lord of the Sadas', he says, for completion. They eat; they eat at a suitable moment; he gives a sacrificial gift; at a suitable moment be gives a gift. They cleave the sacrifice [2], if they eat in the middle. They purify it with water; all the gods are the waters; verily they connect the sacrifice with the gods. The gods excluded Rudra from the sacrifice; he pierced the sacrifice, the gods gathered round it (saying), 'May it be right for us.' They said, 'Well offered will this be for us, if we propitiate him.' That is why Agni is called the 'well offerer' (*svistakrt*). When it was pierced (by him) [3] they cut off (a piece) of the size of a barleycorn; therefore one should cut off (a piece) the size of a barleycorn. If one were to cut off more, he would confuse that part of the sacrifice. If he were to make a

layer and then to sprinkle, lie would make it swell on both sides. He cuts it off and sprinkles it; there are two operations; the sacrificer has two feet, for support. If he were to transfer it (to the Brahman) crosswise, he would pierce the unwounded part of the sacrifice; lie transfers it in front; verily he transfers it in the proper way. They transferred it for Pusan [4]. Pusan having eaten it lost his teeth; therefore Pusan has pounded food for his share, for he has no teeth. The gods said of him, 'He has lost (his teeth), he is not fit for the offering.' They transferred it to Brhaspati. Brhaspati was afraid, 'Thus indeed will this one fall on misfortune.' He saw this Mantra; 'With the eye of the sun I gaze on thee', he said, for the eye of the sun harms no one [5]. He was afraid, 'It will harm me as I take it.' 'On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan I take thee', he says; verily, impelled by Savitr, he took it with the holy power (Brahman) and with the gods. He was afraid, 'It will harm me as I eat.' 'Thee with the mouth of Agni I eat', he said, for nothing harms the mouth of Agni. He was afraid [6], 'It will harm me when I have eaten.' 'With the belly of the Brahman', he said, for nothing harms the belly of the Brahman. 'With the holy power (Brahman) of Brhaspati', (he said), for he is fullest of the holy power (Brahman). The breaths indeed depart from him who eats this offering; by purifying it with water he grasps the breaths; the breaths are ambrosia, the waters ambrosia; verily he summons the breaths according to their places.

ii. 6. 9.

He takes a portion for the Agnidh; verily he delights the seasons whose mouth is Agni. He takes a kindling-stick, for the support of the subsequent offerings; verily he pours on that which has a kindling stick. He rubs the enclosing-sticks; verily he purifies them. He rubs each once, for the sacrifice there is as it were turned away. It makes up four, cattle are four-footed; verily he wins cattle. 'O Brahman, will we set out?' he says; there indeed is the sacrifice placed [1], where the Brahman is; where the sacrifice is placed, thence does he commence it. If he were to instigate him with his hand, he would shiver; if with his head, he would have a headache; if he were to sit in silence, the sacrifice would not proceed; he should say, 'Set out! In speech the sacrifice is placed; where the sacrifice is placed, thence does he bestow it. 'O god Savitr, that he [2] hath proclaimed to thee', he says, for impelling. 'Brhaspati is the (priest) Brahman', he says, for he is fullest of the holy power (Brahman). 'Do thou guard the sacrifice, guard the lord of the sacrifice, guard me', he says; for the sacrifice, the sacrificer, and himself, for these he thus invokes a blessing, to prevent misfortune, Having caused (him) to call out, he says, 'Utter the verse for sacrifice to the gods.' The theologians say, 'The gods have been sacrificed to; what gods are they?' 'The metres', he should reply, 'Gayatri Tristubh [3], and Jagati.' Then they say, 'The metres are the Brahmans'; verily he sacrifices to them. The deities were sacrificed to by the gods; then Agni did not burn forth; the gods found him by the offerings in the after-sacrifices; in that he offers the after-sacrifices verily thus one kindles Agni. There was an Asura, named Etadu. He then appropriated the blessing of the sacrifice. If one were to say, 'That indeed (*etád u*) hath been glorious, O sky and earth' [4], one would cause Etadu to attain the blessing of the sacrifice. 'This (*idám*) has been glorious, sky and earth', he should say; verily he makes the sacrificer attain the blessing of the sacrifice. 'We have won the utterance of prayer and homage', he says; 'we have won this', he says in effect. 'It resteth on sky and earth', he says, for the sacrifice rests on the sky and earth. 'Helpful for thee in this sacrifice, O sacrificer, be sky and earth' [5], he says; verily he invokes this blessing. If he were to say, 'easy of access and easy to dwell on', the sacrificer would be likely to perish, for when he perishes he has recourse to this (earth). 'Easy of approach, and easy to move on', he should say; verily he invokes for him a wider sphere, and he is not likely to perish. 'In the knowledge of these two Agni hath rejoiced in this offering', he says; 'the gods we have sacrificed to [6], we have made them to prosper', he says in effect. If he were not to indicate (the

sacrificer), the blessing of the sacrifice would go to his neighbour. 'This sacrificer imploreth (a blessing) N. N.', he says; verily by indicating him he makes him attain the world of heaven. 'He imploreth length of days, he imploreth a noble offspring, he says; verily he invokes this blessing. 'He imploreth superiority over his equals', he says; his equals are the breaths; verily he does not obstruct his breaths [7]. 'Agni shall win, god, from the gods, we men from Agni', he says, 'Agni wins from the gods, we from men', he says in effect. 'Here is the path of favour, and this our homage to the gods', he says; to both the gods whom he sacrifices to and those to whom he does not sacrifice, he pays homage, for his own security.

ii. 6. 10.

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

ii. 6. 11.

a. Yoke like a charioteer, Agni,
The steeds that best invite the gods
Set down as ancient Hotr.
b And, O god, for us do thou the gods,
Most wise one, call hither;
Make all our wishes true;
c Since thou, O most young,
O son of strength, who art sacrificed to,
Art righteous and worthy of sacrifice.
d This Agni is lord of a thousandfold,.
A hundredfold, strength;
The sage, the head of wealth.
e Bring him hither with common call
Lower to our sacrifice, O Angiras.

As the Rbhus bend the felly (of the chariot) [I]
f To him, the heavenly,
Now with constant voice, O Virupa,
To the strong one urge the hymn of praise.
g What Pani shall we lay low among the kine
With the missile of this Agni
Who seeth from afar?
h May not the clans of the gods forsake us,
Like the dawns entering the waters,
As cows a poor man.
i Let not the assault
Of any ill-minded foe smite us,
As a wave a ship.
k Homage to thee, O Agni, for might,
The people sing, O god;
With strength [2] trouble thou the foe.
l Wilt thou not, O Agni,
Bring us wealth for our quest for cattle?
O room maker, make room for us.
m Cast us not aside in this great contest,
Like a bearer his burden;
Gather wealth and conquer it.
n May this terror, this misfortune,
O Agni, fasten on another than us;
Increase our impetuous strength.
o The reverent or generous man
In whose offering he hath delighted,
Agni aideth indeed with furtherance.
p From a far [3] region
Come hither to these lower ones,
Favour those in the region where I am.
q Since we have known of old
Of thy help, O Agni, as a father's,
Now we seek thy favour.
r Thou, who art like a mighty man who slayeth with the dart
Or a sharp-horned bull,
O Agni, hast rent the forts.
s O friends, together (offer) fit
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
t Thou gatherest, O strong one,
All that belongeth, O Agni, to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
u O Prajapati.

v He knoweth.
w O Soma and Pusan.
x These gods.

ii. 6. 12.

a Eagerly we hail thee,
Eagerly would we kindle thee;
Eager bring the eager,
The fathers, to eat the offering.
b Thou, O Soma, art pre-eminent in wisdom;
Thou movest along the straightest path;
Through thy guidance, O drop, our fathers wisely divided
The treasure among the gods.
By thee, O Soma Pavamana, our ancient fathers
Wisely ordained the offerings;
Conquering, untroubled, do thou open the barriers;
Be generous to us in heroes and horses [1].
d Thou, O Soma, in accord with the fathers,
Hast stretched over sky and earth;
To thee, O drop, let us make sacrifice with offering;
Let us be lords of wealth.
e O fathers, made ready by Agni, come hither;
With good leadership sit ye on each seat;
Eat ye the offerings set out on the strew;
And give us wealth with many heroes.
f O fathers that sit on the sacrificial strew, come hither with your aid;
We have made these offerings for you; accept them,
And then come to us with your most healing aid,
Give us [2] health, wealth, and safety!
g I have found the kindly fathers,
The scion and the step of Visnu;
They that sit on the sacrificial strew and enjoy the drink
That is pressed for them with the Svadha call are most eager to come hither.
h Invoked are the fathers who love the Soma
To their dear homes on the sacrificial strew;
May they come hither; may they hear us here
May they speak for us; and may they aid us.
i Let them arise, the lower and the higher
And the middle fathers who love the Soma;
They who lived their lives [3] in goodness and without sin;
May these fathers help us when we call.
k Be this homage to-day to the fathers,
Who went before and who went after;
Who are seated in the earthly region
Or who are now in abodes with fair dwellings.

l As our fathers before,
Of old, O Agni, furthering right,
Sought the pure, the devotion, singing hymns
Cleaving the earth they disclosed the red ones.
m When, O Agni [4], bearer of oblations,
Thou sacrificest to the righteous fathers,
Thou shalt bear the oblations
To the gods and to the fathers.
n Thou, O Agni, praised, all-knower,
Didst carry the offerings making them fragrant;
Thou didst give them to the fathers who ate them at the Svadha call;
Eat thou, O god, the offerings set before thee.
o Matali with the Kavyas, Yama with the Angirases,
Brhaspati rejoicing with the Rkvans,
Those whom the gods magnified and those who magnified the gods;
Some in the Svaha call, some in the Svadha rejoice [5].
p Sit on this strew, O Yama,
In accordance with the Angirases, the fathers
Let the verses made by the poets bring thee hither
Rejoice, O king, in this offering.
Come with the Angirases who deserve the sacrifice
Yama, rejoice here with the Vairupas;
I summon Virasvant who is thy father,
Sitting down on the strew at this sacrifice.
r The Angirases, our fathers, the Navagvas,
Atharvans, Bhrgus, who love the Soma;
May we be in the favour of those ones worthy of sacrifice,
May we have their kindly good will.

KANDA III

PRAPATHAKA I

The Supplement to the Soma Sacrifice

iii. 1. 1.

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

iii. 1. 2.

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

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

iii. 1. 3.

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

iii. 1. 4.

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

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

iii. 1. 5.

Cattle belong to Prajapati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured. He prepares (them) with two; the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations; cattle are fivefold; I verily he wins cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. ' The breath of the sacrifice is apart from the victim', he

says, for distinction [1]. 'If the victim has uttered a cry'--(with these words) he offers a libation, for calming. 'O ye slayers, come to the sacrifices', he says; that is according to the text. When the omentum. is being taken, the strength goes away from Agni. 'Thee they keep to carry the offering'--(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods the cry of 'hail!' is uttered before (an offering), in the case of others the cry of 'hail!' is uttered after. 'Hail to the gods, to the gods hail!'--(with these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods).

iii. 1. 6.

a 'He who performs the sacrifice not according to the deities falls a victim to the deities, he becomes worse. He who (performs) in accordance with the deities does not fall a victim to the deities, he becomes better. He should rub the Agnidh's place with a verse addressed to Agni, the oblation-holder with one addressed to Visnu, the offering-spoons with one addressed to Agni, the Vayu cups with one addressed to Vayu, the Sadas with one addressed to Indra. Thus he forms the sacrifice in accordance with the deities, he does not fall a victim to the deities, he becomes better.
b I yoke earth for thee with light, I yoke wind for thee with the atmosphere [1], I yoke speech for thee with the sun, I yoke the three spaces of the sun for thee.
c Agni is the deity, Gayatri the metre, thou art the vessel of the silent offering. Soma is the deity, Tristubh the metre, thou art the vessel of the restrained offering. Indra is the deity, Jagati the metre, thou art the vessel of Indra and Vayu. Brhaspati is the deity, Anustubh the metre, thou art the vessel of Mitra and Varuna. The Açvins are the deity, Pañkti the metre, thou art the vessel of the Açvins. Surya is the deity, Brhati the metre [2], thou art the vessel of the pure (Soma). Candramas is the deity, Satobrhati the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Usnih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Viraj the metre, thou art the vessel of the reserved (offering).

iii. 1. 7.

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

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

They contend as to the deities and to expiration and inspiration [1], whose Soma (offerings) compete. 'For entry thee, for rest thee', he says; entry and rest are the metres; verily by the metres he appropriates his metres. The Ajya (Stotras) have the word 'forward' in them, for conquest. The beginning verses are addressed to the Maruts, for victory. Both the Brhat and the Rathantara (Samans) are used. The Rathantara is this (earth), the What yonder (sky); verily he cuts him off from these two. The Rathantara is to-day, the Brhat to-morrow; verily he cuts him off from to-day and to-morrow. The Rathantara is the past [2], the Brhat the future; verily he cuts him off from the past and the future. The Rathantara is the measured, the Brhat the unmeasured; verily he cuts him off from the measured and the unmeasured. Viçvamitra and Jamadagni had a quarrel with Vasistha. Jamadagni saw this Vihavya (hymn), and by

means of it he appropriated the power and strength of Vasistha. In that the Vihavya is recited, the sacrificer appropriates the power and strength of his enemy. 'He who performs more rites of sacrifice', they say, 'appropriates the gods.' If the Soma (sacrifice) on the other side is an Agnistoma, he should perform an Ukthya; if it is an Ukthya, he should perform an Atiratra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8.

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

b The plants are the subjects of Soma; the subjects indeed are able to give up the king; Soma is connected with Indra. 'I have made you grow in my mind, O ye well born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the Soma for the pressing', he says verily having begged him from the plants, his subjects, and his deity he presses him.
c When the Soma is pressed [2] the first drop which falls has potency to destroy the power, strength, offspring, and cattle of the sacrificer; he should pronounce over it the formula, 'Thou hast fallen to me with offspring, with abundance of wealth; destroy not my power and strength'; verily he invokes this blessing to prevent the destruction of his power, strength, offering, and cattle.

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

iii. 1. 9.

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

b May Agni protect us at the morning pressing,
He that belongeth to all men, all-wealful in his might;
May he, the purifier, grant us wealth [1];
May we that share the draught be long-lived
c May the All-gods, the Maruts, Indra,
Not leave us at the second pressing;
Long-lived, speaking what is pleasing to them,
May we enjoy the favour of the gods.
d This third libation belongeth to the sages
Who righteously set the beaker in motion;
May these Saudhanvanas, who have attained heaven,

Bear our good offering to what is better

e Some libations have bases, some have not. Those which have a sprinkling have bases, those [2] of Soma have not bases. Taking (the cup) for Indra and Vayu he should sprinkle it (saying), 'May the sacrifice be harmless for plants, for our cattle, for our folk; for all creatures harmless thou art; swell like ghee, O god Soma.' Verily so he makes the libations of Soma to have a base. He becomes possessed of a base who knows thus. Verily also he wets with ghee the sky and earth: they being wet are to be lived upon; he is to be lived upon [3] who knows thus.

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

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

iii. 1. 10.

a May I be pleasing to speech; pleasing to the lord of speech, O divine speech. The sweetness of speech place in me; hail to Sarasvati.
b By the Rc make the Soma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.
c The drop that falleth of them, that shoot,
Shaken by the arms, from the womb of the pressing-planks,
Or from the filter of the Adhvaryu,
Over it I say Hail! and offer it to Indra.
d The drop, the shoot, that hath fallen on the ground,
From the rice grains [1], the cake, the mush,
From the Soma with grain, from the mixed, O Indra, from the pure,
Over it I say Hail! and offer it to Indra.
e Thy sweet drop, powerful,
Over which Hail! is said and which goeth back to the gods
From the sky, the earth, the atmosphere
Over it I say Hail! and offer it to Indra.

f The Adhvaryu is the first of the priests to start work, verily they say the Stoma should be started by him.
g 'May speech that goes in front go in front, going straight to the gods, placing glory in me, breath in

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

iii. i. 11.

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

Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvant let us call on for aid.
p O Sinivali, with broad braids,
Who art the sister of the gods,
Accept the offering [3] which is made;
Reveal, O goddess, offspring unto us.
q To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinivali,
Pour the offering.
r Indra from all sides.
s Indra men.
t The dark-coloured steeds with fair feathers,
Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.
u He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance [4], knowing the dawn,
Like true, glorious and toiling (women).
v Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.
w Like a cow the lightning loweth;
It tendeth its young like a mother,
When their rain hath been let loose.
x The mountain that hath waxed great is afraid
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts [5], with your spears,
Ye speed along together like the waters.
y Roar and thunder, deposit a germ,
Fly around with thy chariot water-laden;
Draw downward thy opened water-skin,
And let the heights and the depths be level.
z Even these immovable things (dost thou eat),
O Agni, like a beast at grass;
What time, O immortal, the hosts of thee,
The strong, rend the woods.
aa O Agni, many are the hosts of the immortal all-knower,
O God, powerful; and (many) the [6] wiles of the wily
Which of yore they deposited in thee,
O thou that impellest all, O seeker of friends.
bb From the sky grant us rain, O ye Maruts;
Make ye to swell the streams of the strong steed

Come hither with this thunder,
Pouring the waters, the Asura our father.
cc The bounteous Maruts make to swell the waters
Which yield milk with ghee for the sacrifices;
The strong steer they lead about as it were for rain;
They milk the thundering and never-failing spring.
dd O ye Maruts, swimming in water, send forth
The rain [7], which all the Maruts strengthen;
May it call aloud like a maiden,
Like a wife with her husband in union.

ee With ghee anoint sky and earth, with honey;
Make the plants rich in milk, the waters;
Make to swell strength and goodwill,
When, O hero Maruts, ye pour the honey,
ff Upwards that.
gg The radiant.
hh Like Aurva, like Bhrgu, like Apnavana,
I summon the pure
Agni who is clothed with the sea.
ii As the impulse of Savitr,
The favour of Bhaga, I call
Agni who is clothed with the sea.
kk I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.

PRAPATHAKA II

The Supplement to the Soma Sacrifice (continued)

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

iii. 2. 2.

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

> Two oceans are there extended, unperishing;
> They revolve in turns like the waves in the bosom of the sea;
> Seeing they pass over one of them,
> Seeing not [1] they pass over the other with a bridge.
> Two garments continuous one weareth;
> With locks, knowing all the worlds;
> He goeth in secret clad in the dark;
> He putteth on his bright robe abandoning that of the worn-out one.

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

iii. 2. 3.

a Surrounding Agni, surrounding Indra, surrounding the All-gods, surrounding me with splendour, be purified for us, with healing for cattle, healing for men, healing for the horses, healing, O king, for the plants; may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth; of that give me, of that may I share, of that that is thine I procure this.
b For my expiration, be purified, giving splendour, for splendour;
c For my inspiration;
d For my cross-breathing;
e For my speech [1];
f For my skill and strength;
g For my two eyes do ye be purified, giving splendour, for splendour;
h For my ear;
i For my trunk;
k For my members;
I For my life;
m For my strength
n Of Visnu,

o Of Indra,
p Of the All-gods thou art the belly, giving splendour to me, be purified for splendour.
q Who art thou? (Thou art) who by name. To who (*kásmai*) thee, to who (*káya*) thee, thee whom I have delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring with offspring, of noble heroes with heroes, of excellent splendour with splendour, of great abundance with abundances.
r To all my forms giving splendour [2], be purified for splendour; of that give me; of that may I share, of that that is thine I procure this.

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

iii. 2. 4.

a The wooden sword is safety, the hammer is safety, the knife, the sacrificial enclosure, the axe is safety; sacrificial ye art, makers of the sacrifice; do ye invite me to this sacrifice.
b May sky and earth invite me;
(May) the place of singing, the bowl, Soma, the fire (invite me);
(May) the gods, the sacrifice,
The Hotras call upon me in invitation.
c 'Homage to Agni, slayer of Makha; may the glory of Makha impel me'--(with these words) he reverences the Ahavaniya. Makha is the sacrifice [1]; verily he slays the sacrifice; verily paying homage to him he creeps to the Sadas, for his own safety.
d 'Homage to Rudra, slayer of Makha; for this homage guard me' (with these words he reverences) the place of the Agnidh; verily paying homage to him he creeps to the Sadas, for his own safety.
e 'Homage to Indra, slayer of Makha; injure not my power and strength'--(with these words he reverences) the place of the Hotr; verily he invokes this blessing, for the preserving of his power and strength [2].
f He who creeps forward knowing the gods who cause ruin at the Sadas is not ruined at the Sadas. 'Homage to Agni, slayer of Makha', he says. These gods cause ruin at the Sadas. He, who knowing them thus creeps forward, is not ruined at the Sadas.

g Ye two are firm, loose; united guard me from trouble.
h May the sun, the god, guard me from trouble from the sky, Vayu from the atmosphere [3], Agni from earth, Yama from the fathers, Sarasvati from men.
i O ye divine doors, oppress me not.
k Homage to the Sadas, homage to the lord of the Sadas, homage to the eye of the friends who go before, homage to sky, homage to earth.
l Ho! son of a second marriage, get thee hence; sit on the seat of another more foolish than

we are.
m From the low, from the high may I go.
n O sky and earth protect me from this day to-day.

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

iii. 2. 5.

a Food come hither, enter me for long life, for health, for increase of wealth, for splendour, for good offspring. Come hither, O Vasu, preceded by wealth; thou art dear to my heart.
b May I grasp thee with the arms of the Açvins.
c With clear sight may I gaze' upon thee, O god Soma, who regardest men.
d Gentle control, banner of the sacrifices, may speech accept and delight in the Soma; I may Aditi, gentle, propitious, with head inviolable, as speech, accept and delight in the Soma.
e Come hither, O thou who art of all men [1], with healing and favour; with safety come to me, O tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.
f Terrify me not, O king, pierce not my heart with thy radiance, for manly strength, for life, for splendour.
g Of thee, O god Soma, who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gayatri as thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.
h Of thee, O god Soma, who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Tristubh for thy metre, who art drunk by Indra, who art drunk by Naraçansa [2], who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.
i Of thee, O god Soma, who hast the Adityas for thy troop, who knowest the heart, who belongest to the third pressing, who hast the Jagati for thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.
k Swell up, lot thy strength be gathered
From all sides, O Soma;
Be strong in the gathering of might.
l Impel my limbs, O thou with tawny steeds,
Do not distress my troops;
Propitious do thou honour for me the seven sages;
Do not go below my navel [3].
m We have drunk the Soma, we have become immortal,
We have seen the light, we have found the gods;
What can the enmity, what the treachery,
Of mortal man do to us, O immortal?
n Whatever fault has been mine,
Agni hath put that right, all-knower, he who belongeth to all men;
Agni hath given back the eye,
Indra and Brhaspati have given it back;
Do ye two, O Açvins,

Replace my eye within its sockets.
o Of thee, O god Soma, over whom the Yajus is spoken, the Stoma sung [4], the Uktha recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited, I invited eat.
p Ye are to be filled; fill me
With offspring and wealth.
q That is thine, O father, and those that are after thee. That is thine, O grandfather, O great-grandfather, and those that are after thee.
r Rejoice therein, O fathers, according to your shares.
s Homage to your taste, O fathers; homage to your birth, O fathers; homage to your life, O fathers; homage to your [5] custom, O fathers; homage to your anger, O fathers; homage to your terrors, O fathers; O fathers, homage to you.
t Ye that are in that world, may they follow you; ye that are in this world, may they follow me.
u Ye that are in that world, of them be ye the most fortunate; ye that are in this world, of these may I be the most fortunate.
v O Prajapati, none other than thou
Comprehendeth all these creatures [6].
What we seek when we sacrifice to thee, let that be ours;
May we be lords of riches.
w Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the fathers.
x Of thee, O god Soma, that art purified in the waters, that art pressed by men, over whom the Yajus is spoken, the Stoma sung, the Çastra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.

iii. 2. 6.

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

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

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

takes it again with a Rc addressed to Visnu; Visnu is the sacrifice; verily he unites the sacrifice by the sacrifice.

iii. 2. 7.

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

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

iii. 2. 8.

a To the flying eagle hail! Vat! To him who approveth himself homage. To the support, the law, hail! Vat! To him who approveth himself homage. To the enclosing-stick which extendeth men hail! Vat! To him who approveth himself homage. To the strength of the Hotras hail! Vat! To him who approveth himself homage. To the milk of the Hotras hail! Vat! To him who approveth himself homage. To Prajapati, to Manu, hail! Vat! To him who approveth himself homage. Right, guardian of right, heaven-bearing, hail! Vat! To him who approveth himself homage.
b Let the Hotras delight in the sweet ghee.
c To the lord of the sacrifice the Rsis said,
'By thy sin [1] creatures are famishing and troubled';
He did not secure the two drops of honey;

May Viçvakarman unite us with them.
d Dread are the Rsis; homage be to them,
In the union with their eye and mind;
To Brhaspati great, real, and glorious reverence;
Homage to Viçvakarman; may he guard us.
e Deeming that the Soma-drinkers are his own,
Knowing the breath like a valiant man in battle,--
He hath committed a great sin and is bound by them--
Him set free, O Viçvakarman [2], for safety.
f Those who eating deserved not riches,
Whom the fires of the hearths did trouble,
That is their offering to expiate the ill sacrifice
A good sacrifice for us may Viçvakarman make it.
g Homage to the Pitrs, who have watched around us,
Making the sacrifice, loving the sacrifice, the benignant deities;
We have not brought you the offering without desires;
Trouble us not for this sin.

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

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

Free of sickness and of kindly intent;
s That Indra may make
All the clans for us of one mind,
That all the quarters
May be ours alone.

iii. 2. 9.

In that the Hotr addresses the Adhvaryu, he makes the thunder bolt advance towards him; 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily with the Gayatri he places the thunderbolt within the morning pressing. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily with the Tristubh he places the thunderbolt within the midday pressing [1]. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, the thunder bolt is connected with the Çakvari; verily with the thunderbolt he places the thunderbolt within the third pressing. The theologians say, 'He indeed would be an Adhvaryu who should produce the metres in the responses according to the pressings; he would bestow brilliance upon himself at the morning pressing, power at the midday pressing, and cattle at the third pressing.' 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, [2], the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily at the morning pressing he produces the metres in the response; now the Gayatri is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily at the midday pressing he produces the metres in the response; now the Tristubh is power, the midday pressing is power [3]; verily at the midday pressing he bestows power upon himself. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, cattle are connected with the Çakvari, the third pressing is connected with the Jagati; verily at the third pressing he produces the metres in the response; now the Jagati is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself that the Hotr addresses the Adhvaryu, he puts fear in him; if be were not to smite it off [4], they would have fear in his house before the year (was over). 'Recite, let us two rejoice',' he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance, that would be as when one goes to meets the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgithas are similar for the priests, the Udgitha for the Udgatrs, [5], the Rces and the Pranavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotr is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotr goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotr addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the West; verily he overcomes the thunderbolt.

iii. 2. 10.

a Thou art taken with a support; thou art seated in speech for the guardians of speech, for the guardians of insight, for the overseers of this established sacrifice do I take thee.
b Thou art taken with a support; thou art seated in holy order; for the guardians of sight, &c., do I take thee.
c Thou art taken with a support; thou art seated in holy lore; for the guardians of the ear, &c., do I take thee.
d For the gods thee!
e For the All-gods thee!
f For all the gods thee!
g O Visnu, wide striding, this is thy Soma; guard it [1] let not the evil-eyed one espy this of thine.
h In me is the Vasu, whom wealth precedeth, who guardeth the voice; guard my voice.
i In me is the Vasu, who winneth wealth, who guardeth the eye; guard my eye.
k In me is the Vasu, who keepeth wealth together, who guardeth the ear; guard my ear.
l Thou art Bhuh, best of rays, guardian of expiration; guard my expiration.
m Thou art Dhuh, best of rays, guardian of inspiration; guard my inspiration.
n The foe who, O Indra and Vayu, is hostile to us,
Who seeketh to assail us, O lords of splendour,
May I here burl him below my feet,
So that, O Indra, I may shine as the highest.
o (The foe who), O Mitra and Varuna, &c.
p (The foe who), O Açvins, &c.

iii. 2. 11.

a He by thy help, O Agni,
With good heroes, making strength, is victorious,
Whose companionship thou dost favour.
b Your ancient lofty praise bear
To Agni, the Hotr
The creator who beareth as it were the light of songs.
c O Agni, three are thy powers, three thy stations,
Three are thine ancient tongues, O born of holy order;
Three are thy bodies in which the gods find pleasure,
With them guard thou our songs unfailing.
d With the rite, with food [1] I impel you,
O Indra and Visnu, to the end of this work;
Rejoice in the sacrifice and bestow wealth,
Furthering us with safe ways.
e Both are victorious, they are not defeated
Neither of them at any time hath been defeated;
When, with Indra, O Visnu, ye did strive,
Then did ye in three divide the thousand.
f Three ages are thine, O All-knower,

Three births in the dawns, O Agni;
With them, knowing, do thou propitiate the gods,
And [2] be for the sacrificer health and wealth.
g Agni abideth in three abodes
Of three foundations, the sage;
May he offer and may he satisfy for us,
The three sets of eleven (gods);
The wise envoy made ready,
Let the others all be rent asunder.
h O Indra and Visnu, ye overthrew
The nine and ninety strong forts of Çambara;
Of Varcin, the Asura, a hundred and a thousand heroes
Do ye slay irresistibly.
i Then did his mother seek to persuade him,
'O son, these gods are abandoning thee.'
Then said Indra, about to slay Vrtra,
'O friend Visnu, step thou more widely.'

PRAPATHAKA III

The Supplement to the Soma Sacrifice (continued).

iii. 3. 1.

a O Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life, radiant among men; for the brilliance of consecration and of penance do I offer to thee.
b Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may brilliance forsake me not.
c O Indra, full of force, be thou full of force among the gods, make me full of force, of long life, radiant among men; for the force of the Brahmanhood and royalty [1] do I offer to thee.
d Thou dost win force; may force forsake me not, may I forsake not force, may force forsake me not.
e O sun, blazing, be thou blazing among the gods; make me blazing, of long life, radiant among men; for the blazing of the wind and of the waters do I offer to thee.
f Thou dost win the light; may the light forsake me not, may I not forsake the light, may the light forsake me not.
g On me wisdom, on me offspring, on me brilliance may Agni bestow; on me wisdom, on me offspring, on me power may Indra bestow; on me wisdom, on me offspring, on me blazing may Surya bestow.

iii. 3. 2.

a The maker of the sound 'Him' is Vayu, the Prastotr is Agni, the Saman is Prajapati, the Udgatr is Brhaspati, the subordinate singers are the All-gods, the Pratihartrs are the Maruts, the finale is Indra; may these gods who support breath bestow breath upon me.
b All this the Adhvaryu, as he begins, begins for the Udgatrs; 'May these gods who support breath bestow breath upon me', he says; verily he bestows all this on himself.

c May Ida who summoneth the gods, Manu who leadeth the sacrifice,
d May Brhaspati recite the hymns and acclamations.
e The All-gods [1] are reciters of the hymns.
f O earth mother, do not harm me.
g Of honey shall I think, honey shall I produce, honey shall I proclaim, honey shall I speak, may I utter speech full of honey for the gods, and acceptable to men.
h May the gods aid me to radiance, may the Pitrs rejoice in me.

iii. 3. 3.

a Let the Vasus press thee with the Gayatri metre; go thou to the dear place of Agni.
b Lot the Rudras press thee with the Tristubh metre; go thou to the dear place of Indra.
c Let the Adityas press thee with the Jagati metre; go thou to the dear place of the All-gods.
d The pure for thee, O pure one, I stir in the gladdening (water);
e In the joyous (ones);
f In the Kotanas;
g In the new (ones);
h In the Regis;
i In the Mesis;
k In the roaring (ones);
l In the all-supporting (ones);
m In the sweet (ones);
n In the lofty (ones);
o In the strong (ones) [1];
p In the pure ones, I stir the pure for thee, O pure.
q The pure for thee I take with the pure form of day, with the rays of the sun.
r Herein the dread (ones) have moved themselves,
The streams of the sky have consorted.
s The lofty form of the bull shineth on high;
Soma precedeth Soma,
The pure precedeth the pure.
t That undeceived, watchful, name of thine, O Soma, to that of thine, O Soma, to Soma hail!
u Gladly do thou, O god Soma, go to the dear place of Agni [2] with the Gayatri metre.
v Willingly do thou, O god Soma, go to the dear place of Indra with the Tristubh metre.
W Our friend, do thou, O god Soma, go to the dear place of the All-gods with the Jagati metre.
x Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!
y May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Brhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Açvins.
z When one doth hasten after him,
Or uttereth prayers, he doth accept it
All knowledge doth he embrace,

Even as the felly the wheel.

iii. 3. 4.

The stirrings are the secret name of the waters; 'The pure for thee, O pure one, I stir in the gladdening (waters)', he says; verily with the secret name of the waters he wins the rain from the sky. 'The pure for thee I take with the pure', he says; the night is of the form of the day, the rays of the sun, he makes the rain to fall from the sky. 'Herein the dread (ones) have moved themselves' [1], he says; that is as in the text. 'The lofty form of the bull shineth on high,' he says; the rain is in its lofty form; verily by the form he wins the rain. 'That undeceived, watchful, name of thine, O Soma', he says; he indeed offers an oblation with an oblation who drawing the Adabhya (cup) offers it to Soma. The life and breath him [2] who draws the Ançu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon him self. It is of a hundred (Krsnalas) in weight; man has a hundred years of life, a hundred powers; verily he finds support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5.

a Thou art the wind, expiration by name, in the lordship of Savitr give me expiration.
b Thou art the eye, the ear by name, in the lordship of Dhatr give me life.
c Thou art the form, colour by name, in the lordship of Brhaspati, give me offspring.
d Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.
e Thou art the past, the future by name, in the lordship of the Pitrs, expugnate the waters and the plants.
f Thee for the realm of holy order!
g Thee for the might of holy order! [1]
h Thee for the circumference of holy order!
i Thee for the truth of holy order!
k Thee for the light of holy order!

Prajapati saw the Viraj; by it he created the past and the future; he concealed it from the Rsis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration [2] by name', he says; verily he wins expiration and inspiration.' 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle [3]. So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' [4], he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, the eating of food.

iii. 3. 6.

What the gods could not win by the sacrifice, that they won by the Para (Grahas), and that is why the Paras have their name. In that the Paras are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds [1]. In the latter days they are drawn hitherward from yonder, verily having conquered these worlds they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants [2], and offspring are born through Prajapati?' 'Through the Paras', he should reply. In that he draws (saying),'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajapati I take', therefore through Prajapati offspring are born.

iii. 3. 7.

Prajapati created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajapati; Prajapati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres [1] and bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the metres--'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call--prospers himself, his foe is defeated. The theologians say, 'For whose gain does the Adhvaryu cause (him) to proclaim?' 'For the strength of the metres', he should reply; 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call, that is the strength of the metres [2]; he who knows thus sings what ever he sings with the metres in full strength. 'In that Indra, slew Vrtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra's up to the completion?' they say. The sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8.

a Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; 'Giving life, O Agni, rejoicing in the oblation', (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

b That loan which I have not yet paid back [1],

The tribute that I still owe to Yama,
Here do I make requital for it;
Here, O Agni, may I be freed from that debt.
c O Viçvalopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered;
May they make for us medicine,
An abode, delightful strength.'
d May he that fatteneth protect us
From in front with the cloud
Many be our houses,
That houses fail us not.
e Do thou [2], O lord of cloud,
Bestow on us strength with kindliness;
Return to us what is lost,
Return wealth to us.
f O god that dost fatten, thou art a lord of a thousandfold prosperity; do thou give us increase of wealth unfailing, rich in heroes, prosperity abiding through the year.

Yama is Agni, Yama is this (earth); the sacrificer becomes under a debt to Yama in that he strews the altar with plants; if he were to go away with out burning (them), they would drag him about bound by the neck [3] in yonder world. In that he burns, (saying) 'The loan which I have not yet paid', being here, having made requital of the loan to Yama, he goes freed from the debt to the world of heaven. If he does manifold things as it were, he should offer in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiçvanara; verily he appeases him. On the Ekastaka the divider of the days, he should cook a cake of four Çaravas in size, and early with it should fire the thicket; if [4] it burns, it becomes a good season, if it does not burn, a bad season. By this mode of prognostication the seers of old used to undertake a long Sattra. He who knowing the seer, the hearer, the reciter, sacrifices, is united in yonder world with what he has sacrificed and bestowed. The seer is Agni, the hearer is Vayu, the reciter Aditya; he, who offers knowing thus to them, in yonder world is united with what be has sacrificed and bestowed. 'May he from in front with the cloud' [5], he says; (he that is) from in front with the cloud is Agni; verily he says to Agni, 'Guard this for me.' 'Do thou, O lord of cloud', he says; the lord of cloud is Vayu; verily he says to Vayu, 'Guard this for me.' 'O god, that dost fatten', he says; the god that fattens is yonder Aditya; verily he says to Aditya, 'Guard this for me.'

The Special Animal Offerings

iii. 3. 9.

a This young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.
b Homage to thy greatness, to thine eye,
0 father of the Maruts, that do I sing;
Be propitious, with a fair sacrifice may we offer;

Be this oblation acceptable to the gods.
c This was the bundle of the gods,
The germ of the waters smeared upon the plants;
Pusan chose a drop of Soma [1];
A great stone was there then for them.
d Father of calves, husband of cows,
And father too of great gulfs,
Calf, afterbirth, fresh milk, beestings,
Clotted milk, curd, ghee is his seed.
e Thee the cows chose for lordship,
Thee the Maruts, sweet singers, bailed;
Resting on the summit, the pinnacle, of lordly power,
Then O dread one to us assign wealth.

Unsuccessful is his animal offering for whom these (rites) are not performed; successful is the offering of him for whom they are performed.

iii. 3. 10.

a Surya, the god, for those that sit in the sky, Dhatr for lordly power, Vayu for offspring, Brhaspati for Prajapati offer thee radiant.
b Thee have I united with the gods,
Who hast a tawny embryo
And a womb of gold,
Whose limbs are uninjured.
c Bring near, O bringer,
Remove away, O remover,
O Indra Nardabuda,
With the four quarters of the earth
Do thou bring near.
d I split apart thy urinator,
Thy womb, the two groins, [1]
The mother and the child,
The embryo and the after-birth.
e Apart from thee let it be. So!
f The drop, far extending, of all forms,
Purified, wise, hath anointed the embryo.
g With one foot, two feet, three feet, four feet, five feet, six feet, seven feet, eight feet may she extend over the worlds; hail!
h Nay the two great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.

iii. 3. 11.

a This oblation is dear in your mouth,
O Indra and Brhaspati,
The hymn and acclamation is recited.
b This Soma is poured for you,
O Indra and Brhaspati,
Dear for delight, for drinking.
c To us, O Indra and Brhaspati,
Grant wealth of a hundred kine,
Of horses a thousandfold.
d From behind may Brhaspati guard us,
From above, from below, from the plotter of evil;
May Indra from the front, from the middle,
Friend to friend, grant us wide room.
e Sped by the winds on all sides, O Agni,
Thy flames [1], O pure one, pure are diffused
Mightily destroying, the divine ones, the Navagvas
Assail the forests, rudely crushing (them).
f Thee, O Agni, the tribes of men praise,
Who knowest the Hotr's duty, discerning, best bestower of jewels,
Who art in secret yet, O happy one, seen by all,
Of impetuous spirit, a good sacrificer, brilliant with ghee.
g May Dhatr give us wealth,
The lord the ruler of the world,
May he favour us with a full (gift).
h Dhatr is lord of offspring and of wealth,
Dhatr created all this world.
Dhatr giveth a son to the sacrificer [2]
To him let us offer the oblation rich in ghee.
i may Dhatr give us wealth,
Life in days to come and unfailing;
May we obtain the favour
Of the god whose gifts are true.
k May Dhatr give wealth to the giver,
Desiring offspring, generous in his home;
Let all the immortal gods roll themselves up for him,
The All-gods and Aditi in unison.
l For us to-day may Anumati
Among the gods favour our sacrifice,
And be she and Agni, bearer of the oblation,
A joy to the giver.
m Accord thy favour, O Anumati [3],
And grant us wealth;
For inspiration, for insight impel us,

Lengthen our days for us.
n May she favouring, favour (us)
With wealth, undecaying, rich in offspring;
In her disfavour may we not fall;
May the goddess easy to invoke grant us protection.
o Anumati men reverence in the quarter
Wherein is that which shineth;
May she in whose lap is the broad atmosphere,
The goddess, easy to invoke, grant us protection [4].
p Raka, easy to invoke, I invoke with fair praise;
May the fortunate one hear us and be aware of us
With needle that breaks not may she sew her task;
May she give a hero, whose wergild is a hundred, worthy of song.
q The fair thoughts of thine, O Raka,
Whereby thou art wont to give wealth to the giver,
With them to-day come to us in kindliness,
Granting, O fortunate one, a thousandfold prosperity.
r O Sinivali,
s The fairhanded.
t I invoke at the sacrifice Kuhn the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.
u Kuhn, lady of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.

PRAPATHAKA IV

The Optional and Occasional Offerings

iii. 4. 1.

The sacrifice of him whose offering is too large is unsuccessful; 'Surya, the god, for those that sit in the sky', he says; verily with the aid of Brhaspati and Prajapati he makes good the deficiency in the sacrifice. Now the Raksases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Raksases. 'Bring near, O bringer', he says [1]; verily with the holy power he brings it. 'I split apart thy urinator', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' [2], he says; verily by means of sky and earth he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is the embryo of these two; verily in these two he deposits it. If he were to cut off,

he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel [3], the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Visnu Çipivista; Visnu Çipivista is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures, for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2.

a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons;
For thee the sweet drink bath been drawn,
Whereof, O God, thou hast the first drink.
b For intent thee, for desire thee, for prosperity thee; Kikkita thy mind! to Prajapati hail! Kikkita thy breath, to Vayu hail! Kikkita thy eye, to Surya hail! Kikkita thy ear, to sky and earth hail! Kikkita, thy speech, to Sarasvati hail! [1]
c Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.
d Thou art the goat, resting on wealth, sit on the earth, mount aloft on the atmosphere, in the sky be thy great radiance.
e Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.
f Weave ye without a flaw the work of the singers;
Become Manu; produce thou. the host divine.
g Thou art the offering of mind, the colour of Prajapati, may we share thy limbs.

iii. 4. 3.

These two were together, Vayu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajapati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because [1] Vayu blew (them apart), therefore is it connected with Vayu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, there fore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvati; because Prajapati redeemed it from Agni, therefore is it connected with Prajapati; the barren goat is connected with all the gods. To Vayu should he offer it who desires wealth. the swiftest deity is Vayu; verily he has recourse to Vayu with his own share [2], and he causes him to attain wealth. To sky and earth should he offer it who in ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he

becomes possessed of food, an eater of food. To Sarasvati should he offer it who [3], being able to utter speech, cannot utter speech; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, and she bestows speech upon him. To Prajapati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajapati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse ad dressed to Vayu; verily winning it from Vayu he offers it. 'For intent thee, for desire thee!' [4] he says; that is according to the text. He offers with the sound *kikkita*; at the sound *kikkita* the domestic animals stop, the wild run away. In that he offers with the sound *kikkita*, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the gods. 'Be the desires of the sacrificer fulfilled', he says; this is the desire [5] of the sacrificer that (the sacrifice) should proceed to its conclusion without injury. 'Thou art the goat, resting in wealth', he says; verily in these worlds he makes it find support. 'In the sky be thy great radiance', he says; verily in the world of heaven he bestows light upon him. 'Stretching the thread of the atmosphere do thou pursue the light', he says; verily he makes these worlds full of light for him. 'Weave ye without a flaw the work of the singers, [6], he says; whatever flaw is committed in the sacrifice, this serves to atone for it. 'Become Manu; produce thou the host divine', he says; offspring are connected with Manu; verily he makes them fit for food. 'Thou art the offering of mind', he says, to make 'Godspeed'. 'May we share thy limbs', he says; verily he invokes this blessing. Of this (victim) there is one time unpropitious for sacrifice to the gods, when a cloud appears when it has been offered [7]; if a cloud should appear when it has been offered, he should either cast it into the waters or eat it whole; if he were to cast it into the waters, he would con fuse the sacrifice; he should eat it whole; verily he bestows power upon himself. By three people is this to be performed, him who performs a year-long Sattra, him who offers with a thousand (gifts), and him who is a domestic sacrificer; with it let them sacrifice, for them is it fit.

The Jaya, Abhyatana, and Rastrabhrt Offerings

iii. 4. 4.

a Thought and thinking, intent and intention, known and knowledge, mind and power, the new and the full moon, the Brhat and the Rathantara.

b Prajapati bestowed victories on Indra
The strong, he who is dread in battle contest,
To him all the people bowed in reverence,
For he waxed dread, worthy of offering.

The gods and the Asuras were in conflict. Indra had recourse to Prajapati, to him he gave these victories (offerings); he offered them; then indeed were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5.

a Agni overlord of creatures, may he help me; Indra of powers, Yama of earth, Vayu of the atmosphere, Surya of the sky, Candramas of Naksatras, Brhaspati of holy power, Mitra of truths, Varuna of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitr of instigations,

Rudra of cattle, Tvastr of forms, Visnu of mountains, the Maruts of troops overlords, may they help me.
b O ye fathers, ye grandfathers, ye further, ye nearer, ye dadas, ye granddadas, do ye here help me.
c In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6.

What the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Homas), they performed them; the rite of the gods succeeded, that of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers. In that the All-gods brought together (the materials), the Abhyatanas are connected with the All-gods; in that Prajapati bestowed the victories (Jayas), therefore the Jayas are connected with Prajapati [1]; in that they won the kingdom by the Rastrabhrts, that is why the Rastrabhrts (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyatanas, conquered them with the Jayas, and won the kingdom with the Rastrabhrts; in that the gods overpowered (*abhyátanvata*) the Asuras with the Abhyatanas, that is why the Abhyatanas have their name; in that they conquered (*ájayan*) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rastrabhrts, that is why the Rastrabhrts have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyatanas he overpowers his foes, by the Jayas he conquers them, by the Rastrabhrts he wins the kingdom; he prospers himself, his foe is defeated.

iii. 4. 7.

a Supporting holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power; may they protect this holy power, this lordly power; to him hail! To them hail!
b The compact, possessing all the Samans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c.
c The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Naksatras, (called) the bright, &c.
d The active, the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.
e Prajapati, all-creator, the mind [1], is the Gandharva; his Apsarases are the Rc and Saman verses, (called) hymns, &c.
f The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.
g O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unfailing, rich in heroes, prosperity abiding through the year.
h The supreme ruler, the overlord, death is the Gandharva; his Apsarases are the whole (world), (called) the worlds. &c.
i With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya. is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.
k Whose dart speeds afar, the pitiless [2], death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.
I The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy power, our lordly power; may they protect this our holy power, our lordly power; to him hail! To them hail!

m O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8.

They should be offered for one who desires the kingdom; the Rastrabhrts are the kingdom; verily with the kingdom he wins the king dom for him; he becomes the kingdom. They should be offered for oneself; the Rastrabhrts are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be offered for one who desires a village; the Rastrabhrts are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village [1]. He offers on the dicing-place; verily on the dicing-place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rastrabhrts are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked'; verily he yokes the kingdom for him [2]. The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rastrabhrts are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prospers, and wins this battle. The kindling-wood is from the Madhuka tree [3]; the coals shrinking back make the host of his foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarases who madden him who is mad; the Rastrabhrts are the Gandharva and the Apsarases. 'To him hail! To them hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Açvattha, or Plaksa (wood) is the kindling-wood; these are the homes of the Gandharva and the Apsarases; verily he appeases them in their own abode [4]. They should be offered in inverse order by one who is practising witchcraft; so he fastens on his breaths from in front, and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vasat call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' [5], he should fall at length in his hall and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajapati; verily by Prajapati he takes his eating of food. 'Here do I take the eating of food of N. N., descendant of N. N.', he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajapati his eating of food bestow it on him [6]. If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Çaravas in size; the Rastrabhrts are pre-eminence, the mound is pre-eminence; verily by pre-eminence he makes him pre-eminent among his equals. (The offering) is of four Çaravas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out, to make it cooked; it is full of butter, for purity; four descended from Rsis partake of it; verily he offers in the light of the quarters.

iii. 4. 9.

He who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He makes Dhatr first; verily he produces pairing with him, Anumati gives approval to him, Raka gives, Sinivali produces, and in offspring when produced by Kuhu he places speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres [1]; verily by the metres he produces offspring for him. He makes Dhatr first; by him he scatters, Anumati gives approval to him, Raka gives, Sinivali produces, and by Kuhu he establishes offspring when produced. These (offerings) also should he make who desires a village; the minor deities are the metres, a village is as it were the metres; verily by the metres he wins a village for him [2]. He puts Dhatr in the middle; verily he places him in the middle of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhatr in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also [3] should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhatr first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhatr last [4]; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhatr first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make [5] who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhatr in the middle; verily he places him in the middle of brilliance. Anumati is the Gayatri, Raka the Tristubh, Sinivali the Jagati, Kuhu the Anustubh, Dhatr the Vasat call. Raka is the first fortnight, Kuhu the second, Sinivali the new moon (night), Anumati the full moon (night), Dhatr the moon. The Vasus are eight [6], the Gayatri has eight syllables; the Rudras are eleven, the Tristubh has eleven syllables; the Adityas are twelve, the Jagati has twelve syllables, the Anustubh is Prajapati, the Vasat call Dhatr. Thus indeed the minor deities are all the metres and all the gods and the Vasat call. If he were to offer them all at once, they would be likely to burn him up; he should offer first two, and a third for Dhatr, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10.

a O Vastospati, accept us;
Be of kind entrance for us and free from ill;
That which we seek from thee, do thou accord us,
And health be thou for our bipeds, health for our quadrupeds.
b O Vastospati, may we be comrades of thee
In a friendship, effectual, joyful, and proceeding well;
Aid our wishes in peace, in action;
Do ye guard us ever with blessings.

In that evening and morning he offers the Agnihotra the sacrificer thus piles up the oblation bricks [1];

the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Viraj has ten syllables; verily having obtained the Viraj, he makes it into a brick and piles it up; verily in the Viraj he obtains the sacrifice; the piling up must be repeated by him. Therefore that is the place of sacrifice where he advances having spent ten (nights); not suitable is the place where (he spends) less time than that [2] Now Vastospati is Rudra. If he were to go on without offering to Vastospati, the fire becoming Rudra would leap after him and slay him; he offers to Vastospati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vastospati [3]. The right (animal) is yoked, the left not yoked, and thus he offers to Vastospati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering; having pronounced the Puronuvakya he offers with the Yajya, to win the gods. If he were to load (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers, it would be like a con fusion of the sacrifice or a burning. 'This is thy birthplace in season', (with these words) he places (the embers) on the kindling-sticks [4]; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, 'If being placed on the kindling-sticks it should be lost, his fire would be dispersed, it would have to be piled up again. 'With thy body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4. 11.

a Long life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.
b Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Mete out to uswards renown.
c O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.
d Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma [1] goeth over the seive singing.
e With our hymns to-day we choose
The god of all, the lord of the true,
Savitr of true instigation.
f Coming with true light,
Placing the mortal and the immortal,
With golden car Savitr
The god advanceth gazing on the worlds.
g That Aditi may accord

To our cattle, our men, our kine,
To our offspring, Rudra's grace.
h Harm us not in our children, our descendants, nor in our life,
Harm us not in our cattle, in our horses [2]
Smite not in anger our heroes, O Rudra,
With oblations let us serve thee with honour.
i Like watchful birds swimming in water,
Like the noises of the loud thundercloud,
Like joyous waves breaking forth from the mountains,
The praises have lauded Brhaspati.
k With comrades shouting like swans,
Casting aside his stone-made fetters,
Brhaspati thundered towards the cows,
And praised and sang in celebration perceiving them.
l Hither, O Indra, enduring wealth [3],
Victorious, bearing all,
Highest for help, do thou bring.
m O thou much invoked, thou dost endure the foes;
Best be thy strength, thy gift here;
Bring riches with thy right (hand), O Indra,
Thou art the lord of rich rivers.
n Thou were born, in full size at once,
For the drinking of (Soma) when pressed,
O Indra, O wise one, for pre-eminence.
o Thou art mighty, O Indra, with holy power,
To be adored at every pressing;
Thou art an overthrower of men in every conflict,
And highest song [4], O lord of all the people.
p The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
q Mitra stirreth men, the wise one,
Mitra supporteth earth and sky;
Mitra regardeth men with unwinking (eye);
To the true one, let us offer an oblation rich in ghee.
r Rich in food be that mortal, O Mitra,
Who, O Aditya, seeks to follow thy law;
Aided by thee he is not slain nor oppressed;
Affliction cometh to him neither from near nor from afar.
s Whatever [5] law of thine, as men,
O god Varuna,
Day by day we transgress.
t Whatever wrong we mortals here do
Against the host divine,
Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.

u As gamesters cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuna.

PRAPATHAKA V

Miscellaneous Supplements

iii. 5. 1.

a Full behind, and full in front,
In the middle hath she of the full moon been victorious;
In her let the gods dwelling together
Rejoice here in the highest firmament.
b The share that the gods dwelling together
In greatness bestowed on thee, O new moon,
(Therewith) do thou fill our sacrifice, O thou of every boon
Grant us wealth of good heroes, O fortunate one.
c Holder and gatherer of riches,
Clad in all rich forms,
Granting a thousandfold prosperity,
The fortunate one hath come to us with radiance accordant [1].
d O Agni and Soma, the first in strength,
Do ye quicken the Vasus, the Rudras, the Adityas here;
Rejoice in him of the full moon in the midst,
Ye that are made to grow by holy power, won by good deeds,
And allot to us wealth with heroes.

The Adityas and the Angirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Angirases offered the oblation, then the Adityas saw these two offerings, and offered them; then they first grasped the new and full moon (offerings) [2]. He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices) who should know the normal and reversed order'. What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned [3]; he should offer these libations to Sarasvant and Sarasvati in front; Sarasvati is the new moon; verily he commences them in normal order; he waxes as the moon waxes. He should offer first on eleven potsherds to Agni and Visnu, to Sarasvati an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Visnu, and Visnu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvati, and (an offering) on twelve potsherds for Sarasvant; Sarasvati is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation.

The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2.

The Rsis could not see Indra face to face; Vasistha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohita; therefore do thou proclaim me to the other Rsis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasistha as their Purohita; therefore a Vasistha should be chosen as the Brahman priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling' [1], he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right', he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky', he says; verily to these worlds he announces the sacrifice. 'Thou art a prop; for rain thee! Quicken rain', he says; verily he wins rain [2]. 'Thou art blowing forward; thou art blowing after', he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus', he says; the Vasus are eight, the Rudras eleven, the Adityas twelve; so many are the gods; verily to them he announces the sacrifice. 'Thou art force; to the Pitrs thee! Quicken the Pitrs', he says; verily the gods and the Pitrs he connects. 'Thou art the thread; for offspring thee! Quicken offspring' [3], he says; verily the Pitrs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee! Quicken breath' [4], he says; verily upon offspring he bestows breath. 'Thou art the Trivrt, thou art the Pravrt', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3.

a By Agni, the god, I win battles, with the Gayatri metre, the Trivrt Stoma, the Rathantara Saman, the Vasat call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Visnu.
b By Indra, the god, I win battles, with the Tristubh metre, the Pañcadaça Stoma the Brhat Saman, the Vasat call, the thunderbolt [1], (I trample under foot my foes) born along (with me), &c.
c By the All-gods I win battles, with the Jagati metre, the Saptadaça Stoma, the Vamadevya Saman, the Vasat call, the thunderbolt, (I trample under foot my foes) born after (me), &c.
d In unison with Indra, may we
Withstand our foes,
Smiting the enemy irresistibly.
e With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4.

a The gods, destroying the sacrifice, stealing the sacrifice,
That are seated on earth,
May Agni protect me from them;

May we go to those that do good deeds.
b We have come, O noble ones, Mitra and Varuna,
To the share of the nights that is yours,
Grasping the firmament, in the place of good deeds,
On the third ridge above the light of the sky.
c The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the atmosphere,
From them may Vayu guard me;
May we go to those that do good deeds.
d The nights of thine, O Savitr [1], that go, traversed by gods,
Between sky and earth,
With all your houses and offspring,
Do ye first mounting the light traverse the regions.
e The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the sky,
From them may Surya guard me;
May we go to those that do good deeds.
f That highest oblation wherewith, O All-knower,
Thou didst collect milk for Indra,
Therewith, O Agni, do thou make him grow;
Bestow on him lordship over his fellows.

The gods are destroyers of the sacrifice, stealers of the sacrifice [2]; they sit these worlds taking and destroying from him who gives and sacrifices. 'The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky', he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni [3], the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gayatri and has the Gayatri as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gayatri has eight syllables, Agni is connected with the Gayatri and has the Gayatri for his metre; verily he unites him with his own metre. The Yajya and the Anuvakya are in the Pañkti metre the sacrifice is fivefold; verily thereby he does not depart from the sacrifice.

iii. 5. 5.

a May Surya, the god, protect me from the gods, Vayu from the atmosphere; may Agni, the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with these names, O Soma, we will worship thee.
b I from above, I from below,
I revealed the darkness with the light;
The atmosphere hath become my father;
On both sides have I seen the sun;
May I become highest of my equals [1].
c To the ocean, to the atmosphere, Prajapati makes the cloud to fall; may Indra distil (it), may the Maruts cause (it) to rain.

d Flood the earth,
Break this divine cloud;
Give to us of the divine water;
Ruling loosen the water bag.
e The Aditya (cup) is these cattle, Agni is Rudra here, having cast plants in the fire he offers the Aditya (cup); verily he hides the cattle from Rudra, and causes the cattle to find support in the plants [2].
f The sage stretcheth the path of the sacrifice,
On the back of the vault, above the light of the sky,
Whereby thou carriest the offering, thou goest as messenger,
Hence wisely, thence with more gain.
g All the fire-sticks that are thine, O Agni,
Or on earth, on the strew, or in the sun,
Lot these of thine approach the oblation of ghee,
A protection to the pious sacrificer.
h Invoking increase of wealth,
Rich in heroes and rich in steeds,
Bidden I God-speed' by Brhaspati, with wealth
Abide thou for me, the sacrificer.

iii. 5. 6.

a I yoke thee with milk, with ghee;
I yoke thee with water, and plants;
I yoke thee with offspring;
To-day being consecrated do thou win strength for us.
b Let the lady of holy power advance,
Let her sit on the altar with fair colour;
c Then may I, full of desire,
Enter my own place, here.
d With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.
e I loosen this bond of Varuna [1],
Which Savitr, the kindly, hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.
f Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi give (thee) a middle, thou art that let loose by Rudra, Yuva by name; harm me not.
g For the Vasus, the Rudras, the Adityas, for the All-gods, I take you, foot-washing (waters);
h For the sacrifice I place you, foot-washing (waters).
i In the sight of thee that art all, that hast all, that hast manly power [2], O Agni, in the lovers, may I deposit all seed.
k The sacrifice hath come to the gods, the goddesses have left the sacrifice for the gods, to the sacrificer that poureth blessings, accompanied by the cry 'Hail!', standing in the waters, do ye follow the Gandharva, in the rush of the wind, food that is praised.

iii. 5. 7.

The Vasat call cleft the head of the Gayatri; its sap fell away, it entered the earth, it became the Khadira; he, whose dipping-spoon is make of Khadira wood, cuts off with the sap of the metres; his oblations are full of sap. Soma was in the third sky from hence; the Gayatri fetched it, a leaf of it was cut off, that became the Parna, that is why the Parna is so called. He whose ladle is made of Parna wood [1] has his oblations acceptable; the gods rejoice in his oblation. The gods discussed regarding holy power; the Parna overheard it; he whose ladle is made of Parna wood is styled famous; he hears no evil bruit. The Parna is holy power, the Maruts are the people, the people are food, the Açvattha is connected with the Maruts; he whose ladle is made of Parna wood, and his spoon (*upabhrt*) is of Açvattha, by holy power wins food, and the holy class [2] puts over the people. The Parna is the royalty, the Açvattha is the people; in that the ladle is made of Parna wood and the spoon of Açvattha, verily he puts the royalty over the people. Prajapati sacrificed; where the oblation found support, thence sprung the Vikankata; there he created offspring; the oblation of him whose Dhruva, is made of Vikankata, wood finds rest; verily he is propagated. That is the form of the offering-spoons; on him whose spoons are so formed all forms of cattle attend, nothing unshapely is born in him.

iii. 6. 8.

a Thou art taken with a support; for Prajapati thee, for him full of light, thee full of light I take; for Daksa who increases cleverness, (thee) that are acceptable to the gods, thee for those whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuna, whose friend is Vata, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth thee!
b Smite away, O Indra, the mind of him who hateth us,
Who desireth to oppress us,
Smite him away who practiseth evil against us.
c For expiration thee, for inspiration thee, for cross-breathing thee for
being thee, for not being thee; for the waters thee, for the plants for
all beings thee; whence offspring arose unhurt, for that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer.

iii. 5. 9.

To that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajapati, all the gods are Prajapati; verily they make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. 'Thou are taken with a support [1]; for Prajapati thee, for him full of light, (thee) full of light I take', he says; verily he makes him a light of his equals. 'For those whose tongue is Agni, who are righteous', he says; so many are the deities; verily for all of them he draws it. 'Smite away, O Indra, the mind of him who hateth us', he says, for the smiting away of foes. 'For expiration thee, for inspiration thee', he says; verily he bestows the breaths on the sacrificer. 'For that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer' [2], he says; all the deities are Prajapati; verily for all the deities he offers it. He should draw the cup of butter for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw

the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10.

a All turn their minds towards thee
When these twice or thrice become helpers;
Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.
b Thou art taken with a support; to Prajapati I take thee acceptably; this is thy birthplace; for Prajapati thee!

He draws the Prana, cups; so much is there as are these cups, these Stomas, these metres, these Prstha (Stotras), these quarters; whatever there is [1] that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters. He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he bestows the vital airs. At the beginning and at the end they are drawn; the Prana cups are the vital airs [2]; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vamadevya (Saman) departs from its norm; on the tenth day the Vamadevya departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11.

a Bring onward with meditation divine
The god, who knoweth all;
May he duly bear our sacrifices.
b He, the Hotr is led forward for the sacrifice,
The servant of the gods;
Like a covered chariot glowing
He himself knoweth health.
c This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.
d In the place of Ida we set thee down,
On the navel of the earth,
O Agni, all-knower,
To bear the oblation [1].
e O Agni of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Savitr
Do thou lead well the sacrifice, for the sacrificer.
f Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds
Eager for the gods, do thou sacrifice to them with oblation;

O Agni, bestow great strength on the sacrificer.
g The Hotr hath sat him down in the place of the Hotr wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
h Thou art the envoy, thou [2] our guardian,
Thou, O bull, leadest us to better fortune;
0 Agni, be thou the guardian of our offspring, our descendants
In their bodies, unfailing and radiant.
i To thee, O god Savitr,
Lord of things delightful,
We come for fortune, O thou of constant help.
k May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.
l Thee, O Agni, from the lotus
Atharvan passed out,
From the head of every priest.
m Thee [3] the sage, Dadhyañc,
Son of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of forts.
n Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.
o Let men say too,
'Agni hath been born, slayer of Vrtra,
Winning booty in every conflict.'
p Whom, like a quoit in their bands,
Like a child at birth, they bear,
Agni, fair sacrificer of the folk.
q Bring forward the god, best finder of riches,
For offering to the gods;
May he sit down in his own birthplace [4].
r In the all-knower cause to rest
The dear guest on birth,
In a pleasant place, the lord of the house.
s By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.
t Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.
u Him they make bright, the wise,
Victorious in the contests,
Strong in his abodes.
v By the sacrifice the gods sacrificed the sacrifice;

These were the first ordinances;
These mighty powers frequent the vault
Where are the ancient Sadhya gods.

KANDA IV

THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

iv. 1. 1.

a Yoking mind first,
Extending his thoughts, Savitr
Discerning the light,
Hath brought Agni from the earth.
b Yoking with mind the gods,
Going to the heaven, the sky, with thought,
Those that are to make great light,
Savitr instigates.
c With mind well yoked are we
In the instigation of god Savitr,
For strength to go to the heaven.
d They yoke their minds, they yoke their thoughts,
The priests of the mighty wise priest,
He alone, who knoweth the way, appointeth their functions [1]
Great is the praise of the god Savitr.
e I yoke with honour your ancient prayer;
The praises go like Suras on their way;
All the sons of immortality hear (it),
Who have achieved dwellings divine.
f He whose advance others followed,
Gods, of the god praising might,
He who meted out the regions of earth,
He is the brilliant god Savitr in greatness.
g O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice [2] to good luck; may the divine Gandharva, who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.
h This sacrifice for us, O god Savitr
Do thou instigate, serving the gods,
Finding comrades, ever victorious,
Winning booty, winning heaven.

i By the Rc make the Stoma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.
k On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan, with the Gayatri metre, I take thee, in the manner of Angiras.
l Thou art the spade, thou art the woman [3], from the abode of the earth I bear Agni of the dust in the manner of Angiras; with the Tristubh metre I grasp thee in the manner of Angiras.
m Thou art the bearer, thou art the woman; through thee may we be strong to dig Agni of the dust in his place; with the Jagati metre I grasp thee in the manner of Angiras.
n Grasping in thy hand, Savitr,
Bearing the spade of gold,
Therewith digging Agni
Do thou bring for us light unperishing.
With the Anustubh metre I grasp thee in the manner of Angiras.

iv. i. 2.

a This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice)--
In the Saman of order proclaiming the stream.
b Swiftly run hither, O steed,
Along the most extended space;
In the sky is thy highest birth,
In the atmosphere thy navel, on the earth thy birthplace.
c Yoke ye two the ass,
In this course, O ye of mighty wealth,
Which beareth Agni, serving us.
d In each need more strong,
In each contest, we invoke,
As friends, Indra to aid us.
e Hastening [1] come hither, trampling the enemy,
Come with wondrous skill from the leadership of Rudra;
Fare along the broad atmosphere,
With happy pastures, bestowing security.
f With Pusan as fellow, from the abode of the earth do thou approach
Agni of the dust in the manner of Angiras.
g We approach Agni of the dust in the manner of Angiras.
h We will bear Agni of the dust in the manner of Angiras.
i We bear Agni of the dust in the manner of Angiras.
k Agni gazed along the forefront of the dawns,
Along the days first, the all-knower,
And in many ways along the rays of the sun [2],
He hath extended along sky and earth.
I The steed coming from the way
Driveth every foe;

He is fain to gaze with his eye
On Agni in his great abode.
m Coming to earth, O steed,
Do thou seek Agni with thy radiance;
Turning from earth I tell us
Whence we shall dig him up.
n Thy back is the sky, thy abode earth,
Thy breath the atmosphere, thy birthplace the ocean;
Discerning with thine eye,
Do thou overcome [3] the enemy.
o Arise for great prosperity
From this abode, giving wealth, O steed;
May we enjoy the loving favour of earth,
That are about to dig fire in her lap.
p The strong steed hath stepped forward, giving wealth;
He hath made the place of earth well wrought;
Thence let us dig Agni of fair aspect,
Mounting the heaven on the top of the vault.
q The water divine do thou pour, full of sweetness
To avert diseases for men,
From their place let arise
Plants with fair leaves.
r I touch [4] Agni with mind, with ghee,
Who lordeth it over all the worlds,
Broad, vast, with pervading vital power,
Most extensive, impetuous, winning, food.
s I touch thee with speech, with ghee,
With friendly mind accept it;
With mortal glory, with engaging colour,
Agni, with body full of life may not be touched.
t Round the offerings hath Agni gone,
The sage, the lord of strength,
Bestowing jewels on the donor.
u May we set thee around us, O Agni,
The sage, O strong one, as a fort,
Of daring due, day by day,
Destroyer of that which may be broken.
v Thou, O Agni, with days, fain to shine towards us,
Thou from the waters, thou from the rock,
Thou from the woods, thou from the plants,
Thou, O lord of men, art born pure.

iv. 1. 3.

a On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan, in the abode of earth, I dig Agni of the dust in the manner of Angiras.
b Full of light, thou, O Agni; of fair aspect,
Shining with unaging radiance,
Auspicious and harmless to offspring,
In the abode of earth, I dig Agni of the dust in the manner of Angiras.
c Thou art the back of the waters, expansive, wide,
About to bear Agni, least to be laid aside;
Growing to might as the lotus-flower,
Do thou extend in width with the measure of heaven.
d Ye two are protectors [1] and a help,
Unbroken, both expansive;
Do ye expanding be united;
Bear Agni of the dust.
e Be ye united, that win the heaven,
In union of heart and self;
Who shall bear within Agni
Full of light and unaging.
f Thou art of the dust, all-supporting; Atharvan first pressed out thee, O Agni.
g Thee, O Agni, from the lotus
Atharvan pressed out,
From the head of every priest.
h Thee the sage, Dadhyañc,
Son [2] of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of foes.
i Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.
k Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds,
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
l The Hotr hath sat him down in the place of the Hoty, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
m Sit thou down, thou art great,
Burn [3] best servant of the gods;
O Agni, pure one, send forth the ruddy smoke,
O famous one, that can be seen afar.
n Be born noble in the forefront of the days,
Kind to the kindly, red in the woods;
Bestowing seven jewels in every home

Hath Agni sat him down as Hotr.

iv. 1. 4.

a May I Vayu, Matariçvan, unite
The broken heart of thee that art outstretched
To him who moveth with the expiration of the gods,
With thee, O goddess, be Vasat.
b Wellborn, with light,
Guard and protector, thou hast sat on the heaven;
O Agni, thy garment of many hues,
Put on, O thou that dost abound in light.
c Arise, thou of fair sacrifice,
Aid us with thy divine radiance;
Brilliant to behold, with mighty blaze,
Do thou come hither, O Agni, in response to our prayers [1].
d Arise erect to aid us,
Like Savitr, the god;
Erect to win the booty,
When in contest we call on thee with the shining praisers.
e Born, thou art the child of the two worlds,
O Agni; a brilliant child distributed among the plants;
A beauteous babe beyond the darkness outspread,
Thou didst come thundering from thy mothers.
f Be firm, of strong limbs,
Swift, a mighty steed;
Be broad, of kindly seat,
Thou art the carrier of dust for Agni.
g Be auspicious [2], for offspring
Of men, O Angiras;
Scorch not sky and earth,
Nor the atmosphere, nor the trees.
h Let the steed advance, thundering
And resounding, the ass, the flier;
Bearing Agni of the dust
May he fall not before his day.
i The ass, well yoked to your chariot,
O ye strong ones, that thundereth,
May he as swift envoy
Bear hence Agni of the dust.
k The strong, bearing the strong Agni,
Germ of the waters, him of the ocean,
O Agni, come hither, for enjoyment [3],
As holy order and truth.
l O plants, do ye accept Agni here
Who cometh auspicious towards you;

Casting aside all hostilities, all evil imaginings,
Sitting down, may he smite away from us misfortune.
m O plants, do ye rejoice in him,
O ye that are rich in flowers, and have fair berries;
This germ of yours, of due season,
Hath sat him in his ancient seat.

iv. 1. 5.

a Radiant with extending blaze,
Do thou repel the enemy, the Raksas's hostility;
May I enjoy the protection of the great protector,
May I enjoy the leadership of Agni, easy to invoke.
b Ye, waters, are healing;
Further us to strength,
To see great joy.
c The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
d To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.
e Mitra [1], having united the earth
And the ground with light,
Agni well-born, all-knower,
Common to all men, the wide extending.
f For health I unite thee, for offspring; may the All-gods, common to all men, unite thee with the Anustubh metre, in the manner of Angiras.
g The Rudras, having gathered together the earth,
Kindled a great light;
Their ray undying
Shineth clear among the gods.
h United by the Vasus, the cunning Rudras,
The mud fit for the rite,
Making it smooth with her hands,
May Sinivali fashion [2] this (pan).
i Sinivali, of fair braids,
Of fair head-dress, with fair locks,
May she, O Aditi, O great one,
Place within thy hands the pan.
k Let Aditi fashion the pan with might,
With her arms , with wisdom,
Let her bear Agni in her womb
As a mother a child in her lap.
l Thou art the head of Makha.
m Ye are the two feet of the sacrifice.

n May the Vasus fashion thee with the Gayatri metre, in the manner of Angiras. Thou art the earth; may the Rudras fashion thee with the Tristubh metre, in the manner of Angiras. Thou art the atmosphere [3]; may the Adityas fashion thee with the Jagati metre in the manner of Angiras. Thou art the sky; may the All-gods, common to all men, fashion thee with the Anustubh metre, in the manner of Angiras. Thou art the quarters; thou art the fixed (quarter); fix in me offspring, increase of wealth, richness in cattle, richness in heroes, (subject) his fellows to the sacrificer.
o Thou art the girdle of Aditi.
p Let Aditi seize thy hole with the Pankti metre, in the manner of Angiras.
q Having made the great pan,
Wrought of clay, as a birthplace for Agni,
Aditi gave it to her sons,
(Saying), 'Let them cook it.'

iv. 1. 6.

a May the Vasus fumigate thee with the Gayatri metre, in the manner of Angiras; may the Rudras fumigate thee with the Tristubh metre, in the manner of Angiras; may the Adityas fumigate thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fumigate thee with the Anustubh metre, in the manner of Angiras; may Indra fumigate thee in the manner of Angiras; may Visnu fumigate thee in the manner of Angiras; may Varuna fumigate thee in the manner of Angiras.
b May Aditi, connected with the All-gods, the goddess, dig thee on the abode of earth, in the manner of Angiras, O trench.
c May the wives of the gods [1], the goddesses, connected with the All-gods, place thee on the abode of earth, in the manner of Angiras, O pan.
d May the Dhisanas, the goddesses connected with the All-gods, kindle thee on the abode of earth, in the manner of Angiras, O pan; may the wives, the goddesses, connected with the All-gods, prepare thee on the abode of earth, in the manner of Angiras, O pan; may the protectors, the women, the goddesses, connected with the All-gods, cook thee on the abode of earth, in the manner of Angiras, O pan.
e O Mitra, cook this pan; may it not break.
f This I place around thee, to prevent breaking.
g Mitra, extending, compasseth
This sky in greatness [2],
And the earth with his fame.
h The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
i May the god Savitr dig thee out,
With fair hands, fair fingers,
Fair arms, with his might.
k Breaking not, O earth,
Do thou fill the regions, the quarters;
Arise, become great,
Stand upright, be thou firm.
l May the Vasus fill thee with the Gayatri metre, in the manner of Angiras: may the Rudras fill thee with the Tristubh metre, in the manner of Angiras; may the Adityas fill thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fill thee with the Anustubh metre, in the

manner of Angiras.

iv. 1. 7.

a Let the half-years, the seasons, increase thee, O Agni,
The years, the Rsis, and what truths there are;
Shine with thy heavenly lustre,
Illuminate all the quarters of the earth.
b Be kindled, O Agni, and awake him;
Arise for great good fortune;
May he that waiteth on thee, O Agni, be not harmed;
May thy priests be famous, not the others.
c These Brahmans, O Agni, choose thee;
Be thou propitious, O Agni [1], to us in the sanctuary;
Slaying our rivals, conquering the foes,
Do thou watch unfailing in thine own home.
d Here, O Agni, do thou grant wealth;
May not the overcomers, anticipating (us); overcome thee;
May the lordly power be easily wielded by thee, O Agni
Let him who waiteth on thee prosper, unassailed.
e With good life, O Agni, unite thee with the lordly power;
O Agni, vie with Mitra in friendlihood;
Be thou the midmost of thine equals;
O Agni, shine forth here to be invoked by kings.
f (Be thou) over the [2] enemy, the obstructor,
Unwisdom, niggardliness, O Agni,
All obstacles do thou overcome,
And bestow upon us wealth with heroes.
g Unassailable, all-knower, unoverpowered,
Ruling, O Agni, supporting the lordly power, do thou shine here;
Through all the regions, freeing men from fear,
Do thou this day guard us for increase with kindliness.
h O Brhaspati, instigator, awake him;
The sharp do thou more thoroughly sharpen;
Increase him to great prosperity [3]
Let the All-gods rejoice in him.
i What time, O Brhaspati, thou didst free
From life yonder, from Yama's enmity,
The Açvins removed death from him,
O Agni, the physicians of the gods with their powers.
k We from the darkness,
Gazing on the higher light,
Surya a god among the gods,
Have come to the highest light.

iv. 1. 8.

a Uplifted are his kindling-sticks,
Uplifted and pure are the rays of Agni,
Most brilliant (are they) of the son of fair countenance.
b The son of self, the Asura, all-knower,
God, god among gods,
Anointeth the ways with mead and ghee.
c With mead thou attainest the sacrifice,
Delighting, as Naraçansa, O Agni,
The kindly god Savitr, with every boon.
d Hither he cometh, with might, with ghee,
The priest implored with adoration;
To Agni the ladles (move) when the rites proceed.
e Worship let him pay to the greatness of him, of Agni;
He [1] indeed is pre-eminent among the delightful,
The wealthy, the wisest, best bestower of wealth.
f The divine doors--all--preserve
The rules of him, of Agni,
Of wide expanse, lording it with dominion.
g May day and night
Like heavenly maidens in his birthplace
Protect this our sacrifice and offering.
h O ye divine Hotrs, sing ye
To our uplifted sacrifice, to Agni's tongue,
Make for us good offering.
i May the three goddesses sit on this strew,
Ida, Sarasvati [2], Bharati, the great, being sung.
k That seminal fluid of ours, wondrous,
Abundant, may Tvastr release
As increase of wealth with good heroes, as offspring to us.
l O tree, let free,
Bestowing with thyself among the gods;
Let Agni as queller make ready the oblation.
m O Agni, utter 'Hail!' O all-knower, over the oblation for Indra;
May all the gods rejoice in this offering.
n The golden germ first arose;
Born he was the only lord of creation;
He supporteth the earth and the sky [3]
To what god shall we offer with oblation?
o He that alone by his might is king
Of the breathing, the winking world,
Who is lord of these bipeds and quadrupeds;
To what god shall we offer with oblation?
p He who is giver of breath, giver of strength,

Upon whose bidding all, even the gods, wait,
Whose shadow is immortality and death;
To what god shall we offer with oblation?
He whose are these snowy mountains through his might,
Whose they call the ocean with the Rasa [4],
Whose two arms are these quarters;
To what god shall we offer with oblation?
r To whom the armies stablished
Through his aid gazed with minds disturbed,
Over whom on the rising of the sun it goeth;
To what god shall we offer with oblation?
s He by whom the dread earth and the sky were made firm,
By whom the heaven was established, by whom the vault,
Who is the measure of the region in the atmosphere;
To what god shall we offer with oblation?
t When the waters, the great ones, went
Bearing all [5] strength, begetting Agni,
Then one breath of the gods arose;
To what god shall we offer with oblation?
u He who in his might beheld the waters
Bearing strength, begetting Agni,
Who was the god alone over the gods;
To what god shall we offer with oblation?

iv. 1. 9.

a Purpose, Agni, impulse, hail! Mind, intellect, Agni, impulse, hail! Thought, knowledge, Agni, impulse, hail! Discrimination of speech, Agni, impulse, hail! To Manu, lord of creatures, hail! To Agni Vaiçvanara hail!
b Let every man choose the companionship
Of the god who leadeth;
Every man prayeth for wealth;
Let him choose glory that he may prosper; hail!
e Be not broken, nor come to harm;
Be firm and enduring;
O mother, daringly show thy heroism [1];
With Agni wilt thou do this deed.
d Be firm, O goddess earth, for prosperity;
Thou art the wile of the Asura, made with power;
Let this oblation be pleasing to the gods;
Do thou emerge uninjured at this our sacrifice.
e O Mitra, heat this pan; may it not break.
f This I place around thee, to prevent breaking.
g Feeding on wood, sipping clarified butter,
The ancient desirable Hotr,
Son of strength, the wondrous.

h From a far region
Come hither to these lower ones [2]
Favour those in the region where I am.
i From a far distance
Do thou of ruddy steeds come hither;
Of the dust, dear to many,
O Agni, do thou overcome obstructions.
k Do thou sit down in the lap of this mother,
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.
l O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious
Sit here on thine own birthplace.

iv. 1. 10.

a Whatever logs we place
In thee, O Agni,
Be that ghee for thee;
Accept it, O youngest one.
b What the insect eateth,
What the ant climbeth over,
All that be ghee for thee;
Accept it, O youngest one.
c Mighty by night, unfailingly bearing (food)
For him as fodder to a stalled horse,
May we, O Agni, thy neighbours, be not harmed,
Rejoicing in increase of wealth, in food.
d Kindled on earth's navel [1], Agni
We invoke for great increase of wealth,
Delighting in drink, recipient of great praise, worthy of offering,
The victor, Agni, sustainer in battles.
e The hosts that attack,
That pierce, the trooping,
The thieves and the robbers,
Them, O Agni, do I place in thy mouth.
f With thy tusks the burglars,
With thy teeth the robbers,
With thy jaws the thieves, O blessed one,
Do thou chew, well chewed.

g The burglars among men,
The thieves and robbers in the forest,
The [2] mischief-workers in the thickets,
Them I place within thy jaws.
h The man who is hostile to us,
And him who hateth us,
Him who revileth us, and him who seeketh to hurt,
Every one of them do thou crush to atoms.
i Sharpened is my holy power,
Sharpened the strength and might,
Sharpened the conquering lordly power of him
Whose domestic priest I am.
k Their arms have I uplifted,
Their radiance, their might;
With holy power I waste the foes,
I support [3] my own.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength
What time prolific Dyaus begat him.
m The sage showeth all forms;
He hath produced bliss for biped and quadruped;
Savitr, the desirable, hath discerned the vault;
After the moving forward of the dawn he shineth.
n Night and the dawn, one-minded but of various form,
United suckle one child;
The radiant one shineth between sky and earth [4]
The gods, granters of wealth, support Agni.
o Thou art the bird of fair feathers; thy head the Trivrt (Stoma), thy eye the Gayatra, thy breath the Stoma, thy body the Vamadevya Saman, thy wings the Brhat and the Rathantara, thy tail the Yajñayajñiya, thy limbs the metres, thy hoofs the altars, thy name the Yajus formulae.
p Thou art the bird of fair feathers; go to the sky, fly to the heaven.

iv. 1. 11.

a O Agni, that sacrifice, that offering,
Which on all sides thou dost encircle,
It of a truth goeth to the gods.
b O Soma, the wondrous aids
That there are of thine for the generous man,
With these be thou our helper.
c Agni the, head.
d Be.
e Thou, O Soma.
f These abodes of thine.
g That excellent glory of Savitr,

The god, we meditate,
That he may stimulate our prayers.
h What we have done in thoughtlessness against the host divine,
With feeble insight, with violence as is man's way [1],
Among gods and men, do thou, O Savitr,
There instigate us to sinlessness.
i Impeller of righteousness,
Instigator of devotions,
Sarasvati hath established the sacrifice.
k May the maiden of the lightning, the one of varied life,
Sarasvati, wife of a hero, inspire our devotion;
In accord with the ladies, may she accord to the singer
Protection uninjured, and guardianship unsurpassable.
I May Pusan follow the cows for us,
May he guard our horses;
May Pusan win booty for us.
m Bright is part of thee, worthy of offering another [2],
Like day and night of various hue, like the sky art thou;
All magic thou dost further, O powerful one;
Propitious here, O Pusan, be thy bounty.
n They grew in might with their own power;
They mounted the vault, they made a broad seat;
When Visnu helped the strong one who causeth gladness,
Like birds they sat on the dear strew.
o Bear ye variegated praise to the strong singer,
The host of the Maruts, which hath strength;
Who with might endure might [3],
For the jocund ones, O Agni, the earth shakes.
p The All-gods.
q O All-gods.
r May sky and earth this day
Place among the gods this sacrifice,
Successful, touching the sky.
s Bring forward the parents born of old with now songs,
In the seat of holy order,
Come to us, O sky and earth, with the host divine;
Great is your protection.
t Awaken Agni with the praise,
Kindling the immortal;
May he place our oblations among the gods.
u Bearing the oblation, immortal,
The eager messenger, well-inclined,
Agni uniteth with our prayer.
v Health be they.
w For each prize.

PRAPATHAKA II

The Preparation of the Ground for the Fire

iv. 2. 1.

a Thou art the step of Visnu, overcoming hostility, mount the Gayatri metre, step along the earth, excluded is he whom we hate. Thou art the step of Visnu, overcoming imprecations, mount the Tristubh metre, step along the atmosphere, excluded is he whom we hate. Thou art the step of Visnu, overcomer of the enemy, mount the Jagati metre, step along the sky, excluded is he whom we hate. Thou art the stop of Visnu [1], overcomer of the foe, mount the Anustubh metre, step along the quarters, excluded is he whom we hate.
b Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.
c O Agni, returner, to us return
With life, with radiance, with gain, with wisdom, with offspring, with wealth.
d O Agni [2], O Angiras, a hundred be thy returns,
A thousand thy movements;
With the increase of their increase
Do thou bring back for us what is lost,
Bring back to us wealth.
e Return with strength,
Return, O Agni, with food and life;
Again guard us on all sides.
f Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
g Unloose from us, O Varuna, the highest,
The lowest, the midmost knot [3];
Then may we, O Aditya, in thy rule,
Be guiltless before Aditi.
h I have drawn thee, thou hast become within,
Be thou firm and motionless,
Lot all the folk desire thee;
In him establish the kingship.
i In greatness hath he arisen erect in the van of the dawns;
Emerging from the darkness, he hath come with the light;
Agni, with radiant brilliance, fair limbed,
On birth hath filled every seat.
k Do thou sit down in the lap of this mother [4],
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.

1 O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious,
Sit here on thine own birthplace.
n The gander seated in purity, the bright one seated in the atmosphere,
The Hotr seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

iv. 2. 2.

a From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly,
The pious man singeth of him, the undying, as he kindleth him.
b We know thy three places threefold, O Agni,
We know thy seat that is established in many places;
We know thy highest name in secret;
We know the spring whence thou hast come.
c The manly souled kindleth thee in the ocean, in the waters,
In the breast of the sky, O Agni, he who gazeth on men;
Thee standing in the third region [1],
In the birthplace of holy order, the steers inspirited.
d Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.
e Eager, purifying, the envoy, the wise one,
Agni, the immortal, hath been established among men;
He beareth and darteth forward his ruddy smoke;
The sky he attaineth with his pure radiance.
f The banner of the whole world, the germ [2],
Filled on birth the firmaments;
Even the firm mountain he cleft passing over,
When the five peoples sacrificed to Agni.
g Receptacle of prosperity, supporter of riches,
Granter of thoughts, guardian of the Soma,
Son of the bright one, of strength, the king
Is resplendent within the waters, kindled before the dawns.
h He who first maketh for thee to-day, O thou of wondrous radiance,
A cake rich in ghee, O god Agni;
Do thou bear him ever on to the better,

To glory allotted by the gods, O youngest one [3].
i Give him portion, O Agni, in praises;
Give him portion in every hymn that is sung,
Dear shall he be before Surya, dear before Agni
With what is born, what is to be born shall he be victorious.
k Thee, O Agni, the sacrificers through the days
Bear as many riches desirable;
With thee desiring wealth,
Eagerly they revealed the stall rich in kine.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength,
What time prolific Dyaus begat him.

iv. 2. 3.

a O Lord of food, accord us food,
Uninjurious, impetuous;
Do thou further the donor,
Bestow strength on our bipeds, our quadrupeds.
b May the All-gods thee,
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light,
c Come forward, O Agni, rich in light,
With auspicious rays;
Shining with great radiance,
Harm not our offspring with thy body.
d With kindling-wood serve Agni,
Awaken the guest with ghee;
In him [1] offer oblations.
e Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle
Hath shone forth, the heavenly guest, propitious for us.
f O ye waters divine, accept these ashes;
Place them on a resting-place, in the fragrant region
To him may the ladies with noble spouses bow;
Like a mother her son, do ye kindly bear him.
g In the waters, O Agni, is thy seat [2],
Thou enterest the plants;
Being in the germ thou art born again.
h Thou art the germ of plants,
The germ of trees,
The germ of all things,
O Agni, thou art the germ of the waters.

i With ashes having satisfied thy birthplace
And the waters, on the earth, O Agni,
In unison with thy mothers,
Full of light hast thou again taken thy seat.
k Having again come to thy seat,
And to the waters, to the earth, O Agni,
Within her thou liest, most auspicious,
As on the lap of a mother.
l Return with strength [3],
Return, O Agni, with food and life;
Again guard us on all sides.
m Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
n May the Adityas, the Rudras, the Vasus, kindle thee again;
The Brahmans again with offerings, O bringer of wealth;
With ghee do thou increase our bodies;
May the wishes of the sacrificer become true.
o Hearken to this our call, that is offered, O youngest one,
Of the most generous one, O thou that hast power;
One hateth, one praiseth.
As praiser I praise thy body, O Agni.
p Be thou a bounteous patron,
Giver of riches, lord of riches;
Repel from us the foes.

iv. 2. 4.

a Go hence depart, creep away, hence,
Ye that are here of old and ye that are new,
Yama hath given this resting-place of earth,
The Pitrs have made this world for him.
b Thou art the ash of Agni, thou art the dust of Agni.
c Thou art accord, fulfilling love; in me be the fulfilling of thy love.
d Be united your dear bodies,
Be united your dear hearts,
Be your breath united [1],
United my body.
e This is that Agni in whom as a belly
Indra placed the pressed Soma eagerly;
Thou art praised, O all-knower, for winning
Booty a thousandfold, like a swift steed.
f O Agni, thou comest to the wave of the sky,
To the gods thou speakest, those of the altar;
The waters above in the realm of the sun,
And those below wait (on thee).

g O Agni, thy radiance in the sky, the earth,
The plants [2], or the waters, O holy one,
That whereby thou didst outspread the broad atmosphere,
Glittering is thy gleam, moving and men espying.
h May the Agnis of the dust
In unison with those of the floods
Accept the oblation offered,
The rich healthful viands.
i As food, O Agni, accord to the sacrificer
The gain of a cow, wondrous enduring;
Be to us a son, a scion, full of life;
This, O Agni, be thy lovingkindness towards us.
k This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it [3],
And make our wealth increase.
l Thou art a piler; in the manner of Angiras be firm with that deity.
m Thou art a piler round; in the manner of Angiras be firm with that deity.
n Fill the world, fill the hole, do thou sit down auspicious;
Indra and Agni and Brhaspati
Have placed thee on this birthplace
o The dappled kine, streaming with milk,
Mix the Soma,
Clans in the birthplace of the gods,
In the three realms of sky.

iv. 2. 5.

a Be united, be in harmony, in affection,
Radiant, with kindly thought,
Clothed in food and strength,
United have I made your minds, your ordinances, your hearts.
b O Agni of the dust be overlord for us;
Bestow food and strength on the sacrificer.
c Thou, O Agni, art of the dust,
Rich, full of increase,
Making all the regions propitious
Thou hast sat down on thine own birthplace.
d Be ye of one mind for us,
One dwelling [1], spotless;
Harm not the sacrifice, nor the lord of the sacrifice, O all-knowers;
Be ye two auspicious to-day unto us.
e As a mother her son, the earth,
The pan, hath borne Agni of the dust in his own birthplace
In unison with the All-gods, the seasons,
Let Prajapati, all-worker, release it.

f The bright light
Born beyond this firmament,
May that convey us beyond our foes,
O Agni Vaiçvanara, hail!
g Homage to thee, O Nirrti of every form [2],
Loosen ye this bond made of iron;
Do thou in accord with Yama and Yami
Mount this highest vault.
h The bond that Nirrti, the goddess,
Bound on thy neck, not to be loosened,
This I loosen for thee as from the middle of life;
Then living, let loose, do thou eat the food.
i Thee in whose cruel mouth here I make offering,
For the loosening of these bonds,
As 'earth' men know thee,
As 'Nirrti' [3], I know thee on every side.
k Seek the man who poureth not offering nor sacrifices;
The road of the thief and robber thou followest;
Seek another than us, that is thy road;
Homage be to thee, O Nirrti, O goddess.
l Praising Nirrti, the goddess,
Like a father his son, I weary her with my words;
She who knoweth all that is born,
Discerneth, the lady, every head.
m Abode and collector of riches,
Every form she discerneth with might [4],
Like the god Savitr of true laws,
Like Indra, she standeth at the meeting of the ways.
n Make firm the straps,
Fasten the buckets;
We shall drain the well full of water,
That never is exhausted, never faileth.
o The well with buckets fastened,
With strong straps, that yieldeth abundantly,
Full of water, unexhausted, I drain.
p The sages yoke the ploughs;
They stretch apart the yokes,
Wise with goodwill among the gods.
q Yoke the ploughs, stretch apart the yokes,
Here sow in the womb made ready the seed [5]
Through our song be there audience with profit for us;
May the ripe (grain) be brought low by the sickle.
r The plough, of keen share,
Propitious, with well-polished handle,
Plougheth up a cow, a sheep,
And a fat blooming maid,

A chariot support with a platform.
s With prosperity may our ploughs cleave the ground,
With prosperity may the ploughers go round the yokes;
Prosperity (may) Parjanya (give) with honey and milk,
And do ye, O Çuna and Sira, accord prosperity to us.
t Wishes, O milker of wishes, do thou milk
To Mitra and Varuna;
To Indra, to Agni, to Pusan,
To the plants, and to offspring.
u The furrow anointed with ghee, with honey,
Approved by the All-gods, the Maruts,
Full of strength, swelling with milk,
Do thou, O furrow, turn towards us with milk.

iv. 2. 6.

a The plants born
Three generations before the gods,
Of the brown ones I celebrate
The seven and a hundred abodes.
b A hundred, O mother, are your abodes,
A thousand too your shoots,
Therefore do ye, with a hundred powers,
Make him whole for me.
c With flowers, with shoots,
Fruit-bearing and without fruit,
Like steeds victorious
The plants are strong to help.
d 'Plants', O ye mothers,
I hail you, O goddesses;
Go bearing away defilement,
Defilement [1] destroying.
e In the Açvattha is your seat,
In the Parna is your dwelling made;
Cows shall in truth be your share
If ye shall gain this man.
f In that in strength I seize
These plants in my hand,
The soul of the disease perisheth,
As before one that taketh alive.
g When the plants come together
Like princes at the assembly,
Sage is the physician called,
Slayer of Raksases, overpowerer of diseases.
h Remover is your mother by name,
And ye are helpers;

Ye are winged streams [2];
Remove whatever is unwell.
i Let one of you aid another,
Let one be of assistance to another;
All the plants in unison
Do ye further this speech of mine.
k The strength of the plants hath arisen
Like cows from the pasturage,
Of them that are fain to win gain,
To the self of thee, O man.
I Beyond all obstacles,
Like the thief the pen, they have strode,
The plants have shaken away
Every defilement in the body.
m Those [3] that have mounted thy self,
That have entered every limb,
May they repel thy disease,
Like a dread intercessor.
n O disease, do thou fly forth
With the eagle, the blue jay (*kikidivi*)
With the rush of the wind,
With the whirlwind do thou disappear.
o Rich in steeds, rich in Soma,
Full of strength, full of power,
I have found all the plants
For his safety.
p The fruitful, the fruitless,
The flowering, the flowerless,
Impelled by Brhaspati,
May they free us from tribulation.
q The [4] plants whose king is Soma,
And which have entered the earth,
Of them thou art the highest,
Impel us to long life.
r Falling from the sky
The plants said,
'He, whom we reach while in life,
Shall not come to ill.'
s Those that hear now
And those that are gone far away,
Coming all together here
Give ye him healing.
t May the digger of you come to no ill,
Nor he for whom I dig you;
May all our bipeds and quadrupeds
Be free from disease.

u The plants hold converse
With Soma, the king,
'The man for whom the Brahman prepares (us),
We, O king, bring to safety.'

iv. 2. 7.

a May I be harm us not who is father of earth
Or who, of true law, created the sky,
And he who created the great bright waters;
To what god shall we offer with oblation?
b Turn towards (us), O earth,
With the sacrifice, with milk;
Over thy caul let Agni, aroused, creep.
c O Agni, that of thee which is pure, which is bright,
Which is cleansed, which is fit for offering,
That we bear to the gods.
d Food and strength do I take hence [1],
From the abode of holy order, from the birthplace of immortality.
May it enter us, in cattle and in plants;
I abandon decline, lack of food, and ill-health.
e O Agni, strength and fame are thine,
Thy rays shine mightily, O rich in light;
O thou of broad radiance, with thy might, strength worthy of laud,
Thou bestowest on the worshipper, O sage.
f Do thou extend over men, O Agni,
Ruling over wealth for us, O immortal one;
Thou art the master of a glorious form,
Thou fillest glorious wealth.
g O son of strength, O all-knower,
Rejoice in our fair praises [2], being adored in our prayers;
In thee have they placed food, rich in seed,
Of wondrous aid, of prosperous birth.
h With pure radiance, with bright radiance,
With undiminished radiance, thou comest forth with thy light;
Visiting thy parents thou aidest them;
Thou fillest both worlds.
i The righteous, the bull, common to all men,
Agni, men place before them for favour,
Thee with their speech, that art ready to hear and most extending,
The divine, the generations of men.
k Preparer of the sacrifice, the wise,
Who ruleth for great gain,
The giver of the Bhrgus, the eager, skilled in the sacrifice
Thou fillest glorious wealth.
l Ye are pilers, ye are pilers around, do ye pile upwards as a support,

with that deity, sit ye firm in the manner of Angiras.
m Swell up, let thy strength be gathered
From all sides, O Soma.
Be strong in the gathering of might.
n Let thy milk draughts, thy strength be united,
The mightinesses of him who overcometh the foe;
Swelling for immortality, O Soma,
Place in the sky the highest glories,

iv. 2. 8.

a He hath overcome every foe, every enemy;
That Agni saith, that saith Soma too;
Brhaspati, Savitr, say this of me,
Pusan hath placed me in the world of good action.
b When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
c Thou art the back of the waters, the birthplace of Agni,
The ocean swelling on either side;
Growing to might [1] as the lotus flower,
Do thou extend in width with the measure of heaven.
d The holy power born first in the east
Vena hath disclosed from the shining boundary,
He hath revealed its fundamental nearest forms,
The womb of being and of not being.
e The golden germ first rose;
Born he was the only lord of creation;
He supporteth the earth and the sky;
To what god shall we offer with oblation.
f The drop hath fallen on the earth [2], the sky,
On this seat, and on the one which was aforetime;
The drop that wandereth over the third seat
I offer in the seven Hotras.
g Homage to the serpents
Which are on the earth,
The serpents in the atmosphere, in the sky,
To those serpents homage.
h Those that are there in the vault of the sky,
Or those who are in the rays of the sun,
Those whose seat is made in the waters,
To those serpents honour.
i Those that are the missiles of sorcerers,
Or those that are among the trees,
Or those that lie in the wells,

To those serpents honour.

iv. 2. 9.

a Thou art firm, supporting, unoverpowered,
Well wrought by Viçvakarman;
Let not the ocean smite thee, nor the eagle;
Unshaking do thou make firm the earth.
b May Prajapati seat thee on the back of earth, capacious, extending; thou art extent, thou art earth, thou art the world, thou art the earth, thou art Aditi all-sustaining, sustainer of all the world; sustain the earth, make firm the earth, harm not the earth, for all expiration, cross-breathing, up-breathing, for support [1], for motion; may Agni protect thee with great prosperity, with most auspicious covering; with that deity, in the manner of Angiras, do thou sit firm.
c Arising from every stem,
From every joint,
Do thou, O Durva, extend us
With a thousand, a hundred.
d Thou that extendest with a hundred,
That arisest with a thousand,
To thee, O goddess, O brick,
Let us sacrifice with oblation.
e Unovercomable art thou, overcoming, overcome our enemies, over come those that practise enmity.
f Overcome the foe, overcome the foemen of a thousandfold strength [2] art thou; do thou inspirit me.
g To the pious the winds pour honey,
The streams honey;
Be sweet to us the plants.
h Sweet is the night, and sweet
At dawn the air of earth,
Sweet be the sky, our father.
i Sweet to us be the lord of the forest,
Sweet the sun,
Sweet be the cows to us.
k May the two great ones, sky and earth,
Mingle for us this sacrifice;
May they sustain us with support.
l That highest step of Visnu [3]
The singers ever gaze upon
Like an eye stretched in the sky.
m Thou art firm, O earth,
Overcome the foemen;
Fashioned by the gods hast thou come with ambrosia.
n Those beams of thine, O Agni, which rising
In the sun with rays envelop the sky,
With all of them bring us to brilliance, to men.
o Those flames of yours in the sun,
O gods, in cattle, in horses,

O Indra and Agni, O Brhaspati,
With all of these grant us brilliance.
p The brilliant [4] bore the light, the shining bore the light, the self-resplendent bore the light.
q O Agni, yoke,
O god, thy good steeds,
The swift that readily bear.
r Yoke, like a charioteer, O Agni,
The steeds that best invite the gods
Sit down as ancient Hotr.
s The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime
The drop that wandereth over the third seat
I offer in the seven [5] Hotras.
t There hath come into being this might of all the world,
And of Agni Vaiçvanara,
Agni full of light with light,
The disk radiant with radiance.
w For the verse thee, for brilliance thee
v Like streams the offerings flow together,
Purified within with heart and mind;
I behold the streams of ghee;
A golden reed is there in the midst of them.
w In it sitteth an eagle, honey-making, nested,
Assigning honey to the deities,
On its brink sit seven tawny ones,
Milking at will the stream of ambrosia.

iv. 2. 10.

a Anointing with milk Aditya, the embryo,
Counterpart of a thousand, of every form,
Spare him, injure him not with thy heat;
Make him of a hundred (years of) life, as thou art piled.
b Injure not this biped of animals,
O hundred-eyed one, being piled for the sacrifice;
I appoint for thee the wailer in the forest;
Therewith piling thy forms, be seated.
c The rush of the wind, the navel of Varuna,
Born as a steed in the midst of the waters,
The child of the streams, the tawny one, rooted in the mountain,
O Agni, harm him not [1] in the highest heaven.
d Harm not this one-hooved of cattle,
The thundering, the courser among the contests;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.
e The undying drop, the ruddy, the active,

Agni I hymn with praises with first inspiration;
Do thou forming thyself with joints in due order,
Harm not the cow, Aditi, the resplendent.
f This ocean, the spring of a hundred streams,
Expanded in the middle of the world,
Aditi milking ghee for men,
O Agni, harm not [2] in the highest heaven;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.
g Guard of Tvastr, navel of Varuna,
Born as the sheep from the furthest region,
The great thousandfold wile of the Asura,
O Agni, harm not in the highest heaven.
h This woolly wile of Varuna,
The skin of cattle, biped and quadruped,
The first birthplace of the offspring of Tvastr,
O Agni, harm not in the highest heaven;
I appoint for thee the buffalo of the forest [3];
Therewith piling thy forms, be seated.
i The Agni born of the heat of Agni,
From the burning of the earth or of the sky,
That whereby Viçvakarman attained creatures,
Him, O Agni, let thy wrath spare.
k The goat was born from Agni as an embryo;
She beheld her begetter before;
Thereby those worthy of sacrifice attained pre-eminence,
Thereby first the gods attained godhead;
I appoint for thee the Çarabha of the forest;
Therewith piling thy forms, be seated.

iv. 2. 11.

a O Indra and Agni, the realms of the sky
Ye adorn in your strength;
That might of yours is dear.
b The foe shall he pierce and wealth he doth gain
Who worshippeth Indra and Agni, the strong ones,
Who rule over much wealth,
The most strong who with strength show their power.
c Men ye surpass in the battle call,
Earth ye surpass, and sky,
The mountains and the streams (ye surpass) in greatness,
And, O Indra and Agni, all other worlds.
d In whose house [1], O Maruts,
Ye drink, O joyous ones of the sky
That man hath the best of guardians.

e Either through sacrifices receiving worship,
Or from the prayers of the singer,
Do ye, O Maruts, hearken to our call.
f For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Have found the dear home of the Maruts.
g Thy wrath.
h The highest.
i With what aid will he come to us,
Our wondrous, ever-waxing, friend?
With what most potent aid [2]?
k Who to-day yoketh to the pole of holy order
The oxen, eager, of keen spirits, the furious,
With darts in their mouths, heart-piercing, healthful?
He who attaineth their service shall live.
l O Agni, lead.
m Of the gods.
n May they be prosperous for us
o In every contest.
In the waters, O Agni, is thy seat,
Thou enterest the plants;
Being in the germ thou art born again.
q Thou art strong, O Soma, and bright;
Thou art strong, O god, and strong thy rule;
Strong laws dost thou establish.
r This for me, O Varuna.
s That of thine I approach.
t Thou, O Agni.
u Do thou to us, O Agni.

PRAPATHAKA III

The Five Layers of Bricks

iv. 3. 1.

a I place thee in the going of the waters; I place thee in the rising of the waters; I place thee in the ashes of the waters; I place thee in the light of the waters; I place thee in the movement of the waters.
b Sit on the billows as thy place of rest; sit on the ocean as thy place of rest; sit on the stream as thy place of rest; sit in the abode of the waters; sit on the seat of the waters.
c I place thee in the seat of the waters; I place thee in the dwelling of the waters; I place thee in the dust of the waters; I place thee in the womb of the waters; I place thee in the stronghold of the waters.
d The metro the Gayatri; the metre the Tristubh; the metro the Jagati; the metre the Anustubh; the metre the Pankti.

iv. 3. 2.

a This one in front the existent; his, the existent's breath; spring born of the breath; the Gayatri born of the spring; from the Gayatri the Gayatri (Saman); from the Gayatra the Upançu (cup); from the Upançu the Trivrt (Stoma); from the Trivrt the Rathantara; from the Rathantara Vasistha, the Rsi; with thee taken by Prajapati, I take breath for offspring.
b This one on the right, the all-worker; his, the all-worker's, mind; summer born of mind; the Tristubh born of summer; from the Tristubh the Aida (Saman); from the Aida the Antaryama (cup); from the Antaryama the fifteenfold (Stoma); from the fifteenfold the Brhat; from the Brhat Bharadvaja, the Rsi; with thee taken by Prajapati, I take mind for offspring [1].
c This one behind, the all-extending; his, the all-extending's, eye; the rains born of the eye; the Jagati born of the rains; from the Jagati the Rksama (Saman); from the Rksama the Çukra (cup); from the Çukra the seventeenfold (Stoma); from the seventeenfold the Vairupa; from the Vairupa Viçvamitra, the Rsi; with thee taken by Prajapati, I take the eye for my offspring.
d This one on the left, the light; his, the light's, ear; the autumn born of the ear; the Anustubh connected with the autumn; from the Anustubh the Svara (Saman); from the Svara the Manthin (cup); from the Manthin the twenty-onefold (Stoma); from the twenty-onefold the Vairaja; from the Vairaja Jamadagni, the Rsi; with thee taken by Prajapati [2], I take the ear for offspring.
c This one above, thought; his, thought's, speech; the winter born of speech; the Pankti born of winter; from the Pankti that which has finales; from that which has finales the Agrayana (cup); from the Agrayana the twenty-sevenfold and the thirty-threefold (Stomas); from the twenty-sevenfold and the thirty-threefold the Çakvara and Raivata; from the Çakvara and Raivata Viçvakarman, the Rsi; with thee taken by Prajapati, I take speech for offspring.

iv. 3. 3.

a The east of the quarters; the spring of the seasons; Agni the deity; holy power the wealth; the Trivrt the Stoma, and it forming the path of the fifteenfold (Stoma); the eighteen-month-old calf the strength; the Krta of throws of dice; the east wind the wind; Sanaga the Rsi.
b The south of the quarters; the summer of the seasons; Indra the deity; the kingly power the wealth; the fifteenfold the Stoma, and it forming the path of the seventeenfold (Stoma); the two-year-old the strength; the Treta of throws; the south wind the wind; Sanatana, the Rsi.
c The west of the quarters; the rains of the seasons; the All-gods the deity; the peasants [1] the wealth; the seventeenfold the Stoma, and it forming the path of the twenty-onefold (Stoma); the three-year-old the strength; the Dvapara of throws; the west wind the wind; Ahabuna the Rsi.
d The north of the quarters; the autumn of the seasons; Mitra and Varuna the deity; prosperity the wealth; the twenty-onefold the Stoma; and it forming a path of the twenty-sevenfold (Stoma); the four-year-old the strength; the Askanda of throws; the north wind the wind; Pratna the Rsi.
e The zenith of the quarters; the winter and the cool season of the seasons; Brhaspati the deity; radiance the wealth; the twenty-sevenfold the Stoma, and it forming a path of the thirty-threefold; the draught ox the strength; the Abhibhu of throws; the wind all through the wind; Suparna the Rsi.
f Fathers, grandfathers, near and far, may they protect us, may they help us, in this holy power, this lordly power, this prayer, this Purohita-ship, this rite, this invocation of the gods.

iv. 8. 4.

a Firm is thy dwelling, thy place of birth, firm art thou
Settle thou duly in thy firm place of birth;
Banner of the fire in the pan,
May the two Açvins, the leeches, set thee here first in the east.
b In thine own skill sit thou whose sire is skill,
As the great earth bountiful among the gods,
Be of kindly approach and come with thy body,
Kindly as a father to his son;
May the two Açvins, the leeches, set thee here.
c Nesting, rich in wealth, strength bestowing,
Increase for us wealth, abundant, rich in heroes [1],
Driving away hostility and enmity,
Granting the lord of the sacrifice a share in increase of wealth,
Do thou bestow the heaven as increase to the sacrificer;
May the two Açvins, the leeches, set thee here.
d Thou art the dust of Agni, the leader of the gods;
May the All-gods favour thee as such;
With Stomas for thy back, rich in ghee, sit thou here,
And win to us by sacrifice riches with offspring.
May the two Açvins, the leeches, set thee here!
e Thou art the head of sky, the navel of earth, the holder apart of the quarters, the lady paramount of the worlds [2], the wave, the drop of the waters thou art; Viçvakarman is thy seer; may the two Açvins, the leeches, set thee here.
f In unison with the seasons, in unison with the ordainers, in unison with the Vasus, in unison with the Rudras, in unison with the Adityas, in unison with the All-gods, in unison with the gods, in unison with the gods establishing strength, to Agni Vaiçvanara, thee; may the two Açvins, the leeches, set thee here.
g Protect my expiration; protect my inspiration; protect my cross breathing; make my eye to shine widely; make my ear to hear.
h Make thick the waters; quicken the plants; protect bipeds; help quadrupeds; from the sky make rain to start.

iv. 3. 5.

a (Thou art) the calf of eighteen months in strength, the Tristubh metre; the two-year-old in strength, the Viraj metre; the two-and-a-half year-old in strength, the Gayatri metre; the three-year-old in strength, the Usnih metre; the four-year-old in strength, the Anustubh metre; the draught ox in strength, the Brhati metre; the bull in strength, the Satobrhati metre; the bullock in strength, the Kakubh metre; the milch cow in strength, the Jagati metre; the beast of burden in strength, the Pankti metre; the goat in strength, the spacious metre; the ram in strength, the slow metre; the tiger in strength, the unassailable metre; the lion in strength, the covering metre; the support in strength, the overlord metre; the lordly power in strength, the delight-giving metre; the all-creating in strength, the supreme lord metro; the head in strength, the Prajapati metre.

iv. 3. 6.

a O Indra and Agni, do ye two make firm
The brick that quaketh not;
And let it with its back repel
The sky and earth and atmosphere.
b Let Viçvakarman place thee in the ridge of the atmosphere, encompassing, expanding, resplendent, possessing the sun, thee that dost illumine the sky, the earth, the broad atmosphere, support the atmosphere, make firm the atmosphere, harm not the atmosphere; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Vayu protect thee with great prosperity, with a covering [1] most healing; with that deity do thou sit firm in the manner of Angiras.
c Thou art the queen, the eastern quarter; thou art the ruling, the southern quarter; thou art the sovereign, the western quarter; thou art the self-ruling, the northern quarter; thou art the lady paramount, the great quarter.
d Protect my life; protect my expiration; protect my inspiration; protect my cross-breathing; protect my eye; protect my ear; quicken my mind; strengthen my voice; protect my breath; accord me light.

iv. 3. 7.

a (Thou art) Ma metre, Prama metre, Pratima metre, Asrivis metre, Pankti metre, Usnih metre, Brhati metre, Anustubh metre, Viraj metre, Gayatri metre, Tristubh metre, Jagati metre. (Thou art) earth metre, atmosphere metro, sky metre, seasons metre, Naksatras metre, mind metre, speech metre, ploughing metre, gold metre, cow metre, female goat metre, horse metre. (Thou art) Agni, the deity [1], Vata, the deity, Surya, the deity, Candramas, the deity, the Vasus, the deity, the Rudras, the deity, the Adityas, the deity, the All-gods, the deity, the Maruts, the deity, Brhaspati, the deity, Indra, the deity, Varuna, the deity.
b The head thou art, ruling; thou art the firm, the supporting; thou art the prop, the restrainer; for food thee; for strength thee; for ploughing thee: for safety thee! (Thou art) the prop, ruling; thou art the firm, the supporting; thou art the holder, the sustainer; for life thee; for radiance thee; for force thee; for might thee!

iv. 3. 8.

(Thou art) the swift, the triple (Stoma); the shining, the fifteenfold the sky, the seventeenfold; speed, the eighteenfold; fervour, the nineteen. fold; attack, the twentyfold; support, the twenty-onefold; radiance, the twenty-twofold; maintenance, the twenty-threefold; the womb, the twenty-fourfold; the embryo, the twenty-fivefold; might, the twenty sevenfold; inspiration, the thirty-onefold; support, the thirty-threefold; the surface of the tawny one, the thirty-fourfold; the vault, the thirty-six fold; the revolving, the forty-eightfold; the support, the fourfold Stoma.

iv. 3. 9.

a Thou art the portion of Agni, the overlordship of consecration, the holy power saved, the threefold Stoma.
b Thou art the portion of Indra, the overlordship of Visnu, the lordly power saved, the fifteenfold Stoma.

c Thou art the portion of them that gaze on men, the overlordship of Dhatr, the birthplace saved, the seventeenfold Stoma.
d Thou art the portion of Mitra, the overlordship of Varuna, the rain from the sky, the winds saved, the twenty-onefold Stoma.
e Thou art the portion of Aditi, the overlordship of Pusan, force saved, the twenty-sevenfold Stoma.
f Thou art the portion of the Vasus [1], the overlordship of the Rudras, the quadruped saved, the twenty-fourfold Stoma.
g Thou art the portion of the Adityas, the overlordship of the Maruts, offspring saved, the twenty-fivefold Stoma.
h Thou art the portion of the god Savitr, the overlordship of Brhaspati, all the quarters saved, the fourfold Stoma.
i Thou art the portion of the Yavas, the overlordship of the Ayavas, offspring saved, the forty-fourfold Stoma.
k Thou art the portion of the Rbhus, the overlordship, of the All-gods, being calmed and saved, the thirty-threefold Stoma.

iv. 3. 10.

They praised with one, creatures were established, Prajapati was overlord. They praised with three, the holy power: was created, the lord of holy power was overlord. They praised with fire, beings were created, the lord of beings was the overlord. They praised with seven, the seven seers were created, Dhatr was the overlord. They praised with nine, the fathers were created, Aditi was the overlady. They praised with eleven, the seasons were created, the seasonal one was the overlord. They praised with thirteen, the months were created, the year was the overlord [1]. They praised with fifteen, the lordly class was created, Indra was the overlord. They praised with seventeen, cattle were created, Brhaspati was the overlord. They praised with nineteen, the Çudra and the Arya were created, day and night were the overlords. They praised with twenty-one, the whole-hooved cattle were created, Varuna was the overlord. They praised with twenty-three, small cattle were created, Pusan was the overlord. They praised with twenty-five, wild cattle were created, Vayu was the overlord. They praised with twenty-seven, sky and earth [2] went apart, the Vasus, Rudras, and Adityas followed their example, theirs was the overlordship. They praised with twenty-nine, trees were created, Soma was the overlord. They praised with thirty-one, creatures were created, the Yavas and the Ayavas had the overlordship. They praised with thirty-three, creatures came to rest, Prajapati was the overlord and chief.

iv. 3. 11.

a This is she that first dawned;
Within this (earth) she hath entered and moveth;
The new-made bride as mother beareth the mothers;
Three greatnesses attend her.
b Charming, the dawns, adorned,
Moving along a common birthplace,
Wives of the sun, they move, wise ones,
Making a banner of light, unaging, rich in seed.
c Three have followed the path of holy order,
Three cauldrons have come with the light,

Offspring one guardeth, strength one [1],
Another the law of the pious guardeth.
d The fourth hath become that of four Stomas,
Becoming the two wings of the sacrifice, O Rsis;
Yoking the Gayatri, Tristubh, Jagati, and Anustubh, the Brhat,
The hymn, they have borne forward this heaven.
e By five the creator disposed this (world),
What time he produced sisters of them, five by five,
By their mingling go five strengths
Clad in various forms.
f Thirty sisters go to the appointed place,
Putting on the same badge [2],
The sages spread out the seasons, the knowing ones
With the metres in their midst, go about in brilliance.
g The shining one putteth on clouds,
The ways of the sun, the night divine;
The beasts of many forms that are born
Look around on the lap of their mother.
h The Ekastaka, undergoing penance,
Hath borne a child, the great Indra;
Therewith the gods overpowered the Asuras;
Slayer of Asuras he became in his might.
i Ye have made me, who am not younger, the younger;
Speaking the truth I desire this;
May I [3] enjoy his lovingkindness as do ye;
May not one of you supplant another.
k He hath enjoyed my lovingkindness, the all-knower;
He hath found a support, for he hath won the shallow;
May I enjoy his lovingkindness as do ye
May not one of you supplant another.
l On the five dawns follow the five milkings,
On the cow with five names the five seasons;
The five quarters are established by the fifteenfold (Stoma),
With equal heads over the one world [4].
M She who first shone forth is the child of holy order;
One supporteth the might of the waters;
One moveth in the places of the sun,
And one in those of the heat; Savitr governeth one.
n She who first shone forth
Hath become a cow with Yams;
Do thou, rich in milk, milk for us
Season after season.
O She of bright bulls hath come with the cloud, the light,
She of all forms, the motley, whose banner is fire;
Accomplishing thy common task,
Bringing old age, thou hast come, O unaging dawn.

P Lady, of seasons the first, she hath come hither,
Leading the days, and bearer of offspring;
Though one, O Usas, in many places dost thou shine forth
Unaging thou dost make to age all else.

iv. 3.12.

a O Agni, drive away those foes of ours that are born;
Drive away those too that are unborn, O all-knower;
Shine out for us in kindliness and without anger,
In thy protection may I be with threefold protection and victorious.
b O Agni, drive away those foes of ours that are born with force;
Drive away those that are unborn, O all-knower;
Favour us in kindliness,
May we (enjoy thy protection); drive away our foes.
c (Thou art) the forty-fourfold Stoma, radiance the wealth.
d (Thou art) the sixteenfold Stoma, force the wealth.
e Thou art the dust of earth [1], called Apsas.
f (Thou art) the course metre; the space metre; the health-bringing metre; the overpowering metre; the covering metre; the mind metre; the expanse metre; the river metre; the sea metro; the water metre; the uniting metro; the separating metre; the Brhat metro; the Rathantara metre; the collecting metre; the parting metre; the voices metre; the radiant metro; the Sastubh metre; the Anustubh metre; the Kakubh metre; the Trikakubh metre; the poetic metre; the water metre [2]; the Padapankti metre, the Aksarapahkti metre, the Vistarapankti metre: the razor-with-strop metre; the enveloping metre; the side metre; the course metre; the space metre; the strength metre; the maker of strength metre; the expansive metre; the conflict metre; the covering metre; the difficult of access metre; the slow metre; the Ankanka metre.

iv. 3. 13.

a May Agni slay the foe,
Eager for wealth, joyfully,
Kindled, pure as offered.
b Thou Soma art very lord,
Thou art king, and slayer of foes;
Thou art favouring strength.
c Favouring is thy look, O fair-faced Agni,
That art dread and extending, pleasant (is it);
Thy radiance they cover not with the darkness;
The defiling leave no stain in thy body.
d Favouring is thy face, O mighty Agni;
Even by the side of the sun it is bright [1],
Radiant to behold it is seen even by night,
Pleasant to the sight is food in thy form.
e With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;

Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.
f Prosperity for us from sky, O Agni, from earth,
With full life do thou procure, O god, for worship;
That splendid thing, O sky-born, which we ask,
Do thou bestow upon us that radiant wealth.
g As thou, O Hotr, in man's worship [2],
O son of strength, shalt sacrifice with offerings,
Verily do thou to-day, gladly, offer sacrifice
To the glad gods together assembled.
h I praise Agni, domestic priest,
God of the sacrifice and priest,
The Hotr, best bestower of jewels.
i Thou art strong, O Soma, and bright,
Thou art strong, O god, and strong thy rule,
Strong laws dost thou establish.
k O Maruts, that burn, this offering (is yours)
Do ye rejoice in it,
For your aid, ye destroyers of the foe.
l The man of evil heart, O bright ones, O Maruts,
Who is fain to smite us contrary to right [3],
In the noose of destruction may he be caught,
Slay him with your most burning heat.
m The Maruts, of the year, fair singers,
With wide abodes, in troops among men,
May they from us unloosen the bonds of tribulation,
Those that burn, delighting, granting delight,
n Delight the eager gods, O thou most young,
Knowing the seasons, O lord of the season, do thou sacrifice here;
With the priests divine, O Agni,
Thou art the best sacrificer of Hotrs.
o O Agni, whatever to-day, O offering Hotr of the people,
O pure [4] and radiant one, thou dost enjoy, for thou art the sacrificer,
Rightly shalt thou sacrifice, since thou hast grown in might,
Carry the oblations that are thine to-day, O thou most young.
p By Agni may one win wealth
And abundance, day by day,
Glory full of heroes.
q Enricher, slayer of disease,
Wealth-finder, prospering prosperity,
O Soma, be a good friend to us.
r Come hither, O ye that tend the house,
Depart not, O Maruts,
Freeing us from tribulation.
s For in autumns gone by
We have paid worship, O Maruts,

With the means [5] of mortal men.
t Your greatness surgeth forth from the depths,
Make known your names, O active ones;
O Maruts, accept the thousandth share of the house,
Of the householder's offering.
u Him to whom, the strong, the youthful maiden,
Rich in oblation, bearing ghee, approacheth night and morning,
To him his own devotion (approacheth) seeking wealth.
v O Agni, these most acceptable oblations,
Immortal one, bear for the divine worship;
Let them accept our fragrant (offerings).
w The playful horde of the Maruts,
Sporting, resplendent on the chariot [6],
O Kanvas, do ye celebrate.
x The Maruts, speeding like steeds,
Disport themselves like youths gazing at a spectacle,
Standing in the home like beauteous younglings,
Bestowing milk, like playful calves.
y At their advance the earth moves as if trembling,
When they yoke (their teams) for their journeys, for brilliance;
Playing, resounding, with flaming weapons,
They display their own greatness, the shakers.
z What time on the steeps ye pile the moving one,
Like birds, O Maruts, on whatever path [7],
The clouds spill their water on your chariots;
Do ye sprinkle for the praiser ghee of honey hue.
aa Agni with invocations
They ever invoke, lord of the people,
Bearer of the oblation, dear to many.
bb For him they ever praise,
The god with ladle dripping ghee,
Agni to bear the oblation.
cc O Indra and Agni, the spaces of sky.
dd Pierce Vrtra.
ee Indra from all sides.
ff Indra men.
gg O Viçvakarman, waxing great with the oblation.
hh O Viçvakarman, with the oblation as strengthening.

PRAPATHAKA IV

The Fifth Layer of Bricks (continued)

iv. 4. 1.

a Thou art the ray; for dwelling thee! Quicken the dwelling. Thou art advance; for right thee! Quicken right. Thou art following; for sky thee! Quicken the sky. Thou art union; for atmosphere thee! Quicken the atmosphere. Thou art propping; for earth thee! Quicken earth. Thou art a prop; for rain thee! Quicken rain. Thou art blowing forward; for day thee! Quicken day.
b Thou art blowing after; for night thee! Quicken night. Thou art eager [1]; for the Vasus thee! Quicken the Vasus. Thou art intelligence; for the-Rudras thee! Quicken the Rudras. Thou art the brilliant; for the Adityas thee! Quicken the Adityas. Thou art force; for the Pitrs thee! Quicken the Pitrs. Thou art the thread; for offspring thee! Quicken offspring. Thou dost endure the battle; for cattle thee! Quicken cattle.
c Thou art wealthy; for plants thee! Quicken plants. Thou art the victorious with ready stone; for Indra thee! Quicken Indra. Thou art the overlord; for expiration [2] thee! Quicken expiration. Thou art the restrainer; for inspiration thee! Quicken inspiration. Thou art the glider; for the eye thee! Quicken the eye. Thou art the bestower of strength; for the ear thee! Quicken the ear. Thou art threefold.
d Thou art Pravrt, thou art Samvrt, thou art Vivrt. Thou art the mounter, thou art the descender, thou art the fore mounter, thou art the after mounter.
e Thou art the wealthy, thou art the brilliant, thou art the gainer of good.

iv. 4. 2.

a Thou art the queen, the eastern quarter; the Vasus, the deities, are thine overlords, Agni stayeth missiles from thee; may the threefold Stoma support thee on earth, may the Ajya hymn establish thee in firmness, the Rathantara Saman be thy support.
b Thou art the ruling, the southern quarter; the Rudras, the deities, are thine overlords, Indra stayeth missiles from thee; may the fifteenfold Stoma support thee on earth, may the Praüga hymn establish thee, in firmness, the Brhat Saman be thy support.
c Thou art the sovereign, the western quarter [1]; the Adityas, the deities, are thine overlords, Soma stayeth missiles from thee; may the seventeenfold Stoma support thee on earth, the Marutvatiya hymn establish thee in firmness, the Vairupa Saman be thy support.
d Thou art the self-ruling, the northern quarter; the All-gods are thine overlords, Varuna stayeth missiles from thee; may the twenty-onefold Stoma support thee on earth, the Niskevalya Uktha establish thee, in firmness, the Vairaja Samana be thy support.
e Thou art the lady paramount, the great quarter; the Maruts, the deities, are thine overlords [2], Brhaspati stayeth missiles from thee; may the twenty-sevenfold and the-thirty-threefold Stomas secure thee on earth, the Vaiçvadeva and the Agnimaruta hymns establish thee in firmness, the Çakvara and Raivata Samans be thy support.
f For the atmosphere may the Rsis firstborn among the gods extend thee with the measure, the breadth, of the sky, and be that is disposer and overlord; let all of them in unison establish thee and the sacrificer on the ridge of the vault, on the world of heaven.

iv. 4. 3.

a This in the front, with tawny hair, with the sun's rays; the leaders of his host and bands are Rathagrtsa and Rathaujas, and Puñjikasthala and Krtasthala his Apsarases, his missile wizards, his weapon the Raksases.

b This on the right, all worker; the leaders of his host and bands are Rathasvana and Rathecitra, and Menaka and Sahajanya his Apsarases, his missile biting beasts, his weapon the death of men.
c This behind, all extending; the leaders of his host and bands are Ratheprota and Asamaratha, and Pramlocanti [1] and Anumlocanti his Apsarases, his missile the serpents, his weapon tigers.
d This on the left, collecting riches; the leaders of his host and bands are Senajit and Susena, and Viçvaci and Ghrtaci his Apsarases, his missile the waters, his weapon the wind.
e This above, bringing riches; the leaders of his host and bands Tarksya and Aristamemi, and Urvaçi and Parvacitti his Apsarases, his missile the lightning, his weapon the thunder.
f To them homage; be they gracious to us; him whom [2] we hate and who hateth us I place in your jaws.
g I place thee in the seat of the living, in the shadow of the helper; homage to the ocean, homage to the splendour of the ocean.
h May the supreme lord place thee on the ridge of the vault, encompassing, expanding, mighty, powerful, overcoming; support the sky, make firm the sky, harm not the sky; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Surya protect thee with great prosperity, with a covering most healing; with that deity do thou sit firm in the manner of Angiras.
i Like a horse neighing eager for the pasture,
When he hath wandered from the great enclosure,
Then the wind bloweth after his splendour,
And then thy path becometh black.

iv. 4. 4.

a Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
b Thee, O Agni, from the lotus
Atharvan pressed out
From the head of every priest.
c This Agni is lord of a thousandfold,
A hundredfold, strength;
The sage, the head of wealth.
d Leader of the sacrifice and the region art thou,
Where with steeds auspicious thou dost resort;
Thou placest in the sky thy head winning light,
Thou makest, O Agni, thy tongue to bear the oblation.
e Agni hath been awakened by the kindling-stick of men
To meet the dawn that cometh on like a cow [1];
Like young ones rising up to a branch,
The rays rise towards the vault.
f We have uttered to the sage, the worshipful,
Our voice of praise, to the strong bull;
Gavisthira with his homage hath raised to Agni this laud,
Wide extending like brilliance in the sky.
g He hath been born as guardian of men, wakeful,
Agni, skilful, for fresh prosperity;
Ghee-faced, with mighty sky-reaching (blaze)

He shineth gloriously, pure for the Bharatas.
h Thee, O Agni [2], the Angirases found
When hidden in secret, resting in every wood;
Thou when rubbed art born as mighty strength;
Son of strength they call thee, O Angiras.
i Banner of the sacrifice, first domestic priest,
Agni men kindle in the three stations;
With Indra and the gods conjoined on the strew
Let him sit, as Hotr, well skilled for sacrificing.
k Thee of most resplendent fame
Men invoke in their dwellings,
With flaming hair, O dear to many,
O Agni, to bear the oblation.
1 O friends, together (offer) fit [3]
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
m Thou gatherest, O strong one,
O Agni, all that belongeth to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
n With this homage Agni,
Son of strength, I invoke,
Dear, most effectual messenger, the good sacrificer,
The envoy of all, immortal.
o He, the ruddy, shall yoke (his steeds) all cherishing,
He shall hasten when well adored;
The sacrifice hath good prayer and strong effort [4],
Of the Vasus, the divine gift of men.
p The radiance of the bounteous offerer
Hath mounted on high,
The ruddy smoke (riseth) touching the sky;
Men in unison kindle Agni.
q O Agni, lording it over strength rich in kine,
Youthful son of strength,
Bestow upon us, O all-knower, great fame.
r Being kindled, bright, sage,
Agni, to be praised with song,
Do thou shine with wealth for us, O thou of many faces.
s O Agni, lord of the night,
And of the morning, and of the dawn,
Do thou burn against the Raksases with sharp jaws [5].
t May we kindle thee, O Agni,
Radiant, O god, and unaging;
When this most desirable
Kindling-stick maketh radiance for thee in the sky,

Do thou bear food to thy praisers.
u With the song, O Agni, the oblation,
O lord of brilliant light,
Bright shining, wonderworker, lord of the people,
O bearer of the oblation, is offered to thee;
Do thou bear food to thy praisers.
v O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full [6],
For our hymns, O lord of strength;
Do thou bear food to thy praisers.
w O Agni to-day, let us make to prosper by praises,
By devotions, for thee this (sacrifice) like a (good) steed,
Like a noble resolve which toucheth the heart.
x O Agni, thou hast become master
Of noble resolve, of true inspiration,
Of mighty holy order.
y With these songs singing to thee, O Agni,
This day let us pay worship;
Thy strengths thunder forth as from the sky.
z At these our hymns of praise do thou be propitious [7],
Like the light of heaven,
O Agni, propitious with all thy faces.
aa Agni I deem the Hotr, the generous wealth-giver,
The son of strength, the all-knower,
Who knoweth all as a sage,
bb Who offereth sacrifice well,
With beauty soaring aloft towards the gods, the god,
Following the flames of the ghee,
Of the butter of brilliant radiance when offered up.
cc O Agni, be thou our nearest,
Our protector, kindly, a shield;
dd Thee, O shining and most radiant one,
We implore for favour, for our friends.
ee Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.

iv. 4. 5.

a I yoke thee in bonds of fellowship with Indra and Agni, with the ghee sprinklings, with brilliance, with radiance, with the hymns, with the Stomas, with the metres, for the increase of wealth, for pro-eminence among thy fellows; I yoke thee in bonds of fellowship with me.
b Amba, Duhi, Nitatni, Abhrayanti, Meghayanti, Varsayanti, Cupunika, art thou by name, with Prajapati, with our every prayer, I deposit thee.
c The earth penetrated by food, a reservoir of water (thou art), men are thy guardians, Agni is placed in this (brick), to it I resort, and may it [1] be my protection and my refuge.

d The over-sky penetrated by holy power, the atmosphere (thou art); the Maruts are thy guardians, Vayu is placed in this (brick), to it I resort, and may it be my protection and my refuge.
e The sky, penetrated by ambrosia, the unconquered (thou art); the Adityas are thy guardians, the sun is deposited in this (brick), to it I resort, and may it be my protection and my refuge.

iv. 4. 6.

a Let Brhaspati place thee on the ridge of earth, full of light, for every expiration, inspiration; support all the light, Agni is thine overlord.
b Let Viçvakarman place thee on the ridge of the atmosphere, full of light, for every expiration, inspiration; support all the light, Vayu is thine overlord.
c Let Prajapati place thee on the ridge of the sky, full of light, for every expiration, inspiration; support all the light, the supreme lord is thine overlord.
d Thou art the bringer of the east wind; thou art the winner of rain; thou art the winner of lightning [1]; thou art the winner of thunder; thou art the winner of rain.
e Thou art the path of Agni; thou art the gods' path of Agni.
f Thou art the path of Vayu; thou art the gods' path of Vayu.
g Thou art the path of the atmosphere; thou art the gods' path of the atmosphere.
h Thou art the atmosphere; to the atmosphere thee!
i To the ocean thee, to water thee, to the watery thee, to impulse thee, to the wise thee, to the radiant thee, to the light of the sky thee, to the Adityas thee!
k To the Rc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!
l Thee, giving glory, in glory; thee, giving brilliance, in brilliance; thee, giving milk, in milk; thee, giving radiance, in radiance; thee giving wealth, in wealth I place; with this seer, the holy power, this deity, sit firm in the manner of Angiras.

iv. 4. 7.

a Thou art the furtherer; thou art the maker of wide room; thou art the eastern; thou art the zenith; thou art the sitter in the atmosphere, sit on the atmosphere.
b Thou art the sitter on the waters; thou art the sitter on the hawk thou art the sitter on the vulture; thou art the sitter on the eagle; thou art the sitter on the vault.
c In the wealth of earth I place thee; in the wealth of the atmosphere I place thee; in the wealth of the sky I place thee; in the wealth of the quarters I place thee; giver of wealth I place thee in wealth.
d Protect my expiration; protect my inspiration; protect my cross-breathing [1]; protect my life; protect all my life; protect the whole of my life.
e O Agni, thy highest name, the heart,
Come let us join together,
Be thou, O Agni, among those of the five races.
f (Thou art) the Yavas, the Ayavas, the courses, the helpers, the Sabda, the ocean, the firm one.

iv. 4. 8.

(Thou I art) all overcoming through Agni; self-ruling through the sun; lord of strength through might; creator with the bull; bountiful through the sacrifice; heavenly through the sacrificial fee; slayer of enemies through rage; supporter of the body through kindliness; wealth through food; through the earth

he hath won; (thou art) eater of food with verses; increased by the Vasat cry; protector of the body through the Saman; full of light with the Viraj; drinker of Soma through the holy power; with cows he supporteth the sacrifice; with lordly power men; with horse and car bearer of the bolt; lord with the seasons; enclosing with the year; unassailable through penance; the sun with bodies.

iv. 4. 9.

(Thou art) Prajapati in mind, when come to the Soma; the creator in the consecration; Savitr in the bearing; Pusan in the cow for the purchase of the Soma; Varuna when bound (in the cloth); Asura in the being bought; Mitra when purchased; Çipivista when put in place; delighter of men when being drawn forward; the overlord on arrival; Prajapati being led on; Agni at the Agnidh's altar; Brhaspati on being led from the Agnidh's altar; Indra at the oblation-holder; Aditi when put in place; Visnu when being taken down; Atharvan when made wet; Yama when pressed out; drinker of unpurified (Soma) when being cleansed; Vayu when purifying; Mitra as mixed with milk; the Manthin when mixed with groats; that of the All-gods when taken out; Rudra when offered; Vayu when covered up; the gazer on men when revealed; the food when it comes; the famed of the fathers; life when taken; the river when going to the final bath; the ocean when gone; the water when dipped; the heaven when arrived at completion.

iv. 4. 10.

a (Thou art) Krttikas, the Naksatra, Agni, the deity; ye are the radiances of Agni, of Prajapati, of the creator, of Soma; to the Re thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee
b (Thou art) Rohini the Naksatra, Prajapati the deity; Mrgaçirsa the Naksatra, Soma the deity; Ardra the Naksatra, Rudra the deity; the two Punarvasus the Naksatra, Aditi the deity; Tisya the Naksatra, Brhaspati the deity; the Açresas the Naksatra, the serpents the deity; the Maghas the Naksatra, the fathers the deity; the two Phalgunis the Naksatra [1], Aryaman the deity; the two Phalgunis the Naksatra, Bhaga the deity; Hasta the Naksatra, Savitr the deity; Citra the Naksatra, Indra the deity; Svati the Naksatra, Vayu the deity; the two Viçakhas the Naksatra, Indra and Agni the deity; Anruradha the Naksatra, Mitra the deity; Rohini the Naksatra, Indra the deity; the two Viçrts the Naksatra; the fathers the deity; the Asadhas the Naksatra, the waters the deity; the Asadhas the Naksatra, the All-gods the deity; Çrona the Naksatra, Visnu the deity; Çravistha the Naksatra, the Vasus [2] the, deity; Çatabhisaj the Naksatra, Indra the deity; Prosthapadas the Naksatra, the goat of one foot the deity; the Prosthapadas the Naksatra, the serpent of the deep the deity; Revati the Naksatra, Pusan the deity; the two Açvayujs the Naksatra, the Açvins the deity; the Apabharanis the Naksatra, Yama the deity.
c Full on the west; what the gods placed.

iv. 4. 11.

a (Ye are) Madha and Madhava, the months of spring.
b (Ye are) Çukra and Çuci, the months of summer.
c (Ye are) Nabha and Nabhasya, the months of rain.
d (Ye are) Isa and Urja, the months of autumn.
e (Ye are) Saha and Sahasya, the months of winter.
f (Ye are) Tapa and Tapasya, the months of the cool season.
g Thou art the internal bond of the fire,
Be sky and earth in place,

Be waters and plants in place,
Be the fires severally in place
In unison for my greatness [1]
May the fires which of one mind
Are between sky and earth,
Taking place according to the months of the cool season,
Attend (on them), as the gods on Indra.
h (Thou art) the uniter and forethinker of Agni, Soma, Surya.
i Thou art the dread, the terrible, of the fathers, of Yama, of Indra.
k Thou art the firm (quarter) and the earth of the god Savitr, the Maruts, Varuna.
l Thou art the support, the upholder, of Mitra and Varuna, Mitra, Dhatr,
m Thou art the eastern, the western (quarter) of the Vasus, the Rudras [2], the Adityas.
n These are thine overlords, to them honour, be they gracious to us, him whom we hate and who hateth us I place in your jaws.
o Thou art the measure of a thousand, thou art the image of a thousand, thou art the size of a thousand, thou art the replica of a thousand, thou art of a thousand, for a thousand thee!
p May these bricks, O Agni, be milch cows for me, one, and a hundred, and a thousand, and ten thousand [3], and a hundred thousand, and a million, and ten million, and a hundred million, and a thousand million, and ten thousand million, and a hundred thousand million, and ten hundred thousand million, and a hundred hundred thousand million; may these bricks, O Agni, be for me milch cows, sixty, a thousand, ten thousand unperishing; ye are standing on holy order, increasing holy order, dripping ghee, dripping honey, full of strength, full of power; may these bricks, O Agni, be for me milkers of desires named the glorious yonder in yon world.

The Horse Sacrifice

iv. 4. 12.

a May the kindling-stick of the quarters, that winneth the heaven, (Guard us) according to our hopes; from Madhu may Madhava protect us;
Agni, the god, hard to overcome, the undeceivable,
May he guard our kingly power, may he protect us.
b May the Rathantara with the Samans protect us,
The Gayatri with every form of metres,
The Trivrt Stoma with the order of the days,
The ocean, the wind, make full this strength.
c (May) the dread among the quarters, the overpowering, giver of strength,
Pure, full of might on a bright day (protect us);
O Indra, as overlord, make full,
And for us [1] on all sides do thou preserve this great kingly power.
d (May) the Brhat Saman, which supporteth kingly power, with vast strength,
The force made beautiful by the Tristubh, that of fierce strength (protect us);
O Indra, with the fifteenfold Stoma
Do thou guard this in the midst with the wind, with the ocean.
e (May) the eastern among the quarters, famous and renowned,
O ye All-gods, heavenly with the rain of the days (protect us);

Let this kingly power be unassailable,
Force unoverpowerable, a thousandfold and mighty.
f Here in the Vairupa Saman may we have strength for this;
With the Jagati we place him in the people;
O ye All-gods [2] through the seventeenfold (Stoma) this radiance,
This kingly power with the ocean wind (be) dread.
g The supporter among the quarters doth support this lordly power,
The stay of the regions; may force rich in friends be ours;
O Mitra and Varuna, ye wise ones with the autumn of the days,
Do ye accord great protection to this kingdom.
h In the Vairaja Saman is my devotion;
By the Anustubh (be) manly strength collected;
This kingly power rich in friends, with dripping wet,
Do ye, O Mitra and Varuna, guard through your overlordship.
i May the victorious among quarters, with the Saman, the strong one,
The season winter in order make us full;
May the great ones, the Çakvari (verses), with favouring winds [8]
Aid this sacrifice, full of ghee.
k May the heavenly of the quarters, the easily milked, the rich in milk,
The goddess aid us, full of ghee;
Thou art the protector, who goest in front and behind;
O Brhaspati, yoke a voice in the south.
1 (May) the upright of the quarters, the bounteous region of the plants,
And Savitr with the year of the days (aid us);
The Revat Saman, and the Atichandas metre;
Without a foe, be kindly to us.
m O thou of the three-and-thirtyfold Stoma, lady of the world,
Breathed on by Vivasvant, do thou be gracious to us [4];
Rich in ghee, O Savitr, through thy overlordship,
Be the bounteous region rich in milk, for us.
The firm among the quarters, lady of Visnu, the mild,
Ruling over this strength, the desirable,
Brhaspati, Matariçvan, Vayu,
The winds blowing together be gracious to us.
o Prop of the sky, supporter of the earth,
Ruling this world, lady of Visnu,
All-extending, seeking food, with prosperity,
May Aditi be auspicious to us in her life.
p Vaiçvanara to our help.
q Present in the sky.
r Us to-day Anumati.
s O Anumati, thou.
t With what to us radiant shall he be?
u Who to-day yoketh?

PRAPATHAKA V

The Offerings to Rudra

iv. 5. 1.

a Homage to thy wrath, O Rudra,
To thine arrow homage also;
Homage to thy bow,
And homage to thine arms.
b With thy most kindly arrow,
And kindly bow,
With thy kindly missile,
Be gentle to us, O Rudra.
c That body of thine, O Rudra, which is kindly,
Not dread, with auspicious look,
With that body, most potent to heal,
O haunter of the mountains, do thou look on us.
d The arrow which, O haunter of mountains,
In thy hand [1] thou bearest to shoot,
That make thou kindly, O guardian of mountains;
Harm not the world of men.
e With kindly utterance thee
We address, O liver on the mountains,
That all our folk
Be free from sickness and of good cheer.
f The advocate hath spoken in advocacy,
The first divine leech,
Confounding all the serpents
And all sorceries.
g The dusky, the ruddy,
The brown, the auspicious,
And the Rudras which in thousands
Lie around this (earth) in the quarters [2],
Their wrath do we deprecate.
h He who creepeth away,
Blue-necked and ruddy,
Him the cowherds have seen,
Have seen the bearers of water
And him all creatures;
May be, seen, be gentle unto us.
i Homage to the blue-necked,
Thousand-eyed one, the bountiful
And to those that are his warriors
I have paid my homage.

k Unfasten from the two notches
Of thy bow the bowstring,
And cast thou down
The arrows in thy hand [3].
1 Unstringing thy bow,
Do thou of a thousand eyes and a hundred quivers,
Destroying the points of thine arrows,
Be gentle and kindly to us.
m Unstrung is the bow of him of the braided hair
And arrowless his quiver;
His arrows have departed,
Empty is his quiver.
n O most bountiful one, the missile
That is in thy hand, thy bow,
With it on all sides do thou guard us,
Free from sickness.
o Homage to thy weapon,
Unstrung, dread;
And homage to thy two hands,
To thy bow.
p May the missile from thy bow
Avoid us on every side,
And do thou lay far from us
This quiver that is thine.

iv. 5. 2.

a Homage to the golden-armed leader of hosts, and to the lord of the quarters homage!
b Homage to the trees with green tresses, to the lord of cattle homage!
c Homage to the one who is yellowish-red like young grass, to the radiant, to the lord of paths homage!
d Homage to the brown one, to the piercer, to the lord of food homage!
e Homage to the green-haired, wearer of the cord, to the lord of prosperity homage!
f Homage to the dart of Bhava, to the lord of the moving world homage!
g Homage to Rudra, with bent bow, to the lord of fields homage!
h Homage to the minstrel, the inviolate, to the lord of the woods homage!
i Homage [1] to the ruddy one, the ruler, to the lord of woods homage!
k Homage to the minister, the trader, to the lord of thickets homage!
l Homage to the extender of the world, the offspring of the maker of room, to the lord of plants homage!
m Homage to the loud calling, the screaming, to the lord of footmen homage!
n Homage to the wholly covered, to the running, to the lord of warriors homage!

iv. 5. 3.

a Homage to the strong, the piercing, to the lord of assailers homage!
b Homage to the leader, the holder of the quiver, to the lord of thieves homage!
c Homage to the holder of the quiver, to the owner of the quiver, to the lord of robbers homage!

d Homage to the cheater, the swindler, to the lord of burglars homage!
c Homage to the glider, to the wanderer around, to the lord of the forests homage!
f Homage to the bolt-armed destructive ones, to the lord of pilferers homage!
g Homage to the bearers of the sword, the night wanderers, to the lord of cut-purses homage!
h Homage to the turbaned wanderer on the mountains, to the lord of pluckers homage!
i Homage [1] to you, bearers of arrows, and to you, bowmen, homage!
k Homage to you that string (the bow), and to you that place (on the arrow), homage!
l Homage to you that bend (the bow), and to you that let go the arrow) homage!
m Homage to you that hurl, and to you that pierce homage!
n Homage to you that art seated, and to you that lie homage!
o Homage to you that sleep, and to you that wake homage!
P Homage to you that stand, and to you that run homage!
q Homage to you assemblies, and to you, lords of assemblies, homage!
r Homage to you horses, and to you, lords of horses, homage!

iv. 5. 4.

a Homage to you that wound, and to you that pierce homage!
b Homage to you that are in bands, and to you that are destructive homage!
c Homage to you sharpers, and to you, lords of sharpers, homage!
d Homage to you hosts, and to you, lord of hosts, homage!
e Homage to you troops, and to you, lords of troops, homage
f Homage to you of misshapen form, and to you of all forms homage!
g Homage to you that are great, and to you that are small homage!
h Homage to you that have chariots, and to you that are chariotless homage!
i Homage to you chariots [1], and to you, lords of chariots, homage!
k Homage to you hosts, and to you, lords of hosts, homage!
I Homage to you, doorkeepers, and to you, charioteers, homage!
m Homage to you, carpenters, and to you, makers of chariots, homage!
n Homage to you, potters, and to you, smiths, homage!
o Homage to you, Puñjistas, and to you, Nisadas, homage!
p Homage to you, makers of arrows, and to you, makers of bows, homage!
q Homage to you, hunters, and to you, dog-leaders, homage!
r Homage to you dogs, and to you, lords of dogs, homage!

iv. 5. 5.

a Homage to Bhava and to Rudra.
b Homage to Çarva and to the lord of cattle.
c Homage to the blue-necked one, and to the white-throated.
d Homage to the wearer of braids, and to him of shaven hair.
e Homage to him of a thousand eyes, and to him of a hundred bows.
f Homage to him who haunteth the mountains, and to Çipivista.
g Homage to the most bountiful, and to the bearer of the arrow.
h Homage to the short, and to the dwarf.
i Homage to the great, and to the stronger.

k Homage to him who hath waxed, and to the waxing.
I Homage to the chief, and to the first.
m Homage to the swift, and to the active.
n Homage to the rapid, and to the hasty.
o Homage to him of the wave, and to the roaring.
p Homage to him of the stream, and to him of the island.

iv. 5. 6.

a Homage to the oldest, and to the youngest.
b Homage to the first born, and to the later born.
c Homage to the midmost, and to the immature.
d Homage to the hindmost, and to him in the depth.
e Homage to Sobhya, and to him of the amulet.
f Homage to him who dwelleth with Yama, and to him at peace.
g Homage to him of the ploughed field, and to him of the threshing-floor.
h Homage to him of fame, and to him at his end.
i Homage to him of the wood, and to him of the thicket.
k Homage to sound, and to echo [1].
I Homage to him of the swift host, and to him of the swift car.
m Homage to the hero, and the destroyer.
n Homage to the armoured, and to the corsleted.
o Homage to the mailed, and to the cuirassed.
p Homage to the famous, and to him of a famous host.

iv. 5. 7.

a Homage to him of the drum, and to him of the drumstick.
b Homage to the bold, and to the cautious.
c Homage to the messenger, and to the servant.
d Homage to the quiver-bearer, and to the owner of the quiver.
e Homage to him of the sharp arrow, and to him of the weapon.
f Homage to him of the good weapon, and to him of the good bow.
g Homage to him of the stream,' and to him of the way.
h Homage to him of the hole,' and to him of the pool.
i Homage to him of the ditch, and to him of the lake.
k Homage to him of the stream, and to him of the tank
1 Homage to him of the cistern, and to him of the well.
m Homage to him of the rain, and to him not of the rain.
n Homage to him of the cloud, and to him of the lightning.
o Homage to him of the cloudy sky, and to him of the heat.
p Homage to him of the wind, and to him of the storm.
q Homage to him of the dwelling, and to him who guardeth the dwelling.

iv. 5. 8.

a Homage to Soma, and to Rudra.
b Homage to the dusky one, and to the ruddy one.
c Homage to the giver of weal, and to the lord of cattle.
d Homage to the dread, and to the terrible.
e Homage to him who slayeth in front, and to him who slayeth at a distance.
f Homage to the slayer, and to the special slayer.
g Homage to the trees with green tresses.
h Homage to the deliverer.
i Homage to the source of health, and to the source of delight.
k Homage to the maker of health, and to the maker of delight.
I Homage to the auspicious, and to the more auspicious.
m Homage to him of the ford, and to him of the bank.
n Homage to him beyond, and to him on this side.
o Homage to him who crosseth over, and to him who crosseth back.
p Homage to him of the crossing, and to him of the ocean.
q Homage to him in the tender grass, and to him in foam.
r Homage to him in the sand, and to him in the stream.

iv. 5. 9.

a Homage to him in the cleft, and to him in the distance.
b Homage to him dwelling in the stony and to him in habitable places.
c Homage to him of braided hair, and to him of plain hair.
d Homage to him who dwelleth in the cowshed, and to him of the house.
e Homage to him of the bed, and to him of the dwelling.
f Homage to him of the hole,' and to him of the abyss.
g Homage to him of the lake, and to him of the whirlpool.
h Homage to him of the dust, and to him of the mist.
i Homage to him of the dry, and to him of the green.
k Homage to him of the copse, and to him of the grass [1].
l Homage to him in the earth, and to him in the gully.
M Homage to him of the leaf, and to him of the leaf-fall.
n Homage to him who growleth, and to him who smiteth away.
o Homage to him who draggeth, and to him who repelleth.
p Homage to you, sparkling hearts of the gods.
q Homage to the destroyed.
r Homage to the intelligent.
s Homage to the unconquerable.
t Homage to the destroyers.

iv. 5. 10.

a O chaser, lord of the Soma plants,
O waster, red and blue,
Frighten not nor injure
(Any) of these people, of these cattle;
Be not one of these injured.
b That auspicious form of thine, O Rudra,
Auspicious and ever healing,
Auspicious and healing (form of) Rudra,
With that show mercy on us for life.
c This prayer we offer up to the impetuous Rudra,
With plaited hair, destroyer of men,
That health be for our bipeds and quadrupeds,
And that all in this village be prosperous [1] and free from ill.
d Be merciful to us, O Rudra, and give us delight;
With honour let us worship thee, destroyer of men;
The health and wealth which father Manu won by sacrifice,
May we attain that, O Rudra, under thy leadership.
e Neither our great, nor our small,
Our waxing or what has waxed,
Do thou slay, nor father nor mother;
Injure not, O Rudra, our dear bodies [2].
f Harm us not in our children, our descendants, our life;
Harm us not in our cattle, in our horses;
Smite not in anger our heroes, O Rudra;
With oblations lot us serve thee with honour.
g From afar to thee, slayer of cows, and slayer of men,
Destroyer of heroes, be goodwill for us;
Guard us and accord us aid
And grant us protection in abundance.
h Praise [3] the famous youth, mounted on the chariot seat,
Dread and destructive like a fierce wild beast;
Being praised, O Rudra, be merciful to the singer;
Let thy missiles smite down another than us.
i May the missile of Rudra spare us,
May the wrath of the brilliant evil worker (pass over us);
Unstring for the generous donors (thy) strong (bows);
O bounteous one, be merciful to our children and descendants.
k O most bounteous, most auspicious,
Be auspicious and favourably inclined to us;
Placing down thy weapon on the highest tree,
Clad in thy skin, come,
And approach us bearing the spear [4].
1 O blood-red scatterer,

Homage to thee, O adorable one;
May thy thousand missiles
Smite down another than us.
m A thousandfold in thousands
Are the missiles in thine arms;
O adorable one, do thou turn away
The points of those which thou dost rule.

iv. 5. 11.

a The Rudras that are over the earth
In thousands by thousands,
Their bows we unstring
At a thousand leagues.
b The Bhavas in this great ocean,
The atmosphere--
c The Çarvas of black necks, and white throats,
Who wander below on the earth--
d The Rudras who abide in the sky,
Of black necks and white throats--
e Those who of black necks and ruddy,
Grass green, are in the trees--
f The overlords of creatures,
Without top-knot, with braided hair--
g Those that assault men in their food
And in their cups as they drink--
h Those that guard the paths,
Bearing food, warriors--
i Those that resort to fords [1],
With spears and quivers--
k The Rudras that so many and yet more
Occupy the quarters, their bows we unstring
At a thousand leagues.
l m n Homage to the Rudras on the earth, in the atmosphere, in the sky, whose arrows are food, wind, and rain, to them ten eastwards, ten to the south, ten to the west, ten to the north, ten upwards; to them homage, be they merciful to us, him whom we hate and him who hateth us, I place him within your jaws.

PRAPATHAKA VI

The Preparation of the Fire

iv. 6. 1.

a The strength resting on the stone, the bill,
On the wind, on Parjanya, on the breath of Varuna,
Brought together from the waters, from the plants, from the trees;
That food and strength do ye, O Maruts, bounteously bestow upon us.
b In the stone is thy hunger; let thy pain reach N. N., whom we hate.
c With the wind of the ocean
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
d With the caul of winter
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
e Down upon earth [1], upon the reed,
Upon the waters lower (do thou descend);
Thou, O Agni, art the bile of the waters,
f O female frog, with these come hither;
Do thou make this sacrifice of ours
Pure in hue and auspicious.
g Pure, with radiance wonderful,
On earth he hath shone as with the light of dawn.
h Who (cometh) to battle,
Moving with strength as on Etaça's course,
In the heat unathirst, immortal.
i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods [2], and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
1 This is the meeting of the waters,
The abode of the ocean;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
m Homage to thy heat, thy blaze
Homage be to thy light;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
n To him that sitteth in man, hail! [3] To him that sitteth in the waters, hail! To him that sitteth in the wood, hail! To him that sitteth on the strew, hail! To him that findeth the heaven, hail!
o Those gods among gods, worshipful among the worshipful,
Who await their yearly portion,
Who eat not oblations, in this sacrifice
Do ye delight yourselves with honey and ghee.
p The gods who above the gods attained godhead,

Who lead the way to this holy power,
Without whom no place whatever is pure,
Neither on the heights of sky or earth are they.
q Giver of expiration art thou [4], of inspiration, of cross-breathing,
Giver of eyesight, giver of splendour, giver of wide room;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
r May Agni with his piercing blaze
Cast down every foe;
May Agni win for us wealth.
s With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.

iv. 6. 2.

a He who sat down, offering all these beings,
As Hotr, the seer, our father,
He seeking wealth with prayer,
Hath entered into the boon of the first of coverers.
b Since Viçvakarman is mighty in mind,
Disposer, ordainer, and highest seer,
Their offerings rejoice in food,
Where say they is one beyond the seven Rsis.
c He who is our father, our begetter, the ordainer,
Who begot us from being unto being [1],
Who alone assigneth their names to the gods,
Him other beings approach for knowledge.
d Wealth they won by offering to him
The seers of old like singers in abundance,
They who fashioned these beings illumined and unillumined
In the expanse of space.
e Ye shall not find him who produced this world;
Another thing shall be betwixt you;
Enveloped in mist and with stammering
The singers of hymns move enjoying life.
f Beyond the sky, beyond this [2] earth,
Beyond the gods, what is secret from the Asuras,
What germ first did the waters bear,
When all the gods came together?
g This germ the waters first bore,
When all the gods came together;
On the navel of the unborn is set the one
On which doth rest all this world.
h Viçvakarman, the god, was born;

Then second the Gandharva;
Third the father, begetter of plants [31
In many a place did he deposit the germ of the waters.
i Father of the eye, the sage with his mind,
Produced these two worlds rich in ghee,
When the fore ends were made firm,
Then did sky and earth extend.
k With eyes on every side, with a face on every side,
With hands on every side, with feet on every side,
The one god producing sky and earth
Welds them together with arms, with wings.
l What was the basis?
Which and what his support?
When producing earth [4] Viçvakarman, all-seeing,
Disclosed the sky with his might.
m What was the wood, and what the tree,
Whence they formed sky and earth?
O ye wise ones, inquire with your minds
On what he stood as he supported the worlds.
n Thy highest, lowest,
Midmost abodes here, O Viçvakarman,
In the offering do thou teach thy comrades, O faithful one;
Do thou thyself sacrifice to thyself, rejoicing.
o The lord of speech, Viçvakarman,
Let us invoke this day to aid us [5], thought yoked for strength,
May he delight in our nearest offerings,
He with all healing, to aid (us), the doer of good deeds.
p O Viçvakarman, waxing great with the oblation,
Do thou thyself sacrifice to thyself rejoicing;
May the others around, our foes, be confused;
May our patrons here be rich.
q O Viçvakarman, with the oblation as strengthening,
Thou didst make Indra, the protector, free from scathe,
To him the clans of old bowed in homage,
That he might be dread, to be severally invoked.
r To the ocean, the moving,
The lord of streams, homage!
To the lord of all the streams
Do ye offer, to Viçvakarman,
Through all the days the immortal offering.

iv. 6. 3.

a O Agni, to whom ghee is offered,
Do thou lead him forward;
Unite him with increase of wealth,

With offspring and with wealth.
b O Indra, bring him to the fore,
That he may be lord over his fellows;
Unite him with splendour,
That he may assign their shares to the gods.
c Him, O Agni, do thou exalt
In whose house we make the offering;
To him may the gods lend aid,
And he the lord of holy power.
d May the All-gods thee [1],
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light.
e May the five regions divine aid the sacrifice,
The goddesses driving away poverty and hostility,
And giving to the lord of the sacrifice increase of wealth.
In increase of wealth the sacrifice hath been established,
Waxing great on the kindled fire,
Grasped with hymns as wings, to be adored;
They sacrificed embracing the heated cauldron.
g When with strength the gods laboured at the sacrifice
For the divine supporter, the enjoyer,
Serving the gods, benign, with a hundred drinks (was it);
The gods kept embracing the sacrifice [2].
h With the rays of the sun, with tawny hair,
Savitr hath raised before (us) his unending light;
On his instigation fareth Pusan the god,
The guardian, gazing on all things.
i The gods stand serving as priests for the gods;
Ready (is it) for the immolator, let the immolator sacrifice;
Where the fourth offering goeth to the oblation,
Thence let our pure invocations be accepted.
k As measurer he standeth in the midst of the sky,
Filling the two worlds and the atmosphere;
The all-reaching [3], the butter-reaching, he discerneth,
Between the eastern and the western mark.
l Bull, ocean, ruddy bird,
He hath entered the birthplace of his ancient sire;
In the middle of the sky is the dappled stone set down
He hath stepped apart, he guardeth the two ends of space.
m All songs have caused Indra to wax
To encompass the ocean,
Best charioteer of charioteers,
True lord and lord of strength.
n Let the sacrifice invite favour, and bring (to us) the gods; let the god, Agni, offer and bring (to us) the gods.

o With the impulse of strength,
With elevation he hath seized me;
Then Indra hath made my enemies
Humble by depression.
p The gods have increased my prayer,
Which is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.

iv. 6. 4.

a Swift, like a bull sharpening his horns, the warrior
Fond of slaughter, disturber of the people,
Bellowing, unwinking, sole hero,
Indra at once conquered a hundred hosts.
b With the bellowing, unwinking, conquering,
Fighter, hard to overthrow, and daring Indra,
With Indra do ye conquer, do ye withstand
The foe, O heroes, with the strong one who holdeth the arrow in his hands.
c He is mighty with those who have arrows in their hands and quivers,
Indra who joineth hosts with his band,
Conquering in combat, drinker of Soma, with many a band,
With bow uplifted, and shooter with well-drawn arrows.
d O Brhaspati, fly round with thy chariot [1],
Slaying the foe, driving away the enemy;
Defeating hosts, destroyer, victor in battle,
Be thou protector of our chariots.
e The cleaver of the cowstalls, finder of the cows, with the thunderbolt on his arm,
Victorious, crushing in might a host,
Be heroes, O my fellows, like him;
O comrades, follow in Indra's footsteps.
f Conspicuous by might, strong, heroic,
Enduring, mighty, steadfast, dread,
Surpassing heroes and warriors born of strength,
Do thou, winning kine, mount, O Indra, thy victorious car.
g In might penetrating the cowstalls,
Impetuous [2], the hero, Indra, with wrath a hundredfold,
Hard to resist, enduring in battle, unovercomable,
May he aid our armies in the battles.
h Indra (be) their leader, and let Brhaspati,
The sacrificial fee, the sacrifice and Soma go before;
Let the Maruts precede the hosts divine,
That overthrow and conquer.
i Of Indra, the strong, of Varuna, the king,
Of the Adityas, of the Maruts the mighty host--
The voice hath ascended of the gods

Great-hearted that shake the worlds as they conquer.
k Ours (be) Indra, when the standards meet;
Ours be the arrows that conquer [3];
Ours be the heroes who are victors,
And us do ye aid, O gods, at our invocations.
l Exalt our weapons, O bounteous one,
Exalt the might of my warriors;
Exalt the strength of the steed, O slayer of Vrtra,
Let the sound of the conquering chariots arise.
m Go ye forward, O heroes; conquer;
Be your arms strong;
May Indra accord you protection
That ye may be unassailable.
n Let loose, fly forward,
O arrow, expelled with holy power;
Go to our foes, and enter [4] them;
Not one of them do thou spare.
o Thy vital parts I clothe with armour;
May Soma, the king, cover thee with immortality,
Space broader than broad be thine;
May the gods take delight in thy victory.
p When the arrows fly together
Like boys unshorn,
Then may Indra, slayer of foes,
Accord us protection for ever.

iv. 6. 5.

a Along the eastern quarter do thou advance, wise one;
Be thou, O Agni, of Agni the harbinger here;
Illumine with thy radiance all the regions;
Confer strength on our bipeds and quadrupeds.
b Mount ye, with Agni, to the vault,
Bearing him of the pan in your hands;
Having gone to the ridge of the sky, to the heaven,
Do ye eat, mingled with the gods.
c From earth have I mounted to the atmosphere;
From the atmosphere have I mounted to the sky;
From the ridge of the vault of the sky
Have I attained the heaven, the light [1].
d Going to the heaven, they look not away;
They mount the sky, the two worlds,
They who extended, wisely,
The sacrifice, streaming on every side.
e O Agni, advance, first of worshippers,
Eye of gods and mortals;

Pressing on in unison with the Bhrgus,
Let the sacrificers go to heaven, to prosperity.
f Night and the dawn, one-minded, but of various form,
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
g O Agni, of a thousand eyes [2], of a hundred heads,
A hundred are thy expirations, a thousand thine inspirations;
Thou art lord of wealth a thousandfold;
To thee as such let us pay homage for strength, hail!
h Thou art the winged bird, sit on the earth; sit on the ridge of earth; with thy blaze fill the atmosphere, with thy light establish the sky, with thy brilliance make firm the quarters.
i Receiving offering, fair of face, O Agni;
Sit down in front in thine own birthplace, in due order;
In this higher place,
O All-gods [3], do ye sit with the sacrificer.
k Enkindled, O Agni, shine before us,
O most youthful, with unfailing beam;
Ever upon thee strength awaiteth.
I Let us pay homage to thee in thy highest birth, O Agni;
Let us pay homage with praises in thy lower abode;
The place of birth whence thou didst come, to that I offer;
In thee when kindled they offered the oblations.
m That various lovingkindness given to all men,
Of Savitr the adorable, I choose,
That mighty fat cow of his which Kanva milked,
Streaming with a thousand (draughts) of milk [4].
n Seven are thy kindling-sticks, O Agni, seven thy tongues,
Seven seers, seven dear abodes;
Seven Hotras sevenfold sacrifice to thee
Seven birthplaces with ghee do thou fill.
o Such like, other like, thus like, similar, measured, commensurate, harmonious;
p Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order, beyond distress [5];
q Winning holy order, winning truth, host-conquering, having a good host, with foes within, with foes afar, the troop;
r Holy order, true, secure, supporting, supporter, upholder, upholding;
s Such like, thus like, do ye come to us, similar and equal.
t Measured and commensurate, to aid us, harmonious, at this sacrifice, O Maruts.
u On Indra attend the divine folk, the Maruts; even as the divine folk, the Maruts, attend on Indra, so may the folk divine and human, attend on this sacrificer.

The Horse Sacrifice

iv. 6. 6.

a As of a thunder-cloud is the face of the warrior
As he advanceth to the lap of the battles;
Be victorious with unpierced body;
Let the might of thine armour protect thee.
b By the bow cows, by the bow the contest may we win,
By the bow dread battles may we win;
The bow doth work displeasure to the foe;
By the bow let us win in all the quarters.
c As if about to speak it approacheth the ear,
Embracing its dear comrade,
Like a woman this bowstring twangeth stretched over the bow [1],
Saving in the battle.
d They coming together as a maiden to the assembly,
As a mother her child, shall bear (the arrow) in their lap;
In unison shall they pierce the foes,
These two ends springing asunder, the enemies.
e Father of many (daughters), many his sons,
He whizzeth as he goeth to battle,
The quiver, slung on the back, yielding its content,
Doth conquer every band and army.
f Standing on the chariot be guideth his steeds before him
Wheresoever he desireth, good charioteer;
The might of the reins [2] do ye admire;
The reins behind obey the mind (of the driver).
g Shrilly the strong-hooved horses neigh,
As with the cars they show their strength;
Trampling with their forefeet the enemy
They unflinchingly destroy the foe.
h The chariot-bearer is his oblation by name,
Where is deposited his armour and his weapon;
Then may we sit on the strong car,
All the days, with friendly hearts.
i The fathers with pleasant seats, granting strength,
A support in trouble mighty and profound,
With varied hosts, with arrows to strengthen them, free,
With real heroes, broad conquerors of hosts.
k The Brahmans [3], the fathers worthy of the Soma,
And sky and earth, unequalled be propitious to us;
May Pusan guard us from misfortune, us that prosper holy order
Do thou guard; may no foe overpower us.
l A feather her garment, a deer her tooth,
Tied with cowhide she flieth shot forth;
Where men run together and apart,

There may the arrows accord us protection.
m O thou of straight path, avoid us;
Be our body as of stone
May Soma favour us,
And Aditi [4] grant protection!
n Their backs it smites,
Their thighs it belabours;
O horse-whip, do ye stimulate
The skilled horses in the battles.
o Like a snake with its coils it encircleth his arm,
Fending off the friction of the bowstring,
Let the hand-guard, knowing all cunning,
Manfully guard the man on all sides.
p O lord of the forest, be strong of limb,
Our comrade, efficacious, of great strength;
Thou art tied with cowhide, be thou strong;
Let him that mounteth thee conquer what is to be conquered.
q From sky, from earth [5] is might collected,
From trees is strength gathered;
The might of the waters surrounded with the kine,
Indra's thunderbolt, the chariot, do thou adore with oblation.
r The thunderbolt of Indra, the face of the Maruts,
The embryo of Mitra, the navel of Varuna,
Do thou, accepting this our sacrifice,
O chariot divine, take to thyself the oblations.
s Roar to earth and sky;
Let the scattered world be ware of thee in many places;
Do thou, O drum, in unison with Indra and the gods [6],
Drive away the foe further than far.
t Roar thou! Grant us force and might.
Thunder, overthrowing obstacles;
Snort away, O drum, misfortune hence;
Indra's fist art thou; show thy strength.
u Drive to us those, and these make to come to us;
The drum speaketh aloud for a signal (of battle)
Our heroes winged with steeds meet together;
Be our chariotmen victorious, O Indra.

iv. 6. 7.

a When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
b The steed given by Yama hath Trita yoked,
It Indra first mounted,

The bridle of it the Gandharva grasped;
O Vasus, from the sun ye fashioned the steed.
c Thou art Yama, O steed, thou art Aditya;
Thou art Trita by secret ordinance;
Thou art entirely separated from Soma [1];
Three, they say, are thy bonds in the sky.
d Three, they say, are thy bonds in the sky,
Three in the waters, three within the ocean
And like Varuna to me thou appearest, O steed,
Where, say they, is thy highest birthplace.
e These, O swift one, are thy cleansings,
These the placings down of thy hooves in victory;
Here I have seen thy fair ropes,
Which the guards of holy order guard.
f The self of thee with my mind I perceived from afar,
Flying with wings from below through the sky [2];
Thy head I saw speeding with wings
On paths fair and dustless.
g Here I saw thy highest form,
Eager to win food in the footstep of the cow;
When a mortal man pleaseth thy taste,
Then most greedily dost thou consume the plants.
h Thee follows the chariot, thee the lover, O steed,
Thee the kine, thee the portion of maidens;
Thy friendship the companies have sought;
The gods have imitated thy strength [3].
i Golden his horns, iron his feet;
Swift as thought, Indra was his inferior;
The gods came to eat his oblation
Who first did master the steed.
k Full haunched, of slender middle,
The heroic divine steeds,
Vie together like cranes in rows,
When the horses reach the divine coursing-place
1 Thy body is fain to fly, O steed;
Thy thought is like the blowing wind;
Thy horns are scattered in many places,
They wander busy in the woods.
m To [4] the slaughter the swift steed hath come,
Pondering with pious mind;
The goat, his kin, is led before,
Behind him come the sages to sing.
n To his highest abode hath the steed come,
To his father and his mother;
To-day do thou go, most welcome, to the gods;
Then boons shall he assign to the generous.

iv. 6. 8.

a Let not Mitra, Varuna, Aryaman, Ayu,
Indra, Rbhuksan, the Maruts disregard us,
When we shall proclaim before the assembly
The might of the strong god-born steed.
b When they bear before him, covered with a garment and with wealth
The gift they have seized,
The goat, all-formed, bleating,
Goeth straight to the dear stronghold of Indra and Pusan.
c This goat is led before the strong steed
As share of Pusan, connected with the All-gods,
When Tvastr impels him as an acceptable sacrifice
Together with the steed for fair renown [1].
d When men thrice lead round in due season
The steed going to the gods as an acceptable offering
Then first goeth Pusan's share,
The goat announcing the sacrifice to the gods.
e Hotr Adhvaryu, atoner, fire kindler,
Holder of the stone, and skilled reciter,
With this well-prepared sacrifice
Well offered do ye fill the channels.
f The cutters of the stake, the bearers of the stake,
And they that fashion the top piece for the stake for the horse,
And they that collect the cooking-pot for the steed [2],
May their approval quicken us.
g He hath come forth--efficacious hath been my prayer--
To the regions of the gods, straight backed;
In him the sages, the seers, rejoice,
For the prosperity of the gods a good friend have we made.
h The bond of the strong one, the tie of the steed,
The head stall, the rope of him,
And the grass placed in his mouth,
May all these of thine be with the gods.
i Whatever of the horse's raw flesh [3] the fly eateth,
Whatever on the chip or the axe hath stuck,
Whatever is on the hands, the nails of the slayer,
May all these of thine be with the gods.
k The refuse that bloweth forth from the belly,
The smell of raw flesh,
Let the slayers see that in order
Let them cook the fat to a turn.
I Whatever flieth away from thy limb
As it is cooked by the fire when thou art spitted,
Let it fall not on earth, nor on the grass;

Be that given to the eager gods.

iv. 6. 9.

a Those who watch for the cooking of the strong one,
And call out, 'It is fragrant; take it out,'
And who wait to beg for the meat of the steed,
May their approval quicken us.
b The trial spoon of the meat-cooking pot,
The vessels to hold the juice,
The coverings of the dishes for warming,
The hooks, the crates, attend the steed.
c The starting-place, the sitting down, the turning,
The hobbles of the steed,
What it hath drunk, what it hath eaten as fodder [1],
May all these of thine be with the gods.
d May Agni, smoke smelling, not make thee crackle;
May not the radiant pot be broken, smelling;
Offered, delighted in, approved, offered with the Vasat cry,
The gods accept the horse.
e The garment they spread for the horse,
The upper garment, the golden (trappings),
The bond of the steed, the hobble,
As dear to the gods they offer.
f If one hath smitten thee, riding thee driven with force,
With heel or with whip [2],
As with the ladle the parts of the oblation in the sacrifice,
So with holy power all these of thine I put in order.
g The four and thirty ribs of the strong steed,
Kin of the gods, the axe meeteth;
Skilfully do ye make the joints faultless;
Declaring each part, do ye cut it asunder.
h One carver is there of the steed of Tvastr
Two restrainers are there, so is the use;
Those parts of thy limbs that I place in order,
Those in balls I offer in the fire.
i Let not thy dear self distress thee [3] as thou comest;
Let not the axe stay in thy body;
May no greedy skilless carver,
Missing the joints, mangle thy limbs with the knife.
k Thou dost not die, indeed, thou art not injured,
On easy paths thou goest to the gods;
The bays, the dappled ones, have become thy yoke-fellows;
The steed bath stood under the yoke of the ass.
l Wealth of kine for us, may the strong one (grant), wealth in horses,
Men and sons, and every form of prosperity;

May Aditi confer on us sinlessness;
Kingship for us may the horse rich in offering gain.

PRAPATHAKA VII

The Piling of the Fire Altar (Continued)

iv. 7. 1.

a O Agni and Visnu, may these songs gladden you in unison; come ye with radiance and strength.
b May for me strength, instigation, influence, inclination, thought, inspiration, speech, fame, renown, reputation, light, heaven, expiration, inspiration [1], cross-breathing, breath, mind, learning, voice, mind, eye, ear, skill, might, force, strength, life, old age, breath, body, protection, guard, limbs, bones, joints, bodies (prosper through the sacrifice).

iv. 7. 2.

May for me pre-eminence, overlordship, spirit, anger, violence, impetuosity, victorious power, greatness, breadth, extent, greatness, length, growth, growing, truth, faith, world [1], wealth, power, radiance, play, delight, what is born, what is to be born, good words, good deeds, finding, what there is to find, what has been, what will be, easy road, good way, prosperity, prospering, agreement, agreeing, thought, good thought (prosper through the sacrifice).

iv. 7. 3.

May for me prosperity, comfort, desire, wish, longing, kindliness, good, better, superior, fame, good luck, riches, restrainer, supporter, peace, firmness, all [1], greatness, discovery, knowledge, begetting, procreation, plough, harrow, holy order, immortality, freeness from disease, freedom from illness, life, longevity, freedom from foes, fearlessness, ease of going, lying, fair dawning, and fair day (prosper through the sacrifice).

iv. 7. 4.

May for me strength, righteousness, milk, sap, ghee, honey, eating and drinking in company, ploughing, rain, conquest, victory, wealth, riches, prosperity, prospering, plenteousness [1], lordship, much, more, fun, fuller, imperishableness, bad crops, food, freedom from hunger, rice, barley, beans, sesame, kidney beans, vetches, wheat, lentils, Millet, *Panicum miliaceum*, *Panicum frumentaceum*, and wild rice (prosper through the sacrifice).

iv. 7. 5.

May I for me the stone, clay, hills, mountains, sand, trees, gold, bronze, lead, tin, iron, copper, fire, water, roots, plants, what grows on ploughed land, what grows on unploughed land, tame and wild cattle prosper through the sacrifice; may for me wealth and gaining wealth, attainment and attaining, riches, dwelling, act, power, aim, strength, moving and going (prosper through the sacrifice).

iv. 7. 6.

May Agni for me and Indra, may Soma and Indra, may Savitr and Indra, may Sarasvati and Indra, may Pusan and Indra, may Brhaspati and Indra, may Mitra and Indra, may Varuna and Indra, may Tvastr [1] and Indra, may Dhatr and Indra, may Visnu and Indra, may the Açvins and Indra, may the Maruts and Indra, may the All-gods and Indra, may earth and Indra, may the atmosphere and Indra, may sky and Indra, may the quarters and Indra, may the head and Indra, may Prajapati and Indra (be auspicious for me through the sacrifice).

iv. 7. 7.

May the Amçu cup for me, the Raçmi, the Adabhya, the overlord (cup), the Upançu, the Antaryama, the (cup) for Indra and Vayu, the (cup) for Mitra and Varuna, the (cup) for the Açvins, the Pratiprasthana (cup) the Çukra, the Manthin, the Agrayana, the (cup) for the All-gods, the Dhruva, the (cup) for Vaiçvanara, the season cups [1], the Atigrahyas, the (cup) for Indra and Agni, the (cup) for the All-gods, the (cups) for the Maruts, the (cup) for Mahendra, the (cup) for Aditya, the (cup) for Savitr the (cup) for Sarasvati, the (cup) for Pusan, the (cup) for (Tvastr) with the wives (of the gods), the Hariyojana (cup) (prosper for me through the sacrifice).

iv. 7. 8.

May the kindling-wood for me, the strew, the altar, the lesser altars, the offering-spoons, the cups, the pressing-stones, the chips (of the post), the sounding-holes, the two pressing-boards, the wooden tub, the Vayu cups, the (bowl) for the purified Soma, the mixing (bowl), the Agnidh's altar, the oblation-holder, the house, the Sadas, the cakes, the cooked (offerings), the final bath, the cry of 'Godspeed' (prosper for me through the sacrifice).

iv. 7. 9.

May the fire for me, the cauldron, the beam, the sun, breath, the horse sacrifice, earth, Aditi, Diti, sky, the Çakvari verses, the fingers, the quarters prosper through the sacrifice; may the Re, the Saman, the hymn tune, the Yajus, consecration, penance, the season, the vow (prosper) through the rain of day and night, the Brhat and Rathantara prosper for me through the sacrifice.

iv. 7. 10.

May the embryo for me, the calves, the one-and-a-half-year-old male and female, the two-year-old male and female, the two-and-a-half-year-old male and female, the three-year-old male and female, the four-year-old male and female, the draught ox and the draught cow, the bull and the cow that is barren, the steer [1] and the cow that miscarries, the bullock and the cow (prosper through the sacrifice); may life prosper through the sacrifice, may expiration prosper through the sacrifice, may inspiration prosper through the sacrifice, may cross-breathing prosper through the sacrifice, may the eye prosper through the sacrifice, may the ear prosper through the sacrifice, may mind prosper through the sacrifice, may speech prosper through the sacrifice, may the self prosper through the sacrifice, may the sacrifice prosper through the sacrifice.

iv. 7. 11.

a May one for me, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, thirty-one, thirty-three [1];
b four, eight, twelve, sixteen, twenty, twenty-four, twenty-eight, thirty-two, thirty-six, forty, forty-four, forty-eight;
c strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord (prosper with the sacrifice).

iv. 7. 12.

a May strength aid us through the seven quarters,
The four distances,
Strength aid us here with the All-gods
For the gaining of wealth.
b May all the Maruts to-day be present, all, to aid us,
Be the fires all enkindled present;
May the All-gods come to us with aid;
All wealth, and strength, be ours.
c O gods, come in your cars of gold
For the instigation of strength,
Agni, Indra, Brhaspati
And the Maruts to drink the Soma.
d For each prize, aid us, O ye steeds,
For the rewards [1], O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.
e Strength is in front, in the midst of us;
Strength shall assort the gods in due season
The instigation of strength is propitious;
In all the quarters may I become a lord of strength.
f Milk may I place on earth, milk on the plants,
Milk in the sky, in the atmosphere milk,
Be the quarters rich in milk for me.
g I unite myself with milk, with ghee,
I united myself. with waters [2] and plants;
Strength may I win, O Agni.
h Night and the dawn, one-minded, but of various form
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
i Thou art the ocean, full of mist, granting moisture, blow over me with healing, with wonder-working; hail! Thou art of the Maruts, the horde of the Maruts, blow over me with healing, with wonder-working; hail! Thou art the helper, the worshipper, blow over me with healing, with wonder-working; hail!

iv. 7.13.

a Agni I yoke with glory, with ghee,
The bird divine mighty in strength;
Therewith may we fly to the expanse of the ruddy one,
Mounting the heaven above the highest vault.
b These are wings unaging of thee, the winged,
Wherewith thou dost smite away the Raksases, O Agni;
With these may we fly to the world of good men,
Where are the seers, the first-born, those of yore.
c Thou art piling, born of the ocean, the drop,
The skilled one, the eagle, the righteous,
The golden-winged busy bird, mighty,
That hath sat down firmly in its place [1].
d Homage be to thee; harm me not,
Thou dost stand resting on the head of all;
Within the ocean is thy heart, thy life;
Sky and earth are placed on the worlds.
e Give of the water, cleave the holder of the water; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain; thou art the head of the sky, the navel of earth, the strength of waters and plants, protection of all life, extending; homage to the way!
f With that devotion wherewith the seers performed the session of sacrifice [2],
Kindling Agni, bearing aloft the heaven,
I set on this vault that Agni
Whom men call him for whom the spread is strewed.
g Him with our wives let us pursue, O gods,
With our sons, our brothers, or by gold,
Seizing the vault in the world of good action,
Above the third firmament, in the light of the sky.
h To the middle of speech hath the busy one arisen,
Agni here, lord of the good, the wise;
Established on the back of the earth, the radiant one,
He casteth beneath his feet [3] the combatants.
i Let Agni here, the most manly, strength-bestowing,
Of a thousand shapes, shine unwearying,
Radiant in the midst of the ocean;
Do ye approach the abodes divine.
k Move ye forward, go ye long together;
Make ye the paths gods travelled, O Agni;
In this highest abode
O All-gods, sit ye with the sacrificer.
l That by which thou bearest a thousand,
Thou, O Agni, all wealth,
With that highest (path) for the gods to travel,
Do thou bear this sacrifice for us.

m Awake, O Agni; be roused for him;
With this one do thou create sacrifice and donation;
Making thee, his father, young again
He hath stretched over thee this covering.
n This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it,
And make our wealth increase.

iv. 7. 14.

a May radiance be mine, O Agni, in rival invocations,
May we, kindling thee, make ourselves to prosper;
To me let the four quarters bow;
With thee as overseer may we conquer the fighters.
b Let all the gods be at my invocation,
The Maruts with Indra, Visnu, Agni;
May the broad atmosphere be my guardian;
May the wind blow for me unto this desire.
c May the gods bestow wealth upon me through sacrifice;
May blessing be mine, and mine divine invocation;
The divine sacrificers of old shall win for us [1];
Unharmed may we be in ourselves, rich in heroes.
d For me let them sacrifice whatever sacrifices are mine
Fulfilled be the intent of my mind;
No sin whatever may I commit;
May the All-gods befriend me.
e O ye six spaces divine, for us make broad room;
O ye All-gods, here show your prowess;
May we not lose offspring nor ourselves;
May we not fall victims to our foe, O king Soma.
f Agni, driving away wrath in front [2],
As guardian unfailing, do thou guard us on all sides;
Let thy foes turn away again
And be their plotting at home ruined through thy foresight.
g The creator of creators, lord of the world,
The god Savitr overcoming enmity,
This sacrifice may the two Açvins and Brhaspati,
The gods (guard) and protect the sacrificer from misfortune.
h May the bull, wide extending, afford us protection rich in food,
He much invoked in this invocation;
O thou of the bay steeds, be gracious unto our progeny;
Harm us not [3], abandon not us.
i May our rivals depart;
With Indra and Agni we overthrow them;
The Vasus, the Rudras, the Adityas have made me

A dread corrector and overlord, sky reaching.
k Hitherward do we summon Indra from thence,
Him who is winner of cows, of booty, and winner too of horses;
Do thou accept this sacrifice at our invocation;
Ally of it we make thee, O lord of the bays.

The Horse Sacrifice

iv. 7. 15.

a Of Agni first I reckon, the wise ones,
Him of the five folk whom many kindle;
Him who hath entered into every concourse do we implore,
May he relieve us from tribulation.
b Him whose is that which breatheth, which winketh, which moveth,
Whose alone is that which has been born and is being born,
Agni I praise; I invoke seeking aid,
May he relieve us from tribulation.
c Of Indra first I reckon, the wise one;
Praise of the slayer of Vrtra hath come to me,
He who cometh at the call of the generous doer of good deeds [1],
May he relieve us from tribulation.
d Him who in might leadeth forth the host for battle,
Who commingleth the three possessions;
Indra I praise; I invoke seeking aid,
May he relieve us from tribulation.
e Of you, O Mitra and Varuna, I reckon
Take heed of him, O ye of true strength, strong ones, whom ye afflict;
Ye who go in might against the king in his chariot,
May ye relieve us from sin.
f You whose chariot with straight reins, of true path,
Approacheth to spoil him who acteth falsely,
Mitra and Varuna I praise [2]; I invoke seeking aid,
May ye relieve us from sin.
g We venerate the ordinances of Vayu and of Savitr,
Who support that which hath life and guard it,
Who surround all things;
May ye relieve us from sin.
h The best blessings have come to us
In the realm of the two gods;
I praise Vayu and Savitr; I invoke seeking aid,
May ye relieve us from sin.
i Best charioteers of carmen, I hail for aid,
That go most smoothly with well-guided steeds;
Ye [3] whose might among the gods, O gods, is unextinguished,
May ye relieve us from sin.

k What time ye came to the wedding of Surya,
Choosing a seat together on the three-wheeled (chariot),
I praise you, Açvins, gods, invoke seeking aid,
May ye relieve us from sin.
l Of the Maruts I reckon; may they aid us;
May they all help this every prayer (of ours);
The swift, easily controlled (ones) I call to help,
May they relieve us from evil.
m The sharp weapon, strong and mighty,
The divine host [4] keen in the battles,
I praise the gods, the Maruts; I invoke seeking aid,
May they relieve us from evil.
n Of the gods I reckon; may they aid us;
May they all help this every prayer;
The swift, easily controlled (ones) I call to help,
That they may relieve us from evil.
o That which now consumeth me
From deed of men or gods,
I praise the All-gods; I invoke seeking aid,
May they free us from evil.
p Us to-day Anumati.
q O Anumati, thou [5].
r Vaiçvanara for aid to us.
s Present in sky.
t Those that expanded with unmeasured might,
Those that became the supports of wealth,
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
u O ye broad firmaments, make room for us;
O rulers of the field, aid us;
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
v Whatever sin we commit against thee,
As men are wont in ignorance, O most young [6],
Make us blameless before Aditi,
Remove our evil deeds on all sides, O Agni.
w Even as ye did set free, O bright ones,
O ye that are worthy of offering, the buffalo cow bound by the foot,
So do thou remove from us tribulation;
Be our life prolonged further, O Agni.

KANDA V

THE EXPLANATION OF THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

v. 1. 1.

He offers the Savitr offerings, for instigation. He offers with (an oblation) ladled up four times, cattle have four feet; verily he wins cattle; the quarters are four; verily he finds support in the quarters. The metres departed from the gods (saying), 'We will not carry your oblation without sharing (in it)'; for them they kept this (oblation) ladled up four times, for the Puronuvakya the Yajya, the deity, the Vasat call; in that he offers what has been ladled up four times, he delights the metres, and they delighted carry to the gods his oblation. If he desire of a man [1], 'May he become worse', he should offer each separately for him; verily he makes him severed from the libations; he becomes worse. If he desire of a man, 'May he become better', he should offer all for him continuously; verily he makes him master of the libation; he becomes better. This is the mastering of the sacrifice. He abandons prosperity in the beginning of the sacrifice who departs from Agni as the deity; these offerings to Savitr number eight, the Gayatri has eight syllables, Agni is connected with the Gayatri [2]; verily he does not abandon prosperity at the beginning of the sacrifice, nor Agni as the deity. The offerings to Savitr number eight, the libation (as a whole) is the ninth; verily he extends the threefold (Stoma) at the beginning of the sacrifice. If he desire, 'May I confer on the metres the glory of the sacrifice', he should make a Re verse last; verily he confers on the metres the glory of the sacrifice. If he desire, 'May I confer on the sacrificer the glory of the sacrifice', he should make a Yajus formula last; verily he confers on the sacrificer the glory of the sacrifice. 'By the Rc make the Stoma to flourish', he says [3], for prosperity. With four (verses) he takes up the spade; the metres are four; verily (he takes it up) with the metres. 'On the instigation of god Savitr', he says, for instigation. Agni went away from the gods, he entered the reed; he resorted to the hole which is formed by the perforation of the reed; the spade is perforated to make it his birthplace; wherever he lived, that became black; (the spade) is stained, for perfection of form; it is pointed at both ends, for the winning of light both hence and from yonder world; it is a fathom long; so much is the strength in man; (verily it is) commensurate with his strength; it is unlimited in girth, to win what is unlimited; that tree which has fruit is strong among trees, the reed bears fruit, (the spade) is of reed, to win strength.

v. 1. 2.

That part of the sacrifice is unsuccessful which is performed with no Yajus. 'This bond of order they grasped', (with these words) he takes up the horse's halter, to make a Yajus and to make successful the sacrifice. 'Swiftly run hither, O steed', (with these words) he halters the horse; verily he proclaims its greatness in this form. 'Yoke ye the ass', (with these words) (he halters) the ass; verily he establishes the ass on the non-existent; therefore the ass is less real than the horse. 'In each need more strong', he says [1]; verily in each need he yokes him; 'in each contest we invoke', he says; the contest is food; verily he wins food. 'As friends, Indra to aid us', he says; verily he wins power. Agni went away from the gods, him Prajapati found; the horse is connected with Prajapati, with the horse he collects (it), for the finding (of Agni). Now confusion occurs in that they perform the same thing with a better and worse (instrument), for the ass is worse than the horse [2]; they lead the horse in front to avoid confusion; therefore the worse follows after the better. Many are the foes of the man who waxes great, he waxes great as it were who piles the fire, the steed has a thunderbolt; 'hastening come hither, trampling the enemy', he says; verily he tramples with the thunderbolt on the evil foe; 'from the lordship of Rudra', he says; cattle are connected with Rudra; verily having begged from Rudra [3] cattle he acts for his own interest. 'With Pusan as fellow', he says; Pusan is the leader together of roads; (verily it serves) for attainment. The fire has dust for its abode; the Angirases brought it together before the deities; 'from the abode of earth do thou approach Agni of the dust in the mode of Angiras', he says; verily he brings it together in one abode with the deities. 'We approach Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets [4]. 'The fire should be brought together after announcing it to Prajapati', they say; Prajapati is this earth, the ant-heap is its ear; 'we will bear Agni of the dust in the manner of Angiras', (with these words) he pays reverence to the mound of an ant-heap; verily after announcing it to Prajapati face to face, he brings together the fire. 'We bear Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets. 'Agni hath gazed along the forefront of the dawns' [5], he says, to light up (the heaven). 'The steed coming, from the way', 'Coming to earth, O steed', he says; verily he wishes for it with the first and obtains it with the second; with two (verses) he makes it come, for support; (with two) of the same form, therefore cattle are born of the same form. 'Thy back is the sky, thy abode earth', he says; Prajapati quickened him from these worlds; verily he proclaims its greatness in this form. The steed is possessed of the thunderbolt, by its incisors it is more puissant than those with one row of incisors, by its hair than those with two rows; him whom he hates he should conceive as beneath its feet; verily with the thunderbolt he lays him low.

v. 1. 3.

'The strong steed hath stepped forth', with these two (verses) he makes it step forth; (with two) of the same form, therefore cattle are born of the same form. He pours water down; where there are waters, there Plants take root, and where plants take root cattle find support through them, the sacrifice (finds support) in cattle, the sacrificer in the sacrifice, offspring in the sacrificer; therefore he pours water down, for support. If the Adhvaryu were to pour the libation on that which is without fire, the Adhvaryu would be [1] blind, the Raksases would destroy the sacrifice; he puts gold down and offers; verily he pours on what has fire, the Adhvaryu does not become blind, the Raksases do not destroy the sacrifice. 'I touch Agni with mind, with ghee', he says, for with mind man approaches the sacrifice; 'who lordeth it over all the worlds', he says, for he lords it over all; 'broad, vast, with pervading vital power', he says, for he born small becomes great [2]; 'most extensive, impetuous, winning food', he says; verily he makes pleasant

food for him; all is pleasant for him who knows thus. 'I touch thee with speech, with ghee', he says; therefore what a man conceives with mind he utters with speech; 'with friendly (mind) he says, to smite away the Raksases; 'with mortal glory, with engaging colour, Agni', he says; verily he bestows beauty upon him; he is possessed of beauty who knows thus [3]. By mind must he obtain that libation which the Adhvaryu offers in that which is without fire; he offers with two verses containing the word 'mind', to obtain the two libations; with two (he offers), for support. As the beginning of the sacrifice is performed the Raksases are fain to destroy the sacrifice; now then is this (place) the beginning of the sacrifice when the libation comes upon it; he draws a line around, to smite away the Raksases; with three (verses) he draws a line around, Agni is threefold; verily from the whole extent of Agni he smites away the Raksases [4]; with a Gayatri verse he draws a line around, the Gayatri is brilliance; verily with brilliance, he encircles him; with a Tristubh verse he draws a line around, the Tristubh is power; verily he encircles him with power; with an Anustubh verse he draws a line around, the Anustubh, envelops all the metres, (verily it serves) for complete attainment; with the Anustubh in the middle (he draws), the Anustubh is speech, therefore from the middle we speak with speech; with the Gayatri first he draws, then with the Anustubh, then with the Tristubh; the Gayatri is brilliance, the Anustubh the sacrifice, the Tristubh power; verily he encircles the sacrifice, with brilliance and power, on both sides.

v. 1. 4.

'On the instigation of the god Savitr thee', (with these words) he digs, for instigation. Then with it he produces smoke; 'Full of light, thee, O Agni, of fair aspect', he says, and thereby he produces light. Agni on birth afflicted creatures with pain, him the gods appeased by the half-verse; 'auspicious and harmless to offspring', he says; verily he makes him appeased for offspring. He digs with two (verses), for support. 'Thou art the back of the waters', (with these words) he takes the lotus leaf [1]; the lotus leaf is the back of the waters; verily with its own form he takes it. He gathers with a lotus leaf; the lotus leaf is the birthplace of Agni; verily he gathers Agni with his own birthplace. He gathers with a black antelope skin; the black antelope skin is the sacrifice; verily he gathers the sacrifice with the sacrifice. If he were to gather with the skin of tame animals he would afflict with pain tame animals; he gathers with a black antelope skin; verily he afflicts with pain wild animals [2]; therefore of animals of even birth the wild animals are the smaller, for they are afflicted with pain. He gathers on the hairy side, for on that side is it pure. He strews the lotus leaf and the black antelope skin together; the black antelope skin is this (earth), the lotus leaf yonder (sky); verily on both sides he encircles him with these two. Agni departed from the gods, Atharvan perceived him; 'Atharvan first pressed thee out, O Agni' [3], he says; verily he gathers him with him who perceived him. 'Thee, O Agni, from the lotus', he says, for in the lotus leaf he found him reposing. 'Thee the sage, Dadhyañc', he says; Dadhyañc, son of Atharvan, was full of brilliance; verily he bestows brilliance upon him. 'Thee Pathya Vrsan', he says; verily with the latter (verse) he hails him whom he has previously addressed [4]. He gathers with four (verses), the metres are four; verily (he gathers) with the metres. (He gathers) with Gayatri verses for a Brahman, for the Brahman is connected with the Gayatri; with Tristubh verses for a Rajanya, for the Rajanya is connected with the Tristubh; if he desire of a man, 'May he be richer', he should gather for him with both sets; verily upon him he bestows brilliance and power together. With eight (verses) he gathers; the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he gathers all the extent of Agni. 'Sit thou, O Hotr', he says; verily he makes the deities sit down for him; 'The Hotr down', (with these words he makes) men (sit down); 'Sit thou down', (with these words he makes) birds (sit down); 'Be born noble in the forefront of the days', he says; verily he produces for him the common session of gods and men.

v. 1. 5.

In that he digs he acts as it were harshly to this (earth); he pours water down, the waters are appeased; verily with the waters appeased he calms her pain. 'May for thee Vayu, Matariçvan unite', he says; Vayu is breath; verily with breath he unites her breath; 'may for thee Vayu', he says; therefore the rain speeds from the sky, made to fall by Vayu. 'To him, O goddess, be Vasat with thee' [1], he says; the seasons are six; verily upon the seasons he bestows rain; therefore in all the seasons it rains. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; 'Vat', he says; verily, mysteriously he utters the Vasat cry; his Vasat cry is not exhausted, the Raksases do not destroy the sacrifice. 'Well born with light', (with these words) he ties up with an Anustubh verse; all the metres are the Anustubh [2], Agni's dear body is the metres; verily he encircles him with his dear body; likely to win a garment is he who knows thus. Agni when tied up is connected with Varuna; 'Arise, thou of fair sacrifice', 'Arise, erect, to aid us', with two (verses) addressed to Savitr he rises up; verily, instigated by Savitr, he sends aloft the wrath of Varuna that is in him; with two (verses) (he arises), for support. 'Born, thou art the child [3] of the two worlds, he says; the two worlds are these two (sky and earth), Agni is the child of the two; therefore he says thus. 'O Agni, brilliant, distributed among the plants', he says, for when they distribute him, then he becomes more brilliant. 'Thou didst come thundering from thy mothers', he says; his mothers are the plants; verily from them he makes him to fall. 'Be firm, of strong limbs', (with these words) he places (Agni) on the ass [4]; verily thereby he yokes it for strength. He gathers with the ass; therefore the ass is the best burden-gatherer of animals. He gathers with the ass; therefore the ass, even when grazing is bad, becomes fat beyond other animals, for by it they gather food and light. He gathers with the ass; therefore the ass, being of double seed, is born as the least of animals, for Agni burns his place of birth. Now he is mounted upon offspring [5], and is strong to burn with pain offspring. 'Be auspicious, for offspring', he says; verily he makes him calm for offspring. '(For offspring) of man, O Angiras', he says, for offspring are of men. 'Scorch not sky and earth, nor the atmosphere, nor the trees', he says; verily he makes him calm for these worlds. 'Let the steed advance, thundering', he says, for he is a steed. 'The sounding, the donkey, the flier' [6], he says, for the seers called him the 'donkey'. 'Bearing Agni of the dust', he says, for he bears Agni. 'May he fall not before his day', he says; verily he bestows life upon him; therefore an ass lives all its days; therefore are men afraid when an ass perishes before its day. 'The strong, bearing the strong Agni', he says, for he is strong, and Agni is strong. 'Germ of the waters [7], him of the ocean', he says, for Agni is the germ of the waters. 'O Agni, come hither for enjoyment', (at these words) the two worlds burst apart; in that he says, 'O Agni, come hither for enjoyment', it is for the separation (*vityai*) of these worlds. He, having left his place and not having reached a support, then thinks of the Adhvaryu and the sacrificer; 'holy order and truth', he says; holy order is this (earth), truth [8] is yonder (sky); verily in these two he establishes him, and neither the Adhvaryu nor the sacrificer is ruined. Agni when tied up, as Varuna, attacks the sacrificer; 'O plants, do ye accept Agni here', he says, for atonement. 'Casting aside all hostilities, all evil imaginings', he says, to smite away the Raksases. 'Sitting down, may he smite away from us misfortune', he says, for support. 'O plants, do ye rejoice [9] in him', he says; Agni's portion is the plants; verily he unites him with them. 'Rich in flowers and having fair leaves', he says; therefore plants produce fruit. 'This germ of yours, of due season, hath sat him in his ancient seat', he says; verily in those he establishes them from whom he makes him to fall. With two verses he deposits (it), for support.

v. 1. 6.

Agni when tied up is connected with Varuna; 'With extending blaze', (with these words) he unloosens (him); verily, instigated by Savitr, he lets loose on all sides the wrath of Varuna that is in him. He pours water down; the waters are appeased; verily by the waters appeased he calms his pain; with three (verses) he pours (it) down, Agni is three fold; verily he calms Agni's pain throughout his whole extent. 'Mitra having united the earth', he says; Mitra is the auspicious one of the gods; verily [1] with him he unites him, for atonement. If he were to unite him with sherds of domestic pots, he would afflict domestic pots with pain; he unites (him) with fragments of broken pots; these are not used for life; verily he afflicts them with pain. He unites (him) with sand, for support, and for healing. He unites (him) with goat-hair; the female goat is Agni's dear form; verily he unites him with his dear form, and thus with brilliance. He unites him with the hairs of a black antelope skin [2]; the black antelope skin is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The Rudras, having gathered together the earth', he says; these deities first gathered him together; verily with them he gathers him together. 'Thou art the head of Makha', he says; Makha is the sacrifice, the firepan is his head; therefore he says thus. 'Ye are the two feet of the sacrifice', he says, for these are the two feet of the sacrifice [3]; and also (it serves) for support. He hands (the pan) over with one set (of verses), and addresses it with another, to make a pairing. He makes it with a triple stand; these worlds are three; (verily it serves) to obtain these worlds. He makes (it) with the metres; the metres are strength; verily he makes it with strength. He makes a hole with a Yajus, for discrimination. He makes it so great, of equal girth with Prajapati, the beginning of the sacrifice. He makes it with two breasts, for the milking of sky and earth; he makes it of four breasts, for the milking of cattle; he makes it of eight breasts, for the milking of the metres. For him who practises witchcraft he should make it nine cornered; verily gathering together the threefold thunderbolt he hurls it at his foe, to lay him low. 'Having made the great pan', (with these words) he deposits (it); verily he establishes it among the deities.

v. 1. 7.

With seven (verses) he fumigates; the breaths in the head are seven, the pan is the head of the sacrifice; verily he places the breaths in the head of the sacrifice; therefore seven are the breaths in the head. He fumigates with horse-dung; the horse is connected with Prajapati; (verily it serves) to connect it with its place of birth. 'May Aditi thee', he says; Aditi is this (earth); verily with Aditi in Aditi he digs, to avoid injury to it, for one hurts not oneself. 'May the wives of the gods thee', he says; the wives of the gods made it first [1]; verily with them he places it. 'May the Dhisanas thee', he says; the Dhisanas are the sciences; verily he enkindles it with the sciences. 'May the wives thee', he says; the wives are the metres; verily with the wives he makes it cooked. 'May the protectors, he says; the protectors are the Hotr's offices; verily with the Hotr's offices he cooks it. 'May the women thee', he says; the women are the wives of the gods [2]; verily with them he cooks it. With six (verses) he cooks; the seasons are six; verily with the seasons he cooks it. 'May they cook', he says twice; therefore twice in the year does the corn ripen. The pan when enkindled is connected with Varuna; he approaches it with (a verse) addressed to Mitra, for atonement. 'May the god Savitr dig thee out', he says; verily, instigated by Savitr, he digs it out with holy power and with the deities. 'Breaking not, O earth, fill the regions, the quarters' [3], he says; therefore Agni shines along all the quarters. 'Arise, become great, stand upright, be thou firm', he says, for support. A bowl that is not poured upon is connected with the Asuras; he pours upon it; verily he makes it to be with the gods; with goats' milk he pours upon it; the milk of the goat is the highest form of

draught; verily he pours upon it with the highest draught; (he pours) with a Yajus, for discrimination. He pours with the metres; with the metres it is made; verily with the metres he pours upon the metres.

v. 1. 8.

With twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1] that were comrades of death Yama holds the overlordship; he sings the verses of Yama; verily from Yama he redeems it; with three he sings; three are these worlds; verily from these worlds he redeems it; therefore one should not give to one who sings, for the Gatha appropriates it. To the fires he offers animals; the fires are desires; verily he wins his desires. If he were not to offer the animals, then he would not obtain animals [2]; if he were to let them go after circumambulation with fire, he would disturb the sacrifice; if he were to keep them until the conclusion, the heads would be exhausted; in that he offers the animals, he wins thereby animals; in that he lets them go after circumambulation with fire, (it serves) to prevent the exhaustion of the heads; he concludes (the rite) with (an animal) for Prajapati; Prajapati is the sacrifice; verily he concludes the sacrifice in the sacrifice. Prajapati created offspring, he thought himself empty, he saw these April (verses), with them from the head [3] he satisfied himself. In that there are these April verses, and Prajapati is the sacrifice, he satisfies the sacrifice from the beginning with them. They are of unlimited metres; Prajapati is unlimited; (verily they serve) to obtain Prajapati. The pairs are deficient and redundant, for propagation; hairy by name is that metre of Prajapati, animals are hairy; verily he wins animals. There are all forms in these; all forms are made when Agni has to be piled up, therefore these appertain to Agni, to be piled [4]. Twenty-one kindling-(verses) be repeats; the twenty-onefold (Stoma) is light; verily he attains light, and a support besides, for the twenty-one fold (Stoma) is support. Twenty-four (verses) he recites; the year has twenty-four half-months, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. He recites them straight on, for the world of heaven is as it were going straight away. 'Let the half-years, the seasons, increase thee, O Agni ', he says; verily with the half-years he causes Agni to increase [5], with the seasons the year. 'Illuminate all the quarters of the earth', he says; therefore Agni illuminates all the quarters. 'The Açvins removed death from him', he says; verily from him he repels death. 'We from the darkness', he says; the darkness is the evil one; verily from him he smites away the evil one. 'We have come to the highest light', he says; the highest light is yonder sun; verily he attains unity with the sun. The year lags not, his future fails not, for whom these are performed. The last he recites with the word 'light' in it; verily he bestows on him light above, to reveal the world of heaven.

v. 1. 9.

With six (verses) he consecrates; the seasons are six; verily he consecrates him with the seasons. With seven he consecrates; the metres are seven; verily he consecrates him with the metres. 'Let every man of the god that leads', with the final Anustubh he offers; the Anustubh is speech; therefore speech is the highest of the breaths. The first quarter foot is deficient by one syllable; therefore men live upon the incomplete part of speech. He offers with a full (one), for Prajapati is full as it were; (verily it serves) to obtain Prajapati [1]; he offers with one that is deficient, for from the deficient Prajapati created offspring; (verily it serves) for the creation of offspring. If he were to heat it on the flame, he would win what has

been, if on the embers, what is to be; he heats it on the embers; verily he wins what is to be, for what is to be is greater than what has been. With two verses he heats (it); the sacrificer has two feet; (verily it serves) for support. The pan is gathered together with holy power and the Yajus; if it should break, the sacrificer would be ruined [2], and his sacrifice destroyed. 'O Mitra, do thou heat this pan', he says; Mitra is holy power; verily on holy power he establishes it; the sacrificer is not ruined, nor is his sacrifice destroyed. If it should break, he should unite it with the selfsame potsherds; that is the atonement for it. If a man has attained prosperity, he should for him deposit (the fire) after producing it by friction; this is one that has succeeded; verily he approaches his own deity [3]. For him who desires prosperity should be used (the fire) which comes to life from the pan, for from it is it produced, it is self-produced by name; verily he becomes prosperous. If he desire of a man, 'May I produce a foe for him', he should take for him (fire) from elsewhere, and deposit it; verily straightway he produces a foe for him. From a frying-pan he should (take fire) and deposit (it) for one who desires food; in a frying-pan food is kept; verily he wins food with its birth place [4]. He deposits Muñja grass; Muñja is strength; verily he bestows upon him strength. Agni departed from the gods, he entered the Krumuka wood; he deposits Krumuka; verily he wins what of Agni is there imbued. With butter he joins (it); butter is the dear home of Agni; verily he unites him with his dear abode, and with brilliance also [5]. He puts on (a stick) of Vikankata wood; verily he wins radiance; he puts on one of Çami, for atonement. 'Do thou sit down in the lap of this mother', with three (verses) he adores (the fire) when born; three are these worlds; verily he attains reputation in these worlds; verily also he bestows breaths on himself.

v. 1. 10.

Formerly Agni would not burn what was not cut by the axe, but Prayoga, the seer, made that acceptable to him. 'Whatever logs we place on thee', (with these words) he puts on a kindling-stick; verily he makes what is not cut by the axe acceptable to him; all is acceptable to him who knows thus. He puts on one of Udumbara wood; the Udumbara is strength; verily he confers strength upon him. Prajapati created Agni; him on creation the Raksases [1] were fain to destroy; he saw that (hymn) of the Raksas-slaying (one); therewith he smote away the Raksases; in that it is (the hymn) of the Raksas-slaying one, thereby he drives away the Raksases from Agni when born. He puts on one of Açvattha wood; of trees the Açvattha is the overcomer of foes; (verily it serves) for victory. He puts on one of Vikankata; verily he wins light. He puts on one of Çami wood, for atonement. 'Sharpened is my holy power', 'Their arms have I uplifted', (with these words) he makes him speak over the last two Udumbara (sticks) [2]; verily by means of the holy power he quickens the kingly power, and by the kingly power the holy power; therefore a Brahman who has a princely person is superior to another Brahman; therefore a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun [3]; so many are the worlds of the gods; verily from them he severs his foe. By means of the projections the gods reduced the Asuras to straits (*nirbadé*); that is the reason why projections (*nirbadháh*) have their names; it is covered with projections; verily he reduces his foes to straits. He puts (it) on with a verse addressed to Savitr, for instigation. 'Night and the dawn', with (this as) second; verily he raises him with day and night. 'The gods, granters of wealth, support Agni', be says; the gods, granters of wealth, are the breaths; verily having raised him with day and night [4] he supports him with the breaths. Sitting he puts (it) on; therefore offspring are born sitting; the black antelope skin is above; gold is brilliance, the black antelope skin is holy power; verily on both sides he encircles him, with brilliance and with holy power. The sling is of six fathoms in extent; the seasons are six; verily he raises him with the seasons; if it is of twelve

fathoms, (he raises him) with the year. It is of Muñja grass; the Muñja is strength; verily he unites him with strength. 'Thou art the bird of fair feathers', (with these words) he gazes; verily he declares his greatness in that form. 'Go to the sky, fly to the heaven', he says; verily he makes him to go to the world of heaven.

The Apri Hymn for the Horse Sacrifice

v. 1. 11.

a Enkindled, decking the store-room of prayers,
Swelling with sweet butter, O Agni,
Steed bearing the strong drink, O all-knower,
Carry it to the dear place of the gods.
b With ghee adorning the paths leading to the gods,
Let the strong one, wise, go to the gods;
May thee, O courser, the regions attend,
Bestow strength on this sacrificer.
c To be praised thou art, and to be celebrated, O steed;
Swift and pure art thou, O courser;
May Agni in unison with the gods, the Vasus,
Bear thee [1], a glad messenger, he the all-knower.
d Rejoicing in the strewn grass, well strewed,
That doth extend wide and broad on the earth,
Joined with the gods, may Aditi in unison,
Bestowing pleasantness, cause it to prosper.
c These happy (doors), all formed,
Opening with their sides, with the centre,
Lofty and sounding, adorning themselves,
The doors divine, may they be of pleasant entrance.
f Moving between Mitra and Varuna,
Well knowing the beginning of sacrifices,
The two dawns for you [2], rich in gold, rich in adornment,
I settle here in the birthplace of holy order.
g First for you have I made glad the two, who share one car, fair of hue,
The gods that gaze on all the worlds,
Those that ordain your ordinances,
The two Hotrs, that indicate the light in its place.
h May Bharati with the Adityas love our sacrifice;
Sarasvati with the Rudras hath holpen us,
And Ida invoked with the Vasus in unison;
Our sacrifice, O goddesses, place ye with the immortals.
i Tvastr begot the hero with love for the gods;
From Tvastr is born the courser, the swift steed [3];
Tvastr produced all this world;
The maker of much do thou offer to, as Hotr.
k May the steed, anointed with glee, of his own impulse

Go to the gods in due season to their abode;
May the forest lord knowing the world of the gods,
Bear the oblations made ready by Agni.
l Waxing with the fervour of Prajapati,
Immediately on birth, O Agni, thou didst support the sacrifice
As harbinger with the oblation offered with Hail!
Do thou go; let the gods eat the oblation duly.

PRAPATHAKA II

The Preparation of the Ground for the Fire

v. 2. 1.

Headed by Visnu the gods won finally these worlds by the metres; in that he strides the strides of Visnu, the sacrificer becoming Visnu wins finally these worlds. 'Thou art the step of Visnu, overcoming hostility', he says; the earth is connected with the Gayatri, the atmosphere with the Tristubh, the sky with the Jagati, the quarters with the Anustubh; verily he wins in order these worlds with the metres. Prajapati created Agni; he being created went away from him [1]; he followed him with this (verse), 'He hath cried'; with it he won the home dear to Agni; in that he repeats this (verse), he wins thereby the home dear to Agni. Now he who steps the strides of Visnu is apt as he goes away to be burnt up; he turns with four (verses); the. metres are four, Agni's dear body is the metres; verily he turns round on his dear body [2]; he turns round from left to right; verily he turns round on his own strength; therefore the right side of the body is the stronger; verily also does he turn with the turning of the sun. Varuna seized Çunahçepa Ajigarti, he saw this verse addressed to Varuna, by it he freed himself from the noose of Varuna; Varuna seizes him who takes the fire-pan; 'From us the highest knot, O Varuna', he says; verily thereby he frees himself from Varuna's noose [3]. 'I have drawn thee', he says, for he draws him. 'Be thou firm and motionless', he says, for support. 'Let all the folk desire thee', he says; verily with the folk he unites him. 'In him establish the kingdom', he says; verily in him he makes the kingdom to abide. If he desire of a man, 'May he be a ruler', he should think of him with his mind; verily he becomes a ruler [4]. 'In greatness he hath risen erect in the van of the dawns', he says; verily he makes him the first of his peers. 'Emerging from the darkness', he says; verily he smites away darkness from him. 'He hath come with the light', he says; verily he bestows light upon him. He places him with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of metres; verily he makes him the highest of his peers; it contains [5] the word 'sit' (*sad*); verily he makes him attain reality (*sat-tvám*). With (the hymn) of Vatsapri he reverences (him); by that did Vatsapri Bhalandana win the home dear to Agni; verily by it he wins the home dear to Agni. It has eleven (verses); verily in eleven places he bestows strength on the sacrificer. By the Stoma the gods prospered in this world, by the metres in yonder world; the hymn of Vatsapri is the type of the Stoma; in that he pays reverence with (the hymn) of Vatsapri [6], he wins with it this world; in that he strides the steps of Visnu, he wins by them yonder world. On the first day he strides forth, on the next day he pays reverence; therefore the minds of some creatures are set on energy, those of others on rest; therefore the active lords it over him who takes his ease therefore the active fixes upon a man who takes his ease. He clenches his fist, he restrains his speech, for support.

v. 2. 2.

'O lord of food, accord us food', he says; the lord of food is Agni; verily he grants him food. 'Uninjurious, impetuous', he says; he means in fact 'free from disease'. 'Do thou further the donor, bestow strength on our bipeds, our quadrupeds', he says; verily he invokes this blessing. 'May the All-gods bear thee up', he says; the All-gods are the breaths [1]; verily with the breaths he raises him. 'O Agni, with their thoughts', he says; with the purpose for which he raises him, he verily unites him. He places (him) with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of the metres; verily he makes him the highest of his peers; it contains the word 'sit' (sad); verily he makes him attain reality (*sat-tvám*). 'Come forward, O Agni, rich in light' [2], he says; verily he bestows light upon him. With his body he injures him whom he injures; 'Harm not our offspring with thy body', he says; verily for his offspring he makes him gentle. The Raksases infest that sacrifice where the axle creaks; 'He hath cried', he repeats, to smite away the Raksases. They bear (him) with a cart; verily he confers honour upon him; therefore he that has a cart and he that has a chariot are of guests [3] the most honoured: honour is his who knows thus. 'With kindling-wood serve Agni', (with these words) he puts a kindling-stick, made wet with ghee, upon him when put in place; that is as when hospitality with melted butter is offered to a guest on arrival; (he puts it on) with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. He casts the ash into the waters; Agni's place of birth is in the waters; verily he makes him attain his own place of birth; with three (verses) he casts (it); Agni is threefold [4]; verily he makes Agni attain support through all his extent. Now he casts away Agni who puts the ash into the waters; he places it (in the pan) with (verses) containing the word 'light'; verily he bestows light upon him; with two (he places it), for support. He throws away offspring and cattle who puts the ash in the waters; 'Return with strength', 'With wealth', (with these words) he comes back; verily he bestows upon himself offspring and cattle. 'May the Adityas [5], the Rudras, the Vasus kindle thee again', he says; these deities first kindled him; verily by them he kindles him. 'Hearken', 'Be thou', (with these words) he pays reverence; verily he awakens him; therefore after sleeping creatures awake. In his place he pays reverence, and therefore cattle returning go to their place.

v. 2. 3.

Yama holds the overlordship of the whole extent of earth; he who without asking from Yama a place of it for divine sacrifice piles up the fire is piling it for Yama. 'Go hence', (with these words) he makes him fix (on the place); verily having asked from Yama a place of it for divine sacrifice, he piles the fire for himself. Seeking they could not find so much as an arrow point of it which was not covered with death; the gods saw this Yajus, 'Go hence'; in that he makes him fix with this [1], he piles the fire on a place freed from death. He throws up (the earth); verily he smites away any impurity in it; he sprinkles water on, for atonement. He puts down sand; that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. He puts down salt; salt is the nourishment and the propagating; verily he piles the fire in nourishment, in propagation, and also in concord; for the salt is the concord [2] of cattle. Sky and earth were together; separating they said, 'Let us share together what is worthy of sacrifice'. What of yonder (sky) was worthy of sacrifice, it placed in this (earth), that became salt; what of this (earth) was worthy of sacrifice, it placed in yonder (sky) and that is yonder black in the moon; when he puts down the salt he should think of yonder (black); verily he piles the fire in that of sky and earth which is worthy of sacrifice. 'This is that Agni' is Viçvamitra's [3] hymn; by that Viçvamitra won the abode dear to Agni;

verily by it he wins the abode dear to Agni. By the metres the gods went to the world of heaven; he places four (bricks) pointing east the metres are four; verily by the metres the sacrificer goes to the world of heaven. As they went to the world of heaven, the quarters were confused; they put down two in front, facing the same way, and two [4] behind, facing the same way; by them they made firm the quarters. In that he places two in front, facing the same way, and two behind, facing the same way, (it serves) to make firm the quarters; again, the metres are cattle; verily he makes cattle available for him. He places eight (bricks); the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he piles Agni in his full extent. He places eight; the Gayatri has eight syllables; the Gayatri knows in truth the world of heaven; (verily it serves) to reveal the world of heaven [5]. He places thirteen world-fillers; they make twenty-one, the twenty-onefold Stoma is a support, the Garhapatya is a support, verily he finds support in the support of the twenty-onefold (Stoma), the Garhapatya; he who knows thus finds support in the fire which he has piled. He who first piles (the fire) should pile in five layers; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. He who piles for a second time should pile in three layers; these worlds are three; verily he finds support [6] in these worlds. He who piles for a third time should pile in one layer; the world of heaven is in one place; verily he goes to the world of heaven by the single (layer). He makes (them) firm with mortar; therefore the bone is covered with meat; he who knows thus does not become diseased of skin. There are five layers, he makes firm with five (sets of) dust; they make up ten, the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in proper food.

v. 2. 4.

The Agni that was before and the one in the fire-pan are at variance; 'Be united', with four (verses) he unites them together; the metres are four, Agni's dear body is the metres; verily with his dear body he puts them in order. 'Be united, he says; therefore the kingly power unites with the holy power; in that after uniting (them) he separates (them), therefore the holy power separates from the kingly power. With the seasons [1] they consecrate him; with the seasons likewise he must be set free; 'As a mother her son, the earth Agni of the dust', he says; verily having consecrated him with the seasons, with the season he sets him free. With (a verse) addressed to Vaiçvanara, he takes the sling; verily he makes it ready. For Nirrti there are three (bricks) black, dried by a chaff fire; chaff is the portion of Nirrti, black is the form of Nirrti; verily by her own form he propitiates Nirrti. They go to this quarter; this [2] is the quarter of Nirrti; verily in her own quarter he propitiates Nirrti. He places (it) in a self-made hole or a cleft; that is the abode of Nirrti; verily he propitiates Nirrti in her own abode. He places (them) over against the sling, the noose is connected with Nirrti; verily he frees him straightway from the noose of Nirrti. He places three, man is threefold in arrangement; verily he removes by sacrifice Nirrti from the whole extent of man. He places them going away (from the place of sacrifice); verily he drives away Nirrti from him [3]. They return without looking round, to conceal Nirrti. Having purified, they pay reverence, for purity. To the Garhapatya they pay reverence; verily having wandered in the world of Nirrti, they return, purified, to the world of the gods. They pay reverence with one (verse); verily in one place they bestow strength on the sacrificer. 'Abode and collector of riches', he says; rich are offspring and cattle; verily he unites him with offspring and cattle.

v. 2. 5.

With man's measure he metes out; man is commensurate with the sacrifice; verily he metes him with a member of the sacrifice; so great is he as a man with arms extended; so much strength is there in man; verily with strength he metes him. Winged is he, for wingless he could not fly; these wings are longer by an ell; therefore birds have strength by their wings. The wings and the tail are a fathom in breadth; so much is the strength in man [1], he is commensurate in strength. He metes with a bamboo; the bamboo is connected with Agni; (verily it serves) to unite him with his birthplace. With a Yajus he yokes (the team), with a Yajus he ploughs, for discrimination. He ploughs with a (team) of six oxen; the seasons are six; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was afraid of excessive burning by Agni; she saw this of two sorts, ploughed and unploughed [2], then indeed he did not burn her excessively; in that there is ploughed and unploughed, (it serves to prevent) her being excessively burned. 'He should restrain Agni when twofold', they say; in that there is ploughed and unploughed (it serves) to restrain Agni. So many are animals, bipeds and quadrupeds; if he were to let them loose to the east, he would give them over to Rudra; if to the south, he would deliver them to the Pitrs; if to the west, the Raksases would destroy them; to the north he let them loose; this is the auspicious quarter of gods and men (3); verily he lets them loose in that direction. Again he lets them loose to this quarter, the breath is yonder sun: verily he lets them loose following the breath. From left to right they turn, around their own strength they turn; therefore the right side of the body is the stronger; verily they turn with the turning of the sun. Therefore cattle depart from (us), and come back towards (us). Three by three he ploughs the furrows [4]; verily he extends the threefold (Stoma) in the beginning of the sacrifice. He scatters plants, by holy power he wins food, in the Arka the Arka is piled. With fourteen verses he scatters; the domesticated plants are seven, the wild are seven; (verily they serve) to win both sets. He scatters (seeds) of diverse kinds of food, to win diverse foods. He scatters on the ploughed (ground), for in the ploughed plants find support. He scatters along the furrows, for propagation. In twelve furrows he scatters; the year has twelve months; verily with the year he cooks food for him. If he who piles the fire [5] should eat of what has not been obtained, he would be separated from what has been obtained. Those trees which bear fruit he should sprinkle in the kindling-wood, to obtain what has not been obtained. From the quarters he gathers clods; verily winning the strength of the quarters, he piles the fire in the strength of the quarters; he should take a clod from the quarter where is he whom he hates, (saying), 'Food and strength do I take hence', verily he wins from that quarter food and strength, and hungry is he who is in that quarter. He scatters over the high altar, for on the high altar is the fire piled; the high altar is cattle; verily he wins cattle; (verily it serves) for the avoidance of passing over a limb of the sacrifice.

v. 2. 6.

'O Agni, strength and fame are thine', (with these words) he scatters sand; that is the hymn of Agni Vaiçvanara; verily with the hymn he wins (Agni) Vaiçvanara. With six (verses) he scatters; the year has six seasons, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. This metre is called the ocean; offspring are born like the ocean; in that he scatters sand with this (hymn), (it is) for the propagation of offspring. Indra [1] hurled his bolt at Vrtra; it parted into three, one third the wooden sword, one-third the chariot, one-third the sacrificial post; the interior reeds which were crushed became gravel; that is the explanation of gravel; gravel is a thunderbolt, the fire is an animal; in that he supports the fire with gravel, he encircles with the bolt cattle for him; therefore cattle are encircled with the bolt;

therefore the stronger does not receive the weaker. He should support (the fire) with twenty-one (pieces of gravel) for one who desires cattle [2]; there are seven breaths in the head, cattle are the breaths; verily he wins cattle for him by the breaths. With twenty-seven (should he support it) for one who has foes; thus making the threefold bolt he hurls it at his foe, to lay him low. He should support (it) with unnumbered ones, to win what is unnumbered. If he desire of a man, 'May he be without cattle', then without piling the gravel in support, he should separate the sand; verily he pours forth for him the seed on all sides in (a place) not encircled; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle,' he should separate the sand, after piling the gravel; verily he pours forth for him the seed in one direction in an encircled (place), and he becomes rich in cattle. With (a verse) addressed to Soma he separates (the sand); Soma is impregnator of seed; verily he impregnates seed; with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. To Çamyu, son of Brhaspati, the sacrifice did not resort; it entered the fire [4]; it departed from the fire in the form of a black antelope, it entered the horse, it became the intermediate hoof of the horse; in that he makes the horse advance, he wins the sacrifice which has entered the horse. 'By Prajapati must the fire be piled', they say; the horse is connected with Prajapati; in that he makes the horse advance, by Prajapati he piles the fire. He puts down a lotus leaf; the lotus leaf is the birthplace of the fire; verily he piles the fire with its own birthplace. 'Thou art the back of the waters', (with these words) he puts (it) down; the lotus leaf is the back of the waters; verily with its form he puts it down.

v. 2. 7.

'The holy power born', (with these words) he puts down the gold disk. Prajapati created creatures with the Brahman class as first; verily the sacrificer creates offspring with the Brahman as first; 'the holy power born', he says; therefore the Brahman is the first; the first he becomes who knows thus. The theologians say, 'Nor on earth, nor in the atmosphere, nor on sky should the fire be piled'; if he were to pile (it) on earth, he would afflict the earth with pain; nor trees, nor plants would [1] be born; if he should pile (it) in the atmosphere, he would afflict the atmosphere with pain, the birds would not be born; if he should pile (it) in the sky, he would afflict the sky with pain, Parjanya would not rain. He puts down a gold disk; gold is immortality; verily in immortality he piles the fire, for propagation. He puts down a golden man, to support the world of the sacrificer; if he were to put it over the perforation in the brick, he would obstruct the breath of cattle and of the sacrificer; he puts it down on the south side [2] with head to the east: he supports the world of the sacrificer; he does not obstruct the breath of cattle and the sacrificer. Or rather he does place it over the perforation of the brick, to allow the breath to pass out. 'The drop hath fallen', (with these words) he touches it; verily he establishes it in the Hotr's offices. He puts down two ladles, one made of Karsmarya and full of butter, one of Udumbara and full of curds; that made of Karsmarya is this (earth), that of Udumbara is yonder (sky); verily he deposits these two (earth and sky) [3]. In silence he puts (them) down, for he should not obtain them with a Yajus; the Karsmarya on the south, the Udumbara on the north; therefore is yonder (sky) higher than this (earth); the Karsmarya filled with butter, the butter is a thunderbolt, the Karsmarya is a thunderbolt; verily by the thunderbolt he smites away the Raksases from the south of the sacrifice; the Udumbara filled with curds, curds are cattle, the Udumbara is strength; verily he confers strength upon cattle. He puts (them) down filled; verily filled they wait on him [4] in yonder world. 'In the Viraj should the fire be piled', they say; the Viraj is the ladle; in that he puts down two ladles, he piles Agni in the Viraj. As each beginning of the sacrifice is being performed, the Raksases seek to destroy the sacrifice; the golden disk is a beginning of the sacrifice; in that he pours butter over the gold disk, he smites away the Raksases from the beginning of the sacrifice. With five (verses) he pours butter; the sacrifice is fivefold; verily he smites away the

Raksases from the whole extent of the sacrifice; he pours butter transversely; therefore animals move their limbs transversely, for support.

v. 2. 8.

He puts down the naturally perforated brick; the naturally perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with Prajapati; verily he piles the fire with Prajapati. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. 'In the fire must the fire be piled', they say; the Brahman [1] is Agni Vaiçvanara, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it; verily in the fire he piles the fire. Now he who ignorantly puts down a brick is liable to experience misfortune. Three boons should he give, the breaths are three; (verily they serve) to guard the breaths; two only should be given, for the breaths are two; one only should be given, for the breath is one. The fire is an animal here [2]; animals do not find pleasure in want of grass; a brick of Durva grass he puts down, to support animals; with two (verses), for support. 'Arising from every stem', he says, for it finds support with every stem; 'do thou, O Durva, extend us with a thousand, a hundred', he says; Prajapati is connected with a thousand; (verily it serves) to obtain Prajapati. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark undermost [3]; if he desire of a man, 'May he become richer', he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, 'May he become worse off', he should put his down mark undermost; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it; that with three lines is these worlds; verily he excludes its foe from these worlds. When the Angirases went to the world of heaven, the sacrificial cake becoming a tortoise crawled after them [4]; in that he puts down a tortoise, just as one who knows a place leads straight (to it), so the tortoise leads him straight to the world of heaven. The tortoise is the intelligence of animals; in that he puts down the tortoise, animals resort there, seeing their own intelligence; in that the heads of the dead animals are deposited, a burial-ground is made; in that he puts down the living tortoise, he is no maker of a burial-ground, the tortoise is suitable for a dwelling [5]. 'To the pious the winds honey', (with these words) he anoints with curds, mixed with honey; verily he makes him ready; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. 'May the two great ones, heaven and earth', he says; verily with them he encircles him on both sides. He puts it down to the east,' to attain the world of heaven; he puts it down to the east facing west; therefore [6] to the east facing west the animals attend the sacrifice. If he piles the fire without a navel, (the fire) enters the navel of the sacrificer, and is liable to injure him. He puts down the mortar; this is the navel of the fire; verily he piles the fire with its navel, to avoid injury. (The mortar) is of Udumbara wood; the Udumbara is strength; verily he wins strength; in the middle he puts it down; verily in the middle he bestows strength upon him; therefore in the middle men enjoy strength. So large is it, commensurate with Prajapati, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Visnu; the sacrifice is Visnu, the trees are connected with Visnu; verily in the sacrifice he establishes the sacrifice.

v. 2. 9.

The pan is the concentrated light of these lights; in that he puts down the pan, verily he wins the light from these worlds; in the middle he puts (it) down; verily he bestows upon it light; therefore in the middle we reverence the light; with sand he fills (it); that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. If he desire of a man, 'May he become hungry', he should put down for one (a pan) deficient in size [1]; if he desire of a man, 'May he eat food that fails not', he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it attain support; the head of the man is impure as devoid of breaths; the breaths are immortality [2], gold is immortality; on the (organs of the) breaths he hurls chips of gold; verily he makes it attain support, and unites it with the breaths. He fills (it) with curds mixed with honey, (saying) 'May I be fit to drink honey'; (he fills with curds) to be curdled with hot milk, for purity. The curds are the food of the village, honey of the wild; in that he fills (it) with curds mixed with honey, (it serves) to win both. He puts down the heads of the animals; the heads of the animals are cattle; verily he wins cattle. If he desire of a man, 'May he have no cattle'[3], he should put them down, looking away, for him; verily he makes cattle look away from him; he becomes without cattle. If he desire of a man, 'May he be rich in cattle', he should put (them) down looking with (the man's head); verily he makes the cattle look with him; he becomes rich in cattle. He puts (the head) of the horse in the east looking west, that of the bull in the west looking east; the beasts other than the oxen and the horses are not beasts at all; verily he makes the oxen and the horses look with him. So many are the animals [4], bipeds and quadrupeds; them indeed he puts down in the fire, in that he puts down the heads of the animals. 'I appoint for thee N.N. of the forest', he says; verily from the cattle of the village he sends pain to those of the wild; therefore of animals born at one time the animals of the wild are the smaller, for they are afflicted with pain. He puts down the head of a snake; verily he wins the brilliance that is in the snake [5]. If he were to put it down looking with the heads of the animals, (the snakes) would bite the animals of the village; if turned away, those of the wild; he should speak a Yajus, he wins the brilliance that is in the snake, he injures not the animals of the village, nor those of the wild. Or rather should it be put down; in that he puts down, thereby he wins the brilliance that is in the serpent; in that he utters a Yajus, thereby is it appeased.

The First Layer of Bricks

v. 2. 10.

The fire is an animal, now the birthplace of the animal is changed in that before the putting up of the bricks the Yajus is performed. The water bricks are seed; be puts down the water bricks; verily he places seed in the womb. Five he puts down (on the east) cattle are fivefold; verily he produces cattle for him; five on the south, the water bricks are the thunderbolt; verily with the thunderbolt he smites away the Raksases from the south of the sacrifice; five he puts down on the west [1], pointing east; seed is impregnated in front from behind; verily from behind he deposits seed for him in front. Five he puts down on the east, pointing west; five on the west pointing east; therefore seed is impregnated in front, offspring are born at the back. On the north he puts down five metre bricks; the metre bricks are cattle; verily he brings cattle on birth to his own dwelling. This (earth) was afraid of excessive burning by the fire; she saw these [2] water bricks, she put them down, then (the fire) did not burn her excessively; in that he puts down the water bricks, (it is) to avoid excessive burning. She said, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus.' He puts down the

breath-supporting (bricks); verily he places the breaths in the seed; therefore an animal is born with speech, breath, sight, and bearing. 'This one in front [3], the existent'; (with these words) he puts down on the east; verily with these he supports breath. 'This one on the right, the all-worker', (with these words he puts down) on the south; verily with these he supports mind. 'This one behind, the all-extending', (with these words he puts down) on the west; verily with these he supports sight. 'This one on the left, the light', (with these words he puts down) on the north; verily with these he supports hearing. 'This one above, thought', (with these words he puts down) above; verily with these he supports speech. Ten by ten he puts (them) down, to give strength. Transversely [4] he puts (them) down; therefore transversely do animals move their limbs, for support. With those (put down) on the east Vasistha prospered, with those on the south Bharadvaja, with those on the west Viçvamitra, with those on the north Jamadagni, with those above Viçvakarman. He who knows thus the prosperity in these (bricks) prospers; he who knows thus their relationship becomes rich in relations; he who knows thus their ordering, (things) go orderly [5] for him; he who knows thus their abode becomes possessed of an abode; he who knows thus their support becomes possessed of support. Having put down the breath-supporters he puts down the unifying (bricks); verily having deposited in him the breaths he unifies them with the unifying (bricks); that is why the unifying have their name. Then too he puts inspiration upon expiration; therefore expiration and inspiration move together. He puts (them) down pointing in different directions; therefore expiration and inspiration go in different directions. The ununified part of the fire [6] is not worthy of heaven; the fire is worthy of heaven; in that he puts down the unifying (bricks), he unifies it; verily he makes it worthy of heaven. 'The eighteen-month-old calf the strength, the Krta of throws at dice', he says; verily by the strengths he wins the throws, and by the throws the strengths. On all sides (these verses) have the word wind', and therefore the (wind) blows on all sides.

The Horse Sacrifice (continued)

v. 2. 11.

a May the Gayatri, the Tristubh, the Jagati,
The Anustubh, with the Pankti,
The Brhati, the Usnih, and the Kakubh,
Pierce thee with needles.
b May the two-footed, the four-footed,
The three-footed, the six-footed,
The metrical, the unmetrical,
Pierce thee with needles.
c May the Mahanamnis, the Revatis,
All the regions that are rich in fruits,
The lightnings of the clouds, the voices.
Pierce thee with needles.
d The silver, the gold, the leaden,
Are yoked as workers with the works,
On the skin of the strong horse,
May they pierce thee with needles.
e May the ladies [1], the wives,
With skill separate thy hair,
The wives of the gods, the quarters,

Pierce thee with needles.
f What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the strew.

v. 2. 12.

a Who cutteth thee? Who doth divide thee
Who doth pierce thy limbs?
Who, too, is thy wise dissector?
b May the seasons in due season,
The dissectors, divide thy joints,
And with the splendour of the year
May they pierce thee with needles.
c May the divine Adhvaryus cut thee,
And divide thee;
May the piercers piercing
Joint thy limbs.
d May the half-months, the months,
Cut thy joints, piercing,
May the days and nights, the Maruts,
Make whole thine injuries [1].
e May the earth with the atmosphere,
May Vayu heal thy rent,
May the sky with the Naksatras
Arrange thy form aright.
f Healing to thy higher limbs,
Healing to thy lower;
Healing to bones, marrow,
Healing too to thy body!

PRAPATHAKA III

The Second and Later Layers of Bricks

v. 3. 1.

Now this fire (ritual) is an extensive sacrifice; what part of it is performed or what not? The part of the sacrifice which is performed that is omitted becomes rotten; be puts down the Açvin (bricks); the Açvins are the physicians of the gods; verily by them be produces medicine for it. Five he puts down; the sacrifice is fivefold; verily he produces medicine for the whole extent of the sacrifice. He puts down the seasonal (bricks), to arrange the seasons [1]. Five he puts down; the seasons are five; verily he arranges the seasons in their whole number. They begin and end alike; therefore the seasons are alike; they differ in one foot; therefore the seasons differ likewise. He puts down the breath-supporters; verily he places

the breaths in the months; therefore being alike the seasons do not grow old; moreover he generates them. The breath is the wind; in that having put down the seasonal (bricks) he puts down the breath-sup porters [2], therefore the wind accompanies all the seasons. He puts down the rain-winners; verily he wins rain. If he were to put them down in one place, then would fall rain in one season only; he puts them down after carrying them round in order; therefore it rains in all the seasons. Since having put down the breath-supporters he puts down the rain-winners, therefore the rain starts from the sky, impelled downwards by the wind. The strengthening (bricks) are cattle; cattle have various purposes and various customs, but only as regards water are they of one purpose [3]; if he desire of a man, 'May he be without cattle', he should put down for him the strengthening (bricks) and then put down the water (bricks); verily he makes discord for him with cattle; verily he becomes without cattle. If he desire of a man, 'May he possess cattle', he should put down for him the water (bricks) and then put down the strengthening (bricks); verily he makes concord for him with cattle and he becomes possessed of cattle. He puts down four in front; therefore the eye has four forms, two white, two black [4]. The (verses) contain the word 'head'; therefore the head (of the fire) is in front. Five he puts down in the right hip, five in the left; therefore the animal is broader behind and receding in front; 'The goat in strength', (with these words he puts down) on the right shoulder; (with) 'The ram in strength', on the left; verily he puts together the shoulders (of the fire). 'The tiger in strength', (with these words) he puts down in the right wing, (with) 'The lion in strength' on the left; verily he gives strength to the wings. (With) 'The man in strength' (he puts down) in the middle; therefore man is overlord of animals.

v. 3. 2.

'O Indra and Agni, (the brick) that quaketh not', (with these words) he puts down the naturally perforated (brick); these worlds are separated by Indra and Agni; (verily it serves) to separate these worlds. Now the middle layer is, as it were, insecure, it is as it were the atmosphere; 'Indra and Agni', he says; Indra and Agni are the supporters of force among the gods; verily he piles it with force in the atmosphere, for support. He puts down the naturally perforated (brick); the naturally perforated (brick) is the atmosphere; verily he puts down the atmosphere [1]. He makes the horse sniff it; verily he puts breath in it; now the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is a naturally perforated (brick), to allow the passage of the breaths, and also for the lighting up of the world of heaven. When the gods went to the world of heaven, the quarters were in confusion; they saw these regional (bricks), they put them down, and by them they made firm the quarters; in that he put down the regional bricks, (it is) to support the quarters. Ten breath supporters he places in the east [2]; the breaths in man are nine, the navel is the tenth; verily he places the breaths in front; therefore the breaths are in front. He puts down the last with the word 'light'; there fore speech, which is the last, is the light of the breaths. He put down ten; the Viraj has ten syllables, the light of the metres is the Viraj; verily he puts the light in the east; therefore we revere the light in the east. The metres ran a race for the cattle; the Brhati won them; there fore cattle are called connected with the Brhati [3]. 'Ma metre', (with these words) he puts down on the south; therefore the months turn south wards; (with) 'Earth metre' (he puts down) on the west, for support; (with) 'Agni, the deity' (he puts down) on the north; Agni is might; verily on the north he places might; therefore he that advances to the north is victorious. They make up thirty-six; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he wins cattle for him. The Brhati holds the sovereignty of the metres; he for whom these [4] are put down attains sovereignty. He puts down seven Valakhilya, (bricks) in the east, seven in the west; in the head there are seven breaths, two below; (verily they serve) to give the breaths strength. 'The head thou art, ruling', (with these words) he puts down on the east; 'Thou art the prop ruling', (with these words) he puts down on the west; verily

he makes the breaths accordant for him.

v. 3. 3.

Whatever the gods did at the sacrifice the Asuras did. The gods saw these Aksnayastomiya (bricks), they put them down on one place after reciting in another; the Asuras could not follow it; then the gods prospered, the Asuras were defeated. In that he puts down the Aksnayastomiyas in one place after reciting in another, (it is) to overcome foes: he prospers himself, his foe is defeated. 'The swift, the triple', (with these words) he puts down on the east; the triple is the beginning of the sacrifice [1]; verily in the east he establishes the beginning of the sacrifice. 'The sky, the seventeenfold ', (with these words be puts down) on the south; the sky is food, the seventeenfold is food; verily on the south he places food; therefore with the right (hand) is food eaten. 'Support, the twenty-onefold', (with these words he puts down) on the west; the twenty-onefold is support; (verily it serves) for support. 'The shining, the fifteenfold', (with these words he puts down) on the north; the shining is force; verily he places force on the north; therefore he that advances to the north is victorious. 'Speed, the eighteenfold', (with these words) he puts down on the east [2]; two threefold ones he establishes in the beginning of the sacrifice in order. 'Attack, the twentyfold', (with these words he puts down) on the south; Attack is food, the twentyfold is food; verily he places food on the south therefore with the right is food eaten. 'Radiance, the twenty-twofold', (with these words he puts down) on the west; in that there are twenty, thereby there are two Viraj verses; in that there are two there is support; verily in order he finds support in the Viraj verses and in the eating of food. 'Fervour, the nineteenfold', (with these words he puts down) on the north; therefore the left hand [3] has the greater fervour. 'The womb, the twenty-fourfold', (with these words) he puts down on the east; the Gayatri has twenty-four syllables, the beginning of the sacrifice is the Gayatri; verily on the east he establishes the beginning of the sacrifice. 'The embryo, the twenty-fivefold', (with these words he puts down) on the south; embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right is food eaten. 'Force the twenty sevenfold', (with these words he puts down) on the west; the twenty-seven fold is these worlds; verily he finds support in these worlds. 'Maintenance, the twenty-fourfold', (with these words he puts down) on the north [4]; therefore the left hand is most to be maintained. 'Inspiration, the thirty-onefold', (with these words) he puts down on the east; inspiration is speech, speech is the beginning of the sacrifice; verily he establishes the beginning of the sacrifice on the east. 'The surface of the tawny one, the thirty fourfold', (with these words he puts down) on the south; the surface of the tawny one is yonder sun; verily he places splendour on the south; therefore the right side is the more resplendent. 'Support, the thirty threefold', (with these words he puts down) on the west, for support. 'The vault, the thirty-sixfold', (with these words he puts down) on the north'; the vault is the world of heaven; (verily it serves) to attain the world of heaven.

v. 3. 4.

'Thou art the portion of Agni', (with these words he puts down) on the east; Agni is the beginning of the sacrifice, consecration is the beginning of the sacrifice, holy power is the beginning of the sacrifice, the threefold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of them that gaze on men', (with these words he puts down) on the south; those that gaze on men are the learned, Dhatr is food; verily on birth he gives him food; therefore on birth he eats food. 'The birthplace saved, the seventeenfold Stoma', he says; the birthplace is food [1], the seventeen fold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the

portion of Mitra', (with these words he puts down) on the west; Mitra is expiration, Varuna inspiration; verily he confers on him expiration and inspiration. 'The rain from the sky, the winds saved, the twenty-onefold Stoma', he says; the twenty-onefold is support, (verily it serves) for support. 'Thou art the portion of Indra', (with these words he puts down) on the north; Indra is force, Visnu, is force, the lordly power is force, the fifteenfold is force [2]; verily on the north he places force; therefore he that advances to the north is victorious. 'Thou art the portion of the Vasus', (with these words) he put down on the east; the Vasus are the beginning of the sacrifice, the Rudras are the beginning of the sacrifice, the twenty-fourfold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of the Adityas', (with these words he puts down) on the south; the Adityas are food, the Maruts are food, embryos are food, the twenty-fivefold is food; verily be places food on the south; therefore with the right food is eaten. 'Thou art the portion of Aditi' [3], (with these words he puts down) on the west; Aditi is support, Pusan is support, the twenty-sevenfold is support; (verily it serves) for support. 'Thou art the portion of the god Savitr', (with these words he puts down) on the north; the god Savitr is holy power, Brhaspati is holy power, the fourfold Stoma is holy power; verily he places splendour on the north; therefore the northern half is more resplendent. (The verse) contains a word connected with Savitr; (verily it serves) for instigation; therefore is their gain produced in the north for Brahmans. 'The support, the fourfold Stoma', (with these words) he puts down on the east; the support is the beginning of the sacrifice [4], the fourfold Stoma is the beginning of the sacrifice; verily he establishes on the east the beginning of the sacrifice. 'Thou art the portion of the Yavas', (with these words he puts down) on the south; the Yavas' are the months, the Ayavas are the half-months; therefore the months turn to the south; the Yavas are food, offspring is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of the Rbhus', (with these words he puts down) on the west, for support. 'The revolving, the forty-eightfold', (with these words he puts down) on the north, to confer strength on these two worlds; therefore these two worlds are of even strength [5]. He becomes first for whom these are placed on the east as the beginning (of the sacrifice), and his son is born to be first; he eats food for whom on the south these (are placed) rich in food, and a son is born to him to eat food; he finds support for whom these (are placed) on the west, full of support; he becomes forcible for whom these (are placed) on the north, full of force, and a forcible son is born to him. The fire is a hymn; I verily in that this arrangement [6] is made are its Stotra and Çastra produced; verily in the hymn the Arkya (Saman and Çastra) is produced; he eats food, and his son is born to eat food, for whom this arrangement is made, and he too who knows it thus. He puts down the creating (bricks); verily he wins things as created. Now there was neither day nor night in the world, but it was undiscriminated; the gods saw these dawn (bricks), they put them down; then did this shine forth; for him for whom these are put down the dawn breaks; verily he smites away the dark.

v. 3. 5.

'O Agni, drive away those foes of ours that are born', (with these words) he puts down on the east; verily he drives away his foes on birth. 'That are born with force', (with these words he puts down) on the west; verily he repels those that are to be born. 'The forty-fourfold Stoma', (with these words he puts down) on the south; the forty-fourfold is splendour; verily he places splendour on the south; therefore the right side is the more resplendent. 'The sixteenfold Stoma', (with these words he puts down) on the north; the sixteenfold is force; verily he places force on the north; therefore [1] he that advances to the north is victorious. The forty-fourfold is a thunderbolt, the sixteenfold is a thunder bolt; in that he puts down these two bricks, he hurls the bolt after the foe born and to be born whom he has repelled, to lay them low. He puts down in the middle (a brick) full of dust, the middle of the body is faeces (*púrisa*); verily he

piles the fire with its own body, and with his own body he is in yonder world who knows thus. These bricks are called the unrivalled; no rival is his for whom they are put down [2]. The fire is an animal; he puts down the Viraj (bricks) in the highest layer; verily be confers upon cattle the highest Viraj; therefore he that is possessed of cattle speaks the highest speech. Ten by ten he puts (them) down, to confer power on them. Transversely he puts (them) down; therefore cattle move their limbs transversely, for support. By those metres which were heavenly, the gods went to the world of heaven; for that the seers toiled [3]; they practised fervour, these they saw by fervour, and from them they fashioned these bricks. 'The course metre; the space metre', (with these words) they put them down; with these they went to the world of heaven; in that he puts down these bricks, the sacrifice goes to the world of heaven with the metres that are heavenly. By the sacrifice Prajapati created creatures; he created them by the Stomabhagas; in that [4] he puts down the Stomabhagas, the sacrificer creates offspring. In the Stomabhagas Brhaspati collected the brilliance of the sacrifice; in that he puts down the Stomabhaga (bricks) he piles the fire with its brilliance. 1n the Stomabhagas Brhaspati saw the support of the sacrifice; in that he puts down the Stomabhagas, (it is) for the support of the sacrifice. Seven by seven he puts down, to confer strength, three in the middle, for support.

v. 3. 6.

(With the words) 'ray', he created Aditya; with 'advance', right; with 'following', the sky; with 'union', the atmosphere; with 'propping', the earth; with 'prop', the rain; with blowing forward', the day; with 'blowing after', the night; with eager', the Vasus; with 'intelligence', the Rudras; with 'brilliant', the Adityas; with 'force', the Pitrs; with 'thread', offspring; with 'enduring the battle', cattle; with 'wealthy', plants. 'Thou art the victorious, with ready stone [1]; for Indra thee Quicken Indra', (with these words) he fastened the thunderbolt on his right side, for victory. He created offspring without expiration; on them he bestowed expiration (with the words) 'Thou art the overlord'; inspiration (with the word) 'Restrainer'; the eye (with) 'the gliding'; the ear (with) 'the bestower of strength'. Now these offspring, though having expiration and inspiration, hearing and seeing, did not couple; upon them he bestowed copulation (with the words) 'Thou art the Trivrt'. These offspring though coupling [2] were not propagated; he made them propagate (with the words) 'Thou art the mounter, thou art the descender'. These offspring being propagated did not find support; he made them find support in these worlds (with the words) 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', verily he makes offspring when propagated find support in these worlds, he with his body mounts the atmosphere, with his expiration he finds support in yonder world, of expiration and inspiration he is not liable to be deprived who knows thus.

v. 3. 7.

By the 'sitters on the vault' the gods went to the world of heaven; that is why the 'sitters on the vault' have their name. In that he puts down the 'sitters on the vault', the sacrificer thus goes by the 'sitters on the vault' to the world of heaven; the vault is the world of heaven; for him for whom these are put down there is no misfortune (*ná-ákam*); the 'sitters on the vault' are the home of the sacrificer; in that he puts down the 'sitters on the vault', the sacrificer thus makes himself a home. The 'sitters on the vault' are the collected brilliance of the Prstha (Stotras); in that he puts down the 'sitters on the vault' [1], verily he wins the brilliance of the Prsthas. He puts down the five crested; verily becoming Apsarases they wait on him in yonder world; verily also they are the bodyguards of the sacrificer. He should think of whomever he hates as he puts (them) down; verily he cuts him off for these deities; swiftly he goes to ruin. He puts (them) above the 'sitters on the vault'; that is as when having taken a wife one seats her in the house [2];

he puts the highest on the west, pointing east; therefore the wife attends on the west, facing east. He puts as the highest the naturally perforated and the earless (bricks); the naturally perforated is breath, the earless is life; verily he places breath and life as the highest of the breaths; therefore are breath and life the highest of the breaths. No brick higher (than these) should he put down; if he were to put another brick higher, he would obstruct the breath and life of cattle [3] and of the sacrificer; there fore no other brick should be put down higher. He puts down the naturally perforated brick; the naturally perforated brick is yonder (sky); verily he puts down yonder (sky). He makes the horse sniff it; verily be places breath in it; again the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is naturally perforated, to let out the breaths, and also to light up the world of heaven. The earless is the triumph of the gods; in that he puts down the earless, he triumphs with the triumph of the gods; to the north he puts it down; therefore to the north of the fire is action carried on; (the verse) has the word 'wind', for kindling.

v. 3. 8.

He puts down the metre bricks; the metres are cattle; verily he wins cattle; the good thing of the gods, cattle, are the metres; verily he wins the good thing, cattle. Yajñasena Caitriyayana taught this layer; by this he won cattle; in that he puts it down, he wins cattle. He puts down the Gayatris on the east; the Gayatri is brilliance; verily at the beginning he places brilliance [1]; they contain the word 'head'; verily he makes him the head of his equals. He puts down the Tristubhs; the Tristubh is power; verily he places power in the middle He puts down the Jagatis; cattle are connected with the Jagati; verily he wins cattle. He puts down the Anustubhs; the Anustubh is breath; (verily it serves) to let the breaths out. Brhatis, Usnihs, Panktis, Aksarapanktis, these various metres he puts down; cattle are various, the metres are cattle [2]; verily he wins various cattle; variety is seen in his house for whom these are put down, and who knows them thus. He puts down an Atichandas; all the metres are the Atichandas; verily he piles it with all the metres. The Atichandas is the highest of the metres; in that he puts down an Atichandas, be makes him the highest of his equals. He puts down two-footed (bricks); the sacrificer has two feet; (verily they serve) for support.

v. 3. 9.

For all the gods is the fire piled up; if he were not to put (them) down in unison, the gods would divert his fire; in that he puts (them) down in unison, verily he piles them in unison with himself; he is not deprived of his fire; moreover, just as man is held together by his sinews, so is the fire held together by these (bricks). By the fire the gods went to the world of heaven; they became yonder Krttikas; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes a resplendent thing. He puts down the circular bricks; the circular bricks are these worlds; the citadels of the gods are these worlds; verily he enters the citadels of the gods; he is not ruined who has piled up the fire. He puts down the all-light (bricks); verily by them he makes these worlds full of light; verily also they support the breaths of the sacrificer; they are the deities of heaven; verily grasping them he goes to the world of heaven.

v. 3. 10.

He puts down the rain-winning (bricks); verily he wins the rain. If he were to put (them) down in one place, it would rain for one season; he puts down after carrying them round in order; therefore it rains all the seasons. 'Thou art the bringer of the east wind', he says; that is the form of rain; verily by its form he wins rain. With the Samyanis the gods went (*sám ayus*) to these worlds; that is why the Samyanis have their name; in that he puts down the Samyanis, just as one goes in the waters with a ship, so [1] the sacrificer with them goes to these worlds. The Samyanis are the ship of the fire; in that he puts down the Samyanis, verily he puts down a boat for the fire; moreover, when these have been put down, if the waters strive to drag away his fire, verily it remains unmoved. He puts down the Aditya bricks; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily the Adityas [2] make him attain prosperity. It is yonder Aditya who takes away the brilliance of him who having piled up a fire does not display splendour; in that he puts down the Aditya bricks, yonder sun confers radiance upon him; just as yonder sun is radiant, so he is radiant among men. He puts down ghee bricks; the ghee is the home dear to Agni; verily he unites him with his dear home [3], and also with brilliance. He places (them) after carrying (them) round; verily he confers upon him brilliance not to be removed. Prajapati piled up the fire, he lost his glory, he saw these bestowers of glory, he put them down; verily with them he conferred glory upon himself; five he puts down; man is fivefold; verily he confers glory on the whole extent of man.

v. 3. 11.

The gods and the Asuras were in conflict; the gods were the fewer, the Asuras the more; the gods saw these bricks, they put them down; 'Thou art the furtherer', (with these words) they became multiplied with the trees, the plants; (with) 'Thou art the maker of wide room', they conquered this (earth); (with) 'Thou art the eastern', they conquered the eastern quarter; (with) 'Thou art the zenith', they conquered yonder (sky); (with) 'Thou art the sitter on the atmosphere; sit on the atmosphere', they conquered the atmosphere; then the gods prospered [1], the Asuras were defeated. He for whom those are put down becomes greater, conquers these worlds, and prospers himself; his foe is defeated. 'Thou art the sitter on the waters; thou art the sitter on the hawk', he says; that is the form of Agni; verily by his form he wins Agni. 'In the wealth of earth I place thee', he says; verily with these (bricks) he makes these worlds wealthy. He puts down the life-giving (bricks); verily he bestows life upon him [2]. 'O Agni, thy highest name, the heart', he says; that is the home dear to Agni; verily he obtains his dear home. 'Come, let us join together', he says; verily with him to aid he encircles him. 'Be thou, O Agni, among those of the five races.' The fire of the five layers is the fire of the five races; therefore he speaks thus. He puts down the seasonal (bricks); the seasonal (bricks) are the abode dear to the seasons; verily he wins the abode dear to the seasons. 'The firm one', he says; the firm one is the year; verily he obtains the abode dear to the year.

The Horse Sacrifice (continued)

v. 3. 12.

The eye of Prajapati swelled, that fell away, that became a horse; because it swelled (*áçvayat*), that is the reason why the horse (*áçva*) has its name. By the horse sacrifice the gods replaced it. He who sacrifices with the horse sacrifice makes Prajapati whole; verily he becomes whole; this is the atonement for everything, and the cure for everything. All evil by it the gods overcame; by it also the gods overcame

(the sins of) Brahman- slaying; all evil [1] he overcomes, he overcomes Brahman-slaying who sacrifices with the horse sacrifice, and he who knows it thus. It was the left eye of Prajapati that swelled; therefore they cut off from the horse on the left side, on the right from other animals. The mat is of reeds; the horse has its birthplace in the waters, the reed is born in the waters; verily he establishes it in its own birthplace. The Stoma is the fourfold one; the bee tore the thigh of the horse, the gods made it whole with the fourfold Stoma; in that there is the fourfold Stoma, (it is) to make whole the horse.

PRAPATHAKA IV

The Piling of the Fire Altar (continued)

v. 4. 1.

The gods and the Asuras were in conflict, they could not decide the issue; Indra saw these bodies, he put them down; with them he conferred upon himself power, strength, and body; then the gods prospered, the Asuras were defeated. In that he puts down Indra's bodies, the sacrificer with them bestows on himself power, strength, and body; verily also he piles up the fire with Indra and with a body; be prospers himself, his foe is [1] defeated. The sacrifice departed from the gods; they could not recover it; they saw these bodies of the sacrifice, they put them down, and by them they recovered the sacrifice. In that he puts down the bodies of the sacrifice, the sacrificer by them wins the sacrifice. Three and thirty he puts down; the gods are three and thirty; verily he wins the gods; verily also he piles up the fire with itself and with a body; he becomes with his body in yonder world [2], who knows thus. He puts down the lighted (bricks); verily he confers light upon it; the fire blazes piled up with these (bricks); verily with them he kindles it; in both worlds is there light for him. He puts down the constellation bricks; these are the lights of the sky; verily he wins them; the Naksatras are the lights of the doers of good deeds; verily he wins them; verily also he makes these lights into a reflection [3] to light up the world of heaven. If he were to place them in contact, he would obstruct the world of rain, Parjanya would not rain; he puts them down without touching; verily he produces the world of rain, Parjanya is likely to rain; on the east he puts down some pointing west, on the west some pointing east; therefore the constellations move both west and east.

v. 4. 2.

He puts down the seasonal (bricks), to arrange the seasons. He puts down a pair; therefore the seasons are in pairs. This middle layer is as it were unsupported; it is as it were the atmosphere; he puts down a pair on the other layers, but four in the middle one, for support. The seasonal (bricks) are the internal cement of the layers; in that he puts down the seasonal (bricks), (it is) to keep apart the layers. He puts down next an Avaka plant; this is the birthplace of Agni; verily he piles up the fire with its birthplace [1]. Viçvamitra says, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus'. It is the year which repels from support him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the sixth; the year has six seasons; verily in the seasons the year finds support. These are the bricks [2], called the over-ladies; he for whom they are put down becomes the overlord of his equals; he should think of him whom he hates as he puts (them down); verily he cuts him off for those deities; swiftly he goes to ruin. The Angirases, going to the world of heaven, made over to the seers the accomplishment of the sacrifice; it became gold; in that he anoints

with fragments of gold, (it is) for the completion of the sacrifice; verily also he makes healing for it [3]; moreover he unites it with its form, and with golden light he goes to the world of heaven. He anoints with that which contains the word 'of a thousand'; Prajapati is of a thousand; (verily it serves) to win Prajapati. 'May these bricks, O Agni, be for me milch cows', he says; verily he makes them milch cows; they, milking desires, wait upon him yonder in yonder world.

v. 4. 3.

The fire is Rudra; he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer. He offers the Çatarudriya (oblation); verily he appeases him with his own portion; neither Adhvaryu nor sacrificer goes to ruin. If he were to offer with the milk of domesticated animals [1], he would afflict domestic animals with pain; if (with that) of wild (animals), wild (animals); he should offer with groats of wild sesame or with groats of Gavidhuka grass; he harms neither domesticated nor wild animals. Then they say, 'Wild sesame and Gavidhuka grass are not a proper offering'; he offers with goat's milk, the female goat is connected with Agni; verily he offers with a proper offering; he harms neither domesticated nor wild animals. The Angirases going to the world of heaven [2] spilled the cauldron on the goat; she in pain dropped a feather (like hair), it became the Arka (plant); that is why the Arka has its name. He offers with a leaf of the Arka, to unite it with its birthplace. He offers standing facing north; this is the quarter of Rudra; verily he propitiates him in his own quarter. He offers on the last brick; verily at the end he propitiates Rudra. He offers dividing it into three; these worlds are three; verily he makes these worlds of even strength; at this height he offers [3], then at this, then at this; these worlds are three; verily he appeases him for these worlds. Three further libations he offers; they make up six, the seasons are six; verily with the seasons he appeases him. If he were to offer while wandering round, he would make Rudra come within (the sacrifice). Or rather they say, 'In what quarter is Rudra or in what?' He should offer them while wandering round; verily he appeases him completely [4]. The highest (bricks) are the heavenly deities; over them he makes the sacrificer speak; verily by them he makes him attain the world of heaven; he should throw (the leaf) down in the path of the cattle of him whom he hates; the first beast that steps upon it goes to ruin.

v. 4. 4.

'The strength on the stone', (with these words) he moistens (the fire), and so purifies it; verily also he delights it; it delighted attends him, causing him neither hunger nor pain in yonder world; he rejoices in offspring, in cattle who knows thus. 'That food and strength, do ye, O Maruts, bounteously bestow on us', he says; strength is food, the Maruts are food; verily he wins food. 'In the stone is thy hunger; let thy pain reach N.N. [1], whom we hate', he says; verily he afflicts him whom he hates with its hunger and pain. He goes round thrice, moistening; the fire is threefold; verily he calms the pain of the whole extent of the fire. Thrice again he goes round; they make up six, the seasons are six; verily with the seasons he calms its pain. The reed is the flower of the waters, the Avaka is the cream of the waters [2]; he draws over (it) with a branch of reeds and with Avaka plants; the waters are appeased; verily with them appeased he calms his pain. The beast that first steps over the fire when piled, it is liable to burn it up with its heat. He draws over (it) with a frog; this of animals is the one on which one does not subsist, for neither among the domesticated nor the wild beasts has it a place; verily he afflicts it with pain. With eight (verses) he draws across [3]; the Gayatri has eight syllables, the fire is connected with the Gayatri; verily he calms the pain of the whole extent of the fire. (He draws) with (verses) containing (the word) 'purifying', the

purifying (one) is food; verily by food he calms its pain. The fire is death; the black antelope skin is the form of holy power; he puts on a pair of black sandals; verily by the holy power he shuts himself away from death. 'He shuts himself away from death, and away from eating food', they say; one he puts on, the other not; verily he shuts himself away [4] from death and wins the eating of food. 'Honour to thy heat, thy blaze', he says, for paying honour they wait on a richer man; 'may thy bolts afflict another than us', he says; verily him whom he hates he afflicts with its pain; 'be thou purifying and auspicious to us', he says; the purifying (one) is food; verily he wins food. With two (verses) he strides over (it), for support; (with two) containing (the word) 'water', for soothing.

v. 4. 5.

'To him that sits in man hail!' (with these words) he pours butter on; verily with the Pankti and the offering he takes hold of the beginning of the sacrifice. He pours on butter transversely; therefore animals move their limbs transversely, for support. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; Vat he says; verily, mysteriously he utters the Vasat cry; his Vasat, cry is not exhausted, the Raksases do not destroy the sacrifice. Some of the gods eat the offerings [1], others do not; verily he delights both sets by piling up the fire. 'Those gods among gods', (with these words) he anoints (it) with curds mixed with honey; verily the sacrificer delights the gods who eat and those who do not eat the offerings; they delight the sacrificer. He delights those who eat the offerings with curds, and those who do not with honey; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. He anoints with a large handful (of grass); the large handful is connected with Prajapati [2]; (verily it serves) to unite it with its birthplace; with two (verses) he anoints, for support. He anoints going round in order; verily he delights them completely. Now he is deprived of the breaths, of offspring, of cattle who piling the fire steps upon it. 'Giver of expiration art thou, of inspiration', he says; verily he bestows on himself the breaths; 'giver of splendour, giver of wide room', he says; splendour is offspring; wide room is cattle; verily he bestows on himself offspring and cattle. Indra slew Vrtra; him Vrtra [3] slain grasped with sixteen coils; he saw this libation to Agni of the front; he offered it, and Agni of the front, being delighted with his own portion, burnt in sixteen places the coils of Vrtra; by the offspring to Viçvakarman he was set free from evil; in that he offers a libation to Agni of the front, Agni of the front, delighted with his own portion, burns away his evil, and he is set free from his evil by the offering to Viçvakarman. If he desire of a man, 'May he be set free slowly from evil' [4], he should offer one by one for him; verily, slowly he is set free from evil; if he desire of a man, 'Swiftly may he be set free from evil', he should run over all of them for him and make one offering; swiftly is he set free from evil. Or rather he sacrifices separately with each hymn; verily severally he places strength in the two hymns; (verily they serve) for support.

v. 4. 6.

'Do thou lead him forward', (with these words) he puts on the kindling-sticks; that is as when one provides hospitality for one who has come on a visit. He puts down three; the fire is threefold; verily he provides his portion for the whole extent of the fire. They are of Udumbara wood, the Udumbara is strength; verily he gives him strength. 'May the All-gods thee', he says; the All-gods are the breaths; verily with the breaths [1] he raises him up; I bear up with their thoughts, O Agni', he says; verily he unites him with the thought for which he lifts him up. 'May the five regions divine aid the sacrifice, the goddesses', he says, for he moves forward along the quarters. 'Driving away poverty and hostility', he

says, for smiting away the Raksases. 'Giving to the lord of the sacrifice increase of wealth,' he says; increase of wealth is cattle [2]; verily he wins cattle. He takes (him) with six (verses); the seasons are six; verily with the seasons he takes him; two have (the word) 'embracing', for the smiting away of the Raksases. 'With the rays of the sun, with tawny hair, before us', he says, for instigation. 'Then let our pure invocations be accepted', he says; the pure (one) is food; verily he wins food. The gods and the Asuras were in conflict; the gods saw the unassailable (hymn) and with it they conquered the Asuras [3]; that is why the unassailable (hymn) has its name. In that the second Hotr recites the unassailable (hymn) the sacrificer conquers his foes therewith unassailably; verily also he conquers what has not been conquered. (The hymn) has ten verses; the Viraj has ten syllables, by the Viraj are kept apart these two worlds; (verily it serves) to keep apart these two worlds. Again the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in eating food. The atmosphere is as it were unreal; the Agnidh's altar is as it were the atmosphere; on the Agnidh's altar [4] he puts down a stone, for reality; with two (verses), for support. 'As measurer, he standeth in the midst of the sky', he says; verily with this he measures; 'in the middle of the sky is the dappled stone set down', he says; the dappled is food; verily he wins food. With four (verses) he goes up to the tail; the metres are four; verily (he goes) with the metres. 'All have caused Indra to wax', he says; verily he attains increase. 'True lord and lord of strength' [5], he says; strength is food; verily he wins food. 'Let the sacrifice invoke favour, and bring the gods', he says; favour is offspring and cattle; verily be bestows on himself offspring and cattle. 'Let the god, Agni, offer and bring to us the gods', he says, to make the cry, Godspeed! 'He hath seized me with the impulse of strength, with 'elevation', he says; elevation is yonder sun in rising; depression is it when setting; verily with holy power he elevates himself, with holy power he depresses his foe.

v. 4. 7.

'Along the eastern quarter do thou advance, wise one', he says; verily with this (verse) he moves to the world of heaven. 'Mount ye, with Agni, to the vault', he says; verily with this he mounts these worlds. 'From earth have I mounted to the atmosphere,' he says; verily with it he mounts these worlds. 'Going to the heaven they look not away', he says; verily he goes to the world of heaven. 'O Agni, advance [1] first of worshippers', he says; verily with it he bestows eyesight upon both gods and men. He steps upon (the altar) with five (verses); the sacrifice is fivefold; verily he goes to the world of heaven with the full extent of the sacrifice. 'Night and dawn', he recites as the Puronuvakya, for preparation. O Agni, of a thousand eyes', he says; Prajapati is of a thousand; (verily it serves) to obtain Prajapati. 'To thee as such let us pay honour; to strength hail!' he says; strength is food; verily he wins food [2]. He offers on the naturally perforated brick (a ladle) of Udumbara wood filled with curds; curds are strength, the Udumbara is strength, the naturally perforated is yonder (sky); verily he places strength in yonder (sky); therefore we live on strength coming hitherward from yonder. He puts (it) in place with three (verses); the fire is threefold; verily be makes the whole extent of the fire attain support. 'Enkindled, O Agni, shine before us', (with these words) he takes (the kindling-stick) of Udumbara wood; this is a pipe with projections; by it [3] the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this (verse), the sacrificer hurls the hundred-slaying (verse) as a bolt at his enemy, to lay him low without fail. 'Let us pay homage to thee in thy highest birth, O Agni ', (with these words) he takes up (the kindling-stick) of Vikankata wood; verily he wins radiance. 'That various of Savitr, the adorable', (with these words) be takes up (the kindling-stick) of Çami wood, for soothing. The fire milks the piler-up of the fire; the piler-up, milks the fire; 'that [4] various of Savitr, the adorable', he says; this is the milking of the fire. This of it Kanva Çrayasa knew, and with it he was wont to milk it; in that be takes up the kindling-stick with the verse, the piler-up of the fire milks the fire. 'Seven are thy kindling-sticks,

O Agni, seven tongues'; verily he delights seven sevens of his. With a full (ladle) he offers, for Prajapati is as it were full, to obtain Prajapati [5]. He offers with a half-filled (ladle), for from the half-filled Prajapati created creatures, for the creation of offspring. Agni departed from the gods; he entered the quarters; he who sacrifices should think in his mind of the quarters; verily from the quarters he wins him; with curds he offers at first, with butter afterwards; verily he bestows upon him brilliance and power in accord. There is (an offering) to Vaiçvanara on twelve potsherds; the year has twelve months, Agni Vaiçvanara is the year; verily straightway [6] he wins Vaiçvanara. If he were to offer the fore- and after-sacrifices, there would be a bursting of the sacrifice; he offers an oblation with a ladle, for the support of the sacrifice. Vaiçvanara is the kingly power, the Maruts the people; having offered the offering to Vaiçvanara, he offers those to the Maruts; verily he attaches the people to the kingly power. He utters aloud (the direction to the Agnidh) for Vaiçvanara, he offers the offerings of the Maruts muttering; therefore the kingly power speaks above the people. (The offerings) are for the Maruts; the people of the gods are the Maruts; verily he wins for him by the people of the gods the people among men. There are seven; the Maruts are in seven troops; verily in troops he wins the people for him; running over troop by troop he offers; verily he makes the people obedient to him.

v. 4. 8.

He offers the stream of wealth; 'May a stream of wealth be mine', (with this hope) is the offering made; this stream of ghee waits upon him in yonder world, swelling up. He offers with butter; butter is brilliance, the stream of wealth is brilliance; verily by brilliance he wins brilliance for him. Again the stream of wealth is desires; verily he wins desires. If he desire of a man, 'May I separate his breaths and his eating of food' [1], he should offer separately for him; verily he separates his breaths and his eating of food; if he desire of a man, 'May I continue his breaths and his eating of food', he should offer for him in a continuous stream; verily he continues his breaths and his eating of food. Twelve sets of twelve he offers; the year has twelve months; verily by the year he wins food for him. 'May for me food, for me freedom from hunger', he says; that [2] is the form of food; verily he wins food. 'May for me fire, for me the waters', be says; this is the birthplace of food; verily he wins food with its birthplace. He offers those where Indra, is half; verily he wins the deities; since Indra is half of all and a match, therefore Indra is the most appropriating of gods; he says Indra later; verily he places strength in him at the top. He offers the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice [3]; verily he wins the sacrifice. Again this is the form of the sacrifice; verily he wins the sacrifice by its form. 'May for me the final bath and the cry of Godspeed!' he says, to utter Godspeed! 'May the fire for me, the cauldron', he says; that is the form of splendour; verily by the form he wins splendour. 'May the Rc for me, the Saman', he says [4]; that is the form of the metres; verily by the form he wins the metres. 'May the embryo for me, the calves', he says; that is the form of cattle; verily by the form he wins cattle. He offers the orderers, to order the disordered. He offers the even and the odd, for pairing; they are in ascending ratio, for ascent. 'May one for me, three', he says; one and three are the metres of the gods [51, four and eight the metres of men; verily he wins both the metres of gods and men. Up to thirty-three he offers; the gods are three and thirty; verily he wins the gods; up to forty-eight he offers, the Jagati has forty eight syllables, cattle are connected with the Jagati: verily by the Jagati he wins cattle for him. 'Strength, instigation', (with these words) he offers a set of twelve; the year has twelve months; verily he finds support in the year.

v. 4. 9.

Agni departed from the gods, desiring a portion; the gods said to him, 'come back to us, carry the oblation for us.' He said, 'Let me choose a born; let them offer to me the Vajaprasaviya'; therefore to Agni they offer the Vajaprasaviya. In that he offers the Vajaprasaviya, he unites Agni with his own portion; verily also this is his consecration. He offers with fourteen (verses); there are seven domesticated, seven wild [1] animals; (verily it serves) to win both sets. He offers of every kind of food, to win every kind of food. He offers with an offering-spoon of Udumbara wood; the Udumbara is strength, food is strength; verily by strength he wins for him strength and food. Agni is the consecrated of gods, the piler of the fire of men; therefore when it rains a piler of the fire should not run, for he has thus obtained food; rain is as it were food; if he were to run he would be running from food. He should go up to it; verily be goes up -to food [2]. 'Night and dawn', (with these words) he offers with the milk of a black cow with a white calf; verily by the day he bestows night upon him, by night day; verily day and night being bestowed upon him milk his desire and the eating of food. He offers the supporters of the kingly power; verily he wins the kingdom. He offers with six (verses); the seasons are six; verily he finds support in the seasons. 'O lord of the world', (with these words) he offers five libations at the chariot mouth; the chariot is a thunderbolt; verily with the thunderbolt he conquers the quarters [3]. In yonder world the wind blows over the piler of the fire; he offers the names of the winds; verily over him in yonder world the wind blows; three he offers, these worlds are three; verily from these worlds he wins the wind. 'Thou art the ocean, full of mist', he says; that is the form of the wind; verily by the form he wins the wind. He offers with his clasped hands, for not other wise can the oblation of these be accomplished.

v. 4. 10.

The chariot of the gods is yoked for the world of heaven, the chariot of man for wherever his intention is fixed; the fire is the chariot of the gods. 'Agni I yoke with glory, with ghee', he says; verily he yokes him; he, yoked, carries him to the world of heaven. If he were to yoke with all five together, his fire yoked would fall away, the libations would be without support, the Stomas without support, the hymns without support. He strokes (the fire) with three (verses) at the morning pressing; the fire is threefold [1]; verily he yokes the full extent of the fire; that is as when something is placed on a yoked cart; the oblations find support, the Stomas find support, the hymns find support. He strokes with two (verses) in the Stotra of the Yajñayajñiya; the sacrifice is as great as is the Agnistoma; a further extension is performed over and above it; verily he mounts at the end the whole extent of the sacrifice. (He strokes) with two (verses), for support; when it is not completed by one (verse), then [2] does he stroke; the rest of the sacrifice resorts to him; (verily it serves) for continuity. He who piles up the fire falls away from this world; his libation cannot be performed in a place without bricks; whatever libation he offers in a place without bricks, it runs away, and with its running away the sacrifice is ruined, with the sacrifice the sacrificer; in that he piles up a second piling, (it is) to support the libations; the libations find support [3], the sacrifice is not ruined, nor the sacrificer. He puts down eight; the Gayatri has eight syllables; verily he piles it with the Gayatri metre; if eleven, with the Tristubh, if twelve with the Jagati verily he piles it with the metres. The fire that is re-piled is called the descendant; he who knowing thus re-piles the fire eats food up to the third generation. The re-piling is like the re-establishment of the fire; he who does not succeed through the establishment of the fire [4] re-establishes it; he who does not succeed by the piling up of the fire re-piles it. In that he piles up the fire, (it is) for prosperity. Or rather they say, 'one should not pile it up.'

The fire is Rudra, and it is as if one stirs up a sleeping lion. But again they say, 'One should pile it up.' It is as if one awakens a richer man with his due portion. Manu piled the fire; with it he did not prosper; he saw this re-piling, he piled it, with it he prospered; in that he piles the re-piling, (it is) for prosperity.

v. 4. 11.

He who desires cattle should pile a piling with the metres; the metres are cattle; verily he becomes rich in cattle. He should pile in hawk shape who desires the sky; the hawk is the best flier among birds; verily becoming a hawk he flies to the world of heaven. He should pile in heron form who desires, 'May I be possessed of a head in yonder world'; verily he becomes possessed of a head in yonder world. He should pile in the form of an Alaja bird, with four furrows, who desires support; there are four quarters; verily he finds support in the quarters. He should pile in the form of a triangle, who has foes [1]; verily he repels his foes. He should pile in triangle form on both sides, who desires, 'May I repel the foes I have and those I shall have'; verily he repels the foes he has and those he will have. He should pile in the form of a chariot wheel, who has foes; the chariot is a thunderbolt; verily he hurls the thunderbolt at his foes. He should pile in the form of a wooden trough who desires food; in a wooden trough food is kept; verily he wins food together with its place of birth. He should pile one that has to be collected together, who desires cattle; verily he becomes rich in cattle [2]. He should pile one in a circle, who desires a village; verily he becomes possessed of a village. He should pile in the form of a cemetery, who desires, 'May I be successful in the world of the fathers'; verily he is successful in the world of the fathers. Viçvamitra and Jamadagni had a feud with Vasistha; Jamadagni saw these Vihavya (bricks); he put them down, and with them he appropriated the power and strength of Vasistha; in that he puts down the Vihavyas, the sacrificer with them appropriates the power and strength of his foe. He puts down on the altar of the Hotr; the Hotr is the abode of the sacrificer [3]; verily in his abode he wins for him power and strength. Twelve he puts down; the Jagati has twelve syllables, cattle are connected with the Jagati; verily with the Jagati he wins cattle for him. Eight each he puts down in the other altars; cattle have eight half-hooves; verily he wins cattle. (He puts down) six on the Marjaliya; the seasons are six, the gods, the fathers, are the seasons; verily he delights the seasons, the gods, the fathers.

The Horse Sacrifice (continued)

v. 4. 12.

'Be 'pure for the winning of strength', this is the Anustubh strophe; three Anustubhs make four Gayatris; in that there are three Anustubhs, therefore the horse when standing stands on three feet; in that there are four Gayatri is, therefore he goes putting down all four feet. The Anustubh is the highest of metres, the fourfold Stoma is the highest of Stomas, the three-night sacrifice the highest of sacrifices, the horse the highest of animals; verily by the highest he makes him go to the highest state. It is the twenty-onefold day [1], on which the horse is slain, there are twelve months, five seasons; these worlds are three; the twenty-onefold (Stoma) is yonder sun; this is Prajapati, the horse is connected with Prajapati; verily he wins it straightway. The Prstha (Stotra) is of Çakvari verses to make the horse complete, there are various metres, different sets of animals are offered, both domesticated and wild; in that the Prstha is of Çakvari verses, (it is) to complete the horse. The Saman of the Brahman is that of Prthuraçmi; by the rein the horse is restrained [2], a horse unrestrained and unsupported is liable to go to the furthest distance; (verily it serves) to restrain and support the horse. The Achavaka's Saman is the Samkrti; the horse sacrifice is an extensive sacrifice; 'who knows', they say, 'if all of it is done or not?' In that the

Achavaka's Saman is the Samkrti, (it serves) to make the horse whole, to win it entirely, to prevent interference. The last day is an Atiratra with all the Stomas, to obtain all, to conquer all; verily he obtains all, he conquers all with it.

PRAPATHAKA V

The Piling of the Fire Altar (continued)

v. 5. 1.

In that he completes (the sacrifice) with one animal, (it is) for the continuity of the sacrifice and to avoid cutting it in two. The male animals belong to Indra; in that being Indra's they are offered to the fires, he causes strife among the deities. He should use Tristubh verses, appertaining to Agni, for the Yajyas and Anuvakyas; in that they appertain to Agni, (the verses) are Agni's, in that they are Tristubhs (they are) Indra's; (verily they serve) for prosperity; he does not cause strife among the deities. To Vayu of the team he offers a hornless (animal); Vayu is the brilliance of Agni; it is offered to brilliance; therefore wheresoever the wind [1] blows, the fire burns; verily it follows its own brilliance. If he were not to offer to him of the team, the sacrificer would go mad; (an offering) is made to him of the team, to prevent the sacrificer going mad. The Yajya and the Anuvakya, contain (the words) 'wind' and 'white', to secure brilliance. 'The golden germ first arose', (with these words) he pours out the butter portion; the golden germ is Prajapati; (verily it serves) for likeness to Prajapati. This (animal) is slain to make up all forms of animals; its hairs are [2] the form of man, its lack of horns that of horses, the possession of one set of incisors only that of cows, the sheep-like hooves that of sheep, that it is a goat, that is the form of goats. The wind is the abode dear to cattle; in that it is offered to Vayu, in accord cattle wait upon him. 'Should an animal be offered to Vayu, or to Prajapati?' they say; if he were to offer it to Vayu, he would depart from Prajapati; if he were to offer it to Prajapati, he would depart from Vayu [3]; in that the animal is offered to Vayu, therefore he does not depart; in that a cake is offered to Prajapati, therefore he does not depart from Prajapati; in that it is offered on twelve potsherds, therefore he does not depart from Vaiçvanara. When about to consecrate himself, he offers to Agni and Visnu on eleven potsherds; all the deities are Agni; the sacrifice is Visnu; verily he lays hold of the deities and the sacrifice; Agni is the lowest of the deities, Visnu the highest; in that he offers to Agni and Visnu on eleven potsherds, the sacrificer envelops the gods [4] on both sides and wins them. By the cake the gods prospered in yonder world, by the oblation in this; he who desires, 'May I prosper in yonder world', should offer a cake; verily he prospers in yonder world. In that it is offered on eight pot sherds, it is connected with Agni, in that it is offered on three potsherds, it is connected with Visnu; (verily it serves) for prosperity. He who desires, 'May I prosper in the world', should offer an oblation; the ghee belongs to Agni, the rice grains to Visnu, therefore [5] an oblation should be offered; verily he prospers in this world. It is (an offering) to Aditi; Aditi is this (earth); verily he finds support in this (earth); verily also be extends the sacrifice over this. He who piles the fire without keeping it in the pan for a year-(it is with him) as when an embryo is dropped prematurely would go to ruin; he should offer before (the others) on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; even as (an embryo) attaining a year's growth [61 is born when the due season' is come, so he having obtained the year when the due season is come, piles the fire; he goes not to ruin. Vaiçvanara is the form dear to Agni; verily he wins the form dear to him. These offerings are three; these worlds are three; (verily they serve) for the mounting of these worlds.

v. 5. 2.

Prajapati after creating creatures in affection entered into them; from them he could not emerge; he said, 'He shall prosper who shall pile me again hence.' The gods piled him; then they prospered; in that they piled him, that is why the piling has its name. He who knowing thus piles the fire is prosperous. 'For what good is the fire piled?' they say. 'May I be possessed of the fire' [1], (with this aim) is the fire piled; verily be becomes possessed of the fire. 'For what good is the fire piled?' they say. 'May the gods know me', (with this hope) is the fire piled; the gods know him. 'For what good is the fire piled?' they say. 'May I have a house', (with this hope) is the fire piled; verily he becomes possessed of a house. 'For what good is the fire piled?' they say. 'May I be rich in cattle', (with this hope) is the fire [2] piled; verily he becomes rich in cattle. 'For what good is the fire piled?' they say. 'May the seven men live upon me', (with this hope) is the fire piled; three before, three behind, the self the seventh; so many live upon him in yonder world. Prajapati desired to pile the fire; to him spake earth; 'Thou shalt not pile the fire on me; thou wilt burn me excessively, and I being burned excessively will shake you apart [3]; thou wilt fall into a sorry state.' He replied, 'So shall I act that it will not burn thee excessively.' He stroked it, (saying), 'May Prajapati seat thee; with that deity, in the manner of Angiras, do thou sit firm'; verily making this a brick he put it down, to prevent excessive burning. That on which he is to pile the fire he should stroke, (saying), 'May Prajapati seat thee; with that deity in the manner of Angiras, do thou sit firm' [4]; verily making this a brick he sets it down to prevent excessive burning. Prajapati desired, 'Let me be propagated', he saw this (fire) in the pan, he bore it for a year, then was he propagated. Therefore for a year must it be borne, then is he propagated. To him the Vasus said, 'Thou hast been propagated; let us be propagated.' He gave it to the Vasus, they bore it for three days, thereby [5] they created three hundred, three and thirty; therefore should it be borne for three days; verily is he propagated. To them the Rudras said, 'Ye have been propagated, let us be propagated.' They gave it to the Rudras; they bore it for six days, thereby they created three hundred, three and thirty; therefore should it be borne for six days; verily is he propagated. To them the Adityas said, 'Ye have been propagated; let us [6] be propagated'. They gave it to the Adityas, they bore it for twelve days, thereby they created three hundred, three and thirty; therefore should it be borne for twelve days; verily is he propagated. Thereby they created a thousand, the pan being the thousandth; he who knows thus the pan as the thousandth obtains a thousand cattle.

v. 5. 3.

'With a Yajus it is made, with a Yajus it is cooked, with a Yajus it is set loose, this pan; it is therefore exhausted, it cannot be used again', they say. 'O Agni, yoke thy (steeds)', 'Yoke them that best invoke the gods', (with these words) he offers in the pan; verily he yokes it again and thereby is it not exhausted. He, who yokes Agni where the yoking is to be performed, yokes him (best) among those who are yoking. 'O Agni [1], yoke thy (steeds)', 'Yoke them that best invoke the gods', he says;' this is the yoking of Agni; verily he yokes him, and yokes him (best) among those who are yoking. The theologians say, 'Should the fire be piled up with face down, or face upwards?' Now the fire is piled in the likeness of birds; if he were to pile it face downward, the libations would reach it behind; if upwards, it could not fly, it would not be heavenly for him; he puts down the human head towards the east, face upwards [2]; verily the libations reach it in the mouth; he does not pile it face upwards; verily it is heavenly for him. He offers with (a verse) addressed to Surya; verily he bestows sight upon it; twice he offers, for there are two eyes; he offers with the same verse, for sight is the same, for prosperity. The gods and the Asuras were in conflict, they deposited their desirable wealth; the gods appropriated it by means of the Vamabhrt

(brick); that is why the Vamabhrt (supporting the desirable) has its name. In that he puts down the Vamabhrt, the sacrificer by it appropriates the desirable wealth of his foe. It has a head of gold; gold is light, the desirable is light; verily by light he appropriates the desirable which is light; there are two Yajuses, for support.

v. 5. 4.

The waters were the wives of Varuna; Agni longed for them, he had union with them; his seed fell away, it became this (earth); what second fell away became yonder (sky); this is the Viraj, yonder the Svaraj; in that he puts down two Viraj (bricks) he puts down these two (worlds). Now the seed which yonder (sky) impregnates, finds support in this (earth), it is propagated, it becomes plants [1] and shoots; them the fire eats. He who knows thus is propagated, and becomes an eater of food. If a man be full of seed, one should put both down in the first layer for him; verily these in accord pour seed for him; if a man have poured his seed, he should put one in the first layer for him and one in the last; verily he encloses by the two (worlds) the seed he has impregnated. For a year to no man [2] should he descend in honour; for these two (worlds) descend in honour for no man; that is their rule. He who piles the fire without a head, becomes headless in yonder world, he who piles it with a head becomes possessed of a head in yonder world. 'To thought I offer with mind, with ghee, that the gods may come hither, delighting in the offerings, increasing holy order; on the path of the moving ocean I offer all the days to Viçvakarman the undying oblation', (with these words) he puts down the naturally perforated brick and offers [3]; that is the head of the fire; verily he piles the fire with its head. He becomes possessed of a head in yonder world who know thus. The fire is piled for the world of heaven; whatever is done out of order, that is not heavenly; the fire is heavenly; having put down the layer he should stroke it, (saying), 'May the wise discern wisdom and folly, like backs straight and crooked, like men; for wealth and good offspring, O god, grant us freedom, and keep bondage from us.' Verily he puts it down in order. He piles (the fire) facing east; it becomes heavenly for him.

v. 5. 5.

Viçvakarman, lord of the quarters, may he protect our cattle, may he protect us, to him homage! Prajapati; Rudra; Varuna; Agni; lord of the quarters; may he protect our cattle, may he protect us, to him homage!'

These are the deities, overlords of these animals; to them he is cut off who puts down the heads of the animals. He puts down the gold bricks; verily he pays honour to these deities. The theologians [1] say, 'In the fire he places the domesticated animals, with pain he afflicts the wild animals; what then does he leave?' In that he puts down the golden bricks, and gold is immortality, by immortality he makes healing for the domesticated animals, he hurts them not. The first naturally perforated brick is expiration, the second cross -breathing, the third inspiration. Having put down the first naturally perforated brick he should breathe out along it; verily he unites expiration with expiration; having put down the second [2] he should breathe across; verily he unites cross-breathing with cross-breathing; having put down the third, he should breathe in; verily he unites inspiration with inspiration; verily he kindles him with the breaths. 'Bhuh, Bhuvah, Suvar', (with these words) he puts down the naturally perforated bricks; the naturally perforated bricks are these worlds; with these exclamations Prajapati was propagated; in that he puts down the naturally perforated bricks with these exclamations, he puts down these worlds, and over these [3] worlds he is propagated.

For expiration, for cross-breathing, for inspiration; for speech thee; for sight thee; with that deity, in the

manner of Angiras, do thou sit firm. By Agni the gods sought to go to the world of heaven, with him they could not fly; they saw these four naturally perforated bricks, they put them down in the quarters, with him with eyes on all sides they went to the world of heaven. In that he puts down four naturally perforated bricks in the quarters, the sacrificer with Agni with eyes on all sides goes to the world of heaven.

v. 5. 6.

a O Agni, come to enjoy', he says; verily he summons him.
b 'Agni we choose as envoy', he says; verily having called he chooses him.
c 'By Agni Agni is kindled', he says; verily he kindles him.
d 'May Agni slay the foes', he says; verily he confers power on him when kindled.
e 'O Agni, we exalt the praise', he says; verily he exalts him.
These are the forms of the days [1]; verily each day he piles him, and wins the forms of the days. The theologians say, 'For what reason are other bricks exhausted, the space-filler not?' 'Because it is connected with Indra and Agni and with Brhaspati', he should say, for Indra and Agni and Brhaspati are those among the gods who are not exhausted. It has a follower to avoid monotony. He follows it with an Anustubh; the space filler is the body, the Anustubh the breath; therefore breath comes through all the limbs. 'They of him, streaming with milk' [2], he says; therefore there is sap in every joint; 'the dappled mix the Soma', he says; the dappled (cow) is food; verily he wins food; Agni is praise, food is praise; verily he wins food; 'the clans in the birthplace of the gods, in the three realms of sky', he says; verily he makes these worlds full of light for him. He who knows the support of the bricks finds support. 'With that deity, in the manner of Angiras, do thou sit firm,' he says; this is the support of the bricks; he who knows thus finds support.

v. 5. 7.

The fire is piled up for the world of heaven; the set of eleven stakes is a thunderbolt; if he were to set up eleven stakes in the fire, he would shut it off from the world of heaven with the thunderbolt; if he were not to set it up, he would sever the animals from the chips; one stake he sets up; verily he does not shut it off from the world of heaven, nor sever the animals from the chips. He who piling the fire steps down on it is deprived of power and strength; he should, with a verse addressed to Indra [1], put down a brick opposite his step; verily he is not deprived of power and strength. The fire is Rudra, his are three missiles, one that comes straight on, one that strikes transversely, and one that follows up. To them he is cut off who piles the fire; having piled the fire he should give (a bow) with three arrows to a Brahman, unasked; verily to them he pays homage, and also he ransoms himself from them.

> The bow of thine, O Rudra, in the east [2], may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage.
> The bow of thine, O Rudra, on the south, may the wind blow after it for thee, to thee, O Rudra, with the full year I pay homage.
> The bow of thine, O Rudra, on the west, may the wind blow after it for thee, to thee, O Rudra, with the Ida year I pay homage.
> The bow of thine, O Rudra, on the north, may the wind blow after it for thee [3], to thee, O Rudra, with the Idu year I pay homage.
> The bow of thine, O Rudra, above, may the wind blow after it for thee, to thee, O Rudra,

with the year I pay homage.

Agni is Rudra; just as a tiger stands in anger, so he also (stands); when piled with these he reverences him; verily with homage he soothes him.

The fires [4] of the dust
That have entered within the earth,
Of them thou art the highest;
Do thou instigate us to life.

'Thee, O Agni, with the mind have I obtained; thee, O Agni, with the fervour have I obtained; thee, O Agni, with the consecration have I obtained; thee, O Agni, with the observances have I obtained; thee, O Agni, with the pressing-day have I obtained; thee, O Agni, with the sacrificial fees have I obtained; thee, O Agni, with the concluding bath have I obtained; thee, O Agni, with the barren cow have I obtained; thee, O Agni, with the cry of Godspeed I have I obtained', he says; I this is the obtaining of Agni verily therewith he obtains him.

v. 5. 8.

He pays reverence in front with the Gayatra (Saman); verily he confers breath upon him. (He reverences) the wings with the Brhat and the Rathantara; verily he confers might upon him. (He reverences) the tail with the seasonal Yajñayajñiya; verily he finds support in the seasons. He pays reverence with the Prstha (Stotras); the Prsthas are brilliance; verily he confers brilliance upon him. Prajapati created Agni; he, created, went away from him; him he checked (*avarayata*) by the Varavantiya, and that is why the Varavantiya has it name. By the Çyaita he congealed him, and that is why the Çyaita has its name [1]. In that he reverences, with the Varavantiya, he restrains him, and by the Çyaita he congeals him. At the joinings of the wings he reverences with the heart of Prajapati; verily he attains his affection.

With the eastern quarter I place thee, with the Gayatri metre, with Agni as the deity; with the head of Agni I put down the head of Agni.
With the southern quarter I place thee, with the Tristubh metre, with Indra as the deity; with the wing of Agni I put down the wing of Agni.
With the western quarter I place thee [2], with the Jagati metre, with Savitr as the deity; with the tail of Agni I put down the tail of Agni.
With the northern quarter I place thee, with the Anustubh metre, with Mitra and Varuna as the deity; with the wing of Agni I put down the wing of Agni.
With the upright quarter I place thee, with the Pankti metre, with Brhaspati as the deity, with the back of Agni I put down the back of Agni.

He who piles the fire without its body is without a body in yonder world; he who piles it with its body is with his body in yonder world. He puts down the body bricks; this is the body of the fire; verily he piles the fire with its body; he has his body in yonder world who knows thus.

v. 5. 9.

a O Agni, the ocean, thy arrow called the young, with it be gentle
to us; homage to this of thine; may we prosper, living on this of thine.

b O Agni, the boisterous; c the abysmal; d the strong; e the desirable;
thy arrow called young, with it be gentle to us; homage to this of thine;
may we prosper, living on this of thine.

f The layers are the five Agnis, the first is the ocean by name, the second the boisterous [1], the third the abysmal, the fourth the strong, the fifth the desirable; if he were not to offer libations to them they would burn the Adhvaryu and the sacrificer; in that he offers these libations, verily he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

g May speech be mine in the mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, force in the thighs, may all my members be uninjured; may thy body [2] be with my body; homage to thee; harm me not.

h The breaths depart from him who piling the fire steps down on it; 'May speech be mine in the mouth, breath in the nostrils', he says; verily he bestows the breaths on himself.

i The Rudra in the fire, in the waters, in the plants, the Rudra that hath entered all beings, to that Rudra be homage.

k Some Rudras have shares in the libations (*ahuti*), others have shares in the oblations (*havis*) [3]; having offered the Çatarudriya, he should put down on the last brick an oblation of Gavidhuka; verily he soothes him with his portion. 'For him indeed is the Çatarudriya offered in truth', they say, 'for whom this (oblation) is made on the fire.'

l May the Vasus, with the Rudras, protect thee on the east; may the Pitrs whose lord is Yama, with the Pitrs, protect thee on the south; may the Adityas, with the All-gods, protect thee on the west; may Dyutana Maruta, with the Maruts, protect thee on the north [4]; may the gods, whose chief is Indra, protect thee from below and from above.

m It is not purified, nor made worthy of sacrifice, nor really anointed, if it is anointed before this point; in that he anoints it with ghee after it has been piled, thereby is it purified, made worthy of sacrifice and really anointed.

v. 5. 10.

a Thou art the eastern quarter, the favourable by name; of thee as such Agni is the overlord, the black (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and who hateth us I place within the jaws of you two.
Thou art the southern quarter, the mighty by name; of thee as such Indra is the overlord, the scorpion, &c.
Thou art the western quarter, the forward by name; of thee as such [1] Soma is the overlord, the viper, &c.
Thou art the northern quarter, the stable by name; of thee as such Varuna is overlord, the striped snake, &c.
Thou art the great quarter, the lady paramount by name; of thee as such Brhaspati is overlord, the white, &c.
Thou art this quarter, the powerful by name; of thee as such Yama is the overlord, the spotted necked (snake) the guardian; the overlord and the guardian, to them homage; may

they be gentle to us; him whom we hate and [2] who hateth us I place within the jaws of you two.

b These deities guard the fire when kindled; if he were not to offer libations to them, they would suck the Adhvaryu and the sacrificer; in that he offers these libations he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

c Ye are missiles by name; your houses are in the east; your arrows are Agni; the water, &c.
Ye are smearers by name [3]; your houses are in the south, your arrows are the fathers; the ocean, &c.
Ye are the bearers of the bolt by name; your houses are in the west, your arrows are sleep; the cleft, &c.
Ye are the stable by name; your houses are in the north; your arrows are the waters; the sea, &c.
Ye are overlords by name; your houses are above; your arrows are the rain; the helper, &c.
Ye are the raw-flesh eaters by name, of the earth; your houses are bore [4]; your arrows are food; winking is the name of the wind; to you homage; be ye gentle to us; him whom we hate and who hateth us I put in your jaws.

d Some gods eat the offerings, others do not; verily the piler of the fire delights both sets. He offers these libations with curds mixed with honey; verily he delights them with their proper portion. Or rather they say, 'The gods who eat not the oblations are the bricks' [5]. He offers going round in order; verily he delights them completely.

e Suck this mighty breast of the waters,
Filled in the midst of the flood, O Agni;
Rejoice in the spring of sweetness, O ocean,
Enter thy seat of the sea.

f If one having yoked the fire does not set it free, then just as a horse yoked and not set free in hunger is overcome, so his fire is overcome, and with it being overcome the sacrificer is overcome; he having piled the fire becomes aheat [6]; 'Suck this mighty breast of the waters', (with these words) he offers a ladle full of butter; this is the freeing of the fire; verily setting it free he gives it food. Therefore they say, both he who knows and he who knows not. 'A horse well loaded carries well'; the horse is Agni; verily he delights him, he delighted delights him; he becomes richer.

The Horse Sacrifce (continued)

v. 5. 11.

To Indra, the king, a boar; to Varuna, the king, a black (antelope); to Yama, the king, a deer; to the bull, the king, a Gayal; to the tiger, the king, a Bos Gavaeus; to the king of men a monkey; for the swift falcon a quail; for the Nilangu (snake) a worm; for Soma, the king, a gazelle; for the ocean a crocodile; for the snowy mountain an elephant.

v. 5. 12.

The ape is for Prajapati; the owl, the Haliksna the cat, are for Dhatr; to Sarasvati the white starling, of human speech; the wild goat, the ichneumon, the Çaka, these are for Pusan; the curlew to speech.

v. 5. 13.

To the offspring of waters a fish; the crocodile, the dolphin, the Kulikaya are for the ocean; to speech the Paingaraja; to Bhaga the sea-crow; the swan, the Vahasa, the woodpecker, these are for Vayu; to the quarters the Cakravaka.

v. 5. 14.

To might, a boa-constrictor; the mole, the Srjaya, the lizard, these are for Mitra; to death the dark (serpent); to wrath the viper; the pot-nosed, the lotus-sitter, the copper snake, these are for Tvastr; to the echo the Vahasa.

v. 5. 15.

The human beast to the moon; the lizard, the Kalaka, the woodpecker, these are for the trees; the dappled (deer) to day; the black (antelope) to night; the cuckoo, the Ksvinka, the black-headed, these are (to be offered) to Aryaman; the crab for Dhatr.

v. 5. 16.

For the sun the crane; the deer, the peacock, the hawk, these are for the Gandharvas; for the Vasus the francolin partridge; for the Rudras the partridge; the red doe, the Kundrnaci, the Golattika, these are for the Apsarases; to the wood the Srmara.

v. 5. 17.

The dappled (deer) is for the All-gods; the Pitva, Nyanku, the Kaça, these are (to be offered) to Anumati; the cuckoo is for the half months; the tortoise for the months; the Kvayi, the Kutaru, the gallinule, these are (to be offered) to Sinivali; to Brhaspati the cat.

v. 5. 18.

The Çaka, is for earth; the field-rat, the Kaça, the flying fox, these are for the fathers; the pole-cat for the seasons; the quail to the year; the pigeon, the owl, the hare, these are for Nirrti; the cock for Savitr.

v. 5. 19.

The deer for Rudra; the chameleon, the bird, the Pippaka, these are (to be offered) to the arrow shot; the gazelle for the Maruts; the Çarga to the Brahman; the hyena, the black (deer), the dog of four eyes, the ass, these are for other men; to Agni the crow.

v.5.20.

The Alaja is for the atmosphere; the otter, the diver, the swimmer, these for the waters; to Aditi the Hansasaci; to Indrani the Kirça; the vulture, the white-breasted, the Vardhranasa, these are for the sky; the hedgehog is for sky and earth.

v. 5. 21.

The eagle for Parjanya; the swan, the wolf, the cat, these are for Indra; the otter for the waters; the jackal is (to be offered) to Aryaman; the lion, the ichneumon, the tiger, these are (to be offered) to great Indra; the rhinoceros to desire.

v. 5. 22.

For Agni the black-necked; for Sarasvati the ewe; the brown one for Soma; the dark for Pusan; the white-backed for Brhaspati; the variegated for the All-gods; the ruddy one for Indra; the speckled one for the Maruts; the mixed one for Indra and Agni; the one spotted below for Savitr; the ram for Varuna.

v. 5. 23.

The horse, the hornless one, the Gayal, these are for Prajapati; for Agni the two with black necks; for Tvastr the two with hairy thighs; the two white-backed for Brhaspati; to Dhatr the speckled bellied one; for the sun the white ram.

v. 5. 24.

To Agni of the front the red-limbed ox; the two spotted below for Savitr; the two red-navelled for Pusan; the two hornless tawny ones for the All-gods; the speckled for the Maruts; the black goat for Agni the ewe for Sarasvati; the black ram with one white foot for Varuna.

PRAPATHAKA VI

The Piling of the Fire Altar (continued)

v. 6. 1.

a Golden of colour, pure, purifying,
In which was born Kaçyapa, in which Indra,
They have conceived Agni as a germ, of varied forms;
May these waters be gentle and kindly to us.
b Those in whose midst Varuna doth go,
Gazing on the truth and falsehood of men,
Dripping honey, pure, purifying;
May these waters be gentle and kindly to us.
c Those of which in the sky the gods make their food,

Those that are in many places in the sky,
Those that inundate the earth with their sap [1], the pure ones
May these waters be gentle and kindly to us.
d With auspicious eye gaze on me, O waters;
With auspicious body, do ye touch my skin;
I invoke all you Agnis that sit in the waters;
Do ye confer upon me radiance and might and force.
e When as ye went below
Ye cried (*ánadata*) on the slaying of the serpent,
Therefore are yo criers (*nadyáh*) by name;
These are your names, O streams.
When instigated by Varuna
Ye wallowed speedily [2],
Then Indra obtained (*apnot*) you as ye went
Therefore ye are waters (*ápah*).
g As ye glided against his will,
He stayed (*ávivarata*) your courses,
Indra with his might, O goddesses;
Therefore your name is water (*váh*).
h One god stepped upon them,
As they glided, according to his will,
(Saying) 'The great ones have breathed forth (*úd*)
Therefore they are called water.
i The waters are kindly, the waters were ghee;
These waters bear Agni and Soma;
The bitter sap of those dispensing sweetness [3], the satisfying,
Hath come to me with breath, with radiance.
k I behold, or I hear;
The cry cometh to me, the voice of them to us;
I consider that I have enjoyed the ambrosia then,
When I delighted you, O ye of golden hue.
l Ye, waters, are healing;
Further us to strength,
To see great joy.
m The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
n To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.
O Arise to the sky, aim at the atmosphere, be united with the earth;
thou art splendour; for splendour thee!

v. 6. 2.

He draws cups of water; the cups are the royal consecration; the fire is the consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is Agni's consecration; verily by them is he consecrated; verily also he conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. There are waters; the waters are foes of Agni; in that he puts the waters down below the fire, (they serve) to overcome his foe; he prospers himself, his foe is defeated. The waters are ambrosia [1]; therefore they sprinkle with water him who is faint; he does not go to ruin, he lives all his life, for whom these are put down, and who knows them thus. The waters are food, the waters are cattle, cattle are food; an eater of food and rich in cattle he becomes, for whom these are put down, and who knows them thus. They are twelve; the year has twelve months; verily by the year he wins food for him [2]; there are vessels used; in a vessel is food eaten; verily he wins food with its birthplace; up to the twelfth generation he eats food; moreover, he is not cut off from his vessel for whom these are put down, nor he who knows them thus. The pots and the pans make pairs, for the propagation of pairing; with offspring, with cattle, with pairings is he propagated for whom these are put down and he who [3] knows them thus. Agni is pain; he afflicts the Adhvaryu, the sacrificer, and offspring with pain; in that he puts down water, he soothes his pain; neither Adhvaryu nor sacrificer goes to ruin; offspring are soothed where these are put down. The waters are the hearts of the waters; in that he puts these down, he unites these with (the waters) of the sky; Parjanya becomes likely to rain [4]. He who knows their home and their arrangement becomes possessed of a home, things go in order for him. Along the furrows he puts (them) down; this is their home, their arrangements; he who knows thus becomes possessed of a home, and things go in order for him. The others he puts down in pairs, but four in the middle, for support. The bricks are food, this oblation is food in very presence; in that he puts down this oblation, verily straightway [5] he wins food for him; in the middle he puts (them) down; verily he bestows food on him in the middle; therefore in the middle is food eaten. It is offered to Brhaspati; Brhaspati is the holy power of the gods: verily by holy power he wins food for him. 'Thou art splendour; for splendour thee!' he says; brilliant and resplendent does he become, for whom these are put down, and he who knows it thus.

v. 6. 3.

He puts down the bricks of being; in every place is death born; wherever death is born, thence he removes it by sacrifice; therefore the piler of the fire lives all his life, for all deaths are removed by him; therefore the piler of the fire is not to be practised against; his witchcraft turns upon him (who does so) and lays him low. He who piles the fire is consecrated; these are the offerings of the divine consecrators; so many are the consecrations of the gods, and they [1] confer consecrations upon him; they consecrate him, the fire is consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is the consecration of holy power. 'On the instigation of the god Savitr, thee', he says; verily instigated by Savitr he consecrates him with holy power, with the deities. He pours down every sort of food, to win every sort of food. He pours down over him from the front face to face; for from the front face to face is food eaten. He pours down from the head, for from the head is food eaten; he causes (the water) to flow over up to the mouth [2]; verily on the mouth he bestows food-eating upon him. 'With the lordship of Agni I consecrate thee', he says; this is the consecration of Agni; verily he consecrates him with it. 'With the lordship of Brhaspati I consecrate thee', he says; Brhaspati is the holy power of the gods; verily with holy power he consecrates him. 'With the lordship of Indra I consecrate thee', he says; verily he confers

power from above upon him. That [3] is the form of the royal consecration. He who knowing thus piles the fire conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. When Indra had been consecrated, his power and strength fell away in ten places; the gods brought it together with the Sautramani; he who piles the fire is consecrated; having piled the fire he should sacrifice with the Sautramani; verily collecting power and strength he places them in himself.

v. 6. 4.

> The year in unison with the Ayavans the dawn in unison with the ruddy (cows); Surya in unison with the steed; the Açvins in unison with the wondrous works. Agni Vaiçvanara in unison with the food offerings; with ghee; hail!

The year is the year, the Ayavas are the months, the red one the dawn, the steed Surya, the Açvins these two (worlds), Agni Vaiçvanara the year, the food offerings cattle, ghee cattle. With the year cattle are born; verily with the year he produces cattle for him. He offers on a blade of Darbha grass [1]; the Darbhas are the ambrosia, the strength of the (earth); he offers on it; verily he is propagated. An eater of food he becomes for whom they offer thus. These deities are the foremost portions of Agni; verily he delights them; verily too he places the eye of Agni in front; he becomes not blind who knows thus. Waters were the world at first, the Moving ocean; Prajapati, becoming wind, rocked about on a lotus leaf; he [2] could find no support; he saw that nest of the waters, on it he piled the fire, that became this (earth), then indeed did he find support. (The brick) which he put down in front became the head, that is the eastern quarter; (the brick) which he put down on the right became the right side, that is the southern quarter; (the brick) which he put down behind became the tail, that is the western quarter; (the brick) which he put down on the left [3] became the left side, that is the northern quarter; (the brick) which he put down above became the back, that is the zenith. Agni of the five bricks is this (earth); therefore when they dig in it they knock up against the brick, against gravel. Now all this (earth) in the eyes of the birds shines at night, therefore birds do not at night rest upon it. He who knowing this piles a fire finds support, and conquers all the quarters. The Brahman is connected with Agni, therefore the Brahman finds prosperity in all the quarters; verily every quarter he goes to is his own. The fire is the nest of the waters; therefore waters draw the fire; verily they enter their own birthplace.

v. 6. 5.

Having kept the fire in the pan for a year in the second year he should offer on eight potsherds to Agni, to Indra on eleven potsherds, to the All-gods on twelve potsherds, to Brhaspati an oblation, to Visnu on three potsherds; in the third year he should sacrifice with the Abhijit (offering). In that there is (an offering) on eight potsherds, the Gayatri has eight syllables, and the morning pressing is connected with Agni and the Gayatri, verily he supports by it the morning pressing and the Gayatri metre. In that there is (an offering) on eleven potsherds, the Tristubh has eleven syllables, and the midday pressing is connected with Indra and the Tristubh, verily he supports by it the midday pressing and the Tristubh [1] metre. In that there is (an offering) on twelve potsherds, the Jagati has twelve syllables, and the third pressing is connected with the All-gods and the Jagati, verily he supports by it the third pressing and the Jagati metre. In that there is an oblation to Brhaspati, and Brhaspati is the holy power of the gods, verily he supports by it holy power. In that there is (an offering) to Visnu on three potsherds, and Visnu is the sacrifice, verily he supports by it the sacrifice. In that he sacrifices with the Abhijit in the third year, (it

serves) for conquest. In that he keeps the fire in the pan for a year, he [2] saves this world by it; in that he piles the fire in the second year, he saves the atmosphere by it; in that he sacrifices in the third year, he saves yonder world by it. This (fire) Para Atnara, Kaksivant Auçija, Vitahavya Çrayasa, and Trasadasyu Paurukutsya piled, being desirous of offspring; then indeed did they win thousands each of children; he is extended with offspring, with cattle, that measure he attains which they attained, who knowing thus piles the fire.

v. 6. 6.

a Prajapati piled the fire; it kept being razor-edged; the gods in terror did not approach it; they, clothing themselves in the metres, approached it, and that is why the metres have their name. The metres are holy power; the black antelope skin is the form of holy power; he puts on a pair of black antelope skin shoes; verily clothing himself with the metres he approaches the fire, to prevent injury to himself.
b The fire is put down as a treasure of the gods [1]. Now a treasure unguarded others find, or he cannot recollect where it is; he steps on the fire-pan; verily he makes himself its overlord, for guardianship. Or rather they say, 'It should not be stepped on'; the pan is connected with Nirrti; if he were to step on it, he would hand himself over to Nirrti; therefore it should not be stepped on. He puts down the human head, for guardianship; and moreover this is just as if one should say, 'Guard that for me' [2].
c Atharvan is Prajapati; Dadhyañc Atharvana is the fire, his bones are the bricks; as to that the seer says, 'Indra with the bones of Dadhyañc'. In that he piles the fire with the bricks, he piles up the fire with itself; he has his own self in yonder world who knows thus.
d (The fire) to be piled is the body of Agni, Vaiçvanara is the self; in that he offers to Vaiçvanara after the piling, he prepares its [3] body and mounts it; the sacrificer thus prepares his body, in that he piles the fire; in that he offers to Vaiçvanara after the piling, verily having pre pared his body he mounts it with the self; therefore they do not cut off from it; verily living he goes to the gods.
e He puts on dust with a verse addressed to Vaiçvanara; Agni Vaiçvanara is this (earth), the dust is its piling; verily he piles Agni Vaiçvanara; Vaiçvanara is the form dear to Agni; verily he wins the form dear to him.

v. 6. 7.

The gods obtained the brilliance (*virájam*) of Agni by means of the consecration; for three nights should he be consecrated; the Viraj has three feet, he obtains the Viraj. For six nights should he b consecrated; the year consists of six seasons; the Viraj is the year, he obtains the Viraj. For ten nights should he be consecrated; the Viraj has ten syllables; he obtains the Viraj. For twelve nights should he be consecrated; the year has twelve months; the Viraj is the year; he obtains the Viraj. He should be consecrated for thirteen nights; the year has thirteen months [1]; the Viraj is the year; he obtains the Viraj. For fifteen nights should he be consecrated; the nights of the half-month are fifteen; the year is made up by the half-months; the Viraj is the year; he obtains the Viraj. For seventeen nights should he be consecrated; the year has twelve months and seven seasons; the Viraj is the year; he obtains the Viraj. For twenty-four nights should he be consecrated; the year has twenty-four half-months; the Viraj is the year; he obtains the Viraj. For thirty nights should he be consecrated [2]; the Viraj has thirty syllables; he obtains the Viraj. For a month should he be consecrated; the year is the month; the Viraj is the year; he obtains the Viraj. For four months should he be consecrated; for four months the Vasus bore him, they conquered the earth, the Gayatri metre; for eight the Rudras, they conquered the atmosphere, the Tristubh metre; for twelve the Adityas, they conquered the sky, the Jagati metre; then they attained distinction, supremacy

over the gods. Therefore after keeping the fire for twelve months, should one pile it up; the year has twelve months, the fire to be piled is the year, the bricks are days and nights; he piles him with the bricks obtained; verily also he attains distinction, supremacy over his equals.

v. 6. 8.

a Agni is piled for the world of heaven; if he were not to mount after him the sacrificer would be excluded from the world of heaven. 'I have mounted on the earth; let not breath forsake me'; 'I have mounted on the atmosphere; let not offspring forsake me'; 'I have mounted on the sky, we have attained the light', he says; this is the mounting after Agni verily by it he mounts after him, to attain the world of heaven.
b If he were to set up (the eleven posts) commensurate with the wings [1], he would make the sacrificial rite too small, his offspring would be worse off than himself. He sets (it) up commensurate with the altar; verily he makes the sacrificial rite larger, his offspring does not become worse than himself.
e He should pile (the fire) of a thousand (bricks) when first piling (it); this world is commensurate with a thousand; verily he conquers this world. He should pile (it) of two thousand when piling a second time; the atmosphere is commensurate with two thousand; verily be conquers the atmosphere. He should pile (it) of three thousand when piling for the third time [2]; yonder world is commensurate with three thousand; verily he conquers yonder world.
d Knee deep should he pile (it), when piling for the first time; verily with the Gayatri he mounts this world; navel deep should he pile (it) when piling for the second time; verily with the Tristubh he mounts the atmosphere; neck deep should he pile (it) when piling for the third time; verily with the Jagati he mounts yonder world.
e After piling the fire he should not have intercourse with a woman of pleasure, thinking, 'I shall deposit seed in that which is no womb'; nor after piling for the second time should he have intercourse with the wife of another [3], nor after piling for a third time should he have intercourse with any woman whatever. In that he piles the fire, he deposits seed; if he were to have intercourse. he would be deprived of seed. Or rather they say, 'If he were not to have intercourse, there would be no offspring.' In that he puts down the two Retahsic (bricks), they support the seed of the sacrificer; therefore he should have intercourse, for the non-spilling of seed.'
f Three seeds are there, father, son, grandson [4]; if he were to put down two Retahsic (bricks), he would cleave his seed; three he puts down, for the continuity of seed; the first Retahsic is this (earth), this (earth) is speech, therefore they see this (earth), they see speech speaking; the second is the atmosphere, the atmosphere is breath, therefore they see not the atmosphere, nor breath; the third is yonder (sky), yonder (sky) is the eye, therefore they see yonder (sky), they see the eye. With a Yajus he sets down this one [5] and yonder one, but with mind only the middle, to arrange these worlds, and also the breaths.
g 'The sacrifice offered by the Bhrgus, the Vasus, accord our desires; of thee thus offered, enjoyed, may I here enjoy wealth,' he says; verily he milks thereby the song and the recitation.
h 'Father Matariçvan, bestow flawless abodes; the flawless abodes the Uçijs have made; let Soma, all knowing, the leader, be leader; let Brhaspati recite hymns and rejoicing,' he says; that is Agni's hymn, and with it he recites after him.

v. 6. 9.

a That fire which is kept in the pan is consecrated of fires; if he were to put it down their embryos would be liable to abortion, and that would be like descending after consecration. He sets it on a throne, to support and prevent the falling of embryos, and he makes thus a consecration.
b (The fire) in the pan is an embryo, the sling is the womb; if he were to remove the pan from the sling, he would strike the embryo from the womb; the sling has six ropes; man is sixfold [1], the body, the head, four limbs; verily in himself he bears it.
c The fire is Prajapati, his breasts are the pan and the mortar; his offspring live on them; in that he puts down the pan and the mortar, with them the sacrificer milks the fire in yonder world.
d The fire is the year, its bricks are arranged threefold, those of Prajapati, of Visnu [2], of Viçvakarman; the Prajapati (bricks) are the days and nights; in that he keeps (the fire) in the pan, he puts down the Prajapati (bricks); in that he takes up the kindling-sticks, and the trees are Visnu's, verily he puts down the Visnu (bricks); in that he piles the fire with bricks, and Viçvakarman is this (earth), verily he puts down the Viçvakarman (bricks). Therefore they say, 'Threefold is Agni.'
e This thus should the sacrificer himself pile; if another pile his fire, if he should not prosper him with sacrificial gifts, he would appropriate his fire; him who piles his fire he should prosper with sacrificial gifts; verily thus he preserves his fire.

v. 6. 10.

Prajapati piled the fire as the year by the seasons; by the spring he piled its front half, by the summer its right wing, by the rains its tail, by the autumn its left wing, by the winter its middle. By the Brahman class he piled its front half, by the lordly class its right wing, by cattle its tail, by the people its left wing, by hope its middle. He who knowing thus piles the fire piles it with the seasons; verily he wins all [1]; they hearken to him who has piled the fire, he eats food, he is resplendent. The first layer is this (earth), the mortar the plants and trees; the second is the atmosphere, the mortar the birds; the third is yonder (sky), the mortar the Naksatras; the fourth the sacrifice, the mortar the sacrificial fee; the fifth the sacrificer, the mortar offspring; if he were to pile it with three layers, he would obstruct the sacrifice, the fee, the self, offspring; therefore should it be piled with five layers; verily he preserves all. In that there [2] are three layers, (it is) since Agni is threefold; in that there are two (more), the sacrificer has two feet, (it is) for support; there are five layers, man is five fold; verily he preserves himself. There are five layers, he covers (them) with five (sets of) mortar, these make up ten, man has ten elements; he preserves man in his full extent. Again the Viraj has ten elements, the Viraj is food; verily he finds support in the Viraj and the eating of food. The sixth layer is the year, mortar is the seasons; there are six layers, six (sets of) mortar, they make up twelve, the year has twelve months; verily he finds support in the year.

The Horse Sacrifice (continued)

v. 6. 11.

The red, the dark red, the jujube red, these are for Prajapati; the brown, the reddish-brown, the parrot brown, these are for Rudra. The white, the white-eyed, the white-necked, these have the fathers as their deities. Three black barren cows are for Varuna, three white barren cows for the Sun; the dusky-spotted hornless ones are for Mitra and Brhaspati.

v. 6. 12.

The dappled, the one with cross-lines dappled, the one with dappled marks running up, these are for the Maruts; the bright, the ruddy woolled, the white, are for Sarasvati; the piebald, the grey piebald, the slightly piebald, these are for the All-gods; three dark barren cows are for Pusan, three ruddy barren cows for Mitra; the red-spotted hornless ones are for Indra and Brhaspati.

v. 6. 13.

The white limbed, the one with white limbs on one side the one with white limbs on both sides, these are for Indra and Vayu; the one with white ear-holes, that with one white ear-hole, the one with both white ear-holes, they are for Mitra and Varuna; the one with a pure tail, the one with a completely pure tail, the one with a tail in lumps, these are for the Açvins; three barren cows of varied colours are for the All-gods, three white for the supreme lord; the white-spotted hornless ones are for Soma and Pusan.

v. 6. 14.

The humped, the bull, the dwarf (animal), these are for Indra and Varuna; the one with white hump, the white-backed, the white-rumped, these are for Indra and Brhaspati; the white-footed, the white-lipped, the white-browed, these are for Indra and Visnu; the three white-flecked barren cows are for Viçvakarman; the three with piebald bellies are (to be offered) to Dhatr; the white-spotted hornless ones are for Indra and Pusan.

v. 6. 15.

Three long-eared ones are for Yama; three white-footed for Soma; three ichneumons are (to be offered) to Agni, the youngest; three ruddy eighteen-month-old (sheep), these are for the Vasus; three red gallinules, these are for the Rudras; the brown-spotted hornless ones are for Soma and Indra.

v. 6. 16.

Three small-eared are for Visnu; three with red-tipped ears are (to be offered) to Visnu, the wide strider; three with dewlaps are (to be offered) to Visnu, the wide goer; three of two and a half years old are for the Adityas; three of three years old are for the Angirases; the yellow spotted hornless ones are for Indra and Visnu.

v. 6.17.

To Indra, the king, are (to be offered) three white-backed; to Indra, the overlord, three with white humps; to Indra, the self-ruler, three with white buttocks; three four-year-old (cows) are for the Sadhyas; three draught cows are for the All-gods; the black-spotted hornless ones are for Agni and Indra.

v. 6. 18.

To Aditi are (to be offered) three ruddy-spotted; to Indrani three black-spotted; to Kuhu three red-spotted; three calves to Raka; three heifers to Sinivali; the red-spotted hornless ones are for Agni and Visnu.

v. 6. 19.

Three reddish-brown ones are for Soma; to Soma, the king, are (to be offered) three dappled ones; the cloud-formed are for Parjanya; three goats with dewlaps are (to be offered) to Indrani; three ewes are for Aditi; those of auspicious mark and hornless are for sky and earth.

v. 6. 20.

There are three black-spotted for Varuna; to Varuna, the king, are (to be offered) three red-spotted; to Varuna, destroyer of foes, three ruddy-spotted; three of varied colours are for the All-gods; three dappled for all the deities; the white-spotted hornless ones are for Indra and Surya.

v. 6. 21.

To Soma, self-ruler, there are (to be offered) two oxen which drag the cart; to Indra and Agni, the givers of force, two camels; to Indra and Agni, givers of might, two sheep that drag the plough; two heifers are for earth; to the quarters are (to be offered) two mares; two heifers are for earth; two females are for the Viraj two heifers are for earth; two oxen that drag the carriage are (to be offered) to Vayu; two black, barren cows are for Varuna; two bulls with high horns, destructive, are for the sky.

v. 6. 22.

In the morning eleven beasts of the ox kind are offered; the goat with spots, the blue jay, the Vidigaya, these are for Tvastr. For Surya there are nine white barren cows to be offered; those for Agni, Indra and Agni, and the Açvins are offered at the great stake.

v. 6. 23.

There are three reddish-brown ones for spring; three dappled ones for summer; three piebald (deer) for the rains; three dappled for autumn; three with dappled thighs for winter; three smeared over for the cool season; to the year are (offered) those with hanging bellies.

PRAPATHAKA VII

The Piling of the Fire Altar (continued)

v. 7. 1.

a 'He who piles the fire without regard to the deity falls a victim to the deities; he becomes poorer; he who (piles it) according to the deity does not fall a victim to the deities; he becomes richer. With a Gayatri (verse) addressed to Agni should he stroke the first layer; with a Tristubh the second; with a Jagati the third; with an Anustubh the fourth; with a Pankti the fifth; verily he piles the fire according to the deity. He falls not a victim to the deities; he becomes richer. This is the dividing of the sacrificial food; the food is cattle, and he piles it with cattle [1].
b He who piles the fire after announcing to Prajapati does not go to ruin. The horses should stand on either side, on the left the black, on the right the white; having offered them he should put down the bricks; that is the form of Prajapati, the horse is connected with Prajapati; verily having announced to Prajapati in real presence he piles the fire, he does not go to ruin; the white horse is the form of day, the black of night; the bricks are the form of day [2], the mortar of night; when about to put down the bricks he should stroke the white horse, when about to put down the mortar he should stroke the black; verily with the days and nights he piles it.
c A golden vessel full of honey he gives, (saying), 'May I be possessed of honey'; with (a verse) addressed to Surya, containing the word 'brilliant', he should gaze (on it); verily it becomes brilliant in the midday; he causes the horse to sniff it; Indra is yonder sun, Prajapati is he; the horse is connected with Prajapati; verily he wins him straightway.

v. 7. 2.

a To thee, O Agni, the bull, the wise,
I have come, generating thee ever new;
Be our household rites not halting;
With thy keen holy power sharpen us.

The bricks are cattle, in each layer he puts down a bull (brick); verily in his sacrifice he makes a pairing for propagation; therefore in every herd there is a bull.

b The image of the year
Which men revere in thee, O night,
Making his offspring rich in heroes,
May he obtain all life.

He puts down this Prajapati (brick) [1]; the sole eighth day is this (earth); in that food is made on the sole eighth day, he wins it thereby; this is the wish cow of Prajapati; verily by it the sacrificer in yonder world milks the fire.

c With the light wherewith the gods went upward,
Wherewith the Adityas, the Vasus, the Rudras,
Wherewith the Angirases attained greatness,
With that let the sacrificer go in prosperity.

The fire is piled for the world of heaven [2]; (with the words) With the light wherewith the gods went upwards', he lights the fire in the pan; verily he puts down the bricks connected with the trees, to win the world of heaven.

d (Homage) to the hundred-weaponed, him of a hundred powers,
Him of a hundred aids, the overcomer of hostility,
To Indra who shall lead us over all obstacles
Through autumns without fail.
e The four paths going to the gods
Which stretch between sky and earth,
To him, O gods, do ye all accord us
Who brought to them unfailing power and untirelessness [3].
f Summer, winter, and spring for us,
Autumn, the rains be favourable for us;
May we enjoy the favour and protection
Of these seasons through a hundred autumns.
g To the Idu year, the complete year, the year
Pay ye honour great;
In their lovingkindness that are worthy of sacrifice
May we long be unfailing, unsmitten.
h Better than good have the gods brought together;
With thee as aid may we win thee;
Do thou, wonder-working, O drop [4], enter us,
Be propitious and kindly to our children, our descendants.

i He puts down these unfailing (bricks), they are the gods unconquered; verily he enters them; he is not conquered.
k The theologians say, 'Since the months, the half-months, the seasons, the years cook the plants, then why is the offering of first-fruits made to other deities?' The gods conquered these (plants); if he were to offer to the seasons, he would cause strife with the gods; having offered the offering of first-fruits, he offers these libations; verily he delights the half-months, the months, the seasons, the year; he does not cause strife with the gods. 'Better than good have the gods brought together', he says, for the eating of the offering, to prevent the defeat of the sacrificer.

v. 7. 3.

a Thou art the thunderbolt of Indra, slaying foes;
Guarding our bodies, lying in wait;
He who in east, south, west,
In the north, as a foe plots against us,
May he strike on this rock.

The gods and the Asuras were in conflict; the Asuras sought to force them from the quarters; the gods repelled them with arrow and thunder bolt; in that he puts down the thunderbolt (bricks), he repels his foes with arrow and thunderbolt; in the quarters [1] he puts down; verily he puts round him those citadels of the gods, which guard the body.

b O Agni and Visnu,
May these songs gladden you in unison;
Come ye with radiance and strength.

The theologians say, 'Since they do not offer to any deity, then what deity has the stream of wealth?' Wealth is Agni, this stream is his; wealth is Visnu, this stream is his; with a verse addressed to Agni and Visnu he offers the stream of wealth; verily he unites them with their proper portions; verily also [2] he makes this libation to have an abode; he wins that for desire of which he makes this offering. The fire is Rudra; now two are his bodies, the dread the one, the auspicious the other; in that he offers the Çatarudriya, he soothes with it his dread form; in that he offers the stream of wealth, he delights with it his auspicious form. He, who knows the support of the stream of wealth [3], finds support. If there is any butter left over, in it he should cook a mess for the Brahmans, four Brahmans should eat it; the Brahman is Agni Vaiçvanara, Vaiçvanara, is the form dear to Agni; verily he establishes it in his dear form. He should give four cows; verily with them the sacrificer in yonder world milks the fire.

v. 7. 4.

a 'To thought I offer with mind, with ghee', he says; the oblation to Viçvakarman is called the undeceivable; the foe cannot deceive him who has piled; verily also he wins the gods.
b 'O Agni, to-day', (with these words) he offers with a Pankti verse, and by the Pankti and the libation he grasps the beginning of the sacrifice.
C 'Seven are thy kindling-sticks, O Agni; seven thy tongues', he says; verily he wins the Hotr's offices. Agni went away from the gods, desiring a portion [1]; to him they assigned this as a portion; that is the Agnihotra, of Agni; then is he born indeed when he is completely piled. Verily to him on birth he gives food; he delighted delights him, he becomes richer.
d The theologians say, 'Since it is as the Garhapatya that (the fire) is piled, then where is its Ahavaniya?' 'Yonder sun', he should reply, for in it they offer to all the gods [2]. He who knowing thus piles the fire straightway makes pleased the gods.

e O Agni, the glorious, lead him to glory;
Bring hither the fame that is Indra's;
May he be head, overlord, resplendent,
Most famed of his equals.
With look auspicious first they underwent
Fervour and consecration, the seers who found the heavenly light;
Thence was born the kingly power, might and force;
May the gods in unison accord that to us.
Disposer, ordainer, and highest [3] onlooker,
Prajapati, supreme lord, the ruler;
The Stomas, the metres, the Nivids, mine they call;
To him may we secure the kingdom.
Turn towards me, come to me;
May he be your ruler, your overlord;
On his discernment do ye depend;
Upon him henceforth do ye all serve.

He puts down these supporters of the realm; this is the realm supporting piling of the fire; verily with it he bestows on him the kingly power, he becomes the kingly power, the kingly power does not fall away from him.

v. 7. 5.

a Just as a son born dies, so dies he whose fire in the pan is extinguished. If he were to make it by friction, he would divide (the fire), he would produce a foe for him. It must again be kindled (with wood) around; verily he produces it from its own birthplace, he does not produce a foe for him. Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness [1] he smites away the darkness which is death. Gold he gives, gold is light; verily with the light he smites away the darkness; moreover gold is brilliance; verily he confers brilliance upon himself.

b Like heavenly light, the heat; hail! Like heavenly light, the Arka hail! Like heavenly light, the bright; hail! Like heavenly light, the light; hail! Like heavenly light, the sun; hail!'

The fire is Arka, the horse sacrifice is yonder sun [2]; in that he offers these libations he unites the lights of the Arka and the horse sacrifice; he indeed is an offerer of the Arka and the horse sacrifice, for whom this is done in the fire.
c The waters were first this world, the moving; Prajapati saw this first layer, it he put down, it became this (earth). To him Viçvakarman said, 'Let me come to thee'; 'There is no space here', he answered [3]. He saw this second layer, he put it down, it became the atmosphere. The sacrifice said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman, 'Let me come to thee.' 'In what way wilt thou come to me? ' 'By the regional (bricks)', he replied. He came with the regional (bricks), he put them down, they became the regions [4]. The supreme lord said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He saw this third layer, he put it down, it became yonder (world). Aditya said to Prajapati, 'Let me come to thee' [5]; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He said to the supreme lord, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the space-filler', he replied. He came to him by the space filler; therefore the space-filler is unexhausted, for yonder Aditya is unexhausted [6]. To them the seers said, 'Let us come to you.' 'In what way will ye come?' 'By greatness', they replied. To them they came with two (more) layers; (the fire) became one of five layers. He who knowing thus piles the fire becomes greater, he conquers these worlds, the gods know him; moreover he attains community with these deities.

v. 7. 6.

a The fire is a bird; if the piler of the fire were to eat of a bird, he would be eating the fire, he would go to ruin. For a year should he observe the vow, for a vow goes not beyond a year.
b The fire is an animal; now an animal destroys him who moves up to it face to face; therefore he should go up to it from behind while it is looking towards the front, to prevent injury to himself.
c 'Brilliance art thou, grant me brilliance, restrain earth [1], guard me from the earth. Light art thou, grant me light, restrain the atmosphere, guard me from the atmosphere. Heavenly light art thou, grant me heavenly light, restrain the heavenly light, guard me from the sky', he says; by these are these worlds supported; in that he puts them down, (it is) for the support of these worlds. Having put down the naturally perforated (bricks) he puts down the gold bricks; the naturally perforated are these worlds, gold is light; in that having put down the naturally perforated [2] he puts down the gold bricks; verily he makes these worlds full of light by means of them; verily also by them these worlds shine forth for him.

d Those flames of thine, O Agni, which rising in the sun,
With rays envelop the sky,
With all of them bring us to brilliance, to man.
Those flames of yours in the sun, O gods,
Those flames in cattle, in horses,
O Indra and Agni, with all of these
Grant us brilliance, O Brhaspati.
Grant us brilliance [3] in our Brahmans,
Place brilliance in our princes,
Brilliance in Viçyas and Çudras;
With thy flame grant me brilliance.

The glory and power of him who has piled the fire go apart twofold, or to the fire which he has piled or to the man who has sacrificed. In that he offers these libations, he places in himself power and fame.
e He who having piled the fire steps on it is liable to go to ruin. 'To thee I come praising with holy power'; with this verse addressed to Varuna [4] should he offer; that is the soothing of the fire and the protection of himself.
f He who piles the fire is made into an offering; just as an offering spills, so he spills who having piled the fire approaches a woman; with clotted curds for Mitra and Varuna he should sacrifice; verily he approaches unity with Mitra and Varuna, to avoid his spilling.
g He who knows the fire to rest on the seasons, for him the seasons go in order; he finds support. The fire resting on the seasons is the year [5]; the head is the spring, the right side summer, the tail the rains, the left side autumn, the middle winter, the layers the first half-months, the mortar the second half-months, the bricks the days and nights; this is the fire resting on the seasons; he who knows thus, for him the seasons go in order; he finds support.
h Prajapati, desirous of supremacy, put down the fire; then did he attain supremacy; he who knowing thus piles the fire attains thus supremacy.

v. 7. 7.

a What has flowed from purpose, or heart,
Or what is gathered from mind or sight,
Follow to the world of good deed,
Where are the seers, the first-born, the ancient ones.
b This I place around thee, O abode, the treasure
Whom the all-knower hath brought here;
After you the lord of the sacrifice will follow;
Know ye him in the highest firmament.
c Know ye him in the highest firmament,
O gods associates, ye know his form;
When he shall come [1] by the paths, god-travelled,
Do ye reveal to him what is sacrificed and bestowed.
d Move ye forward; go ye along together,
Make ye the paths, god-travelled, O Agni
In this highest abode,
O All-gods, sit ye with the sacrificer.

e With the strew, the encircling- stick,
The offering-ladle, the altar, the grass (*barhis*),
With the Rc, bear this sacrifice for us
To go to the heaven to the gods.
f What is offered, what is handed over,
What is given, the sacrificial fee,
That [2] may Agni Vaiçvanara
Place in the sky among the gods for us.
g That by which thou bearest a thousand,
Thou, O Agni, all wealth,
By that (path) do thou bear the sacrifice of ours,
To go to the gods in heaven.
h By that (path) by which, O Agni, the priests, busy,
Bear the fees, the sacrifice,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.
i By that (path) by which, O Agni, the doers of good deeds,
Obtain the streams of honey,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.
k Where are the streams that fail not
Of honey and of ghee,
May Agni Vaiçvanara place us
In heaven among the gods.

v. 7. 8.

a Thy kindling-sticks, O Agni, thine abodes,
Thy tongues, O all-knower, thy light,
Thy cracklings, thy drops,
With these pile thyself, well knowing.

The fire is an extended sacrifice; what of it is performed, what not? What the Adhvaryu in piling the fire omits, that of himself he omits. 'Thy kindling-sticks, O Agni, thine [1] abodes', he says; this is the self piling of the fire; verily the fire piles the fire, the Adhvaryu omits nothing from himself.

b To the four quarters let the fires advance;
May he bear this sacrifice for us, well knowing;
Making rich the ghee, immortal, full of heroes,
The holy power is the kindling-stick of the libations.

The tortoise is put down for the world of heaven; 'To the four quarters let the fires advance', he says [2]; verily by it he recognizes the quarters; 'May he bear this sacrifice for us, well knowing', he says, for guidance to the world of heaven; 'The holy power is the kindling-stick of the libations', he says. By means of the holy power the gods went to the world of heaven; in that he puts down (the tortoise) with (a verse) containing the word 'holy power', by the holy power the sacrificer goes to the world of heaven.
c The fire is Prajapati here; cattle are the offspring; the form the metres; all colours of bricks should he

make; verily by the form he wins offspring, cattle, the metres; verily also he piles it winning it for offspring, cattle, the metres.

v. 7. 9.

a In me I take first Agni,
For increase of wealth, for good offspring with noble heroes;
In me offspring, in me radiance I place;
May we be unharmed in our body with good heroes.
b The immortal Agni who hath entered
Into us mortals within the heart, O fathers,
May we enclose him in ourselves;
May he not abandon us and go afar.

If the Adhvaryu without taking the fire in himself were to pile it, he would pile his own fire also [1] for the sacrificer. Now cattle depend upon the fire; cattle would be likely to depart from him. 'In me I take first Agni', he says; verily in himself he supports his own fire, cattle depart not from him.
b The theologians say, 'Since clay and water are not food for Agni, then why is he piled with clay and water?' In that he joins with water [2] and all the deities are the waters, verily he unites him with the waters. In that he piles with clay and Agni Vaiçvanara is this earth, verily he piles Agni with Agni.
c The theologians say, 'Since the fire is piled with clay and water, then why is it called the fire?' In that he piles with the metres and the metres are fires, therefore is it called fire. Moreover Agni Vaiçvanara is this (earth); in that [3] he piles with clay, therefore is it called the fire.
d He puts down golden bricks; gold is light; verily be confers light upon him; again gold is brilliance; verily he confers radiance upon himself. He, who piles (the fire) with faces on all sides, eats food in all his offspring, conquers all the quarters. In the east he puts down a Gayatri, a Tristubh on the south, a Jagati on the west, an Anustubh on the north, a Pankti in the middle; this is the fire with faces on all sides: he, who knowing thus piles it, eats food in all his offspring, conquers all the quarters; verily also he weaves quarter in quarter; therefore quarter is woven in quarter.

v. 7. 10.

Prajapati created the fire; it created ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards. He cast the man at it. In that he puts down the heads of animals, he piles it [1], winning it on every side. The heads of animals are bricks, breath supporting, full of sight; in that he puts down the heads of animals, the sacrificer breathes with them in yonder world; verily also these worlds shine forth for him by them. He puts them down after smearing with mud, for purity. The fire is an animal, animals are food, the heads of animals are this fire; if he desire of a man, 'May his food be less' [2], he should put down for him the heads of animals more closely together; his food becomes less; if he desire of a man, 'May his food be similar (to what he has now)', he should put them down for him at a mean distance; verily his food becomes the same; if he desire of a man, 'May his food become more', he should put them down separating them at the ends of the pile; verily at the ends also he wins food for him; his food becomes more.

The Horse Sacrifice (continued)

v. 7. 11.

Flies with the teeth, frogs with the grinders; the cater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the gums; Avaka grass with pieces of gravel; with the Avakas gravel; with the hump the tongue; with the shouter the palate, Sarasvati with the tongue tip.

v. 7. 12.

Strength with the jaws; the waters with the mouth; the Adityas with the hair; support with the lower lip; the existent with the upper; the clearness with what is between; by the gloss the external (radiance); by the knob the thundering; by the eyes Surya and Agni; by the two pupils the two lightnings; the lightning-stroke by the brain; might by the marrow parts.

v. 7. 13.

Tortoises with the hooves; with the flesh of the hooves francolin partridges; the Saman with the dewclaws; speed with the legs; health with the two knees; strength with the two Kuhas; fear with the two movers; the secret with the two sides; the Açvins with the two shoulders Aditi with the head; Nirrti with the bald head.

v. 7. 14.

The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; with the gloss skin; with the Parakaça the interior; with hair the flies; Indra with the hard-working bearing part; Brhaspati with the seat of the birds; the chariot with the cervical vertebrae.

v. 7. 15.

Indra and Varuna with the two buttocks; Indra and Agni with the flesh below the buttocks; Indra and Brhaspati with the two thighs; Indra and Visnu with the knees; Savitr with the tail; the Gandharvas with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthuras; the going to with the two centres of the loins.

v. 7. 16.

For Indra the breast, for Aditi the flanks, for the quarters the cervical cartilages; the clouds with the heart and its covering; atmosphere with the pericardium; the mist with the flesh of the stomach; Indrani with the lungs; ants with the liver, the hills with the intestines; the ocean with the stomach; Vaiçvanara with the fundament.

v. 7. 17.

For Pusan the rectum; for the blind serpent the large entrails; serpents with the entrails; seasons with the transverse processes; sky with the back; for the Vasus the first vertebra; for the Rudras the second; for the Adityas the third; for the Angirases the fourth; for the Sadhyas the fifth; for the All-gods the sixth.

v. 7. 18.

Force with the neck; Nirrti with the bones; Indra with the hard-working bearing part; for Rudra the moving shoulder; for day and night the second (part); for the half-months the third; for the months the fourth; for the seasons the fifth; for the year the sixth.

v. 7. 19.

Joy with the delighter; love with the two Pratyasas; fear with the two Çitimans; command with the two Praçasas; sun and moon with the two kidney parts; the dark and the light with the two kidneys; the dawning with the form; the setting with the formless.

v. 7. 20.

Day with the flesh; night with the fat; the waters with the juice; ghee with the sap; ice with the fat (vása); hail with the rheum of the eyes; with tears hoar-frost; sky with the form; the Naksatras with the shadow; earth with the hide; the skin with the skin; to it brought up hail! To it slaughtered hail! To it offered hail!

v. 7. 21.

For Agni the first rib; for Sarasvati the second; for Soma the third; for the waters the fourth; for the plants the fifth; for the year the sixth; for the Maruts the seventh; for Brhaspati the eighth; for Mitra the ninth; for Varuna the tenth; for Indra the eleventh for the All-gods the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 22.

For Vayu the first rib; for Sarasvant the second; for the moon the third; for the Naksatras the fourth; for Savitr the fifth; for Rudra the sixth for the serpents the seventh; for Aryaman the eighth; for Tvastr the ninth for Dhatr the tenth; for Indrani the eleventh; for Aditi the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 23.

The path with the two parts near the kidneys; continuance with the two sinew parts; parrots with bile; jaundice with the liver; the Haliksnas with the evil wind; Kuçmas with dung; the worms with the contents of the intestines; dogs with the cutting up; serpents with the smell of the blood, birds with the smell of the cooking; ants with the fragments.

v. 7. 24.

With strides the courser hath strode out,
In unison with the All-gods worthy of sacrifice;.
Do thou bear us to the world of good deeds;
May we rejoice in thy strength.

v. 7. 25.

a Thy back is the sky; thy place earth; thy breath the atmosphere; thy birthplace the ocean.
b Thine eye the sun; thy breath the wind; thine ear the moon; thy joints the months and the half-months; thy limbs the seasons; thy greatness the year.

v. 7. 26.

Agni was the animal; with it they sacrificed; it won this world where Agni is; this is thy world, thou wilt win it, and so snuff (it).
Vayu was the animal; with it they sacrificed; it won this world where Vayu is; this is thy world, therefrom will I obstruct thee if thou dost not snuff (it).
Aditya was the animal; with it they sacrificed; it won this world where Aditya is; this is thy world, thou wilt win it if thou dost snuff it.

KANDA VI

THE EXPLANATION OF THE SOMA SACRIFICE

PRAPATHAKA I

The Exposition of the Soma Sacrifce

vi. 1. 1.

He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitrs the southern, men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not.' He makes at the corners apertures [1], for the winning of both worlds. He shaves his hair and beard, he trims his nails. The hair and the beard are dead and impure skin, and by thus destroying the dead and impure skin he becomes fit for the sacrifice and approaches the sacrifice. The Angirases going to the world of heaven placed in the waters consecration and penance. He bathes in the waters; verily visibly he secures consecration and penance. He bathes at a ford, for at a ford did they place (consecration and penance); he bathes at a ford [2]; verily he becomes a ford for his fellows. He sips water; verily he becomes pure within. He consecrates him with a garment; the linen garment has Soma for its deity. He who consecrates himself approaches Soma as his deity. He says, 'Thou art the body of Soma; guard my body.' He approaches his own deity; verily also he invokes this blessing. (Of the garment) the place where the border is belongs to Agni, the wind-guard to Vayu, the fringe to the Pitrs, the foreedge to the plants [3], the warp to the Adityas, the woof to the All-gods, the meshes to the Naksatras. The garment is thus connected with all the gods; in that he consecrates him with the garment, verily with all the gods he consecrates him. Man has breath without; his eating is his breath, he eats; verily he consecrates himself with breath. He becomes satiated. As great as is his breath, with it he approaches the sacrifice. Ghee pertains to the gods, sour cream to the Pitrs, well-seasoned butter to men [4], fresh butter is connected with all the gods; verily in anointing with fresh butter he satisfies all the gods. The man who is consecrated has fallen from this world and yet not gone to the world of the gods; fresh butter is as it were midway; therefore he anoints with fresh butter, along the hair, with a Yajus, for destruction. Indra slew Vrtra; his eyeball fell away; it became collyrium. When he anoints, verily he takes away the eye of his enemy. He anoints his right eye first [5], for men anoint the left first. He does not rub (the ointment) on, for men rub (the ointment) on. Five times he anoints; the Pankti has five syllables, the sacrifice is fivefold; verily he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk) which has a tuft, for men anoint with (a stalk) which has no tuft; (verily he anoints them) for discrimination. If he were to anoint with (a

stalk) having no tuft, he would be as it were a thunder bolt. He anoints with one which has a tuft, for friendship [6]. Indra slew Vrtra, he died upon the waters. Of the waters what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies (the sacrificer) with bunches of Darbha grass, verily he purifies him with the waters which are fit for sacrifice, pure, and divine. He purifies (him) with two (stalks); verily he purifies him by days and nights. He purifies (him) with three (stalks); three are these worlds; verily he purifies him by these worlds. He purifies (him) with five stalks [7]; the Pankti has five syllables, the sacrifice is fivefold; verily he purifies him by the sacrifice. He purifies (him) with six (stalks); six are the seasons; verily he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; verily he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; verily he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty first; he thus completely purifies the man [8]. He says, 'Let the lord of thought purify thee'; the mind is the lord of thought; verily by the mind he purifies him. He says, 'Let the lord of speech purify thee'; verily by speech he purifies him. He says, 'Let the god Savitr purify thee'; verily being instigated by Savitr, he purifies him. He says, 'O lord of the purifier, with thy purifier, for whatsoever I purify myself, that may I have strength to accomplish.' Verily does he invoke this blessing.

vi. 1. 2.

All the gods who purified themselves for the sacrifice waxed great. He who knowing thus purifies himself for the sacrifice waxes great. Having purified him without he makes him go within. Verily having purified him in the world of men, he leads him forward purified to the world of the gods. 'He is not consecrated by one oblation ', they say; verily he offers four with the dipping-ladle for consecration; the fifth he offers with the offering-ladle; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'To the purpose, to the impulse, to Agni, [1] hail!' he says, for with purpose does a man employ the sacrifice, planning to sacrifice. 'To wisdom, to thought, to Agni, hail!' he says, for by wisdom and thought man approaches the sacrifice. 'To Sarasvati, to Pusan, to Agni, hail! 'he says. Sarasvati is speech, Pusan the earth;. verily with speech and the earth he performs the sacrifice. 'O ye divine, vast, all-soothing waters', he says. The waters of the rain [2] are the divine, vast, all-soothing waters; if he said not that praise, the divine waters would descend in anger on this world. He says, 'O ye divine, vast, all-soothing waters.' Verily he makes them soothing for this world; accordingly being soothed they approach this world. 'Heaven and earth', he says, for the sacrifice is in heaven and earth. 'Wide atmosphere', he says, for the sacrifice is in the atmosphere. 'May Brhaspati rejoice in our oblation' [3], he says. Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins this sacrifice for him. If he were to say *vidheh* then he would stumble on the sacrificial post; he says *vrdhatu*; verily he avoids the sacrificial post. Prajapati created the sacrifice. Being created it went away. It crushed the Yajus, it crushed the Saman; the Rc raised it; in that the Rc raised (it), hence the elevating offering has the name. With a Rc [4] he sacrifices, to support the sacrifice. 'It was the Anustubh among the metres which supported it', they say. Therefore he sacrifices with an Anustubh, to support the sacrifice. 'It was the twelve "calf-binders" which supported it', they say. Therefore with twelve those who know the 'calf-binders', consecrate. This Rc is an Anustubh; the Anustubh is speech; in that he consecrates him with this Rc, he consecrates him with the whole of speech. 'Let every (man) of the god who leads ', he says. By that (the Rc) is connected with Savitr. '(Let every) man choose the companionship' [5], he says. By that (the Rc) has the Pitrs for its deity.' 'Every man prayeth for wealth', he says. By that (the Rc) is connected with the All-gods. 'Let him choose glory that he may prosper', he says. By that (the Rc) is connected with Pusan. This Rc indeed is connected with all the gods. In that he consecrates with this Rc,

he consecrates him with all the gods. The first quarter-verse is of seven syllables; the other three are of eight syllables. The three approach the eight; the four the eight. Because it has eight syllables [6] it is a Gayatri. Because it has eleven syllables it is a Tristubh. Because it has twelve syllables, it is a Jagati. This Rc indeed is all the metres. In that he consecrates him with this Rc, he consecrates him with all the metres. The first quarter verse is of seven syllables; the Çakvari is of seven syllables, the Çakvari is cattle; verily he wins cattle. The first quarter-verse is defective by one syllable. Therefore men live on what of speech is defective. He offers with a full (verse) to win Prajapati; full as it were is Prajapati. He offers with a defective (verse), for the creation of offspring, for from what is defective Prajapati created offspring.

vi. 1. 3.

The Rc and the Saman, unwilling to remain with the gods for the sacrifice, taking the form of a black antelope departed and remained away. The (gods) reflected, 'He whom they shall resort to will become all this world.' They called to them, and they depositing their might in day and night came up to them. This is the colour of the Rc, the white of the skin of the black antelope; the black is the colour of the Saman. 'Ye are images of the Rc and Saman', he says; verily he wins the Rc and the Saman [1]. The white of the black antelope skin is the colour of the day, the black of the night. Whatever is imbued in those two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the holy power; verily he consecrates him with the holy power. 'O god, this prayer of him who imploreth', he says. That is according to the text. The man who is consecrated is a foetus; the clothing is the caul; be covers. Therefore [2] foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when the Soma has been purchased; verily he is born. It is also as when one uncovers to a superior. The Angirases going to the world of heaven divided their strength. What was left over became Çara grass; Çara grass is strength. In that the girdle is of Çara grass [3], he wins strength. He girds it in the middle; verily he gives him strength in the middle. Therefore in the middle men enjoy strength. The part of man above the navel is pure, that below is impure. In that he girds him in the middle he discriminates between the pure and impure parts. Indra hurled his thunderbolt against Vrtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post [4]. The internal arrows which were split (*açiryanta*) became Çara grass, and that is why Çara grass is so called. The thunderbolt is Çara grass; hunger indeed is the foe of man. In that the girdle is of Çara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The breath is threefold; verily he places the threefold breath in the middle of the sacrificer. It is broad, for the discrimination of the strands. He consecrates the sacrificer with a girdle, with a yoke his wife, for the sake of offspring [5]. The sacrifice reflected on the gift (to the priests). He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world.' He entered her; from her verily was Indra born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb he split it, she became barren after birth, and that is the origin of the (cow) which is barren after birth [6]. He wrapped it (the *yoni*) in his hand, he deposited it among the wild beasts, it became the horn of the black antelope. 'Thou art the birthplace of Indra; harm me not', (with these words) he hands the horn of the black antelope. Verily he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb. 'For ploughing thee, for good crops', he says. Therefore plants grow up without ploughing. 'For those of good fruits thee, for the plants', he says. Therefore plants bear fruit. If he were to scratch himself with his hand [7] his offspring would be liable to the itch; if he were to smile, they would become naked. He

scratches himself with the horn of the black antelope and smiles, holding it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go the horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable to miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit. The pit is the womb of the sacrificer; the horn of the black antelope is the womb; verily he places womb in womb, that the sacrificer may have a womb.

vi. 1. 4.

Speech went away from the gods, not being willing to serve for the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute, and the flute. In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the, Udumbara is strength; verily he wins strength. It is level with his mouth; verily from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength [1]. After the buying of the Soma he hands the staff to the Maitravaruna (priest). For the Maitravaruna first assigns to the priests their utterance, and the priests plant it in the sacrificer. 'Hail! with my mind the sacrifice', he says; for man approaches the sacrifice with his mind. 'Hail! from heaven and earth', he says; for the sacrifice is in heaven and earth. 'Hail! from the broad atmosphere', he says; for the sacrifice is in the atmosphere. 'Hail! from the wind the sacrifice I grasp', he says [2]. The sacrifice is he who blows here; verily he clearly wins him. He clenches his fist; he restrains his speech, for the support of the sacrifice. 'This Brahman has consecrated himself', he says thrice in a whisper; verily he proclaims him to the gods. Thrice aloud (he says it); verily he proclaims him to both gods and men. He should not utter speech until the Naksatras appear. If he were to utter speech before the Naksatras appear, he would divide the sacrifice [3]. When the Naksatras have arisen, be utters speech, 'Prepare the fast food.' The consecrated is bound by a vow of sacrifice; verily with regard to the sacrifice does he utter speech. Should he utter speech, he should then repeat a Rc addressed to Visnu. Visnu is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The thought divine we meditate', he says. Thus he makes smooth the sacrifice. 'May it guide us safely according as we will', he says. Verily he wins the dawn [4]. The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the oblation, and if he were to sacrifice he would offer a part of the sacrificer; if he were not to sacrifice, then he would omit a joint of the sacrifice. 'The gods, mind born, mind using', he says. The gods, mind born, mind using, are the breaths; verily in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered. Now the Raksases are fain to hurt him who is consecrated while he sleeps. Agni [5] indeed is the slayer of the Raksases. 'O Agni, be thou wakeful. Let us be glad', he says; verily having made Agni his guardian, for the smiting away of the Raksases, he sleeps. Now, if a man who is consecrated sleeps, he does something that as it were is contrary to his vow. I Thou, O Agni, art the guardian of vows', he says. Agni indeed is among the gods the guardian of vows; verily he causes him to take up his vow again. 'Among the gods and men', he says for he, being a god [6], is (guardian of vows) among men. 'Thou art to be invoked at our sacrifices', he says; for him they invoke at the sacrifices. Now power and the gods depart from the man who is consecrated when he is asleep. 'All the gods have surrounded me', he says; verily he unites him with both power and the gods. If he were not to utter that formula (Yajus), so many cattle would be as he might consecrate himself for. 'O Soma, give so much [7] and bear more hither', he says; verily he obtains innumerable cattle. 'Thou art gold; be for my enjoyment', he says; verily he takes each according to its deity. He says, 'To Vayu thee, to Varuna thee!' If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be brought low to the deities. Because he thus specifies them, he puts the gifts in correspondence with the deities, and is

not brought low to the deities. 'O divine waters, son of the waters', he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', that he says in effect. 'The unbroken web of earth may I follow', he says; verily making a bridge he crosses over.

vi. 1. 5.

The gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying) 'By thee shall we distinguish them, by thee.' They fixed upon Aditi, (saying, 'By thee shall we distinguish them.' She said, 'Let me choose a guerdon. Let the opening oblation in the sacrifice be mine, and the concluding oblation be mine.' Therefore the opening oblation of the sacrifice belongs to Aditi, and the concluding oblation belongs to Aditi. He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters [1]. Now the Pankti is of five elements, the sacrifice is fivefold; verily he wins the sacrifice. They made sacrifice to Pathya Svasti. The eastern quarter they distinguished by her, by Agni the southern, by Soma the western, by Savitr the northern, by Aditi the zenith. He offers to Pathya Svasti; verily he distinguishes the eastern quarter. Having offered to Pathya Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; verily he sees with them [2]. Having offered to Agni and Soma, he offers to Savitr; verily on the instigation of Savitr he sees. Having offered to Savitr, he offers to Aditi; Aditi indeed is this (earth); verily taking his stand on it he sees. Having offered to Aditi, he repeats the verse to the Maruts. The Maruts are the subjects of the gods. As the subjects of the gods are in harmony, so he brings the human subjects into harmony.' In that he repeats the verse to the Maruts, it is to bring subjects into harmony. The theologians say, 'The opening oblation should be performed with a fore-offering, but without an after-offering; the concluding oblation should be performed with all after-offering [3], but without a fore-offering.' These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice. This is not to be followed. The fore-offerings are the self; the after-offerings the offspring. If he were to omit the fore-offerings, he would omit the self; if he were to omits the after-offerings, he would omit offspring. In so far as the whole of the sacrifice is not performed, in so far does the sacrifice come to ruin, and the sacrificer comes to ruin along with the sacrifice [4]. Verily the opening oblation should be performed with both fore- and after-offerings, and the concluding oblation should be performed both with fore- and after offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding oblation in the scrapings of the opening oblation; this is the course of the sacrifice. Now if he were to make the Yajya verses of the opening libation the Yajya verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Puronuvakya verses of the opening libation should be made the Yajya verses of the concluding libation; verily he finds support in this world.

vi. 1. 6.

Kadru and Suparni had a dispute (for the stake of) each other's form. Kadru defeated Suparni. She said, 'In the third heaven from here is the Soma; fetch it, and by it buy your release.' Kadru is this (earth), Suparni yonder (heaven), the descendants of Suparni the metres. She said, 'For this do parents rear children; "in the third heaven from here is the Soma; fetch it, and by it buy your release" [1], so has Kadru said to me.' The Jagati flew up, of fourteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) animals and consecration. Therefore the Jagati is the richest in cattle of the metres, and consecration waits upon a man who is rich in cattle. The Tristubh flew up, of thirteen syllables, but returned without obtaining it; it lost two syllables, but returned with the

(sacrificial) gifts [2] and penance. Therefore in the world of the Tristubh, the midday oblation, the gifts are brought. 'That in truth is penance', they say, 'if a man gives his wealth.' The Gayatri flew up, of four syllables, together with a female goat with light. Then the goat won (Soma) for her, and so the goat has the name. The Gayatri brought back the Soma and the four syllables, and so became of eight syllables. The theologians say [3], 'For what reason is it that the Gayatri, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious (of the metres). By the feet it grasped two of the oblations, and by the mouth one. The one it grasped by the mouth it sucked; therefore two oblations are made of the pure Soma, the morning and midday oblations; therefore at the third oblation they pour out the dregs of the Soma; for they regard it as sucked as it were [4]. He removes any admixture so that it may be pure; verily also he makes ready it (the *rjisa*). When the Soma was being borne away, the Gandharva Viçvavasu stole it. It was for three nights stolen; therefore after purchase the Soma is kept for three nights. The gods said, 'The Gandharvas love women; let us redeem it with a woman.' They made speech unto a woman of one year old, and with her redeemed it. She adopted the form of a deer and ran away from the Gandharvas [5] that was the origin of the deer. The gods said, 'She has run from you; she comes not to us; let us both summon her.' The Gandharvas uttered a spell, the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (wooers) in plenty [6]. He buys Soma with a (cow) one year old; verily he buys it with the whole of speech. Therefore men utter speech when one year old. He buys with a cow which has no horns, small ears, is not one-eyed or lame, and has not seven hooves; verily he buys it with all. If he were to buy it with a white cow, the sacrificer would become leprous. If he were to buy with a black one, it would be a funeral cow, and the sacrificer would be likely to die. If with one of both colours, it would be one sacred to Vrtrahan, and he would either overcome his foe or his foe him. He buys with a ruddy, yellow-eyed one. This is the form of Soma; verily he buys it with its own deity.

vi. 1. 7.

That became gold. Therefore they purify gold forth from the waters. The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold, placing it in the ghee, therefore are offspring produced, through that which is boneless, and yet are born with bones. The ghee is Agni's loved abode, the gold, is radiance. 'This is thy body, O pure one. This is thy splendour', he says; verily he unites Agni with his radiance and his body [1]; verily also he makes him ready. If he were to deposit (the gold) without fastening it on, then the foetuses of offspring would be liable to miscarriage. He deposits it fastening it on, to secure the foetuses. He fastens it so that it cannot be untied, for the production of offspring. The cow with which the Soma is bought is speech. 'Thou art the strong', he says; for what he strengthens in his mind, that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Visnu he says [2]. Visnu is the sacrifice; verily be makes her accept able to the sacrifice. 'Through the impulse of thee, of true impulse', he says; verily he wins speech which is impelled by Savitr. As each part is performed, the Raksases are fain to injure the sacrifice; the path of Agni and Surya is one which the Raksases cannot injure. 'I have mounted the eye of the sun, the pupil of the eye of Agni', he says. He mounts the path which is not injured by the Raksases [3]. The cow with which the Soma is bought is speech. 'Thou art thought, thou art mind', he says; verily he instructs her. Therefore children are born instructed. 'Thou art thought', he says, for what one thinks in the mind one expresses in speech. 'Thou art mind', he says; for what one grasps by the mind one performs. 'Thou art meditation', he says; for what one meditates with the mind one expresses in

speech [4]. 'Thou art the gift (to the priests)', he says; for (the cow) is the gift. 'Thou art of the sacrifice', he says; verily he makes her fit for the sacrifice. 'Thou art of kingly power', he says, for she is of kingly power. 'Thou art Aditi, double-headed', he says. In that to Aditi belong the opening and the concluding oblations of the sacrifices, therefore does he say that. If (the cow) were not bound, she would be unrestrained; if she were bound by the foot, she would be the funeral cow, and the sacrificer would be likely to perish [5]. If she were held by the ears, she would belong to Vrtrahan, and the sacrificer would oppress another, or another would oppress him. 'May Mitra bind thee by the foot', he says. Mitra is the auspicious one of the gods; verily with his help he binds her by the foot. 'May Pusan guard the ways', he says. Pusan is this (earth); verily he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian!' he says; verily he makes Indra her guardian [6]. 'May thy mother approve, thy father', he says; verily he buys with her approved. 'Go, O goddess, to the god', he says; for she is a goddess, and Soma is a god. 'To Indra Soma', he says; for the Soma is borne to Indra. If he were not to say that text, the cow with which the Soma is bought would go away. 'May Rudra guide thee hither', he says. Rudra is the harsh [7] one of the gods; verily he places him below her, for guiding hither. He does as it were a harsh thing when he recites that (text) of Rudra's. 'In the path of Mitra', he says, for soothing. He buys indeed by speech when he buys by the cow with which the Soma is bought. Hail! Return with Soma as thy comrade, with wealth', he says, verily having purchased by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

vi. 1. 8.

He follows six steps. Speech does not speak beyond the sixth day. He wins speech in the size in which she is found in the path of the year. He offers in the seventh footprint. The Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'Thou art a Vasvi, thou art a Rudra', he says; verily thus by her form he expounds her greatness [1]. 'May Brhaspati make thee rejoice in happiness', he says. Brhaspati is the holy power of the gods; verily by means of the holy power be wins cattle for him. 'May Rudra with the Vasus be favourable to thee', he says, for the sake of protection. 'I pour thee on the head of the earth, on the place of sacrifice', he says; for the place of sacrifice is the head of the earth. 'On the abode of the offering', he says; for the foot of the cow by which the Soma is bought is the abode of the offering. 'Rich in ghee; hail!' [2], he says. Because it was from her foot that ghee was pressed out, he says thus. If the Adhvaryu were to offer a libation where there were no fire, the Adhvaryu would become blind, and the Raksases would destroy the sacrifice. He offers after putting down the gold; verily he offers in that which has fire, the Adhvaryu does not become blind, and the Raksases. do not destroy the sacrifice. As each part is performed, the Raksases are fain to injure the sacrifice. 'The Raksas is enclosed, the evil spirits are enclosed', he says, for the smiting away of the Raksases [3]. 'Thus I cut the necks of the Raksas'; 'Who hateth us and whom we hate', he says. There are two persons, one whom he hates and one who hates him; verily successively he cuts their necks. The foot of the cow with which the Soma is bought is cattle; he pours (the dust of the footprint) so far as it is mixed with the ghee; verily he wins cattle. (Saying) 'Ours be wealth', he pours it; verily the Adhvaryu [4] does not deprive himself of cattle. Saying 'Thine be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Thine be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself, and to do so is as it were to deposit it in one's house. 'Let me attend on thee with Tvastr's aid', he says. Tvastr is the maker of the forms of offspring, of pairings; verily he places form in cattle. For this world the Garhapatya fire is piled up; for yonder world the Ahavaniya. If he were to cast it on-the Garhapatya fire, he would be rich in cattle in this world; if on the Ahavaniya, he would be rich in cattle in yonder world he casts it on both; verily he

makes him rich in cattle in both worlds.

vi. 1. 9.

The theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it. If be were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-seller, purify the Soma', he should say; so whether it be the one [1] or the other '. he involves the Soma-seller in both (faults), and therefore the Soma-seller is hungry. Aruna Aupaveçi said, 'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of beasts verily he wins cattle, for cattle are the third pressing. If he desire of a man, 'May he be without cattle', he should measure it for him on the rough side. The rough side indeed is not connected with cattle; verily he becomes without cattle. If he desire of a man, 'May he be rich in cattle' [2], he should measure for him on the hairy side. That indeed is the form of cattle; verily by the form he obtains cattle for him; verily he becomes rich in cattle. He buys it at the end of the waters; verily he buys it with its sap. 'Thou art a home dweller', he says; verily he makes it at home. 'Thy libation is bright', he says; for bright is its libation. He advances (for it) with a cart; verily he advances to its mightiness. He advances with a cart [3], therefore what lives on the level is to be borne by a cart. Where, however, they bear it on their heads, therefore what lives on the hill is to be borne on the head. With a verse, 'That god, Savitr', in the Atichandas metre he measures. The Atichandas is all the metres; verily with all the metres he measures it. The Atichandas is the highest of the metres. In that he measures with a verse in the Atichandas metre, he makes it the highest of its peers. With each (finger) separately [4] he measures; verily he measures it with each fresh in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore all it accompanies. If he were to measure with all (the fingers), the fingers would grow united; with each separately he measures; therefore they grow separate. He measures five times with the Yajus. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. (He measures) five times in silence [5]. They make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas. With the words, 'For offspring thee!' he draws (the cloth for the Soma) together; verily he makes the priests in the Sadas share in it; with a garment he ties it up; the garment is connected with all the gods [6]; verily he unites it with all the gods, the Soma is cattle; (with the words) 'For expiration thee', he ties it; verily he confers expiration upon cattle. (With the words) 'For cross-breathing thee', he looses it; verily he confers cross-breathing upon cattle; therefore the vital breaths do not desert a sleeper.

vi. 1. 10.

If he were to barter (it) in response (to the words), 'Let me buy with one-sixteenth (of the cow) from thee, with one-eighth', he would make the Soma not worth a cow, the sacrificer not worth a cow, the Adhvaryu not, worth a cow, but he would not depreciate the mightiness of the cow. 'With a cow let me buy from thee', verily he should say; verily he makes the Soma worth a cow, the sacrificer worth a cow, the Adhvaryu worth a cow, yet still he does not depreciate the mightiness of the cow. He buys (it) with a she-goat; verily he buys it full of fervour; he buys (it) with gold; verily he buys it bright [1]; he buys (it) with a milch cow; verily he buys it with milk for the mixing: he buys (it) with a bull; verily he buys it

with Indra; he buys (it) with a draught ox, the draught ox is the bearer; verily by the bearer he buys the bearer of the sacrifice; he buys with two as a pair, to win a pair; he buys with a garment, the garment is connected with all the gods; verily he buys it for all the gods. These,, make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food [2]. 'Thou art the bodily form of penance, Prajapati's kind', he says, verily the Adhvaryu makes atonement to the cattle, that he may not be cut off. He attains prosperity, be obtains cattle who knows thus. 'The bright with the bright for thee I buy', he says that is according to the text. The gods retook by force the gold where with they purchased the Soma, saying, 'Who shall barter brilliance?' The gold by which [3] he buys the Soma he should retake by force; verily he bestows brilliance upon himself. 'Ours be light, darkness be on the Soma seller', he says; verily he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without inter twining (the flock of wool), then the serpents would bite during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year, he pierces the Soma-seller with darkness. 'O Svana [4], Bhraja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the price of Soma, he would not have purchased the Soma, and they would not guard the Sonia for him in yonder world. In that he indicates to them those that serve as the price of Soma, he really purchases the Soma, and they guard the Soma for him in yonder world.

vi. 1. 11.

The Soma when bought and tied up is connected with Varuna. Come as a friend to us, creating firm friendships', he says, for atonement. Enter the right thigh of Indra', he says; the gods placed the Soma which they purchased in the right thigh of Indra; now the sacrificer is Indra; therefore he says thus. 'With life, with fair life', he says; verily seizing the gods [1] he rises up. 'Fare along the wide atmosphere', he says; for Soma has the atmosphere for its deity. 'Thou art the seat of Aditi. Sit on the seat of Aditi', he says; that is according to the text. He severs it indeed when he makes what is connected with Varuna connected with Mitra; he sets it down with a verse addressed to Varuna; verily he unites it with its own deity. He covers it round with a garment, the garment is connected with all the gods; verily with all [2] the gods he unites it, and thus (it serves) for the smiting away of the Raksases. 'He hath stretched the atmosphere within the woods', he says; for within the woods he stretched the atmosphere. 'Strength in horses', he says; for (he placed) strength in horses. 'Milk in kine', he says; for (he placed) milk in kine. 'Skill in the heart', he says; for (he placed) skill in the heart. 'Varuna, Agni in dwellings', he says; for Varuna (placed) Agni in dwellings. 'The sun in the sky' [3], he says; for (he placed) the sun in the sky. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices; therefore he says thus. 'Thee, all-knowing god' with this verse addressed to Surya he fastens the black antelope skin, to smite away the Raksases. 'Come hither, O ye oxen, strong to bear the yoke', he says; that is according to the text. 'Move forward, O lord of the world', he says; for he is the lord of creatures [4]; 'to all thy stations', be says; for he moves forward to all his stations. 'Let no opponent find thee', he says; since the Gandharva Viçvavasu stole the Soma when it was being carried below, he says that, to prevent its being stolen. 'Thou art the good luck of the sacrificer', he says; verily thus the sacrificer grasps the sacrifice, that it be not interrupted. The Soma when bought and tied up indeed approaches the sacrificer in the shape of Varuna [5]. 'Honour to the radiance of Mitra and Varuna', he says, for atonement. They bring forward this Soma, it rests with Agni, they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice. In that he offers an animal to Agni and Soma, that is a buying-off of himself; therefore of it he should not eat; for as it were it is a buying-off of a man. Or rather they say, 'By Agni and Soma Indra slew Vrtra'. In that

he offers an animal to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuna; verily he honours it with its own deity.

PRAPATHAKA II

The Exposition of the Soma Sacrifice (continued)

vi. 2. 1.

If he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice. If (he should offer) before he has unyoked both, it would be as when hospitality is offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality, for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household gear; verily he offers what is approved by the wife. The share of the wife in the sacrifice makes a pair; so the wife also [1] grasps the sacrifice that it may not be interrupted. With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'Thou art the hospitality of Agni. For Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. 'Thou art the hospitality of Soma. 'For Visnu thee!' he says; thus he offers (hospitality) to the Tristubh. 'Thou art the hospitality of the stranger. For Visnu thee!' he says; thus he offers (hospitality) to the Jagati [2]. 'For Agni thee, giver of wealth, for Visnu thee!' he says; thus he offers (hospitality) to the Anustubh. 'For the eagle, bringer of the Soma, thee, for Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. He offers five times. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. The theologians say, 'For what reason is the Gayatri offered to on either side of the offering of hospitality?' Because the Gayatri brought the Soma down [3]; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds, therefore the head has nine apertures. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivrt Stoma, the Trivrt is brilliance; verily he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold [4]; verily in order he places the threefold breath in the head of the sacrifice. Now the *Saccharum spontaneum* shoots are the eyelashes of Prajapati, and his lids are pieces of sugar-cane. In that the strew is of *Saccharum spontaneum* and the dividing-stakes of sugar-cane, verily he brings together the eye of Prajapati. Now the libations made by the gods the Asuras tore and ate. The gods saw the *Gmelina arborea* tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing sticks of *Gmelina arborea* wood [5], and by them they smote away the Raksases. In that the enclosing-sticks are made of *Gmelina arborea* wood, it is for the smiting away of the Raksases. He makes them touch, that the Raksases may not go through them. He does not place one in front, for the sun which rises in front smites away the Raksases. He places the kindling-sticks erect; verily from above he smites away the Raksases; (he places one) with a Yajus, the other in silence, to make a pair. He places two; the sacrifice has two feet; (verily they serve) for support. The theologians say [6], 'There are both Agni and Soma here; why is hospitality offered to Soma and not to Agni?' In that having kindled fire he places it on the fire, by that verily is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the oblation, he thus produces all the gods for the oblation when it has been placed.

vi. 2. 2.

The gods and the Asuras were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated in five bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, Brhaspati with the All-gods. They reflected, 'Our foes, the Asuras, we are profiting in that we are falling out among ourselves; let us remove (from us) and deposit together those bodies which are dear to us; from these shall he depart who [1] first of us is hostile to another.' Therefore of those who perform the Tanunaptra rite he who first is hostile goes to destruction. In that he divides up the Tanunaptra, (it serves) for the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'For him who rusheth on I seize thee', he says; he who rushes on is the breath [2]; verily he delights the breath. 'For him who rusheth around', he says; he who rushes around is the mind; verily he delights the mind. 'For Tanunaptra', he says; for they divided up these bodies. 'For the mighty', he says; for they divided them up for strength. 'For the greatest in strength', he says; for they divided up the greatest part of themselves. 'Thou art unsurmounted, the unsurmountable', he says; for that is unsurmounted and unsurmountable. 'The force of the gods' [3], be says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', he says; for that guards from imprecations and is impervious to imprecations. 'May the lord of consecration approve my consecration', he says; that is according to the text. The gods making the ghee a weapon smote Soma; now they come near the Soma as it were, when they perform the Tanunaptra. 'May thy every shoot, O god Soma, swell', be says. Whatever [4] of it becomes spoiled' or is lost, that he purifies by it. 'May Indra swell for thee; do thou swell for Indra', he says; verily he makes to swell both Indra and Soma. 'Make thy comrades to .swell with wealth and skill', he says. The priests are his comrades; verily he makes them to swell. 'With good fortune may I accomplish thy pressing, O god Soma' [5], he says; verily he invokes this blessing (on himself). Those who make the Soma to swell fall away from this world, for the Soma when made to swell has the atmosphere as its deity. 'Desired are riches exceedingly, for food, for prosperity', he says; verily by paying homage to heaven and earth they find support in this world. The gods and the Asuras were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They [6], making Agni their protection, overcame the Asuras. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. The girdle he makes tighter; for his offspring are closer to him than himself. He drinks warm milk, and rubs himself with bubbling water; for fire is extinguished by cold, (and these serve) for kindling. 'Thy dread form, O Agni', he says; verily with its own deity he consumes the hot milk, for unity, for atonement.

vi. 2. 3.

The Asuras had three citadels; the lowest was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and those who do not--'By siege they conquer great citadels.' They made ready an arrow, Agni as the point, Soma as the socket, Visnu as the shaft. They said, 'Who shall shoot it?' [1] 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asuras away from these worlds. The observance of the Upasads is for the driving away of foes. One should not

offer another libation in front; if be were to offer another libation in front [2], he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice. He makes the offering after crossing over without coming back; verily he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; verily having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now the gods by the Upasads which they performed in the morning drove away the Asuras from the day, by the Upasads (performed) in the evening (they drove away the Asuras) from the night. In that both morning and evening Upasads [3] are performed, the sacrificer drives away his foes from day and night. The Yajyas used in the morning should be made Puronuvakyas at night, for variety. He performs three Upasads, these worlds are three; verily he delights these worlds; they together make six, the seasons are six; verily he delights the seasons. He performs twelve at an Ahina Soma sacrifice, the year consists of twelve months; verily he de lights the year. They make twenty-four [4], the half-months number twenty four; verily he delights the half-months. He should perform an awl-shaped intermediate consecration who wishes, 'May there be prosperity for me in this world', (that is) one to begin with, then two, then three, then four; this indeed is the awl-shaped intermediate consecration; verily there is prosperity for him in this world. He should perform an intermediate consecration broader at the top than below who wishes, 'May there be prosperity for me in yonder world', (that is) four to begin with, then three, then two, then one; this indeed is the intermediate consecration broader at the top than below; verily there is prosperity for him in yonder world.

vi. 2. 4.

They go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one must take out carefully, (thinking) 'I have not taken out anything.' He who is left behind wearied among those who go on their own mission sticks behind and lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of curd, that is the symbol of cattle; verily by the symbol he wins cattle [1]. The sacrifice went away from the gods in the form of Visnu, and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold; who art thou?' 'I am he who brings from the stronghold.' He said, 'Thou art called he who smites in the stronghold. Now a boar, stealer of the good, [2] keeps the wealth of the Asuras which is to be won beyond the seven hills. Him smite, if thou art he who smites in the stronghold.' He plucked out a bunch of Darbha grass, pierced the seven hills, and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won (*védyam*), that alone is the reason why the Vedi is so called. The Asuras [3] indeed at first owned the earth, the gods had so much as one seated can espy. The gods said, 'May we also have a share in the earth?' 'How much shall we give you?' 'Give us as much as this Salavrki can thrice run round.' Indra taking the form of a Salavrki thrice ran round on all sides the earth. So they won the earth, and in that they won it therefore is the Vedi so called [4]. All this earth is the Vedi, but they measure off and sacrifice on so much as they deem they can use. The back cross-line is thirty feet, the eastern line is thirty-six feet, the front cross-line is twenty-four feet. These make up tens; the Viraj has ten syllables; the Viraj is food; verily by the Viraj he wins food. He digs up (the earth); verily he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

vi. 2. 5.

If a weak man take up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahina, the sacrifice would be upset. There are three Upasads in the one-day rite, twelve in the Ahina, to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate. So he takes one teat for his milk drink, then two, then three, then four. That [1] is the razor-edged drink by which he drives away his foes when born and repels them when about to be born; verily also with the smaller he approaches the greater. He takes the four teats first for his drink, then three, then two, then one. That is the drink called 'of a beatific back', full of fervour, and of heavenly character; verily also is he propagated with children and cattle. Gruel is the drink of the Rajanya; gruel is as it were harsh; the Rajanya is as it were harsh [2], it is the symbol of the thunderbolt, (and serves) for success. Curds (is the drink) of the Vaiçya, it is the symbol of the sacrifice of cooked food, (and serves) for prosperity. Milk (is the drink) of the Brahman, the Brahman is brilliance, milk is brilliance; verily by brilliance he endows himself with brilliance and milk. Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his drink, verily thus he causes himself to grow. Manu was wont thrice to take drink, the Asuras twice, the gods once [3]. Morning, midday, evening, were the times of Manu's drinking, the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asuras, without a middle, a symbol of hunger; thence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to his drinking at midday and at midnight, it is in the middle that people feed themselves; verily he places strength in the middle of himself, for the overcoming of his foes. He prospers himself [4], his foe is overcome. Now the man who is consecrated is a foetus, the consecration-shed is the womb (in which he is). If the man who is consecrated were to leave the consecration-shed, it would be as when a foetus falls from the womb. He must not leave, to guard himself. The fire here is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the shed), he would be likely to spring up and slay him. He must not leave, to protect himself. He lies on the right side; that is the abode of the sacrifice; verily he lies in his own abode. He lies turned towards the fire; verily he lies turned towards the gods and the sacrifice.

vi. 2. 6.

On a place of sacrifice where the sacrifice faces the east should he make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotr as be recites the Prataranuvaka gazes upon the fire, water, and the sun. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (*aptá*) place of sacrifice should he make him to sacrifice who has foes. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between [1]. That is a contiguous place of sacrifice. He conquers (*apnoti*) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him to sacrifice who desires cattle. The Angirases produced cattle from a place of sacrifice elevated in one place. It should be elevated between the seat and the oblation-holders. That is a place of sacrifice elevated in one place; verily he becomes possessed of cattle. On a place of sacrifice which is elevated in three places should he make him to sacrifice who desires heaven. The Angirases went to the world of heaven from a place of sacrifice elevated in three places. It should be elevated between the Ahavaniya fire and the oblation holder [2], between the oblation-holder and the seat, and between the seat and the Garhapatya fire. That is a place of sacrifice elevated in three

places; verily he goes to the world of heaven. On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm, which is level on all sides; verily he finds, support. Where diverse plants are intertwined, there should he make him sacrifice who desires cattle. That is the form of cattle; verily by the form he wins cattle for him [3]; verily be becomes possessed of cattle. On a place of sacrifice seized by destruction should he make him to sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; verily he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked should he cause him to sacrifice regarding whom they have doubts as to (admitting him to) common meals or to marriage. It should be sloping east of the Ahavaniya and west of the Garhapatya. That is a place of sacrifice which is distinctly marked, be is distinguished from his evil foe, they doubt not of him for common meal or wedding. On a place of sacrifice which is artificial should he make him sacrifice who desires wealth. Man must be made; verily he prospers.

vi. 2. 7.

The high altar taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her; she said, 'Let me choose a boon; through me shall ye obtain all your desires, but the oblation shall come to me before (it comes to) the fire.' Therefore do they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin [1], that is its measure; verily also by what is fitting he wins what is fitting. 'Thou art the abode of riches (*vitta*) for me', he says, for being found (*vitta*) she helped them; thou art the resort of the afflicted for me', he says, for she helped them in affliction; 'protect me when in want', he says, for she protected them when in want; 'protect me when afflicted', he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (thee) [2], O Agni Angiras', (with these words) he thrice strokes with (the wooden sword); verily he wins the fires that are in these worlds. He strokes in silence for the fourth time, verily he wins that which is not indicated. 'Thou art a lioness; thou art a buffalo', he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide; let the lord of the sacrifice extend wide for thee', he says; verily he enriches the sacrificer with offspring and cattle. 'Thou art firm' [3], (with these words) he strikes (the earth) together, for firmness. 'Be pure for the gods; be bright for the gods', (with these words) he moistens it and scatters (sand) on it, for purity. 'May the cry of Indra guard thee in front with the Vasus', be says; verily be sprinkles it from the quarters. 'Since the high altar has gone to the gods, here must we conquer' (thought) the Asuras, and with bolts ready they advanced on the gods. Them the cry of Indra with the Vasus repelled in front [4]; the swift of mind with the Pitrs on the right, the wise one with the Rudras behind, and Viçvakarman with the Adityas on the left. In that he sprinkles the high altar, verily thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis to the Salavrkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he appeases thereby. He should think of whomever he hates; verily he brings affliction upon him.

vi. 2. 8.

The high altar said, 'Through me ye shall obtain all your desires.' The gods desired, 'Let us overcome the Asuras our foes.' They sacrificed (with the words),'Thou art a lioness, overcoming rivals; hail!' They over came the Asuras, their foes. Having overcome the Asuras, their foes, they felt desire, 'May we obtain

offspring.' They sacrificed (with the words), 'Thou art a lioness, bestowing fair offspring, hail!' They obtained offspring. They having obtained offspring [1] felt desire, 'May we obtain cattle.' They sacrificed (with the words), 'Thou art a lioness, bestowing increase of wealth; hail!' They obtained cattle. Having obtained cattle, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'Thou art a lioness, winning (the favour of) the Adityas; hail!' They found support here. Having found support here, they felt desire, 'May we approach the deities for blessings.' They sacrificed (with the words), 'Thou art a lioness; bring the gods to the pious [2] sacrificer; hail!' They approached the deities for blessings. He sprinkles five times; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. He sprinkles transversely; therefore cattle move their limbs transversely, for support. 'For beings thee!' (with these words) he takes up the ladle; of the gods that are that is the share; verily he therewith delights them. He puts round the enclosing-sticks of *Butea frondosa*, for the holding apart of these worlds [3]. Agni had three elder brothers. They perished when carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. The (night) he spent among the trees was with the *Butea frondosa*: the (night) among the plants was with the *Sugandhitejana*; the (night) among the cattle was between the horns of a ram. The gods sought to start him forth. They found him, and said to him [4],' Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering when taken up falls outside the enclosing sticks, let that be the portion of my brothers.' Therefore whatever of the offering when taken up falls outside the enclosing-sticks, that is their portion; verily therewith be delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the *Buteafrondosa*, the flesh which died on them bdellium. In that he brings together these paraphernalia, verily thus be brings Agni together. 'Thou art the rubble of Agni', he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of *Buteafrondosa* which lie around are in truth his brothers.'

vi. 2.9.

He loosens the knot; verily he sets them free from the noose of Varuna; verily he makes them fit for the sacrifice. Having sacrificed with a verse to Savitr, he brings forward the oblation-holders; verily on the instigation of Savitr he brings them forward. The axle which is tied on both sides is Varuna of evil speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do thou address the dwelling', he says; the dwelling is the house; (verily it serves) for atonement. The wife (of the sacrificer) [1] anoints (them), for the wife is every one's friend, for friendship. The share of the wife in the sacrifice makes a pair; verily also the wife grasps the sacrifice that it may not be interrupted. Now the Raksases following in its track seek to injure the sacrifice; he makes a libation in the two tracks with Rc verses addressed to Visnu. The sacrifice is Visnu; verily he drives away the Raksases from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Raksases would injure the sacrifice [2]. He puts gold down on it before making the libation; verily he makes the libation in that which has fire; the Adhvaryu does not become blind, the Raksases do not injure the sacrifice. 'Come ye two forward, ordaining the offering', he says; verily he makes them go to the world of heaven. 'There rejoice on the height of the earth ', he says, for the place of sacrifice is the height of the earth. Now the oblation-holder is the head of the sacrifice. 'From the sky, O Visnu, or from the earth' [3], with this Rc verse which contains a blessing he strikes in the prop of the southern oblation-holder; verily the sacrificer at the beginning of the sacrifice wins blessings. Now Danda Aupara split by the Vasat call the axle of the third oblation-holder; the third cover put on the oblation-holder (serves) to make up the third oblation-holder, The oblation-holder is the head of the sacrifice. 'Thou art the forehead of Visnu: thou art the back of Visnu', he says. Therefore so often is the head divided. 'Thou

art the string of Visnu; thou art the fixed point of Visnu', he says, for the oblation-holder is connected with Visnu as its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

vi. 2. 10.

'On the impulse of the god Savitr', (with these words) he takes up the spade, for impelling. 'With the arms of the Açvins he says, for the Açvins were the priests of the gods. 'With the hands of Pusan', be for restraint. Now the spade is as it were a bolt; 'Thou art the spade; thou art the, woman', he says, to appease it. Now, as each part is performed, the Raksases seek to injure the sacrifice; 'The Raksas is encompassed, the evil spirits are encompassed', he says, to smite away the Raksases [1]. 'Here do I cut off the neck of the Raksas, who hateth us, and whom we hate', he says; there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks. 'To sky thee, to atmosphere thee, to earth thee!' he says; verily he anoints it for these worlds. He anoints from the top downwards; therefore [2] men live on strength from the top downwards. Now he does a cruel deed in that he digs; he pours down water, for atonement. He pours down (water) mixed with barley; barley is strength, the Udumbara is strength; verily he unites strength with strength. (The post) is of Udumbara wood of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity [3]. If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth), and makes it firm-rooted.' 'Support the sky, fill the atmosphere', he says, for the distinction of these worlds. 'May Dyutana Maruta set thee up', he says; Dyutana Maruta was wont to set up the Udumbara (post) of the gods; verily [4] by him he sets this (post) up. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. 'With ghee, O sky and earth, be filled', (with these words) he sacrifices on the Udumbara (post); verily with moisture he anoints sky and earth. He makes it run right to the end; verily completely does he anoint the sacrificer with brilliance. 'Thou art of Indra', (with these words) he puts down the covering, for the seat has Indra as its deity. 'The shade of all folk', he says, for the seat is the shade of all folk. (A roof of) nine coverings [5] should he fix for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant; one of eleven coverings (he should fix) for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (A roof of) fifteen coverings (he should fix) for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (A roof of) seventeen coverings (he should fix) for one who desires offspring- Prajapati is sixteenfold. (verily it serves) to gain Prajapati. (A roof of) twenty-one coverings (he should fix) for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. The Sadas is the stomach, the Udumbara is strength, in the middle he fixes (the post) of Udumbara wood; verily he places strength in the midst of offspring; therefore [6] in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. He fills up the crevices, for distinction; therefore people depend on the forest. 'May our songs, O lover of song', he says; that is according to the text. 'Thou art the string of Indra;. thou art the fixed point of Indra', he says; for the Sadas has Indra for its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

vi. 2. 11.

The oblation-holder is the head of the sacrifice, the sounding holes are the vital airs. They are dug in the oblation-holder; therefore. the vital airs are in the head. They are dug below; therefore the vital airs are below the head. 'I dig those which slay the Raksas, which slay the spell, and which are of Visnu', he says, for the sounding-holes have Visnu for their deity. The Asuras in retreat dug in spells against the vital airs of the gods; they found them at the distance of an arm; therefore they are dug an arm's length deep. 'Here do I cast out the spell [1] which an equal or an unequal hath buried', he says; there are two sorts of men, the equal and the unequal; verily whatever spell they dig against him he thus casts out. He unites them; therefore the vital airs are united within. He does not combine them; therefore the vital airs are not combined. He pours water over; therefore the vital airs are moist within. (The water) he pours is mixed with barley [2]; barley is strength, the sounding-holes are the vital airs; verily he places strength in the vital airs. He spreads over the strew; therefore the vital airs are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the vital airs; verily he places brilliance in the vital airs. The pressing-boards are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined, for firmness. The oblation-holder is the head of the sacrifice [3], the sounding-holes are the vital airs, the pressing-boards the jaws, the skin the tongue, the pressing-stones the teeth the Ahavaniya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach, therefore they press (the juice) with the pressing-stones on the oblation-holder over the skin, sacrifice in the Ahavaniya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Viraj in the mouth of the sacrifice milks her; the Viraj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

PRAPATHAKA III

The Exposition of the Soma Sacrifice (continued)

vi. 3. 1.

From the pit he scatters (earth) on the altars; the pit is the birthplace of the sacrifice; (verily it serves) to unite the sacrifice with its birthplace. The gods lost by conquest the sacrifice; they won it again from the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice. In that he draws off the altar fires from that of the Agnidh, he renews the sacrifice from the invincible part of it. Conquered as it were they go who creep to the Bahispavamana (Stotra) when the Bahispavamana has been sung [1], he says, 'Agnidh, draw off the fires, spread the strew, make ready the sacrificial cake.' Verily having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers, at the third with (flaming) splinters, to give it glory verily he completes it. The altars guarded the Soma in yonder world they took away the Soma from them; they followed it and surrounded it. He who knows thus [2] wins an attendant. They were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall ye gain it, or not.' Then the altars became fires (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink viz. the Ahavaniya, the Agnidh's altar, the Hotr's, and the Marjaliya; therefore they sacrifice on them. He leaves them out in uttering the cry for sacrifice, for [3] they were deprived of the Soma drink.

The gods drove away the Asuras who were in front by the sacrifices which they offered on the eastern side, and the Asuras who were behind by those which they offered on the western side. Soma libations are offered in the east, seated to the west he besprinkles the altars; verily from behind and from in front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front [4]. The altars are the breaths; if the Adhvaryu were to go past the altars to the west, he would mingle the breaths, he would be liable to die. The Hotr is the navel of the sacrifice; the expiration is above the navel, the inspiration is below; if the Adhvaryu were to go past the Hotr to the west, he would place the expiration in the inspiration, he would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgatr [5], and his voice would fail. The theologians say, 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnidh's altar to the north and offers the sacrifices in the southern fire; verily he does not mingle the breaths. Some of the altars are besprinkled, some not; those which he besprinkles he delights; those which he does not besprinkle he delights by indicating them.

vi. 3. 2.

The Vaisarjana offerings are made for the world of heaven. He offers in the Garhapatya with two verses; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's fire; verily he approaches the atmosphere; he offers in the Ahavaniya; verily he makes him go to the world of heaven. The Raksases sought to harm the gods as they were going to the world of heaven; they smote away the Raksases through Soma, the king, and making themselves active went to the world of heaven, to prevent the Raksases seizing them. The Soma is ready at hand; so he offers [1] the Vaisarjanas, to smite away the Raksases. 'Thou, O Soma, brought about by ourselves', he says, for he is the one who brings about by himself; 'from hostility brought about by others', he says, for the Raksases are brought about by others; 'thou art the giver of wide protection', he says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the ghee', he says; verily he makes the sacrificer active and causes him to go to the world of heaven, to prevent the Raksases seizing him. They take up the Soma [2], the pressing-stones, the cups for Vayu, the wooden trough; they lead forth the wife (of the sacrificer), they make the carts move along with them; verily whatever is his he goes with it to the world of heaven. He offers in the Agnidh's fire with a verse containing the word 'lead', for leading to the world of heaven. He places on the Agnidh's altar the pressing-stones, the cups for Vayu, and the wooden trough, for they take it away from them; if he were to put it with them, it would become spoiled. He makes it go forward with a verse addressed to Soma; verily by means of its own [3] divinity he makes it go forward. 'Thou art the seat of Aditi; do thou sit on the seat of Aditi', he says; that is according to the text. Hitherto the sacrificer has guarded the Soma. 'This, O god Savitr, is the Soma of you (gods)', he says; verily instigated by Savitr, he hands it over to the gods. 'Thou, O Soma, god to the gods, hast thou gone', he says, for it being a god [4] goes to the gods. 'I here, man to men', he says, for he being a man goes to men. If he were not to say that formula, the sacrificer would be without offspring or cattle. 'With offspring, with increase of wealth', he says; verily he abides in this world with offspring and with cattle. 'Homage to the gods', he says, for homage is the due of the gods; '*svadhá*' to the Pitrs', be says, for the *svadhá* call is the due of the Pitrs [5]. 'Here (may) I (be free) from Varuna's noose', he says; verily he is freed from Varuna's noose. 'O Agni, lord of vows,' (he says). 'One should recover one's former body', they say, 'for who knows if the richer, when his will is accomplished will restore it or not.' The pressing-stones are the troop of thieves of King Soma; him, who knowing thus, places the pressing-stones on the Agnidh's altar, the troop of thieves

finds not.

vi. 3. 3.

Having sacrificed with a verse addressed to Visnu, he approaches the post. The post has Visnu for its deity; verily he approaches it with its own deity. 'I have passed by others, I have not approached others', he says, for he passes by others, and does not approach others. I have found thee nearer than the farther, farther than the near', he says, for he finds it nearer than the farther, farther than the near. 'I welcome thee that art of Visnu, for the sacrifice to the gods' [1], he says, for he welcomes it for the sacrifice to the gods. 'Let the god Savitr anoint thee with honey', he says; verily he anoints it with glory. 'O plant, guard it; O axe, harm it not', he says; the axe is the thunderbolt; (verily it serves) for atonement. The brilliance of the tree which fears the axe falls away with the first chip; the first chip which falls he should take up; verily he takes it up with its brilliance [2]. These worlds are afraid of the falling forward of the tree. 'With thy top graze not the sky, with thy middle harm not the atmosphere', he says; verily he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (with these words) he sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May we grow with a thousand shoots', he says; verily he invokes this blessing. He should cut it so that it will not touch the axle [3]. If he were to cut it so that it would touch the axle, the cattle of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support', he should cut for him a branch; this among trees is not supported; verily he is without support. If he desire of any one, 'May he be without cattle', he should cut for him (a post) without leaves and with a withered top; this among trees is without cattle; verily he becomes without cattle. If he desire of any one, 'May he be rich in cattle', he should cut for him one with many leaves and many branches; this [4] among trees is rich in cattle; verily he becomes rich in cattle. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans towards the west, for it is leaning over for the sacrifice. He should cut one of five cubits for him of whom he desires, 'May the higher sacrifice condescend to him'; the Pankti has five syllables, the sacrifice is fivefold, the higher sacrifice condescends to him [5]. (He should cut one) of six cubits for one who desires support; the seasons are six; verily he finds support in the seasons. (He should cut one) of seven cubits for one who desires cattle; the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. (He should cut one) of nine cubits for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (He should cut one) Of seventeen cubits for one who desires offspring; Prajapati is seventeenfold; (verily it serves) to gain Prajapati. (He should cut one) of twenty-one cubits for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. It has eight corners; the Gayatri has eight syllables, the Gayatri is brilliance, the Gayatri is the beginning of the sacrifice; verily it is commensurate with brilliance, the Gayatri, the beginning of the sacrifice.

vi. 3. 4.

'To earth thee! To atmosphere thee! To sky thee!' he says; verily for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is that which he does when he digs; he pours water over, for expiation he pours (water) mixed with barley; barley is strength. The post is of the height of the sacrificer. As great as is the sacrificer, so much strength

does he put in it [1]. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity.' If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth). He throws down the splinter of the post; verily he sets it up with its glory. 'Thee to the plants with fair berries', (with these words) he fixes on the top [2] therefore at the top plants bear fruit. He anoints it, butter is glory. The corner near the fire is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints with brilliance the sacrificer. He anoints it to the end; verily completely does he anoint the sacrificer with brilliance. He rubs it all around; verily he places brilliance in him completely. 'Support the sky, fill the atmosphere, with thy base make firm the earth', he says, for the separation of these worlds. With a verse addressed to Visnu [3] he arranges it; the post has Visnu for its deity; verily he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (verily it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the corner near the fire to one side or the other of the Ahavaniya; verily he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power' [4], he should set up for him the corner (of the post) near the fire in a line with the Ahavaniya; verily he unites him with brilliance, with the deities, with power. Thee that art winner of Brahmans, winner of nobles', he says that is according to the text. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; verily he unites the sacrificer with strength. He winds (it) round at the level of the navel; verily at the level of the navel he bestows upon him strength; therefore at the level of the navel men enjoy strength. If he desire of a man, 'May I deprive him of strength' [5], he should put (it) on either upwards or downwards; verily he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on downwards, verily he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; verily he holds up rain. What is dug in belongs to the Pitrs, what is above the part dug in up to the girdle belongs to men, the girdle belongs to the plants [6], what is above the girdle up to the top to the All-gods, the top to Indra, the rest to the Sadhyas. The post is connected with all the gods; verily in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post and went to the world of heaven; the Rsis discerned that (world) by means of the post, and that is why it is called post [7]. In that be sets up the post, (it is) to discern the world of heaven. He puts (it) up to the east (of the fire), for before the sacrifice it is proclaimed, for what is not proclaimed is that of which when it is passed men say, 'This should have been done.' The Sadhya gods despised the sacrifice; the sacrifice touched them not; what was superabundant in the sacrifice touched them. The superabundant part of the sacrifice is the producing of fire and casting it on the fire; the superabundant part [8] of the post is the part above the top; that is their share; verily by it he delights them. The gods when the Soma sacrifice was complete cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are making a disturbance of the sacrifice', they saw a ransom in the bunch of grass for the offering-spoons, in the chip for the post. When the Soma sacrifice is complete he casts (in the fire) the bunch of grass, he offers the chip, to avoid disturbing the sacrifice.

vi. 3. 5.

The Sadhya gods were in this world and nothing else living. They offered Agni as a sacrifice to Agni, for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the beast the sacrificer; if he were to produce the fire after offering the beast, he would place the sacrificer in the power of Rudra [1], and he would be liable to die. Or rather they say, 'All the gods are the fire, the beast

the offering'. In that he produces the fire after offering the beast, he brings forth all the gods for the offering which is made ready. The fire should be produced, after bringing up (the beast). The offering is then neither finished nor not begun. 'Thou art the birthplace of Agni', he says, for that is the birthplace of Agni. 'Ye are the two male ones', he says, for they are the two male ones [2]. 'Thou art Urvaçi, thou art Ayu', he says, to make a pair. 'Anointed with ghee do ye produce a male', he says, for they produce a male who (produce) Agni. 'Be born with the Gayatri metre', he says; verily he produces him with the metres. 'Recite for Agni as he is being produced', he says; he recites a verse to Savitr; verily, instigated by Savitr he produces him. 'Recite for him who is born' [3], 'For him who is being cast forward recite', he says; verily as each part is performed he completes him. He recites all Gayatri verses; Agni has the Gayatri as his metre; verily he unites him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower the sacrificer; 'Be of one mind with us', he says, to appease (them). He offers after casting (the fire) forward; verily he gives him food on birth; he offers with melted butter; the melted butter is the dear home of Agni; verily he unites him with his dear home, and also with brilliance.

vi. 3. 6.

'For food thee!' (with these words) he takes up the strew, for he who sacrifices strives (*icháte*) as it were. 'Thou art the impeller', he says, for he brings them up. 'To the gods the servants of the gods have come', he says, for being the servants of the gods they go to the gods. 'The priests, the eager ones', he says; the priests are the priests, the eager ones, therefore he says thus. 'O Brhaspati, guard wealth' [1], he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins cattle for him. 'Let thy oblations taste sweet', be says; verily he makes them sweet. 'O god Tvastr, make pleasant our possessions', he says; Tvastr is the form-maker of the pairings of cattle; verily he places form in cattle. 'Stay, ye wealthy ones', he says; the wealthy ones are cattle; verily he makes cattle abide for him. 'On the impulse of god Savitr' [2], (with these words) he takes up the rope, for instigation. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraining. 'O offering to the gods, I seize thee with the noose of sacred order', he says; sacred order is truth; verily with truth which is sacred order he seizes it. He winds (the rope) round transversely, for they fasten a (beast) for killing in front; (verily it serves) for distinction. 'Fear not men', (with these words) he fastens it, for security. 'For the waters [3] thee, for the plants thee I sprinkle', be says, for from the waters, from the plants, the beast is born. 'Thou art a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O ye divine waters, make it palatable, a very palatable offering for the gods', he says; verily he makes it palatable. From above he sprinkles (it); verily he makes it pure from above; he makes it drink; verily within he makes it pure; from below he besprinkles (it); verily all over he makes it pure.

vi. 3. 7.

By means of Agni as Hotr the gods defeated the Asuras. Recite for Agni as he is kindled', he says, for the overcoming of foes. He recites seventeen kindling-verses; Prajapati is seventeenfold; (verily it serves) to win Prajapati. He recites seventeen; there are twelve months and seven seasons, that is the year; offspring are born in the course of the year; (verily it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice; Prajapati silently performed [1] the libation of ghee; then did the gods discern the sacrifice; in that silently he performs the libation of ghee, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asuras; the gods took it by the silent

offering; in that silently he performs the libation of ghee, he takes away the sacrifice of his foe. He rubs the enclosing-sticks; verily he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. They make up twelve; the year has twelve [2] months; verily he delights the year, verily also he endows him with the year, for the gaining of the world of heaven. The libation of ghee is the head of the sacrifice, the fire is all the gods; in that he performs the libation of ghee, verily the sacrificer at the beginning of the sacrifice wins all the gods. The libation of ghee is the head of the sacrifice, the beast is the body; having performed the libation of ghee he anoints the beast; verily on the body of the sacrifice [3] he places the head. 'Let thy breath be united with the wind', he says; the breath has the wind for its deity; verily he offers its breath in the wind. 'Thy limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; verily he causes the lord of the sacrifice to obtain its blessing. Viçvarupa, Tvastr's son, vomited over the beast from above; therefore they do not cut off (portions) from the beast above; in that he anoints the beast from above, verily he makes it pure [4]. He chooses the priests, verily he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the vital airs of the beast, the body is the eleventh; verily his fore-offerings are of the same size as the beast. One (of them) lies around the omentum; verily the body lies around the body. The axe is a thunderbolt, the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the ghee smote Soma. 'Anointed with ghee, do ye guard the beast', he says; verily, overpowering it by means of the thunderbolt, he offers it.

vi. 3. 8.

He encircles (it) with fire; verily he makes it completely offered, that nothing may be lost, for that which falls of the oblation is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. The theologians say, 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say, 'The beast is led to the world of heaven' [1]; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven. He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped. 'Give directions, O Hotr, for making ready the oblations to the gods', he says, for an act that is directed is carried out. 'Ye wealthy ones, do ye kindly resort to the lord of the sacrifice', he says; that is according to the text. With the fire he goes in front, to smite away the Raksases. 'Guard from contact with earth', (with these words) he casts down the strew [2], that nothing may be lost, for that which falls on the strew is not lost; verily also he places it on the strew. The Adhvaryu turns away from the beast as it is slaughtered; verily he conceals himself from cattle, that he may not be cut off. He attains fortune, and obtains cattle who knows thus. The wife is led forward from the back place; 'Homage to thee, O extended one', he says; the extended are the rays of the sun [3]; verily he pays homage to them. 'Come forward, irresistible', he says; the resisting is the foe; (verily it serves) to beat away the foe. 'Along the stream of ghee, with offspring, with increase of wealth', he says; verily he invokes this blessing. 'O ye waters, goddesses, purifying', he says; that is according to the text.

vi. 3. 9.

When the beast is offered in sacrifice, pain seizes its vital airs. 'Let thy speech swell, let thy breath swell' he says; verily he removes the pain from the vital airs. From the vital airs the pain enters the earth; (with the words) 'Hail to the and night!' he pours it down; verily he removes the pain of the earth by day and night. 'O plant, protect him', 'O axe, harm him not', he says; the axe is a thunderbolt [1]; (verily it serves)

for atonement. He cuts from the sides, for men cut from the middle; be cuts crossways, for men cut along; for distinction. 'Thou art the share of the Raksases ', (with these words) he casts the strew, having anointed it on the thick part; verily with the blood he propitiates the Raksases. 'This Raksas here I lead to the lowest darkness, who hateth us and whom we hate', he says; there are two (kinds of) persons, he whom he [2] hates and he who hates him; both these he leads to the lowest darkness.' 'For food (*isé*) thee!' (with these words) he draws out the omentum, for he who sacrifices strives as it were. If he were to pierce (it), Rudra would be likely to slay his cattle; if he were not to pierce (it), it would not be fixed; with one he pierces, with the other not, for support. 'In ghee, O sky and earth, be covered', he says; verily with fat he anoints sky and earth. 'Uncut [3] with wealth of heroes (give us) riches', he says; that is according to the text. Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad atmosphere', he says, for atonement. Now he who grasps hold of the beast as it is led to death falls away from this world; he takes again hold of the omentum-forks; verily he finds support in this world. With the fire he goes in front, to smite away the Raksases; verily also with the oblation he follows the deities [4]. He should not pass over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vayu, taste the drops', he says; therefore the drops are produced separately. The omentum is the chief part of cattle, the strew the chief of plants; verily he unites the chief with the chief; verily also in the plants he establishes cattle. 'Give directions for the Svaha cries', he says [5], for the completion of the sacrifice. The speckled butter is the expiration and inspiration of cattle, the omentum is the body; having poured butter on the speckled ghee,' he pours on the omentum; verily in the body of cattle he deposits expiration and inspiration. 'Hail! Go to Urdhvanabhas, the offspring of the Maruts', he says; Urdhvanabhas, the offspring of the Maruts, used to cast forward the omentum-forks of the gods; verily through him he casts them forward. He casts them forward in opposite directions; therefore expiration and inspiration are in opposite directions.

vi. 3. 10.

Having offered in sacrifice the beast, he strews over (it) a cake, verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitr?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin. The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Praksa (tree); that is the nature of the Praksa. In that there is a branch of the Praksa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Raksases follow after it; he takes it between the sacrificial post and the Ahavaniya, to smite away the Raksases. When the beast is offered its mind departs. 'Recite to Manota, for the oblation which is being divided', he says verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3]. First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for breath is in the upper part; whether he does one, or the other, there is variation in both cases. A Brahman on birth is born with a

threefold debt, of pupilship to the Rsis, of sacrifice to the gods, of offspring to the Pitrs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (*ávadayate*) by these cuttings off', and that is why the cuttings-off (*avadána*) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support.

vi. 3. 11.

He covers the dipping-spoons with fat; cattle are distinguished by fat; verily he bestows on cattle their distinguishing mark. He covers (them) after putting (the fat) on the soup; the soup is the sap of cattle; verily he bestows sap upon cattle. He stirs the oblation of fat with the rib; the rib is the middle of cattle, the fat is the sap of cattle; in that he stirs the oblation of fat with the rib, he places sap in the middle of cattle. Now they kill [1] the beast when they dispose of it; the expiration has Indra for its deity, the inspiration has Indra also. 'May Indra's expiration be set in every limb', he says; verily he bestows expiration and inspiration upon cattle. 'O god Tvastr, let much be united for thee', he says; for cattle have Tvastr as their deity. 'When ye that are various become of one form', he says; for they being various become then of one form. 'Over thee as thou goest among the gods [2] for help let thy comrades and thy father and mother rejoice', he says; verily he makes him, approved by his mother and his father, go to the world of heaven. With a half-verse be offers the oblation of fat; the half-verse is yonder (sky) and the half-verse is this (earth); verily with sap he adorns both. He offers to the quarters; verily with sap he adorns the quarters; verily from the quarters he wins strength and sap. The speckled butter is the expiration and the inspiration of cattle; cattle have the lord of the forest [3] for their deity; in that having made offering of the speckled butter he says, 'Recite for the lord of the forest, give directions for the lord of the forest', he bestows expiration and inspiration upon cattle. Of each he divides the divided pieces; there fore cattle have various forms. He moistens (it) with soup; soup is the sap of cattle; verily he bestows sap upon cattle. He invokes the Ida; the Ida is cattle; verily he invokes cattle. Four times he invokes [4], for cattle have four feet. If he desire of a man, 'May he have no cattle', he should take for him (a piece) without fat; cattle are distinguished by fat; verily by means of their distinctive mark he deprives him of cattle, and he has no cattle. If he desire of a man, 'May he have cattle', he should take for him (a piece) with fat; cattle are distinguished by fat; verily by means of their distinctive mark he wins cattle for him, and he has cattle. Prajapati created the sacrifice; he first created the butter [5], in the middle the beast, last the speckled butter; therefore the fore-sacrifices are performed with butter, the beast (is offered) in the middle, and the after-sacrifices with speckled butter. Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the vital airs of the beast, the body is the eleventh; he offers as many after-sacrifices as is the size of the beast. Now they kill the beast when they dispose of it; the speckled butter is the expiration and the inspiration of cattle; in that he per forms the after-sacrifices with speckled butter, verily he bestows expiration and inspiration upon cattle.

PRAPATHAKA IV

The Exposition Of the Soma Sacrifice (continued)

vi. 4. 1.

By means of the sacrifice Prajapati created offspring; verily he created them by the subsidiary sacrifices; in that he offers the subsidiary sacrifices, verily thus the sacrificer creates offspring. He cuts off from the hind portion, for from the hind portion offspring are born; he cuts off from the thick side, for offspring are born from the thick side; he cuts off without confusion, to prevent confusion of the vital airs. He does not turn (it) round; if he were to turn (it) round, disease would be likely to seize his offspring. 'Go to the ocean, hail!' he says verily thus he produces seed [1]. 'Go to the atmosphere, hail!' he says; verily by means of the atmosphere he begets offspring for him, for in accord with the atmosphere offspring are born. 'Go to god Savitr, hail!' he says; verily, instigated by Savitr, he begets offspring for him. 'Go to day and night, hail!' he says; verily by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuna, hail!' he says [2]; verily he bestows expiration and inspiration on offspring when born. 'Go to Soma, hail!' he says, for offspring have Soma for their deity. 'Go to the sacrifice, hail!' he says; verily he makes offspring fit for the sacrifice. 'Go to the metres, hail!' he says; the metres are cattle; verily he wins cattle. 'Go to the sky and the earth, hail!' he says; verily on either side he supports offspring when born with the sky and the earth. 'Go to the clouds [3] of the sky, hail!' he says; verily he procures rain for offspring when born; 'Go to Agni Vaiçvanara, hail!' he says; verily he establishes in this (world) offspring when born. He makes a portion of the vital airs, who makes a portion of the intestines; 'Give me mind and heart', he says; verily he summons the vital airs according to their places. When the beast is offered, pain reaches its heart; it gathers round the heart-spit [4]. if he were to place the heart-spit on the earth, he would cause pain to the earth; if on the waters, he would cause pain to the waters; he places it in the meeting-place of dry and wet, to appease both. He should think of whomsoever he hates; verily he causes him pain.

vi. 4. 2.

The gods divided the sacrifice on the Agnidh's altar: of what was left over they said, 'Let this remain here.' That is why the Vasativari (waters) have their name. But in the morning they could not arrange (to divide it); they placed it in the waters, they became the Vasativaris. He takes the Vasativaris; the Vasativaris are the sacrifice; verily having taken from the beginning the sacrifice he stays (with it). If the sun set, on one who has not taken (the waters), his sacrifice would not be begun [1], and he would split the sacrifice. He should either take waters with radiance in them, or having deposited gold he takes them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasativaris. He takes the Vasativaris; the Vasativaris are cattle; verily having taken cattle from the beginning he stays (with them). If he were to take them along the stream, his cattle would be likely to wander from him; he takes them standing against the stream; verily he obstructs cattle and seizes them for him. Indra [2] slew Vrtra; he died upon the waters; of them what was pure, fit for sacrifice, and divine, that was set free. They became the Vahantis. He takes of the Vahantis; verily he takes those of waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantis; if he were to pass over the nearest Vahantis, he would despise the sacrifice. He should not take of stagnant (waters); the stagnant (waters) are seized by Varuna; if he were to take of stagnant (waters)

[3], be would cause Varuna to seize his sacrifice. If it is done by day, the night enters the waters; therefore the waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; verily for him he secures the colour of day and night. 'These waters are rich in oblation', he says; verily he takes them made into an oblation. 'Rich in oblation be [4] the sun', be says; verily he takes them with light in them. He takes with an Anustubh; the Anustubh is speech; verily with the whole of speech he takes them. He takes with a verse of four feet, he places them thrice, they make up seven, the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. For this world the Garhapatya is established, for yonder the Ahavaniya; if he were to place (them) on the Garhapatya, he would have cattle in this world, if on the Ahavaniya, in yonder [5] world he would have cattle. He places (them) on both; verily he makes him have cattle in both worlds. He carries (them) round everywhere, to smite away the Raksases. 'Ye are the share of Indra and Agni', he says; that is according to the text. He places (them) on the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice; verily he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Raksases infest the sacrifice. In that he takes of the Vahantis, that part of the sacrifices lies being performed, to prevent the infestation of the Raksases, for they do not move them, but they lie around until the third pressing, for the continuity of the sacrifice.

vi. 4.3.

The theologians say, 'He indeed would be an Adhvaryu who in making Soma descend should make it descend for all the gods.' 'To the heart thee!' he says; verily he makes it for men; 'To mind thee!' he says; verily he makes it for the Pitrs; 'To the sky thee! To the sun thee!' he says; verily he makes it for the gods; so many are the gods; verily he makes it descend for them all. Before the utterance of speech [1] he begins the morning litany; verily he wins all that there is of speech. 'The waters' is the first thing he utters; the waters are the sacrifice verily over the sacrifice he utters speech. He recites all (kinds of) metres the metres are cattle; verily he wins cattle. For one who desires brilliance he should conclude with a Gayatri verse, for one who desires power with a Tristubh verse, for one who desires cattle with a Jagati verse, for one who desires support with an Anustubh verse, for one who desires the sacrifice with a Pankti verse, for one who desires food with a Viraj verse. 'Let Agni (kindled) with the kindling-stick hear my appeal', he says [2]; verily, instigated by Savitr, having made proclamation to the gods, he goes for the waters. 'O Hotr, give directions for the waters', he says; for an action which is directed is done. 'O bowl priest of the Maitravaruna, run hither'. he says; Mitra and Varuna are the leaders of the waters; verily with them he goes for them. 'O ye divine waters, child of the water', he says; verily by the oblation requiting them he seizes them: then he takes of them made into an oblation and covered with ghee [3]. 'Thou art the dragger', he says; verily he removes dirt from them. 'I draw you for the sustenance of the ocean', he says; therefore the waters though eaten and drunk do not waste away. The pit is the birthplace of the sacrifice, the Vasairivaris are the sacrifice; bringing the bowls of the Hotr and the Maitravaruna into contact he pours in the Vasativaris reciprocally, so that the sacrifice may have its birthplace; verily he produces it from its own birthplace. 'O Adhvaryu, didst thou seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agnistoma, he makes a libation; if an Ukthya, he rubs (butter) on the enclosing-sticks; if it is an Atiratra, he goes forward uttering a text, to distinguish the sacrifices.

vi. 4. 4.

'On the instigation of god Savitr (with these words) he takes up the pressing-stone, for instigation, 'with the arms of the Açvins', he says; for the Açvins were the Adhvaryus of the gods; 'with the hands of Pusan', he says, for support. The Soma is cattle, the Upançu pressing-(stone) is cross breathing; in that he measures round the Upançu pressing-(stone), he confers cross-breathing upon cattle. 'To Indra thee! To Indra thee!' (with these words) he measures, for the Soma is taken for Indra. Five times he measures with the text [1]; the Pankti has five syllables, the sacrifice is fivefold, verily he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. 'Ye are savoury, conquerors of Vrtra', he says; this is the Soma-drinking of the waters; he who knows thus reaches not destruction in the waters. 'With thy light which is in the sky', he says; verily from these worlds he gathers him [2]. Soma, the king, reflected on the quarters, he entered the quarters; 'forward, behind, upward, downward', he says, verily from the quarters he gathers him; verily also he wins the quarters for him. 'O mother, come forth', he says; women are likely to desire him who knows thus. 'Thy unerring, watchful name, O Soma', he says [3]; this is Soma's Soma-drinking; he who knows thus reaches not destruction from Soma. When they press Soma they kill him; he keeps back shoots; verily he protects him. The shoots are the vital airs, Soma is cattle; he later lets go the shoots; verily he bestows vital airs upon cattle; two by two he lets them go; therefore the vital airs are in pairs.

vi. 4. 5.

The Upançu Cup is breath; in that the cups are drawn beginning with the Upançu, they follow on breath. Aruna Aupaveçi used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gayatri has eight syllables, the morning pressing is connected with the Gayatri; verily thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Tristubh has eleven syllables, the midday pressing is connected with the Tristubh [1]; verily thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagati has twelve syllables, the third pressing is connected with the Jagati; verily thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice, to prevent loss; for what falls when the sacrifice is established is not lost. Or rather they say, 'The Gayatri is not open to question' at the morning pressing'; he who knows thus is not liable to question from his foe; therefore eight times in each case should press [2]. The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upançu?' 'Speech is the strainer', he should reply. 'Be pure for the lord of speech, O strong one', he says; verily by speech he purifies him. 'With the shoots of the male', he says, for the shoots of the Soma are the shoots of the male; 'purified by the arms', he says, for by the arms he purifies him; 'thou art the god, purifier of gods', he says, for he being a god [3] is the purifier of gods; 'to those thee whose portion thou art', he says, for he draws him for those whose portion he is. 'Thou art he who is appropriated', he says; verily he makes breath his own; 'make our food full of sweetness for us', he says; verily he makes all food sweet for him; 'to all the powers of sky and earth thee!' he says; verily upon both gods and men he bestows the vital airs. 'May mind enter thee!' he says [4]; verily he attains mind. 'Fare along the broad atmosphere', he says, for the breath has the atmosphere as its deity. 'Hail! Thee, of kindly nature, to the sun!' he says; the gods of kindly nature are the breaths; verily in them he secretly offers. 'To the gods that drink the rays thee!' he says; the gods that drink the rays are the rays of the sun; that is their share; verily thereby he delights them. If he desire, 'May Parjanya rain' [5], he should rub (the cup) with the (palm of) the hand downwards; verily he brings down the rain. If he desire, 'May it

not rain', he should rub with the hand upwards; verily he keeps up the rain. If he practise witchcraft, 'Slay N.N.; then will I sacrifice to thee', he should say; verily desiring the libation he slays him. If he be far away, he should stand until he is weary; verily he follows his breath and slays him. If he practise witchcraft [6], he should put (it) down (with the words), 'I set thee down on the breath of N.N.'; the breath is restless; verily he brings his breath to rest. He purifies by means of six shoots; the seasons are six; verily he purifies him by means of the seasons; thrice he purifies these worlds are three; verily he purifies him by means of these worlds. The theologians say, 'For what reason is it that three animals take by the hand?' In that thrice he draws separately the Upançu with his hand, therefore there are three animals which take by the hand, man, the elephant, and the ape.

vi. 4. 6.

Whatever the gods did as the sacrifice, that the Asuras did. The gods saw that the sacrifice must be established in the Upançu (cup), and they established it in the Upançu. The Asuras grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra, Indra obstructed them' by means of the Antaryama (cup), and that is why the Antaryama has its name, 'the obstructor'. In that the Antaryama cup is drawn, verily thus the sacrificer obstructs his foes. 'Through thee I interpose sky and earth [1], I interpose the broad atmosphere', he says; verily with these worlds the sacrificer obstructs his foes. The gods reflected, 'Indra hath now become what we are'; they said, 'O bounteous one, give us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher [2], he gave a share. 'In unison with the gods, the lower and the higher', he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do thou rejoice in the Antaryama', he says; verily he does not cut off the sacrificer from the sacrifice. 'Thou art taken with a support', he says, for the support of inspiration. If both (cups) were drawn without a filter, inspiration would follow expiration, he would be likely to die. The Antaryama is drawn with a filter [3], to separate expiration and inspiration. The Upançu and the Antaryama (cups) are expiration and inspiration, the Upançu pressing-(stone) is cross-breathing. If he desire of a man, 'May he be likely to die', he should set them down for him without being in contact; verily he severs his expiration and inspiration from cross-breathing; swiftly he dies. If he desire of a man, 'May he live all his days', he should set them down for him in contact; verily he connects his expiration and inspiration with cross-breathing; he lives all his days.

vi. 4. 7.

The cup for Indra and Vayu is speech; in that the cups are drawn beginning with that to Indra and Vayu, verily they follow speech. The gods said to Vayu, 'Let us slay Soma, the king'; he replied, 'Let me choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vayu first. They slew him; he became putrid; the gods could not endure him, they said to Vayu, 'Make him sweet for us' [1]; he replied, 'Let me choose a boon; let your vessels, be said to have me as their deity.' Therefore, being of various deities, they are said to have Vayu as their deity. Verily did Vayu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vayu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall ye distribute through me, verily with me as deity may your Soma (draughts) be set down' [2]. 'Thou art taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Speech aforetime spoke without discrimination; the gods said to Indra, 'Do thou discriminate this speech

for us'; he replied, 'Let me choose a boon; let this (cup) be drawn for me and for Vayu together.' Therefore the cup is drawn together for Indra and Vayu. Indra approaching it in the midst discriminated it; therefore is speech spoken distinctly. Therefore is it drawn once, in the middle, for Indra, and twice for Vayu, for he chose two boons.

vi. 4. 8.

The gods said to Mitra, 'Let us slay Soma, the king'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will slay him'; he replied, 'Let me choose a boon; let them mix the Soma for me with milk.' Therefore they mix with milk (the Soma) for Mitra and Varuna. From him cattle departed (saying), 'He that was a friend hath done a cruel deed'; a cruel deed as it were [1] does he do who sacrifices with Soma; from him cattle depart. In that he mixes with milk (the Soma) for Mitra and Varuna, he unites Mitra with cattle, and the sacrificer with cattle. Aforetime indeed was Mitra thus aware,' When I have done this cruel deed, cattle will depart from me'; therefore he chose thus. The gods said to Varuna, 'With thee as helper we will slay Soma, the king'; he replied, 'Let me choose a boon, for me [2] and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuna together; therefore with a king as helper they slay a king, with a Vaiçya a Vaiçya, with a Çudra a Çudra. This was not day or night, but undiscriminated; the gods said to Mitra and Varuna, 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vayu is drawn before that for Mitra and Varuna, for the Upançu and the Antaryama (cups) are expiration and inspiration. Mitra produced the day, Varuna the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuna, (it is) for shining forth.

vi. 4. 9.

The head of the sacrifice was cut; the gods said to the Açvins, Ye are physicians; do ye replace the head of the sacrifice', they replied. Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Açvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Açvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men [1] and physicians.' Therefore a Brahman should not practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahispavamana (Stotra) they drew for them this cup for the Açvins; therefore (the cup) for the Açvins is drawn when the Bahispavamana has been sung. Therefore by one who knows thus the Bahispavamana should be performed; verily he purifies himself. Their skill as physicians they deposited in three places, in Agni a third, in the waters a third, in the Brahman a third. Therefore one should put beside him a pot of water [2] and sit on the right hand of a Brahman when practising medicine; all medicine he performs thereby, his remedy becomes effective. The theologians say, 'For what reason are cups for two deities drawn in one vessel, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs. Those that are for two deities are the breaths, the Ida is cattle; if he should summon the Ida before those that are for two deities [3], he would obstruct his breaths by cattle, he would be likely to perish. Having eaten those for two deities, he summons the Ida; verily having placed the breaths in himself he summons the Ida. (The cup) for Indra and Vayu is speech, that for Mitra and Varuna is the eye, that for the Açvins is the ear; he eats in front that for Indra and Vayu, therefore in front he speaks with speech; in front that for Mitra and Varuna, therefore in front he sees with the eye; moving all round, that for the Açvins; therefore on all sides he hears with the ear. Those for two deities are the breaths [4], he sets down full vessels; therefore the

breaths are full within; wherever in the performance of the sacrifice nothing is done, in that place the Raksases attack the sacrifice; in that he sets down full vessels the part of the sacrifice being performed is deposited to prevent the entry of the Raksases. He sets down in the north track of the southern oblation-cart; verily he places speech in speech. They lie (there) until the third pressing, for the continuity of the sacrifice.

vi. 4. 10.

Brhaspati was the Purohita of the gods, Çanda and Marka of the Asuras; the gods had the holy power (Brahman), the Asuras had the holy power (Brahman); they could not overcome one another; the gods invited Çanda and Marka; they replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Çukra and Manthin; then did the gods prosper, the Asuras were defeated. He for whom knowing thus these Çukra and Manthin (cups) are drawn, prospers himself, his foe [1] is defeated. Having driven away these two, the gods offered to themselves,' to Indra. 'Driven away are Çanda and Marka together with N.N.', he should say of whom he hates; with him whom he hates he thus drives them away. 'This is the first preparer, all maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Çukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes [2]; therefore men do not see them as they go east. Turning back towards the west they sacrifice, therefore men see them going west. The Çukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides; therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Raksases. Now the offerings the gods made on the east, with them they drove away the Asuras who were in front [3]; with those on the west they drove away the Asuras who were behind; other sacrifices are made in the east, the Çukra and Manthin on the west; verily behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. In accordance with the Çukra and Manthin are offspring born, the eaters and the eaten. 'Engendering heroic off spring), come forth, Çukra, with pure radiance' [4], 'Engendering prolific offspring, come forth, Manthin, with mixed radiance', he says; 'the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten. The eye of Prajapati swelled; it fell away, it entered the Vikankata, it did not stay in the Vikankata; it entered barley, it stayed in barley; that is why barley has its name [5]. In that the Manthin vessel is of Vikankata and he mixes with groats, verily thus he gathers together the eye of Prajapati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

vi. 4. 11.

Whatever the gods did at the sacrifice the Asuras did. The gods saw the cups with the Agrayana at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Agrayana at their head reaches the top of his equals. With a verse containing the word 'destructive' he should draw for him who has a rival; verily having destroyed his rival he reaches the top of his equals. 'Ye gods that are eleven in the sky', he says [1]; so many are the deities; verily he draws it for all of them. 'This is thy birthplace; to the All-gods thee!' he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Agrayana; that

is why the Agrayana has its name [2]. Therefore in the Agrayana speech is uttered. In that the former cups are drawn in silence, that is as when the hunter lets go (his arrow), (thinking), 'So far off is my mark at so far I shall not miss.' The Adhvaryu taking the Agrayana, commencing the sacrifice, utters his speech; thrice he utters 'Him'; verily thus he chooses the Udgatrs; the Agrayana is Prajapati; in that he utters 'Him' after taking the Agrayana, verily thus Prajapati sniffs offspring [3]; therefore the cow sniffs the calf on birth. The Agrayana is the self of the sacrifice; at each pressing he draws it; verily he continues the sacrifice in itself. He brings (it) up from above verily thus he impregnates seed; he takes (it) from below verily he generates it. The theologians say, 'For what reason does the Gayatri, the least of the metres, support the pressings?' 'The Agrayana is the calf of the Gayatri; verily turning back towards it it supports all the pressings. Therefore a cow turns back towards the calf which is taken away.

PRAPATHAKA V

The Exposition of the Soma Sacrifice (continued)

vi. 5. 1.

Indra raised his bolt to hurl at Vrtra; Vrtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; on him he bestowed the Ukthya. At him he raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee' [1]; on him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Visnu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; he bestowed on him again the Ukthya. Him when he had lost his magic power he slew, for the sacrifice was his magic power. In that the Ukthya is drawn, verily the sacrificer thus appropriates the power [2] and strength of his foe. 'To Indra thee, to him of the Brhat, the strong', he says, for to Indra he gave it; 'to him thee! To Visnu thee!' he says; in that Visnu supported him (saying), 'Strike', he gives Visnu a share therein. Thrice he draws, for thrice he gave to him., This is thy birthplace; thou art the renewed offering', he says, for repeatedly [3] he draws from it. The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Ahavaniya and the oblation-holder he should pour (it) down [4]; verily he bestows upon himself the glory of the sacrifice. If he desire, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas and the oblation-holder; verily he bestows upon the sacrificer the glory of the sacrifice. If he desire, 'May I bestow upon the Sadasyas the glory of the sacrifice', he should pour (it) down, grasping the Sadas; verily he bestows upon the Sadasyas the glory of the sacrifice.

vi. 5. 2.

The Dhruva (cup) is the life of the sacrifice; it is drawn the last of the cups; therefore life is the last of the breaths. 'The head of the sky, the messenger of earth', he says; verily he makes him the head of his equals. 'Vaiçvanara, born for holy order', he says, for life has Vaiçvanara as its deity. It is drawn with Vaiçvanara on both sides; therefore there are breaths on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore [1] the breath below is a half of the other

breaths. The other cups are deposited on strewn (ground), the Dhruva on unstrewn; therefore in bone some creatures find support, in flesh others. The Asuras from above desired to turn round the earth; the gods made it firm (*adrnhan*) with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above, (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotr is the body; in that he pours the Dhruva down into the goblet of the Hotr, so he places life in the body of the sacrifice [2]. 'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for the middle one enjoys life; 'In the latter part it should be poured down', they say, for with the last one enjoys life. He pours (it) down while the verse to the All-gods is being recited; offspring are connected with the All-gods; verily he confers life upon offspring.

vi. 5. 3.

By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. It the Rsis discerned by means of the season-cups; in that the season-cups are drawn, (they serve) to reveal, the world of heaven. Twelve are drawn; the year consists of twelve months; (verily they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who [1] knows where is the mouth of the seasons? 'Give directions for the season', six times he says,' the seasons are six; verily he delights the seasons; 'For the seasons', four times; verily he delights four-footed cattle; twice again he says, 'For the season'; verily he delights two-footed (cattle). 'Give directions for the season', six times he says; 'For the seasons', four times; therefore four-footed cattle depend upon the seasons; twice [2] again, 'For the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', six times he says; 'For the seasons', four times; twice again, 'For the season'; verily the sacrificer makes himself a ladder and bridge to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused [3]; therefore in order the Adhvaryu sets out by the southern (door), the Pratiprasthatr by the northern; therefore the sun goes south for six months, north for six months.' 'Thou art taken with a support; thou art Samsarpa; to Anhaspatya thee!' he says; 'There is a thirteenth month', they say; verily he delights it.

vi. 5. 4.

The season-cups are drawn for the world of heaven; Indra and Agni are the light; in that he draws the cup for Indra and Agni with the season-vessel, verily he places light above it, to light up the world of heaven. Indra and Agni are the bearers of force among the gods; in that (the cup) for Indra and Agni is drawn, verily he wins force. He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is yonder sun, in that he draws (the cup) for the All-gods with the Çukra-vessel, yonder sun [1] rises turned to all people; therefore each one thinks, 'Towards me hath it arisen.' He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is brilliance; in that he draws (the cup) for the All-gods with the Çukra vessel, verily he bestows brilliance upon people.

vi. 5. 5.

Indra in league with the Maruts slew Vrtra at the midday pressing; in that (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer as slaying the foe. Of him, when he had slain Vrtra, the seasons were confused; with the season vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; in that (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons. (The cups) for the Maruts are a weapon which the sacrificer hurls at his foe; with the first [1] he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Indra having slain Vrtra went to the furthest distance, thinking, 'I have done amiss'; he became of bay colour, he saw these (cups) for the Maruts, to save himself;' he drew them [2]; verily with the first he won expiration, with the second inspiration, himself with the third, (the cups) for the Maruts are drawn to save the self of the sacrificer; verily he wins expiration with the first, inspiration by the second, and himself with the third. Indra slew Vrtra; the gods said of him, 'Great hath he become who hath slain Vrtra'; that is why Mahendra (great Indra) has his name. He drew this libation for Mahendra, having slain Vrtra and being above the other deities; in that (the cup) for Mahendra is drawn, so the sacrificer draws this libation, being above other people. He draws with the Çukra vessel; (the cup) for Mahendra has the sacrificer as its deity, the Çukra is brilliance; in that he draws (the cup) for Mahendra in the Çukra-vessel, verily he bestows brilliance on the sacrificer.

vi. 5. 6.

Aditi, desirous of offspring, cooked a Brahman's mess for the Sadhya gods; to her the gave the remains, she ate it, she became pregnant; of her the four Adityas were born. A second (mess) she cooked; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first, she became pregnant, from her was born an egg which miscarried. She cooked a third (mess) for the Adityas [1], (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Aditya Vivasvant, men are his offspring here, among them he alone is successful who sacrifices, he serves for enjoyment of the gods. The gods kept Rudra away from the sacrifice [2], he followed the Adityas; they took refuge in (the cups) for two deities, them they did not give up; therefore men do not give up even one worthy of death who has come for help. Therefore (the cup) for the Adityas is drawn from those for two deities, in that they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, verily that is this pairing; the amnion, embryo, the chorion, verily that is this [3] pairing. The Aditya (cup) is cattle; curds are strength; he mixes with curds in the middle; verily he places strength in the middle of cattle; (with curds) to be coagulated with boiled milk, for purity. Therefore the raw milks the cooked. The Aditya (cup) is cattle; he-draws after covering (the cup); verily he draws securing cattle for him. The Aditya (cup) is those cattle; Agni is Rudra here; he draws after covering; verily he shuts off cattle from Rudra [4]. (The stone) for pressing out the Upançu (cup) is this Aditya Vivasvant; it lies round this Soma drink until the third pressing. 'O bright Aditya, this is thy Soma drink', he says; verily he unites the Aditya Vivasvant with the Soma drink. 'With the rain of the sky I mix thee', (with these words) he should mix for one who desires rain; verily he wins rain. If it should fall quickly, Parjanya would be likely to rain; if long, (he would) not (be likely). He does not place (the cup) down, for from that which is not

depressed offspring are produced. He should not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look after (it); if he were to look after (it) his eye would be likely to be destroyed; therefore he should not look after (it).

vi. 5. 7.

He draws (the cup) for Savitr from the Agrayana with the Antaryama-vessel; the Agrayana is Prajapati; (verily it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does -not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring. Savitr is among the gods he who is connected with the Gayatri; in that the Agrayana (is drawn), it is drawn in the world of the Gayatri; in that he draws (the cup) for Savitr from the Agrayana with the Antaryama vessel, verily he draws it off from its own birthplace. The All-gods [1] could not perform the third pressing; they led Savitr who shares in the first pressing to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitr is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the tub with the Savitr-vessel; people are connected with the All-gods, the tub is connected with the All-gods, Savitr rules instigations; in that he draws (the cup) for the All-gods from the tub with the Savitr vessel, verily instigated by Savitr he produces offspring for him [2]. He draws Soma in Soma; verily thus he impregnates seed. 'Thou givest good protection, and art well established', he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitrs; 'Thou givest good protection, and art well established', he says; verily thereby he makes (it) for men; 'The great', he says; verily thereby he makes (it) for the gods; 'Homage', he says; verily thereby he makes (it) for the Pitrs; so many are the gods; verily he draws it for them all. 'This is thy birthplace; to the All-gods thee!' he says, for it is connected with the All-gods.

vi. 5. 8.

The Upançu is the breath; in that the first and the, last cups are drawn with the Upançu-vessel, verily they follow forward the breath, they follow back the breath. The Agrayana is Prajapati, the Upançu is the breath, the wives produce offspring; in that he draws (the cup) for (Tvastr) with the wives from the Agrayana with the Upançu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the breath. The gods desired that the wives should go to the world of heaven [1]; they could not discern the world of heaven, they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven. Soma could not bear being drawn for women; making the ghee a bolt they beat it, they drew it when it had lost its power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man [2]. In that he mixes (the cup) for (Tvastr) with the wives with ghee, he overpowers it with a bolt and draws it. 'Thou art taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of thee, pressed by Brhaspati ', he says; Brhaspati is the holy power of the gods; verily by the holy power he produces offspring for him. 'O drop', he says; the drop is seed; verily thus he impregnates seed. 'Possessing power', he says [3]; power is offspring; verily he produces offspring for him. 'O Agni', he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvastr drink the Soma', he says; Tvastr is the maker of the forms of pairings of animals; verily he places form in animals. The gods sought to slay Tvastr; he went to the wives, they would not give him up; therefore [4] men do not give up even one worthy of death who has come for help. Therefore in (the cup) for the wives for Tvastr also a drawing is made. He does not put

(the cup) down, for from what is not depressed offspring are produced. He does not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnidh would consume the Soma before it had been appeased; he says the secondary Vasat muttering, he does not let Rudra go after his offspring, the Agnidh consumes the Soma after it has been appeased. 'O Agnidh, sit on the lap of the Nestr; O Nestr, lead up the wife', he says verily the Agnidh impregnates the Nestr, the Nestr the wife. He causes the Udgatr to look (at the wife); the Udgatr is Prajapati; (verily it serves) for the production of offspring. He causes water to follow along; verily thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

vi. 5. 9.

Indra slew Vrtra; he forced out his skull-bone, it became the wooden tub, from it the Soma flowed, it became (the cup) for the yoker of bays; he reflected regarding it, 'Shall I offer, or shall I not offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion in the sacrifice.' He decided to offer; Agni said, Thou shalt not offer what is raw in me'; he mixed it with fried grains [1], and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of bays with fried grains, (it serves) to make it cooked; verily he offers it when it has become cooked. He mixes with many; so many are his (cows) yielding his wishes in yonder world. Or rather they say,'(The fried grains) for the yoker of bays are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many. The bays of Indra, which drink the Soma, are the Rc and the Saman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled [2]; he offers after removing the enclosing-sticks; verily he offers fodder to them with their bridles removed. It is the Unnetr who offers; the Adhvaryu when he has uttered 'Godspeed!' is as one who has finished his journey; if the Adhvaryu were to offer, it would be as when one yokes again (a horse) unyoked. He offers after putting it on his head, for from the head it sprung; he offers after striding, for Indra slew Vrtra after striding; (verily it serves) for attainment. (The grains) for the yoker of bays are cattle; if he were to crush (them), few [3] cattle would attend and wait on him; if he were not to crush them, many cattle would attend, but not wait on him; in his mind he crushes them together, and effects both; many cattle attend and wait on him. They await the invitation from the Unnetr; verily they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is cattle, (the grains) for the yoker of bays are cattle verily they make cattle find support in cattle.

vi. 5. 10.

Offspring and cattle are born through the cups, goats and sheep through the Upançu and Antaryama, men through the Çukra and Manthin, whole-hooved animals through the season-cups, kine through the Aditya cup. The Aditya cup is drawn with the largest number of Rcs; therefore kine axe the most numerous of cattle; in that he thrice draws apart with his hand the Upançu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Agrayana is the father, the tub is the son; if the Agrayana is exhausted, he should draw from the tub; that is as when a father [1] in destitution has recourse to his son. If the tub is exhausted, he should draw from the Agrayana; that is as when a son in destitution has recourse to his father. The Agrayana is the self of the sacrifice; if the cup or the tub should be exhausted, he should draw from the Agrayana; verily from the self he develops the sacrifice. The Agrayana is drawn (with a verse) in which there is no discriminating mark; he draws with a pot, he offers with (the vessel) for Vayu; therefore [2] (a man) is a slayer of a Brahman (through slaying) an embryo

which has not been discriminated. They go to the final bath; they deposit the pots, but lift up (the vessels) for Vayu; therefore they deposit a daughter on birth, a son they lift up. In that be utters the Puroruc, it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one proclaims (it); in that he puts it down, it is as when having deposited something with a superior one goes away. Whatever of the sacrifice is accompanied by a Saman or Yajus, is loose; whatever by a Rc is firm; they are drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind to the accompaniment of a Rc, for the support of the sacrifice.

vi. 5. 11.

Some vessels are used (repeatedly), others not. With those that are employed once only (*paracínani*) he conquers yonder world, for yonder world is as it were turned away (*paran*). With those which are used again he conquers this world, for this world is repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again [1] the plants revive again. Some vessels are used repeatedly, others not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Ajya (Çastra), that is the foundation of the cups; in that he recites muttering, that [2] is (the foundation) of the Upançu and the Antaryama (cups); in that (he recites) aloud, that is (the foundation) of the other cups; he who knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with cattle, with pairings. Some cups are drawn with pots, some with (vessels) for Vayu; that is the pairing of the cups. He who knows thus is propagated with offspring, with cattle, with pairings. Indra forcibly drank the Soma of Tvastr; he went to pieces on all sides [3]; he found no stay in himself; he saw these cakes ,as an addition to the pressing, them he offered, and with them he made a stay in himself; therefore as additional to the pressing the cakes are offered; therefore as additional to the pressing he should partake of the cakes; verily he makes a stay in himself, and the Soma does not flow through him. The theologians say, 'Neither by Rc nor by Saman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains, mush, rice grains, the cake, clotted milk, thereby the five is made up; that is the fivefold character of the sacrifice.

PRAPATHAKA VI

The Exposition of the Daksina and other Offerings

vi. 6. 1.

The sacrifices with the gifts are offered for the world of heaven. He offers with two (verses) on the Garhapatya; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's altar; verily he ascends the atmosphere. He approaches the Sadas; verily he makes him go to the world of heaven. He offers in the Garhapatya with verses addressed to Surya; verily he makes him mount yonder world. He offers in the Agnidh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the sky, fly to heaven', (with these words) he takes out the gold after the offering [1]; verily he makes him go to the world of heaven. 'With my form I approach your form', he says; for by his

form he approaches their form, in that (he approaches) with gold. 'May Tutha, all knowing, allot to you', he says; Tutha, all knowing, was wont to allot the gifts of the gods; verily thereby he divides them. 'This gift of thine, O Agni [2], cometh, impelled by the Soma', he says, for his gift comes impelled by the Soma. 'Lead it by the path of Mitra', he says, for atonement. 'Go ye on by the path of holy order, of brilliant gifts', he says; holy order is truth; verily with truth, with holy order, he divides them. 'Leading prosperity by the path of the sacrifice', he says, for the gifts go by the path of the sacrifice. 'May I win a Brahman to-day [3], a seer and sprung from seers', he says; the learned man is a Brahman, a seer and sprung from seers; therefore he says thus. 'Gaze on the heaven, gaze on the atmosphere', he says; verily he makes him go to the world of' heaven. 'Join those in the seat', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', he says; 'we here are givers; do ye there enter us, full of sweetness' [4], he says in effect. He gives gold; gold is light; verily he places light before, to light up the world of heaven. He gives to the Agnidh; verily he delights the seasons headed by Agni; he gives to the Brahman priest, for instigation; he gives to the Hotr; the Hotr is the self of the sacrifice; verily he unites the self of the sacrifice with the gifts.

vi. 6. 2.

He offers the Samistayajuses, for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does not pass over, what he does redundantly, what he does not do, all that he propitiates with them. He offers nine; nine are the breaths in man, the sacrifice is commensurate with man; all the sacrifice he delights thus. He offers six with Rcs; the seasons are six; verily he delights the seasons; he offers three with Yajuses [1]; these worlds are three; verily he delights these worlds. 'O sacrifice, go to the sacrifice; go to the lord of the sacrifice', he says; verily he makes it go to the lord of the sacrifice. 'Go to thine own birthplace', he says; verily be makes it go to his own birthplace. 'This is thy sacrifice, O lord of the sacrifice, with its, utterance of hymns and producing noble heroes', he says; verily he confers strength upon the sacrificer. Vasistha Satyahavya asked Devabhaga, 'When thou didst cause to sacrifice the Srñjayas, with many sacrificers, didst thou cause the sacrifice to rest upon the sacrifice [2] or on the lord of the sacrifice? He replied, 'On the lord of the sacrifice.' 'But in truth Srñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'Ye gods, that find the way, finding the way, go on the way', he says; verily he makes the sacrifice to rest upon the sacrifice, to prevent the defeat of the sacrificer.

vi. 6. 3.

He offers the Avabhrthayajuses; whatever sin he has committed in the year before, verily that thereby he propitiates. He goes to the waters for the final bath; Varuna is in the waters; verily straightway he propitiates Varuna. The Raksases, following along by the path, seek to injure the sacrifice; the Prastotr follows along with the Saman, the slayer of Raksases, is the Saman; (verily it serves) for the smiting away of the Raksases. Thrice he performs the finale; these worlds are three; verily from these worlds [1] he smites away the Raksases. Each one performs the finale; for each one is infested by the Raksases, for the smiting away of the Raksases. 'King Varuna hath made a broad (path)', he says, for support. 'A hundred remedies are thine, O king, a thousand', he says; verily he makes medicine for him. 'The noose of Varuna is overcome', he says verily he overcomes the noose of Varuna. He makes offering over the strew, for the support of the oblations; verily also he offers in what has fire. He offers the fore-offerings omitting that to the strew [2]; the strew is offspring; verily he frees offspring from Varuna's noose. He offers the two portions of butter; verily he does not obstruct the two eyes of the sacrifice. He sacrifices to

Varuna; verily he frees him from Varuna's noose. He sacrifices to Agni and Varuna; verily straightway he frees him from Varuna's noose. He offers two after-offerings, omitting that to the strew; the strew is offspring; verily he frees offspring from Varuna's noose. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six [3]; verily he finds support in the seasons. 'O bath, O flood', he says; verily he propitiates by this utterance Varuna. In the sea is thy heart, within the waters', he says, for Varuna is in the sea. 'Let the plants and the waters enter thee" he says; verily he unites him with the waters and the plants. 'Ye divine waters, this is thy foetus', he says; that is according to the text. The Soma is cattle [4]; if he were to partake of the drops, he would be possessed of cattle, but Varuna would seize him; if he were not to partake, he would have no cattle, but Varuna would not seize him; he should touch them only, he becomes possessed of cattle, Varuna seizes him not. 'The noose of Varuna is loosed', he says; verily is he freed from Varuna's noose. They advance without looking round, for concealment from Varuna. 'Thou art fuel may we prosper', he says; verily with the kindling-stick they approach the fire in reverence. 'Thou art brilliance; grant me brilliance', he says; verily he bestows brilliance upon himself.

vi. 6. 4.

With the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post; verily gathering together a threefold bolt he hurls it at his foe, to lay him low. If he were to set it up within the altar, he would win the world of the gods; if outside the altar, the world of men; he sets it up in the place where the altar and the edge (outside) meet, for the winning of both worlds. He should set (the set) up with the lower parts alike for one who desires the world of the Pitrs, with the girdle part alike for one who desires the world of men, with the top pieces alike for one who desires power, and all alike for one who desires support; the three in the middle alike for one who desires cattle; for through them [1] cattle attend (on him); verily he becomes possessed of cattle. He should interlock the others; verily he interlocks him with offspring and cattle. If he desire of a man, 'May he be liable to die', he should set it up for him in grave fashion, the northern half the higher, then (the southern) the lower; this is the grave fashion; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, then the (northern) half the lower; verily the sacrificer makes it a ladder and a bridge to attain the world of heaven [2]. In that on one post he twines round two girdles, therefore one man wins two wives; in that he does not wind one girdle round two posts, therefore one wife does not find two husbands. If he desire of a man, 'Be a girl born to him', he should intertwine (the girdles) near the ends; verily a girl is born to him; if he desire of a man, 'Be a son born to him', he should cover it round right up to the end; verily a son is born to him [3]. The Asuras drove the gods to the south, the gods repelled them by the Upaçaya (post); that is why the Upaçaya has its name. In that the Upaçaya lies near (*upaçáye*) on the south, (it serves) to drive away the foe. All the other posts have victims (attached), the Upaçaya has none, its victim is the sacrificer; if he were not to indicate (a victim), the sacrificer would be ruined. 'N.N. is thy victim', (with these words) he should indicate whomsoever he hates; whom he hates [4], him he indicates as a victim to it. If he hates not, 'The mole is thy victim', he should say; he harms not domestic nor wild animals. Prajapati created offspring; he was destitute of proper food, he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Viraj has ten syllables, and the Viraj is food, he wins proper food by the Viraj [5]; thereby he milks the eleventh breast of her. In that the set of eleven (is set up), a thunderbolt is set up; it is liable to crush the sacrifice face to face; in that he sets up (the stake) (for Tvastr) with the wives, (it serves) to establish the sacrifice and to bind.

vi. 6. 5.

Prajapati created offspring; he thought himself emptied, he saw this set of eleven (victims), with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he is as it were emptied; in that this set of eleven is (offered), with it the sacrificer bestows life, power, and strength upon himself. With (the victim) for Agni he scatters, with that for Sarasvati he makes a pairing, with that for Soma he impregnates seed [1], with that for Pusan he propagates. There is one for Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; verily he produces offspring, for him. By that for Indra he wins power, by that for the Maruts the people, by that for Indra and Agni force and might. That for Savitr is for instigation, that for Varuna to free oneself from Varuna's (noose). In the middle he offers that for Indra; verily in the middle he bestows power on the sacrificer [2]. In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; verily he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; verily he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)', in the place of that for Indra he should offer that for Varuna, in the place of that for Varuna that for Indra [3]. He who has attained (power) is banished, he who is banished returns (to power). If he desire, 'May the people fall into confusion', he should interchange the animals; verily he causes the people to fall into confusion. If he should offer that to Varuna along the stream of the waters, Varuna would seize his offspring; he offers (the victim) facing north on the south side against the stream of the waters, to prevent Varuna seizing his offspring.

vi. 6. 6.

Indra caused Manu to sacrifice with his wife; after she had been encircled with fire he let her go; therewith Manu prospered; in that he lets go (the victim), (for Tvastr with the wives, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it; in that he completes (the offering) (for Tvastr) with the wives with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it. The offering of the caul [1] has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvastr) with the wives; verily he performs it at the right moment; then indeed comes the conclusion. It is for Tvastr; Tvastr of the seed that is spilt moulds forms, him he sets loose as a male among wives; he for him moulds forms.

vi. 6. 7.

They kill the Soma in that they press it; in that there is (an oblation) of Soma, that is as when they slay for the dead a barren cow. If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers on the southern half; this is the quarter of the Pitrs; verily in their own quarter he propitiates the Pitrs. They give to the Udgatrs, (the oblation) of Soma has the Saman for its deity; whatever of the Saman they do amiss, that is the atonement for it. They look at [1] (the victim) for Soma is a purifier; verily they purify themselves. He who cannot see himself would be dead. Having made it full all round, he should look at (it), for in it he sees himself; verily also he purifies himself. He whose

mind is gone should look at (it), (saying), 'That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us'; verily he keeps his mind in himself [2], his mind is not gone. At the third pressing the sacrifice departs from him who has sacrificed to him who has not sacrificed; he offers ghee with a verse to Agni and Visnu; all the deities are Agni, the sacrifice is Visnu; verily he supports the deities and the sacrifice. He sacrifices muttering, for pairing. The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuna the ill-performed; where then is the sacrifice, and where the sacrificer?; In that he offers a cow to Mitra and Varuna, by Mitra [3] he propitiates the well-performed part of the sacrifice, by Varuna the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the Rc and the Saman plough the sacrifice; in that he offers a cow to Mitra and Varuna, verily he rolls a roller over the ploughed-up sacrifice, for atonement. The metres of him who has sacrificed are worn out, the cow is the sap of the metres; in that he offers the cow to Mitra and Varuna, he again delights the metres, to drive away weariness; verily also he bestows sap upon the metres.

vi. 6. 8.

The gods divided up power and strength; what there was left over became the Atigrahya cups, and that is why the Atigrahyas have their name. In that the Atigrahyas are drawn, verily thus the sacrificer bestows. upon himself power and strength, brilliance by that for Agni, power by that for Indra, splendour by that for Surya. The Atigrahyas are the support of the sacrifice, the Prsthas are the two wheels, if he were not to. draw them in the Prsthya (rite), the Prsthas would destroy the sacrifice in front; if he were to draw them in the Ukthya [1], the Atigrahyas would destroy the sacrifice behind; but they should be drawn in the Viçvajit with all the Prsthas, so that the sacrifice may have all its strength. Prajapati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrahya; 'Bodiless is his sacrifice', they say, 'for whom the Atigrahyas are not drawn.' They should be drawn also in the Agnistoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated; these gods [2] saw these cups and drew them, Agni that for Agni, Indra that for Indra, Surya that for Surya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with like strength', they say; verily with that for Agni he bestows light on this world, with that for Indra on the atmosphere, for Indra and Vayu are yoke-fellows; with that for Surya on yonder world [3] he bestows light; full of light these worlds become for him; he makes them of like strength. Bamba and Viçvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus these cups are drawn, these worlds, the distant and the near, become revealed.

vi. 6. 9.

Whatever the gods did at the sacrifice the Asuras did. The gods caused the metres and the pressings to find support in the Adabhya; then the gods prospered, the Asuras were defeated; he, for whom knowing thus the Adabhya is drawn, prospers himself, his foe is defeated. Because the gods deceived the Asuras with the Adabhya (undeceivable), that is why the Adabhya has its name. He who knows thus deceives his foe; his foe deceives him not [1]. The Adabhya is the form of Prajapati, called the freer; he draws from (the Soma) which is tied up, for freedom; he who knows thus is set free from his evil foe. They kill the Soma in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer. The theologians say, 'What is it that the sacrificer does in the sacrifice whereby he goes alive to the world of heaven?' The Adabhya is the taking alive; he draws from (the Soma) before pressing;

verily he makes him go alive to the world of heaven. Now they break the sacrifice asunder when they make it find support in the Adabhya; he lets go the shoots, for the continuance of the sacrifice.

vi. 6. 10.

The gods drew the cups in a line; Prajapati saw this Ançu, drew it, and therewith prospered. Verily he, for whom knowing thus the Ançu is drawn, prospers. He draws from (the Soma) when it has been once pressed, for once he prospered thereby. He draws with the mind, for Prajapati is mind as it were; (verily it serves) to obtain Prajapati. He draws with (a vessel) of Udumbara; the Udumbara is strength; verily he wins strength; it has four corners; verily he finds support in the quarters [1]. He who knows the foundation of the Ançu becomes possessed of a foundation. The Saman is that called the Vamadevya; singing in his mind that foundation he draws; verily he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Ançu, for both the Adhvaryu and the sacrificer would it go ill; if he were to make a success, for both would it go well; he draws without breathing; this is its success. He breathes over gold; gold is immortality, breath is life; verily with life he quickens immortality; it is of a hundred (Krsnalas) in weight, man has a hundred (years of) life, a hundred powers; verily in life, in power he finds support.

vi. 6. 11.

Prajapati assigned the sacrifices to the gods; he thought himself emptied; he pressed over himself the power and strength of the sacrifice in sixteen ways; that became the Sodaçin; there is no sacrifice called Sodaçin; in that there is a sixteenth Stotra and a sixteenth Çastra, therefore is it the Sodaçin, and that is why the Sodaçin has its name. In that the Sodaçin is drawn, so the sacrificer bestows power and strength upon himself. To the gods the world of heaven [1] did not become manifest; they saw this Sodaçin, and drew it; then did the world of heaven become manifest to them; in that the Sodaçin is drawn, (it serves) for the conquest of the world of heaven. Indra was the youngest of the gods, he had recourse to Prajapati, he bestowed on him the Sodaçin, he drew it; then indeed did he attain the summit of the gods; he for whom knowing thus the Sodaçin [2] is drawn attains the summit of his equals. He draws at the morning pressing; the Sodaçin is the thunderbolt, the morning pressing is the thunderbolt; verily he draws it from its own birthplace. At each pressing he draws; verily from each pressing he produces it. At the third pressing he should draw (it) for one who desires cattle; the Sodaçin is the thunderbolt, the third pressing is cattle; verily by means of the thunderbolt he wins for him cattle from the third pressing. He should not draw (it) in the Ukthya; the Ukthas are offspring and cattle; if he were to draw (it) in the Ukthya [3], he would consume his offspring and cattle. He should draw (it) for one who desires cattle in the Atiratra; the Sodaçin is the thunderbolt; verily having won cattle for him by the thunderbolt, he calms them later with (the Çastras of) the night. He should also draw (it) in the Agnistoma for a Rajanya, for a Rajanya sacrifices desiring distinction; verily in the day rite he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onefold is the Stotra used, for support; what is recited has the word 'bay' in it; he obtains the dear abode of Indra [4]. The smaller metres were among the gods, the larger among the Asuras; the gods recited the larger metre with the smaller on either side; then indeed did they appropriate the world of the Asuras. In that he recites the larger metre with a smaller metre on either side, verily thus he appropriates the world of his foe. They make six syllables redundant; the seasons are six; verily he delights the seasons. They place four in front [5]; verily he wins four-footed cattle; two last; verily he wins two-footed (cattle); they make up an Anustubh; the Anustubh is speech, therefore speech is the highest of the breaths. When the sun is half-set, he sets about the Stotra of the Sodaçin; in this

world Indra slew Vrtra; verily straightway be hurls the bolt against his foe. The sacrificial fee is a reddish-brown horse; that is the form of the bolt; (verily it serves) for success.

KANDA VII

THE EXPLANATION OF THE SOMA. SACRIFICE (continued)

PRAPATHAKA I

The One Day Sacrifices

vii. 1. 1.

Production of offspring is light. Agni is the light of the gods; the Viraj is the light of the metres. The Viraj of speech ends in Agni; it is produced according to the Viraj. Therefore it is called light. Two Stomas bear the morning pressing, like expiration and inspiration; two the midday pressing, like eye and ear; two the third pressing, like speech and support. This sacrifice is commensurate with man, and is perfect [1]. Whatever desire a man has, he wins by it, for one wins all by that which is perfect. By means of the Agnistoma Prajapati created off spring; by means of the Agnistoma he grasped them. When he grasped them the mule escaped. Following it he took its seed, and placed it in the ass. Therefore the ass has double seed. They also say, 'He placed it in the mare.' Therefore the mare has double seed. They also say, 'In the plants [2] he placed it.' Therefore plants, though not anointed, glisten.' They also say, 'He placed it in offspring.' Therefore twins are born. Therefore the mule has no offspring, for his seed has been taken from him. Therefore he is not suitable for the sacrifice, but is suitable if there is a sacrifice when one gives (to the priests) all one's goods or a thousand, for he escaped. He who knowing thus sacrifices with the Agnistoma begets unborn offspring and grasps those that are born. Therefore they say, 'It is the best of sacrifices [3].' Prajapati indeed is the best, for he sacrificed with it first. Prajapati desired, 'May I have offspring.' He meted out the Trivrt from his mouth. After it the god Agni was created, the Gayatri metre, the Rathantara Saman, of men the Brahman, of cattle the goat; therefore are they the chief, for they were produced from the mouth. From the breast and arms he meted out the Pañcadaça Stoma. After it the god Indra was created, the Tristubh metre, the Brhat [4] Saman, of men the Rajanya, of cattle the sheep. There fore they are strong, for they were created from strength. From the middle he meted out the Saptadaça Stoma. After it the All-gods as deities were created, the Jagati metre, the Vairupa Saman, of men the Vaiçya, of cattle cows. Therefore are they to be eaten, for they were created from the receptacle of food. Therefore are they more numerous than others, for they were created after the most numerous of the gods. From his feet he meted out the Ekavinça Stoma. After it the Anustubh metre [5] was created, the Vairaja Saman, of men the Çudra, of cattle the horse. Therefore the two, the horse and the Çudra, are dependent on others. Therefore the Çudra is not fit for the sacrifice, for he was not created after any gods. Therefore they depend on their feet, for they were created from the feet. The Trivrt is the breaths; the Pañcadaça the half-months; the Saptadaça Prajapati; these worlds are three; the Ekavinça is the sun yonder. In this they rest, in this they find support. He who knows thus rests on this, finds, support

in this.

vii. 1. 2.

At the morning pressing he keeps glorifying the Trivrt Stoma by the Gayatri metre; the Pañcadaça Stoma by the Trivrt, which is splendour; the Saptadaça by the Pañcadaça which is force and strength; the Ekavinça by the Saptadaça which is connected with Prajapati and causes begetting. Verily thus Stoma glorifies Stoma; verily also Stoma leads Stoma forth. As many as are the Stomas, so many are desires, so many the worlds, so many the lights; verily so many Stomas, so many desires, so many worlds, so many lights does he win.

vii. 1. 3.

The theologians say, 'He indeed would really sacrifice, who having sacrificed with the Agnistoma should also sacrifice with the Sarvastoma.' If they omit the Trivrt Stoma, then his vital airs are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my vital airs. If they omit the Pañcadaça Stoma, his strength is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my strength.' If they omit the Saptadaça Stoma [1], his offspring is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the Ekavinça Stoma, his support is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Trinava Stoma, his seasons and the strength of the Naksatras are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Naksatras' [2]. If they omit the Trayastrinça Stoma, his deities are omitted, and he who offers the sacrifice does so with the wish, 'May it be in my deities.' He who knows the lowest of the Stomas attaining the first place, obtains him self the first place. The Trivrt is the lowest of Stomas, the Trivrt occupies the first place. He who know thus obtains the first place.

THE EXPOSITION OF THE SATTRAS

The Ahina Sacrifices

vii. 1. 4.

The Angirases performed a sacrificial session. They went to the world of heaven. Of them Havismant and Haviskrt were left behind. They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it. Then they went to the world of heaven. He, who knowing thus offers the two-night sacrifice, goes to the world of heaven. They went with the first day and arrived with the second [1]. The first day is the Abhiplava, the second the complete (*gati*). The first day is the Jyotistoma form of the Agnistoma; with it he wins splendour. The second day is an Atiratra with all the Stomas, that he may obtain all and win all. On the first day the Saman is in the Gayatri (metre). The Gayatri is brilliance and splendour; verily he bestows brilliance and splendour on himself. On the second day (the Saman) is in the Tristubh metre. The Tristubh is force and strength; verily he bestows force and strength on himself. The Saman on the first day [2] is the Rathantara. The Rathantara is this (earth); verily he stands firm on this (earth). (The Saman) on the second is the Brhat. The Brhat is yonder (sky); verily he stands firm on yonder (sky). They say, 'Where are the Jagati and the Anustubh?' On the first day the Saman is that of Vikhanas; verily he does not leave the Jagati. On the second it is the

Sodaçin; verily he does not leave the Anustubh. Then they say, 'If the days fall in the same half month, then the strength of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day, verily the days fall on separate half-months, and have the several strengths. The first day has Havismant, the second Haviskrt in the finale, for support.

vii. 1. 5.

This was in the beginning the waters, the ocean. In it Prajapati becoming the wind moved. He saw her, and becoming a boar he seized her. Her, becoming Viçvakarma, he wiped. She extended, she became the earth, and hence the earth is called the earth (lit. 'the extended'). In her Prajapati made effort. He produced the gods, Vasus, Rudras, and Adityas. The gods said to Prajapati, 'Let us have offspring.' He said [1], 'As I have created you by penance, so seek ye offspring in penance.' He gave to them Agni as a support, saying, 'Strive with that support.' They strove with Agni as a support. After a year they produced one cow. They gave it to the Vasus, Rudras, and Adityas, saying 'Guard it.' The Vasus, Rudras, and Adityas guarded it. It produced for the Vasus, Rudras, and Adityas (each) three hundred and thirty-three [2]. Thus she became the thousandth. The gods said to Prajapati, 'Cause sacrifice to be made to us with a thousand.' He caused sacrifice to be made by the Vasus with the Agnistoma. They won this world and gave (the thousandth). He caused sacrifice to be made by the Rudras with the Ukthya. They won the atmosphere and gave (the thousand). He caused sacrifice to be made by the Adityas with the Atiratra. They won yonder world, and gave (the thousand). Now the atmosphere [3] was broken. Therefore the Rudras are murderous, for they have no support. Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Ajya (Çastra) of the midmost day is in the Tristubh metre. He recites the Samyana hymns, then recites the Sodaçin, that the day may be made firm and be not loose. Therefore in the three-night rite, the first day should be an Agnistoma, then an Ukthya, then an Atiratra, for the separation of these worlds. On each day in succession he gives three hundred continuously [4], for the continuance of these worlds. He should not break the decades lest he should thus destroy the Viraj. Now for the thousandth Indra and Visnu strove. Indra reflects, 'By this Visnu will appropriate all the thousand.' They made arrangement as to it, Indra got two-thirds, Visnu the remaining third; verily the fact is recorded in the verse, 'Ye twain have conquered.' It is the Achavaka [5] who recites this verse. Now (some say), 'The thousandth is to be given to the Hotr'; what is left over, is left over for the Hotr; the Hotr is the receiver of what has not been taken. Then others say, 'It is to be given to the Unnetr.' This is left over of the thousand, and the Unnetr is the one of the priests who is left over. Then some say, 'It is to be given to all those who have a place in the Sadas.' Then some say, 'It should be driven away and allowed to wander at will.' Then some say, 'It is to be given to the Brahman and the Agnidh [6], two shares to the Brahman and the third to the Agnidh. For the Brahman is connected with Indra, the Agnidh with Visnu; (verily the division is) just as they two agreed upon. Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and on either side is spotted is the one to be given', for the gaining of a thousand. That indeed is the march of the thousand (*sahásrasyáyana*). There are a thousand Stotriyas, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (verily it serves) for the winning of the heavenly world.

vii. 1. 6.

Soma found a thousand; Indra discovered it after him. Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw in one of the (cows) strength. He said to them, 'This one has the strength of the thousand, this be mine, the rest yours.' They said, 'We all see that

in this one is strength [1]. Let us each have a portion.' So they took shares in the one. They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red brown cow of one year old, together with three hundred and thirty three. Therefore let one buy the Soma with a red brown cow one year old. He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three [2] and sacrifices with Soma for which he has paid a good price. They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three. Therefore one should give a red draught animal with good characteristics, destroying foes. He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three [3]. They put her into the waters' saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad animal, together with three hundred and thirty-three. Therefore one should offer as the funeral cow one that is aged, stupid, utterly bad. If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the funeral cow, she becomes for him in yonder world three hundred and thirty-three. Speech is the thousandth. Therefore [4] a boon must be given; for she is a boon, and when she is given she is a thousand. Therefore one must not accept a boon; for she is a boon; verily he would be accepting a thousand. Let him say, 'She is a boon', and of another, 'Let this be mine'; verily he avoids accepting a thousand. She should be spotted on either side. They say, 'Let her be spotted on one side only; spotted is the thousand on the other side.' The one for a boon [5] should be beautiful, perfect in form; for she is a boon; (verily it serves for) prosperity. Leading her round to the north of the Agnidh's place he makes her smell the wooden tub near the Ahavaniya fire, saying,

> 'Smell the tub, O great one, with broad stream rich in milk;
> Let the drops enter thee as the streams the ocean;
> Give me a share in a thousand, with offspring, with cattle;
> Let wealth again visit me.'

Verily he unites him with offspring, with cattle, with wealth [6]. He becomes rich in offspring, in cattle, in wealth, who knows thus. Having gone round the Agnidh's place with her, he should offer in front, while the cow stands facing (him), Saying,

> Ye twain have conquered; ye are not conquered;
> Neither of the two of them hath been defeated;
> Indra and Visnu when ye contended,
> Ye did divide the thousand into three.'

The thousand is divided into three parts at the three-night festival; verily he makes her possessed of a thousand, he makes her the measure of a thousand [7]. He offers to her forms; verily he unites her with her forms. Rising up he mutters in her ear,

> 'O Ida, Ranti, Aditi, Sarasvati, Priya, Preyasi, Mahi, Viçruti,
> These, O inviolable one, are thy names;
> Proclaim me among the gods as a doer of good deeds.'

Verily she proclaims him among the gods, and the gods take note of him.

vii. 1. 7.

By the thousandth the sacrifice goes to the world of heaven. She makes him go to the world of heaven. 'Do thou make me go to the world of heaven', he says; verily she makes him go to the world of heaven. 'Do thou make me go to the world of light', he says; verily she makes him go to the world of light. 'Do thou make me go to all holy worlds', he says; verily she makes him go to all holy worlds [1]. 'Do thou make me go to a secure place, with offspring and cattle, let wealth again visit me', (he says); verily she establishes him with offspring and cattle in wealth. Rich in offspring, cattle, and wealth he becomes who knows thus. He should give her to the Agnidh, or the Brahman, or the Hotr or the Udgatr, or the Adhvaryu. In giving her, he gives a thousand. A thousand he accepts who not knowing [2] accepts her. He should accept her, (saying), 'Thou art one, not a thousand. Thee as one I accept, not a thousand; come to me as one, not as a thousand'; verily he who knows thus accepts her as one, not as a thousand. 'Thou art gentle, resting well, auspicious; come to me as gentle, well resting, auspicious,' [3] he says; verily she becoming gentle, well resting, auspicious, comes to him, and harms him not. The theologians say, 'Does the thousandth follow the thousand? or the thou sand the thousandth?' If he were to let her go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven. He lets her go to the west; the thousand follow after her. She knowing goes to the world of heaven. He lets her go towards the sacrificer. Quickly a thousand springs up. The (thousandth) is the last to be taken, but the first to go to the gods.

vii. 1. 8.

Atri gave offspring to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. He, who knowing thus offers the four-night rite, has four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. The Pavamana (Stomas) which are twenty-fourfold are splendour [1]; the increasing Stomas are prosperity. Atri who had faith as his deity and offered sacrifices was not visited by the four strengths, brilliance, power, splendour, food. He saw these four Soma libations with the four Stomas; he grasped them and sacrificed with them. He won brilliance with the first, power with the second, splendour with the third, food with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomas and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With the success which Atri had, the sacrificer prospers.

vii. 1. 9.

Jamadagni desiring prosperity, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as grey-haired. That prosperity is his who knowing thus offers the four-night rite. On the Upasads offerings of the sacrificial cake are made. The sacrificial cake is cattle; verily he wins cattle. The sacrificial cake is food; verily he wins food. An eater of food and owner of cattle he becomes who knowing thus offers the four-day rite.

vii. 1. 10.

The year was alone in the world. He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it. Then indeed he created the seasons. He who- knowing thus offers the five-night rite gains offspring. The seasons being created were not distinguished. They saw this five-night rite. They grasped it and sacrificed with it. Then they were distinguished [1]. He who knowing thus offers the five-night rite is distinguished from the enemy that hates him. Sarvaseni Çauceya desired, 'May I be rich in cattle.' He grasped this five-night rite and sacrificed with it. Then indeed he obtained a thousand cattle. He who knowing thus offers the five-night rite obtains a thousand cattle. Babara Pravahani desired, 'May I be a speaker of speech.' He grasped the five-night rite [2] and sacrificed with it. Then indeed he became a speaker of speech. He, who knowing thus offers the five-night rite, becomes a speaker of speech, and men call him 'lord of speech'. The four-night rite is incomplete; the six-night rite is redundant, the correct sacrifice is the five-night rite. He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice. The (sacrifices) last five nights; the year consists of five seasons [3]; verily he stands firm in the year with its five seasons. Again the Pankti has five elements, the sacrifice is fivefold; verily he wins the sacrifice. There is an Agnistoma characterized by the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the obtainment of food; verily also he gains offspring by reason of it. There is an Agnistoma with the Pañcadaça (Stoma), for the gaining of Prajapati; (it has) the characteristics of the Mahavrata, for the gaining of food. There is a Viçvajit Atiratra, with all the Prstha (Stotras), for the winning of all.

The Horse Sacrifice (continued)

vii. i. 11.

a On the instigation of god Savitr, I take thee with the arms of the Açvins, with the hands of Pusan.
b This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice),
In the Saman of order declaring the stream.
c Thou art surrounding; thou art the world; thou art the restrainer; thou art the supporter; do thou go, with the cry of 'Hail!' to Agni Vaiçvanara, the extending.
d Thou art the restrainer, the ruler on earth; thou art the restrainer who dost restrain; thou art the supporter who dost support.
c For ploughing thee! For comfort thee! For wealth thee! For increase thee!
f For earth thee! For the atmosphere thee! For sky thee!
g For being thee! For not being thee! For the waters thee! For the plants thee! For all creatures thee!

vii. 1. 12.

a Many through thy dam, powerful through thy sire, thou art a horse, thou art a steed, thou art a runner, thou art a male, thou art a strong horse, thou art a racer, thou art powerful, thou art a stallion, thou art heroic hearted; 'goer' is thy name; do thou follow the course of the Adityas.
b To Agni hail! Hail to Indra and Agni! Hail to Prajapati! Hail to the All-gods! Hail to all the deities!
c Here is support, hail! Here is keeping apart, hail! Here is joy, hail! Here is delight, hail!

d Thou art becoming; to being thee, to what is becoming thee, to what shall be thee! To all beings thee!
e O gods that guard the quarters, do ye guard for the gods for sacrifice this horse duly besprinkled.

vii. 1. 13.

To the going hail!
To the advancing hail!
To the running hail!
To him after be hath run hail!
To the crying of 'shoo' hail!
To him over whom is cried 'shoo' hail!
To him who hath moved hail!
To him who hath moved forward hail!
To him springing forward hail!
To him jumping away hail!
To him who advanceth hail!
To him who advanceth forward hail!
To all hail!

vii. 1. 14.

To Agni hail!
To Soma hail!
To Vayu hail!
To the joy of the waters hail!
To Savitr hail!
To Sarasvati hail!
To Indra hail!
To Brhaspati hail!
To Mitra hail!
To Varuna hail!
To all hail!

vii. 1. 15.

To earth hail!
To atmosphere hail!
To sky hail!
To the sun hail!
To the moon hail!
To the Naksatras hail!
To the eastern quarter hail!
To the southern quarter hail!
To the western quarter hail!
To the northern quarter hail!
To the zenith hail!

To the quarters hail!
To the intermediate quarters hail!
To the half-years hail!
To the autumns hail!
To the days and nights hail!
To the half-months hail!
To the months hail!
To the seasons hail!
To the year hail!
To all hail!

vii. 1. 16.

To Agni hail!
To Soma hail!
To Savitr hail!
To Sarasvati hail!
To Pusan hail!
To Brhaspati hail!
To the joy of the waters hail!
To Vayu hail!
To Mitra hail!
To Varuna hail!
To all hail!

vii. 1. 17.

To earth hail!
To atmosphere hail!
To sky hail!
To Agni hail!
To Soma hail!
To the sun hail!
To the moon hail!
To the day hail!
To the night hail!
To the straight hail!
To the good hail!
To fair dwelling hail!
To hunger hail!
To satisfaction hail!
To disease hail!
To snow hail!
To ice hail!
To heat hail!
To the wild hail!

To heaven hail!
To the world hail!
To all hail!

vii. 1. 18.

a Thou hast come into being by the toil; the work of the gods thou art the way of holy order. With the Vasus, the gods, as deity, with the Gayatri metre I yoke thee, with the spring season as oblation I consecrate thee.
b With the Rudras, the gods, as deity, with the Tristubh metro, I yoke thee; with the summer season as oblation I consecrate thee.
c With the Adityas, the gods, as deity, with the Jagati metre, I yoke thee; with the rainy season as oblation I consecrate thee.
d With the All-gods as deity, with the Anustubh metro, I yoke thee [1]; with the autumn season as oblation I consecrate thee.
e With the Angirases, the gods, as deity, with the Pankti metre, I yoke thee; with the winter and cool seasons as oblation I consecrate thee.
f I have mounted upon consecration, the wife of holy order, with the Gayatri metro and holy power; holy order have I placed upon truth; truth have I placed upon holy order.
g The great.
h The protecting.
i-m Here is support, hail! Here is keeping apart, hail Here is joy, hail! Here is delight, hail!

vii. 1. 19.

To the sounding of 'Im' hail!
To him over whom 'Im' is sounded hail!
To him neighing hail!
To him neighing down hail!
To him snorting hail!
To him snorting forth hail!
To the smell hail!
To what is smelt hail!
To expiration hail!
To cross-breathing hail!
To inspiration hail!
To him being bound hail!
To him after being bound hail!
To him being untied hail!
To him untied hail!
To him about to run hail!
To him having run hail!
To him about to rest hail!
To him having rested hail!
To him about to go to rest hail!
To him going to rest hail!

To him having gone to rest hail!
To him about to sit down hail!
To him sitting down hail!
To him having sat down hail! [1]
To him about to stand hail!
To him who is standing hail!
To him who hath stood hail!
To him about to go down hail!
To him going down hail!
To him having gone down hail!
To him about to lie hail!
To him lying hail!
To him who hath lain hail!
To him about to close the eyes hail!
To him closing the eyes hail!
To him having closed the eyes hail!
To him about to sleep hail!
To him who hath slept hail!
To him about to wake hail!
To him awakening hail!
To him who hath awakened hail!
To him about to become awake hail!
To him becoming awake hail!
To him who hath become awake hail!
To him about to hear hail!
To him hearing hail!
To him who hath heard hail!
To him about to look hail! [2]
To him who is looking hail!
To him who hath looked hail!
To him who is about to go out hail!
To him going out hail!
To him who hath gone out hail!
To him about to roll about hail!
To him rolling about hail!
To him who hath rolled about hail!
To him about to get up hail!
To him getting up hail!
To him who hath got up hail!
To him about to shake himself hail!
To him shaking himself hail!
To him who hath shaken himself hail!
To him about to step out hail!
To him stepping out hail!
To him who hath stopped out hail!
To him who is about to rush hail!

To him who is rushing hail!
To him who hath rushed hail!
To him about to scratch hail!
To him scratching hail!
To him having scratched hail!
To him about to rub hail!
To him rubbing hail!
To him who hath rubbed hail!
What he eateth, to that hail!
What he drinketh, to that hail!
To what he evacuateth, to that hail!
To the dung he maketh hail!
To seed hail!
To offspring hail!
To begetting hail!
To all hail!

vii. 1. 20.

a To Agni hail! To Vayu hail! To Surya hail!
b Thou art holy order, thou art the holy order of holy order; thou art truth, thou art the truth of truth!
c Thou art the path of holy order, the shadow of the gods, the name of immortality; thou art truth, thou art Prajapati.
d When on him as on a steed in swift movements,
The folk of the sky vie with the sun;
Choosing the waters the sage becometh pure,
Like a beast the busy guardian that goeth around.

PRAPATHAKA II

The Ahina Sacrifices (continued)

vii. 2. 1.

The Sadhya gods, desirous of heaven, saw this (rite) of six nights. They grasped it, and sacrificed with it. Then indeed did they go to the world of heaven. Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattra of the gods, for these Prsthas are obvious. Those, who knowing thus perform (the rite) of six nights, mount evidently upon the gods. (The rite) is of six nights; the seasons are six, the Prsthas are six [1]; verily by the Prsthas they mount the seasons, by the seasons the year; verily in the year they find support. They proceed with the Brhat and the Rathantara, (Samans). The Rathantara, is this (earth), the Brhat is yonder (sky); verily with them do they proceed; verily also in them do they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. There is an Agnistoma with the Trivrt (Stoma); verily they win brilliance. There is a Pañcadaça (Stoma); verily they win power. There is a Saptadaça (Stoma) [2], for the winning of food; verily also by it they are propagated. There is an Ekavinça (Stoma),

for support; verily also they place radiance in themselves. There is a Trinava (Stoma), for con quest. There is a Trayastrinça (Stoma), for support. They should sacrifice with this (rite) of six nights with both Sadas and oblation-holder. The oblation-holder and the Agnidh's seat should be of Açvattha wood, for that is heavenly. They should have wheels, for gaining the world of heaven. The sacrificial post is mortar-based, for support. They go forward, for forward as it were is the world of heaven [3]. They go with the Sarasvati. This is the path that goes to the gods; verily they mount upon it. They go calling aloud; verily fastening misfortune on another they attain support. When ten (cows) make a hundred, then is one time to stop. Man is of a hundred (years of) life and of a hundred powers; verily in life and power do they find support. When a hundred make a thousand, then is one time to stop. Yonder world is measured by a thousand; verily they conquer yonder world. If one of them perish or they be oppressed, then is one time to stop, for that is a suitable opportunity.

vii. 2. 2.

Kusurubinda Auddalaki desired, 'May I be rich in cattle.' He grasped this (rite) of seven nights, and sacrificed with it. Then indeed did be win all the domestic animals. He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven, the wild seven, the metres seven, for winning both. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance [1]. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekavinça (Stoma), for support; verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is an Agnistoma with the Pañcadaça (Stoma) to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all. If they were in the preceding days to perform the Prsthas in the obvious way, and similarly in the Viçvajit [2], the last day would be as when one sits down to a cow which has already been milked; it would not be good enough for even a single night (rite). In the preceding days they perform the Brhat and the Rathantara. The Rathantara is this (earth), the Brhat yonder (sky); verily they depart not from them; verily also in them do they find support. In that they perform the Prsthas in the Viçvajit in the obvious manner, it is as when one milks a cow which is ready to give.

vii. 2. 3.

Brhaspati desired, 'May I be resplendent.' He saw this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the intermediate quarters four; verily from the quarters he wins splendour [1]. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekavinça (Stoma), for support verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is a Trayastrinça (Stoma), for support. There is an Agnistoma with the Pañcadaça (Stoma), to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all.

vii. 2. 4.

Prajapati created offspring. They being created were ahungered. He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring, When offspring are ahungered, one should sacrifice with (the rite) of nine nights, for these worlds are not fitted for them, and thus they are ahungered; verily he makes these worlds fitted for them, and as they become fitted he becomes fit for offspring along with them; these worlds become fit for him [1], and strength he places in offspring. By means of three nights he makes fit this world, by means of three nights the atmosphere, by means of three nights yonder world. As a man casts thread on thread, so he casts world on world, for firmness, and to avoid looseness. The Stomas are known as Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they find support in these worlds, and he becomes famous among people [2]. (The rite) is of nine nights; verily in order he places brilliance on him. If a man be a long time ill, he should sacrifice with (the rite) of nine nights; for his breaths are loosened, and thus is he ill long; verily he supports his breaths in him, and even if his life be gone, yet he lives.

vii. 2. 5.

Prajapati desired, 'May I be propagated.' He saw this Daçahotr, and offered it. By this he created (the rite) of ten nights, and by this (rite) often nights he was propagated. If one is about to consecrate oneself for (the rite) of ten nights one should offer the Daçahotr; verily he creates by the Daçahotr (the rite) of ten nights, and by (the rite) of ten nights he is propagated. The sacrifice of ten nights is connected with the Viraj. He, who knowing thus sacrifices with (the rite) of ten nights, attains the Viraj. The sacrifice of ten nights is connected with Prajapati [1]. He, who knowing thus sacrifices with (the rite) of ten nights, is propagated. Indra was on a level with the gods, he was not separated from them. He ran up to Prajapati; he gave him this (rite) of ten nights. He grasped it, and sacrificed with it. Then indeed he became separated from the other gods. He, who knowing thus sacrifices with (the rite) of ten nights, attains separation from the evil enemy. The sacrifice of ten nights has three eminences [2]; the Pañcadaça (Stoma) is one eminence; the Ekavinça one eminence, the Trayastrinça one eminence. He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers. The sacrificer is the Pañcadaça; the sacrificer the Ekavimça, the sacrificer the Trayastrinça, and the others are the citadels. If a man have witchcraft practised against him, he should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever can befall him, the practiser of witchcraft overcomes him not. The gods and the Asuras were in conflict. The gods [3] saw in (the rite) of ten nights the divine citadels. They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asuras were defeated. He who has enemies should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever befalls him; he prospers and his enemy is defeated. Stoma serves Stoma; verily he makes his enemy his servant. In that they perform the lesser Stoma after per forming the greater there is uniformity [4]; to break the uniformity the Agnistoma Samans are before and after (the greater Stoma). There is an Agnistoma, with the Trivrt (Stoma), in praise of Agni, with verses addressed to Agni; verily he wins brilliance. There is an Ukthya, with the Pañcadaça (Stoma), and verses addressed to Indra; verily he wins power. There is an Agnistoma, with the Trivrt (Stoma), and verses addressed to the All-gods; verily he wins prosperity. There is an Agni stoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, in which the Soma offering is bitter, to win food; verily also by it he is propagated [5]. There is an Ukthya with the Ekavinça (Stoma), and

verses addressed to the sun, for support; verily he places radiance in himself. There is an Agnistoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, (called) the added oblation; verily he is invited by all. There are two Agnistomas, with the Trinava (Stoma) on either side (of the Ukthya), with verses addressed to Indra, for conquest. There is an Ukthya, with the Trayastrinça (Stoma) with verses addressed to the All-gods, for rest. There is an Atiratra Viçvajit with all the Prsthas, for supremacy.

vii. 2. 6.

The seasons, desirous of offspring, could not procure offspring. They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it. Then indeed did they create offspring, win offspring, procure offspring, and possess offspring. They became the seasons, and that is why the seasonal periods are seasonal periods. They are the children of the seasons, and therefore [1] they are said to be connected with the seasons. Those, who knowing thus perform (the rite) of eleven nights, create offspring, win offspring, procure offspring, and possess offspring. There is an Atiratra with the form of light; verily they place light before them, to reveal the world of heaven. There is a Prsthva Sadaha; the seasons are six, the Prsthas are six; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There is a Caturvinça; the Gayatri has twenty-four syllables [2], splendour is connected with the Gayatri; verily in the Gayatri and in splendour they find support. There is a Catucçatvarinça; the Tristubh has forty-four syllables, the Tristubh is power; verily in the Tristubh and in power they find support. There is an Astacatvarinça; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily in the Jagati and in cattle they find support. (The rite) is of eleven nights, the seasons are five, the seasonal periods are five; verily in the seasons, in the seasonal periods, and in the year they find support and win offspring. There are Atiratras on either side, to secure offspring.

vii. 2. 7.

He should draw the cup for Indra and Vayu first if he desire, 'May my offspring accord in order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is disarranged, they are at discord. Verily he makes his offspring in accord in order of seniority; the younger does not overstep the older. He should draw the cup for Indra and Vayu first for one who is ill. For he who is ill is separated from breath, the cup for Indra and Vayu is breath; verily he unites him with breath. They should draw the cup for Mitra and Varuna first if when they are consecrated one die [1]. From expiration and inspiration are they separated of whom when consecrated one dies, Mitra and Varuna are expiration and inspiration; verily at the commencement they grasp expiration and inspiration. He should draw the Açvina cup first who is infirm. The Açvins are of the gods those who are infirm, late as it were came they to the front. The Açvins are the gods of him who is infirm; they lead him to the front. He who desires support having attained prosperity should draw the Çukra Cup first. The Çukra is yonder sun, this is the end; a man when he has reached the end [2] of prosperity stops; verily from the end he grasps the end, and becomes not worse. He who practises witchcraft should draw the Manthin cup first. The Manthin vessel is a vessel of misfortune; verily he causes death to seize on him; swiftly does he reach misfortune. He should draw the Agrayana cup first whose father and grandfather are holy, and who yet does not possess holiness. From speech and power is he separated whose father and grandfather are holy [3], and who yet does not possess holiness. The Agrayana (cup) is the breast as it were and the speech as it were of the sacrifice; verily with speech and with power he unites him, then he becomes not

worse. He against whom witchcraft is practised should draw the Ukthya cup first. The Ukthya vessel is the power of all vessels; verily he yokes him with all power. He should take as Puroruc (the verse) 'O Sarasvati, lead us to prosperity.' Sarasvati is speech [4]; verily with speech he yokes him. 'May we go not through thee to joyless fields', he says. The joyless fields are those of death; verily he goes not to the fields of death. He should draw full cups for one who is ill. Pain afflicts the breaths of him who is ill, the cups are breaths; verily he frees his breaths from pain, and even if his life is gone, yet he lives. He should draw full cups if rain does not fall. Pain afflicts the breaths of the people if rain does not fall, the cups are breaths; verily he frees the breaths of the people from pain, and rain soon falls.

vii. 2. 8.

(The cup) for Indra and Vayu is connected with the Gayatri, the opening day is connected with the Gayatri, and therefore on the opening day (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Tristubh, the second day is connected with the Tristubh, and therefore on the second day the Çukra is drawn; verily he draws it in its own abode. The Agrayana is connected with the Jagati, the third day is connected with the Jagati, and therefore on the third day the Agrayana is drawn; verily he draws it in its own abode. In that it completes the metres, it completes the sacrifice [1]; in that the Agrayana is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The second three nights begin with the Jagati, the Agrayana is connected with the Jagati; in that the Agrayana is drawn on the fourth day, he draws it in its own abode; verily also they revolve round their own metre. (The cup) for Indra and Vayu is connected with the Rathantara (Saman), the fifth day is connected with the Rathantara, and therefore on the fifth day [2] (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Brhati, the sixth day is connected with the Brhati, and therefore on the sixth day the Çukra is drawn; verily he draws it in its own abode. In that it completes the metres, it completes for the second time the sacrifice; in that the Çukra is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The third three nights begin with the Tristubh, the Çukra is connected with the Tristubh [3]; in that the Çukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre. The Agrayana, is speech, the eighth day is speech, and therefore on the eighth day the Agrayana is drawn; verily he draws it in its own abode. (The cup) for Indra and Vayu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vayu. is drawn; verily he draws it in its own abode. In that [4] it completes the metres, it completes for the third time the sacrifice; in that (the cup) for Indra and Vayu is drawn on the next day, where they have seen the sacrifice, thence does he again employ it, and they revolve round their own metre. They go by a trackless way leaving the path who start with anything except (the cup) for Indra and Vayu. The tenth day is the end of the sacrifice, (the cup) for Indra and Vayu is drawn on the tenth day; verily having reached the end of the sacrifice [5], they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team). The metres set their wishes on one another's world, and the gods then interchanged them. The fourth day is the abode of (the cup) for Indra and Vayu, the Agrayana is drawn on this (day); therefore (the cup) for Indra and Vayu is drawn on the ninth day, the abode of the Agrayana. The fifth day is the abode of the Çukra [6], (the cup) for Indra and Vayu is drawn on this (day); therefore the Çukra is drawn on the seventh day, the abode of (the cup) for Indra and Vayu. The sixth day is the abode of the Agrayana, the Çukra is drawn on this (day); therefore the Agrayana is drawn on the eighth day, the abode of the Çukra. Verily thus does he exchange the metres, and he who knows thus obtains interchange with the richer; verily also he causes concord in the sacrifice for the gods. Therefore one gives this to another.

vii. 2. 9.

Prajapati desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; verily he is propagated. The theologians say, 'The sacrifices have Agnistomas at the beginning; why then is Atiratra first employed?' The two Atiratras are the eyes of the sacrifice, the two Agnistomas the pupils; if [1] they were to employ the Agnistoma first, they would put the pupils outside; therefore the Atiratra is employed first; verily having inserted the eyes of the sacrifice they put the pupils in them. He, who knows the Gayatri to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agnistomas, the eight Ukthyas in between are the body; verily the Gayatri has sides of light. He who knows thus goes to the world of heaven with light and radiance [2]. The twelve nights' (rite) is Prajapati in twelve divisions. The two sides are the Atiratras, the eight Ukthyas within are the body; Prajapati in such guise touches truth with the Sattra, truth is the breaths; verily he touches the breaths. Those who perform the Sattra perform it with the breath of all people, and therefore they ask, 'Are these performers of a Sattra?' Dear to people and noble is he who knows thus.

vii. 2. 10.

This (rite) with a Vaiçvanara on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this Vaiçvanara, to overcome the world of heaven. The seasons made Prajapati sacrifice with it, and in them because of it he prospered. He prospers among the priests who knowing thus sacrifices with (the rite) of twelve days. They were desirous of obtaining (their desires) from him. He gave to the spring the sap [1], to the hot season barley, to the rains plants, to autumn rice, beans and sesamum to winter and the cool season. Prajapati made Indra sacrifice with it. Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the inferior', for he by it first sacrificed. He eats a corpse who accepts a present at a Sattra; a human corpse or the corpse of a horse. Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it [2]. One should sacrifice by oneself, for Prajapati prospered by himself. One should be consecrated for twelve nights; the year consists of twelve months, Prajapati is the year, he is Prajapati, he is born indeed who is born from fervour. The twelve Upasads are these four sets of three nights; with the first three he prepares the sacrifice, with the second three he grasps the sacrifice [3], with the third three he cleanses the vessels, and with the fourth three he purifies himself within. He who eats his victim, eats his flesh, who eats his sacrificial cake, eats his brains, who eats his fried grain, eats his excrement, who eats his ghee, eats his marrow, who eats his Soma, eats his sweat, and also he eats the excrements from his head, who accepts (a present) at the twelve-day (rite). Therefore one should not cause one to sacrifice with the twelve-day (rite), to avert evil.

The Horse Sacrifice (continued)

vii. 2. 11.

To one hail!
To two hail!
To three hail!
To four hail!
To five hail!

To six hail!
To seven hail!
To eight hail!
To nine hail!
To ten hail!
To eleven hail!
To twelve hail!
To thirteen hail!
To fourteen hail!
To fifteen hail!
To sixteen hail!
To seventeen hail!
To eighteen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To two hundred hail!
To all hail!

vii. 2. 12.

To one hail!
To three hail!
To five hail!
To seven hail!
To nine hail!
To eleven hail!
To thirteen hail!
To fifteen hail!
To seventeen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!

To a hundred hail!
To all hail!

vii. 2. 13.

To two hail!
To four hail!
To six hail!
To eight hail!
To ton hail!
To twelve hail!
To fourteen hail!
To sixteen hail!
To eighteen hail!
To twenty hail!
To ninety-eight hail!
To a hundred hail!
To all hail!

vii. 2. 14.

To three hail!
To five hail!
To seven hail!
(Then as in 12 down to) To all hail!

vii. 2. 15.

To four hail!
To eight hail!
To twelve hail!
To sixteen hail!
To twenty hail!
To ninety-six hail!
To a hundred hail!
To all hail!

vii. 2. 16.

To' five hail!
To ten hail!
To fifteen hail!
To twenty hail!
To ninety-five hail!
To a hundred hail!
To all hail!

vii. 2. 17.

To ten hail!
To twenty hail!
To thirty hail!
To forty hail!
To fifty hail!
To sixty hail!
To seventy hail!
To eighty hail!
To ninety hail!
To a hundred hail!
To all hail!

vii. 2. 18.

To twenty hail!
To forty hail!
To sixty hail!
To eighty hail!
To a hundred hail!
To all hail!

vii. 2. 19.

To fifty hail!
To a hundred hail!
To two hundred hail!
To three hundred hail!
To four hundred hail!
To five hundred hail!
To six hundred hail!
To seven hundred hail!
To eight hundred hail!
To nine hundred hail!
To a thousand hail!
To all hail!

vii. 2. 20.

To a hundred hail!
To a thousand hail!
To ten thousand hail!
To a hundred thousand hail!
To ten hundred thousand hail!
To ten million hail!

To a hundred million hail!
To a thousand million hail!
To ten thousand million hail!
To a hundred thousand million hail!
To ten hundred thousand million hail!
To dawn hail!
To the dawning hail!
To him that will rise hail!
To the rising hail!
To the risen hail!
To heaven hail!
To the world hail!
To all hail!

PRAPATHAKA III

The Sattras

vii. 3. 1.

They go swiftly in that it is the tenth day. In that it is the tenth day they loosen their sins. He who among men going swiftly falls in with a trackless way, he who strikes a post, and he who stumbles, are left out. So he, who on this tenth day, the Avivakya, comes to grief, is left out. If one points out (an error) to one who comes to grief, he seizes hold of him and comes out successfully, and then the one who pointed out (his error) is left out [1]. Therefore on the tenth day, the Avivakya, one should not point out (errors) to one who comes to grief. Or rather they say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asuras by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy. Now he, who comes to grief on the tenth day, the Avivakya, produces overmuch. Those who are outside as spectators [2] should point out (his error). If there be none there, then (the error) should be pointed out from within the Sadas. If there be none there, then it should be pointed out by the Grhapati. At any rate it should be pointed out. They sing the verses of the serpent queen on that day. The queen of what creeps is this (earth). Whatever on this (earth) they praise, whatever they have praised, through that is this (earth) the serpent queen. Now whatever they have praised with speech and what they will praise thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind. Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it. Then they repeat the Brahman. The Rc verses are limited, the Samans are limited, and the Yajuses are limited, but of the Brahman there is no end, and that he should declare to the one who responds. That is the response.

vii. 3. 2.

The theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer takes from the priests?' 'Brilliance and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These three worlds.' 'What by the fourth?' 'Four-footed cattle.' 'What by the fifth?' 'The Pankti

with its elements.' 'What by the sixth?' 'The six seasons.' 'What by the seventh?' 'The Çakvari with its seven feet.' 'What by the eighth?' 'The Gayatri with its eight syllables.' 'What by the ninth?' 'The Trivrt Stoma.' 'What by the tenth?' 'The Viraj with its ten syllables.' 'What by the eleventh?' 'The Tristubh with its eleven syllables.' 'What by the twelfth?' 'The Jagati with its twelve syllables.' So much is there as that. So much as that he takes from them.

vii. 3. 3.

(The rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are the same. There are three Atiratras, three are these worlds, for the obtaining of these worlds. The first Atiratra is the expiration, the second cross-breathing, the third inspiration; verily they find support in expiration, inspiration, out-breathing, and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights. They say, '(The rite) of twelve days is the sequence of speech. They would cleave it if they put an Atiratra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahavrata after the Chandomas; verily they maintain the sequence of speech, and the speech of the householder is not likely to fail. The Chandomas are cattle, the Mahavrata food; in that they perform the Mahavrata after the Chandomas, they find support in cattle and in food.

vii. 3. 4.

The Adityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (verily it serves) to win both. In that the Prsthas are performed in succession [1], they conquer by them yonder world. In that the Prsthas are reversed, they conquer by them this world. There are two Trayastrinça Stomas in the middle; verily they attain sovereignty. (These two) are overlords; verily they become overlords of their peers. There are Atiratras on either side, for security.

vii. 3. 5.

Prajapati went to the world of heaven. The gods followed him, and the Adityas and the cattle followed them. The gods said, 'The cattle on which we have lived have followed us.' They arranged this (rite) of fourteen nights away for them. The Adityas mounted the world of heaven with the Prsthas; they arranged the cattle in this world with the two Tryahas. By means of the Prsthas the Adityas prospered in yonder world, the cattle in this world by the Tryahas [1]. Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in yonder; by the Prsthas they prosper in yonder world and by the Tryahas in this world. The three days are the Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance [2]. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). The (nights) are

fourteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for four, the quarters are four; verily they find support in the quarters. There are Atiratras on either side, for security.

vii. 3. 6.

Indra was on a level with the gods, he was not distinguished from them. He ran up to Prajapati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those who knowing thus perform (the rite) of fifteen nights attain distinction from the evil enemy. The three days are Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere [1], the Ayus yonder (sky); verily they find support in these worlds. There can be no Sattra where there is no Chandoma; in that there axe Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the strength, and in cattle, they Chandomas cattle; verily in force and find support. (The rite) is of fifteen nights; the bolt is fifteenfold; verily they hurl the bolt at their enemies. There are Atiratras on either side, for securing power.

vii. 3. 7.

Indra was as it were loose and unfixed. He was afraid of the Asuras. He ran up to Prajapati; he gave him this (rite) of fifteen nights as a bolt. With it he overcame and conquered the Asuras and attained prosperity. By the Agnistut he burned away the evil, by (the rite) of fifteen nights he placed force, might, power, and strength in himself. Those, who knowing thus perform (the rite) of fifteen nights overcome and conquer their enemies and attain prosperity. By the Agnistut they burn away the evil [1], by (the rite) of fifteen nights they place force, might, power, and strength in themselves. These (nights) are full of cattle. Fifteen indeed are the nights of the half-month, the year is made up of half-months, cattle are born throughout the year; therefore (these nights) are full of cattle. These (nights) are heavenly. Fifteen indeed are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; verily (these nights) are heavenly. There are the three days, Jyotis, Ayus, and Go. The Jyotis is this (earth), the Go the atmosphere [2], the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven [3]. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). These (nights) are fifteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for five, the quarters are five; verily they find support in the quarters. There are Atiratras on either side, for securing power, strength, offspring, and cattle.

vii. 3. 8.

Prajapati desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days; the seasons are five in the

year; verily in the seasons and the year they find sup port. Again the Pankti is of five elements, the sacrifice is fivefold; verily they win the sacrifice. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the sacrifice. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite is) of seventeen nights; Prajapati is seventeenfold; (verily it serves) to obtain Prajapati. There are Atiratras on either side, for securing food.

vii. 3. 9.

The Viraj dividing itself stayed among the gods with the holy power (Brahman), among the Asuras with food. The gods desired, 'May we acquire both the holy power (Brahman) and food! They saw (the rite of) these twenty nights. Then indeed they acquired both the holy power (Brahman) and food, and became resplendent and eaters of food. Those, who knowing thus perform (the rite of) these nights, acquire both the holy power (Brahman) and food [1], and become resplendent and eaters of food. They (make up) two Virajs; verily separately in them they find support. Man is twentyfold, ten fingers and ten toes; verily obtaining the greatness of man they cease (the rite). There are Tryahas consisting of Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. The Tryahas go in order; verily in order they mount the world of heaven [2]. If the Prsthas were on one side there would be a lack of balance; the Prsthas are in the middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed, verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is re versed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). There are Atiratras on either side, for securing splendour and food.

vii. 3. 10.

Yonder sun was in this world. The gods surrounded it with the Prsthas and removed it to the world of heaven. They surrounded it from below with the Para (Samans), and placed it with the Divakirtya (Saman) in the world of heaven. They surrounded it from above with the Para (Samans), and with the Prsthas they descended (from heaven). Yonder sun indeed in yonder world is surrounded by the Para (Samans) on both sides. In that there are Prsthas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Samans), and by the Divakirtya (Saman) find support [1] in the world of heaven. They surround it from above with the Para (Samans), and descend with the Prsthas. If there were not Paras above, they would depart away from the world of heaven; if there were none below, they would. burn creatures. There are Parahsamans on both sides of the Divakirtya; verily they surround them on both sides in the world of heaven. The Divakirtya is the sacrificers, the Parahsamans the year; the Parahsamans are on both sides of the Divakirtya; verily on both sides [2] they find support in the year. The Divakirtya is the back, the Parahsamans the two sides; the Parahsamans are on both sides of the Divakirtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of libations are made, the greatest number of Çastras recited; verily in the middle of the sacrifice they tie a knot not to slip. There are seven libations; seven are the breaths in the head; verily they place breaths in the sacrificers. In that the Prsthas are in succession, they mount upon yonder world with them. If they were not to descend to this world [3], the sacrificers would either go mad or perish. In that the Prsthas are

reversed they descend to this world with them; verily also they find support in this world, for sanity. Indra was unsettled. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed he became settled. Those, who sacrifice much and are unsettled [41, should perform (the rite) of twenty-one nights. There are twelve months, five seasons, three worlds here, and yonder sun as the twenty-first. So many are the worlds of the gods; verily in them in order they find support. Yonder sun did not shine. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then in deed did he shine. Those, who knowing thus perform (the rite) of twenty one nights, shine also. (The rite) is of twenty-one nights, the Ekavinça (Stoma) is radiance; verily they attain radiance, and support also, for the Ekavinça is support. There are Atiratras on either side, for securing splendour.

The Horse Sacrifice (continued)

vii. 3. 11.

a Let the sacrifice come forward
From yonder over to me,
The sacrifice which the Rsis have brought forward.
b May the fault in the sacrifice settle on him who hateth us,
Making his body godless, strengthless,
Distorted and inert;
May it rest with him who hateth us.
c O sacrifice, come to me
With the brilliance of the sacrifice.
I summon the Brahmans, the priests, the gods,
With the brilliance of thee, the sacrifice, O offering.
d With the sacrifice I summon the cooked food [1] to thee, O offering.
I gather for thee good deeds, offspring, and cattle.
e The Praisas, the kindling-(verses), the butter sprinklings, the shares of the ghee,
The call, the reply, I prepare for thee,
The fore- and after-sacrifices, the Svisakrt, the Ida.
The prayers, I win, the light.
f By Agni, by Indra, by Soma,
By Sarasvati, by Visnu, by the gods,
By the Yajya and the Anuvakya, I summon for thee, O offering.
I take for thee the sacrifice with the Vasat cry.
g The chant, the Çastra, the response,
The libation, the Ida, the prayers, I win, the light.
I summon for thee the sacrifices of the wives, O offering,
I take thy I offering and sacrificial utterance.
h Cattle, the pressed (Soma), the sacrificial cakes,
The pressings, the sacrifice,
The gods with Indra, I summon for thee, O offering,
Lead by Agni, with Soma, and them all.

vii. 3. 12.

The past, the present, the future, Vasat, hail, reverence!
The Rc, the Saman, the Yajus, Vasat, hail, reverence!
The Gayatri, the Tristubh, the Jagati, Vasat, hail, reverence!
The earth, the atmosphere, the sky, Vasat, hail, reverence!
Agni, Vayu, Surya, Vasat, hail, reverence!
Expiration, cross-breathing, inspiration, Vasat, hail, reverence!
Food, ploughing, rain, Vasat, hail, reverence!
Father, son, grandson, Vasat, hail, reverence!
Bhuh, Bhuvah, Suvar, Vasat, hail, reverence!

vii. 3. 13.

a May a house be mine, may offspring be mine;
May the strong sacrifice come to me.
May the divine and holy waters come to me;
May the abundance of a thousandfold (wealth) fail me not.
b May the cup be mine; may the Puroruc be mine;
May the chant and the Çastra come to me in union.
May the Adityas, the Rudras, the Vasus, be present at the rite;
May the abundance of a thousandfold (wealth) fail me not.
c May the Agnistoma, come to me, and the Ukthya;
May the nocturnal Atiratra come to me.
May the (draughts) which have stood over night, well offered, come to me;
May the abundance of a thousandfold (wealth) fail me not.

vii. 3. 14.

By fire he surmounted fervour, by speech holy power, by a gem forms, by Indra the gods, by the wind the breaths, by the sun the sky, by the moon the Naksatras, by Yama the Pitrs, by the king men, by fruit the flavours, by the boa constrictor serpents, by the tiger wild beasts, by the eagle birds, by the stallion horses, by the bull kine, by the he-goat goats, by the ram sheep, by rice food, by barley plants, by the banyan trees, by the Udumbara strength, by the Gayatri the metres, by the Trivrt the Stomas, by the Brahmana speech.

vii. 3. 15.

Hail! (To) meditation (I offer).
To that meditated upon hail!
Hail! (To) that which we meditate on (I offer).
To mind hail! Hail! (To) mind (I offer).
To Prajapati hail! To Ka hail! To Who hail!' To Whoever (*katamásmai*) hail!
To Aditi hail! To Aditi the great hail! To Aditi the gentle hail!
To Sarasvati hail! To Sarasvati the mighty hail! To Sarasvati, the purifying hail!

To Pusan hail! To Pusan guardian of travellers hail! To Pusan watcher of men hail!
To Tvastr hail! To Tvastr the seminal hail! To Tvastr the multiform hail!
To Visnu hail! To Visnu the Nikhuryapa hail! To Visnu the Nibhuyapa hail!

vii. 3. 16.

To the teeth hail!
To the jaws hail!
To the lips hail!
To the mouth hail!
To the nostrils hail!
To the eyes hail!
To the ears hail!
The eyelashes above the lower eyelashes-(to them) hail!
The eyelashes below the upper eyelashes-(to them) hail!,
To the head hail!
To the brows hail!
To the forehead hail!
To the (upper part of the) head hail!
To the brain hail!
To the hairs hail!
To the part that bears (the yoke) hail!
To the cervical vertebrae hail!
To the neck bones hail!
To the spinal column hail!
To the vertical column hail!
To the flank hail!
To the sides hail! [1]
To the shoulders hail!
To the upper forefeet hail!
To the lower forefeet hail!
To the legs hail!
To the hips hail!
To the thighs hail!
To the knees hail!
To the legs hail!
To the buttocks hail!
To the mane hail!
To the tail hail!
To the testicles hail
To the member hail!
To the seed hail!
To offspring hail!
To begetting hail!
To the feet hail!
To the hoofs hail!

To the hairs (of the body) hail!
To the skin hail!
To the blood hail!
To the flesh hail!
To the sinews hail!
To the bones hail!
To the marrow hail!
To the limbs hail!
To the trunk hail!
To all hail!

vii. 3. 17.

To the glossy and variegated one hail!
To the glossy-thighed one hail!
To the white-footed hail!
To the white-humped one hail!
To the one with white openings hail!
To the white-backed one hail!
To the white-shouldered one hail!
To the flower-cared one hail!
To the white-lipped one hail!
To the white-browed one hail!
To the one with white buttocks hail!
To the white shining one hail!
To the glossy hail!
To the marked one hail!
To the black-kneed hail!
To the black-speckled hail!
To the red-speckled hail!
To the ruddy-speckled hail!
To such hail!
To what sort hail!
To one like this hail!
To a like one hail!
To a different one hail!
To a fair-like one hail!
To form hail!
To all hail!

vii. 3. 18.

To the black hail!
To the white hail!
To the tawny hail!
To the spotted hail!

To the ruddy hail!
To the yellow hail!
To the brown hail!
To the ichneumon(-coloured) hail!
To the red hail!
To the purple hail!
To the dark brown hail!
To the dark blue hail;
To the dead black hail!
To the fair-shaped hail!
To the one of like form hail!
To the one of different form hail!
To the one of the same form hail!
To the one of matching form hail!
To the tawny hail!
To the pale red hail!
To the speckled hail!
To the speckled-thighed hail!
To all hail!

vii. 3. 19.

To the plants hail!
To the roots hail!
To the panicles hail!
To the joints hail!
To the twigs hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!
To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To all hail!

vii. 3. 20.

To the trees hail!
To the roots hail!
To the panicles hail!
To the corona hail!
To the branches hail!
To the leaves hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!

To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To' the one that is left hail!
To the one that is left over hail!
To the one that is left around hail!
To the one that is left along hail!
To the one left out hail!
To the one deprived (of leaves) hail!
To the one not deprived hail!
To the one deprived around hail!
To the one deprived along hail!
To the one deprived altogether hail
To all hail!

PRAPATHAKA IV

The Sattras (continued)

vii. 4. 1.

Brhaspati desired, 'May the gods have faith in me, and may I become their Purohita.' He saw this (rite) of twenty-four nights; he grasped it, and sacrificed with it. Then the gods had faith in him, and he became their Purohita. In those who knowing thus perform the twenty four night (rite) men have faith, and they become their Purohitas. There are the three days Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky) [1]; verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle they find support. They proceed with the Brhat and the Rathantara (Samans). The Rathantara, is this (earth), the Brhat yonder (sky); verily with them do they [2] proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights. Twenty four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 2.

As are men, so were the gods in the beginning. They desired, 'Let us strike off the misfortune, the evil of death, and reach the conclave of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it. Then they struck off the misfortune, the evil of death, and reached the conclave of the gods. Those who knowing thus perform the twenty-four night (rite) strike off the misfortune, the evil, and win prosperity, for the conclave of the gods is in the case of man [1] prosperity. The Atiratra is light, for the lighting up of the world of heaven. There is a Prsthva Sadaha. The year consists of six seasons,

and, entering it, the months, the half-months and the seasons reached the conclave of the gods. Those who knowing thus perform the twenty-four night rite, entering the year, reach a better station. There are three Trayastrinças before, and three Trayastrinças behind; verily with Trayastrinças on either hand they strike off the evil of misfortune and in the middle reach the conclave of the gods [2], for the conclave of the gods is the Prsthas. There is uniformity in that there are three Trayastrinças in succession, and a break in the uniformity in that there is in the middle one which is not defined. The Prsthas go onwards, the Chandomas go onwards; with both forms they go to the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle [3]; verily in force and strength and in cattle they find support. There are three Trayastrinças before, and three Trayastrinças behind; in the middle there are the Prsthas. The Trayastrinças are the breast, the Prsthas the breath; verily thus the sacrificers don a protection for the breath, to avoid injury. They proceed with the Brhat and the Rathantara. The Rathantara is this (world), the Brhat yonder (world); verily they proceed with them; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they [4] proceed to the world of heaven. They mount the world of heaven turning away (from earth) who perform the Prsthas in succession. The six-day (rite) is reversed for the return (from the heaven), and for support. Having prospered in either world they cease (the rite). They go from a Trivrt to a Trivrt, for the attainment of the Stomas, for pre eminence. There is an Agnistoma in the Jyotis form. This dwelling is this (world); verily by reason thereof they depart not from this dwelling. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 3.

This (earth) was bare and hairless. It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights. Then indeed it was propagated with plants and trees. Those who desire offspring and cattle should perform (the rite of) these (nights); they are propagated with offspring and cattle. This (earth) was hungry. It saw this Viraj, and placing it within itself it won food, plants [1], trees, offspring, cattle. Thereby it grew, it attained victoriousness and greatness. Those, who knowing thus perform (the rite of) these (nights), placing the Viraj in themselves, win food, grow great with offspring and cattle, and attain victoriousness and might. There is a Jyotistoma Atiratra, for the revealing of the world of heaven. There is a Prsthya Sadaha. The seasons are six, the Prsthas are six; verily by the Prsthas they reach the seasons, with the seasons the year; verily; the year [2] they find support. From the Trayastrinças they go to the Trayastrinça, for the continuity of the sacrifice. Now the Trayastrinça is Prajapati; verily they seize hold of Prajapati, for support. There is a Trinava, for victory. There is an Ekavinça, for support; verily they place radiance in themselves. There is a praise of Agni with the Trivrt; verily they bum away evil with it. Now the Trivrt is brilliance; verily they place brilliance in themselves. There is a praise of Indra with the Pañcadaça; verily they win power (*indriyá*) [3]. There is a Saptadaça, for the winning of food; verily by it they are propagated. There is an Ekavinça, for support; verily they place radiance in themselves. There is a Caturvinça. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now there is the chief (day), and those who knowing thus perform (the rite of) these (nights) become the chief. From the Caturvinça they go to the Prsthas. Verily having found support in the year [4] they attain the gods. From the Trayastrinça they go to the Trayastrinça. The gods are three and thirty; verily in the gods they find support. There is a Trinava. The

Trinava is these worlds; verily in these worlds they find support. There are two Ekavinças, for support; verily they place radiance in themselves. There are many Sodaçins, and therefore there are many males among offspring. In that these Stomas are intermingled, therefore this (earth) is covered with mingled plants and trees [5]. Those who knowing thus perform (the rite of) these (nights) have both offspring and cattle. These go imperfect to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they go in order to the world of heaven, and there is order in both these worlds. These (nights) are thirty in number, the Viraj has thirty syllables; verily by the Viraj they win food. There are Atiratras on either hand, to secure food.

vii. 4. 4.

Prajapati went to the world of heaven. But with whatever metre the gods yoked him, they achieved not him. They saw (the rite of) these thirty-two nights. The Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh; verily having gained Prajapati by his own metre they mounted on him and went to the world of heaven. Those who knowing thus perform (the rite of) these thirty-two (nights)--the Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh-gaining Prajapati by his own metre, go to prosperity [1], for the world of heaven for man is prosperity. These (nights) are thirty-two, the Anustubh has thirty-two syllables, the Anustubh is speech; verily they gain all speech; all become speakers of speech, for all attain prosperity. There are the three days, Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky); verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. They proceed with the Brhat and Rathantara (Samans) [2]. The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. Those who perform the three days in succession mount upon the world of heaven turning away (from earth). There is a three day period reversed, for returning (from heaven), and also for support. Having prospered in both worlds they cease (the rite). These (nights) are thirty-two. As for thirty of them, the Viraj has thirty syllables, the Viraj is food; verily by the Viraj they win food. As for the (remaining) two, they are days and nights, and by both forms they go to the world of heaven. There are Atiratras on either side, for security.

vii. 4. 5.

There are two Sattras of the gods, that of twelve days and that of thirty-three days. Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities. As a great man who has reached (the goal) seeks (more), so he does. If he fail he becomes worse; if he fail not, he remains the same. Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy. The gods in the beginning seized these (nights), sharing the days [1]. One took one day, one another, and with them all equally prospered. Those, who knowing thus perform (the rite) of thirty-three days, all equally prosper, all gain the rank of village chief. There are five day periods; the year has five seasons; verily they rest on the seasons, the year. Again the Pankti has five syllables, the sacrifice is fivefold; verily they win the sacrifice. There are three (days with the) Açvina (Çastra); three are these worlds; verily in these [2] worlds they find support. Again three are the powers of the sacrifice; verily they win them. There is a Viçvajit (day), for the winning of food. It has all the Prsthas, for the conquest of all. The twelve-day (rite) is speech. If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would be likely to fail. They perform the twelve-day (rite) afterwards; verily they perform speech perfectly, and therefore we utter

speech from above. Intermediately indeed [3] by means of a ten-nights' (rite) did Prajapati create offspring. In that there is a ten-nights' (rite), the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattra. In that there is a ten-nights' rite, (it serves) for the prosperity of the Sattra. Verily also whatever is wrongly done in the former days, it serves to atone. These nights form two rows, the sacrificers are the Viçvajit, the first are sixteen with the Atiratra, the second are sixteen with the Atiratra. To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows. There are Atiratras on either side, for security.

vii. 4. 6.

The Adityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven, they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing thus perform (the rite) of thirty six nights, discern the world of heaven, and go to the world of heaven. The Atiratra is light [1]; verily they put light before them, to reveal the world of heaven. There are Sadahas; six are the seasons; verily in the seasons they find support. There are four (Sadahas); four are the quarters; verily in the quarters they find support. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force [2] and strength they find support. (The rite has) thirty-six nights; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati they win cattle. The Brhati obtained the sovereignty over the metres. They obtain sovereignty who knowing thus perform (the rite) of thirty-six nights; verily they go to the world of heaven. There are Atiratras on either side, for the securing of the world of heaven.

vii. 4. 7.

Vasistha, his sons slain, desired, 'May I win offspring, and defeat the Sauddsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it. Then indeed did he win offspring and defeated the Sauddsas. Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies. There are three Agnistomas with the Trivrt; verily they sharpen the point of the bolt. There are ten Pañcadaças; the bolt is fifteenfold [1]; verily they take away the bolt from their rivals. The tenth day has a Sodaçin; verily they place strength in the bolt. There axe twelve Saptadaças, to win food; verily also they are propagated by them. There is a Prsthya Sadaha. Six are the seasons, six the Prsthas; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There are twelve Ekavinças, for support; verily they place radiance in themselves [2]. There are many Sodaçins, for conquest. There are six (days) with the Açvina (Çastra), six are the seasons; verily they rest on the seasons. These nights are deficient and redundant. They are deficient in that they are fifty less one, redundant in that they are (one) more than forty-eight. Both from the deficient, indeed, and from the redundant Prajapati was propagated. Those who desire offspring and cattle should perform (the rite of) these nights; verily are they propagated with offspring and cattle. This sacrifice is connected with the Viraj because it is one of forty-nine (nights). Those, who knowing thus perform (the rite) of forty-nine nights, attain the Viraj, and become eaters of food. There are Atiratras on either side, for the securing of food.

vii. 4. 8.

Those who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekastaka. The Ekastaka is the wife of the year; on that night he dwells with her; verily they consecrate themselves grasping openly the year. Those who consecrate themselves on the Ekastaka consecrate themselves in the troubled part of the year, for then are the two months called the end. Those who consecrate themselves on the Ekastaka consecrate themselves on the torn part of the year, for them are the two seasons called the end. They should consecrate themselves on the full moon in Phalguni. The full moon in Phalguni is the beginning of the year [1]; verily they consecrate them selves grasping the year at its beginning. To that there is this one objection that the Visuvant day falls in the cloudy season. They should consecrate themselves on the full moon in Citra. The full moon in Citra, is the beginning of the year; verily they consecrate themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the full moon. Then the buying (of the Soma) falls for them on the Ekastaka; verily they do not waste the Ekastaka. In their case [2] the pressing-(day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them. And after them follows the fair report, 'These sacrificers have succeeded', and therefore all succeed.

vii. 4. 9.

They go to the world of heaven who perform the Sattra. They kindle themselves with the Diksas, and cook themselves with the Upasads. With two they cut off their hair, with two their skin, with two their blood, with two their flesh, with two their bones, with two their marrow. In the Sattra the self is the sacrificial gift; verily taking the self as the gift they go to the world of heaven. They cut off the top-knot, for prosperity, (thinking), 'More swiftly may we attain the world of heaven.'

vii. 4. 10.

The theologians say, 'The Atiratra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so they really perform in order first the Agnistoma, then the Ukthya, then the Sodaçin, then the Atiratra, all the forms of sacrifice, and seizing and holding them, they keep drinking the Soma. They perform the Jyotistoma first; the Jyotistoma is the beginning of the Stomas; verily they commence the Stomas from the beginning [1]. The Stomas being sung together make up the Viraj, and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily by it they go to the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Saman of Sobhari is used as the Brahmasaman at the third pressing; it they place in the middle, to separate them; verily there is no repetition.

vii. 4. 11.

They first perform the Jyotistoma; verily by it they find support in this world. They perform secondly the Gostoma; verily by it they find support in the atmosphere. They perform thirdly the Ayustoma; verily by it they find support in yonder world. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky). In that they perform these Stomas, the performers of the Sattra keep finding support in

these worlds. These, (Stomas) being sung together make up the Viraj [1], and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily they win strength. They experience not misery through hunger, and are not hungry, for the performers of Sattras are as it were afflicted with hunger. The two Agnistomas on either side are the rims, the Ukthyas in the middle the nave, and that is the circling wheel of the gods. In that they go [2] by that Sadaha, they mount the wheel of the gods, for safety. They obtain prosperity. They go with the Sadaha; there are six seasons; verily in the seasons they find support. The go with a Jyotistoma on either hand; verily on either hand they find support in the world of heaven. There are two Sadahas, they make up twelve days. Man is of twelve parts, two thighs, two arms, the trunk and the head, four members, and the breasts as the eleventh and twelfth [3]. Therefore (the days) follow man. There are three Sadahas, they make up eighteen days, nine and nine. Nine are the breaths in man; verily they follow the breaths. There are four Sadahas, they make up twenty-four days. The year consists of twenty-four half-months; verily they follow the year. 'The year is not fixed', they say. 'It is greater than a support.' The Brahmana of the month is that of the year also verily they go finding support in each month.

The Horse Sacrifice (continued)

vii. 4. 12.

a Let the ram aid thee with cooked food, the dark-necked with goats, the cotton-tree with increase, the Parna-tree with the holy power (Brahman), the fig-tree with the sacrifice, the banyan with the beakers, the Udumbara with strength, the Gayatri with the metres, the Trivrt with the Stomas. b Ye are helpers; let the helpers help thee. Deal among dear things, best among things to be sought, treasure lord of treasures, thee we hail, O my radiant one.

vii. 4. 13.

To (the waters of) wells hail!
To those of the pools hail!
To those of the clefts hail!
To those of holes hail!
To those which are dug for hail!
To those of lakes hail!
To those of morasses hail!
To those of ponds hail!
To those of tanks hail!
To those of marshes hail!
To those of rain hail!
To those without rain hail!
To those of hail hail!
To those of rime hail!
To those which glide hail!
To those which are stagnant hail!
To those of the streams hail!
To those of the rivers hail!
To those of the ocean hail!

To all hail!

vii. 4. 14.

To waters hail!
To those that flow hail!
To those that flow around hail
To those that flow all about hail!
To those that flow swiftly hail!
To those that flow quickly hail!
To those that flow wildly hail!
To those that flow terribly hail!
To the waters of earth hail!
To those of the atmosphere hail!
To those of the sky hail!
To all hail!

vii. 4. 15.

a Him who is fain to injure the steed
Varuna punisheth.
Away the man, away the dog!
b I and thou, Vrtra-slayer,
Have been united to win spoils;
Even the foe, O hero with the bolt,
Must think of us;
Good are Indra's gifts.
c Thou hast surpassed in might, O Indra, on the earth
The regions comprehend not thy greatness;
For with thine own strength thou didst slay Vrtra;
No foe hath found the end of thee in fight.

vii. 4. 16.

Homage to the king!
Homage to Varuna!
Homage to the horse!
Homage to Prajapati!
Homage to the overlord!
Thou art an overlord; make me an overlord; may I be overlord of creatures.
Place me, place in me.
To him that is driven near hail!
To him that is taken hold of hail!
To him that is sacrificed hail!

vii. 4. 17.

a Let the healing wind blow upon our cows,
Let them feed on strengthening herbs;
Let them drink waters full of life and fatness;
Rudra, be gracious to the food that hath feet.
b Those which are of one, of various hues, or of like hue
Those whose names Agni knoweth by sacrifice;
Those which the Angirases made here by devotion,
To those, O Parjanya, grant abundant protection.
c Those who offered to the gods their bodies;
Those whose every form Soma knoweth;
O Indra [1], place them in our pastures,
Swelling with milk and rich in offspring.
d Prajapati, bestowing these on me,
In harmony with all the gods and Pitrs,
Hath brought them, auspicious, to our pastures.
May we possess their offspring.
e Here is support, hail!
f Here is keeping apart, hail!
y Here is joy, hail!
h Here is delight, hail!'
i The great.
k The protecting.

vii. 4. 18.

a What was the first conception?
What was the great age?
What was the tawny one?
What was the smooth one?
b The sky was the first conception.
The horse was the great age.
The night was the tawny one.
The sheep was the smooth one.
c Who moveth alone?
Who too is born again?
What is a remedy for the cold?
What is the great enveloper?
d The sun moveth alone [1].
The moon is born again.
Fire is the remedy for the cold.
Earth is the great enveloper.
e I ask thee of the furthest end of the earth.
I ask thee of the navel of the world.

I ask thee of the seed of the strong horse.
I ask thee of speech's highest realm.
f They call the altar-ground the furthest end of the earth.
They call the sacrifice the navel of the world.
They call Soma the seed of the strong horse.
(They call) the Brahman the highest realm of speech.

vii. 4.19.

a O Amba! O Ambali! O Ambika!
b No one leadest me.
The wicked horse is sleeping.
c O fair one, clad in fair raiment in the world of heaven be ye two covered....
{...*several verses omitted from original translation...*}
1 When the deer eateth grain,
He deemeth not his flock fat.
When the Çadra woman is the loved of the Aryan,
She seeketh not wealth for prosperity....
{...*several verses omitted from original translation...*}
q Dadhikravan have I sung,
The swift strong horse.
May he make our mouths fragrant;
May he lengthen our days.
r Ye waters are healing;
Further us to strength,
To see great joy.
s The most auspicious flavour that is yours
Accord to us here
Like eager mothers.
t To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.

vii. 4. 20.

a Bhuh! Bhuvah! Svar!
b Let the Vasus anoint thee with the Gayatri metre. Let the Rudras anoint thee with the Tristubh metre. Let the Adityas anoint thee with the Jagati metre.
c As the wind hath gone to the waters,
Indra's dear body,
By that path, O praiser,
Bring back to us the horse.
d O thou that hast barley, that hast grain, (bring) renown for me;
e For barley, for milk, this food eat, O ye gods; this food eat, O Prajapati.
f They yoke the tawny ruddy one,
Which goeth round them that stand;

The lights shine in the sky.
g They yoke his dear steeds
On either side of the chariot,
Dark, strong, bearing heroes.
A Making a banner for that which hath none,
Form for the formless, O ye men,
Thou wert born with the dawns.

vii. 4. 21.

To expiration hail!
To cross-breathing hail!
To inspiration hail!
To sinews hail!
To ligatures hail!
To surrounding ligatures hail!
To joints hail!
To joinings hail!
To bodies hail!
To the sacrifice hail!
To the sacrificial gifts hail!
To heaven hail!
To the world hail!
To all hail!

vii. 4. 22.

To the bound hail!
To the unbound hail!
To the fastened hail!
To the unfastened hail!
To the yoked hail!
To the unyoked hail!
To the well-yoked hail!
To the unyoked hail!
To the one set free hail!
To the one lot go hail!
To that which moveth crookedly hail!
To that which moveth around hail!
To that which moveth together hail!
To that which moveth along hail!
To that which goeth hail!
To that which riseth hail!
To that which standeth hail!
To all hail!

PRAPATHAKA V

The Gavam Ayana

vii. 5. 1.

The cows performed that Sattra, being hornless, with the desire, 'May horns be born to us.' For ten months they performed it, and then horns were born, and they ceased (the rite), (saying), 'We have obtained (our desire).' Then those whose horns were not born ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did not ceased, (saying),'We have obtained (our desire).' The year is the cows' Sattra [1], and those who knowing thus perform the year (sacrifice) are prosperous. Therefore a hornless cow has pleasure during the two months of the rainy season, for that is won for it by the Sattra. Therefore whatever is done in the house of one who performs for a year (a Sattra), that is done completely, successfully, and adequately. Those who perform the year (Sattra) are swimming on the ocean. He who does not see the further bank of the ocean cannot get out from it. The ocean is the year [2]. Its further banks are the two Atiratras. Those who knowing thus perform the year (Sattra) reach the end without injury. The former Atiratra is this (earth), the latter is yonder (sky); the former is mind, the latter speech; the former expiration, the latter inspiration; the former the commencement, the latter the end. The Atiratra is a Jyotistoma, of Vaiçvanara; verily they put light before them, to reveal the world of heaven. There is a fore offering, accompanied by the Caturvinça Stoma. The year has twenty-four half-months [3]; verily as they go on they find support in the year. There are three hundred and sixty Stotriyas; so many are the nights of the year; verily they attain both forms of the year.

They perform (the rites of) the next days for rest, for safety. There are six-day periods. The year has six seasons; verily they find support in the seasons, the year. The Go and the Ayus (Stomas) are the Stomas in the middle; verily they place a pair in the middle of the year [4] for procreation. On either side there is the Jyotistoma. It is the releasing; verily the metres are released; verily also they go to the world of heaven with the six-day (rite) which has a Jyotistoma on either side. The theologians say, 'They sit; by what path do they go?' One should reply,' By the path that leads to the gods. The path that leads to the gods is the metres, the Gayatri, Tristubh, and Jagati. The Gayatri is the Jyotistoma, the Tristubh, the Gostoma, the Jagati the Ayustoma. In that there are these Stomas, so do they go by the path that leads to the gods [5]. There is used the same Saman. The Saman is the world of the gods; verily they leave not the world of the gods. There are used various verses. The verses are the world of man; verily they keep mounting one world of gods after another from the world of men. There is the Brahman's Saman as the Abhivarta to win the world of heaven. There is the Abhijit (day) for the gaining of the world of heaven. There is the Viçvajit (day) for the gaining of all. Month by month they perform the Prsthas, month by month the Atigrahyas are drawn; verily in each month they place strength, for the support of the months. They perform the Prsthas in the latter part of the month. Therefore it is on the top that the plants bear fruit.

vii. 5. 2.

The cows performed that Sattra, being hornless and desiring to obtain horns. For ten months they performed it, and then horns appeared. They said, 'We have gained (them), let us cease (the rite), for we have attained the desire for the sake of which we began (the rite).' But others said, either half of them or

as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth, and when we have made up the year, let us cease' [1]. In their case their horns grew in the twelfth month. Whether by faith, or by lack of faith-that is, those which have no horns-both indeed were prosperous, those which gained horns and those which won strength. He who ceases after ten months is prosperous, and he who ceases after twelve also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore is it productive of cows.

vii. 5. 3.

They perform the Prahas in the first month, they perform them in the middle month, they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings; how then can she be milked who is twelve times milked?' Having made up the year, they should perform the Prsthas once in the last month; verily the sacrificers win the sacrifice and cattle. It is an ocean [1] without a near or a further shore that they enter upon who perform the year (rite). If they employ the Brhat and the Rathantara Samans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Brhat and the Rathantara they obtain support. The union is milked for all desires; thus the sacrificers obtain all desires.

vii. 5. 4.

The Rcs are the same. The Rcs are the world of men; verily they leave not the world of man. There are different Samans; the Saman is the world of the gods; verily they descend from the world of the gods to one world after another of men. They first use the Jagati, and the metres descend from the Jagati, the cups from the Agrayana, the Prsthas from the Brhat, the Stomas from the Trayastrinça. Therefore the younger descends before an elder. The Viçvakarman cup is drawn; verily by it the sacrificers win all rites. The cup for Aditi [1] is drawn. Aditi is this (earth); verily they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old Prajapati created offspring by means of the ten-night (rite); in that the ten-night rite is performed, the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattra, and the ten-night rite serves for the prosperity of the Sattra. Verily also whatever is done wrongly in the earlier days, this serves to atone for it.

vii. 5. 5.

If two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The strophe should contain the word 'strong (*vrsan*)'; verily he takes Indra away from their morning pressing. Or rather they say, 'The strophe at the beginning of each pressing should be of this kind'; verily he takes Indra away from each of their pressings.
For entry, for rest, for the overcoming, of the Gayatri, of the Tristubh, of the Jagati, of the Anustubh, of the Pankti, hail!
Entry and rest are the metres; verily by the metres [1], he takes away their metres. One should recite the Sajaniya hymn; one should recite the Vihavya hymn; one should recite the Kayaçubhiya hymn of Agastya. This indeed is so much as that, verily he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Visnu and containing the epithet Çipivista. Whatever in the sacrifice is redundant, is redundant with regard to Visnu Çipivista; verily Visnu Çipivista places the redundant in the redundant. Verily having obtained the redundant by the redundant,

they win it. If it is broken at the midday pressing, they should make the Saman have the Vasatkara as its finale. The support of the sacrifice is the Vasatkara; verily they make the Saman obtain support. If it breaks at the third pressing, the same thing (should be done).

vii. 5. 6.

Having made up the month with the six-day periods they leave out a day, for they behold the months by the six-day periods. Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months. Having made up the months by the new moon night, they leave out a day, for they behold the months by the new moon night. Having made up the months by the full moon night, they leave out a day, for they behold the month by the full moon night. He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) [1] places breath in it. In that, having made up the months with the full moon night, they leave out a day, they place breath in the year, and the performers of the Sattra breathe along it. If they did not leave out a day, then the year would fall asunder, as falls asunder a skin bag tied tight, and they would be ruined. In that, having made up the months with the full moon night, they leave out a day, they place out-breathing in the year, and the performers of the Sattra breathe out along it [2], and are not ruined. At the full moon (the Soma) of the gods is pressed. In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice. They cleave asunder the sacrifice, in that (after performing it) as a series of six-day rites they leave out a day. They offer an animal for Prajapati. Prajapati is all the gods; verily with the gods do they offer the sacrifice. They leave the pressing [3], who leave out the day. The Samnayya is the fourth pressing. Because there is the Samnayya, they do not leave the pressing. They partake of it after uttering the invocation, for they have this then as their Soma drink. The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; verily they win the deities who share in the pressing from their several places. (They offer the cakes) on eight potsherds at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; verily they obtain and win the metres. They offer an oblation to the All-gods at the third pressing. The third pressing belongs to the All-gods; verily they leave not the third pressing.

vii. 5. 7.

The theologians consider, 'Should (a day) be left out, or should it not be left out?' They say, 'It should be left out.' They say, 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' 'These two must not be left out,' they say, 'for these two determine the dependent sacrifice.' '(The day) should be left out on the first Vyastaka,' they say, 'for this is what rends the month.' They should not leave out a day which is appointed [1]. If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recur rent position which it occupies in the course of the six-day period. They should then offer to Agni, with the Vasus, a cake on eight potsherds, to Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds. The early pressing belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the god share in it [2], and they approach the pressing with eight. In that the curds belong to Indra, they do not shut out Indra from a share. The midday pressing belongs to Indra with the Maruts. In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the god share in it, and they approach the pressing with eleven [3]. The third pressing belongs to the All-gods with the Rbhus. In that they offer to the All-gods a

cake on twelve pot sherds, they make the gods share in it, and they approach the pressing with twelve. They offer a beast to Prajapati-Prajapati is the sacrifice that the sacrifice may not be abandoned. For six months (as they go) hence the Brahman's Saman should be the 'victorious'. The 'victorious' is the holy power (Brahman); verily they go winning the world of heaven by the holy power (Brahman); for the world of heaven is as it were opposite from hence. When they come thence the Brahman's Saman for six months should be 'O Indra, bear us strength, as a father to his sons. Guide us, O thou that art much invoked, on our path. Living, may we attain the light.' The light is this world, the light is offspring; verily they come, gazing on this world by repeating the verse.

vii. 5. 8.

When the gods had come to the end, their power and strength departed. They won them again by the Kroça (Saman), and that is why the Kroça has the name. In that they sing the Kroça at the end of the pit, they win power and strength at the end of the sacrifice. They sing the Sattra syarddhi (Saman) at the end of the Ahavaniya; verily, making Agni a witness, they advance to prosperity. They sing the Prajapater Hrdaya within the shed; verily they win his favour. They sing the Çloka (Saman) in front of the Sadas [1], the Anuçloka (Saman) behind; verily fame is their portion at the end of the sacrifice. The Adhvaryu sings nine (verses). Nine are the breaths in man; verily he places breaths in the sacrificers. All of them are addressed to Indra; verily he places power (indriya) in the breaths. He sings without the Pratihara. Therefore a man can contract all the other members (of the body) except the head, but the bead not. The Rathantara (Saman) has the Pañcadaça (Stoma); verily they win power. The Brhat has the Saptadaça [2], for the winning of food; verily also they are propagated by it. The Bhadra (Saman) has the Ekavinça (Stoma) with Dvipada verses, for support. The wives (of the sacrificers) sing, for offspring, for propagation. Prajapati created offspring; he desired, 'May I gain the kingship over them.' He obtained the kingship over them by the Rajana (Saman), and that is why the Rajana has the name. In that there is the Rajana, the sacrificers obtain the kingship over offspring. It has the Pañcavinça (Stoma), to win Prajapati [3]. They sing five (verses) standing; verily they win the world of the gods; five sitting; verily they win the world of men. These come to ten; the Viraj is of ten syllables, the Viraj is food; verily they win food by the Viraj. In five places they sing sitting down; there are five quarters; verily they rest on the quarters. They come up each before one verse has been sung; verily they bear food from the quarters. The Udgatr sings these (verses); verily having borne food from the quarters [4] they place glory in themselves. Therefore one breath protects all the limbs. Therefore, just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people. The Udgatr mounts a throne; verily they attain rule. The Hotr (mounts) a swing; verily they mount the back of the firmament. The Adhvaryu (mounts) two mats; verily they reach the surface of the ruddy one. So many indeed are the worlds, and in them in order they find support. Then the sacrificers make thus a bridge to mount, for the gaining of the world of heaven.

vii. 5. 9.

By means of the Arkya (Saman) Prajapati created offspring in thousands. From them by means of the Ilamda (Saman) he took away the food they had gathered. In that there is the Arkya, the sacrificers create offspring; in that there is the Ilamda, they take away from the offspring which has been created the food they have gathered. Therefore, in whatever year the Sattra is performed, the offspring are hungry in that year, for they take their food and strength; in whatever year the Sattra is imperfect, the offspring are not hungry in that year [1]; for they take not their food and strength. They raise a loud noise. As men being

freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing food and strength in themselves. The lute has a hundred strings. Man is of a hundred (years) of age, and of a hundredfold strength; verily they find support in age and strength. They run a race, to win what has not yet been won. They beat drums; the voice of the drum is the highest (form of) speech; verily they win the highest (form of) speech. They beat the earth-drum; verily they win that speech which has entered this (earth); verily also they conquer the earth. All (forms of) speech they utter, to gain all (forms of speech). Two strive on a dry hide, to gain strength. One reviles, another extols. He who reviles purifies them, he who extols places food in them after they are purified. They win by the first months what is done by the Rsis and by the gods; in that the Bhutechad Samans are used, both are gained. Those who perform the year rite lose their virility. There are a pair united within the sacrificial ground; verily they lose not virility.

vii. 5. 10.

They pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss, do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Marjaliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might.

The Horse Sacrifice (continued)

vii. 5. 11.

To earth hail!
To the atmosphere hail!
To the sky hail!
To that which will stream together hail!
To that which is streaming together hail!
To that which hath streamed together hail!
To that which will cloud hail!
To that which cloudeth hail!
To that which hath been clouded hail!
To cloud hail!
To mist hail!
To storm hail!
To freezing hail!
To springing hail!
To that which will lighten hail!
To that which lighteneth hail!
To that which lighteneth together hail!
To that which will thunder hail!
To that which thundereth hail!
To that which thundereth terribly hail!
To that which will rain hail!
To that which raineth hail!

To that which raineth around hail!
To that which raineth about hail!
To that which raineth together hail! [1]
To that which raineth along hail!
To that which will sprinkle hail!
To that which sprinkleth hail!
To that which is sprinkled hail!
To that which will warm hail!
To that which warmeth hail!
To that which warmeth around hail!
To that which will cease hail!
To that which ceaseth hail!
To that which hath ceased hail!
To that which will stream away hail!
To that which streameth away hail!
To that which hath streamed away hail!
To that which will burn hail!
To that which burneth hail!
To that which burneth terribly hail!
To the Rc verses hail!
To the Yajus verses hail!
To the Samans hail!
To the Angirases hail!
To the Vedas hail!
To the Gathas hail!
To the Naraçansis hail!
To the Raibhis hail!
To all hail!

vii. 5. 12.

To the toothed hail!
To the toothless hail!
To the breathing hail!
To that which hath not breath hail!
To that which hath a face hail!
To the faceless hail!
To that which hath a nose hail!
To the noseless hail!
To that which hath eyes hail!
To the eyeless hail!
To that which hath ears hail!
To the earless hail!
To that which hath a head hail!
To the headless hail!
To that which hath feet hail!

To the footless hail!
To that which breatheth hail!
To that which breatheth not hail!
To that which speaketh hail!
To the speechless hail!
To that which seeth hail!
To that which seeth not hail!
To that which heareth hail!
To that which heareth not hail!
To that which hath a mind hail! [1]
To the mindless hail!
To that which hath seed hail!
To the seedless hail!
To offspring hail!
To begetting hail!
To that which hath hair hail!
To the hairless hail!
To skin hail!
To the skinless hail!
To that which hath a hide hail!
To the hideless hail!
To that which hath blood hail!
To the bloodless hail!
To that which hath flesh hail!
To the fleshless hail!
To sinews hail!
To that which hath no sinews hail!
To that which hath bones hail
To the boneless hail!
To that which hath marrow hail!
To the marrowless hail!
To that which hath limbs hail!
To the limbless hail!
To the trunk hail!
To the trunkless hail!

vii. 5. 13.

Who yoketh thee? Let him yoke thee. Let Visnu yoke thee, for the prosperity of this sacrifice, for my pre-eminence, for N.N.'s pleasure; for life thee, for expiration thee, for inspiration thee, for cross-breathing thee, for dawning thee, for wealth thee, for prosperity thee, for sound thee, for nourishing thee, for calling from afar thee, for falling thee (I yoke).

vii. 5. 14.

To Agni, of the Gayatri (metre), the Trivrt (Stoma), the Rathantara (Saman), the spring (season), (offering is made) on eight potsherds. To Indra, of the Tristubh (metre), the Pañcadaça, (Stoma), the Brhat (Saman), the summer (season), (offering is made) on eleven potsherds. To the All-gods of the Jagati (metre), the Saptadaça (Stoma), the Vairupa (Saman), the rainy (season), (offering is made) on twelve potsherds. To Mitra and Varuna, of the Anustubh (metre), the Ekavinça (Stoma), the Vairaja (Saman), the autumn (season), curds. To Brhaspati, of the Pankti (metre), the Trinava (Stoma), the Çakvara (Saman), the winter (season), an oblation (is made). To Savitr, of the Atichandas (metre), the Trayastrinça (Stoma), the Raivata (Saman), the cool (season), (offering is made) on twelve potsherds. To Aditi, as Visnu's consort, an oblation (is made). To Agni Vaiçvanara (offering is made) on twelve potsherds. To Anumati an oblation (is made). To Ka (offering is made) on one potsherd.

vii. 5. 15.

Now for the fire which is produced on the fire-altar and for Soma, the king, the beast for Agni and Soma is the guest-offering. Again the fire which is piled up is cruel, and if one were not to cast upon the fire which has been piled up these oblations, the cruel fire would spring up in wrath, and injure the offspring and cattle of the sacrificer. In that he casts the oblations on the fire which has been piled up, he appeases it with its own portion, and the cruel fire [1] does not spring up in wrath and injure his offspring and cattle. There are ten oblations. Nine are the breaths in man, and the navel is the tenth; verily he places breaths in the sacrificer. Again the Viraj is of ten syllables; the Viraj is food; verily he finds support in the Viraj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Prsthas', they say. In that he casts these oblations, he piles it with the seasons, the metres, the Stomas, and the Prsthas. 'The quarters can be won by one who has pressed the Soma' they say [2]. In that he casts these oblations, (it is) for the winning of the quarters. The gods made Indra sacrifice with it, and therefore is it Indra's pressing; men made Manu sacrifice with it, and therefore is it Manu's pressing. As Indra among the gods, as Manu among men, becomes he who knowing thus sacrifices with this sacrifice. The Puronuvakyas contain the word 'quarter', for the conquest of the quarters.

vii. 6. 16.

a Who is the sole lord of the world,
Which breatheth and winketh, through his greatness,
Who is the lord of biped and of quadruped here,
Who is the god whom we are to worship with oblation?
b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the sky is the greatness, the Naksatras the form, the sun the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 17.

a He who is the giver of soul, the giver of strength,
On whose instruction all, on whose (instruction) the gods depend.
Whose shadow is immortality, whose shadow is death;
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 18.

In the priesthood may a Brahmana be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car fighter; a milk cow; a draught ox; a swift racer; a prolific woman; a victorious warrior; a youth fit for the assembly. To this sacrificer be a hero born. May Parjanya rain for us whensoever we desire. May our plants ripen with fruit. May union and peace be ours.

vii. 5. 19.

a The steed hath come to the earth; the strong steed hath made Agni his yoke-fellow.
The steed hath come to the atmosphere; the strong steed hath made Vayu his yoke-follow.
The steed hath come to the sky; the strong steed hath made Surya his yoke-fellow.
b Agni is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.
Vayu is thy yoke-fellow, O steed; I grasp thee; bear me prosperously [1].
The Aditya is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.
Thou art the supporter of expiration; support my expiration.
Thou art the supporter of cross-breathing; support my cross-breathing.
Thou art the supporter of inspiration; support my inspiration.
Thou art the eye; place the eye in me.
Thou art the ear; place the ear in me.
Thou art life; place life in me.

vii. 5. 20.

May the seed be living, Parjanya rain, the corn be ripened, the plants rich in leaves, this (earth) easy to walk on, the fire easy of approach, the atmosphere easy to see through, the wind purifying, the sky easy of access, he that burns yonder kindly, the day and night as of old, the half months of fifteen days, the months of thirty days, the seasons in due order, and the year auspicious.

vii. 5. 21.

To) Agni (offering is made) on eight potsherds; to Soma an oblation; to Savitr (offering) on eight potsherds; to Pusan an oblation; to Rudra an oblation; to Agni Vaiçvanara (offering) on eight potsherds; if he should not go to the wild beast's lair; to Agni, saviour from distress, (offering is made) on eight potsherds; to Surya milk (is offered); Vayu receives a share in the butter offering.

vii. 5. 22.

To Agni, saviour from distress, (offering is made) on eight potsherds; to Indra, saviour from distress, on eleven potsherds; to Mitra and Varuna, saviours from sin, a milk offering; to Vayu and Savitr saviours from sin, an oblation; to the Açvins, saviours from sin, grain; to the Maruts, saviours from evil, on seven potsherds; to the All-gods, saviours from evil, on twelve potsherds; to Anumati an oblation; to Agni, Vaiçvanara on twelve potsherds; to heaven and earth, saviours from evil, on two potsherds.

vii. 5. 23.

To Agni he made obeisance; to the earth he made obeisance; as Agni with the earth made harmony, so for me may favourable harmonies be made.
To Vayu he made obeisance, to the atmosphere he made obeisance; as Vayu with the atmosphere (made harmony, so &c.).
To Surya he made obeisance, to the sky he made obeisance; as Surya with the sky (made harmony, so &c.).
To the moon he made obeisance, to the Naksatras he made obeisance; as the moon with the Naksatras (made harmony, so &c.).
To Varuna he made obeisance, to the waters he made obeisance [1]; as Varuna with the waters (made harmony, so &c.).
To the Saman he made obeisance, to the Rc he made obeisance; as the Saman with the Rc (made harmony, so &c.).
To the Brahman (caste) he made obeisance, to the Ksatriya (caste) he made obeisance; as the Brahman with the Ksatriya (made harmony, so &c.).
To the king he made obeisance, to the people he made obeisance; as the king with the people (made harmony, so &c.).
To the chariot he made obeisance, to the horses he made obeisance; as the chariot with the horses (made harmony, so &c.).
To Prajapati he made obeisance, to creatures he made obeisance; as Prajapati with creatures made harmony, so for me may favourable harmonies be made.

vii. 5. 24.

a Thine ancient paths, O Savitr,
That are extended dustless through the atmosphere,
With these to-day, with thy paths easy to travel,
Guard us, and, O God, speak for us.
b Reverence to Agni, dweller on earth, maker of room; grant room to this thy sacrificer. Reverence to Vayu, dweller in the atmosphere, maker of room; grant room to this thy sacrificer. Reverence to Surya, dweller in the sky, maker of room; grant room to this thy sacrificer.

vii. 5. 25.

He who knows the head of the sacrificial horse becomes possessed of a head and fit for sacrifice. The head of the sacrificial horse is the dawn, the eye the sun, the breath the wind, the ear the moon, the feet the quarters, the ribs the intermediate quarters, the winking the day and night, the joints the half-months, the joinings the months, the limbs the seasons, the trunk the year, the hair the rays (of the gun), the form the Naksatras, the bones the stars, the flesh the mist, the hair the plants, the tail hairs the trees, the mouth Agni, the open (mouth) Vaiçvanara [1], the belly the sea, the anus the atmosphere, the testicles the sky and the earth, the *membrum virile*, the pressing-stone, the seed the Soma. When it chews, there is lightning; when it moves about, there is thundering; when it makes water, there is rain; its speech is speech. The Mahiman (cup) indeed is born before the birth of the horse as the day. The Mahiman (cup) is born after it as the night. These two Mahiman (cups) surround on either side the horse. As Haya (steed) it

carried the gods, as Arvan (courser) the Asuras, as Vajin (racer) the Gandharvas, as Açva (horse) men. The birthplace of the horse, indeed, is the sea, its kindred is the sea.

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The

Sacred Books of the East

Translated

By various Oriental scholars

and edited by

F. Max Müller

Vol. I

The Upanishads

Translated by F. Max Müller

In two parts

Part I

Chandogya Upanishad

Talavakara (Kena) Upanishad

Aitareya Upanishad

Kausitaki Upanishad

Vajasaneyi (Isa) Upanshad

(1879)

TO

THE RIGHT HONOURABLE THE MARQUIS OF SALISBURY, K.G.

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

LATELY SECRETARY OF STATE FOR INDIA,

SIR HENRY J. S. MAINE, K.O.S.I.

MEMBER OF THE COUNCIL OF INDIA,

AND

THE VERY REV. H. G. LIDDELL, D.D.

DEAN OF CHRIST CHURCH,

TO WHOSE KIND INTEREST AND EXERTIONS

THIS ATTEMPT TO MAKE KNOWN TO THE ENGLISH PEOPLE

THE SACRED BOOKS OF THE EAST

IS SO LARGELY INDEBTED,

I NOW DEDICATE THESE VOLUMES WITH SINCERE RESPECT AND GRATITUDE,

F. MAX MÜLLER.

'The general inclinations which are naturally implanted in my soul to some religion, it is impossible for me to shift off: but there being such a multiplicity of religions in the world, I desire now seriously to consider with my self which of them all to restrain these my general inclinations to. And the reason of this my enquiry is not, that I am in the least dissatisfied with that religion I have already embraced; but because 'tis natural for all men to have an overbearing opinion and esteem for that particular religion they are born and bred-up in. That, therefore, I may not seem biassed by the prejudice of education, I am resolved to prove and examine them all; that I may see and hold fast to that which is best ....

'Indeed there was never any religion so barbarous and diabolical, but it was preferred before all other religions whatsoever, by them that did profess it; otherwise they would not have professed it ....

'And why, say they, may not you be mistaken as well as we? Especially when there is, at least, six to one against your Christian religion; all of which think they serve God aright; and expect happiness thereby as well as you And hence it is that in my looking out for the truest religion, being conscious to my self how great an ascendant Christianity holds over me beyond the rest, as being that religion whereinto I was born and baptized, that which the supreme authority has enjoined and my parents educated me in; that which every one I meet withal highly approves of, and which I my self have, by a long continued

profession, made almost natural to me: I am resolved to be more jealous and suspicious of this religion, than of the rest, and be sure not to entertain it any longer without being convinced by solid and substantial arguments, of the truth and certainty of it. That, therefore, I may make diligent and impartial enquiry into all religions and so be sure to find out the best, I shall for a time, look upon my self as one not at all interested in any particular religion whatsoever, much less in the Christian religion; but only as one who desires, in general, to serve and obey Him that made me, in a right manner, and thereby to be made partaker of that happiness my nature is capable of.'

BISHOP BEVERIDGE (1636-1707).

Private Thoughts on Religion, Part 1, Article 2.

PREFACE

TO

THE SACRED BOOKS OF THE EAST.

I MUST begin this series of translations of the Sacred Books of the East with three cautions: the first, referring to the character of the original texts here translated; the second, with regard to the difficulties in making a proper use of translations; the third, showing what is possible and what is impossible in rendering ancient thought into modern speech.

Readers who have been led to believe that the Vedas of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised; but I have long felt that it was high time to dispel such illusions, and to place the study of the ancient religions of the world on a more real and sound, on a more truly historical basis. It is but natural that those who write on ancient religions, and who have studied them from translations only, not from original documents, should have had eyes for their bright rather than for their dark sides. The former absorb all the attention of the student, the latter, as they teach nothing, seem hardly to deserve any notice. Scholars also who have devoted their life either to the editing of the original texts or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them. I do not blame them for this, perhaps I should feel that I was open to the same blame myself, for it is but natural that scholars in their joy at finding one or two fragrant fruits or flowers should gladly forget the brambles and thorns that had to be thrown aside in the course of their search.

But whether I am myself one of the guilty or not, I cannot help calling attention to the real mischief that has been done and is still being done by the enthusiasm of those pioneers who have opened the first avenues through the bewildering forest of the sacred literature of the East. They have raised expectations

that cannot be fulfilled, fears also that, as will be easily seen, are unfounded. Anyhow they have removed the study of religion from that wholesome and matter-of-fact atmosphere in which alone it can produce valuable and permanent results.

The time has come when the study of the ancient religions of mankind must be approached in a different, in a less enthusiastic, and more discriminating, in fact, in a more scholarlike spirit. Not that I object to dilettanti, if they only are what by their name they profess to be, devoted lovers, and not mere amateurs. The religions of antiquity must always be approached in a loving spirit, and the dry and cold-blooded scholar is likely to do here as much mischief as the enthusiastic sciolist. But true love does not ignore all faults and failings: on the contrary, it scans them keenly, though only in order to be able to understand, to explain, and thus to excuse them. To watch in the Sacred Books of the East the dawn of the religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world; and he whose heart cannot quiver with the first quivering rays of human thought and human faith, as revealed in those ancient documents, is, in his own way, as unfit for these studies as, from another side, the man who shrinks from copying and collating ancient MSS., or toiling through volumes of tedious commentary. What we want here, as everywhere else, is the truth, and the whole truth; and if the whole truth must be told, it is that, however radiant the dawn of religious thought, it is not without its dark clouds, its chilling colds, its noxious vapours. Whoever does not know these, or would hide them from his own sight and from the sight of others, does not know and can never understand the real toil and travail of the human heart in its first religious aspirations; and not knowing its toil and travail, can never know the intensity of its triumphs and its joys.

In order to have a solid foundation for a comparative study of the religions of the East, we must have before all things complete and thoroughly faithful translations of their sacred books. Extracts will no longer suffice. We do not know Germany, if we know the Rhine; nor Rome, when we have admired St. Peter's. No one who collects and publishes such extracts can resist, no one at all events, so far as I know, has ever resisted, the temptation of giving what is beautiful, or it may be what is strange and startling, and leaving out what is commonplace, tedious, or it may be repulsive, or, lastly, what is difficult to construe and to understand. We must face the problem in its completeness, and I confess it has been for many years a problem to me, aye, and to a great extent is so still, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful, and true, contain so much that is not only unmeaning, artificial, and silly, but even hideous and repellent. This is a fact, and must be accounted for in some way or other.

To some minds this problem may seem to be no problem at all. To those (and I do not speak of Christians only) who look upon the sacred books of all religions except their own as necessarily the outcome of human or superhuman ignorance and depravity, the mixed nature of their contents may seem to be exactly what it ought to be, what they expected it would be. But there are other and more reverent minds who can feel a divine afflatus in the sacred books, not only of their own, but of other religions also, and to them the mixed character of some of the ancient sacred canons must always be extremely perplexing.

I can account for it to a certain extent, though not entirely to my own satisfaction. Most of the ancient sacred books have been handed down by oral tradition for many generations before they were consigned to writing. In an age when there was nothing corresponding to what we call literature, every saying, every proverb, every story handed down from father to son, received very soon a kind of hallowed character. They became sacred heirlooms, sacred, because they came from an unknown source, from a distant age. There was a stage in the development of human thought, when the distance that separated the

living generation from their grandfathers or great-grandfathers was as yet the nearest approach to a conception of eternity, and when the name of grandfather and great-grandfather seemed the nearest expression of God[1]. Hence, what had been said by these half-human, half-divine ancestors, if it was preserved at all, was soon looked upon as a more than human utterance. It was received with reverence, it was never questioned and criticised.

Some of these ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language. Of such oracles of truth it was said in India that they had been heard, sruta, and from it arose the word sruti, the recognised term for divine revelation in Sanskrit.

But besides those utterances which had a vitality of their own, strong enough to defy the power of

[1. Bishop Callaway, Unkulunkulu, or the Tradition of Creation, as existing among the Amazulu and other tribes of South Africa, P.7.]

time, there were others which might have struck the minds of the listeners with great force under the peculiar circumstances that evoked them, but which, when these circumstances were forgotten, became trivial and almost unintelligible. A few verses sung by warriors on the eve of a great battle would, if that battle ended in victory, assume a charm quite independent of their poetic merit. They would be repeated in memory of the heroes who conquered, and of the gods who granted victory. But when the heroes, and the gods, and the victory were all forgotten, the song of victory and thanksgiving would often survive as a relic of the past, though almost unintelligible to later generations.

Even a single ceremonial act, performed at the time of a famine or an inundation, and apparently attended with a sudden and almost miraculous success, might often be preserved in the liturgical code of a family or a tribe with a superstitious awe entirely beyond our understanding. It might be repeated for some time on similar emergencies, till when it had failed again and again it survived only as a superstitious custom in the memory of priests and poets.

Further, it should be remembered that in ancient as in modern times, the utterances of men who had once gained a certain prestige, would often receive attention far beyond their merits, so that in many a family or tribe the sayings and teachings of one man, who had once in his youth or manhood uttered words of inspired wisdom, would all be handed down together, without any attempt to separate the grain from the chaff.

Nor must we forget that though oral tradition, when once brought under proper discipline, is a most faithful guardian, it is not without its dangers in its incipient stages. Many a word may have been misunderstood, many a sentence confused, as it was told by father to son, before it became fixed in the tradition of a village community, and then resisted by its very sacredness all attempts at emendation.

Lastly, we must remember that those who handed down the ancestral treasures of ancient wisdom, would often feel inclined to add what seemed useful to themselves, and what they knew could be preserved in one way only, namely, if it was allowed to form part of the tradition that had to be handed down, as a sacred trust, from generation to generation. The priestly influence was at work, even before there were priests by profession, and when the priesthood had once become professional, its influence may account for much that would otherwise seem inexplicable in the sacred codes of the ancient world.

These are some of the considerations which may help to explain how, mixed up with real treasures of

thought, we meet in the sacred books with so many passages and whole chapters which either never had any life or meaning at all, or if they had, have, in the form in which they have come down to us, completely lost it. We must try to imagine what the Old Testament would have been, if it had not been kept distinct from the Talmud; or the New Testament, if it had been mixed up not only with the spurious gospels, but with the records of the wranglings of the early Councils, if we wish to understand, to some extent at least, the wild confusion of sublime truth with vulgar stupidity that meets us in the pages of the Veda, the Avesta, and the Tripitaka. The idea of keeping the original and genuine tradition separate from apocryphal accretions was an idea of later growth, that could spring up only after the earlier tendency of preserving whatever could be preserved of sacred or half-sacred lore, had done its work, and wrought its own destruction.

In using, what may seem to some of my fellow-workers, this very strong and almost irreverent language with regard to the ancient Sacred Books of the East, I have not neglected to make full allowance for that very important intellectual parallax which, no doubt, renders it most difficult for a Western observer to see things and thoughts under exactly the same angle and in the same light as they would appear to an Eastern eye. There are Western expressions which offend Eastern taste as much as Eastern expressions are apt to offend Western taste. A symphony of Beethoven's would be mere noise to an Indian ear, an Indian Sangita seems to us without melody, harmony, or rhythm. All this I fully admit, yet after making every allowance for national taste and traditions, I still confidently appeal to the best Oriental scholars, who have not entirely forgotten that there is a world outside the four walls of their study, whether they think that my condemnation is too severe, or that Eastern nations themselves would tolerate, in any of their classical literary compositions, such violations of the simplest rules of taste as they have accustomed themselves to tolerate, if not to admire, in their sacred books.

But then it might no doubt be objected that books of such a character hardly deserve the honour of being translated into English, and that the sooner they are forgotten, the better. Such opinions have of late been freely expressed by some eminent writers, and supported by arguments worthy of the Khalif Omar himself. In these days of anthropological research, when no custom is too disgusting to be recorded, no rules of intermarriage too complicated to be disentangled, it may seem strange that the few genuine relics of ancient religion which, as by a miracle, have been preserved to us, should thus have been judged from a purely aesthetic, and not from an historical point of view. There was some excuse for this in the days of Sir William Jones and Colebrooke. The latter, as is well known, considered 'the Vedas as too voluminous for a complete translation of the whole,' adding that (what they contain would hardly reward the labour of the reader; much less that of the translator[1].' The former went still further in the condemnation which he pronounced on Anquetil Duperron's translation of the Zend-avesta. Sir W. Jones, we must remember, was not only a scholar, but also a man of taste, and the man of taste sometimes gained a victory over the scholar. His controversy with Anquetil Duperron, the discoverer of the Zend-avesta, is well known. It was carried on by Sir W. Jones apparently with great success, and yet in the end the victor has proved to be the vanquished. It was easy, no doubt, to pick out from Anquetil Duperron's translation of the sacred writings of Zoroaster hundreds of passages which were or seemed to be utterly unmeaning or absurd. This arose partly, but partly only, from the imperfections

[1. Colebrooke's Miscellaneous Essays, 1873, vo1. ii, P.102.]

of the translation. Much, however, of what Sir W. Jones represented as ridiculous, and therefore unworthy of Zoroaster, and therefore unworthy of being translated, forms an integral part of the sacred code of the Zoroastrians. Sir W. Jones smiles at those who 'think obscurity sublime and venerable, like

that of ancient cloisters and temples, shedding,' as Milton expresses it, 'a dim religious light[1].' 'On possédait déjà,' he writes in his letter addressed to Anquetil Duperron, and composed in very good and sparkling French, 'plusieurs traités attribués à Zardusht ou Zeratusht, traduits en Persan moderne; de prétendues conférences de ce législateur avec Ormuzd, des prières, des dogmes, des lois religieuses. Quelques savans, qui ont lu ces traductions, nous ont assure que les originaux étaient de la plus haute antiquité, parce qu'ils renfermaient beaucoup de platitudes, de bévues, et de contradictions: mais nous avons conclu par les mêmes raisons, qu'ils étaient très-modernes, ou bien qu'ils n'étaient pas d'un homme d'esprit, et d'un philosophe, tel que Zoroastre est peint par nos historiens. Votre nouvelle traduction, Monsieur, nous confirme dans ce jugement: tout le collège des Guèbres aurait beau nous Yassurer; nous ne croirons jamais que le charlatan le moins habile ait pu écrire les fadaises dont vos deux derniers volumes sont remplis [2].' He at last sums up his argument in the following words: 'Ou Zoroastre n'avait pas le sens commun, ou il n'écrivit pas le livre que vous lui attribuez: s'il n'avait pas le sens commun, il fallait le laisser dans la foule, et dans l'obscurité; s'il n'écrivit pas

[1. Sir W. Jones's Works, vol. iv, p. 113.

2. Ib., vol. x, p. 408.]

ce livre, il était impudent de le publier sous son nom. Ainsi, ou vous avez insulté le goût du public en lui présentant des sottises, ou vous l'avez trompé en lui donnant des faussetés: et de chaque côté vous méritez son mépris[1].'

This alternative holds good no longer. The sacred code of Zoroaster or of any other of the founders of religions may appear to us to be full of absurdities, or may in fact really be so, and it may yet be the duty of the scholar to publish, to translate, and carefully to examine those codes as memorials of the past, as the only trustworthy documents in which to study the growth and decay of religion. It does not answer to say that if Zoroaster was what we believe him to have been, a wise man, in our sense of the word, he could not have written the rubbish which we find in the Avesta. If we are once satisfied that the text of the Avesta, or the Veda, or the Tripitaka is old and genuine, and that this text formed the foundation on which, during many centuries, the religious belief of millions of human beings was based, it becomes our duty, both as historians and philosophers, to study these books, to try to understand how they could have arisen, and how they could have exercised for ages an influence over human beings who in all other respects were not inferior to ourselves, nay, whom we are accustomed to look up to on many points as patterns of wisdom, of virtue, and of taste.

The facts, such as they are, must be faced, if the study of the ancient religions of the world is ever to assume a really historical character; and having

[1. Works, vol. x, p.437.]

myself grudged no praise to what to my mind is really beautiful or sublime in the early revelations of religious truth, I feel the less hesitation in fulfilling the duty of the true scholar, and placing before historians and philosophers accurate, complete, and unembellished versions of some of the sacred books of the East. Such versions alone will enable them to form a true and just estimate of the real development of early religious thought, so far as we can still gain a sight of it in literary records to which the highest human or even divine authority has been ascribed by the followers of the great religions of antiquity. It often requires an effort to spoil a beautiful sentence by a few words which might so easily be suppressed, but which are there in the original, and must be taken into account quite as much as the pointed ears in the beautiful Faun of the Capitol. We want to know the ancient religions such as they really were, not

such as we wish they should have been. We want to know, not their wisdom only, but their folly also; and while we must learn to look up to their highest points where they seem to rise nearer to heaven than anything we were acquainted with before, we must not shrink from looking down into their stony tracts, their dark abysses, their muddy moraines, in order to comprehend both the heighth and the depth of the human mind in its searchings after the Infinite.

I can answer for myself and for those who have worked with me, that our translations are truthful, that we have suppressed nothing, that we have varnished nothing, however hard it seemed sometimes even to write it down.

There is only one exception. There are in ancient books, and particularly in religious books, frequent allusions to the sexual aspects of nature, which, though perfectly harmless and innocent in themselves, cannot be rendered in modern language without the appearance of coarseness. We may regret that it should be so, but tradition is too strong on this point, and I have therefore felt obliged to leave certain passages untranslated, and to give the original, when necessary, in a note. But this has been done in extreme cases only, and many things which we should feel inclined to suppress have been left in all their outspoken simplicity, because those who want to study ancient man, must learn to study him as he really was, an animal, with all the strength and weaknesses of an animal, though an animal that was to rise above himself, and in the end discover his true self, after many struggles and many defeats.

After this first caution, which I thought was due to those who might expect to find in these volumes nothing but gems, I feel I owe another to those who may approach these translations under the impression that they have only to read them in order to gain an insight into the nature and character of the religions of mankind. There are philosophers who have accustomed themselves to look upon religions as things that can be studied as they study the manners and customs of savage tribes, by glancing at the entertaining accounts of travellers or missionaries, and. then classing each religion under such wide categories as fetishism, polytheism, monotheism, and the rest. That is not the case. Translations can do much, but they can never take the place of the originals, and if the originals require not only to be read, but to be read again and again, translations of sacred books require to be studied with much greater care, before we can hope to gain a real understanding of the intentions of their authors or venture on general assertions.

Such general assertions, if once made, are difficult to extirpate. It has been stated, for instance, that the religious notion of sin is wanting altogether in the hymns of the Rig-veda, and some important conclusions have been based on this supposed fact. Yet the gradual growth of the concept of guilt is one of the most interesting lessons which certain passages of these ancient hymns can teach us [1]. It has been asserted that in the Rig-veda Agni, fire, was adored essentially as earthly sacrificial fire, and not as an elemental force. How greatly such an assertion has to be qualified, may be seen from a more careful examination of the translations of the Vedic hymns now accessible [2]. In many parts of the Avesta fire is no doubt spoken of with great reverence, but those who speak of the Zoroastrians as fire-worshippers, should know that the true followers of Zoroaster abhor that very name. Again, there are certainly many passages in the Vedic writings which prohibit the promiscuous communication of the Veda, but those who maintain that the Brahmans, like Roman Catholic priests, keep their sacred books from the people, must have for gotten

[1. M. M., History of Ancient Sanskrit Literature, second edition, 1859, p.540 seq.

2. Ludwig, Rig-veda, übersetzt, vol. iii, p.331 seq. Muir, Sanskrit Texts, vol. v, p. 199 seq. On the later growth of Agni,

see a very useful essay by Holtzmann, 'Agni, nach den Vorstellungen des Mahâbhârata,' 1878.]

the many passages in the Brâhmanas, the Sûtras, and even in the Laws of Manu, where the duty of learning the Veda by heart is inculcated for every Brâhmana, Kshatriya, Vaisya, that is, for every man except a Sûdra.

These are a few specimens only to show how dangerous it is to generalise even where there exist complete translations of certain sacred books. It is far easier to misapprehend, or even totally to misunderstand, a translation than the original; and it should not be supposed, because a sentence or a whole chapter seems at first sight unintelligible in a translation, that therefore they are indeed devoid of all meaning.

What can be more perplexing than the beginning of the Khândogya-upanishad? 'Let a man meditate,' we read, or, as others translate it, ' Let a man worship the syllable Om.' It may seem impossible at first sight to elicit any definite meaning from these words and from much that follows after.

But it would be a mistake, nevertheless, to conclude that we have here vox et præterea nihil. Meditation on the syllable Om consisted in a long continued repetition of that syllable with a view of drawing the thoughts away from all other subjects, and thus concentrating them on some higher object of thought of which that syllable was made to be the symbol. This concentration of thought, ekâgratâ or one-pointedness, as the Hindus called it, is something to us almost unknown. Our minds are like kaleidoscopes of thoughts in constant motion; and to shut our mental eyes to everything else, while dwelling on one thought only, has become to most of us almost as impossible as to apprehend one musical note without harmonics. With the life we are leading now, with telegrams, letters, newspapers, reviews, pamphlets, and books ever breaking in upon us, it has become impossible, or almost impossible, ever to arrive at that intensity of thought which the Hindus meant by ekâgratâ, and the attainment of which was to them the indispensable condition of all philosophical and religious speculation. The loss may not be altogether on our side, yet a loss it is, and if we see the Hindus, even in their comparatively monotonous life, adopting all kinds of contrivances in order to assist them in drawing away their thoughts from all disturbing impressions and to fix them on one subject only, we must not be satisfied with smiling at their simplicity, but try to appreciate the object they had in view.

When by means of repeating the syllable Om, which originally seems to have meant 'that,' or 'yes,' they had arrived at a certain degree of mental tranquillity, the question arose what was meant by this Om, and to this question the most various answers were given, according as the mind was to be led up to higher and higher objects. Thus in one passage we are told at first that Om is the beginning of the Veda, or, as we have to deal with an Upanishad of the Sâma-veda, the beginning of the Sâma-veda, so that he who meditates on Om, may be supposed to be meditating on the whole of the Sâma-veda. But that is not enough. Om is said to be the essence of the Sâma-veda, which, being almost entirely taken from the Rig-veda, may itself be called the essence of the Rig-veda. And more than that. The Rig-veda stands for all speech, the Sâma-veda for all breath or life, so that Om may be conceived again as the symbol of all speech and all life. Orn thus becomes the name, not only of all our physical and mental powers, but especially of the living principle, the Prâna or spirit. This is explained by the parable in the second chapter, while in the third chapter, that spirit within us is identified with the spirit in the sun. He therefore who meditates on Om, meditates on the spirit in man as identical with the spirit in nature, or in the sun; and thus the lesson that is meant to be taught in the beginning of the Khândogya-upanishad is really this, that none of the Vedas with their sacrifices and ceremonies could ever secure the salvation of the worshipper, i.e. that sacred works, performed according to the rules of the Vedas, are of no avail in the

end , but that meditation on Om alone, or that knowledge of what is meant by Om alone, can procure true salvation, or true immortality. Thus the pupil is led on step by step to what is the highest object of the Upanishads, viz. the recognition of the self in man as identical with the Highest Self or Brahman. The lessons which are to lead up to that highest conception of the universe, both subjective and objective, are no doubt mixed up with much that is superstitious and absurd; still the main object is never lost sight of. Thus, when we come to the eighth chapter, the discussion, though it begins with Om or the Udgîtha, ends with the question of the origin of the world; and though the final answer, namely, that Om means ether (âkâsa), and that ether is the origin of all things, may still sound to us more physical than metaphysical, still the description given of ether or âkâsa, shows that more is meant by it than the physical ether, and that ether is in fact one of the earlier and less perfect names of the Infinite, of Brahman, the universal Self. This, at least, is the lesson which the Brahmans themselves read in this chapter[1]; and if we look at the ancient language of the Upanishads as representing mere attempts at finding expression for what their language could hardly express as yet, we shall, I think, be less inclined to disagree with the interpretation put on those ancient oracles by the later Vedânta philosophers [2], or, at all events, we shall hesitate before we reject what is difficult to interpret, as altogether devoid of meaning.

This is but one instance to show that even behind the fantastic and whimsical phraseology of the sacred writings of the Hindus and other Eastern nations, there may be sometimes aspirations after truth which deserve careful consideration from the student of the psychological development and the historical growth of early religious thought, and that after careful sifting, treasures may be found in what at first we may feel inclined to throw away as utterly worthless.

And now I come to the third caution. Let it not be supposed that a text, three thousand years old, or, even if of more modern date, still widely distant from our own sphere of thought, can be translated in the same manner as a book

[1. The Upanishad itself says: 'The Brahman is the same as the ether which is around us; and the ether which is around us, is the same as the ether which is within us. And the ether which is within, that is the ether within the heart. That ether in the heart is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.' Kh. Up. III, 12, 7-9.

2. Cf. Vedânta-sûtras I, 1, 22.]

written a few years ago in French or German. Those who know French and German well enough, know how difficult, nay, how impossible it is, to render justice to certain touches of genius which the true artist knows how to give to a sentence. Many poets have translated Heine into English or Tennyson into German, many painters have copied the Madonna di San Sisto or the so-called portrait of Beatrice Cenci. But the greater the excellence of these translators, the more frank has been their avowal, that the original is beyond their reach. And what is a translation of modern German into modern English compared with a translation of ancient Sanskrit or Zend or Chinese into any modern language? It is an undertaking which, from its very nature, admits of the most partial success only, and a more intimate knowledge of the ancient language, so far from facilitating the task, of the translator, renders it only more hopeless. Modern words are round, ancient words are square, and we may as well hope to solve the quadrature of the circle, as to express adequately the ancient thoughts of the Veda in modern English.

We must not expect therefore that a translation of the sacred books of the ancients can ever be more than an approximation of our language to theirs, of our thoughts to theirs. The translator, however, if he has once gained the conviction that it is impossible to translate old thought into modern speech, without doing some violence either to the one or to the other, will hardly hesitate in his choice between two evils.

He will prefer to do some violence to language rather than to misrepresent old thoughts by clothing them in words which do not fit them. If therefore the reader finds some of these translations rather rugged, if he meets with expressions which sound foreign, with combinations of nouns and adjectives such as he has never seen before, with sentences that seem too long or too abrupt, let him feel sure that the translator has had to deal with a choice of evils, and that when the choice lay between sacrificing idiom or truth, he has chosen the smaller evil of the two. I do not claim, of course, either for myself or for my fellow-workers, that we have always sacrificed as little as was possible of truth or idiom, and that here and there a happier rendering of certain passages may not be suggested by those who come after us. I only wish to warn the reader once more not to expect too much from a translation, and to bear in mind that, easy as it might be to render word by word, it is difficult, aye, sometimes impossible, to render thought by thought.

I shall give one instance only from my own translation of the Upanishads. One of the most important words in the ancient philosophy of the Brahmans is Âtman, nom. sing. Âtmâ. It is rendered in our dictionaries by 'breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual, self, one's self, the reflexive pronoun, the natural temperament -or disposition, essence, nature, character, peculiarity, the person or the whole body, the body, the understanding, intellect, the mind, the faculty of thought and reason, the thinking faculty, the highest principle of life, Brahma, the supreme deity or soul of the universe, care, effort, pains, firmness, the Sun, fire, wind, air, a son.'

This will give classical scholars an idea of the chaotic state from which, thanks to the excellent work done by Boehtlingk, Roth, and others, Sanskrit lexicology is only just emerging. Some of the meanings here mentioned ought certainly not to be ascribed to Âtman. It never means, for instance, the understanding, nor could it ever by itself be translated by sun, fire, wind, air, pains or firmness. But after deducting such surplusage, there still remains a large variety of meanings which may, under certain circumstances, be ascribed to Âtman.

When Âtman occurs in philosophical treatises, such as the Upanishads and the Vedânta system which is based on them, it has generally been translated by soul, mind, or spirit. I tried myself to use one or other of these words, but the oftener I employed them, the more I felt their inadequacy, and was driven at last to adopt self and Self as the least liable to misunderstanding.

No doubt in many passages it sounds strange in English to use self, and in the plural selfs instead of selves; but that very strangeness is useful, for while such words as soul and mind and spirit pass over us unrealised, self and selfs will always ruffle the surface of the mind, and stir up some reflection in the reader. In English to speak even of the I and the Non-I, was till lately considered harsh; it may still be called a foreign philosophical idiom. In German the Ich and Nicht-ich have, since the time of Fichte, become recognised and almost familiar, not only as philosophical terms, but as legitimate expressions in the literary language of the day. But while the Ich with Fichte expressed the highest abstraction of personal existence, the corresponding word in Sanskrit, the Aham or Ahankâra, was always looked upon as a secondary develoment only and as by no means free from all purely phenomenal ingredients. Beyond the Aham or Ego, with all its accidents and limitations, such as sex, sense, language, country, and religion, the ancient sages of India perceived, from a very early time, the Âtman or the self, independent of all such accidents.

The individual âtman or self, however, was with the Brahmans a phase or phenomenal modification only of the Highest Self, and that Highest Self was to them the last point which could be reached by

philosophical speculation. It was to them what in other systems of philosophy has been called by various names, [*to hon*], the Divine, the Absolute. The highest aim of all thought and study with the Brahman of the Upanishads was to recognise his own self as a mere limited reflection of the Highest Self, to know his self in the Highest Self, and through that knowledge to return to it, and regain his identity with it. Here to know was to be, to know the Âtman was to be the Âtman, and the reward of that highest knowledge after death was freedom from new births, or immortality.

That Highest Self which had become to the ancient Brahmans the goal of all their mental efforts, was looked upon at the same time as the starting-point of all phenomenal existence, the root of the world, the only thing that could truly be said to be, to be real and true. As the root of all that exists, the Âtman was identified with the Brahman, which in Sanskrit is both masculine and neuter, and with the Sat, which is neuter only, that which is, or Satya, the true, the real. It alone exists in the beginning and for ever; it has no second. Whatever else is said to exist, derives its real being from the Sat. How the one Sat became many, how what we call the creation, what they call emanation ([*pródos*]), constantly proceeds and returns to it, has been explained in various more or less fanciful ways by ancient prophets and poets. But what they all agree in is this, that the whole creation, the visible and invisible world, all plants, all animals, all men are due to the one Sat, are upheld by it, and will return to it.

If we translate Âtman by soul, mind, or spirit, we commit, first of all, that fundamental mistake of using words which may be predicated, in place of a word which is a subject only, and can never become a predicate. We may say in English that man possesses a soul, that a man is out of his mind, that man has or even that man is a spirit, but we could never predicate Âtman, or self, of anything else. Spirit, if it means breath or life; mind, if it means the organ of perception and conception; soul, if, like kaitanya, it means intelligence in general, all these may be predicated of the Âtman, as manifested in the phenomenal world. But they are never subjects in the sense in which the Âtman is; they have no independent being, apart from Âtman. Thus to translate the beginning of the Aitareya-upanishad, Âtmâ vâ idam eka evâgra âsît, by 'This (world) verily was before (the creation of the world) soul alone' (Röer); or, 'Originally this (universe) was indeed soul only' (Colebrooke), would give us a totally false idea. M. Regnaud in his 'Matériaux pour servir à l'histoire de la philosophie de l'Inde' (vol. ii, p. 24) has evidently felt this, and has kept the word Âtman untranslated, 'Au commencement cet univers n'était que l'âtman.' But while in French it would seem impossible to find any equivalent for âtman, I have ventured to translate in English, as I should have done in German, 'Verily, in the beginning all this was Self, one only.'

Thus again when we read in Sanskrit, 'Know the Self by the self,' âtmânam âtmanâ pasya, tempting as it may seem, it would be entirely wrong to render it by the Greek [*gnôthi seautón*.] The Brahman called upon his young pupil to know not himself, but his Self, that is, to know his individual self as a merely temporary reflex of the Eternal Self. Were we to translate this so-called âtmavidyâ, this self-knowledge, by knowledge of the soul, we should not be altogether wrong, but we should nevertheless lose all that distinguishes Indian from Greek thought. It may not be good English to say to know his self, still less to know our selfs, but it would be bad Sanskrit to say to know himself, to know ourselves; or, at all events, such a rendering would deprive us of the greatest advantage in the study of Indian philosophy, the opportunity of seeing in how many different ways man has tried to solve the riddles of the world and of his soul.

I have thought it best therefore to keep as close as possible to the Sanskrit original, and where I could not find an adequate term in English, I have often retained the Sanskrit word rather than use a misleading substitute in English. It is impossible, for instance, to find an English equivalent for so simple a word as

Sat, [*tò hón*]. We cannot render the Greek [*tò hón*] and [*tò mè hón*] by Being or Not-being, for both are abstract nouns; nor by 'the Being,' for this would almost always convey a wrong impression. In German it is easy to distinguish between das Sein, i.e. being, in the abstract, and das Seiende, [*tò hón*]. In the same way the Sanskrit sat can easily be rendered in Greek by [*tò hón*], in German by das Seiende, but in English, unless we say 'that which is,' we are driven to retain the original Sat.

From this Sat was derived in Sanskrit Sat-ya, meaning originally 'endowed with being,' then 'true.' This is an adjective; but the same word, as a neuter, is also used in the sense of truth, as an abstract; and in translating it is very necessary always to distinguish between Satyam, the true, frequently the same as Sat, [*tò hón*], and Satyam, truth, veracity. One example will suffice to show how much the clearness of a translation depends on the right rendering of such words as âtman, sat, and satyam.

In a dialogue between Uddâlaka and his son Svetaketu, in which the father tries to open his son's mind, and to make him see man's true relation to the Highest Self (Khândogya-upanishad VI), the father first explains how the Sat produced what we should call the three elements [1], viz. fire, water, and earth, which he calls heat, water, and food. Having produced them (VI, 2, 4), the Sat entered into them, but not with its real nature, but only with its 'living self' (VI, 3, which is a reflection (Abhâsamâtram) of the real Sat, as the sun in the water is a reflection

[1. Devatâs, literally deities, but frequently to be translated by powers or beings. Mahadeva Moreshvar Kunte, the learned editor of the Vedânta-sûtras, ought not (p. 70) to have rendered devata, in Kh. Up. 1, 11, 5, by goddess.]

of the real sun. By this apparent union of the Sat with the three elements, every form (rûpa) and every name (nâman) in the world was produced; and therefore he who knows the three elements is supposed to know everything in this world, nearly in the same manner in which the Greeks imagined that through a knowledge of the elements, everything else became known (VI, 4, 7). The same three elements are shown to be also the constituent elements of man (VI, 5). Food or the earthy element is supposed to produce not only flesh, but also mind; water, not only blood, but also breath; heat, not only bone, but also speech. This is more or less fanciful; the important point, however, is this, that, from the Brahmanic point of view, breath, speech, and mind are purely elemental, or external instruments, and require the support of the living self, the givâtman, before they can act.

Having explained how the Sat produces progressively heat, how heat leads to water, water to earth, and how, by a peculiar mixture of the three, speech, breath, and mind are produced, the teacher afterwards shows how in death, speech returns to mind, mind to breath, breath to heat, and heat to the Sat (VI, 8, 6). This Sat, the root of everything, is called parâ devatâ, the highest deity, not in the ordinary sense of the word deity, but as expressing the highest abstraction of the human mind. We must therefore translate it by the Highest Being, in the same manner as we translate devatâ, when applied to heat, water, and earth, not by deity, but by substance or element.

The same Sat, as the root or highest essence of all material existence, is called animan, from anu, small, subtile, infinitesimal, atom. It is an abstract word, and I have translated it by subtile essence.

The father then goes on explaining in various ways that this Sat is underlying all existence, and that we must learn to recognise it as the root, not only of all the objective, but likewise of our own subjective existence. 'Bring the fruit of a Nyagrodha tree,' he says, 'break it, and what do you find?' 'The seeds,' the son replies, 'almost infinitesimal.' 'Break one of them, and tell me what you See.' 'Nothing,' the son replies. Then the father continues: 'My son, that subtile essence which you do not see there, of that very

essence this great Nyagrodha tree exists.'

After that follows this sentence: 'Etadâtmyam idam sarvam, tat satyam, sa âtmâ, tat tvam asi Svetaketo.'

This sentence has been rendered by Rajendralal Mitra in the following way: 'All this universe has the (Supreme) Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Svetaketu [1].'

This translation is quite correct, as far as the words go, but I doubt whether we can connect any definite thoughts with these words. In spite of the division adopted in the text, I believe it will be necessary to join this sentence with the last words of the preceding paragraph. This is clear from the commentary, and from later paragraphs, where this sentence is repeated, VI, 9, 4, &c. The division

[1. Anquetil Duperron translates: 'Ipso hoc modo (ens) illud est subtile: et hoc omne, unus âtma est: et id verum et rectum est, O Sopatkit, tatoumes, id est, ille âtma tu as.']

in the printed text (VI, 8, 6) is wrong, and VI, 8, 7 should begin with sa ya esho 'nimâ, i. e. that which is the subtile essence.

The question then is, what is further to be said about this subtile essence. I have ventured to translate the passage in the following way:

'That which is the subtile essence (the Sat, the root of everything), in it all that exists has its self, or more literally, its self-hood. It is the True (not the Truth in the abstract, but that which truly and really exists). It is the Self, i. e. the Sat is what is called the Self of everything[1].' Lastly, he sums up, and tells Svetaketu that, not only the whole world, but he too himself is that Self, that Satya, that Sat.

No doubt this translation sounds strange to English ears, but as the thoughts contained in the Upanishads are strange, it would be wrong to smoothe down their strangeness by clothing them in language familiar to us, which, because it is familiar, will fail to startle us, and because it fails to startle us, will fail also to set us thinking.

To know oneself to be the Sat, to know that all that is real and eternal in us is the Sat, that all came from it and will, through knowledge, return to it, requires an independent effort of speculative thought. We must realise, as well as we can, the thoughts of the ancient Rishis, before we can hope to translate them. It is not enough simply to read the half-religious, half-philosophical utterances which we find in

[1. The change of gender in sa for tad is idiomatic. One could not say in Sanskrit tad âtmâ, it is the Self, but sa âtmâ. By sa, he, the Sat, that which is, is meant. The commentary explains sa âtmâ by tat sat, and continues tat sat tat tvam asi (p.443).]

the Sacred Books of the East, and to say that they are strange, or obscure, or mystic. Plato is strange, till we know him; Berkeley is mystic, till for a time we have identified ourselves with him. So it is with these ancient sages, who have become the founders of the great religions of antiquity. They can never be judged from without, they must be judged from within. We need not become Brahmans or Buddhists or Taosze altogether, but we must for a time, if we wish to understand, and still more, if we are bold enough to undertake to translate their doctrines. Whoever shrinks from that effort, will see hardly anything in these sacred books or their translations but matter to wonder at or to laugh at; possibly something to make him thankful that he is not as other men. But to the patient reader these same books will, in spite of many drawbacks, open a new view of the history of the human race, of that one race to which we all belong, with all the fibres of our flesh, with all the fears and hopes of our soul. We cannot separate ourselves from those who believed in these sacred books. There is no specific difference between

ourselves and the Brahmans, the Buddhists, the Zoroastrians, or the Taosze. Our powers of perceiving, of reasoning, and of believing may be more highly developed, but we cannot claim the possession of any verifying power or of any power of belief which they did not possess as well. Shall we say then that they were forsaken of God, while we are His chosen people? God forbid! There is much, no doubt, in their sacred books which we should tolerate no longer, though we must not forget that there are portions in our own sacred books, too, which many of us would wish to be absent, which, from the earliest ages of Christianity, have been regretted by theologians of undoubted piety, and which often prove a stumbling block to those who have been won over by our missionaries to the simple faith of Christ. But that is not the question. The question is, whether there is or whether there is not, hidden in every one of the sacred books, something that could lift up the human heart from this earth to a higher world, something that could make man feel the omnipresence of a higher Power, something that could make him shrink from evil and incline to good, something to sustain him in the short journey through life, with its bright moments of happiness, and its long hours of terrible distress.

If some of those who read and mark these translations learn how to discover some such precious grains in the sacred books of other nations, though hidden under heaps of rubbish, our labour will not have been in vain, for there is no lesson which at the present time seems more important than to learn that in every religion there are such precious grains; that we must draw in every religion a broad distinction between what is essential and what is not, between the eternal and the temporary, between the divine and the human; and that though the non-essential may fill many volumes, the essential can often be comprehended in a few words, but words on which 'hang all the law and the prophets.'

PROGRAM OF A TRANSLATION

OF

THE SACRED BOOKS OF THE EAST.

I here subjoin the program in which I first put forward the idea of a translation of the Sacred Books of the East, and through which I invited the co-operation of Oriental scholars in this undertaking. The difficulty of finding translators, both willing and competent to take a part in it, proved far greater than I had anticipated. Even when I had secured the assistance of a number of excellent scholars, and had received their promises of prompt co-operation, illness, domestic affliction, and even death asserted their control over all human affairs. Professor Childers, who had shown the warmest interest in our work, and on whom I chiefly depended for the Pali literature of the Buddhists, was taken from us, an irreparable loss to Oriental scholarship in general, and to our undertaking in particular. Among native scholars, whose co-operation I had been particularly desired to secure, Rajendralal Mitra, who had promised a translation of the Vâyu-purâna, was prevented by serious illness from fulfilling his engagement. In other cases sorrow and sickness have caused, at all events, serious delay in the translation of the very books which were to have inaugurated this Series. However, new offers of assistance have come, and I hope that more may still come from Oriental scholars both in India and England, so that the limit of time which had been originally assigned to the publication of twenty-four volumes may not, I hope, be much exceeded.

THE SACRED BOOKS OF THE EAST, TRANSLATED, WITH INTRODUCTIONS AND NOTES, BY

VARIOUS ORIENTAL SCHOLARS, AND EDITED By F. MAX MULLER.

Apart from the interest which the Sacred Books of all religions possess in the eyes of the theologian, and, more particularly, of the missionary, to whom an accurate knowledge of them is as indispensable as a knowledge of the enemy's country is to a general, these works have of late assumed a new importance, as viewed in the character of ancient historical documents. In every country where Sacred Books have been preserved, whether by oral tradition or by writing, they are the oldest records, and mark the beginning of what may be called documentary, in opposition to purely traditional, history.

There is nothing more ancient in India than the Vedas; and, if we except the Vedas and the literature connected with them, there is again no literary work in India which, so far as we know at present, can with certainty be referred to an earlier date than that of the Sacred Canon of the Buddhists. Whatever age we may assign to the various portions of the Avesta and to their final arrangement, there is no book in the Persian language of greater antiquity than the Sacred Books of the followers of Zarathustra, nay, even than their translation in Pehlevi. There may have been an extensive ancient literature in China long before Khung-fû-tze and Lâo-tze, but among all that was rescued and preserved of it, the five King and the four Shû claim again the highest antiquity. As to the Koran, it is known to be the fountain-head both of the religion and of the literature of the Arabs.

This being the case, it was but natural that the attention of the historian should of late have been more strongly attracted by these Sacred Books, as likely to afford most valuable information, not only on the religion, but also on the moral sentiments, the social institutions, the legal maxims of some of the most important nations of antiquity. There are not many nations that have preserved sacred writings, and many of those that have been preserved have but lately become accessible to us in their original form, through the rapid advance of Oriental scholarship in Europe. Neither Greeks, nor Romans, nor Germans, nor Celts, nor Slaves have left us anything that deserves the name of Sacred Books. The Homeric Poems are national Epics, like the Râmâyana, and the Nibelunge, and the Homeric Hymns have never received that general recognition or sanction which alone can impart to the poetical effusions of personal piety the sacred or canonical character which is the distingishing feature of the Vedic Hymns. The sacred literature of the early inhabitants of Italy seems to have been of a liturgical rather than of a purely religious kind, and whatever the Celts, the Germans, the Slaves may have possessed of sacred traditions about their gods and heroes, having been handed down by oral tradition chiefly, has perished beyond all hope of recovery. Some portions of the Eddas alone give us an idea of what the religious and heroic poetry of the Scandinavians may have been. The Egyptians possessed Sacred Books, and some of them, such as the Book of the Dead, have come down to us in various forms. There is a translation of the Book of the Dead by Dr. Birch, published in the fifth volume of Bunsen's Egypt, and a new edition and translation of this important work may be expected from the combined labours of Birch, Chabas, Lepsius, and Naville, In Babylon and Assyria, too, important fragments of what may be called a Sacred Literature have lately come to light. The interpretation, however, of these Hieroglyphic and Cuneiform texts is as yet so difficult that, for the present, they are of interest to the scholar only, and hardly available for historical purposes.

Leaving out of consideration the Jewish and Christian Scriptures, it appears that the only great and original religions which profess to be founded on Sacred Books[1], and have preserved them in manuscript, are:-

1. The religion of the Brahmans.

2. The religion of the followers of Buddha.
3. The religion of the followers of Zarathustra.
4. The religion of the followers of Khung-fû-tze.
5. The religion of the followers of Lâo-tze.
6. The religion of the followers of Mohammed.

A desire for a trustworthy translation of the Sacred Books of these six Eastern religions has often been expressed. Several have been translated into English, French, German, or Latin, but in some cases these translations are difficult to procure, in others they are loaded with notes and commentaries, which are intended for

[1. Introduction to the Science of Religion, by F. Max Müller (Longmans, 1873), p.104]

students by profession only. Oriental scholars have been blamed for not having as yet supplied a want so generally felt, and so frequently expressed, as a complete, trustworthy, and readable translation of the principal Sacred Books of the Eastern Religions. The reasons, however, why hitherto they have shrunk from such an undertaking are clear enough. The difficulties in many cases of giving complete translations, and not selections only, are very great. There is still much work to be done in a critical restoration of the original texts, in an examination of their grammar and metres, and in determining the exact meaning of many words and passages. That kind of work is naturally far more attractive to scholars than a mere translation, particularly when they cannot but feel that, with the progress of our knowledge, many a passage which now seems clear and easy, may, on being re-examined, assume a new import. Thus while scholars who are most competent to undertake a translation, prefer to devote their time to more special researches, the work of a complete translation is deferred to the future, and historians are left under the impression that Oriental scholarship is still in so unsatisfactory a state as to make any reliance on translations of the Veda, the Avesta, or the Tâo-te King extremely hazardous.

It is clear, therefore, that a translation of the principal Sacred Books of the East can be carried out only at a certain sacrifice. Scholars must leave for a time their own special researches in order to render the general results already obtained accessible to the public at large. And even then, really useful results can be achieved viribus unitis only. If four of the best Egyptologists have to combine in order to produce a satisfactory edition and translation of one of the Sacred Books of ancient Egypt, a much larger number of Oriental scholars will be required for translating the Sacred Books of the Brahmans, the Buddhists, the Zoroastrians, the followers of Khung-fû-tze, Lâo-tze, and Mohammed.

Lastly, there was the most serious difficulty of all, a difficulty which no scholar could remove, viz. the difficulty of finding the funds necessary for carrying out so large an undertaking. No doubt there exists at present a very keen interest in questions connected with the origin, the growth, and decay of religion. But much of that interest is theoretic rather than historical. How people might or could or should have elaborated religious ideas, is a topic most warmly discussed among psychologists and theologians, but a study of the documents, in which alone the actual growth of religious thought can be traced, is much neglected. A faithful, unvarnished prose translation of the Sacred Books of India, Persia, China, and Arabia, though it may interest careful students, will never, I fear, excite a widespread interest, or command a circulation large enough to make it a matter of private enterprise and commercial speculation.

No doubt there is much in these old books that is startling by its very simplicity and truth, much that is elevated and elevating, much that is beautiful and sublime; but people who have vague ideas of primeval

wisdom and the splendour of Eastern poetry will soon find themselves grievously disappointed. It cannot be too strongly stated, that the chief, and, in many cases, the only interest of the Sacred Books of the East is historical; that much in them is extremely childish, tedious, if not repulsive; and that no one but the historian will be able to understand the important lessons which they teach. It would have been impossible to undertake a translation even of the most important only of the Sacred Books of the East, without the support of an Academy or a University which recognises the necessity of rendering these works more generally accessible, on the same grounds on which it recognises the duty of collecting and exhibiting in Museums the petrifactions of bygone ages, little concerned whether the public admires the beauty of fossilised plants and broken skeletons, as long as hard-working students find there some light for reading once more the darker pages in the history of the earth.

Having been so fortunate as to secure that support, having also received promises of assistance from some of the best Oriental scholars in England and India, I hope I shall be able, after the necessary preparations are completed, to publish about three volumes of translations every year, selecting from the stores of the six so-called 'Book-religions' those works which at present can be translated, and which are most likely to prove useful. All translations will be made from the original texts, and where good translations exist already, they will be carefully revised by competent scholars. Such is the bulk of the religious literature of the Brahmans and the Buddhists, that to attempt a complete translation would be far beyond the powers of one generation of scholars. Still, if the interest in the work itself should continue, there is no reason why this series of translations should not be carried on, even after those who commenced it shall have ceased from their labours.

What I contemplate at present and I am afraid at my time of life even this may seem too sanguine, is no more than a Series of twenty-four volumes, the publication of which will probably extend over eight years. In this Series I hope to comprehend the following books, though I do not pledge myself to adhere strictly to this outline:-

1. From among the Sacred Books of the Brahmans I hope to give a translation of the Hymns of the Rig-veda. While I shall continue my translation of selected hymns of that Veda, a traduction raisonnée which is intended for Sanskrit scholars only, on the same principles which I have followed in the first volume [1], explaining every word and sentence that seems to require elucidation, and carefully examining the opinions of previous commentators, both native and European, I intend to contribute a freer translation of the hymns to this Series, with a few explanatory notes only, such as are absolutely necessary to enable readers who are unacquainted with Sanskrit to understand the thoughts of the Vedic poets. The translation of perhaps another Samhitâ, one or two of the Brâhmanas, or portions of them, will have to be included in our Series, as well as the principal Upanishads, theosophic treatises of great interest and beauty. There is every prospect of an early appearance of a translation of the Bhagavad-gîtâ, of the most important among the sacred Law-books, and of one at least of the Purânas. I should have wished to include a translation of some of the Gain books, of the Granth of the Sikhs, and of similar works illustrative of the later developments of religion in India, but there is hardly room for them at present.

2. The Sacred Books of the Buddhists will be translated chiefly from the two original collections, the Southern in Pali, the Northern in Sanskrit. Here the selection will, no doubt, be most difficult. Among the first books to be published will be, I hope, Sûtras from the Dîgha Nikâya, a part of the Vinaya-pilaka, the Dhammapada, the Divyâvadâna, the Lalita-vistara, or legendary life of Buddha.

3. The Sacred Books of the Zoroastrians lie within a smaller compass, but they will require fuller notes and commentaries in order to make a translation intelligible and useful.

4. The books which enjoy the highest authority with the followers of Khung-fû-tze are the King and the Shû. Of the former the Shû King or Book of History; the Odes of the Temple and

[1. Rig-veda-sanhitâ, The Sacred Hymns of the Brahmans, translated and explained by F. Max Müller. Vol. i. Hymns to the Maruts or the Storm-Gods. London, 1869.]

the Altar, and other pieces illustrating the ancient religious views and practices of the Chinese, in the Shih King or Book of Poetry; the Yî King; the Lî K'î; and the Hsiâo King or Classic of Filial Piety, will all be given, it is hoped, entire. Of the latter, the Series will contain the Kung Yung or Doctrine of the Mean; the Tâ Hsio or Great Learning; all Confucius' utterances in the Lun Yü or Confucian Analects, which are of a religious nature, and refer to the principles of his moral system; and Mang-tze's Doctrine of the Goodness of Human Nature.

5. For the system of Lâo-tze we require only a translation of the Tâo-teh King with some of its commentaries, and, it may be, an authoritative work to illustrate the actual operation of its principles.

6. For Islam, all that is essential is a trustworthy translation of the Koran.

It will be my endeavour to divide the twenty-four volumes which are contemplated in this Series as equally as possible among the six religions. But much must depend on the assistance which I receive from Oriental scholars, and also on the interest and the wishes of the public.

F. MAX MÜLLER.

OXFORD, October, 1876.

The following distinguished scholars, all of them occupying the foremost rank in their own special departments of Oriental literature, are at present engaged in preparing translations of some of the Sacred Books of the East: S. Beal, R. G. Bhandarkar, G. Bühler, A. Burnell, E. B. Cowell, J. Darmesteter, T. W. Rhys Davids, J. Eggeling, V. Fausböll, H. Jacobi, J. Jolly, H. Kern, F. Kielhorn, J. Legge, H. Oldenberg, E. H. Palmer, R. Pischel, K. T. Telang, E. W. West.

The works which for the present have been selected for translation are the following:

1. ANCIENT VEDIC RELIGION.

Hymns of the Rig-veda.
The Satapatha-brâhmana.
The Upanishads.
The Grihya-sûtras of Hiranyakesin and others.

II. LAW-BOOKS IN PROSE.

The Sûtras of Âpastamba, Gautama, Baudhâyana, Vasishtha, Vishnu, &c.

III. LAW-BOOKS IN VERSE.

The Laws of Manu,Yâgñavalkya, &c.

IV. LATER BRAHMANISM.

The Bhagavad-gîtâ.
The Vâyu-purâna.

V. BUDDHISM.

1. Pali Documents.

The Mahâparinibbâna Sutta, the Tevigga Sutta, the Mahasudassana Sutta, the Dhammakakkappavattana Sutta; the Suttanipâta; the Mahâvagga, the Kullavagga, and the Pâtimokkha.

2. Sanskrit Documents.

The Divyâvadâna and Saddharmapundarîka.

3. Chinese Documents.

The Phû-yâo King, or life of Buddha.

4. Prakrit Gaina Documents.

The Âkârânga Sûtra, Dasavaikâlika Sûtra, Sûtrakritânga, and Uttarâdhyayana Sûtra.

VI. PARSI RELIGION.

1. Zend Documents.

The Vendidâd.

2. Pehlevi and Parsi Documents.

The Bundahis, Bahman Yasht, Shâyast-lâ-shâyast, Dâdistâni Dînî, Mainyôi Khard.

VII. MOHAMMEDANISM.

The Koran.

VIII. CHINESE RELIGION.

1. Confucianism.

The Shû King, Shih King, Hsiâo King, Yî King, Lî Kî, Lun Yu, and Mang-tze.

2. Tâoism.

The Tâo-teh King, Kwang-tze, and Kan Ying Phien.

TRANSLITERATION OF ORIENTAL ALPHABETS,

The system of transcribing Oriental words with Roman types, adopted by the translators of the Sacred Books of the East, is, on the whole, the same which I first laid down in my Proposals for a Missionary Alphabet, 1854, and which afterwards I shortly described in my Lectures on the Science of Language, Second Series, p. 169 (ninth edition). That system allows of great freedom in its application to different languages, and has, therefore, recommended itself to many scholars, even if they had long been accustomed to use their own system of transliteration.

It rests in fact on a few principles only, which may be applied to individual languages according to the views which each student has formed for himself of the character and the pronunciation of the vowels and consonants of any given alphabet.

It does not differ essentially from the Standard Alphabet proposed by Professor Lepsius. It only endeavours to realise, by means of the ordinary types which are found in every printing office, what my learned friend has been enabled to achieve, it may be in a more perfect manner, by means of a number of new types with diacritical marks, cast expressly for him by the Berlin Academy.

The general principles of what, on account of its easy application to all languages, I have called the Missionary Alphabet, are these:

1. No letters are to be used which do not exist in ordinary founts.

2. The same Roman type is always to represent the same foreign letter, and the same foreign letter is always to be represented by the same Roman type.

3. Simple letters are, as a rule, to be represented by simple, compound by compound types.

4. It is not attempted to indicate the pronunciation of foreign languages, but only to represent foreign letters by Roman types, leaving the pronunciation to be learnt, as it is now, from grammars or from conversation with natives.

5. The foundation of every system of transliteration must consist of a classification of the typical sounds of human speech. Such classification may be more or less perfect, more or less minute, according to the objects in view. For ordinary purposes the classification in vowels and consonants, and of consonants again in gutturals, dentals, and labials suffices. In these three classes we distinguish hard (not-voiced) and sonant (voiced) consonants, each being liable to aspiration; nasals, sibilants, and semivowels, some of these also, being either voiced or not-voiced.

6. After having settled the typical sounds, we assign to them, as much as possible, the ordinary Roman types of the first class.

7. We then arrange in every language which possesses a richer alphabet, all remaining letters, according to their affinities, as modifications of the nearest typical letters, or as letters of the second and third class. Thus linguals in Sanskrit are treated as nearest to dentals, palatals to gutturals.

8. The manner of expressing such modifications is uniform throughout. While all typical letters of the first class are expressed by Roman types, modified letters of the second class are expressed by italics, modified letters of the third class by small capitals. Only in extreme cases, where another class of modified types is wanted, are we compelled to have recourse either to diacritical marks, or to a different fount of types.

9. Which letters in each language are to be considered as primary, secondary, or tertiary may, to a certain extent, be left to the discretion of individual scholars.

10. As it has been found quite impossible to devise any practical alphabet that should accurately represent the pronunciation of words, the Missionary Alphabet, by not attempting to indicate minute shades of pronunciation, has at all events the advantage of not misleading readers in their pronunciation of foreign words. An italic *t*, for instance, or a small capital T, serves simply as a warning that this is not the ordinary t, though it has some affinity with it. How it is to be pronounced must be learnt for each language, as it now is, from a grammar or otherwise. Thus *t* in Sanskrit is the lingual *t*. How that is to be pronounced, we must learn from the Prâtisâkhvas, or from the mouth of a highly educated Srotriya. We shall then learn that its pronunciation is really that of what we call the ordinary dental t, as in town, while the ordinary dental t in Sanskrit has a pronunciation of its own, extremely difficult to acquire for Europeans.

11. Words or sentences which used to be printed in italics are spaced.

INTRODUCTION

TO

THE UPANISHADS.

FIRST TRANSLATION OF THE UPANISHADS.

DÂRÂ SHUKOH, ANQUETIL DUPERRON, SCHOPENHAUER.

THE ancient Vedic literature, the foundation of the whole literature of India, which has been handed down in that country in an unbroken succession from the earliest times within the recollection of man to the present day, became known for the first time beyond the frontiers of India through the Upanishads. The Upanishads were translated from Sanskrit into Persian by, or, it may be, for Dârâ Shukoh, the eldest son of Shâh Jehân, an enlightened prince, who openly professed the liberal religious tenets of the great Emperor Akbar, and even wrote a book intended to reconcile the religious doctrines of Hindus and Mohammedans. He seems first to have heard of the Upanishads during his stay in Kashmir in 1640. He afterwards invited several Pandits from Benares to Delhi, who were to assist him in the work of

translation. The translation was finished in 1657. Three years after the accomplishment of this work, in 1659, the prince was put to death by his brother Aurangzib[1], in reality, no doubt, because he was the eldest son and legitimate successor of Shâh Jehân, but under the pretext that he was an infidel, and dangerous to the established religion of the empire.

When the Upanishads had once been translated from Sanskrit into Persian, at that time the most widely read language of the East and understood likewise by many European scholars, they became generally accessible to

[1. Elphinstone, History of India, ed. Cowell, p. 610.]

all who took an interest in the religious literature of India. It is true that under Akbar's reign (1556-1586) similar translations had been prepared[1], but neither those nor the translations of Dârâ Shukoh attracted the attention of European scholars till the year 1775. In that year Anquetil Duperron, the famous traveller and discoverer of the Zend-avesta, received one MS. of the Persian translation of the Upanishads, sent to him by M. Gentil, the French resident at the court of Shuja ud daula, and brought to France by M. Bernier. After receiving another MS., Anquetil Duperron collated the two, and translated the Persian translation [2] into French (not published), and into Latin. That Latin translation was published in 1801 and 1802, under the title of 'Oupnek'hat, id est, Secreturn tegendum: opus ipsa in India rarissimum, continens antiquam et arcanam, seu theologicam et philosophicam doctrinam, e quatuor sacris Indorum libris Rak baid, Djedjer baid, Sam baid, Athrban baid excerptam; ad verbum, e Persico idiomate, Samkreticis vocabulis intermixto, in Latinum conversum: Dissertationibus et Annotationibus difficiliora explanantibus, illustratum: studio et opera Anquetil Duperron, Indicopleustæ. Argentorati, typis et impensis fratrum Levrault, vol. i, 1801; vol. ii, 1802 [3].'

This translation, though it attracted considerable interest among scholars, was written in so utterly unintelligible a style, that it required the lynxlike perspicacity of an intrepid

[1. M. M., Introduction to the Science of Religion, p. 79.

2. Several other MSS. of this translation have since come to Iight; one at Oxford, Codices Wilsoniani, 399 and 400. Anquetil Duperron gives the following title of the Persian translation: 'Hanc interpretationem [tôn] Oupnekhathai quorumvis quatuor librorum Beid, quod, designatum cum secreto magno (per secretum magnum) est, et integram cognitionem luminis luminum, hic Fakir sine tristitia (Sultan) Mohammed Dara Schakoh ipse, cum significatione recta, cum sinceritate, in tempore sex mensium (postremo die, secundo [toû] Schonbeh, vigesimo) sexto mensis [toû] Ramazzan, anno 1067 [toû] Hedjri (Christi, 1657) in urbe Delhi, in mansione nakhe noudeh, cum absolutione ad finem fecit pervenire.' The MS. was copied by Âtma Ram in the year 1767 A.D. Anquetil Duperron adds: 'Absolutum est hoc Apographum versionis Latinæ [tôn] quinquaginta Oupnekhatha, ad verbum, e Persico idiomate, Samskreticis vocabulis intermixto, factæ, die 9 Octobris, 1796, 18 Brumaire, anni 4, Reipublic. Gall. Parisiis.'

3 M. M., History of Ancient Sanskrit Literature, second edition, p.325.]

philosopher, such as Schopenhauer, to discover a thread through such a labyrinth. Schopenhauer, however, not only found and followed such a thread, but he had the courage to proclaim to an incredulous age the vast treasures of thought which were lying buried beneath that fearful jargon.

As Anquetil Duperron's volumes have become scarce, I shall here give a short specimen of his translation, which corresponds to the first sentences of my translation of the Khândogya-upanishad (p. 1):-'Oum hoc verbum (esse) adkit ut sciveris, sic [tò] maschghouli fac (de co meditare), quod ipsurn hoc verbum aodkit est; propter illud quod hoc (verbum) oum, in Sam Beid, cum voce altâ, cum harmoniâ pronunciaturn fiat.

'Adkiteh porro cremor (optimum, selectissimum) est: quemadmodum ex (præ) omni quieto (non moto), et moto, pulvis (terra) cremor (optimum) est; et e (præ) terra aqua cremor est; et ex aqua, comedendum (victus) cremor est; (et) e comedendo, comedens cremor est; et e comedente, loquela (id quod dicitur) cremor est; et e loquela, aïet [toû] Beid, et ex aïet, [tò] siam, id est, cum harmonia (pronunciatum); et e Sam, [tò] adkit, cremor est; id est, oum, voce alta, cum harmonia pronunciare, aokit, cremor cremorum (optimum optimorum) est. Major, ex (præ) adkit, cremor alter non est.'

Schopenhauer not only read this translation carefully, but he makes no secret of it, that his own philosophy is powerfully impregnated by the fundamental doctrines of the Upanishads. He dwells on it again and again, and it seems both fair to Schopenhauer's memory and highly important for a true appreciation of the philosophical value of the Upanishads, to put together what that vigorous thinker has written on those ancient rhapsodies of truth.

In his 'Welt als Wille und Vorstellung,' he writes, in the preface to the first edition, p. xiii:

'If the reader has also received the benefit of the Vedas, the access to which by means of the Upanishads is in my eyes the greatest privilege which this still young century (1818) may claim before all previous centuries, (for I anticipate that the influence of Sanskrit literature will not be less profound than the revival of Greek in the fourteenth century,)-if then the reader, I say, has received his initiation in primeval Indian wisdom, and received it with an open heart, he will be prepared in the very best way for hearing what I have to tell him. It will not sound to him strange, as to many others, much less disagreeable; for I might, if it did not sound conceited, contend that every one of the detached statements which constitute the Upanishads, may be deduced as a necessary result from the fundamental thoughts which I have to enunciate, though those deductions themselves are by no means to be found there.'

And again[1]:

'If I consider how difficult it is, even with the assistance of the best and carefully educated teachers, and with all the excellent philological appliances collected in the course of this century, to arrive at a really correct, accurate, and living understanding of Greek and Roman authors, whose language was after all the language of our own predecessors in Europe, and the mother of our own, while Sanskrit, on the contrary, was spoken thousands of years ago in distant India, and can be learnt only with appliances which are as yet very imperfect;-if I add to this the impression which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my mind, I cannot resist a certain suspicion that our Sanskrit scholars do not understand their texts much better than the higher class of schoolboys their Greek. Of course, as they are not boys, but men of knowledge and understanding, they put together, out of what they do understand, something like what the general meaning may have been, but much probably creeps in ex ingenio. It is still worse with the Chinese of our European Sinologues.

'If then I consider, on the other hand, that Sultan Mohammed Dârâ Shukoh, the brother of Aurangzib, was born and bred in India, was a learned, thoughtful, and enquiring man, and therefore probably understood his Sanskrit about as well as we our Latin, that moreover

[1. Schopenhauer, Parerga, third edition, II, p.426.]

he was assisted by a number of the most learned Pandits, all this together gives me at once a very high opinion of his translation of the Vedic Upanishads into Persian. If, besides this, I see with what profound and quite appropriate reverence Anquetil Duperron has treated that Persian translation, rendering it in

Latin word by word, retaining, in spite of Latin grammar, the Persian syntax, and all the Sanskrit words which the Sultan himself had left untranslated, though explaining them in a glossary, I feel the most perfect confidence in reading that translation, and that confidence soon receives its most perfect justification. For how entirely does the Oupnekhat breathe throughout the holy spirit of the Vedas! How is every one who by a diligent study of its Persian Latin has become familiar with that incomparable book, stirred by that spirit to the very depth of his soul! How does every line display its firm, definite, and throughout harmonious meaning! From every sentence deep, original, and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupnekhat. It has been the solace of my life, it will be the solace of my death!

'Though [1] I feel the highest regard for the religious and philosophical works of Sanskrit literature, I have not been able to derive much pleasure from their poetical compositions. Nay, they seem to me sometimes as tasteless and monstrous as the sculpture of India.

'In I most of the pagan philosophical writers of the first Christian centuries we see the Jewish theism, which, as Christianity, was soon to become the faith of the people, shining through, much as at present we may perceive shining through in the writings of the learned, the native

[1. Loc. cit. II, pp. 425.

2 Loc. cit. I, p. 59.]

pantheism of India, which is destined sooner or later to become the faith of the people. Ex oriente lux.'

This may seem strong language, and, in some respects, too strong. But I thought it right to quote it here, because, whatever may be urged against Schopenhauer, he was a thoroughly honest thinker and honest speaker, and no one would suspect him of any predilection for what has been so readily called Indian mysticism. That Schelling and his school should use rapturous language about the Upanishads, might carry little weight with that large class of philosophers by whom everything beyond the clouds of their own horizon is labelled mysticism. But that Schopenhauer should have spoken of the Upanishads as 'products of the highest wisdom' (Ausgeburt der höchsten Weisheit)', that he should have placed the pantheism there taught high above the pantheism of Bruno, Malebranche, Spinoza, and Scotus Erigena, as brought to light again at Oxford in 1681 [2], may perhaps secure a more considerate reception for these relics of ancient wisdom than anything that I could say in their favour.

RAMMOHUN ROY.

Greater, however, than the influence exercised on the philosophical thought of modern Europe, has been the impulse which these same Upanishads have imparted to the religious life of modern India. In about the same year (1774 or 1775) when the first MS. of the Persian translation of the Upanishads was received by Anquetil Duperron, Rammohun Roy[3] was born in India, the reformer and reviver of the ancient religion of the Brahmans. A man who in his youth could write a book 'Against the Idolatry of all Religions,' and who afterwards expressed in so many exact words his 'belief in the divine authority of Christ [4]' was not likely to retain anything of the sacred literature of his own religion, unless he had

perceived in it the same

[1. Loc. cit. 11, p.428.

2. Loc. cit. I, p. 6. These passages were pointed out to me by Professor Noiré.

3. Born 1774, died at 2.30 A.M., on Friday, 28th September, 1833.

4. Last Days of Rammohun Roy, by Mary Carpenter, 1866, p. 135.]

divine authority which he recognised in the teaching of Christ. He rejected the Purânas, he would not have been swayed in his convictions by the authority of the Laws of Manu, or even by the sacredness of the Vedas. He was above all that. But he discovered in the Upanishads and in the so-called Vedânta something different from all the rest, something that ought not to be thrown away, something that, if rightly understood, might supply the right native soil in which alone the seeds of true religion, aye, of true Christianity, might spring up again and prosper in India, as they had once sprung up and prospered from out the philosophies of Origen or Synesius. European scholars have often wondered that Rammohun Roy, in his defence of the Veda, should have put aside the Samhitâs and the Brâhmanas, and laid his finger on the Upanishads only, as the true kernel of the whole Veda. Historically, no doubt, he was wrong, for the Upanishads presuppose both the hymns and the liturgical books of the Veda. But as the ancient philosophers distinguished in the Veda between the Karma-kânda and the Gñâna-kânda, between works and knowledge; as they themselves pointed to the learning of the sacred hymns and the performance of sacrifices as a preparation only for that enlightenment which was reserved as the highest reward for the faithful performance of all previous duties[1], Rammohun Roy, like Buddha and other enlightened men before him, perceived that the time for insisting on all that previous discipline with its minute prescriptions and superstitious observances was gone, while the knowledge conveyed in the Upanishads or the Vedânta, enveloped though it may be in strange coverings, should henceforth form the foundation of a new religious life [2]. He would tolerate nothing idolatrous, not even in his mother, poor woman, who after joining his most bitter opponents, confessed to her son, before she set out on her

[1. M. M., History of Ancient Sanskrit Literature, p. 319.

2. 'The adoration of the invisible Supreme Being is exclusively prescribed by the Upanishads or the principal parts of the Vedas and also by the Vedant.' Rammohun Roy, Translation of the Kena-upanishad, Calcutta, 1816, p. 6. M. M., History of Ancient Sanskrit Literature, p.320.]

last pilgrimage to Juggernaut, where she died, that 'he was right, but that she was a weak woman, and grown too old to give up the observances which were a comfort to her.' It was not therefore from any regard of their antiquity or their sacred character that Rammohun Roy clung to the Upanishads, that he translated them into Bengali, Hindi, and English, and published them at his own expense. It was because he recognised in them seeds of eternal truth, and was bold enough to distinguish between what was essential in them and what was not,-a distinction, as he often remarked with great perplexity, which Christian teachers seemed either unable or unwilling to make [1].

The death of that really great and good man during his stay in England in 1833, was one of the severest blows that have fallen on the prospects of India. But his work has not been in vain. Like a tree whose first shoot has been killed by one winter frost, it has broken out again in a number of new and more vigorous shoots, for whatever the outward differences may be between the Âdi Brahmo Samâj of Debendranath Tagore, or the Brahmo Samâj of India of Keshub Chunder Sen, or the Sadharan Brahmo Samâj, the common root of them all is the work done, once for all, by Rammohun Roy. That work may

have disappeared from sight for a time, and its present manifestations may seem to many observers who are too near, not very promising. But in one form or another, under one name or another, I feel convinced that work will live. 'In India,' Schopenhauer writes, 'our religion will now and never strike root: the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.' Here, again, the great philosopher seems to me to have allowed himself to be carried away too far by his enthusiasm for the less known. He is blind for the dark sides of the Upanishads, and he wilfully shuts his eyes against the bright rays of eternal truth in the Gospels, which even

[1. Last Days, p. 11.]

Rammohun Roy was quick enough to perceive behind the mists and clouds of tradition that gather so quickly round the sunrise of every religion.

POSITION OF THE UPANISHADS IN VEDIC LITERATURE.

If now we ask what has been thought of the Upanishads by Sanskrit scholars or by Oriental scholars in general, it must be confessed that hitherto they have not received at their hands that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. When the first enthusiasm for such works as Sakuntalâ and Gîta-Govinda had somewhat subsided, and Sanskrit scholars had recognised that a truly scholarlike study of Indian literature must begin with the beginning, the exclusively historical interest prevailed to so large an extent that the hymns of the Veda, the Brâhmanas, and the Sûtras absorbed all interest, while the Upanishads were put aside for a time as of doubtful antiquity, and therefore of minor importance.

My real love for Sanskrit literature was first kindled by the Upanishads. It was in the year 1844, when attending Schelling's lectures at Berlin, that my attention was drawn to those ancient theosophic treatises, and I still possess my collations of the Sanskrit MSS. which had then just arrived at Berlin, the Chambers collection, and my copies of commentaries, and commentaries on commentaries, which I made at that time. Some of my translations which I left with Schelling, I have never been able to recover, though to judge from others which I still possess, the loss of them is of small consequence. Soon after leaving Berlin, when continuing my Sanskrit studies at Paris under Burnouf, I put aside the Upanishads, convinced that for a true appreciation of them it was necessary to study, first of all, the earlier periods of Vedic literature, as represented by the hymns and the Brâhmanas of the Vedas.

In returning, after more than thirty years, to these favourite studies, I find that my interest in them, though it has changed in character, has by no means diminished.

It is true, no doubt, that the stratum of literature which contains the Upanishads is later than the Samhitâs, and later than the Brâhmanas, but the first germs of Upanishad doctrines go back at least as far as the Mantra period, which provisionally has been fixed between 1000 and 800 B.C. Conceptions corresponding to the general teaching of the Upanishads occur in certain hymns of the Rig-veda-samhitâ, they must have existed therefore before that collection was finally closed. One hymn in the Samhitâ of the Rig-veda (I, 191) was designated by Kâtyâyana, the author of the Sarvânukramanikâ, as an Upanishad. Here, however, upanishad means rather a secret charm than a philosophical doctrine. Verses

of the hymns have often been incorporated in the Upanishads, and among the Oupnekhats translated into Persian by Dârâ Shukoh we actually find the Purusha-sûkta, the 90th hymn of the tenth book of the Rig-veda [1], forming the greater portion of the Bark'heh Soukt. In the Samhitâ of the Yagur-veda, however, in the Vâgasaneyisâkhâ, we meet with a real Upanishad, the famous Îsâ or Îsâvâsya-upanishad, while the Sivasamkalpa, too, forms part of its thirty-fourth book [2]. In the Brâhmanas several Upanishads occur, even in portions which are not classed as Âranyakas, as, for instance, the well-known Kena or Talavakâra upanishad. The recognised place, however, for the ancient Upanishads is in the Âranyakas, or forest-books, which, as a rule, form an appendix to the Brâhmanas, but are sometimes included also under the general name of Brâhmana. Brâhmana, in fact, meaning originally the sayings of Brahmans, whether in the general sense of priests, or in the more special of Brahman-priest, is a name applicable not only to the books, properly so called, but to all old prose traditions, whether contained in the Samhitâs, such as the Taittirîya-samhitâ, the Brâhmanas, the Âranyakas, the Upanishads, and even, in certain cases, in the Sûtras. We shall see in the introduction to the Aitareya-âranyaka, that that Âranyaka is in the beginning

[1. See Weber. Indische Studien, IX, p. 1 seq.

2 See M. M., History of Ancient Sanskrit Literature, p.317.]

a Brâhmana, a mere continuation of the Aitareya-brâhmana, explaining the Mahâvrata ceremony, while its last book contains the Sûtras or short technical rules explaining the same ceremony which in the first book had been treated in the style peculiar to the Brâhmanas. In the same Aitareya-âranyaka, III, 2, 6, 6, a passage of the Upanishad is spoken of as a Brâhmana, possibly as something like a Brâhmana, while something very like an Upanishad occurs in the Âpastamba-sûtras, and might be quoted therefore as a Sûtra [1]. At all events the Upanishads, like the Âranyakas, belong to what Hindu theologians call Sruti, or revealed literature, in opposition to Smriti, or traditional literature, which is supposed to be founded on the former, and allowed to claim a secondary authority only; and the earliest of these philosophical treatises will always, I believe, maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country.

DIFFERENT CLASSES OF UPANISHADS.

The ancient Upanishads, i. e. those which occupy a place in the Samhitâs, Brâhmanas, and Âranyakas, must be, if we follow the chronology which at present is commonly, though, it may be, provisionally only, received by Sanskrit scholars, older than 600 B. C., i.e. anterior to the rise of Buddhism. As to other Upanishads, and their number is very large, which either stand by themselves, or which are ascribed to the Atharva-veda, it is extremely difficult to fix their age. Some of them arc, no doubt, quite modern, for mention is made even of an Allah-upanishad; but others may claim a far higher antiquity than is generally assigned to them on internal evidence. I shall only mention that the name of Atharvasiras [1] an Upanishad generally assigned to a very modern date, is quoted in the Sûtras of Gautama and Baudhâyana[2];

[1. Âpastamba, translated by Bühler, Sacred Books of the East, vol. ii, p. 75.

2. Gautama, translated by Bühler, Sacred Books of the East, vol. ii, p. 272, and Introduction, p. lvi.]

that the Svetâsvatara-upanishad, or the Svetâsvataranâm Mantropanishad, though bearing many notes of later periods of thought, is quoted by Sankara in his commentary on the Vedânta-sûtras [1]; while the

Nrisimhottaratâpanîya-upanishad forms part of the twelve Upanishads explained by Vidyâranya in his Sarvopanishad-arthânubhûti-prakâsa. The Upanishads comprehended in that work are:

1. Aitareya-upanishad.
2. Taittirîya-upanishad.
3. Khândogya-upanishad.
4. Mundaka-upanishad.
5. Prasna-upanishad.
6. Kaushîtaki-upanishad.
7. Maitrâyanîya-upanishad.
8. Kathavallî-upanishad.
9. Svetâsvatara-upanishad.
10. Brihad-âranyaka-upanishad.
11. Talavakâra (Kena)-upanishad.
12. Nrisimhottaratâpanîya-upanishad [2].

The number of Upanishads translated by Dârâ Shukoh amounts to 50; their number, as given in the Mahâvâkyamuktâvalî and in the Muktikâ-upanishad, is 108 [3]. Professor Weber thinks that their number, so far as we know at present, may be reckoned at 235 [4]. In order, however, to arrive at so high a number, every title of an Upanishad would have to be counted separately, while in several cases it is clearly the same Upanishad which is quoted under different names. In an alphabetical list which I published in 1855 (Zeitschrift der Deutschen Morgenländischen Gesellschaft XIX, 137-158), the number of real Upanishads reached 149. To that number Dr. Burnell[5] in his Catalogue

[1. Vedânta-sûtras I, I, II.

2. One misses the Îsâ or Îsâvâsya-upanishad in this list. The Upanishads chiefly studied in Bengal are the Brihad-âranyaka, Aitareya, Khândogya, Taittirîya, Îsâ, Kena, Katha, Prasna, Mundaka, and Mândûkya, to which should be added the Svetâsvatara. M.M., History of Ancient Sanskrit Literature, p.325.

3. Dr. Burnell thinks that this is an artificial computation, 108 being a sacred number in Southern India. See Kielhorn in Gough's Papers on Ancient Sanskrit Literature, p. 193.

4. Weber, History of Sanskrit Literature, p. 155 note.

5. Indian Antiquary, II, 267.]

(p. 59) added 5, Professor Haug (Brahma und die Brahmanen) 16, making a sum total of 170. New names, however, are constantly being added in the catalogues of MSS. published by Bühler, Kielhorn, Burnell, Rajendralal Mitra, and others, and I shall reserve therefore a more complete list of Upanishads for a later volume.

Though it is easy to see that these Upanishads belong to very different periods of Indian thought, any attempt to fix their relative age seems to me for the present almost hopeless. No one can doubt that the Upanishads which have had a place assigned to them in the Samhitâs, Brâhmanas, and Âranyakas are the oldest. Next to these we can draw a line to include the Upanishads clearly referred to in the Vedânta-sûtras, or explained and quoted by Sankara, by Sâyana, and other more modern commentators. We can distinguish Upanishads in prose from Upanishads in mixed prose and verse, and again Upanishads in archaic verse from Upanishads in regular and continuous Anushtubh Slokas. We can also class them according to their subjects, and, at last, according to the sects to which they belong. But

beyond this it is hardly safe to venture at present. Attempts have been made by Professor Weber and M. Regnaud to fix in each class the relative age of certain Upanishads, and I do not deny to their arguments, even where they conflict with each other, considerable weight in forming a preliminary judgment. But I know of hardy any argument which is really convincing, or which could not be met by counter arguments equally strong. Simplicity may be a sign of antiquity, but it is not so always, for what seems simple, may be the result of abbreviation. One Upanishad may give the correct, another an evidently corrupt reading, yet it does not follow that the correct reading may not be the result of an emendation. It is quite clear that a large mass of traditional Upanishads must have existed before they assumed their present form. Where two or three or four Upanishads contain the same story, told almost in the same words, they are not always copied from one another, but they have been settled independently, in different localities, by different teachers, it may be, for different purposes. Lastly, the influence of Sâkhâs or schools may have told more or less on certain Upanishads. Thus the Maitrâyanîya-upanishad, as we now possess it, shows a number of irregular forms which even the commentator can account for only as peculiarities of the Maitrâyanîya-sâkha[1]. That Upanishad, as it has come down to us, is full of what we should call clear indications of a modern and corrupt age. It contains in VI, 37, a sloka from the Mânava-dharma-sâstra, which startled even the commentator, but is explained away by him as possibly found in another Sâkhâ, and borrowed from there by Manu. It contains corruptions of easy words which one would have thought must have been familiar to every student. Thus instead of the passage as found in the Khândogya-upanishad VIII, 7, 1, ya âtmâpahatapâpmâ vigaro vimrityur visoko 'vigighatso 'pipâsah, &c., the text of the Maitrâyanîya-upanishad (VII, 7) reads, âtmâpahatapâpmâ vigaro vimrityur visoko 'vikikitso 'vipâsah. But here again the commentator explains that another Sâkhâ reads 'vigighatsa, and that avipâsa is to be explained by means of a change of letters as apipâsa. Corruptions, therefore, or modern elements which are found in one Upanishad, as handed down in one Sâkhâ, do not prove that the same existed in other Sâkhâs, or that they were found in the original text.

All these questions have to be taken into account before we can venture to give a final judgment on the relative age of Upanishads which belong to one and the same class. I know of no problem which offers so many similarities with the one before us as that of the relative age of the four Gospels. All the difficulties which occur in the Upanishads occur here, and no critical student who knows the difficulties that have to be encountered in determining the relative age of the four Gospels, will feel inclined, in the present state of Vedic scholarship, to speak with confidence on the relative age of the ancient Upanishads.

[1. They are generally explained as khândasa, but in one place (Maitr. Up. II, 4) the commentator treats such irregularities as etakkhâkhâsanketapâthah, a reading peculiar to the Maitrâyanîya school. Some learned remarks on this point may be seen in an article by Dr. L. Schroeder, Über die Maitrâyanî Samhitâ.]

CRITICAL TREATMENT OF THE TEXT OF THE UPANISHADS.

With regard to a critical restoration of the text of the Upanishads, I have but seldom relied on the authority of new MSS., but have endeavoured throughout to follow that text which is presupposed by the commentaries, whether they are the work of the old Sankarâkârya, or of the more modern Sankarânanda, or Sâyana, or others. Though there still prevails some uncertainty as to the date of Sankarâkârya, commonly assigned to the eighth century A.D., yet I doubt whether any MSS. of the Upanishads could

now be found prior to 1000 A.D. The text, therefore, which Sankara had before his eyes, or, it may be, his ears, commands, I think, a higher authority than that of any MSS. likely to be recovered at present.

It may be objected that Sankara's text belonged to one locality only, and that different readings and different recensions may have existed in other parts of India. That is perfectly true. We possess various recensions of several Upanishads, as handed down in different Sâkhâs of different Vedas, and we know of various readings recorded by the commentators. These, where they are of importance for our purposes, have been carefully taken into account.

It has also been supposed that Sankara, who, in writing his commentaries on the Upanishad, was chiefly guided by philosophical considerations, his chief object being to use the Upanishads as a sacred foundation for the Vedânta philosophy, may now and then have taken liberties with the text. That may be so, but no stringent proof of it has as yet been brought forward, and I therefore hold that when we succeed in establishing throughout that text which served as the basis of Sankara's commentaries, we have done enough for the present, and have fulfilled at all events the first and indispensable task in a critical treatment of the text of the Upanishads.

But in the same manner as it is easy to see that the text of the Rig-veda, which is presupposed by Sâyana's commentary and even by earlier works, is in many places palpably corrupt, we cannot resist the same conviction with regard to the text of the Upanishads. In some cases the metre, in others grammar, in others again the collation of analogous passages enable us to detect errors, and probably very ancient errors, that had crept into the text long before Sankara composed his commentaries.

Some questions connected with the metres of the Upanishads have been very learnedly treated by Professor Gildemeister in his essalv, 'Zur Theorie des Sloka.' The lesson to be derived from that essay, and from a study of the Upanishads, is certainly to abstain for the present from conjectural emendations. In the old Upanishads the same metrical freedom prevails as in the hymns; in the later Upanishads, much may be tolerated as the result of conscious or unconscious imitation. The metrical emendations that suggest themselves are generally so easy and so obvious that, for that very reason, we should hesitate before correcting what native scholars would have corrected long ago, if they had thought that there was any real necessity for correction.

It is easy to suggest, for instance, that in the Vâgasaneyisamhîtâ-upanishad, verse 5, instead of tad antar asya sarvasya, tadu sarvasyâsya bâhyatah, the original text may have been tad antar asya sarvasya tadu sarvasya bâhyatah; yet Sankara evidently read sarvasyâsya, and as the same reading is found in the text of the Vâgasaneyi-samhitâ, who would venture to correct so old a mistake?

Again, if in verse 8, we left out yâthâtathyatah, we should get a much more regular metre,

Kavir manîshî paribhûh svyambhûh
arthân vyadahâk khâsvatîbhyah samâbhyah.

Here vyada forms one syllable by what I have proposed to call synizesis [1], which is allowed in the Upanishads as well as in the hymns. All would then seem right, except

[1. Rig-veda, translated by M. M., vol. i, Preface, p. cxliii.]

that it is difficult to explain how so rare a word as yâthâtathyatah could have been introduced into the text.

In verse 10 one feels tempted to propose the omission of eva in anyad âhur avidyayâ, while in verse 11, an eva inserted after vidyâm ka would certainly improve the metre.

In verse 15 the expression satyadharmâya drishtaye is archaic, but perfectly legitimate in the sense of 'that we may see the nature of the True,' or 'that we see him whose nature is true.' When this verse is repeated in the Maitr. Up. VI, 35, we find instead, satyadharmâya vishnave, 'for the true Vishnu.' But here, again, no sound critic would venture to correct a mistake, intentional or unintentional, which is sanctioned both by the MSS. of the text and by the commentary.

Such instances, where every reader feels tempted at once to correct the textus receptus, occur again and again, and when they seem of any interest they have been mentioned in the notes. It may happen, however, that the correction, though at first sight plausible, has to be surrendered on more mature consideration. Thus in the Vâgasaneyi-samhitâ-upanishad, verse 2, one feels certainly inclined to write evam tve nânyatheto 'sti, instead of evam tvayi nânyatheto 'sti. But tve, if it were used here, would probably itself have to be pronounced dissyllabically, while tvayi, though it never occurs in the Rig-veda, may well keep its place here, in the last book of the Vâgasaneyisamhitâ, provided we pronounce it by synizesis, i. e. as one syllable.

Attempts have been made sometimes to go beyond Sankara, and to restore the text, as it ought to have been originally, but as it was no longer in Sankara's time. It is one thing to decline to follow Sankara in every one of his interpretations, it is quite another to decline to accept the text which he interprets. The former is inevitable, the latter is always very precarious.

Thus I see, for instance, that M. Regnaud, in the Errata to the second volume of his excellent work on the Upanishads (Matériaux pour servir à l'histoire de la philosophie de l'Inde, 1878) proposes to read in the Brihad-âranyaka upanishad IV, 3, 1-8, sam anena vadishya iti, instead of sa mene na vadishya iti. Sankara adopted the latter reading, and explained accordingly, that Yâgñavalkya went to king Ganaka, but made up his mind not to speak. M. Regnaud, reading sam anena vadishya iti, takes the very opposite view, namely, that Yâgñavalkya went to king Ganaka, having made up his mind to have a conversation with him. As M. Regnaud does not rest this emendation on the authority of any new MSS., we may examine it as an ingenious conjecture; but in that case it seems to me clear that, if we adopted it, we should have at the same time to omit the whole sentence which follows. Sankara saw clearly that what had to be accounted or explained was why the king should address the Brahman first, samrâd eva pûrvam paprakkha; whereas if Yâgñavalkya had come with the intention of having a conversation with the king, he, the Brahman, should have spoken first. This irregularity is explained by the intervening sentence, in which we are reminded that on a former occasion, when Ganaka and Yâgñavalkya had a disputation on the Agnihotra, Yâgñavalkya granted Ganaka a boon to choose, and he chose as his boon the right of asking questions according to his pleasure. Having received that boon, Ganaka was at liberty to question Yâgñavalkya, even though he did not like it, and hence Ganaka is introduced here as the first to ask a question.

All this hangs well together, while if we assume that Yâgñavalkya came for the purpose of having a conversation with Ganaka, the whole sentence from 'atha ha yag ganakas ka' to 'pûrvam paprakkha' would be useless, nor would there be any excuse for Ganaka beginning the conversation, when Yâgñavalkya came himself on purpose to question him.

It is necessary, even when we feel obliged to reject an interpretation of Sankara's, without at the same time altering the text, to remember that Sankara, where he is not blinded by philosophical predilections,

commands the highest respect as an interpreter. I cannot help thinking therefore that M. Regnaud (vol. i, p. 59) was right in translating the passage in the Khând. Up. V, 3, 7, tasmâd u sarveshu lokeshu kshattrasyaiva prasâsanam abhût, by 'que le kshatriya seul l'a enseignée dans tous les mondes.' For when he proposes in the 'Errata' to translate instead, 'ç'est pourquoi 1'empire dans tous les mondes fut attribué au kshatriya seulement,' he forgets that such an idea is foreign to the ordinary atmosphere in which the Upanishads move. It is not on account of the philosophical knowledge possessed by a few Kshatriyas, such as Ganaka or Pravâhana, that the privilege of government belongs everywhere to the second class. That rests on a totally different basis. Such exceptional knowledge, as is displayed by a few kings, might be an excuse for their claiming the privileges belonging to the Brahmans, but it would never, in the eyes of the ancient Indian Aryas, be considered as an argument for their claiming kingly power. Therefore, although I am well aware that prasâs is most frequently used in the sense of ruling, I have no doubt that Sankara likewise was fully aware of that, and that if he nevertheless explained prasâsana here in the sense of prasâstritvam sishyânâm, he did so because this meaning too was admissible, particularly here, where we may actually translate it by proclaiming, while the other meaning, that of ruling, would simply be impossible in the concatenation of ideas, which is placed before us in the Upanishad.

It seems, no doubt, extremely strange that neither the last redactors of the text of the Upanishads, nor the commentators, who probably knew the principal Upanishads by heart, should have perceived how certain passages in one Upanishad represented the same or nearly the same text which is found in another Upanishad, only occasionally with the most palpable corruptions.

Thus when the ceremony of offering a mantha or mash is described, we read in the Khândogya-upanishad V, 2, 6, that it is to be accompanied by certain words which on the whole are intelligible. But when the same passage occurs again in the Brihad-âranyaka, those words have been changed to such a degree, and in two different ways in the two Sâkhâs of the Mâdhyandinas and Kânvas, that, though the commentator explains them, they are almost unintelligible. I shall place the three passages together in three parallel lines:

1. Khândogya-upanishad V, 2, 6:
II. Brihad-âranyaka, Mâdhyandina-sâkhâ, XIV, 9, 3, 10:
III. Brihad-âranyaka-upanishad, Kânva-sâkhâ, VI, 3, 5:

I. Amo nâmâsy amâ hi te sarvam idam sa hi gyeshthah
II. Âmo 'sy âmam hi te mayi sa hi
III. âmamsy âmamhi te mahi sa hi

I. sreshtho râgâdhipatih sa mâ gyaishthyam srai-
II. râgesâno 'dhipatih sa mâ râgesâno
III. râgesâno

I. shthyam râgyam âdhipatyam gamayatv aham evedam
II. 'dhipatim karotv iti.
III. 'dhipatim karotv iti.

I. sarvam asânâti.
II.
III.

The text in the Khândogya-upanishad yields a certain sense, viz. 'Thou art Ama by name, for all this

together exists in thee. He is the oldest and best, the king, the sovereign. May he make me the oldest, the best, the king, the sovereign. May I be all this.' This, according to the commentator, is addressed to Prâna, and Ama, though a purely artificial word, is used in the sense of Prâna, or breath, in another passage also, viz. Brihad-âranyaka-up. I, 3, 22. If therefore we accept this meaning of Ama, the rest is easy and intelligible.

But if we proceed to the Brihad-âranyaka, in the Mâdhyandina-sâkhâ, we find the commentator proposing the following interpretation: 'O Mantha, thou art a full knower, complete knowledge of me belongs to thee.' This meaning is obtained by deriving âmah from â+man, in the sense of knower, and then taking âmam, as a neuter, in the sense of knowledge, derivations which are simply impossible.

Lastly, if we come to the text of the Kânva-sâkhâ, the grammatical interpretation becomes bolder still. Sankara does not explain the passage at all, which is strange, but Anandagiri interprets âmamsi tvam by 'Thou knowest (all),' and âmamhi te mahi, by 'we know thy great (shape),' which are again impossible forms.

But although there can be little doubt here that the reading of the Khândogya-upanishad gives us the original text, or a text nearest to the original, no sound critic would venture to correct the readings of the Brihad-âranyaka. They are corruptions, but even as corruptions they possess authority, at all events up to a certain point, and it is the fixing of those certain points or cbronological limits, which alone can impart a scientific character to our criticism of ancient texts.

In the Kaushîtaki-brâhmana-upanishad Professor Cowell has pointed out a passage to me, where we must go beyond the text as it stood when commented on by the Sankarânanda. In the beginning of the fourth adhyâya all MSS. of the text read savasan, and this is the reading which the commentator seems anxious to explain, though not very successfully. I thought that possibly the commentator might have had before him the reading savasan, or so 'vasan, but both would be very unusual. Professor Cowell in his Various Readings, p. xii, conjectured samvasan, which would be liable to the same objection. He now, however, informs me that, as B. has samtvan, and C. satvan, he believes the original text to have been Satvan-Matsyeshu. This seems to me quite convincing, and is borne out by the reading of the Berlin MS., so far as it can be made out from Professor Weber's essay on the Upanishads, Indische Studien I, p.419. I see that Boehtlingk and Roth in their Sanskrit Dictionary, s.v. satvat, suggest the same emendation.

The more we study the nature of Sanskrit MSS., the more, I believe, we shall feel convinced that their proper arrangement is one by locality rather than by time. I have frequently dwelt on this subject in the introductions to the successive volumes of my edition of the Rig-veda and its commentary by Sâyanâkârya, and my convictions on this point have become stronger ever since. A MS., however modern, from the south of India or from the north, is more important as a check on the textus receptus of any Sanskrit work, as prevalent in Bengal or Bombay, than ever so many MSS., even if of greater antiquity, from the same locality. When therefore I was informed by my friend Dr. Bühler that he had discovered in Kashmir a MS. of the Aitareya-upanishad, I certainly expected some real help from such a treasure. The MS. is described by its discoverer in the last number of the journal of the Bombay Asiatic Society, p.34 [1], and has since been sent to me by the Indian Government. It is written on birch bark (bhûrga), and in the alphabet commonly called Sâradâ. The leaves are very much injured on the margin and it is almost impossible to handle them without some injury. In many places the bark has shrunk, probably on being moistened, and the letters have become illegible. Apart from these drawbacks, there remain the difficulties inherent in the Sâradâ alphabet which, owing to its numerous combinations, is

extremely difficult to read, and very trying to eyes which are growing weak. However, I collated the Upanishad from the Aitareya-âranyaka, which turned out to be the last portion only, viz. the Samhitâ-upanishad (Ait. Âr. 111, 1-2), or, as it is called here, Samhitâranya, and I am sorry to say my expectations have been disappointed. The MS. shows certain graphic peculiarities which Dr. Bühler has pointed out. It is particularly careful in the use of the sibilants, replacing the Visarga by sibilants, writing s + s and *s* + *s* instead of *h* + s and *h* + *s*; distinguishing also the Gihvâmûlîya and Upadhmanîya. If therefore the MS. writes antastha, we may be sure that it really meant to write so, and not antahstha, or, as it would have written, antasstha. It shows equal care in the use of the nasals, and generally carries on the sandhi between different paragraphs. Here and there I met with better readings than those given in Rajendralal Mitra's edition, but in most cases the commentary would have been sufficient to restore the right reading. A few various readings, which seemed to deserve being mentioned, will be found

[1. Journal of the Bombay Branch of the Royal Asiatic Society, 1877. Extra Number, containing the Detailed Report of a Tour in search of Sanskrit MSS., made in Kásmir, Rajputana, and Central India, by G. Bühler.]

in the notes. The MS., though carefully written, is not free from the ordinary blunders. At first one feels inclined to attribute some importance to every peculiarity of a new MS., but very soon one finds out that what seems peculiar, is in reality carelessness. Thus Ait. Âr. III, I, 5, 2, the Kashmir MS. has pûrvam aksharam rûpam, instead of what alone can be right, pûrvarûpam. Instead of pragayâ pasubhih it writes repeatedly pragaya pasubhih, which is impossible. In III, 2, 2, it leaves out again and again manomaya between khandomaya and vânmaya; but that this is a mere accident we learn later on, where in the same sentence manomayo, is found in its right place. Such cases reduce this MS. to its proper level, and make us look with suspicion on any accidental variations, such as I have noticed in my translation.

The additional paragraph, noticed by Dr. Bühler, is very indistinct, and contains, so far as I am able to find out, sânti verses only.

I have no doubt that the discovery of new MSS. of the Upanishads and their commentaries will throw new light on the very numerous difficulties with which a translator of the Upanishads, particularly in attempting a complete and faithful translation, has at present to grapple. Some of the difficulties, which existed thirty years ago, have been removed since by the general progress of Vedic scholarship, and by the editions of texts and commentaries and translations of Upanishads, many of which were known at that time in manuscript only. But I fully agree with M. Regnaud as to the difficultés considérables que les meilleures traductions laissent subsister, and which can be solved only by a continued study of the Upanishads, the Âranyakas, the Brâhmanas, and the Vedânta-sûtras.

MEANING OF THE WORD UPANISHAD.

How Upanishad became the recognised name of the philosophical treatises contained in the Veda is difficult to explain. Most European scholars are agreed in deriving upa-ni-shad from the root sad, to sit down, preceded by the two prepositions ni, down, and upa, near, so that it would express the idea of session, or assembly of pupils sitting down near their teacher to listen to his instruction. In the Trikândasesha, upanishad is explained by samipasadana, sitting down near a person[1].

Such a word, however, would have been applicable, it would seem, to any other portion of the Veda as well as to the chapters called Upanishad, and it has never been explained how its meaning came thus to be restricted. It is still more strange that upanishad, in the sense of session or assembly, has never, so far

as I am aware, been met with. Whenever the word occurs, it has the meaning of doctrine, secret doctrine, or is simply used as the title of the philosophic treatises which constitute the gñânakânda, the knowledge portion, as opposed to the karmakânda, the work or ceremonial portion, of the Veda.

Native philosophers seem never to have thought of deriving upanishad from sad, to sit down. They derive it either from the root sad, in the sense of destruction, supposing these ancient treatises to have received their name because they were intended to destroy passion and ignorance by means of divine revelation[2], or from the root sad, in the sense of approaching, because a knowledge of Brahman comes near to us by means of the Upanishads, or because we approach Brahman by their help. Another explanation proposed by Sankara in his commentary on the Taittirîya-upanishad II, 9, is that the highest bliss is contained in the Upanishad (param sreyo 'syâm nishannam).

These explanations seem so wilfully perverse that it is difficult to understand the unanimity of native scholars. We ought to take into account, however, that very general tendency among half-educated people, to acquiesce in any etymology which accounts for the most prevalent meaning of a word. The Âranyakas abound in

[1. Pânini I, 4, 79, has upanishatkritya.

2. M. M., History of Ancient Sanskrit Literature, p. 318; Colebrooke, Essays, I, 92; Regnaud, Matériaux, p. 7.]

such etymologies, which probably were never intended as real etymologies, in our sense of the word, but simply as plays on words, helping to account somehow for their meaning. The Upanishads, no doubt, were meant to destroy ignorance and passion, and nothing seemed more natural therefore than that their etymological meaning should be that of destroyers [1].

The history and the genius of the Sanskrit language leave little doubt that upanishad meant originally session, particularly a session consisting of pupils, assembled at a respectful distance round their teacher.

With upa alone, sad occurs as early as the hymns of the Rig-veda, in the sense of approaching respectfully [2]:-

Rig-veda IX, 11, 6. Nâmasâ ít úpa sîdata, 'approach him with praise.' See also Rig-veda X, 73, II; I, 65, I.

In the Khândogya-upanishad VI, 13, I, a teacher says to his pupil, atha mâ prâtar upasîdathâh, 'come to me (for advice) to-morrow morning.'

In the same Upanishad VII, 8, I, a distinction is made between those who serve their teachers (parikaritâ), and those who are admitted to their more intimate society (upasattâ, comm. samîpagah, antarangah, priyah).

Again, in the Khândogya-upanishad VII, I, we read of a pupil approaching his teacher (upâsasâda or upasasâda), and of the teacher telling him to approach with what he knows, i.e. to tell him first what he has learnt already (yad vettha tena mopasîda [3]).

In the Sûtras (Gobhilîya Grihya-sûtra II, 10, 38) upasad is the recognised term for the position assumed by a pupil with his hands folded and his eyes looking up to the teacher who is to instruct him.

It should be stated, however, that no passage has yet been met with in which upa-ni-sad is used in the sense of pupils approaching and listening to their teacher. In the

[1. The distinction between possible and real etymologies is as modern as that between legend and history.

2. See M. M.'s History of Ancient Sanskrit Literature, p. 318.

3. See also Khand. Up. VI, 7, 2.]

only passage in which upanishasâda occurs (Ait. Âr. II, 2, 1), it is used of Indra sitting down by the side of Visvâmitra, and it is curious to observe that both MSS. and commentaries give here upanishasasâda, an entirely irregular form.

The same is the case with two other roots which are used almost synonymously with sad, viz. âs and vis. We find upa+âs used to express the position which the pupil occupies when listening to his teacher, e.g. Pân. III, 4, 72, upâsito gurum bhavân, 'thou hast approached the Guru,' or upâsito gurur bhavatâ, 'the Guru has been approached by thee.' We find pari+upa+âs used with regard to relations assembled round the bed of a dying friend, Khând. Up. VI, 15; or of hungry children sitting round their mother, and likened to people performing the Agnihotra sacrifice (Khând. Up. V, 24, 5). But I have never met with upa-ni-as in that sense.

We likewise find upa-vis used in the sense of sitting down to a discussion (Khând. Up. I, 8, 2), but I have never found upa+ni+vis as applied to a pupil listening to his teacher.

The two prepositions upa and ni occur, however, with pat, to fly, in the sense of flying down and settling near a person, Khând. Up. IV, 7, 2; IV, 8, 2. And the same prepositions joined to the verb sri, impart to it the meaning of sitting down beneath a person, so as to show him respect: Brih. Âr. I, 4, II. 'Although a king is exalted, he sits down at the end of the sacrifice below the Brahman,' brahmaivântata upanisrayati.

Sad, with upa and ni, occurs in upanishâdin only, and has there the meaning of subject, e.g. Satap. Brâhm. IX, 4, 3, 3, kshatrâya tad visam adhastâd upanishâdinîm karoti, 'he thus makes the Vis (citizen) below, subject to the Kshatriya.'

Sometimes nishad is used by the side of upanishad, and so far as we can judge, without any difference of meaning [1].

All we can say therefore, for the present, is that upanishad,

[1. Mahâbhârata, Sântiparva, 1613.]

besides being the recognised title of certain philosophical treatises, occurs also in the sense of doctrine and of secret doctrine, and that it seems to have assumed this meaning from having been used originally in the sense of session or assembly in which one or more pupils receive instruction from a teacher.

Thus we find the word upanishad used in the Upanishads themselves in the following meanings:

1. Secret or esoteric explanation, whether true or false.

2. Knowledge derived from such explanation.

3. Special rules or observances incumbent on those who have received such knowledge.

4. Title of the books containing such knowledge.

I. Ait. Âr. III, 1, 6, 3. 'For this Upanishad, i.e. in order to obtain the information about the true meaning

of Samhitâ, Târukshya served as a cowherd for a whole year.'

Taitt. Up. 1, 3. 'We shall now explain the Upanishad of the Samhitâ.'

Ait. Âr. III, 2, 5, 1. 'Next follows this Upanishad of the whole speech. True, all these are Upanishads of the whole speech, but this they declare especially.'

Talav. Up. IV, 7. 'As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brâhmî Upanishad,' i.e. the true meaning of Brahman.

In the Khând. Up. III, II, 3, after the meaning of Brahman has been explained, the text says: 'To him who thus knows this Brahma upanishad (the secret doctrine of Brahman) the sun does not rise and does not set.' In the next paragraph brahma itself is used, meaning either Brahman as the object taught in the Upanishad, or, by a slight change of meaning, the Upanishad itself.

Khând. Up. I, 13, 4. 'Speech yields its milk to him who knows this Upanishad (secret doctrine) of the Sâmans in this wise.'

Khând. Up. VIII, 8, 4. When Indra and Virokana had both misunderstood the teaching of Pragâpati, he says: 'They both go away without having perceived and without having known the Self, and whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish.'

II. In the Khând. Up. I, i, after the deeper meaning of the Udgîtha or Om has been described, the advantage of knowing that deeper meaning is put forward, and it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, i.e. with an understanding of its deeper meaning, is more powerful.

III. In the Taittirîya-upanishad, at the end of the second chapter, called the Brahmânandavallî, and again at the end of the tenth chapter, the text itself says: Ity upanishad, this is the Upanishad, the true doctrine.'

IV. In the Kaushîtaki-upanishad II, I; 2, we read: 'Let him not beg, this is the Upanishad for him who knows this.' Here upanishad stands for vrata or rahasya-vrata, rule.

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Editions of the Upanishads, their commentaries and glosses have been published in the Tattvabodhinî patrikâ, and by Poley (who has also translated several Upanishads into French), by Röer, Cowell, Rajendralal Mitra, Harakandra Vidyâbhûshana, Visvanâtha Sâstrî, Râmamaya Tarkaratna, and others. For fuller titles see Gildemeister, Bibliotheca Sanscrita, and E. Haas, Catalogue of Sanskrit and Pali Books in the British Museum, s. v. Upanishads.

I.

THE KHÂNDOGYA-UPANISHAD.

THE Khândogya-upanishad belongs to the Sâma-veda. Together with the Brihad-âranyaka, which belongs to the Yagur-veda, it has contributed the most important materials to what may be called the orthodox philosophy of India, the Vedânta[1], i.e. the end, the purpose, the highest object of the Veda. It consists of eight adhyâyas or lectures, and formed part of a Khândogya-brâhmana, in which it was preceded by two other adhyâyas. While MSS. of the Khândogya-upanishad and its commentary are frequent, no MSS. of the whole Brâhmana has been met with in Europe. Several scholars had actually doubted its existence, but Rajendralal Mitra[1], in the Introduction to his translation of the Khândogya-upanishad, states that in India 'MSS. of the work are easily available, though as yet he has seen no commentary attached to the Brâhmana portion of any one of them.' 'According to general acceptation,'

[1. Vedânta, as a technical term, did not mean originally the last portions of the Veda, or chapters placed, as it were, at the end of a volume of Vedic literature, but the end, i. e. the object, the highest purpose of the Veda. There are, of course, passages, like the one in the Taittirîya-âranyaka (ed. Rajendralal Mitra, p. 820), which have been misunderstood both by native and European scholars, and where vedânta means simply the end of the Veda:-yo vedâdau svarah prokto vedânte ka pratishthitah, 'the Om which is pronounced at the beginning of the Veda, and has its place also at the end of the Veda.'

Here vedânta stands simply in opposition to vedâdau, and it is impossible to translate it, as Sayana does, by Vedânta or Upanishad. Vedânta, in the sense of philosophy, occurs in the Taittirîya-âranyaka (p. 817), in a verse of the Narâyanîya-upanishad, repeated in the Mundaka-upanishad III, 2, 6, and elsewhere, vedântavigñânasuniskitârâh, 'those who have well understood the object of the knowledge arising from the Vedânta,' not 'from the last books of the Veda;' and Svetâsvatara-up. VI, 2 2, vedânte paramam guhyam, 'the highest mystery in the Vedânta.' Afterwards it is used in the plural also, e. g. Kshurikopanishad, 10 (Bibl. Ind. p. 210), pundarîketi vedânteshu nigadyate, 'it is called pundarika in the Vedintas,' i. e. in the Khândogya and other Upanishads, as the commentator says, but not in the last books of each Veda. A curious passage is found in the Gautama-sûtras XIX, 12, where a distinction seems to be made between Upanishad and Vedânta. Sacred Books, vol. ii, p. 272.

2. Khândogya-upanishad, translated by Rajendralal Mitra, Calcutta, 1862, Introduction, p. 17.]

he adds, 'the work embraces ten chapters, of which the first two are reckoned to be the Brâhmana, and the rest is known under the name of Khândogya-upanishad. In their arrangement and style the two portions differ greatly, and judged by them they appear to be productions of very different ages, though both are evidently relics of pretty remote antiquity. Of the two chapters of the Khândogya-brâhmana[1], the first includes eight sûktas (hymns) on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. The first sûktas is intended to be recited when offering an oblation to Agni on the occasion of a marriage, and its object is to pray for prosperity in behalf of the married couple. The second prays for long life, kind relatives, and a numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addresses his bride, "That heart of thine shall be mine, and this heart of mine shall be thine [2]." The fourth and the fifth invoke Agni, Vâyu, Kandramas, and Sûrya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child; and the seventh and the eighth are prayers for its being healthy, wealthy, and powerful, not weak, poor, or mute, and to ensure a profusion of wealth and milch-cows. The first sûkta of the second chapter is addressed to the Earth, Agni, and Indra, with a prayer for wealth, health, and prosperity; the second, third, fourth, fifth, and sixth are mantras for offering oblations to cattle, the manes, Sûrya, and divers minor deities. The seventh is a curse upon worms, insects, flies, and other nuisances, and the last, the concluding mantra of the marriage ceremony, in which a general blessing is invoked for all concerned.'

After this statement there can be but little doubt that

[1. It begins, Om, deva savitah, pra Suva yagñam pra suva yagñapatim bhagâya. The second begins, yah prâkyâm disi sarparâga esha te balih.

2 Yad etad dhridayam tava tad astu hridayam mama, Yad idam hridayam mama tad astu hridayam tava.]

this Upanishad originally formed part of a Brâhmana. This may have been called either by a general name, the Brâhmana of the Khandogas, the followers of the Sâma-veda, or, on account of the prominent place occupied in it by the Upanishad, the Upanishad-brâhmana[1]. In that case it would be one of the eight Brâhmanas of the Sâma-veda, enumerated by Kumârila Bhatta and others[2], and called simply Upanishad, scil. Brâhmana.

The text of the Upanishad with the commentary of Sankara and the gloss of Ânandagiri has been published in the Bibliotheca Indica. The edition can only claim the character of a manuscript, and of a manuscript not always very correctly read.

A translation of the Upanishad was published, likewise in the Bibliotheca Indica, by Rajendralal Mitra.

It is one of the Upanishads that was translated into Persian under the auspices of Dârâ Shukoh [3], and from Persian into French by Anquetil Duperron, in his Oupnekhat, i.e. Secreturn Tegendum. Portions of it were translated into English by Colebrooke in his Miscellaneous Essays, into Latin and German by F. W. Windischmann, in his Sankara, seu de theologumenis Vedanticorum. (Bonn, 1833), and in a work published by his father, K. J. H. Windischmann, Die Philosophie im Fortgang der Weltgeschichte (Bonn, 1827-34). Professor A. Weber has treated of this Upanishad in his Indische Studien I, 254; likewise M. P. Regnaud in his Matériaux pour servir à l'histoire dc la philosophie de I'Inde (Paris, 1876) and Mr. Gough in several articles on 'the Philosophy of the Upanishads,' in the Calcutta Review, No. CXXXI.

I have consulted my predecessors whenever there was a serious difficulty to solve in the translation of these ancient texts. These difficulties are very numerous, as those know

[1. The same name seems, however, to be given to the adhyâya of the Talavakâra-brâhmana, which contains the Kena-upanishad.

2 M. M., History of Ancient Sanskrit Literature, p. 348. Most valuable information on the literature of the Sâma-veda may be found in Dr. Burnell's editions of the smaller Brâhmanas of that Veda.

3. M. M., History of Ancient Sanskrit Literature, p. 325.]

best who have attempted to give complete translations of these ancient texts. It will be seen that my translation differs sometimes very considerably from those of my predecessors. Though I have but seldom entered into any controversy with them, they may rest assured that I have not deviated from them without careful reflection.

II.

THE TALAVAKÂRA-UPANISHAD.

THIS Upanishad is best known by the name of Kena-upanishad, from its first word. The name of brâhmî-upanishad (IV, 7) can hardly be considered as a title. It means 'the teaching of Brahman,' and is used with reference to other Upanishads also [1]. Sankara, in his commentary, tells us that this Upanishad forms the ninth adhyâya of a Brâhmana, or, if we take his words quite literally, he says, 'the beginning of the ninth adhyâya is "the Upanishad beginning with the words Keneshitam, and treating of the Highest Brahman has to be taught."[1] In the eight preceeding adhyâyas, he tells us, all the sacred rites or sacrifices had been fully explained, and likewise the meditations (upâsana) on the prâna (vital breath) which belongs to all these sacrifices, and those meditations also which have reference to the fivefold and sevenfold Sâmans. After that followed Gâyatra-sâman and the Vamsa, the genealogical list. All this would naturally form the subject of a Sâma-veda-brâhmana, and we find portions corresponding to the description given by Sankara in the Khândogya-upanishad, e.g. the fivefold Sâman, II, 2; the sevenfold Sâman, II, 8; the Gâyatra-sâman, III, 12, I.

Ânandagñâna tells us that our Upanishad belonged to the Sâkhâ of the Talavakâras.

All this had formerly to be taken on trust, because no Brâhmana was known containing the Upanishad. Dr. Burnell, however, has lately discovered a Brâhmana of the Sâma-veda which comes very near the description given by Sankara. In a letter dated Tanjore, 8th Dec. 1878, he

[1. See before, p. lxxxiii.]

writes: 'It appears to me that you would be glad to know the following about the Kena-upanishad, as it occurs in my MS. of the Talavakâra-brâhmana.

'The last book but one of this Brâhmana is termed Upanishad-brâhmana. It consists of 145 khandas treating of the Gâyatra-sâman, and the 134th is a Vamsa. The Kena-upanishad comprises the 135-145 khandas, or the tenth anuvâka of a chapter. The 139th section begins: âsâ vâ idam agra âsit, &c.

'My MS. of the Talavakâra-brâhmana agrees, as regards the contents, exactly with what Sankara says, but not in the,divisions. He says that the Kena-upanishad begins the ninth adhyâya, but that is not so in my MS. Neither the beginning nor the end of this Upanishad is noticed particularly.

'The last book of this Brâhmana is the Arsheya-brâhmana, which I printed last February.

'Among the teachers quoted in the Brâhmana I have noticed both Tândya and Sâtyâyani. I should not be surprised to find in it the difficult quotations which are incorrectly given in the MSS. of Sâyana's commentary on the Rig-veda. The story of Apâlâ, quoted by Slyana in his commentary on the Rig-veda, VIII, 80, as from the Sâtyâyanaka, is found word for word, except some trivial var. lectiones, in sections 220-221 of the Agnishtoma book of the Talavakâra-brâhmana. The Sâtyâyanins seem to be closely connected with the Talavakâra-sâkhâ.'

From a communication made by Dr. Burnell to the Academy (1 Feb. 79), I gather that this Talavakâra-brâhmana is called by those who study it 'Gaiminîya-brâhmana,' after the Sâkhâ of the Sâma-veda which they follow. The account given in the Academy differs on some particulars slightly from that given in Dr. Burnell's letter to me. He writes: 'The largest part of the Brâhmana treats of the sacrifices and the Sâmans used at them. The first chapter is on the Agnihotra, and the Agnishtoma and other rites follow at great length. Then comes a book termed Upanishad-brâhmana. This contains 145 sections in four chapters. It begins with speculations on the Gâyatra-sâman, followed by a Vamsa; next, some similar matter and another Vamsa. Then (§§135-138) comes the Kenaupanishad (Talavakâra). The last book is the Ârsheya. The Upanishad forms the tenth anuvâka of the fourth chapter, not the beginning of a ninth chapter, as Sankara remarks.'

The Kena-upanishad has been frequently published and translated. It forms part of Dârâ Shukoh's Persian, and Anquetil Duperron's Latin translations. It was several times published in English by Rammohun Roy (Translations of Several Principal Books, Passages, and Texts of the Veda, London, 1832, p. 41), in German by Windischmann, Poley, and others. It has been more or less fully discussed by Colebrooke, Windischmann, Poley, Weber, Röer, Gough, and Regnaud in the books mentioned before,

Besides the text of this Upanishad contained in the Brâhmana of the Sâma-veda, there is another text, slightly differing, belonging to the Atharva-veda, and there are commentaries on both texts (Colebrooke, Misc. Essays, 1873, II, p. 80).

THE AITAREYA-ÂRANYAKA.

IN giving a translation of the Aitareya-upanishad, I found it necessary to give at the same time a translation of that portion of the Aitareya-âranyaka which precedes the Upanishad. The Âranyakas seem to have been from the beginning the proper repositories of the ancient Upanishads, though it is difficult at

first sight to find out in what relation the Upanishads stood to the Âranyakas. The Âranyakas are to be read and studied, not in the village (grâme), but in the forest, and so are the Upanishads. But the subjects treated in the Upanishads belong to a very different order from those treated in the other portions of the Âranyakas, the former being philosophical, the latter liturgical.

The liturgical chapters of the Âranyakas might quite as well have formed part of the Brâhmanas, and but for the restriction that they are to be read in the forest, it is difficult to distinguish between them and the Brâhmanas. The first chapter of the Aitareya-âranyaka is a mere continuation of the Aitareya-brâhmana, and gives the description of the Mahâvrata, the last day but one of the Gavâmayana, a sattra or sacrifice which is supposed to last a whole year. The duties which are to be performed by the Hotri priests are described in the Aitareya-âranyaka; not all, however, but those only which are peculiar to the Mahâvrata day. The general rules for the performance of the Mahâvrata are to be taken over from other sacrifices, such as the Visvagit, Katurvimsa, &c., which form the type (prakriti) of the Mahâvrata. Thus the two sastras or recitations, called âgya-praüga, are taken over from the Visvagit, the sastras of the Hotrakas from the Katurvimsa. The Mahâvrata is treated here as belonging to the Gavâmayana sattra, which is described in a different Sâkhâ, see Taittirîya Samhitâ VII, 5, 8, and partly in other Vedas. It is the day preceding the udayanîya, the last day of the sattra. It can be celebrated, however, by itself also, as an ekâha or ahîna sacrifice, and in the latter case it is the tenth day of the Ekadasarâtra (eleven nights sacrifice) called Pundarîka.

Sâyana does not hesitate to speak of the Aitareya-Âranyaka as a part of the Brâhmana[1]; and a still earlier authority, Sankara, by calling the Aitareya-upanishad by the name of Bahvrika-brâhmana-upanishad [2], seems to imply that both the Upanishad and the Âranyaka may be classed as Brâhmana.

The Aitareya-Âranyaka appears at first sight a miscellaneous work, consisting of liturgical treatises in the first, fourth, and fifth Âranyakas, and of three Upanishads, in the second and third Âranyakas. This, however, is not the case. The first Âranyaka is purely liturgical, giving a description of the Mahâvrata, so far as it concerns the Hotri priest. It is written in the ordinary Brâhmana style. Then follows the first Upanishad, Âranyaka II, 1-3, showing

[1. Aitareyabrâhmane 'sti kândam âranyakâbhidham (introduction), a remark which he repeats in the fifth Âranyaka. He also speaks of the Âranyaka-vratarûpam brahmanam; see p. cxiv, l. 24.

2. In the same manner the Kaushîtaki-upanishad is properly called Kaushîtaki-brahmana-upanishad, though occurring in the Âranyaka; see Kaushîtaki-brâhmana-upanishad, ed. Cowell, p. 30.]

how certain portions of the Mahâvrata, as described in the first Âranyaka, can be made to suggest a deeper meaning, and ought to lead the mind of the sacrificer away from the purely outward ceremonial to meditation on higher subjects. Without a knowledge of the first Âranyaka therefore the first Upanishad would be almost unintelligible, and though its translation was extremely tedious, it could not well have been omitted.

The second and third Upanishads are not connected with the ceremonial of the Mahâvrata, but in the fourth and fifth Âranyakas the Mahâvrata forms again the principal subject, treated, however, not as before in the style of the Brâhmanas, but in the style of Sûtras. The fourth Âranyaka contains nothing but a list of the Mahânâmni hymns [1], but the fifth describes the Mahâvrata again, so that if the first Âranyaka may be looked upon as a portion of the Aitareya-brâhmanas, the fifth could best be classed with the Sûtras of Âsvalâyana.

To a certain extent this fact, the composite character of the Aitareya-Âranyaka, is recognised even by native scholars, who generally do not trouble themselves much on such questions. They look both on the Aitareya-brâhmana and on the greater portion of Aitareya-Âranyaka as the works of an inspired Rishi, Mahidâsa Aitareya[2], but they consider the fourth and fifth books of the Âranyaka as contributed by purely human authors, such as Asvalâyana and Saunaka, who, like other Sûtrakâras, took in verses belonging to other Sâkhâs, and did not confine their rules to their own Sâkhâ only.

There are many legends about Mahidâsa, the reputed author of the Aitareya-brâhmana and Âranyaka. He is

[1. See Boehtlingk and Roth, s.v. 'Neun Vedische Verse die in ihrem vollständigenWortlaut aber noch nachtnachgewiesen sind.' Weber Indische Studien VIII, 68. How these hymns are to be employed we learn from the Âsvalâyana-sûtras VII, 12, 10, where we are told that if the Udgâtris sing the Sâkvara Sâman as the Prishthastotra, the nine verses beginning with Vidâ maghavan, and known by the name of Mahânâmnî, are to be joined in a peculiar manner. The only excuse given, why these Mahânâmnîs are mentioned here, and not in the Brâhmana, is that they are to be studied in the forest.

2. M. M., History of Ancient Sanskrit Literature, pp. 177, 335.]

quoted several times as Mahidâsa Aitareya in the Âranyaka itself, though not in the Brâhmana. We also meet his name in the Khândogya-upanishad (III, 16, 7), where we are told that he lived to an age of 116 years[1]. All this, however, would only prove that, at the time of the composition or collection of these Âranyakas and Upanishads, a sage was known of the name of Mahidâsa Aitareya, descended possibly from Itara or Itarâ. and that one text of the Brâhmanas and the Âranyakas of the Bahvrikas was handed down in the family of the Aitareyins.

Not content with this apparently very obvious explanation, later theologians tried to discover their own reasons for the name of Aitareya. Thus Sâyana, in his introduction to the Aitareya-brâhmana [2], tells us that there was once a Rishi who had many wives. One of them was called Itarâ, and she had a son called Mahidâsa. His father preferred the sons of his other wives to Mahidâsa, and once he insulted him in the sacrificial hall, by placing his other sons on his lap, but not Mahidâsa. Mahidâsa's mother, seeing her son with tears in his eyes, prayed to her tutelary goddess, the Earth (svîyakuladevatâ Bhûmih), and the goddess in her heavenly form appeared in the midst of the assembly, placed Mahidâsa on a throne, and on account of his learning, gave him the gift of knowing the Brâhmana, consisting of forty adhyâyas, and, as Sâyana calls it, another Brâhmana, 'treating of the Âranyaka duties' (âranyakavratarûpam brâhmanam).

Without attaching much value to the legend of Itarâ, we see at all events that Sâyana considered what we call the Aitareyâranyaka as a kind of Brâhmana, not however the whole of it, but only the first, second, and third Âranyakas (atha mahâvratam îtyâdikam âkâryâ âkâryâ ityantam). How easy it was for Hindu theologians to invent such legends we see from another account of Mahidâsa, given by Ânandatîrtha in his notes on the Aitareya-upanishad.

[1. Not 1600 years, as I printed by mistake; for 24+44+48 make 116 years. Rajendralal Mitra should not have corrected his right rendering 116 into 1600. Ait. Âr. Introduction, p. 3.

2. M. M., History of Ancient Sanskrit Literature, p. 336.]

He, as Colebrooke was the first to point out, takes Mahidâsa 'to be an incarnation of Nârâyana, proceeding from Visâla, son of Abga,' and he adds, that on the sudden appearance of this deity at a solemn celebration, the whole assembly of gods and priests (suraviprasangha) fainted, but at the

intercession of Brahmâ, they were revived, and after making their obeisance, they were instructed in holy science. This avatâra was called Mahidâsa, because those venerable personages (mahin) declared themselves to be his slaves (dâsa) [1].

In order properly to understand this legend, we must remember that Ânandatîrtha, or rather Visvesvaratîrtha, whose commentary he explains, treated the whole of the Mahaitareya-upanishad from a Vaishnava point of view, and that his object was to identify Mahidâsa with Nârâyana. He therefore represents Nârâyana or Hari as the avatâra of Visâla, the son of Brahman (abgasuta), who appeared at a sacrifice, as described before, who received then and there the name of Mahidâsa (or Mahîdâsa), and who taught this Upanishad. Any other person besides Mahidâsa would have been identified with the same ease by Visvesvaratîrtha with Vishnu or Bhagavat.

A third legend has been made up out of these two by European scholars who represent Mahidâsa as the son of Visâla and Itarâ, two persons who probably never met before, for even the Vaishnava commentator does not attempt to take liberties with the name of Aitareya, but simply states that the Upanishad was called Aitareyî, from Aitareya.

Leaving these legends for what they are worth, we may at all events retain the fact that, whoever was the author of the Aitareya-brâhmana and the first three books of the Aitareya-Âranyaka, was not the author of the two concluding Âranyakas. And this is confirmed in different ways. Sâyana, when quoting in his commentary on the Rig-veda from the last books, constantly calls it a Sûtra of Saunaka, while the fourth Âranyaka is specially ascribed

[1. Colebrooke, Miscellaneous Essays, 1873, II, p. 42.]

to Âsvalâyana, the pupil and successor of Saunaka[1]. These two names of Saunaka and Âsvalâyana are frequently intermixed. If, however, in certain MSS. the whole of the Aitareya-âranyaka is sometimes ascribed either to Âsvalâyana or Saunaka, this is more probably due to the colophon of the fourth and fifth Âranyakas having been mistaken for the title of the whole work than to the fact that such MSS. represent the text of the Âranyaka, as adopted by the school of Âsvalâyana.

The Aitareya-âranyaka consists of the following five Âranyakas:

The first Âranyaka has five Adhyâyas:

1. First Adhyâya, Atha mahftvratam, has four Khandas, 1-4.
2. Second Adhyâya, Â tvâ ratham, has four Khandas, 5-8.
3. Third Adhyâya, Hinkârena, has eight[2] Khandas, 9-16.
4. Fourth Adhyâya, Atha sûdadohâh, has three Khandas, 17-19.
5. Fifth Adhyâya, Vasam samsati, has three Khandas, 20-22.

The second Âranyaka has seven Adhyâyas:

6. First Adhyâya, Eshâ panthâh, has eight Khandas, 1-8.
7. Second Adhyâya, Esha imam lokam, has four Khandas, 9-12.
8. Third Adhyâya, Yo ha vâ âtmânam, has eight (not three) Khandas, 13-20.
9. Fourth Adhyâya, Âtma vâ idam, has three Khandas, 21-23.
10. Fifth Adhyâya, Purushe ha vâ, has one Khanda, 24
11. Sixth Adhyâya, Ko 'yam âtmeti, has one Khanda, 25.
12. Seventh Adhyâya, Vân me manasi, has one Khanda, 26.

The third Âranyaka has two Adhyâyas:

13. First Adhyâya, Athâtah samhitâyâ upanishat, has six Khandas, 1-6.
14. Second Adhyâya, Prâno vamsa iti sthavirah Sâkalyah, has six Khandas, 7-12.

The fourth Âranyaka, has one Adhyâya:

15. First Adhyâya, Vidâ maghavan, has one Khanda (the Mahânâmnî's).

The fifth Âranyaka has three Adhyâyas:

16. First Adhyâya, Mahâvratasya pañkavimsatim, has six Khandas, 1-6.
17. Second Adhyâya, (Grîvâh)Yasyedam,has five Khandas, 7-11.
18. Third Adhyâya, (Ûrû) Indrâgnî, has four Khandas, 11-14

[JBH: 9-11 are labelled Aitareya-upanishad and 6-14 are labelled Bahvrika-upanishad by vertical brackets in the original, as described below.]

[1. M. M., History of Ancient Sanskrit Literature, p. 235.

2. Not six, as in Rajendralal Mitra's edition.]

With regard to the Upanishad, we must distinguish between the Aitareya-upanishad, properly so-called, which fills the fourth, fifth, and sixth adhyâyas of the second Âranyaka, and the Mahaitareya-upanishad [1], also called by a more general name Bahvrika-upanishad, which comprises the whole of the second and third Âranyakas.

The Persian translator seems to have confined himself to the second Âranyaka [2], to which he gives various titles, Sarbsar, Asarbeb, Antrteheh. That Antrteheh [] is a misreading of [] was pointed out long ago by Burnouf, and the same explanation applies probably to [], asarbeh, and if to that, then to Sarbsar also. No explanation has ever been given why the Aitareya-upanishad should have been called Sarvasâra, which Professor Weber thinks was corrupted into Sarbsar. At all events the Aitareya-upanishad is not the Sarvasâra-upanishad, the Oupnek'hat Sarb, more correctly called Sarvopanishatsâra, and ascribed either to the Taittirîyaka or to the Atharva-veda [3].

The Aitareya-upanishad, properly so called, has been edited and translated in the Bibliotheca Indica by Dr. Röer. The whole of the Aitareya-âranyaka with Sâyana's commentary was published in the same series by Rajendralal Mitra.

Though I have had several MSS. of the text and commentary at my disposal, I have derived little aid from them, but have throughout endeavoured to restore that text which Sankara (the pupil of Govinda) and Sâyana had before them. Sâyana, for the Upanishad portion, follows Sankara's commentary, of which we have a gloss by Ânandagñâna.

Colebrooke in his Essays (vol. ii, P- 42) says that he

[1. This may have been the origin of a Rishi Mahaitareya, by the side of the Rishi Aitareya, mentioned in the Âsvalâyana Grihya-sûtras III, 4 (ed. Stenzier). Professor Weber takes Aitareya and Mabaitareya here as names of works, but he admits that in the Sânkhâyana Grihya-sûatras they are clearly names of Rishis (Ind. Stud. I, p. 389).

2. He translates II, I-II, 3, 4, leaving out the rest of the third adhyâya afterwards II, 4-II, 7.

3. Bibliotheca Indica, the Atharvana-upanishads, p.394]

possessed one gloss by Nârâyanendra on Sankara's commentary, and another by Ânandatîrtha on a

different gloss for the entire Upanishad. The gloss by Nârâyanendra [1], however, is, so Dr. Rost informs me, the same as that of Ânandagñâna, while, so far as I can see, the gloss contained in MS. E. I. H. 2386 (also MS. Wilson 401), to which Colebrooke refers, is not a gloss by Ânandatîrtha at all, but a gloss by Visvesvaratîrtha on a commentary by Ânandatîrthabhagavatpâdâkârya, also called Pûrnapragñâkârya, who explained the whole of the Mahaitareya-upanishad from a Vaishnava point of view.

IV.

THE KAUSHÎTAKI-BRÂHMANA-UPANISI-IAD.

THE Kaushîtaki-upanishad, or, as it is more properly called, the Kaushîtaki-brâhmana-upanishad, belongs, like the Aitareya-upanishad, to the followers of the Rig-veda. It was translated into Persian under the title of Kokhenk, and has been published in the Bibliotheca Indica, with Sankarânanda's commentary and an excellent translation by Professor Cowell.

Though it is called the Kaushîtaki-brâhmana-upanishad, it does not form part of the Kaushîtaki-brâhmana in 30 adhyâyas which we possess, and we must therefore account for its name by admitting that the Âranyaka, of which it formed a portion, could be reckoned as part of the Brâhmana literature of the Rig-veda (see Aitareya-âranyaka, Introduction, p. xcii), and that hence the Upanishad might be called the Upanishad of the Brâhmana of the Kaushîtakins [2].

From a commentary discovered by Professor Cowell it appears that the four adhyâyas of this Upanishad

[1. A MS. in the Notices of Sanskrit MSS., vol. ii, p. 133, ascribed to Abhinavanârâyanendra, called Âtmashatkabhâshyatîkâ, begins like the gloss edited by Dr. Röer, and ends like Sâyana's commentary on the seventh adhyâya, as edited by Rajendralal Mitra. The same name is given in MS. Wilson 94, Srîmatkaivalyendrasarasvatîpûgyapâdasishya-srîmadabhinavanârâyanendrasarasvatî.

2. A Mahâ-kaushîtaki-brâhmana is quoted, but has not yet been met with.]

were followed by five other adhyâyas, answering, so far as we can judge from a few extracts, to some of the adhyâyas of the Aitareya-âranyaka, while an imperfect MS. of an Âranyaka in the Royal Library at Berlin (Weber, Catalogue, p.20) begins, like the Aitareya-âranyaka, with a description of the Mahâvrata, followed by discussions on the uktha in the second adhyâya; and then proceeds in the third adhyâya to give the story of Kitra Gângyâyani in the same words as the Kaushîtaki-upanishad in the first adhyâya. Other MSS. again adopt different divisions. In one MS. of the commentary (MS. A), the four adhyâyas of the Upanishad are counted as sixth, seventh, eighth, and ninth (ending with ityâranyake navamo 'dhyâyah); in another (MS. P) the third and fourth adhyâyas of the Upanishad are quoted as the fifth and sixth of the Kaushîtakyâranyaka, possibly agreeing therefore, to a certain extent, with the Berlin MS. In a MS. of the Sânkhâyana Âranyaka in the Royal Library at Berlin, there are 15 adhyâyas, 1 and 2 corresponding to Ait. Âr. 1 and 5; 3-6 containing the Kaushîtaki-upanishad; 7 and 8 corresponding to Ait. Âr. 3 [1]. Poley seems to have known a MS. in which the four adhyâyas of the Upanishad formed the first, seventh, eighth, and ninth adhyâyas of a Kaushîtaki-brâhmana.

As there were various recensions of the Kaushîtaki-brâhmana (the Sânkhâyana, Kauthuma, &c.), the Upanishad also exists in at least two texts. The commentator, in some of its MSS., refers to the various readings of the Sâkhâs, explaining them, whenever there seems to be occasion for it. I have generally

followed the text which is presupposed by Sahkarânanda's Dîpikâ, and contained in MSS. F, G (Cowell, Preface, p. v), so far as regards the third and fourth adhyâyas. According to Professor Cowell, Vidyâranya in his Sarvopanishadarthânubhûtiprakâsa followed the text of the commentary, while Sankarâkârya, if we may trust to extracts in his commentary on the Vedânta-sûtras, followed the other text, contained in MS. A (Cowell, Preface, p. v).

[1. See Weber, History of Sanskrit Literature, p. 50.]

The style of the commentator differs in so marked a manner from that of Sankarâkârya, that even without the fact that the author of the commentary on the Kaushîtaki-upanishad is called Sankarânanda, it would have been difficult to ascribe it, as has been done by some scholars, to the famous Sankarânanda. Sankarânanda is called the teacher of Mâdhavâkârya (Hall, Index, p. 98), and the disciple of Ânandâtma Muni (Hall, Index, p. 116).

I have had the great advantage of being able to consult for the Kaushîtaki-upanishad, not only the text and commentary as edited by Professor Cowell, but also his excellent translation. If I differ from him in some points, this is but natural, considering the character of the text and the many difficulties that have still to be solved, before we can hope to arrive at a full understanding of these ancient philosophical treatises.

V.

THE VÂGASANEYI-SAMHITÂ-UPANISHAD.

THE Vâgasaneyi-samhitâ-upanishad, commonly called from its beginning, Îsâ or Îsâvâsya, forms the fortieth and concluding chapter of the Samhitâ of the White Yagur-veda. If the Samhitâs are presupposed by the Brâhmanas, at least in that form in which we possess them, then this Upanishad, being the only one that forms part of a Samhitâ, might claim a very early age. The Samhitâ of the White Yagur-veda, however, is acknowledged to be of modern origin, as compared with the Samhitâ of the Black Yagur-veda, and it would not be safe therefore to ascribe to this Upanishad a much higher antiquity than to those which have found a place in the older Brâhmanas and Âranyakas.

There are differences between the text, as contained in the Yagur-veda-samhitâ, and the text of the Upanishad by itself. Those which are of some interest have been mentioned in the notes.

In some notes appended to the translation of this Upanishad I have called attention to what seems to me its peculiar character, namely, the recognition of the necessity of works as a preparation for the reception of the highest knowledge. This agrees well with the position occupied by this Upanishad at the end of the Samhitâ, in which the sacrificial works and the hymns that are to accompany them are contained. The doctrine that the moment a man is enlightened, he becomes free, as taught in other Upanishads, led to a rejection of all discipline and a condemnation of all sacrifices, which could hardly have been tolerated in the last chapter of the Yagur-veda-samhitâ, the liturgical Veda par excellence.

Other peculiarities -of this Upanishad are the name Îs, lord, a far more personal name for the highest Being than Brahman; the asurya (demoniacal) or asûrya (sunless) worlds to which all go who have lost their self; Mâtarisvan, used in the sense of prâna or spirit; asnâviram, without muscles, in the sense of incorporeal; and the distinction between sambhûti and asambhûti in verses 12-14.

The editions of the text, commentaries, and glosses, and the earlier translations may be seen in the works quoted before, p. lxxxiv.

KHANDOGYA-UPANISHAD Part 1

FIRST PRAPATHAKA

FIRST KHANDA

1. Let a man meditate on the syllable Om, called the udgitha; for the udgitha (a portion of the Sama-veda) is sung, beginning with Om.

The full account, however, of Om is this:-

2. The essence of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-veda, the essence of the Rig-veda the Sama-veda, the essence of the Sama-veda the udgitha (which is Om).

3. That udgitha (Om) is the best of all essences, the highest, deserving the highest place, the eighth.

4. What then is the Rik ? What is the Saman? What is the udgitha ? This is the question.

5. The Rik indeed is speech, Saman is breath, the udgitha is the syllable Om. Now speech and breath, or.Rik and Saman, form one couple.

6. And that couple is joined together in the syllable Om. When two people come together, they fulfil each other's desire.

7. Thus he who knowing this, meditates on the syllable (Om), the udgitha, becomes indeed a fulfiller of desires.

8. That syllable is a syllable of permission, for whenever we permit anything, we say Om, yes. Now permission is gratification. He who knowing this meditates on the syllable (Om), the udgitha, becomes indeed a gratifier of desires.

9. By that syllable does the threefold knowledge (the sacrifice, more particularly the Soma sacrifice, as founded on the three Vedas) proceed. When the Adhvaryu priest gives an order, he says Om. When the Hotri priest recites, he says Om. When the Udgatri priest sings, he says Om, -- all for the glory of that syllable. The threefold knowledge (the sacrifice) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the ablations).

10. Now therefore it would seem to follow, that both he who knows this (the true meaning of the syllable Om), and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful. This is the full account of the syllable Om.

SECOND KHANDA

1. When the Devas and Asuras struggled together, both of the race of Pragapati, the Devas took the udgitha (Om), thinking they would vanquish the Asuras with it.

2. They meditated on the udgitha (Om) as the breath (scent) in the nose, but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good smelling and what is bad-smelling. For the breath was pierced by evil.

Then they meditated on the udgitha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.

4. Then they meditated on the udgitha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil.

5. Then they meditated on the udgitha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.

6. Then they meditated on the udgitha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.

7. Then comes this breath (of life) in the mouth. They meditated on the udgitha (Om) as that. breath. When the Asuras came to it, they were scattered, as (a ball of earth) would be scattered when hitting a solid stone.

8. Thus, as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this, or who persecutes him; for he is a solid stone.

9. By it (the breath in the mouth) he distinguishes neither what is good nor what is bad-smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breaths (i.e. the senses, such as smell, &c.) When at the time of death he does not find that breath (in the mouth, through which he eats and drinks and lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).

10. Angiras meditated on the udgitha (Om) as that breath, and people hold it to be Angiras, i.e. the essence of the members (anginam rasah);

11. Therefore Brihaspati meditated on udgitha (Om) as that breath, and people hold it to be Brihaspati, for speech is brihati, and he (that breath) is the lord (pati) of speech;

12. Therefore Ayisya meditated on the udgitha (Om) as that breath, and people hold it to be Ayasya, because it comes (ayati) from the mouth (.Asya) ;

13. Therefore Vaka Dalbhya knew it. He was the Udgatri (singer) of the Naimishiya-sacrificers, and by singing he obtained for them their wishes.

14. He who knows this, and meditates on the syllable Om (the imperishable udgitha) as the breath of life in the mouth, he obtains all wishes by singing. So much for the udgitha (Om) as meditated on with reference to the body.

THIRD KHANDA

1. Now follows the meditation on the udgitha with reference to the gods. Let a man meditate on the udgitha (Om) as he who sends warmth (the sun in the sky). When the sun rises it sings as Udgatri for the sake of all creatures. When it rises it destroys the fear of darkness. He who knows this, is able to destroy the fear of darkness (ignorance).

2. This (the breath in the mouth) and that (the sun) are the same. This is hot and that is hot. This they call svara (sound), and that they call pratyasvara (reflected sound). Therefore let a man meditate on the

udgitha (Om) as this and that (as breath and as sun).

3. Then let a man meditate on the udgitha (Om) as vyana indeed. If we breathe up, that is prana, the up-breathing. If we breathe down, that is apana, the down-breathing. The combination of prana and apana is vyana, back-breathing or holding in of the breath. This vyana is speech. Therefore when we utter speech, we neither breathe up nor down.

4. Speech is Rik, and therefore when a man utters a Rik verse he neither breathes up nor down.

Rik is Saman, and therefore when a man utters a Saman verse he neither breathes up nor down.

Saman is udgitha, and therefore when a man sings (the udgitha, Om) he neither breathes up nor down.

5. And other works also which require strength, such as the production of fire by rubbing, running a race, stringing a strong bow, are performed without breathing up or down. Therefore let a man meditate on the udgitha (Om) as vyana.

6. Let a man meditate on the syllables of the udgitha, i.e. of the word udgitha. Ut is breath (prana), for by means of breath a man rises (uttishthati). Gi is speech, for speeches are called girah. Tha is food, for by means of food all subsists (sthita).

7. Ut is heaven, gi the sky, tha the earth. Ut is the sun, gi the air, tha the fire. Ut is the Sama-veda, gi the Yagur-veda, tha the Rig-veda. Speech yields the milk, which is the milk of speech itself, to him who thus knowing meditates on those syllables of the name of udgitha, he becomes rich in food and able to eat food.

8. Next follows the fulfilment of prayers. Let a man thus meditate on the Upasaranas, i. e. the objects which have to be approached by meditation: Let him (the Udgatri) quickly reflect on the Saman with which he is going to praise;

9. Let him quickly reflect on the Rik in which that Saman occurs; on the Rishi (poet) by whom it was seen or composed; on the Devata (object) which he is going to praise;

10. On the metre in which he is going to praise; on the tune with which he is going to sing for himself;

11. On the quarter of the world which he is going to praise. Lastly, having approached himself (his name, family, &c.) by meditation, let him sing the hymn of praise, reflecting on his desire, and avoiding all mistakes in pronunciation, &c. Quickly I will the desire be then fulfilled to him, for the sake of which he may have offered his hymn of praise, yea, for which he may have offered his hymn of praise.

FOURTH KHANDA

1. Let a man meditate on the syllable Om, for the udgitha is sung beginning with Om. And this is the full account of the syllable Om:-

2. The Devas, being afraid of death, entered upon (the performance of the sacrifice prescribed in) the threefold knowledge (the three Vedas). They covered themselves with the metrical hymns. Because they covered (khad) themselves with the hymns, therefore the hymns are called khandas.

3. Then, as a fisherman might observe a fish in the water, Death observed the Devas in the Rik, Yagus, and Saman-(sacrifices). And the Devas seeing this, rose from the Rik, Yagus, and Saman-sacrifices, and

entered the Svara, i.e. the Om (they meditated on the Om).

4. When a man has mastered the Rig-veda, he says quite loud Om; the same, when he has mastered the Saman and the Yagus. This Svara is the imperishable (syllable), the immortal, free from fear. Because the Devas entered it, therefore they became immortal, and free from fear.

5. He who knowing this loudly pronounces (pranauti) that syllable, enters the Same (imperishable) syllable, the Svara, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

FIFTH KHANDA

1. The udgitha is the pranava, the pranava is the udgitha. And as the udgitha is the sun, So is the pranava, for he (the sun) goes sounding Om.

2. 'Him I sang praises to, therefore art thou my only one,' thus said Kaushitaki to his son. 'Do thou revolve his rays, then thou wilt have many sons.' So much in reference to the Devas.

Now with reference to the body. Let a man meditate on the udgitha as the breath (in the mouth), for he goes sounding Om.

4. 'Him I sang praises to, therefore art thou my only son,' thus said Kaushitaki to his son. 'Do thou therefore sing praises to the breath as manifold, if thou wishest to have many sons.'

5. He who knows that the udgitha is the pranava, and the pranava the udgitha, rectifies from the seat of the Hotri priest any mistake committed by the Udgitri priest in performing the udgitha, yea, in performing the udgitha.

SIXTH KHANDA

1. The Rik (veda) is this earth, the Saman (veda) is fire. This Saman (fire) rests on that.Rik (earth). Therefore the Saman is sung as resting on the Rik. Sa is this earth, ama is fire, and that makes Sama.

2. The Rik is the sky, the Saman air. This Saman (air) rests on that Rik (sky). Therefore the Saman is sung as resting on the.Rik. Sa is the sky, ama the air, and that makes Sama.

3. Rik is heaven, Saman the sun. This Saman (sun) rests on that Rik (heaven). Therefore the Saman is sung as resting on the.Rik. Sa is heaven, ama the sun, and that makes Sama.

4. Rik is the stars, Saman the moon. This Saman (moon) rests on that.Rik (stars). Therefore the Saman is sung as resting on the Rik. Sa is the stars, ama the moon, and that makes Sama.

5. Rik is the white light of the sun, Saman the blue exceeding darkness (in the sun). This Saman (darkness) rests on that Rik (brightness). Therefore the Saman is sung as resting on the Rik.

6. Sa is the white light of the sun, ama the blue exceeding darkness, and that makes Sama. Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails,

7. Whose eyes are like blue lotus's, his name is ut, for he has risen (udita) above all evil. He also who knows this, rises above all evil.

8. Rik and Saman are his joints, and therefore he is udgitha. And therefore he who praises him (the ut) is called the Ud-gatri (the out-singer). He (the golden person, called ut) is lord of the worlds beyond that (sun), and of all the wishes of the Devas (inhabiting those worlds). So much with reference to the Devas.

SEVENTH KHANDA

1. Now with reference to the body. Rik is speech, Saman breath. This Saman (breath) rests on that Rik (speech). Therefore the Saman is sung as resting on the Rik. Sa is speech, ama is breath, and that makes Sama.

2. Rik is the eye, Saman the self. This Saman (shadow) rests on that Rik (eye). Therefore the Saman is sung as resting on the Rik. Sa is the eye, ama the self and that makes Sama.

3. Rik is the ear, Saman the mind. This Saman (mind) rests on that Rik (ear). Therefore the Saman is sung as resting on the Rik. Sa is the ear, ama the mind, and that makes Sama.

4- Rik is the white light of the eye, Saman- the blue exceeding darkness. This Saman (darkness)

rests on the Rik (brightness). Therefore the Saman is sung as resting on the Rik. Sa is the white light of the eye, ama the blue exceeding darkness, and that makes Sama.

5. Now the person who is seen in the eye, he is Rik, he is Saman, Uktha, Yagus, Brahman. The form of that person (in the eye) is the same, as the form of the other person (in the sun), the joints of the one (Rik and Saman) are the joints of the other, the name of the one (ut) is the name of the other.

6. He is lord of the worlds beneath that (the self in the eye), and of all the wishes of men. Therefore all who sing to the vina (lyre), sing him, and from him also they obtain wealth.

7. He who knowing this sings a Saman, sings to both (the adhidaivata and adhyatma self, the person in the sun and the person in the eye, as one and the same person). He obtains through the one, yea, he obtains the worlds beyond that, and the wishes of the Devas;

8. And he obtains through the other the worlds beneath that, and the wishes of men.

Therefore an Udgatri priest who knows this, may say (to the sacrificer for whom he officiates);

9. 'What wish shall I obtain for you by my songs?' For he who knowing this sings a Saman is able to obtain wishes through his song, yea, through his song.

EIGHTH KHANDA

1. There were once three men, well-versed in udgitha, Silaka Salavatya, Kaikitayana Dalbhya, and Pravahana Gaivali. They said: 'We are well versed in udgitha. Let us have a discussion on udgitha.'

2. They all agreed and sat down. Then Pravahana Gaivali said: 'Sirs, do you both speak first, for I wish to hear what two Brahmanas I have to say.

3. Then Silaka Salavatya said to Kaikitayana Dalbhya: 'Let me ask you.'

'Ask,' he replied.

4. 'What is the origin of the Saman?' 'Tone (svara),' he replied.

'What is the origin of tone?' Breath,' he replied.

What is the origin of breath?' 'Food,' he replied.

'What is the origin of food?' 'Water,' he replied.

5. 'Wha is the origin of water?' 'That world (heaven),' he replied.

'And what is the origin of that world ?'

He replied: 'Let no man carry the Saman beyond the world of svarga (heaven). We place (recognise) the Saman in the world of svarga, for the Saman is extolled as svarga (heaven).'

6. Then said Silaka Salavatya to Kaikitayana Dalbhya: 'O Dalbhya, thy Saman is not firmly established. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.'

7. 'Well then, let me know this from you, Sir,' said Dalbhya.

'Know it,' replied Silaka Salavatya.

'What is the origin of that world (heaven)?'

'This world,' he replied.

'And what is the origin of this world? --

He replied: 'Let no man carry the Saman beyond this world as its rest. We place the Saman in this world as its rest, for the Saman is extolled as rest.'

8. Then said Pravihana Gaivali to Silaka Salavatya: 'Your Saman (the earth), O Salavatya, has an end. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.'

'Well then, let me know this from you, Sir,' said Salavatya.

'Know it,' replied Gaivali.

NINTH KHANDA

1 'What is the origin of this world?' 'Ether',' he replied. For all these beings take their rise from the ether, and return into the ether. Ether is older than these, ether is their rest.

2. He is indeed the udgitha (Om = Brahman), greater than great (parovariyas), he is without end. He who knowing this meditates on the udgitha, the greater than great, obtains what is greater than great, he conquers the worlds which are greater than great.

3. Atidhanvan Saunaka, having taught this udgitha to Udara-sandilya, said: 'As long as they will know in your family this udgitha, their life in this world will be greater than great.

4. 'And thus also will be their state in the other world.' He who thus knows the udgitha, and meditates on it thus, his life in this world will be greater than great, and also his state in the other world, yea, in the other world.

TENTH KHANDA

1. When the Kurus had been destroyed by (hail) stones, Ushasti Kakrayana lived as a beggar with his virgin wife at Ibhyagrama.

2. Seeing a chief eating beans, he begged of him. The chief said: 'I have no more, except those which are put away for me here.'

3. Ushasti said: 'Give me to eat of them.' He gave him the beans, and said: 'There is something to drink also.' Then said Ushasti: 'If I drank of it, I should have drunk what was left by another, and is therefore unclean.'

4. The chief said: 'Were not those beans also left over and therefore unclean?'

'No,' he replied; 'for I should not have lived, if I had not eaten them, but the drinking of water would be mere pleasure.'

5. Having eaten himself, Ushasti gave the remaining beans to his wife. But she, having eaten before, took them and put them away.

6. Rising the next morning, Ushasti said to her: 'Alas, if we could only get some food, we might gain a little wealth. The king here is going to offer a sacrifice, he should choose me for all the priestly offices.'

7. His wife said to him: 'Look, here are those beans of yours.' Having eaten them, he went to the sacrifice which was being performed.

8. He went and sat down on the orchestra near the Udgatris, who were going to sing their hymns of praise. And he said to the Prastotri (the leader):

9. 'Prastotri, if you, without knowing the deity which belongs to the prastava (the hymns &c. of the Prastotri), are going to sing it, your head will fall off.'

10. In the same manner he addressed the Udgatri: 'Udgatri, if you, without knowing the deity which belongs to the udgitha (the hymns of the Udgatri), are going to sing it, your head will fall off.'

11. In the same manner he addressed the Pratihartri: ' Pratihartri, if you, without knowing the deity which belongs to the pratihara (the hymns of the Pratihartri), are going to sing it, your head will fall off.'

They stopped, and sat down in silence.

ELEVENTH KHANDA

1. Then the sacrificer said to him: 'I should like to know who you are, Sir.' He replied: 'I am Ushasti Kakrayana.'

2. He said: 'I looked for you, Sir, for all these sacrificial offices, but not finding you, I chose others.'

3. 'But now, Sir, take all the sacrificial offices.'

Ushasti said: 'Very well; but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much give to me also.'

The sacrificer assented.

4. Then the Prastotri approached him, saying: 'Sir, you said to me, " Prastotri, if you, without knowing

the deity which belongs to the prastava, are going to sing it, your head will fall off," --which then is that deity?'

5. He said: 'Breath (prana). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastava. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me.'

6. Then the Udgatri approached him, saying: 'Sir, you said to me, " Udgatri, if you, without knowing the deity which belongs to the udgitha, are going to sing it, your head will fall off," -- which then is that deity?'

7. He said: 'The sun (aditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgitha. If, without knowing that deity, you had sung out your hymns, your head would have fallen off, after you had been warned by me.'

8. Then the Pratihartri approached him, saying: 'Sir, you said to me, " Pratihartri, if you, without knowing the deity belonging to the pratihara, are going to sing it, your head will fall off, -which then is that deity?'

9. He said: 'Food (anna). For all these beings live when they partake of food. This is the deity belonging to the pratihara. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me.'

TWELFTH KHANDA

1. Now follows the udgitha of the dogs. Vaka Dalbhya, or, as he was also called, Glava Maitreya, went out to repeat the Veda (in a quiet place).

2. A white (dog) appeared before him, and other dogs gathering round him, said to him: 'Sir, sing and get us food, we are hungry.'

3. The white dog said to them: 'Come to me to-morrow morning.' Vaka Dalbhya, or, as he was also called, Glava Maitreya, watched.

4. The dogs came on, holding together, each dog keeping the tail of the preceding dog in his mouth, as the priests do when they are going to sing praises with the Vahishpavamana hymn. After they had settled down, they began to say Hin.

5. Om, let us eat! Om, let us drink! Om, may the divine Varuna, Pragapati, Savitri bring us food! Lord of food, bring hither food, bring it, Om!'

THIRTEENTH KHANDA

1 The syllable Hau is this world (the earth), the syllable Hai the air, the syllable Atha the moon, the syllable Iha the self, the syllable I is Agni, fire.

2. The syllable U is the sun, the syllable E is the Nihava or invocation, the syllable Auhoi is the Visve Devas, the syllable Hin is Pragapati, Svara (tone) is breath (prana), the syllable Ya is food, the syllable Vag is Virag.

3. The thirteenth stobha syllable, viz. the indistinct syllable Hun, is the Undefinable (the Highest Brahman).

4. Speech yields the milk, which is the milk of speech itself to him who knows this Upanishad (secret doctrine) of the Samans in this wise. He becomes rich in food, and able to eat food, - yea, able to eat food.

SECOND PRAPATHAKA

FIRST KHANDA

1. Meditation on the whole of the Saman is good, and people, when anything is good, say it is Saman; when it is not good, it is not Saman.

2. Thus they also say, he approached him with Saman, i.e. becomingly; and he approached him without Saman, i.e. unbecomingly.

3. And they also say, truly this is Saman for us, i.e. it is good for us, when it is good; and truly

that is not Saman for us, i.e. it is not good for us, when it is not good.

4. If any one knowing this meditates on the Saman as good, depend upon it all good qualities will approach quickly, aye, they will become his own.

SECOND KHANDA

1. Let a man meditate on the fivefold Saman as the five worlds. The hinkara is the earth, the prastava the fire, the udgitha the sky, the pratihara the sun, the nidhana heaven; so in an ascending line.

2. In a descending line, the hinkara is heaven, the prastava the sun, the udgitha the sky, the pratihara the fire, the nidhana the earth.

3. The worlds in an ascending and in a descending line belong to him who knowing this meditates on the fivefold Saman as the worlds.

THIRD KHANDA

1. Let a man meditate on the fivefold Saman as rain. The hinkara is wind (that brings the rain); the prastava is, 'the cloud is come;' the udgitha is, 'it rains;' the pratihara, 'it flashes, it thunders;'

2. The nidhana is, 'it stops.' There is rain for him, and he brings rain for others who thus knowing meditates on the fivefold Saman as rain.

FOURTH KHANDA

1. Let a man meditate on the fivefold Saman in all waters. When the clouds gather, that is the hinkara; when it rains, that is the prastava ; that which flows in the east, that is the udgitha; that which flows in the West, that is the pratihara; the sea is the nidhana.

2. He does not die in water, nay, he is rich in water who knowing this meditates on the fivefold Saman as all waters.

FIFTH KHANDA

1. Let a man meditate on the fivefold Saman as the seasons. The hinkara is spring, the prastava summer (harvest of yava, &c.), the udgitha the rainy season, the pratihara autumn, the nidhana winter.

2. The seasons belong to him, nay, he is always in season (successful) who knowing this meditates on the fivefold Saman as the seasons.

SIXTH KHANDA

1. Let a man meditate on the fivefold Saman in animals. The hinkara is goats, the prastava sheep, the udgitha cows, the pratihara horses, the nidhana man.

2. Animals belong to him, nay, he is rich in animals who knowing this meditates on the fivefold Saman as animals.

SEVENTH KHANDA

1. Let a man meditate on the fivefold Saman, which is greater than great, as the pranas (senses). The hinkara is smell (nose), the prastava speech (tongue), the udgitha sight (eye), the pratihara hearing (ear), the nidhana mind. These are one greater than the other.

2. What is greater than great belongs to him, nay, he conquers the worlds which are greater than great, who knowing this meditates on the fivefold Saman, which is greater than great, as the prinas (senses).

EIGHTH KHANDA

1. Next for the sevenfold Saman. Let a man meditate on the sevenfold Saman in speech. Whenever there is in speech the syllable hun, that is hinkara, pra is the prastava, a is the adi, the first, i.e. Om,

2. Ud is the udgitha, pra. the pratihara, upa the upadrava, ni the nidhana.

3. Speech yields the milk, which is the milk of speech itself, to him who knowing this meditates on the sevenfold Saman in speech. He becomes rich in food, and able to eat food.

NINTH KHANDA

1. Let a man meditate on the sevenfold Saman as the sun. The sun is Saman, because he is always the same (Sama); he is Saman because he is the same, everybody thinking he looks towards me, he looks towards me.

2. Let him know that all beings are dependent on him (the sun). What he is before his rising, that is the hinkara. On it animals are dependent. Therefore animals say hin (before sunrise), for they share the hinkara of that Saman (the sun).

3. What he is when first risen, that is the prastava. On it men are dependent. Therefore men love praise (prastuti) and celebrity, for they share the prastiva of that Saman.

4- What he is at the time of the sangava, that is the Adi, the first, the Om. On it birds are dependent. Therefore birds fly about in the sky without support, holding themselves, for they share the adi (the Om) of that Saman.

5. What he is just at noon, that is the udgitha. On it the Devas are dependent (because they are brilliant). Therefore they are the best of all the descendants of Pragapati, for they share the udgitha of that Saman.

6. What he is after midday and before afternoon, that is the pratihara. On it all germs are dependent. Therefore these, having been conceived (pratihrita), do not fall, for they share the pratihara of that

Saman.

7. What he is after the afternoon and before sunset, that is the upadrava. On it the animals of the forest are dependent. Therefore, when they see a man, they run (upadravanti) to the forest as a safe hiding-place, for they share the upadrava of that Saman.

8. What he is when he first sets, that is the nidhana. On it the fathers are dependent. Therefore they put them down (nidadhati), for they share the nidhana of that Saman. Thus a man meditates on the sevenfold Saman as the sun.

TENTH KHANDA

1. Next let a man meditate on the sevenfold Saman which is uniform in itself and leads beyond death. The word hinikara has three syllables, the word prastava has three syllables: that is equal (Sama).

2. The word Adi (first, Om) has two syllables, the word pratihara has four syllables. Taking one syllable from that over, that is equal (Sama).

3. The word udgitha has three syllables, the word upadrava has four syllables. With three and three syllables it should be equal. One syllable being left over, it becomes trisyllabic. Hence it is equal.

4. The word nidhana has three syllables, therefore it is equal. These make twenty-two syllables.

5. With twenty-one syllables a man reaches the sun (and death), for the sun is the twenty-first from here; with the twenty-second he conquers what is beyond the sun: that is blessedness, that is freedom from grief.

6. He obtains here the victory over the sun (death), and there is a higher victory than the victory over the sun for him, who knowing this meditates on the sevenfold Saman as uniform in itself, which leads beyond death, yea, which leads beyond death.

ELEVENTH KHANDA

1. The hinkara is mind, the prastava speech, the udgitha sight, the pratihara hearing, the nidhana breath. That is the Gayatra Saman, as interwoven in the (five) pranas.

2. He who thus knows this Gayatra interwoven in the pranas, keeps his senses, reaches the full life, he lives long , becomes great with children and cattle, great by fame. The rule of him who thus meditates on the Gayatra is, 'Be not high-minded.'

TWELFTH KHANDA

1. The hinkara is, he rubs (the fire-stick); the prastava, smoke rises; the udgitha, it burns; the pratihara, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Saman as interwoven in fire.

2. He who thus knows this Rathantara interwoven in fire, becomes radiant and strong. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule is, 'Do not rinse the mouth or spit before the fire.'

THIRTEENTH KHANDA

[The next Khanda is not translated by Muller: this translation from The Principal Upanishads, S. Radhakrishnan tr.]

1. One summons, that is the syllable him. He makes request, that is a prastava. Along with the woman, he lies down, that is the udgiha. He lies on the woman, that is the pratihara. He comes to the end, that is the nidhana. He comes to the finish, that is the nidhana. This is the Vamadevya chant woven on sex intercourse.

2. He who knows this Vamadeva chant as woven on sex intercourse, comes to intercourse, procreates himself from every act, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not despise any woman. That is the rule

FOURTEENTH KHANDA.

1. Rising, the sun is the hinkara, risen, he is the prastava, at noon he is the udgitha, in the afternoon he is the pratihara, setting, he is the nidhana. That is the Brihat Saman as interwoven in the sun.

2. He who thus knows the Brihat as interwoven in the sun, becomes refulgent and strong, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the heat of the sun.'

FIFTEENTH KHANDA.

I. The mists gather, that is the hinkara; the cloud has risen, that is the prastava; it rains, that is the udgitha; it flashes and thunders, that is the pratihara; it stops, that is the nidhana. That is the Vairupa Saman, as interwoven in Parganya, the god of rain.

2. He who thus knows the Vairupa as interwoven in Parganya, obtains all kinds of cattle (virupa), he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the rain.'

SIXTEENTH KHANDA.

1. The hinkara is spring, the prastava summer, the udgitha the rainy season, the pratihara autumn, the nidhana winter. That is the Vairaga Saman, as interwoven in the seasons.

2. He who thus knows the Vairaga, as interwoven in the seasons, shines (viragati) through children, cattle, and glory of countenance. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the seasons.'

SEVENTEENTH KHANDA.

1. The hinkara is the earth, the prastava the sky, the udgitha heaven, the pratihara the regions, the nidhana the sea. These are the Sakvari Samans, as interwoven in the worlds'.

2. He who thus knows the Sakvaris, as interwoven in the worlds, becomes possessed of the worlds, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the worlds.'

EIGHTEENTH KHANDA.

1. The hinkara is goats, the prastava sheep, the udgitha cows, the pratihara horses, the nidhana man.

These are the Revati Samans, as interwoven in animals.

2. He who thus knows these Revatis, as interwoven in animals, becomes rich in animals, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of animals.'

NINETEENTH KHANDA.

1. The hinkara is hair, the prastiva skin, the udgitha flesh, the pratihara bone, the nidhana marrow. That is the Yagnayagniya Saman, as interwoven in the members of the body.

2. He who thus knows the Yagnayagniya, as interwoven in the members of the body, becomes possessed of strong limbs, he is not crippled in any limb, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Do not eat marrow for a year,' or 'Do not eat marrow at all.'

TWENTIETH KHANDA.

1. The hinkara is fire, the prastiva air, the udgitha the sun, the pratihira the stars, the nidhana the moon. That is the Ragana Saman, as interwoven in the deities.

2. He who thus knows the Ragana, as interwoven in the deities, obtains the same world, the same happiness, the same company as the gods, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Do not speak evil of the Brahmanas.'

TWENTY-FIRST KHANDA.

1. The hinkara is the threefold knowledge, the prastava these three worlds, the udgitha Agni (fire), Vayu (air), and Aditya (sun), the pratihara the stars, the birds, and the rays, the nidhana the serpents, Gandharvas, and fathers. That is the Saman, as interwoven in everything.

2. He who thus knows this Saman, as interwoven in everything, he becomes everything.

3. And thus it is said in the following verse: 'There are the fivefold three (the three kinds of sacrificial knowledge, the three worlds &c. in their fivefold form, i.e. as identified with the hinkara, the prastiva, &c.), and the other forms of the Saman. Greater than these there is nothing else besides.'

4. He who knows this, knows everything. All regions offer him gifts. His rule is, 'Let him meditate (on the Saman), knowing that he is everything, yea, that he is everything.'

TWENTY-SECOND KHANDA

1. The udgitha, of which a poet said, I choose the deep sounding note of the Saman as good for cattle, belongs to Agni; the indefinite note belongs to Pragapati, the definite note to Soma, the soft and smooth note to Vayu, the smooth and strong note to Indra, the heron-like note to Brihaspati, the dull note to Varuna. Let a man cultivate all of these, avoiding, however, that of Varuna.

2. Let a man sing, wishing to obtain by his song immortality for the Devas. 'May I obtain by my song ablations (svadha) for the fathers, hope for men, fodder and water for animals, heaven for the sacrificer, food for myself,' thus reflecting on these in his mind, let a man (Udgatri priest) sing praises, without making mistakes in pronunciation, &c.

3. All vowels (svara) belong to Indra, all sibilants (ushman) to Pragapati, all consonants (sparsa) to Mrityu (death). If somebody should reprove him for his vowels, let him say, 'I went to Indra as my refuge (when pronouncing my vowels): he will answer thee.'

4. And if somebody should reprove him for his sibilants, let him say, 'I went to Pragipati as my refuge: he will smash thee.' And if somebody should reprove him for his consonants, let him say, 'I went to Mrityu as my refuge: he will reduce thee to ashes.'

5. All vowels are to be pronounced with voice (ghosha) and strength (bala), so that the Udgatri may give strength to Indra. All sibilants are to be pronounced, neither as if swallowed (agrasta), nor as if thrown out (nirasta), but well opened (vivrita), so that the Udgatri may give himself to Pragapati. All consonants are to be pronounced slowly, and without crowding them together, so that the Udgatri may withdraw himself from Mrityu.

TWENTY-THIRD KHANDA.

1. There are three branches of the law. Sacrifice, study, and charity are the first,

2. Austerity the second, and to dwell as a Brahmakarin in the house of a tutor, always mortifying the body in the house of a tutor, is the third. All these obtain the worlds of the blessed; but the Brahmasamstha alone (he who is firmly grounded in Brahman) obtains immortality.

3. Pragapati brooded on the worlds. From them, thus brooded on, the threefold knowledge (sacrifice) issued forth. He brooded on it, and from it, thus brooded on, issued the three syllables, Bhuh, Bhuvah, Svah.

4. He brooded on them, and from them, thus brooded on, issued the Om. As all leaves are attached to a stalk, so is all speech (all words) attached to the Om (Brahman). Om is all this, yea, Om is all this.

TWENTY-FOURTH KHANDA

1. The teachers of Brahman (Veda) declare, as the Pratah-savana (morning-oblation) belongs to the Vasus, the Madhyandina-savana (noon-libation) to the Rudras, the third Savana (evening-libation) to the Adityas and the Visve Devas,

2. Where then is the world of the sacrificer? He who does not know this, how can he perform the sacrifice? He only who knows, should perform it.

3. Before the beginning of the Prataranuvaka (matin-chant), the sacrificer, sitting down behind the household altar (garhapatya), and looking towards the north, sings the Saman, addressed to the Vasus:

4. 'Open the door of the world (the earth), let us see thee, that we may rule (on earth).'

5. Then he sacrifices, saying: 'Adoration to Agni, who dwells on the earth, who dwells in the world! Obtain that world for me, the sacrificer! That is the world for the sacrificer!'

6. 'I (the sacrificer) shall go thither, when this life is over. Take this! (he says, in offering the libation.) Cast back the bolt!' Having said this, he rises. For him the Vasus fulfil the morning oblation.

7. Before the beginning of the Madhyandina-savana, the noon-oblation, the sacrificer, sitting down behind the Agnidhriya altar, and looking towards the north, sings the Saman, addressed to the Rudras:

8. 'Open the door of the world (the sky), let us see thee, that we may rule wide (in the sky).'

9. Then he sacrifices, saying: 'Adoration to Vayu (air), who dwells in the sky, who dwells in the world. Obtain that world for me, the sacrificer! That is the world for the sacrificer!'

10. 'I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!' Having said this, he rises. For him the Rudras fulfil the noon-oblation.

11. Before the beginning of the third oblation, the sacrificer, sitting down behind the Ahavantya altar, and looking towards the north, sings the Saman, addressed to the Adityas and Visve Devas:

12. 'Open the door of the world (the heaven), let us see thee, that we may rule supreme (in heaven).' This is addressed to the Adityas.

13. Next the Saman addressed to the Visve Devas: 'Open the door of the world (heaven), let us see thee, that we may rule supreme (in heaven).'

14. Then he sacrifices, saying: 'Adoration to the Adityas and to the Visve Devas, who dwell in heaven, who dwell in the world. Obtain that world for me, the sacrificer!'

15. 'That is the world for the sacrificer! I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!' Having said this, he rises.

16. For him the Adityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

KHANDOGYA-UPANISHAD Part 2

THIRD PRAPATHAKA

FIRST KHANDA

1. The sun is indeed the honey of the Devas. The heaven is the cross-beam (from which) the sky (hangs as) a hive, and the bright vapours are the eggs of the bees.

2. The eastern rays of the sun are the honey-cells in front. The Rik verses are the bees, the Rig-veda (sacrifice) is the flower, the water (of the sacrificial libations) is the nectar (of the flower).

3. Those very Rik verses then (as bees) brooded over the Rig-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

SECOND KHANDA

1. The southern rays of the sun are the honeycells on the right. The Yagus verses are the bees, the Yagur-veda sacrifice is the flower, the water (of the sacrificial libations) is the nectar (of the flower).

2. Those very Yagus verses (as bees) brooded over the Yagur-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3. That flowed forth and went towards the sun. And that forms what we call the white (sukla) light of the sun.

THIRD KHANDA

1. The western rays of the sun are the honeycells behind. The Saman verses are the bees, the Sama-veda sacrifice is the flower, the water is the nectar.

2. Those very Saman verses (as bees) brooded over the Sama-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3. That flowed forth and went towards the sun. And that forms what we call the dark (krishna)

light of the sun.

FOURTH KHANDA

1. The northern rays of the sun are the honeycells on the left. The (hymns of the) Atharvangiras are the bees, the Itihasa-purana (the reading of the old stories) is the flower, the water is the nectar.

2. Those very hymns of the Atharvahgiras (as bees) brooded over the Itihasa-purana; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what we call the extreme dark (parah krishnam) light of the sun.

FIFTH KHANDA

1. The upward rays of the sun are the honeycells above. The secret doctrines are the bees, Brahman (the Om) is the flower, the water is the nectar.

2. Those secret doctrines (as bees) brooded over Brahman (the Om); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, brightness, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what seems to stir in the centre of the sun.

4. These (the different colours in the sun) are the essences of the essences. For the Vedas are essences (the best things in the world); and of them (after they have assumed the form of sacrifice) these (the colours rising to the sun) are again the essences. They are the nectar of the nectar. For the Vedas are nectar (immortal), and of them these are the nectar.

SIXTH KHANDA

1. On the first of these nectars (the red light, which represents fame, glory of countenance, vigour, strength, health) the Vasus live, with Agni at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that (red) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Vasus, with Agni at their head, he sees the nectar and rejoices. And he, too, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the weSt2, so long does he follow the sovereign supremacy of the Vasus.

SEVENTH KHANDA

1. On the second of these nectars the Rudras live, with Indra at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that white colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Rudras, with Indra at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north ; and so long does he follow the sovereign supremacy of the Rudras.

EIGHTH KHANDA

1. On the third of these nectars the Adityas live, with Varuna at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that (dark) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Adityas, with Varuna at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set

in the east; and so long does he follow the sovereign supremacy of the Adityas.

NINTH KHANDA

1. On the fourth of these nectars the Maruts live, with Soma at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter in that (very dark) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Maruts, with Soma at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south; and so long does he follow the sovereign supremacy of the Maruts.

TENTH KHANDA

1. On the fifth of these nectars the Sadhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Sadhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the north and sets in the south, twice as long does it rise above, and set below; and so long does he follow the sovereign power of the Sadhyas.

ELEVENTH KHANDA.

1. When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:

2. 'Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman.'

3. And indeed to him who thus knows this Brahma-upanishad (the secret doctrine of the Veda) the sun does not rise and does not set. For him there is day, once and for all.

4. This doctrine (beginning with III, I, 1) Brahman (m. Hiranyagarbha) told to Pragapati (Virig), Pragipati to Manu, Manu to his offspring (Ikshvaku, &c.) And the father told that (doctrine of) Brahman (n.) to Uddalaka Aruni.

5. A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil.

But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, yea, it is worth more.

TWELFTH KHANDA

1. The Gayatri (verse) is everything whatsoever here exists. Gayatri indeed is speech, for speech sings forth (gaya-ti) and protects (traya-te) everything that here exists.

2. That Gayatri is also the earth, for everything that here exists rests on the earth, and does not go

beyond.

3. That earth again is the body in man, for in it the vital airs (pranas, which are everything) rest, and do not go beyond.

4. That body again in man is the heart within man, for in it the pranas (which are everything) rest, and do not go beyond.

5. That Gayatri has four feet and is sixfold. And this is also declared by a Rik verse (Rig-veda X, 90, 3) :-

6. 'Such is the greatness of it (of Brahman, under the disguise of Gayatri); greater than it is the Person, (purusha). His feet are all things. The immortal with three feet is in heaven (i.e. in himself).'

7. The Brahman which has been thus described (as immortal with three feet in heaven, and as Gayatri) is the same as the ether which is around us;

8. And the ether which is around us, is the same as the ether which is within us. And the ether which is within us,

9. That is the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.

THIRTEENTH KHANDA

1. For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prana (up-breathing), that is the eye, that is Aditya (the sun). Let a man meditate on that as brightness (glory of countenance) and health. He who knows this, becomes bright and healthy.

2. The southern gate is the Vyana (backbreathing), that is the ear, that is the moon. Let a man meditate on that as happiness and fame. He who knows this, becomes happy and famous.

3. The western gate is the Apana (downbreathing), that is speech, that is Agni (fire). Let a man meditate on that as glory of countenance and health. He who knows this, becomes glorious and healthy.

4. The northern gate is the Samana (on-breathing), that is mind, that is Parganya (rain). Let a man meditate on that as celebrity and beauty.

He who knows this, becomes celebrated and beautiful.

5. The upper gate is the Udana (out-breathing), that is air, that is ether. Let a man meditate on

that as strength and greatness. He who knows this, becomes strong and great.

6. These are the five men of Brahman, the door-keepers of the Svarga (heaven) world. He who knows these five men of Brahman, the door-keepers of the Svarga world, in his family a strong son is born. He who thus knows these five men of Brahman, as the door-keepers of the Svarga world, enters himself the Svarga world.

7. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. And of this we have this visible proof:

8. Namely, when we thus perceive by touch the warmth here in the body. And of it we have this audible proof: Namely, when we thus, after stopping our ears, listen to what is like the rolling of a carriage, or the bellowing of an ox, or the sound of a burning fire (within the ears). Let a man meditate on this as the (Brahman) which is seen and heard. He who knows this, becomes conspicuous and celebrated, yea, he becomes celebrated.

FOURTEENTH KHANDA

1. All this is Brahman (n.) Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).

Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

2. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised,

3. He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4. He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that Brahman (n.) When I shall have departed from hence, I shall obtain him (that Self). He who has this faith has no doubt; thus said Sandilya, yea, thus he said.

FIFTEENTH KHANDA

1. The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.

2. Its eastern quarter is called Guhu, its southern Sahamana, its western Ragni, its northern Subhuita. The child of those quarters is Vayu, the air, and he who knows that the air is indeed the child of the quarters, never weeps for his sons. 'I know the wind to be the child of the quarters, may I never weep for my sons.'

3. 'I turn to the imperishable chest with such and such and such.' 'I turn to the Prana (life) with such and such and such.' 'I turn to Bhuh with such and such and such.' 'I turn to Bhuvah with such and such and such.' 'I turn to Svah with such and such and such.'

4. 'When I said, I turn to Prana, then Prana means all whatever exists here-to that I turn.'

5. 'When I said, I turn to Bhuh, what I said is, I turn to the earth, the sky, and heaven.'

6. 'When I said, I turn to Bhuvah, what I said is, I turn to Agni (fire), V'ayu (air), Aditya (sun).'

7. 'When I said, I turn to Svah, what I said is, I turn to the Rig-veda, Yag-ur-veda, and Sama-veda. That is what I said, yea, that is what I said.'

SIXTEENTH KHANDA

1. Man is sacrifice. His (first) twenty-four years are the morning-libation. The Gayatri has twenty-four

syllables, the morning-libation is offered with Gayatri hymns. The Vasus are connected with that part of the sacrifice. The Pranas (the five senses) are the Vasus, for they make all this to abide (vasayanti).

2. If anything ails him in that (early) age, let him say: 'Ye Pranas, ye Vasus, extend this my morning-libation unto the midday-libation, that I, the sacrificer, may not perish in the midst of the Pranas or Vasus.' Thus he recovers from his illness, and becomes whole.

3. The next forty-four years are the midday-libation. The Trishtubh has forty-four syllables, the midday-libation is offered with Trishtubh hymns. The Rudras are connected with that part of it. The Pranas are the Rudras, for they make all this to cry (rodayanti).

4. If anything ails him in that (second) age, let him say: 'Ye Pranas, ye Rudras, extend this my midday-libation unto the third libation, that I, the sacrificer, may not perish in the midst of the Pranas or Rudras.' Thus he recovers from his illness, and becomes whole.

5. The next forty-eight years are the third libation. The Gagati has forty-eight syllables, the third libation is offered with Gagati hymns. The Adityas are connected with that part of it. The Pranas are the Adityas, for they take up all this (adadate).

6. If anything ails him in that (third) age, let him say: 'Ye Pranas, ye Adityas, extend this my third libation unto the full age, that I, the sacrificer, may not perish in the midst of the Pranas or Adityas.' Thus he recovers from his illness, and becomes whole.

7. Mahidasa Aitareya (the son of Itari), who knew this, said (addressing a disease): 'Why dost thou afflict me, as I shall not die by it ?' He lived a hundred and sixteen years (i.e. 24 + 44 + 48). He, too, who knows this lives on to a hundred and sixteen years.

SEVENTEENTH KHANDA

1. When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Diksha (initiatory rite).

2. When a man eats, drinks, and enjoys pleasures, he does it with the Upasadas (the sacrificial days on which the sacrificer is allowed to partake of food).

3. When a man laughs, eats, and delights himself, he does it with the Stuta-sastras (hymns sung

and recited at the sacrifices).

4. Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinas (gifts bestowed on priests, &c.)

5. Therefore when they say, 'There will be a birth,' and 'there has been a birth' (words used at the Soma-sacrifice, and really meaning, 'He will pour out the Soma-juice,' and 'he has poured out the Soma-juice'), that is his new birth. His death is the Avabhritha ceremony (when the sacrificial vessels are carried away to be cleansed).

6. Ghora Angirasa, after having communicated this (view of the sacrifice) to Krishna, the son of Devaki -and he never thirsted again (after other knowledge)-said: 'Let a man, when his end approaches, take refuge with this Triad: "Thou art the imperishable," "Thou art the unchangeable," "Thou art the edge of Prana."' On this subject there are two Rik verses (Rig-veda VIII, 6, 30) :-

7. 'Then they see (within themselves) the ever-present light of the old seed (of the world, the Sat), the highest, which is lighted in the brilliant (Brahman).' Rig-veda I, 50, 10:-

'Perceiving above the darkness (of ignorance) the higher light (in the sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, yea, the highest light.'

EIGHTEENTH KHANDA

1. Let a man meditate on mind as Brahman (n.), this is said with reference to the body. Let a man meditate on the ether as Brahman (n.), this is said with reference to the Devas. Thus both the meditation which has reference to the body, and the meditation which has reference to the Devas, has been taught.

2. That Brahman (mind) has four feet (quarters). Speech is one foot, breath is one foot, the eye is one foot, the ear is one foot-so much with reference to the body. Then with reference to the gods, Agni (fire) is one foot, Vayu (air) is one foot, Aditya (sun) is one foot, the quarters are one foot. Thus both the worship which has reference to the body, and the worship which has reference to the Devas, has been taught.

3. Speech is indeed the fourth foot of Brahman. That foot shines with Agni (fire) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

4. Breath is indeed the fourth foot of Brahman. That foot shines with Vayu (air) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

5. The eye is indeed the fourth foot of Brahman. That foot shines with Aditya (sun) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

6. The ear is indeed the fourth foot of Brahman. That foot shines with the quarters as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

NINETEENTH KHANDA.

1. Aditya (the sun) is Brahman, this is the doctrine, and this is the fuller account of it:-

In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of a year. The egg broke open. The two halves were one of silver, the other of gold.

2. The silver one became this earth, the golden one the sky, the thick membrane (of the white) the mountains, the thin membrane (of the yoke) the mist with the clouds, the small veins the rivers, the fluid the sea.

3. And what was born from it that was Aditya, the sun. When he was born shouts of hurrah arose, and all beings arose, and all things which they desired. Therefore whenever the sun rises and sets, shouts of hurrah arise, and all beings arise, and all things which they desire.

4. If any one knowing this meditates on the sun as Brahman, pleasant shouts will approach him and will continue, yea, they will continue.

FOURTH PRAPATHAKA.

FIRST KHANDA

1. There lived once upon a time Ganasruti Pautrayana (the great-grandson of Ganasruta), who was a pious giver, bestowing much wealth upon the people, and always keeping open house. He built places of refuge everywhere, wishing that people should everywhere eat of his food.

2. Once in the night some Hamsas (flamingoes) flew over his house, and one flamingo said to another: 'Hey, Bhallaksha, Bhallaksha (short-sighted friend). The light (glory) of Ganasruti Pautrayana has spread like the sky. Do not go near, that it may not burn thee.'

3. The other answered him: 'How can you speak of him, being what he is (a raganya, noble), as if he were like Raikva with the car?'

4. The first replied: 'How is it with this Raikva with the car of whom thou speakest?'

The other answered: 'As (in a game of dice) all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

5. Ganasruti Pautrayana overheard this conversation, and as soon as he had risen in the morning, he said to his door-.keeper (kshattri): 'Friend, dost thou speak of (me, as if I were) Raikva with the car?'

He replied: 'How is it with this Raikva with the car?'

6. The king said: 'As (in a game of dice), all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

7. The door-keeper went to look for Raikva, but returned saying, 'I found him not.' Then the king said: 'Alas! where a Brahmana should be searched for (in the solitude of the forest), there go for him.'

8. The door-keeper came to a man who was lying beneath a car and scratching his sores. He addressed him, and said: 'Sir, are you Raikva with the car ?'

He answered: ' Here I am.'

Then the door-keeper returned, and said: 'I have found him.'

SECOND KHANDA

1. Then Ganasruti Pautrayana took six hundred cows, a necklace, and a carriage with mules, went to Raikva and said:

2. 'Raikva, here are six hundred cows, a necklace, and a carriage with mules; teach me the deity

which you worship.'

3. The other replied: 'Fie, necklace and carriage be thine, O Sudra, together with the cows.'

Then Ganasruti Pautrayana took again a thousand cows, a necklace, a carriage with mules, and his own daughter, and went to him.

4. He said to him: 'Raikva, there are a thousand cows, a necklace, a carriage with mules, this wife, and

this village in which thou dwellest. Sir, teach me!'

5. He, opening her mouth, said: 'You have brought these (cows and other presents), O Sudra, but only by that mouth did you make me speak.' These are the Raikva-parna villages in the country of the Mahavrishas (mahapunyas) where Raikva dwelt under him. And he said to him:

THIRD KHANDA.

1. Air (vayu) is indeed the end of all . For when fire goes out, it goes into air. When the sun

goes down, it goes into air. When the moon goes down, it goes into air.

2. 'When water dries up, it goes into air. Air indeed consumes them all. So much with reference to the Devas.

3. 'Now with reference to the body. Breath (prana) is indeed the end of all. When a man sleeps, speech goes into breath, so do sight, hearing, and mind. Breath indeed consumes them all.

4. 'These are the two ends, air among the Devas, breath among the senses (pranah).'

5. Once while Saunaka Kapeya and Abhipratarin Kakshaseni were being waited on at their meal, a religious student begged of them. They gave him nothing.

6. He said: 'One god -who is he?- swallowed the four great ones, he, the guardian of the world. O Kapeya, mortals see him not, O Abhipratarin, though he dwells in many places. He to whom this food belongs, to him it has not been given .'

7. Saunaka Kapeya, pondering on that speech, went to the student and said : 'He is the self of the Devas, the creator of all beings, with golden tusks, the eater, not without intelligence. His greatness is said to be great indeed, because, without being eaten, he eats even what is not food. Thus do we, O Brahmakarin, meditate on that Being.' Then he said: 'Give him food.'

8. They gave him food. Now these five (the eater Vayu (air), and his food, Agni (fire), Aditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prana (breath), and his food, speech, sight, hearing, mind) make ten, and that is the Krita (the highest) cast (representing the ten, the eaters and the food). Therefore in all quarters those ten are food (and) Krita (the highest cast). These are again the Virag (of ten syllables) which eats the food. Through this aH this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

FOURTH KHANDA

1. Satyakama, the son of Gabala, addressed his mother and said: 'I wish to become a Brahmakarin (religious student), mother. Of what family am I?'

2. She said to him: 'I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Gabali by name, thou art Satyakama (Philalethes). Say that thou art Satyakama Gabala.'

3. He going to Gautama Haridrumata said to him, 'I wish to become a Brahmakarin with you,

Sir. May I come to you, Sir?'

4. He said to him: 'Of what family are you, my friend ?' He replied: 'I do not know, Sir, of what family I am. I asked my mother, and she answered: "In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Gabala by name, thou art Satyakama," I am therefore Satyakama Gabala, Sir.'

5. He said to him: 'No one but a true Brahmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.'

Having initiated him, he chose four hundred lean and weak cows, and said: 'Tend these, friend.' He drove them out and said to himself, 'I shall not return unless I bring back a thousand.' He dwelt a number of years (in the forest), and when the cows had become a thousand,

FIFTH KHANDA

1. The bull of the herd (meant for Vayu) said to him: 'Satyakama!' He replied: 'Sir!' The bull said: 'We have become a thousand, lead us to the house of the teacher;

2. 'And I will declare to you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of Brahman, consisting of the four quarters, and called Prakasavat (endowed with splendour).

3. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakasavat, becomes endowed with splendour in this world. He conquers the resplendent worlds, whoever knows this and meditates on the foot of Brahman, consisting of the four quarters, by the name of Prakasavat.

SIXTH KHANDA

1. 'Agni will declare to you another foot of Brahman.'

(After these words of the bull), Satyakama, on the morrow, drove the cows (toward the house of the teacher). And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2. Then Agni (the fire) said to him: 'Satyakama!' He replied: 'Sir.'

3. Agni said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of Brahman, consisting of four quarters, and called Anantavat (endless).'

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat, becomes endless in this world. He conquers the endless worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat.

SEVENTH KHANDA

1. 'A Hamsa (flamingo, meant for the sun) will declare to you another foot of Brahman.'

(After these words of Agni), Satyakama, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a Hamsa flew near and said to him: 'Satyakama.' He replied: 'Sir.'

3. The Hamsa said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of Brahman, consisting of four quarters, and called Gyotishmat (full of light).

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat, becomes full of light in this world. He conquers the worlds which are full of light, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat.

EIGHTH KHANDA

1. 'A diver-bird (Madgu, meant for Prana) will declare to you another foot of Brahman.'

(After these words of the Hamsa), Satyakima, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a diver flew near and said to him: 'Satyakima.' He replied: 'Sir.'

3. The diver said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of Brahman, consisting of four quarters, and called Ayatanavat (having a home).

'He who knows this and meditates on the foot ,of Brahman, consisting of four quarters, by the name of Ayatanavat, becomes possessed of a home in this world. He conquers the worlds which offer a home, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Ayatanavat.'

NINTH KHANDA

1. Thus he reached the house of his teacher. The teacher said to him : 'Satyakama.' He replied: 'Sir.'

2. The teacher said: 'Friend, you shine like one who knows Brahman. Who then has taught you'?' He replied: 'Not men. But you only, Sir, I wish, should teach me;

3. 'For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Akarya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

TENTH KHAIVDA

1. Upakosala Kamaliyana dwelt as a Brahmakarin (religious student) in the house of Satyakama Gabala. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they had learnt the sacred books) to depart to their own homes, did not allow Upakosala to depart.

2. Then his wife said to him: 'This student, who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves blame you, but teach him.' The teacher, however, went away on a journey without having taught him.

3. The student from sorrow was not able to eat. Then the wife of the teacher said to him: 'Student, eat! Why do you not eat?' He said: 'There are many desires in this man here, which lose themselves in different directions. I am full of sorrows, and shall take no food.'

4. Thereupon the fires said among themselves 'This student, who is quite exhausted, has carefully tended us. Well, let us teach him.' They said to him:

5. 'Breath is Brahman, Ka (pleasure) is Brahman, Kha (ether) is Brahman.'

He said: 'I understand that breath is Brahman, but I do not understand Ka or Kha.'

They said: 'What is Ka is Kha, what is Kha is Ka.' They therefore taught him Brahman as breath, and as the ether (in the heart).

ELEVENTH KHANDA

1. After that the Garhapatya fire taught him: 'Earth, fire, food, and the sun (these are my forms, or forms of Brahman). The person that is seen in the sun, I am he, I am he indeed.

9. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Garhapatya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

TWELFTH KHANDA

1. Then the Anvaharya fire taught him: 'Water, the quarters, the stars, the moon (these are my forms). The person that is seen in the moon, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvaharya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

THIRTEENTH KHANDA

1. Then the Ahavanaya fire taught him: 'Breath, ether, heaven, and lightning (these are my forms). The person that is seen in the lightning, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Ahavaniya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

FOURTEENTH KHANDA

1. Then they all said: 'Upakosala, this is our knowledge, our friend, and the knowledge of the Self, but the teacher will tell you the way (to another life).'

2. In time his teacher came back, and said to him: 'Upakosala.' He answered: 'Sir.' The teacher said: ' Friend, your face shines like that of one who knows Brahman. Who has taught you?' 'Who should teach me, Sir?' he said. He denies, as it were. And he said (pointing) to the fires 'Are these fires other than fires?'

The teacher said: 'What, my friend, have these fires told you?'

3. He answered: 'This' (repeating some of what they had told him).

The teacher said : 'My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil deed clings to one who knows it.' He said: 'Sir, tell it me.'

FIFTEENTH KHANDA

1. He said: 'The person that is seen in the eye, that is the Self. This is the immortal, the fearless, this is Brahman'. Even though they drop melted butter or water on him, it runs away on both sides.

2. 'They call him Samyadvama, for all blessings (vama) go towards him (samyanti). All blessings go towards him who knows this.

3. 'He is also Vamani, for he leads (nayati) all blessin-s (vama). He leads all blessings who knows this.

4. 'He is also Bhamani, for he shines (bhati) in all worlds. He who knows this, shines in all worlds.

5. 'Now (if one who knows this, dies), whether people perform obsequies for him or no, he goes to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,

6. 'He leads them to Brahman. This is the path of the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to the life of man, yea, they do not return.'

SIXTEENTH KHANDA

1. Verily, he who purifies (Vayu) is the sacrifice, for he (the air) moving along, purifies everything.

Because moving along he purifies everything, therefore he is the sacrifice. Of that sacrifice there are two ways, by mind and by speech.

2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgatri priests perform the other by words. When the Brahman priest, after the Pritaranuvaka ceremony has begun, but before the recitation of the Paridhaniya hymn, has (to break his silence and) to speak,

3. He performs perfectly the one way only (that by words), but the other is injured. As a man walking on one foot, or a carriage going on one wheel, is injured, his sacrifice is injured, and with the injured sacrifice the sacrificer is injured ; yes, having sacrificed, he becomes worse.

4. But when after the Pritaranuvaka ceremony has begun, and before the recitation of the Paridhaniya hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly,

and neither of them is injured.

5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on, and with the successful sacrifice the sacrificer gets on; yes, having sacrificed, he becomes better.

SEVENTEENTH KHANDA

1. Pragapati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vayu (air) from the sky, Aditya (the sun) from heaven.

2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the Rik verses from Agni, the Yagus verses from Vayu, the Saman verses from Aditya.

3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhus from the Rik verses, the sacred interjection Bhuvas from the Yagus verses, the sacred interjection Svar from the Saman verses.

4. If the sacrifice is injured from the Rig-veda side, let him offer a libation in the Garhapatya fire, saying, Bhuh, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Rik verses themselves, whatever break the Rik sacrifice may have suffered.

5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuvah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Yagus verses themselves, whatever break the Yagus sacrifice may have suffered.

6. If the sacrifice is injured by the Sama-veda side, let him offer a libation in the Ahavaniya fire, saying, Svah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Saman verses themselves, whatever break the Saman sacrifice may have suffered.

7. As one binds (softens) gold by means of lavana (borax), and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron (loha) by means of lead, and wood by

means of iron, or also by means of leather,

8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyahritis or sacrificial interjections which are) the essence and strength of the three worlds, of the deities, and of the threefold knowledge. That sacrifice is healed in which there is a Brahman priest who knows this.

9. That sacrifice is inclined towards the north (in the right way) in which there is a Brahman priest who knows this. And with regard to such a Brahman priest there is the following Gatha: 'Whereever it falls back, thither the man goes,' --viz. the Brahman only, as one of the.Ritvig priests. 'He saves the Kurus as a mare' (viz. a Brahman priest who knows this, saves the sacrifice, the sacrificer, and all the other priests). Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.

KHANDOGYA-UPANISHAD Part 3

FIFTH PRAPATHAKA

FIRST KHANDA

1. He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

2. He who knows the richest, becomes himself the richest. Speech indeed is the richest.

3. He who knows the firm rest, becomes himself firm in this world and in the next. The eye indeed is the firm rest.

4. He who knows success, his wishes succeed, both his divine and human wishes. The ear indeed is success.

5. He who knows the home, becomes a home of his people. The mind indeed is the home.

6. The five senses quarrelled together, who was the best, saying, I am better, I am better.

7. They went to their father Pragapati and said: 'Sir, who is the best of us?' He replied: ' He by

whose departure the body seems worse than worst, he is the best of you.'

8. The tongue (speech) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like mute people, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. 'thus we lived.' Then speech went back.

9. The eye (sight) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like blind people, not seeing, but breathing with the breath, speaking with the tongue, hearing with the ear, thinking with the mind. Thus we lived.' Then the eye went back.

10. The ear (hearing) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like deaf people, not hearing, but breathing with the breath, speaking with the tongue, thinking with the mind. Thus we lived.' Then the ear went back.

11. The mind departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like children whose mind is not yet formed, but breathing with the breath, speaking with the tongue, seeing with the eye, hearing with the ear. Thus we lived.' Then the mind went back.

12. The breath, when on the point of departing, tore up the other senses, as a horse, going to start, might tear up the pegs to which he is tethered'. They came to him and said: 'Sir, be thou (our lord); thou art the best among us. Do not depart from us!'

13. Then the tongue said to him: 'If I am the richest, thou art the richest.' The eye said to him If I am the firm rest, thou art the firm rest.'

14. The ear said to him: 'If I am success, thou art success.' The mind said to him: 'If I am the home, thou

art the home.'

15. And people do not call them, the tongues, the eyes, the ears, the minds, but the breaths (prana, the senses). For breath are all these.

SECOND KHANDA

1. Breath said: 'What shall be my food?.' They answered: 'Whatever there is, even unto dogs and birds.' Therefore this is food for Ana (the breather). His name is clearly Ana. To him who knows this there is nothing that is not (proper) food.

2. He said: 'What shall be my dress?' They answered: 'Water.' Therefore wise people, when they are going to eat food, surround their food before and after with water.' He (prana) thus gains a dress, and is no longer naked.

3. Satyakama Gabala, after he had communicated this to Gosruti Vaiyaghrapadya, said to him: 'If you were to tell this to a dry stick, branches would grow, and leaves spring from it.'

4. If a man wishes to reach greatness, let him perform the Diksha (a preparatory rite) on the day of the new moon, and then, on the night of the full moon, let him stir a mash of all kinds of herbs with curds and honey, and let him pour ghee on the fire (avasathya laukika), saying; 'Svaha to the oldest and the best.' After that let him throw all that remains (of the ghee) into the mash.

5. In the same manner let him pour ghee on. the fire, saying, 'Svaha to the richest.' After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, 'Svaha to the firm rest.' After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, 'Svaha to success.' After that let him throw all that remains together into the mash.

6. Then going forward and placing the mash in his hands, he recites: 'Thou (Prana) art Ama by name, for all this together exists in thee. He is the oldest and best, the king, the sovereign. May he make me the oldest, the best, the king, the sovereign. May I be all this.'

7. Then he eats with the following Rik verse at every foot: 'We choose that food'-- here he swallows -- 'Of the divine Savitri (prana)' -- here he swallows -- 'The best and all-supporting food' -- here he swallows -- 'We meditate on the speed of Bhaga (Savitri, prana)'-here he drinks all.

8. Having cleansed the vessel, whether it be a kamsa or a kamasa, he sits down behind the fire on a skin or on the bare ground, without speaking or making any other effort. If in his dream he sees a woman, let him know this to be a sign that his sacrifice has succeeded.

9. On this there is a Sloka: 'If during sacrifices which are to fulfil certain wishes he sees in his dreams a woman, let him know success from this vision in a dream, yea, from this vision in a dream.'

THIRD KHANDA

1. Svetaketu Aruneya went to an assembly of the Pankalas. Pravahana Gaivali said to him: 'Boy, has your father instructed you?' Yes, Sir,' he replied.

2. 'Do you know to what place men go from here?' 'No Sir' he replied.

'Do you know how they return again? No Sir,' he replied.

'Do you know where the path of Devas and the path of the fathers diverge? No, Sir,' he replied.

3. 'Do you know why that world' never becomes full?' 'No, Sir,' he replied.

'Do you know why in the fifth libation water is called Man?' 'No, Sir,' he replied.

4. 'Then why did you say (you had been) instructed? How could anybody who did not know these things say that he had been instructed?' Then the boy went back sorrowful to the place of his father, and said: 'Though you had not instructed me, Sir, you said you had instructed me.

5. 'That fellow of a Raganya asked me five questions, and I could not answer one of them.' The father said: 'As you have told me these questions of his, I do not know any one of them. If I knew these questions, how should I not have told you?.

6. Then Gautama went to the king's place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly. The king said to him:

'Sir, Gautama, ask a boon of such things as men possess.' He replied: 'Such things as men possess may remain with you. Tell me the speech which you addressed to the boy.'

7. The king was perplexed, and commanded him, saying: 'Stay with me some time.' Then he said: 'As (to what) you have said to me, Gautama, this knowledge did not go to any Brahmana before you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

FOURTH KHANDA

1. 'The altar (on which the sacrifice is supposed to be offered) is that world (heaven), O Gautama; its fuel is the sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars.

2. 'On that altar the Devas (or pranas, represented by Agni, &c.) offer the sraddhi libation (consisting of water). From that oblation rises Soma, the king (the moon).

FIFTH KHANDA

1. 'The altar is Parganya (the god of rain), O Gautama; its fuel is the air itself, the smoke the cloud, the light the lightning, the coals. the thunderbolt, the sparks the thunderings.

2. 'On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

SIXTH KHANDA

1. 'The altar is the earth, O Gautama; its fuel is the year itself, the smoke the ether, the light the night, the coals the quarters, the sparks the intermediate quarters.

2. 'On that altar the Devas (pranas) offer rain. From that oblation rises food (corn, &c.)

SEVENTH KHANDA

1. 'The altar is man, O Gautama; its fuel speech itself, the smoke the breath, the light the tongue, the

coals the eye, the sparks the ear.

2. 'On that altar the Devas (pranas) offer food. From that oblation rises seed.

EIGHTH KHANDA

1. 'The altar is woman, O Gautama.

2. 'On that altar the Devas (pranas) offer seed. From that oblation rises the germ.

NINTH KHANDA

1. 'For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born.

2. 'When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire (of the funeral pile) from whence he came, from whence he sprang.

TENTH KHANDA

1. 'Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vanaprasthas, and of the parivragakas those who do not yet know the Highest Brahman) go to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human, --

2. 'He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

3. 'But they who living in a village practice (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

4. 'From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.

5. 'Having dwelt there, till their (good) works are consumed, they return again that way as they came', to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist,

6. 'Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

7. 'Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana, or a Kshatriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandala.

8. 'On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, Live and die. Theirs is a third place.

'Therefore that world never becomes full' (cf.V, 3, 2). 'Hence let a man take care to himself! And thus it is said in the following Sloka:-

9. 'A man who steals gold, who drinks spirits, who dishonours his Guru's bed, who kills a Brahman, these four fall, and as a fifth he who associates with them.

10. 'But he who thus knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure, clean, and obtains the world of the blessed, yea, he obtains the world of the blessed.'

ELEVENTH KHANDA

1. Pranasala Aupamanyava, Satyayagna Paulushi, Indradyumna Bhallaveya, Gana Sarkarakshya, and Budila Asvatarasvi, these five great householders and great theologians came once together and held a discussion as to What is our Self, and what is Brahman.

2. They reflected and said: 'Sirs, there is that Uddalaka Aruni, who knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

3. But he reflected: 'Those great householders and great theologians will examine me, and I shall not be able to tell them all; therefore I shall recommend another teacher to them.'

4. He said to them: 'Sirs, Asvapati Kaikeya knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

5. When they arrived (the king) ordered proper presents to be made separately to each of them. And rising the next morning' he said: 'In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice, Sirs, and as much wealth as I give to each Ritvig priest, I shall give to you, Sirs. Please to stay here.'

6. They replied: 'Every man ought to say for what purpose he comes. You know at present that Vaisvanara Self, tell us that.'

7. He said: 'To-morrow I shall give you an answer.' Therefore on the next morning they approached him, carrying fuel in their hands (like students), and he, without first demanding any preparatory rites, said to them:

TWELFTH KHANDA

1. 'Aupamanyava, whom do you meditate on as the Self?' He replied: 'Heaven only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Sutegas (having good light). Therefore every kind of Soma libation is seen in your house'.

2. 'You eat food, and see your desire (a son, &c.), and whoever thus meditates on that Vaisvanara Self, eats food, sees his desire, and has Vedic glory (arising from study and sacrifice) in his house. That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me.'

THIRTEENTH KHANDA

1. Then he said to Satyayagna Paulushi: 'O Prakinayogya, whom do you meditate on as the Self?' He replied: 'The sun only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Visvartupa (multiform). Therefore much and manifold wealth is seen in your house.

2. 'There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the eye of the Self, and you would have become blind, if you had not come to me.'

FOURTEENTH KHANDA

1. Then he said to Indradyumna Bhallaveya: 'O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: 'Air only, venerable king.' He said: 'The Self which you meditate on is the Vaisvinara Self, called Prithagvartman (having various courses). Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the breath of the Self, and your breath would have left you, if you had not come to me.'

FIFTEENTH KHANDA

1. Then he said to Gana Sarkarakshya: 'Whom do you meditate on as the Self?' He replied: 'Ether only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Bahula (full). Therefore you are full of offspring and wealth.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the trunk of the Self, and your trunk would have perished, if you had not come to me.'

SIXTEENTH KHANDA

1. Then he said to Budila Asvatarasvi, 'O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: 'Water only, venerable king.' He said;

'The Self which you meditate on is the Vaisvanara Self, called Rayi (wealth). Therefore are you wealthy and flourishing.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the bladder of the Self, and your bladder would have burst, if you had not come to me.'

SEVENTEENTH KHANDA

1. Then he said to Auddalaka Aruni: O Gautama, whom do you meditate on as the Self?' He replied: 'The earth only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called

Pratishtha. (firm rest). Therefore you stand firm with offspring and cattle.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvgnara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, are but the feet of the Self, and your feet would have given way, if you had not come to me.'

EIGHTEENTH KHANDA

1. Then he said to them all: 'You eat your food, knowing that Vaisvanara Self as if it were many. But he who worships the Vaisvanara Self as a span long, and as' identical with himself, he eats food in all worlds, in all beings, in all Selfs.

2. 'Of that Vaisvanara Self the head is Sutegas (having good light), the eye Visvariupa (multiform), the breath Prithagvartman (having various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the Garhapatya fire, the mind the Anvaharya fire, the mouth the Ahavaniya fire.

NINETEENTH KHANDA

1. 'Therefore the first food which a man may take, is in the place of Homa. And he who offers that first oblation, should offer it to Prana (up-breathing), saying Svaha,. Then Prana (up-breathing) is satisfied,

2. 'If Prana is satisfied, the eye is satisfied, if the eye is satisfied, the sun is satisfied, if the sun is satisfied, heaven is satisfied, if heaven is satisfied, whatever is under heaven and under the sun is satisfied.. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTIETH KHANDA

1. 'And he who offers the second oblation, should offer it to Vyana (back-breathing), saying Svaha. Then Vyana is satisfied,

2. 'If Vyana is satisfied, the ear is satisfied, if the ear is satisfied, the moon is satisfied, if the moon is satisfied, the quarters are satisfied, if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring,. cattle, health, brightness, and Vedic splendour.

TWENTY-FIRST KHANDA

1. 'And he who offers the third oblation, should offer it to Apana (down-breathing), saying Svaha. Then Apana is satisfied. If Apana is satisfied, the tongue is satisfied, if the tongue is satisfied, Agni (fire) is satisfied, if Agni is satisfied, the earth is satisfied, if the earth is satisfied, whatever is under the earth and under fire is satisfied.

2. 'And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTY-SECOND KHANDA

1. 'And he who offers the fourth oblation, should offer it to Samana (on-breathing), saying Svaha. Then

Samana is satisfied,

2. 'If Samana is satisfied, the mind is satisfied, if the mind is satisfied, Parganya (god of rain) is satisfied, if Parganya is satisfied, lightning is satisfied, if lightning is satisfied, whatever is under Parganya and under lightning is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTY-THIRD KHANDA

1. 'And he who offers the fifth oblation, should offer it to Udana (out-breathing), saying Svaha. Then Udana is satisfied,

2. 'If Udana is satisfied, Vayu (air) is satisfied, if Vayu is satisfied, ether is satisfied, if ether is satisfied, whatever is under Vayu and under the ether is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTY-FOURTH KHANDA

1. 'If, without knowing this, one offers an Agnihotra, it would be as if a man were to remove the live coals and pour his libation on dead ashes.

2. 'But he who offers this Agnihotra with a full knowledge of its true purport, he offers it (i.e. he eats food)' in all worlds, in all beings, in all Selfs.

3. 'As the soft fibres of the Ishika. reed, when thrown into the fire, are burnt, thus all his sins are burnt whoever offers this Agnihotra with a full knowledge of its true purport.

4. 'Even if he gives what is left of his food to a Kandala, it would be offered in his (the Kandala's) Vaisvanara Self. And so it is said in this Sloka: --

'As hungry children here on earth sit (expectantly) round their mother, so. do all beings sit round the Agnihotra, yea, round the Agnihotra.'

SIXTH PRAPATHAKA

FIRST KHANDA

1. Harih, Om. There lived once Svetaketu Aruneya (the grandson of Aruna). To him his father (Uddilaka, the son of Aruna) said: 'Svetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brahmana by birth only.'

2. Having begun his apprenticeship (with a teacher) when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas, -- conceited, considering himself well-read, and stern.

3. His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'

4. 'What is that instruction, Sir?' he asked. The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

5. 'And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

6. 'And as, my dear, by one pair of nail-scissors all that is made of iron (karshnayasam) is known, the difference being only a name, arising from speech, but the truth being that all is iron,-thus, my dear, is that instruction.'

7. The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so,' said the father.

SECOND KHAVDA

1. 'In the beginning,' my dear, 'there was that only which is, one only, without a second. Others say, in the beginning there was that only which is not, one only, without a second; and from that which is not, that which is was born.

2. 'But how could it be thus, my dear?' the father continued. 'How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.

3. 'It thought, may I be many, may I grow forth. It sent forth fire.

'That fire thought, may I be many, may I grow forth. It sent forth water.

'And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone.

4. 'Water thought, may I be many, may I grow forth. It sent forth earth (food).

'Therefore whenever it rains anywhere, most food is then produced. From water alone is eatable food produced.

THIRD KHANDA

1. 'Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (viviparous), and that which springs from a germ.

2. 'That Being, (i. e. that which had produced fire, water, and earth) thought, let me now enter those three beings, (fire, water, earth) with this living Self (giva atma)', and let me then reveal (develop) names and forms.

3. 'Then that Being having said, Let me make each of these three tripartite (so that fire, water, and earth should each have itself for its principal ingredient, besides an admixture of the other two) entered into those three beings (devata) with this living self only, and revealed names and forms.

4. 'He made each of these tripartite; and how these three beings become each of them tripartite, that learn from me now, my friend!

FOURTH KHANDA

1. 'The red colour of burning fire (agni) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire the colour of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true (satya) are the three colours (or forms).

2. 'The red colour of the sun (aditya) is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the sun, as a mere variety, being a name, arising from speech. What is true are the three colours.

3. 'The red colour of the moon is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the moon, as a mere variety, being a name, arising from speech. What is true are the three colours.

4. 'The red colour of the lightning is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the lightning, as a mere variety, being a name, arising from speech. What is true are the three colours.

5. 'Great householders and great theologians of olden times who knew this, have declared the same, saying, " No one can henceforth mention to us anything which we have not heard, perceived, or known'." Out of these (three colours or forms) they knew all.

6. 'Whatever they thought looked red, they knew was the colour of fire. Whatever they thought looked white, they knew was the colour of water. Whatever they thought looked black, they knew was the colour of earth.

7. 'Whatever they thought was altogether unknown, they knew was some combination of those three beings (devata).

'Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

FIFTH KHANDA

1. 'The earth (food) when eaten becomes threefold; its grossest portion becomes feces, its middle portion flesh, its subtilest portion mind.

2. 'Water when drunk becomes threefold; its grossest portion becomes water, its middle portion blood, its subtilest portion breath.

3. 'Fire (i.e. in oil, butter, &c.) when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtilest portion speech.

4. 'For truly, my child, mind comes of earth, breath of water, speech of fire.'

'Please, Sir, inform me still more,' said the son.

Be it so, my child,' the father replied.

SIXTH KHANDA

1. 'That which is the subtile portion of curds, when churned, rises upwards, and becomes butter.

2. 'In the same manner, my child, the subtile portion of earth (food), when eaten, rises upwards, and becomes mind.

3. 'That which is the subtile portion of water, when drunk, rises upwards, and becomes breath.

4. 'That which is the subtile portion of fire, when consumed, rises upwards, and becomes speech. 5. 'For mind, my child, comes of earth, breath of water, speech of fire.'

' Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

SEVENTH KHANDA

1. 'Man (purusha), my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like, for breath comes from water, and will not be cut off, if you drink water.'

2. Svetaketu abstained from food for fifteen days. Then he came to his father and said: 'What shall I say?' The father said: 'Repeat the Rik, Yagus, and Saman verses.' He replied: 'They do not occur to me, Sir.'

3. The father said to him: 'As of a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this (i. e. very little), thus, my dear son, one part only of the sixteen parts (of you) is left, and therefore with that one part you do not remember the Vedas. Go and eat!

4. 'Then wilt thou understand me.' Then Svetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:

5. 'As of a great lighted fire one coal of the size of a firefly, if left, may be made to blaze up again by putting grass upon it, and will thus burn more than this,

6. 'Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, burnt up, and by it you remember now the Vedas.' After that, he understood what his father meant when he said: 'Mind, my son, comes from food, breath from water, speech from fire.' He understood what he said, yea, he understood it'.

EIGHTH KHANDA

1. Uddalaka Aruni said to his son Svetaketu: 'Learn from me the true nature of sleep (svapna).

When a man sleeps here, then, my dear son, he becomes united with the True, he is gone to his own (Self). Therefore they say, svapiti, he sleeps, because he is gone (apita) to his own (sva).

2. 'As a bird when tied by a string flies first in every direction, and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the giva, or living Self in the mind, see VI, 3, 2), after flying in every direction, and finding- no rest anywhere, settles down on breath; for indeed, my son, mind is fastened to breath.

3. 'Learn from me, my son, what are hunger and thirst. When a man is thus said to be hungry, water is carrying away (digests) what has been eaten by him. Therefore as they speak of a cow-leader (go-naya), a horse-leader (asva-naya), a man-leader (purusha-naya), so they call water (which digests food and causes hunger) food-leader (asa-naya). Thus (by food digested &c.), my son, know this offshoot (the body) to be brought forth, for this (body) could not be without a root (cause).

4. 'And where could its root be except in food (earth)? And in the same manner, my son, as food (earth) too is an offshoot, seek after its root, viz. water. And as water too is an offshoot, seek after its root, viz.

fire. And as fire too is an offshoot, seek after its root, viz. the True. Yes, all these creatures, my son, have their root in the True, they dwell in the True, they rest in the True.

5. 'When a man is thus said to be thirsty, fire carries away what has been drunk by him. Therefore as they speak of a cow-leader (go-naya), of a horse-leader (asva-naya), of a man-leader (purusha-naya), so they call fire udanyi, thirst, i. e. water-leader. Thus (by water digested &c.), my son, know this offshoot (the.body) to be brought forth: this (body) could not be without a root (cause).

6. 'And where could its root be except in water? As water is an offshoot, seek after its root, viz. fire. As fire is an offshoot, seek after its root, viz. the True. Yes, all these creatures, O son, have their root in the True, they dwell in the True, they rest in the True.

'And how these three beings (devata), fire, water, earth, O son, when they reach man, become each of them tripartite, has been said before (VI, 4, 7). When a man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat (fire), heat in the Highest Being.

7. 'Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.' 'Please, Sir, inform me still more,' said the son.

Be it so, my child,' the father replied.

NINTH KHANDA

1. 'As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

2. 'And as these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

3. 'Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

4. 'Now ' that which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

' Be it so, my child,' the father replied.

TENTH KHANDA

1. 'These rivers, my son, run, the eastern (like the Ganga) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i. e. the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

2. In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a mid-e, or a gnat, or a mosquito, that they become again and again.

3. 'That which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou,

O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

ELEVENTH KHANDA

1. 'If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

2. 'But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this.' Thus he spoke:

3- 'This (body) indeed withers and dies when the living Self has left it; the living Self dies not.

'That which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

TWELFTH KHANDA

1. 'Fetch me from thence a fruit of the Nyagrodha tree.'

Here is one, Sir.'

Break it.'

'It is broken, Sir.'

'What do you see there?'

'These seeds, almost infinitesimal.'

'Break one of them.'

'It is broken, Sir.'

'What do you see there?'

'Not anything, Sir.'

2. The father said: 'My son, that subtile essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

3. 'Believe it, my son. That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

THIRTEENTH KHANDA

1. 'Place this salt in water, and then wait on me in the morning.'

The son did as he was commanded.

The father said to him: 'Bring me the salt, which you placed in the water last night.'

The son having looked for it, found it not, for, of course, it was melted.

2. The father said: 'Taste it from the surface of the water. How is it?'

The son replied: 'It is salt.'

'Taste it from the middle. How is it?'

The son replied: ' It is salt.'

'Taste it from the bottom. How is it?'

The son replied: 'It is salt.'

The father said: 'Throw it away' and then wait on me.

He did so; but salt exists for ever.

Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.

3- 'That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

Be it so, my child,' the father replied.

FOURTEENTH KHANDA

1. 'As one might lead a person with his eyes covered away from the Gandharas, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west, and shout, "I have been brought here with my eyes covered, I have been left here with my eyes covered,"

2. 'And as thereupon some one might loose his bandage and say to him, "Go in that direction, it is Gandhara, go in that direction;" and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara, -- in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowlede. For him there is only delay so long as he is not delivered (from the body); then he will be perfect.

3. 'That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

' Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

FIFTEENTH KHANDA

1. 'If a man is ill, his relatives assemble round him and ask: " Dost thou know me? Dost thou know me?" Now as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (devati), he knows them.

2. 'But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not.

'That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

SIXTEENTH KHANDA

1. 'My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say), "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true Self by a falsehood, grasps the heated hatchet-he is burnt, and he is killed.

2. 'But if he did not commit the theft, then he makes himself to be what he is. Then the true minded, having covered his true Self by truth, grasps the heated hatchet-he is not burnt, and he is delivered.

'As that (truthful) man is not burnt, thus has all that exists its self in That. It is the True. It is the Self, and thou, O Svetaketu, art it.' He understood what he said, yea, he understood it.

KHANDOGYA-UPANISHAD Part 4

SEVENTH PRAPATHAKA.

FIRST KHANDA

1. Narada approached Sanatkumara and said, 'Teach me, Sir!' Sanatkumara said to him: 'Please to tell me what you know; afterward I shall tell you what is beyond.'

2. Narada said: 'I know the Rig-veda, Sir, the Yagur-veda, the Sama-veda, as the fourth the Atharvana, as the fifth the Itihasa-purana (the Bharata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Rasi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vakovikya (logic); the Ekayana (ethics); the Devavidya (etymology); the Brahma-vidya (pronunciation, siksha, ceremonial, kalpa, prosody, khandas); the Bhuta-vidya (the science of demons); the Kshatra-vidya (the science of weapons); the Nakshatra-vidya (astronomy); the Sarpa and Devagana-vidya (the science of serpents or poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know, Sir.

3. 'But, Sir, with all this I know the Mantras only, the sacred books, I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine.'

Sanatkumira said to him: 'Whatever you have read, is only a name.

4. 'A name is the.Rig-veda, Yagur-veda, Samaveda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekiyana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya. All these are a name only. Meditate on the name.

5. 'He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches-he who meditates on the name as Brahman.'

'Sir, is there something better than a name?'

'Yes, there is something better than a name.'

'Sir, tell it me.'

SECOND KHANDA

1. 'Speech is better than a name. Speech makes us understand the Rig-veda, Yag-ur-veda, Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2. 'He who meditates on speech as Brahman, is, as it were, lord and master as far as speech reaches he

who meditates on speech as Brahman.'

'Sir, is there something better than speech?'

'Yes, there is something better than speech.'

'Sir, tell it me.'

THIRD KHANDA

1. 'Mind (manas) is better than speech. For as the closed fist holds two amalaka or two kola or two aksha fruits, thus does mind hold speech and name. For if a man is minded in his mind to read the sacred hymns, he reads them; if he is minded in his mind to perform any actions, he performs them; if he is minded to wish for sons and cattle, he wishes for them; if he is minded to wish for this world and the other, he wishes for them. For mind is indeed the self , mind is the world, mind is Brahman. Meditate on the mind.

2. 'He who meditates on the mind as Brahman, is, as it were, lord and master as far as the mind reaches-he who meditates on the mind as Brahman.'

'Sir, is there something better than mind?'

'Yes, there is something better than mind.'

'Sir, tell it me.'

FOURTH KHANDA

1. 'Will (sankalpa) is better than mind. For when a man wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. 'All these therefore (beginning with mind and ending in sacrifice) centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth &c. rain wills; through the will of rain food wills; through the will of food the vital airs will; through the will of the vital airs the sacred hymns will; through the will of the sacred hymns the sacrifices will; through the will of the sacrifices the world (as their reward) wills; through the will of the world everything wills. This is will. Meditate on will.

3. 'He who meditates on will as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has willed; he is, as it were, lord and master as far as will reaches-he who meditates on will as Brahman.'

'Sir, is there something better than will?'

' Yes, there is something better than will.'

'Sir, tell it me.'

FIFTH KHANDA

1. 'Consideration (kitta) is better than will. For when a man considers, then he wills, then he thinks in his

mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. 'All these (beginning with mind and ending in sacrifice) centre in consideration, consist of consideration, abide in consideration. Therefore if a man is inconsiderate, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so inconsiderate. But if a man is considerate, even though he knows but little, to him indeed do people listen gladly. Consideration is the centre, consideration is the self, consideration is the support of all these. Meditate on consideration.

3. 'He who meditates on consideration as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has considered; he is, as it were, lord and master as far as consideration reaches-he who meditates on consideration as Brahman.'

'Sir, is there something better than consideration?'

'Yes, there is something better than consideration.'

'Sir, tell it me.'

SIXTH KHANDA

1. 'Reflection (dhyana) is better than consideration. The earth reflects, as it were, and thus does the sky, the heaven, the water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, seem to have obtained a part of the object of reflection (because they show a certain repose of manner). Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of reflection. Meditate on reflection.

2. 'He who meditates on reflection as Brahman, is lord and master, as it were, as far as reflection reaches-he who meditates on reflection as Brahman.'

'Sir, is there something better than reflection?'

'Yes, there is something better than reflection.'

'Sir, tell it me.'

SEVENTH KHANDA

1. 'Understanding (vignana) is better than reflection. Through understanding we understand the .Rig-veda, the Yagur-veda, the Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding. Meditate on understanding.

2. 'He who meditates on understanding as Brahman, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches-he who meditates on understanding as Brahman.'

'Sir, is there something better than understanding?'

'Yes, there is something better than understanding.'

'Sir, tell it me.'

EIGHTH KHANDA

Power (bala) is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man. By power the earth stands firm, and the sky, and the heaven, and the mountains, gods and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2. 'He who meditates on power as Brahman, is, as it were, lord and master as far as power reaches-he who meditates on power as Brahman.'

'Sir, is there something better than power?'

'Yes, there is something better than power.'

'Sir, tell it me.'

NINTH KHANDA

1. 'Food (anna) is better than power. Therefore if a man abstain from food for ten days, though he live, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

2. 'He who meditates on food as Brahman, obtains the worlds rich in food and drink; he is, as it were, lord and master as far as food reaches he who meditates on food as Brahman.'

'Sir, is there something better than food?'

'Yes, there is something better than food.'

'Sir, tell it me.'

TENTH KHAIVDA.

1. 'Water (ap) is better than food. Therefore if there is not sufficient rain, the vital spirits fail from fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, gods and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

2. 'He who meditates on water as Brahman, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches he who meditates on water as Brahman.'

'Sir, is there something better than water?'

'Yes, there is something better than water.'

Sir, tell it me.'

ELEVENTH KHANDA

1. 'Fire (tegas) is better than water. For fire united with air, warms the ether. Then people say, It is hot, it burns, it will rain. Thus does fire, after ;showing this sign (,itself) first, create water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, There is lightning and thunder, it will rain. Then also does fire, after showing this sign first, create water. Meditate on fire.

2. 'He who meditates on fire as Brahman, obtains, resplendent himself, resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches-he who meditates on fire as Brahman.'

'Sir, is there something better than fire?'

'Yes, there is something better than fire.'

'Sir, tell it me.'

TWELFTH KHANDA.

1. 'Ether (or space) is better than fire. For in the ether exist both sun and moon, the lightning, stars, and fire (agni). Through the ether we call, through the ether we hear, through the ether we answer. In the ether or space we rejoice (when we are together), and rejoice not (when we are separated). In the ether everything is born, and towards the ether everything tends when it is born. Meditate on ether.

2. 'He who meditates on ether as Brahman, obtains the worlds of ether and of light, which are free from pressure and pain, wide and spacious; he is, as it were, lord and master as far as ether reaches-he who meditates on ether as Brahman.'

'Sir, is there something better than ether?'

'Yes, there is something better than ether.'

'Sir, tell it me.'

THIRTEENTH KHANDA

1. 'Memory, (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.

2. 'He who meditates on memory as Brahman, is, as it were, lord and master as far as memory reaches -he who meditates on memory as Brahman.'

'Sir, is there something better than memory?'

'Yes, there is something better than memory.'

'Sir, tell it me.'

FOURTEENTH KHANDA.

1. 'Hope (asa) is better than memory. Fired by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.

2. 'He who meditates on hope as Brahman, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches-he who meditates on hope as Brahman.'

'Sir, is there something better than hope?'

'Yes, there is something better than hope.'

'Sir, tell it me.'

FIFTEENTH KHANDA

1. 'Spirit (prana) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with names and ending in hope) hold to spirit. That spirit moves by the spirit, it gives spirit to the spirit. Father means spirit, mother is spirit, brother is spirit, sister is spirit, tutor is spirit, Brahmana is spirit.

2. 'For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brahmana, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brahmana.

3. But, if after the spirit has departed from them, one shoves them together with a poker, and burns them to pieces, no one would say, Thou offendest thy father, mother, brother, sister, tutor or a Brahmana.

4. 'Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativadin. If people say to such a man, Thou art an ativadin, he may say, I am an ativadin; he need not deny it.'

SIXTEENTH KHANDA

1. 'But in reality he is an ativadin who declares the Highest Being to be the True (Satya).'

'Sir, may I become an ativadin by the True?'

'But we must desire to know the True.'

'Sir, I desire to know the True.'

SEVENTEENTH KHANDA.

1. 'When one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands it, declares the True. This understanding, however, we must desire to understand.'

'Sir, I desire to understand it.'

EIGHTEENTH KHANDA

1. 'When one perceives, then one understands. One who does not perceive, does not understand. Only he who perceives, understands. This perception, however, we must desire to understand.'

'Sir, I desire to understand it.'

NINETEENTH KHANDA

1. 'When one believes, then one perceives. One who does not believe, does not perceive. Only he who believes, perceives. This belief, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTIETH KHANDA

1. 'When one attends on a tutor (spiritual guide), then one believes. One who does not attend on a tutor, does not believe. Only be who attends, believes. This attention on a tutor, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FIRST KHANDA

1. 'When one performs all sacred duties, then one attends really on a tutor. One who does not perform his duties, does not really attend on a tutor. Only he who performs his duties, attends on his tutor. This performance of duties, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-SECOND KHANDA

1. 'When one obtains bliss (in oneself), then one performs duties. One who does not obtain bliss, does not perform duties. Only he who obtains bliss, performs duties. This bliss, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-THIRD KHANDA

1. 'The Infinite (bhuman) is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FOURTH KHANDA

1. 'Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something -else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.' 'Sir, in what does the Infinite rest?'

'In its own greatness-or not even in greatness.'

'In the world they call cows and horses, elephants and gold, slaves, wives, fields and houses greatness. I do not mean this,' thus he spoke; 'for in that case one being (the possessor) rests in something else, (but the Infinite cannot rest in something different from itself)

TWENTY-FIFTH KHANDA.

1. 'The Infinite indeed is below, above, behind, before, right and left-it is indeed all this.

'Now follows the explanation of the Infinite as the I: I am below, I am above, I am behind, before, right and left-I am all this.

2. 'Next follows the explanation of the Infinite as the Self: Self is below, above, behind, before, right and left-Self is all this.

'He who sees, perceives, and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self-he becomes a Svarag, (an autocrat or self-ruler); he is lord and master in all the worlds.

'But those who think differently from this, live in perishable worlds, and have other beings for their rulers.

TWENTY-SIXTH KHANDA

1. 'To him who sees, perceives, and understands this, the spirit (prana) springs from the Self, hope springs from the Self, memory springs from the Self; so do ether, fire, water, appearance and disappearance, food, power, understanding, reflection, consideration, will, mind, speech, names, sacred hymns, and sacrifices-aye, all this springs from the Self.

2. 'There is this verse, "He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere.

'"He is one (before creation), he becomes three (fire, water, earth), he becomes five, he becomes seven, he becomes nine; then again he is called the eleventh, and hundred and ten and one thousand and twenty."

'When the intellectual aliment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Selo are loosened.

'The venerable Sanatkumara showed to Narada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.'

EIGHTH PRAPATHAKA

FIRST KHANDA

1. Harih, Om. There is this city of Brahman (the body), and in it the palace, the small lotus (of the heart), and in it that small ether. Now what exists within that small ether, that is to be sought for, that is to be understood.

2. And if they should say to him: 'Now with regard to that city of Brahman, and the palace in it, i.e. the small lotus of the heart, and the small ether within the heart, what is there within it that deserves to be sought for, or that is to be understood.

3. Then he should say: 'As large as this ether (all space) is, so large is that ether within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of him (the Self) here in the world, and whatever is not (i.e. whatever has been or

will be), all that is contained within it.'

4. And if they should say to him: 'If everything that exists is contained in that city of Brahman, all beings and all desires (whatever can be imagined or desired), then what is left of it, when old age reaches it and scatters it, or when it falls to pieces?' Then he should say: 'By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it is not killed. That the Brahman) is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,

6. 'And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.

SECOND KHANDA

1. 'Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.

2. 'And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy.

3. 'And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.

4. 'And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.

5. 'And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.

6. 'And he who desires the world of perfumes and garlands (gandhamalya), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.

7. 'And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.

8. 'And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.

9. 'And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

'Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.

THIRD KHANDA

1. 'These true desires, however, are hidden by what is false; though the desires be true, they have a covering which is false. Thus, whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes.

2. 'Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there (if we descend into our heart, where Brahman dwells, in the ether of the heart), There are all our true desires, but hidden by what is false. As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while asleep), and yet do not discover it, because they are carried away by untruth (they do not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).

3. 'That Self abides in the heart. And this is the etymological explanation. The heart is called hrid-ayam, instead of hridy-ayam, i.e. He who is in the heart. He who knows this, that He is in the heart, goes day by day (when in sushupti, deep sleep) into heaven (svarga), 1.e. into the Brahman of the heart.

4. 'Now that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the Self,' thus he spoke (when asked by his pupils). This is the immortal, the fearless, this is Brahman. And of that Brahman the name is the True, Satyam,

5. This name Sattyam consists of three syllables, sat-ti-yam. Sat signifies the immortal, t, the mortal, and with yam he binds both. Because he binds both, the immortal and the mortal, therefore it is yam. He who knows this goes day by day into heaven (svarga).

FOURTH KHANDA

1. That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.

2. Therefore he who has crossed that bank, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore when that bank has been crossed, night becomes day indeed, for the world of Brahman is lighted up once for all.

3. And that world of Brahman belongs to those only who find it by abstinence -- for them there is freedom in all the worlds.

FIFTH KHANDA

1. What people call sacrifice (yagna), that is really abstinence (brahmakarya). For he who knows, obtains that (world of Brahman, which others obtain by sacrifice), by means of abstinence.

What people call sacrifice (ishta), that is really abstinence, for by abstinence, having searched (ishtva), he obtains the Self.

2. What people call sacrifice (sattrayana), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trana) of the Self.

What people call the vow of silence (mauna), that is really abstinence, for he who by abstinence has

found out the Self, meditates (manute).

3. What people call fasting (anasakayana), that is really abstinence, for that Self does not perish (na nasyati), which we find out by abstinence.

What people call a hermit's life (aranyayana), that is really abstinence. Ara and Nya are two lakes in the world of Brahman, in the third heaven from hence; and there is the lake Airanimadiya, and the Asvattha tree, showering down Soma, and the city of Brahman (Hiranyagarbha) Aparagita, and the golden Prabhuvimita (the hall built by Prabhu, Brahman).

Now that world of Brahman belongs to those who find the lakes Ara and Nya in the world of Brahman by means of abstinence; for them there is freedom in all the worlds.

SIXTH KHANDA

1. Now those arteries of the heart consist of a brown substance, of a white, blue, yellow, and red substance, and so is the sun brown, white, blue, yellow, and red.

2. As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun, and enter into those arteries; they start from those arteries, and enter into the sun.

3. And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those arteries. Then no evil touches him, for he has obtained the light (of the sun).

4. And when a man falls ill, then those who sit round him, say, 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them.

5. But when he departs from this body, then he departs upwards by those very rays (towards the worlds which he has gained by merit, not by knowledge); or he goes out while meditating on Om (and thus securing an entrance into the Brahma-loka). And while his mind is failing, he is going to the sun. For the sun is the door of the world (of Brahman). Those who know, walk in; those who do not know, are shut out. There is this verse: 'There are a hundred and one arteries of the heart; one of them penetrates the crown of the head; moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions.'

SEVENTH KHANDA

1. Pragapati said: 'The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.'

2. The Devas (gods) and Asuras (demons) both heard these words, and said : 'Well, let us search for that Self by which, if one has searched it out, all worlds and all desires are obtained.'

Thus saying Indra went from the Devas, Virokana from the Asuras, and both, without having communicated with each other, approached Pragapati, holding fuel in their hands, as is the custom for pupils approaching their master.

3. They dwelt there as pupils for thirty-two years. Then Pragapati asked them: 'For what purpose have

you both dwelt here?'

They replied: 'A saying of yours is being repeated, viz. "the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that Self.'

Pragapati said to them: 'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.'

They asked: 'Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?'

He replied: 'He himself indeed is seen in all these .'

EIGHTH KHANDA.

1. 'Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me.'

They looked in the water-pan. Then Pragapati said to them: 'What do you see?'

They said: 'We both see the self thus altogether, a picture even to the very hairs and nails.'

2. Pragapati said to them: 'After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the water-pan.

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragapati said: 'What do you see?'

3. They said: 'Just as we are, well adorned, with our best clothes and clean, thus we are both there, Sir, well adorned, with our best clothes and clean.'

Pragapati said: 'That is the Self, this is the immortal, the fearless, this is Brahman.'

Then both went away satisfied in their hearts.

4. And Pragapati, looking after them, said: 'They both go away without having perceived and without having known the Self, and whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish.'

Now Virokana, satisfied in his heart, went to the Asuras and preached that doctrine to them, that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, for this is the doctrine (upanishad) of the Asuras. They deck out the body of the dead with perfumes, flowers, and fine raiment by way of ornament, and think they will thus conquer that world.

NINTH KHANDA

1. But Indra, before he had returned to the Devas, saw this difficulty. As this self (the shadow in the water) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).

2. Taking fuel in his hand he came again as a pupil to Pragapati. Pragapati said to him: 'Maghavat (Indra), as you went away with Virokana, satisfied in your heart, for what purpose did you come back?'

He said : 'Sir, as this self (the shadow) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).'

3. 'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to

you. Live with me another thirty-two years.'

He lived with him another thirty-two years, and then Pragapati said:

TENTH KHANDA

1. 'He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

2. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him'. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.

3. Taking fuel in his hands, he went again as a pupil to Prag-Apat1. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

4. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.'

'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to you. Live with me another thirty-two years.' He lived with him another thirty-two years. Then Pragapati said:

ELEVENTH KHANDA

1. 'When a man being asleep, reposing, and at perfect rest', sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied.in his heart. But before he had returned to the Devas, he saw this difficulty. In truth he thus does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2. Taking fuel in his hand he went again as a pupil to Pragapati. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, in that way he does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.'

3. 'So it is indeed, Maghavat,' replied Pragapati 'but I shall explain him (the true Self) further to

you, and nothing more than this . Live here otherfive years.'

He lived there other five years. This made in all one hundred and one years, and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil with Pragapati. Pragapati said to him:

TWELFTH KHANDA

1. 'Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him'.

2. 'The wind is without body, the cloud, lightning, and thunder are without body (without hands, feet, &c.) Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light,

3. 'Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light (the knowledge of Self) . He (in that state) is the highest person (uttama purusha). He moves about there laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

'Like as a horse attached to a cart, so is the spirit (prana, pragnatman) attached to this body.

4. 'Now where the sight has entered into the void (the open space, the black pupil of the eye), there is the person of the eye, the eye itself is the instrument of seeing. He who knows, let me smell this, he is the Self, the nose is the instrument of smelling. He who knows, let me say this, he is the Self, the tongue is the instrument of saying. He who knows, let me hear this, he is the Self, the ear is the instrument of hearing.

5. 'He who knows, let me think this, he is the Self, the mind is his divine eye . He, the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye, i. e. the mind, rejoices.

'The Devas who are in the world of Brahman meditate on that Self (as taught by Pragapati to Indra, and by Indra to the Devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains all worlds and all desires.' Thus said Pragapati, yea, thus said Pragapati.

THIRTEENTH KHANDA

1. From the dark (the Brahman of the heart) I come to the nebulous (the world of Brahman), from the nebulous to the dark, shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Rahu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

FOURTEENTH KHANDA

1. He who is called ether (akasa) is the revealer of all forms and names. That within which these forms and names are contained is the Brahman, the Immortal, the Self

I come to the hall of Pragapati, to the house; I am the glorious among Brahmans, glorious among princes, glorious among men. I obtained that glory, I am glorious among the glorious. May I never go to the white, toothless, yet devouring, white abode; may I never go to it.

FIFTEENTH KHANDA

1. Brahma (Hiranyagarbha or Paramesvara) told this to Pragapati (Kasyapa), Pragapati to Manu (his son), Manu to mankind. He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge, has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self, never giving pain to any creature, except at the tirthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.

TALAVAKARA-UPANISHAD (or KENA-UPANISHAD)

FIRST KHANDA

1. The Pupil asks: 'At whose wish does the mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What god directs the eye, or the ear?'

2. The Teacher replies: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from the senses) the wise, on departing from this world, become immortal.

3. 'The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it.

4. 'It is different from the known, it is also above the unknown, thus we have heard from those of old, who taught us this.

5. 'That which is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore.

6. 'That which does not think by mind, and by which, they say, mind is thought, that alone know as Brahman, not that which people here adore.

7. 'That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahman, not that which people here adore.

8. 'That which does not hear by the ear, and by which the ear is heard, that alone know as Brahman, not that which people here adore.

9. 'That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.'

SECOND KHANDA

1. The Teacher says: 'If thou thinkest I know it well, then thou knowest surely but little, what is that form of Brahman known, it may be, to thee?'

2. The Pupil says: 'I do not think I know it well, nor do I know that I do not know it. He among us who knows this, he knows it, nor does he know that he does not know it.

3. 'He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by those who do not understand it.

4. 'It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality.

5. 'If a man know this here, that is the true (end of life); if he does not know this here, then there is great destruction (new births). The wise who have thought on all things (and recognized the Self in them) become immortal, when they have departed from this world.'

THIRD KHANDA

1. Brahman obtained the victory for the Devas. The Devas became elated by the victory of Brahman, and they thought, this victory is ours only, this greatness is ours only.

2. Brahman perceived this and appeared to them. But they did not know it, and said: 'What sprite (yaksha or yakshya) is this ?'

3. They said to Agni (fire): 'O Gatavedas, find out what sprite this is.' 'Yes,' he said.

4. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Agni, I am Gatavedas.'

5. Brahman said: 'What power is in you?' Agni replied: 'I could burn all whatever there is on earth.'

6. Brahman put a straw before him, saying: 'Burn this.' He went towards it with all his might, but he could not burn it. Then he returned thence and said: 'I could not find out what sprite this is.' 7. Then they said to Vayu (air): 'O Vayu, find out what sprite this is.' 'Yes,'he said.

8. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am V'ayu, I am Matarisvan.'

9. Brahman said: 'What power is in you?' Vayu replied: 'I could take up all whatever there is on earth.'

10. Brahman put a straw before him, saying: 'Take it up.' He went towards it with all his might, but he could not take it up. Then he returned thence and said: 'I could not find out what sprite this is.'

11. Then they said to Indra: 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared from before him.

12. Then in the same space (ether) he came towards a woman, highly adorned: it was Uma, the daughter of Himavat. He said to her: 'Who is that sprite?'

FOURTH KHANDA.

1. She replied: 'It is Brahman. It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman.

2. Therefore these Devas, viz. Agni, Vayu, and Indra, are, as it were, above the other gods, for they touched it (the Brahman) nearest.

3. And therefore Indra is, as it were, above the other gods, for he touched it nearest, he first knew it.

4. This is the teaching of Brahman, with regard to the gods (mythological): It is that which now flashes forth in the lightning, and now vanishes again.

5. And this is the teaching of Brahman, with regard to the body (psychological): It is that which seems to move as mind, and by it imagination remembers again and again.

6. That Brahman is called Tadvana, by the name of Tadvana it is to be meditated on. All beings have a desire for him who knows this.

7. The Teacher: 'As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brahmi Upanishad.

8. 'The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its limbs,

the True is its abode.

9. 'He who knows this Upanishad, and has shaken off all evil, stands in the endless, unconquerable world of heaven, yea, in the world of heaven.'

AITAREYA-ARANYAKA Part 1

FIRST ARANYAKA

FIRST ADHYAYA

FIRST KHANDA

1. Now follows the Mahavrata ceremony.

2. After having killed Vritra, Indra became great. When he became great, then there was the Mahavrata (the great work). This is why the Mahaivrata ceremony is called Mahavrata.

3. Some people say: 'Let the priest make two (recitations with the offering of the) agya (ghee) on that day,'but the right thing is one'.

4. He who desires prosperity should use the hymn, pra vo devayagnaye (Rv. III, 13, I).

5. He who desires increase should use the hymn, viso viso atithim (Rv. VIII, 74, I).

6. The people (visah) indeed are increase, and therefore he (the sacrificer) becomes increased.

7. But (some say), there is the word atithim (in that hymn, which means a guest or stranger, asking for food). Let him not therefore take that hymn. Verily, the atithi (stranger) is able to go begging.

8. 'No,' he said, 'let him take that hymn.

9. 'For he who follows the good road and obtains distinction, he is an atithi (guest).

10. 'They do not consider him who is not so, worthy to be (called) an atithi (guest).

11. 'Therefore let him by all means take that hymn.'

12. If he takes that hymn, let him place the (second) tristich, aganma vritrahantamam, 'we came near to the victorious,' first.

13. For people worship the whole year (performing the GavAmayana sacrifice) wishing for this day (the last but one)-they do come near.

14. The (next following) three tristichs begin with an Anushtubh. Now Brahman is Gayatri, speech is Anushtubh. He thus joins speech with Brahman.

15. He who desires glory should use the hymn, abodhy agnih samidha gananam (Rv. V, i, i).

16. He who desires offspring and cattle should use the hymn, hotaganishta ketanah (Rv. II, 5, i).

SECOND KHANDA

1. He who desires proper food should use the hymn, agnim naro didhitibhih (Rv. VII, I, 1).

2. Verily, Agni (fire) is the eater of food.

In the other (recitations accompanying the) offerings of Agya (where Agni is likewise mentioned) the worshippers come more slowly near to Agni (because the name of Agni does not stand at the beginning

of the hymn). But here a worshipper obtains proper food at once, he strikes down evil at once.

3. Through the words (occurring in the second foot of the first verse), hastakyuti ganayanta, 'they caused the birth of Agni by moving their arms,' the hymn becomes endowed with (the word) birth. Verily, the sacrificer is born from this day of the sacrifice, and therefore the hymn is endowed with (the word) birth.

4. There are four metrical feet (in the Trishtubh verses of this hymn). Verily, cattle have four feet, therefore they serve for the gaining of cattle.

5. There are three metrical feet (in the Virag verses of this hymn). Verily, three are these three-fold worlds. Therefore they serve for the conquest of the worlds.

6. These (the Trishtubh and Virag verses of the hymn) form two metres, which form a support (pratishihi). Verily, man is supported by two (feet), cattle by four feet. Therefore this hymn places the sacrificer who stands on two feet among cattle which stand on four.

7. By saying them straight on there are twenty-five verses in this hymn. Man also consists of twenty-five. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk (Atman) the twenty-fifth. He adorns that trunk, the twenty-fifth, by this hymn.

8. And then this day (of the sacrifice) consists of twenty-five, and the Stoma hymn of that day consists of twenty-five' (verses); it becomes the same through the same. Therefore these two, the day and the hymn, are twenty-five.

9. These twenty-five verses, by repeating the first thrice and the last thrice, become thirty less one. This is a Virag verse (consisting of thirty syllables), too small by one. Into the small (heart) the vital spirits are placed, into the small stomach food is placed 3, therefore this Virag, small by one, serves for the obtainment of those desires.

10. He who knows this, obtains those desires.

11. The verses (contained in the hymn agnim naro didhitibhih) become the Brihati metre and the Virag metre, (they become) the perfection which belongs to that day (the mahavrata). Then they also become Anushtubh, for the offerings of agya (ghee) dwell in Anushtubhs.

THIRD KHANDA

1. Some say: 'Let him take a Gayatri hymn for the Pra-uga. Verily, Gayatri is brightness and glory of countenance, and thus the sacrificer becomes bright and glorious.'

2. Others say: 'Let him take a Ushnih hymn for the Pra-uga. Verily, Ushnih is life, and thus the sacrificer has a long life.'

Others say: 'Let him take an Anushtubh hymn for the Pra-uga. Verily, Anushtubh is valour, and it serves for obtaining valour.'

Others say: 'Let him take a Brihati hymn for the Pra-uga. Verily, Brihati is fortune, and thus the sacrificer becomes fortunate.'

Others say: 'Let him take a Pankti hymn for the Pra-uga. Verily, Pankti is food, and thus the sacrificer becomes rich in food.'

Others say: 'Let him take a Trishtubh hymn for the Pra-uga. Verily, Trishtubh is strength, and thus the sacrificer becomes strong.'

Others say: 'Let him take a Gagati hymn for the Pra-uga. Verily, cattle is Gagati-like, and thus the sacrificer becomes rich in cattle.'

3. But we say: 'Let him take a Gayatri hymn only. Verily, Gayatri is Brahman, and that day (the mahavrata) is (for the attainment of) Brahman. Thus he obtains Brahman by means of Brahman.

4. 'And it must be a Gayatri hymn by Madhutkhandas,

5. 'For Madhukkhandas is called Madhukkhandas, because he wishes (khandati) for honey (madhu) for the.Rishis.

6. 'Now food verily is honey, all is honey, all desires are honey, and thus if he recites the hymn of Madhutkhandas, it serves for the attainment of all desires.

7. 'He who knows this, obtains all desires.' This (Gayatri pra-uga), according to the one-day (ekaha) ceremonial ,is perfect in form. On that day (the mahavrata) much is done now and then which has to be hidden, and has to be atoned for (by recitation of hymns). Atonement (santi) is rest, the one-day sacrifice. Therefore at the end of the year (on the last day but one of the sacrifice that lasts a whole year) the sacrificers rest on this atonement as their rest.

8. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

FOURTH KHANDA

1. Rv. I, 2, 1-3. Vayav a yahi darsateme soma aram kritah, 'Approach, 0 Vayu, conspicuous, these Somas have been made ready.' Because the word ready occurs in these verses, therefore is this day (of the sacrifice) ready (and auspicious) for the sacrificer and for the gods.

2. Yes, this day is ready (and auspicious) to him who knows this, or for whom a Hotri priest who knows this, recites.

3. Rv. I, 2, 4-6. Indravaya ime suta, a yatam upa nishkritam, 'Indra and Viyu, these Somas are prepared, come hither towards what has been prepared-.' By nishkrita, prepared, he means what has been well prepared (samskrita).

4. Indra and Vayu go to what has been prepared by him who knows this, or for whom a Hotri priest who knows this, recites.

5. Rv. I, 2, 7. Mitram huve putadaksham, dhiyam ghritakim sadhanta, 'I call Mitra of holy strength; (he and Varuna) they fulfil the prayer accompanied with clarified butter.' Verily, speech is the prayer accompanied with clarified butter.

6. Speech is given to him who knows this, or for whom a Hotri priest who knows this, recites.

7. Rv. I, 3, 1. Asvina yagvarir ishah, 'O Asvinau, (eat) the sacrificial offerings.' Verily, the sacrificial offerings are food, and this serves for the acquirement of food.

8. Rv. I, 3, 3. A yatam rudravartani, 'Come hither, ye Rudravartani.'

9. The Asvinau go to the sacrifice of him who knows this, or for whom a Hotri priest who knows this, recites.

10. Rv. I, 3, 4-6. Indra yahi kitrabhano, indra yahi dhiyeshitah, indra yahi tutugana, 'Come hither, Indra, of bright splendour, Come hither, Indra, called by prayer, Come hither, Indra, quickly!' Thus he recites, Come hither, come hither!

11. Indra comes to the sacrifice of him who knows this, or for whom a Hotri priest who knows this, recites.

12. Rv. I, 3, 7. Omasas karshanidhrito visve devasa a gata, 'Visve Devas, protectors, supporters of men, come hither!'

13. Verily, the Visve Devas come to the call of him who knows this, or for whom a Hotri priest who knows this, recites.

14. Rv. 1, 3, 7. Dasvamso dasushah sutam, 'Come ye givers to the libation of the giver!' By dasushah he means dadushah, 1. e. to the libation of every one that gives.

15. The gods fulfil his wish, with whatever wish he recites this verse,

16. (The wish of him) who knows this, or for whom a Hotri priest who knows this, recites.

17. Rv. 1, 3, 10. Pavaka nah sarasvati yagnam vashtu dhiyavasuh, 'May the holy Sarasvati accept our sacrifice, rich in prayer!' Speech is meant by rich in prayer.'

18. Speech is given to him who knows this, or for whom a Hotri priest who knows this, recites.

19. And when he says, 'May she accept our sacrifice!' what he means is," May she carry off our sacrifice!'

20. If these verses are recited straight on, they are twenty-one. Man also consists of twenty-one. There are ten fingers on his hands, ten toes on his feet, and the trunk the twenty-first. He adorns that trunk, the twenty-first, by this hymn.

21. By repeating the first and the last verses thrice, they become twenty-five. The trunk is the twenty-fifth, and Pragapati is the twenty-fifth. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk the twenty-fifth. He adorns that trunk, the twenty-fifth, by this hymn'.

Now this day consists of twenty-five, and the Stoma hymn of that day consists of twenty-five: it becomes the same through the same. Therefore these two, the day and the hymn, are twenty-five, yea, twenty-five.

SECOND ADHYAYA

FIRST KHANDA

1. The two trikas, Rv. VIII, 68, 1-3, a tva ratham yathotaye, and Rv. VIII, 2, 1-3, idam vaso sutam andhah, form the first (pratipad) and the second (anukara) of the Marutvatiya hymn.

2. Both, as belonging to the one-day ceremonial, are perfect in form. On that day much is done now and

then which has to be hidden, and has to be atoned for. Atonement is rest, the one-day sacrifice. Therefore at the end of the year the sacrificers rest on this atonement as their rest. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn .

3. In the second verse of (the Pragatha), indra nediya ed ihi, pra su tira sakibhir ye ta ukthinah (Rv. VIII, 53, 5, 6), there occurs the word ukthinah, reciters of hymns. Verily, this day (the mahavrata) is an uktha (hymn), and as endowed with an uktha, the form of this day is perfect.

4. In the first verse (of another Pragatha) the word vira, strong, occurs (Rv. I, 40, 3), and as endowed with the word vira, strong, the form of this day is perfect.

5. In the second verse (of another Pragatha) the word suviryam, strength, occurs (Rv. 1. 40, 1), and as endowed with the word suvirya, strength, the form of this day is perfect.

6. In the first verse (of another Pragatha) the word ukthyam, to be hymned, occurs (Rv. I, 40, 5) Verily, this day is an uktha, and as endowed with an uktha, the form of this day is perfect.

7. In the (Dhayya) verse agnir neta (Rv. III, 20, 4) the word vritraha, killer of Vritra, occurs. The killing of Vritra is a form (character) of Indra, this day (the mahavrata) belongs to Indra, and this is the (perfect) form of that day.

8. In the (Dhayya) verse tvam soma kratubhih sukratur bhuh (Rv. 1, 91, 2) the word vrisha, powerful, occurs. Powerful is a form (character) of Indra, this day belongs to Indra, and this is the (perfect) form of that day.

9. In the (Dhayya) verse pinvanty apah (Rv. I, 64, 6) the word vaginam, endowed with food, occurs. Endowed with food is a form (character) of Indra, this day belongs to Indra, and this is the (perfect) form of that day.

10. In the same verse the word stanayantam, thundering, occurs. Endowed with thundering is a form (character) of Indra, this day belongs to Indra, and this is the (perfect) form of that day.

11. In (the Pragatha) pra va indraya brihate (Rv. VIII,89,3) (the word brihat occurs). Verily, brihat is mahat (great), and as endowed with mahat, great, the form of this day (mahavrata) is perfect.

12. In (the Pragatha) brihad indraya gdyata (Rv. VI II, 89, 1) (the word brihat occurs). Verily, brihat is mahat (great), and as endowed with mahat, the form of this day is perfect.

13. In (the Pragatha) nakih sudaso ratham pary asa na riramad (Rv. VII, 32, 10) the words paryasa (he moved round) and na riramad (he did not enjoy) occur, and as endowed with the words paryasta and rinti the form of this day is perfect.

He recites all (these) Pragathas, in order to obtain all the days (of the sacrifice), all the Ukthas, all the Prishthas, all the Sastras, all the Pra-ugas and all the Savanas (libations).

SECOND KHANDA

1. He recites the hymn, asat su me garitah sabhivegah (Rv. X, 2 7, 1), (and in it the word) satyadhvritam, the destroyer of truth. Verily, that day is truth, and as endowed with the word satya, truth, the form of this day is perfect.

2. That hymn is composed by Vasukra. Verily, Vasukra is Brahman, and that day is Brahman. Thus he obtains Brahman by means of Brahman.

3. Here they say: 'Why then is that Marutvatiya hymn completed by the hymn of Vasukra?' Surely because no other Rishi but Vasukra brought out a Marutvatiya hymn, or divided it properly. Therefore that Marutvatiya hymn is completed by the hymn of Vasukra.

4. That hymn, asat su me, is not definitely addressed to any deity, and is therefore supposed to be addressed to Pragapati. Verily, Pragapati is indefinite, and therefore the hymn serves to win Pragapati.

5. Once in the hymn (Rv. X, 27, 22) he defines Indra (indraya sunvat); therefore it does not fall off from its form, as connected with Indra.

6. He recites the hymn (Rv. VI, 17, 1) piba somam abhi yam ugra tardah.

7. In the verse Pirvam gavyam mahi grinana indra the word mahi, great, occurs. Endowed with the word mahat, the form of this day is perfect.

8. That hymn is composed by Bharadvaga, and Bharadvaga was he who knew most, who lived longest, and performed the greatest austerities among the Rishis, and by this hymn he drove away evil. Therefore if he recites the hymn of Bharadvaga, then, after having driven away evil, he becomes learned, long-lived, and full of austerities.

9. He recites the hymn kaya, subha savayasah sanilah (Rv. I, 165, 1).

10. In the verse a sasate prati haryanty uktha (Rv. I, 165, 4) the word uktha occurs. Verily, that day (the mahdvrata) is uktha (hymn). Endowed with the word uktha, the form of this day becomes perfect.

11. That hymn is called Kayasubhiya. Verily, that hymn, which is called Kayasubhiya, is mutual understanding and it is lasting. By means of it Indra, Agastya, and the Maruts came to a mutual understanding. Therefore, if he recites the Kayasubhiya hymn, it serves for mutual understanding.

12. The same hymn is also long life. Therefore, if the sacrificer is dear to the Hotri, let him recite the Kayasubhiya hymn for him.

13. He recites the hymn marutvan indra vrishabo ranaya (Rv. III, 47, 1).

14. In it the words indra vrishabha (powerful) occur. Verily, powerful is a form of Indra, this day belongs to Indra, and this is the perfect form of that day.

15. That hymn is composed by Visvamitra. Verily, Visvamitra was the friend (mitra) of all (visva).

16. Everybody is the friend of him who knows this, and for whom a Hotri priest who knows this, recites this hymn.

17. The next hymn, ganishtha ugrah sahase turaya (Rv. I, 73, 1), forms a Nividdhana, and, according to the one-day (ekaha) ceremonial, is perfect in form. On that day much is done now and then which has to be hidden, and has to be atoned for (by recitation of hymns). Atonement is rest, the one-day sacrifice. Therefore at the end of the year (on the last day but one of the sacrifice that lasts a whole year) the sacrificers rest on this atonement as their rest.

He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn .

18. These, if recited straight on, are ninety-seven verses. The ninety are three Virag, each consisting of thirty, and then the seven verses which are over. Whatever is the praise of the seven, is. the praise of ninety also.

19. By repeating the first and last verses three times each, they become one hundred and one verses.

20. There are five fingers, of four joints each, two pits (in the elbow and the arm), the arm, the eye, the shoulder-blade; this makes twenty-five. The other three parts have likewise twenty-five each 1. That makes a hundred, and the trunk is the one hundred and first.

21. Hundred is life, health, strength, brightness. The sacrificer as the one hundred and first rests in life, health, strength, and brightness.

22. These verses become Trishtubh, for the noonday-libation consists of Trishtubh verses.

THIRD KHANDA

1. They say: 'What is the meaning of prenkha, swing?' Verily, he is the swing, who blows (the wind). He indeed goes forward (pra + inkhate) in these worlds, and that is why the swing is called prenkha.

2. Some say, that there should be one plank, because the wind blows in one way, and it should be like the wind.

3. That is not to be regarded.

4. Some say, there should be three planks, because there are these three threefold worlds, and it should be like them.

5. That is not to be regarded.

6. Let there be two, for these two worlds (the earth and heaven) are seen as if most real, while the ether (space) between the two is the sky (antariksha). Therefore let there be two planks.

7. Let them be made of Udumbara wood. Verily, the Udumbara tree is sap and eatable food, and thus it serves to obtain sap and eatable food.

8. Let them be elevated in the middle (between the earth and the cross-beam). Food, if placed in the middle, delights man, and thus he places the sacrificer in the middle of eatable food.

9. There are two kinds of rope, twisted towards the right and twisted towards the left. The right ropes serve for some animals, the left ropes for others. If there are both kinds of rope, they serve for the attainment of both kinds of cattle.

10. Let them be made of Darbha (Kusa grass), for among plants Darbha is free from evil, therefore they should be made of Darbha grass.

FOURTH KHANDA

1. Some say: 'Let the swing be one ell (aratni) above the ground, for by that measure verily the Svarga worlds are measured. That is not to be regarded.

2. Others say: 'Let it be one span (pradesa), for by that measure verily the vital airs were measured.' That

is not to be regarded.

3. Let it be one fist (mushti), for by that measure verily all eatable food is made, and by that measure all eatable food is taken; therefore let it be one fist above the ground.

4. They say: 'Let him mount the swing from east to west, like he who shines; for the sun mounts these worlds from east to west.' That is not to be regarded.

5. Others say: 'Let him mount the swing sideways, for people mount a horse sideways, thinking that thus they will obtain all desires.' That is not to be regarded.

6. They say: 'Let him mount the swing from behind, for people mount a ship from behind, and this swing is a ship in which to go to heaven.' Therefore let him mount it from behind.

7. Let him touch the swing with his chin (khubuka). The parrot (suka) thus mounts a tree, and he is of all birds the one who eats most food. Therefore let him touch it with his chin.

8. Let him mount the swing with his arms. The hawk swoops thus on birds and on trees, and he is of all birds the strongest. Therefore let him mount with his arms.

9. Let him not withdraw one foot (the right or left) from the earth, for fear that he may lose his hold.

10. The Hotri mounts the swing, the Udgatri the seat made of Udumbara wood. The swing is masculine, the seat feminine, and they form a union. Thus he makes a union at the beginning of the uktha in order to get offspring.

11. He who knows this, gets offspring and cattle.

12. Next the swing is food, the seat fortune. Thus he mounts and obtains food and fortune.

13. The Hotrakas (the Prasastri, Brahmanakkhamsin, Potri, Neshtri, Agnidhra, and Akkhavaka) together with the Brahman sit down on cushions made of grass, reeds, leaves, &c.

14. Plants and trees, after they have grown up, bear fruit. Thus if the priests mount on that day altogether (on their seats), they mount on solid and fluid as their proper food. Therefore this serves for the attainment of solid as proper food.

15. Some say: 'Let him descend after saying vashai.' That is not to be regarded. For, verily, that respect is not shown which is shown to one who does not see it.

16. Others say: ' Let him descend after he has taken the food in his hand.' That is not to be regarded. For, verily, that respect is not shown which is shown to one after he has approached quite close.

17. Let him descend after he has seen the food. For, verily, that is real respect which is shown to one when he sees it. Only after having actually seen the food (that is brought to the sacrifice), let him descend from the swing.

18. Let him descend turning towards the east, for in the east the seed of the gods springs up. Therefore let him rise turning towards the east, yea, turning towards the east.

THIRD ADHYAYA

FIRST KHANDA

1. Let him begin this day with singing 'Him,' thus they say.

2. Verily, the sound Him is Brahman, that day also is Brahman. He who knows this, obtains Brahman even by Brahman.

3. As he begins with the sound Him, surely that masculine sound of Him and the feminine Rik (the verse) make a couple. Thus he makes a couple at the beginning of the hymn in order to get offsprin g. He who knows this, gets cattle and offspring.

4. Or, as he begins with the sound Him, surely like a wooden spade, so the sound Him serves to dig up Brahman (the sap of the Veda). And as a man wishes to dig up any, even the hardest soil, with a spade, thus he digs up Brahman.

5. He who knows this digs up, by means of the sound Him, everything he may desire.

6. If he begins with the sound Him, that sound is the holding apart of divine and human speech. Therefore, he who begins, after having uttered the sound Him, holds apart divine and human speech.

SECOND KHANDA

1. And here they ask: 'What is the beginning of this day?' Let him say: 'Mind and speech.'

2. All desires dwell in the one (mind), the other yields all desires.

3. All desires dwell in the mind, for with the mind he conceives all desires.

4. All desires come to him who knows this.

5. Speech yields all desires, for with speech he declares all his desires.

6. Speech yields all desires to him who knows this.

7. Here they say: 'Let him not begin this day with a Rik, a Yagus, or a Saman verse (divine speech), for it is said, he should not start with a .Rik, a Yagus, or a Saman.'

8. Therefore, let him say these Vyahritis (sacred interjections) first.

9. These interjections Bhus, Bhuvas, Svar are the three Vedas, Bhus the Rig-veda, Bhuvas the Yag-ur-veda, Svar the Sama-veda. Therefore (by intercalating these) he does not begin simply with a Rik, Yag-us, or Saman verse, he does not start with a Rik, Yagus, or Saman verse.

THIRD KHANDA

He begins with tad, this, (the first word of the first hymn, tad id asa). Verily 'this, this' is food, and thus he obtains food.

2. Pragapati indeed uttered this as the first word, consisting of one or two syllables, viz. tata and tata (or tat) And thus does a child, as soon as he begins to speak, utter the word, consisting of one or two syllables, viz. tata and tata (or tat). With this very word, consisting of tat or tatta, he begins.

3. This has been said by a.Rishi (Rv. X, 7 1, 1):-

4. '0 Brihaspati, the first point of speech;'-for this is the first and highest point of speech.

5. 'That which you have uttered, making it a name;'-for names are made by speech.

6. 'That (name) which was the best and without a flaw;'-for this is the best and without a flaw.

7. 'That which was hidden by their love, is made manifest;'-for this was hidden in the body, viz. those deities (which enter the body, Agni as voice, entering the mouth, &c.); and that was manifest among the gods in heaven. This is what was intended by the verse.

FOURTH KHNDA

1. He begins with: 'That indeed was the oldest in the worlds;'-for that (the Brahman) is verily the oldest in the worlds.

2. 'Whence was born the fierce one, endowed with brilliant force;'-for from it was born the fierce one, who is endowed with brilliant force.

3. 'When born he at once destroys the enemies;'- for he at once when born struck down the evil one.

4. 'He after whom all friends rejoice;'- verily all friends are the creatures, and they rejoice after him, saying, ' He has risen, he has risen.'

5. 'Growing by strength, the almighty;'-for he (the sun) does grow by strength, the almighty.

6. 'He, as enemy, causes fear to the slave;'-for everything is afraid of him.

7. 'Taking the breathing and the not-breathing;' this means the living and the lifeless.

8. 'Whatever has been offered at feasts came to thee;'-this means everything is in thy power.

9. 'All turn their thought also on thee;'-this means all these beings, all minds, all thoughts also turn to thee.

10. 'When these two become three protectors;'- i..e. when these two united beget offspring.

11. He who knows this, gets offspring and cattle.

12. 'Join what is sweeter than sweet (offspring) with the sweet (the parents);'- for the couple (father and mother) is sweet, the offspring is sweet, and he thus joins the offspring with the couple.

13. 'And this (the son, when married) being very sweet, conquered through the sweet;'- i.e. the couple is sweet, the offspring is sweet, and thus through the couple he conquers offspring.

14. This is declared by a Rishi: 'Because he (Pragapati) raised his body (the hymn tad id asa or the Veda in general) in the body (of the sacrificer)' (therefore that Nishkevalya hymn is praised);

- i. e. this body, consisting of the Veda, in that corporeal form (of the sacrificer).

15. 'Then let this body indeed be the medicine of that body;'- i.e. this body, consisting of the Veda, of that corporeal form (of the sacrificer).

16. Of this (the first foot of Rv. X, 120, 1) the eight syllables are Gayatri, the eleven syllables are Trishtubh the twelve syllables are Gagati, the ten syllables are Virag. The Virag, consisting of ten syllables, rests in these three metres.

17. The word purusha, consisting of three syllables, that indeed goes into the Virag.

18. Verily, these are all metres, these (Gayatri, Trishtubh, Gagati) having the Virag as the fourth. In this manner this day is complete in all metres to him who knows this.

FIFTH KHANDA

1. He extends these (verses) by (interpolating) the sound. Verily, the sound is purusha, man. Therefore every man when he speaks, sounds loud, as it were.

2. At the end of each foot of the first verse of the hymn tad id asa, he inserts one foot of the second verse of hymn Rv. VIII, 69, nadam va odatinam, &c. Thus the verse is to be recited as follows:

Tad id asa bhuvaneshu gyeshtham pu nadam va odatinam,

Yato gagna ugras tveshanrimno ru nadam yoyuvatinam,

Sadyo gagnano ni rinati satrun patim vo aghnyanam,

Anu yam visve madanti umah sho dhenunam ishudhyasi.

In nadam va odatinam (Rv. VI II, 69, 2), odati are the waters in heaven, for they water all this; and they are the waters in the mouth, for they water all good food.

3. In nadam yoyuvatinam (Rv. VI II, 69, 2), yoyuvati are the waters in the sky, for they seem to inundate; and they are the waters of perspiration, for they seem to run continually.

4. In patim vo aghnyanam (Rv. VIII, 69, 2), aghnya are the waters which spring from the smoke of fire, and they are the waters which spring from the organ.

5. In dhenunam ishudhyasi (Rv. VIII, 69, 2), the dhenu (cows) are the waters, for they delight all this; and ishudhyasi means, thou art food.

6. He extends a Trishtubh and an Anushtubh. Trishtubh is the man, Anushtubh the wife, and they make a couple. Therefore does a man, after having found a wife, consider himself a more perfect man.

7. These verses, by repeating the first three times, become twenty-five. The trunk is the twenty-fifth, and Pragapati is the twenty-fifth. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk the twenty-fifth. He adorns that trunk as the twenty-fifth. Now this day consists of twenty-five, and the Stoma hymn of that day consists of twenty-five: it becomes the same through the same. Therefore the two, the day and the hymn, are twenty-five.

SIXTH KHANDA

This is an exact repetition of the third khanda. According to the commentator, the third khanda was intended for the glory of the first word tad, while the sixth is intended for the glory of the whole hymn.

SEVENTH KHANDA

1. He begins with the hymn, Tad id asa bhuvaneshu gyeshtham (Rv. X, 120). Verily, gyeshtha, the oldest, is mahat, great. Endowed with mahat the form of this day is perfect.

2. Then follows the hymn, Tam su te kirtim maghavan mahitva (Rv. X, 54), with the auspicious word mahitva.

3. Then follows the hymn, Bhuya id vavridhe viryaya (Rv. VI, 30), with the auspicious word virya.

4. Then follows the hymn, NrinAm u tvA nritamam gobhir ukthaih (Rv. 1, 51, 4), with the auspicious word uktha.

5. He extends the first two padas, which are too small, by one syllable (Rv. X, 120, 1 a, and Rv. VIII, 69, 2 a) 2. Into the small heart the vital spirits are placed, into the small stomach food is placed. It serves for the attainment of these desires. He who knows this, obtains these desires.

6. The two feet, each consisting of ten syllable (Rv. X, I 20, 1 a, b), serve for the gaining of both kinds of food, of what has feet (animal food), and what has no feet (vegetable food).

7. They come to be of eighteen syllables each. Of those which are ten, nine are the pranas (opening of the body), the tenth is the (vital) self. This is the perfection of the (vital) self. Eight syllables remain in each. He who knows them, obtains whatever he desires.

EIGHTH KHANDA

1. He extends (these verses) by (interpolating) the sound. Verily, breath (prana) is sound. Therefore every breath when it sounds, sounds loud, as it were.

2. The verse (VIII, 69, 2) nadam va odatinam, &c., is by its syllables an Ushnih, by its feet an Anushtubh. Ushnih is life, Anushtubh, speech. He thus places life and speech in him (the sacrificer.)

3. By repeating the first verse three times, they become twenty-five. The trunk is the twenty-fifth, and Pragapati is the twenty-fifth. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk the twenty-fifth. He adorns that trunk as the twenty-fifth. Now this day consists of twenty-five, and the Stoma hymn of that day consists of twenty-five: it becomes the same through the same. Therefore the two, the day and the hymn, are twenty-five. This is the twenty-fifth with regard to the body.

4. Next, with regard to the deities: The eye, the ear, the mind, speech, and breath, these five deities (powers) have entered into that person (purusha), and that person entered into the five deities. He is wholly pervaded there with his limbs to the very hairs and nails. Therefore all beings to the very insects are born as pervaded (by the deities or senses).

5. This has been declared by a Rishi (Rv. X, 114, 8):-

6. 'A thousandfold are these fifteen hymns;'-for five arise from ten.

7. 'As large as heaven and earth, so large is it;'-verily, the self (givatman) is as large as heaven and earth.

8. 'A thousandfold are the thousand powers by saying this the poet pleases the hymns (the senses), and magnifies them.

9. 'As far as Brahman reaches, so far reaches speech;'-wherever there is Brahman, there is a word; and wherever there is a word, there is Brahman, this was intended.

10. The first of the hymns among all those hymns has nine verses. Verily, there are nine pranas (openings), and it serves for their benefit.

11. Then follows a hymn of six verses. Verily, the seasons are six, and it serves to obtain them.

12. Then follows a hymn of five verses. Verily, the Pankti consists of five feet. Verily, Pankti is food, and it serves for the gaining of proper food.

13. Then follows a tristich. Three are these threefold worlds, and it serves to conquer them.

14. These verses become Brihatis, that metre being immortal, leading to the world of the Devas. That body of verses is the trunk (of the bird represented by the whole sastra), and thus it is. He who knows this comes by this way (by making the verses the trunk of the bird) near to the immortal Self, yea, to the immortal Self.

FOURTH ADHYAYA

FIRST KHANDA

1. Next comes the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

2. Next follow the neck verses. They recite them as Ushnih, according to their metre.

3. Next comes (again) the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

4. Next follows the head. That is in Gayatri verses. The Gayatri is the beginning of all metres; the head the first of all members. It is in Arkavat verses (Rv. 1, 7, 1-9). Arka is Agni. They are nine verses. The head consists of nine pieces. He recites the tenth verse, and that is the skin and the hairs on the head. It serves for reciting one verse more than (the nine verses contained in) the Stoma. These form the Trivrit Stoma and the Gayatri metre, and whatever there exists, all this is produced after the production of this Stoma and this metre. Therefore the recitation of these head-hymns serves for production.

5. He who knows this, gets offspring and cattle.

6. Next comes the Sudadohas verse. Verily, Sudadohas is breath, and thereby he joins all joints With breath.

7. Next follow the vertebrae (of the bird). These verses are Virag (shining). Therefore man says to man, 'Thou shinest above us;' or to a stiff and proud man, 'Thou carriest thy neck stiff.' Or because the (vertebrae of the neck) run close together, they are taken to be the best food. For Virag is food, and food is strength.

8. Next comes the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

SECOND KHANDA

1. Next follows the right wing. It is this world (the earth), it is this Agni, it is speech, it is the Rathantara, it is Vasishtha, it is a hundred. These are the six powers (of the right wing). The Sampata hymn (Rv. IV,

20) serves indeed for obtaining desires and for firmness. The Pankti verse (Rv. I, 8o, 1) serves for proper food.

2. Next comes the Sudadohas verse. Sudadohas is breath, thereby he joins all joints with breath.

3. Next follows the left wing. It is that world (heaven), it is that sun, it is mind, it is the Brihat, it is Bharadvaga, it is a hundred. These are the six powers (of the left wing). The Sampata hymn (Rv. IV, 23) serves indeed for obtaining desires and for firmness. The Pankti verse (Rv. 1, 81, 1) serves for proper food.

4. These two (the right and the left wings) are deficient and excessive. The Brihat (the left wing) is man, the Rathantara (the right wing) is woman. The excess belongs to the man, the deficiency to the woman. Therefore they are deficient and excessive.

5. Now the left wing of a bird is verily by one feather better, therefore the left wing is larger by one verse.

6. Next comes the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

7. Next follows the tail. They are twenty-one Dvipada verses. For there are twenty-one backward feathers in a bird.

8. Then the Ekavimsa is the support of all Stomas, and the tail the support of all birds.

9. He recites a twenty-second verse. This is made the form of two supports. Therefore all birds support themselves on their tail, and having supported themselves on their tail, they fly up. For the tail is a support.

10. He (the bird and the hymn) is supported by two decades which are Virag. The man (the sacrificer) is supported by the two Dvipadas, the twenty-first and twenty-second. That which forms the bird serves for the attainment of all desires; that which forms the man, serves for his happiness, glory, proper food, and honour.

11. Next comes a Sudadohas verse, then a Dhayya, then a Sudadohas verse. The Sudadohas is a man, the Dhayya a woman, therefore he recites the Dhayya as embraced on both sides by the Sudadohas. Therefore does the seed of both, when it is effused, obtain oneness, and this with regard to the woman only. Hence birth takes place in and from the woman. Therefore he recites that Dhayya in that place.

THIRD KHANDA

1. He recites the eighty tristichs of Gatatris. Verily, the eighty Gatatri tristichs are this world (earth). Whatever there is in this world of glory, greatness, wives, food, and honour, may I obtain it, may I win it, may it be mine.

2. Next comes the Sudadohas verse. Sudadohas verily is breath. He joins this world with breath.

3. He recites the eighty tristichs of Brihatis. Verily, the eighty Brihati tristichs are the world of the sky. Whatever there is in the world of the sky of glory, greatness, wives, food, and honour, may I obtain it, may I win it, may it be mine.

4. Next comes the Sudadohas verse. Sudadohas verily is breath. He joins the world of the sky with

breath.

5. He recites the eighty tristichs of Ushnih. Verily, the eighty Ushnih tristichs are that world, the

heaven. Whatever there is in that world of glory, greatness, wives, food, and honour, also the divine being of the Devas (Brahman), may I obtain it, may I win it, may it be mine.

6. Next comes the Sudadohas verse. Sudadohas verily is the breath. He joins that world with breath, yea, with breath.

FIFTH ADHYAYA

FIRST KHANDA

1. He recites the Vasa hymn, wishing, May everything be in my power.

2. They (its verses) are twenty-one, for twenty-one are the parts (the lungs, spleen, &c.) in the belly.

3. Then the Ekavimsa is verily the support of all Stomas, and the belly the support of all food.

4. They consist of different metres. Verily, the intestines are confused, some small, some large.

5. He recites them with the pranava, according to the metre, and according to rule. Verily, the intestines are according to rule, as it were; some shorter, some longer.

6. Next comes the Sudadohas verse. Sudadohas verily is breath. He joins the joints with breath.

7. After having recited that verse twelve times he leaves it off there. These pranas are verily twelve-fold, seven in the head, two on the breast, three below. In these twelve places the pranas are contained, there they are perfect. Therefore he leaves it off there.

8. The hymn indragni yuvam su nah (Rv. VIII, 40) forms the two thighs (of the bird) belonging to Indra and Agni, the two supports with broad bones.

9. These (verses) consist of six feet, so that they may stand firm. Man stands firm on two feet, animals on four. He thus places man (the sacrificer), standing on two feet, among four-footed cattle.

10. The second verse has seven feet, and he makes it into a Gayatri and Anushtubh. Gayatri is Brahman, Anushtubh is speech; and he thus puts together speech with Brahman.

11. He recites a Trishtubh at the end. Trishtubh is strength, and thus does he come round animals by strength. Therefore animals come near where there is strength (of command, &c.); they come to be roused and to rise up, (they obey the commands of a strong shepherd.)

SECOND KHANDA

1. When he recites the Nishkevalya hymn addressed to Indra (Rv. X, 50), pra vo mahe, he inserts a Nivid (between the fourth and fifth verses). Thus he clearly places strength in himself (in the vastra, in the bird, in himself).

2. They are Trishtubhs and Gagatis.

3. There they say: 'Why does he insert a Nivid among mixed Trishtubhs and Gagatis?' But surely one

metre would never support the Nivid of this day, nor fill it: therefore he inserts the Nivid among mixed Trishiubhs and Gagatis.

4. Let him know that this day has three Nivids: the Vasa hymn is a Nivid, the Valakhilya are a Nivid, and the Nivid itself is a Nivid. Thus let him know that day as having three Nivids.

5. Then follow the hymns vane na va (Rv. X, 29) and yo gata eva (Rv. II, 12). In the fourth verse of the former hymn occur the words anne samasya yad asan manishah, and they serve for the winning of proper food.

6. Then comes an insertion. As many Trishtubh and Gagati verses, taken from the ten Mandalas

and addressed to Indra, as they insert (between the two above-mentioned hymns), after changing them into Brihatis, so many years do they live beyond the (usual) age (of one hundred years). By this insertion age is obtained.

7. After that he recites the Saganiya hymn, wishing that cattle may always come to his offspring.

8. Then he recites the Tarkshya hymn . Tarkshya is verily welfare, and the hymn leads to welfare. Thus (by reciting the hymn) he fares well.

9. Then he recites the Ekapada (indro visvam vi ragati), wishing, May I be everything at once, and may I thus finish the whole work of metres.

10. In reciting the hymn indram visvi avivridhan (Rv. 1, 11) he intertwines the first seven verses by intertwining their feet. There are seven pranas (openings) in the head, and he thus places seven pranas in the head. The eighth verse (half-verse) he does not intertwine. The eighth is speech, and he thinks, May my speech never be intertwined with the other pranas. Speech therefore, though dwelling in the same abode as the other pranas, is not intertwined with them.

11. He recites the Virag verses. Verily, Virag verses are food, and they thus serve for the gaining of food.

12. He ends with the hymn of Vasishtha wishing, May I be Vasishiha!

13. But let him end with the fifth verse, esha stomo maha ugraya vahe, which, possessing the word mahat, is auspicious.

14. In the second foot of the fifth verse the word dhuri occurs. Verily, dhuh (the place where the horse is fastened to the car) is the end (of the car). This day also is the end (of the sacrifice which lasts a whole year). Thus the verse is fit for the day.

15. In the third foot the word arka is auspicious.

16. The last foot is: 'Make our glory high as heaven over heaven.' Thus wherever Brahmanic speech is uttered, there his glory will be, when he who knows this finishes with that verse. Therefore let a man who knows this, finish (the Nishkevalya) with that verse.

THIRD KHANDA

1. Tat savitur vrinimahe (Rv. V, 82, 1-3) and adya no deva savitar (Rv. V, 82, 4-6) are the beginning (pratipad) and the next step (anukara) of the Vaisvadeva hymn, taken from the Ekaha ceremonial and therefore proper .

2 On that day much is done now and then which has to be hidden, and has to be atoned for. Atonement is rest, the one-day sacrifice. Therefore at the end of the year the sacrificers rest on this atonement as their rest. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

3. Then (follows) the hymn addressed to Savitri, tad devasya savitur varyam mahat (Rv. IV, 53). Verily, mahat, great, (in this foot) is the end. This day too is the end. Thus the verse is fit for the day.

4. The hymn katara purva katara parayoh (Rv. 1, 185), addressed to Dyavaprithivi, is one in which many verses have the same ending. Verily, this day also (the mahavrata) is one in which many receive the same reward. Thus it is fit for the day.

5. The hymn anasvo gato anabhisur ukthyah (Rv. IV, 36) is addressed to the Ribhus.

6. In the first verse the word tri (kakrah) occurs, and trivat is verily the end. This day also is the end (of the sacrifice). Thus the verse is fit for the day.

7. The hymn asya vamasya palitasya hotuh (Rv. I, 164), addressed to the Visvedevas, is multiform. This day also is multiform. Thus the verse is fit for the day.

8. He recites the end of it, beginning with gaurir mimiya (Rv. I, 164, 41).

9. The hymn a no bhadrah kratavo yantu visvatah (Rv. I, 89), addressed to the Visvedevas, forms the Nividdhana, taken from the Ekaha ceremonial, and therefore proper.

10. On that day much is done now and then which has to be hidden, and has to be atoned for. Atonement is rest, the one-day sacrifice. Therefore at the end of the year the sacrificers rest on this atonement as their rest. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

11. The hymn vaisvanaraya dhishanam ritavridhe (Rv. III, 2) forms the beginning of the Agnimaruta. Dhishana, thought, is verily the end, this day also is the end. Thus it is fit for the day.

12. The hymn prayagyavo maruto bhragadrishtayah (Rv. V, 55), addressed to the Maruts, is one in which many verses have the same ending. Verily, this day also is one in which many receive the same reward. Thus it is fit for the day.

13. He recites the verse gatavedase sunavama somam (Rv. 1, 99, 1), addressed to Gatavedas, before the (next following) hymn. That verse addressed to Gatavedas is verily welfare, and leads to welfare. Thus (by reciting it) he fares well.

14. The hymn imam stomam arhate gatavedase (Rv. I, 94), addressed to Gatavedas, is one in which many verses have the same ending. Verily, this day also (the mahavrata) is one in which many receive the same reward. Thus it is fit for the day, yea, it is fit for the day.

AITAREYA-ARANYAKA Part 2

SECOND ARANYAKA.

FIRST ADHYAYA.

FIRST KHANDA.

1. This is the path : this sacrifice, and this Brahman. This is the true.

2. Let no man swerve from it, let no man transgress it.

3. For the old (sages) did not transgress it, and those who did transgress, became lost.

4. This has been declared by a Rishi (Rv. VIII, 101, 14): 'Three (classes of) people transgressed, others settled down round about the venerable (Agni, fire); the great (sun) stood in the midst of the worlds, the blowing (Vayu, air) entered the Harits (the dawns, or the ends of the earth).'

5. When he says: 'Three (classes of) people trangressed,' the three (classes of) people who trangressed are what we see here (on earth, born again) as birds, trees, herbs, and serpents.

6. When he says: 'Others settled down round about the venerable,' he means those who now sit down to worship Agni (fire).

7. When he says : 'The great stood in the midst of the worlds,' the great one in the midst of the world is meant for this Aditya, the sun.

8. When he says: 'The blowing entered the Harits,' he means that Vayu, the air, the purifier, entered all the corners of the earth.

SECOND KHANDA.

1. People say: 'Uktha, uktha,' hymns, hymns! (without knowing what uktha, hymn, means.) The hymn is truly (to be considered as) he earth, for from it all whatsoever exists arises,

2. The object of its praise is Agni (fire), and the eighty verses (of the hymn) are food, for by means of food one obtains everything.

3. The hymn is truly the sky, for the birds fly along the sky, and men drive following the sky. The object of its praise is Vayu (air), and the eighty verses (of the hymn) are food, for by means of food one obtains everything.

4. The hymn is truly the heaven, for from its gift (rain) all whatsoever exists arises. The object of its praise is Aditya (the sun), and the eighty verses are food, for by means of food one obtains everything.

5. So much with reference to the gods (mythological); now with reference to man (physiological).

6. The hymn is truly man. He is great, he is Pragapati. Let him think, I am the hymn.

7. The hymn is his mouth, as before in the case of the earth.

8. The object of its praise is speech, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

9. The hymn is the nostrils, as before in the case of the sky.

10. The object of its praise is breath, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

11. The slight bent (at the root) of the nose is, as it were, the place of the brilliant (Aditya, the sun).

12. The Hymn is the forehead, as before in the case of heaven. The object of its praise is the eye, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

13. The eighty verses (of the hymn) are alike food with reference to the gods as well as with reference to man. For all these beings breathe and live by means of food indeed. By food (given in alms, &c.) he conquers this world, by food (given in sacrifice) he conquers the other. Therefore the eighty verses (of the hymn) are alike food, with reference to the gods as well as with reference to man.

14. All this that is food, and all this that consumes food, is only the earth, for from the earth arises all whatever there is.

15. And all that goes hence (dies on earth), heaven consumes it all; and all that goes thence (returns from heaven to a new life) the earth consumes it all.

16. That earth is thus both food and consumer.

He also (the true worshipper who meditates on himself as being the uktha) is both consumer and consumed (subject and object'). No one possesses that which he does not eat, or the things which do not eat him.

THIRD KHANDA.

1. Next follows the origin of seed. The seed of Pragapati are the Devas (gods). The seed of the Devas is rain. The seed of rain are herbs. The seed of herbs is food. The seed of food is seed. The seed of seed are creatures. The seed of creatures is the heart. The seed of the heart is the mind. The seed of the mind is speech (Veda). The seed of speech is action (sacrifice). The action done (in a former state) is this man, the abode of Brahman.

2. He (man) consists of food (ira), and because he consists of food (iramaya), he consists of gold (hiranmaya). He who knows this becomes golden in the other world, and is seen as golden (as the sun) for the benefit of all beings.

FOURTH KHANDA.

1. Brahman (in the shape of prana, breath) entered into that man by the tips of his feet, and because Brahman entered (prapadyata) into that man by the tips of his feet, therefore people call them the tips of the feet (prapada), but hoofs and claws in other animals.

2. Then Brahman crept up higher, and therefore they were (called), the thighs (uru).

3. Then he said: 'Grasp wide,' and that was (called) the belly (udara).

4. Then he said: 'Make room for me,' and that was (called) the chest (uras).

5. The Sarkarakshyas meditate on the belly as Brahman, the Arunis on the heart. Both (these places) are

Brahman indeed.

6. But Brahman crept upwards and came to the head, and because he came to the head, therefore the head is called head.

7. Then these delights alighted in the head, sight, hearing, mind, speech, breath.

8. Delights alight on him who thus knows, why the head is called head.

9. These (five delights or senses) strove together, saying: 'I am the uktha (hymn), I am the uktha.' Well,' they said, 'let us all go out from this body; then on whose departure this body shall fall, he shall be the uktha among us.'

10. Speech went out, yet the body without speaking remained, eating and drinking.

Sight went out, yet the body without seeing remained, eating and drinking.

Hearing went out, yet the body without hearing remained, eating and drinking.

Mind went out, yet the body, as if blinking, remained, eating and drinking.

Breath went out, then when breath was gone out, the body fell.

11. It was decayed, and because people said, it decayed, therefore it was (called) body (sarira). That is the reason of its name.

12. If a man knows this, then the evil enemy who hates him decays, or the evil enemy who hates him is defeated.

13. They strove again, saying: 'I am the uktha, I am the uktha.' 'Well,' they said, 'let us enter that body again; then on whose entrance this body shall rise again, he shall be the uktha among us.'

14. Speech entered, but the body lay still. Sight entered, but the body lay still. Hearing entered, but the body lay still. Mind entered, but the body lay still. Breath entered, and when breath had entered, the body rose, and it became the uktha.

15. Therefore breath alone is the uktha.

16. Let people know that breath is the uktha indeed.

17. The Devas (the other senses) said to breath:

Thou art the uktha, thou art all this, we are thine, thou art ours.'

18. This has also been said by a Rishi (Rv. VIII, 92, 32): 'Thou art ours, we are thine.'

FIFTH KHANDA.

1. Then the Devas carried him (the breath) forth, and being carried forth, he was stretched out, and when people said, 'He was stretched out,' then it was in the morning; when they said, 'He is gone to rest,' then it was in the evening. Day, therefore, is the breathing up, night the breathing down.

2. Speech is Agni, sight that Aditya (sun), mind the moon, hearing the Dis (quarters): this is the prahitam

samyoga, the union of the deities as sent forth. These deities (Agni, &c.) are thus in the body, but their (phenomenal) appearance yonder is among the deities-this was intended.

3. And Hiranyadat Vaida also, who knew this (and who by his knowledge had become Hiranyagarbha or the universal spirit), said : 'Whatever they do not give to me, they do not possess themselves.' I know the prahitim samyoga, the union of the deities, as entered into the body. This is it.

4. To him who knows this all creatures, without being constrained, offer gifts.

5. That breath is (to be called) sattya (the true), for sat is breath, ti is food, yam is the sun. This is threefold, and threefold the eye also may be called, it being white, dark, and the pupil. He who knows why true is true (why sattya is sattya), even if he should speak falsely, yet what he says is true.

SIXTH KHANDA.

1. Speech is his (the breath's) rope, the names the knots . Thus by his speech as by a rope, and by his names as by knots, all this is bound. For all this are names indeed, and with speech he calls everything.

2. People carry him who knows this, as if they were bound by a rope.

3. Of the body of the breath thus meditated on, the Ushnih verse forms the hairs, the Gayatri the skin, the Trishtubh the flesh, the Anushtlubh the muscles, the Gagati the bone, the Pankti the marrow, the Brihati the breath (prana). He is covered with the verses (khandas, metres). Because he is thus covered with verses, therefore they call them khandas (coverings, metres).

4. If a man knows the reason why khandas are called khandas, the verses cover him in whatever place he likes against any evil deed.

5. This is said by a Rishi (Rv. 1, 164,13):

6. 'I saw (the breath) as a guardian, never tiring, coming and going on his ways (the arteries). That breath (in the body, being identified with the sun among the Devas), illuminating the principal and intermediate quarters of the sky, is returning constantly in the midst of the worlds.'

He says: 'I saw a guardian,' because he, the breath, is a guardian, for he guards everything.

7. He says : 'Never tiring,' because the breath never rests.

8. He says: 'Coming and going on his ways,' because the breath comes and goes on his ways.

9. He says: 'Illuminating the principal and intermediate,' because he illuminates these only, the principal and intermediate quarters of the sky.

10. He says: 'He is returning constantly in the midst of the worlds,' because he returns indeed constantly in the midst of the worlds.

11. And then, there is another verse (Rv. 1, 55, 81): 'They are covered like caves by those who make them,'

12. For all this is covered indeed by breath.

13. This ether is supported by breath as Brihati, and as this ether is supported by breath as Brihati, so one

should know that all things, not excepting ants, are supported by breath as Brihati.

SEVENTH KHANDA.

1. Next follow the powers of that Person.

2. By his speech earth and fire were created.

Herbs are produced on the earth, and Agni (fire) makes them ripe and sweet. 'Take this, take this,' thus saying do earth and fire serve their parent, speech.

3. As far as the earth reaches, as far as fire reaches, so far does his world extend, and as long as the world of the earth and fire does not decay, so long does his world not decay who thus knows this power of speech.

4. By breath (in the nose) the sky and the air were created. People follow the sky, and hear along the sky, while the air carries along pure scent. Thus do sky and air serve their parent, the breath.

As far as the sky reaches, as far as the air reaches, so far does his world extend, and as long as the world of the sky and the air does not decay, so long does his world not decay who thus knows this power of breath.

5. By his eye heaven and the sun were created. Heaven gives him rain and food, while the sun causes his light to shine. Thus do the heaven and the sun serve their parent, the eye.

As far as heaven reaches and as far as the sun reaches, so far does his world extend, and as long as the world of heaven and the sun does not decay, so long does his world not decay who thus knows the power of the eye.

6. By his ear the quarters and the moon were created. From all the quarters they come to him, and from all the quarters he hears, while the moon produces for him the bright and the dark halves for the sake of sacrificial work. Thus do the quarters and the moon serve their parent, the ear.

As far as the quarters reach and as far as the moon reaches, so far does his world extend, and as long as the world of the quarters and the moon does not decay, so long does his world not decay who thus knows the power of the ear.

7. By his mind the water and Varuna were created. Water yields to him faith (being used for sacred acts), Varuna keeps his offspring within the law. Thus do water and Varuna serve their parent, the mind.

As far as water reaches and as far as Varuna reaches, so far does his world extend, and as long as the world of water and Varuna does not decay, so long does his world not decay who thus knows the power of the mind.

EIGHTH KHANDA.

1. Was it water really? Was it water? Yes, all this was water indeed. This (water) was the root (cause), that (the world) was the shoot (effect). He (the person) is the father, they (earth, fire, &c.) are the sons. Whatever there is belonging to the son, belongs to the father; whatever there is belonging to the father, belongs to the son. This was intended.

2. Mahidasa Aitareya, who knew this, said: 'I know myself (reaching) as far as the gods, and I know the

gods (reaching) as far as me. For these gods receive their gifts from hence, and are supported from hence.'

3. This is the mountain, viz. eye, ear, mind, speech, and breath. They call it the mountain of Brahman.

4. He who knows this, throws down the evil enemy who hates him; the evil enemy who hates him is defeated.

5. He (the Prana, identified with Brahman) is the life, the breath; he is being (while the givatman remains), and not-being (when the givatman departs).

6. The Devas (speech, &c.) worshipped him (prana) as Bhuti or being, and thus they became great beings. And therefore even now a man who sleeps, breathes like bhurbhuh.

7. The Asuras worshipped him as Abhuti or not-being, and thus they were defeated.

8. He who knows this, becomes great by himself, while the evil enemy who hates him, is defeated.

9. He (the breath) is death (when he departs), and immortality (while he abides).

10. And this has been said by a Rishi (Rv. 1, 164, 38):

11. 'Downwards and upwards he (the wind of the breath) goes, held by food;'-for this up-breathing, being held back by the down-breathing, does not move forward (and leave the body altogether).

12. 'The immortal dwells with the mortal;'-for through him (the breath) all this dwells together, the bodies being clearly mortal, but this being (the breath), being immortal.

13. 'These two (body and breath) go for ever in different directions (the breath moving the senses of the body, the body supporting the senses of the breath : the former going upwards to another world, the body dying and remaining on earth). They increase the one (the body), but they do not increase the other,' i. e. they increase these bodies (by food), but this being (breath) is immortal.

14. He who knows this becomes immortal in that world (having become united with Hiranyagarbha), and is seen as immortal (in the sun) by all beings, yea, by all beings.

SECOND ADHYAYA.

FIRST KHANDA.

1. He (the sun), who shines, honoured this world (the body of the worshipper, by entering into it), in the form of man (the worshipper who meditates on breath). For he who shines (the sun) is (the same as) the breath. He honoured this (body of the worshipper) during a hundred years, therefore there are a hundred years in the life of a man. Because lie honoured him during a hundred years, therefore there are (the poets of the first Mandala of the Rigveda, called) the Satarkin, (having honour for a hundred years.) Therefore people call him who is really Prana (breath), the Satarkin poets.

2. He (breath) placed himself in the midst of all whatsoever exists. Because he placed himself in the midst of all whatsoever exists, therefore there are (the poets of the second to the ninth Mandala of the Rig-veda, called) the Madhyamas. Therefore people call him who is really Prana (breath), the Madhyama poets.

3. He as up-breathing is the swallower (gritsa), as down-breathing he is delight (mada). Because as up-breathing he is swallower (gritsa) and as downbreathing delight (mada), therefore there is (the poet of the second Mandala of the Rig-veda, called) Gritsamada. Therefore people call him who is really Prana (breath), Gritsamada.

4. Of him (breath) all this whatsoever was a friend. Because of him all (visvam) this whatsoever was a friend (mitram), therefore there is (the poet of the third Mandala of the Rig-veda, called) Visvamitra. Therefore people call him who is really Prana (breath), Visvamitra.

5. The Devas (speech, &c.) said to him (the breath) : 'He is to be loved by all of us.' Because the Devas said of him, that he was to be loved (vama) by all of them, therefore there is (the poet of the fourth Mandala of the Rig-veda, called) Vamadeva. Therefore people call him who is really Prana (breath), Vamadeva

6. He (breath) guarded all this whatsoever from evil. Because he guarded (atrayata) all this whatsoever from evil, therefore there are (the poets of the fifth Mandala of the Rig-veda, called) Atrayah. Therefore people call him who is really Prana (breath), Atrayah.

SECOND KHANDA.

1. He (breath) is likewise a Bibhradvaga (bringer of offspring). Offspring is vaga, and he (breath) supports offspring. Because he supports it, therefore there is (the poet of the sixth Mandala of the Rig-veda, called) Bharadvaga. Therefore people call him who is really Prana (breath), Bharadvaga.

2. The Devas (speech, &c.) said to him: 'He it is who chiefly causes us to dwell on earth.' Because the Devas said of him, that he chiefly caused them to dwell on earth, therefore there is (the poet of the seventh Mandala of the Rig-veda, called) Vasishtha. Therefore people call him who is really Prana (breath), Vasishtha.

3. He (breath) went forth towards all this whatsoever. Because he went forth toward all this whatsoever, therefore there are (the poets of the eighth Mandala of the Rig-veda, called) the Pragathas. Therefore people call him who is really PraAna (breath), the Pragathas.

4. He (breath) purified all this whatsoever. Because he purified all this whatsoever, theref6re there are (the hymns and also the poets I of the ninth Mandala of the Rig-veda, called) the Pavamanis. Therefore people called him who is really Prana (breath), the Pavamanis.

5. He (breath) said: 'Let me be everything whatsoever, small (kshudra) and great (mahat), and this became the Kshudrasuktas and Mahastiktas.' Therefore there were (the hymns and also the poets of the tenth Mandala of the Rig-veda, called) the Kshudrasuktas (and Mahasuktas). Therefore people call him who is really Prana (breath), the Kshudrastiktas (and Mahasuktas).

6. He (breath) said once : 'You have said what is well said (su-ukta) indeed. This became a Sukta (hymn).' Therefore there was the Sukta. Therefore people call him who is really Prana (breath), Sukta.

7. He (breath) is a Rik (verse), for he did honour to all beings (by entering into them). Because he did honour to all beings, therefore there was the Rik verse. Therefore people call him who is really Prana (breath), Rik.

8. He (breath) is an Ardharka (half-verse), for he did honour to all places (ardha). Because he did honour

to all places, therefore there was the Ardharka. Therefore people call him who is really Prana (breath), Ardharka.

9. He (breath) is a Pada (word), for he got into all these beings. Because he got (padi) into all these beings, therefore there was the Pada (word). Therefore people call him who is really Prdna (breath), Pada.

10. He (breath) is an Akshara (syllable), for he pours out (ksharati) gifts to all these beings, and without him no one can pour out (atiksharati) gifts. Therefore there was the Akshara (syllable). Therefore people call him who is really Prana (breath), Akshara.

11. Thus all these Rik verses, all Vedas, all sounds are one word, viz. Prana (breath). Let him know that Prana is all Rik verses.

THIRD KHANDA.

1. While Visvamitra was going to repeat the hymns of this day (the mahavrata), Indra sat down near him. Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses.

By means of this he went to the delightful home of Indra (Svarga).

2. Indra said to him : 'Rishi, thou hast come to my delightful home. Rishi, repeat a second hymn.' Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra (Svarga).

3- Indra said to him: 'Rishi, thou hast come to my delightful home. Rishi, repeat a third hymn.' Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra (Svarga).

4- Indra said to him: 'Rishi, thou hast come to my delightful home. I grant thee a boon.' Visvamitra said: 'May I know thee.' Indra said: ' I am Prana (breath), O Rishi, thou art Prana, all things are Prana. For it is Pra'na who shines as the sun, and I here pervade all regions under that form. This food of mine (the hymn) is my friend and my support (dakshina). This is the food prepared by VisvAmitra. I am verily he who shines (the sun).'

FOURTH KHANDA.

1. This then becomes perfect as a thousand of Brihati verses. Its consonants form its body, its voice (vowels) the Soul, its sibilants the air of the breath.

2. He who knew this became Vasishtha, he took this name from thence.

3. Indra verily declared this to Visvamitra, and Indra verily declared this to Bharadvaga. Therefore Indra is invoked by him as a friend.

4. This becomes perfect as a thousand of Brihati verses, and of that hymn perfect with a thousand Brihati verses, there are 36,000 syllables. So many are also the thousands of days of a hundred years (36,000). With the consonants they fill the nights, with the vowels the days.

5. This becomes perfect as a thousand of Brihati verses. He who knows this, after this thousand of

Brihatis thus accomplished, becomes full of knowledge, full of the gods, full of Brahman, full of the immortal, and then goes also to the gods.

6. What I am (the worshipper), that is he (sun); what he is, that am I.

7. This has been said by a Rishi (Rv. I, 115, I): 'The sun is the self of all that moves and rests.'

8. Let him look to that, let him look to that!

THIRD ADHYAYA.

FIRST KHANDA.

1. He who knows himself as the fivefold hymn (uktha), the emblem of Prana (breath), from whence all this springs, he is clever. These five are the earth, air, ether, water, and fire (gyotis). This is the self, the fivefold uktha. For from him all this springs, and into him it enters again (at the dissolution of the world). He who knows this, becomes the refuge of his friends.

2. And to him who knows the food (object) and the feeder (subject) in that uktha, a strong son is born, and food is never wanting. Water and earth are food, for all food consists of these two. Fire and air are the feeder, for by means of them man eats all food. Ether is the bowl, for all this is poured into the ether. He who knows this, becomes the bowl or support of his friends.

3. To him who knows the food and the feeder in that uktha, a strong son is born, and food is never wanting. Herbs and trees are food, animals the feeder, for animals eat herbs and trees.

4. Of them again those who have teeth above and below, shaped after the likeness of man, are feeders, the other animals are food. Therefore these overcome the other animals, for the eater is over the food.

5. He who knows this is over his friends.

SECOND KHANDA.

1. He who knows the gradual development of the self in him (the man conceived as the uktha), obtains himself more development.

2. There are herbs and trees and all that is animated, and he knows the self gradually developing in them. For in herbs and trees sap only is seen, but thought (kitta) in animated beings.

3. Among animated beings again the self develops gradually, for in some sap (blood) is seen (as well as thought), but in others thought is not seen.

4. And in man again the self develops gradually, for he is most endowed with knowledge. He saying what he has known, he sees what he has known. He knows what is to happen tomorrow, he knows heaven and hell. By means of the mortal he desires the immortal-thus is he endowed.

5. With regard to the other animals hunger and thirst only are a kind of understanding. But they do not say what they have known, nor do they see what they have known. They do not know what is to happen to-morrow, nor heaven and hell. They go so far and no further, for they are born according to their knowledge (in a former life).

THIRD KHANDA.

1. That man (conceived as uktha) is the sea, rising beyond the whole world. Whatever he reaches, he wishes to go beyond. If he reaches the sky, he wishes to go beyond.

2. If he should reach that (heavenly) world, he would wish to go beyond.

3. That man is fivefold. The heat in him is fire; the apertures (of the senses) are ether; blood, mucus, and seed are water; the body is earth; breath is air.

4. That air is fivefold, viz. up-breathing, down-breathing, back-breathing, out-breathing, on-breathing. The other powers (devatis), viz. sight, hearing, mind, and speech, are comprised under up-breathing and down-breathing. For when breath departs, they also depart with it.

5. That man (conceived as uktha) is the sacrifice, which is a succession now of speech and now of thought. That sacrifice is fivefold, viz. the Agni-hotra, the new and full moon sacrifices, the four monthly sacrifices, the animal sacrifice, the Soma sacrifice. The Soma sacrifice is the most perfect of sacrifices, for in it these five kinds of ceremonies are seen : the first which precedes the libations (the Diksha, &c.), then three libations, and what follows (the Avabhritha, &c.) is the fifth.

FOURTH KHANDA.

1. He who knows one sacrifice above another, one day above another, one deity above the others, he is clever. Now this great uktha (the nishke-valya-sastra) is the sacrifice above another, the day above another, the deity above others 1.

2. This uktha is fivefold. With regard to its being performed as a Stoma (chorus), it is Trivrit, Pahkadasa, Saptadasa, Ekavimsa, and Pankavimsa. With regard to its being performed as a Siman (song), it is Gayatra, Rathantara, Brihat, Bhadra, and Ragana. With regard to metre, it is Gayatri, Ushnih, Brihati, Trishtubh, and Dvipadi. And the explanation (given before in the Aranyaka) is that it is the head, the right wing, the left wing, the tail, and the body of the bird.

3. He performs the Prastava in five ways, he performs the Udgitha in five ways, he performs the Pratihara in five ways, he performs the Upadrava in five ways, he performs the Nidhana in five ways. All this together forms one thousand Stobhas, or musical syllables.

4. Thus also are the Rik verses, contained in the Nishkevalya, recited (by the Hotri) in five orders. What precedes the eighty trikas, that is one order, then follow the three sets of eighty trikas each, and what comes after is the fifth order.

5. This (the hymns of this Sastra) as a whole (if properly counted with the Stobha syllables) comes to one thousand (of Brihati verses). That (thousand) is the whole, and ten, ten is called the whole. For number is such (measured by ten). Ten tens are a hundred, ten hundreds are a thousand, and that is the whole. These are the three metres (the tens, pervading everything). And this food also (the three sets of hymns being represented as food) is threefold, eating, drinking, and chewing. He obtains that food by those (three numbers, ten, hundred, and thousand, or by the three sets of eighty trikas).

FIFTH KHANDA.

1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihati verses.

2. Some teachers (belonging to a different Sakha) recognise a thousand of different metres (not of

Brihatis only). They say: 'Is another thousand (a thousand of other verses) good? Let us say it is good.'

3. Some say, a thousand of Trishtubh verses, others a thousand of Gagati verses, others a thousand of Anushtubh verses.

4. This has been said by a Rishi (Rv. X, 124, 9):-

5. 'Poets through their understanding discovered Indra dancing an Anushtubh.' This is meant to say: They discovered (and meditated) in speech (called Anushtubh)-at that time (when they worshipped the uktha)-the Prana (breath) connected with Indra.

6. He (who takes the recited verses as Anushtubhs) is able to become celebrated and of good report.

7. No! he says; rather is such a man liable to die before his time. For that self (consisting of Anushtubhs) is incomplete. For if a man confines himself to speech, not to breath, then driven by his mind, he does not succeed with speech.

8. Let him work towards the Brihati, for the Brihati (breath) is the complete self.

9. That self (givatman) is surrounded on all sides by members. And as that self is on all sides surrounded by members, the Brihati also is on all sides surrounded by metres.

10. For the self (in the heart) is the middle of these members, and the Brihad is the middle of the metres.

11. 'He is able to become celebrated and of good report, but (the other) able to die before his time,' thus he said. For the Brihati is the complete self, therefore let him work towards the Brihati (let him reckon the sastra recitation as a thousand Brihatis).

SIXTH KHANDA.

I. This (nishkevalya-sastra) becomes perfect as a thousand of Brihati verses. In this thousand of Brihatis there are one thousand one hundred and twenty-five Anushtubhs. For the smaller is contained in the larger.

2. This has been said by a Rishi (Rv. VIII, 76, 12):-

3. 'A speech of eight feet;'-because there are eight feet of four syllables each in the Anushtubh.

4. 'Of nine corners;'- because the Brihati becomes nine-cornered (having nine feet of four syllables each).

5. 'Touching the truth;'-because speech (Anushtubh) is truth, touched by the verse (Brihati).

6. 'He (the Hotri) makes the body out of Indra;' for out of this thousand of Brihati verses turned into Anushtubhs, and therefore out of Prana as connected with Indra, and out of the Brihati (which is Prana), he makes speech, that is Anushtubh, as a body.

7. This Mahaduktha is the highest developmentof speech, and it is fivefold, viz. measured, not measured, music, true, and untrue.

8. A Rik verse, a gatha, a kumbya are measured (metrical). A Yagus line, an invocation, and general remarks, these are not measured (they are in prose). A Saman, or any portion (parvan) of it, is music. Orn is true, Na is untrue.

9. What is true (Om) is the flower and fruit of speech. He is able to become celebrated and of good report, for he speaks the true (Om), the flower and fruit of speech.

10. Now the untrue is the root of speech, and as a tree whose root is exposed dries up and perishes, thus a man who says what is untrue exposes his root, dries up and perishes. Therefore one should not say what is untrue, but guard oneself from it.

11. That syllable Om (yes) goes forward (to the first cause of the world) and is empty. Therefore if a man says Orn (yes) to everything, then that (which he gives away) is wanting to him here. If he says Om (yes) to everything, then he would empty himself, and would not be capable of any enjoyments.

12. That syllable Na (no) is full for oneself. If a man says No to everything, then his reputation would become evil, and that would ruin him even here.

13. Therefore let a man give at the proper time only, not at the wrong time. Thus he unites the true and the untrue, and from the union of those two he grows, and becomes greater and greater.

14. He who knows this speech of which this (the mahaduktha) is a development, he is clever. A is the whole of speech, and manifested through different kinds of contact (mutes) and of wind (sibilants.), it becomes manifold and different.

15. Speech if uttered in a whisper is breath, if spoken aloud, it is body. Therefore (if whispered) it is almost hidden, for what is incorporeal is almost hidden, and breath is incorporeal. But if spoken aloud, it is body, and therefore it is perceptible, for body is perceptible.

SEVENTH KHANDA.

1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihatis. It is glory (the glorious Brahman, not the absolute Brahman), it is Indra. Indra is the lord of all beings. He who thus knows Indra as the lord of all beings, departs from this world by loosening the bonds of life '-so said Mahidasa Aitareya. Having departed he becomes Indra (or Hiranyagarbha) and shines in those worlds.

2. And with regard to this they say: 'If a man obtains the other world in this form (by meditating on the prana, breath, which is the uktha, the hymn of the mahavrata), then in what form does he obtain this world?'

3. Here the blood of the woman is a form of Agni (fire); therefore no one should despise it. And the seed of the man is a form of ditya (sun) therefore no one should despise it. This self (the woman) gives her self (skin, blood, and flesh) to that self (fat, bone, and marrow), and that self (man) gives his self (fat, bone, and marrow) to this self (skin, blood, and flesh). Thus these two grow together. In this form (belonging to the woman and to fire) he goes to that world (belonging to the man and the sun), and in that form (belonging to man and the sun) he goes to this world (belonging to the woman and to fire).

EIGHTH KHANDA.

1. Here (with regard to obtaining Hiranyagarbha) there are these Slokas:

2. The fivefold body into which the indestructible (prana, breath) enters, that body which the harnessed horses (the senses) draw about, that body where the true of the true (the highest Brahman) follows after, in that body (of the worshipper) all gods become one.

3. That body into which goes the indestructible (the breath) which we have joined (in meditation), proceeding from the indestructible (the highest Brahman), that body which the harnessed horses (the senses) draw about, that body where the true of the true follows after, in that body all gods become one.

4. After separating themselves from the Yes and No of language, and of all that is hard and cruel, poets have discovered (what they sought for); dependent on names they rejoiced in what had been revealed.

5. That in which the poets rejoiced (the revealed nature of prana, breath), in it the gods exist all joined together. Having driven away evil by means of that Brahman (which is hidden in prana), the enlightened man goes to the Svarga world (becomes one with Hiranyagarbha, the universal spirit).

6. No one wishing to describe him (prana, breath) by speech, describes him by calling him 'woman,' 'neither woman nor man,' or 'man' (all such names applying only to the material body, and not to prana or breath).

7. Brahman (as hidden beneath prana) is called the A; and the I (ego) is gone there (the worshipper should know that he is uktha and prana).

8. This becomes perfect as a thousand of Brihati verses, and of that hymn, perfect with a thousand Brihati verses, there are 36,000 syllables. So many are also the thousands of days of human life. By means of the syllable of life (the a) alone (which is contained in that thousand of hymns) does a man obtain the day of life (the mahavrata day, which completes the number of the days in the Gavamayana sacrifice), and by means of the day of life (he obtains) the syllable of life.

9. Now there is a chariot of the god (prana) destroying all desires (for the worlds of Indra, the moon, the earth, all of which lie below the place of Hiranyagarbha). Its front part (the point of the two shafts of the carriage where the yoke is fastened) is speech, its wheels the ears, the horses the eyes, the driver the mind. Prana (breath) mounts that chariot (and on it, i. e. by means of meditating on Prana, he reaches Hiranyagarbha).

10. This has been said by a Rishi (Rv. X, 39,12):-

11. 'Come hither on that which is quicker than mind,' and (Rv.VIII, 73, 2) 'Come hither on that which is quicker than the twinkling of an eye,' yea, the twinkling of an eye.

AITAREYA-ARANYAKA Part 3

FOURTH ADHYAYA.

FIRST KHANDA.

Adoration to the Highest Self Hari, Om!

1. Verily, in the beginning all this was Self, one only; there was nothing else blinking whatsoever.

2. He thought: 'Shall I send forth worlds?' (1) He sent forth these worlds,

3. Ambhas (water), Mariki (light), Mara (mortal), and Ap (water).

4. That Ambhas (water) is above the heaven, and it is heaven, the support. The Marikis (the lights) are the sky. The Mara (mortal) is the earth, and the waters under the earth are the Ap world. (2)

5. He thought: 'There are these worlds; shall I send forth guardians of the worlds?'

He then formed the Purusha (the person), taking him forth from the water. (3)

6. He brooded on him , and when that person had thus been brooded on, a mouth burst forth like an egg. From the mouth proceeded speech, from speech Agni (fire),.

Nostrils burst forth. From the nostrils proceeded scent (prana), from scent Vayu (air).

Eyes burst forth. From the eyes proceeded sight, from sight Aditya (sun).

Ears burst forth. From the ears proceeded hearing, from hearing the Dis (quarters of the world).

Skin burst forth. From the skin proceeded hairs (sense of touch), from the hairs shrubs and trees.

The heart burst forth. From the heart proceeded mind, from mind Kandramas (moon).

The navel burst forth. From the navel proceeded the apana (the down-breathing), from apana death.

The generative organ burst forth. From the organ proceeded seed, from seed water. (4)

SECOND KHANDA.

1. Those deities (devata), Agni and the rest, after they had been sent forth, fell into this great ocean.

Then he (the Self) besieged him, (the person) with hunger and thirst.

2. The deities then (tormented by hunger and thirst) spoke to him (the Self) : 'Allow us a place in which we may rest and eat food' (1)

He led a cow towards them (the deities). They said : 'This is not enough.' He led a horse towards them. They said: 'This is not enough.' (2)

He led man towards them. Then they said: 'Well done, indeed.' Therefore man is well done.

3. He said to them: 'Enter, each according to his place.' (3)

4. Then Agni (fire), having become speech, entered the mouth. Vayu (air), having become scent, entered

the nostrils. ditya (sun), having become sight, entered the eyes. The Dis (regions), having become hearing, entered the ears. The shrubs and trees, having become hairs, entered the skin. Kandramas (the moon), having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ. (4)

5. Then Hunger and Thirst spoke to him (the Self): 'Allow us two (a place).' He said to them: ' I assign you to those very deities there, I make you co-partners with them.' Therefore to whatever deity an oblation is offered, hunger and thirst are co-partners in it. (5)

THIRD KHANDA.

1. He thought: 'There are these worlds and the guardians of the worlds. Let me send forth food for them.' (1)

He brooded over the water. From the water thus brooded on, matter (mutrti) was born. And that matter which was born, that verily was food. (2)

2. When this food (the object matter) had thus been sent forth, it wished to flee, crying and turning away. He (the subject) tried to grasp it by speech. He could not grasp it by speech. If he had grasped it by speech, man would be satisfied by naming food. (3)

He tried to grasp it by scent (breath). He could not grasp it by scent. If he had grasped it by scent, man would be satisfied by smelling food. (4)

He tried to grasp it by the eye. He could not grasp it by the eye. If he had grasped it by the eye, man would be satisfied by seeing food. (5)

He tried to grasp it by the ear. He could not grasp it by the ear. If he had grasped it by the ear, man would be satisfied by hearing food. (6)

He tried to grasp it by the skin. He could not grasp it by the skin. If he had grasped it by the skin, man would be satisfied by touching food. (7)

He tried to grasp it by the mind. He could not grasp it by the mind. If he had grasped it by the mind, man would be satisfied by thinking food. (8)

He tried to grasp it by the generative organ. He could not grasp it by the organ. If he had grasped it by the organ, man would be satisfied by sending forth food. (9)

He tried to grasp it by the down-breathing (the breath which helps to swallow food through the mouth and to carry it off through the rectum, the payvindriya). He got it.

3. Thus it is Vayu (the getter) who lays hold of food, and the Vayu is verily Annayu (he who gives life or who lives by food). (10)

4. He thought: ' How can all this be without me?

5. And then he thought: By what way shall I get there?

6. And then he thought: If speech names, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if the off-breathing digests, if the organ sends forth, then what am I?' (11)

7. Then opening the suture of the skull, he got in by that door.

8. That door is called the Vidriti (tearing asunder), the Nandana (the place of bliss).

9. There are three dwelling-places for him, three dreams; this dwelling-place (the eye), this dwelling-place (the throat), this dwelling-place (the heart). (12)

10. When born (when the Highest Self had entered the body) he looked through all things, in order to see whether anything wished to proclaim here another (Self). He saw this person only (himself) as the widely spread Brahman. 'I saw it,' thus he said; (13)

Therefore he was Idam-dra (seeing this).

11. Being Idamdra by name, they call him Indra mysteriously. For the Devas love mystery, yea, they love mystery. (14)

FIFTH ADHYAYA.

FIRST KHANDA.

I. Let the women who are with child move away!

2. Verily, from the beginning he (the self) is in man as a germ, which is called seed.

3. This (seed), which is strength gathered from all the limbs of the body, he (the man) bears as self in his self (body). When he commits the seed to the woman, then he (the father) causes it to be born. That is his first birth. (1)

4. That seed becomes the self of the woman, as if one of her own limbs. Therefore it does not injure her.

5. She nourishes his (her husband's) self (the son) within her. (2) She who nourishes, is to be nourished.

6. The woman bears the germ. He (the father) elevates the child even before the birth, and immediately after.

7. When he thus elevates the child both before and after his birth, he really elevates his own self,

8. For the continuation of these worlds (men). For thus are these worlds continued.

9. This is his second birth. (3)

10. He (the son), being his self, is then placed in his stead for (the performance of) all good works.

11. But his other self (the father), having done all he has to do, and having reached the full measure of his life, departs.

12. And departing from hence he is born again. That is his third birth.

13. And this has been declared by a Rishi (Rv. IV, 27, 1): (4)

14. 'While dwelling in the womb, I discovered all the births of these Devas. A hundred iron strongholds kept me, but I escaped quickly down like a falcon.'

15. Vamadeva, lying in the womb, has thus declared this. (5)

And having this knowledge he stepped forth, after this dissolution of the body, and having obtained all his desires in that heavenly world, became immortal, yea, he became immortal. (6)

SIXTH ADHYAYA.

FIRST KHANDA.

1. Let the women go back to their place.

2. Who is he whom we meditate on as the Self? Which is the Self?

3. That by which we see (form), that by which we hear (sound), that by which we perceive smells, that by which we utter speech, that by which we distinguish sweet and not sweet, (1) and what comes from the heart and the mind, namely, perception, command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness (or suffering), remembering, conceiving, willing, breathing, loving, desiring?

4. No, all these are various names only of knowledge (the true Self). (2)

5. And that Self, consisting of (knowledge), is Brahman (m.), it is Indra, it is Pragapati . All these Devas, these five great elements, earth, air, ether, water, fire, these and those which are, as it were, small and mixed, and seeds of this kind and that kind, born from eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and whatsoever breathes, whether walking or flying, and what is immoveable-all that is led (produced) by knowledge (the Self).

6. It rests on knowledge (the Self). The world is led (produced) by knowledge (the Self). Knowledge is its cause.

7. Knowledge is Brahman. (3)

8. He (Vamadeva), having by this conscious self stepped forth from this world, and having obtained all desires in that heavenly world, became immortal, yea, he became immortal. Thus it is, Om. (4)

SEVENTH ADHYAYA.

FIRST KHANDA.

I. My speech rests in the mind, my mind rests in speech . Appear to me (thou, the Highest Self)! You (speech and mind) are the two pins (that hold the wheels) of the Veda. May what I have learnt not forsake me. I join day and night with what I have learnt. I shall speak of the real, I shall speak the true. May this protect me, may this protect the teacher! May it protect me, may it protect the teacher, yea, the teacher!

THIRD ARANYAKA.

FIRST ADHYAYA.

FIRST KHANDA.

1. Next follows the Upanishad of the Samhita.

2. The former half is the earth, the latter half the heaven, their union the air, thus says Mandukeya; their

union is the ether, thus did Makshavya, teach it.

3. That air is not considered independent, therefore I do not agree with his (Manduka's) son.

4. Verily, the two are the same, therefore air is considered independent, thus says Agastya. For it is the same, whether they say air or ether.

5. So far with reference to deities (mythologically); now with reference to the body (physiologically):

6. The former half is speech, the latter half is mind, their union breath (prana), thus says Suravira Mandukeya.

7. But his eldest son said: The former half is mind, the latter half speech. For we first conceive with the mind indeed, and then we utter with speech. Therefore the former half is indeed mind, the latter half speech, but their union is really breath.

8. Verily, it is the same with both, the father (Mandukeya) and the son.

9. This (meditation as here described), joined with mind, speech, and breath, is (like) a chariot drawn by two horses and one horse between them (prashlivdhana).

10. And he who thus knows this union, becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

11. Now all this comes from the Mandukeyas.

SECOND KHANDA.

1. Next comes the meditation as taught by Sakalya.

2. The first half is the earth, the second half heaven, their uniting the rain, the uniter Parganya.

3. And so it is when he (Parganya) rains thus strongly, without ceasing, day and night,

4. Then they say also (in ordinary language), 'Heaven and earth have come together.'

5. So much with regard to the deities; now with regard to the body:-

6. Every man is indeed like an egg. There are two halves (of him), thus they say: 'This half is the earth, that half heaven.' And there between them is the ether (the space of the mouth), like the ether between heaven and earth. In this ether there (in the mouth) the breath is fixed, as in that other ether the air is fixed. And as there are those three luminaries (in heaven), there are these three luminaries in man.

7. As there is that sun in heaven, there is this eye in the head. As there is that lightning in the sky, there is this heart in the body; as there is that fire on earth, there is this seed in the member.

8. Having thus represented the self (body) as the whole world, Sakalya said: This half is the earth, that half heaven.

9. He who thus knows this union, becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

THIRD KHANDA.

I. Next come the reciters of the Nirbhuga.

2. Nirbhuga abides on earth, Pratrinna in heaven, the Ubhayamantarena in the sky.

3. Now, if any one should chide him who recites the Nirbhuga, let him answer: 'Thou art fallen from the two lower places.' If any one should chide him who recites the Pratrinna, let him answer: 'Thou art fallen from the two higher places.' But he who recites the Ubhayamantarena, there is no chiding him.

4. For when he turns out the Sandhi (the union of words), that is the form of Nirbhuga; and when he pronounces, two syllables pure (without modification), that is the form of Pratrinna. This comes first. By the Ubhayamantara (what is between the two) both are fulfilled (both the sandhi and the pada).

5. Let him who wishes for proper food say the Nirbhug-a; let him who wishes for Svarga, say the Pratrinna; let him who wishes for both say the Ubhayamantarena.

6. Now if another man (an enemy) should chide him who says the Nirbhuga, let him say to him : 'Thou hast offended the earth, the deity; the earth, the deity, will strike thee.'

If another man should chide him who says the Pratrinna, let him say to him: 'Thou hast offended heaven, the deity; heaven, the deity, will strike thee.'

If another man should chide him who says the Ubhayamantarena, let him say to him: 'Thou hast offended the sky, the deity; the sky, the deity, will strike thee.'

7. And whatever the reciter shall say to one who speaks to him or does not speak to him, depend upon it, it will come to pass.

8. But to a Brahmana let him not say anything except what is auspicious.

9. Only he may curse a Brahmana in excessive wealth.

10. Nay, not even in excessive wealth should he curse a Brahmana, but he should say, 'I bow before Brahmanas,'-thus says Suravira Mandukeya.

FOURTH KHANDA.

1. Next follow the imprecations.

2. Let him know that breath is the beam (on which the whole house of the body rests).

3. If any one (a Brahmana or another man) .should chide him, who by meditation has become that breath as beam, then, if he thinks himself strong, he says: 'I grasped the breath, the beam, well; thou dost not prevail against me who have grasped the breath as the beam.' Let him say to him: 'Breath, the beam, will forsake thee.'

4. But if he thinks himself not strong, let him say to him : 'Thou couldst not grasp him who wishes to grasp the breath as the beam. Breath, the beam, will forsake thee.'

5. And whatever the reciter shall say to one who speaks to him or does not speak to him, depend upon it, it will come to pass. But to a Brahmana let him not say anything except what is auspicious. Only he may curse a Brahmana in excessive wealth. Nay, not even in excessive wealth should he curse a Brahmana, but he should say, 'I bow before Brahmanas,'-thus says Suravira, Mandukeya.

FIFTH KHANDA.

1. Now those who repeat the Nirbhuga say:

2. 'The former half is the first syllable, the latter half the second syllable, and the space between the first and second halves is the Samhita (union).'

3. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

4. Now Hrasva Mandukeya says: 'We reciters of Nirbhuga say, "Yes, the former half is the first syllable, and the latter half the second syllable, but the Samhita is the space between the first and second halves in so far as by it one turns out the union (sandhi), and knows what is the accent and what is not, and distinguishes what is the mora and what is not."'

5. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

6. Now his middle son, the child of his mother Pratibodhi, says: 'One pronounces these two syllables letter by letter, without entirely separating them, and without entirely uniting them]. Then that mora between the first and second halves, which indicates the union, that is the Saman (evenness, sliding). I therefore hold Saman only to be the Samhita (union).

7. This has also been declared by a Rishi (Rv. 23, 16):-

8. 'O Brihaspati, they know nothing higher than Saman.'

9. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

SIXTH KHANDA.

1. Tarukshya said: 'The Samhita (union) is formed by means of the Brihat and Rathantara Samans.'

2. Verily, the Rathantara Saman is speech, the Brihat Saman is breath. By both, by speech and breath, the Samhita is formed.

3. For this Upanishad (for acquiring from his teacher the knowledge of this Samhita of speech and breath) Tarukshya guards (his teacher's) cows a whole year.

4. For it alone Tarukshya guards the cows a whole year.

5. This has also been declared by a Rishi (Rv. X, 181, I; and Rv. X, 181, 2):-

6. 'Vasishtha carried hither the Rathantara; 'Bharadvaga brought hither the Brihat of Agni.'

7. He who thus knows this Samhita. (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

8. Kauntharavya said: 'Speech is united with breath, breath with the blowing air, the blowing air with the Visvedevas, the Visvedevas with the heavenly world, the heavenly world with Brahman. That Samhiti is called the gradual Samhiti.'

9. He who knows this gradual Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga, in exactly the same manner as this Samhita, i.e. gradually.

10. If that worshipper, whether for his own sake or for that of another, recites (the Samhita), let him know when he is going to recite, that this Samhita went up to heaven, and that it will be even so with those who by knowing it become Devas. May it always be so!

11. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

12. Pankalakanda said: 'The Samhita (union, composition) is speech.'

13. Verily, by speech the Vedas, by speech the metres are composed. Friends unite through speech, all beings unite through speech; therefore speech is everything here.

14. With regard to this (view of speech being more than breath), it should be borne in mind that when we thus repeat (the Veda) or speak, breath is (absorbed) in speech; speech swallows breath. And when we are silent or sleep, speech is (absorbed) in breath; breath swallows speech. The two swallow each other. Verily, speech is the mother, breath the son.

15. This has been declared also by a Rishi (Rv. X, 114, 4): -

16. 'There is one bird; (as wind) he has entered the sky; (as breath or living soul) he saw this whole world. With my ripe mind I saw him close to me (in the heart); the mother (licks or) absorbs him (breath), and he absorbs the mother (speech).'

17. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

18. Next follows the Pragapati-Samhita.

19. The former half is the wife, the latter half the man; the result of their union the son; the act of their union the begetting; that Samhita is Aditi (indestructible).

20. For Aditi (indestructible) is all this whatever there is, father, mother, son, and begetting.

21. This has also been declared by a Rishi (Rv. 1, 189, 10):-

22. 'Aditi is mother, is father, is son.'

23. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

SECOND ADHYAYA

FIRST KHANDA.

1. Sthavira Sakalya said that breath is the beam, and as the other beams rest on the house-beam, thus the eye, the ear, the mind, the speech, the senses, the body, the whole self rests on this breath.

2. Of that self the breathing is like the sibilants, the bones like the mutes, the marrow like the vowels, and the fourth part, flesh, blood, and the rest, like the semivowels, - so said Hrasva Mandukeya.

3. To us it was said to be a triad only.

4. Of that triad, viz. bones, marrow, and joints, there are 360 (parts) on this side (the right), and 360 on that side (the left). They make 720 together, and 720 are the days and nights of the year. Thus that self which consists of sight, hearing, metre, mind, and speech is like unto the days.

5. He who thus knows this self, which consists of sight, hearing, metre, mind, and speech, as like unto the days, obtains union, likeness, or nearness with the days, has sons and cattle, and lives his full age.

SECOND KHANDA.

1. Next comes Kauntharavya:

2. There are 360 syllables (vowels), 360 sibilants (consonants), 360 groups.

3. What we called syllables are the days, what we called sibilants are the nights, what we called groups are the junctions of days and nights. So far with regard to the gods (the days).

4. Now with regard to the body. The syllables which we explained mythologically, are physiologically the bones; the sibilants which we explained mythologically, are physiologically the marrow.

5. Marrow is the real breath (life), for marrow is seed, and without breath (life) seed is not sown. Or when it is sown without breath (life), it will decay, it will not grow.

6. The groups which we explained mythologically, are physiologically the joints.

7. Of that triad, viz. bones, marrow, and joints, there are 540 (parts) on this side (the right), and 540 on that side (the left). They make1080 together, and 1080 are the rays of the sun. They make the Brihatt verses and the day (of the Mahavrata).

8. Thus that self which consists of sight, hearing, metre, mind, and speech is like unto the syllables.

9. He who knows this self which consists of sight, hearing, metre, mind, and speech, as like unto syllables, obtains union, likeness, or nearness with the syllables, has sons and cattle, and lives his full age.

THIRD KHANDA.

1. Badhval says, there are four persons (to be meditated on and worshipped).

2. The person of the body, the person of the metres, the person of the Veda, and the Great person.

What we call the person of the body is this corporeal self. Its essence is the incorporeal conscious self.

4. What we call the person of the metres is this collection of letters (the Veda). Its essence is the vowel a.

5. What we call the person of the Veda is (the mind) by which we know the Vedas, the Rig-veda, Yagur-veda, and Sama-veda. Its essence is Brahman (m.)

6. Therefore let one chose a Brahman-priest who is full of Brahman (the Veda), and is able to see any flaw in the sacrifice.

7. What we call the Great person is the year, which causes some beings to fall together, and causes others

to grow up. Its essence is yonder sun.

8. One should know that the incorporeal conscious self and yonder sun are both one and the same. Therefore the sun appears to every man singly (and differently).

9. This has also been declared by a Rishi (Rv. 1, 115, 1) :-

10. 'The bright face of the gods arose, the eye of Mitra, Varuna, and Agni; it filled heaven and earth and the sky,-the sun is the self of all that rests and moves.'

11 - I This I think to be the regular Samhita as conceived by me,' thus said Badhva.

12. For the Bahvrikas consider him (the self) in the great hymn (mahad uktha), the Adhvaryus in the sacrificial fire, the Khandogas in the Mahavrata ceremony. Him they see in this earth, in heaven, in the air, in the ether, in the water, in herbs, in trees, in the moon, in the stars, in all beings. Him alone they call Brahman.

13. That self which consists of sight, hearing, metre, mind, and speech is like unto the year.

14. He who recites to another that self which consists of sight, hearing, metre, mind, and speech, and is like unto the year,

FOURTH KHANDA.

1. To him the Vedas yield no more milk, he has no luck in what he has learnt (from his Guru); he does not know the path of virtue.

2. This has also been declared by a Rishi (Rv. X, 7 1, 6) :-

3. 'He who has forsaken the friend (the Veda), that knows his friends, in his speech there is no luck. Though he hears, he hears in vain, for he does not know the path of virtue.'

4. Here it is clearly said that he has no luck in what he has learnt, and that he does not know the path of virtue.

5- Therefore let no one who knows this, lay the sacrificial fire (belonging to the Mahavrata) for another, let him not sing the Samans of the Mahavrata for another, let him not recite the Sastras of that day for another.

6. However, let him willingly do this for a father or for an Akarya; for that is done really for himself.

7. We have said that the incorporeal conscious self and the sun are one1. When these two become separated, the sun is seen as if it were the moon; no rays spring from it; the sky is red like madder; the patient cannot retain the wind, his head smells bad like a raven's nest:-let him know then that his self (in the body) is gone, and that he will not live very long.

8. Then whatever he thinks he has to do,. let him do it, and let him recite the following hymns: Yad anti yak ka durake (Rv. I X, 6 7, 2 1 -2 7) ; Ad it pratnasya retasah (Rv. VIII, 6, 30); Yatra brahma pavamana (Rv. I X, 113, 6- 11) ; Ud vayam tamasas pari (Rv. 1, 50, 10)-

9. Next, when the sun is seen pierced, and seems like the nave of a cart-wheel, when he sees his own shadow pierced, let him know then that it is so (as stated before, i. e. that he is going to die soon).

10. Next, when he sees himself in a mirror or in the water with a crooked head, or without a head-, or when his pupils are seen inverted or not straight, let him know then that it is so.

11. Next, let him cover his eyes and watch, then threads are seen as if falling together'. But if he does not see them, let him know then that it is so.

12. Next, let him cover his ears and listen, and there will be a sound as if of a burning fire or of a carriage. But if he does not hear it, let him know then that it is so.

13. Next, when fire looks blue like the neck of a peacock, or when he sees lightning in a cloudless sky, or no lightning in a clouded sky, or when he sees as it were bright rays in a dark cloud, let him know then that it is so.

14. Next, when he sees the ground as if it were burning, let him know that it is so.

15. These are the visible signs (from 7-14).

16. Next come the dreams.

17. If he sees a black man with black teeth, and that man kills him; or a boar kills him; a monkey jumps on him; the wind carries him along quickly; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a red lotus; he drives with asses and boars; wearing a wreath of red flowers (naladas) he drives a black cow with a black calf, facing the south,

18. If a man sees any one of these (dreams), let him fast, and cook a pot of milk, sacrifice it, accompanying each oblation with a verse of the Ratri hymn (Rv. X, 127), and then, after having fed the Brahmanas, with other food (prepared at his house) eat himself the (rest of the) oblation.

19. Let him know that the person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, but hearing, thinking, seeing, classing, sounding, understanding, knowing, is his Self

FIFTH KHANDA.

1. Now next the Upanishad of the whole speech,

True all these are Upanishads of the whole speech, but this they call so (chiefly).

2. The mute consonants represent the earth, the sibilants the sky, the vowels heaven.

The mute consonants represent Agni (fire), the sibilants air, the vowels the sun.

The mute consonants represent the Rig-veda, the sibilants the Yagur-veda, the vowels the Sama-veda.

The mute consonants represent the eye, the sibilants the ear, the vowels the mind.

The mute consonants represent the up-breathing, the sibilants the down-breathing, the vowels the back-breathing.

3. Next comes this divine lute (the human body, made by the gods). The lute made by man is an imitation of it.

4. As there is a head of this, so there is a head of that (lute, made by man). As there is a stomach of this, so there is the cavity (in the board) of that. As there is a tongue of this, so there is a tongue in that. As there are fingers of this, so there are strings of that. As there are vowels of this, so there are tones of that. As there are consonants of this, so there are touches of that. As this is endowed with sound and firmly strung, so that 's endowed with sound and firmly strung. As this is covered with a hairy skin, so that is covered with hairy skin.

5. Verily, in former times they covered a lute with hairy skin.

6. He who knows this lute made by the Devas (and meditates on it), is willingly listened to, his glory fills the earth, and wherever they speak Aryan languages, there they know him.

7. Next follows the verse, called vagrasa, the essence of speech. When a man reciting or speaking in an assembly does not please, let him say this verse:

8. 'May the queen of all speech, who is covered, as it were, by the lips, surrounded by teeth, as if by spears, who is a thunderbolt, help me to speak well.' This is the vagrasa, the essence of speech.

SIXTH KHANDA.

I. Next Krishna-Harita confided this Brahmana concerning speech to him (his pupil) :

2. PragaApati, the year, after having sent forth all creatures, burst. He put himself together again by means of khandas (Vedas). Because he put himself together again by means of khandas, therefore (the text of the Veda) is called Samhita (put together).

3. Of that Samhita the letter n is the strength, the letter sh the breath and self (gaman).

4. He who knows the Rik verses and the letters n and sh for every SamhiOL, he knows the Samhita with strength and breath. Let him know that this is the life of the Samhita.

5- If the pupil asks, 'Shall I say it with the letter n or without it ? ' let the teacher say, 'With the letter n.' And if he asks, ' Shall I say it with the letter sh or without it ?' let the teacher say, 'With the letter sh.'

6. Hrasva Mandukeya said: 'If we here recite the verses according to the Samhita (attending to the necessary changes of n and s into n and sh 2), and if we say the adhyaya of Mandilkeya (Ait. Ar.III, 1), then the letters n and sh (strength and breath) have by this been obtained for us.'

7. Sthavira Sakalya said: 'If we recite the verses according to the Samhita, and if we say the adhyaya of Mandukeya, then the letters n and sh have by this been obtained for us.'

8. Here the Rishis, the Kavasheyas, knowing this, said: 'Why should we repeat (the Veda), why should we sacrifice? We offer as a sacrifice breath in speech, or speech in breath. What is the beginning (of one), that is the end (of the other).'

9. Let no one tell these Samhitas (Ait. Ar. III, I-III, 2) to one who is not a resident pupil, who has not been with his teacher at least one year, and who is not himself to become an instructor. Thus say the teachers, yea, thus say the teachers.

KAUSHITAKI-UPANISHAD.

FIRST ADHYAYA.

1. KITRA Gangyayani, forsooth, wishing to perform a sacrifice, chose Aruni (Uddalaka, to be his chief priest). But Aruni sent his son, Svetaketu, and said: 'Perform the sacrifice for him.' When Svetaketu had arrived, Kitra asked him: 'Son of Gautama, is there a hidden place in the world where you are able to place me, or is it the other way, and are you going to place me in the world to which it (that other way) leads,?'

He answered and said: 'I do not know this But, let me ask the master.' Having approached his father, he asked : 'Thus has Kitra asked me how shall I answer?'

Aruni said: 'I also do not know this. Only after having learnt the proper portion of the Veda in Kitra's own dwelling, shall we obtain what others give us (knowledge). Come, we will both go.'

Having said this he took fuel in his hand (like a pupil), and approached Kitra Gangyayani, saying: 'May I come near to you ?' He replied: 'You are worthy of Brahman, O Gautama, because you were not led away by pride. Come hither, I shall make you know clearly.'

2. And Kitra said: All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks: 'Who art thou?' And he should answer: 'From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed, even me, they (the gods mentioned in the Pankagnividya) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons.' 'Who art thou?' the sage asks again. 'I am thou,' he replies. Then he sets him free (to proceed onward).

3. He (at the time of death), having reached the path of the gods, comes to the world of Agni (fire), to the world of Vayu (air), to the world of Varuna, to the world of Indra, to the world of Pragapati (Virag), to the world of Brahman (Hiranyagarbha). In that world there is the lake Ara, the moments called Yeshtiha, the river Vigara (age-less), the tree Ilya, the city Salagya, the palace Aparagita (unconquerable), the door-keepers Indra and Pragapati, the hall of Brahman, called Vibhu (built by vibhu, egoism), the throne Vikakshana (buddhi, perception), the couch Amitaugas (endless splendour), and the beloved Manasi (mind) and her image Kakshushi (eye), who, as if taking flowers, are weaving the worlds, and the

Apsaras, the Ambas (sruti, sacred scriptures), and Ambayavis (buddhi, understanding), and the rivers Ambayas (leading to the knowledge of Brahman). To this world he who knows this (who knows the Paryanka-vidya) approaches. Brahman says to him: 'Run towards him (servants) with such worship as is due to myself. He has reached the river Vigara (age-less), he will never age.'

4. Then five hundred Apsaras go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruit 2 in their hands. They adorn him. with an adornment worthy of Brahman, and when thus adorned with the adornment of Brahman, the knower of Brahman moves towards Brahman (neut.) He comes to the lake Ara, and he crosses it by the mind, while those who come to it without knowing the truth, are drowned. He comes to the moments called Yeshtiha, they flee from him. He comes to the river Vigarga, and crosses it by the mind alone, and there shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done. And as a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at good and evil deeds, and at all pairs (at all correlative things, such as light and darkness, heat and cold, &c.) Being freed from good and freed from evil he, the knower of Brahman (neut.), moves towards Brahman.

5. He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Salagya, and the flavour of Brahman reaches him. He approaches the palace Aparagita, and the splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragapati, and they run away from him. He approaches the hall Vibhu, and the glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshana. The Saman verses, Brihad and Rathantara, are the eastern feet of that throne; the Saman verses, Syaita and Naudhasa, its western feet; the Saman verses, Vairtipa and Vairaga, its sides lengthways (south and north); the Saman verses, Sakvara and Raivata, its sides crossways (east and west). That throne is Pragna knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prana (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Saman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Saman verses, Bhadra and Yagnayagniya, are its cross-sides at the head and feet (east and west); the Rik and Saman are the long sheets (east and west); the Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgitha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer:

6. 'I am (like) a season, and the child of the seasons, sprung from the womb of endless space, from the light (from the luminous Brahman). The light, the origin of the year, which is the past, which is the present, which is all living things, and all elements, is the Self . Thou art the Self. What thou art, that am I.'

Brahman says to him: 'Who am I?' He shall answer: 'That which is, the true' (Sat-tyam).

Brahman asks: 'What is the true?' He says to him: 'What is different from the gods and from the senses (prana) that is Sat, but the gods and the senses are Tyam. Therefore by that name Sattya (true) is called all this whatever there is. All this thou art.'

7. This is also declared by a verse: 'This great Rishi, whose belly is the Yagus, the head the Saman, the form the Rik, is to be known as being imperishable, as being Brahman.'

Brahman says to him: 'How dost thou obtain my male names?' He should answer: 'By breath (pranah).'

Brahman asks: 'How my female names?' He should answer: 'By speech (vak).'

Brahman asks: 'How my neuter names?' He should answer: 'By mind (manas).' 'How smells?' 'By the nose.' 'How forms?' 'By the eye.' 'How sounds?' 'By the ear.' 'How flavours of food?' 'By the tongue.' 'How actions?' 'By the hands.' 'How pleasures and pain?' 'By the body.' 'How joy, delight, and offspring?' 'By the organ.' 'How journeyings?' 'By the feet.' 'How thoughts, and what is to be known and desired?' 'By knowledge (pragna) alone.'

Brahman says to him: 'Water indeed is this my world', the whole Brahman world, and it is thine.'

Whatever victory, whatever might belongs to Brahman, that victory and that might he obtains who knows this, yea, who knows this.

SECOND ADHYAYA.

1. Prana (breath) is Brahman, thus says Kashitaki. Of this prana, which is Brahman, the mind (manas) is the messenger, speech the housekeeper, the eye the guard, the ear the informant. He who knows mind as the messenger of prana, which is Brahman, becomes possessed of the messenger. He who knows speech as the housekeeper, becomes possessed of the housekeeper. He who knows the eye as the guard, becomes possessed of the guard. He who knows the ear as the informant, becomes possessed of the informant.

Now to that prana, which is Brahman, all these deities (mind, speech, eye, ear) bring an offering, though he asks not for it, and thus to him who knows this all creatures bring an offering, though he asks not for it. For him who knows this, there is this Upanishad (secret vow), 'Beg not!' As a man who has begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him (to accept their alms), thus is the rule for him who begs not, but the charitable will press him and say, 'Let us give to thee.'

2. Prana (breath) is Brahman, thus says Paingya. And in that prana, which is Brahman, the eye stands firm behind speech, the ear stands firm behind the eye, the mind stands firm behind the ear, and the spirit stands firm behind the mind'. To that prana, which is Brahman, all these deities bring an offering, though he asks not for it, and thus to him who knows this, all creatures bring an offering, though he asks not for it. For him who knows this, there is this Upanishad (secret vow), 'Beg not!' As a man who has begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him (to accept their alms), thus is the rule for him who begs not, but the charitable will press him and say, Let us give to thee.'

3. Now follows the attainment of the highest treasure (scil. prana, spirit). If a man meditates on that highest treasure, let him on a full moon or a new moon, or in the bright fortnight, under an auspicious Nakshatra, at one of these proper times, bending his right knee, offer oblations of ghee with a ladle (sruva), after having placed the fire, swept the ground, strewn the sacred grass, and sprinkled water. Let him say: 'The deity called Speech is the attainer, may it attain this for me from him (who possesses and can bestow what I wish for). Svaha to it!'

'The deity called prana (breath) is the attainer, may it attain this for me from him. Svaha to it!'

'The deity called the eye is the attainer, may it attain this for me from him. Svaha to it!'

'The deity called the ear is the attainer, may it attain this for me from him. Svaha to it!'

'The deity called mind (manas) is the attainer of it, may it attain this for me from him. Svaha to it.'

'The deity called pragna (knowledge) is the attainer of it, may it attain this for me from him. Svaha to it!'

Then having inhaled the smell of the smoke, and having rubbed his limbs with the ointment of ghee, walking on in silence' let him declare his wish, or let him send a messenger. He will surely obtain his wish.

4. Now follows the Daiva Smara, the desire to be accomplished by the gods. If a man desires to become dear to any man or woman, or to any men or women, then at one of the (fore-mentioned) proper times he offers, in exactly the same manner (as before), oblations of ghee, saying: 'I offer thy speech in myself, I (this one here),Svaha.' 'I offer thy ear in myself, I (this one here), Svaha.' 'I offer thy mind in myself, I (this one here), Sv'ha.' 'I offer thy pragna (knowledge) in myself, I (this one here), Svaha.' Then having inhaled the smell of the smoke, and having rubbed his limbs with the ointment of.ghee, walking on in silence, let him try to come in contact or let him stand speaking in the wind, (so that the wind may carry his words to the person by whom he desires to be loved). Surely he becomes dear, and they think of him.

5. Now follows the restraint (samyamana) instituted by Pratardana (the son of Divodasa): they call it the inner Agni-hotra. So long as a man speaks, he cannot breathe, he offers all the while his prana (breath) in his speech. And so long as a man breathes, he cannot speak, he offers all the while his speech in his breath. These two endless and immortal oblations he offers always, whether waking or sleeping. Whatever other oblations there are (those, e. g. of the ordinary Agnihotra, consisting of milk and other things), they have an end, for they consist of works (which, like all works, have an end). The ancients, knowing this (the best Agnihotra), did not offer the (ordinary) Agnihotra.

6. Uktha is Brahman, thus said Sushkabhringara. Let him meditate on it (the uktha) as the same with the Rik, and all beings will praise him as the best. Let him meditate on it as the same with the Yagus, and all beings will join before him as the best. Let him meditate on it as the same with the Saman, and all beings will bow before him as the best. Let him meditate on it as the same with might, let him meditate on it as the same with glory, let him meditate on it as the same with splendour. For as the bow is among weapons the mightiest, the most glorious, the most splendid, thus is he who knows this among all beings the mightiest, the most glorious, the most splendid. The Adhvaryu conceives the fire of the altar, which is used for the sacrifice, to be himself. In it he (the Adhvaryu) weaves the Yagus portion of the sacrifice. And in the Yagus portion the Hotri weaves the Rik portion of the sacrifice. And in the Rik portion the Udgatri weaves the Saman portion of the sacrifice. He (the Adhvaryu or prana) is the self of the threefold knowledge; he indeed is the self of it (of prana). He who knows this is the self of it (becomes prana).

7. Next follow the three kinds of meditation of the all-conquering (sarvagit) Kaushitaki. The all-conquering Kaushitaki adores the sun when rising, having put on the sacrificial cord, having brought water, and having thrice sprinkled the water-cup, saying: 'Thou art the deliverer, deliver me from sin.' In the same manner he adores the sun when in the zenith, saying: 'Thou art the highest deliverer, deliver me highly from sin.' In the same manner he adores the sun when setting, saying: 'Thou art the full deliverer, deliver me fully from sin.' Thus he fully removes whatever sin he committed by day and by night. And in

the same manner he who knows this, likewise adores the sun, and fully removes whatever sin be committed by day and by night.

8. Then (secondly) let him worship every month (in the year) at the time of the new moon, the moon as it is seen in the west in the same manner (as before described with regard to the sun), or let him send forth his speech toward the moon with two green blades of grass, saying: 'O thou who art mistress of immortal joy, through that gentle heart of mine which abides in the moon, may I never weep for misfortune concerning my children.'

The children of him (who thus adores the moon) do not indeed die before him. Thus it is with a man to whom a son is already born.

Now for one to whom no son is born as yet. He mutters the three Rik verses. 'Increase, O Soma! may vigour come to thee' (Rv. 1, 91, 16 ; IX, 31, 4).

'May milk, may food go to thee' (Rv. I, 91, 18); That ray which the Adityas gladden.'

Having muttered these three Rik verses, he says: 'Do not increase by our breath (prana), by our offspring, by our cattle; he who hates us and whom we hate, increase by his breath, by his offspring, by his cattle. Thus I turn the turn of the god, I return the turn of Aditya.' After these words, having raised the right arm (toward Soma), he lets it go again.

9. Then (thirdly) let him worship on the day of the full moon the moon as it is seen in the east in the same manner, saying: 'Thou art Soma, the king, the wise, the five-mouthed, the lord of creatures. The Brahmana is one of thy mouths; with that mouth thou eatest the kings (Kshatriyas); make me an eater of food by that mouth! The king is one of thy mouths; with that mouth thou eatest the people (Vaisyas) ; make me an eater of food by that mouth! The hawk is one of thy mouths; with that mouth thou eatest the birds; make me an eater of food by that mouth! Fire is one of thy mouths; with that mouth thou eatest this world; make me an eater of food by that mouth! In thee there is the fifth mouth; with that mouth thou eatest all beings; make me an eater of food by that mouth! Do not decrease by our life, by our offspring, by our cattle; he who hates us and whom we hate, decrease by his life, by his offspring, by his cattle. Thus I turn the turn of the god, I return the turn of Aditya.' After these words, having raised the right arm, he lets it go again.

10. Next (having addressed these prayers to Soma) when being with his wife, let him stroke her heart, saying: 'O fair one, who hast obtained immortal joy by that which has entered thy heart through Pragapati, mayest thou never fall into sorrow about thy children.' Her children then do not die before her.

11. Next, if a man has been absent and returns home, let him smell (kiss) his son's head, saying: 'Thou springest from every limb, thou art born from the heart, thou, my son, art my self indeed, live thou a hundred harvests.' He gives him his name, saying: 'Be thou a stone, be thou an axe, be thou solid gold; thou, my son, art light indeed, live thou a hundred harvests.' He pronounces his name. Then he embraces him, saying: 'As Pragapati (the lord of creatures) embraced his creatures for their welfare, thus I embrace thee,' (pronouncing his name.) Then he mutters into his right ear, saying: 'O thou, quick Maghavan, give to him' (Rv. 111, 36, 103). 'O Indra, bestow the best wishes' (Rv. 11, 21, 6), thus he whispers into his left ear. Let him then thrice smell (kiss) his head, saying: 'Do not cut off (the line of our race), do not suffer. Live a hundred harvests of life; I kiss thy head, O son, with thy name.' He then thrice makes a lowing sound over his head, saying: 'I low over thee with the lowing sound of cows.'

12. Next follows the Daiva Parimara, the dying around of the gods (the absorption of the two classes of gods, mentioned before, into prana or Brahman). This Brahman shines forth indeed when the fire burns, and it dies when it burns not. Its splendour goes to the sun alone, the life (prana, the moving principle) to the air.

This Brahman shines forth indeed when the sun is seen, and it dies when it is not seen. Its splendour goes to the moon alone, the life (prana) to the air.

This Brahman shines forth indeed when the moon is seen, and it dies when it is not seen. Its splendour goes to the lightning alone, its life (prana) to the air.

This Brahman shines forth indeed when the lightning flashes, and it dies when it flashes not. Its splendour goes to the air, and the life (prana) to the air.

Thus all these deities (i.e. fire, sun, moon, lightning), having entered the air, though dead, do not vanish; and out of the very air they rise again. So much with reference to the deities (mythological). Now then with reference to the body (physiological).

13. This Brahman shines forth indeed when one speaks with speech, and it dies when one does not speak. His splendour goes to the eye alone, the life (prana) to breath (prana).

This Brahman shines forth indeed when one sees with the eye, and it dies when one does not see. Its splendour goes to the ear alone, the life (prana) to breath (prana).

This Brahman shines forth indeed when one hears with the ear, and it dies when one does not hear. Its splendour goes to the mind alone, the life (prana) to breath (prana).

This Brahman shines forth indeed when one thinks with the mind, and it dies when one does not think. Its splendour goes to the breath (prana) alone, and the life (prana) to breath (prana).

Thus all these deities (the senses, &c.), having entered breath or life (prana) alone, though dead, do not vanish ; and out of very breath (prana) they rise again. And if two mountains, the southern and northern, were to move forward trying to crush him who knows this, they would not crush him. But those who hate him and those whom he hates, they die around him.

14. Next follows the Nihsreyasadana (the accepting of the pre-eminence of prana (breath or life) by the other gods). The deities (speech, eye, ear, mind), contending with each for who was the best, went out of this body, and the body lay without. breathing, withered, like a log of wood. Then speech went into it, but speaking by speech, it lay still. Then the eye went into it, but speaking by speech, and seeing by the eye, it lay still. Then the ear went into it, but speaking by speech, seeing by the eye, hearing by the ear, it lay still. Then mind went into it, but speaking by speech, seeing by the eye, hearing by the ear, thinking by the mind, it lay still. Then breath (prana, life) went into it, and thence it rose at once. All these deities, having recognised the pre-eminence in prana, and having comprehended prana alone as the conscious self (pragnatman went out of this body with all these (five different kinds of prana), and resting in the air (knowing that prana had entered the air), and merged in the ether (akasa), they went to heaven. And in the same manner he who knows this, having recognised the pre-eminence in prana, and having comprehended prana alone as the conscious self (pragnatman), goes out of this body with all these (does no longer believe in this body), and resting in the air, and merged in the ether, he goes to heaven, he goes to where those gods (speech, &c.) are. And having reached this he, who knows this, becomes immortal

with that immortality which those gods enjoy.

15. Next follows the father's tradition to the son, and thus they explain it. The father, when going to depart, calls his son, after having strewn the house with fresh grass, and having laid the sacrificial fire, and having placed near it a pot of water with a jug (full of rice), himself covered with a new cloth, and dressed in white. He places himself above his son, touching his organs with his own organs, or he may deliver the tradition to him while he sits before him. Then he delivers it to him. The father says:

Let me place my speech in thee.' The son says:

I take thy speech in me.' The father says: 'Let me place my scent (prana) in thee.' The son says : 'I take thy scent in me.' The father says: 'Let me place my eye in thee.' The son says : 'I take thy eye in me.' The father says : 'Let me place my ear in thee.' The son says: 'I take thy ear in me.' The father says: 'Let me place my tastes of food in thee.' The son says : 'I take thy tastes of food in me.' The father says- 'Let me place my actions in thee.' The son says: 'I take thy actions in me.' The father says : 'Let me place my pleasure and pain in thee.' The son says: 'I take thy pleasure and pain in me.' The father says Let me place happiness, joy, and offspring in thee.' The son says: 'I take thy happiness, joy, and offspring in me.' The father says : 'Let me place my walking in thee.' The son says : 'I take thy walking in me.' The father says: 'Let me place my mind in thee.' The son says: 'I take thy mind in me.' The father says: 'Let me place my knowledge (pragna) in thee.' The son says: 'I take thy knowledge in me.' But if the father is very ill, he may say shortly: 'Let me place my spirits (pranas) in thee,' and the son: 'I take thy spirits in me.'

Then the son walks round his father keeping his right side towards him, and goes away. The father calls after him: 'May fame, glory of countenance, and honour always follow thee.' Then the other looks back over his left shoulder, covering himself with his hand or the hem of his garment, saying: 'Obtain the heavenly worlds (svarga) and all desires.'

If the father recovers, let him be under the authority of his son, or let him wander about (as an ascetic). But if he departs, then let them despatch him, as he ought to be despatched, yea, as he ought to be despatched.

THIRD ADHYAYA.

1. Pratardana, forsooth, the son of Divodasa (king of Kasi), came by means of fighting and strength to the beloved abode of Indra. Indra said to him 'Pratardana, let me give you a boon to choose.' And Pratardana answered: 'Do you yourself choose that boon for me which you deem most beneficial for a man.' Indra said to him: 'No one who chooses, chooses for another; choose thyself.' Then Pratardana replied : 'Then that boon to choose is no boon for me.'

Then, however, Indra did not swerve from the truth, for Indra is truth. Indra said to him: 'Know me only; that is what I deem most beneficial for man, that he should know me. I slew the three-headed son of Tvashtri; I delivered the Arunmukhas, the devotees, to the wolves (salavrika); breaking many treaties, I killed the people of Prahlada in heaven, the people of Puloma in the sky, the people of Kalakanga on earth. And not one hair of me was harmed there. And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing

of a Brahman. If he is going to commit a sin, the bloom I does not depart from his face!

2. Indra said: 'I am prana, meditate on me as the conscious self (pragnatman), as life, as immortality. Life is prana, prana is life. Immortality is prana, prana is immortality. As long as prana dwells in this body, so long surely there is life. By prana he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the pranas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the pranas perceive all these together, one by one. While speech speaks, all pranas speak after it. While the eye sees, all pranas see after it. While the car hears, all pranas hear after it. While the mind thinks, all pranas think after it. While the prana breathes, all pranas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the pranas.

3. Man lives deprived of speech, for we see dumb people. Man lives deprived of sight, for we see blind people. Man lives deprived of hearing, for we see deaf people. Man lives deprived of mind, for we see infants. Man lives deprived of his arms, deprived of his legs, for we see it thus. But prana alone is the conscious self (pragnatman), and having laid hold of this body, it makes it rise up. Therefore it is said, Let man worship it alone as uktha. What is prana, that is pragna (self-consciousness); what is pragna (self-consciousness), that is prana, for together they (pragna and prana) live in this body, and together they go out of it. Of that, this is the evidence, this is the understanding. When a man, being thus asleep, sees no dream whatever, he becomes one with that prana alone. Then speech goes to him (when he is absorbed in prana) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire sparks proceed in all directions, thus from that self the pranas (speech, &c.) proceed, each towards its place; from the pranas the gods (Agni, &c.), from the gods the worlds.

Of this, this is the proof, this is the understanding. When a man is thus sick, going to die, falling into weakness and faintness, they say: 'His thought has departed, he hears not, he sees not, he speaks not, he thinks not.' Then he becomes one with that prana alone. Then speech goes to him (who is absorbed in prana) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he departs from this body, he departs together with all these

4. Speech gives up to him (who is absorbed in prana) all names, so that by speech he obtains all names. The nose gives up to him all odours, so that by scent he obtains all odours. The eye gives up to him all forms, so that by the eye he obtains all forms. The ear gives up to him all sounds, so that by the ear he obtains all sounds. The mind gives up to him all thoughts, so that by the mind he obtains all thoughts. This is the complete absorption in prana. And what is prana is pragna (selfconsciousness), what is pragna (self-consciousness) is prana. For together do these two live in the body, and together do they depart.

Now we shall explain how all things become one a in that pragna. (self-consciousness).

5. Speech is one portion taken out of pragna (self-conscious knowledge), the word is its object, placed outside. The nose is one portion taken out of it, the odour is its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste of food is its object,

placed outside. The two hands are one portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it, its pleasure and pain are its object, placed outside. The organ is one portion taken out of it, happiness, joy, and offspring are its object, placed outside. The two feet are one portion taken out of it, movements are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

6. Having by pragna (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by pragna taken possession of the nose, he obtains all odours. Having by pragna taken possession of the eye, he obtains all forms. Having by pragna taken possession of the ear, he obtains all sounds. Having by pragna taken possession of the tongue, he obtains all tastes of food. Having by pragna taken possession of the two hands, he obtains all actions. Having by pragna taken possession of the body, he obtains pleasure and pain. Having by pragna taken possession of the organ, he obtains happiness, joy, and offspring. Having by pragna taken possession of the two feet, he obtains all movements. Having by pragna taken possession of mind, he obtains all thoughts.

7. For without pragna (self-consciousness) speech does not make known (to the self) any word. 'My mind was absent,' he says, 'I did not perceive that word.' Without pragna the nose does not make known any odour. 'My mind was absent,' he says, ' I did not perceive that odour.' Without pragna the eye does not make known any form. 'My mind was absent,' he says, ' I did not perceive that form.' Without pragna the ear does not make known any sound. 'My mind was absent,' he says, 'I did not perceive that sound.' Without pragna the tongue does not make known any taste. 'My mind was absent,' he says, ' I did not perceive that taste.' Without pragna the two hands do not make known any act. 'Our mind was absent,' they say, 'we did not perceive any act.' Without pragna the body does not make known pleasure or pain. 'My mind was absent,' he says, 'I did not perceive that pleasure or pain.' Without pragna the organ does not make known happiness, joy, or offspring. 'My mind was absent,' he says, 'I did not perceive that happiness, joy, or offspring.' Without pragna the two feet do not make known any movement. 'Our mind was absent,' they say, 'we did not perceive that movement.' Without pragna no thought succeeds, nothing can be known that is to be known.

8. Let no man try to find out what speech is, let him know the speaker, Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to pragna (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of pragna, consciousness, and prana, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the prana. And that prana (breath, the living and breathing power) indeed is the self of pragna (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of prana and pragna) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is the king

of the world, he is the lord of the universe,and he is my (Indra's) self, thus let it be known, yea, thus let it be known!

FOURTH ADHYAYA

1. There was formerly Gargya Balaki, famous as a man of great reading; for it was said of him that he lived among the Usinaras, among the Satvat-Matsyas the Kuru-Pankalas, the Kasi-Videhas. Having gone to Agatasatru, (the king) of Kasi, he said to him: 'Shall I tell you Brahman?' Agatasatru said to him: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, " Ganaka (the king of Mithila) is our father (patron).'"

2. [about 2 pages of verbatim Sanskrit omitted]

3. Balaki said: 'The person that is in the sun, on him I meditate (as Brahman).'

Agatasatru said to him: 'No, no! do not challenge me (to a disputation) on this. I meditate on him who is called great, clad in white raiment, the supreme, the head of all beings. Who so meditates on him thus, becomes supreme, and the head of all beings.'

4. Balaki said: 'The person that is in the moon, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Soma, the king, the self, (source) of all food. Whoso meditates on him thus, becomes the self, (source) of all food.'

5. Balaki said: 'The person that is in the lightning, on him I meditate.'

Agatasatru said to him - 'Do not challenge me on this. I meditate on him as the self in light. Whoso meditates on hirn thus, becomes the self in light.'

6. Balaki said : 'The person that is in the thunder, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of sound'. Whoso meditates on him thus, becomes the self of sound.'

7. Balaki said: 'The person that is in the ether, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the full, quiescent Brahman. Whoso meditates on him thus, is filled with offspring and cattle. Neither he himself nor his offspring dies before the time.'

8. Balaki said: 'The person that is in the air, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Indra Vaikuntha, as the unconquerable army. Whoso meditates on him thus, becomes victorious, unconquerable, conquering his enemies.'

9. Balaki said: 'The person that is in the fire, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as powerful. Whoso meditates on

him thus, becomes powerful among others.'

10. Balaki said: 'The person that is in the water, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of the name. Whoso meditates on him thus, becomes the self of the name.' So far with regard to deities (mythological); now with regard to the body (physiological).

11. Balaki said : 'The person that is in the mirror, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the likeness. Whoso meditates on him thus, to him a son is born in his family who is his likeness, not one who is not his likeness.'

12. Balaki said : 'The person that is in the echo, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the second, who never goes away. Whoso meditates on him thus, he gets a second from his second (his wife), he becomes doubled 1.

13. Balaki said: 'The sound that follows a man, on that I meditate.

Agatasatru. said to him: 'Do not challenge me on this. I meditate on him as life. Whoso meditates on him thus, neither he himself nor his offspring will faint before the time.'

14. Balaki said: 'The person that is in the shadow, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as death. Whoso meditates on him thus, neither he himself nor his offspring will die before the time.'

15. Balaki said : 'The person that is embodied, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Lord of creatures. Whoso meditates on him thus, is multiplied in offspring and cattle.'

16. Balaki said: 'The Self which is conscious (pragna), and by whom he who sleeps here, walks about in sleep, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Yama the king. Whoso meditates on him thus, everything is subdued for his excellencies.'

17. Balaki said: 'The person that is in the right eye, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of the name, as the self of fire, as the self of splendour. Whoso meditates on him thus, he becomes the self of these.'

18. Balaki said The person that is in the left eye, on him I meditate.'

Agatasatru said to him : 'Do not challenge me on this. I meditate on him as the self of the true, as the self of lightning, as the self of light. Whoso meditates on him thus, he becomes the self of these.'

19. After this Balaki became silent. Agatasatru said to him: 'Thus far only (do you know), O Balaki?' 'Thus far only,' replied BalaAki.

Then Agatasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Balaki,

he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.'

Thereupon Balaki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agatasatru said to him: ' I deem it improper that a Kshatriya should initiate a Brahmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agatasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agatasatru to him: 'Balaki, where did this person here sleep? Where was he? Whence came he thus back?. Balaki did not know.

20. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream.

Then he becomes one with that prana alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the pranas (speech, &c.) proceed, each towards its place, from the pranas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selfs (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selfs, as a master with his people, and the other selfs follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy, - yea, he who knows this.

VAGASANEYI-SAMHITA-UPANISHAD.

sometimes called

ISAVASYA or ISA-UPANISHAD

1. ALL this, whatsoever moves on earth, is to be hidden in the Lord (the Self). When thou hast surrendered all this, then thou mayest enjoy. Do not covet the wealth of any man!

2. Though a man may wish to live a hundred years, performing works, it will be thus with him; but not in any other way: work will thus not cling to a man.

3. There are the worlds of the Asuras covered with blind darkness. Those who have destroyed their self (who perform works, without having arrived at a knowledge of the true Self), go after death to those worlds.

4. That one (the Self), though never stirring, is swifter than thought. The Devas (senses) never reached it, it walked before them. Though standing still, it overtakes the others who are running. Matarisvan (the wind, the moving spirit) bestows powers on it.

5. It stirs and it stirs not; it is far, and likewise near. It is inside of all this, and it is outside of all this.

6. And he who beholds all beings in the Self, and the Self in all beings, he never turns away from it.

7. When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

8. He (the Self) encircled all, bright, incorporeal, scatheless, without muscles, pure, untouched by evil ; a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years.

9. All who worship what is not real knowledge (good works), enter into blind darkness : those who delight in real knowledge, enter, as it were, into greater darkness.

10. One thing, they say, is obtained from real knowledge; another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this.

11. He who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge.

12. All who worship what is not the true cause, enter into blind darkness: those who delight in the true cause, enter, as it were, into greater darkness.

13. One thing, they say, is obtained from (knowledge of) the cause; another, they say, from (knowledge of) what is not the cause. Thus we have heard from the wise who taught us this.

14. He who knows at the same time both the cause and the destruction (the perishable body), overcomes death by destruction (the perishable body), and obtains immortality through (knowledge of) the true

cause.

15. The door of the True is covered with a golden disk. Open that, O Pushan, that we may see the nature of the True.

16. O Pushan, only seer, Yama (judge), Surya (sun), son of Pragapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what He is (viz. the person in the sun).

17. Breath to air, and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!

18. Agni, lead us on to wealth (beatitude) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! (Rv. 1, 189, I.)

The

Sacred Books of the East

Translated

By various Oriental scholars

and edited by

F. Max Müller

Vol. XV

The Upanishads

Translated by F. Max Müller

In two parts

Part II

Katha Upanishad

Mundaka Upanishad

Taittirîya Upanishad

Brhadaranyaka Upanishad

Svetasvatara Upanishad

Prasna Upanishad

Maitrayani Upanishad

(1884)

INTRODUCTION.

THIS second volume completes the translation of the principal Upanishads to which Sankara appeals in his great commentary on the Vedânta-Sûtras 1, viz.:

1. Khândogya-upanishad,
2. Talavakâra or Kena-upanishad,
3. Aitareya-upanishad,
4. Kaushîtaki-upanishad,
5. Vâgasaneyi or Îsâ-upanishad,
6. Katha-upanishad,
7. Mundaka-upanishad,
8. Taittirîyaka-upanishad,
9. Brihadâranyaka-upanishad,
10. Svetâsvatara-upanishad,
11. Prasña-upanishad.

These eleven have sometimes [2] been called the old and genuine Upanishads, though I shomld be satisfied to call them the eleven classical Upanishads, or the fundamental Upanishads of the Vedânta philosophy.

Vidyâranya [3], in his 'Elucidation of the meaning of all the Upanishads,' Sarvopanishadarthânubhûti-prakâsa, confines himself likewise to those treatises, dropping, however, the Îsâ, and adding the Maitrâyana-upanishad, of which I have given a translation in this volume, and the Nrisimhottara-tapanîya-upanishad, the translation of which had to be reserved for the next volume.

[1. See Deussen,Vedânta, Einleitung, p. 38. Sankara occasionally refers also to the Paingi, Agnimhasya, Gâbâla, and Nârâyanîya Upanishads.

2. Deussen, loc. cit. p. 82.

3. I state this on the authority of Professor Cowell. See also Fitzedward Hall, Index to the Bibliography of the Indian Philosophical Systems, pp. 116 and 236.]

It is more difficult to determine which of the Upanishads were chosen by Sankara or deserving the honour of a special commentary. We possess his commentaries on the eleven Upanishads mentioned before [1], with the exception of the Kaushîtaki [2]-upanishad. We likewise possess his commentary on the Mândûkya-upanishad, but we do not know for certain whether he left commentaries on any of the other Upanishads. Some more or less authoritative statements have been made that he wrote commentaries on

some of the minor Upanishads, such as the Atharvasiras, Atharva-sikhâ, and the Nrisimhatâpani [3]. But as, besides Sankarâkârya, the disciple of Govinda, there is Sankarânanda, the disciple of Ânandâtman, another writer of commentaries on the Upanishads, it is possible that the two names may have been confounded by less careful copyists 4.

With regard to the Nrisimhatâpanî all uncertainty might seem to be removed, after Professor Râmamaya Tarkaratna has actually published its text with the commentary of Sankarâkârya in the Bibliotheca Indica, Calcutta, 1871. But some uncertainty still remains. While at the end of each Khanda of the Nrisimha-pûrvatâpanî we read that the Bhâshya was the work of the Paramahamsa-parivrâgakâkârya Srî-Sankara, the pupil of Govinda, we have no such information for the Nrisimha-uttaratâpani, but are told on the contrary that the words Srî-Govindabhagavat &c. have been added at the end by the editor, because he thought fit to do so. This is, to say the least, very suspicious, and we must wait for further confirmation. There is another commentary on this Upanishad by Nârâyanabhatta, the son of Bhatta Ratnâkara [5], who is well known as the author of Dîpikâs on several Upanishads.

[1. They have been published by Dr. Roer in the Bibliotheca Indica.

2 Dr. Weber's statement that Sankara wrote a commentary on the Kaushîtaki-upanishad has been corrected by Deussen, loc. cit. p. 39.

3. See Deussen, loc. cit. p. 39.

4. A long list of works ascribed to Sankara may be seen in Regnaud, Philosophie de I'Inde, p. 34, chiefly taken from Fitzedward Hall's Index of Indian Philosophical Systems.

5. See Tarkaratna's Vigñâpana, p. 3, 1. 5.]

I subjoin a list of thirty of the smaller Upanishads, published by Professor Râmamaya Tarkaratna in the Bibliotheca Indica, with the commentaries of Nârâyanabhatta.

1. Sira-upanishad, pp. 1-10; Dîpikâ by Nârâyana, pp. 42-60.
2. Garbha-upanishad, pp. 11-15; pp. 60-73
3. Nâdavindu-upanishad, pp. 15-I7; pp. 73-78.
4. Brahmavindu-upanishad, pp, 18-20; pp. 78-82.
5. Amritavindu-upanishad, pp. 21-25; pp. 83-101
6. Dhyânavindu-upanishad, pp.26-28; pp. 102-114
7. Tegovindu-upanishad, pp. 29-30; pp. 114-118.
8. Yogasikhâ-upanishad, pp. 31-32; pp.118-122.
9. Yogatattva-upanishad, pp. 33-34; pp.122-127.
10. Sannyâsa-upanishad, pp. 35-39; pp. 128-184
11. Aruneya-upanishad, pp. 39-41; pp.184-196.
12. Brahmavidyâ-upanishad, pp. 197-203; ibidem.
13. Kshurikâ-upanishad, pp. 203-218;
14. Kûlikâ-upanishad, pp. 219-228;
15. Atharvasikhâ-upanishad, pp-229-238;
16. Brahma-upanishad, pp. 239-259;
17. Prânâgnihotra-upanishad, pp. 260-271;
18. Nîlarudra-upanishad, pp. 272-280;
19. Kanthasruti-upanishad, pp. 281-294;
20. Pinda-upanishad, pp. 295-298;

21. Ätma-upanishad, pp. 299-303;
22. Râmapûrvatâpanîya-upanishad, pp. 304-358;
23. Râmottaratâpanîya-upanishad, pp. 359-384;
24. Hanumadukta-Râma-upanishad, pp. 385-393;
25. Sarvopanishat-sârah, pp. 394-404;
26. Hamsa-upanishad, pp. 404-416;
27. Paramahamsa-upanishad, pp. 417-436;
28. Gâbâla-upanishad, pp. 437-455;
29. Kaivalya-upanishad, pp. 456-464;
Kaivalya-upanishad, pp. 465-479; Dîpikâ by Sankarânanda,
30. Garuda-upanishad, pp. 480 seq.; Dipikâ by Nârâyana,

We owe to the same editor in the earlier numbers of the Bibliotheca the following editions:

Nrisimhapûrvatâparî-upanishad, with commentary.
Nrisimhottaratâpanî-upanishad, with commentary.
Shatkakra-upanishad, with commentary by Nârâyana.

Lastly, Harakandra Vidyâbhûshana and Visvanâtha Sâstrî have published in the Bibliotheca Indica an edition of the Gopâlatâpani-upanishad, with commentary by Visvesvara.

These editions of the text and commentaries of the Upanishads are no doubt very useful, yet there are many passages where the text is doubtful, still more where the commentaries leave us without any help.

Whatever other scholars may think of the difficulty of translating the Upanishads, I can only repeat what I have said before, that I know of few Sanskrit texts presenting more formidable problems to the translator than these philosophical treatises. It may be said that most of them had been translated before. No doubt they have been, and a careful comparison of my own translation with those of my predecessors will show, I believe, that a small advance, at all events, has now been made towards a truer understanding of these ancient texts. But I know full well how much still remains to be done, both in restoring a correct text, and in discovering the original meaning of the Upanishads; and I have again and again had to translate certain passages tentatively only, or following the commentators, though conscious all the time that the meaning which they extract from the text cannot be the right one.

As to the text, I explained in my preface to the first volume that I attempted no more than to restore the text, such as it must have existed at the time when Sankara wrote his commentaries. As Sankara lived during the ninth century A.D.[1], and as we possess no MSS. of so early a date, all reasonable demands of textual criticism would thereby seem to be satisfied. Yet, this is not quite so. We may draw such a line, and for the present keep within it, but scholars who hereafter take up the study of the

[1. India, What can it teach us? p. 360.]

Upanishads will probably have to go beyond. Where I had an opportunity of comparing other commentaries, besides those of Sankara, it became quite clear that they often followed a different text, and when, as in the case of the Maitrâyana-brâhmana-upanishad, I was enabled to collate copies which came from the South of India, the opinion which I have often expressed of the great value of Southern MSS. received fresh confirmation. The study of Grantha and other Southern MSS. will inaugurate, I believe, a new period in the critical treatment of Sanskrit texts, and the text of the Upanishads will, I hope, benefit quite as much as later texts by the treasures still concealed in the libraries of the Dekhan.

The rule which I have followed myself, and which I have asked my fellow translators to follow, has been adhered to in this new volume also, viz. whenever a choice has to be made between what is not quite faithful and what is not quite English, to surrender without hesitation the idiom rather than the accuracy of the translation. I know that all true scholars have approved of this, and if some of our critics have been offended by certain unidiomatic expressions occurring in our translations, all I can say is, that we shall always be most grateful if they would suggest translations which are not only faithful, but also idiomatic. For the purpose we have in view, a rugged but faithful translation seems to us more useful than a smooth but misleading one.

However, we have laid ourselves open to another kind of censure also, namely, of having occasionally not been literal enough. It is impossible to argue these questions in general, but every translator knows that in many cases a literal translation may convey an entirely wrong meaning. I shall give at least one instance.

My old friend, Mr. Nehemiah Goreh-at least I hope he will still allow me to call him so - in the 'Occasional Papers on Missionary Subjects,' First Series, No. 6, quotes, on p. 39, a passage from the Khândogya-upanishad, translates it into English, and then remarks that I had not translated it accurately. But the fault seems to me to lie entirely with him, in attempting to translate a passage without considering the whole chapter of which it forms a part. Mr. Nehemiah Goreh states the beginning of the story rightly when he says that a youth by name Svetaketu went, by the advice of his father, to a teacher to study under him. After spending twelve years, as was customary, with the teacher, when he returned home he appeared rather elated. Then the father asked him:

Uta tam âdesam aprâksho[1] yenâsrutam srutam bhavaty amatam matam avigñatam vigñâtam iti?

I translated this: 'Have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'

Mr. Nehemiah Goreh translates: 'Hast thou asked (of thy teacher) for that instruction by which what is not heard becomes heard, what is not comprehended becomes comprehended, what is not known becomes known?'

I shall not quarrel with my friend for translating rn an by to comprehend rather than by to perceive. I prefer my own translation, because manas is one side of the common sensory (antahkarana), buddhi, the other; the original difference between the two being, so far as I can see, that the manas originally dealt with percepts, the buddhi with concepts[2]. But the chief difference on which my critic lays stress is that I translated asrutam, amatam, and avigñâtam not by 'not heard, not comprehended, not known,' but by 'what cannot be heard, what cannot be perceived, what cannot be known.'

Now, before finding fault, why did he not ask himself what possible reason I could have had for deviating from the original, and for translating avigñâta by unknowable or

[1. Mr. Nehemiah Goreh writes aprâkshyo, and this is no doubt the reading adopted by Roer in his edition of the Khândogya-upanishad in the Bibliotheca Indica, p. 384. In Sankara's commentary also the same form is given. Still grammar requires aprâksho.

2. The Pañkadasî (I, 20) distinguishes between manas and buddhi, by saying, mano vimarsarûpam syâd buddhih syân niskâyatmikâ, which places the difference between the two rather in the degree of certainty, ascribing deliberation to manas, decision to buddhi.]

what cannot be known, rather than by unknown, as every one would be inclined to translate these words at first sight? If he had done so, he would have seen in a moment, that without the change which I introduced

in the idiom, the translation would not have conveyed the sense of the original, nay, would have conveyed no sense at all. What could Svetaketu have answered, if his father had asked him, whether he had not asked for that instruction by which what is not heard becomes heard, what is not comprehended becomes comprehended, what is not known becomes known? He would have answered, 'Yes, I have asked for it; and from the first day on which I learnt the Sikshâ, the A B C, I have every day heard something which I had not heard before, I have comprehended something which I had not comprehended before, I have known something which I had not known before.' Then why does he say in reply,'What is that instruction?' Surely Mr. Nehemiah Goreh knew that the instruction which the father refers to, is the instruction regarding Brahman, and that in all which follows the father tries to lead his son by slow degrees to a knowledge of Brahman[1]. Now that Brahman is called again and again 'that which cannot be seen, cannot be heard, cannot be perceived, cannot be conceived,' in the ordinary sense of these words; can be learnt, in fact, from the Veda only'. It was in order to bring out this meaning that I translated asrutam not by 'not heard,' but by 'not hearable,' or, in better English, by 'what cannot be heard[3].'

[1. In the Vedânta-Sara, Sadânanda lays great stress on the fact that in this very chapter of the Khândogya-upanishad, the principal subject of the whole chapter is mentioned both in the beginning and in the end. Tatra prakaranapratipâdyasyarthasya tadâdyantayor upâdânam upakramasamhâram. Yathâ Khândogyashashthaprapâthake prakaranapratipâdyansyadvitîyavastuna ekam evâdvitîyam (VI, 2, 1) ityâdâv aitadâtmyam idam sarvam (VI, 16, 3) ity ante ka pratipâdanam. 'The beginning with and ending with' imply that the matter to be declared in any given section is declared both at the beginning and at the end thereof:-as, for instance, in the sixth section of the Khândogya-upanishad, 'the Real, besides which there is nought else'-which is to be explained in that section-is declared at the outset in the terms, 'One only, without a second,' and at the end in the terms 'All this consists of That.'

2 Vedânta-Sâra, No. 118, tatraivâdvitîyavastuno mânântarâvishayîkaranam.

3 See Mund. Up. I, 1, 6, adresyam agrâhyam.]

Any classical scholar knows how often we must translate invictus by invincible, and how Latin tolerates even invictissimus, which we could never render in English by 'the most unconquered,' but 'the unconquerable.' English idiom, therefore, and common sense required that avigñâta should be translated, not by inconceived, but by inconceivable, if the translation was to be faithful, and was to give to the reader a correct idea of the original.

Let us now examine some other translations,to see whether the translators were satisfied with translating literally, or whether they attempted to translate thoughtfully.

Anquetil Duperron's translation, being in Latin, cannot help us much. He translates: 'Non auditum, auditum fiat; et non scitum, scitum; et non cogniturn, cognitum.'

Rajendralal Mitra translates: 'Have you enquired of your tutor about that subject which makes the unheard-of heard, the unconsidered considered, and the unsettled settled?'

He evidently knew that Brahman was intended, but his rendering of the three verbs is not exact.

Mr. Gough (p. 43) translates: 'Hast thou asked for that instruction by which the unheard becomes heard, the unthought thought, the unknown known?'

But now let us consult a scholar who, in a very marked degree, always was a thoughtful translator, who felt a real interest in the subject, and therefore was never satisfied with mere words, however plausible. The late Dr. Ballantyne, in his translation of the Vedânta- Sâra[1], had occasion to translate this passage from the Khândogya-upanishad, and how did he translate it? 'The eulogizing of the subject is the glorifying of what is set forth in this or that section (of the Veda); as, for example, in that same section, the sixth chapter

of the Khândogya-upanishad, the glorifying of the Real, besides whom there is nought else, in the following terms: "Thou, O disciple, hast asked for that instruction whereby the unheard-of becomes heard, the inconceivable

[1. Lecture on the Vedânta, embracing the text of the Vedânta-Sâra, Allababad, 1851, p. 69. Vedântasâra, with Nrisimha-Sarasvatî's Subodhinî and Râmatîrtha's Vidvanmanorañginî, Calcutta, 1860, p. 89. Here we find the right reading, aprâkshah.]

becomes conceived, and the unknowable becomes thoroughly known."'

Dr. Ballantyne therefore felt exactly what I felt, that in our passage a strictly literal translation would be wrong, would convey no meaning, or a wrong meaning; and Mr. Nehemiah Goreh will see that he ought not to express blam, without trying to find out whether those whom he blames for want of exactness, were not in reality more scrupulously exact in their translation than he has proved himself to be.

Mr. Nehemiah Goreh has, no doubt, great advantages in interpreting the Upanishads, and when he writes without any theological bias, his remarks are often very useful. Thus he objects rightly, I think, to my translation of a sentence in the same chapter of the Khândogya-upanishad, where the father, in answer to his son's question, replies: 'Sad eva, Somya, idam agra âsîd ekam evâdvitîyam.' I had tried several translations of these words, and yet I see now that the one I proposed in the end is liable to be misunderstood. I had translated. 'In the beginning, my dear, there was that only which is, one only, without a second! The more faithful translation would have been: 'The being alone was this in the beginning.' But 'the being' does not mean in English that which is, [*tò hón*], and therefore, to avoid any misunderstanding, I translated 'that which is.' I might have said, however, 'The existent, the real, the true (satyam) was this in the beginning,' just as in the Aitareya-upanishad we read: 'The Self was all this, one alone, in the beginning[1].' But in that case I should have sacrificed the gender, and this in our passage is of great importance, being neuter, and not masculine.

What, however, is far more important, and where Mr. Nehemiah Goreh seems to me to have quite misapprehended the original Sanskrit, is this, that sat, [*tò hón*], and âtmâ, the Self, are the subjects in these sentences, and not predicates. Now Mr. Nehemiah Goreh translates: 'This was the existent one.itself before, one only without a second;' and he

[1. Âtmâ vâ idam eka evâgra âsît.]

explains: 'This universe, before it was developed in the present form, was the existent one, Brahma, itself.' This cannot be. If 'idam,' this, i.e. the visible world, were the subject, how could the Upanishad go on and say, tad aikshata bahu syâm pragâyeyeti tat tego 'srigata, 'that thought, may I be many, may I grow forth. It sent forth fire.' This can be said of the Sat only, that is, the Brahman'. Sat, therefore, is the subject, not idam, for a Vedântist may well say that Brahman is the world, or sent forth the world, but not that the world, which is a mere illusion, was, in the beginning, Brahman.

This becomes clearer still in another passage, Maitr. Up. VI, 17, where we read: Brahma ha vâ idam agra âsîd eko 'nantah, 'In the beginning Brahman was all this. He was one, and infinite.' Here the transition from the neuter to the masculine gender shows that Brahman only can be the subject, both in the first and in the second sentence.

In English it may seem to make little difference whether we say, 'Brahman was this,' or 'this was Brahman.' In Sanskrit too we find, Brahma khalv idam vâva sarvam, 'Brahman indeed is all this'(Maitr. Up. IV, 6), and Sarvam khalv idam Brahma, 'all this is Brahman indeed' (Khând. Up. III, 14, I). But the logical

meaning is always that Brahman was all this, i.e. all that we see now, Brahman being the subject, idam the predicate. Brahman becomes idam, not idam Brahman.

Thus the Pañkadasî, I, 18, says:

> Ekâdasendriyair yuktyâ sâstrenâpy avagamyate
> Yâvat kimkid bhaved etad idamsabdoditam gagat,

which Mr. A. Venis (Pandit, V, p. 667) translates: 'Whatever may be apprehended through the eleven organs, by argument and revelation, i.e. the world of phenomena, is expressed by the word idam, this.' The Pankadasî then goes on:

> Idam sarvarn purâ srishter ekam evâdvitâyakam
> Sad evâsîn nâmarûpe nâstâm ity Âruner vakah.

This Mr. Venis translates: 'Previous to creation, all this

[1. Sankara says (p. 398, 1. 5): ekam evâdvitîyam paramârthata idam buddhikâle 'pi tat sad aikshata.]

was the existent (sat), one only without a second: name and form were not:-this is the declaration of the son of Aruna.'

This is no doubt a translation grammatically correct, but from the philosophical standpoint of the Vedânta, what is really meant is that before the srishti (which is not creation, but the sending forth of the world, and the sending forth of it, not as something real, but as a mere illusion), the Real alone, i.e. the Brahman, was, instead of this, i.e. instead of this illusory world. The illusion was not, but the Real, i.e. Brahman, was. What became, or what seemed to change, was Brahman, and therefore the only possible subject, logically, is Brahman, everything else being a predicate, and a phenomenal predicate only.

If I were arguing with a European, not with an Indian scholar, I should venture to go even a step further, and try to prove that the idam, in this and similar sentences, does not mean this, i.e. this world, but that originally it was intended as an adverb, meaning now, or here. This use of idam, unsuspected by native scholars, is very frequent in Vedic literature, and instances may be seen in Boehtlingk's Dictionary. In that case the translation would be: 'The real ([*tò hón*]), O friend, was here in the beginning.' This meaning of idam, however, would apply only to the earliest utterances of ancient Brahmavâdins, while in later times idam was used and understood in the sense of all that is seen, the visible universe, just as iyarn by itself is used in the sense of the earth.

However, difficulties of this kind may be overcome, if once we have arrived at a clear conception of the general drift of the Upanishads. The real difficulties are of a very different character. They consist in the extraordinary number of passages which seem to us utterly meaningless and irrational, or, at all events, so far-fetched that we can hardly believe that the same authors who can express the deepest thoughts on religion and philosophy with clearness, nay, with a kind of poetical eloquence, could have uttered in the same breath such utter rubbish. Some of the sacrificial technicalities, and their philosophical interpretations with which the Upanishads abound, may perhaps in time assume a clearer meaning, when we shall have more fully mastered the intricacies of the Vedic ceremonial. But there will always remain in the Upanishads a vast amount of what we can only call meaningless jargon, and for the presence of which in these ancient mines of thought I, for my own part, feel quite unable to account. 'Yes,' a friend of mine wrote to me, after reading some of the Sacred Books of the East, 'you are right, how tremendously ahead of other sacred books is the Bible. The difference strikes one as almost unfairly great.' So it does, no doubt.

But some of the most honest believers and admirers of the Bible have expressed a similar disappointment, because they had formed their ideas of what a Sacred Book ought to be, theoretically, not historically. The Rev. J. M. Wilson, in his excellent Lectures on the Theory of Inspiration, p. 32, writes: 'The Bible is so unlike what you would expect; it does not consist of golden sayings and rules of life; give explanations of the philosophical and social problems of the past, the present, and the future; contain teachings immeasurably unlike those of any other book; but it contains history, ritual, legislation, poetry, dialogue, prophecy, memoirs, and letters; it contains much that is foreign to your idea of what a revelation ought to be. But this is not all. There is not only much that is foreign, but much that is opposed, to your preconceptions. The Jews tolerated slavery, polygamy, and other customs and cruelties of imperfect civilisation. There are the vindictive psalms, too, with their bitter hatred against enemies,-psalms which we chant in our churches. How can we do so? There are stories of immorality, of treachery, of crime. How can we read them?' Still the Bible has been and is a truly sacred, because a truly historical book, for there is nothing more sacred in this world than the history of man, in his search after his highest ideals. All ancient books which have once been called sacred by man, will have their lasting place in the history of mankind, and those who possess the courage, the perseverance, and the self-denial of the true miner, and of the true scholar, will find even in the darkest and dustiest shafts what they are seeking for,-real nuggets of thought, and precious jewels of faith and hope.

I.

THE KATHA-UPANISHAD.

THE Katha-upanishad is probably more widely known than any other Upanishad. It formed part of the Persian translation, was rendered into English by Râmmohun Roy, and has since been frequently quoted by English, French, and German writers as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus.

It was in the year 1845 that I first copied at Berlin the text of this Upanishad, the commentary of Sankara (MS. 127 Chambers), and the gloss of Gopâlayogin (MS. 224 Chambers). The text and commentary of Sankara and the gloss of Ânandagiri have since been edited by Dr. Roer in the Bibliotheca Indica, with translation and notes. There are other translations, more or less perfect, by Râmmohun Roy, Windischmann, Poley, Weber, Muir, Regnaud, Gough, and others. But there still remained many difficult and obscure portions, and I hope that in some at least of the passages where I differ from my predecessors, not excepting Sankara, I may have succeeded in rendering the original meaning of the author more intelligible than it has hitherto been.

The text of the Katha-upanishad is in some MSS. ascribed to the Yagur-veda. In the Chambers MS. of the commentary also it is said to belong to that Veda [2], and in the Muktikopanisbad it stands first among the Upanishads of the Black Yagur-veda. According to Colebrooke (Miscellaneous Essays, 1, 96, note) it is referred to the Sâma-veda also. Generally, however, it is counted as one of the Âtharvana Upanishads.

The reason why it is ascribed to the Yagur-veda, is probably because the legend of Nakiketas occurs in the Brâhmana of the Taittirîya Yagur-veda. Here we read (III, 1, 8):

Vâgasravasa, wishing for rewards, sacrificed all his

[1. MS. 133 is a mere copy of MS. 127.

2 Yagurvede Kathavallîbhâshyam.]

wealth. He had a son, called Nakiketas. While he was still a boy, faith entered into him at the time when the cows that were to be given (by his father) as presents to the priests, were brought in. He said: 'Father, to whom wilt thou give me?' He said so a second and third time. The father turned round and said to him: 'To Death, I give thee.'

Then a voice said to the young Gautama, as he stood up: 'He (thy father) said, Go away to the house of Death, I give thee to Death.' Go therefore to Death when he is not at home, and dwell in his house for three nights without eating. If he should ask thee, 'Boy, how many nights hast thou been here?' say, 'Three.' When he asks thee, 'What didst thou eat the first night?' say, 'Thy offspring.' 'What didst thou eat the second night?' say, 'Thy cattle.' 'What didst thou eat the third night?' say, 'Thy good works.'

He went to Death, while he was away from home, and lie dwelt in his house for three nights without eating. When Death returned, he asked: 'Boy, how many nights hast thou been here?' He answered: I Three.' 'What didst thou eat the first night?' 'Thy offspring.', 'What didst thou eat the second night?' 'Thy cattle.' 'What didst thou eat the third night?' 'Thy good works.'

Then he said: 'My respect to thee, O venerable sir! Choose a boon.'

'May I return living to my father,' he said.

'Choose a second boon.'

'Tell me how my good works may never perish.'

Then he explained to him this Nâkiketa fire (sacrifice), and hence his good works do not perish.

'Choose a third boon.'

'Tell me the conquest of death again.'

Then he explained to him this (chief) Nâkiketa fire (sacrifice), and hence he conquered death again [1].

This story, which in the Brâhmana is told in order to explain the name of a certain sacrificial ceremony called

[1. The commentator explains punar-mrityu as the death that follows after the present inevitable death.]

Nâkiketa, was used as a peg on which to hang the doctrines of the Upanishad. In its original form it mayhave constituted one Adhyâya only, and the very fact of its division into two Adhyâyas may show that the compilers of the Upanishad were still aware of its gradual origin. We have no means, however, of determining its original form, nor should we even be justified in maintaining that the first Adhyâya ever existed by itself, and that the second was added at a much later time. Whatever its component elements may have been before it was an Upanishad, when it was an Upanishad it consisted of six Vallîs, neither more nor less.

The name of vallî, lit. creeper, as a subdivision of a Vedic work, is important. It occurs again in the Taittirîya Upanishads. Professor Weber thinks that vallî, creeper, in the sense of chapter, is based on a modern metaphor, and was primarily intended for a creeper, attached to the sikhâs or branches of the Veda[1]. More likely, however, it was used in the same sense as parvan, a joint, a shoot, a branch, i.e. a division.

Various attempts have been made to distinguish the more modern from the more ancient portions of our Upanishad[2]. No doubt there are peculiarities of metre, grammar, language, and thought which indicate the more primitive or the more modern character of certain verses. There are repetitions which offend us, and there are several passages which are clearly taken over from other Upanishads, where they seem to have had their original place. Thirty-five years ago, when I first worked at this Upanishad, I saw no difficulty in re-establishing what I thought the original text of the Upanishad must have been. I now feel that we know so little of the time and the circumstances when these half-prose and half-metrical Upanishads were first put together, that I should hesitate

[1. History of Indian Literature, p. 93, note; p. 157.

2. Though it would be unfair to hold Professor Weber responsible for his remarks on this and other questions connected with the Upanishads published many years ago (Indische Studien, 1853, p. 197), and though I have hardly ever thought it necessary to criticise them, some of his remarks are not without their value even now.]

before expunging even the most modern-sounding lines from the original context of these Vedântic essays[1].

The mention of Dhâtri, creator, for instance (Kath. Up. II, 20), is certainly startling, and seems to have given rise to a very early conjectural emendation. But dhâtri and vidhâtri occur in the hymns of the Rig-veda (X, 82, 2), and in the Upanishads (Maitr. Up. VI, 8); and Dhâtri, as almost a personal deity, is invoked with Pragâpati in Rig-veda X, 184, I. Deva, in the sense of God (Kath. Up. II, 12), is equally strange, but occurs in other Upanishads also (Maitr. Up. VI, 23; Svetâsv. Up. I, 3). Much might be said about setu, bridge (Kath. Up. III, 2; Mund. Up. II, 2, 5), âdarsa, mirror (Kath. Up.VI, 5), as being characteristic of a later age. But setu is not a bridge, in our sense of the word, but rather a wall, a bank, a barrier, and occurs frequently in other Upanishads (Maitr. Up. VII. 7; Khând. Up. VIII, 4; Brih. Up. IV, 4, 22, &c.), while âdarsas, or mirrors, are mentioned in the Brihadâranyaka and the Srauta-sûtras. Till we know something more about the date of the first and the last composition or compilation of the Upanishads, how are we to tell what subjects and what ideas the first author or the last collector was familiar with? To attempt the impossible may seem courageous, but it is hardly scholarlike.

With regard to faulty or irregular readings, we can never know whether they are due to the original composers, the compilers, the repeaters, or lastly the writers of the Upanishads. It is easy to say that adresya (Mund. Up. I, 1, 6) ought to be adrisya; but who would venture to correct that form? Whenever that verse is quoted, it is quoted with adresya, not adrisya. The commentators themselves tell us sometimes that certain forms are either Vedic or due to carelessness (pramâdapâtha); but that very fact shows that such a form, for instance, as samîyâta (Khând. Up. I, 12, 3) rests on an old authority.

No doubt, if we have the original text of an author, and can prove that his text was corrupted by later compilers

[1. See Regnaud, Le Pessimisme Brahmanique, Annales du Musée Guimet, 1880; tom. i, p. 101.]

or copyists or printers, we have a right to remove those later alterations, whether they be improvements or corruptions. But where, as in our case, we can never hope to gain access to original documents, and where we can only hope, by pointing out what is clearly more modem than the rest or, it may be, faulty, to gain an approximate conception of what the original composer may have had in his mind, before handing his composition over to the safe keeping of oral tradition, it is almost a duty to discourage, as much as lies in our power, the work of reconstructing an old text by so-called conjectural emendations or critical omissions.

I have little doubt, for instance, that the three verses 16-18 in the first Vallî of the Katha-upanishad are later additions, but I should not therefore venture to remove them. Death had granted three boons to Nakiketas, and no more. In a later portion, however, of the Upanishad (II, 3), the expression srinkâ vittamayî occurs, which I have translated by 'the road which leads to wealth.' As it is said that Nakiketas did not choose that srinkâ, some reader must have supposed that a srinkâ was offered him by Death. Srinkâ, however, meant commonly a string or necklace, and hence arose the idea that Death must have offered a necklace as an additional gift to Nakiketas. Besides this, there was another honour done to Nakiketas by Mrityu, namely, his allowing the sacrifice which he had taught him, to be called by his name. This also, it was supposed, ought to have been distinctly mentioned before, and hence the insertion of the three verses 16-18. They are clumsily put in, for after punar evâha, 'he said again,' verse 16 ought not to have commenced by tam abravît, 'he said to him.' They contain nothing new, for the fact that the sacrifice is to be called after Nakiketas was sufficiently indicated by verse 19, 'This, O Nakiketas, is thy fire which leads to heaven, which thou hast chosen as thy second boon.' But so anxious was the interpolator to impress upon his hearers the fact that the sacrifice should in future go by that name, that, in spite of the metre, he inserted tavaiva, 'of thee alone,' in verse 19.

II.

THE MUNDAKA-UPANISHAD.

THIS is an Upanishad of the Atharva-veda. It is a Mantra-upanishad, i.e. it has the form of a Mantra. But, as the commentators observe, though it is written in verse, it is not, like other Mantras, to be used for sacrificial purposes. Its only object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained either by sacrifices or by worship (upisana), but by such teaching only as is imparted in the Upanishad. A man may a hundred times restrain his breath, &c., but without the Upanishad his ignorance does not cease. Nor is it right to continue for ever in the performance of sacrificial and other good works, if one wishes to obtain the highest knowledge of Brahman. The Sannyâsin alone, who has given up everything, is qualified to know and to become Brahman. And though it might seem from Vedic legends that Grihasthas also who continued to live with their families, performing all the duties required of them by law, had been in possession of the highest knowledge, this, we are told, is a mistake. Works and knowledge can be as little together as darkness and light.

This Upanishad too has been often translated since it first appeared in the Persian translation of Dârâ Shukoh. My own copy of the text and Sankara's commentary from the MS. in the Chambers Collection was made in October 1844. Both are now best accessible in the Bibliotheca Indica, where Dr. Roer has published the text, the comcommentary by Sankara, a gloss by Ânandagñâna, and an English translation with notes.

The title of the Upanishad, Mundaka, has not yet been explained. The Upanishad is called Mundaka-upanishad, and its three chapters are each called Mundakam. Native commentators explain it as the shaving Upanishad, that is, as the Upanishad which cuts off the errors of the mind, like a razor. Another Upanishad also is called Kshurikâ, the razor, a name which is explained in the text itself as meaning an instrument for removing illusion and error. The title is all the more strange because Mundaka, in its commonest acceptation, is used as a term of reproach for Buddhist mendicants, who are called 'Shavelings,' in opposition to the Brâhmans, who dress their hair carefully, and often display by its peculiar arrangement

either their family or their rank. Many doctrines of the Upanishads are, no doubt, pure Buddhism, or rather Buddhism is on many points the consistent carrying out of the principles laid down in the Upanishads. Yet, for that very reason, it seems impossible that this should be the origin of the name, unless we suppose that it was the work of a man who was, in one sense, a Mundaka, and yet faithful to the Brahmanic law.

III.

THE TAITTIRÎYAKA-UPANISHAD.

THE Taittirîyaka-upanishad seems to have had its original place in the Taittirîya-Âranyaka. This Âranyaka consists, as Rajendralal Mitra has shown in the Introduction to his edition of the work in the Bibliotheca Indica, of three portions. Out of its ten Prapâthakas, the first six form the Âranyaka proper, or the Karma-kânda, as Sâyana writes. Then follow Prapâthakas VII, VIII, and IX, forming the Taittirîyaka-upanishad; and lastly, the tenth Prapâthaka, the Yâgñikî or Mahânârâyana-upanishad, which is called a Khila, and was therefore considered by the Brâhmans themselves as a later and supplementary work.

Sankara, in his commentary on the Taittirîyaka-upanishad, divides his work into three Adhyâyas, and calls the first Sikshâ-vallî, the second the Brahmânanda-vallî, while he gives no special name to the Upanishad explained in the third Adhyâya. This, however, may be due to a mere accident, for whenever the division of the Taittirîyaka-upanishad into Vallîs is mentioned, we always-have three[1], the

[1. Sankara (ed. Roer, p. 141) himself speaks of two Vallîs, teaching the paramâtmagñâna (the Sikshâ-vallî has nothing to do with this), and Anquetil has Anandbli = Ânanda-vallî, and Bharkbli = Bhrigu-vallî.]

Sikshâ-vallî, the Brahmânanda-vallî, and the Bhrigu-vallî [1].

Properly, however, it is only the second Anuvâka of the seventh Prapâthaka which deserves and receives in the text itself the name of Sikshâdhyâya, while the rest of the first Vallî ought to go by the name of Samhitâ-upanishad[2], or Samhitî-upanishad.

Sâyana[3], in his commentary on the Taittirîya-âranyaka, explains the seventh chapter, the Sikshâdhyâya (twelve anuvâkas), as Sâmhitî-upanishad. His commentary, however, is called Sikshâ-bhâshya. The same Sâyana treats the eighth and ninth Prapâthakas as the Vâruny-upanishad[4].

The Ânanda-vallî and Bhrigu-vallî are quoted among the Upanishads of the Atharvana[5].

At the end of each Vallî there is an index of the Anuvâkas which it contains. That at the end of the first Vallî is intelligible. It gives the Pratîkas, i.e. the initial words, of each Anuvâka, and states their number as twelve. At the end of the first Anuvâka, we have the final words 'satyam vadishyâmi,' and pañka ka, i.e. five short paragraphs at the end. At the end of the second Anuvâka, where we expect the final words, we have the initial, i.e. sîkshâm, and then pañka, i.e. five sections in the Anuvâka. At the end of the third Anuvâka, we have the final words, but no number of sections. At the end of the fourth Anuvlka, we have the final words of the three sections, followed by one paragraph; at the end of the fifth Anuvâka, three final words, and two paragraphs, though the first paragraph belongs clearly to the third section. In the sixth Anuvâka, we have the final words of the two Anuvâkas, and one paragraph. In the seventh Anuvâka, there is the final word

[1. The third Vallî ends with Bhrigur ity upanishat.

2. See Taittirîyaka-upani shad, ed. Roer, p. 12.

3. See M. M., Alpbabetisches Verzeichniss der Upanishads, p. 144.

4. The Anukramaî of theÂtreyî school (see Weber, Indische Studien, II, p. 208) of the Taittirîyaka gives likewise the name of Vârunî to the eighth and ninth Prapâthaka, while it calls the seventh Prapâthaka the Sâmhitî, and the tenth Prapâthaka the Yâgñki-upanishad. That Anukramanî presupposes, however, a different text, as may be seen both from the number of Anuvâkas, and from the position assigned to the Yâgñki as between the Sâmhitî and Vârunî Upanishads.

5. See M. M., Alphabetisches Verzeichniss der Upanishads.]

sarvam, and one paragraph added. In the eighth Anuvâka, we have the initial word, and the number of sections, viz. ten. In the ninth Anuvâka, there are the final words of one section, and six paragraphs. In the tenth Anuvâka, there is the initial word, and the number of paragraphs, viz. six. In the eleventh Anuvâka, we have the final words of four sections, and seven paragraphs, the first again forming an integral portion of the last section. The twelfth Anuvâka has one section, and five paragraphs. If five, then the sânti would here have to be included, while, from what is said afterwards, it is clear that as the first word of the Vallî is sam nah, so the last is vaktâram.

In the second Vallî the index to each Anuvâka is given at the end of the Vallî.

1st Anuvâka: pratîka: brahmavid, and some other catchwords, idam, ayam, idam. Number of sections, 21.
2nd Anuvâka: pratîka: annâd, and other catchwords; last word, pukkha. Sections, 26.
3rd Anuvâka: pratîka: prânam, and other catchwords; last word, pukkha. Sections, 22.
4th Anuvâka: pratîka: yatak, and other catchwords; last word, pukkha. Sections, 18.
5th Anuvâka: pratîka: vigñanam, and other catchwords; last word, pukkha. Sections, 22.
6th Anuvâka: pratîka: asanneva, then atha (deest in Taitt. Âr. 7). Sections, 28.
7th Anuvâka: pratîka: asat. Sections, 16.
8th Anuvâka: pratîka: bhîshâsmât, and other catchwords; last word, upasahkrâmati. Sections, 51.
9th Anuvâka: pratîka: yatak-kutaskana; then tam (deest in Taitt. Ar.). Sections, 11.

In the third Vallî the Anukramanî stands at the end.

1. The first word, bhriguh, and some other catchwords. Sections, 13.
2. The first word, annam. Sections, 12
3. The first word, prinam. Sections, 12.
4. The first word, manah. Sections, 12.
5. The first word, vigñânam, and some other words. Sections, 12.
6. The first word, ânanda, and some other words. Sections, 10.
7. The first words, annam na nindyât, prânah, sarîram. Sections, 11.
8. The first words, annam na parikakshîta, âpo gyotih. Sections, 11.
9. The first words, annam bahu kurvîta prithivim âkâsa. Sections,11.
10. The first words, na kañkana. Sections 61. The last words of each section are given for the tenth Anuvâka.

IV.

THE BRIHADARANYAKA-UPANISHAD.

THIS Upanishad has been so often edited and discussed that it calls for no special remarks. It forms part of the Satapatha-brâhmana. In the Mâdhyandina-sâkhâ of that Brâhmana, which has been edited by Professor Weber, the Upanishad, consisting of six adhyâyas, begins with the fourth adhyâya (or third prapâthaka) of the fourteenth book.

There is a commentary on the Brihadâranyaka-upanishad by Dvivedasrînârâyanasûnu Dvivedaganga, which has been carefully edited by Weber in his great editi.on of the Satapatha-brâhmana from a MS. in the Bodleian Library, formerly belonging to Dr. Mill, in which the Upanishad is called Mâdliyandiniya-brâhmana-upanishad.

In the Kânva-sâkhâ the Brihadâranyaka-upanishad forms the seventeenth book of the Satapatha-brâhmana, consisting of six adhyâyas.

As Sankara's commentary and the gloss of Anandatirtha, edited by Dr. Roer in the Bibliotheca Indica, follow the Kânva-sâkhâ, I have followed the same text in my translation.

Besides Dr. Roer's edition of the text, commentary and gloss of this Upanishad, there is Poley's edition of the text. There is also a translation of it by Dr. Roer, with large extracts from Sankara's commentary.

V.

THE SVETASVATARA-UPANISHAD.

THE Svetâsvatara-upanishad has been handed down as one of the thirty-three Upanishads of the Taittirîyas, and though this has been doubted, no real argument has ever been brought forward to invalidate the tradition which represents it as belonging to the Taittirîya or Black Yagur-veda.

It is sometimes called Svetâsvatarânâm Mantropanishad (p. 274), and is frequently spoken of in the plural, as Svetâsvataropanishadah. At the end of the last Adhyâya we read that Svetâsvatara told it to the best among the hermits, and that it should be kept secret, and not be taught to any one except to a son or a regular pupil. It is also called Svetâsva [1], though, it would seem, for the sake of the metre only. The Svetâsvataras are mentioned as a Sâkha [2], subordinate to the Karakas; but of the literature belonging to them in particular, nothing is ever mentioned beyond this Upanishad.

Svetâsvatara means a white mule, and as mules were known and prized in India from the earliest times, Svetâsvatara, as the name of a person, is no more startling than Svetâsva, white horse, an epithet of Arguna. Now as no one would be likely to conclude from the name of one of the celebrated Vedic Rishis, Syâvâsva, i.e. black horse, that negro influences might be discovered in his hymns, it is hardly necessary to say that all speculations as to Christian influences, or the teaching of white Syro-Christian missionaries, being indicated by the name of Svetâsvatara, are groundless[3].

The Svetâsvatara-upanishad holds a very high rank among the Upanishads. Though we cannot say that it is quoted by name by Bâdarâyana in the Vedânta-sûtras,

[1. Vikaspatyam, p. 1222.

2. Catal. Bodl. p. 271 a; p. 222 a.

3 See Weber, Ind. Stud. I, pp. 400, 421.]

it is distinctly referred to as sruta or revealed[1]. It is one of the twelve Upanishads chosen by Vidyâranya in his Sarvopanishad-arthânabhûitiprakâsa, and it was singled out by Sankara as worthy of a special commentary.

The Svetâsvatara-upanishad seems to me one of the most difficult, and at the same time one of the most interesting works of its kind. Whether on that and on other grounds it should be assigned to a more ancient or to a more modern period is what, in the present state of our knowledge, or, to be honest, of our ignorance of minute chronology during the Vedic period, no true scholar would venture to assert. We must be satisfied to know that, as a class, the Upanishads are presupposed by the Kalpa-sûtras, that some of them, called Mantra-upanishads, form part of the more modern Samhitâs, and that there are portions even in the Rig-veda-samhitâs[2] for which the name of Upanishad is claimed by the Anukramanîs. We find them most frequent, however, during the Brâhmana-period, in the Brâhmanas themselves, and, more especially, in those portions which are called Âranyakas, while a large number of them is referred to the Atharva-veda. That, in imitation of older Upanishads, similar treatises were composed to a comparatively recent time, has, of course, long been known[3].

But when we approach the question whether among the ancient and genuine Upanishads one may be older than the other, we find that, though we may guess much, we can prove nothing. The Upanishads belonged to Parishads or settlements spread all over India. There is a stock of ideas, even of expressions, common to most of them. Yet, the ideas collected in the Upanishads cannot all have grown tip in one and the same place, still less in regular succession. They must have had an independent growth, determined by individual and local influences, and opinions which in one village might seem far advanced, would in another be looked upon as behind the world. We may

[1. See Deussen, Vedânta, p. 24;Ved. Sûtra I, 1, II; I, 4, 8; II, 3, 22.

2. See Sacred Books of the East, vol. i, p. 1xvi.

3. Loc. cit. p. 1xvii.]

admire the ingeniousness of those who sometimes in this, sometimes in that peculiarity see a clear indication of the modern date of an Upanishad, but to a conscientious scholar such arguments are really distasteful for the very sake of their ingeniousness. He knows that they will convince many who do not know the real difficulties; he knows they will have to be got out of the way with no small trouble, and he knows that, even if they should prove true in the end, they will require very different support from what they have hitherto received, before they can be admitted to the narrow circle of scientific facts.

While fully admitting therefore that the Svetâsvatara-upanishad has its peculiar features and its peculiar difficulties, I must most strongly maintain that no argument that has as yet been brought forward, seems to me to prove, in any sense of the word, its modern character.

It has been said, for instance, that the Svetâsvatara-upanishad is a sectarian Upanishad, because, when speaking of the Highest Self or the Highest Brahman, it applies such names to him as Hara (I, 10), Rudra (II, 17; III, 2; 4; IV, 12; 21; 22), Siva (III, 14; IV, 10), Bhagavat (III, 14), Agni, Âditya, Vâyu, &c. (IV, 2). But here it is simply taken for granted that the idea of the Highest Self was developed first, and, after it had reached its highest purity, was lowered again by an identification with mythological and personal deities. The questions whether the conception of the Highest Self was formed once and once only, whether it was

formed after all the personal and mythological deities had first been merged into one Lord (Pragâpati), or whether it was discovered behind the veil of any other name in the mythological pantheon of the past, have never been mooted. Why should not an ancient Rishi have said: What we have hitherto called Rudra, and what we worship as Agni, or Siva, is in reality the Highest Self, thus leaving much of the ancient mythological phraseology to be used with a new meaning? Why should we at once conclude that late sectarian worshippers of mythological gods replaced again the Highest Self, after their fathers had discovered it, by their own sectarian names? If we adopt the former view, the Upanishads, which still show these rudera of the ancient temples, would have to be considered as more primitive even than those in which the idea of the Brahman or the Highest Self has reached its utmost purity.

It has been considered a very strong argument in support of the modern and sectarian character of the Svetâsvatara-upanishad, that 'it inculcates what is called Bhakti [1], or implicit reliance on the favour of the deity worshipped.' Now it is quite true that this Upanishad possesses a very distinct character of its own, by the stress which it lays on the personal, and sometimes almost mythical character of the Supreme Spirit; but, so far from inculcating bhakti, in the modern sense of the word, it never mentions that word, except in the very last verse, a verse which, if necessary, certain critics would soon dispose of as a palpable addition. But that verse says no more than this: 'If these truths (of the Upanishad) have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth indeed.' Does that prove the existence of Bhakti as we find it in the Sândilya-sûtras[2]?

Again, it has been said that the Svetâsvatara-upanishad is sectarian in a philosophical sense, that it is in fact an Upanishad of the Sânkhya system of philosophy, and not of the Vedânta. Now I am quite willing to admit that, in its origin, the Vedânta philosophy is nearer to the Vedic literature than any other of the six systems of philosophy, and that if we really found doctrines, peculiar to the Sânkhya, and opposed to the Vedânta, in the Svetâsvataraupanishad, we might feel inclined to assign to our Upanishad a later date. But where is the proof of this?

No doubt there are expressions in this Upanishad which remind us of technical terms used at a later time in the Sânkhya system of philosophy, but of Sânkhya doctrines, which I had myself formerly suspected in this Upanishad,

[1. Weber, Ind. Stud. I, 422; and History of Indian Literature, p. 238.

2. The Aphorisms of Sândilya, or the Hindu Doctrine of Faith, translated by E. B. Cowell, Calcutta, 1879.]

I can on closer study find very little. I think it was Mr. Gough who, in his Philosophy of the Upanishads, for the first time made it quite clear that the teaching of our Upanishad is, in the main, the same as that of the other Upanishads. 'The Svetâsvatara-upanishad teaches,' as he says, 'the unity of souls in the one and only Self; the unreality of the world as a series of figments of the selffeigning world-fiction; and as the first of the fictitious emanations, the existence of the Demiurgos or universal soul present in every individual soul, the deity that projects the world out of himself, that the migrating souls may find the recompense of their works in former lives.'

I do not quite agree with this view of the Îsvara, whom Mr. Gough calls the Dcmiurgos, but he seems to me perfectly right when he says that the Swetâsvatara-upanishad propounds in Sânkhya terms the very principles that the Sânkhya philosophers make it their business to subvert. One might doubt as to the propriety of calling certain terms 'Sânkhya terms' in a work written at a time when a Sânkhya philosophy, such as we know it as a system, had as yet no existence, and when the very name Sânkhya meant something quite different from the Sânkhya system of Kapila. Sânkhya is derived from sankhyâ, and that

meant counting, number, name, corresponding very nearly to the Greek [lógos]. Sânkhya, as derived from it, meant originally no more than theoretic philosophy, as opposed to yoga, which meant originally practical religious exercises and penances, to restrain the passions and the senses in general. All other interpretations of these words, when they had become technical names, are of later date.

But even in their later forms, whatever we may think of the coincidences and differences between the Sânkhya and Vedânta systems of philosophy, there is one point on which they are diametrically opposed. Whatever else the Sânkhya may be, it is dualistic; whatever else the Vedânta may be, it is monistic. In the Sânkhya, nature, or whatever else we may call it, is independent of the purusha; in the Vedânta it is not. Now the Svetâsvatara-upanishad states distinctly that nature, or what in the Sânkhya philosophy is intended by Pradhâna, is not an independent power, but a power (sakti) forming the very self of the Deva. 'Sages,' we read, 'devoted to meditation and concentration, have seen the power belonging to God himself, hidden in its own qualities.'

What is really peculiar in the Svetâsvatara-upanishad is the strong stress which it lays on the personality of the Lord, the Îsvara, Deva, in the passage quoted, is perhaps the nearest approach to our own idea of a personal God, though without the background which the Vedânta always retains for it. It is God as creator and ruler of the world, as îsvara, lord, but not as Paramâtman, or the Highest Self. The Paramâtman constitutes, no doubt, his real essence, but creation and creator have a phenomenal character only[1]. The creation is mâyâ, in its original sense of work, then of phenomenal work, then of illusion. The creator is mâyin, in its original sense of worker or maker, but again, in that character, phenomenal only[2]. The Gunas or qualities arise, according to the Vedânta, from prakriti or mâyâ, within, not beside, the Highest Self, and this is the very idea which is here expressed by 'the Self-power of God, hidden in the gunas or determining qualities.' How easily that sakti or power may become an independent being, as Mâyâ, we see in such verses as:

> Sarvabhûteshu sarvâtman yâ saktir aparâbbavâ
> Gunâsrayâ namas tasyai sasvatâyai paresvara [3].

But the important point is this, that in the Svetâsvatara-upanishad this change has not taken place. Throughout the whole of it we have one Being only, as the cause of everything, never two. Whatever Sânkhya philosophers of a later date may have imagined that they could discover in that Upanishad in support of their theories[4], there is not one passage in it which, if rightly interpreted, not by itself, but in connection with the whole text, could be quoted in

[1. Prathamam îsvarâtmanâ mâyirûpenâvatishthate brahma; See p. 280, 1. 5.

2. Mâyî srigate sarvam etat.

3. See p. 279, 1. 5. Sârvatman seems a vocative, like paresvara.

4. See Sarvadarsanasaiigraha, p. 152.]

support of a dualistic philosophy such as the Sânkhya, as a system, decidedly is.

If we want to understand, what seems at first sight contradictory, the existence of a God, a Lord, a Creator, a Ruler, and at the same time the existence of the super-personal Brahman, we must remember that the orthodox view of the Vedânta[1] is not what we should call Evolution, but Illusion. Evolution of the Brahman, or Parinâma, is heterodox, illusion or Vivarta is orthodox Vedânta. Brahman is a concept involving such complete perfection that with it evolution, or a tendency towards higher perfection, is impossible. If therefore there is change, that change can only be illusion, and can never claim the same

reality as Brahman. To put it metaphorically, the world, according to the orthodox Vedântin, does not proceed from Brahman as a tree from a germ, but as a mirage from the rays of the sun. The world is, as we express it, phenomenal only, but whatever objective reality there is in it, is Brahman, 'das Ding an sich,' as Kant might call it.

Then what is Îsvara, or Deva, the Lord or God? The answers given to this question are not very explicit. Historically, no doubt, the idea of the Îsvara, the personal God, the creator and ruler, the omniscient and omnipotent, existed before the idea of the absolute Brahman, and after the idea of the Brahman had been elaborated, the difficulty of effecting a compromise between the two ideas, had to be overcome. Îsvara, the Lord, is Brahman, for what else could he be? But he is Brahman under a semblance, the semblance, namely, of a personal creating and governing God. He is not created, but is the creator, an office too low, it was supposed, for Brahman. The power which enabled Îsvara to create, was a power within him, not independent of him, whether we call it Devâtmasakti, Mâyâ, or Prakriti. That power is really inconceivable, and it has assumed such different forms in the mind of different Vedântists, that in the end Mâyâ herself is represented as the creating power, nay, as having created Îsvara himself.

[1. Vedantaparibhâshâ, in the Pandit, vol. iv, p. 496.]

In our Upanishad, however, Îsvara is the creator, and though, philosophically speaking, we should say that be was conceived as phenomenal, yet we must never forget that the phenomenal is the form of the real, and Îsvara therefore an aspect of Brahman[1]. 'This God,' says Pramâda Dâsa Mitra[2], 'is the spirit conscious of the universe. Whilst an extremely limited portion, and that only of the material universe, enters into my consciousness, the whole of the conscious universe, together, of course, with the material one that hangs upon it, enters into the consciousness of God.' And again, 'Whilst we (the gîvâtmans) are subject to Mâyâ, Mâyâ is subject to Îsvara. If we truly know Îsvara, we know him as Brahman; if we truly know ourselves, we know ourselves as Brahman. This being so, we must not be surprised if sometimes we find Îsvara sharply distinguished from Brahman, whilst at other times Îsvara, and Brahman are interchanged.'

Another argument in support of the sectarian character of the Svetâsvatara-upanishad is brought forward, not by European students only, but by native scholars, namely, that the very name of Kapila, the reputed founder of the Sânkhya philosophy, occurs in it. Now it is quite true that if we read the second verse of the fifth Adhyâya by itself, the occurrence of the word Kapila may seem startling. But if we read it in connection with what precedes and follows, we shall see hardly anything unusual in it. It says:

'It is he who, being one only, rules over every germ (cause), over all forms, and over all germs; it is he who, in the beginning, bears in his thoughts the wise son, the fiery, whom he wished to look on while he was born.'

Now it is quite clear to me that the subject in this verse is the same as in IV, II, where the same words are used, and where yo yonim yonim adhitishthaty ekah refers clearly to Brahman. It is equally clear that the prasûta, the son, the offspring of Brahman, in the Vedânta sense, can only be the same person who is elsewhere called Hiranyagarbha,

[1. Savisesham Brahma, or sabalam Brahma.

2. Journal of the Royal Asiatic Society, 1878, p. 40.]

the personified Brahman. Thus we read before, III, 4, 'He the creator and supporter of the gods, Rudra, the great seer (maharshi), the lord of all, formerly gave birth to Hiranyagarbha;' and in IV, 11, we have the very expression which is used here, namely, 'that he saw Hiranyagarbha being born.' Unfortunately, a new

adjective is applied in our verse to Hiranyagarbha, namely, kapila, and this has called forth interpretations totally at variance with the general tenor of the Upanishad. If, instead of kapilam, reddish, fiery[1], any other epithet had been used of Hiranyagarbha, no one, I believe, would have hesitated for a moment to recognise the fact that our text simply repeats the description of Hiranyagarbha in his relation to Brahman, for the other epithet rishim, like maharshim, is too often applied to Brahman himself and to Hiranyagarbha to require any explanation.

But it is a well known fact that the Hindus, even as early as the Brâhmana-period, were fond of tracing their various branches of knowledge back to Brahman or to Brahman Svayambhû and then through Pragâpati, who even in the Rig-veda (X, 121, 10) replaces Hiranyagarbha, and sometimes through the Devas, such as Mrityu, Vâyu, Indra, Agni [2], &c., to the various ancestors of their ancient families.

In the beginning of the Mundakopanishad we are told that Brahman told it to Atharvan, Atharvan to Angir, Angir to Satyavâha Bhâradvâga, Bhâradvâga to Angiras, Angiras to Saunaka. Manu, the ancient lawgiver, is called both Hairanyagarbha and Svâyambhuva, as descended from Svâyambhu or from Hiranyagarbha [3]. Nothing therefore was more natural than that the same tendency should have led some one to assign the authorship of a great philosophical system like the Sankhya to Hiranyagarbha, if not to Brahman Svayambhû. And if the name of Hiranyagarbha had been used already for the ancestors of other sages, and the inspirers of other systems, what could be more natural than that another name of the same Hiranyagarbha

[1. Other colours, instead of kapila, are nîla, harita, lohitâksha; see IV, 1; 4.

See Vamsa-brâhmana, ed. Burnell, p. io; Brihadâranyaka-up. pp, 185, 224.

3 See M. M., India, p. 372.]

should be chosen, such as Kapila. If we are told that Kapila handed his knowledge to Asuri, Asuri to Pañkasikha, this again is in perfect keeping with the character of literary tradition in India. Asuri occurs in the Vamsas ofthe Satapatha-brâhmana (see above, pp. 187, 2-6); Pañkasikha[1], having five tufts, might be either a general name or a proper name of an ascetic, Buddhist or otherwise. He is quoted in the Sânkhya-sûtras, V, 32; VI, 68.

But after all this was settled, after Kapila had been accepted, like Hiranyagarbha, as the founder of a great system of philosophy, there came a reaction. People had now learnt to believe in a real Kapila, and when looking out for credentials for him, they found them wherever the word Kapila occurred in old writings. The question whether there ever was a real historical person who took the name of Kapila and taught the Sânkhya-sûtras, does not concern us here. I see no evidence for it. What is instructive is this, that our very passage, which may have suggested at first the name of Kapila, as distinct from Hiranyagarbha, Kapila, was later on appealed to to prove the primordial existence of a Kapila, the founder of the Sânkhya philosophy. However, it requires but a very slight acquaintance with Sanskrit literature and very little reflection in order to see that the author of our verse could never have dreamt of elevating a certain Kapila, known to him as a great philosopher, if there ever was such a man, to a divine rank[2]. Hiranyagarbha kapila may have given birth to Kapila, the hero of the Sânkhya philosophers, but Kapila, a real human person, was never changed into Hiranyagarbha kapila.

Let us see now what the commentators say. Sankara first explains kapilam by kanakam [3] kapilavarnam . . . . Hiranyagarbham. Kapilo 'graga iti purânavakanât. Kapilo Hiranyagarbho vâ nirdisyate. But he afterwards quotes some verses in support of the theory that Kapila was a

[1. For fuller information on Pañkasikha, Kapila, &c., see F. Hall's Preface to Sânkhya-pravakana-bhâshya, p. 9 seq.; Weber, Ind. Stud. I, p. 433.

2. Weber, Hist. of Indian Literature, p. 236.

3. This ought to be Kanakavarnam, and I hope will not be identified with the name of Buddha in a former existence.]

Paramarshi, a portion of Vishnu, intended to destroy error in the Krita Yuga, a teacher of the Sânkhya philosophy.

Vigñânâtman explains the verse rightly, and without any reference to Kapila, the Sânkhya teacher.

Safikarânanda goes a step further, and being evidently fully aware of the misuse that had been made of this passage, even in certain passages of the Mahâbhârata (XII, 13254, 13703), and elsewhere, declares distinctly that kapila cannot be meant for the teacher of the Sânkhya (na tu sânkhyapranetâ kapilah, nâmamâtrasâmyena tadgrahane syâd atiprasangah). He is fully aware of the true interpretation, viz. avyâkritasya prathamakâryabhûtam kapilam vikitravarnam gñânakriyâsaktyâtmakam Hiranyagarbham ityarthah, but he yields to another temptation, and seems to prefer another view which makes Kapila Vâsudevasyâvatârabûtam Sagaraputrânâm dagdhâram, an Avatâra of Vâsudeva, the burner of the sons of Sagara. What vast conclusions may be drawn from no facts, may be seen in Weber's Indische Studien, vol. i, p. 430, and even in his History of Indian Literature, published in 1878.

Far more difficult to explain than these supposed allusions to the authors and to the teaching of the Sânkhya philosophy are the frequent references in the Svetâsvatara-upanishad to definite numbers, which are supposed to point to certain classes of subjects as arranged in the Sânkhya and other systems of philosophy. The Sânkhya philosophy is fond of counting and arranging, and its very name is sometimes supposed to have been chosen because it numbers (sankhyâ) the subjects of which it treats. It is certainly true that if we meet, as we do in the Svetâsvatara-upanishad, with classes of things', numbered as one, two, three, five, eight, sixteen, twenty, forty-eight, fifty and more, and if some of these numbers agree with those recognised in the later Sânkhya and Yoga systems, we feel doubtful as to whether these coincidences are accidental, or whether, if not accidental, they are due to borrowing on the part of those later systems, or on the part

[1. See I, 4; 5; VI, 3]

it impossible to come to a decision on this point. Even so early as the hymns of the Rig-veda we meet with these numbers assigned to days and months and seasons, rivers and countries, sacrifices and deities. They clearly prove the existence of a considerable amount of intellectual labour which had become fixed and traditional before the composition of certain hymns, and they prove the same in the case of certain Upanishads. But beyond this, for the present, I should not like to go; and I must say that the attempts of most of the Indian commentators at explaining such numbers bya reference to later systems of philosophy or cosmology, are generally very forced and unsatisfactory.

One more point I ought to mention as indicating the age of the Svetâsvatara-upanishad, and that is the obscurity of many of its verses, which may be due to a corruption of the text, and the number of various readings, recognised as such, by the commentators. Some of them have been mentioned in the notes to my translation.

The text of this Upanishad was printed by Dr. Roer in the Bibliotheca Indica, with Sankara's commentary. I have consulted besides, the commentary of Vigñânâtman, the pupil of Paramahamsa-parivrâgakâkârya-srîmag-Gñânotta- mâkârya, MS. I. O. 1133; and a third commentary, by

Sahkarânanda, the pupil of Paramahamsa-parivrâgakâkâryânandâtman, MS. I. O. 1878. These were kindly lent me by Dr. Rost, the learned and liberal librarian of the India Office.

VI.

PRASÑA-UPANISHAD.

THIS Upanishad is called the Prasña or Shat-prasña-upanishad, and at the end of a chapter we find occasionally iti prasñaprativakanam, i.e. thus ends the answer to the question. It is ascribed to the Atharva-veda, and occasionally to the Pippalâda-sâkhâ, one of the most important sâkhâs of that Veda. Pippalâda is mentioned in the Upanishad as the name of the principal teacher.

Sankara, in the beginning of his commentary, says: Mantroktasyârthasya vistarânuvâdidam Brâhmanam ârabhyate, which would mean 'this Brâhmana is commenced as more fully repeating what has been declared in the Mantra.' This, however, does not, I believe, refer to a Mantra or hymn in the Atharva-veda-samhitâ, but to the Mundaka-upanishad, which, as written in verse, is sometimes spoken of as a Mantra, or Mantropanishad. This is also the opinion of Ânandagiri, who says, I one might think that it was mere repetition (punarukti), if the essence of the Self, which has been explained by the Mantras, were to be taught here again by the Brâhmana.' For he adds, 'by the Mantras "Brahma devânâm," &c.,' and this is evidently meant for the beginning of the Mundaka-upanishad, 'Brahmâ devânâm.' Ânandagiri refers again to the Mundaka in order to show that the Prasña is not a mere repetition, and if Sankara calls the beginning of it a Brâhmana, this must be taken in the more general sense of 'what is not Mantra'.' Mantropanishad is a name used of several Upanishads which are written in verse, and some of which, like the Isi, have kept their place in the Samhitâs.

VII.

MAITRÂYANA-BRÂHMANA-UPANISHAD.

IN the case of this Upanishad we must first of all attempt to settle its right title. Professor Cowell, in his edition and translation of it, calls it Maitrî or Maitrâyanîya-upanishad, and states that it belongs to the Maitrâyanîya-sâkhâ of the Black Yagur-veda, and that it formed the concluding portion of a lost Brâhmana of that Sâkhâ, being preceded by the sacrificial (karma) portion, which consisted of four books.

In his MSS. the title varied between Maitry-upanishad and Maitrî-sâkhâ-upanishad. A Poona MS. calls it Maitrâyanîya-sâkhâ-upanishad, and a MS. copied for Baron von Eckstein, Maitrâyanîyopanishad. I myself in the Alphabetical List of the Upanishads, published in the journal of

[1. Mantravyatiriktabhâge tu brâhmanasabdah, Rig-veda, Sâyana's Introduction, vol i, p. 23.]

the German Oriental Society, called it, No. 104, Maitrâyana or Maitrî-upanishad, i.e. either the Upanishad of the Maitriyanas, or the Upanishad of Maitrî, the principal teacher.

In a MS. which I received from Dr. Burnell, the title of our Upanishad is Maitriyani-brâhmana-upanishad, varying with Maitriyani-brâhmana-upanishad, and Srîyagussâkhâyâm Maitrâyanîya-brâhmana-upanishad.

The next question is by what name this Upanishad is quoted by native authorities. Vidyâranya, in his Sarvopanishad-arthânubhûtiprakâsa[1], v. 1, speaks of the Maitrâyanîyanâmnî yâgushî sâkhâ, and he mentions Maitra (not Maitrî) as the author of that Sâkhâ. (vv. 55,150).

In the Muktikâ-upanishad[2] we meet with the name of Maitrâyanî as the twenty-fourth Upanishad, with the name of Maitreyî as the twenty-ninth; and again, in the list of the sixteen Upanishads of the Sâma-veda, we find Maitrâyanâ and Maitreyî as the fourth and fifth.

Looking at all this evidence, I think we should come to the conclusion that our Upanishad derives its name from the Sâkhâ of the Maitrâyanas, and may therefore be called Maitrâyana-upanishad or Maitrâyanî Upanishad. Maitrâyana-brâhmana-upanishad seems likewise correct, and Maitriyani-brilimana-upanishad, like Kaushîtaki-brâhmana-upanishad and Vâgasaneyi-samhitopanishad, might be defended, if Maitrâyanin were known as a further derivative of Maitrâyana. If the name is formed from the teacher Maitrî or Maitra, the title of Maitrî-upanishad would also be correct, but I doubt whether Maitrî-upanishad would admit of any grammatical justification3.

Besides this Maitrâyana-brâhmana-upanishad, however, I possess a MS. of what is called the Maitreyopanishad, sent to me likewise by the late Dr. Burnell. It is very short, and contains no more than the substance of the first Prapâthaka of the Maitrâyana-brâhmana-upanishad. I give

[1. See Cowell, Maitr: Up. pref. p. iv.

2. Calcutta, 1791 (1869), p. 4; also as quoted in the Mahâvâkya-ratnâvalî, p.2b. Dr. Burnell, in his Tanjore Catalogue, mentions, p. 35a, a Maitrâyanî-brâhmanopanishad, which can hardly be a right title, and p. 36b a Maitrâyanîya and Maitreyîbrâhmana.]

the text of it, as far as it can be restored from the one MS. in my possession:

Harih Om. Brihadratho vai nâma râgâ vairâgye putram nidhâpayitvedam asâsvatam manyamânah sarîram vairâgyam upeto 'ranyam nirgagâma. Sa tatra paramam tapa[1] âdityam udîkshamâna ûrdhvas tislithaty. Ante sahasrasya muner antikam âgagâma [2] . Atha Brihadratho brahmavitpravaram munîndram sampûgya stutvâ bahusah pranâmam akarot. So 'bravîd agnir ivâdhûmakas tegasâ nirdahann ivâtmavid Bhagavâñ khâkâyanya, uttishthottishtha varam vrinîshveti râgânam abravît [3]. Sa tasmai punar namaskrityovâka, Bhagavan nâ(ha)mâtmavit tvam tattvavik khusrumo vayam; sa tvam no brûhity etad vratam purastâd asakyam mâ prikkha prasñam Aikshvâkânyân kâmân vrinîshveti Sâkâyanyah. Sarîrasya sarîre (sic) karanâv abhimrisyamâno râgemâm gâthâm gagâda. 1

Bhagavann, asthikarmasnâyumaggâmâmsasuklasonitasreshmâsrudashikâvinmûtrapittakaphasamghâte durgandhe nihsâre 'smiñ kharire kim kâmabhogaih. 2

Kâmakrodhalobhamohabhayavishâdersheshtaviyogânishtasamprayogakshutpipâsâgarâmrityurogasokâdyair abhihate 'smiñ kharire kim kâmabhogaih. 3

Sarvam kedam kshayishnu pasyâmo yatheme damsamasakâdayas trinavan [4] nasyata yodbhûtapradhvamsinah. 4

Atha kim etair vâ pare 'nye dhamartharâs (sic) kakravartinah Sudyumnabhûridyumnakuvalayâsvayauvanâsvavaddhriyâsvâsvapatih sasabindur hariskandro 'mbarisho nanukastvayâtir yayâtir anaranyokshasenâdayo marutabharataprabhritayo râgâno mishato bandhuvargasya mahatîm sriyam tyaktvâsmâl lokâd amum lokam prayânti. 5.

Atha kim etair vâ pare 'nye gandharvâsurayaksharâkshasabhûtaganapisâkoragrahâdinâm nirodhanam pasyâmah. 6

Atha kim etair vânyanâm soshanam mahârnavânâm

[1. One expects âsthâya.

2. This seems better than the Maitrâyana text. He went near a Muni, viz. Sâkiyanya.

3. This seems unnecessary.

4. There may be an older reading hidden in this, from which arose the reading of the Maitrayana B. U. trinavanaspatayodbhûtapradhvamsinah, or yo bhûtapradhvainsinah.]

sikharinâm prapatanam dhruvasya prakalanam vâtarûnâm nimagganam prithivyâh sthânâpasaranam surânâm. So 'ham ity etadvidhe 'smin samsâre kim kâmopabhogair yair evâsritasya sakrid âvartanam drisyata ity uddhartum arhasi tyandodapânabheka ivâham asmin sam Bhagavas tvam gatis tvam no gatir iti. 7

Ayam [1] agnir vaisvânaro yo 'yam antah purushe yenedam annam pakyate yad idam adyate tasyaisha ghosho bhavati yam etat karnâv apidhâya srinoti, sa yadotkramishyan[2] bhavati nainam ghosham srinoti. 8

Yathâ [3] nirindhano vahnih svayonâv upasâmyati. 9 [4]

Sa sivah so 'nte vaisvânaro bhûtvâ sa dagdhvâ sarvâni bhûtâni prithivyapsu pralîyate [5], âpas tegasi lîyante [6], tego vâyau pralîyate[7], vâyur âkâse vilîyate[8], âkâsam indriyeshv, indriyâni tanmâtreshu, tanmâtrâni bhûtâdau vilîyante[9], bhûtâdi mahati vilîyate[10], mahân avyakte vilîyate[11], avyaktam akshare vilîyate[12], aksharam tamasi viliyate[13], tama ekibhavati parasmin, parastân na[14] san nâsan na sad ityetan nirvânam anusâsanam iti vedânusâsanam.

We should distinguish therefore between the large Maitrâyana-brâhmana-upanishad and the smaller Maitreyopanishad. The title of Maitreyî-brâhmana has, of course, a totally different origin, and simply means the Brâhmana which tells the story of Maitreyî [15].

As Professor Cowell, in the Preface to his edition and translation of the Maitrâyana-brâhmana-upanishad, has discussed its peculiar character, I have little to add on that subject. I agree with him in thinking that this Upanishad has grown, and contains several accretions. The Sanskrit commentator himself declares the sixth and seventh chapters to be Khilas or supplementary. Possibly the Maitreya-upanishad, as printed above, contains the earliest framework. Then we have traces of various recensions. Professor Cowell (Preface, p. vi) mentions a MS., copied

[1. Maitr. Up. II, 6; p. 32.

2 kramishyân, m.

3 Yadhâ, m.

4. Maitr. Up. VI, 34; p. 178.

5. lipyate.

6. lipyante.

7. lîyyate.

8. lîyyate.

9 liyante.

10. liyyate.

11. lipyate.

12. liyyate.

13. liyyate.

14. tânasanna.

15. See Khand. Up. p. 623.]

for Baron Eckstein, apparently from a Telugu original, which contains the first five chapters only, numbered as four. The verses given in VI, 34 (p. 177), beginning with 'atreme slokâ bhavanti, are placed after IV, 3. In my own MS. these verses are inserted at the beginning of the fifth chapter[1]. Then follows in Baron Eckstein's MS. as IV, 5, what is given in the printed text as V, 1, 2 (pp. 69-76). In my own MS., which likewise comes from the South, the Upanishad does not go beyond VI, 8, which is called the sixth chapter and the end of the Upanishad.

We have in fact in our Upanishad the first specimen of that peculiar Indian style, so common in the later fables and stories, which delights in enclosing one story within another. The kernel of our Upanishad is really the dialogue between the Vâlakhilyas and Pragâpati Kratu. This is called by the commentator (see p. 331, note) a Vyâkhyâna, i.e. a fuller explanation of the Sûtra which comes before, and which expresses in the few words, 'He is the Self, this is the immortal, the fearless, this is Brahman,' the gist of the whole Upanishad.

This dialogue, or at all events the doctrine which it was meant to illustrate, was communicated by Maitrî (or Maitra) to Sâkâyanya, and by Sâkâyanya to King Brihadratha Aikshvâka, also called Marut (II, 1; VI, 30). This dialogue might seem to come to an end in VI, 29, and likewise the dialogue between Sâkâyanya and Brihadratha; but it is carried on again to the end of VI, 30, and followed afterwards by a number of paragraphs which may probably be considered as later additions.

But though admitting all this, I cannot bring myself to follow Professor Cowell in considering, as he does, even the earlier portion of the Upanishad as dating from a late period, while the latter portions are called by him comparatively modern, on account of frequent Vaishnava quotations. What imparts to this Upanishad, according to my opinion, an exceptionally genuine and ancient character, is the preservation in it of that peculiar Sandhi which,

[1. See p. 303, note 1; p. 305. note 1; p. 312, note 1.]

thanks to the labours of Dr. von Schroeder, we now know to be characteristic of the Maitrâyana-sâkhâ. In that Sâkhâ final unaccented as and e are changed into â, if the next word begins with an accented vowel, except a. Before initial a, however, e remains unchanged, and as becomes o, and the initial a is sometimes elided, sometimes not. Some of these rules, it must be remembered, run counter to Pânini, and we may safely conclude therefore that texts in which they are observed, date from the time before Pânini. In some MSS., as, for instance, in my own MS. of the Maitrâyanabrâhmana-upanishad, these rules are not observed, but this makes their strict observation in other MSS. all the more important. Besides, though to Dr. von Schroeder belongs, no doubt, the credit of having, in his edition of the Maitrâyanî Samhitâ, first

pointed out these phonetic peculiarities, they were known as such to the commentators, who expressly point out these irregular Sandhis as distinctive of the Maitrâyanî sâkhâ. Thus we read Maitr. Up. II, 3 (p. 18), that tigmategasâ ûrdhvaretaso, instead of tigmategasa, is evamvidha etakkhâkhâsanketapâthas khândasah sarvatra, i.e. is throughout theVedic reading indicatory of that particular Sâkhâ, namely the Maitrâyanî.

A still stranger peculiarity of our Sâkhâ is the change of a final t before initial s into ñ. This also occurs in our Upanishad. In VI, 8, we read svâñ sarîrâd; in VI, 2 7, yañ sarîrasya. Such a change seems phonetically so unnatural, that the tradition must have been very strong to perpetuate it among the Maitrâyanas.

Now what is important for our purposes is this, that these phonetic peculiarities run through all the seven chapters of our Upanishad. This will be seen from the following list:

I. Final as changed into â before initial vowel[1]:

II, 3, tigmategasâ ûrdhvaretaso (Comm. etakkhâkhâsanketapâthas khândasah sarvatra).

II, 5, vibodhâ evam. II, 7, avasthitâ iti.

[1. I have left out the restriction as to the accent of the vowels, because they are disregarded in the Upanishad. It should be observed that this peculiar Sandhi occurs in the Upamishad chiefly before iti.]

III, 5, etair abhibhûtâ îti. IV, i, vidyatâ iti.

VI, 4, pranavâ iti; bhâmyâdayâ eko.

VI, 6, âdityl iti; âhavanîyâ iti; sûryâ iti; ahankârâ iti; vyânâ iti. VI, 7, bhargâ iti.

VI, 7, sannivishtâ iti. VI, 23, devâ onkâro.

VI, 30, prâyâtâ iti. VI, 30, vinirgatâ iti.

II. Final e before initial vowels becomes â. For instance:

I, 4, drisyatâ iti. II, 2, nishpadyatâ iti.

III, 2, âpadyatâ iti. III, 2, pushkarâ iti.

IV, i, vidyatâ iti. VI, 10, bhunktâ iti.

VI, 20, asnutâ iti. VI, 30, ekâ âhur.

Even pragrihya e is changed to â in-

VI, 23, etâ upâsita, i.e. ete uktalakshane brahmanî.

In VI, 31, instead of te etasya, the commentator seems to have read te vâ etasya.

III. Final as before â, u, and au becomes a, and is then contracted. For instance:

I, 4, vanaspatayodbhûta, instead of vanaspataya, udbhûta. (Comm. Sandhis khândaso vâ, ukâro vâtra lupto drashtavyah.)

II, 6, devaushnyam, instead of deva aushnyam. (Comm. Sandhis khândasah.)

VI, 24, atamâvishtam, instead of atama-âvishtam (Comm. Sandhis khândasah); cf. Khând. Up. VI, 8, 3, asanâyeti (Comm. visarganîyalopah).

IV. Final e before i becomes a, and is then contracted. For instance:

VI, 7, itmâ ganîted for ganita iti. (Comm. gânite, gânâti.)

VI, 28, avataiva for avata iva. (Comm. Sandhivriddhi khândase.)

V. Final au before initial vowels becomes â. For instance:

II, 6, yena vâ etâ anugrihitâ iti.

VI, 22, asâ abhidhyâtâ.

On abhibhûyamânay iva, see p. 295, note 2.

V, 2, asâ âtmâ (var. lect. asâv âtmâ).

VI. Final o of atho produces elision of initial short a. For instance:

III, 2, atho 'bhibhûatvât. (Comm. Sandhis khândasah.) Various reading, ato 'bhibhûtatvât.

VI, 1, so antar is explained as sa u.

VII. Other irregularities:

VI, 7, âpo pyâyanât, explained by pyâyanât and âpyâyanât. Might it be, âpo 'py ayanât?

VI, 7, âtmano tmâ netâ.

II, 6, so tmânam abhidhyâtvâ.

VI, 35, dvidharmondharn for dvidharmândham. (Comm. khândasa.)

VI, 35, tegasendham, i. c. tegasâ-iddhan. (In explaining other irregular compounds, too, as in I, 4, the commentator has recourse to a khândasa or prâmâdika licence.)

VI, 1, hiranyavasthât for hiranyâvasthât. Here the dropping of a in avasthât is explained by a reference to Bhâguri (vashti Bhâgurir allopam avâpyor upasargayoh). See Vopadeva III, 171.

VIII. Vislishtapâtha:

VII, 2, brahmadhiyâlambana. (Comm. vislishtapâthas khândasah.)

VI, 35, apyay ankurâ for apy ankurâ. (Comm. yakârah pramâdapathitah.)

On the contrary VI, 35, vliyânte for viliyante.

If on the grounds which we have hitherto. examined there seems good reason to ascribe the Maitrâyana-brâhmana-upanishad to an early rather than to a late period, possibly to an ante-Pâninean period, we shall hardly be persuaded to change this opinion on account of supposed references to Vaishnava or to Bauddha doctrines which some scholars have tried to discover in it.

As to the worship of Vishnu, as one of the many manifestations of the Highest Spirit, we have seen it

alluded to in other Upanishads, and we know from the Brâhmanas that the name of Vishnu was connected with many of the earliest Vedic sacrifices.

As to Bauddha doctrines, including the very name of Nirvâna (p. xlvi, 1. 19), we must remember, as I have often remarked, that there were Bauddhas before Buddha. Brihaspati, who is frequently quoted in later philosophical writings as the author of an heretical philosophy, denying the authority of theVedas, is mentioned by name in our Upanishad (VII, 9), but we are told that this Brihaspati, having become Sukra, promulgated his erroneous doctrines in order to mislead the Asuras, and thus to insure the safety of Indra, i.e. of the old faith.

The fact that the teacher of King Briliadratha in our Upanishad is called Sâkâyanya, can never be used in support of the idea that, being a descendant of Sâka [1], he must have been, like Sâkyamuni, a teacher of Buddhist doctrines. He is the very opposite in our Upanishad, and warns his hearers against such doctrines as we should identify with the doctrines of Buddha. As I have pointed out on several occasions, the breaking through the law of the Âsramas is the chief complaint which orthodox Brâhmans make against Buddhists and their predecessors, and this is what Sâkâyanya condemns. A Brâhman may become a Sannyâsin, which is much the same as a Buddhist Bhikshu, if he has first passed through the three stages of a student, a householder, and a Vânaprastha. But to become a Bhikshu without that previous discipline, was heresy in the eyes of the Brâhmans, and it was exactly that heresy which the Bauddhas preached and practised. That this social laxity was gaining ground at the time when our Upanishad was written is clear (see VII, 8). We hear ofpeople who wear red dresses (like the Buddhists) without having a right to them; we even hear of books, different from the Vedas, against which the true Brâhmans are warned. All this points to times when what we call Buddhism was in the air, say the sixth century B. C., the very time to which I have always assigned the origin of the genuine and classical Upanishads. The Upanishads are to my mind the germs of Buddhism,

[1. Sâkâyanya means a grandson or further descendant of Sâka; see Gauaratnâvalî (Baroda, 1874), p. 57a.]

while Buddhism is in many respects the doctrine of the Upanishads carried out to its last consequences, and, what is important, employed as the foundation of a new social system. In doctrine the highest goal of the Vedânta, the knowledge of the true Self, is no more than the Buddhist Samyaksambodhi; in practice the Sannyâsin is the Bhikshu, the friar, only emancipated alike from the tedious discipline of the Brâhmanic student, the duties of the Brâhmanic householder, and the yoke of useless penances imposed on the Brâhmanic dweller in the forest. The spiritual freedom of the Sannyâsin becomes in Buddhism the common property of the Sangha, the Fraternity, and that Fraternity is open alike to the young and the old, to the Brâhman and the Sûdra, to the rich and the poor, to the wise and the foolish. In fact there is no break between the India of the Veda and the India of the Tripitaka, but there is an historical continuity between the two, and the connecting link between extremes that seem widely separated must be sought in the Upanishads [1].

F. MAX MÜLLER.

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[1. As there is room left on this page, I subjoin a passage from the Abhidharma-kosha-vyâkhyi, ascribed to the Bhagavat, but which, as far as style and thought are concerned, might be taken from an Upanishad: Uktam hi Bhagavatâ: Prithivî bho Gautama kutra pratishikitâ? Prithivî Brâhmana abmandale pratishthitâ. Abmandalam bho Gautama kva pratishthitam? Vâyau pratishthitam. Vâyur bho Gautama kva pratishthitah? Âkâse pratishthitah. Âkâsam bho Gautama kutra pratishthitam? Atisarasi Mahâbrâhmana,

atisarasi Mahâbrâhmana. Âkâsam Brâhmanâpratishthitam, anâlambanam iti vistarah. Tasmâd asty âkâsam iti Vaibhâshikâh. (See Brihad-Âr. Up. III, 6, 1. Burnouf, Introduction à I'histoire du Buddhisme, p. 449.)

'For it is said by the Bhagavat: "O Gautama, on what does the earth rest?" "The earth, O Brâhmana, rests on the sphere of water." "O Gautama, on what does the sphere of water rest?" "It rests on the air." "O Gautama,on what does the air rest?" "It rests on the ether (âkâsa)." "O Gautama,on what does the ether rest?" "Thou goest too far, great Brâhmana; thou goest too far, great Brahmana. The ether, O Brâhmana, does not rest. It has no support." Therefore the Vaibhâshikas hold that there is an ether,' &c.

KATHA-UPANISHAD.

FIRST ADHYAYA.

FIRST VALLI.

1. Vagasravasa, desirous (of heavenly rewards), surrendered (at a sacrifice) all that he possessed. He had a son of the name of Nakiketas.

2. When the (promised) presents were being given (to the priests), faith entered into the heart of Nakiketas, who was still a boy, and he thought:

3. 'Unblessed, surely, are the worlds to which a man goes by giving (as his promised present at a sacrifice) cows which have drunk water, eaten hay, given their milk, and are barren.'

4. He (knowing that his father had promised to give up all that he possessed, and therefore his son also) said to his father: 'Dear father, to whom wilt thou give me?'

He said it a second and a third time. Then the father replied (angrily):

'I shall give thee unto Death.'

(The father, having once said so, though in haste, had to be true to his word and to sacrifice his son.)

5. The son said: 'I go as the first, at the head of many (who have still to die); I go in the midst of many (who are now dying). What will be the work of Yama (the ruler of the departed) which to-day he has to do unto Me?

6. 'Look back how it was with those who came before, look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again.'

(Nakiketas enters into the abode of Yama Vaivasvata, and there is no one to receive him. Thereupon one of the attendants of Yama is supposed to say :)

7. 'Fire enters into the houses, when a Brahmana enters as a guest . That fire is quenched by this peace-offering ;-bring water, O Vaivasvata!

8. 'A Brahmana that dwells in the house of a foolish man without receiving food to eat, destroys his hopes and expectations, his possessions, his righteousness, his sacred and his good deeds, and all his sons and cattle.'

(Yama, returning to his house after an absence of three nights, during which time Nakiketas had received no hospitality from him, says:)

9. 'O Brahmana, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons. Hail to thee! and welfare to me!'

10. Nakiketas said: 'O Death, as the first of the three boons I choose that Gautama, my father, be pacified, kind, and free from anger towards me; and that he may know me and greet me, when I shall have been dismissed by thee.'

11. Yama said: 'Through my favour Auddalaki Aruni, thy father, will know thee, and be again towards thee as he was before. He shall sleep peacefully through the night, and free from anger, after having seen thee freed from the mouth of death.'

12. Nakiketas said: 'In the heaven-world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven.'

13. 'Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heaven-world reach immortality,-this I ask as my second boon.'

14. Yama said: 'I tell it thee, learn it from me, and when thou understandest that fire-sacrifice which leads to heaven, know, O Nakiketas, that it is the attainment of the endless worlds, and their firm support, hidden in darkness.'

15. Yama then told him that fire-sacrifice, the beginning of all the worldS , and what bricks are required for the altar, and how many, and how they are to be placed. And Nakiketas repeated all as it had been told to him. Then Mrityu, being pleased with him, said again:

16. The generous, being satisfied, said to him:

I give thee now another boon; that fire-sacrifice shall be named after thee, take also this many coloured chain.'

17. 'He who has three times performed this Nakiketa rite, and has been united with the three (father, mother, and teacher), and has performed the three duties (study, sacrifice, almsgiving) overcomes birth and death. When he has learnt and understood this fire, which knows (or makes us know) all that is born of Brahman, which is venerable and divine, then he obtains everlasting peace.'

18. 'He who knows the three Nakiketa fires, and knowing the three, piles up the Nakiketa sacrifice, he, having first thrown off the chains of death, rejoices in the world of heaven, beyond the reach of grief.'

19. 'This, O Nakiketas, is thy fire which leads to heaven, and which thou hast chosen as thy second boon. That fire all men will proclaim . Choose now, O Nakiketas, thy third boon.'

20. Nakiketas said: 'There is that doubt, when a man is dead,-some saying, he is; others, he is not. This I should like to know, taught by thee; this is the third of my boons.'

21. Death said: 'On this point even the gods have doubted formerly; it is not easy to understand. That subject is subtle. Choose another boon, O Nakiketas, do not press me, and let me off that boon.'

22. Nakiketas said: 'On this point even the gods have doubted indeed, and thou, Death, hast declared it to be not easy to understand, and another teacher like thee is not to be found:-surely no other boon is like unto this.'

23. Death said: 'Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth, and live thyself as many harvests as thou desirest.'

24. 'If you can think of any boon equal to that, choose wealth, and long life. Be (king), Nakiketas, on the wide earth'. I make thee the enjoyer of all desires.'

25. 'Whatever desires are difficult to attain among mortals, ask for them according to thy wish;-these fair maidens with their chariots and musical instruments,-such are indeed not to be obtained by men,-be waited on by them whom I give to thee, but do not ask me about dying.'

26. Nakiketas said: 'These things last till tomorrow, O Death, for they wear out this vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.'

2 7. 'No man can be made happy by wealth. Shall we possess wealth, when we see thee? Shall we live, as long as thou rulest? Only that boon (which I have chosen) is to be chosen by me.'

28. 'What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from beauty and love?'

29. 'No, that on which there is this doubt, O Death, tell us what there is in that great Hereafter. Nakiketas does not choose another boon but that which enters into the hidden world.'

SECOND VALLI

1. Death said: 'The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his end.'

2. 'The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.'

3. 'Thou, O Nakiketas, after pondering all pleasures that are or seem delightful, hast dismissed them all. Thou hast not gone into the road' that leadeth to wealth, in which many men perish.'

4. 'Wide apart and leading to different points are these two, ignorance, and what is known as wisdom. I believe Nakiketas to be one who desires knowledge, for even many pleasures did not tear thee away.'

5. 'Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind

6. 'The Hereafter never rises before the eyes of the careless child, deluded by the delusion of wealth. "This is the world," he thinks," there is no other; thus he falls again and again under my sway.'

7. 'He (the Self) of whom many are not even able to hear, whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able to teach him (the Self); wonderful is he who comprehends him, when taught by an able teacher'.'

8. 'That (Self), when taught by an inferior man, is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than what is small.'

9. 'That doctrine is not to be obtained by argument, but when it is declared by another, then, O dearest, it is easy to understand. Thou hast obtained it now; thou art truly a man of true resolve. May we have always an inquirer like thee!'

10. Nakiketas said: 'I know that what is called a treasure is transient, for that eternal is not obtained by things which are not eternal. Hence the Nakiketa fire(-sacrifice) has been laid by me (first); then, by means of transient things, I have obtained what is not transient (the teaching of Yama)'.'

11. Yama said: 'Though thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, the shore where there is no fear, that which is magnified by praise, the wide abode, the rest, yet being wise thou hast with firm resolve dismissed it all.'

12. 'The wise who, by means of meditation on his Self, recognises the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.'

13. 'A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house (of Brahman) is open, I believe, O Nakiketas.'

14. Nakiketas said: 'That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.'

15. Yama said: 'That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is OM.'

16. 'That (imperishable) syllable means Brahman, that syllable means the highest (Brahman); he who knows that syllable, whatever he desires, is his.'

17. 'This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahma.'

18. 'The knowing (Selo is not born, it dies not; it sprang from nothing, nothing sprang from it. The Ancient is unborn, eternal, everlasting; he is not killed, though the body is killed.'

19. 'If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand; for this one does not kill, nor is that one killed.'

20. 'The Self, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator .'

21. 'Though sitting still, he walks far; though lying down, he goes everywhere. Who, save myself, is able to know that God who rejoices and rejoices not?'

22. 'The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.'

23. 'That Self, cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.'

24. 'But he who has not first turned away from his wickedness, who is not tranquil, and subdued, or

whose mind is not at rest, he can never obtain the Self (even) by knowledge.'

25. 'Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food , and death itself a condiment?'

THIRD VALLI

1. 'There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light; likewise, those householders who perform the Trinakiketa sacrifice.'

2. 'May we be able to master that Nakiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore.'

3. 'Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.'

4. 'The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.'

5. 'He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.'

6. 'But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.'

7. 'He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.'

8. 'But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.'

9. 'But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishnu.'

10. 'Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.'

11. 'Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (purusha). Beyond the Person there is nothing this is the goal, the highest road.'

12. 'That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.'

13. 'A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.'

14. 'Rise, awake! having obtained your boons', understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.'

15. 'He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, and unchangeable, is freed from the jaws of death.'

16. 'A wise man who has repeated or heard the ancient story of Nakiketas told by Death, is magnified in the world of Brahman.'

17. 'And he who repeats this greatest mystery in an assembly of Brahmans, or full of devotion at the time of the Sraddha sacrifice, obtains thereby infinite rewards.'

SECOND ADHYAYA.

FOURTH VALLI.

1. Death said: 'The Self-existent pierced the openings (of the senses) so that they turn forward: therefore man looks forward, not backward into himself. Some wise man, however,with his eyes closed and wishing for immortality, saw the Self behind!

2. 'Children follow after outward pleasures, and fall into the snare of wide-spread death. Wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable!

3. 'That by which we know form, taste, smell, sounds, and loving touches, by that also we know what exists besides. This is that (which thou hast asked for).'

4. 'The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent Self, grieves no more.'

5. 'He who knows this living soul which eats honey (perceives objects) as being the Self, always near, the Lord of the past and the future, henceforward fears no more. This is that!

6. 'He who (knows) him' who was born first from the brooding heat, (for he was born before the water), who, entering into the heart, abides therein, and was perceived from the elements. This is that.'

7. '(He who knows) Aditi also, who is one with all deities, who arises with Prana (breath or Hiranyagarbha), who, entering into the heart, abides therein, and was born from the elements. This is that.'

8. 'There is Agni (fire), the all-seeing, hidden in the two fire-sticks, well-guarded like a child (in the womb) by the mother, day after day to be adored by men when they awake and bring oblations. This is that.'

9. 'And that whence the sun rises, and whither it goes to set, there all the Devas are contained, and no one goes beyond. This is that.'

10. 'What is here (visible in the world), the same is there (invisible in Brahman); and what is there, the same is here. He who sees any difference here (between Brahman and the world), goes from death to death.'

11. 'Even by the mind this (Brahman) is to be obtained, and then there is no difference whatsoever. He goes from death to death who sees any difference here.'

12. 'The person (purusha), of the size of a thumb, stands in the middle of the Self (body?), as lord of the past and the future, and henceforward fears no more. This is that.'

13. 'That person, of the size of a thumb, is like a light without smoke, lord of the past and the future, he is the same to-day and to-morrow. This is that.'

14. 'As rain-water that has fallen on a mountain ridge runs down the rocks on all sides, thus does he, who sees a difference between qualities, run after them on all sides.'

15. 'As pure water poured into pure water remains the same, thus, O Gautama, is the Self of a thinker who knows.'

FIFTH VALLI

1. 'There is a town with eleven gates belonging to the Unborn (Brahman), whose thoughts are never crooked. He who approaches it, grieves no more, and liberated (from all bonds of ignorance) becomes free. This is that.'

2. 'He (Brahman) is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky; he is the sacrificer (fire), dwelling on the hearth; he is the guest (Soma), dwelling in the sacrificial jar; he dwells in men, in gods (vara), in the sacrifice (rita), in heaven; he is born in the water, on earth, in the sacrifice (rita), on the mountains; he is the True and the Great.'

3. 'He (Brahman) it is who sends up the breath (prana), and who throws back the breath (apgma)All the Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre.'

4. 'When that incorporated (Brahman), who dwells in the body, is torn away and freed from the body, what remains then? This is that!

5. 'No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose.'

6. 'Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self, after reaching death.'

7. 'Some enter the womb in order to have a body, as organic beings, others go into inorganic matter,

according to their work and according to their knowledge.'

8. 'He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'

9. 'As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.'

10. 'As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters', and exists also without.'

11. 'As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.'

12. 'There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.'

13. 'There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self, to them belongs eternal peace, not to others.'

14. 'They perceive that highest indescribable pleasure, saying, This is that. How then can I understand it? Has it its own light, or does it reflect light?'

15. 'The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.'

SIXTH VALLI

1. 'There is that ancient tree, whose roots grow upward and whose branches grow downward;-that indeed is called the Bright, that is called Brahman, that alone is called the Immortal . All worlds are contained in it, and no one goes beyond. This is that.'

2. 'Whatever there is, the whole world, when gone forth (from the Brahman), trembles in its breath. That Brahman is a great terror, like a drawn sword. Those who know it become immortal.'

3. 'From terror of Brahman fire burns, from terror the sun burns, from terror Indra and Vayu, and Death, as the fifth, run away.'

4. 'If a man could not understand it before the falling asunder of his body, then he has to take body again in the worlds of creation.'

5. 'As in a mirror, so (Brahman may be seen clearly) here in this body; as in a dream, in the world of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahma.'

6. 'Having understood that the senses are distinct (from the Atman), and that their rising and setting (their waking and sleeping) belongs to them in their distinct existence (and not to the Atman), a wise man grieves no more.'

7. 'Beyond the senses is the mind, beyond the mind is the highest (created) Being, higher than that Being is the Great Self, higher than the Great, the highest Undeveloped.'

8. 'Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.'

9. 'His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal.'

10. 'When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.'

11. 'This, the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.'

12. 'He (the Self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: "He is?"'

13. 'By the words "He is," is he to be apprehended, and by (admitting) the reality of both (the invisible Brahman and the visible world, as coming from Brahman). When he has been apprehended by the words "He is," then his reality reveals itself.'

14. 'When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.'

15. 'When all the ties of the heart are severed here on earth, then the mortal becomes immortal here ends the teaching.'

16. 'There are a hundred and one arteries of the heart, one of them penetrates the crown of the head. Moving upwards by it, a man (at his death) reaches the Immortal; the other arteries serve for departing in different directions.'

17. 'The Person not larger than a thumb, the inner Self, is always settled in the heart of men. Let a man draw that Self forth from his body with steadiness, as one draws the pith from a reed. Let him know that Self as the Bright, as the Immortal; yes, as the Bright, as the Immortal.'

18. Having received this knowledge taught by Death and the whole rule of Yoga (meditation), Nakiketa became free from passion and death, and obtained Brahman. Thus it will be with another also who knows thus what relates to the Self.

19. May He protect us both! May He enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarre1! Om! Peace! peace! peace! Harih, Om!

MUNDAKA-UPANISHAD.

FIRST MUNDAKA.

FIRST KHANDA.

1. BRAHMA was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva.

2. Whatever Brahma told Atharvan, that knowledge of Brahman Atharvan formerly told to Angir; he told it to Satyavaha Bharadvaga, and Bharadvaga told it in succession to Angiras.

3. Saunaka, the great householder, approached Angiras respectfully and asked: 'Sir, what is that through which, if it is known, everything else becomes known?'

4. He said to him: 'Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.'

5. 'The lower knowledge is the Rig-veda, Yagur-veda, Sama-veda, Atharva-veda, Siksha (phonetics), Kalpa (ceremonial), Vyakarana (grammar), Nirukta (etymology), Khandas (metre), Gyotisha (astronomy); but the higher knowledge is that by which the Indestructible (Brahman) is apprehended.'

6. 'That which cannot be seen, nor seized, which has no family and no caste', no eyes nor ears, no hands nor feet, the eternal, the omnipresent (all-pervading), infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.'

7. 'As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.'

8. 'The Brahman swells by means of brooding (penance); hence is produced matter (food); from matter breath, mind, the true, the worlds (seven), and from the works (performed by men in the worlds), the immortal (the eternal effects, rewards, and punishments of works).'

9. 'From him who perceives all and who knows all, whose brooding (penance) consists of knowledge, from him (the highest Brahman) is born that Brahman, name, form, and matter (food).'

SECOND KHANDA.

1. This is the truth: the sacrificial works which they (the poets) saw in the hymns (of the Veda) have been performed in many ways in the Treta age. Practise them diligently, ye lovers of truth, this is your path that leads to the world of good work!

2. When the fire is lighted and the flame flickers, let a man offer his oblations between the two portions

of melted butter, as an offering with faith.

3. If a man's Agnihotra sacrifice is not followed by the new-moon and full-moon sacrifices, by the four-months' sacrifices, and by the harvest sacrifice, if it is unattended by guests, not offered at all, or without the Vaisvadeva ceremony, or not offered according to rule, then it destroys his seven worlds'.

4. Kali (black), Karali (terrific), Manogava (swift as thought), Sulohita (very red), Sudhumravarna (purple), Sphulingini (sparkling), and the brilliant Visvarupi (having all forms), all these playing about are called the seven tongues (of fire).

5. If a man performs his sacred works when these flames are shining, and the oblations follow at the right time, then they lead him as sun-rays to where the one Lord of the Devas dwells.

6. Come hither, come hither! the brilliant oblations say to him, and carry the sacrificer on the rays of the sun, while they utter pleasant speech and praise him, saying: 'This is thy holy Brahma-world (Svarga), gained by thy good works.'

7. But frail, in truth, are those boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good, are subject again and again to old age and death.

8. Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind.

9. Children, when they have long lived in ignorance, consider themselves happy. Because those who depend on their good works are, owing to their passions, improvident, they fall and become miserable when their life (in the world which they had gained by their good works) is finished.

10. Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed (their reward) on the height of heaven, gained by good works, they enter again this world or a lower one.

11. But those who practise penance and faith in the forest, tranquil, wise, and living on alms, depart free from passion through the sun to where that immortal Person dwells whose nature is imperishable.

12. Let a Brahmana, after he has examined all these worlds which are gained by works, acquire freedom from all desires. Nothing that is eternal (not made) can be gained by what is not eternal (made). Let him, in order to understand this, take fuel in his hand and approach a Guru who is learned and dwells entirely in Brahman.

13. To that pupil who has approached him respectfully, whose thoughts are not troubled by any desires, and who has obtained perfect peace, the wise teacher truly told that knowledge of Brahman through which he knows the eternal and true Person.

SECOND MUNDAKA.

FIRST KHANDA.

1. This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

2. That heavenly Person is without body, he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable.

3. From him (when entering on creation) is born breath, mind, and all organs of sense, ether, air, light, water, and the earth, the support of all.

4. Fire (the sky) is his bead, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner Self of all things.

5. From him comes Agni (fire), the sun being the fuel; from the moon (Soma) comes rain (Parganya); from the earth herbs; and man gives seed unto the woman. Thus many beings are begotten from the Person (purusha).

6. From him come the Rik, the Saman, the Yagush, the Diksha, (initiatory rites), all sacrifices and offerings of animals, and the fees bestowed on priests, the year too, the sacrificer, and the worlds, in which the moon shines brightly and the sun.

7. From him the many Devas too are begotten, the Sadhyas (genii), men, cattle, birds, the up and down breathings, rice and corn (for sacrifices), penance, faith, truth, abstinence, and law.

8. The seven senses (prana) also spring from him, the seven lights (acts of sensation), the seven kinds of fuel (objects by which the senses are lighted), the seven sacrifices (results of sensation), these seven worlds (the places of the senses, the worlds determined by the senses) in which the senses move, which rest in the cave (of the heart), and are placed there seven and seven.

9. Hence come the seas and all the mountains, from him flow the rivers of every kind; hence come all herbs and the juice through which the inner Self subsists with the elements.

10. The Person is all this, sacrifice, penance, Brahman, the highest immortal; he who knows this hidden in the cave (of the heart), he, O friend, scatters the knot of ignorance here on earth.

SECOND KHANDA.

1. Manifest, near, moving in the cave (of the heart) is the great Being. In it everything is centred which ye know as moving, breathing, and blinking, as being and not-being, as adorable, as the best, that is beyond the understanding of creatures.

2. That which is brilliant, smaller than small, that on which the worlds are founded and their inhabitants, that is the indestructible Brahman, that is the breath, speech, mind; that is the true, that is the immortal. That is to be hit. Hit it, O friend!

3. Having taken the Upanishad as the bow, as the great weapon, let him place on it the arrow, sharpened by devotion! Then having drawn it with a thought directed to that which is, hit the mark, O friend, viz.

that which is the Indestructible!

4. Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow (becomes one with the target), he will become one with Brahman.

5. In him the heaven, the earth, and the sky are woven, the mind also with all the senses. Know him alone as the Self, and leave off other words! He is the bridge of the Immortal.

6. He moves about becoming manifold within the heart where the arteries meet, like spokes fastened to the nave. Meditate on the Self as Om! Flail to you, that you may cross beyond (the sea of) darkness!

7. He who understands all and who knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, in the heavenly city of Brahman (the heart). He assumes the nature of mind, and becomes the guide of the body of the senses. He subsists in food, in close proximity to the heart. The wise who understand this, behold the Immortal which shines forth full of bliss.

8. The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish when He has been beheld who is high and low (cause and effect).

9. In the highest golden sheath there is the Brahman without passions and without parts. That is pure, that is the light of lights, that is it which they know who know the Self.

10. The sun does not thine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

11. That immortal Brahman is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above; Brahman alone is all this, it is the best.

THIRD MUNDAKA.

FIRST KHANDA.

1. Two birds, inseparable friends, cling to the same tree. One of them cats the sweet fruit, the other looks on without eating.

2. On the same tree man sits grieving, immersed, bewildered by his own impotence (an-isa). But when he sees the other lord (isa) contented and knows his glory, then his grief passes away.

3. When the seer sees the brilliant maker and lord (of the world) as the Person who has his source in Brahman, then he is wise, and shaking off good and evil, he reaches the highest oneness, free from passions;

4. For he is the Breath shining forth in all beings, and he who understands this becomes truly wise, not a talker only. He revels in the Self, he delights in the Self, and having performed his works (truthfulness, penance, meditation, &c.) he rests, firmly established in Brahman, the best of those who know Brahman.

5. By truthfulness, indeed, by penance, right knowledge, and abstinence must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.

6. The true prevails, not the untrue; by the true the path is laid out, the way of the gods (devayanah), on which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One.

7. That (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far and yet near here, it is hidden in the cave (of the heart) among those who see it even. here.

8. He is not apprehended by the eye, nor by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts.

9. That subtle Self is to be known by thought (ketas) there where breath has entered fivefold; for every thought of men is interwoven with the senses, and when thought is purified, then the Self arises.

10. Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains. Therefore let every man who desires happiness worship the man who knows the Self.

SECOND KHANDA.

1. He (the knower of the Self) knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, transcend this seed, (they are not born again.)

2. He who forms desires in his mind, is born again through his desires here and there. But to him whose desires are fulfilled and who is conscious of the true Self (within himself) all desires vanish, even here on earth.

3. That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.

4. Nor is that Self to be gained by one who is destitute of strength, or without earnestness, or without right meditation. But if a wise man strives after it by those means (by strength, earnestness, and right meditation), then his Self enters the home of Brahman.

5. When they have reached him (the Self), the sages become satisfied through knowledge, they are conscious of their Self, their passions have passed away, and they are tranquil. The wise, having reached Him who is omnipresent everywhere, devoted to the Self, enter into him wholly.

6. Having well ascertained the object of the knowledge of the Vedanta, and having purified their nature by the Yoga of renunciation, all anchorites, enjoying the highest immortality, become free at the time of the great end (death) in the worlds of Brahma.

7. Their fifteen parts enter into their elements, their Devas (the senses) into their (corresponding) Devas.

Their deeds and their Self with all his knowledge become all one in the highest Imperishable.

8. As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine Person, who is greater than the great.

9. He who knows that highest Brahman, becomes even Brahman. In his race no one is born ignorant of Brahman. He overcomes grief, he overcomes evil; free from the fetters of the heart, he becomes immortal.

10. And this is declared by the following Rik-verse: 'Let a man tell this science of Brahman to those only who have performed all (necessary) acts, who are versed in the Vedas, and firmly established in (the lower) Brahman, who themselves offer as an oblation the one Rishi (Agni), full of faith, and by whom the rite of (carrying fire on) the head has been performed, according to the rule (of the Atharvanas).'

11. The Rishi Angiras formerly told this true (science); a man who has not performed the (proper) rites, does not read it. Adoration to the highest Rishis! Adoration to the highest Rishis!

TAITTIRIYAKA-UPANISHAD.

FIRST VALLI,

OR, THE CHAPTER ON SIKSHA (PRONUNCIATION).

FIRST ANUVAKA.

1. HARIH, OM! May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu.

Adoration to Brahman! Adoration to thee, O Vayu (air)! Thou indeed art the visible Brahman. I shall proclaim thee alone as the visible Brahman. I shall proclaim the right. I shall proclaim the true (scil. Brahman).

(1-5) May it protect me! May it protect the teacher! yes, may it protect me, and may it protect the teacher! Om! Peace! peace! peace!

SECOND ANUVAKA.

1. Om! Let us explain Siksha, the doctrine of pronunciation, viz. letter, accent, quantity, effort (in the formation of letters), modulation, and union of letters (sandhi). This is the lecture on Siksha.

THIRD ANUVAKA.

1. May glory come to both of us (teacher and pupil) together! May Vedic light belong to both of us!

Now let us explain the Upanishad (the secret meaning) of the union (samhita), under five heads, with regard to the worlds, the heavenly lights, knowledge, offspring, and self (body). People call these the great Samhitas.

First, with regard to the worlds. The earth is the former element, heaven the latter, ether their union;

2. That union takes place through Vayu (air). So much with regard to the worlds.

Next, with regard to the heavenly lights. Agni (fire) is the former element, Aditya (the sun) the latter, water their union. That union takes place through lightning. So much with regard to the heavenly lights.

Next, with regard to knowledge. The teacher is the former element,

3. The pupil the latter, knowledge their union. That union takes place through the recitation of the Veda. So much with regard to knowledge.

Next, with regard to offspring. The mother is the former element, the father the latter, offspring their union. That union takes place through procreation. So much with regard to offspring.

4. Next, with regard to the self (body). The lower jaw is the former element, the upper jaw the latter, speech their union. That union takes place through speech. So much with regard to the Self. These are the great Samhitas. He who knows these Samhitas (unions), as here explained, becomes united with offspring, cattle, Vedic light, food, and with the heavenly world.

FOURTH ANUVAKA.

1. May he who is the strong bull of the Vedas, assuming all forms, who has risen from the Vedas, from the Immortal, may that Indra (lord) strengthen me with wisdom! May I, O God, become an upholder of the Immortal!

May my body be able, my tongue sweet, may I hear much with my ears! Thou (Om) art the shrine (of Brahman), covered by wisdom. Guard what I have learnt.

She (Sri, happiness) brings near and spreads,

2. And makes, without delay, garments for herself, cows, food, and drink at all times; therefore bring that Sri (happiness) hither to me, the woolly, with her cattle! Svaha! May the Brahman-students come to me, Svaha! May they come from all sides, Svaha! May they come forth to me, Svaha! May they practise restraint, Svaha! May they enjoy peace, Svaha!

3. May I be a glory among men, Svaha May I be better than the richest, Svaha! May I enter into thee, O treasure (Om), Svaha Thou, O treasure, enter into me, Svaha! As water runs downward, as the months go to the year, so, O preserver of the world, may B rahman-students always come to me from all sides, Svaha!

(1) Thou art a refuge! Enlighten me! Take possession of me!

FIFTH ANUVAKA.

1. Bhu, Bhuvas, Suvas, these are the three sacred interjections (vyahriti). Mahakamasya taught a fourth, viz. Mahas, which is Brahman, which is the Self. The others (devatas) are its members.

Bhu is this world, Bhuvas is the sky, Suvas is the other world.

2. Mahas is the sun. All the worlds are increased by the sun. Bhu is Agni (fire), Bhuvas is Vayu (air),

Suvas is Aditya (sun). Mahas is the moon. All the heavenly lights are increased by the moon.

Bhu is the Rik-verses, Bhuvas is the Saman-verses, Suvas is the Yagus-verses.

3. Mahas is Brahman. All theVedas are increased by the Brahman.

(1-2) Bhu is Prana (up-breathing), Bhuvas is Apana (down-breathing), Suvas is Vyana (backbreathing). Mahas is food. All breathings are increased by food.

Thus there are these four times four, the four and four sacred interjections. He who knows these,

(1-2) Knows the Brahman. All Devas bring offerings to him.

SIXTH ANUVAKA.

1. There is the ether within the heart, and in it there is the Person (purusha) consisting of mind, immortal, golden.

Between the two palates there hangs the uvula, like a nipple-that is the starting-point of Indra (the lord). Where the root of the hair divides, there he opens the two sides of the head, and saying Bhu, he enters Agni (the fire); saying Bhuvas, he enters Vayu (air);

2. Saying Suvas, he enters Aditya (sun); saying Mahas, he enters Brahman. He there obtains lordship, he reaches the lord of the mind. He becomes lord of speech, lord of sight, lord of hearing, lord of knowledge. Nay, more than this. There is the Brahman whose body is ether, whose nature is true, rejoicing in the senses (prana), delighted in the mind, perfect in peace, and immortal.

(1) Worship thus, O Prakinayogya!

SEVENTH ANUVAKA.

1. 'The earth, the sky, heaven, the four quarters,and the intermediate quarters,'-'Agni (fire), Vayu (air), Aditya (sun), Kandramas (moon), and the stars,'-'Water, herbs, trees, ether, the universal Self (virag),'-so much with reference to material objects (bhuta).

Now with reference to the self (the body): 'Prana (up-breathing),Apana (down-breathing),Vyana (backbreathing), Udana (out-breathing), and.Samana (on-breathing),'-' The eye, the ear, mind, speech, and touch,'-'The skin, flesh, muscle, bone, and marrow.' Having dwelt on this (fivefold arrangement of the worlds, the gods, beings, breathings, senses, and elements of the body), a Rishi said: 'Whatever exists is fivefold (pankta).'

(1) By means of the one fivefold set (that referring to the body) he completes the other fivefold set.

EIGHTH ANUVAKA.

1. Om means Brahman. 2. Om means all this. 3. Om means obedience. When they have been told, 'Om, speak,' they speak. 4. After Om they sing Samans. 5. After Om they recite hymns. 6. After Om the Adhvaryu gives the response. 7. After Om the Brahman-priest gives orders. 8. After Om he (the sacrificer) allows the performance of the Agnihotra. 9. When a Braahmana is going to begin his lecture, he says, 10. 'Om, may I acquire Brahman (the Veda).' He thus acquires the Veda.

NINTH ANUVAKA.

1. (What is necessary?) The right, and learning and practising the Veda. The true, and learning and practising the Veda. Penance, and learning and practising the Veda. Restraint, and learning and practising the Veda. Tranquillity, and learning and practising the Veda. The fires (to be consecrated), and learning and practising the Veda. The Agnihotra sacrifice, and learning and practising the Veda. Guests (to be entertained), and learning and practising theVeda. Man's duty, and learning and practising the Veda. Children, and learning and practising the Veda.

(1-6) Marriage, and learning and practising the Veda. Children's children, and learning and practising the Veda.

Satyavakas Rathitara thinks that the true only is necessary. Taponitya Paurasishti thinks that penance only is necessary. Naka Maudgalya thinks that learning and practising the Veda only are necessary,-for that is penance, that is penance.

TENTH ANUVUKA.

1. 'I am he who shakes the tree (i.e. the tree of the world, which has to be cut down by knowledge). 2. My glory is like the top of a mountain. 3. I, whose pure light (of knowledge) has risen high, am that which is truly immortal, as it resides in the sun. 4. I am the brightest treasure. 5. I am wise, immortal, imperishable,.' 6. This is the teaching of the Veda, by the poet Trisanku.

ELEVENTH ANUVAKA.

1. After having taught the Veda, the teacher instructs the pupil: 'Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!

2. 'Do not neglect the (sacrificial) works due to the Gods and Fathers! Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god! Let thy guest be to thee like unto a god! Whatever actions are blameless, those should be regarded, not others. Whatever good works have been performed by us, those should be observed by thee,-

3. 'Not others. And there are some Brahmanas better than we. They should be comforted by thee by giving them a seat. Whatever is given should be given with faith, not without faith,-with joy, with modesty, with fear, with kindness. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct,-

4. 'In that case conduct thyself as Brahmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty. And with regard to things that have been spoken against, as Brahmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty,

(1-7) Thus conduct thyself. 'This is the rule. This is the teaching. This is the true purport (Upanishad) of the Veda. This is the command. Thus should you observe. Thus should this be observed.'

TWELFTH ANUVAKA.

1. May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu! Adoration to Brahman! Adoration to thee, O Vayu! Thou indeed art the visible Brahman. I proclaimed thee alone as the visible Brahman.

(1-5) I proclaimed the right. I proclaimed the true. It protected me. It protected the teacher. Yes, it protected me, it protected the teacher. Om! Peace! peace! peace!

SECOND VALLI,

OR, THE CHAPTER ON ANANDA (BLISS).

Harih, Om! May it (the Brahman) protect us both (teacher and pupil)! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace!

FIRST ANUVAKA.

He who knows the Brahman attains the highest (Brahman). On this the following verse is recorded:

'He who knows Brahman, which is (i. e. cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, he enjoys all blessings, at one with the omniscient Brahman.'

From that Self (Brahman) sprang ether (akasa, that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel, and see); from fire water (that through which we hear, feel, see, and taste); from water earth (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food. This is his head, this his right arm, this his left arm, this his trunk (Atman), this the seat (the support).

On this there is also the following Sloka:

SECOND ANUVAKA.

'From food are produced all creatures which dwell on earth. Then they live by food, and in the end they return to food. For food is the oldest of all beings, and therefore it is called panacea (sarvaushadha, i. e. consisting of all herbs, or quieting the heat of the body of all beings).'

They who worship food as Brahman, obtain all food. For food is the oldest of all beings, and therefore it is called panacea. From food all creatures are produced; by food, when born, they grow. Because it is fed on, or because it feeds on beings, therefore it is called food (anna).

Different from this, which consists of the essence of food, is the other, the inner Self, which consists of breath. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Prana (up-breathing) is its head. Vyana (back-breathing) is its right arm. Apana (down-breathing) is its left arm. Ether is its trunk. The earth the seat (the support).

On this there is also the following Sloka:

THIRD ANUVAKA.

The Devas breathe after breath (prana), so do men and cattle. Breath is the life of beings, therefore it is called sarvayusha (all-enlivening).'

They who worship breath as Brahman, obtain the full life. For breath is the life of all beings, and therefore it is called sarvayusha. The embodied Self of this (consisting of breath) is the same as that of the former (consisting of food).

Different from this, which consists of breath, is the other, the inner Self, which consists of mind. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Yagus is its head. Rik is its right arm. Saman is its left arm. The doctrine (adesa, i.e. the Brahmana) is its trunk. The Athar-vangiras (Atharva-hymns) the seat (the support).

On this there is also the following Sloka:

FOURTH ANUVAKA.

'He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he never fears.' The embodied Self of this (consisting of mind) is the same as that of the former (consisting of breath).

Different from this, which consists of mind, is the other, the inner Self, which consists of understanding. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Faith is its head. What is right is its right arm. What is true is its left arm. Absorption (yoga) is its trunk. The great (intellect?) is the seat (the support).

On this there is also the following Sloka:

FIFTH ANUVAKA.

'Understanding performs the sacrifice, it performs all sacred acts. All Devas worship understanding as Brahman, as the oldest. If a man knows understanding as Brahman, and if he does not swerve from it, he leaves all evils behind in the body, and attains all his wishes.' The embodied Self of this (consisting of understanding) is the same as that of the former (consisting of mind).

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support).

On this there is also the following Sloka:

SIXTH ANUVAKA.

He who knows the Brahman as non-existing, becomes himself non-existing. He who knows the Brahman as existing, him we know himself as existing.' The embodied Self of this (bliss) is the same as that of the former (understanding).

Thereupon follow the questions of the pupil:

'Does any one who knows not, after he has departed this life, ever go to that world ? Or does he who knows, after he has departed, go to that world?'

The answer is: He wished, may I be many, may I grow forth. He brooded over himself (like a man

performing penance). After he had thus brooded, he sent forth (created) all, whatever there is. Having sent forth, he entered into it. Having entered it, he became sat (what is manifest) and tyat (what is not manifest), defined and undefined, supported and not supported, (endowed with) knowledge and without knowledge (as stones), real and unreal. The Sattya (true) became all this whatsoever, and therefore the wise call it (the Brahman) Sattya (the true).

On this there is also this Sloka:

SEVENTH ANUVAKA.

'In the beginning this was non-existent (not yet defined by form and name). From it was born what exists. That made itself its Self, therefore it is called the Self-made.' That which is Self-made is a flavour (can be tasted), for only after perceiving a flavour can any one perceive pleasure. Who could breathe, who could breathe forth, if that bliss (Brahman) existed not in the ether (in the heart)? For he alone causes blessedness.

When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For if he makes but the smallest distinction in it, there is fear for him'. But that fear exists only for one who thinks himself wise, (not for the true sage.)

On this there is also this Sloka:

EIGHTH ANUVAKA.

(1) 'From terror of it (Brahman) the wind blows, from terror the sun rises; from terror of it Agni and Indra, yea Death runs as the fifth.'

Now this is an examination of (what is meant by) Bliss (Ananda):

Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss (2) is one measure of the bliss of human Gandharvas (genii), and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Agana heaven (through the merit of their lawful works), (3) and likewise of a great sage who is free from desires.

One hundred times that bliss of the Devas born in the Agana heaven is one measure of the bliss of the sacrificial Devas, who go to the Devas by means of their Vaidik sacrifices, and likewise of a great sage who is free from desires.

One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the (thirty-three) Devas, and likewise of a great sage who is free from desires.

One hundred times that bliss of the (thirty-three) Devas is one measure of the bliss of Indra, (4) and likewise of a great sage who is free from desires.

One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Brihaspati is one measure of the bliss of Pragapati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Pragapati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires.

(5) He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

He who knows this, when he has departed this world, reaches and comprehends the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss. On this there is also this Sloka:

NINTH ANUVIKA.

'He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing.'

He does not distress himself with the thought, Why did I not do what is good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself. This is the Upanishad.

THIRD VALLI,

OR, THE CHAPTER OF BHRIGU.

Harih, Om! May it (the Brahman) protect us both! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace!

FIRST ANUVAKA.

Bhrigu Varuni went to his father Varuna, saying: 'Sir, teach me Brahman.' He told him this, viz. Food, breath, the eye, the ear, mind, speech.

Then he said again to him: 'That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is Brahman.'

He performed penance. Having performed penance-

SECOND ANUVAKA.

He perceived that food is Brahman, for from food these beings are produced; by food, when born, they live; and into food they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

THIRD ANUVIKA.

He perceived that breath is Brahman, for from breath these beings are born; by breath, when born, they live; into breath they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

FOURTH ANUVAKA.

He perceived that mind (manas) is Brahman, for from mind these beings are born; by mind, when born, they live; into mind they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

FIFTH ANUVAKA.

He perceived that understanding (vignana) was Brahman, for from understanding these beings are born; by understanding, when born, they live; into understanding they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

SIXTH ANUVAKA.

He perceived that bliss is Brahman, for from bliss these beings are born ; by bliss, when born, they live; into bliss they enter at their death.

This is the knowledge of Bhrigu and Varuna, exalted in the highest heaven (in the heart). He who knows this becomes exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

SEVENTH ANUVAKA.

Let him never abuse food, that is the rule.

Breath is food', the body eats the food. The body rests on breath, breath rests on the body. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

EIGHTH ANUVAKA.

Let him never shun food, that is the rule. Water is food, the light eats the food. The light rests on water, water rests on light. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

NINTH ANUVAKA.

Let him acquire much food, that is the rule. Earth is food, the ether eats the food. The ether rests on the earth, the earth rests on the ether. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

TENTH ANUVAKA.

1. Let him never turn away (a stranger) from his house, that is the rule. Therefore a man should by all means acquire much food, for (good) people say (to the stranger): 'There is food ready for him.' If he gives food amply, food is given to him amply. If he gives food fairly, food is given to him fairly. If he gives food meanly, food is given to him meanly.

2. He who knows this, (recognises and worships Brahman) as possession in speech, as acquisition and possession in up-breathing (prana) and down-breathing (apana); as action in the hands; as walking in the feet; as voiding in the anus. These are the human recognitions (of Brahman as manifested in human actions). Next follow the recognitions (of Brahman) with reference to the Devas, viz. as satisfaction in rain; as power in lightning;

3. As glory in cattle; as light in the stars; as procreation, immortality, and bliss in the member; as everything in the ether. Let him worship that (Brahman) as support, and he becomes supported. Let him worship that (Brahman) as greatness (mahah), and he becomes great. Let him worship that (Brahman) as mind, and he becomes endowed with mind.

4. Let him worship that (Brahman) as adoration, and all desires fall down before him in adoration. Let him worship that (Brahman) as Brahman, and he will become possessed of Brahman. Let him worship this as the absorption of the gods in Brahman, and the enemies who hate him will die all around him, all around him will die the foes whom he does not love.

He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

5. He who knows this, when he has departed this world, after reaching and comprehending the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss, enters and takes possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes, he sits down singing this Saman (of Brahman): 'Havu, havu, havu!

6. 'I am food (object), I am food, I am food! I am the eater of food (subject), I am the eater of food, I am the eater of food! I am the poet (who joins the two together), I am the poet, I am the poet! I am the first-born of the Right (rita). Before the Devas I was in the centre of all that is immortal. He who gives me away, he alone preserves me: him who cats food, I eat as food.

'I overcome the whole world, I, endowed with golden light. He who knows this, (attains all this). This is the Upanishad.

BRIHADARANYAKA-UPANISHAD Part 1

FIRST ADHYAYA.

FIRST BRAHMANA.

1. Verily the dawn is the head of the horse which is fit for sacrifice, the sun its eye, the wind its breath, the mouth the Vaisvanara fire, the year the body of the sacrificial horse. Heaven is the back, the sky the belly, the earth the chest, the quarters the two sides, the intermediate quarters the ribs, the members the seasons, the joints the months and half-months, the feet days and nights, the bones the stars, the flesh the clouds. The half-digested food is the sand, the rivers the bowels, the liver and the lungs the mountains, the hairs the herbs and trees. As the sun rises, it is the forepart, as it sets, the hindpart of the horse. When the horse shakes itself, then it lightens; when it kicks, it thunders; when it makes water, it rains; voice is its voice.

2. Verily Day arose after the horse as the (golden) vessel, called Mahiman (greatness), which (at the sacrifice) is placed before the horse. Its place is in the Eastern sea. The Night arose after the horse, as the (silver) vessel, called Mahiman, which (at the sacrifice) is placed behind the horse. Its place is in the Western sea. Verily, these two vessels (or greatnesses) arose to be on each side of the horse.

As a racer he carried the Devas, as a stallion the Gandharvas, as a runner the Asuras, as a horse men. The sea is its kin, the sea is its birthplace.

SECOND BRAHMANA.

1. In the beginning there was nothing (to be perceived) here whatsoever. By Death indeed all this was concealed,-by hunger; for death is hunger. Death (the first being) thought, 'Let me have a body.' Then he moved about, worshipping. From him thus worshipping water was produced. And he said: 'Verily, there appeared to me, while I worshipped (arkate), water (ka).' This is why water is called ar-ka. Surely there is water (or pleasure) for him who thus knows the reason why water is called arka.

2. Verily water is arka. And what was there as the froth of the water, that was hardened, and became the earth. On that earth he (Death) rested, and from him, thus resting and heated, Agni (Virag) proceeded, full of light.

3. That being divided itself threefold, Aditya (the sun) as the third, and vayu (the air) as the third. That spirit (prana) became threefold. The head was the Eastern quarter, and the arms this and that quarter (i. e. the N. E. and S. E., on the left and right sides). Then the tail was the Western quarter, and the two legs this and that quarter (i.e. the N. W. and S. W.) The sides were the Southern and Northern quarters, the back heaven, the belly the sky, the dust the earth. Thus he (Mrityu, as arka) stands firm in the water, and he who knows this stands firm wherever he goes.

4. He desired, 'Let a second body be born of me,' and he (Death or Hunger) embraced Speech in his mind. Then the seed became the year. Before that time there was no year. Speech bore him so long as a year, and after that time sent him forth. Then when he was born, he (Death) opened his mouth, as if to swallow him. He cried Bhan! and that became speech.

5. He thought, 'If I kill him, 1 shall have but little food.' He therefore brought forth by that speech and by that body (the year) all whatsoever exists, the Rik, the Yagus, the saman, the metres, the sacrifices, men, and animals.

And whatever he (Death) brought forth, that he resolved to eat (ad). Verily because he eats everything, therefore is Aditi (Death) called Aditi. He who thus knows why Aditi is called Aditi, becomes an eater of everything, and everything becomes his food.

6. He desired to sacrifice again with a greater sacrifice. He toiled and performed penance. And while he toiled and performed penance, glorious power went out of him. Verily glorious power means the senses (prana). Then when the senses had gone out, the body took to swelling (sva-yitum), and mind was in the body.

7. He desired that this body should be fit for sacrifice (medhya), and that he should be embodied by it. Then he became a horse (asva), because it swelled (asvat), and was fit for sacrifice (medhya); and this is why the horse-sacrifice is called Asva-medha.

Verily he who knows him thus, knows the Asva-medha. Then, letting the horse free, he thought, and at the end of a year he offered it up for himself, while he gave up the (other) animals to the deities. Therefore the sacrificers offered up the purified horse belonging to Pragapati, (as dedicated) to all the deities.

Verily the shining sun is the Asvamedha-sacrifice, and his body is the year; Agni is the sacrificial fire (arka), and these worlds are his bodies. These two are the sacrificial fire and the Asvamedha-sacrifice, and they are again one deity, viz. Death. He (who knows this) overcomes another death, death does not reach him, death is his Self, he becomes one of those deities.

THIRD BRAHMANA.

I. There were two kinds of descendants of Pragapati, the Devas and the Asuras. Now the Devas were indeed the younger, the Asuras the elder ones. The Devas, who were struggling in these worlds, said: 'Well, let us overcome the Asuras at the sacrifices (the Gyotishtoma) by means of the udgitha.'

2. They said to speech (Vak): 'Do thou sing out for us (the udgitha).' 'Yes,' said speech, and sang (the udgitha). Whatever delight there is in speech, that she obtained for the Devas by singing (the three pavamanas); but that she pronounced well (in the other nine pavamanas), that was for herself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer and pierced her with evil. That evil which consists in saying what is bad, that is that evil.

3. Then they (the Devas) said to breath (scent): 'Do thou sing out for us.' 'Yes,' said breath, and sang. Whatever delight there is in breath (smell), that he obtained for the Devas by singing; but that he smelled well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in smelling what is bad, that is that evil.

4. Then they said to the eye: 'Do thou sing out for us.' 'Yes,' said the eye, and sang. Whatever delight there is in the eye, that he obtained for the Devas by singing; but that he saw well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in seeing what is bad, that is that evil.

5. Then they said to the ear: 'Do thou sing out for us.' 'Yes,' said the ear, and sang. Whatever delight there is in the ear, that he obtained for the Devas by singing; but that he heard well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and

pierced him with evil. That evil which consists in hearing what is bad, that is that evil.

6. Then they said to the mind: 'Do thou sing out for us.' 'Yes,' said the mind, and sang. Whatever delight there is in the mind, that he obtained for the Devas by singing; but that he thought well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in thinking what is bad, that is that evil.

Thus they overwhelmed these deities with evils, thus they pierced them with evil.

7. Then they said to the breath in the mouth I: 'Do thou sing for us.' 'Yes,' said the breath, and sang. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at him and pierced him with evil. Now as a ball of earth will be scattered when hitting a stone, thus they perished, scattered in all directions. Hence the Devas rose, the Asuras fell. He who knows this, rises by his self, and the enemy who hates him falls.

8. Then they (the Devas) said: 'Where was he then who thus stuck to us?' It was (the breath) within the mouth (asye 'ntar) , and therefore called Ayasya; he was the sap (rasa) of the limbs (anga), and therefore called Angirasa.

9. That deity was called Dyr, because Death was far (duran) from it. From him who knows this, Death is far off.

10. That deity, after having taken away the evil of those deities, viz. death, sent it to where the end of the quarters of the earth is. There he deposited their sins. Therefore let no one go to a man, let no one go to the end (of the quarters of the earth), that he may not meet there with evil, with death.

11. That deity, after having taken away the evil of those deities, viz. death, carried them beyond death.

12. He carried speech across first. When speech had become freed from death, it became (what it had been before) Agni (fire). That Agni, after having stepped beyond death, shines.

13. Then he carried breath (scent) across. When breath had become freed from death, it became vayu (air). That vayu, after having stepped beyond death, blows.

14. Then he carried the eye across. When the eye had become freed from death, it became Aditya (the sun). That Aditya, after having stepped beyond death, burns.

15. Then he carried the ear across. When the ear had become freed from death, it became the quarters (space). These are our quarters (space), which have stepped beyond death.

16. Then he carried the mind across. When the mind had become freed from death, it became the moon (Kandramas). That moon, after having stepped beyond death, shines. Thus does that deity carry him, who knows this, across death.

17. Then breath (vital), by singing, obtained for himself eatable food. For whatever food is eaten, is eaten by breath alone, and in it breath rests.

The Devas said: 'Verily, thus far, whatever food there is, thou hast by singing acquired it for thyself. Now therefore give us a share in that food.' He said: 'You there, enter into me.' They said Yes, and entered all into him. Therefore whatever food is eaten by breath, by it the other senses are satisfied.

18. If a man knows this, then his own relations come to him in the same manner; he becomes their supporter, their chief leader, their strong ruler. And if ever any one tries to oppose one who is possessed of such knowledge among his own relatives, then he will not be able to support his own belongings. But he who follows the man who is possessed of such knowledge, and who with his permission wishes to support those whom he has to support, he indeed will be able to support his own belongings.

19. He was called Ayasya Angirasa, for he is the sap (rasa) of the limbs (anga). Verily, breath is the sap of the limbs. Yes, breath is the sap of the limbs. Therefore from whatever limb breath goes away, that limb withers, for breath verily is the sap of the limbs.

20. He (breath) is also Brihaspati, for speech is Brihati (Rig-veda), and he is her lord; therefore he is Brihaspati.

21. He (breath) is also Brahmaxaspati, for speech is Brahman (Yagur-veda), and he is her lord; therefore he is Brahmanaspati.

He (breath) is also saman (the Udgitha), for speech is Saman (sama-veda), and that is both speech (sa) and breath (ama)'. This is why saman is called saman.

2 2. Or because he is equal (sama) to a grub, equal

to a gnat, equal to an elephant, equal to these three worlds, nay, equal to this universe, therefore he is Saman. He who thus knows this saman, obtains union and oneness with saman.

23. He (breath) is Udgitha 2 . Breath verily is U t, for by breath this universe is upheld (uttabdha) ; and speech is Githa, song. And because he is ut and githa, therefore he (breath) is Udgitha.

24. And thus Brahmadatta, Kaikitaneya (the grandson of Kikitana), while taking Soma (ragan), said: 'May this Soma strike my head off, if Ayasya Ang,irasa sang another Udgitha than this. He sang it indeed as speech and breath.'

25. He who knows what is the property of this saman, obtains property. Now verily its property is tone only. Therefore let a priest, who is going to perform the sacrificial work of a Sama-singer, desire that his voice may have a good tone, and let him perform the sacrifice with a voice that is in good tone. Therefore people (who want a priest) for a sacrifice, look out for one who possesses a good voice, as for one who possesses property. He who thus knows what is the property of that saman, obtains property.

26. He who knows what is the gold of that Saman, obtains gold. Now verily its gold is tone only. He who thus knows what is the gold of that saman, obtains gold.

27. He who knows what is the support of that saman, he is supported. Now verily its support is speech only. For, as supported in speech, that breath is sung as that saman. Some say the support is in food.

Next follows the Abhyaroha (the ascension) of the Pavamana verses. Verily the Prastotri begins to sing the saman, and when he begins, then let him (the sacrificer) recite these (three Yagus-verses):

'Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!'

Now when he says,' Lead me from the unreal to the real,' the unreal is verily death, the real immortality. He therefore says, 'Lead me from death to immortality, make me immortal.'

When he says,'Lead me from darkness to light,' darkness is verily death, light immortality. He therefore says, 'Lead me from death to immortality, make me immortal.'

When he says,'Lead me from death to immortality,' there is nothing there, as it were, hidden (obscure, requiring explanation).

28. Next come the other Stotras with which the priest may obtain food for himself by singing them. Therefore let the sacrificer, while these Stotras are being sung, ask for a boon, whatever desire he may desire. An Udgatri priest who knows this obtains by his singing whatever desire he may desire either for himself or for the sacrificer. This (knowledge) indeed is called the conqueror of the worlds. He who thus knows this Saman, for him there is no fear of his not being admitted to the worlds.

FOURTH BRAHMANA.

1. In the beginning this was Self alone, in the shape of a person (purusha). He looking round saw nothing but his Self. He first said, 'This is I;' therefore he became I by name. Therefore even now, if a man is asked, he first says, 'This is I,' and then pronounces the other name which he may have. And because before (purva) all this, he (the Self) burnt down (ush) all evils, therefore he was a person (pur-usha). Verily he who knows this, burns down every one who tries to be before him.

2. He feared, and therefore any one who is lonely fears. He thought, 'As there is nothing but myself, why should I fear?' Thence his fear passed away. For what should he have feared? Verily fear arises from a second only.

3. But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made this his Self to fall in two (pat), and thence arose husband (pati) and wife (patni). Therefore Yagnavalkya said: 'We two are thus (each of us) like half a shell. ' Therefore the void which was there, is filled by the wife. He embraced her, and men were born.

4. She thought,How can he embrace me, after having produced me from himself? I shall hide myself.'

She then became a cow, the other became a bull and embraced her, and hence cows were born. The one became a mare, the other a stallion; the one a male ass, the other a female ass. He embraced her, and hence one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram. He embraced her, and hence goats and sheep were born. And thus he created everything that exists in pairs, down to the ants.

5. He knew, 'I indeed am this creation, for I created all this.' Hence he became the creation, and he who knows this lives in this his creation.

6. Next he thus produced fire by rubbing. From the mouth, as from the fire-hole, and from the hands he created fire. Therefore both the mouth and the hands are inside without hair, for the fire-hole is inside without hair.

And when they say, 'Sacrifice to this or sacrifice to that god,' each god is but his manifestation, for he is all gods.

Now, whatever there is moist, that he created from seed; this is Soma. So far verily is this universe either food or eater. Soma indeed is food, Agni eater. This is the highest creation of Brahman, when he created the gods from his better part, and when he, who was (then) mortal, created the immortals. Therefore it

was the highest creation. And he who knows this, lives in this his highest creation.

7. Now all this was then undeveloped. It became developed by form and name, so that one could say, 'He, called so and so, is such a one. ' Therefore at present also all this is developed by name and form, so that one can say,'He, called so and so, is such a one.'

He (Brahman or the Self) entered thither, to the very tips of the finger-nails, as a razor might be fitted in a razor-case, or as fire in a fire-place.

He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when qualified) by the one or the other (predicate). Let men worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.

8. This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else.

And if one were to say to one who declares another than the Self dear, that he will lose what is dear to him, very likely it would be so. Let him worship the Self alone as dear. He who worships the Self alone as dear, the object of his love will never perish.

9. Here they say: 'If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang ?'

10. Verily in the beginning this was Brahman, that Brahman knew (its) Self only, saying, 'I am Brahman.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishivamadeva saw and understood it, singing,'I was Manu (moon), I was the sun.' Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their Self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the Devas that men should know this.

11. Verily in the beginning this was Brahman, one only. That being one, was not strong enough. It created still further the most excellent Kshatra (power), viz. those Kshatras (powers) among the Devas, Indra, Varuna, Soma, Rudra, Parganya, Yama, Mrityu, Isana. Therefore there is nothing beyond the Kshatra, and therefore at the Ragasutya sacrifice the Brahmana sits down below the Kshatriya. He confers that glory on the Kshatra alone. But Brahman is (nevertheless) the birth-place of the Kshatra. Therefore though a king is exalted, he sits down at the end (of the sacrifice) below the Brahman, as his birth-place. He who injures him, injures his own birth-place. He becomes worse, because he has injured one better than himself.

12. He was not strong enough. He created the Vis (people), the classes of Devas which in their different orders are called Vasus, Rudras, Adityas, Visve Devas, Maruts.

13. He was not strong enough. He created the Sudra colour (caste), as Pushan (as nourisher). This earth verily is Pushan (the nourisher); for the earth nourishes all this whatsoever.

14. He was not strong enough. He created still further the most excellent Law (dharma). Law is the Kshatra (power) of the Kshatra, therefore there is nothing higher than the Law. Thenceforth even a weak man rules a stronger with the help of the Law, as with the help of a king. Thus the Law is what is called the true. And if a man declares what is true, they say he declares the Law; and if he declares the Law, they say he declares what is true. Thus both are the same.

15. There are then this Brahman, Kshatra, Vis, and Sudra. Among the Devas that Brahman existed as Agni (fire) only, among men as Brahmana, as Kshatriya through the (divine) Kshatriya, as Vaisya through the (divine) Vaisya, as Sudra through the (divine) Sudra. Therefore people wish for their future state among the Devas through Agni (the sacrificial fire) only; and among men through the Brahmana, for in these two forms did Brahman exist.

Now if a man departs this life without having seen his true future life (in the Self), then that Self, not being known, does not receive and bless him, as if the Veda had not been read, or as if a good work had not been done. Nay, even if one who does not know that (Self), should perform here on earth some great holy work, it will perish for him in the end. Let a man worship the Self only as his true state. If a man worships the Self only as his true state, his work does not perish, for whatever he desires that he gets from that Self.

16. Now verily this Self (of the ignorant man) is the world of all creatures. In so far as man sacrifices and pours out libations, he is the world of the Devas; in so far as he repeats the hymns, &c., he is the world of the Rishis ; in so far as he offers cakes to the Fathers and tries to obtain offspring, he is the world of the Fathers; in so far as he gives shelter and food to men, he is the world of men; in so far as he finds fodder and water for the animals, he is the world of the animals ; in so far as quadrupeds, birds, and even ants live in his houses, he is their world. And as every one wishes his own world not to be injured, thus all beings wish that he who knows this should not be injured. Verily this is known and has been well reasoned.

17. In the beginning this was Self alone, one only. He desired, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' Verily this is the whole desire, and, even if wishing for more, he would not find it. Therefore now also a lonely person desires, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' And so long as he does not obtain either of these things, he thinks he is incomplete. Now his completeness (is made up as follows): mind is his self (husband); speech the wife; breath the child; the eye all worldly wealth, for he finds it with the eye, the ear his divine wealth, for he hears it with the ear. The body (atman) is his work, for with the body he works. This is the fivefold sacrifice, for fivefold is the animal, fivefold man, fivefold all this whatsoever. He who knows this, obtains all this.

FIFTH BRAHMANA.

1. 'When the father (of creation) had produced by knowledge and penance (work) the seven kinds of food, one of his (foods) was common to all beings, two he assigned to the Devas, (1)

'Three he made for himself, one he gave to the animals. In it all rests, whatsoever breathes and breathes not. (2)

'Why then do these not perish, though they are always eaten ? He who knows this imperishable one, he eats food with his face. (3)

'He goes even to the Devas, he lives on strength.' (4)

2. When it is said, that 'the father produced by knowledge and penance the seven kinds of food,' it is clear that (it was he who) did so. When it is said, that 'one of his (foods) was common,' then that is that common food of his which is eaten. He who worships (eats) that (common food), is not removed from evil, for verily that food is mixed (property)'. When it is said, that 'two he assigned to the Devas,' that is the huta, which is sacrificed in fire, and the prahuta, which is given away at a sacrifice. But they also say, the new-moon and full-moon sacrifices are here intended, and therefore one should not offer them as an ishti or with a wish.

When it is said, that 'one he gave to animals,' that is milk. For in the beginning (in their infancy) both men and animals live on milk. And therefore they either make a new-born child lick ghrita (butter), or they make it take the breast. And they call a new-born creature 'atrinada,' i. e. not eating herbs. When it is said, that 'in it all rests, whatsoever breathes and breathes not,' we see that all this, whatsoever breathes and breathes not, rests and depends on milk.

And when it is said (in another Brahmana), that a man who sacrifices with milk a whole year, overcomes death again, let him not think so. No, on the very day on which he sacrifices, on that day he overcomes death again; for he who knows this, offers to the gods the entire food (viz. milk).

When it is said, 'Why do these not perish, though they are always eaten,' we answer, Verily, the Person is the imperishable, and he produces that food again and again.

When it is said, 'He who knows this imperishable one,' then, verily, the Person is the imperishable one, for he produces this food by repeated thought, and whatever he does not work by his works, that perishes.

When it is said, that 'he eats food with his face,' then face means the mouth, he eats it with his mouth.

When it is said, that 'he goes even to the Devas, he lives on strength,'that is meant as praise.

3. When it is said, that 'he made three for himself,' that means that he made mind , speech, and breath for himself. As people say, 'My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear,' it is clear that a man sees with his mind and hears with his mind. Desire, representation, doubt, faith, want of faith, memory, forgetfulness, shame, reflexion, fear, all this is mind. Therefore even if a man is touched on the back, he knows it through the mind.

Whatever sound there is, that is speech. Speech indeed is intended for an end or object, it is nothing by itself.

The up-breathing, the down-breathing, the back-breathing, the out-breathing, the on-breathing, all that is breathing is breath (prana) only. Verily that Self consists of it; that Self consists of speech, mind, and breath.

4. These are the three worlds: earth is speech, sky mind, heaven breath.

5. These are the three Vedas: the Rig-veda is speech, the Yagur-veda mind, the Sama-veda breath.

6. These are the Devas, Fathers, and men: the Devas are speech, the Fathers mind, men breath.

7. These are father, mother, and child: the father is mind, the mother speech, the child breath.

8. These are what is known, what is to be known, and what is unknown.

What is known, has the form of speech, for speech is known. Speech, having become this, protects man.

9. What is to be known, has the form of mind, for mind is what is to be known. Mind, having become this, protects man.

10. What is unknown, has the form of breath, for breath is unknown. Breath, having become this, protects man.

11. Of that speech (which is the food of Pragapati) earth is the body, light the form, viz. this fire. And so far as speech extends, so far extends the earth, so far extends fire.

12. Next, of this mind heaven is the body, light the form, viz. this sun. And so far as this mind extends, so far extends heaven, so far extends the sun. If they (fire and sun) embrace each other, then wind is born, and that is Indra, and he is without a rival. Verily a second is a rival, and he who knows this, has no rival.

13. Next, of this breath water is the body, light the form, viz. this moon. And so far as this breath extends, so far extends water, so far extends the moon.

These are all alike, all endless. And he who worships them as finite, obtains a finite world, but he who worships them as infinite, obtains an infinite world.

14. That Pragapati is the year, and he consists of sixteen digits. The nights indeed are his fifteen digits, the fixed point his sixteenth digit. He is increased and decreased by the nights. Having on the new-moon night entered with the sixteenth part into everything that has life, he is thence born again in the morning. Therefore let no one cut off the life of any living thing on that night, not even of a lizard, in honour (pugartham) of that deity.

15. Now verily that Pragapati, consisting of sixteen digits, who is the year, is the same as a man who knows this. His wealth constitutes the fifteen digits, his Self the sixteenth digit. He is increased and decreased by that wealth. His Self is the nave, his wealth the felly. Therefore even if he loses everything, if he lives but with his Self, people say, he lost the felly (which can be restored again).

16. Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by a son only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of the Devas is the best of worlds, therefore they praise knowledge.

17. Next follows the handing over. When a man thinks he is going to depart, he says to his son: 'Thou art Brahman (the Veda, so far as acquired by the father); thou art the sacrifice (so far as performed by the father); thou art the world.' The son answers: 'I am Brahman, I am the sacrifice, I am the world.' Whatever has been learnt (by the father) that, taken as one, is Brahman. Whatever sacrifices there are, they, taken as one, are the sacrifice. Whatever worlds there are, they, taken as one, are the world. Verily here ends this (what has to be done by a father, viz. study, sacrifice, &c.) 'He (the son), being all this,

preserved me from this world,' thus he thinks. Therefore they call a son who is instructed (to do all this), a world-son (lokya), and therefore they instruct him.

When a father who knows this, departs this world, then he enters into his son together with his own spirits (with speech, mind, and breath). If there is anything done amiss by the father, of all that the son delivers him, and therefore he is called Putra, son. By help of his son the father stands firm in this world. Then these divine immortal spirits (speech, mind, and breath) enter into him.

18. From the earth and from fire, divine speech enters into him. And verily that is divine speech whereby, whatever he says, comes to be.

19. From heaven and the sun, divine mind enters into him. And verily that is divine mind whereby he becomes joyful, and grieves no more.

20. From water and the moon, divine breath (spirit) enters into him. And verily that is divine breath which, whether moving or not moving, does not tire, and therefore does not perish. He who knows this, becomes the Self of all beings. As that deity (Hiranyagarbha) is, so does he become. And as all beings honour that deity (with sacrifice, &c.), so do all beings honour him who knows this.

Whatever grief these creatures suffer, that is all one' (and therefore disappears). Only what is good approaches him; verily, evil does not approach the Devas.

21. Next follows the consideration of the observances (acts). Pragapati created the actions (active senses). When they had been created, they strove among themselves. Voice held, I shall speak; the eye held, I shall see; the ear held, I shall hear; and thus the other actions too, each according to its own act. Death, having become weariness, took them and seized them. Having seized them, death held them back (from their work). Therefore speech grows weary, the eye grows weary, the ear grows weary. But death did not seize the central breath. Then the others tried to know him, and said: 'Verily, he is the best of us, he who, whether moving or not, does not tire and does not perish. Well, let all of us assume his form.' Thereupon they all assumed his form, and therefore they are called after him 'breaths' (spirits).

In whatever family there is a man who knows this, they call that family after his name. And he who strives with one who knows this, withers away and finally dies. So far with regard to the body.

22. Now with regard to the deities.

Agni (fire) held, I shall burn; Aditya (the sun) held, I shall warm; Kandramas (the moon) held, I shall shine; and thus also the other deities, each according to the deity. And as it was with the central breath among the breaths, so it was with Vayu, the wind among those deities. The other deities fade, not Vayu. Vayu is the deity that never sets.

23. And here there is this Sloka:

' He from whom the sun rises, and into whom it sets' (he verily rises from the breath, and sets in the breath)

'Him the Devas made the law, he only is to-day, and he to-morrow also' (whatever these Devas determined then, that they perform to-day also').

Therefore let a man perform one observance only, let him breathe up and let him breathe down, that the

evil death may not reach him. And when he performs it, let him try to finish it. Then he obtains through it union and oneness with that deity (with prana).

SIXTH BRAHMANA.

I. Verily this is a triad, name, form, and work. Of these names, that which is called Speech is the Uktha, (hymn, supposed to mean also origin), for from it all names arise. It is their saman (song, supposed to mean also sameness), for it is the same as all names. It is their Brahman (prayer, supposed to mean also support), for it supports all names.

2. Next, of the forms, that which is called Eye is the Uktha (hymn), for from it all forms arise. It is their Saman (song), for it is the same as all forms. It is their Brahman (prayer), for it supports all forms.

3. Next, of the works, that which is called Body is the Uktha (hymn), for from it all works arise. It is theirsaman (song), for it is the same as all works. It is their Brahman (prayer), for it supports all works.

That being a triad is one, viz. this Self; and the Self, being one, is that triad. This is the immortal, covered by the true. Verily breath is the immortal, name and form are the true, and by them the immortal is covered.

SECOND ADHYAYA.

FIRST BRAHMANA.

I. There I was formerly the proud Gargya Balaki, a man of great reading. He said to Agatasatru of Kasi, 'Shall I tell you Brahman?' Agatasatru said: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, Ganaka (the king of Mithila) is our father (patron).'

2. Gargya said: 'The person that is in the sun, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the supreme, the head of all beings, the king. Whoso adores him thus, becomes supreme, the head of all beings, a king.'

3. Gargya said: 'The person that is in the moon (and in the mind), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the great, clad in white raiment, as Soma, the king.' Whoso adores him thus, Soma is poured out and poured forth for him day by day, and his food does not fail.

4. Gargya said: 'The person that is in the lightning (and in the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the luminous.' Whoso adores him thus, becomes luminous, and his offspring becomes luminous.

5. Gargya said: 'The person that is in the ether (and in the ether of the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as what is full, and quiescent.' Whoso adores him thus, becomes filled with offspring and cattle, and his offspring does not cease from this world.

6. Gargya said: 'The person that is in the wind (and in the breath), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as Indra Vaikuntha, as the unconquerable army (of the Maruts).' Whoso adores him thus, becomes victorious, unconquerable, conquering his enemies.

7. Gargya said: 'The person that is in the fire (and in the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as powerful.' Whoso adores him thus, becomes powerful, and his offspring becomes powerful.

8. Gargya said: 'The person that is in the water (in seed, and in the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as likeness.' Whoso adores him thus, to him comes what is likely (or proper), not what is improper; what is born from him, is like unto him 1.

9. Gargya said: 'The person that is in the mirror, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the brilliant.' Whoso adores him thus, he becomes brilliant, his offspring becomes brilliant, and with whomsoever he comes together, he outshines them.

10. Gargya said: 'The sound that follows a man while he moves, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as life.' Whoso adores him thus, he reaches his full age in this world, breath does not leave him before the time.

11. Gargya said: 'The person that is in space, that I adore as Brahman.' Agatasatru said to him : ' No, no! Do not speak to me on this. I adore him verily as the second who never leaves us.' Whoso adores him thus, becomes possessed of a second, his party is not cut off from him.

12. Gargya said: 'The person that consists of the shadow, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as death.' Whoso adores him thus, he reaches his whole age in this world, death does not approach him before the time.

13. Gargya said: 'The person that is in the body, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as embodied.' Whoso adores him thus, becomes embodied, and his offspring becomes embodied.

Then Gargya became silent.

14. Agatasatru said: 'Thus far only?' 'Thus far only,' he replied. Agatasatru said: 'This does not suffice to know it (the true Brahman).' Gargya replied : 'Then let me come to you, as a pupil.'

15. Agatasatru said: ' Verily, it is unnatural that a Brahmana should come to a Kshatriya, hoping that he should tell him the Brahman. However, I shall make you know him clearly,' thus saying he took him by the hand and rose.

And the two together came to a person who was asleep. He called him by these names, 'Thou, great one, clad in white raiment, Soma, King.' He did not rise. Then rubbing him with his hand, he woke him, and he arose.

16. Agatasatru said: 'When this man was thus asleep, where was then the person (purusha), the intelligent ? and from whence did he thus come back?' Gargya did not know this ?

17. Agatasatru said: 'When this man was thus asleep, then the intelligent person (purusha), having through the intelligence of the senses (pranas) absorbed within himself all intelligence, lies in the ether, which is in the heart. When he takes in these different kinds of intelligence, then it is said that the man sleeps (svapiti). Then the breath is kept in, speech is kept in, the ear is kept in, the eye is kept in, the mind is kept in.

18 But when he moves about in sleep (and dream), then these are his worlds. He is, as it were, a great king; he is, as it were, a great Brahmana; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about, according to his pleasure, within his own domain, thus does that person (who is endowed with intelligence) keep in the various senses (pranas) and move about, according to his pleasure, within his own body (while dreaming).

19. Next, when he is in profound sleep, and knows nothing, there are the seventy-two thousand arteries called Hita, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body. And as a young man, or a great king, or a great Brahmana, having reached the summit of happiness, might rest, so does he then rest.

2o. As the spider comes out with its thread, or as small sparks come forth from fire, thus do all senses, all worlds, all Devas, all beings come forth from that Self. The Upanishad (the true name and doctrine) of that Self is 'the True of the True.' Verily the senses are the true, and he is the true of the true.

SECOND BRAHMANA.

1. Verily he who knows the babe with his place, his chamber, his post, and his rope, he keeps off the seven relatives who hate him. Verily by the young is meant the inner life, by his place this (body), by his chamber this (head), by his post the vital breath, by his rope the food.

2. Then the seven imperishable ones approach him. There are the red lines in the eye, and by them Rudra clings to him. There is the water in the eye, and by it Parganya clings to him. There is the pupil, and by it Aditya (sun) clings to him. There is the dark iris, and by it Agni clings to him. There is the white eye-ball, and by it Indra, clings to him. With the lower eye-lash the earth, with the upper eye-lash the heaven clings to him. He who knows this, his food does never perish.

3. On this there is this Sloka:

'There is a cup having its mouth below and its bottom above. Manifold glory has been placed into it. On its lip sit the seven Rishis, the tongue as the eighth communicates with Brahman.' What is called the cup having its mouth below and its bottom above is this head, for its mouth (the mouth) is below, its bottom (the skull) is above. When it is said that manifold glory has been placed into it, the senses verily are manifold glory, and he therefore means the senses. When he says that the seven Rishis sit on its lip, the Rishis are verily the (active) senses, and he means the senses. And when he says that the tongue as the eighth communicates with Brahman, it is because the tongue, as the eighth, does communicate with Brahman.

4. These two (the two ears) are the Rishis Gautama and Bharadvaga; the right Gautama, the left Bharadvaga. These two (the eyes) are the Rishis Vvisvamitra and Gamadagni; the right Visvamitra, the left Gamadagni. These two (the nostrils) are the Rishis Vasishtha and Kasyapa; the right Vasishtha, the left Kasyapa. The tongue is Atri, for with the tongue food is eaten, and Atri is meant for Atti, eating. He who knows this, becomes an eater of everything, and everything becomes his food.

THIRD BRAHMANA.

1. There are two forms of Brahman, the material and the immaterial, the mortal and the immortal, the solid and the fluid, sat (being) and tya (that), (i.e. sat-tya, true).

2. Everything except air and sky is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the sun that shines, for he is the essence of sat (the definite).

3. But air and sky are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the disk of the sun, for he is the essence of tyad (the indefinite). So far with regard to the Devas.

4. Now with regard to the body. Everything except the breath and the ether within the body is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the Eye, for it is the essence of sat (the definite).

5. But breath and the ether within the body are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the right eye, for he is the essence of tyad (the indefinite).

6. And what is the appearance of that person ? Like a saffron-coloured raiment, like white wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning.

Next follows the teaching (of Brahman) by No, no! for there is nothing else higher than this (if one says): 'It is not so.' Then comes the name 'the True of the True,' the senses being the True, and he (the Brahman) the True of them.

FOURTH BRAHMANA.

1. Now when Yagnavalkya was going to enter upon another state, he said: 'Maitreyi, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Katyayani (my other wife).'

2. Maitreyi said: 'My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?'

'No,' replied Yagnavalkya; 'like the life of rich people will be thy life. But there is no hope of immortality by wealth.'

3. And Maitreyi said: 'What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that to me.'

4. Yagnavalkya replied: 'Thou who art truly dear to me, thou speakest dear words. Come, sit down, I will explain it to thee, and mark well what I say.'

5. And he said: 'Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.

'Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.

'Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.

'Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.

'Verily, the Brahman-class is not dear, that you may love the Brahman-class; but that you may love the Self, therefore the Brahman-class is dear.

'Verily, the Kshatra-class is not dear, that you may love the Kshatra-class; but that you may love the Self, therefore the Kshatra-class is dear.

'Verily, the worlds are not dear, that you may love the worlds; but that you may love the Self, therefore the worlds are dear.

'Verily, the Devas are not dear, that you may love the Devas; but that you may love the Self, therefore the Devas are dear'.

'Verily, creatures are not dear, that you may love the creatures; but that you may kve the Self, therefore are creatures dear.

'Verily, everything is not dear that you may love everything; but that you may love the Self, therefore everything is dear.

'Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When we see, hear, perceive, and know the Self, then all this is known.

6. 'Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for anything elsewhere than in the Self, was abandoned by everything. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self.

7. 'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized or the beater of the drum;

8. 'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized or the blower of the shell;

9. 'And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized or the player of the lute;

10. 'As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvangirasas, Itihasa (legends), Purana (cosmogonies), Vidya (knowledge), the Upanishads, Slokas (verses), Sutras (prose rules), Anuvyakhyanas (glosses), Vyakhyanas (commentaries)'. From him alone all these were breathed forth.

11. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,-

12. 'As a lump of salt, when thrown into water, becomes dissolved into water, and could not be taken out again, but wherever we taste (the water) it is salt,-thus verily, O Maitreyi, does this great Being, endless, unlimited, consisting of nothing but knowledge', rise from out these elements, and vanish again in them. When he has departed, there is no more knowledge (name), I say,O Maitreyi.' Thus spoke Yagnavalkya.

13. Then Maitreyi said: 'Here thou hast bewildered me, Sir, when thou sayest that having departed, there is no more knowledge.'

ButYagnavalkya replied: 'O Maitreyi, I say nothing that is bewildering. This is enough, O beloved, for wisdom.

'For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this?

How, O beloved, should he know (himself), the Knower?'

FIFTH BRAHMANA.

I. This earth is the honey (madhu, the effect) of all beings, and all beings are the honey (madhu, the effect) of this earth. Likewise this bright, immortal person in this earth, and that bright immortal person incorporated in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

2. This water is the honey of all beings, and all beings are the honey of this water. Likewise this bright, immortal person in this water, and that bright, immortal person, existing as seed in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

3. This fire is the honey of all beings, and all beings are the honey of this fire. Likewise this bright, immortal person in this fire, and that bright, immortal person, existing as speech in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

4. This air is the honey of all beings, and all beings are the honey of this air. Likewise this bright, immortal person in this air, and that bright, immortal person existing as breath in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

5. This sun is the honey of all beings, and all beings are the honey of this sun. Likewise this bright, immortal person in this sun, and that bright, immortal person existing as the eye in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

6. This space (disah, the quarters) is the honey of all beings, and all beings are the honey of this space. Likewise this bright, immortal person in this space, and that bright, immortal person existing as the ear in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

7. This moon is the honey of all beings, and all beings are the honey of this moon. Likewise this bright, immortal person in this moon, and that bright, immortal person existing as mind in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

8. This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

9. This thunder is the honey of all beings, and all beings are the honey of this thunder. Likewise this bright, immortal person in this thunder, and that bright, immortal person existing as sound and voice in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

10. This ether is the honey of all beings, and all beings are the honey of this ether. Likewise this bright, immortal person in this ether, and that bright, immortal person existing as heart-ether in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

11. This law (dharmah) is the honey of all beings, and all beings are the honey of this law. Likewise this bright, immortal person in this law, and that bright, immortal person existing as law in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

12. This true (satyam) is the honey of all beings, and all beings are the honey of this true. Likewise this bright, immortal person in what is true, and that bright, immortal person existing as the true in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

13. This mankind is the honey of all beings, and all beings are the honey of this mankind. Likewise this bright, immortal person in mankind, and that bright, immortal person existing as man in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

14. This Self is the honey of all beings, and all beings are the honey of this Self. Likewise this bright, immortal person in this Self, and that bright, immortal person, the Self (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

15. And verily this Self is the lord of all beings, the king of all beings. And as all spokes are contained in the axle and in the felly of a wheel, all beings, and all those selfs (of the earth, water, &c.) are contained in that Self.

16. Verily Dadhyak Atharvana proclaimed this honey (the madhu-vidya) to the two Asvins, and a Rishi, seeing this, said (Rv. I, 116, 12):

'O ye two heroes (Asvins), I make manifest that fearful deed of yours (which you performed) for the sake of gain', like as thunder makes manifest the rain. The honey (madhu-vidya) which Dadhyak Atharvana proclaimed to you through the head of a horse,' . . .

17. Verily Dadhyak Atharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said (Rv. I, 117, 22):

'O Asvins, you fixed a horse's head on Atharvana Dadhyak, and he, wishing to be true (to his promise), proclaimed to you the honey, both that of Tvashiri and that which is to be your secret, O ye strong ones.

18. Verily Dadhyak Atharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said:

'He (the Lord) made bodies with two feet, he made bodies with four feet. Having first become a bird, he entered the bodies as purusha (as the person).' This very purusha is in all bodies the purisaya, i.e. he who lies in the body (and is therefore called purusha). There is nothing that is not covered by him, nothing

that is not filled by him.

19. Verily Dadhyak Atharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said (Rv. VI, 47, 18):

'He (the Lord) became like unto every form, and this is meant to reveal the (true) form of him (the Atman). Indra (the Lord) appears multiform through the mayas (appearances), for his horses (senses) are yoked, hundreds and ten.'

This (Atman) is the horses, this (Atman) is the ten, and the thousands, many and endless. This is the Brahman, without cause and without effect, without anything inside or outside; this Self is Brahman, omnipresent and omniscient. This is the teaching (of the Upanishads).

SIXTH BRAHMANA.

1. Now follows the stem:

1 Pautimashya from Gaupavana,

2. Gaupavana from Pautimashya,

3 Pautimashya from Gaupavana,

4. Gaupavana from Kausika,

5. Kausika from Kaundinya,

6. Kaundinya from Sandilya,

7. Sandilya from Kausika and Gautama,

8. Gautama,

2. from Agnivesya,

9. Agnivesya from Sandilya and Anabhimlata,

10. Sandilya and Anabhimlata from Anabhimlata,

11. Anabhimlata from Anabhimlata,

12. Anabhimliata from Gautama,

13. Gautama from Saitava and Prakinayogya,

14. Saitava and Prakinayogya from Parasarya,

15. Parasarya from Bharadvaga,

16. Bharadvaga from Bharadvaga and Gautama,

17. Gautama from Bharadvaga,

18. Bharadvaga from Parasarya,

19. Parasarya from Vaigavapayana,

20. Vaigavapayana from Kausikayani,

21. Kausikayani

3. from Ghritakausika,

22. Ghritakausika from Parasaryayana,

23. Parasaryayana from Parasarya,

24. Parasarya from Gatukarnya,

25. Gatukarnya from Asurayana and Yaska

26. Asurayana and Yaska from Traivani,

27. Traivani from Aupagandhani,

28. Aupagandhani from Asuri,

29. Asuri from Bharadvaga,

30. Bharadvaga from Atreya,

31. Atreya from Manti,

32. Manti from Gautama,

33.. Gautama from Gautama,

34. Gautama from Vatsya,

35. Vatsya from Sandilya,

36. Sandilya from Kaisorya Kapya,

37. Kaisorya Kapya from Kumaraharita,

38. Kumaraharita from Galava,

39. Galava from Vidarbhi-kaundinya,

40. Vidarbi- kaundinya from Vatsanapat Babhrava,

41. Vatsanapat Babhrava from Pathi Saubhara,

42. Pathi Saubhara from Ayasya Angirasa,

43. Ayasya Angirasa from Abhuti Tvashtra,

44. Abhuti Tvashtra from Visvarupa Tvashtra,

45. Visvarupa Tvashtra from Asvinau,

46. Asvinau from Dadhyak Atharvana,

47. Dadhyak Atharvana from Atharvan Daiva,

48. Atharvan Daiva from Mrityu Pradhvamsana,

49. Mrityu Pradhvamsana from Pradhvamsana,

50. Pradhvamsana from Ekarshi,

51. Ekarshi from Viprakitti

52. Viprakitti from Vyashti,

53. Vyashti from Sanaru,

54. Sanaru from Sanatana,

55. Sanatana from Sanaga,

56. Sanaga from Parameshthin

57. Parameshthin from Brahman,

58. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

BRIHADARANYAKA-UPANISHAD Part 2

THIRD ADHYAYA.

FIRST BRAHMANA.

Adoration to the Highest Self (Paramatman)!

1. Ganaka Vaideha (the king of the Videhas) sacrificed with a sacrifice at which many presents were offered to the priests of (theAsvamedha). Brahmanas of the Kurus and the Paikalas had come thither, and Ganaka Vaideha wished to know, which of those Brahmanas was the best read. So he enclosed a thousand cows, and ten padas (of gold) were fastened to each pair of horns.

2. And Ganaka spoke to them: 'Ye venerable Brahmanas, he who among you is the wisest, let him drive away these cows.'

Then those Brahmanas durst not, but Yagnavalkya said to his pupil: 'Drive them away, my dear.'

He replied: 'O glory of the Saman,' and drove them away.

The Brahmanas became angry and said: 'How could he call himself the wisest among us?'

Now there was Asvala, the Hotri priest of Ganaka Vaideha. He asked him: 'Are you indeed the wisest among us, O Yagnavalkya?' He replied: 'I bow before the wisest (the best knower of Brahman), but I wish indeed to have these cows.'

Then Asvala, the Hotri priest, undertook to question him.

3. 'Yagnavalkya,' he said, 'everything here (connected with the sacrifice) is reached by death, everything is overcome by death. By what means then is the sacrificer freed beyond the reach of death?'

Yagnavalkya said: 'By the Hotri priest, who is Agni (fire), who is speech. For speech is the Hotri of the sacrifice (or the sacrificer), and speech is Agni, and he is the Hotri. This constitutes freedom, and perfect freedom (from death).'

4. 'Yagnavalkya,' he said, 'everything here is reached by day and night, everything is overcome by day and night. By what means then is the sacrificer freed beyond the reach of day and night?'

Yagnavalkya said: 'By the Adhvaryu priest, who is the eye, who is Aditya (the sun)'. For the eye is the Adhvaryu of the sacrifice, and the eye is the sun, and he is the Adhvaryu. This constitutes freedom, and perfect freedom.'

5. 'Yagnavalkya,' he said, 'everything here is reached by the waxing and waning of the moon, everything is overcome by the waxing and waning of the moon. By what means then is the sacrificer freed beyond the reach of the waxing and waning of the moon?'

Yagnavalkya said: 'By the Udgatri priest, who is vayu (the wind), who is the breath. For the breath is the Udgatri of the sacrifice, and the breath is the wind, and he is the Udgatri. This constitutes freedom, and perfect freedom.'

6. 'Yagnavalkya,' he said, 'this sky is, as it were, without an ascent (staircase.) By what approach does the sacrificer approach the Svarga world?'

Yagnavalkya said: 'By the Brahman priest, who is the mind (manas), who is the moon. For the mind is the Brahman of the sacrifice, and the mind is the moon, and he is the Brahman. This constitutes freedom, and perfect freedom. These are the complete deliverances (from death).'

Next follow the achievements.

7. 'Yagnavalkya,'he said,'how many Rik verses will the Hotri priest employ to-day at this sacrifice?'

'Three,' replied Yagnavalkya.

'And what are these three?'

'Those which are called Puronuvakya, Yagya, and, thirdly, Sasya.'

'What does he gain by them?'

'All whatsoever has breath.'

8. 'Yagnavalkya,' he said, 'how many oblations (ahuti) will the Adhvaryu priest employ to-day at this sacrifice?'

'Three,'replied Yagnavalkya.

'And what are these three?'

'Those which,when offered, flame up; those which, when offered, make an excessive noise; and those which, when offered, sink down.'

'What does he gain by thern?'

'By those which, when offered, flame up, he gains the Deva (god) world, for the Deva world flames up, as it were. By those which, when offered, make an excessive noise, he gains the Pitri (father) world, for the Pitri world is excessively (noisy). By those which, when offered, sink down, he gains the Manushya (man) world, for the Manushya world is, as it were, down below.'

9. 'Yagnavalkya,' he said, 'with how many deities does the Brahman priest on the right protect to-day this sacrifice?'

'By one,' replied Yagnavalkya.

'And which is it?'

'The mind alone; for the mind is endless, and the Visvedevas are endless, and he thereby gains the endless world.'

10. 'Yagnavalkya,' he said, 'how many Stotriya hymns will the Udgatri priest employ to-day at this sacrifice?'

'Three,'replied Yagnavalkya.

'And what are these three?'

'Those which are called Puronuvakya, Yagya, and, thirdly, Sasya.'

'And what are these with regard to the body (adhyatmam)?'

'The Puronuvakya is Prana (up-breathing), the Yagya the Apana (down-breathing), the Sasya the Vyana (back-breathing).'

'What does he gain by them?'

'He gains the earth by the Puronuvakya, the sky by the Yagya, heaven by the Sasya.'

After that Asvala held his peace.

SECOND BRAHMANA.

1. Then Garatkarava Artabhaga asked. 'Yagnavalkya,' he said, 'how many Grahas are there, and how many Atigrahas?'

'Eight Grahas,' he replied, 'and eight Atigrahas.'

'And what are these eight Grahas and eight Atigrahas?'

2. 'Prana (breath) is one Graha, and that is seized by Apana (down-breathing) as the Atigraha, for one smells with the Apana.'

3. 'Speech (vak) is one Graha, and that is seized by name (naman) as the Atigraha, for with speech one pronounces names.

4. 'The tongue is one Graha, and that is seized by taste as the Atigraha, for with the tongue one perceives tastes.'

5. 'The eye is one Graha, and that is seized by form as the Atigraha, for with the eye one sees forms.'

6. 'The car is one Graha, and that is seized by sound as the Atigraha, for with the ear one hears sounds.'

7. 'The mind is one Graha, and that is seized by desire as the Atigraha, for with the mind one desires desires.'

8. 'The arms are one Graha, and these are seized by work as the Atigraha, for with the arms one works work.'

9. 'The skin is one Graha, and that is seized by touch as the Atigraha, for with the skin one perceives touch. These are the eight Grahas and the eight Atigrahas.'

10. 'Yagnavalkya,' he said, 'everything is the food of death. What then is the deity to whom death is food?'

'Fire (agni) is death, and that is the food of water. Death is conquered again.'

11. 'Yagnavalkya,' he said, 'when such a person (a sage) dies, do the vital breaths (pranas) move out of him or no?'

'No,'replied Yagnavalkya; 'they are gathered up in him, he swells, he is inflated, and thus inflated the dead lies at rest.'

12. 'Yagnavalkya,' he said, 'when such a man dies, what does not leave him?'

'The name,' he replied; 'for the name is endless, the Visvedevas are endless, and by it he gains the endless world.'

13. 'Yagnavalkya,' he said,'when the speech of this dead person enters into the fire', breath into the air, the eye into the sun, the mind into the moon, the hearing into space, into the earth the body, into the ether the self, into the shrubs the hairs of the body, into the trees the hairs of the head, when the blood and the seed are deposited in the water, where is then that person?'

Yagnavalkya said: 'Take my hand, my friend. We two alone shall know of this; let this question of ours not be (discussed) in public.' Then these two went out and argued, and what they said was karman (work), what they praised was karman, viz. that a man becomes good by good work, and bad by bad work. After that Garatkarava Artabhaga held his peace.

THIRD BRAHMANA.

1. Then Bhugyu Lahyayani asked. 'Yagnavalkya,' he said, 'we wandered about as students, and came to the house of Patanikala Kapya. He had a daughter who was possessed by a Gandharva. We asked him,'Who art thou?' and he (the Gandharva) replied: 'I am Sudhanvan, the Angirasa.' And when we asked him about the ends of the world, we said to him, 'Where were the Parikshitas? Where then were the Parikshitas, I ask thee, Yagnavalkya, where were the Parikshitas?'

2. Yagnavalkya said: 'He said to thee, I suppose, that they went where those go who have performed a horse-sacrifice.'

He said: 'And where do they go who have performed a horse-sacrifice?'

Yagnavalkya replied: 'Thirty-two journeys of the car of the sun is this world. The earth surrounds it on every side, twice as large, and the ocean surrounds this earth on every side, twice as large. Now there is between' them a space as large as the edge of a razor or the wing of a mosquito. Indra, having become a bird, handed them (through the space) to Vayu (the air), and vayu (the air), holding them within himself, conveyed them to where they dwell who have performed a horse-sacrifice. Somewhat in this way did he praise vayu indeed. Therefore vayu (air) is everything by itself, and Vayu is all things together. He who knows this, conquers death.' After that Bhugyu Lahyayani held his peace.

FOURTH BRAHMANA.

1. Then Ushasta Kakrayana asked. 'Yagnavalkya,' he said, 'tell me the Brahman which is visible, not invisible, the Self (atman), who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: 'He who breathes in the up-breathing, he is thy Self, and within all. He who breathes in the down-breathing, he is thy Self, and within all. He who breathes in the on-breathing, he is thy Self, and within all. He who breathes in the out-breathing, he is thy Self, and within all. This is thy Self, who is within all.'

2. Ushasta Kakrayana said: 'As one might say, this is a cow, this is a horse, thus has this been explained

by thee. Tell me the Brahman which is visible, not invisible, the Self, who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: 'Thou couldst not see the (true) seer of sight, thou couldst not hear the (true) hearer of hearing, nor perceive the perceiver of perception, nor know the knower of knowledge. This is thy Self, who is within all. Everything also is of evil.' After that Ushasta Kakrayana held his peace.

F1FTH BRAHMANA.

1.Then Kahola Kaushitakeya asked. 'Yagnavalkya,' he said, 'tell me the Brahman which is visible, not invisible, the Self (atman), who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: ' He who overcomes hunger and thirst ' sorrow, passion, old age, and death. When Brahmanas know that Self, and have risen above the desire for sons, wealth, and (new) worlds, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for worlds. Both these are indeed desires. Therefore let a Brahmana, after he has done with learning, wish to stand by real strength; after he has done with that strength and learning, he becomes a Muni (a Yogin); and after he has done with what is not the knowledge of a Muni, and with what is the knowledge of a Muni, he is a Brahmana. By whatever means he has become a Brahmana, he is such indeed. Everything else is of evil.' After that Kahola Kaushitakeya held his peace.

SIXTH BRAHMANA.

1. Then Gargi Vakaknavi asked. 'Yagnavalkya,' she said, 'everything here is woven, like warp and woof, in water. What then is that in which water is woven, like warp and woof?

'In air, O Gargi, 'he replied.

'In what then is air woven, like warp and woof?'

'In the worlds of the sky, O Gargi,'he replied.

'In what then are the worlds of the sky woven, like warp and woof?'

'In the worlds of the Gandharvas, O Gargi,' he replied.

'In what then are the worlds of the Gandharvas woven, like warp and woof?'

'In the worlds of Aditya (sun), O Gargi,'he replied.

'In what then are the worlds of Aditya (sun) woven, like warp and woof?'

'In the worlds of Kandra (moon), O Gargi,' he replied.

'In what then are the worlds of Kandra (moon) woven, like warp and woof?'

'In the worlds of the Nakshatras (stars), O Gargi,' he replied.

'In what then are the worlds of the Nakshatras (stars) woven, like warp and woof?'

'In the worlds of the Devas (gods), O Gargi,' he replied.

'In what then are the worlds of the Devas (gods) woven, like warp and woof?'

'In the worlds of Indra, O Gargi,'he replied.

'In what then are the worlds of Indra woven, like warp and woof?'

'In the worlds of Pragapati, O Gargi,'he replied.

'In what then are the worlds of Pragapati woven, like warp and woof?'

'In the worlds of Brahman, O Gargi: he replied.

'In what then are the worlds of Brahman woven, like warp and woof?'

Yagnavalkya said: 'O Gargi, Do not ask too much, lest thy head should fall off. Thou askest too much about a deity about which we are not to ask too much. Do not ask too much, O Gargi.' After that Gargi Vakaknavi held her peace.

SEVENTH BRAHMANA.

1.Then Uddalaka Aruni asked. 'Yagnavalkya,' he said, 'we dwelt among the Madras in the houses of Patankala Kapya, studying the sacrifice. His wife was possessed of a Gandharva, and we asked him: "Who art thou?" He answered: "I am Kabandha Atharvana." And he said to Patankala Kapya and to (us) students: " Dost thou know, Kapya, that thread by which this world and the other world, and all beings are strung together?" And Patankala Kapya replied: "I do not know it, Sir." He said again to Patankala Kapya and to (us) students: "Dost thou know, Kapya, that puller (ruler) within (antaryamin), who within pulls (rules) this world and the other world and all beings?" And Patankala Kapya replied: "I do not know it, Sir." He said again to Patankala Kapya and to (us) students: "He, O Kapya, who knows that thread and him who pulls (it) within, he knows Brahman, he knows the worlds, he knows the Devas, he knows the Vedas, he knows the Bhutas (creatures), he knows the Self, he knows everything." Thus did he (the Gandharva) say to them, and I know it. If thou, O Yagnavalkya, without knowing that string and the puller within, drivest away those Brahma-cows (the cows offered as a prize to him who best knows Brahman), thy head will fall off.'

Yagnavalkya said: 'O Gautama, I believe I know that thread and the puller within.'

The other said: 'Anybody may say, I know, I know. Tell what thou knowest.'

2. Yagnavalkya said: vayu (air) is that thread, O Gautama. By air, as by a thread, O Gautama, this world and the other world, and all creatures are strung together. Therefore, O Gautama, people say of a dead person that his limbs have become unstrung; for by air, as by a thread, O Gautama, they were strung together.'

The other said: 'So it is, O Yagnavalkya. Tell now (who is) the puller within.'

3. Yagnavalkya said: 'He who dwells in the earth, and within the earth', whom the earth does not know,

whose body the earth is, and who pulls (rules) the earth within, he is thy Self, the puller (ruler) within, the immortal.'

4. 'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy Self, the puller (ruler) within, the immortal.'

5. 'He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal.'

6. 'He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is thy Self, the puller (ruler) within, the immortal.'

7. 'He who dwells in the air (vayu), and within the air, whom the air does not know, whose body the air is, and who pulls (rules) the air within, he is thy Self, the puller (ruler) within, the immortal.'

8. 'He who dwells in the heaven (dyu), and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, he is thy Self, the puller (ruler) within, the immortal.'

9. 'He who dwells in the sun (aditya), and within the sun, whom the sun does not know, whose body the sun is, and who pulls (rules) the sun within, he is thy Self, the puller (ruler) within, the immortal.'

10. 'He who dwells in the space (disah), and within the space, whom the space does not know, whose body the space is, and who pulls (rules) the space within, he is thy Self, the puller (ruler) within, the immortal.'

11. 'He who dwells in the moon and stars (kandra-tarakam), and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who pulls (rules) the moon and stars within, he is thy Self, the puller (ruler) within, the immortal.'

12. 'He who dwells in the ether (akasa), and within the ether, whom the ether does not know, whose body the ether is, and who pulls (rules) the ether within, he is thy Self, the puller (ruler) within, the immortal.'

13. 'He who dwells in the darkness (tamas), and within the darkness, whom the darkness does not know, whose body the darkness is, and who pulls (rules) the darkness within, he is thy Self, the puller (ruler) within, the immortal.'

14. 'He who dwells in the light (tegas), and within the light, whom the light does not know, whose body the light is, and who pulls (rules) the light within, he is thy Self, the puller (ruler) within, the immortal.'

So far with respect to the gods (adhidaivatam); now with respect to beings (adhibhutam).

15. Yagnavalkya said: 'He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within, the immortal.'

16. 'He who dwells in the breath (prina), and within the breath, whom the breath does not know, whose body the breath is, and who pulls (rules) the breath within, he is thy Self, the puller (ruler) within, the immortal.'

17. 'He who dwells in the tongue (vak), and within the tongue, whom the tongue does not know, whose

body the tongue is, and who pulls (rules) the tongue within, he is thy Self, the puller (ruler) within, the immortal.'

18. 'He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls (rules) the eye within, he is thy Self, the puller (ruler) within, the immortal.'

19. 'He who dwells in the ear, and within the ear, whom the ear does not know, whose body the ear is, and who pulls (rules) the car within, he is thy Self, the puller (ruler) within, the immortal.'

20. 'He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who pulls (rules) the mind within, he is thy Self, the puller (ruler) within, the immortal.'

21. 'He who dwells in the skin, and within the skin, whom the skin does not know, whose body the skin is, and who pulls (rules) the skin within, he is thy Self, the puller (ruler) within, the immortal.'

22. 'He who dwells in knowledge', and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, he is thy Self, the puller (ruler) within, the immortal.'

23. 'He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who pulls (rules) the seed within, he is thy Self, the puller (ruler) within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the ruler within, the immortal. Everything else is of evil.' After that Uddalaka Aruni held his peace.

EIGHTH BRAHMANA.

1. Then Vakaknavi said: 'Venerable Brahmanas, I shall ask him two questions. If he will answer them, none of you, I think, will defeat him in any argument concerning Brahman'

Yagnavalkya said: 'Ask, O Gargi.'

2. She said: 'O Yagnavalkya, as the son of a warrior from the Kasis or Videhas might string his loosened bow, take two pointed foe-piercing arrows in his hand and rise to do battle, I have risen to fight thee with two questions. Answer me these questions.'

Yagnavalkya said: 'Ask, O Gargi.'

3. She said: 'OYagnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?'

4. Yagnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether (akasa).'

5. She said: 'I bow to thee, O Yagnavalkya, who hast solved me that question. Get thee ready for the second.'

Yagnavalkya said': 'Ask, O Gargi.'

6. She said: 'O Yagnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?'

7. Yagnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether.'

Gargi said: 'In what then is the ether woven, like warp and woof?'

8. He said: 'O Gargi, the Brahmanas call this the Akshara (the imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigour), without breath, without a mouth (or door), without measure, having no within and no without, it devours nothing, and no one devours it.'

9. 'By the command of that Akshara (the imperishable), O Gargi, sun and moon stand apart 2. By the command of that Akshara, O Gargi, heaven and earth stand apart. By the command of that Akshara, O Gargi, what are called moments (nimesha), hours (muhurta), days and nights, halfmonths, months, seasons, years, all stand apart. By the command of that Akshara, O Gargi, some rivers flow to the East from the white mountains, others to the West, or to any other quarter. By the command of that Akshara, O Gargi, men praise those who give, the gods follow the sacrificer, the fathers the Darvi-offering.'

10. 'Whosoever, O Gargi, without knowing that Akshara (the imperishable), offers oblations in this world, sacrifices, and performs penance for a thousand years, his work will have an end. Whosoever, O Gargi, without knowing this Akshara, departs this world, he is miserable (like a slave). But he, O Gargi, who departs this world, knowing this Akshara, he is a Brahmana.'

11. 'That Brahman,' O Gargi, 'is unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is nothing that sees but it, nothing that hears but it, nothing that perceives but it, nothing that knows but it. In that Akshara then, O Gargi, the ether is woven, like warp and woof.'

12. Then said Gargi: 'Venerable Brahmans, you may consider it a great thing, if you get off by bowing before him. No one, I believe, will defeat him in any argument concerning Brahman.' After that Vakaknavi held her peace.

NINTH BRAHMANA.

1. Then Vidagdha Sakalya asked him: 'How many gods are there, O Yagnavalkya?' He replied with this very Nivid: 'As many as are mentioned in the Nivid of the hymn of praise addressed to the Visvedevas, viz. three and three hundred, three and three thousand.'

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Thirty-three,' he said.

'Yes,' he said, and asked again How many gods are there really, O Yagnavalkya?'

'Six,' he said.

'Yes,' he said, and asked again:' How many gods are there really, O Yagnavalkya?'

'Three,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Two,' he said.

'Yes,' he said, and asked again:'How many gods are there really, O Yagnavalkya?'

'One and a half (adhyardha),' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'One,' he said.

'Yes,' he said, and asked: 'Who are these three and three hundred, three and three thousand?'

2. Yagnavalkya replied: 'They are only the various powers of them, in reality there are only thirty-three gods.'

He asked: 'Who are those thirty-three?'

Yagnavalkya replied: 'The eight Vasus,the eleven Rudras, the twelve Adityas. They make thirty-one, and Indra and Pragapati make the thirty-three.'

3. He asked: 'Who are the Vasus.'

Yagnavalkya replied: 'Agni (fire), Prithivi (earth), Vayu (air), Antariksha (sky), Aditya (sun), Dyu (heaven), Kandramas (moon), the Nakshatras (stars), these are the Vasus, for in them all that dwells (this world) rests; and therefore they are called Vasus.'

4. He asked: 'Who are the Rudras?'

Yagnavalkya replied: 'These ten vital breaths (pranas, the senses, i. e. the five gnanendriyas, and the five karmendriyas), and Atman, as the eleventh. When they depart from this mortal body, they make us cry (rodayanti), and because they make us cry, they are called Rudras.'

5. He asked: 'Who are the Adityas?'

Yagnavalkya replied: 'The twelve months of the year, and they are Adityas, because they move along (yanti), taking up everything (adadanah). Because they move along, taking up everything, therefore they are called Adityas.'

6. He asked: 'And who is Indra, and who is Pragapati?'

Yagnavalkya replied:' Indra is thunder, Pragapati is the sacrifice.'

He asked: 'And what is the thunder?'

Yagnavalkya replied: 'The thunderbolt.'

He asked: 'And what is the sacrifice?'

Yagnavalkya replied: 'The (sacrificial) animals.'

7. He asked: 'Who are the six?'

Yagnavalkya replied: 'Agni (fire), Prithivi (earth), Vayu (air), Antariksha (sky), Aditya (sun), Dyu (heaven), they are the six, for they are all this, the six.'

8. He asked: 'Who are the three gods?'

Yagnavalkya replied: 'These three worlds, for in them all these gods exist.'

He asked: 'Who are the two gods?'

Yagnavalkya replied: 'Food and breath.'

He asked: 'Who is the one god and a half?'

Yagnavalkya replied: 'He that blows.'

9. Here they say: 'How is it that he who blows like one only, should be called one and a half (adhyardha)?' And the answer is: 'Because, when the wind was blowing, everything grew (adhyardhnot).'

He asked: 'Who is the one god?'

Yagnavalkya replied: 'Breath (prana), and he is Brahman (the Sutratman), and they call him That (tyad).'

10. Sakalya said: 'Whosoever knows that person (or god) whose dwelling (body) is the earth, whose sight (world) is fire', whose mind is light,-the principle of every (living) self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya said: 'I know that person, the principle of every self, of whom thou speakest. This corporeal (material, earthy) person, "he is he." But tell me, Sakalya, who is his devata (deity)?'

Sakalya replied: 'The Immortal.'

11. Sakalya said: 'Whosoever knows that person whose dwelling is love (a body capable of sensual love), whose sight is the heart, whose mind is light,the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. This love-made (loving) person, he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'The women.'

12. Sakalya said: 'Whosoever knows that person whose dwelling are the colours, whose sight is the eye, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. That person in the sun, he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'The True.'

13. Sakalya said: 'Whosoever knows that person whose dwelling is ether, whose sight is the ear, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person who hears and answers, "he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Space.'

14. Sakalya said: 'Whosoever knows that person whose dwelling is darkness, whose sight is the heart, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The shadowy person, he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Death.'

15. Sakalya said: 'Whosoever knows that person whose dwelling are (bright) colours, whose sight is the eye, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person in the looking-glass, " he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Vital breath' (asu).

16. Sakalya said: 'Whosoever knows that person whose dwelling is water, whose sight is the heart, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person in the water, " he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Varuna.'

17. Sakalya said: 'Whosoever knows that person whose dwelling is seed, whose sight is the heart, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The filial person, " he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Pragapati.'

18. Yagnavalkya said: 'Sakalya, did those Brahmanas (who themselves shrank from the contest) make thee the victim?'

Sakalya said: 'Yagnavalkya, because thou hast decried the Brahmanas of the Kuru-Pankalas, what Brahman dost thou know?'

19. Yagnavalkya said: 'I know the quarters with their deities and their abodes.'

Sakalya said: 'If thou knowest the quarters with their deities and their abodes,

20. 'Which is thy deity in the Eastern quarter?'

Yagnavalkya said: 'Aditya (the sun).'

Sakalya said: 'In what does that Aditya abide?'

Yagnavalkya said: 'In the eye.'

Sakalya said: 'In what does the eye abide?'

Yagnavalkya said: 'In the colours, for with the eye he sees the colours.'

Sakalya said: 'And in what then do the colours abide?'

Yagnavalkya said: 'In the heart, for we know colours by the heart, for colours abide in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

21. Sakalya said: 'Which is thy deity in the Southern quarter?'

Yagnavalkya said: 'Yama.'

Sakalya said: 'In what does that Yama abide?'

Yagnavalkya said: 'In the sacrifice.'

Sakalya said: 'In what does the sacrifice abide?'

Yagnavalkya said: 'In the Dakshina (the gifts to be given to the priests).'

Sakalya said: 'In what does the Dakshina abide?'

Yagnavalkya said: 'In Sraddha (faith), for if a man believes, then he gives Dakshina, and Dakshina truly abides in faith.'

Sakalya said: 'And in what then does faith abide?'

Yagnavalkya said: 'In the heart, for by the heart faith knows, and therefore faith abides in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

22. Sakalya said: 'Which is thy deity in the Western quarter?'

Yagnavalkya said: 'Varuna.'

Sakalya said: 'In what does that Varuna abide?'

Yagnavalkya said: 'In the water.'

Sakalya said: 'In what does the water abide?'

Yagnavalkya said: 'In the seed.'

Sakalya said: 'And in what does the seed abide?'

Yagnavalkya said: 'In the heart. And therefore also they say of a son who is like his father, that he seems as if slipt from his heart, or made from his heart; for the seed abides in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

23. Sakalya said: 'Which is thy deity in the Northern quarter?'

Yagnavalkya said: 'Soma.'

Sakalya said: 'In what does that Soma abide?'

Yagnavalkya said:'In the Diksha.'

Sakalya said:'In what does the Diksha abide?'

Yagnavalkya said: 'In the True; and therefore they say to one who has performed the Diksha, Speak what

is true, for in the True indeed the Diksha abides.'

Sakalya said: 'And in what does the True abide?' Yagnavalkya said: 'In the heart, for with the heart do we know what is true, and in the heart indeed the True abides.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

24. Sakalya said: 'Which is thy deity in the zenith?'

Yagnavalkya said: 'Agni.'

Sakalya said: 'In what does that Agni abide.'

Yagnavalkya said: 'In speech.'

Sakalya said: 'And in what does speech abide?'

Yagnavalkya said: 'In the heart.'

Sakalya said: 'And in what does the heart abide?'

25. Yagnavalkya said: 'O Ahallika, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it.'

26. Sakalya said: 'And in what dost thou (thy body) and the Self (thy heart) abide?'

Yagnavalkya said: 'In the Prana (breath).'

Sakalya said: 'In what does the Prana abide?'

Yagnavalkya said: 'In the Apana (down-breathing).'

Sakalya said: 'In what does the Apana abide?'

Yagnavalkya said:'In theVyana (back-breathing).'

Sakalya said: 'In what does the Vyana-abide?'

Yagnavalkya said: 'In the Udana (the out-breathing).'

Sakalya said:'In what does the Udana abide?'

Yagnavalkya said: 'In the Samana. That Self (atman) is to be described by No, no! He is incomprehensible, for he cannot be (is not) comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.'

'These are the eight abodes (the earth, &c.), the eight worlds (fire, &c.), the eight gods (the immortal food, &c.), the eight persons (the corporeal, &c.) He who after dividing and uniting these persons, went beyond (the Samana), that person, taught in the Upanishads, I now ask thee (to teach me). If thou shalt not explain him to me, thy head will fall.'

Sakalya did not know him, and his head fell, nay, thieves took away his bones, mistaking them for something else.

27. Then Yagnavalkya said: 'Reverend Brahmanas, whosoever among you desires to do so, may now question me. Or question me, all of you. Or whosoever among you desires it, I shall question him, or I shall question all of you.

But those Brahmanas durst not (say anything).

28. Then Yagnavalkya questioned them with these Slokas:

1. 'As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.

2. 'From his skin flows forth blood, sap from the skin (of the tree); and thus from the wounded man comes forth blood, as from a tree that is struck.

3. 'The lumps of his flesh are (in the tree) the layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.

4. 'But, while the tree, when felled, grows up again more young from the root, from what root, tell me, does a mortal grow up, after he has been felled by death?

5. 'Do not say, "from seed," for seed is produced from the living; but a tree, springing from a grain, clearly rises again after death.

6. 'If a tree is pulled up with the root, it will not grow again; from what root then, tell me, does a mortal grow up, after he has been felled by death?

7. 'Once born, he is not born (again); for who should create him again?'

'Brahman, who is knowledge and bliss, he is the principle, both to him who gives gifts, and also to him who stands firm, and knows.'

FOURTH ADHYAYA.

FIRST BRAHMANA.

1.When Ganaka Vaideha was sitting (to give audience), Yagnavalkya approached, and Ganaka Vaideha said: 'Yagnavalkya, for what object did you come, wishing for cattle, or for subtle questions?'

Yagnavalkya replied: 'For both, Your Majesty;

2. 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Gitvan Sailini told me that speech (vak) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Sailini tell you, that speech is Brahman; for what is the use of a dumb person? But did he tell you the body (ayatana) and the resting-place (pratishtha) of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The tongue is its body, ether its place, and one should worship it as knowledge.'

Ganaka Vaideha said: 'What is the nature of that knowledge?'

Yagnavalkya replied: 'Your Majesty, speech itself (is knowledge). For through speech, Your Majesty, a friend is known (to be a friend), and likewise the Rig-veda, Yagur-veda, Sama-veda, the Atharvangirasas, the Itihasa (tradition), Purana-vidya (knowledge of the past), the Upanishads, Slokas (verses), Sutras (rules), Anuvyakhyanas and Vyakhyanas (commentaries, &c.); what is sacrificed, what is poured out, what is (to be) eaten and drunk, this world and the other world, and all creatures. By speech alone,Your Majesty, Brahman is known, speech indeed, O King, is the Highest Brahman. Speech does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

3. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Udanka Saulbayana told me that life (prana) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Udanka Saulbayana tell you that life is Brahman; for what is the use of a person without life? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka, Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'Breath is its body, ether its place, and one should worship it as what is dear.'

Ganaka Vaideha said: 'What is the nature of that which is dear?'

Yagnavalkya replied: 'Your Majesty, life itself (is that which is dear);' because for the sake of life, Your Majesty, a man sacrifices even for him who is unworthy of sacrifice, he accepts presents from him who is not worthy to bestow presents, nay, he goes to a country, even when there is fear of being hurt, for the sake of life. Life, O King, is the Highest Brahman. Life does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Barku Varshna told me that sight (kakshus) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Barku Varshna tell you that sight is Brahman; for what is the use of a person who cannot see? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The eye is its body, ether its place, and one should worship it as what is true.'

Ganaka Vaideha said: 'What is the nature of that which is true?'

Yagnavalkya replied: 'Your Majesty, sight itself (is that which is true); for if they say to a man who sees with his eye, "Didst thou see?" and he says, "I saw," then it is true. Sight, O King, is the Highest Brahman. Sight does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

5. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Gardabhivibhtta Bharadvaga told me that hearing (srotra) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Gardabhivibhita Bharadvaga tell you that hearing is Brahman; for what is the use of a person who cannot hear? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The ear is its body, ether its place, and we should worship it as what is endless.'

Ganaka Vaideha said: 'What is the nature of that which is endless?'

Yagnavalkya replied: 'Your Majesty, space (disah) itself (is that which is endless), and therefore to whatever space (quarter) he goes, he never comes to the end of it. For space is endless. Space indeed, O King, is hearing, and hearing indeed, O King, is the Highest Brahman. Hearing does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

6. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Satyakama Gabala told me that mind (manas) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Satyakama Gabala tell you that mind is Brahman; for what is the use of a person without mind? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'Mind itself is its body, ether its place, and we should worship it as bliss.'

Ganaka Vaideha said: 'What is the nature of bliss?'

Yagnavalkya replied: 'Your Majesty, mind itself; for with the mind does a man desire a woman, and a like son is born of her, and he is bliss. Mind indeed, O King, is the Highest Brahman. Mind does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

7. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Vidagdha Sakalya told me that the heart (hridaya) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Vidagdha Sakalya tell you that the heart is Brahman; for what is the use of a person without a heart? But did he tell you the body and the resting place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

GanakaVaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The heart itself is its body, ether its place, and we should worship it as certainty (sthiti).'

Ganaka Vaideha said: 'What is the nature of certainty?'

Yagnavalkya replied: 'Your Majesty, the heart itself; for the heart indeed, O King, is the body of all things, the heart is the restingmplace of all things, for in the heart, O King, all things rest. The heart indeed, O King, is the Highest Brahman. The heart does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

SECOND BRAHMANA.

1.Ganaka Vaideha, descending from his throne, said: 'I bow to you, O Yagnavalkya, teach me.'

Yagnavalkya said: 'Your Majesty, as a man who wishes to make a long journey, would furnish himself with a chariot or a ship, thus is your mind well furnished by these Upanishads'. You are honourable, and wealthy, you have learnt the Vedas and been told the Upanishads. Whither then will you go when departing hence?'

Ganaka Vaideha said: 'Sir, I do not know whither I shall go.'

Yagnavalkya said: 'Then I shall tell you this, whither you will go.'

Ganaka Vaideha said: 'Tell it, Sir.'

2. Yagnavalkya said: 'That person who is in the right eye, he is called Indha, and him who is Indha they call indeed Indra mysteriously, for the gods love what is mysterious, and dislike what is evident.

3. 'Now that which in the shape of a person is in the right eye, is his wife, Virag. Their meeting place is the ether within the heart, and their food the red lump within the heart. Again, their covering is that which is like net-work within the heart, and the road on which they move (from sleep to waking) is the artery that rises upwards from the heart. Like a hair divided into a thousand parts, so are the veins of it, which are called Hita, placed firmly within the heart. Through these indeed that (food) flows on flowing, and he (the Taigusa) receives as it were purer food than the corporeal Self (the Vaisvanara).

4. 'His (the Taigasa's) Eastern quarter are the pranas (breath) which go to the East;

'His Southern quarter are the pranas which go to the South;

'His Western quarter are the pranas which go to the West;

'His Northern quarter are the praiias which go to the North;

'His Upper (Zenith) quarter are the pranas which go upward;

'His Lower (Nadir) quarter are the pranas which go downward;

'All the quarters are all the pranas. And he (the Atman in that state) can only be described by No, no! He is incomprehensible, for he cannot be comprehended; he is undecaying, for he cannot decay; he is not attached, for he does not attach himself; he is unbound, he does not suffer, he does not perish. O Ganaka, you have indeed reached fearlessness,'thus said Yagnavalkya.

Then Ganaka said: 'May that fearlessness come to you also who teachest us fearlessness. I bow to you. Here are the Videhas, and here am I (thy slave).'

THIRD BRAHMANA.

1.Yagnavalkya came to Ganaka Vaideha, and he did not mean to speak with him. But when formerly Ganaka Vaideha and Yagnavalkya had a disputation on the Agnihotra, Yagnavalkya had granted him a

boon, and he chose (for a boon) that he might be free to ask him any question he liked. Yagnavalkya granted it, and thus the King was the first to ask him a question.

2. 'Yagnavalkya,' he said, 'what is the light of man?'

Yagnavalkya replied: 'The sun, O King; for, having the sun alone for his light, man sits, moves about, does his work, and returns.'

Ganaka Vaideha said: 'So indeed it is, O Yagnavalkya.'

3. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, what is then the light of man?'

Yagnavalkya replied: 'The moon indeed is his light; for, having the moon alone for his light, man sits, moves about, does his work, and returns.'

Ganaka Vaideha said: 'So indeed it is, O Yagnavalkya.'

4. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, what is the light of man?'

Yagnavalkya replied: 'Fire indeed is his light; for, having fire alone for his light, man sits, moves about, does his work, and returns.'

5. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, and the fire is gone out, what is then the light of man?'

Yagnavalkya. replied: 'Sound indeed is his light; for, having sound alone for his light, man sits, moves about, does his work, and returns. Therefore, O King, when one cannot see even one's own hand, yet when a sound is raised, one goes towards it.'

Ganaka Vaideha said: 'So indeed it is, O Yagnavalkya.'

6. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, and the fire is gone out, and the sound hushed, what is then the light of man?'

Yagnavalkya said: 'The Self indeed is his light; for, having the Self alone as his light, man sits, moves about, does his work, and returns.'

7. Ganaka Vaideha said: 'Who is that Self?'

Yagnavalkya replied: 'He who is within the heart, surrounded by the Pranas (senses), the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds, as if thinking, as if moving. During sleep (in dream) he transcends this world and all the forms of death (all that falls under the sway of death, all that is perishable).

8. 'On being born that person, assuming his body, becomes united with all evils; when he departs and dies, he leaves all evils behind.

9. 'And there are two states for that person, the one here in this world, the other in the other world, and as a third an intermediate state, the state of sleep. When in that intermediate state, he sees both those states together, the one here in this world, and the other in the other world. Now whatever his admission to the other world may be, having gained that admission, he sees both the evils and the blessings.

'And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building it up again, he sleeps (dreams) by his own light. In that state the person is self-illuminated.

10. 'There are no (real) chariots in that state, no horses, no roads, but he himself sends forth (creates) chariots, horses, and roads. There are no blessings there, no happiness, no joys, but he himself sends forth (creates) blessings, happiness, and joys. There are no tanks there, no lakes, no rivers, but he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker.

11. 'On this there are these verses:

'After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person', the lonely bird. (1)

12. 'Guarding with the breath (prana, life) the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird. (2)

13. 'Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends), or seeing terrible sights. (3)

14. 'People may see his playground but himself no one ever sees. Therefore they say, Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

'Here some people (object and) say: "No, this (sleep) is the same as the place of waking, for what he sees while awake, that only he sees when asleep."

No, here (in sleep) the person is self-illuminated (as we explained before).'

Ganaka Vaideha said: 'I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.'

15. Yagnavalkya said: 'That (person) having enjoyed himself in that state of bliss (samprasada, deep sleep), having moved about and seen both good and evil, hastens back again as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it, for that person is not attached to anything.'

Ganaka Vaideha said: 'So it is indeed, Yagnavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

16. Yagnavalkya said: 'That (person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it, for that person is not attached to anything.'

Ganaka Vaideha said: 'So it is indeed, Yagnavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

17. Yagnavalkya said: 'That (person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again as he came, to the place from which he started, to the state of sleeping (dream).

18. 'In fact, as a large fish moves along the two banks of a river, the right and the left, so does that person move along these two states, the state of sleeping and the state of waking.

19. 'And as a falcon, or any other (swift) bird, after he has roamed about here in the air, becomes tired, and folding his wings is carried to his nest, so does that person hasten to that state where, when asleep, he desires no more desires, and dreams no more dreams.

20. 'There are in his body the veins called Hita, which are as small as a hair divided a thousandfold, full of white, blue, yellow, green, and red'. Now when, as it were, they kill him, when, as it were, they overcome him, when, as it were, an elephant chases him, when, as it were, he falls into a well, he fancies, through ignorance, that danger which he (commonly) sees in waking. But when he fancies that he is, as it were, a god, or that he is, as it were, a king, or " I am this altogether," that is his highest world.

21. 'This indeed is his (true) form, free from desires, free from evil, free from fear. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the intelligent (prag-na) Self, knows nothing that is without, nothing that is within. This indeed is his (true) form, in which his wishes are fulfilled, in which the Self (only) is his wish, in which no wish is left,-free from any sorrow.

22. 'Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer, a Kandala not a Kandala, a Paulkasa not a Paulkasa, a Sramana not a Sramana, a Tapasa not a Tapasa. He is not followed by good, not followed by evil, for he has then overcome all the sorrows of the heart.

23. 'And when (it is said that) there (in the Sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him that he could see.

24. 'And when (it is said that) there (in the Sushupti) he does not smell, yet he is smelling, though he does not smell. For smelling is inseparable from the smeller, because it cannot perish. But there is then no second, nothing else different from him that he could smell.

25. 'And when (it is said that) there (in the Sushupti) he does not taste, yet he is tasting, though he does not taste. For tasting is inseparable from the taster, because it cannot perish. But there is then no second, nothing else different from him that he could taste.

26. 'And when (it is said that) there (in the Sushupti) he does not speak, yet he is speaking, though he does not speak. For speaking is inseparable from the speaker, because it cannot perish. But there is then no second, nothing else different from him that he could speak.

27. 'And when (it is said that) there (in the Sushupti) he does not hear, yet he is hearing, though he does not hear. For hearing is insrparable from the hearer, because it cannot perish. But there is then no second, nothing else different from him that he could hear.

28. 'And when (it is said that) there (in the Sushupti) he does not think, yet he is thinking, though he does not think. For thinking is inseparable from the thinker, because it cannot perish. But there is then no second, nothing else different from him that he could think.

29. 'And when (it is said that) there (in the Sushupti) he does not touch, yet he is touching, though he does not touch. For touching is inseparable from the toucher, because it cannot perish. But there is then

no second, nothing else different from him that he could think.

30. 'And when (it is said that) there (in the Sushupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.

31. 'When (in waking and dreaming) there is, as it were, another, then can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one think the other, then can one touch the other, then can one know the other.

32. 'An ocean, is that one seer, without any duality; this is the Brahma-world, O King.' Thus did Yagiiavalkya teach him. This is his highest goal, this is his highest success, this is his highest world, this is his highest bliss. All other creatures live on a small portion of that bliss.

33. 'If a man is healthy, wealthy, and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the fathers who have conquered the world (of the fathers). A hundred blessings of the fathers who have conquered this world make one blessing in the Gandharva world. A hundred blessings in the Gandharva world make one blessing of the Devas by merit (work, sacrifice), who obtain their godhead by merit. A hundred blessings of the Devas by merit make one blessing of the Devas by birth, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings of the Devas by birth make one blessing in the world of Pragapati, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings in the world of Pragapati make one blessing in the world of Brahman, also (of) a Srotriya who is without sin, and not overcome by desire. And this is the highest blessing.

'This is the Brahma-world, O king,' thus spake Yagnavalkya.

Ganaka Vaideha said: 'I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.'

Then Yagnavalkya was afraid lest the King, having become full of understanding, should drive him from all his positions.

34. And Yagnavalkya said: 'That (person), having enjoyed himself in that state of sleeping (dream), having moved about and seen both good and bad, hastens back again as he came, to the place from which he started, to the state of waking.

35. 'Now as a heavy-laden carriage moves along groaning, thus does this corporeal Self, mounted by the intelligent Self, move along groaning, when a man is thus going to expire.

36. 'And when (the body) grows weak through old age, or becomes weak through illness, at that time that person, after separating himself from his members, as an Amra (mango), or Udumbara (fig), or Pippala-fruit is separated from the stalk, hastens back again as he came, to the place from which he started, to (new) life.

37. 'And as policemen, magistrates, equerries, and governors wait for a king who is coming back, with food and drink, saying, "He comes back, he approaches," thus do all the elements wait on him who knows this, saying, "That Brahman comes, that Brahman approaches."

38. 'And as policemen, magistrates, equerries, and governors gather round a king who is departing, thus do all the senses (pranas) gather round the Self at the time of death, when a man is thus going to expire.'

BRIHADARANYAKA-UPANISHAD Part 3

FOURTH BRAHMANA.

1. Yagnavalkya continued: 'Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (pranas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.

2. ‘"He has become one," they say, " he does not see." "He has become one," they say, "he does not smell." "He has become one," they say, "he does not taste." "He has become one," they say, "he does not speak." "He has become one," they say, "he does not hear." "He has become one," they say, "he does not think." "He has become one," they say," he does not touch." "He has become one," they say, "he does not know." The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life (the chief prana) departs after him, and when life thus departs, all the other vital spirits (pranas) depart after it. He is conscious, and being conscious he follows and departs.

'Then both his knowledge and his work take hold of him, and his acquaintance with former things.'

3. ‘And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach (to another body), draw himself together towards it.

4. 'And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Pragapati, or like Brahman, or like other beings.

5. 'That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be :a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

'And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

6. 'And here there is this verse: "To whatever object a man's own mind is attacbed, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action."

'So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere,- being Brahman, he goes to Brahman.

7. 'On this there is this verse: " When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.

'And as the slough of a snake lies on an ant-hill, dead and cast away, thus lies this body; but that disembodied immortal spirit (prana' life) is Brahman only, is only light.'

Ganaka Vaideha said: 'Sir, I give you a thousand.'

8. 'On this there are these verses:

'The small, old path stretching far away' has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free.

9. 'On that path they say that there is white, or blue, or yellow, or green, or red; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

10. 'All who worship what is not knowledge (avidya) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

11. 'There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

12. 'If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body'.

13. 'Whoever has found and understood the Self that has entered into this patched-together hidingplace, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

14. 'While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.

15. 'If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.

16. 'He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time.

17. 'He in whom the five beings and the ether rest, him alone I believe to be the Self,-I who know, believe him to be Brahman; I who am immortal, believe him to be immortal.

18. 'They who know the life of life, the eye of the eye, the car of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahman.

19. 'By the mind alone it is to be perceived, there is in it no diversity. He who perceives therein any diversity, goes from death to death.

20. 'This eternal being that can never be proved, is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.

21. 'Let a wise Brahmana, after he has discovered him, practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

22. 'And he is that great unborn Self, who consists of knowledge, is surrounded by the Pranas, the ether within the heart. In it there reposes the ruler of all, the lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the

protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. Brahmanas seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting, and he who knows him, becomes a Mun1.Wishing for that world (for Brahman) only, mendicants leave their homes.

'Knowing this, the people of old did not wish for offspring. What shall we do with offspring, they said, we who have this Self and this world (of Brahman)? And they, having risen above the desire for sons, wealth, and new worlds, wander about as mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds. Both these are indeed desires only. He, the Self, is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. Him (who knows), these two do not overcome, whether he says that for some reason he has done evil, or for some reason he has done good-he overcomes both, and neither what he has done, nor what he has omitted to do, burns (affects) him.

23. 'This has been told by a verse (Rik): "This eternal greatness of the Brahmana does -not grow larger by work, nor does it grow smaller. Let man try to find (know) its trace, for having found (known) it, he is not sullied by any evil deed."

'He therefore that knows it, after having become quiet, subdued, satisfied, patient, and collected, sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brahmana; this is the Brahma-world, O King,'-thus spoke Yagnavalkya.

Ganaka Vaideha said: 'Sir, I give you the Videhas, and also myself, to be together your slaves.'

24. This indeed is the great, the unborn Self, the strong, the giver of wealth. He who knows this obtains wealth.

25. This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this becomes verily the fearless Brahman.

FIFTH BRAHMANA.

1. Yagnavalkya had two wives, Maitreyi and Katyayan1.Of these Maitreyi was conversant with Brahman, but Katyayani possessed such knowledge only as women possess. And Yagnavalkya, when he wished to get ready for another state of life (when he wished to give up the state of a householder, and retire into the forest),

2. Said, 'Maitreyi, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Katyayani.'

3. Maitreyi said: 'My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it, or no?'

'No,' replied Yagnavalkya, 'like the life of rich people will be thy life. But there is no hope of immortality by wealth.'

4. And Maitreyi said: 'What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that clearly to me.'

5. Yagnavalkya replied: 'Thou who art truly dear to me, thou hast increased what is dear (to me in thee). Therefore, if you like, Lady, I will explain it to thee, and mark well what I say.'

6. And he said: 'Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.

'Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.

'Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.

'Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.

'Verily, cattle are not dear, that you may love cattle; but that you may love the Self, therefore cattle are dear.

'Verily, the Brahman-class is not dear, that you may love the Brahman-class; but that you may love the Self, therefore the Brahman-class is dear.

'Verily, the Kshatra-class is not dear, that you may love the Kshatra-class; but that you may love the Self, therefore the Kshatra-class is dear.

'Verily, the worlds are not dear, that you may love the worlds; but that you may love the Self, therefore the worlds are dear.

'Verily, the Devas are not dear, that you may love the Devas; but that you may love the Self, therefore the Devas are dear.

'Verily, the Vedas are not dear, that you may love the Vedas; but that you may love the Self, therefore the Vedas are dear.

'Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore are creatures dear.

'Verily, everything is not dear, that you may love everything; but that you may love the Self, therefore everything is dear.

' Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When the Self has been seen, heard, perceived, and known, then all this is known.'

7. 'Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatraclass elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for the Vedas elsewhere than in the Self, was abandoned by the Vedas. Whosoever looks for the creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for anything elsewhere than in the Self, was abandoned by anything.

'This Brahman-class, this Kshatra-class, these worlds, these Devas, these Vedas, all these beings, this

everything, all is that Self.

8. 'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized, or the beater of the drum;

9. 'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized, or the blower of the shell;

10. 'And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized, or the player of the lute;

11. 'As clouds of smoke proceed by themselves out of lighted fire kindled with damp fuel, thus verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvangirasas, Itihasa, Purana, Vidya, the Upanishads, Slokas, Sutras, Anuvyakhyanas, Vyakhyanas, what is sacrificed, what is poured out, food, drink, this world and the other world, and all creatures. From him alone all these were breathed forth.

12. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,-

13. 'As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether a mass of knowledge; and having risen from out these elements, vanishes again in them. When lie has departed, there is no more knowledge (name), I say, O Maitreyi,' -thus spoke Yagnavalkya.

14. Then Maitreyi said: 'Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him.'

But he replied: 'O Maitreyi, I say nothing that is bewildering. Verily, beloved, that Self is imperishable, and of an indestructible nature.

15. 'For when there is as it were duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one hears the other, one perceives the other, one touches the other, one knows the other; but when the Self only is all this, how should he see another, how should he smell another, how should he taste another, how should he salute another, how should he hear another, how should he touch another, how should he know another? How should he know Him by whom he knows all this? That Self is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. How, O beloved, should he know the Knower? Thus, O Maitreyi, thou hast been instructed. Thus far goes immortality.' Having said so, Yagnavalkya went away (into the forest).

SIXTH BRAHMANA.

1. Now follows the stem:

1. (We) from Pautimashya,

2. Pautimashya from Gaupavana,

3. Gaupavana from Pautimashya,

4. Pautimashya from Gaupavana,

5. Gaupavana from Kausika,

6. Kausika from Kaundinya,

7. Kaundinya from Sandilya,

8. Sandilya from Kausika and Gautama,

9. Gautama

2. from Agnivesya,

10. Agnivesya from Gargya,

11. Gargya from Gargya,

12. Gargya from Gautama,

13. Gautama from Saitava,

14. Saitava from Parasaryayana,

15. Parasaryayana from Gargyayana,

16. Gargyayana from Uddalakayana,

17. Uddalakayana from Gabalayana,

18. Gabalayana from Madhyandinayana,

19. Madhyandinayana from Saukarayana,

20. Saukarayana from Kashayana,

21. Kashayana from Sayakayana,

22. Sayakayana from Kausikayani,

23. Kausikayani

3. from Ghritakausika,

24. Ghritakausika from Parasaryayana,

25. Parasaryayana from Parasarya,

26. Parasarya from Gatukarnya,

27. Gatukarnya from Asurayana and Yaska,

28. Asurayaita from Travani,

29. Travani from Aupagandhani,

30. Aupagandhani from Asuri,

31. Asuri from Bharadvaga,

32. Bharadvaga from Atreya,

33. Atreya from Manti,

34. Manti from Gautama,

35. Gautama from Gautama,

36. Gautama from Vatsya,

37. Vatsya from Sandilya,

38. Sandilya from Kaisorya Kapya,

39. Kaisorya Kapya from Kumaraharita

40. Kumaraharita from Galava,

41. Galava from Vidarbhi-kaundinya,

42. Vidarbhi - kaundinya from Vatsanapat Babhrava,

43. Vatsanapat Babhrava from Pathi Saubhara,

44. Pathi Saubhara from Ayasya Angirasa,

45. Ayasya Angirasa from Abhuti Tvashtra,

46. Abhuti Tvashtra from Visvarupa Tvashtra,

47. Visvarupa Tvashtra from Asvinau,

48. Asvinau from Dadhyak Atharvana,

49. Dadhyak Atharvana from Atharvan Daiva,

50. Atharvan Daiva from Mrityu Pradhvamsana,

51. Mrityu Pradhvamsana from Pradhvamsana,

52. Pradhvamsana from Ekarshi,

53. Ekarshi from Viprakitti,

54. Viprakitti from Vyashti,

55. Vyashti from Sanaru,

56. Sanaru from Sanatana,

57. Sanatana from Sanaga,

58. Sanaga from Parameshthin,

59. Parameshthin from Brahman,

60. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

FIFTH ADHYAYA.

FIRST BRAHMANA.

1. That (the invisible Brahman) is full, this (the visible Brahman) is full. This full (visible Brahman) proceeds from that full (invisible Brahman). On grasping the fulness of this full (visible Brahman) there is left that full (invisible Brahman).

Om (is) ether, (is) Brahman. 'There is the old ether (the invisible), and the (visible) ether of the atmosphere,' thus said Kauravyayaniputra. This (the Om) is the Veda (the means of knowledge), thus the Brahmanas know. One knows through it all that has to be known.

SECOND BRAHMANA.

1. The threefold descendants of Pragapati, gods, men, and Asuras (evil spirits), dwelt as Brahmakarins (students) with their father Pragapat1.Having finished their studentship the gods said: 'Tell us (something), Sir.' He told them the syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us "Damyata," Be subdued.' 'Yes,' he said, 'you have understood.'

2. Then the men said to him: 'Tell us something, Sir.' He told them the same syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us, " Datta," Give.' 'Yes,' he said, 'you have understood.'

3. Then the Asuras said to him: 'Tell us something, Sir.' He told them the same syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us," Dayadharn," Be merciful.' 'Yes,' he said, 'you have understood.'

The divine voice of thunder repeats the same, Da Da Da, that is, Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.

THIRD BRAHMANA.

1. Pragapatii is the heart, is this Brahman, is all this. The heart, hridaya, consists of three syllables. One syllable is hri, and to him who knows this, his own people and others bring offerings. One syllable is da, and to him who knows this, his own people and others bring gifts. One syllable is yam' and he who knows this, goes to heaven (svarga) as his world.

FOURTH BRAHMANA.

1. This (heart) indeed is even that, it was indeed the true (Brahman). And whosoever knows this great glorious first-born as the true Brahman, he conquers these worlds, and conquered likewise may that (enemy) be'I yes, whosoever knows this great glorious first-born as the true Brahman; for Brahman is the true.

FIFTH BRAHMANA.

1. In the beginning this (world) was water. Water produced the true, and the true is Brahman. Brahman produced Praghpati, Pragapati the Devas (gods). The Devas adore the true (satyam) alone. This satyam consists of three syllables. One syllable is sa, another t(i), the third yam. The first and last syllables are true, in the middle there is the untrue. This untrue is on both sides enclosed by the true, and thus the true preponderates. The untrue does not hurt him who knows this.

2. Now what is the true, that is the Aditya (the sun), the person that dwells in yonder orb, and the person in the right eye. These two rest on each other, the former resting with his rays in the latter, the latter with his pranas (senses) in the former. When the latter is on the point of departing this life, he sees that orb as white only, and those rays (of the sun) do not return to him.

3. Now of the person in that (solar) orb Bhuh is the head, for the head is one, and that syllable is one; Bhuvah the two arms, for the arms are two, and these syllables are two; Svar the foot, for the feet are two, and these syllables are two. Its secret name is Ahar (day), and he who knows this, destroys (hanti) evil and leaves (gahati) it.

4. Of the person in the right eye Bhuh is the head, for the head is one, and that syllable is one; Bhuvah the two arms, for the arms are two, and these syllables are two; Svar the foot, for the feet are two, and these syllables are two. Its secret name is Aham (ego), and he who knows this, destroys (hanti) evil and leaves (gahati) it.

SIXTH BRAHMANA.

1. That person, under the form of mind (manas), being light indeed, is within the heart, small like a grain of rice or barley. He is the ruler of all, the lord of all-he rules all this, whatsoever exists.

SEVENTH BRAHMANA.

1. They say that lightning is Brahman, because lightning (vidyut) is called so from cutting off (vidanat). Whosoever knows this, that lightning is Brahman, him (that Brahman) cuts off from evil, for lightning indeed is Brahman.

EIGHTH BRAHMANA.

1. Let him meditate on speech as a cow. Her four udders are the words Svaha, Vashat, Hanta, and Svadha. The gods live on two of her udders, the svaha and the Vashat, men on the Hanta, the fathers on the Svadha. The bull of that cow is breath (prana), the calf the rnind.

NINTH BRAHMANA.

1.Agni Vaisvanara is the fire within man by which the food that is eaten is cooked, i.e. digested. Its noise is that which one hears, if one covers one's ears. When he is on the point of departing this life, he does not hear that noise.

TENTH BRAHMANA.

1.When the person goes away from this world, he comes to the wind. Then the wind makes room for him, like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun. Then the sun makes room for him, like the hole of a Lambara, and through it he mounts higher. He comes to the

moon. Then the moon makes room for him, like the hole of a drum, and through it he mounts higher, and arrives at the world where there is no sorrow, no snow. There he dwells eternal years.

ELEVENTH BRAHMANA.

1. This is indeed the highest penance, if a man, laid up with sickness, suffers pain. He who knows this, conquers the highest world.

This is indeed the highest penance, if they carry a dead person into the forest. He who knows this, conquers the highest world.

This is indeed the highest penance, if they place a dead person on the fire. He who knows this, conquers the highest world.

TWELFTH BRAHMANA.

1. Some say that food is Brahman, but this is not so, for food decays without life (prana). Others say that life (prana) is Brahman, but this is not so, for life dries up without food. Then these two deities (food and life), when they have become one, reach that highest state (i.e. are Brahman). Thereupon Pratrida said to his father: 'Shall I be able to do any good to one who knows this, or shall I be able to do him any harm?' The father said to him, beckoning with his hand: 'Not so, O Pratrida; for who could reach the highest state, if he has only got to the oneness of these two?' He then said to him: 'Vi; verily, food is Vi, for all these beings rest (vishtani) on food.' He then said: 'Ram; verily, life is Ram, for all these beings delight (ramante) in life. All beings rest on him, all beings delight in him who knows this.'

THIRTEENTH BRAHMANA.

1. Next follows the Uktha. Verily, breath (prana) is Uktha, for breath raises up (utthapayati) all this. From him who knows this, there is raised a wise son, knowing the Uktha; he obtains union and oneness with the Uktha.

2. Next follows the Yagus. Verily, breath is Yagus, for all these beings are joined in breath 2. For him who knows this, all beings are joined to procure his excellence; he obtains union and oneness with the Yagus.

3. Next follows the Saman. Verily, breath is the saman, for all these beings meet in breath. For him who knows this, all beings meet to procure his excellence; he obtains union and oneness with the saman.

4. Next follows the Kshatra. Verily, breath is the Kshatra, for breath is Kshatra, i.e. breath protects (trayate) him from being hurt (kshaititoh). He who knows this, obtains Kshatra (power), which requires no protection; he obtains union and oneness with Kshatra.

FOURTEENTH BRAHMANA.

1. The words Bhumi (earth), Antariksha (sky), and Dyu (heaven) form eight syllables. One foot of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three worlds). And he who thus knows that foot of it, conquers as far as the three worlds extend.

2. The Rikas, the Yagumshi, and the Samani form eight syllables. One foot (the second) of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three Vedas, the Rig-veda, Yagur-veda, andsama-veda). And he who thus knows that foot of it, conquers as far as that threefold knowledge

extends.

3. The Prana (the up-breathing), the Apana (the down-breathing), and the Vyana (the back-breathing) form eight syllables. One foot (the third) of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three vital breaths). And he who thus knows that foot of it, conquers as far as there is anything that breathes. And of that (Gayatri, or speech) this indeed is the fourth (turiya), the bright (darsata) foot, shining high above the skies. What is here called turiya (the fourth) is meant for katurtha (the fourth); what is called darsatam padam (the bright foot) is meant for him who is as it were seen (the person in the sun); and what is called paroragas (he who shines high above the skies) is meant for him who shines higher and higher above every sky. And he who thus knows that foot of the Gayatri, shines thus himself also with happiness and glory.

4. That Gayatri (as described before with its three feet) rests on that fourth foot, the bright one, high above the sky. And that again rests on the True (satyam), and the True is the eye, for the eye is (known to be) true. And therefore even now, if two persons come disputing, the one saying, I saw, the other, I heard, then we should trust the one who says, I saw. And the True again rests on force (balam), and force is life (prana), and that (the True) rests on life. Therefore they say, force is stronger than the True. Thus does that Gayatri rest with respect to the self (as life). That Gayatri protects (tatre) the vital breaths (gayas); the gayas are the pranas (vital breaths), and it protects them. And because it protects (tatre) the vital breaths (gayas), therefore it is called Gayatri. And that Savitri verse which the teacher teaches, that is it (the life, the prana, and indirectly the Gayatri); and whomsoever he teaches, he protects his vital breaths.

5. Some teach that Savitri as an Anushtubh verse, saying that speech is Anushtubh, and that we teach that speech. Let no one do this, but let him teach the Gayatri as Savitri. And even if one who knows this receives what seems to be much as his reward (as a teacher), yet this is not equal to one foot of the Gayatri.

6. If a man (a teacher) were to receive as his fee these three worlds full of all things, he would obtain that first foot of the Gayatri. And if a man were to receive as his fee everything as far as this threefold knowledg,e extends, he would obtain that second foot Of the Gayatri. And if a man were to receive as his fee everything whatsoever breathes, he would obtain that third foot of the Gayatri. But that fourth bright foot, shining high above the skies', cannot be obtained by anybody- whence then could one receive such a fee?

7. The adoration of that (Gayatri):

'O Gayatri, thou hast one foot, two feet, three feet, four feet. Thou art footless, for thou art not known. Worship to thy fourth bright foot above the skies.' If one (who knows this) hates some one and says, 'May he not obtain this,' or 'May this wish not be accomplished to him,'then that wish is not accomplished to him against whom he thus prays, or if he says, 'May I obtain this.'

8. And thus Ganaka Vaideha spoke on this point to Budila Asvatarasvi: 'How is it that thou who spokest thus as knowing the Gayatri, hast become an elephant and carriest me?' He answered: 'Your Majesty, I did not know its mouth. Agni, fire, is indeed its mouth; and if people pile even what seems much (wood) on the fire, it consumes it all. And thus a man who knows this, even if he commits what seems much evil, consumes it all and becomes pure, clean, and free from decay and death.'

FIFTEENTH BRAHMANA.

1. The face of the True (the Brahman) is covered with a golden disk. Open that, O Pushan, that we may see the nature of the True.

2. O Pushan, only seer, Yama (judge), Surya (sun), son of Pragapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what he is (viz. the person in the sun).

3. Breath to air and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!

4. Agni, lead us on to wealth (beatitude) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! (Rv. I, 189, i.)

SIXTH ADHYAYA.

FIRST BRAHMANA.

1. Harih, Om. He who knows the first and the best, becomes himself the first and the best among his people. Breath is indeed the first and the best. He who knows this, becomes the first and the best among his people, and among whomsoever he wishes to be so.

2. He who knows the richest , becomes himself the richest among his people. Speech is the richest. He who knows this, becomes the richest among his people, and among whomsoever he wishes to be so.

3. He who knows the firm rest, becomes himself firm on even and uneven ground. The eye indeed is the firm rest, for by means of the eye a man stands firm on even and uneven ground. He who knows this, stands firm on even and uneven ground.

4. He who knows success, whatever desire he desires, it succeeds to him. The ear indeed is success. For in the car are all these Vedas successful. He who knows this, whatever desire he desires, it succeeds to him.

5. He who knows the home, becomes a home of his own people, a home of all men. The mind indeed is the home. He who knows this, becomes a home of his own people and a home of all men.

6. He who knows generation, becomes rich in offspring and cattle. Seed indeed is generation. He who knows this, becomes rich in offspring and cattle.

7. These Pranas (senses), when quarrelling together as to who was the best, went to Brahman and said: 'Who is the richest of us?' He replied: 'He by whose departure this body seems worst, he is the richest.'

8. The tongue (speech) departed, and having been absent for a year, it came back and said: 'How have you been able to live without. me?' They replied: 'Like unto people, not speaking with the tongue, but breathing with breath, seeing with the eye, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then speech entered in.

9. The eye (sight) departed, and having been absent for a year, it came back and said: 'How have you been able to live without-me?' They replied: 'Like blind people, not seeing with the eye, but breathing with the breath, speaking with the tongue, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then the eye entered in.

10. The ear (hearing) departed, and having been absent for a year, it came back and said: 'How have you

been able to live without me?' They replied : 'Like deaf people, not hearing with the ear, but breathing with the breath, speaking with the tongue, seeing with the eye, knowing with the mind, generating with seed. Thus we have lived.' Then the ear entered in.

11.The mind departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like fools, not knowing with their mind, but breathing with the breath, seeing with the eye, hearing with the ear, generating with seed. Thus we have lived.' Then the mind entered in.

12. The seed departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like impotent people, not generating with seed, but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind. Thus we have lived.' Then the seed entered in.

13. The (vital) breath, when on the point of departing, tore up these senses, as a great, excellent horse of the Sindhu country might tare up the pegs to which he is tethered. They said to him: 'Sir, do not depart. We shall not be able to live without thee.' He said: 'Then make me an offering.' They said: 'Let it be so.'

14. Then the tongue said: ' If I am the richest, then thou art the richest by it.' The eye said : 'If I am the firm rest, then thou art possessed of firm rest by it.' The ear said: 'If I am success, then thou art possessed of success by it.' The mind said: 'If I am the home, thou art the home by it.' The seed said: 'If I am generation, thou art possessed of generation by it.' He said: 'What shall be food, what shall be dress for me?'

They replied: 'Whatever there is, even unto dogs, worms, insects, and birds, that is thy food, and water thy dress. He who thus knows the food of Ana (the breath), by him nothing is eaten that is not (proper) food, nothing is received that is not (proper) food. Srotriyas (Vedic theologians) who know this, rinse the mouth with water when they are going to eat, and rinse the mouth with water after they have eaten, thinking that thereby they make the breath dressed (with water).'

SECOND BRAHMANA.

1.Svetaketu Aruneya went to the settlement of the Pankalas. He came near to Pravahana Gaivali, who was walking about (surrounded by his men). As soon as he (the king) saw him, he said: 'My boy!' Svetaketu replied: 'Sir!'

Then the king said: 'Have you been taught by your father!' 'Yes,' he replied.

2. The king said: 'Do you know how men, when they depart from here, separate from each other?'

'No,' he replied.

'Do you know how they come back to this world?' 'No,'he replied.

'Do you know how that world does never become full with the many who again and again depart thither?' No,' he replied.

'Do you know at the offering of which libation the waters become endowed with a human voice and rise and speak?' 'No,' he replied.

'Do you know the access to the path leading to the Devas and to the path leading to the Fathers, i.e. by

what deeds men gain access to the path leading to the Devas or to that leading to the Fathers? For we have heard even the saying of a Rishi: "I heard of two paths for men, one leading to the Fathers, the other leading to the Devas. On those paths all that lives moves on, whatever there is between father (sky) and mother (earth).'"

Svetaketu said: 'I do not know even one of all these questions.'

3. Then the king invited him to stay and accept his hospitality. But the boy, not caring for hospitality, ran away, went back to his father, and said : 'Thus then you called me formerly well-instructed!' The father said:. 'What then, you sage?' The son replied: 'That fellow of a Raganya asked me five questions, and I did not know one of them.'

'What were they?'said the father.

'These were they,' the son replied, mentioning the different heads.

4. The father said: 'You know me, child, that whatever I know, I told you. But come, we shall go thither, and dwell there as students.'

'You may go, Sir,' the son replied.

Then Gautama went where (the place of) Pravahana Gaivali was, and the king offered him a seat, ordered water for him, and gave him the proper offerings. Then he said to him: 'Sir, we offer a boon to Gautama.'

5. Gautama said: 'That boon is promised to me; tell me the same speech which you made in the presence of my boy.'

6. He said: 'That belongs to divine boons, name one of the human boons.'

7. He said: 'You know well that I have plenty of gold, plenty of cows, horses, slaves, attendants, and apparel; do not heap on me I what I have already in plenty, in abundance, and superabundance.'

The king said: 'Gautama, do you wish (for instruction from me) in the proper way?’

Gautama replied: 'I come to you as a pupil.'

In word only have former sages (though Brahmans) come as pupils (to people of lower rank), but Gautama actually dwelt as a pupil (of Pravahana, who was a Raganya) in order to obtain the fame of having respectfully served his master.

8. The king said: 'Do not be offended with us, neither you nor your forefathers, because this knowledge has before now never dwelt with any Brahmana. But I shall tell it to you, for who could refuse you when you speak thus?

9. 'The altar (fire), O Gautama, is that world (heaven); the fuel is the sun itself, the smoke his rays, the light the day, the coals the quarters, the sparks the intermediate quarters. On that altar the Devas offer the sraddha libation (consisting of water) . From that oblation rises Soma, the king (the moon).

10. 'The altar, O Gautama, is Parganya (the god of rain); the fuel is the year itself, the smoke the clouds, the light the lightning, the coals the thunderbolt, the sparks the thunderings. On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

11. 'The altar, O Gautama, is this world; the fuel is the earth itself, the smoke the fire, the light the night, the coals the moon, the sparks the stars. On that altar the Devas offer rain. From that oblation rises food.

12. 'The altar, O Gautama, is man; the fuel the opened mouth, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear. On that altar the Devas offer food. From that oblation rises seed.

13. 'The altar, O Gautama' is woman'. On that altar the Devas offer seed. From that oblation rises man. He lives so long as he lives, and then when he dies,

14. 'They take him to the fire (the funeral pile), and then the altar-fire is indeed fire, the fuel fuel, the smoke smoke, the light light, the coals coals, the sparks sparks. In that very altar-fire the Devas offer man, and from that oblation man rises, brilliant in colour.

15. 'Those who thus know this (even Grihasthas), and those who in the forest worship faith and the True (Brahman Hiranyagarbha), go to light (arkis), from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning. When they have thus reached the place of lightning a spirit comes near them, and leads them to the worlds of the (conditioned) Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them.

16. 'But they who conquer the worlds (future states) by means of sacrifice, charity, and austerity, go to smoke, from smoke to night, from night to the decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the fathers, from the world of the fathers to the moon. Having reached the moon, they become food, and then the Devas feed on them there, as sacrificers feed on Soma, as it increases and decrea. But when this (the result of their good works on earth) ceases, they return again to that ether, from ether to the air, from the air to rain, from rain to the earth. And when they have reached the earth, they become food, they are offered again in the altar-fire, which is man (see 11), and thence are born in the fire of woman. Thus they rise up towards the worlds, and go the same round as before.

'Those, however, who know neither of these two paths, become worms, birds, and creeping things.'

THIRD BRAHMANA.

1.If a man wishes to reach greatness (wealth for performing sacrifices), he performs the upasad rule during twelve days (i.e. he lives on small quantities of milk), beginning on an auspicious day of the light half of the moon during the northern progress of the sun, collecting at the same time in a cup or a dish made of Udumbara wood all sorts of herbs, including fruits. He sweeps the floor (near the house-altar, avasathya), sprinkles it, lays the fire, spreads grass round it according to rule, prepares the clarified butter (agya), and on a day, presided over by a male star (nakshatra), after having properly mixed the Mantha (the herbs, fruits, milk, honey, &c.), he sacrifices (he pours agya into the fire), saying'-: 'O Gatavedas, whatever adverse gods there are in thee, who defeat the desires of men, to them I offer this portion; may they, being pleased, please me with all desires.' Svaha!

'That cross deity who lies down, thinking that all things are kept asunder by her, I worship thee as propitious with this stream of ghee.' Svaha!

2. He then says, Svaha to the First, Svaha to the Best, pours ghee into the fire, and throws what remains

into the Mantha (mortar).

He then says, Svaha to Breath, Svaha to her who is the richest, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Speech, Svaha to the Support, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha the Eye, Svaha to Success, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Ear, Svaha, to the Home, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Mind, Svaha to offspring, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha toSeed, pours ghee into the fire, and throws what remains into the Mantha (mortar).

3. He then says,Svaha to Agni (fire), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Soma, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuh (earth), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuvah (sky), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svah (heaven), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhur, Bhuvah, Svah, Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Brahman (the priesthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Kshatra (the knighthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Past, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Future, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Universe, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says,Svaha to all things, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Pragapati, pours ghee into the fire, and throws what remains into the Mantha (mortar).

4. Then he touches it (the Mantha, which is dedicated to Prana, breath), saying: 'Thou art fleet (as breath). Thou art burning (as fire). Thou art.full (as Brahman). Thou art firm (as the sky). Thou art the abode of all (as the earth). Thou hast been saluted with Hin (at the beginning of the sacrifice by the prastotri). Thou art saluted with Hin (in the middle of the sacrifice by the prastotri). Thou hast been sung (by the udgatri at the beginning of the sacrifice). Thou art sung (by the udgatri in the middle of the sacrifice). Thou hast been celebrated (by the adhvaryu at the beginning of the sacrifice). Thou art celebrated again (by the agnidhra in the middle of the sacrifice). Thou art bright in the wet (cloud). Thou art great. Thou art powerful. Thou art food (as Soma). Thou art light (as Agni, fire, the eater). Thou art the end. Thou art the absorption (of all things).'

5. Then he holds it (the Mantha) forth, saying: 'Thou knowest all, we know thy greatness. He is indeed a king, a ruler, the highest lord. May that king, that ruler make me the highest lord.'

6. Then he eats it, saying: 'Tat savitur varenyam (We meditate on that adorable light) - The winds drop honey for the righteous, the rivers drop honey, may our plants be sweet as honey! Bhuh (earth) Svaha!

'Bhargo devasya dhimahi (of the divine Savitri) - May the night be honey in the morning, may the air above the earth, may heaven, our father, be honey! Bhuvah (sky) Svaha!

'Dhiyo yo nah prokodayat (who should rouse our thoughts) - May the tree be full of honey, may the sun be full of honey, may our cows be sweet like honey! Svah (heaven) Svaha!'

He repeats the whole Savitri verse, and all the verses about the honey, thinking, May I be all this! Bhur, Bhuvah, Svah, Svaha! Having thus swallowed all, he washes his hands, and sits down behind the altar, turning his head to the East. In the morning he worships Aditya (the sun), with the hymn, 'Thou art the best lotus of the four quarters, may I become the best lotus among men.' Then returning as he came, he sits down behind the altar and recites the genealogical list.

7. Uddalaka Aruni told this (Mantha-doctrine) to his pupil Vagasaneya Yagnavalkya, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

8. Vagasaneya Yagnavalkya told the same to his pupil Madhuka Paingya, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

9. Madhuka Paingya told the same to his pupil Kula Bhagavitti, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

10. Kula Bhagavitti told the same to his pupil Ganaki Ayasthuna, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

11. Ganaki Ayasthuna told the same to his pupil Satyakama Gabala, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

12. Satyakama Gabala told the same to his pupils, and said: ' If a man were to pour it on a dry stick,

branches would grow, and leaves spring forth.'

Let no one tell this to any one, except to a son or to a pupil.

13. Four things are made of the wood of the Udumbara tree, the sacrificial ladle (sruva), the cup (kamasa), the fuel, and the two churning sticks.

There are ten kinds of village (cultivated) seeds, viz. rice and barley (brihiyavas), sesamum and kidney-beans (tilamashas), millet and panic seed (anupriyangavas), wheat (godhumas), lentils (masuras), pulse (khalvas), and vetches (khalakulas). After having ground these he sprinkles them with curds (dadhi), honey, and ghee, and then offers (the proper portions) of clarified butter (agya).

FOURTH BRAHMANA.

1.The earth is the essence of all these things, water is the essence of the earth plants of water, flowers of plants, fruits of flowers, man of fruits, seed of man.

2. And Pragapati thought, let me make an abode for him, and he created a woman (Satarupa).

Tam srishivadha upasta, tasmat striyam adha upasita. Sa etam prankam gravanam atmana eva samudaparayat, tenainam abhyasrigat.

3. Tasya vedir upastho, lomani barhis, karmadhishavane, samiddho madhyatas, tau mushkau. Sa yavan ha vai vagapeyena yagamanasya loko bhavati tavan asya loko bhavati ya evam vidvan adhopahasam karaty a sa strinam sukritam vrinkte 'tha ya idam avidvan adhopahasam karaty asya striyah sukritam vringate.

4. Etad dha sma vai tadvidvan Uddalaka Arunir ahaitad dha sma vai tadvidvan Nako Maudgalya ahaitad dha sma vai tadvidvan Kumaraharita aha, bahavo marya brahmanayana nirindriya visukrito’smal lokat prayanti ya idam avidvamso 'dhopahasam karantiti. Bahu va idam suptasya va gagrato va retah skandati,

5. Tad abhimrised anu va mantrayeta yan me 'dya retak prithivim askantsid yad oshadhir apy asarad yad apah, idam aham tad reta adade punar mam aitv indriyam punas tegah punar bhagah, punar agnayo dhishnya yathasthanam kalpantam, ity anamikangushthabhyam adayantaretia stanau va bhruvau va nimringyat.

6. If a man see himself in the water, he should recite the following verse: 'May there be in me splendour, strength, glory, wealth, virtue.'

She is the best of women whose garments are pure. Therefore let him approach a woman whose garments are pure, and whose fame is pure, and address her.

7. If she do not give in, let him, as he likes, bribe her (with presents). And if she then do not give in, let him, as he likes, beat her with a stick or with his hand, and overcome her, saying: 'With manly strength and glory I take away thy glory,'-and thus she becomes unglorious.

8. If she give in, he says: 'With manly strength and glory I give thee glory,' - and thus they both become glorious.

9. Sa yam ikkhet kamayeta meti tasyam artham nishtaya mukhena mukham sandhayopastham asya abhimrisya gaped angadangat sambhavasi hridayad adhi gayase, sa tvam angakashayo 'si digdhaviddham

iva madayemam amum mayiti.

10. Atha yam ikkhen na garbham dadhiteti tasyam artham nishiaya mukhena mukham sandhayabhipranyapanyad indriyena te retasa reta adada ity areta o eva bhavati.

11. Atha yam ikkhed garbham dadhiteti tasyam artham nishtaya mukhena mukham sandhayapanyabhipranyad indriyena te retasa reta adadhamiti garbhiny eva bhavati.

12. Now again, if a man's wife has a lover and the husband hates him, let him (according to rule) place fire by an unbaked jar, spread a layer of arrows in inverse order, anoint these three arrow-heads with butter in inverse order, and sacrifice, saying: 'Thou hast sacrificed in my fire, I take away thy up and down breathing, I here.'

'Thou hast sacrificed in my fire, I take away thy sons and cattle, I here.'

'Thou hast sacrificed in my fire, I take away thy sacred and thy good works, I here.'

'Thou hast sacrificed in my fire, I take away thy hope and expectation, I here.'

He whom a Brahmana who knows this curses, departs from this world without strength and without good works. Therefore let no one wish even for sport with the wife of a Srotriya who knows this, for he who knows this, is a dangerous enemy.

13. When the monthly illness seizes his wife, she should for three days not drink from a metal vessel, and wear a fresh dress. Let no Vrishala or Vrishali (a Sudra man or woman) touch her. At the end of the three days, when she has bathed, the husband should make her pound rice.

14. And if a man wishes that a white son should be born to him, and that he should know one Veda, and live to his full age, then, after having prepared boiled rice with milk and butter, they should both eat, being fit to have offspring.

15. And if a man wishes that a reddish son with tawny eyes should be born to him, and that he should know two Vedas, and live to his full age, then, after having prepared boiled rice with coagulated milk and butter, they should both eat, being fit to have offspring.

16. And if a man wishes that a dark son should be born to him with red eyes, and that he should know three Vedas, and live to his full age, then, after having prepared boiled rice with water and butter, they should both eat, being fit to have offspring.

17. And if a man wishes that a learned daughter should be born to him, and that she should live to her full age, then, after having prepared boiled rice with sesamum and butter, they should both eat, being fit to have offspring.

18. And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring. The meat should be of a young or of an old bull.

19. And then toward morning, after having, according to the rule of the Sthalipaka (pot-boiling), performed the preparation of the Agya (clarified butter'), he sacrifices from the Sthalipaka bit by bit, saying: 'This is for Agni, Svaha! This is for Anumati, Svaha! This is for the divine Savitri, the true

creator, Svaha!' Having sacrificed, he takes out the rest of the rice and eats it, and after having eaten, he gives it to his wife. Then he washes his hands, fills a water-jar, and sprinkles her thrice with it, saying: ' Rise hence, O Visvavasu, seek another blooming girl, a wife with her husband.'

20. Then he embraces her, and says: 'I am Ama (breath), thou art Sa (speech). Thou art Sa (speech), I am Ama (breath). I am the saman, thou art the Rik. 1 am the sky, thou art the earth. Come, let us strive together, that a male child may be begotten.'

21. Athasya uru vihapayati, vigihitham dyavaprithivi iti tasyam artham nishtaya mukhena mukham sandhaya trir enam anulomam anumarshti, Vishnur yonim kalpayatu, Tvashta rupani pimsatu, asinkatu Pragapatir Dhata garbham dadhatu te. Garbham dhehi Sinivali, garbham dhehi prithushtuke, garbham te Asvinau devav adhattam pushkarasragau.

22. Hiranmayi arani yabhyam nirmanthatam asvinau, tam te garbham havamahe dasame masi suitave. Yathagnigarbha prithivi, yatha dyaur indrena garbhini, vayur disam yatha garbha evam garbham dadhami te ‘sav iti.

23. Soshyantim adbhir abhyukshati. Yatha vayuh pushkarinim samingayati sarvatah, eva te garbha egatu sahavaitu garayuna. Indrasyayam vragah kritah sargalah saparisrayah, tam indra nirgahi garbhena savaram saheti.

24. When the child is born, he prepares the fire, places the child on his lap, and having poured prishadagya, i.e. dadhi (thick milk) mixed with ghrita (clarified butter) into a metal jug, he sacrifices bit by bit of that prishadagya, saying: 'May I, as I increase in this my house, nourish a thousand! May fortune never fail in his race, with offspring and cattle, Svaha!'

'I offer to thee. in my mind the vital breaths which are in me, Svaha!,

'Whatever in my work I have done too much, or whatever I have here done too little, may the wise Agni Svishtakrit make this right and proper for us, Svaha!'

25. Then putting his mouth near the child's right ear, he says thrice, Speech, speech! After that he pours together thick milk, honey, and clarified butter, and feeds the child with (a ladle of) pure gold, saying: 'I give thee Bhuh, I give thee Bhuvah, I give thee Svah. Bhur, Bhuvah, Svah, I give thee all.'

26. Then he gives him his name, saying: 'Thou art Veda;' but this is his secret name.

27. Then he hands the boy to his mother and gives him her breast, saying: ‘O Sarasvad, that breast of thine which is inexhaustible, delightful, abundant, wealthy, generous, by which thou cherishest all blessings, make that to flow here.'

28. Then he addresses the mother of the boy:

'Thou art Ila Maitravaruni: thou strong woman hast born a strong boy. Be thou blessed with strong children thou who hast blessed me with a strong child.'

And they say of such a boy: 'Ah, thou art better than thy father; ah, thou art better than thy grandfather. Truly he has reached the highest point in happiness, praise, and Vedic glory who is born as the son of a Brahmana that knows this.'

FIFTH BRAHMANA.

1. Now follows the stem:

1. Pautimashiputra from Katyayaniputra,

2. Katyayaniputra from Gotamiputra,

3. Gotamiputra from Bharadvagiputra,

4. Bharadvagiputra from Parasariputra,

5. Parasariputra from Aupasvatiputra,

6. Aupasvatiputra from Parasariputra,

7. Parasariputra from Katyayaniputra,

8. Katyayaniputra from Kausikiputra,

9. Kausikiputra from Alambiputra and Vaiyaghrapadiputra,

10. Alambiputra and Vaiyaghrapadiputra from Kanviputra,

11. Kanviputra from Kapiputra,

12. Kapiputra

2. from Atreyiputra,

13. Atreyiputra from Gautamiputra,

14. Gautamiputra from Bharadvagiputra,

15. Bharadvagiputra from Parasariputra,

16. Parasariputra from Vatsiputra,

17. Vatsiputra from Parasariputra,

18. Parasariputra from Varkaruitiputra'

19. Varkaruniputra from Varkaruniputra,

20. Varkaruitiputra from Artabhagiputra,

21. Artabhagiputra from Saungiputra,

22. Saungiputra from Sankritiputra,

23. Sankritiputra from Alambayaniputra,

24. Alambayaniputra from Alambiputra,

25. Alambiputra from Gayantiputra,

26. Gayantiputra from Mandukayaniputra,

27. Mandukayaniputra from Mandtikiputra,

28. Mandtikiputra from Sandiliputra,

29. Sandiliputra from Rathitariputra,

30. Rathitariputra from Bhaiukiputra,

31. Bhalukiputra from Kraunkikiputrau,

32. Kraunkikiputrau from Vaittabhatiputra

33. Vaittabhatiputra from Karsakeyiputra,

34. Karsakeyiputra from Prakinayogiputra,

35. Prakinayogiputra from Sankiviputra,

36. Sangiviputra from Prasnitputra Asurivasin,

37. Prasniputra Asurivasin from Asurayana,

38. Asurayana from Asuri,

39. Asuri

3. from Yagnavalkya,

40. Yagnavalkya from Uddalaka,

41. Uddalaka from Aruna,

42. Aruna from Upavesi,

43. Upavesi from Kusri,

44. Kusri from Vagasravas,

45. Vagasravas from Gihvavat Vadhyoga,

46. Gihvavat Vadhyoga from Asita Varshagana,

47. Asita Varshagana from Harita Kasyapa,

48. Harita Kasyapa from Silpa Kasyapa,

49. Silpa Kasyapa from Kasyapa Naidhruvi,

50. Kasyapa Naidhruvi from Vak,

51. Vak from Ambhini,

52. Ambhini from Aditya, the Sun.

As coming from Aditya, the Sun, these pure Yagus verses have been proclaimed by Yagnavalkya Vagasaneya.

4. The same as far as Sangiviputra (No. 36), then

36. Sangiviputra from Mandukayani,

37. Mandukayani from Mandavya,

38. Mandavya from Kautsa,

39. Kautsa from Mahitthi,

40. Mahitthi from Vamakakshayana,

41. Vamakakshayana from Sandilya,

42. Sandilya from Vatsya,

43. Vatsya from Kusri,

44. Kusri from Yagntavakas Ragastambayana,

45. Yagntavakas Ragastambayana from Tura Kavasheya,

46. Tura Kavasheya from Pragapati,

47. Pragapati from Brahman,

48. Brahman is Svayambhu, self-existent.

Adoration to Brahman!

SVETASVATARA UPANISHAD.

FIRST ADHYAYA.

1. The Brahma-students say: Is Brahman the cause? Whence are we born? Whereby do we live, and whither do we go? O ye who know Brahman, (tell us) at whose command we abide, whether in pain or in pleasure?

2. Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or he who is called the person (purusha, vignanatma)? It cannot be their union either, because that is not self-dependent, and the self also is powerless, because there is (independent of him) a cause of good and evil.

3. The sages, devoted to meditation and concentration, have seen the power belonging to God himself, hidden in its own qualities (guna). He, being one, superintends all those causes, time, self, and the rest.

4. We meditate on him who (like a wheel) has one felly with three tires, sixteen ends, fifty spokes, with twenty counter-spokes, and six sets of eight; whose one rope is manifold, who proceeds on three different roads, and whose illusion arises from two causes.

5. We meditate on the river whose water consists of the five streams, which is wild and winding with its five springs, whose waves are the five vital breaths, whose fountain head is the mind, the course of the five kinds of perceptions. It has five whirlpools, its rapids are the five pains; it has fifty kinds of suffering, and five branches.

6. In that vast Brahma-wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the self (in him) is different from the mover (the god, the lord). When he has been blessed by him, then he gains immortality.

7. But what is praised (in the Upanishads) is the Highest Brahman, and in it there is the triad. The Highest Brahman is the safe support, it is imperishable. The Brahma-students, when they have known what is within this (world), are devoted and merged in the Brahman. free from birth.

8. The Lord (isa) supports all this together, the perishable and the imperishable, the developed and the undeveloped. The (living) self, not being a lord, is bound, because he has to enjoy (the fruits of works); but when he has known the god (deva), he is freed from all fetters.

9. There are two, one knowing (isvara), the other not-knowing (glva), both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works; and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma.

10. That which is perishable is the Pradhana (the first), the immortal and imperishable is Hara. The one god rules the perishable (the pradhana) and the (living) self. From meditating on him, from joining him, from becoming one with him there is further cessation of all illusion in the end.

11. When that god is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on him there arises, on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied.

12. This, which rests eternally within the self, should be known; and beyond this not anything has to be known. By knowing the enjoyer, the enjoyed, and the ruler, everything has been declared to be threefold, and this is Brahman.

13. As the form of fire, while it exists in the under-wood, is not seen, nor is its seed destroyed, but it has to be seized again and again by means of the stick and the under-wood, so it is in both cases, and the Self has to be seized in the body by means of the pranava (the syllable Om).

14. By making his body the under-wood, and the syllable Om the upper-wood, man, after repeating the drill of meditation, will perceive the bright god, like the spark hidden in the wood.

15. As oil in seeds, as butter in cream, as water in (dry) river-beds, as fire in wood, so is the Self seized within the self, if man looks for him by truthfulness and penance;

16. (If he looks) for the Self that pervades everything, as butter is contained in milk, and the roots whereof are self-knowledge and penance. That is the Brahman taught by the Upanishad.

SECOND ADHYAYA.

1. Savitri (the sun), having first collected his mind and expanded his thoughts, brought Agni (fire), when he had discovered his light, above the earth.

2. With collected minds we are at the command of the divine Savitri, that we may obtain blessedness.

3. May Savitri, after he has reached with his mind the gods as they rise up to the sky, and with his thoughts (has reached) heaven, grant these gods to make a great light to shine.

4. The wise sages of the great sage collect their mind and collect their thoughts. He who alone knows the law (Savitri) has ordered the invocations; great is the praise of the divine Savitri.

5. Your old prayer has to be joined with praises. Let my song go forth like the path of the sun! May all the sons of the Immortal listen, they who have reached their heavenly homes.

6. Where the fire is rubbed, where the wind is checked, where the Soma flows over, there the mind is born.

7. Let us love the old Brahman by the grace of Savitri; if thou make thy dwelling there, the path will not hurt thee.

8. If a wise man hold his body with its three erect parts (chest, neck, and head) even, and turn his senses with the mind towards the heart, he will then in the boat of Brahman cross all the torrents which cause fear.

9. Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath. Let the wise man without fail restrain his mind, that chariot yoked with vicious horses.

10. Let him perform his exercises in a place level, pure, free from pebbles, fire, and dust, delightful by its sounds, its water, and bowers, not painful to the eye, and full of shelters and caves.

11. When Yoga is being performed, the forms which come first, producing apparitions in Brahman, are those of misty smoke, sun, fire, wind, fire-flies, lightnings, and a crystal moon.

12. When, as earth, water, light, heat, and ether arise, the fivefold quality of Yoga takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the fire of Yoga.

13. The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odour, and slight excretions.

14. As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the self.

15. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

16. He indeed is the god who pervades all regions: he is the first-born (as Hiranyagarbha), and he is in the womb. He has been born, and he will be born. He stands behind all persons, looking everywhere.

17. The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

THIRD ADHYAYA.

1. The snarer who rules alone by his powers, who rules all the worlds by his powers, who is one and the same, while things arise and exists, - they who know this are immortal.

2. For there is one Rudra only, they do not allow a second, who rules all the worlds by his powers. He stands behind all persons, and after having created all worlds he, the protector, rolls it up at the end of time.

3. That one god, having his eyes, his face, his arms, and his feet in every place, when producing heaven and earth, forges them together with his arms and his Wings.

4. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, he who formerly gave birth to Hiranyagarbha, may he endow us with good thoughts.

5. O Rudra, thou dweller in the mountains, look upon us with that most blessed form of thine which is auspicious, not terrible, and reveals no evil!

6. O lord of the mountains, make lucky that arrow which thou, a dweller in the mountains, holdest in thy hand to shoot. Do not hurt man or beast!

7. Those who know beyond this the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal.

8. I know that great person (purusha) of sunlike lustre beyond the darkness. A man who knows him truly, passes over death; there is no other path to go.

9. This whole universe is filled by this person (purusha), to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky.

10. That which is beyond this world is without form and without suffering. They who know it, become immortal, but others suffer pain indeed.

11. That Bhagavat exists in the faces, the heads, the necks of all, he dwells in the cave (of the heart) of all beings, he is all-pervading, therefore he is the omnipresent Siva.

12. That person (purusha) is the great lord; he is the mover of existence, he possesses that purest power of reaching everything, he is light, he is undecaying.

13. The person (purusha), not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind, they who know it become immortal.

14. The person (purusha) with a thousand heads. a thousand eyes, a thousand feet, having compassed the earth on every side, extends beyond it by ten fingers' breadth.

15. That person alone (purusha) is all this, what has been and what will be; he is also the lord of immortality; he is whatever grows by food.

16. Its hands and feet are everywhere, its eyes and head are everywhere, its ears are every-where, it stands encompassing all in the world.

17. Separate from all the senses, yet reflecting the qualities of all the senses, it is the lord and ruler of all, it is the great refuge of all.

18. The embodied spirit within the town with nine gates, the bird, flutters outwards, the ruler of the whole world, of all that rests and of all that moves.

19. Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him; they call him the first, the great person (purusha).

20. The Self, smaller than small, greater than great, is hidden in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator (the Lord).

21. I know this undecaying, ancient one, the self of all things, being infinite and omnipresent. They declare that in him all birth is stopped, for the Brahma-students proclaim him to be eternal.

FOURTH ADHYAYA.

1. He, the sun, without any colour, who with set purpose by means of his power (sakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end-may he, the god, endow us with good thoughts.

2. That (Self) indeed is Agni (fire), it is Aditya (sun), it is Vayu (wind), it is Kandramas (moon); the same also is the starry firmament, it is Brahman (Hiranyagarbha), it is water, it is Prajapati (Virag).

3. Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere.

4. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.

5. There is one unborn being (female), red, white, and black, uniform, but producing manifold offspring. There is one unborn being (male) who loves her and lies by her; there is another who leaves her, while she is eating what has to be eaten.

6. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

7. On the same tree man sits grieving, immersed, bewildered, by his own impotence (an-isa). But when he sees the other lord (isa) contented, and knows his glory, then his grief passes away.

8. He who does not know that indestructible being of the Rig-veda, that highest ether-like (Self) wherein all the gods reside, of what use is the Rig-veda to him? Those only who know it, rest contented.

9. That from which the maker (mayin) sends forth all this-the sacred verses, the offerings, the sacrifices, the panaceas, the past, the future, and all that the Vedas declare - in that the other is bound up through that maya.

10. Know then Prakriti (nature) is Maya (art), and the great Lord the Mayin (maker); the whole world is filled with what are his members.

11. If a man has discerned him, who being one only, rules over every germ (cause), in whom all this conics too-ether and comes asunder again, who is the lord, the bestower of blessing, the adorable god, then he passes for ever into that peace.

12. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, who saw Hiranyagarbha being born, may he endow us with good thoughts.

13. He who is the sovereign of the gods, he in whom all the worlds rest, he who rules over all twofooted and four-footed beings, to that god let us sacrifice an oblation.

14. He who has known him who is more subtile than subtile, in the midst of chaos, creating all things, having many forms, alone enveloping everything, the happy one (Siva), passes into peace for ever.

15. He also was in time the guardian of this world, the lord of all, hidden in all beings. In him the Brahmarshis and the deities are united, and he who knows him cuts the fetters of death asunder.

16. He who knows Siva (the blessed) hidden in all beings, like the subtile film that rises from out the clarified butter,, alone enveloping everything,he who knows the god, is freed from all fetters.

17. That god, the maker of all thing, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul' the mind; - they who know it become immortal.

18. When the light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri, - and the ancient wisdom proceeded thence.

19. No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.

20. His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

21. 'Thou art unborn,' with these words some one comes near to thee, trembling. O Rudra, let thy gracious face protect me for ever!

22. O Rudra! hurt us not in our offspring and descendants, hurt us not in our own lives, nor in our cows,

nor in our horses! Do not slay our men in thy wrath, for holding oblations, we call on thee always.

FIFTH ADHYAYA.

1. In the imperishable and infinite Highest Brahman, wherein the two, knowledge and ignorance, are hidden, the one, ignorance, perishes, the other, knowledge, is immortal; but he who controls both, knowledge and ignorance, is another.

2. It is he who, being one only, rules over every germ (cause), over all forms, and over all germs; it is he who, in the beginning, bears in his thoughts the wise son, the fiery, whom he wishes to look on while he is born.

38. In that field in which the god, after spreading out one net after another in various ways, draws it together again, the Lord, the great Self, having further created the lords, thus carries on his lordship over all.

4. As the car (of the sun) shines, lighting up all quarters, above, below, and across, thus does that god, the holy, the adorable, being one, rule over all that has the nature of a germ.

5. He, being one, rules over all and everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities.

6. Brahma (Hiranyagarbha) knows this, which is hidden in the Upanishads, which are hidden in the Vedas, as the Brahma-germ. The ancient gods and poets who knew it, they became it and were immortal.

7. But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas, and following the three paths.

8. That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

9. That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite.

10. It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined (only).

11. By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places various forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

12. That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtile, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

13. He who knows him who has no beginning and no end, in the midst of chaos, creating all things, having many forms, alone enveloping everything, is freed from all fetters.

14. Those who know him who is to be grasped by the mind, who is not to be called the nest (the body), who makes existence and non-existence, the happy one (Siva), who also creates the elements, they have

left the body.

SIXTH ADHYAYA.

1. Some wise men, deluded, speak of Nature, and others of Time (as the cause of everything); but it is the greatness of God by which this Brahma-wheel is made to turn.

2. It is at the command of him who always covers this world, the knower, the time of time, who assumes qualities and all knowledge, it is at his command that this work (creation) unfolds itself, which is called earth, water, fire, air, and ether;

3. He who, after he has done that work and rested again, and after he has brought together one essence (the self) with the other (matter), with one, two, three, or eight, with time also and with the subtile qualities of the mind,

4. Who, after starting the works endowed with (the three) qualities, can order all things, yet when, in the absence of all these, he has caused the destruction of the work, goes on, being in truth different (from all he has produced);

5. He is the beginning, producing the causes which unite (the soul with the body), and, being above the three kinds of time (past, present, future), he is seen as without parts, after we have first worshipped that adorable god, who has many forms and who is the true source (of all things), as dwelling in our own mind.

6. He is beyond all the forms of the tree (of the world) and of time, he is the other, from whom this world moves round, when one has known him who brings good and removes evil, the lord of bliss, as dwelling within the self, the immortal, the support of all.

7. Let us know that highest great lord of lords, the highest deity of deities, the master of masters, the highest above, as god' the lord of the world, the adorable.

8. There is no effect and no cause known of him, no one is seen like unto him or better; his high power is revealed as manifold, as inherent, acting as force and knowledge.

9. There is no master of his in the world, no ruler of his, not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord.

10. That only god who spontaneously covered himself, like a spider, with threads drawn from the first cause (pradhana), grant us entrance into Brahman.

11. He is the one God, hidden in all beings, all pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.

12. He is the one ruler of many who (seem to act, but really do) not act; he makes the one seed manifold. The wise who perceive him within their self, to them belongs eternal happiness, not to others.

13. He is the eternal among eternals, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by Sankhya (philosophy) and Yoga (religious discipline), he is freed from all fetters.

14. The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire.

When he shines, everything shines after him; by his light all this is lightened.

15. He is the one bird in the midst of the world; he is also (like) the fire (of the sun) that has set in the ocean. A man who knows him truly, passes over death; there is no other path to go.

16. He makes all, he knows all, the self-caused, the knower, the time of time (destroyer of time), who assumes qualities and knows everything, the master of nature and of man, the lord of the three qualities (guna), the cause of the bondage, the existence, and the liberation of the world.

17. He who has become that, he is the immortal, remaining the lord, the knower, the ever-present guardian of this world, who rules this world for ever, for no one else is able to rule it.

18. Seeking for freedom I go for refuge to that God who is the light of his own tboughts, he who first creates Brahman (m.) and delivers the Vedas to him;

19. Who is without parts, without actions, tranquil, without fault, without taint, the highest bridge to immortality- like a fire that has consumed its fuel.

20. Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

21. Through the power of his penance and through the grace of God has the wise Svetasvatara truly, proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.

22. This highest mystery in the Vedanta, delivered in a former age, should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

23. If these truths have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth, - then they will shine forth indeed.

PRASNA-UPANISHAD.

F1RST QUESTION.

Adoration to the Highest Self! Harih, Om!

1. Sukesas Bharadvaga, and Saivya Satyakama, and Sauryayanin Gargya, and Kausalya Asvalayana, and Bhargava Vaidarbhi, and Kabandhin Katyayana, these were devoted to Brahman, firm in Brahman, seeking for the Highest Brahman. They thought that the venerable Pippalada could tell them all that, and they therefore took fuel in their hands (like pupils), and approached him.

2. That Rishi said to them: 'Stay here a year longer, with penance, abstinence, and faith; then you may ask questions according to your pleasure, and if we know them, we shall tell you all.'

3. Then Kabandhin Katyayana approached him and asked: 'Sir, from whence may these creatures be born?'

4. He replied: 'Pragapati (the lord of creatures) was desirous of creatures (pragah). He performed penance, and having performed penance, he produces a pair, matter (rayi) and spirit (prana), thinking that they together should produce creatures for him in many ways.

5. The sun is spirit, matter is the moon. All this, what has body and what has no body, is matter, and therefore body indeed is matter.

6. Now Aditya, the sun, when he rises, goes toward the East, and thus receives the Eastern spirits into his rays. And when he illuminates the South, the West, the North, the Zenith, the Nadir, the intermediate quarters, and everything, he thus receives all spirits into his rays.

7. Thus he rises, as Vaisvanara, (belonging to all men,) assuming all forms, as spirit, as fire. This has been said in the following verse:

8. (They knew) him who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousandrayed, who abides in a hundred places, the spirit of all creatures, the Sun, rises.

9. The year indeed is Pragapati, and there are two paths thereof, the Southern and the Northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their (future) world, and return again. Therefore the Rishis who desire offspring, go to the South, and that path of the Fathers is matter (rayi).

10. But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Aditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end. Thus says the Sloka:

11. Some call him the father with five feet (the five seasons), and with twelve shapes (the twelve months), the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels and six spokes.

12. The month is Pragapati; its dark half is matter, its bright half spirit. Therefore some Rishis perform sacrifice in the bright half, others in the other half.

13. Day and Night are Pragapati; its day is spirit, its night matter. Those who unite in love by day waste their spirit,but to unite in love by night is right.

14. Food is Pragapati. Hence proceeds seed, and from it these creatures are born.

15. Those therefore who observe this rule of Pragapati (as laid down in #13), produce a pair, and to them belongs this Brahma-world here. But those in whom dwell penance, abstinence, and truth,

16. To them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile.'

SECOND QUESTION.

1. Then Bhargava Vaidarbhi asked him: 'Sir, How many gods keep what has thus been created, how many manifest this, and who is the best of them?'

2. He replied: 'The ether is that god, the wind, fire, water, earth, speech, mind, eye, and ear. These when they have manifested (their power), conten~ and say : We (each of us) support this body and keep it.

3. Then Prana (breath, spirit, life), as the best, said to them: Be not deceived, I alone, dividing myself fivefold, support this body and keep it.

4. They were incredulous; so he, from pride, did as if he were going out from above. Thereupon, as he went out, all the others went out, and as he returned, all the others returned. As bees go out when their queen goes out, and return when she returns, thus (did) speech, mind, eye, and car; and, being satisfied, they praise Prana, saying:

5. He is Agni (fire), he shines as Surya (sun), he is Parganya (rain), the powerful (Indra), he is Vayu (wind), he is the earth, he is matter, he is God - he is what is and what is not, and what is immortal.

6. As spokes in the nave of a wheel, everything is fixed in Prana, the verses of the Rig-veda, Yagur-veda, Sama-veda, the sacrifice, the Kshatriyas, and the Brahmans.

7. As Pragapati (lord of creatures) thou movest about in the womb, thou indeed art born again. To thee, the Prana, these creatures bring offerings, to thee who dwellest with the other pranas (the organs of sense).

8. Thou art the best carrier for the Gods, thou art the first offering to the Fathers. Thou art the true work of the Rishis, of the Atharvangiras.

9. O Prana, thou art Indra by thy light, thou art Rudra, as a protector; thou movest in the sky, thou art the sun, the lord of lights.

10. When thou showerest down rain, then, O Prana, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

11. Thou art a Vratya, O Prana, the only Rishi, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O Matarisva, art our father.

12. Make propitious that body of thine which dwells in speech, in the ear, in the eye, and which pervades the mind; do not go away!

13. All this is in the power of Prana, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

THIRD QUESTION.

1. Then Kausalya Asvaiayana asked: 'Sir, whence is that Prana (spirit) born? How does it come into this body? And how does it abide, after it has divided itself? How does it go out? How does it support what is without, and how what is within?'

2. He replied: 'You ask questions more difficult, but you are very fond of Brahman, therefore I shall tell it you.

3. This Prana (spirit) is born of the Self. Like the shadow thrown on a man, this (the prana) is spread out over it (the Brahman). By the work of the mind does it come into this body.

4. As a king commands officials, saying to them: Rule these villages or those, so does that Prana (spirit) dispose the other pranas, each for their separate work.

5. The Apana (the down-breathing) in the organs of excretion and generation; the Prana himself dwells in eye and ear, passing through mouth and nose. In the middle is the Sarnana (the onbreathing); it carries what has been sacrificed as food equally (over the body), and the seven lights proceed from it.

6. The Self is in the heart. There are the 101 arteries, and in each of them there are a hundred (smaller veins), and for each of these branches there are 72,000. In these the Vyana (the backbreathing) moves.

7. Through one of them, the Udana (the outbreathing) leads (us) upwards to the good world by good work, to the bad world by bad work, to the world of men by both.

8. The sun rises as the external Prana, for it assists the Prana in the eye. The deity that exists in the earth, is there in support of man's Apana (down-breathing). The ether between (sun and earth) is the Samana (on-breathing), the air is Vyana (back-breathing).

9. Light is the Udana (out-breathing), and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

10. Whatever his thought (at the time of death) with that he goes back to Prana, and the Prana, united with light, together with the self (theovatma) leads on to the world, as deserved.

11. He who, thus knowing, knows Prana, his offspring does not perish, and he becomes immortal. Thus says the Sloka:

12. He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prana, obtains immortality, yes, obtains immortality. '

FOURTH QUESTION.

1. Then Sauryayanin Gargya asked: 'Sir, What are they that sleep in this man, and what are they that are awake in him? What power (deva) is it that sees dreams? Whose is the happiness? On what do all these depend?'

2. He replied: 'O Gargya, As all the rays of the sun, when it sets, are gathered up in that disc of light, and as they, when the sun rises again and again, come forth, so is all this (all the senses) gathered up in the

highest faculty (deva), the mind. Therefore at that time that man does not hear, see, smell, taste, touch, he does not speak, he does not take, does not enjoy, does not evacuate, does not move about. He sleeps, that is what People say.

3. The fires of the pranas are, as it were , awake in that town (the body). The Apana is the Garhapatya fire, the Vyana the Anvaharyapakana fire; and because it is taken out of the Garhapatya fire, which is fire for taking out, therefore the Prana is the Ahavaniya fire.

4. Because it carries equally these two oblations, the out-breathing and the in-breathing, the Samana is he (the Hotri priest). The mind is the sacrificer, the Udana is the reward of the sacrifice, and it leads the sacrificer every day (in deep sleep) to Brahman.

5. There that god (the mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees.

6. And when he is overpowered by light, then th:it god sees no dreams, and at that time that happiness arises in his body.

7. And, O friend, as birds go to a tree to roost, thus all this rests in the Highest Atman,-

8. The earth and its subtile elements, the water and its subtile elements, the light and its subtile elements, the air and its subtile elements, the ether and its subtile elements; the eye and what can be seen, the car and what can be heard, the nose and what can be smelled, the taste and what can be tasted, the skin and what can be touched, the voice and what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, intellect (buddhi) and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up, the Prana and what is to be supported by it.

9. For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self,-

10. He who knows that indestructible being, obtains (what is) the highest and indestructible, he without a shadow, without a body, without colour, bright,yes, O friend, he who knows it, becomes all-knowing, becomes all. On this there is this Sloka:

11. He, O friend, who knows that indestructible being wherein the true knower, the vital spirits (pranas), together with all the powers (deva), and the elements rest, he, being all-knowing, has penetrated all.'

FIFTH QUEST1ON.

1. Then Saivya Satyakama asked him: 'Sir, if some one among men should meditate here until death on the syllable Om, what would he obtain by it?'

2. He replied: 'O Satyakama, the syllable Om (AUM) is the highest and also the other Brahman; therefore he who knows it arrives by the same means at one of the two.

3. If he meditate on one Matra (the A), then, being enlightened by that only, he arrives quickly at the earth. The Rik-verses lead him to the world of men, and being endowed there with penance, abstinence,

and faith, he enjoys greatness.

4. If he meditate with two Matras (A + U) he arrives at the Manas 5, and is led up by the Yagusverses to the sky, to the Soma-world. Having enjoyed greatness in the Soma-world, he returns again.

5. Again, he who meditates with this syllable AUM of three matras, on the Highest Person, he comes to light and to the sun. And as a snake is freed from its skin, so is he freed from evil. He is led up by the Saman-verses to the Brahma-world; and from him, full of life (Hiranyagarbha, the lord of the Satya-loka), he learns to see the all-pervading, the Highest Person. And there are these two Slokas:

6. The three Matras (A+U+M), if employed separate, and only joined one to another, are mortal; but in acts, external, internal, or intermediate, if well performed, the sage trembles not.

7. Through the Rik-verses he arrives at this world, through the Yagus-verses at the sky, through the Saman-verses at that which the poets teach,-he arrives at this by means of the Onkara; the wise arrives at that which is at rest, free from decay, from death, from fear,-the Highest.'

S1XTH QUEST10N.

1. Then Sukesas Bharadvaga asked him, saying: 'Sir, Hiranyanabha, the prince of Kosala, came to me and asked this question: Do you know the person of sixteen parts, O Bharadvaga? I said to the prince: I do not know him; if I knew him, how should I not tell you? Surely, he who speaks what is untrue withers away to the very root; therefore I will not say what is untrue. Then he mounted his chariot and went away silently. Now I ask you, where is that person?'

2. He replied: 'Friend, that person is here within the body, he in whom these sixteen parts arise.

3. He reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?

4. He sent forth (created) Prana (spirit); from Prana Sraddha (faith), ether, air, light, water, earth, sense, mind, food; from food came vigour, penance, hymns, sacrifice, the worlds, and in the worlds the name also.

5. As these flowing rivers that go towards the ocean, when they have reached the ocean, sink into it, their name and form are broken, and people speak of the ocean only, exactly thus these sixteen parts of the spectator that go towards the person (purusha), when they have reached the person, sink into him, their name and form are broken, and people speak of the person only, and he becomes without parts and immortal. On this there is this verse:

6. That person who is to be known, he in whom these parts rest, like spokes in the nave of a wheel, you know him, lest death should hurt you.'

7. Then he (Pippaiada) said to them: 'So far do I know this Highest Brahman, there is nothing higher than it.'

8. And they praising him, said:'You, indeed, are our father, you who carry us from our ignorance to the other shore.'

Adoration to the highest Rishis!

Adoration to the highest Rishis!

Tat sat. Harih, Om!

MAITRAYANA-BRAHMAYA-UPANISHAD.

F1RST PRAPATHAKA.

1. The laying of the formerly-described sacrificial fires is indeed the sacrifice of Brahman. Therefore let the sacrificer, after he has laid those fires, meditate on the Self. Thus only does the sacrificer become complete and faultless.

But who is to be meditated on? He who is called Prana (breath). Of him there is this story:

2. A King, named Brihadratha, having established his son in his sovereignty, went into the forest, because he considered this body as transient, and had obtained freedom from all desires. Having performed the highest penance, he stands there, with uplifted arms, looking up to the sun. At the end of a thousand (days), the Saint Sakayanya, who knew the Self, came near, burning with splendour, like a fire without smoke. He said to the King: 'Rise, rise! Choose a boon!'

The King, bowing before him, said: 'O Saint, I know not the Self, thou knowest the essence (of the Self). We have heard so. Teach it us.'

Sakayanya replied: 'This was achieved of yore; but what thou askest is difficult to obtain. O Aikshvaka, choose other pleasures.'

The King, touching the Saint's feet with his head, recited this Gatha:

3. ‘O Saint, What is the use of the enjoyment of pleasures in this offensive, pithless body - a mere mass of bones, skin, sinews, marrow, flesh, seed, blood, mucus, tears, phlegm, ordure, water, bile, and slime! What is the use of the enjoyment of pleasures in this body which is assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, separation from what is loved, union with what is not loved, hunger, thirst, old age, death, illness, grief, and other evils!

4. And we see that all this is perishable, as these flies, gnats, and other insects, as herbs and trees, growing and decaying. And what of these? There are other great ones, mighty wielders of bows, rulers of empires, Sudyumna, Bhuridyumna, Indradyumna, Kuvalayasva, Yauvanasva, Vadhryasva, Asvapati, Sasabindu, Hariskandra, Ambarisha, Nahusha, Ananata, Saryati, Yayati, Anaranya, Ukshasena, &c., and kings such as Marutta, Bharata (Daushyanti), and others, who before the eyes of their whole family surrendered the greatest happiness, and passed on from this world to that. And what of these? There are other great ones. We see the destruction of Gandharvas, Asuras, Yakshas, Rakshasas, Bhutas, Ganas, Pisakas, snakes, and vampires. And what of these? There is the drying up of other great oceans, the falling of mountains, the moving of the pole-star, the cutting of the windropes (that hold the stars), the submergence of the earth, and the departure of the gods (suras) from their place. In such a world as this, what is the use of the enjoyment of pleasures, if he who has fed on them is seen to return (to this world) again and again! Deign therefore to take me out! In this world I am like a frog in a dry well. O Saint, thou art my way, thou art my way.'

SECOND PRAPATHAKA.

1. Then the Saint Sakayanya, well pleased, said to the King: 'Great King Brihadratha, thou banner of the race of Ikshvaku, quickly obtaining a knowledge of Self, thou art happy, and art renowned by the name of Marut, the wind'. This indeed is thy Self.'

'Which, O Saint,' said the King.

Then the Saint said to him:

2. 'He who, without stopping the out-breathing, proceeds upwards (from the sthula to the sukshma sarira), and who, modified (by impressions), and yet not modified, drives away the darkness (of error), he is the Self. Thus said the Saint Maitri.' And Sakayanya said to the King Brihadratha: 'He who in perfect rest, rising from this body (both from the sthula and stikshma), and reaching the highest light', comes forth in his own form, he is the Self (thus said Sakayanya); this is the immortal, the fearless, this is Brahman.'

3. 'Now then this is the science of Brahman, and the science of all Upanishads, O King, which was told us by the Saint Maitri. I shall tell it to thee :

‘We hear (in the sacred records) that there were once the Valakhilyas, who had left off all evil, who were vigorous and passionless. They said to the Pragapati Kratu: "O Saint, this body is without intelligence, like a cart. To what supernatural being belongs this great power by which such a body has been made intelligent? Or who is the driver? What thou knowest, O Saint, tell us that." ' Pragapati answered and said:

4. 'He who in the Sruti is called "Standing above," like passionless ascetics, amidst the objects of the world, he, indeed, the pure, clean, undeveloped, tranquil, breathless, bodiless, endless, imperishable, firm, everlasting, unborn, independent one, stands in his own greatness, and by him has this body been made intelligent, and he is also the driver of it.'

They said: ‘O Saint, How has this been made intelligent by such a being as this which has no desires, and how is he its driver?' He answered them and said:

5. 'That Self which is very small, invisible, incomprehensible, called Purusha, dwells of his own will here in part; just as a man who is fast asleep awakes of his own will. And this part (of the Self) which is entirely intelligent, reflected in man (as the sun in different vessels of water), knowing the body (kshetragnta), attested by his conceiving, willing, and believing4, is Pragapati (lord of creatures), called Visva. By him, the intelligent, is this body made intelligent, and he is the driver thereof.'

They said to him: ‘O Saint, if this has been made intelligent by such a being as this, which has no desires, and if he is the driver therjeof, how was it?' He answered them and said:

6. 'In the beginning Pragapati (the lord of creatures) stood alone. He had no happiness, when alone. Meditating on himself, he created many creatures. He looked on them and saw they were, like a stone, without understanding, and stancling like a lifeless post. He had no happiness. He thought, I shall enter within, that they may awake. Making himself like air (vayu) he entered within. Being one, he could not do it. Then dividing himself fivefold, he is called Prana, Apana, Samana, Udana, Vyana. Now that air which rises tipwards, is Prana. That which moves downwards, is Apana. That by which these two are supposed to be held, is Vyana. That which carries the grosser material of food to the Apana, and brings the subtler material to each limb, has the name Samana. [After these (Prana, Apana, Samana) comes the work of the Vyana, and between them (the Prana, Apana, and Samana on one side and the vyana on the other) comes the rising of the Udana.] That which brings up or carries down what has been drunk and eaten, is the Udana.

Now the Upamsu-vessel (or prana) depends on the Antaryama-vessel (apana) and the Antaryamavessel (apana) on the Upamsu-vessel (prana), and between these two the self-resplendent (Self) produced heat. This heat is the purusha (person), and this purusha is Agni Vaisvanara. And thus it is said elsewhere: "Agni Vaisvanara is the fire within man by which the food that is eaten is cooked, i.e. digested. Its noise is that which one hears, if one covers one's cars. When a man is on the point of departing this life, he does not hear that noise."

Now he, having divided himself fivefold, is hidden in a secret place (buddhi), assuming the nature of mind, having the Pranas as his body, resplendent, having true concepts, and free like ether. Feeling even thus that he has not attained his object, he thinks from within the interior of the heart, "Let me enjoy objects." Therefore, having first broken open these five apertures (of the senses), he enjoys the objects by means of the five reins. This means that these perceptive organs (ear, skin, eye, tongue, nose) are his reins; the active organs (tongue (for speaking), hands, feet, anus, generative organ) his horses; the body his chariot, the mind the charioteer, the whip being the temperament. Driven by that whip, this body goes round like the wheel driven by the potter. This body is made intelligent, and he is the driver thereof.

This is indeed the Self, who seeming to be filled with desires, and seeming to be overcome by bright or dark fruits of action, wanders about in every body (himself remaining free). Because he is not manifest, because he is infinitely small, because he is invisible, because he cannot be grasped, because he is attached to nothing, therefore he, seeming to be changing, an agent in that which is not (prakriti), is in reality not an agent and unchanging. He is pure, firm, stable, undefiled, unmoved, free from desire, remaining a spectator, resting in himself Having concealed himself in the cloak of the three qualities he appears as the enjoyer of rita, as the enjoyer of rita (of his good works).'

THIRD PRAPATHAKA.

1. The Valakhilyas said to Pragapati Kratu: O Saint, if thou thus showest the greatness of that Self, then who is that other different one, also called Self, who really overcome by bright and dark fruits of action, enters on a good or bad birth? Downward or upward is his course, and overcome by the pairs (distinction between hot and cold, pleasure and pain, &c.) he roams about.'

2. Pragapati Kratu replied: 'There is indeed that others different one, called the elemental Self (Bhutatma), who, overcome by bright and dark fruits of action, enters on a good or bad birth: downward or upward is his course, and overcome by the pairs he roams about. And this is his explanation: The five Tanmatras (sound, touch, form, taste, smell) are called Bhuta; also the five Mahabhutas (gross elements) are called Bhuta. Then the aggregate of all these is called sarira, body. And lastly he of whom it was said that he dwelt in the body, he is called Bhutatma, the elemental Self. Thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then, because he is thus overcome, he becomes bewildered, and because he is bewildered, he saw not the creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing "I am he," "this is mine;" he binds his Self by his Self, as a bird with a net, and overcome afterwards by the fruits of what he has done, he enters on a good and bad birth; downward or upward is his course, and overcome by the pairs he roams about.'

They asked: 'Which is it?' And he answered them:

3. 'This also has elsewhere been said: He who acts, is the elemental Self; he who causes to act by means

of the organs, is the inner man (antahpurusha). Now as even a ball of iron, pervaded (overcome) by fire, and hammered by smiths, becomes manifold (assumes different forms, such as crooked, round, large, small), thus the elemental Self, pervaded (overcome) by the inner man, and hammered by the qualities, becomes manifold. And the four tribes (mammals, birds, &c.), the fourteen worlds (Bhur, &c.), with all the number of beings, multiplied eighty-four times, all this appears as manifoldness. And those multiplied things are impelled by man (purusha) as the wheel by the potter. And as when the ball of iron is hammered, the fire is not overcome, so the (inner) man is not overcome, but the elemental Self is overcome, because it has united itself (with the elements).

4. And it has been said elsewhere: This body produced from marriage, and endowed with growth in darkness, came forth by the urinary passage, was built up with bones, bedaubed with flesh, thatched with skin, filled with ordure, urine, bile, slime, marrow, fat, oil, and many impurities besides, like a treasury full of treasures.

5. And it has been said elsewhere: Bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, ignorance, envy, cruelty, folly, shamelessness, meanness, pride, changeability, these are the results of the quality of darkness (tamah).

Inward thirst fondness, passion, covetousness, unkindness, love, hatred, deceit, jealousy, vain restlessness, fickleness, unstableness, emulation, greed, patronising of friends, family pride, aversion to disagreeable objects, devotion to agreeable objects, whispering, prodigality, these are the results of the quality of passion (ragas).

By these he is filled, by these he is overcome, and therefore this elemental Self assumes manifold forms, yes, manifold forms.'

FOURTH PRAPATHAKA.

1. The Valakhilyas, whose passions were subdued, approached him full of amazement and said: ‘O Saint, we bow before thee; teach thou, for thou art the way, and there is no other for us. What process is there for the elemental Self, by which, after leaving this (identity with the elemental body), he obtains union with the (true) Self?' PrRgapati Kratu said to them:

2. 'It has been said elsewhere: Like the waves in large rivers, that which has been done before, cannot be turned back, and, like the tide of the sea, the approach of death is hard to stem. Bound by the fetters of the fruits of good and evil, like a cripple; without freedom, like a man in prison; beset by many fears, like one standing before Yama (the judge of the dead); intoxicated by the wine of illusion, like one intoxicated by wine; rushing about, like one possessed by an evil spirit; bitten by the world, like one bitten by a great serpent; darkened by passion, like the night; illusory, like magic; false, like a dream; pithless, like the inside of the Kadali; changing its dress in a moment, like an actor; fair in appearance, like a painted wall, thus they call him; and therefore it is said:

Sound, touch, and other things are like nothings; if the elemental Self is attached to them, it will not remember the Highest Place.

3. This is indeed the remedy for the elemental Self: Acquirement of the knowledge of the Veda, performance of one's own duty, therefore conformity on the part of each man to the order to which he happens to belong. This is indeed the rule for one's own duty, other performances are like the mere branches of a stem . Through it one obtains the Highest above, otherwise one falls downward. Thus is

one's own duty declared, which is to be found in the Vedas. No one belongs truly to an order (asrama) who transgresses his own law. And if people say, that a man does not belong to any of the orders, and that he is an ascetic, this is wrong, though, on the other hand, no one who is not an ascetic brings his sacrificial works to perfection or obtains knowledge of the Highest Self. For thus it is said:

By ascetic penance goodness is obtained, from goodness understandino, is reached, from understanding the Self is obtained, and he who has obtained that, does not return.

4. "Brahman is," thus said one who knew the science of Brahman; and this penance is the door to Brahman, thus said one who by penance had cast off all sin. The syllable Om is the rnanifest greatness of Brahman, thus said one who well grounded (in Brahman) always meditates on it. Therefore by knowledge, by penance, and by meditation is Brahman gained. Thus one goes beyond Brahman (Hiranyagarbha), and to a divinity higher than the gods; nay, he who knows this, and worships Brahman by these three (by knowledge, penance, and meditation), obtains bliss imperishable, infinite, and unchangeable. Then freed from those things (the senses of the body, &c.) by which he was filled and overcome, a mere charioteer, he obtains union with the Self.'

5. The Valakhilyas said: ‘O Saint, thou art the teacher, thou art the teacher. What thou hast said, has been properly laid up in our mind. Now answer us a further question: Agni, Vayu, Aditya, Time (kala) which is Breath (prana), Food (anna), Brahma, Rudra, Vishnu, thus do some meditate on one, some on another. Say which of these is the best for us.' He said to them:

6. 'These are but the chief manifestations of the highest, the immortal, the incorporeal Brahman. He who is devoted to one, rejoices here in his world (presence), thus he said. Brahman indeed is all this, and a man may meditate on, worship, or discard also those which are its chief manifestations. With these (deities) he proceeds to higher and higher worlds, and when all things perish, he becomes one with the Purusha, yes, with the Purusha.'

FIFTH PRAPATHAKA.

1. Next follows Kutsayana's hymn of praise:

'Thou art Brahma, and thou art Vishnu, thou art Rudra, thou Pragapati, thou art Agni, Varuna, Vayu, thou art Indra, thou the Moon.

Thou art Anna (the food or the eater), thou art Yama, thou art the Earth, th-ou art All, thou art the Imperishable. In thee all things exist in many forms, whether for their natural or for their own (higher) ends.

Lord of the Universe, glory to thee! Thou art the Self of All, thou art the maker of All, the enjoyer of All; thou art all life, and the lord of all pleasure and joy. Glory to thee, the tranquil, the deeply hidden, the incomprehensible, the immeasurable, without beginning and without end.'

2. 'In the beginning darkness (tamas) alone was this. It was in the Highest, and, moved by the Highest, it becomes uneven. Thus it becomes obscurity (ragas). Then this obscurity, being moved, becomes uneven. Thus it becomes goodness (sattva). Then this goodness, being moved, the essence flowed forth. This is that part (or state of Self) which is entirely intelligent, reflected in man (as the sun is in different vessels of water) knowing the body (kshetragna), attested by his conceiving, willing, and believing, it is Pragapati, called Visva. His manifestations have been declared before. Now that part of him which

belongs to darkness, that, O students, is he who is called Rudra. That part of him which belongs to obscurity, that, O students, is he who is called Brahma. That part of him which belongs to goodness, that, O students, is he who is called Vishnu. He being one, becomes three, becomes eight, becomes eleven, becomes twelve, becomes infinite. Because I he thus came to be, be is the Being (neut.), he moves about, having entered all beings, he has become the Lord of all beings. He is the Self within and without, yes, within and without.'

SIXTH PRAPATRAKA.

1. He (the Self) bears the Self in two ways, as he who is Prana (breath), and as he who is Aditya (the sun). Therefore there are two paths for him, within and without, and they both turn back in a day and night. The Sun is the outer Self, the inner Self is Breath. Hence the motion of the inner Self is inferred from the motion of the outer Self . For thus it is said:

'He who knows, and has thrown off all evil, the overseer of the senses, the pure-minded, firmly grounded (in the Self) and looking away (from all earthly objects), he is the same.' Likewise the motion of the outer Self is inferred from the motion of the inner Self. For thus it is said:

'He who within the sun is the golden person, who looks upon this earth from his golden place, he is the same who, after entering the inner lotus of the heart, devours food (perceives sensuous objects, &c.)'

2. And he who having entered the inner lotus of the heart, devours food, the same, having gone to the sky as the fire of the sun, called Time, and being invisible, devours all beings as his food.

What is that lotus and of what is it made? (the Valakhilyas ask.)

That lotus is the same as the ether; the four quarters, and the four intermediate points are its leaves.

These two, Breath and the Sun, move on near to each other (in the heart and in the ether). Let him worship these two, with the syllable Om, with the Vyahriti words (Bhuh, bhuvah, svar), and with the Savitri hymn.

3. There are two forms of Brahman, the material (effect) and the immaterial (cause). The material is false, the immaterial is true. That which is true is Brahman, that which is Brahman is light, and that which is light is the Sun. And this Sun became the Self of that Om.

He divided himself threefold, for Om consists of three letters, a+u+m. Through them all this is contained in him as warp and woof. For thus it is said:

'Meditate on that Sun as Om, join your Self (the breath) with the (Self of the) Sun.'

4. And thus it has been said elsewhere: The Udgitha (of the Sama-veda) is the Pranava (of the Rig-veda), and the Pranava is the Udgitha, and thus the Sun is Udgitha, and he is Pranava or Om. For thus it is said:

'The Udgitha, called Pranava, the leader (in the performance of sacrifices), the bright, the sleepless, free from old age and death, three-footed, consisting of three letters (a+u+m), and likewise to be known as fivefold (five Pranas) placed in the cave.' And it is also said:

'The three-footed Brahman has its root upward, the branches are ether, wind, fire, water, earth, &c. This one Asvattha by name, the world, is Brahman, and of it that is the light which is called the Sun, and it is also the light of that syllable Om. Therefore let him for ever worship that (breath and sun, as

manifestations of Brahman) with the syllable Om.'

He alone enlightens us. For thus it is said:

'This alone is the Pure syllable, this alone is the highest syllable; he who knows that syllable only, whatever he desires, is his.'

5. And thus it has been said elsewhere: This Om is the sound-endowed body of him (Pranadityatman). This is his gender-endowed body, viz. feminine, masculine, neuter. This is his light-endowed body, viz. Agni, Vayu, Aditya. This is his lord-endowed body, viz. Brahma, Rudra, Vishnu. This is his mouth-endowed body, viz. Garhapatya, Dakshinagni, Ahavaniya. This is his knowledge-endowed body, viz. Rik, Yagus, Saman. This is his world-endowed body, viz. Bhuh, Bhuvah, Svar. This is his time-endowed body, viz. Past, Present, Future. This is his heat-endowed body, viz. Breath, Fire, Sun. This is his growth-endowed body, viz. Food, Water, Moon. This is his thought-endowed body, viz. intellect, mind, personality. This is his breath-endowed body, viz. Prana, Apana, Vyana. Therefore by the aforesaid syllable Om are all these here enumerated bodies praised and identified (with the Pranadityatman). For thus it is said:

‘O Satyakama, the syllable Om is the high and the low Brahman.'

6. This (world) was unuttered. Then forsooth Pragapati, having brooded, uttered it in the words Bhuh, Bhuvah, Svar. This is the grossest body of that Pragapati, consisting of the three worlds. Of that body Svar is the head, Bhuvah the navel, Bhuh the feet, the sun the eye. For in the eye is fixed man's great measure, because with the eye he makes all measurements. The eye is truth (satyam), for the person (purusha) dwelling in the eye proceeds to all things (knows all objects with certainty). Therefore let a man worship with the Vyahritis, Bhuh, Bhuvah, Svar, for thus Pragapati, the Self of All, is worshipped as the (sun, the) Eye of All. For thus it is said:

'This (the sun) is Pragapati's all-supporting body, for in it this all is hid (by the light of the sun); and in this all it (the light) is hid. Therefore this is worshipped.'

7. (The Savitri begins:) Tat Savitur varenyam, i.e. 'this of Savitri, to be chosen.' Here the Aditya (sun) is Savitri, and the same is to be chosen by the love(r) of Self, thus say the Brahma-teachers.

(Then follows the next foot in the Savitri): Bhargo devasya dhimahi, i.e. 'the splendour of the god we meditate on.' Here the god is Savitri, and therefore he who is called his splendour, him I meditate on, thus say the Brahma-teachers.

(Then follows the last foot): Dhiyo yo nah prakodayat, i.e. 'who should stir up our thoughts.' Here the dhiyah are thoughts, and he should stir these up for us, thus say the Brahrna-teachers.

(He now explains the word bhargas). Now he who is called bhargas is he who is placed in yonder Aditya (sun), or he who is the pupil in the eye. And he is so called, because his going (gati) is by rays (bhabhih); or becau-se he parches (bhargayati) and makes the world to shrivel up. Rudra is called Bhargas, thus say the Brahma-teachers. Or bha means that he lights up these worlds; ra, that he delights these beings, ga that these creatures go to him and come from him; therefore being a bha-ra-ga, he is called Bhargas.

Surya (sun) is so called, because Soma is continually squeezed out (su). Savitri (sun) is so called, because he brings forth (su). Aditya (sun) is so called, because he takes up (ada, scil. vapour, or the life of man). Pavana is so called, because he purifies (pu). Apas, water, is so called, because it nourishes (pya).

And it is said:

'Surely the Self (absorbed in Prana, breath), which is called Immorta1, is the thinker, the perceiver, the goer, the evacuator, the delighter, the doer, the speaker, the taster, the srneller, the seer, the hearer, and he touches. He is Vibhu (the pervader), who has entered into the body.' And it is said:

'When the knowledge is twofold (subjective and objective), then he hears, sees, smells, tastes, and touches (something), for it is the Self that knows everything.'

But when the knowledge is not twofold (subjective only), without effect, cause, and action, without a name, without a comparison, without a predicate what is that? It cannot be told.

8. And the same Self is also called Isana (lord), Sambhu, Bhava, Rudra (tamasa); Pragapati (lord of creatures), Visvasrig, (creator of all), Hiranyagarbha, Satyam (truth), Prana (breath), Hamsa (ragasa); Sastri (ruler), Vishnu, Narayana (sattvika); Arka, Savitri, Dhatri (supporter), Vidhatri (creator), Samrag (king), Indra, Indu (moon). He is also he who warms, the Sun, hidden by the thousand-eyed golden egg, as one fire by another. He is to be thought after, he is to be sought after. Having said farewell to all living beings, having gone to the forest, and having renounced all sensuous objects, let man perceive the Self from his own body.

'(See him) who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, the Sun, rises.'

9. Therefore he who by knowing this has become the Self of both Breath and Sun, meditates (while meditating on them) on his Self, sacrifices (while sacrificing to them) to his Self-this meditation, the mind thus absorbed in these acts, is praised by the wise.

Then let him purify the contamination of the mind by the verse Ukkhishtopahatam, &c.: 'Be it food left, or food defiled by left food, be it food given by a sinner, food coming from a dead person, or from one impure from childbirth, may the purifying power of Vasu, may Agni, and the rays of Savitri, purify it, and all my sin.'

First (before eating) he surrounds (the offered food) with water (in rincing his mouth). Then saying, Svaha to Prana, Svaha to Apana, Svaha to Vyana, Svaha to Samana, Svaha to Udana, he offers (the food) with five invocations (in the fire of the mouth). What is over, he eats in silence, and then he surrounds (the food) once more afterwards with water (rincing the mouth after his meal). Having washed let him, after sacrificing to himself, meditate on his Self with these two verses, Prano 'gnik and Visvo 'si, viz. 'May the Highest Self as breath, as fire (digestive heat), as consisting of the five vital airs, having entered (the body), himself satisfied, satisfy all, he who protects all.' 'Thou art Visva (all), thou art Vaisvanara (fire), all that is born is upheld by thee; may all offerings enter into thee; creatures live where thou grantest immortality to all.' He who eats according to this rule, does not in turn become food for others.

10. There is something else to be known. There is a further modification of this Self-sacrifice (the eating), namely, the food and the eater thereof. This is the explanation. The thinking Purusha (person), when he abides within the Pradhana (nature), is the feeder who feeds on the food supplied by Prakriti (nature). The elemental Self is truly his food, his maker being Pradhana (nature). Therefore what is composed of the three qualities (gunas) is the food, but the person within is the feeder. And for this the evidence is supplied by the senses. For animals spring from seed, and as the seed is the food, therefore it

is clear that what is food is Pradhana (the seed or cause of everything). Therefore as has been said, the Purusha (person) is the eater, Prakriti, the food; and abiding within it he feeds. All that begins with the Mahat (power of intellect) and ends with the Viseshas (elements), being developed from the distinction of nature with its three qualities, is the sign (that there must be a Purusha, an intelligent subject). And in this manner the way with its fourteen steps has been explained. (This is comprehended in the following verse): 'This world is indeed the food, called pleasure, pain, and error (the result of the three qualities); there is no laying hold of the taste of the seed (cause), so long as there is no development (in the shape of effect).' And in its three stages also it has the character of food, as childhood, youth, and old age; for, because these are developed, therefore there is in them the character of food.

And in the following manner does the perception of Pradhana (nature) take place, after it has become manifest:-Intellect and the rest, such as determination, conception, consciousness, are for the tasting (of the effects of Pradhana). Then there are the five (perceptive organs) intended for the (five) objects of senses, for to taste them. And thus are all acts of the five active organs, and the acts of the five Pranas or vital airs (for the tasting of their corresponding objects). Thus what is manifest (of nature) is food, and what is not manifest is food. The enjoyer of it is without qualities, but because he has the quality of being an enjoyer, it follows that he possesses intelligence.

As Agni (fire) is the food-eater among the gods, and Soma the food, so he who knows this eats food by Agni (is not defiled by food, as little as Agni, the sacrificial fire). This elemental Self, called Soma (food), is also called Agni, as having undeveloped nature for its mouth (as enjoying through nature, and being independent of it), because it is said, 'The Purusha (person) enjoys nature with its three qualities, by the mouth of undeveloped nature.' He who knows this, is an ascetic, a yogin, he is a performer of the Self-sacrifice (see before). And he who does not touch the objects of the senses when they intrude on him, as no one would touch women intruding into an empty house, he is an ascetic, a yogin, a performer of the Self-sacrifice.

11. This is the highest form of Self, viz. food, for this Prana (this body) subsists on food. If it eats not, it cannot perceive, hear, touch, see, smell, taste, and it loses the vital airs. For thus it is said:

'If it eats, then in full possession of the vital airs, it can perceive, hear, touch, speak, taste, smell, see.' And thus it is said:

'From food are born all creatures that live on earth; afterwards they live on food, and in the end (when they die) they return to it.'

12. And thus it is said elsewhere: Surely all these creatures run about day and night, wishing to catch food. The sun takes food with his rays, and by it he shines. These vital airs digest, when sprinkled with food. Fire flares up by food, and by Brahma (Pragapati), desirous of food, has all this been made. Therefore let a man worship food as his Self. For thus it is said:

'From food creatures are born, by food they grow when born; because it is eaten and because it eats creatures, therefore it is called food (annam).'

13. And thus it is said elsewhere: This food is the body of the blessed Vishnu, called Visvabhrit (all-sustaining). Breath is the essence of food, mind of breath, knowledge of mind, joy of knowledge. He who knows this is possessed of food, breath, mind, knowledge, and joy. Whatever creatures here on earth eat food, abiding in them he, who knows this, eats food. Food has been called undecaying, food has been called worshipful; food is the breath of animals, food is the oldest, food has been called the physician.

14. And thus it has been said elsewhere: Food is the cause of all this, time of food, and the sun is the cause of time. The (visible) form of time is the year, consisting of twelve months, made up of Nimeshas (twinklings) and other measures. Of the year one half (when the sun moves northward) belongs to Agni, the other to Varuna (when the sun moves southward). That which belongs to Agni begins with the asterism of Magha and ends with half of the asterism of Sravishtha, the sun stepping down northward. That which belongs to Soma (instead of Varuna) begins with the asterism (of Aslesha), sacred to the Serpents, and ends with half of the asterism of Sravishtha, the sun stepping up southward. And then there (are the months) one by one, belonging to the year, each consisting of nine-fourths of asterisms (two asterisms and a quarter being the twelfth part of the passage of the sun through the twenty-seven Nakshatras), each deter mined by the sun moving together with the asterisms. Because time is imperceptible by sense, therefore this (the progress of the stin, &c.) is its evidence, and by it alone is time proved to exist. Without proof there is no apprehension of what is to be proved; but even what is to be proved can become proof, for the sake of making itself known, if the parts (the twinklings, &c.) can be distinguished from the whole (time). For thus it is said:

'As many portions of time as there are, through them the sun proceeds: he who worships time as Brahman, from him time moves away very far.' And thus it is said:

'From time all beings flow, from time they grow; in time they obtain rest; time is visible (sun) and invisible (moments).'

15 . There are two forms of Brahman, time and non-time. That which was before the (existence of the) sun is non-time and has no parts. That which had its beginning from the sun is time and has parts. Of that which has parts, the year is the form, and from the year are born all creatures; when produced by the year they grow, and go again to rest in the year. Therefore the year is Pragapati, is time, is food, is the nest of Brahman, is Self. Thus it is said:

'Time ripens and dissolves all beings in the great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

16. This manifest time is the great ocean of creatures. He who is called Savitri (the sun, as begetter) dwells in it, from whence the moon, stars, planets, the year, and the rest are begotten. From them again comes all this, and thus, whatever of good or evil is seen in this world, comes from them. Therefore Brahman is the Self of the sun, and a man should worship the sun under the name of time. Some say the sun is Brahman, and thus it is said:

'The sacrificer, the deity that enjoys the sacrifice, the oblation, the hymn, the sacrifice, Vishnu, Pragapati, all this is the Lord, the witness, that shines in yonder orb.'

17. In the beginning Brahman was all this. He was one, and infinite; infinite in the East, infinite in the South, infinite in the West, infinite in the North, above and below and everywhere infinite. East and the other regions do not exist for him, nor across, nor below, nor above. The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like the ether (everywhere), and at the destruction of the universe, he alone is awake. Thus from that ether he wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire, and the heat which in the stomach digests the food. Thus it is said:

'He who is in the fire, and he who is in the heart, and he who is in the sun, they are one and the same.'

He who knows this becomes one with the one.

18. This is the rule for achieving it (viz. concentration of the mind on the object of meditation): restraint of the breath, restraint of the senses, meditation, fixed attention, investigation, absorption, these are called the sixfold Yoga. When beholding by this Yoga, he beholds the gold-coloured maker, the lord, the person, Brahrnan, the cause, then the sage, leaving behind good and evil, makes everything (breath, organs of sense, body, &c.) to be one in the Highest Indestructible (in the pratyagatman or Brahman). And thus it is said:

'As birds and deer do not approach a burning mountain, so sins never approach those who know Brahman.'

19. And thus it is said elsewhere: When he who knows has, while he is still Prana (breath), restrained his mind, and placed all objects of the senses far away from himself, then let him remain without any conceptions. And because the living person, called Prana (breath), has been produced here on earth from that which is not Prana (the thinking Self), therefore let this Prana merge the Pratia (himself) in what is called the fourth'. And thus it is said:

'What is without thought, though placed in the centre of thought, what cannot be thought, the hidden, the highest-let a man merge his thought there: then will this living being (lifiga) be without attachment.'

20. And thus it has been said elsewhere: There is the superior fixed attention (dharana) for him, viz. if he presses the tip of the tongue down the palate and restrains voice, mind, and breath, he sees Brahman by discrimination (tarka). And when, after the cessation of mind, he sees his own Self, smaller than small, and shining, as the Highest Self, then having seen his Self as the Self, he becomes Self-less, and because he is Self-less, he is without limit, without cause, absorbed in thought. This is the highest mystery, viz. final liberation. And thus it is said:

'Through the serenity of the thought he kills all actions, good or bad; his Self serene, abiding in the Self, obtains imperishable bliss.'

21. And thus it has been said elsewhere: The artery, called Sushumna, going upwards (from the heart to the Brahmarandhra), serving as the passage of the Prana, is divided within the palate. Through that artery, when it has been joined by the breath (held in subjection), by the sacred syllable Om, and by the mind (absorbed in the contemplation of Brahman), let him proceed upwards, and after turning the tip of the tongue to the palate, without using any of the organs of sense, let greatness perceive greatness. From thence he goes to selflessness, and through selflessness he ceases to be an enjoyer of pleasure and pain, he obtains aloneness (kevalatva, final deliverance). And thus it is said:

'Having successively fixed the breath, after it had been restrained, in the palate, thence having crossed the limit (the life), let him join himself afterwards to the limitless (Brahman) in the crown of the head.'

22. And thus it has been said elsewhere: Two Brahmans have to be meditated on, the word and the non-word. By the word alone is the non-word revealed. Now there is the word Om. Moving upward by it (where all words and all what is meant by them ceases), he arrives at absorption in the non-word (Brahman). This is the way, this is the immortal, this is union, and this is bliss. And as the spider, moving upward by the thread, gains free space, thus also he who meditates, moving upward by the syllable Orn, gains independence.

Other teachers of the word (as Brahman) think otherwise. They listen to the sound of the ether within the heart while they stop the ears with the thumbs. They compare it to seven noises, like rivers, like a bell, like a brazen vessel, like the wheels of a carriage, like the croaking of frogs, like rain, and as if a man speaks in a cavern. Having passed beyond this variously apprehended sound, and having settled in the supreme, soundless (non-word), unmanifested Brahman, they become undistinguished and undistinguishable, as various flavours of the flowers are lost in the taste of honey. And thus it is said:

'Two Brahmans are to be known, the word-Brahman and the highest Brahman; he who is perfect in the word-Brahman attains the highest Brahman.'

23. And thus it has been said elsewhere: The syllable Om is what is called the word. And its end is the silent, the soundless, fearless, sorrowless, joyful, satisfied, firm, unwavering, immortal, immovable, certain (Brahman), called Vishnu. Let him worship these two, that he may obtain what is higher than everything (final deliverance). For thus it is said:

'He who is the high and the highest god, by name Om-kara, he is soundless and free from all distinctions: therefore let a man dwell on him in the crown of his head.'

24. And thus it has been said elsewhere: The body is the bow, the syllable Om is the arrow, its point is the mind. Having cut through the darkness, which consists of ignorance, it approaches that which is not covered by darkness. Then having cut through that which was covered (the personal soul), he saw Brahman, flashing like a wheel on fire, bright like the sun, vigorous, beyond all darkness, that which shines forth in yonder sun, in the moon, in the fire, in the lightning. And having seen him, he obtains immortality. And thus it has been said:

'Meditation is directed to the highest Being (Brahman) within, and (before) to the objects (body, Om, mind); thence the indistinct understanding becomes distinct.

And when the works of the mind are dissolved, then that bliss which requires no other witness, that is Brahman (Atman), the immortal, the brilliant, that is the way, that is the (true) world.'

25. And thus it has been said elsewhere: He who has his senses hidden as in sleep, and who, while in the cavern of his senses (his body), but no longer ruled by them, sees, as in a dream, with the purest intellect, Him who is called Pranava (Om), the leader, the bright, the sleepless, free from old age, from death, and sorrow, he is himself also called Pranava, and becomes a leader, bright, sleepless, free from old age, from death, and sorrow. And thus it is said:

'Because in this manner he joins the Prana (breath), the Om, and this Universe in its-manifold forms, or because they join themselves (to him), therefore this (process of meditation) is called Yoga (joining).

The oneness of breath, mind, and senses, and then the surrendering of all conceptions, that is called Yoga.'

26. And thus it has also been said elsewhere: As a sportsman, after drawing out the denizens of the waters with a net, offers them (as a sacrifice) in the fire of his stomach, thus are these Pranas (vital airs), after they have been drawn out with the syllable Om, offered in the faultless fire (Brahman).

Hence he is like a heated vessel (full of clarified butter); for as the clarified butter in the heated vessel lights up, when touched with grass and sticks, thus does this being which is called Not-breath (Atman) light up, when touched by the Pranas (the vital airs). And that which flares up, that is the manifest form

of Brahman, that is the highest place of Vishnu, that is the essence of Rudra. And this, dividing his Self in endless ways, fills all these worlds. And thus it is said:

'As the sparks from the fire, and as the rays from the sun, thus do his Pranas and the rest in proper order again and again proceed from him here on earth.'

27. And thus it has also been said elsewhere: This is the heat of the highest, the immortal, the incorporeal Brahman, viz. the warmth of the body. And this body is the clarified butter (poured on it, by which the heat of Brahman, otherwise invisible, is lighted up). Then, being manifest, it is placed in the ether (of the heart). Then by concentration they thus remove that ether which is within the heart, so that its light appears, as it were. Therefore the worshipper becomes identified with that light without much delay. As a ball of iron, if placed in the earth, becomes earth without much delay, and as, when it has once become a clod of earth, fire and smiths have nothing more to do with that ball of iron, thus does thought (without delay) disappear, together with its support. And thus it is said:

'The shrine which consists of the ether in the heart, the blissful, the highest retreat, that is our own, that is our goal, and that is the heat and brightness of the fire and the sun.'

28. And thus it has been said elsewhere: After having left behind the body, the organs of sense, and the objects of sense (as no longer belonging to us), and having seized the bow whose stick is fortitude and whose string is asceticism, having struck down also with the arrow, which consists in freedom from egotism, the first guardian of the door of Brahman(for if man looks at the world egotistically, then, taking the diadem of passion, the earrings of greed and envy, and the staff of,sloth, sleep, and sin, and having seized the bow whose string is anger, and whose stick is lust' he destroys with the arrow which consists of wishes, all beings) - having therefore killed that guardian, he crosses by means of the boat Om to the other side of the ether within the heart, and when the ether becomes revealed (as Brahman), he enters slowly, as a miner seeking minerals in a mine, into the Hall of Brahman. After that let him, by means of the doctrine of his teacher, break through the shrine of Brahman'which consists of the four nets (of food, breath, mind, knowledge, till he reaches the last shrine, that of blessedness and identity with Brahman). Thenceforth pure, clean, undeveloped, tranquil, breathless, bodiless, endless, imperishable, firm, everlasting, unborn and independent, he stands on his own greatness, and having seen (the Self), standing in his own greatness, he looks on the wheel of the world as one (who has alighted from a chariot) looks on its revolving wheel. And thus it is said:

'If a man practises Yoga for six months and is thoroughly free (from the outer world), then the perfect Yoga (union), which is endless, high, and hidden, is accomplished.

But if a man, though well enlightened (by instruction), is still pierced by (the gunas of) passion and darkness, and attached to his children, wife, and house, then perfect Yoga is never accomplished.'

29. After he had thus spoken (to Brihadratha), Sakayanya, absorbed in thought, bowed before him, and said: 'O King, by means of this Brahma-knowledge have the sons of Pragapati (the Valakhilyas) gone to the road of Brahman. Through the practice of Yoga a man obtains contentment, power to endure good and evil, and tranquillity. Let no man preach this most secret doctrine to any one who is not his son or his pupil, and who is not of a serene mind. To him alone who is devoted to his teacher only, and endowed with all necessary qualities, may he communicate it.

30. Om! Having settled down in a pure place let him, being pure himself, and firm in goodness, study the truth, speak the truth, think the truth, and offer sacrifice to the truth. Henceforth he has become another;

by obtaining the reward of Brahman his fetters are cut asunder, he knows no hope, no fear from others as little as from himself, he knows no desires; and having attained imperishable, infinite happiness, he stands blessed in the true Brahman, who longs for a true man. Freedom from desires is, as it were, the highest prize to be taken from the best treasure (Brahman). For a man full of all desires, being possessed of will, imagination, and belief, is a slave; but he who is the opposite, is free.

Here some say, it is the Guna (i. e. the so-called Mahat, the principle of intellect which, according to the Sankhyas, is the result of the Gunas or qualities), which, through the differences of nature (acquired in the former states of existence), goes into bondage to the will, and that deliverance takes place (for the Guna) when the fault of the will has been removed. (But this is not our view), because (call it guna, intellect, buddhi, manas, mind, ahankara, egotism, it is not the mind that acts, but) he sees by the mind (as his instrument), he hears by the mind; and all that we call desire, imagination, doubt, belief, unbelief, certainty, uncertainty, shame, thought, fear, all that is but mind (manas). Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing I am he, this is mine, and he binds his Self by his Self, as a bird with a net. Therefore a man, being possessed of will, imagination, and belief, is a slave, but he who is the opposite is free. For this reason let a man stand free from will, imagination, and belief-this is the sign of liberty, this is the path that leads to Brahman, this is the opening of the door, and through it he will go to the other shore of darkness. All desires are there fulfilled. And for this they quote a verse:

"When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state."'

Having thus said, sakayanya became absorbed in thought. Then Marut (i. e. the King Brihadratha), having bowed before him and duly worshipped him, went full of contentment to the Northern Path, for there is no way thither by any side-road. This is the path to Brahman. Having burst open the solar door, he rose on high and went away. And here they quote:

'There are endless rays (arteries) for the Self who, like a lamp, dwells in the heart: white and black, brown and blue, tawny and reddish.

One of them (the Sushumna) leads upwards, piercing the solar orb: by it, having stepped beyond the world of Brahman, they go to the highest path.

The other hundred rays rise upwards also, and on them the worshipper reaches the mansions belonging to the different bodies of gods.

But the manifest rays of dim colour which lead downwards, by them a man travels on and on helplessly, to enjoy the fruits of his actions here.'

Therefore it is said that the holy Aditya (sun) is the cause of new births (to those who do not worship him), of heaven (to those who worship him as a god), of liberty (to those who worship him as Brahman).

31. Some one asks: 'Of what nature are those organs of sense that go forth (towards their objects)? Who sends them out here, or who holds them back?'

Another answers: 'Their nature is the Self; the Self sends them out, or holds them back; also the Apsaras (enticing objects of sense), and the solar rays (and other deities presiding over the senses).'

Now the Self devours the objects by the five rays (the organs of sense); then who is the Self?

He who has been defined by the terms pure, clean, undeveloped, tranquil, &c., who is to be apprehended independently by his own peculiar signs. That sign of him who has no signs, is like what the pervading heat is of fire, the purest taste of water; thus say some. It is speech, hearing, sight, mind, breath; thus say others. It is intellect, retention, remembering, knowledge; thus say others. Now all these are signs of the Self in the same sense in which here on earth shoots are the signs of seed, or smoke, light, and sparks of fire. And for this they quote:

'As the sparks from the fire, and as the rays from the sun, thus do his Pranas and the rest in proper order again and again proceed from him here on earth.'

32. From this very Self, abiding within his Self, come forth all Pranas (speech, &c.), all worlds, all Vedas, all gods and all beings; its Upanishad (revelation) is that it is 'the true of the true.' Now as from a fire of greenwood,when kindled, clouds of smoke come forth by themselves (though belonging to the fire), thus from that great Being has been breathed forth all this which is the Rig-veda, the Yagur-veda, the Sama-veda, the Atharvangirasas (Atharva-veda), the Itihasa (legendary stories), the Purana (accounts of the creation, &c.), Vidya (ceremonial doctrines), the Upanishads, the Slokas (verses interspersed in the Upanishads, &c.), the Sutras (compendious statements), the Anuvyakhyanas (explanatory notes), the Vyakhyanas (elucidations) - all these things are his.

33. This fire (the Garhapatya-fire) with five bricks is the year. And its five bricks are spring, summer, rainy season, autumn, winter; and by them the fire has a head, two sides, a centre, and a tail. This earth (the Garhapatya-fire) here is the first sacrificial pile for Pragapati, who knows the Purusha (the Virag). It presented the sacrificer to Vayu (the wind) by lifting him with the hands to the sky. That Vayu is Prana (Hiranyagarbha).

Prana is Agni (the Dakshinagni-fire), and its bricks are the five vital breaths, Prana, Vyana, Apana, Samana, Udana; and by them the fire has a head, two sides, a centre, and a tail. This sky (the Dakshinagni-fire) here is the second sacrificial pile for Pragapati, who knows the Purusha. It presented the sacrificer to Indra, by lifting him with the hands to heaven. That Indra is Aditya, the sun.

That (Indra) is the Agni (the Ahavaniya-fire) and its bricks are the Rik, the Yagush, the Saman, the Atharvangirasas, the Itihasa, and the Purana; and by them the fire has a head, two sides, a tail, and a centre. This heaven (Ahavaniya-fire) is the third sacrificial pile for Pragapati, who knows the Purusha. With the hands it makes a present of the sacrificer to the Knower of the Self (Pragapati); then the Knower of the Self, lifting him up, presented him to Brahman. In him he becomes full of happiness and joy.

34. The earth is the Garhapatya-fire, the sky the Dakshina-fire, the heaven the Ahavaniya-fire; and therefore they are also the Pavamana (pure), the Pavaka (purifying), and the Suki (bright). By this (by the three deities, Pavamana, Pavaka, and Suki) the sacrifice (of the three fires, the Garhapatya, Dakshina, and Ahavaniya) is manifested. And because the digestive fire also is a compound of the Pavamana, Pavaka, and Suki, therefore that fire is to receive oblations, is to be laid with bricks, is to be praised, and to be meditated on. The sacrificer, when he has seized the oblation, wishes to perform his meditation of the deity:

'The gold-coloured bird abides in the heart, and in the sun-a diver bird, a swan, strong in splendour; him we worship in the fire.'

Having recited the verse, he discovers its meaning, viz. the adorable splendour of Savitri (sun) is to be

meditated on by him who, abiding within his mind, meditates thereon. Here he attains the place of rest for the mind, he holds it within his own Self. On this there are the following verses:

(1) As a fire without fuel becomes quiet in its place, thus do the thoughts, when all activity ceases, become quiet in their place.

(2) Even in a mind which loves the truth and has gone to rest in itself there arise, when it is deluded by the objects of sense, wrongs resulting from former acts.

(3) For thoughts alone cause the round of births; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.

(4) By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.

(5) If the thoughts of a man were so fixed on Brahman as they are on the things of this world, who would not then be freed from bondage?

(6) The mind, it is said, is of two kinds, pure or impure; impure from the contact with lust, pure when free from lust.

(7) When a man, having freed his mind from sloth, distraction, and vacillation, becomes as it were delivered from his mind, that is the highest point.

(8) The mind must be restrained in the heart till it comes to an end;-that is knowledge, that is liberty: all the rest are extensions of the ties (which bind us to this life).

(9) That happiness which belongs to a mind which by deep meditation has been washed clean from all impurity and has entered within the Self, cannot be described here by words; it can be felt by the inward power only.

(10) Water in water, fire in fire, ether in ether, no one can distinguish them; likewise a man whose mind has entered (till it cannot be distinguished from the Self), attains liberty.

(11 Mind alone is the cause of bondage and liberty for men; if attached to the world, it becomes bound; if free from the world, that is liberty.

Therefore those who do not offer the Agnihotra (as described above), who do not lay the fires (with the bricks, as described above), who are ignorant (of the mind being the cause of the round of births), who do not meditate (on the Self in the solar orb) are debarred from remembering the ethereal place of Brahman. Therefore that fire is to receive oblations, is to be laid with bricks, is to be praised, to be meditated on.

35. Adoration to Agni, the dweller on earth, who remembers his world. Grant that world to this thy worshipper!

Adoration to Vayu, the dweller in the sky, who remembers his world. Grant that world to this thy worshipper!

Adoration to Aditya, the dweller in heaven, who remembers his world. Grant that world to this thy worshipper!

Adoration to Brahman, who dwells everywhere, who remembers all. Grant all to this thy worshipper!

The mouth of the true (Brahman) is covered with a golden lid; open that, O Pushan (sun), that we may go to the true one, who pervades all (Vishnu).

He who is the person in the sun, I am he.

And what is meant by the true one is the essence of the sun, that which is bright, personal, sexless; a portion (only) of the light which pervades the ether; which is, as it were, in the midst of the sun, and in the eye, and in the fire. That is Brahman, that is immortal, that is splendour.

That is the true one, a portion (only) of the light which pervades the ether, which is in the midst of the sun, the immortal, of which Soma (the moon) and the vital breaths also are offshoots: that is Brahman, that is immortal, that is splendour.

That is the true one, a portion (only) of the light which pervades the ether, which in the midst of the sun shines as Yagus, viz. as Om, as water, light, essence, immortal, Brahman, Bhuh, Bhuvah, Svar, Om.

'The eight-footed, the bright, the swan, bound with three threads, the infinitely small, the imperishable, blind for good and evil, kindled with light-he who sees him, sees everything.'

A portion (only) of the light which pervades the ether, are the two rays rising in the midst of the sun. That is the knower (the Sun), the true one. That is the Yagus, that is the heat, that is Agni (fire), that is Vayu (wind), that is breath, that is water, that is the moon, that is bright, that is immortal, that is the place of Brahman, that is the ocean of light. In that ocean the sacrificers are dissolved like salt, and that is oneness with Brahman, for all desires are there fulfilled. And here they quote:

'Like a lamp, moved by a gentle wind, he who dwells within the gods shines forth. He who knows this, he is the knower, he knows the difference (between the high and the highest Brahman); having obtained unity, he becomes identified with it.

They who rise up in endless number, like spray drops (from the sea), like lightnings from the light within the clouds in the highest heaven, they, when they have entered into the light of glory (Brahman), appear like so many flame-crests in the track of fire.'

36. There are two manifestations of the Brahma-light: one is tranquil, the other lively. Of that which is tranquil, the ether is the support; of that which is lively, food. Therefore (to the former) sacrifice must be offered on the house-altar with hymns, herbs, ghee, meat, cakes, sthalipaka, and other things; to the latter, with meat and drinks (belonging to the great sacrifices) thrown into the mouth, for the mouth is the Ahavaniya-fire; and this is done to increase our bodily vigour, to gain the world of purity, and for the sake of immortality. And here they quote:

'Let him who longs for heaven, offer an Agnihotra. By an Agnishtoma he wins the kingdom of Yama; by Uktha, the kingdom of Soma; by a Shodasin-sacrifice, the kingdom of Surya; by an Atiratra-sacrifice, the kingdom of Indra; by the sacrifices beginning with the twelve-night sacrifice and ending with the thousand years' sacrifice, the world of Pragapati.

As a lamp burns so long as the vessel that holds the wick is filled with oil, these two, the Self and the bright Sun, remain so long as the egg (of the world) and he who dwells within it hold together.'

37. Therefore let a man perform all these ceremonies with the syllable Om (at the beginning). Its splendour is endless, and it is declared to be threefold, in the fire (of the altar), in the sun (the deity), in

the breath (the sacrificer). Now this is the channel to increase the food, which makes what is offered in the fire ascend to the sun. The sap which flows from thence, rains down as with the sound of a hymn. By it there are vital breaths, from them there is offspring. And here they quote:

'The offering which is offered in the fire, goes to the sun; the sun rains it down by his rays; thus food comes, and from food the birth of living beings.'

And thus he said:

'The oblation which is properly thrown on the fire, goes toward the sun; from the sun comes rain, from rain food, from food living beings.'

38. He who offers the Agnihotra breaks through the net of desire. Then, cutting through bewilderment, never approving of anger, meditating on one desire (that of liberty), he breaks through the shrine of Brahman with its four nets, and proceeds thence to the ether. For having there broken through the (four) spheres of the Sun, the Moon, the Fire, and Goodness, he then, being purified himself, beholds dwelling in goodness, immovable, immortal, indestructible, firm, bearing the name of Vishnu, the highest abode, endowed with love of truth and omniscience, the self-dependent Intelligence (Brahman), standing in its own greatness. And here they quote:

'In the midst of the sun stands the moon, in the midst of the moon the fire, in the midst of fire goodness, in the midst of goodness the Eternal.'

Having meditated on him who has the breadth of a thumb within the span (of the heart) in the body, who is smaller than small, he obtains the nature of the Highest; there all desires are fulfilled. And on this they quote:

'Having the breadth of a thumb within the span (of the heart) in the body, like the flame of a lamp, burning twofold or threefold, that glorified Brahman, the great God, has entered into all the worlds. Om! Adoration to Brahman! Adoration!'

SEVENTH PRAPATHAKA.

1. Agni, the Gayatra (metre), the Trivrit (hymn), the Rathantara (song), the spring, the upward breath (prana), the Nakshatras, the Vasus (deities)-these rise in the East; they warm, they rain, they praise (the sun), they enter again into him (the sun), they look out from him (the sun). He (the sun) is inconceivable, without form, deep, covered, blameless, solid, unfathomable, without qualities, pure, brilliant, enjoying the play of the three qualities, awful, not caused, a master-magician, the omniscient, the mighty, immeasurable, without beginning or end, blissful, unborn, wise, indescribable, the creator of all things, the self of all things, the enjoyer of all things, the ruler of all things, the centre of the centre of all things.

2. Indra, the Trishtubh (metre), the Pankadasa (hymn), the Brihat (song), the summer, the through-going breath (Vyana), Soma, the Rudras - these rise in the South; they warm, they rain, they praise, they enter again into him, they look out from him. He (the sun) is without end or beginning, unmeasured, unlimited, not to be moved by another, self-dependent, without sign, without form, of endless power, the creator, the maker of light.

3. The Maruts, the Gagati (metre), the Saptadasa (hymn), the Vairupa (song), the rainy season, the downward breath (apana), Sukra, the Adityas - these rise in the West; they warm, they rain, they praise, they enter again into him, they look out from him. That is the tranquil, the soundless, fearless,

sorrowless, joyful, satisfied, firm, immovable, immortal, eternal, true, the highest abode, bearing the name of Vishnu.

4. The Visve Devas, the Anushtubh (metre), the Ekavimsa (hymn), the Vairaga (song), the autumn, the equal breath (samana), Varuna, the Sadhyas - these rise in the North; they warm, they rain, they praise, they enter again into him, they look out from him. He is pure within, purifying, undeveloped, tranquil, breathless, selfless, endless.

5. Mitra-Varunau, the Pankti (metre), the Trinavatrayastrimsa (hymns), the Sakvara-raivata (songs), the snowy and dewy seasons, the out-going breath (udana), the Angiras, the Moon - these rise above; they warm, they rain, they praise, they enter again into him, they look out from him-who is called Pranava (Om), the leader, consisting of light, without sleep, old age, death, and sorrow.

6. Sani (Saturn), Rahu and Ketu (the ascending and descending nodes), the serpents, Rakshas, Yakshas, men, birds, sarabhas, elephants, &c.-these rise below; they warm, they rain, they praise, they enter again into him, they look out from him - he who is wise, who keeps things in their right place, the centre of all, the imperishable, the pure, the purifier, the bright, the patient, the tranquil.

7. And he is indeed the Self, smaller (than small) within the heart, kindled like fire, endowed with all forms. Of him is all this food, within him all creatures are woven. That Self is free from sin, free from old age, from death and grief, from hunger and thirst, imagining nothing but what it ought to imagine, and desiring nothing but what it ought to desire. He is the highest lord, he is the supreme master of all beings, the guardian of all beings, a boundary keeping all things apart in their right places. He the Self, the lord, is indeed Sambhu, Bhava, Rudra, Pragapati, the creator of all, Hiranyagarbha, the true, breath, the swan, the ruler, the eternal, Vishnu, Narayana. And he who abides in the fire, and he who abides in the heart, and he who abides in the sun, they are one and the same. To thee who art this, endowed with all forms, settled in the true ether, be adoration!

8. Now follow the impediments in the way of knowledge, O King! This is indeed the origin of the net of bewilderment, that one who is worthy of heaven lives with those who are not worthy of heaven. That is it. Though they have been told that there is a grove before them, they cling to a small shrub. And others also who are always merry, always abroad, always begging, always making a living by handiwork; and others who are begging in towns, performing sacrifices for those who are not allowed to offer sacrifices, who make themselves the pupils of Sudras, and Sudras who know the sacred books; and others who are malignant, who use bad language, dancers, prize-fighters, travelling mendicants, actors, those who have been degraded in the king's service; and others who for money pretend that they can lay (the evil influences) of Yakshas, Rakshasas, ghosts, goblins, devils, serpents, imps, &c.; and others who falsely wear red dresses, earrings, and skulls; and others who wish to entice by the jugglery of false arguments, mere comparisons and paralogisms, the believers in the Veda - with all these he should not live together. They are clearly thieves, and unworthy of heaven. And thus it is said:

'The world unsettled by the paralogisms of the denial of Self, by false comparisons and arguments, does not know what is the difference between Veda and philosophy.'

9. Brihaspati, having become Sukra, brought forth that false knowledge for the safety of Indra and for the destruction of the Asuras. By it they show that good is evil, and that evil is good. They say that we ought to ponder on the (new) law, which upsets the Veda and the other sacred books. Therefore let no one ponder on that false knowledge: it is wrong, it is, as it were, barren. Its reward lasts only as long as the

pleasure lasts, as with one who has fallen from his caste. Let that false science not be attempted, for thus it is said:

(1) Widely opposed and divergent are these two, the one known as false knowledge, the other as knowledge. I (Yama) believe Nakiketas to be possessed by a desire of knowledge; even many pleasures do not move thee.

(2) He who knows at the same time both the imperfect (sacrifice, &c.) and the perfect knowledge (of the Self), he crosses death by means of the imperfect, and obtains immortality by means of the perfect knowledge.

(3) Those who are wrapped up in the midst of imperfect knowledge, fancying themselves alone wise and learned, they wander about floundering and deceived, like the blind led by the blind.

10. The gods and the demons, wishing to know the Self, went into the presence of Brahman (their father, Pragapati). Having bowed before him, they said: ‘O blessed one, we wish to know the Self, do thou tell us.' Then, after having pondered a long while, he thought, these demons are not yet self-subdued; therefore a very different Self was told to them (from what was told to the gods). On that Self these deluded demons take their stand, clinging to it, destroying the true means of salvation (the Veda), preaching untruth. What is untrue they see as true, as in jugglery. Therefore, what is taught in the Vedas, that is true. What is said in the Vedas, on that the wise keep their stand. Therefore let a Brahman not read what is not of the Veda, or this will be the result.

11. This is indeed the nature of it (the Veda), the supreme light of the ether which is within the heart. This is taught as threefold, in the fire, in the sun, in the breath. This is indeed the nature of it, the syllable Om, of the ether which is within the heart. By it (by the Om) that (light) starts, rises, breathes forth, becomes for ever the means of the worship and knowledge of Brahman. That (light, in the shape of Om), when there is breathing, takes the place of the internal heat, free from all brightness. This is like the action of smoke; for when there is a breath of air, the smoke, first rising to the sky in one column, follows afterwards every bough, envelopes it and takes its shape. It is like throwing salt (into water), like heating ghee. The Veda comes and goes like the dissolving view of a master-magician. And here they quote:

'Why then is it called "like lightning?" Because as soon as it comes forth (as Om) it lights up the whole body. Therefore let a man worship that boundless light by the syllable Om.'

(1) The man in the eye who abides in the right eye, he is Indra, and his wife abides in the left eye.

(2) The union of these two takes place in the cavity within the heart, and the ball of blood which is there, that is indeed the vigour and life of these two.

(3) There is a channel going from the heart so far, and fixed in that eye; that is the artery for both of them, being one, divided into two.

(4) The mind excites the fire of the body, that fire stirs the breath, and the breath, moving in the chest, produces the low sound.

(5) Brought forth by the touch of the fire, as with a churning-stick, it is at first a minim, from the minim it becomes in the throat a double minim; on the tip of the tongue know that it is a treble minim, and, when uttered, they call it the alphabet (Greek, stoixeia).

(6) He who sees this, does not see death, nor disease, nor misery, for seeing he sees all (objectively, not as affecting him subjectively); he becomes all everywhere (he becomes Brahman).

(7) There is the person in the eye, there is he who walks as in sleep, he who is sound asleep, and he who is above the sleeper: these are the four conditions (of the Self), and the fourth is greater than all.

(8) Brahman with one foot moves in the three, and Brahman with three feet is in the last.

It is that both the true (in the fourth condition) and the untrue (in the three conditions) may have their desert, that the Great Self (seems to) become two, yes, that he (seems to) become two.

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The Laws of Manu

George Bühler, translator

(Sacred Books of the East, Volume 25)

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CHAPTER I.

1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:

2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.

3. 'For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'

4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'

5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.

11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;

13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;

15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)

18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.

19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.

20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.

21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice.

23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.

24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.

25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.

26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.

33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that

male, Virag, himself produced, having performed austerities.

34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,

35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhrigu, and Narada.

36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,

37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,

38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

39 (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,

40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.

42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.

43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.

44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).

45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.

46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;

47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.

48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.

49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.

50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to

which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).

51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.

52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.

53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.

54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.

55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.

56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.

57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.

59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!'

61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,

62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great lustre, and the son of Vivasvat.

63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kalas one muhurta, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

67. A year is a day and a night of the gods; their division is (as follows): the half year during which the

sun progresses to the north will be the day, that during which it goes southwards the night.

68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.

75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.

76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.

77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;

78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

79. The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).

80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.

81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.

85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.

86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.

87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

88. To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;

90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.

93. As the Brahmana sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.

95. What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?

96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;

97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.

98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.

99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all.

101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.

102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law).

103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.

107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).

108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.

111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher's house),

112. (The law of) marriage and the description of the (various) marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,

113. The description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,

114. The laws concerning women, (the law) of hermits, (the manner of gaining) final emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits,

115. The rules for the examination of witnesses, the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the removal of (men nocuous like) thorns,

116. (The law concerning) the behaviour of Vaisyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,

117. The threefold course of transmigrations, the result of (good or bad) actions, (the manner of attaining) supreme bliss and the examination of the good and bad qualities of actions,

118. The primeval laws of countries, of castes (gati), of families, and the rules concerning heretics and companies (of traders and the like)- (all that) Manu has declared in these Institutes.

119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.

CHAPTER II.

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.

2. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world): for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.

3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit.

4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire.

5. He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.

6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction.

7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient.

8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.

9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.

10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.

11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorner of the Veda.

12. The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the fourfold means of defining the sacred law.

13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).

14. But when two sacred texts (Sruti) are conflicting, both are held to be law; for both are pronounced by the wise (to be) valid law.

15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.

16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.

17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta.

18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.

19. The plain of the Kurus, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical sages, which ranks) immediately after Brahmavarta.

20. From a Brahmana, born in that country, let all men on earth learn their several usages.

21. That (country) which (lies) between the Himavat and the Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).

22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).

23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlekkhas (barbarians).

24. Let twice-born men seek to dwell in those (above-mentioned countries); but a Sudra, distressed for subsistence, may reside anywhere.

25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varna).

26. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

27. By burnt oblations during (the mother's) pregnancy, by the Gatakarman (the ceremony after birth), the Kauda (tonsure), and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

29. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.

30. But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.

31. Let (the first part of) a Brahmana's name (denote something) auspicious, a Kshatriya's be connected with power, and a Vaisya's with wealth, but a Sudra's (express something) contemptible.

32. (The second part of) a Brahmana's (name) shall be (a word) implying happiness, of a Kshatriya's (a word) implying protection, of a Vaisya's (a term) expressive of thriving, and of a Sudra's (an expression) denoting service.

33. The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

34. In the fourth month the Nishkramana (the first leaving of the house) of the child should be performed, in the sixth month the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.

35. According to the teaching of the revealed texts, the Kudakarman (tonsure) must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.

36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.

37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.

38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.

39. After those (periods men of) these three (castes) who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

40. With such men, if they have not been purified according to the rule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes, spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

42. The girdle of a Brahmana shall consist of a of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

43. If Munga grass (and so forth) be not procurable, (the girdles) may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.

45. A Brahmana shall (carry), according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbara.

46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead;

(and) that of a Vaisya, to reach (the tip of his) nose.

47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

49. An initiated Brahmana should beg, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

52. (His meal will procure) long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east.

53. Let a twice-born man always eat his food with concentrated mind, after performing an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle the cavities (of his head).

54. Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it.

55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both.

56. Let him not give to any man what he leaves, and beware of eating between (the two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

59. They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.

60. Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

61. He who knows the sacred law and seeks purity shall always perform the rite of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely place, and turning to the east or to the north.

62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakinavitin; and nivitin when it hangs down (straight) from the neck.

64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must throw into water, when they have been damaged, and take others, reciting sacred formulas.

65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

66. This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

70. But (a student) who is about to begin the Study (of the Veda), shall receive instruction, after he has sipped water in accordance with the Institutes (of the sacred law), has made the Brahmangali, (has put on) a clean dress, and has brought his organs under due control.

71. At the beginning and at the end of (a lesson in the) Veda he must always clasp both the feet of his teacher, (and) he must study, joining his hands; that is called the Brahmangali (joining the palms for the sake of the Veda).

72. With crossed hands he must clasp (the feet) of the teacher, and touch the left (foot) with his left (hand), the right (foot) with his right (hand).

73. But to him who is about to begin studying, the teacher always unwearied, must say: Ho, recite! He shall leave off (when the teacher says): Let a stoppage take place!

74. Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away.

75. Seated on (blades of Kusa grass) with their points to the east, purified by Pavitras (blades of Kusa

grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om.

76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven (Parameshthin), milked out (as it were) that Rik-verse, sacred to Savitri (Savitri), which begins with the word tad, one foot from each.

78. A Brahmana, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which (the recitation of) the Vedas confers.

79. A twice-born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt, as a snake from its slough.

80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of) that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be blamed among virtuous men.

81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman.

82. He who daily recites that (verse), untired, during three years, will enter (after death) the highest Brahman, move as free as air, and assume an ethereal form.

83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is better than silence.

84. All rites ordained in the Veda, burnt oblations and (other) sacrifices, pass away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the Lord of creatures (Pragapati).

85. An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.

86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.

87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.

88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.

89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,

90. (Viz.) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.

91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them,

the anus and the rest, organs of action.

92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).

94. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.

95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.

96. Those (organs) which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.

97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).

98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.

99. But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin.

100. If he keeps all the (ten) organs as well as the mind in subjection, he may gain all his aims, without reducing his body by (the practice) of Yoga.

101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.

102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.

103. But he who does not (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.

104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind.

105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.

106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the exclamation Vashat.

107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartana (on returning home).

109. According to the sacred law the (following) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).

110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity.

112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

114. Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become supremely strong.'

115. 'But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.'

116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

118. A Brahmana who completely governs himself, though he know the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of goods).

119. One must not sit down on a couch or seat which a superior occupies; and he who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute him.

120. For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them.

121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (viz.) length of life, knowledge, fame, (and) strength.

122. After the (word of) salutation, a Brahmana who greets an elder must pronounce his name, saying, 'I

am N. N.'

123. To those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, a wise man should say, 'It is I;' and (he should address) in the same manner all women.

124. In saluting he should pronounce after his name the word bhoh; for the sages have declared that the nature of bhoh is the same as that of (all proper) names.

125. A Brahmana should thus be saluted in return, 'May'st thou be long-lived, O gentle one!' and the vowel 'a' must be added at the end of the name (of the person addressed), the syllable preceding it being drawn out to the length of three moras.

126. A Brahmana who does not know the form of returning a salutation, must not be saluted by a learned man; as a Sudra, even so is he.

127. Let him ask a Brahmana, on meeting him, after (his health, with the word) kusala, a Kshatriya (with the word) anamaya, a Vaisya (with the word) kshema, and a Sudra (with the word) anarogya.

128. He who has been initiated (to perform a Srauta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoh and (the pronoun) bhavat (your worship).

129. But to a female who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or 'Beloved sister!'

130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) venerable persons, he must say, 'I am N. N.,' and rise (to meet them), even though they be younger (than himself).

131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

132. (The feet of the) wife of one's brother, if she be of the same caste (varna), must be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

133. Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

134. Fellow-citizens are called friends (and equals though one be) ten years (older than the other), men practising (the same) fine art (though one be) five years (older than the other), Srotriyas (though) three years (intervene between their ages), but blood-relations only (if the) difference of age be very small.

135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasyas, the teacher (akarya, of the latter).

141. But he who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher (upadhyaya).

142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites, the Garbhadhana (conception-rite), and so forth, and gives food (to the child), is called the Guru (the venerable one).

143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) the (Srauta) sacrifices, such as the Agnishtoma (for another man), is called (his) officiating priest.

144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, procures for him through the Savitri, is real, exempt from age and death.

149. (The pupil) must know that that man also who benefits him by (instruction in) the Veda, be it little or much, is called in these (Institutes) his Guru, in consequence of that benefit (conferred by instruction in) the Veda.

150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.

151. Young Kavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them 'Little sons.'

152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly.'

153. 'For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda.'

154. Neither through years, nor through white (hairs), nor through wealth, nor through (powerful) kinsmen (comes greatness). The sages have made this law, 'He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.'

155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names (of their kind).

158. As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

159. Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and cumulatively perform the various austerities prescribed for (those who) study the Veda.

165. An Aryan must study the whole Veda together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda; for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.

167. Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).

169. According to the injunction of the revealed texts the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

171. They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

176. Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments),

179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice mutter the Rik-verse (which begins), 'Again let my strength return to me.'

182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

184. Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first;

185. Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the)

village, being pure and remaining silent; but let him avoid Abhisastas (those accused of mortal sin).

186. Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

187. He who, without being sick, neglects during seven (successive) days to go out begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirnin (one who has broken his vow).

188. He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person only); the subsistence of a student on begged food is declared to be equal (in merit) to fasting.

189. At his pleasure he may eat, when invited, the food of one man at (a rite) in honour of the gods, observing (however the conditions on his vow, or at a (funeral meal) in honor of the manes, behaving (however) like a hermit.

190. This duty is prescribed by the wise for a Brahmana only; but no such duty is ordained for a Kshatriya and a Vaisya.

191. Both when ordered by his teacher, and without a (special) command, (a student) shall always exert himself in studying (the Veda), and in doing what is serviceable to his teacher.

192. Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

193. Let him always keep his right arm uncovered, behave decently and keep his body well covered, and when he is addressed (with the words), 'Be seated,' he shall sit down, facing his teacher.

194. In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former), and let him rise earlier (from his bed), and go to rest later.

195. Let him not answer or converse with (his teacher), reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face.

196. Let him do (that), standing up, if (his teacher) is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs;

197. Going (round) to face (the teacher), if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place.

198. When his teacher is nigh, let his bed or seat be low; but within sight of his teacher he shall not sit carelessly at ease.

199. Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even, and let him not mimic his gait, speech, and deportment.

200. Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaming him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

205. If his teacher's teacher is near, let him behave (towards him) as towards his own teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

207. Towards his betters let him always behave as towards his teacher, likewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.

208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age, or a student of (the science of) sacrifices (or of other Angas), deserves the same honour as the teacher.

209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honoured by rising and salutation.

211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

212. (A pupil) who is full twenty years old, and knows what is becoming and unbecoming, shall not salute a young wife of his teacher (by clasping) her feet.

213. It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

216. But at his pleasure a young student may prostrate himself on the ground before the young wife of a teacher, in accordance with the rule, and say, 'I, N. N., (worship thee, O lady).'

217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.

218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

221. For he who lies (sleeping), while the sun sets or rises, and does not perform (that) penance, is tainted by great guilt.

222. Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

223. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.

224. (Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).

226. The teacher is the image of Brahman, the father the image of Pragipati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.

227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.

228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.

230. For they are declared to be the three worlds, they the three (principal) orders, they the three Vedas, and they the three sacred fires.

231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this triad of fires is most venerable.

232. He who neglects not those three, (even after he has become) a householder, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.

233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all

rites remain fruitless.

235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

236. He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.

237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

238. He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family.

239. Even from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

241. It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as long as the instruction lasts.

242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

243. But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from this body.

244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability,

246. (Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as the teacher.

248. Should none of these be alive, he must serve the sacred fire, standing (by day) and sitting (during the night), and thus finish his life.

249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after death) the highest abode and will not be born again in this world.

CHAPTER III.

1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.

3. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).

4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.

5. A damsel who is neither a Sapinda on the mother's side, nor belongs to the same family on the father's side, is recommended to twice-born men for wedlock and conjugal union.

6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

7. (Viz.) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.

8. Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.

11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.

12. For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.

13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste

(the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.

14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.

16. According to Atri and to (Gautama) the son of Utathya, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according to Bhrigu he who has (male) offspring from a (Sudra female, alone).

17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.

18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife's) assistance, and such (a man) will not go to heaven.

19. For him who drinks the moisture of a Sudra's lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.

20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.

21. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapatya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Pisakas (Paisaka).

22. Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.

23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.

24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.

25. But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.

26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.

27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.

28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Arsha rite.

30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, 'May both of you perform together your duties,' and has shown honour (to the bridegroom), is called in the Smriti the Pragapatya rite.

31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.

32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.

33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Pisakas.

35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.

36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.

37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.

38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).

39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).

40. Endowded with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years.

41. But from the remaining (four) blamable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.

42. In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage).

43. The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varna); know that the following rule (applies) to weddings with females of a different caste (varna).

44. On marrying a man of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisya bride of a goad, and a Sudra female of the hem of the (bridegroom's) garment.

45. Let (the husband) approach his wife in due season, being constantly satisfied with her (alone); he

may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.

46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.

47. But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden; the remaining nights are recommended.

48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).

49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).

50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) a student, in whichever order he may live.

51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.

52. But those (male) relations who, in their folly, live on the separate property of women, (e.g. appropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.

53. Some call the cow and the bull (given) at an Arsha wedding 'a gratuity;' (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daughter).

54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.

55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,

65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of the) Veda, quickly perish.

66. But families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame.

67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five (great) sacrifices, and (with that) he shall daily cook his food.

68. A householder has five slaughter-houses (as it were, viz.) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).

69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.

70. Teaching (and studying) is the sacrifice (offered) to Brahman, the (offerings of water and food called) Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men.

71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) house (-holders).

72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

73. They call (these) five sacrifices also, Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.

74. Ahuta (not offered in the fire) is the muttering (of Vedic texts), Huta the burnt oblation (offered to the gods), Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas, Brahmya-huta (offered in the digestive fire of Brahmanas), the respectful reception of Brahmana (guests), and Prasita (eaten) the (daily oblation to the manes, called) Tarpana.

75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.

76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

77. As all living creatures subsist by receiving support from air, even so (the members of) all orders

subsist by receiving support from the householder.

78. Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).

80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).

81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sraddha), men by (gifts of) food, and the Bhutas by the Bali offering.

82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.

83. Let him feed even one Brahmana in honour of the manes at (the Sraddha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.

84. A Brahmana shall offer according to the rule (of his Grihya-sutra a portion) of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:

85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,

86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishtakrit (the fire which performs the sacrifice well).

87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

88. Saying, '(Adoration) to the Maruts,' he shall scatter (some food) near the door, and (some) in water, saying, '(Adoration to the waters;' he shall throw (some) on the pestle and the mortar, speaking thus, '(Adoration) to the trees.'

89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakali; in the centre of the house let him place a Bali for Brahman and for Vastoshpati (the lord of the dwelling) conjointly.

90. Let him throw up into the air a Bali for all the gods, and (in the day-time one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted

with diseases that are punishments of former sins, crows, and insects.

93. That Brahmana who thus daily honours all beings, goes, endowed with a resplendent body, by a straight road to the highest dwelling-place (i.e. Brahman).

94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or a pot full of water, having garnished (the food with seasoning, or the pot with flowers and fruit).

97. The oblations to gods and manes, made by men ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according to his ability.

100. A Brahmana who stays unhonoured (in the house), takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblations in five fires.

101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (anityam), he is called atithi (a guest).

103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.

105. A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he have come at (supper-) time or at an inopportune moment, he must not stay in the house without entertainment.

106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must

give him food according to his ability, (but) not repeat the Bali offering.

109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) may feed him according to his desire, after the above-mentioned Brahmanas have eaten.

112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, (at the same time) with his wife.

114. Without hesitation he may give food, even before his guests, to the following persons, (viz.) to newly-married women, to infants, to the sick, and to pregnant women.

115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs and vultures.

116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men.

119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-in-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

120. A king and a Srotriya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called the) Vaisvadeva is prescribed both for the morning and the evening.

122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sraddha, called) Pindanvaharyaka.

123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

124. I will fully declare what and how many (Brahmanas) must be fed on that (occasion), who must be avoided, and on what kinds of food (they shall dine).

125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahmana (guests); he therefore shall not seek (to entertain) a large company.

127. Famed is this rite for the dead, called (the sacrifice sacred to the manes (and performed) on the new-moon day; if a man is diligent in (performing) that, (the reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

128. Oblations to the gods and manes must be presented by the givers to a Srotriya alone; what is given to such a most worthy Brahmana yields great reward.

129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unacquainted with the Veda.

130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of the) Veda;

(if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).

131. Though a million of men, unaquainted with the Rikas, were to dine at a (funeral sacrifice), yet a single man, learned in the Veda, who is satisfied (with his entertainment), is worth them all as far as the (production of) spiritual merit (is concerned).

132. Food sacred to the manes or to the gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls must (the giver of the repast) swallow after death.

134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance of) austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but offerings to the gods, in accordance with the reason (of the sacred law), to (men of) all the four (above-mentioned classes).

136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sraddha a Brahmana whom he considers neither as a foe nor as a friend.

139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) friends, reaps after death no reward for Sraddhas and sacrifices.

140. That meanest among twice-born men who in his folly contracts friendships through a funeral sacrifice, loses heaven, because he performed a Sraddha for the sake of friendship.

141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

142. As a husbandman reaps no harvest when he has sown the seed in barren soil, even so the giver of sacrificial food gains no reward if he presented it to a man unacquainted with the Rikas.

143. But a present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latter may be qualified (by learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

145. Let him (take) pains (to) feed at a Sraddha an adherent of the Rig-veda who has studied one entire (recension of that) Veda, or a follower of the Yagur-veda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of an entire recension).

146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors of him (who gives the feast), as far as the seventh person, will be satisfied for a very long time.

147. This is the chief rule (to be followed) in offering sacrifices to the gods and manes; know that the virtuous always observe the following subsidiary rule.

148. One may also entertain (on such occasions) one's maternal grandfather, a maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a daughter's husband, a cognate kinsman, one's own officiating priest or a man for whom one offers sacrifices.

149. For a rite sacred to the gods, he who knows the law will not make (too close) inquiries regarding an (invited) Brahmana; but when one performs a ceremony in honour of the manes, one must carefully examine (the qualities and parentage of the guest).

150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy (to partake) of oblations to the gods and manes.

151. Let him not entertain at a Sraddha one who wears his hair in braids (a student), one who has not studied (the Veda), one afflicted with a skin-disease, a gambler, nor those who sacrifice for a multitude (of sacrificers).

152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes.

153. A paid servant of a village or of a king, man with deformed nails or black teeth, one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;

154. One suffering from consumption, one who subsists by tending cattle, a younger brother who marries

or kindles the sacred fire before the elder, one who neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one who belongs to a company or corporation,

155. An actor or singer, one who has broken the vow of studentship, one whose (only or first) wife is a Sudra female, the son of a remarried woman, a one-eyed man, and he in whose house a paramour of his wife (resides);

156. He who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,

157. He who forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outcasts either through the Veda or through a marriage,

158. An incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a suborner to perjury,

159. He who wrangles or goes to law with his father, the keeper of a gambling-house, a drunkard, he who is afflicted with a disease (in punishment of former) crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for flavouring food,

160. A maker of bows and of arrows, he who lasciviously dallies with a brother's widow, the betrayer of a friend, one who subsists by gambling, he who learns (the Veda) from his son,

161. An epileptic man, who suffers from scrofulous swellings of the glands, one afflicted with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.

162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,

163. He who diverts water-courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),

164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,

165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,

166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.

167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).

168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.

169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.

170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivettri and so forth, and by other men not admissible into the company.

171. He must be considered as a Parivettri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.

172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.

173. He who lasciviously dallies with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Didhishupati.

174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.

175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).

176. The foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmanas as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such (a man), he will quickly perish, like a vessel of unburnt clay in water.

180 (Food) given to a seller of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

181. What has been given to a Brahmana who lives by trade that is not (useful) in this world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (description of) the Brahmanas who sanctify a company.

184. Those men must be considered as the sanctifiers of a company who are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyeshthasaman,

186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmanas who sanctify a company.

187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmanas, such as have been mentioned above.

188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

189. For the manes attend the invited Brahmanas, follow them (when they walk) like the wind, and sit near them when they are seated.

190. But a Brahmana who, being duly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from strife, and endowed with great virtues.

193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the son of Hiranyagarbha.

195. The Somasads, the sons of Virag, are stated to be the manes of the Sadhyas, and the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.

196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities,

Rakshasas, Suparnas, and a Kimnaras,

197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.

198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishtha.

199. One should know that (other classes), the Agnidagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.

200. But know also that there exist in this (world) countless sons and grandsons of those chief classes of manes which have been enumerated.

201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.

202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).

203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.

205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.

206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.

207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.

209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of) the gods.

210. Having presented to them water, sesamum grains, and blades of Kusa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.

211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.

212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas who know the sacred texts declare, 'What fire is, even such is a Brahmana.'

213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.

214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).

215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

220. But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father's name, mention (that of) his great-grandfather.

222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

223. Having poured water mixed with sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, 'To those, Svadha!'

224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

225. The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands.

226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and honey,

227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the dogs, contact with his foot to the Rakshasas, a shaking to the sinners.

231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

232. At a (sacrifice in honour) of the manes, he must let (his guests) hear the Veda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its

qualities.

234. Let him eagerly entertain at a funeral sacrifice a daughter's son, though he be a student, and let him place a Nepal blanket on the on the seat (of each guest), scattering sesamum grains on the ground.

235. There are three means of sanctification, (to be used) at a Sraddha, a daughter's son, a Nepal blanket, and sesamum grains; and they recommend three (other things) for it, cleanliness, suppression of anger, and absence of haste.

236. All the food must be very hot, and the (guests) shall eat in silence; (even though) asked by the giver (of the feast), the Brahmanas shall not proclaim the qualities of the sacrificial food.

237. As long as the food remains warm, as long as they eat in silence, as long as the qualities of the food are not proclaimed, so long the manes partake (of it).

238. What (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

240. What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceased (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

246. They declare the fragments which have fallen on the ground at a (Sraddha) to the manes, to be the share of honest, dutiful servants.

247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently-) deceased Aryan (one Brahmana) without (making an offering) to the gods, and give one cake only.

248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

249. The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls

headlong into the Kalasutra hell.

250. If the partaker of a Sraddha (-dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

251. Having addressed the question, 'Have you dined well?' (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) 'Rest either (here or at home)!'

252. The Brahmana (guests) shall then answer him, 'Let there be Svadha;' for at all rites in honour of the manes the word Svadha is the highest benison.

253. Next let him inform (his guests) who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

254. At a (Sraddha) in honour of the manes one must use (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains, liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.

257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial food.

258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

259. 'May liberal men abound with us! May (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!'

260. Having thus offered (the cakes), let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into water.

261. Some make the offering of the cakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

262. The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son.

263. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

264. Having washed his hands and sipped water, let him prepare (food) for his paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

265. But the remnants shall be left (where they lie) until the Brahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule,

268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds,

269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru,

270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises,

271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless (satisfaction).

274. 'May such a man (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.'

275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.

277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

278. As the second half of the month is preferable to the first half, even so the afternoon is better for (the performance of) a funeral sacrifice than the forenoon.

279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

285. Let him daily partake of the vighasa and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

286. Thus all the ordinances relating to the five (daily great) sacrifices have been declared to you; hear now the law for the manner of living fit for Brahmanas.

CHAPTER IV.

1. Having dwelt with a teacher during the fourth part of (a man's) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.

2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.

3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irreproachable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.

4. He may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by Pramrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog's mode of life).

5. By Rita shall be understood the gleaning of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.

6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.

7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.

8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.

9. One of these follows six occupations, another subsists by three, one by two, but the fourth lives by the Brahmasattra.

10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.

11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.

12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

13. A Brahmana, who is a Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.

14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.

15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave,

nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).

16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.

17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.

18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.

19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.

21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.

22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.

23. Knowing that the (performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.

24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.

25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnamasa (Ishtis) at the end of each half-month,

26. When the old grain has been consumed the (Agrayana) Ishti with new grain, at the end of the (three) seasons the (Katurmasya-) sacrifices, at the solstices an animal (sacrifice), at the end of the year Soma-offerings.

27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal-(sacrifice).

28. For his fires, not being worshipped by offerings of new grain and of an animal, seek to devour his vital spirits, (because they are) greedy for new grain and flesh.

29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.

30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.

31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.

32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one's own interest).

33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.

34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.

35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.

36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden ear-rings.

37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.

38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.

39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.

40. Let him, though mad with desire, not approach his wife when her courses appear; nor let him sleep with her in the same bed.

41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.

42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.

43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).

45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen,

46. Nor on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill,

47. Nor in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the top of a mountain.

48. Let him never void faeces or urine, facing the wind, or a fire, or looking towards a Brahmana, the sun, water, or cows.

49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.

50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilights in the same (position) as by day.

51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.

52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.

53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.

54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.

55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.

56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impure substances, nor any other (impurity), nor blood, nor poisonous things.

57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sleeping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).

58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmanas, during the private recitation of the Veda, and at meals.

59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.

60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.

61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.

62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.

63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.

64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a passion.

65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish,

nor out of one that (to judge) from its appearance (is) defiled.

66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.

67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.

68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.

69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.

70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.

71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.

72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.

73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.

74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.

75. Let him not eat after sunset any (food) containing sesamum grains; let him never sleep naked, nor go anywhere unpurified (after meals).

76. Let him eat while his feet are (yet) wet (from the ablution), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.

77. Let him never enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.

78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.

79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.

80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it.

83. Let him avoid (in anger) to lay hold of (his own or other men's) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil.

84. Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.

85. One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.

86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughter-houses; to accept presents from him is a terrible (crime).

87. He who accepts presents from an avaricious king who acts contrary to the Institutes (of the sacred law), will go in succession to the following twenty-one hells:

88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,

89. Samgivana, Mahaviki, Tapana, Sampratapana, Samghata, Sakakola, Kudmala, Putimrittika,

90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.

91. Learned Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.

92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, of the bodily fatigue arising therefrom, and of the true meaning of the Veda.

93. When he has risen, has relieved the necessities of nature and carefully purified himself, let him stand during the morning twilight, muttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening (devotion).

94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

95. Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.

96. When the Pushya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.

97. Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.

98. Afterwards he shall diligently recite the Vedas during the bright (halves of the months), and duly study all the Angas of the Vedas during the dark fortnights.

99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

100. According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous

Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

101. Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).

102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the day-time.

103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.

105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.

106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the day-time and at night.

107. For those who wish to acquire exceedingiy great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishta), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death,

113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the full-moon

days (destroy all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in a company.

116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.

119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.

120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage,

121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations,

122. Nor without receiving permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.

123. Let him never recite the Rig-veda or the Yagur-veda while the Saman (melodies) are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyaka.

124. The Rig-veda is declared to be sacred to the gods, the Yagur-veda sacred to men, and the Sama-veda sacred to the manes; hence the sound of the latter is impure (as it were).

125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of the) Veda.

126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).

127. Let a twice-born man always carefully interrupt the Veda-study on two (occasions, viz.) when the place where he recites is impure, and when he himself is unpurified.

128. A twice-born man who is a Snataka shall remain chaste on the new-moon day, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).

129. Let him not bathe (immediately) after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.

130. Let him not intentionally step on the shadow of (images of) the gods, of a Guru, of a king, of a

Snataka, of his teacher, of a reddish-brown animal, or of one who has been initiated to the performance of a Srauta sacrifice (Dikshita).

131. At midday and at midnight, after partaking of meat at a funeral dinner, and in the two twilights let him not stay long on a cross-road.

132. Let him not step intentionally on things used for cleansing the body, on water used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or vomited.

133. Let him not show particular attention to an enemy, to the friend of an enemy, to a wicked man, to a thief, or to the wife of another man.

134. For in this world there is nothing so detrimental to long life as criminal conversation with another man's wife.

135. Let him who desires prosperity, indeed, never despise a Kshatriya, a snake, and a learned Brahmana, be they ever so feeble.

136. Because these three, when treated with disrespect, may utterly destroy him; hence a wise man must never despise them.

137. Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.

138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.

139. (What is) well, let him call well, or let him say 'well' only; let him not engage in a useless enmity or dispute with anybody.

140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.

141. Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

142. A Brahmana who is impure must not touch with his hand a cow, a Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky, while he is impure.

143. If he has touched these, while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs, and the navel.

144. Except when sick he must not touch the cavities (of the body) without a reason, and he must avoid (to touch) the hair on the secret (parts).

145. Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

146. No calamity happens to those who eagerly follow auspicious customs and the rule of good conduct, to those who are always careful of purity, and to those who mutter (sacred texts) and offer burnt-oblations.

147. Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one's highest duty; (all) other (observances) are called secondary duties.

148. By daily reciting the Veda, by (the observance of the rules of) purification, by (practising) austerities, and by doing no injury to created beings, one (obtains the faculty of) remembering former births.

149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

150. Let him always offer on the Parva-days oblations to Savitri and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

153. But on the Parva-days let him go to visit the (images of the) gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, (accompany them), walking behind them.

155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

156. Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.

159. Let him carefully avoid all undertakings (the success of) which depends on others; but let him eagerly pursue that (the accomplishment of) which depends on himself.

160. Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

161. When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite.

162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

165. A twice-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra hell.

166. Having intentionally struck him in anger, even with a blade of grass, he will be born during twenty-one existences in the wombs (of such beings where men are born in punishment of their) sins.

167. A man who in his folly caused blood to flow from the body of a Brahmana who does not attack him, will suffer after death exceedingly great pain.

168. As many particles of dust as the blood takes up from the ground, during so many years the spiller of the blood will be devoured by other (animals) in the next world.

169. A wise man should therefore never threaten a Brahmana, nor strike him even with a blade of grass, nor cause his blood to flow.

170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men.

172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never fails to produce fruit to him who wrought it.

174. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and) root.

175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.

176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

177. Let him not be uselessly active with his hands and feet, or with his eyes, nor crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

178. Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm.

179. With an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and sick men, with learned men, with his paternal relatives, connexions by marriage and maternal relatives,

180. With his father and his mother, with female relatives, with a brother, with his son and his wife, with

his daughter and with his slaves, let him not have quarrels.

181. If he avoids quarrels with these persons, he will be freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.

182. The teacher is the lord of the world of Brahman, the father has power over the world of the Lord of created beings (Pragapati), a guest rules over the world of Indra, and the priests over the world of the gods.

183. The female relatives (have power) over the world of the Apsarases, the maternal relatives over that of the Visve Devas, the connexions by marriage over that of the waters, the mother and the maternal uncle over the earth.

184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to one's father, one's wife and one's son as one's own body,

185. One's slaves as one's shadow, one's daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.

186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.

187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.

188. But an ignorant (man) who accepts gold, land, a horse, a cow, food, a dress, sesamum-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.

189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesamum-grains his offspring.

190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as (he who attempts to cross over in) a boat made of stone (is submerged) in the water.

191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (into hell) as a cow into a morass.

192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one who is unacquainted with the Veda.

193. For property, though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.

194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.

195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.

196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.

197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

198. When he has committed a sin, let him not perform a penance under the pretence (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.

199. Such Brahmanas are reprehended after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.

200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is born again in the womb of an animal.

201. Let him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guilt of him who made the tank.

202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

203. Let him always bathe in rivers, in ponds, dug by the gods (themselves), in lakes, and in waterholes or springs.

204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obeys the latter alone, becomes an outcast.

205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avoid it.

207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot,

208. Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

209. Nor food at which a cow has smelt, nor particularly that which has been offered by an invitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man),

210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

212. Nor (the food given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed,

213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a dealer in weapons,

216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man), and a man in whose house (lives) a paramour (of his wife),

217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame;

219. The food of an artisan destroys his offspring, that of a washerman his (bodily) strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semen, that of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

225. The Lord of created beings (Pragapati) came and spake to them, 'Do not make that equal, which is unequal. The food of that liberal (usurer) is purified by faith; (that of the) of the) other (man) is defiled by a want of faith.'

226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by

sacrifices and by charitable works, if he finds a worthy recipient (for his gifts.)

228. If he is asked, let him always give something, be it ever so little, without grudging; for a worthy recipient will (perhaps) be found who saves him from all (guilt).

229. A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight.

230. A giver of land obtains land, a giver of gold long life, a giver of a house most excellent mansions, a giver of silver (rupya) exquisite beauty (rupa),

231. A giver of a garment a place in the world of the moon, a giver of a horse (asva) a place in the world of the Asvins, a giver of a draught-ox great good fortune, a giver of a cow the world of the sun;

232. A giver of a carriage or of a bed a wife, a giver of protection supreme dominion, a giver of grain eternal bliss, a giver of the Veda (brahman) union with Brahman;

233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

234. For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).

235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.

236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.

237. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmanas, and (the reward of) a gift by boasting.

238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

239. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and

shun all low ones.

245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

246. He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

248. The Lord of created beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).

250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily offered.)

251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his (own hunger) with such (presents).

252. But if his Gurus are dead, or if he lives separate from them in (another) house, let him, when he seeks a subsistence, accept (presents) from good men alone.

253. His labourer in tillage, a friend of his family, his cow-herd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).

254. As his character is, as the work is which he desires to perform, and as the manner is in which he means to serve, even so (a voluntary slave) must offer himself.

255. He who describes himself to virtuous (men), in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.

256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.

257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.

258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.

259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.

260. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in Brahman's world.

CHAPTER V.

1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:

2. 'How can Death have power over Brahmanas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord? '

3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: 'Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!'

4. 'Through neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.'

5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.

6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).

7. Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been sprinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands,

8. The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her,

9. (The milk) of all wild animals excepting buffalo-cows, that of women, and all (substances turned) sour must be avoided.

10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.

11. Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (Parra Jacana),

12. The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,

13. Those which feed striking with their beaks, web-footed birds, the Koyashti, those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat,

14. The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.

15. He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he

who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.

16. (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragivas, Simhatundas, and Sasalkas on all (occasions).

17. Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).

18. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

19. A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.

20. He who unwittingly partakes of (any of) these six, shall perform a Samtapana (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).

21. Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.

22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.

23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kshatriyas.

24. All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.

25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty (substances), though they may have stood for a long time.

26. Thus has the food, allowed and forbidden to twice-born men, been fully described; I will now propound the rules for eating and avoiding meat.

27. One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brahmanas desire (one's doing it), when one is engaged (in the performance of a rite) according to the law, and when one's life is in danger.

28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.

30. The eater who daily even devours those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

31. 'The consumption of meat (is befitting) for sacrifices,' that is declared to be a rule made by the gods;

but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

32. He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others.

33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

36. A Brahmana must never eat (the flesh of animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

39. Svayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).

40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule) Manu proclaimed.

42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

43. A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

44. Know that the injury to moving creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda.

45. He who injures innoxious beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.

48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings, let him entirely abstain from eating flesh.

50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.

51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves it up, and he who eats it, (must all be considered as) the slayers (of the animal).

52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other (beings).

53. He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).

54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.

55. 'Me he (mam sah)' will devour in the next (world), whose flesh I eat in this (life); the wise declare this (to be) the real meaning of the word 'flesh' (mamsah).

56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards.

57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).

58. When (a child) dies that has teethed, or that before teething has received (the sacrament of) the tonsure (Kudakarana) or (of the initiation), all relatives (become) impure, and on the birth (of a child) the same (rule) is prescribed.

59. It is ordained (that) among Sapindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.

60. But the Sapinda-relationship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)-name are no (longer) known.

61. As this impurity on account of a death is prescribed for (all) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

62. (Or while) the impurity on account of a death is common to all (Sapindas), that caused by a birth (falls) on the parents alone; (or) it shall fall on the mother alone, and the father shall become pure by bathing;

63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.

64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after three days.

65. A pupil who performs the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).

66. (A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).

67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (day and) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) after three days.

68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).

69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it like a (log of) wood in the forest, (the relatives) shall remain impure during three days only.

70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.

71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.

72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.

73. Let (mourners) eat food without factitious salt, bathe during three days, abstain from meat, and sleep separate on the ground.

74. The above rule regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).

75. He who may hear that (a relative) residing in a distant country has died, before ten (days after his death have elapsed), shall be impure for the remainder of the period of ten (days and) nights only.

76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.

77. A man who hears of a (Sapinda) relative's death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.

78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one's clothes.

79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.

80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher's) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).

81. For a Srotriya who resides with (him out of affection), a man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.

82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srotriya (the impurity lasts) for a whole day, likewise for a Guru who knows the Veda and the Angas.

83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.

84. Let him not (unnecessarily) lengthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.

85. When he has touched a Kandala, a menstruating woman, an outcast, a woman in childbed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).

87. A Brahmana who has touched a human bone to which fat adheres, becomes pure by bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.

88. He who has undertaken the performance of a vow shall not pour out libations (to the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three days only.

89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to those born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide,

90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattra; for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects.

95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who

have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.

97. Because the king is pervaded by those lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srauta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his weapons, a Vaisya by touching his goad or the nose-string (of his oxen), a Sudra by touching his staff.

100. Thus the purification (required) on (the death of) Sapindas has been explained to you, O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

102. But if he eats the food of the (Sapindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's passage to) heaven.

105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).

106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water.

107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa).

109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

110. Thus the precise rules for the purification of the body have been declared to you; hear now the

decision (of the law) regarding the purification of the various (inanimate) things.

111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

112. A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchased.

113. From the union of water and fire arose the glittering gold and silver; those two, therefore, are best purified by (the elements) from which they sprang.

114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable (for each particular case), by alkaline (substances), acids or water.

115. The purification prescribed for all (sorts of) liquids is by passing two blades of Kusa grass through them, for solid things by sprinkling (them with water), for (objects) made of wood by planing them.

116. At sacrifices the purification of (the Soma cups called) Kamasas and Grahas, and of (other) sacrificial vessels (takes place) by rubbing (them) with the hand, and (afterwards) rinsing (them with water).

117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Surpa), the cart (for bringing the grain), the pestle and the mortar.

118. The manner of purifying large quantities of grain and of cloth is to sprinkle them with water; but the purification of small quantities is prescribed (to take place) by washing them.

119. Skins and (objects) made of split cane must be cleaned like clothes; vegetables, roots, and fruit like grain;

120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta (fruit); Amsupattas with Bel fruit; linen cloth with (a paste of) yellow mustard.

121. A man who knows (the law) must purify conch-shells, horn, bone and ivory, like linen cloth, or with a mixture of cow's urine and water.

122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel) by a second burning.

123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.

124. Land is purified by (the following) five (modes, viz.) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

125. (Food) which has been pecked at by birds, smelt at by cows, touched (with the foot), sneezed on, or defiled by hair or insects, becomes pure by scattering earth (over it).

126. As long as the (foul) smell does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappear), so long must earth and water be applied in cleansing (inanimate)

things.

127. The gods declared three things (to be) pure to Brahmanas, that (on which) no (taint is) visible, what has been washed with water, and what has been commended (as pure) by the word (of a Brahmana).

128. Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if it is collected on (pure) ground.

129. The hand of an artisan is always pure, so is (every vendible commodity) exposed for sale in the market, and food obtained by begging which a student holds (in his hand) is always fit for use; that is a settled rule.

130. The mouth of a woman is always pure, likewise a bird when he causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a deer.

131. Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

132. All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

133. Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

134. In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

135. Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies).

136. He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

138. When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan's meal.

141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

142. Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water collected on the ground; they render him not impure.

143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.

146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband's) families contemptible.

150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

151. Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).

152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastyayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband's) dominion (over his wife).

153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.

154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.

156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.

157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for wives who have one husband only.

159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.

161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).

162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.

163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).

164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.

165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).

166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.

167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.

168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life.

CHAPTER VI.

1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).

2. When a householder sees his (skin) wrinkled, and (his hair) white, and. the sons of his sons, then he may resort to the forest.

3. Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.

4. Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.

6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.

8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.

10. Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya (sacrifices), as well as the Turayana and likewise the Dakshayana, in due order.

11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (karu), as the law directs.

12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself, (mixed with) salt prepared by himself.

13. Let him eat vegetables that grow on dry land or in water, flowers, roots, and fruits, the productions of pure trees, and oils extracted from forest-fruits.

14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina, and Sigruka, and the Sleshmantaka fruit.

15. Let him throw away in the month of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.

16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger).

17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.

18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.

19. Having collected food according to his ability, he may either eat at night (only), or in the day-time (only), or at every fourth meal-time, or at every eighth.

20. Or he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.

21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas.

22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).

23. In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities.

24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.

25. Having reposited the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit,

26. Making no effort (to procure) things that give pleasure, chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.

27. From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest.

28. Or (the hermit) who dwells in the forest may bring (food) from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.

29. These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads,

30. (As well as those rites and texts) which have been practised and studied by the sages (Rishis), and by Brahmana householders, in order to increase their knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;

31. Or let him walk, fully determined and going straight on, in a north-easterly direction, subsisting on water and air, until his body sinks to rest.

32. A Brahmana, having got rid of his body by one of those modes practised by the great sages, is exalted in the world of Brahman, free from sorrow and fear.

33. But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects.

34. He who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death.

35. When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards.

36. Having studied the Vedas in accordance with the rule, having begat sons according to the sacred law, and having offered sacrifices according to his ability, he may direct his mind to (the attainment of) final liberation.

37. A twice-born man who seeks final liberation, without having studied the Vedas, without having begotten sons, and without having offered sacrifices, sinks downwards.

38. Having performed the Ishti, sacred to the Lord of creatures (Pragapati), where (he gives) all his property as the sacrificial fee, having reposited the sacred fires in himself, a Brahmana may depart from his house (as an ascetic).

39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the texts regarding) Brahman and departs from his house (as an ascetic), after giving a promise of safety to all created beings.

40. For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter), after he is freed from his body.

41. Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).

42. Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.

43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.

44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.

45. Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.

46. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.

47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's

enemy for the sake of this (perishable) body.

48. Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

50. Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let him ever seek to obtain alms.

51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.

52. His hair, nails, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hurting any creature.

53. His vessels shall not be made of metal, they shall be free from fractures; it is ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.

54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Svayambhu, has declared (to be) vessels (suitable) for an ascetic.

55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.

57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

60. By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama,

62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,

63. On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences,

64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

65. By deep meditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

67. Though the fruit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence of the mention of the (fruit's) name.

68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.

69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform six suppressions of the breath.

70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyahritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmana.

71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.

72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.

73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

76-77. Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits a tree, is freed from the misery (of this world, dreadful like) a shark.

79. Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).

84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

87. The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders, which all spring from (the order of) householders.

88. But all (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.

89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders

91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.

94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.

95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.

96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular)

object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.

97. Thus the fourfold holy law of Brahmanas, which after death (yields) imperishable rewards, has been declared to you; now learn the duty of kings.

CHAPTER VII.

1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.

2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).

3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),

4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).

5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;

6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.

7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.

8. Even an infant king must not be despised, (from an idea) that he is a (mere) mortal; for he is a great deity in human form.

9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.

10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, is formed of the lustre of all (gods).

12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).

13. Let no (man), therefore, transgress that law which favourites, nor (his orders) which inflict pain on those in disfavour.

14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.

15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.

16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of

the offender), let him justly inflict that (punishment) on men who act unjustly.

17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.

18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.

19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;

21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.

22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).

23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.

24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.

25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, there the subjects are not disturbed, provided that he who inflicts it discerns well.

26. They declare that king to be a just inflicter of punishment, who is truthful, who acts after due consideration, who is wise, and who knows (the respective value of) virtue, pleasure, and wealth.

27. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).

28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.

29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.

30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.

31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.

32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmanas.

33. The fame of a king who behaves thus, even though he subsist by gleaning, is spread in the world, like a drop of oil on water.

34. But the fame of a king who acts in a contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.

35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.

36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.

37. Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.

38. Let him daily worship aged Brahmanas who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.

39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.

40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.

41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi.

42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.

44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.

45. Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.

46. For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

47. Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

48. Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.

49. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.

50. Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.

51. Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.

52. A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).

53. (On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.

54. Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.

55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.

56. Let him daily consider with them the ordinary (business, referring to) peace and war, (the four subjects called) sthana, the revenue, the (manner of) protecting (himself and his kingdom), and the sanctification of his gains (by pious gifts).

57. Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.

58. But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.

59. Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.

60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.

61. As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.

62. Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (e.g.) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.

63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of (noble) family.

64. (Such) an ambassador is commended to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.

65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the

ambassador.

66. For the ambassador alone makes (kings') allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.

67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.

68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.

69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly (inhabited) by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people easily) find their livelihood.

70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.

72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.

73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.

74. One bowman, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the Sastras that a king will posses) a fortress.

75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water.

76. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.

77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious marks (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.

78. Let him appoint a domestic priest (purohita) and choose officiating priests (ritvig); they shall perform his domestic rites and the (sacrifices) for which three fires are required.

79. A king shall offer various (Srauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.

80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.

81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.

82. Let him honour those Brahmanas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.

83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.

84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.

85. A gift to one who is not a Brahmana (yields) the ordinary (reward; a gift) to one who calls himself a Brahmana, a double (reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Vedaparaga, a reward) without end.

86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.

87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.

88. Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness.

89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.

90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.

91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says 'I am thine;'

92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe);

93. Nor one whose weapons are broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).

94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);

95. And whatever merit (a man) who is slain in flight may have gained for the next (world), all that his master takes.

96. Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).

97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.

98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.

99. Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.

100. Let him know that these are the four means for securing the aims of human (existence); let him, without ever tiring, properly employ them.

101. What he has not (yet) gained, let him seek (to gain) by (his) army; what he has gained, let him protect by careful attention; what he has protected, let him augment by (various modes of) increasing it; and what he has augmented, let him liberally bestow (on worthy men).

102. Let him be ever ready to strike, his prowess constantly displayed, and his secrets constantly concealed, and let him constantly explore the weaknesses of his foe.

103. Of him who is always ready to strike, the whole world stands in awe; let him therefore make all creatures subject to himself even by the employment of force.

104. Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.

105. His enemy must not know his weaknesses, but he must know the weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the members (of his government against treachery), let him protect his own weak points.

106. Let him plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.

107. When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

108. If they cannot be stopped by the three first expedients, then let him, overcoming them by force alone, gradually bring them to subjection.

109. Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

110. As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

111. That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

112. As the lives of living creatures are destroyed by tormenting their bodies, even so the lives of kings are destroyed by their oppressing their kingdoms.

113. In governing his kingdom let him always observe the (following) rules; for a king who governs his kingdom well, easily prospers.

114. Let him place a company of soldiers, commanded (by a trusty officer), the midst of two, three, five

or hundreds of villages, (to be) a protection of the kingdom.

115. Let him appoint a lord over (each) village, as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand.

116. The lord of one village himself shall inform the lord of ten villages of the crimes committed in his village, and the ruler of ten (shall make his report) to the ruler of twenty.

117. But the ruler of twenty shall report all such (matters) to the lord of a hundred, and the lord of a hundred shall himself give information to the lord of a thousand.

118. Those (articles) which the villagers ought to furnish daily to the king, such as food, drink, and fuel, the lord of one village shall obtain.

119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for one family), the ruler of twenty five kulas, the superintendent of a hundred villages (the revenues of) one village, the lord of a thousand (the revenues of) a town.

120. The affairs of these (officials), which are connected with (their) villages and their separate business, another minister of the king shall inspect, (who must be) loyal and never remiss;

121. And in each town let him appoint one superintendent of all affairs, elevated in rank, formidable, (resembling) a planet among the stars.

122. Let that (man) always personally visit by turns all those (other officials); let him properly explore their behaviour in their districts through spies (appointed to) each.

123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).

124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.

125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.

126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.

128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.

129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.

130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.

131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs,

substances used for flavouring food, flowers, roots, and fruit;

132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.

133. Though dying (with want), a king must not levy a tax on Srotriyas, and no Srotriya, residing in his kingdom, must perish from hunger.

134. The kingdom of that king, in whose dominions a Srotriya pines with hunger, will even, ere long, be afflicted by famine.

135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) the lawful son of his body.

136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king's length of life, wealth, and kingdom increase.

137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.

138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.

139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.

141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.

142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.

143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmanas, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

148. That king whose secret plans other people, (though) assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure, and wealth,

152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),

153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.

154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).

158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).

160. Let him constantly think of the six measures of royal policy (guna, viz.) alliance, war, marching, halting, dividing the army, and seeking protection.

161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).

162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.)

163. An alliance which yields present and future advantages, one must know to be of two descriptions, (viz.) that when one marches together (with an ally) and the contrary (when the allies act separately).

164. War is declared to be of two kinds, (viz.) that which is undertaken in season or out of season, by oneself and for one's own purposes, and (that waged to avenge) an injury done to a friend.

165. Marching (to attack) is said to be twofold, (viz. that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.

166. Sitting quiet is stated to be of two kinds, (viz. that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.

167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.

168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protege of a powerful king).

169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.

170. But when he thinks all his subjects to be exceedingly contented, and (that he) himself (is) most exalted (in power), then let him make war.

171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance,

in the following manner, against his foe's capital.

182. Let the king undertake his march in the fine month Margasirsha, or towards the months of Phalguna and Kaitra, according to the (condition of his) army.

183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.

187. Let him march on his road, arraying (his troops) like a staff (i.e. in an oblong), or like a waggon (i.e. in a wedge), or like a boar (i.e. in a rhombus), or like a Makara (i.e. in two triangles, with the apices joined), or like a pin (i.e. in a long line), or like a Garuda (i.e. in a rhomboid with far-extended wings).

188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground) covered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.

193. (Men born in) Kurukshetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.

194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe's) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

201. When he has gained victory, let him duly worship the gods and honour righteous Brahmanas, let him grant exemptions, and let him cause promises of safety to be proclaimed.

202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with precious gifts.

204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time.

205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man's work action is possible.

206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace with (his foe) and return (to his realm).

207. Having paid due attention to any king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter who opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

209. A weak friend (even) is greatly commended, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).

212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.

213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

219. Well-tried females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.

221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.

224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.

225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.

226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.

CHAPTER VIII.

1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.

2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors,

3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages. and from the Institutes of the sacred law.

4. Of those (titles) the first is the non-payment of debts, (then follow), (2) deposit and pledge, (3) sale without ownership, (4) concerns among partners, and (5) resumption of gifts,

5. (6) Non-payment of wages, (7) non-performance of agreements, (8) rescission of sale and purchase, (9) disputes between the owner (of cattle) and his servants,

6. (10) Disputes regarding boundaries, (11) assault and (12) defamation, (13) theft, (14) robbery and violence, (15) adultery,

7. (16) Duties of man and wife, (17) partition (of inheritance), (18) gambling and betting; these are in this world the eighteen topics which give rise to lawsuits.

8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.

9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.

10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.

11. Where three Brahmanas versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.

12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).

13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.

14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.

15. 'Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated justice destroy us.'

16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute 'lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.

17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).

18. One quarter of (the guilt of) an unjust (decision) falls on him who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.

19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).

20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra.

21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.

22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.

24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suitors according to the order of the castes (varna).

25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.

26. The internal (working of the) mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.

27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher's house) or until he has passed his minority.

28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.

31. He who says, 'This belongs to me,' must be examined according to the rule; if he accurately describes the shape, and the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.

32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).

33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.

34. Property lost and afterwards found (by the king's servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.

35. From that man who shall truly say with respect to treasure-trove, 'This belongs to me,' the king may take one-sixth or one-twelfth part.

36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).

37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.

38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.

39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.

40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.

41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.

42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.

43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).

44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).

45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.

46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).

47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).

48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.

49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.

50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for

retaking what is his own.

51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.

52. On the denial (of a debt) by a debtor who has been required in court to pay it, the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.

53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;

54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;

55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);

56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.

57. Him also who says 'I have witnesses,' and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.

58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.

59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.

60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahmana (appointed by) the king.

61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a suitor, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.

63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).

64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).

65. The king cannot be made a witness, nor mechanics and actors, nor a: Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),

66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor

one deficient in organs of sense,

67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one tormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.

68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.

69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.

70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.

71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.

72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).

73. On a conflict of the witnesses the king shall accept (as true) the evidence of the) majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.

75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.

76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.

77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.

78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.

79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:

80. 'What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

81. 'A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

82. 'He who gives false evidence is firmly bound by Varuna's fetters, helpless during one hundred existences; let (men therefore) give true evidence.

83. 'By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).

84. 'The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.

85. 'The wicked, indeed, say in their hearts, "Nobody sees us;" but the gods distinctly see them and the male within their own breasts.

86. 'The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.'

87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.

88. Let him examine a Brahmana (beginning with) 'Speak,' a Kshatriya (beginning with) 'Speak the truth,' a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;

89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

90. '(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.

91. 'If thou thinkest, O friend of virtue, with respect to thyself, "I am alone," (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.

92. 'If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.

93. 'Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.

94. 'Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely.

95. 'That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones.

96. 'The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.

97. 'Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.

98. 'He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

99. 'By speaking falsely in a cause regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.

100. 'They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.

101. 'Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).'

102. Brahmanas who tend cattle, who trade, who are mechanics, actors (or singers), menial servants or usurers, the (judge) shall treat like Sudras.

103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.

104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.

105. Such (witnesses) must offer to Sarasvati oblations of boiled rice (karu) which are sacred to the goddess of speech, (thus) performing the best penance in order to expiate the guilt of that falsehood.

106. Or such (a witness) may offer according to the rule, clarified butter in the fire, reciting the Kushmanda texts, or the Rik, sacred to Varuna, 'Untie, O Varuna, the uppermost fetter,' or the three verses addressed to the Waters.

107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).

108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.

109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.

110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Pigavana.

111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.

112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one's desire, at marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.

113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).

114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the

heads of his wives and children.

115. He whom the blazing fire burns not, whom the water forces not to come (quickly) up, who meets with no speedy misfortune, must be held innocent on (the strength of) his oath.

116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

117. Whenever false evidence has been given in any suit, let the (judge) reverse the judgment, and whatever has been done must be (considered as) undone.

118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

125. (These are) the organ, the belly, the tongue, the two hands, and fifthly the two feet, the eye, the nose, the two ears, likewise the (whole) body.

126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes cojointly).

131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

133. Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed.

134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gunga-berry); five krishnalas are one masha (bean), and sixteen of those one suvarna.

135. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver.

136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

143. But if a beneficial pledge (i.e. one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.

144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotriya are not lost in consequence of (adverse) enjoyment.

150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

152. Stipulated interest beyond the legal rate, being against (the law), cannot be recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest.

154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

155. If he cannot pay the money (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

157. Whatever rate men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so

forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detects fraud, the (judge) shall declare null and void.

166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.

167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not rescind it.

168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.

169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a money-lender, a merchant, and a king.

170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.

172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.

173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.

174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.

175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.

176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).

177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).

178. According to these rules let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.

179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).

180. In whatever manner a person shall deposit anything in the hands of another, in the same manner

ought the same thing to be received back (by the owner); as the delivery (was, so must be) the re-delivery.

181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.

182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).

183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.

184. But if he restores not that gold, as be ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.

185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.

186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.

187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositary's) conduct, he should settle (the matter) with gentle means.

188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object retained or claimed).

192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

193. That man who by false pretences may possess himself of another's property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

194. If a deposit of a particular description or quantity is bailed by anybody in the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

195. But if anything is delivered or received privately, it must be privately returned; as the bailment (was, so should be) the re-delivery.

196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing

(undue) rigour to the depositary.

197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.

204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).

208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnyadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the

gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

213. But if the (recipient) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

221. A righteous king shall apply this law of fines in villages and castes (gati) to those who break an agreement.

222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

225. But that man who, out of malice, says of a maiden, 'She is not a maiden,' shall be fined one hundred (panas), if he cannot prove her blemish.

226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire).

228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.

229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

230. During the day the responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular. marks.

235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), lie shall be responsible for any (animal) which a wolf may attack and kill.

236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

237. On all sides of a village a space, one hundred dhanus or three samya-throws (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.

239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust his head.

240. (If cattle do mischief) in an enclosed field near a highway or near a village, the herdsman shall be fined one hundred (panas);

(but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.

241. (For damage) in other fields (each head of) cattle shall (pay a fine of one (pana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.

242. But Manu has declared that no fine shall be paid for (damage done by) a cow within ten days after her calving, by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.

243. If (the crops are destroyed by) the husbandman's (own) fault, the fine shall amount to ten times as much as (the king's) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.

244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.

245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.

246. Let him mark the boundaries (by) trees, (e.g.) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,

247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.

248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples,

249. And as he will see that through men's ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,

250. Stones, bones, cow's hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,

251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).

252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.

253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.

254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.

255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.

256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.

257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled to pay a fine of two hundred (panas).

258. On failure of witnesses (from the two villages, men of) the four neighbouring villages, who are pure, shall make (as witnesses) a decision concerning the boundary in the presence of the king.

259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence even of the following inhabitants of the forest.

260. (Viz.) hunters, fowlers, herdsmen, fishermen, root-diggers, snake-catchers, gleaners, and other foresters.

261. As they, being examined, declare the marks for the meeting of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.

262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence of) the neighbours.

263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine.

264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).

265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assign (his) land (to each); that is the settled rule.

266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound the (manner of) deciding (cases of) defamation.

267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.

268. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one hundred (panas).

276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

279. With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

282. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.

286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).

287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).

288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).

289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.

290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.

291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,

292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, 'Make way,' Manu has declared (that in all these cases) no punishment (shall be inflicted).

293. But if the cart turns off (the road) through the driver's want of skill, the owner shall be fined, if damage (is done), two hundred (panas).

294. If the driver is skilful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).

295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.

296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.

297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).

298. For donkeys, sheep, and goats the fine shall be five mashas; but the punishment for killing a dog or a pig shall be one masha.

299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,

300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.

302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.

303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.

304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).

305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

310. Let him carefully restrain the wicked by three methods,- by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

313. He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in

heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), 'Thus have I done, punish me;'

315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.

316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.

317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).

318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.

319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).

320. On him who steals more than ten kumbhas of grain corporal punishment (shall be inflicted); in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.

321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (i.e.) of gold, silver, and so forth, and of most excellent clothes.

322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.

323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.

324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).

325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils of) a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose half his feet.

326. (For stealing) thread, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,

327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,

328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,

329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).

330. For flowers, green corn, shrubs, creepers, trees, and other unhusked (grain) the fine (shall be) five krishnalas.

331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if such a connexion exists.

332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.

333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).

334. With whatever limb a thief in any way commits (an offence) against men, even of that (the king) shall deprive him in order to prevent (a repetition of the crime).

335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty.

336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.

337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,

338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.

339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.

340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.

341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.

342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.

343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.

345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures (another) with a staff.

346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.

347. Neither for friendship's sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.

348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of their duties, when destruction (threatens) the twice-born castes (varna) in (evil) times,

349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

350. One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brahmana deeply versed in the Vedas.

351. By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury.

352. Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.

353. For by (adultery) is caused a mixture of the castes (varna) among men; thence (follows) sin, which cuts up even the roots and causes the destruction of everything.

354. A man formerly accused of (such) offences, who secretly converses with another man's wife, shall pay the first (or lowest) amercement.

355. But a man, not before accused, who (thus) speaks with (a woman) for some (reasonable) cause, shall not incur any guilt, since in him there is no transgression.

356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).

357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).

358. If one touches a woman in a place (which ought) not (to be touched) or allows (oneself to be touched in such a spot), all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).

359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.

360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.

361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.

362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.

363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.

364. He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).

365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.

366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father desires it.

367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).

368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter him from a repetition (of the offence).

369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even his life).

375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

376. If a Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unhurt.

381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya a (guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas shall be inflicted) on a Kshatriya or a Vaisya.

384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas shall fall) on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.

385. A Brahmana who approaches unguarded females (of the) Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred (panas); but (for intercourse with) a female (of the) lowest (castes), one thousand.

386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).

390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.

391. Having shown them due honor, he should, with (the assistance of) Brahmanas, first soothe them by gentle (speech) and afterwards teach them their duty.

392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmanas are entertained, is liable to a fine of one masha.

393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).

394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.

395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).

396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmaliwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.

397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).

398. Let the king take one-twentieth of that (amount) which men, well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.

399. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.

400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.

401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay.

402. Once in five nights, or at the close of each fortnight, let the king publicly settle the prices for the (merchants).

403. All weights and measures must be duly marked, and once in six months let him re-examine them.

404. At a ferry an (empty) cart shall be made to pay one pana, a man's (load) half a pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a quarter.

405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a ferry according to the value (of the goods), empty vessels and men without luggage some trifle.

406. For a long passage the boat-hire must be proportioned to the places and times; know that this (rule refers) to (passages along) the banks of rivers; at sea there is no settled (freight).

407. But a woman who has been pregnant two months or more, an ascetic, a hermit in the forest, and Brahmanas who are students of the Veda, shall not be made to pay toll at a ferry.

408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be made good by the boatmen collectively, (each paying) his share.

409. This decision in suits (brought) by passengers (holds good only) in case the boatmen are culpably negligent on the water; in the case of (an accident) caused by (the will of) the gods, no fine can be (inflicted on them).

410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land, or to tend cattle, and a Sudra to serve the twice-born castes

411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and a Vaisya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes).

412. But a Brahmana who, because he is powerful, out of greed makes initiated (men of the) twice-born (castes) against their will do the work of slaves, shall be fined by the king six hundred (panas).

413. But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by

the Self-existent (Svayambhu) to be the slave of a Brahmana.

414. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?

415. There are slaves of seven kinds, (viz.) he who is made a captive under a standard, he who serves for his daily food, he who is born in the house, he who is bought and he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment.

416. A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong.

417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.

418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

419. Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, (the collection of) his revenues and the disbursements, his mines and his treasury.

420. A king who thus brings to a conclusion. all the legal business enumerated above, and removes all sin, reaches the highest state (of bliss).

CHAPTER IX.

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.

5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families.

6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:

11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.

12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.

13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.

14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that) he is a man,' they give themselves to the handsome and to the ugly.

15. Through their passion for men, through their mutable temper, through their natural heartlessness, they

become disloyal towards their husbands, however carefully they may be guarded in this (world).

16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.

17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text.

21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.

22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.

23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.

24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.

25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.

26. Between wives (striyah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (sriyah, who reside) in the houses (of men), there is no difference whatsoever.

27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.

28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone.

29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)

30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.

32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to the (meaning of the term) lord the revealed texts differ; some call the begetter (of the child the lord), others declare (that it is) the owner of the soil.

33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.

34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.

35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.

36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.

38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.

39. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.

40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant of) that kind even comes forth.

41. Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another's wife.

42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to show) that seed must not be sown by (any) man on that which belongs to another.

43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).

44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.

45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.'

46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.

47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say,' I will give;' each of those three (acts is done) once only.

48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the

begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.

49. Those who, having no property in a field, but possessing seed-corn, sow it in another's soil, do indeed not receive the grain of the crop which may spring up.

50. If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.

51. Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

52. If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

53. But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).

54. If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.

55. Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.

56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the law (applicable) to women in times of misfortune.

57. The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.

58. An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.

59. On failure of issue (by her husband) a woman who has been authorised, may obtain, (in the) proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).

60. He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

61. Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.

62. But when the purpose of the appointment to (cohabit with) the widow bas been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.

63. If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.

64. By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband);

for they who appoint (her) to another (man), will violate the eternal law.

65. In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the re-marriage of widows prescribed in the rules concerning marriage.

66. This practice which is reprehended by the learned of the twice-born castes as fit for cattle is said (to have occurred) even among men, while Vena ruled.

67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.

68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).

69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.

70. Having, according to the rule, espoused her (who must be) clad in white garments and be intent on purity, he shall approach her once in each proper season until issue (be had).

71. Let no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.

72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.

73. If anybody gives away a maiden possessing blemishes without declaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.

83. A wife who, being superseded, in anger departs from (her husband's) house, must either be instantly confined or cast off in the presence of the family.

84. But she who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six krishnalas.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).

86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.

87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).

88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).

89. (But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities.

90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).

91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.

92. A maiden who choses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.

93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.

94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.

95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.

96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.

97. If, after the nuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in

marriage to his brother, in case she consents.

98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).

99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;

100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.

101. 'Let mutual fidelity continue until death,' this may be considered as the summary of the highest law for husband and wife.

102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.

103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.

104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.

105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.

106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.

107. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.

108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).

109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.

110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.

111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.

112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.

113. Both the eldest and the youngest shall take (their shares) according to (the rule just) stated (each of) those who are between the eldest and the youngest, shall have the share (prescribed for the) middlemost.

114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).

115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.

116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.

117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.

118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will become outcasts.

119. Let him never divide (the value of) a single goat or sheep, or a (single beast) with uncloven hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

120. If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

121. The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).

122. If there be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,

123. (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.

124. But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.

125. Between sons born of wives equal (in caste) (and) without (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.

126. And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.

127. He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), 'The (male) child, born of her, shall perform my funeral rites.'

128. According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.

129. He gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.

130. A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate,

while such (an appointed daughter who is even) oneself, lives?

131. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.

132. The son of an (appointed) daughter, indeed, shall (also) take the estate of his (own) father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.

133. Between a son's son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).

134. But if, after a daughter has been appointed, a son be born (to her father), the division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.

135. But if an appointed daughter by accident dies without (leaving) a son, the husband of the appointed daughter may, without hesitation, take that estate.

136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.

137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.

140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.

141. Of the man who has an adopted (Datrima) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.

142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body;

for that seed and the produce belong, according to the law, to the owner of the soil.

146. He who takes care of his deceased brother's estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.

151. Let the son of the Brahmana (wife) take three shares of the (remainder of the) estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

155. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.

160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a re-married woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

161. Whatever result a man obtains who (tries to) cross a (sheet of) water in an unsafe boat, even that result obtains he who (tries to) pass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other, shall take the estate of his (natural) father.

163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

166. Him whom a man begets on his own wedded wife, let him know to be a legitimate son of the body (Aurasa), the first in rank.

167. He who was begotten according to the peculiar law (of the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

168. That (boy) equal (by caste) whom his mother or his father affectionately give, (confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apaviddha).

172. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

173. If one marries, either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a re-married woman (Paunarbhava).

176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayamdatta).

178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a

corpse (sava), and hence called a Parasava (a living corpse).

179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call substitutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonies.

181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being begotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father shall take the inheritance of (a son) who leaves no male issue, and his brothers.

186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall deliver to that (son) the whole property which belonged to the (deceased).

191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.

193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman.

195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmani (wife) shall take, or that (daughter's) issue.

199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.

200. The ornaments which may have been worn by women during their husbands' lifetime, his heirs shall not divide; those who divide them become outcasts.

201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.

202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

203. If the eunuch and the rest should somehow or other desire to (take) wives, the offspring of such among them as have children is worthy of a share.

204. Whatever property the eldest (son) acquires (by his own exertion) after the father's death, a share of that (shall belong) to his younger (brothers), provided they have made a due progress in learning.

205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely) by his own effort, he shall not share unless by his own will (with his brothers).

209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired (property).

210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

213. An eldest brother who through avarice may defraud the younger ones, shall no (longer hold the position of) the eldest, shall not receive an (eldest son's additional) share, and shall be punished by the king.

214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (on a division of the estate).

216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

219. A dress, a vehicle, ornaments, cooked food, water, and female (slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be indivisible.

220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.

221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by installments.

230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.

231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, mar the business of suitors, the king shall deprive of their property.

232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.

233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.

234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).

235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Guru's bed, must each and all be considered as men who committed mortal sins (mahapataka).

236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.

237. For violating a Guru's bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a tavern; for stealing (the gold of a Brahmana), a dog's foot; for murdering a Brahmana, a headless corpse.

238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.

239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.

240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.

241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.

242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offspring) is born.

248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are nocuous like) thorns.

253. By protecting those who live as (becomes) Aryans and by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

254. The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)- watered tree.

256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves) openly and those who (lie) concealed.

257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to

follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the king shall duly punish them according to their strength and their crimes.

263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler's shops, cross-roads, well-known trees, festive assemblies, and play-houses and concert-rooms,

265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

268. Under the pretext of (offering them) various dainties, of introducing them to Brahmanas, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

271. All those also who in villages give food to thieves or grant them room for (concealing their implements), he shall cause to be put to death.

272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

275. On those who rob the king's treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

277. On the first conviction, let him cause two fingers of a cut-purse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

282. But he who, except in a case of extreme necessity, drops filth on the king's high-road, shall pay two karshapanas and immediately remove (that) filth.

283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the (place); that is a settled rule.

284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of human beings, the middlemost (amercement).

285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).

286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.

287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.

288. Let him place all prisons near a high-road, where the suffering and disfigured offenders can be seen.

289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)- gate, he shall instantly banish.

290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.

291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.

292. But the king shall cause a goldsmith who behaves dishonestly, the most nocuous of all the thorns, to be cut to pieces with razors.

293. For the theft of agricultural implements, of arms and of medicines, let the king award punishment, taking into account the time (of the offence) and the use (of the object).

294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (anga).

295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.

296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.

297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.

298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.

300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.

301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).

302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazen) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.

303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.

304. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

305. As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun.

306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the office in which he resembles the Wind.

307. As Yama at the appointed time subjects to his rule both friends and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

309. He is a king, taking upon himself the office of the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon.

310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.

326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.

327. For when the Lord of creatures (Pragapati) created cattle, he made them over to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.

328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).

329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.

330. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.

331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.

332. He must be acquainted with the (proper), wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.

333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.

334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.

336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.

CHAPTER X.

1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law)

3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).

4. Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)

6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.

8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava.

9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.

10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).

11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.

12. From a Sudra are born an Ayogava, a Kshattri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana) females, (sons who owe their origin to) a confusion of the castes.

13. As an Ambashtha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).

14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated

in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.

15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.

16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;

17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).

18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.

19. Moreover, the son of by Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.

20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.

21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.

22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.

23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata.

24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes.

25. I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected.

26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he of the Kshattri caste (gati), and the Ayogava,

27. These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (gati), and with females (of) higher ones.

28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya).

29. Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).

30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so

(a person himself) excluded pro creates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself).

31. But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number).

32. A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).

33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually. praises (great) men.

34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta.

35. Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food.

36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village.

37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika.

38. But from a Kandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men.

39. A Nishada woman bears to a Kandala a son (called) Antyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community).

40. These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves.

41. Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras.

42. By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births.

43. But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras;

44. (Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.

45. All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

46. Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.

47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;

48. Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;

49. To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.

50. Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.

51. But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.

52. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

53. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.

54. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

55. By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.

56. By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.

57. A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.

58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.

59. A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.

60. Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great.

61. But that kingdom in which such bastards, sullying (the purity of) the castes, are born, perishes quickly together with its inhabitants.

62. Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)

63. Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes.

64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.

66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,

67. The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.'

68. The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.

69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments.

70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:

71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.

72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.

73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.'

74. Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

76. But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men.

77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the acceptance of gifts.

78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes).

79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

82. If it be asked, 'How shall it be, if he cannot maintain himself by either (of these occupations?' the answer is), he may adopt a Vaisya's mode of life, employing himself in agriculture and rearing cattle.

83. But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injuries the earth and (the beings) living in the earth.

85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

86. He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts.

90. But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

91. If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

92. By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities.

95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

97. It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

106. Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest.

108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.

113. If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left.

114. (The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones).

115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

116. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

118. A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

119. His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected;

120. (Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him).

121. If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

122. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends.

123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support.

125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their

grain, and their old household furniture.

126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts.

128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.

129. No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.

131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.

CHAPTER XI.

1. Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man,

2. These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.

3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure.

4. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.

5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

6. One should give, according to one's ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.

7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.

8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.

9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).

10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.

11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,

12. That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;

13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

14. If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas);

15. (Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase.

16. Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow,

17. Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause).

18. (On such occasions) a Kshatriya must never take the property of a (virtuous Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties.

19. He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune).

20. The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras.

21. On him (who, for the reasons stated, appropriates another's possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya's want of care.

22. Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law;

23. And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, the part of his spiritual merit.

24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Kandala.

25. A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow.

26. That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures.

27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission).

28. But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages).

29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule.

30. That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary

rule, reaps no reward for that after death.

31. A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone be can punish those men who injure him.

32. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone.

33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations.

35. The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra.

37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda.

38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires.

39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed).

40. The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.

41. A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son.

42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.

43. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world).

44. A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance.

45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).

46. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances.

47. A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men.

48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru's bed, a diseased skin;

50. An informer, a foul-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;

51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dumbness a stealer of clothes, white leprosy; a horse-stealer, lameness.

52. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickliness; an adulterer (will have) swellings (in his limbs).

53. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.

54. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.

55. Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).

56. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana.

57. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura.

58. Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).

59. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed.

60. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,

61. Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother),

62. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child,

63. Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a

paid teacher, and selling goods which one ought not to sell,

64. Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),

65. Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food,

66. Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,

67. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).

68. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)

69. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade (the offender) to a mixed caste (Samkarikarana).

70. Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).

71. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).

72. Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated.

73. For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.

74. Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire;

75. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut;

76. Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;

77. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture;

78. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.

79. Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.

80. He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana.

81. If either he fights at least three times (against robbers in defence of) a Brahmana's (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

82. He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana.

83. Or he who, after confessing his crime in an assembly of the gods of the earth (Brahnanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

84. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure.

85. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

86. (If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

87. A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

88. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

89. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend:

90. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

91. A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

92. Or he may drink cow's urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies;

93. Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup as) a flag.

94. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.

95. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from

ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born.

96. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances).

97. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.

98. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.

99. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).

100. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!'

101. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.

102. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark.

103. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru's wife by the following penances.

104. He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;

105. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead);

106. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;

107. Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed.

108. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

109. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

110. During the two (following) months he shall eat a small (quantity of food) without any factitious salt

at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

111. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

112. Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down.

113. (When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means:

114. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.

115. Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk).

116. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.

117. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.

118. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.

119. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.

120. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse 'May the Maruts grant me,' &c.

121. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.

122. The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).

123. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.

124. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.

125. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.

126. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts)

which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.

127. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.

128. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;

129. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree.

130. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull).

131. He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

132. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

133. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

134. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

135. For a boar a pot of clarified butter, for a partridge a drona of sesamum-grains, for a parrot a calf two years old, for a crane (a calf) three years old.

136. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

137. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

138. But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

139. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

140. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

141. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

142. But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).

143. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

144. (For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

145. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

146. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

148. He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled.

149. He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

150. But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter.

151. (Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again.

152. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men.

153. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

154. A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested.

155. A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance.

156. He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance.

157. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance).

158. If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sraddha,) he shall fast during three days and pass one day (standing) in water.

159. But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship).

160. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant).

161. He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification.

162. The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft.

163. The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year.

164. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

165. He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

167. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

168. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

170. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamya), he may expiate by (the following) penances.

171. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

172. He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

173. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low.

174. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra.

175. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female

in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes.

176. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

177. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery.

178. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

179. The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts).

180. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.

181. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

182. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).

183. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

184. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

185. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

186. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

187. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

188. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

189. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

190. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement.

191. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified

according to the sacred law.

192. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

193. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance.

194. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

195. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

196. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'

197. If he answers to the Brahmanas, 'Forsooth, (I will not offend again), 'he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmana) shall re-admit him (into their community).

198. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

199. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

200. He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

201. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apanktya).

202. A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama).

203. He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow.

204. Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka.

205. He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation.

206. He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration.

207. But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall

remain in hell during a hundred years; he who (actually) struck him, during one thousand years.

208. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

209. For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

210. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of the) offence.

211. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

212. A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during the (following) three days (food given) unasked, and shall fast during another period of three days.

213. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

214. A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

215. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

216. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

217. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Kandrayana).

218. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

219. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

220. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

221. He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

222. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil.

223. Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the

penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

225. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

226. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance.

227. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

228. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

229. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

230. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

231. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.'

232. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

233. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

234. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

235. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

236. (The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra.

237. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

238. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

239. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

240. Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities.

241. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

242. Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

243. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.

244. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

245. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

246. The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

247. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

248. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).

249. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

250. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., (that seen) by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra (hymn) and (the verses called) Suddhavatis.

251. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) 'The middlemost brother of this beautiful, ancient Hotri-priest' and the Sivasamkalpa.

252. The violator of a Guru's bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) 'Neither anxiety nor misfortune,' (and that beginning) 'Thus, verily, thus,' and mutters the hymn addressed to Purusha.

253. He who desires to expiate sins great or small, must mutter during a year the Rit-verse 'May we remove thy anger, O Varuna,' &c., or 'Whatever offence here, O Varuna,' &c.

254. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days.

255. But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to Soma and Rudra, and the three verses (beginning) 'Aryaman, Varuna, and Mitra,' while he

bathes in a river.

256. A grievous offender shall mutter the seven verses (beginning with) 'Indra,' for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

257. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) 'Adoration.'

258. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

259. Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

260. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

261. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

262. A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.

263. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins.

264. As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda.

265. The Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

266. The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.

CHAPTER XII.

1. 'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.'

2. To the great sages (who addressed him thus) righteous Bhrigu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.'

3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.

4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.

5. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.

6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action.

8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

9. In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is re-born in) a low caste.

10. That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed.

11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.

12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).

13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births.

14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.

15. From his body innumerable forms go forth, which constantly impel the multiform creatures to action.

16. Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men.

17. When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).

18. He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.

19. Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.

20. If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.

21. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.

22. The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.

23. Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.

24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.

25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.

26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.

27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.

28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).

29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.

30. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

31. The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.

33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.

34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).

35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.

36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.

37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.

38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.

39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.

40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.

41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).

42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.

43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.

44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.

45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.

46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.

47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.

48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness.

49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas

(constitute) the second order of existences, caused by Goodness.

50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.

51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.

52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.

53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.

54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births.

55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.

56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.

57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas.

58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds.

59. Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas.

60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahmarakshasas.

61. A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths.

62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;

63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.

64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox;

65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.

66. For stealing fire he becomes a heron, for stealing household-utensils a mason-wasp, for stealing dyed clothes a francolin-partridge;

67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.

68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.

69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).

70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.

71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.

72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).

73. In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows.

74. By repeating their sinful acts those men of small understanding suffer pain here (below) in various births;

75. (The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;

76. And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;

77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,

78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,

79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,

80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.

81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.

82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.

83. Studying the Veda, (practising) austerities, (the acquisition of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.

84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,

85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.

86. Among those six (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.

87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.

88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).

89. Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition) of (true) knowledge, are declared to be nivritta (such as cause the cessation of mundane existence).

90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.

92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.

93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.

94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.

95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.

96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

98. Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production

(is) through the (Vedic rites, which in this respect are) secondary acts.

99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.

100. Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.

101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.

102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.

103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

107. Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), 'that which Brahmanas (who are) Sishtas propound, shall doubtlessly have legal (force).'

109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members.

112. One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

113. Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

117. Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law.

118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction).

123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman.

126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.

Dharma Sutras (Bühler tr.)

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THE

SACRED LAWS OF THE ARYAS

AS TAUGHT IN THE SCHOOLS OF APASTAMBA, GUATAMA, VASISHTHA, AND BAUDHAYANA

TRANSLATED BY

GEORG BÜLER.

PART I

APASTAMBA AND GAUTAMA

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F. Max Müller, editor

(The Dharma Sutras)

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INTRODUCTION

TO

ÂPASTAMBA.

FOR all students of Sanskrit philology and Indian history Âpastamba's aphorisms on the sacred law of the Aryan Hindus possess a special interest beyond that attaching to other works of the same class. Their discovery enabled Professor Max Müller, forty-seven years ago, to dispose finally of the Brahmanical legend according to which Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life [1]. It enabled

[1. Max Müller, History of Ancient Sanskrit Literature, p. 133 seq.

The following letter, addressed to the late W. H. Morley, and published by him in his Digest of ludian Cases, 1850, may be of interest as connected with the first discovery of the Âpastamba-sûtras:-

9, Park Place, Oxford, July 29, 1849.

MY DEAR MORLEY,--I have been looking again at the law literature, in order to write you a note on the sources ofManu. I have treated the subject fully in my introduction to the Veda, where I have given an outline of the different periods of Vaidik literature, and analysed the peculiarities in the style and language of each class of Vaidik works. A hat I consider to be the sources of the Mânava-dharma-sûtra, the so-called Laws of Manu, are the Sûtras. These are works which presuppose the development of the prose literature of the Brâhmanas (like the Aitareya-brâhmana, Taittirtya-brâhmana, &c.) These Brâhmanas, again, presuppose, not only the existence, but the collection and arrangement of the old hymns of the four Samhitâs. The Sûtras are tberefore later than both these classes of Vaidik works, but they must be considered as belonging to the Vaidik period of literature, not only on account of their intimate connection with Vaidik subjects, but also because they still exhibit the irregularities of the old Vaidik language. They form indeed the last branch of Vaidik literature; and it will perhaps be possible to fix some of these works chronologically, as they are contemporary with the first spreading of Buddhism in India,

Again, in the whole of Vaidik literature there is no work written (like the Mânava-dharma-sûtra) in the regular epic Sloka, and the continuous employment of this rnetre is a characteristic mark of post-Vaidik writings.

One of the principal classes of Sûtras is known by the nameof Kalpa-sûtras, or rules of ceremonies. These are avowedly composed by human authors, while, according to Indian orthodox theology, both the hymns and Brâhmanas are to be considered as revelation. The Sûtras generally bear the name of their authors, like the Sûtras of Âsvalâyana, Kâtyâyana, &c., or the name of the family to which the Sûtras belonged. The great number of these writings is to be accounted for by the fact that there was not one body of Kalpa-sûtras binding on all Brahmanic families, but that different old families had each their own Kalpa-sûtras. These works are still very frequent in our libraries, yet there is no doubt that many of them have been lost. Sûtras are quoted which do not exist in Europe, and the loss of some is acknowledged by the Brahmans themselves. There are, however, lists of the old Brahmanic families which were in possession of their own redaction of Vaidik hymns (Samhitâs), of Brâhmanas, and of Sûtras. Some-of these families followed the Rig-veda, some the Yagur-veda, the Sama-veda, and Atharva-veda; and thus the whole Vaidik literature becomes divided into four great classes of Brâhmanas and Sûtras, belonging to one or the other of the four principal Vedas.

Now one of the families following the Yagur-veda was that of the Mânava (cf. Karanavyûha). There can be no doubt that that family, too, had its own Sûtras. Quotations from Mânava-sûtras are to be met with in commentaries on other Sûtras; and I have found, not long ago, a MS. which cortains the text of the Mânava-srauta-sûtras, though in a very fragmentary

state. But these Sûtras, the Srauta-sûtras, treat only of a certain branch of ceremonies connected with the great sacrifices. Complete Sûtra works are divided into three parts: 1. the first (Srauta), treating on the great sacrifices; 2. the second (Grihya), treating on the Samskâras, or the purificatory sacraments; 3. the third, (Sâmayâkârika or Dharma-sûtras), treating on emporal duties, customs, and punishments. The last two classes of Sûtras seem to be lost in the Mânava-sûtra. This loss is. however, not so great with regard to tracing the sources of the Mânava-dharma-sâstra, because whenever we have an opportunity ofcomparing Sûtras belonging to different families, but following the same Veda, and treating on the same subjects, the differences appear to be very slight, and only refer to less important niceties of the ceremonial. In the absence, therefore, of the Mânava- sâmayâkârika-sûtras, I have taken another collection of Sûtras, equally belonging to the Yagur-veda, the Sûtras of Âpastamba. In his family we have not only a Brâhmana, but also Âpastamba Srauta, Grihya, and Sâmayâkârika-sûtras. Now it is, of course, the third class of Sûtras, on temporal duties, which are most likely to contain the sources of the later metrical Codes of Law, written in the classical Sloka. On a comparison of different subjects, such as the duties of a Brahmakârin, a Gihastha, laws of inheritance, duties of a king, forbidden fruit, &c., I find that the Sûtras contain generally almost the same words which have been brought into verse by the compiler of the Mânava-dharma-sûtra. I consider, therefore, the Sûtras as the principal source of the metrical Smritis, such as the Mânava-dharma-sâstra, Yâgñavalkya-dharma-sâstra, &c., though there are also many other verses in these works which may be traced to different sources. They are paraphrases of verses of the Samhitâs, or of passages of the Brâhmanas, often retaining the same old words and archaic constructions which were in the original. This is indeed acknowledged by the author of the Mânava-dharma-sâstra, when he says (B. II, v. 6), 'The roots of the Law are the whole Veda (Samhitâs and Brâhmanas), the customs and traditions of those who knew the Veda (as laid down in the Sûtras), the conduct of good men, and one's own satisfaction.' The Mânava-dharma-sâstra may thus be considerd as the last redaction of the laws of the Mânavas. Quite different is the question as to the old Manu from whom the family probably derived its origin, and who is said to have been the author of some very characteristic hymns in the Rig-veda-samhitâ. He certainly cannot be considered as the author of a Mânava-dharma-sûtra, nor is there even any reason to suppose the author of this work to have had the same name. It is evident that the author of the metrical Code of Laws speaks of the old Manu as of a person different from himself, when he says (B. X, v. 63), 'Not to kill, not to lie, not to steal, to keep the body clean, and to restrain the senses, this was the short law which Manu proclaimed amongst the four castes.'Yours truly, M. M.]

him not only to arrive at this negative result, but also to substitute a sounder theory the truth of which subsequent investigations have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Vedic schools, and that the so-called revealed law codes are, in most cases, but improved metrical editions of older prose works which latter, in the first instance, were destined to be committed to memory by the young Aryan students, and to teach them their duties. This circumstance, as well as the fact that Âpastamba's work is free from any suspicion of having been tampered with by sectarians or modern editors, and that its intimate connection with the manuals teaching the performance of the great and small sacrifices, the Srauta and Grihya-sûtras, which are attributed to the same author, is perfectly clear and indisputable, entitle it, in spite of its comparatively late origin, to the first place in a collection of Dharma-sûtras.

The Apastamblya Dharma-sûtra forms part of an enormous Kalpa-sûtra or body of aphorisms, which digests the teaching of the Veda and of the ancient Rishis regarding the performance of sacrifices and the duties of twice-born men, Brâhmanas, Kshatriyas, and Vaisyas. and which, being chiefly based on the second of the four Vedas, the Yagur-veda in the Taittirîya recension, is primarily intended for the benefit of the Adhvaryu priests in whose families the study of the Yagur-veda is hereditary.

The entire Kalpa-sûtra of Âpastamba is divided into thirty sections, called Prasnas, literally questions [1]. The first twenty-four of these teach the performance of the so-called Srauta or Vaitânika sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated Sattras or sacrificial sessions, which last a whole year or even longer [2]. The twenty-fifth Prasna contains the Paribhâshâs or general rules of interpretation [3], which are valid for the whole Kalpa-sûtra, the Pravara-khanda, the chapter enumerating the patriarchs of the various Brahmanical tribes, and finally the Hautraka, prayers to be recited by the Hotraka priests. The

twenty-sixth section gives the Mantras or Vedic prayers and formulas for the Grihya rites, the ceremonies for which the sacred domestic or Grihya fire is required, and the twenty-seventh the rules for the performance of the latter [4]. The aphorisms on the sacred law fill the next two Prasnas; and the Sulva-sûtra[5], teaching the geometrical principles, according to which the altars necessary for the Srauta sacrifices must be constructed, concludes the work with the thirtieth Prasna.

The position of the Dharma-sûtra in the middle of the collection at once raises the presumption that it originally formed an integral portion of the body of Sûtras and that it is not a later addition. Had it been added later, it wouid either stand at the end of the thirty Prasnas or altogether outside the collection, as is the case with some other treatises attributed to Âpastamba [6]. The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given

[1. Burnell, Indian Antiquary, 1, 5 seq.

2 The Srauta-sûtra, Pr. I-XV, has been edited by Professor R. Garbe in the Bibliotheca Indica, and the remainder is in the press.

3. See Professor Max Müller's Translation in S. B. E., vol. xxx.

4. The Grihya-sûtra has been edited by Dr. Winternitz, Vienna, 1887.

5. On the Sulva-sûtras see G. Thibaut in 'the Pandit,' 1875, p. 292.

6. Burnell, loc. cit.]

as seshas or parisishtas, tacked on at the end, and generally marked as such in the MSS.

In the case of the Âpastamba Dharma-sûtra it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who wrote the remainder of the Kalpa-sûtra. One important argument in favour of this view is furnished by the fact that Prasna XXVII, the section on the Grihya ceremonies has evidently been made very short and concise with the intention of saving matter for the subsequent sections on the sacred law. The Âpastambîya Grihya-sûtra contains noth ing beyond a bare outline of the domestic ceremonies, while most of the other Grihya-sûtras, e. g. those of Asvalâyana, Sânkhâyana, Gobhila, and Pâraskara, include a great many rules which bear indirectly only on the performance of the offerings in the sacred domestic fire. Thus on the occasion of the description of the initiation of Aryan students, Âsvalâyana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the disposal of the alms collected, and other similar questions [1]. The exclusion of such incidental remarks on subjects that are not immediately connected with the chief aim of the work, is almost complete in Âpastamba's Grihya-sûtra, and reduces its size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain this restriction of the scope of Prasna XXVII otherwise than by assuming that Âpastamba wished to reserve all rules bearing rather on the duties of men than on the performance of the domestic offerings, for his sections on the sacred law.

A second and no less important argument for the unity of the whole Kalpa-sûtra may be drawn from the cross-references which occur in several Prasnas. In the Dharma-sûtra we find that on various occasions, where the performance

[1. Asvalâyana Grihya-sûtra 1, 19, ed. Stenzler.]

of a ceremony is prescribed, the expressions yathoktam, 'as has been stated,' yathopadesam, 'according to the injunction,' or yathâ purastât, 'as above,' are added. In four of these passages, Dh. I, 1, 4, 16; II, 2, 3, 17; 2, 5, 4; and 7, 17, 16, the Grihya-sûtra is doubtlessly referred to, and the commentator Haradatta has pointed out this fact. On the other hand, the Grihya-Sûtra refers to the Dharma-sûtra, employing the same expressions which have been quoted from the latter. Thus we read in the beginning of the chapter on funeral oblations, Grihya-sûtra VIII, 21, 1, mâsisrâddhasyâparapakshe yathopadesam kâlâh, 'the times,for the monthly funeral sacrifice (fall) in the latter (dark) half of the month according to the injunction.' Now as neither the Grihya-sûtra itself nor any preceding portion of the Kalpa-sûtra contains any injunction on this point, it, follows that the long passage on this subject which occurs in the Dharma-sûtra II, 7, 16, 4-22 is referred to. The expression yathopadesam is also found in other passages of the Grihya-sûtra, and must be explained there in a like manner[1]. There are further a certain number of Sûtras which occur in the same words both in the Prasna on domestic rites, and in that on the sacred law, e. g. Dh. I, 1, A; I, 1, 2, 38; I, 1, 4, 14. It seems that the author wished to call special attention to these rules by repeating them. Their recurrence and literal agreement may be considered an additional proof of the intimate connection of the two sections.

Through a similar repetition of, at least, one Sûtra it is possible to trace the connection of the Dharma-sûtra with the Srauta-sûtra. The rule ritve vâ gâyâm, 'or (he may have conjugal intercourse) with his wife in the proper season', is given, Dh. II, 2, 5, 17, with reference to a householder who teaches the Veda. In the Srauta-sûtra it occurs twice, in the sections on the new and full moon sacrifices III, 17, 8, and again in connection with the Kâturmâsya offerings, VIII, 4, 6, and it refers both times

[1. See the details, given by Dr. Wintemitz in his essay, Das altindische Hochzeitsrituell, p. 5 (Denkschr. Wiener Akadernie, Bd. 40).]

to the sacrificer. In the first passage the verb, upeyât, is added, which the sense requires; in the second it has the abbreviated form, which the best MSS. of the Dharma-sûtra offer. The occurrence of the irregular word, ritve for ritvye, in all the three passages, proves clearly that we have to deal with a self-quotation of the same author. If the Dharma-sûtra were the production of a different person and a later addition, the Pseudo-Âpastamba would most probably not have hit on this peculiar irregular form. Finally, the Grihya-sûtra, too, contains several crossreferences to the Srauta-sûtra, and the close agreement of the Sûtras on the Vedic sacrifices, on the domestic rites, and on the sacred, both in language and style, conclusively prove that they are the compositions of one author[1].

Who this author really was, is a problem which cannot be solved for the present, and which probably will. always remain unsolved, because we know his family name only. For the form of the word itself shows that the name Âpastamba, just like those of most founders of Vedic schools, e. g. Bhâradvâga, Âsvalâyana, Gautama, is a patronymic. This circumstance is, of course, fatal to all attempts at an identification of the individual who holds so prominent a place among the teachers of the Black Yagur-veda.

But we are placed in a somewhat better position with respect to the history of the school which has been named after Âpastamba and of the works ascribed to him. Regarding both, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding the time when, and the place where the Sûtras were composed, may be elicited from the latter themselves. The data, obtainable from these sources, it is true, do not enable us to determine with certainty the year when the Âpastambîya school was founded, and when its Sûtras were

composed. But they make it possible to ascertain the position of the school and of its Sûtras in Vedic literature,

[1. See Dr. Winternitz, loc. cit.]

their relative priority or posteriority as compared with other Vedic schools and works, to show with some amount of probability in which part of India they had their origin, and to venture, at least, a not altogether unsupported conjecture as to their probable antiquity.

As regards the first point, the Karanavyûha, a supplement of the White Yagur-veda which gives the lists of the Vedic schools, informs us that the Âpastambîya school formed one of the five branches of the Khândikîya school, which in its turn was a subdivision of the Taittirîyas, one of the ancient sections of Brâhmanas who study, the Black Yagur-veda. Owing to the very unsatisfactory condition of the text of the Karanavyûha it is unfortunately not possible to ascertain what place that work really assigns to the Âpastambîyas among the five branches of the, Khândikîyas. Some MSS. name them first, and others, last. They give either the following list, 1. Kâleyas (Kâletas), 2. Sâtyâvanins, 3. Hiranyakesins, 4. Bhâradvâgins, and 5. Âpastambins, or, I. Âpastambins, 2. Baudhâyanins or Bodhâyanins, 3. Satyâshâdhins, 4. Hiranya-kesins, 5. Aukheyas[1]. But this defect is remedied to, a certain extent by the now generally current, and probably ancient tradition that theApastambiyas are younger than, the school of Baudhâyana, and. older than that of Satyâshâdha Hiranyakesin. Baudhâyana, it is alleged, composed the first set of Sûtras connected with the Black Yagur-Veda, which bore the special title 'pravakana,' and hel,~, was succeeded by Bhâradvâga, Âpastamba, and Satyâshâdha Hiranyakesin,who all founded schools which bear their names[2].

[1. Max Müller, Hist. Anc. Sansk. Lit, p. 371. AMS. of the Karanavyûha, with an anonymous commentary, in my possession, has the following passage:

कांडिकेयानां पंच भेदा भवंति। आपस्तंबी बोधायनी सत्याषाढी हिरण्यकेशी औखेयी चेति.

2. Max MüllIer, Hist. Anc. Sansk. Lit., p. 194. These statements occnr in the introduction of Mahâdeva's commentary on the Srauta-sûtra of Hiranyakesin (Weber, Hist. Sansk. Lit., p. 110, 2nd ed.) and, in an interpolated: passage of Bhâradvâgâ's Grihya-sûtra (Winternitz, op. cit., p. 8, note i), as well as, with the omission of Bhâradvâgâ's name, in interpolated passages of Baudhâyana's Dharma-sûtra (II, 5, 9, 14) and of the same author's Grihya-sûtra (Sacred Books of the East, vol. xiv, p. xxxvi, note i). Adherents of a Pravakana-sûtra, no doubt identical with that of Baudhâyana, the Pravakanakartâ (Sacred Books of the East, vol. xiv, p. xxxvi), are mentioned in a land grant, originally issued by the Pallava king Nandivarman in the beginning of the eighth century A.D., see Hultzsch, South Indian Inscriptions, vol. ii, p. 361 seqq.; see also Weber, Hist Sansk. Lit., p. 110, 2nd ed.]

This tradition has preserved two important pieces of in-formation. First, the Âpastamba school is what Professor Max Müller appropriately calls a Sûtrakarana, i.e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brâhmana text, but merely gave a new systematic arrangement of the precepts regarding sacrifices and the sacred law. Secondly, the Sûtras of Âpastamba occupy an intermediate position between the works of Baudhâyana and Hiranyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Âpastamba's own and from other works.

As regards the first point, Professor Max Müller has already pointed [1] out that, though we sometimes find a Brâhmana of the Âpastambîyas mentioned, the title Âpastamba-brâhmana is nothing but another

name of the Taittirîya-brâhmana, and that this Brâhmana, in reality, is always attributed to Tittiri or to the pupils of Vaisampâyana, who are said to have picked up the Black YagurVeda in the shape of partridges (tittiri). The same remark applies to the collection of the Mantras of the Black Yagur-veda, which, likewise, is sometimes named Âpastamba-samhitâ. The Karanavyûha states explicitly that the five branches of the Khândîkîya school, to which the Âpastambîyas belong, possess one and the same recension of the revealed texts, consisting Of 7 Kândas. 44 Prasnas, 651 Anuvâkas, 2198 Pannâsîs, 19290 Padas[2], and 253,868 syllables, and indicates thereby that all these five schools were Sûtrakaranas.

If we now turn to Âpastamba's own works, we find still

[1. Max Müller, op. cit., p. 195.

2 See also Weber, Ind. Lit., p. 98, 2nd ed.]

clearer proof that he laid no claim to the title Rishi, or inspired seer of Vedic texts. For (Dharma-sûtra I, 2, 5, 4-5 says distinctly that on account of the prevalent transgression of the rules of studentship no Rishis are born, among the Avaras, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to Rishis by their knowledge of the Veda. A man who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind's eye the uncreated and eternal texts of the Veda to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him. The same spirit which dictated this passage is also observable in other portions of the Dharma-sûtra. For Âpastamba repeatedly contrasts the weakness and sinfulness of the Avaras, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their 'lustre,' were able to commit various forbidden acts without diminishing their spiritual merit[1]. These utterances prove that Âpastamba considered himself a child of the Kali Yuga, the age of sin, during which, according to Hindu notions, no Rishis can be born. If, therefore, in spite of this explicit disclaimer, the Samhitâ and the Brâhmana of the Black Yagur-veda are sometimes called Âpastamba or Âpastambîya, i.e. belonging to Âpastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school of Âpastamba, not that its founder was their author, or, as the Hindus would say, saw them.

The fact that Âpastamba confined his activity to the composition of Sûtras is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or Sûtra period of the Yagur-veda had begun. Whether we assume, with Professor Max Müller, that the Sûtra period was one and the same for all the four Vedas, and fix its limits with him

[1. Dharma-sûtra II, 6, x 3, 1-10; II, 10, 27, 4.]

between 600-200 B.C., or whether we believe, as I am inclined to do, that the date of the Sûtra period differed for each Veda, still the incontestable conclusion is that the origin of the Âpastambîya school cannot be placed in the early times of the Vedic period, and probably falls in the last six or seven centuries before the beginning of the Christian era.

The correctness of the traditional statement that Âpastarnba is younger than Baudhâyana may be made very probable by the following considerations. First, Baudhâyana's and Âpastamba's works on Dharma have a considerable number of Sûtras in common. Thus in the chapter on Penances not less than seven consecutive Sûtras, prescribing the manner in which outcasts are to live and to obtain readmission into the Brahmanical community for their children, occur in both treatises[1]. Besides this passage, there are a

number of single Sûtras [2] which agree literally. Taken by itself this agreement does not prove much, as it may be explained in various ways. It may show either that Baudhâyana is older than Âpastamba, and that the latter borrowed from the former, or that the reverse was the case. It may also indicate that both authors drew from one common source. But if it is taken together with two other facts, it gains a considerable importance. First, Âpastamba holds in several cases doctrines which are of a later origin than those held by Baudhâyana. With respect to this point the puritan opinions which Âpastamba puts forward regarding the substitutes for legitimate sons and regarding the appointment of widows (niyoga), and his restriction of the number of marriage-rites, may be adduced as examples. Like many other ancient teachers, Baudhâyana permits childless Âryans to satisfy their craving for representatives bearing their name, and to allay their fears of falling after death into the regions of torment through a failure of the funeral oblations, by the affiliation

[1. Baudh. Dh. II, 1, 2, 18-23 = Âp. Dh. I, 10, 29, 8-14.

2. E.g. Âp. Dh. I, 1, 2, 30; I, 2, 6, 8-9; I, 5, 15, 8 correspond respectively to Baudh. Dh. I, 2, 3, 39-40; I, 2, 3, 38; II, 21 3, 29.]

of-eleven kinds of substitutes for a legitimate son. Illegitimate sons, the illegitimate sons of wives, the legitimate -and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all allowed to take the place and the rights of legitimate sons[1]. Âpastamba declares his dissent from this doctrine. He allows legitimate sons alone to inherit their father's estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children[2].

In like manner he protests against the custom of making over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband's manes, while Baudbayana has as yet no scruple on the subject[3]. Finally, he omits from his list of the marriage-rites the Paisâka vivâha, where the bride is obtained by fraud[4]; though it is reluctantly admitted by Baudhdvana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeral oblations above all other considerations, and which allowed, in order to secure this object, even a violation of the sanctity of the marriage-tie and other breaches of the principles of morality, beloncrs to an older order of ideas than the stricter views of Âpastamba. It is true that, according to Baudhâyana's own statement[5], before his time an ancient sage named Aupaganghani, who is also mentioned in the Satapatha-brâhmana, had opposed the old practice of taking substitute's for a legitimate son. It is also very probable that for a long time the opinions of the Brâhmana teachers, who lived in different parts of India and belonged to different schools, may have been divided on this subject. Still it seems very improbable that of two authors who both belong to the same Veda and to the same school, the

[1. Baudh. Dh. II, 2, 3, 17 seqq.

2. Âp. Dh. II, 5, 13, 1-2, 11.

3. Âp. Dh. II, 10, 27, 2-7.

4. Âp. Dh. II, 5, 11 and 12.

5. Baudh. Dh. II, 21 3, 33.]

earlier one should hold the later doctrine, and the later one the earlier opinion. The contrary appears the

more probable assumption. The same remarks apply to the cases of the Niyoga and of the Paisâka marriage[1].

The second fact, which bears on the question how the identity of so many Sûtras in the two Dharma-sûtras is to be explained, affords a still stronger proof of Âpastamba's posteriority to Baudhâyana. For on several occasions, it appears, Âpastamba controverts opinions which Baudhâyana holds, or which may be defended with the help of the latter's Sûtras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Âpastamba gives it as his own opinion that the father should make an equal division of his property 'after having gladdened the eldest son by some (choice portion of his) wealth,' i.e. after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares[2]. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father's gold, or the brack cows, or the black iron and grain, is not in accordance with the precepts of the Vedas. In order to prove the latter assertion he quotes a passage of the Taittirîya Samhitâ, in which it is declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldest son is prescribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the

[1. For another case, the rules, referring to the composition for homicide, regarding which Âpastamba holds later views than Baudhâyana, see the Festgruss an R. von Roth, pp. 47-48.

2 Âp. Dh. II, 6, 13, 13, and II, 6, 14, 1]

opinion of the Mimânsists, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction[1]. If we now turn to Baudhâyana, we find that he allows of three different methods for the distribution of the paternal estate. According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep respectively go to the eldest sons of Brâhmanas, Kshatriyas, Vaisyas and Sûdras. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Âpastamba considers to be without the force of an injunction [2]. The fact that the two authors' opinions clash is manifest, and the manner in which Âpastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sûtra but Baudhâyana is known to have quoted it, the conclusion is that Âpastamba's remarks are directed against him. If Âpastamba does not mention Baudhâyana by name, the reason probably is that in olden times, just as in the present day, the Brahmanical etiquette forbad a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (vidyâvamsa) as oneself.

A similar case occurs in the chapter on Studentship [3] where Âpastamba, again appealing to the Mîmâmsists, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhâyana gives no explicit rule on this point, but the wording of his Sûtras is not opposed to the doctrine and practice, to which Âpastamba objects. Baudhâyana says that students

[1. Âp. Dh. II, 6,14, 6-13. Baudh. Dh. II, 2, 3, 2-7.

2. Âp. Dh. I, 1, 4, 5-7.]

shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (patanîya); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhâyana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Âpastamba blames, may have been defended by the wording of Baudhâyana's rules [1].

The three points which have been just discussed, viz. the identity of a number of Sûtras in the works of the two authors, the fact that Âpastamba advocates on some points more refined or puritan opinions, and, especially, that he labours to controvert doctrines contained in Baudhâyana's Sûtras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficult to say how great the distance between the two really is. Mahddeva, as stated above, places between them only Bhâradvâga, the author of a set of Sûtras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the vidyâvamsa or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Sûtra and thus founded a new branch-school. It is

[1. Cases, in which Âpastamba's Grihya-sûtra appears to refer to, or to controvert, Baudhâyana's Grihya-sûtra, have been collected by Dr. Wintemitz, op. cit., p. 8. Dr. Burnell, Tanjore Catalogue, p. 34, too, considers Baudhâyana to be older than Âpastamba, because his style is so much simpler. With this remark may be compared Dr. Winternitz's very true assertion that Baudhâyana's style resembles sometimes, especially in the discussion of disputed points, that of the Brâhmanas. On the other hand, Dr. R. G. Bhindirkar, Second Report on the Search for Sanskrit MSS., p. 34, believes Baudhâyana to be later than Âpastamba and Bhâradvâga, because he teaches other developments of sacrificial rites, unknown to the other two Sûtrakâras. This may be true, but it must not be forgotten that every portion of Baudhâyana's Sûtras, which has been subjected to a critical enquiry, has turned out to be much interpolated and enlarged by later hands.]

more probable that Baudhâyana and Bhâradvâga, as well as the latter and Âpastamba, were separated by several intervening generations of teachers, who contented themselves with explaining the works of their predecessors. The distance in years between the first and the last of the three Ritrakiras must, therefore, I think, be measured rather by centuries than by decades [1].

As regards the priority of Âpastamba to the school of Satyâshâdha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Âpastamba's Dharma-sûtra and have inserted it with slight modifications in their own collection. The alterations consist chiefly in some not very important additions, and in the substitution of more intelligible and more modern expressions for difficult and antiquated words'. But they do not extend so far as to make the language of the Dharma-sûtra fully agree with that of the other sections of the collection, especially with the Grihya-sûtra. Numerous discrepancies between these two parts are observable. Thus we read in the Hiranyakesi

[1. The subjoined pedigree of the Sûtrakâras of the Black Yagur-veda will perhaps make the above remarks and my interpretation of the statements of Mahâdeva and the other authorities mentioned above more intelligible:-

Khândika, taught the Taittirîya recension of the Black Yagur-veda.
(Successors of Khândika, number unknown, down to)

Baudhâyana, Pravahanakartâ, i.e. 1st Sûtrakâra, and founder of Baudhâyana-karana.
(Successors of Baudhâyana down to fellow-pupil of Bhâradvâga, number unknown.)
(Successors of Baudhâyana after the schism down to the present day.)

Bhâradvâga, 2nd Sûtrakâra, and founder of Bhâradvâga-karana.
(Successors of Bhâradvâga down to fellow-pupil of Âpastamba, number unknown.)
(Successors after the schism down to the present day.)

Âpastamba, 3rd Sûtrakâra, and founder of Âpastamba-karana.
(Successors of Âpastamba duwn to fellow-pupil of Satyâshâdha Hiranyakesin, number unknown.)
(successors of Âpastamba down to the present day.)

Satyâshâdha Hiranyakesin, 4th Sûtrakâra, and founder of Hiranyakesikarana.
(Successors of Satyâshâdha Hiranyakesin down to the present day.)

After the schism of Satyâshâdha Hiranyakesin the pedigree has not been continued, though Mahâdeva asserts that several other Sûtrakâras arose. But to work it out further would be useless.

2. See Appendix II to Part I of my second edition of Âpastamba's Dharma-sûtra, p. 117 seqq.]

Grihya-sûtra that a Brâhmana must, ordinarily, be initiated in his seventh year, while the rule of the Dharma-sûtra, which is identical with Âp. Dh. I, 1, 1, 18, prescribes that the ceremony shall take place in the eighth year after conception. The commentators, Mâtridatta on the Grihya-sûtra and Mahâdeva on the Dharma-sûtra, both state that the rule of the Grihya-sûtra refers to the seventh year after birth, and, therefore, in substance agrees with the Dharma-sûtra. They are no doubt right. But the difference in the wording shows that the two sections do not belong to the same author. The same inference may be drawn from the fact that the Hiranyakesi Grihya-sûtra, which is much longer than Âpastamba's, includes a considerable amount of matter which refers to the sacred law, and which is repeated in the Dharma-sûtra. According to a statement which I have heard from several learned Brâhmanas, the followers of Hiranyakesin, when pronouncing the samkalpa or solemn pledge to perform a ceremony, declare themselves to be members of the Hiranyakesi school that forms a subdivision of Âpastamba's (âpastambântargatahiranyakesisâkhâdhyâyi . . . aham). But I have not been able to find these words in the books treating of the ritual of the Hiranyakesins, such as the Mahesabhattî. If this assertion could be further corroborated, it would be an additional strong proof of the priority of Âpastamba, which, however, even without it may be accepted as a fact[1]. The distance in time between the two teachers is probably not so great as that between Âpastamba and Baudhâyana, as Mahâdeva mentions no intermediate Sûtrakâra between them. Still it is probably not less than 100, or 150 years.

The results of the above investigation which show that the origin of the Âpastamba school falls in the middle of the Sûtra period of the Black Yagur-veda, and that its Sûtras belong to the later, though not to the latest products of Vedic literature, are fully confirmed by an

[1. Compare also Dr. Winternitz's remarks on the dependence of the Grihya-sûtra of the Hiranyakesins on Âpastamba's, op. cit., p. 6 seqq., and the second edition of the Âp. Dh., Part 1, p. xi.]

examination of the quotations from and references to Vedic and other books contained in Âpastamba's Sûtras, and especially in the Dharma-sûtra. We find that all the four Vedas are quoted or referred to. The three old ones, the Rik, Yagus, and Sâman, are mentioned both separately and collectively by the name trayî vidyâ, i.e. threefold sacred science, and the fourth is called not Atharvângirasah, as is done in most ancient Sûtras, but Atharva-veda. The quotations from the Rik and Sâman are not very numerous. But a passage from the ninth Mandala of the former, which is referred to Dh. I, 1, 2, 2, is of some extent, and

shows that the recens:on which Âpastamba knew, did not differ from that which still exists. As Âpastamba was an adherent of the Black Yagur-veda, he quotes it, especially in the Srauta-sûtra, very frequently, and he adduces not only texts from the Mantra-samhitâ, but also from the Taittirîya-Brâhmana and Âranyaka. The most important quotations from the latter work occur Dh. II, 2, 3, 16-II, 2, 4, 9, where all the Mantras to be recited during the performance of the Bali-offerings are enumerated. Their order agrees exactly with that in which they stand in the sixty-sevcnth Anuvâka of the tenth Prapâthaka of the recension of the Âranyaka which is current among the Ândhra Brâhmanas [2]. This last point is of considerable importance, both for the history of the text of that book and, as we shall see further on, for the history of the Âpastambîya school.

The White Yagur-veda, too, is quoted frequently in the Srauta-sûtra and once in the section on Dharma by the title Vâgasaneyaka, while twice its Brâhmana, the Vâasaneyi-brâhmana, is cited. The longer one of the two passages, taken from the latter work, Dh. I, 4, 12, 3, does, however, not fully agree with the published text of the Mâdhyandina recension. Its wording possesses just sufficient resemblance to allow us to identify the passage which Âpastamba meant, but differs from the Satapatha-

[1. Âp. II, 29, 12.

The Taittirîya Âranyaka exists in three recensions, the Karnâta, Drâvida, and the Ândhra, the first of which has been commented on by Sâyana.]

Brâhmana in many details[1]. The cause of these discrepancies remains doubtful for the present [2]. As regards the Atharva-veda, Âpastamba gives, besides the reference mentioned above and a second to the Angirasa-pavitra [3], an abstract of a long passage from Atharva-veda XV, 10-13, regarding the treatment of a Vrâtya, i.e. a learned mendicant Brâhmana, who really deserves the title of an atithi, or guest [4]. It is true that Âpastamba, in the passage referred to, does not say that his rule is based on the Atharvaveda. He merely says that a Brâhmana is his authority. But it seems, nevertheless, certain that by the expression a Brâhmana, the Brâhmana-like fifteenth book of the Atharva-veda is meant, as the sentences to be addressed by the host to his guest agree literally with those which the Atharva-veda prescribes for the reception of a Vrâtya. Haradatta too, in his commentary, expresses the same opinion. Actual quotations from the Atharva-veda are not frequent in Vedic literature, and the fact that Âpastamba's Dharma-sûtra contains one, is, therefore, of some interest.

Besides these Vedic texts[5], Âpastamba mentions, also, the Angas or auxiliary works, and enumerates six classes, viz. treatises on the ritual of the sacrifices, on grammar, astronomy, etymology, recitation of the Veda, and metrics [6]. The number is the same as that which is considered the correct one in our days [7].

As the Dharma-sûtra names no less than nine teachers in connection with various topics of the sacred law, and frequently appeals to the opinion of some (eke), it follows that a great many such auxiliary treatises must have existed in Âpastamba's time. The Âkâryas mentioned are Eka, Kânva, Kânva, Kunika, Kutsa, Kautsa, Pushkarasâdi,

[1. Compare on this point Professor Eggeling's remarks in Sacred Books of the East, vol. xii, p. xxxix seqq.

2. See the passage from the Karanavyûhabhâshya given below, ver.10.

3. Âp. Dh. I, 2, 2.

4. Âp. Dh. II, 3, 7, 12-17.

5. Some more are quoted in the Srauta-sûtra, see Professor Garbe in the Gurupûgakaumudî, p. 33 seqq.

6. Âp. Dh. II, 4, 8, 10.

See also Max Müller, Hist. Anc. Sansk. Lit., p. 111.]

Vârshyâyani, Svetaketu, and Hârita [1]. Some of these persons, like Hârita and Kânva, are known to have composed Sûtras on the sacred law, and fragments or modified versions of their works are still in existence, while Kânva, Kautsa, Pushkarasâdi or Paushkarasâdi, as the grammatically correct form of the name is, and Vârshyâyani are quoted in the Nirukta, the Prâtisikhyas, and the Vârttikas on Pânini as authorities on phonetics, etymology, and grammar [1]. Kânva, finally, is considered the author of the still existing Kalpa-sûtras of the Kânva school connected with the White Yagur-veda. It seems not improbable that most of these teachers were authors of complete sets of Angas. Their position in Vedic literature, however, except as far as Kânva, Hârita, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Âpastambîya school than might be expected. Regarding Hârita it must, however, be noticed that he is one of the oldest authors of Sûtras, that he was an adherent of the Maitrâyanîya Sâkhâ [3], and that he is quoted by Baudhâyana, Âpastamba's predecessor. The bearing of the occurrence of Svetaketu's name will be discussed below.

Of even greater interest than the names of the teachers are the indications which Âpastamba gives, that he knew two of the philosophical schools which still exist in India, viz. the Pûrvâ or Karma Mimâmsâ and the Vedânta. As regards the former, he mentions it by its ancient name, Nyâya, which in later tirnes and at present is usually applied to the doctrine of Gautama Akshapâda. In two passages [4] he settles contested points on the authority of those who know the Nyâya, i.e. the Pûrvâ Mîmâmsâ, and

[1. p. Dh. I, 6, 19, 3-8; I, 10, 2 8, 1-2; I, 4, 13, 10; I, 6, 18, 2; I, 6, 19, 12; I, 10, 28, 5, 16; I, 10, 29, 12-16.

2. Max Müller, loc. cit., p. 142.

3. A Dharma-sûtra, ascribed to this teacher, has been recovered of late, by Mr. Virnan Shastri Islampurkar. Though it is an ancient work, it does not contain Âpastamba's quotations, see Grundriss d. Indo-Ar. Phil. und Altertumsk, II, 8, 8.

4. Âp. Dh. II, 4, 8, 13; II, 6, 14, 13.]

in several other cases he adopts a line of reasoning which fully agrees with that followed in Gaimini's Mimâmsâ-sûtras. Thus the arguments[1], that 'a revealed text has greater weight than a custom from which a revealed text may be inferred,' and that 'no text can be inferred from a custom for which a worldly motive is apparent,' exactly correspond with the teaching of Gaimini's Mimâmsâ-sûtras I, 3, 3-4. The wording of the passages in the two works does not agree so closely that the one could be called a quotation of the other. But it is evident, that if Âpastamba did not know the Mimâmsâ-sûtras of Gaimini, he must have possessed some other very similar work. As to the Vedânta, Âpastamba does not mention the name of the school. But Khandas 22, 23 of the first Patala of the Dharma-sûtra unmistakably contain the chief tenets of the Vedântists, and recommend the acquisition of the knowledge of the Âtman as the best means for purifying the souls of sinners. Though these two Khandas are chiefly filled with quotations, which, as the commentator states, are taken from an Upanishad, still the manner of their selection, as well as Âpastamba's own words in the introductory and concluding Sûtras, indicates that he knew not merely the unsystematic speculations contained in the Upanishads and Aranyakas, but a well-defined system of Vedântic philosophy identical with that of Bâdarâyana's Brahma-sûtras. The fact that Âpastamba's Dharma-sûtra contains indications of the existence of these two schools of philosophy, is significant as the Pûrvâ Mîmâmsâ occurs in one other Dharma-sûtra only, that attributed to Vasishtha,

and as the name of the Vedânta school is not found in any of the prose treatises on the sacred law.

Of non-Vedic works Âpastamba mentions the Purâna. The Dharma-sûtra not only several times quotes passages from 'a Purâna' as authorities for its rules [2], but names in one case the Bhavishyat-purâna as the particular Purâna from which the quotation is taken [3]. References to the

[1. Âp. Dh. I, 1, 14, 8, 9-10

2. Âp. Dh, I, 6, 19, 13; I, 10, 29, 7.

2. Âp. Dh. II, 9, 24,6.]

Purâna in general are not unfrequent in other Sûtras on the sacred law, and even in older Vedic works. But Âpastamba, as far as I know, is the only Sûrakâra who specifies the title of a partirular Purâna, and names one which is nearly or quite identical with that of a work existing in the present day, and he is the only one, whose quotations can be shown to be, at least in part, genuine Paurânic utterances.

Among the so-called Upa-purânas we find one of considerable extent which bears the title Bhavishya-purâna or also Bhavishyat-purâna [1]. It is true that the passage quoted in the Dharma-sûtra from the Bhavishyat-purâna is not to be found in the copy of the Bhavishya-purâna which I have seen. It is, therefore, not possible to assert positively that Âpastamba knew the present homonymous work. Still, considering the close resemblance of the two titles, and taking into account the generally admitted fact that most if not all Purânas have been remodelled and recast [2], it seems to me not unlikely that Âpastamba's

[1. Aufrecht, Catalogus Catalogorum, p. 400.

2 Max Müller, Hist. Anc. Sansk. Lit., pp. 40-42. Weber, Literaturgeschichte, pp. 206-208. Though I fully subscribe to the opinion, held by the most illustrious Sanskritists, that, in general, the existing Purânas are not identical with the works designated by that title in Vedic works, still I cannot believe that they are altogether independent of the latter. Nor can I agree to the assertion that the Purânas known to us, one and all, are not older than the tenth or eleventh century A.D. That is inadmissible, because Bêrûnî (India, I, 130 enumerates them as canonical books. And his frequent quotations from them prove that in 1030 A. D. they did not differ materially from those known to us (see Indian Antiquary, 19, 382 seqq.). Another important fact bearing on this point may be mentioned here, viz. that the poet Bâna, who wrote shortly after 600 A.D., in the Srîhatshakarita, orders his Paurânika to recite the Pavanaprokta-purâna, i.e. the Vâyu-purâna (Harshakarita, p. 61, Calcutta ed.). Dr. Hall, the discoverer of the life of Harsha, read in his copy Yavanaprokta-purâna, a title which, as he remarks, might suggest the idea that Bâna knew the Greek epic poetry. But a comparison of the excellent Ahmadâbâd and Benares Devanâgarî MSS. and of the Kasmîr Sâradâ copies shows that the correct reading is the one given above. The earlier history of the Purânas, which as yet is a mystery, will only be cleared up when a real history of the orthodox Hindu sects, especially of the Sivites and Vishnuites, has been written.

It will, then, probably become apparent that the origin of these sects reaches back far beyond the rise of Buddhism and Jainism. It will also be proved that the orthodox sects used Purânas as text books for populpr Teadings, the Purânapâthana of our days, and that some, at least, of the now existing Purânas are the latest recensions of those mentioned in Vedic books.]

authority was the original on which the existing Upapurâna is based. And in favour of this view it may be urged that passages, similar to Âpastamba's quotation, actually occur in our Paurânic texts. In the Gyotishprakâra section of several of the chief Purânas we find, in connection with the description of the Path of the Manes (pitriyâna)[1], the assertion that the pious sages, who had offspring and performed the Agnihotra, reside there until the general destruction of created things (bhûtasamplavât), as well as, that in the beginning of each new creation they are the propagators of the world (lokasya samtânakarâh) and, being re-born, re-establish the sacred law. Though the wording differs, these passages fully agree in

sense with Âpastamba's Bhavishyat-purâna which says, 'They (the ancestors) live in heaven until the (next) general destruction of created things. At the new creation (of the world) they become the seed.' In other passages of the Purânas, which refer to the successive creations, we find even the identical terms used in the quotation. Thus the Vâyup., Adhy. 8, 23, declares that those beings, which have gone to the Ganaloka, 'become the seed at the new creation' (punah sarge ... bigârtham ta bhavanti hi).

These facts prove at all events that Âpastamba took his quotation from a real Purâna, similar to those existing. If it is literal and exact, it shows, also, that the Purânas of his time contained both prose and verse.

Further, it is possible. to trace yet another of Âpastamba's quotations from 'a Purâna.' The three Purânas, mentioned above, give, immediately after the passages referred to, enlarged versions of the two verses[2] regarding the sages, who begot offspring and obtained 'burial-grounds,' and

[1. Vâyup., Adhy. .50, 208 seqq.; Matsyap., Adhy. 123, 96 seqq.; Vishnup. II, 8. 86-89; H. H. Wilson, Vishnup., vol. ii, pp. 263-268 (ed. Hall).

2 Âp. Dh. II, 9, 23,4-5.]

regarding those who, remaining chaste, gained immortality[1]. In this case Âpastamba's quotation can be restored almost completely, if certain interpolations are cut out. And it is evident that Âpastamba has preserved genuine Purânic verses in their ancient form. A closer study of the unfortunately much neglected Purânas, no doubt, will lead to further identifications of other quotations, which will be of considerable interest for the history of Indian literature.

There is yet another point on which Âpastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11-12), 'The knowledge which Sûdras and women possess, is the completion of all study,' and 'they declare that this knowledge is a supplement of the Atharva-veda.' The commentator remarks with reference to these two Sûtras, that 'the knowledge which Sûdras and women possess,' is the knowledge of dancing, acting, music, and other branches of the so-called Arthasâstra, the science of useful arts and of trades, and that the object of the Sûtras is to forbid the study of such matters before the acquisition of sacred learning. His interpretation is, without doubt, correct, as similar sentiments are expressed by other teachers in parallel passages. But, if it is accepted, Âpastamba's remark that 'the knowledge of Sûdras and women is a supplement of the Atharva-veda,' proves that he knew the division of Hindu learning which is taught in Madhusûdana Sarasvatî's Prasthânabheda [2]. For Madhusûdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharva-veda is the Arthasâstra. The agreement of Âpastamba with the modern writers on this point, furnishes, I think, an additional argument that he belongs to the later Vedic schoolmen.

In addition to this information regarding the relative position of the Âpastambîya school in ancient Sarlskrit literature, we possess some further statements as to the

[1. An abbreviated version of the same verses, ascribed to the Paurinikas, occurs in Sahkarâkârya's Comm. on the Khândogya Up., p. 336 (Bibl. Ind.).

2. Weber, Ind. Stud. I, 1-24.]

part of India to which it belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is

supported by a hint contained in the Dharina-sûtra and by, information derivable from inscriptions and the actual state of things in modern India, the Âpastambîyas belong to Southern India and their founder probably was a native of or resided in the Ândhra country. The existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, nlay be substantiated by a passage from the above-mentioned commentary of the Karanavyûha[1],which,

[1. Karanavyûhabhâshya, fol. 15a, 1- 4 seqq.:-

तत्र प्राच्योदीच्यां नैर्ऋत्यां नैर्ऋत्यास्तत्र (?) वाजसनेयानां पञ्चदश भेदा भवन्ति । प्राच्योदीच्यनैर्ऋत्यास्तिस्रो दिशायां (?) वाजसनेयवेदोत्पत्तिः अग्रे वक्ष्यामः (?) । इतरदेशेषु वेदशाखयोर्विभाग उच्यते । स च महार्णवे ।

पृथिव्या मध्यरेखा च नर्मदा परिकीर्तिता ।
दक्षिणोत्तरयोर्भागे शाखाभेदाश्च [दश्च] उच्यते ॥ १ ॥
नर्मदा दक्षिणे भागे (sic) आपस्तम्ब्याश्वलायनौ ।
राणायणी पिप्पला च यज्ञकन्याविभागिनः ॥ २ ॥
माध्यन्दिनौ शाखा[शाङ्खा]यनौ कौथुमी शौनकी तथा ।
नर्मदोत्तरभागे च यज्ञकन्याविभागिनः ॥ ३ ॥
तुङ्गा कृष्णा तथा गोदा सह्याद्रिशिखरावधि ।
आन्ध्रदेशपर्यन्तं बह्वृचश्चाश्वलायनौ ॥ ४ ॥
उत्तरे गुर्जरे देशे बह्वृचकीर्तितः [चाः परिकीर्तिताः] ।
कौपीतकी [कि] ब्राह्मणं च शाखा शाङ्खायनी स्थिता ॥ ५ ॥
आन्ध्रादिदक्षिणाग्न्योर्गोदासागर आवधि (sic) ।
यजुर्वेदस्तु तैत्तिर्यो आपस्तम्बी प्रतिष्ठिता ॥ ६ ॥
सह्याद्रिपर्वतारम्भाद्दिशां नैर्ऋत्यसागरात् (sic) ।
हिरण्यकेशी[शि]शाखा पर्शुरामस्य (sic) संनिधौ ॥ ७ ॥
मयूरपर्वताच्चैव यावद्गुर्जरदेशतः ।
व्याघ्रा व्या[वा]यव्यदेशात्तु मैत्रायणी प्रतिष्ठिता ॥ ८ ॥
अङ्गवङ्गकलिङ्गाश्च कानीमो (?) गुर्जरास्तथा (sic) ।
वाजसनीय [नेय] शाखा च माध्यंदिनी प्रतिष्ठिता ॥ ९ ॥
ऋषिणा याज्ञवल्क्येन सर्वदेशेषु विस्तृता ।

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though written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere. The verses from a work entitled Mahânava, which are quoted there, state that the earth, i.e. India, is divided into two equal halves by the river Narmadâ (Nerbudda). and that the school of Âpastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the Yagur-veda of Tittiri and the Âpastambîya school are established in the Ândhra country and other parts of the south and soutth-east up to the mouth of the Godâvari (godâsâgara-âvadhi). According to the Mahârnava the latter river marks, therefore, the northern frontier of the territory occupied by the Âpastambîyas. which comprises the Marâtha and Kânara districts of the Bombay Presidency, the greater part of the Nizâm's dominions, Berar, and the Madras Presidency with the exception of the northern Sirkârs and the western coast. This assertion agrees, on the whole, with the actual facts which have fallen under my observation. A great number of the Desastha-brâhmanas in the Nâsik, Puna, Ahniadnagar, Sâtârâ, Sholâpur, and Kolhâpur districts, and of the Kânari or Karnâtaka-brâhmanas in the Belgâm, Dhârvâd, Kalâdghî, and Karvâd collectorates, as well as a smaller number among the Kittapâvanas of the Konkana are Âpastambîyas. Of the Nizâm's dominions and the Madras Presidency I possess no local knowledge. But I can say that I have met many followers of Âpastamba among the Telingana-brâhmanas settled in Bombay, and that the frequent occurrence of MSS. containing the Sûtras of the Âpastambîya school in the Madras Presidency proves that the Karana there must count many adherents. On the other hand, I have never met with any Âpastambîyas among the ancient indigenous subdivisions of the Brahmanical community dwelliing north of the Marâthi country and north of the Narmadâ. A few Brâhmanas of this school, no doubt, are scattered over Gugarât and Central India, and others are found in the great places of pilgrimage in Hindustan proper. The former mostly have immigrated during the last century, following the Marâthâ chieftains who conquered large portions of those countries, or have been imported in the present century by the Marâthâ rulers of Gwalior, Indor, and Baroda. The settlers in Benares, Mathurâ, and other sacred cities also. have chiefly come in modern times, and not unfrequently live on the bounty of the Marâthâ princes. But all of them consider themselves and are considered by the Brâhmanas, who are indigenous in those districts and towns, as aliens, with whom intermarriage and commensality are not permitted. The indigenous sections of the Brâhmanas of Gugarât, such as the Nâgaras, Khedâvals, Bhârgavas, Kapilas, and Motâlâs, belong, if they arc adherents of the Yagur-veda, to the Mâdhyandina or Kânva schools of the White Yagur-veda. The same is the case with the Brâhmanas of Ragputâna, Hindustan, and the Paiñgab. In Central India, too, the White Yagur-veda prevails; but, besides the two schools mentioned above, there are still some colonies of Maitrâyanîyas or Mânavas[1]. It seems, also, that the restriction of the Âpastambîya school to the south of India, or rather to those subdivisions of the Brahmanical community which for a long time have been settled in the south and are generally considered as natives of the south, is not of recent date. For it is a significant fact that the numerous ancient landgrants which have been found all over India indicate exactly the same state of things. I am not aware that in any grant issued by a king of a northern dynasty to Brâhmanas who are natives of the northern half of India, an Âpastambîya is mentioned as donee. But among the southern landgrants there are several on which the name of the school appears. Thus in a sasana of king Harihara of Vidyânagara, dated Sakasamvat 1317 or 1395 A.D., one of the recipients of the royal bounty is 'the learned Ananta Dikshita, son of Râmabhatta, chief

[1. See Bhâû Dâgî, Journ. Bombay Br. Roy. As. Soc. X, 40. Regarding the Maitrâyanîyas in Gugarât, of whom the

Karanavyûha speaks, compare my Report on the Search for Sanskrit MSS., 1879-80, p. 3.]

of the Âpastambya (read Âpastambîya) sâkhâ, a scion of the Vasishtha gotra [1].' Further, the eastern Kâlukya king Vigayâditya 112, who ruled, according to Dr. Fleet, from A-D. 799-843, presented a village to six students of the Hiranyakesi-sûtra and to eighteen students of the Âpastamba, *recte* the Âpastamba-sûtra. Again, in the abovementioned earlier grant of the Pallava king Nandivarman, there are forty-two students of the Apastambha-sûtra [3] among the 108 sharers of the village of Udayakandramangalam. Finally, on an ancient set of plates written in the characters which usually are called cave-characters, and issued by the Pallava king Simhavarman II, we find among the donees five Âpastambhîya Brâhmanas, who, together with a Hairanyakesa, a Vâgasaneya, and a Sâma-vedi, received the village of Mangadûr, in Vengorâshtra [4]. This inscription is, to judge from the characters, thirteen to fourteen hundred years old, and on this account a very important witness for the early existence of the Âpastambîyas in Southern India.

Under the circumstances just mentioned, a casual remark made by Âpastamba, in describing the Srâddbas or funeral oblations, acquires considerable importance. He says (Dh. II, 7, 17, 17) that the custom of pouring water into the hands of Brâhmanas invited to a Srâddha prevails among the northerners, and he indicates thereby that he himself does not belong to the north of India. If this statement is taken together with the above-statcd facts, which tend to show that the Âpastambîyas were and are restricted to the south of India, the most probable construction which can be put on it is that Âpastamba declares himself to be a southerner. There is yet another indication to the same effect contained in the Dharma-sûtra. It has been pointed

[1. Colebrooke, Essays, II, p. 264, ver. 24 (Madras ed.).

2. See Hultzsch, South Indian Inscriptions, vol. i, p. 31 seqq., and Indian Antiquary, vol. xx, p. 414 seqq.

3 Âpastambha may be a mistake for Âpastamba. But the form with the aspirate occurs also in the earlier Pallava grant and in Devapâla's commentary on the Kathaka Grihya-sûtra.

4. Ind. Ant. V, 133.]

out above that the recension of the Taittirîya Âranyaka which Âpastamba recognises is that called the Ândhra text or the version current in the Ândhra country, by which term the districts in the south-east of India between the Godâvari and the Krishnâ have to be understood [1]. Now it seems exceedingly improbable that a Vedic teacher would accept as authoritative any other version of a sacred work except that which was current in his native country. it would therefore follow, from the adoption of an Ândhra text by Âpastamba, that he was born in that country, or, at least, had resided there so long as to have become naturalised in it. With respect to this conclusion it must also be kept in mind that the above-quoted passage from the Mahârnava particularly specifies the Ândhra country (Andhrâdi) as the seat of the Âpastambîyas. It may be that this is due to an accident. But it seems to me more probable that the author of the Mahârnava wished to mark the Ândhra territory as the chief and perhaps as the original residence of the Âpastambîyas.

This discovery has, also, a most important bearing on the question of the antiquity of the school of Âpastamba. It fully confirms the result of the preceding enquiry, viz. that the Âpastambîyas are one of the later Karanas. For the south of India and the nations inhabiting it, such as Kalingas, Dravidas, Andhras, Kolas, and Pândyas, do not play any important part in the ancient Brahmanical traditions and in the earliest history of India, the centre of both of which lies in the north-west or at least north of the

Vindhya range. Hitherto it has not been shown that the south and the southern nations are mentioned in any of the Vedic Samhitâs. In the Brâhmanas and in the Sûtras they do occur, though they are named rarely and in a not complimentary manner. Thus the Aitareya-Brâhmana gives the names of certain degraded, barbarous tribes, and among them that of the Andhras [2], in whose country, as

[1. See Cunningham, Geography, p. 527 seqq.; Burnell, South Ind. Pal., p. 14, note 2.

2. Aitareya-brâhmana VII, 18.]

has been shown, the Âpastambîyas probably originated. Again, Baudhâyana, in his Dharma-sûtra I, i, quotes song verses in which it is said that he who visits the Kalingas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden practices (âkâra) prevailing in the south (loc. cit.). Further, Pânini's grammatical Sûtras and Kâtyâyana's Vârttikas thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Pânini, IV, 2, 98, teaches the formation of dâkshinâtya in the sense of 'belonging to or living in the south or the Dekhan,' and a Vârttika of Kâtyâyana on Pânini, IV, 1, 175, states that the words Kola and Pândya are used as names of the princes ruling over the Kola and Pândya countries, which, as is known from history, were situated in the extreme south of India. The other southern nations and a fuller description of the south occur first in the Mahâbhârata [1]. While an acquaintance with the south can thus be proved only by a few books belonging to the later stages of Vedic literature, several of the southern kingdoms are named already in the oldest historical documents. Asoka in his edicts[2], which date from the second half of the third century B.C., calls the Kolas, Pândyas, and the Keralaputra or Ketalaputra his pratyantas (prakantâ) or neighbours. The same monarch informs us also that he conquered the province of Kalinga and annexed it to his kingdom [3], and his remarks on the condition of the province show that it was thoroughly imbued with the Aryan civilisation. [4]. The same fact is attested still more clearly by the annals of the Keta king of Kalinga, whose thirteenth year fell in the 165th year of the Maurya era, or about 150 B.C.[5] The early

[1. Lassen, Ind. Alterthurnskunde, I. 684, 2nd ed.

2. Edict II, Epigraphia Indica, vol. ii, pp. 449-450, 466.

3. Edict XIII, op. cit., pp. 462-465, 470-472.

See also Indian Antiquary, Vol. xxiii, p. 246.

Actes du 6ième Congrès Int. d. Orient., vol. iii, 2, 135 seqq., where, however, the beginning of the Maurya era is placed wrongly in the eighth year of Asoka.]

spread of the Aryan civilisation to the eastern Coastdistricts between the Godâvari and the Krishnâ is proved by the inscriptions on the Bhattiprolu relic caskets, which probably belong to the period of 200 B.C.[1] Numerous inscriptions in the Buddhist caves of Western India[2], as well as coins, prove the existence during the last centuries before, and the first centuries after, the beginning of our era of a powerful empire of the Andhras, the capital of which was probably situated near the modern Amarâvati an the lower Krishnâ. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmanists or adherents of the ancient orthodox faith which is founded on the Vedas. For one of them is called Vedisiri (vedisri), 'he whose glory is the Vedi,' and another Yañasiri (yagñasrî), 'he whose glory is the sacrifice,' and a very remarkable inscription on the Nânâghât [3] contains a curious catalogue of sacrificial fees paid to priests (dakshinâ) for the performance of Srauta

sacrifices. For the third and the later centuries of our era the information regarding Southern India becomes fuller and fuller. Very numerous inscriptions, the accounts of the Buddhist chroniclers of Ceylon, of the Greek geographers, and of the Chinese pilgrims, reveal the existence and give fragments, at least, of the history of many kingdoms in the south, and show that their civilisation was an advanced one, and did not differ materially from that of Northern India.

There can be no doubt that the south of India has been conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhya range. During which century precisely that conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long before the

[1. Epigraphia Indiep., vol. ii, p. 323 seqq.

2. See Burgess, Arch. Surv. Reports, West India, vol. iv, pp. 104-114 and vol. v, p. 75 seqq.

3. Op. cit., vol. v, p. 69 seqq. Its date probably falls between 150-140 B.C.]

authentic history of India begins, about 500 B.C., with the Persian conquest of the Pañgab and Sindh. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

These remarks will suffice to show that a Vedic Karana which had its origin in the south, cannot rival in antiquity those whose seat is in the north, and that all southern schools must belong to a comparatively recent period of Vedic history. For this reason, and because the name of Âpastamba and of the Âpastambîyas is not mentioned in any Vedic work, not even in a Kalpa-sûtra, and its occurrence in the older grammatical books, written before the beginning of our era, is doubtful [1], it might be thought advisable to fix the terminus a quo for the composition of the Âpastambîya-sûtras about or shortly before the beginning of the era, when the Brahmanist Ândhra kings held the greater part of the south under their sway. It seems to me, however, that such a hypothesis is not tenable, as there are several points which indicate that the school and its writings possess a much higher antiquity. For, first, the Dharma-sûtra contains a remarkable passage in which its author states that Svetaketu, one of the Vedic teachers who is mentioned in the Satapatha-Brâhmana and in the Khândogya Upanishad, belongs to the Avaras, to the men of later, i.e. of his own times. The passage referred to, Dh. I, 2, 5, 4-6, has been partly quoted above in order to show that Âpastamba laid no claim to the title Rishi, or seer of revealed texts. It has been stated that according to Sûtra 4, 'No Rishis are born among the Avaras, the men of later ages, on account of the prevailing transgression of the rules of studentship;' and that according to Sûtra 5,

[1. The name Âpastamba occurs only in the gana vidâdi, which belongs to Pânini IV, 1, 104, and the text of this gana is certain only for the times of tile Kâsikâ, about 690 A.D. The Srauta-sûtra of Âpastamba is mentioned in the nearly contemporaneous commentary of Bhartrihari on the Mahâbhâshya, see Zeitschr. d. Deutschen Morg. Ges., vol. xxxvi, p. 654.]

'Some in their new birth become similar to Rishis by their knowledge of the Veda (srutarshi) through a residue of merit acquired in former existences.' In order to give,an illustration of the latter case, the author adds in Sûtra 6, 'Like Svetaketu.' The natural, and in my opinion, the only admissible interpretation of these words is that Âpastamba considers Svetaketu to be one of the Avaras, who by virtue of a residue of merit became a Srutarshi. This is also the view of the commentator Haradatta, who, in elucidation of Sûtra 6, quotes the following passage from the Khândogya Upanishad (VI, 1, 1-2):

'1. Verily, there lived Svetaketu, a descendant of Aruna. His father spake unto him, "O Svetaketu, dwell as a student (with a, teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brâhmana in name only."

'Verily, he (Svetaketu) was initiated at the age of twelve years, and when twenty-four years old be had learned all the Vedas; he thought highly of himself and was vain of his learning and arrogant.'

There can be no doubt that this is the person and the story referred to in the Dharma-sûtra. For the fact which the Upanishad mentions, that Svetaketu learned all the Vedas in twelve years, while, the Smritis declare forty-eight years to be necessary for the accomplishment of that task, makes Âpastamba's illustration intelligible and appropriate. A good deal more is told in the Khândogya Upanishad about this Svetaketu, who is said to have been the son of Uddâlaka and the grandson of Aruna (âruneya). The same person is also frequently mentioned in the Satapatha-Brâhmana. In one passagt; of the latter work, which has been translated by Professor Max Müller[1], it is alleged that he was a contemporary of Yâgñavalkya, the promulgator of the White Yagur-veda, and of the learned king Ganaka of Videha, who asked him about the meaning of the Agnihotra sacrifice, Now, as has been shown above, Âpastamba knew and quotes the White Yagur-veda and

[1. Hist. Anc. Sansk. Lit., p. 421 seq.]

the Satapatha-brâhmana. The passage of the latter work, which he quotes, is even taken from the same book in which the story about Svetaketu and Ganaka occurs. The fact, therefore, that Âpastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yagur-veda among the Avaras, is highly interesting and of some importance for the history of Vedic literature. On the one hand it indicates that Âpastamba cannot have considered the White Yagur-veda, such as it has been handed down in the schools of the Kânvas and Mâdhyandinas, to belong to a remote antiquity. On the other hand it makes the inference which otherwise might be drawn from the southern origin of the Âpastambîya school and from the non-occurrence: of its name in the early grammatical writings, viz. that its founder lived not long before the beginning of our era, extremely improbable. For even if the term Avara is not interpreted very strictly and allowed to mean not exactly a contemporary, but a person of comparatively recent times, it will not be possible to place between Svetaketu and Âpastamba a longer interval than, at the utmost, two or three hundred years. Svetaketu and Yâgñavalkya would accordingly, at the best, find their places in the fourth or fifth century B.C., and the Satapatha-Brâhmana as well as all othet Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later. Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Kâtyâyana in a Vârttika on Pânini IV, 3, 105, and from Patañgali's commentary on his words that the Brâhmana proclaimed by Yâgñavalkya, i.e. the Satapatha-brâhmana of the White Yagur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, i.e. probably in the fourth and second centuries B.C.[1]

[1. This famous Vârttika has been interpreted in various ways; see Max Müller, Hist. Anc. Sansk. Lit., pp. 360-364; Goldstücker, Pânini, pp. 132-140; Weber, Ind. Stud. V, 65-74; XIII, 443, 444. As regards the explanation of Kâtyâyana's and Patañgali's words, I side with Kaiyata and Professor Goldstücker. But I am unable to follow the latter in the inferences which he draws from the fact, that Kâtyâyana and Patañgali declare Yâgñavalkya and other sages to be as ancient as those whose Brâhmanas and Kalpas are designated by the plural of adjectives formed by the addition of the affix in to the names of the promulgators. Though Pânini asserts, IV, 3, 105, that only those Brâhmanas which are known by appellations like Bhâllavinah, Kaushîtakinah, &c, have been proclaimed by ancient sages, and though Kâtyâyana and the author of the

Great Commentary add that this rule does not hold good in the case of the work called Yâgñavalkâni Brâhmanâni, it does not necessarily follow, as Professor Goldstücker thinks, that an extraordinarily long interval lies between Pânini and Kâtyâyana-so long a period that what Pânini considered to be recent had become ancient in Kâtyâyana's time. Professor Weber has rightly objected to this reasoning. The difference between the statements of the two grammarians may have been caused by different traditions prevailing in different schools, or by an oversight on the part of Pânini, which, as the scene of Yâgñavalkya's activity seems to have been Videha in eastern India, while Pânini belonged to the extreme north-west, is not at all improbable. As regards the two dates, I place, following, with Professor Max Müller, the native tradition, Kâtyâyana in the fourth century B.C., and Patañgali, with Professors Goldstücker, Kern, and Bhândarkar, between 178-140 B.C.]

These considerations will show that it is necessary to allow for Âpastamba a much higher antiquity than the first century B.C.

The same inference may also be drawn from another series of facts, viz. the peculiarities of the language of his Sûtras. The latter are very considerable and very remarkable. They may be classed under four heads. In the Âpastambîya Dharma-sûtra we have, first, archaic words and forms either occurring in other Vedic writings or formed according to the analogy of Vedic usage; secondly, ancient forms and words specially prescribed by Pânini, which have not been traced except in Âpastamba's Sûtras; thirdly, words and forms which are both against Vedic usage and against Pânini's rules, and which sometimes find their analogies in the ancient Prakrits; and fourthly, anomalies in the construction of sentences. To the first class belong, kravyâdas, I, 7, 21, 15, carnivorous, formed according to the analogy of risâdas; the frequent use of the singular dâra, e.g. II, 1, 1, 17-18, a wife, instead of the plural dârâh; salâvrikî, I, 3, 10, 19, for sâlavrikî; the substitution of l for r in plenkha, I, 11, 31, 14; occasional offences against the rules of internal and external Sandhi, e.g. in agrihyamânakâranah, I, 4, 12, 8; in skuptvâ, I, 11, 31, 22, the irregular absolutive of skubh or of sku; in pâdûna, I, 1, 2, 13; in adhâsanasâyin, I, 19, 2, 21 and in sarvatopeta, I, 6, 19, 8; the neglect of the rule requiring vriddhi in the first syllable of the name Pushkarasâdi, I, 10, 28, 1; the irregular instrumentals vidyâ, I, 11, 30, 3, for vidyayâ, and nihsreyasâ, II, 7, 16, 2, for nihsreyasena; the nominatives dual âvam, I, 7, 20, 6, for âvâm,and kruñkakrauñka, I, 5, 17, 36 for krauñkau; and the potentials in îta, such as prakshâlayîta, I, 1, 2, 28; abhiprasârayîta, I, 25 6, 3, &c.

Among the words mentioned by Pânini, but not traced except in the Dharma-sûtra, may be enumerated the verb strih, to do damage, I, 11, 31, 9; the verb srinkh, to sneeze, from which srinkhânikâ, I, 5, 16, 14, and nihsrinkhana, II, 2, 5, 9, are derived; and the noun vedâdhyâya, I, 9, 24, 6; II, 4, 8, 5, in the sense of a student of the Veda. Words offending against rules given by Pânini, without being either archaic or Prakritic, are e.g. sarvânnin, I, 6, 18, 33, one who eats anybody's food, which, according to Pânini V, 2, 9, should be sarvânnîna; sarpasîrshin, I, 5, 17, 39; annasamskartri, a cook, II, 3, 6, 16; dhârmya, righteous, for dharmya, I, 2, 7, 21, and elsewhere; dîvitri, a gambler, II, 10, 2, 5, 13, for devitri, the very remarkable form prâsñâti, I, 1, 4, 1, for prâsnâti, finds an analogy in the Vedic snyaptre for snaptre[1] and in Pali, pañha from prasña for prasna; and the curious compounds avângagra, I, 1, 2, 38, parângâvritta, II, 5, 10, 11,where the first parts show the forms of the nominative instead of the base, and pratisûryamatsyah, I, 3, 11, 31, which as a copulative compound is wrong, though not without analogies in Prakrit and in later Sanskrit [2]. The irregular forms caused by the same tendencies as those which effected the formation of the

[1. Wackernagel, Altindische Grammatik, vol. i, p. xxxiii.

See Zeitschr. d. Deutschen Morg. Ges., vol. xl, p. 539 seq.; Eplgraphia Indica, vol i, p. 3.]

Prakrit languages, are, aviprakramina, II, 2, 5, 2, for aviprakramana, where an *a* standing in thesi has been changed to *i*; sâmvrittih, II, 3, 6, 13, sânvartete, II, 5, 11, 20, and paryânta, I, 3, 9, 21, and I, 3, 11,

33 (compare Marâthi âmt for antah), in each of which a standing before a nasal has been lengthened; anika, I, 6, 19, 1, the initial *a* of which stands for *ri*, if it really has the meaning of rinika, as some commentators asserted; anulepana, I, 3, 11, 13; I, 11, 32, 5, with the Prakritic change of na to *n*a; vyupagâva, I, 2, 8, 15, with va for pa; ritve for ritvye, wherey seems to have been absorbed by the following *e*; apassayîta, I, 11, 32, 16, for apâsrayita, and bhatrivyatikrama, I, 10, 28, 20, where *r* has been assimilated to the preceding, or has been lost before the following consonant. The irregularities in the construction are less frequent. But in two Sûtras, I, 3, 10, 2, and I, 3, 11, 31, some words which ought to stand in the locative case have the terminations of the nominative, and it looks as if the author had changed his mind about the construction which he meant to use. In a third passage II, 10, 26, 20, sisnakkhedanam savrishanasya, the adjective which is intended to qualify the noun sisna has been placed in the genitive case, though the noun has been made the first part of a compound.

The occurrence of so many irregularities[1] in so small a treatise as the Dharma-sûtra is, proves clearly that the author did not follow Pânini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Âpastamba all agreed with the usage of the other Sûtrakâras, known to us, it might be contended that, though acquainted with the rules of the great grammarian, he had elected to adopt by preference the language of the Vedic schools. But this is by no means the case. The majority of the irregular forms are peculiar to Âpastamba. As it is thus not probable that Âpastamba employed his peculiar expressions- in obedience to the tradition of the

[1. Many more may be collected from the other divisions of the body of Sûtras. See Winternitz, op. cit., p. 13 seqq.; Gurupûgâkaumudî, p. 34 seq.]

Vedic schools or of his particular school, he must have either been unacquainted with Pânini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pânini or before Pânini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. In either case so late a date as 150 B. C. or the first century B.C. would not fit. For Patañgali's Mahâbhâshya furnishes abundant proof that at the time of its composition, in the second century B.C., Pânini's grammar occupied a position similar to that which it holds now, and has held since the beginning of our era in the estimation of the learned of India. On linguistic grounds it seems to me Âpastamba cannot be placed later than the third century B.C., and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sûtras must be put further back by 150-200 years.

But sufficient space has already been allotted to these attempts to assign a date to the founder of the Âpastambîya school, the result of which, in the present state of our knowledge of the ancient history of India, must remain, I fear, less certain and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sûtra, and about its commentary, the Uggvalâ Vritti of Haradatta. The oldest writer with a known date who quotes the Âpastambîya Dharma-sûtra is Sankarâkârya [1], c. 800 A.D. Even somewhat earlier Kumârila, c. 750, refers repeatedly to a law-book by Âpastamba[2]. But it is improbable that he had our Dharma-sûtra before him. For he says, p. 138, that Âpastamba expressly sanctions local usages, opposed to the teaching of the Vedas, for the natives of those districts where they had prevailed since ancient times. Now, that is just an opinion, which our Dharma-sûtra declares to be wrong and refutes repeatedly [3]. As it seems

[1. See Deussen, Vedânta, p. 35.

2. Tantravârttika, pp. 138, 139, 142, 174,175, 179, Benares ed.

3. Âp. Dh. I, 1, 14, 8, 9-10; II, 6, 14, 10-13; II, 6, 15, I.]

hazardous to impute to a man, like Kumârila, ignorance or spite against Âpastamba, I am inclined to assume that the great Mimâmsaka refers to some other work, attributed to Âpastamba, perhaps the metrical Âpastamba-smriti which Aparirka quotes very frequently[1]. Among the commentators on Smritis the oldest, who quote the Dharma-sûtra, are Medhâtithi, the author of the Manubhâshya, and Vigñânesvara, who composed the Mitâksharâ, the well-known commentary on Yâñgavalkya's Dharma-sâstra during the reign of the Kâlukya king Vikramâditya VI, of Kâlukya towards the end of the eleventh century. From that time downwards Âpastamba is quoted by almost every writer on law. But the whole text, such as it is given in my edition [2], is vouched for only by the commentator Haradatta, who wrote his Uggvalâ Vritti, at the latest, in the fifteenth century A.D. or possibly 100 years earlier [3] . Haradatta was, however, not the first commentator of the Dharma-sûtra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions anyah or aparah, i.e. another (writer). The fact that the Uggvalâ was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the lattcr, -which is further attested by the close agreement of the Hiranyakesi Dharma-sûtra, mentioned above.

As regards the value of the Uggvalâ for the explanation of Âpastamba's text, it certainly belongs to the best commentaries

[1. Âp. Dh., Introd., p. x.

2. Âpastambîya Dharma-sûtram, second edition, Part i, Bombay, 1892; Part ii, Bombay, 1894.

3. It seems not doubtful that Haradatta, the author of the Uggvalâ, is the same person who wrote the Anâkula Vritti on the Âpastambîya Grihya-sûtra, an explanation of the Âpastambîya Grihya-mantras (see Burnell, Ind. Ant. I, 6), and the Mitâksharâ Vritti on the Dharma-sûtra of Gautama. From the occurrence in the latter work of Tamil words, added in explanation of Sanskrit expressions, it follows that Haradatta was a native of the south of India. I am not in a position to dccide if our author also wrote the Padamañgarî Vritti on the Kâsikâ of Vâmana and Gayâditya. This is Professor Aufrecht's opinion, Catalogus Catalogorum, p. 715 seq. See also my remarks in the Introd. to the second ed., p. viii.]

existing. Haradatta possessed in the older Vrittis abundant and good materials on which he could draw; he himself apparently was, well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations. His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.

INTRODUCTION

TO

GAUTAMA

COMPARED with the information collected above regarding the origin and the history of Âpastamba's Dharmasûtra, the facts which can be brought to bear on Gautama's Institutes are scanty and the conclusions deducible from them somewhat vague. There are only two points, which, it seems to me, can be proved satisfactorily, viz. the connection of the work with the Sâma-veda and a Gautama Karana, and its priority to the other four Dharmasûtras which we still possess. To go further appears for the present impossible, because very little is known regarding the history of the schools studying the Sâma-veda, and because the Dharmasâstra not only furnishes very few data regarding the works on which it is based, but seems also, though not to any great extent, to have been tampered with by interpolators.

As regards its origin, it was again Professor Max Müller, who, in the place of the fantastic statements of a fabricated tradition, according to which the author of the Dharmasâstra is the son or grandson of the sage Utathya, and the grandson or great-grandson of Usanas or Sukra, the regent of the planet Venus, and the book possessed generally binding force in the second or Tretâ Yuga [1], first put forward a rational explanation which, since, has been adopted by all other writers on Sanskrit literature. He says, Hist. Anc. Sansk. Lit., p. 134, 'Another collection of Dharmasûtras, which, however, is liable to critical doubts, belongs

[1. Manu III, 19; Colebrooke, Digest of Hindu Law, Preface, p. xvii (Madras ed.); Anantayagvan in Dr. Burnell's Catalogue of Sanskrit MSS., (p. 57; Pârâsara, Dharmasâstra I, 22 (Calcutta ed.).]

to the Gautamas, a Karana of the Sâma-veda.' This assertion agrees with Kumârila's statement, that the Dharmasâstra of Gautama and the Grihya-sûtra of Gobhila were (originally) accepted (as authoritative) by the Khandogas or Sâmavedins alone[1]. Kumârila certainly refers to the work known to us. For he quotes in other passages several of its Sûtras[2].

That Kumârila and Professor Max Müller are right, may also be proved by the following independent arguments. Gautama's work, though called Dharmasâstra or Institutes of the Sacred Law, closely resembles, both in form and contents, the Dharma-stitras or Aphorisms on the Sacred Law, which form part of the Kalpa-sûtras of the Vedic schools of Baudhâyana, Âpastamba, and Hiranyakesin. As we know from the Karanavyûha, from the writings of the ancient grammarians, and from the numerous quotations in the Kalpa-sûtras and other works on the Vedic ritual, that in ancient times the number of Vedic schools, most of which possessed Srauta, Grihya, and Dharma-sûtras, was exceedingly great, and that the books of many of them have either been lost or been disintegrated, the several parts being torn out of their original connection, it is not unreasonable to assume that the aphoristic law-book, usually attributed to the Rishi Gautama, is in reality a manual belonging to a Gautama Karana. This conjecture gains considerably in probability, if the fact is taken into account that formerly a school of Sâma-vedîs, which bore the name of Gautama, actually existed. It is mentioned in one of the redactions of the Karanavyûha[3] as a subdivision of the Rânâyanîya school. The Vamsa-brâhmana of the Sâma-veda,

also, enumerates four members of the Gautama family among the teachers who handed down the third Veda, viz. Gâtri Gautama, Sumantra Bâbhrava

तद्यथा गौतमीयगोभिलीये छन्दोगैरेव च परिगृहीते ॥

[1. Tantravârttika, p. 179 (Benares ed.),

2. Viz. Gautama I, 2 on p. 143; II, 45-46 on p. 112, and XIV, 45-46 on p. 109.

3. Max Müller, Hist. Anc. Sansk. Lit., p. 374.]

Gautama, Samkara Gautama, and Râdha Gautama[1], and the existing Srauta and Grihya-sûtras frequently appeal to the opinions of a Gautama and of a Sthavira Gautama [2]. It follows, therefore, that at least one, if not several Gautama Karanas, studied the Sâma-veda, and that, at the tinic when the existing Sûtras of Lâtyâyana and Gobhila were composed, Gautama Srauta and Grihya-sûtras formed part of the literature of the Sâma-veda. The correctness of the latter inference is further proved by Dr. Burnell's discovery of a Pitrimedha-sûtra, which is ascribed to a teacher of the Sâma-veda, called Gautama [3].

The only link, therefore, which is wanting in order to complete the chain of evidence regarding Gautama's Aphorisms on the sacred law, and to make their connection with the Sâma-veda perfectly clear, is the proof that they contain special references to the latter. This proof is not difficult to furnish, For Gautama has borrowed one entire chapter, the twenty-sixth, which contains the description of the Krikkhras or difficult penances from the Sâmavidhâna, one of the eight Brâhmanas of the Sâma-veda [4]. The agreement of the two texts is complete except in the Mantras (Sûtra 12) where invocations of several deities, which are not usually found in Vedic writings, have been introduced. Secondly, in the enumeration of the purificatory texts, XIX, 12, Gautama shows a marked partiality for the Sâma-veda. Among the eighteen special texts mentioned, we find not less than nine Sâmans. Some of the latter, like the Brihat, Rathantara, Gyeshtha, and Mahâdivâkîrtya chants, arc mentioned also in works belonging to the Rig-veda and the Yagur-veda, and are considered by Brâhmanas of all schools to possess great efficacy. But others, such as the Purushagati, Rauhina, and Mahâvairâga Sâmans, have hitherto not been met with anywhere but in books belonging to the Sâma-veda, and

[1. See Burnell, Vamsa-brâhmana, pp. 7, 9, 11, and 12.

2. See the Petersburg Dictionary, s. v. Gautama; Weber, Hist. Ind. Lit., p. 77 (English ed.); Gobhila Grihya-sûtra III, 10, 6.

3 Weber, Hist. Ind. Lit., p. 84, note 89 (English ed.)

4. See below, pp. 292-296.]

do not seem to have stood in general repute. Thirdly, in two passages, I, 50 and XXV, 8; the Dharmasâstra prescribes the employment of five Vydhritis, and mentions in the former Sûtra, that the last Vyâhriti is satyam, truth. Now in most Vedic works, three Vyâhritis only, bhûh, bhuvah, svah, are mentioned; sometimes, but rarely, four or seven occur. But in the Vyâhriti Sâman, as Haradatta points out [1], five such interjections are used, and satyam is found among them. It is, therefore, not doubtful, that Gautama in the above-mentioned passages directly borrows from the Sâma-veda. These three facts, taken together, furnish, it seems to me, convincing proof that the author of our Dharmasâstra was a Sâma-vedi. If the only argument in favour of this conclusion were, that Gautama appropriated a portion of the Sâmavidhâna, it might be met by the fact that he has also taken some Sûtras (XXV, j-6), from the Taittirîya Âranyaka. But his partiality for Sâmans as purificatory texts and the selection of the Vyâhritis

from the Vyâhriti Sâman as part of the Mantras for the initiation (1, 50), one of the holiest and most important of the Brahmanical sacraments, cannot be explained on any other supposition than the one adopted above.

Though it thus appears that Professor Max Müller is right in declaring the Gautama Dharmasâstra to belong to the Sâma-veda, it is, for the present, not possible to positively assert, that it is the Dharma-sûtra of that Gautama Karana, which according to the Karanavyûha quoted in the Sabdakalpadruma of Râdhâkanta, formed a subdivision of the Rânâyanîyas. The enumeration of four Âkâryas, bearing the family-name Gautama, in the Vamsa-brâhmana, and Lâtyâyana's quotations from two Gautamas, make it not unlikely, that several Gautama Karanas once existed among the Sâma-vedi Brâhmanas, and we possess no means for ascertaining to which our Dharmasâstra must be attributed. Further researches into the history of the schools of the Sâma-veda must be awaited until we can do more. Probably the living tradition of the Sâma-vedis of

[1. See Gautama I, 50, note.]

Southern India and new books from the South will clear up what at present remains uncertain.

In concluding this subject I may state that Haradatta seems to have been aware of the connection of Gautama's law-book with the Sâma-veda, though he does not say it expressly. But he repeatedly and pointedly refers in his commentary to the practices of the Khandogas, and quotes the Grihya-sûtra of the Gaiminîyas [1], who are a school of Sâma-vedis, in explanation of several passages. Another southern author, Govindasvâmin (if I understand the somewhat corrupt passage correctly), states directly in his commentary on Baudhâyana I, 1, 2, 6, that the Gautamîya Dharmasâstra was criginally studied by the Khandogas alone [2].

In turning now to the second point, the priority of Gautama to the other existing Dharma-sûtras, I must premise that it is only necessary to take into account two of the latter, those of Baudhâyana and Vasishtha. For, as has been shown above in the Introduction to Âpastamba, the Sûtras of the latter and those of Hiranyakesin Satydshâdha are younger than Baudhâyana's. The arguments which allow us to place Gautama before both Baudhâyana and Vasishtha are, that both those authors quote Gautama as an authority on law, and that Baudhâyana has transferred a whole chapter of the Dharmasâstra to his work, which Vasishtha again has borrowed from him.

As regards the case of Baudhâyana, his references to Gautama are two, one of which can be traced in our Dharmasâstra. In the discussion on the peculiar customs prevailing in the South and in the North of India (Baudli. Dh. 1, 2, 1-8) Baudhâyana expresses himself as follows:

[1. A Grihya-sûtra. of the Gaiminîyas has been discovcred by Dr. Burnell with a commentary by Srînivâsa. He thinks that the Gaiminîyas are a Sûtra-sâkhâ of the Sâtyâyana-Talavakâras.

2 My transcript has been made from the MS. presented by Dr. Burnell, the discoverer of the work, to the India Office Library. The passage runs as follows: Yathâ vi bodhâkyanîyam dharmasâstram kaiskid eva pathyamânam sarvâdhikâram bhavati tathâ gautamîye gobhilîye (?) khandogair eva pathyate || vâsishthant tu bahvrikair eva ||]

'1. There is a dispute regarding five (practices) both in the South and in the North.

'2. We shall explain those (peculiar) to the South.

'3. They are, to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt.

'4. Now (the customs peculiar) to the North are, to deal in wool, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms and to go to sea.

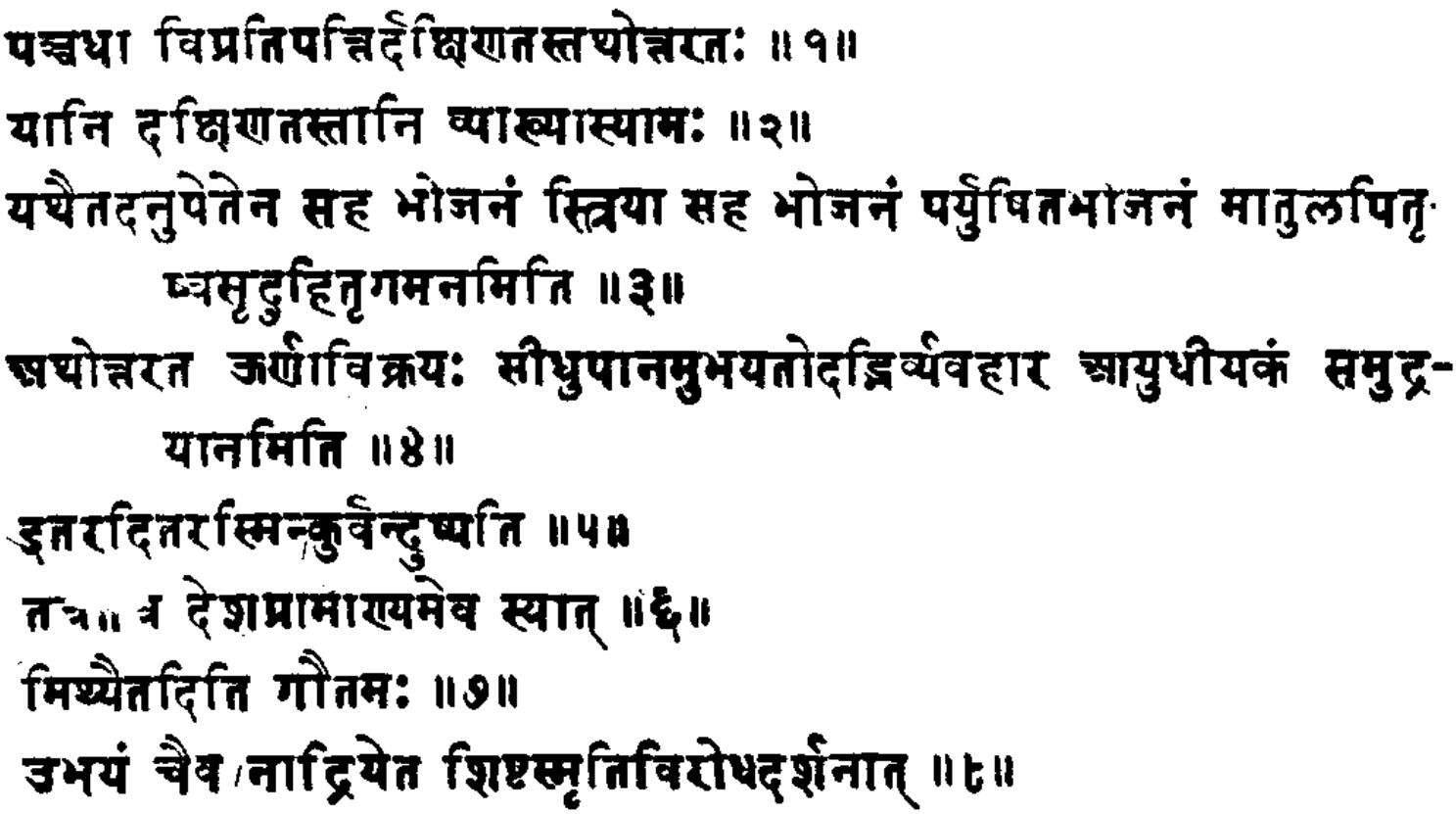
'5. He who follows (these practices) in (any) other country than the one where they prevail commits sin.

'6. For each of these practices (the rule of) the country should be (considered) the authority.

'7, Gautama. declares that this is false.

'8. And one should not take heed of either (set of practices), because they are opposed to the tradition of those learned (in the sacred law[1]).'

From this passage it appears that the Gautama Dharma-sûtra, known to Baudhâyana, expressed an opinion adverse to the authoritativeness of local customs which might be opposed to the tradition of the Sishtas, i.e. of those who really deserve to be called learned in the law. Our Gautama teaches the same doctrine, as he says, XI, 20, 'The laws of countries, castes, and families, which are not opposed to the (sacred) records, have also authority.'


पञ्चधा विप्रतिपत्तिर्दक्षिणतस्तथोत्तरतः ॥१॥
यानि दक्षिणतस्तानि व्याख्यास्यामः ॥२॥
यथैतदनुपेतेन सह भोजनं स्त्रिया सह भोजनं पर्युषितभोजनं मातुलपितृ-
ष्वसृदुहितृगमनमिति ॥३॥
अथोत्तरत ऊर्णाविक्रयः सीधुपानमुभयतोदद्भिर्व्यवहार आयुधीयकं समुद्र-
यानमिति ॥४॥
इतरदितरस्मिन्कुर्वन्दुष्यति ॥५॥
तत्र न देशप्रामाण्यमेव स्यात् ॥६॥
मिथ्यैतदिति गौतमः ॥७॥
उभयं चैव नादृियेत शिष्टस्मृतिविरोधदर्शनात् ॥८॥

[1.]

As clear as this reference, is the case in which Baudhâyana has borrowed a whole chapter of our Dharmasâstra. The chapter in question is the nineteenth, which in Gautama's work forms the introduction to the section on penances and expiation. It is reproduced with a number of various readings' in the third Prasna of Baudhâyana's Dharma-sûtra, where it forms the tenth and last Adhyâya. Its contents, and especially its first Sûtra which connects the section on penances with the preceding ones on the law of castes and orders, make it perfectly clear that its proper position can only be at the beginning of the rules on expiation, not in the middle of the discussion, as Baudhâyana places it[2]. This circumstance alone

would be sufficient to prove that Baudhâyana is the borrower, not Gautama, even if the name of the latter did not occur in Baudhâyana's Dharma-sûtra. But the character of many of Baudhâyana's readings, especially of those in Sûtras 2, 10, 5 11, 13, and 15, which, though supported by all the MSS. and Govindasvâmin's commentary, appear to have arisen chiefly through clerical mistakes or carelessness, furnishes

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[1] Baudhâyana's various readings are the following: Gaut. XIX, 1 = Baudh. III, 10, 1, वर्णधर्मश्चा°. Gaut. XIX, 2 = Baudh. III, 10, 2, कर्मणा मिथ्या वाचरत्ययाज्यं वा याजयत्यप्रतिग्राह्यस्य वा प्रतिगृह्णात्यनाश्यान्नस्य वान्नमश्नात्यचरणीयेन वा चरति. Gaut. XIX, 4 left out. Gaut. XIX, 6 = Baudh. III, 10, 5, कुर्यादित्येव. Gaut. XIX, 7 = Baudh. III, 10, 6, पुनस्तोमेन यजेत; विज्ञायते left out. Gaut. XIX, 8 left out. Gaut. XIX, 9 = Baudh. III, 10, 7, ऋषाप्युदाहरन्ति तरति. Gaut. XIX, 10 = Baudh. III, 10, 8, °नो यजेत. Gaut. XIX, 12 = Baudh. III, 10, 10, वेदादयो वेदान्ताः; कूष्माण्डाः. Gaut. XIX, 13 = Baudh. III, 10, 11, उपसंन्यायेन पयोव्रतता. Gaut. XIX, 14 = Baudh. III, 10, 12, ऋषिनिकेतनानि; गोष्ठक्षेत्रपरि°. Gaut. XIX, 15 = Baudh. III, 10, 13, अहिंसा सत्यमस्तैन्यं सवनोपस्पर्शनं गुरुशुश्रूषणं ब्रह्मचर्यमधःशयनमेकवस्त्रताना°. Gaut. XIX, 17 = Baudh. III, 10, 15, अहोरात्रमेकाह इति कालाः. Gaut. XIX, 18 = Baudh. III, 10, 16, विकल्पेन left out. Gaut. XIX, 20 = Baudh. III, 10, 18, सर्वप्रायश्चित्तिः.

2 Baudhâyana's treatment of the subject of penances is very unmethodical. He devotes to them the following sections: II, 1-2; II, 2, 3, 48-53; II, 2, 4; III, 5-10; and the greater part of Prasna IV.]

even an additional argument in favour of the priority of Gautama's text. It must, however, be admitted that the value of this point is seriously diminished by the fact that Baudlhâyana's third Prasna is not above suspicion and may be a later addition [1].

As regards Baudhâyana's second reference to Gautama, the opinion which it attribute, to the latter is directly opposed to the teaching of our Dharmasâstra. Baudlhâyana gives II, 2, 4, 16 the rule that a Brâhmana who is unable to maintain himself by teaching, sacrificing, and receiving gifts, may follow the profession of a Kshatriya, and then goes on as follows[2]:

'17. Gautama declares that he shall not do it. For the duties of a Kshatriya are too cruel for a Brâhmana.'

As the commentator Govindasvâmin also points out, exactly the opposite doctrine is taught in our Dharmasâstra, which (VII, 6) explicitly allows a Brâhmana to follow, in times of distress the occupations of a Kshatriya. Govindasvâmin explains this contradiction by assuming that in this case Baudhâyana[2] cites the opinion, not of the author of our Dharmasâstra, but of some other Gautama. According to what has been said above [3], the existence of two or even more ancient Gautama Dharma-sûtras is not very improbable, and the commentator may possibly be right. But it seems to me more likely that the Sûtra of Gautama (VII, 6) which causes the difficulty is an interpolation, though Haradatta takes it to be genuine. My reason for considering it to be spurious is that the permission to follow the trade of arms is opposed to the sense of two other rules of Gautama. For the author states at the end of the same chapter on times of distress, VII, 25, that 'even a Brâhmana may take up arms when his life is in danger.' The meaning of these words can only be, that a Brâhmana must not fight under any other circumstances.

[1. See Sacred Books of the East, vol. xiv, p. xxxiv seq.

2. Baudh. Dh. II, 2, 4, 17.

नेति गौतमोक्तो हि क्षत्रधर्मो ब्राह्मणस्य ॥

3. See p. lii.]

But according to Sûtra 6 he is allowed to follow the occupations of a Kshatriya, who lives by fighting. Again, in the chapter on funeral oblations, XV, 18, those Brâhmanas 'who live by the use of the bow' are declared to defile the company at a funeral dinner. It seems to me that these two Sûtras, taken together with Baudhâyana's assertion that Gautama does not allow Brâhmanas to become warriors, raise a strong suspicion against the genuineness, of VII. 6, and I have the less hesitation in rejecting the latter Sûtra, as there are several other interpolated passages in the text received by Haradatta[1]. Among them I may mention here the Mantras in the chapter taken from the Sâmavidhâna, XXVI, 12, where the three invocations addressed to Siva are certainly modern additions, as the old Sûtrakâtras do not allow a place to that or any other Paurânic deity in their works. A second interpolation will be pointed out below.

The Vâsishtha Dharma-sûtra. shows also two quotations from Gautama; and it is a curious coincidence that, just as in the case of Baudhâyana's references, one of them only can be traced in our Dharmasâstra. Both the quotations occur in the section on impurity, Vâs. IV, where we read as follows '[2]:

'33. If an infant aged less than two years, dies, or in the case ef a miscarriage, the impurity of the Sapindas (lasts) for three (days and) nights.

'34. Gautama declares that (they become) pure at once (after bathing).

'35. If (a person) dies in a foreign country and (his Sapindas) hear (of his death) after the lapse of ten days, the impurity lasts for one (day and) night.

'36. Gautama declares that if a person who has kindled the sacred fire dies on a journey, (his Sapindas) shall again

[1. In some MSS. a whole chapter on the results of various sins in a second birth is inserted after Adhvâya XIX. But Haradatta does not notice it; see Stenzler, Gautama, Preface, p. iii.

2 In quoting the Vâsishtha Dh. I always refer to the Benares edition, which is accompanied by the Commentary of

Krishnapandita Dharmâdhikârin, called Vidvanmodinî.]

celebrate his obsequies, (burning a dummy made of leaves or straw,) and remain impure (during ten days) as (if they had actually buried) the corpse.'

The first of these two quotations or references apparently points to Gautama Dh. XIV, 44, where it is said, that 'if an infant dies, the relatives shall be pure at once.' For, though Vasishtha's Sûtra 34, strictly interpreted, would mean, that Gautama declares the relatives to be purified instantaneously, both if an infant dies and if a miscarriage happens, it is also possible to refer the exception to one of the two cases only, which are mentioned in Sûtra 33. Similar instances do occur in the Sûtra style, where brevity is estimated higher than perspicuity, and the learned commentator of Vasishtha does not hesitate to adopt the same view. But, as regards the second quotation in Sûtra 36, our Gautama contains no passage to which it could possibly refer. Govindasvâmin, in his commentary on the second reference to Gautama in Baudhâyana's Dharmasâstra II, 2, 71, expresses the opinion that this Sûtra, too, is taken from the 'other' Gautama Dharma-sûtra, the former existence of which he infers from Baudhâyana's passage. And curiously enough the regarding the second funeral -actually is found in the metrical Vriddha-Gautama [1] or Vaishnava Dharma-sâstra, which, according to Mr. Vâman Shâstrî Islâmpurkar [2], forms chapters 94-115 of the Asvamedha-parvan of the Mahâbhârata in a Malayâlam MS. Nevertheless, it seems to me very doubtful if Vasishtha did or could refer to this work. As the same rule occurs sometimes in the Srauta-sûtras [3], I think it more probable that the Srauta-sûtra of the Gautama school is meant. And it is significant that the Vriddha-Gautama declares its teaching to be kalpakodita 'enjoined in the Kalpa or ritual.'

Regarding Gautama's nineteenth chapter, which appears in the Vasishtha Dharmasâstra as the twenty-second, I have

[1. Dharmasâstra samgraha (Gîbânand), p. 627, Adhy. 20, 1 seqq.

2. Parâsara Dharma Samhitâ (Bombay Sansk. Series, No. xlvii), vol. i, p. 9.

3. See e. g. Âp. Sr. Sû.]

already stated above that it is not taken directly from Gautama's work, but from Baudhâyana's. For it shows most of the characteristic readings of the latter. But a few new ones also occur, and some Sûtras have been left out, while one new one, a well-known verse regarding the efficacy of the Vaisvânara vratapati and of the Pavitreshti, has been added. Among the omissions peculiar to Vasishtha, that of the first Sûtra is the most important, as it alters the whole character of the chapter, and removes one of the most convincing arguments as to its original position at the head of the section on penanccs. Vasishtha places it in the beginning of the discussion on penances which are generally efficacious in removing guilt, and after the rules on the special penances for the classified offences.

These facts will, I think, suffice to show that the Gautama Dharmasâstra may be safely declared to be the. oldest of the existing works on the sacred law[1]. This assertion must, however, not be taken to mean, that every single one of its Sûtras is older than the other four Dharmasûtras. Two interpolations have already been pointed out above [2], and another one will be discussed presently. It is also not unlikely that the wording of the Sûtras has been changed occasionally. For it is a suspicious fact that Gautama's language agrees closer with Pânini's rules than that of Âpastamba and Baudhâyana. If it is borne in mind that Gautama's work has been torn out of its original connection, and from a school-book has become a work of general authority, and that for a long time it has been studied by Pandits who were

brought up in the traditions of classical grammar, it seems hardly likely that it could retain much of its ancient peculiarities of language. But I do not think that the interpolations and alterations can have affected the general character of the book very much. It is too methodically planned and too carefully arranged to admit of any very great changes. The fact, too, that in

[1. Professor Stenzier, too, had arrived independently at this conclusion, see Grundriss der Indo-Ar. Phil. und Altertumsk., vol. ii, Pt. 8, p. 5.

2. See p. lvii.]

the chapter borrowed by Baudhâyana the majority of the variae lectiones arc corruptions, not better readings, favours thisview. Regarding the distance in time between Gautama on the one hand, and Baudhâyana and Vasishtha on the other, I refer not to hazard any conjecture, as long as the position of the Gautamas among the schools of the Sâma-veda has not been cleared up. So much only can be said that Gautama probably was less remote from Baudhâyana than from Vasishtha. There are a few curious terms and rules in which the former two agree, while they, at the same time, differ from all other known writers on Dharma. Thus the term bhikshu, literally a beggar, which Gautama[1] uses to denote an ascetic, instead of the more common yati or sannyâsin, occurs once also in Baudlidyana's Sûtra. The sarne is the case with the rule, III, 13, which orders the ascetic not to change his residence during the rains. Both the name bhikshu and the rule must be very ancient, as the Gainas and Buddhists have borrowed them, and have founded on the latter their practice of keeping the Vasso, or residence in monasteries during the rainy season.

As the position of the Gautamas among the Sâman schools is uncertain, it will, of course, be likewise inadvisable to make any attempt at connecting them with the historical period of India. The necessity of caution in this respect is so obvious that I should not point it out, were it not that the Dharmasâstra contains one word, the occurrence of which is sometimes considered to indicate the terminus a quo for the dates of Indian works. The word to which I refer is Yavana. Gautama quotes, IV, 21, an opinion of 'some,' according to which a Yavana is the offspring of a Sûdra male and a Kshatriya female. Now it is well known that this name is a corruption of the Greek Ἴαϝων, an Ionian, and that in India it was applied, in ancient times, to the Greeks, and especially to the early Seleucids who kept up intimate relations with the first Mauryas, as Well as later to the Indo-Bactrian and Indo-Grecian kings who from the beginning of the second century B. C. ruled

[1. Gaut. Dh. III, 2, 11; see also Weber, Hist. Ind. Lit., P.327 (English ed.)]

over portions of north-western India. And it has been occasionally asserted that an Indian work, mentioning the Yavanas, cannot have been composed before 300 B. C., because Alexander's invasion first made the Indians acquainted with the name of-the Greeks. This estimate is certainly erroneous, as there are other facts, tending to show that at least the inhabitants of north-wcstern India became acquainted with the Greeks about 200 years earlier[1]. But it is not advisable to draw any chron.ological conclusions from Gautama's Sûtra, IV, 21. For, as, pointed out in the note to the translation of Sûtra IV, 18, the whole section with the second enumeration of the mixed castes, IV, 17-21, is probably spurious.

The information regarding the state of the Vedic literature, which the Dharmasâstra furnishes, is not very extensive. But some of the items are interesting, especially the proof that Gautama knew the Taittirîya Âranyaka, from which he took the first six Sûtras of the twenty-fifth Adhyâya; the Sâmavidhâna Brâhmana, from which the twenty-sixth Adhyâya has been borrowed; and the Atharvasiras, which is

mentioned XIX, 12. The latter word denotes, according to Haradatta, one of the Upanishads of the Atharva-veda, which usually are not considered to belong to a high antiquity. The fact that Gautama and Baudhâyana knew it, will probably modify this opinion. Another important fact is that Gautama, XXI, 7, quotes Manu, and asserts that the latter declared it to be impossible to expiate the guilt incurred by killing a Brâhmana, drinking spirituous liquor, or violating a Guru's bed. From this statement it appears that Gautama knew an ancient work on law which was attributed to Manu. It probably was the foundation of the existing Mânava Dharmasâstra [2]. No other teacher on law, besides Maru, is mentioned by name. But the numerous references to the opinions of 'some' show that Gautama's work was not the first Dharma-sûtra.

[1. See my Indian Studies, No. iii, p. 26, note 1.

2. Compare also Sacred Books of the East, vol. xxv, p. xxxiv seq.]

In conclusion, I have to add a few words regarding the materials on which the subjoined translation is based. The text published by Professor Stenzler for the Sanskrit Text Society has been used as the basis [1]. It has been collated with a rough edition, prepared from my own MSS. P and C, a MS. belonging to the Collection of the Government of Bombay, bought at Belgim, and a MS. borrowed from a Puna Sâstri. But the readings given by Professor Stenzler and his division of the Sûtras have always been followed in the body of the translation. In those cases, where the variae lectiones of my MSS. seemed preferable, they have been given and translated in the notes. The reason which induced me to adopt this course was that I thought it more advisable to facilitate references to the printed Sanskrit text than to insist on the insertion of a few alterations in the translation, which would have disturbed the order of the Sûtras. The notes have been taken from the above-mentioned rough edition and from my MSS. of Haradatta's commentary, called Gautamîyâ Mitâksharâ, which are now deposited in the India Office Library, Sansk. MSS. Bühler, Nos. 165-67.

[1. The Institutes of Gautama, edited with an index of words by A. F. Stenzler, London, 1876.]

ÂPASTAMBA PRASNA I, PATALA 1, KHANDA, 1.

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APHORISMS ON THE SACRED LAW

OF THE HINDUS.

1. Now, therefore, we will declare the acts productive of merit which form part of the customs of daily life, as they have been settled by the agreement (of those who know the law).

2. The authority (for these duties) is the agreement of those who know the law,

3. And (the authorities for the latter are) the Vedas alone.

4. (There are) four castes--Brâhmanas, Kshatriyas, Vaisyas, and Sûdras.

5. Amongst these, each preceding (caste) is superior by birth to the one following.

6. (For all these), excepting Sûdras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of

[1. 1. Samaya, 'agreement, decision,' is threefold. It includes injunction, restriction, and prohibition.

Dharma, 'acts productive of merit, I usually translated by 'duty or law,' is more accurately explained as an act which produces the quality of the soul called apûrva, the cause of heavenly bliss and of final liberation.

2. Manu II, 6, 12 Yâgñ. I, 7; Gautama I, 1.

6. Manu II, 35.]

the sacred fire; and (their) works are productive of rewards (in this world and the next).

7. To serve the other (three) castes (is ordained) for the Sûdra.

8. The higher the caste (which he serves) the orreater is the merit.

9. The initiation is the consecration in accordance with the texts of the Veda, of a male who is desirous of (and can make use of) sacred knowledge.

10. A Brâhmana declares that the Gâyatrî is learnt for the sake of all the (three) Vedas.

11. (Coming) out of darkness, he indeed enters darkness, whom a man unlearned in the Vedas, initiates, and (so does he) who, without being learned in the Vedas, (performs the rite of initiation.) That has been declared in a Brâhmana.

12. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself- possesses it, and who is devout (in following the law).

13. And under him the sacred science must be

[7. Manu 1, 91, VIII, 410; and IX, 334; Yâgñ, I, 120.

9. The use of the masculine in the text excludes women. For though women may have occasion to use such texts as 'O fire, of the dwelling' &c. at the Agnihotra, still it is specially ordained that they shall be taught this and similar verses only just before tbe rite is to be performed.

10. The object of the Sûtra is to remove a doubt whether the ceremony of initiation ought to be repeated for each Veda, in case a man desires to study more than one Veda. This repetition is declared to be unnecessary, except, as the commentator adds, in the case of the Atharva-veda, for which, according to a passage of a Brâhmana, a fresh initiation is necessary. The latter rule is given in the Vaitâna-sûtra I, 1, 5.

13. Haradatta: 'But this (latter rule regarding the taking of another teacher) does not hold good for those who have begun to study, solemnly, binding themselves, to their teacher. How so? As he (the pupil) shall consider a person who initiates and instructs him his Âkarya, and a pupil who has been once initiated cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the frst die.' Compare also Haradatta On I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a cocoa-nut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.]

studied until the end, provided (the teacher) does not fall off from the ordinances of the law.

14. He from whom (the pupil) gathers (âkinoti) (the knowledge of) his religious duties (dharmân) (is called) the Âkârya (teacher).

15. Him he should never offend.

16. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning.

17. This (second) birth is the best.

18. The father and the mother produce the body only.

19. Let him initiate a Brâhmana in spring, a Kshatriya in summer, a Vaisya in autumn, a Brâhmana in the eighth year after conception, a Kshatriya in the eleventh year after conception, (and) a Vaisya in the twelfth after conception.

20. Now (follows the enumeration of the years

[14. Manu II, 69; Yâgñ. I, 15.

15. Manu II, 144.

16. Manu II, 146-148.

17. 'Because it procures heavenly bliss and final liberation.'--Haradatta.

18. Manu II, 147.

19. Yâgñ. I, 14; Manu II, 36; Âsvakâyana Gri. Sû. I, 19, 1, 4: Weber, Ind. Stud. X, 20 seq.]

to be chosen) for the fulfilment of some (particular) wish,

21. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year,

22. A person desirous of long life in his eighth year,

2-. A person desirous of manly vigour in his ninth year,

24. A person desirous of food in his tenth year,

25. A person desirous of strength in his eleventh year,

26. A person desirous of cattle in his twelfth year.

27. There is no dereliction (of duty, if the initiation takes place), in the case of a Brâhmana before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty-second year, in the case of a Vaisya before the completion of the twenty-fourth year. (Let him be initiated at such an age) that he may be able to perform the duties, which we shall declare below.

28. If the proper time for-the initiation has passed, he shall observe for the space of two months

[21. Manu II, 37.

22-26. Âsv. Gri. Sû. I, 19, 5, 7; Weber, Ind. Stud. X, 21.

27. The meaning of the Sûtra is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is so far developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, expiation prescribed in the following Sûtras must be performed. The age of sixteen in the case of Brâhmanas is the latest term up to which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the sixteenth year, the expiation becomes also necessary. Manu II, 38; Yâgñ. I, 37.

28. The meaning is, he shall keep all the restrictions imposed upon a student, as chastity, &c, but that he shall not perform the fire-worship or service to a teacher, nor study. Manu II, 39; XI. 192, Yâgñ. I, 38; Weber, Ind. Stud. X, 101.]

the duties of a student, as observed by those who are studying the three Vedas.

29. After that he may be initiated.

30. After that he shall bathe (daily) for one year.

31. After that he may be instructed.

32. He, whose father and grandfather have not been initiated, (and his two ancestors) are called 'slayers of the Brahman.'

33. Intercourse, eating, and intermarriage with them should be avoided.

34. If they wish it (they may perform the following) expiation;

35. In the same manner as for the first neglect (of the initiation, a penance of) two months (was) prescribed, so (they shall do penance for) one year.

36. Afterwards they may be initiated, and then they must bathe (daily),

[30. 'If he is strong, he shall bathe three times a day--morning, midday, and evening.'--Haradatta.

32. Brahman, apparently, here means 'Veda,' and those who neglect its study may be called metaphorically 'slayers of the Veda.'

33. Manu II, 40; Âsv. Gri. Sû. I, 19, 8, 9; Weber, Ind. Stud. X, 21.

35. Compare above, I, 1, 1, 28.]

ÂPASTAMBA PRASNA I, PATALA 1, KHANDA, 2.

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1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),

2. (They should bathe daily reciting) the seven

[2. 2. The seven Pâvanânîs are seven verses which occur Rig veda IX, 67, 21-27. Yagushpavitra=Taitt. Samh. I, 2, 1, 1. The Sâmapavitra is found Sâma-veda I, 2, 2, 3, 5.Ângirasapavitra=Rig-veda IV, 40, 5.]

Pâvamânis, beginning with 'If near or far,' the Yagushpavitra, ('May the waters, the mothers purify us,' &c.) the Sâmapavitra, ('With what help assists,' &c.), and the Angirasapavitra ('A swan, dwelling in purity'),

3. Or also reciting the Vyâhritis (om, bhûh, bhuvah, suvah).

4. After that (such a person) may be taught (the Veda).

5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'

6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall keep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pâvamânis and the other (texts mentioned above, I, 1, 2, 2).

7. Then he may be instructed in the duties of a householder.

8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.

9. When he has finished this (study of the Grihvamantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 28).

10. Afterwards (everything is performed) as in the case of a regular initiation.

[10. The commentatcr observes that for those whose great-great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be fixed by those who know the law.]

He who has been initiated shall dwell as a religious student in the house of his teacher,

12. For forty-eight years (if he learns all the four Vedas),

13. (Or) a quarter less (i.e. for thirty-six years),

14. (Or) less by half (i.e. for twenty-four years),

15. (Or) three quarters less (i.e. for twelve years),

16. Twelve years (should be) the shortest time (for his residence with his teacher).

17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).

18. Now (follow) the rules for the studentship.

19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.

20. He shall do what is serviceable to his teacher, he shall not contradict him.

21. He shall always occupy a couch or seat lower (than that of his teacher).

[11. Manu II, 164.

12. Manu III, 1, and Yâgñ. I, 36; Weber, Ind. Stud. X, 125.

16. The commentator declares that in Manu III, 1, the expression until he has learnt it,' must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, after twelve years' study, never before. But compare also Âsv. Gri. Sû. I, 22, 3.

17. The commentator states that this rule refers only to a temporary, not to a professed student (Daishihika). He also gives an entirely different explanation to the Sûtra, which, according to some, means, 'A student who learns the sacred science shall not fast in order to obtain heaven.' This Tendering also is admissible, as the word para may mean either a 'stranger' or 'heaven' and upavasa, 'dwelling' or 'fasting.'

19. Regarding the crimes which cause loss of caste (patanîya), see below, I, 7, 21, 7.

20. Manu II, 108, and Yâgñ. I, 27.

21. Manu II, 108, 198; Weber, Ind. Stud. X, 123 and 124.]

22. He shall not eat food offered (at a sacrifice to the gods or the Manes),

23. Nor pungent condiments, salt, honey, or meat.

24. He shall not sleep in the day-time.

25. He shall not use perfumes.

26. He shall preserve chastity.

27. He shall not embellish himself (by using ointments and the like).

28. He shall not wash his body (with hot water for pleasure).

29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.

30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick.

31. He shall wear all his hair tied in one braid.

32. Or let him make a braid of the lock on the crown of the head, and shave the rest of the hair.

[23. Regarding the meaning of kshâra, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain

the term differently.--Manu II, 177; Yâgñ. I, 33; and Weber, Ind. Stud. X, 123. Äsv. Gri. Sû. I, 22, 2.

25. Manu II, 177; Yâgñ. I, 33.

26. Manu II, 180.

27. Manu II, 178; Yâgñ. I, 33.

29. 'Here, in the section on the teacher, the word guru designates the father and the rest also.'--Haradatta.

30. Another version of the first portion of this Sûtra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathing powder or the like).' Another commentator takes Sûtra 28 as a prohibition of the daily bath or washing generally ordained for Brâhmanas, and refers Sûtra 29. to the naimittika snâna or 'bathing on certain occasions,' and takes Sûtra 30 as a restriction of the latter.

31. Manu II, 2 19.]

33. The girdle of a Brâhmana shall be made of Muñga grass, and consist of three strings; if possible, (the strings) should be twisted to the right.

34. A bowstring (should be the girdle) of a Kshatriya,

35. Or a string of Muñga grass in which pieces of iron have been tied.

36. A wool thread (shall be the girdle) of a Vaisya,

37. Or a rope used for yoking the oxen to the plough, or a stringy made of Tamala-bark.

38. The staff worn by a Brâhmana should be made of Palâsa wood, that of a Kshatriya of a branch of the Banian tree, which grows downwards, that of a Vaisya of Bâdara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).

39. (He shall wear) a cloth (to cover his nakedness).

40. (It shall be made) of hemp for a Brâhmana, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).

4L Some declare that the (upper) garment (of a Brâhmana) should be dyed with red Lodh,

[33. Manu II, 42-44; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 12; Weber, Ind. Stud. X, 23.

38. Manu II, 45; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 13; 20, 1; Weber, Ind. Stud. X, 23.

Haradatta gives no commentary on this Sûtra, but refers back to the Grihya-sûtra, II, 16-17, where the same words occur.

39. The word forms a Sûtra by itself, in order to show that every one must wear this cloth.

40. Manu II, 41. 'Clean' means here and everywhere else, if applied to animals or things,' fit to be used at the sacrifice.'

41. Âsv. Gri. Sû. I, 19, 11; Weber, Ind. Stud X, 22.]

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1. And that of a Kshatriya dyed with madder,

2. And that of a Vaisya dyed with turmeric.

3. (The skin),worn by a Brâhmana shall be that of a common deer or of a black doe.

4. If he wears a black skin, let him not spread.it (on the ground) to sit or lie upon it.

5. (The skin worn) by a Kshatriya shall be that of a spotted deer.

6. (The skin worn) by a Vaisya shall be that of a he-goat.

7. The skin of a sheep is fit to be worn by all castes,

8. And a blanket made of wool.

9. He who wishes the increase of Brâhmana power shall wear skins only; he who wishes the increase of Kshatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brâhmana.

10. But (I, Âpastamba, say), let him wear a skin only as his upper garment.

11. Let him not look at dancing.

12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).

[3. 3. Manu II, 41; Yâgñ. I, 29; Âsv. Gri. Sû. I, 19, 10.

9. See also Gopatha-brâhmana I, 2, 4.

10. According to I, 1, 2, 39-I, 1, 3, 10, the rule of dress for students is the following:--According to Âpastamba, a student shall wear a piece of cloth to cover his nakedness (langoti), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addhion of a deer-skin.

11. Manu II, 178.

12-13. Manu III, 179; Yâgñ. I, 33.]

13. Let him not be addicted to gossiping.

14. Let him be discreet.

15. Let him not do anything for his own pleasure in places which his teacher frequents.

16. Let him talk with women so rnuch (only) as his purpose requires.

17. (Let him be) forgiving.

18. Let him restrain his organs from seeking illicit objects.

19. Let him be untired in fulfilling his duties;

20. Modest;

21. Possessed of self-command

22. Energetic;

23. Free from anger;

24. (And) free from envy.

25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Aryas) and Abhisastas.

[15. 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.

19.The explanations of the last two terms, sânta (Sûtra 18) and dânta (Sûtra 19), are different from those given usually. Sama is usually explained as 'the exclusive direction of the mind towards God,' and dama as 'the restraining of the senses..'

23, Manu II, 178.

25. Regarding the explanation of the term Abhisasta, see below, I, 7, 21, 17. Haradatta: 'Apapâtras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes.

Since Âpastamba says, In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the eveni ng meal.'" Manu II, 182, 183, 185; Âsv. Gri. Sû. I, 22, 4. See also Gopatha-brâhmana I, 2, 6.]

26. A Brâhmana declares: Since a devout student takes away from women, who refuse (to give him alms, the merit gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well as their offspring, their cattle, the sacred learning (of their families), therefore, indeed, (a woman) should not refuse (alms) to the crowd of students; for amonst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.

2 7 . Alms (shall) not (be considered) leavings (and be rejected) by inference from their appearance), but on the strength of ocular or oral testimony (only).

28. A Brâhmana shall beg, prefacing (his request) by the word 'Lady';

29. A Kshatriya (inserting the word) 'Lady' in the middle (between the words 'give alms');

30. A Vaisya, adding the word 'Lady' (at the end of the formula).

31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.

32. He may eat (the food) after having been ordered to do so by his teacher.

[27. To eat the residue of the meal of any person except that left by the teacher and other Gurus, is not permitted to a student; see also below, I, 1, 4, 1 seq.; Manu II, 56; Yâgñ. I, 33.

28. The formula to be used by a Brâhmana is, 'Lady, give alms;' that to be used by a Kshatriya, 'Give, lady, alms;' and that used by a Vaisya, 'Give alms, lady.' Manu II, 49; Yâgñ. I, 30; Âsv. Gri. Sû. I, 22, 8.

31. The words with which be announces the alms are, Idam ittham âhritam, 'this much have I received.' Manu II, 51; Yâgñ. I, 2, 7; Âsv. Gri. Sû. I, 2 2, 10.

32. The answer of the teacher is, Saumya tvameva bhunkshva, friend, eat thou.']

33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's farnily.

34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brâhmanas (Srotriyas) also (and receive from them the permission to eat).

5. He shall not beg for his own sake (alone).

36. After he has eaten, he himself shall clean his dish.

37. And he shall leave no residue (in his dish).

38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the grou nd;

39. Or he may throw it into the water;

40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Ârya;

41. Or (he may put it down) near a Sûdra slave (belonging to his teacher).

42. If (the pupil) is on a journey, he shall throw

[34. Regarding the term Srotriya, see below, II, 3, 6. 4.

35. 'The meaning of this Sûtra is, that the rule given, Sûtra 42 (below), for a pupil who is on a journey, shall hold food also for a pupil who is at home, if (in the absence of his teacher) no Srotriyas are to be found (from whom he can receive the permission to eat).'--Haradatta.

36. 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sûtra refers to both vessels (the alms-pot and his own dish).'

40. An Ârya is a person belonging to one of the first three castes (see below). The Ârya must be a boy who is not initiated, because children are kârnabhakshâh, i.e. allowed to eat what they like, even leavings.

42. This rule holds good if no Srotriyas are near. If Srotriyas are to be found, Sûtra 34 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the place of the teacher or of the Srotriyas. See also Manu II, 247, 248, and the passages collected from the Brâhmanas, by Prof. Weber, Ind. Stud. IX, 39.]

a part of the alms into the fire and eat (the remainder).

43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).

44. And (the teacher holds also the place which) the Âhavanîya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).

45. To him (the teacher) the (student) shall offer (a portion of the alms),

[44. Manu II, 231.]

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1. And (having done so) eat what is left.

2. For this (remnant of food) is certainly a remnant of sacrificial food.

If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).

4. This is the sacrifice to be performed daily bya religious student.

5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,

6. Such as pungent condiments, salt, honey, or meat (and the like).

[4. 6. See above, I, 1, 2, 23.]

7. By this (last Sûtra it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).

8. For (explicit) revealed texts have greater force than custom from which (the existence of a permissive passage of the revelation) may be inferred.

9. Besides (in this particular case) a (worldly) motive for the practice is apparent.

[7. See above, I, 1, 2, 24 seq.:-According to Haradatta, teachers were in the habit of giving ointments and the like forbidden substances to their pupils, and Âpastamba gives this rule in order to show his dissent from the practice.

8. Ânumânika means "proper to be inferred from." For the existence of a text of the revelation or tradition (Smriti) is inferred from custom. A visible text of the revelation is (however) of greater weight than a custom from which the existence of a text may be inferred. It is impossible to infer (the existence of a text) which is opposed to such (a visible text), on account of the maxim "an inference (can be made only, if it is) not opposed (by ocular proof)." (Âpastamba), by speaking thus, ("For revealed texts," &c.,) shows that the rule forbidding a student to eat pungent condiments, salt &c. is based on the existing text of a Brâhmana.' --Haradatta.

9. 'Though the text forbidding the use of pungent condiments salt, and the like refers to such substances if they are not leavings, still it is improper to assert, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as "he takes" and "he does not take," and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that plea), he (Âpastamba) says (Sûtra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat forbidden food which is given by the teacher). But a reason for this course of action exists."'--Haradatta.]

10. For pleasure is obtained (by eating or using the forbidden substances).

11. A residue of food left by a father and an elder brother, may be eaten.

12. If they act contrary to the law, he must not eat (their leavings).

13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).

14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house).

15. He shall not go to fetch firewood after sunset.

16. After having kindled the fire, and having swept the ground around (the altar), he shall place

[10. 'What is that (reason)? [Sûtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmakârin does not receive them as leavin-s from his teacher) can be inferred (from the practice of eating such leavings).'-Haradatta.

12. Another explanation of this Sûtra is given by Haradatta: 'If by eating their leavings he should commit a sin (because the food contains salt &c.), he shall not do it.'

13. Manu II, 182.

14. The reason for placing the fuel on the ground is, according to Haradatta, the fear lest, if placed on some shelf or the like, it should tumble down and injure the teacher's children. Others however, are of opinion that. the wood which the pupil fetches daily, is not to be used by the teacher for cooking, but for the performance of the pupil's daily fire-offering. The reason for this interpretation is, that in the Grihya-sûtra, II, 24, the daily offering of fuel is enjoined with the same words. See Weber, Ind. Stud. X, 123; Manu II, 186.

16. Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a heap.'--Haradatta.]

the sacred fuel on the fire every morning and evening, according to the prescription (of the Grihya-sûtra).

17. Some say that the fire is only to be worshipped in the evening.

18. He shall sweep the place around the fire after it has been made to burn (by the addition of'fuel), with his hand, and not with the broom (of Kusa grass).

19. But, before (adding the fuel, he is free to use the broom) at his pleasure

20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.

21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

22. And he shall avoid sleep (whilst his teacher is awake).

23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

24. Having served (his teacher during the day in this manner, he shall say when going to bed): I have protected the protector of the law (my teacher).

[18. Âp. Gri. Sû. II, 22.

20. During the fire-worship water is wanted for sprinkling the altar in various Ways.

23. Acts tending to the acquisition of merit are here-collecting sacred fuel, Kusa grass, and flowers for sacrifices. Acts tending to the acquisition of wealth are-gathering fuel for cooking, &c. Manu II, 182; Weber, Ind. Stud. X, 123 and 124.

24. Another explanation of the words spoken by the student is, O law, I have protected him; protect thou me.' See also Gopatha-brâhmana, 1, 2, 4.]

25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.

26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);

27. Or he may return home.

28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.

29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the Gyotishtoma), and also those which must be performed by a householder.

[26. Compare above, I, 1, 1, 13.

29. The Sûtra refers to a naishthika brahmakârin or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. Manu II, 243, 244; Yâgñ. I, 49, 50.]

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1. The word 'austerity' (must be understood to apply) to (the observance of) the rules (of studentship).

2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.

[5. 1. Manu II, 164.

2. The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the Brahmayagña (daily study), -and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Haradatta gives also the following three explanations of this Sûtra, adopted by other commentators:-

a. If these (rules) are transgressed, he loses his capacity for learning, because the Brahman forsakes him, &c.

b. If these rules are transgressed, the capacity for learning and the Brahman leave him, &c.

c. From him who studies whilst transgressing these rules, the Brahman goes out, &c.]

3. Besides he will go to hell, and his life will be shortened.

4. On account of that (transgression of the rules of studentship) no Rishis are born amongst the men of later ages.

5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) Rishis by their knowledge (of the Veda),

6. Like Svetaketu.

And whatever else besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.

8. Also, if desirous to accomplish something (be

[4. 'Amongst the avaras means "amongst the men of modern times, those who live in the Kaliyuga." No Rishis are born means "there are none who see (receive the revelation of) Mantras, Vedic texts."'--Haradatta.

5. 'How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore Âpastamba says, Sûtra 6 "But some," &c. New existence means "new birth (life)."'--Haradatta.

6. An example of this (follows, Sûtra 6): 'Like Svetaketu. For Svetaketu learned the four Vedas in a short time; as we read in the Khândogya Upanishad (Prapâthaka VI, 1).'--Haradatta.]

7. 'Whatever else besides the Veda, such as poison-charms and the like,'--Haradatta.]

it good or evil), he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so

it will be; thus teach (those who know the law).

9. (The duties of a student consist in acts to please the spiritual teacher, the observance (of rules) conducive to his own welfare, and industry in studying.

10. Acts other than these need not be performed by a student.

11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute thee.)

13. And (he shall salute) before the morning meal also other very aged (learned Brâhmanas) who may live in the same village.

14. If he has been on a journey, (he shall salute

[9. 'Acts to please the teacher are--washing his feet and the like; observance (of rules) conducive to welfare are--obedience to the prohibition to cross a river swirnming, to eat pungept condiments, and obedience to the injunction to beg.'--Haradatta.

10. 'Acts other than these, such as pilgrimages and the like.'--Haradatta.

11. 'What this "perfection" is has been declared in Sûtras 7, 8.'--Haradatta.

12. Manu II, 122 and 124.

14. This salutation is to be performed only when the occasion requires it. The formerly-mentioned salutation (Sûtras 12, 13) is to be performed daily. In the next Sûtra follows that by which the fulfilment of a wish may be obtained.-Haradatta. Manu II, 121; Yâgñ I, 26]

the persons mentioned) when he meets them on his, return.

15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.

16. A Brâhmana. shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Sûdra holding it low, (and) stretching forward the joined hands.

17. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras.

18. But when lie meets his teacher after sunrise (Coming for his lesson), he shall embrace (his feet).

19. On all other occasions he shall salute (him in the manner described above).

20. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).

21. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.

22. Some say, that he must press both feet, each with both hands, and embrace them.

23. He shall be very attentive the whole day

[16. 'A Vaisya shall salute stretching forth his arm on a level with his middle, i.e. the stomach; others say, on a level with his thigh; the Sûdra stretching it forth low, i.e. on a level with his feet.'--Haradatta.

17. See also Mann II, 225.

18. Manu II, 71.

22. Mann II, 72

23. Manu II, 191.]

long, never allowing his mind to wander froin the lesson during the (time devoted to) studying.

24. And (at other times he shall be attentive) to the business of his teacher.

25. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).

26. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).

[26. Yâgñ. I, 27; Manu II, 191.]

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1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.

2. He shall retire to rest after having received (the teacher's permission).

3. And he shall not stretch out his feet towards him.

4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.

5. And he shall not address (the teacher), whilst he himself is in a reclining position.

6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying down).

7. And if (the teacher) stands, (he shall answer him,) after having risen also.

[6. 1. Manu II, 209.

2. Manu II, 194.

4. 'But, in Âpastamba's opinion, it is sinful even in this case.'--Haradatta.

5. Manu II, 195.

6. Manu II, 196.]

8. He shall walk after him, if he walks.

9. He shall run after him, if he runs.

10. He shall not approach (his teacher) with shoes on his feet, or his head covered, or holding (implements) in his hand.

11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand),

12. Provided he does not sit down quite near (to his teacher).

13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.

14. (He shall not sit near him). with his legs crossed.

15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place.

16. (He shall sit) without supporting himself with his hands (on the ground),

17. Without leaning against something (as a wall or the like).

18. If the pupil weats two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.

19.But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.

20. He shall turn his face towards his teacher though the latter does not turn his towards him.

21. He shall sit neither too near to, nor too far (from the teacher),

[15. Manu II, 203.

18. At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt-Âr. II, 1, 3.

20. Manu II, 197.]

22. (But) at such a distance, that (the teacher) may be able to reach hir with his arms (without rising).

23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.

24. (If there is) only one pupil, he shall sit at the right hand (of the teacher).

25. (If there are) many, (they may sit) as it may be convenient.

26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.

27. (If the master is not honoured with a couch) and sits, the (pupil) shall not lie down on a couch.

28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity),

30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.

31. Nor, shall he rise to meet such an (inferior Guru) or rise after him,

32. Even if he be a Guru of his teacher.

33. But he shall leave his place and his seat, (in order to show him honour.)

[23. See Sûtra 15 and Manu quoted there.

29. The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the,teacher. Manu II, 205.

31-32. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Guxus, even if the person is the Guru, e.g. the maternal uncle, of his teacher.'--Haradatta.]

34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus.

35. But towards such a person who is generally revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.

36. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising.

37. Nor shall he sip water (after having eaten in the presence of his teacher without rising).

38. (He shall rise) addressing him (with these words), 'What shall I do?'

[34. 'But Âpastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).'--Haradatta.

36. According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.]

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1. Or he may rise silently.

2. Nor shall he (in going away) move around his teacher with his left hand turned towards him; he shall go away after having walked around him with his right side turned towards him.

3. He shall not look at a naked woman.

4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.

[7. 3. Manu IV, 5 3: Yâgñ. I, 13 5.

4. Gopatha-brâhmana I, 2, 2.]

5. He shall avoid (the use of) shoes, of an umbrella a chariot, and the like (luxuries).

6. He shall not smile.

7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brâhmana.

8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.

9. Nor shall he desire her in his heart.

10. Nor shall he touch (a woman at all) without a particular reason.

11. A Brâhmana declares, 'He shall be dusty, be shall have dirty teeth, and speak the truth.'

12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).

13. But if (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, then he (the pupil also) must embrace their feet, (as long as he remains) in that (state of studentship).

[5. Manu II, 178.

10. Manu II, 179.

11. Though both (these first two precepts) have been given in Sûtra I, 1, 2, 27, still they are repeated, in order to show that a Srauta penance for the breach of them, is enjoined by a revealed text.'--Haradatta.

12. The term vamsya, 'ancestor,' for the teacher's teacher is explained by the circumstance, that Hindus consider a 'school,' consisting of a succession of teachers and pupils, as a spiritual family, and call it a vidyâvamsa, vidyâparamparâ. Manu II, 205.

13. 'Another (commentator) says, "He, the pupil, must embrace their feet (at every meeting) from that time (when he first saw his teacher do it)." Because the word "but" is used in the Sûtra, he must do so even after he has returned home (on completion of his studies).'--Haradatta.]

14. If (a pupil) has more than one teacher, the alms (collected by him) are at the disposal of him to whom he is (just then) bound.

15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.

16. The mother shall give it to her husband;

17. (And) the husband to the (student's) teacher.

18. Or he may use it for religious ceremonies.

19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.

20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Sûdra.

21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sûdra.

[14. 'More than one teacher,' i.e. several, who have taught him the several Vedas. Each Brahman generally knowing one Veda only.

This passage shows, that the young Brahmans in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the principle, that the pupil must stay with his teacher, until he has learnt the subject which he began with him.

18. 'Religious, ceremonies, i.e. the wedding and the like. For them he may use it optionally. He, i.e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'--Haradatta.

19.Manu II, 245 and 246; Yâgñ. I, 51; Weber, Ind. Stud, X, 125.

20. 'The word Ugra denotes either the offspring of a Vaisya, and of a Sûdra woman, or a twice-born man, who perpetrates dreadful deeds.'--Haradatta.]

22. And having paid (the fee), he shall not boast of having done so.

23. And he shall not remember what he may have done (for his teacher).

24. He shall avoid self-praise, blaming others, and the like.

25. If he is ordered (by his teacher to do something), he shall do just that.

26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).

27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.

28. So also (shall he behave) towards him who teaches him at (the teacher's) command,

29. And also to a fellow-student who is superior (in learning and years).

30. He shall behave to his teacher's son (who is superior to himself in learning or years) as to his teacher, but not eat the residue of his food.

31. Though he may have returned home, the

[24. Manu II, 119.

26. See above, I, 1, 1, 13, and note. Here also Haradatta states that the permission to. leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by allowing him to perform the ceremony of initiation.

27. Manu II, 208-212.

28. 'The use of the present "adhyâpayati," shows that this rule holds good only for the time during which he is taught by such a man.'--Haradatta.

29. 'Because (an older fellow-student) is of use to him, according to the verse: One-fourth (of his learning) a pupil receives from his teacher, one-fourth he acquires by his own intelligence, one-fourth from his fellow students, one-fourth he is taught by time.'-- Haradatta.

30. Manu II, 2, 207-209.]

behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

ÂPASTAMBA PRASNA I, PATALA 2, KHANDA 8.

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1. just as by a student (actually living with his teacher).

2. He may wear garlands, anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with collyrium), and (his body) with oil, wear a turban, a cloth round his loins, a coat, sandals, and wooden shoes.

3. Within the sight of his (teacher or teacher's relations) he shall do none of those (actions, as putting on a garland), nor cause them to be done.

4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,

5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.

6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.

7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off

[8. 1. Haradatta does not connect this Sûtra with the preceding one. He explains it by itself: '(We will now declare) how a student (who has left his teacher, but is not married) ought to behave.'

6. 'If the teacher comes to the house of his (former) pupil (who has become a householder), he shall, for instance, not say, "Oh, what a beautiful dish!" in such a manner, that his desire to obtain it becomes apparent.'--Haradatta.

7. This opinion is contrary to Âpastamba's view given in Sûtras 2 and 3 above.]

that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).

8. He shall not sit on a seat higher (than that of his teacher),

9. Nor on a seat that has more legs (than that of his teacher),

10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher),

11. Nor shall he sit or lie on a couch or seat which is used (by his teacher).

12. If he is ordered (by his teacher), he shall on journey ascend a carriage after him.

13. (At his teacher's command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher).

14. If not addressed by a Guru, he shall not speak to him, except (in order to announce) good news.

15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh (into his face), to call out to him, to pronounce his name or to give him orders and the like (acts)

[10. 'When he gives to his teacher a wooden seat (with legs), he shall not sit on a cane-seat (without legs), for the latter touches the ground on all sides.'--Haradatta.

11. Mann II, 119.

12. This rule is an exception to I, 2, 7, 5. Manu II, 204.

13. 'The roller is an implement used by husbandmen, with which the ploughed land is made even. If one person ascends it and another drags it along, the ground becomes even. If that is dragged by the teacher, the pupil shall ascend it at his command. He shall not disobey from fear of the unseemliness of the action.'--Haradatta.

15. Manu II, 199; regarding the term Guru, see above, I, 2, 6, 29.]

16. In time of need he may attract attention (by any of these acts).

17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.

18. And if he returns from a journey, he shall (go to) see him on the same day.

19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

20. The other (the teacher) shall (then) forbid it.

21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).

22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present) with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

23. (Now) the conduct of a teacher towards his pupil (will be explained).

24. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.

25. And he shall not use. him for his own purposes to the detriment of his studies except in times of distress.

[17. This and the following Sûtras refer to a person who has finished his studentship, while the preceding ones, from Sûtra 8, apply to the time of studentship also.

24. Weber, Ind. Stud. X, 126.]

26. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.

27. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.

28. If the (pupil) commits faults, (the teacher) shall always reprove him.

29. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the pupil) leaves off (sinning).

30. He shall dismiss (the pupil), after he has performed the ceremony of the Samâvartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duties.'

[26. 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."'--Haradatta.

29. But see also Manu. VIII, 299, where corporal punishment is permitted.]

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1. After having performed the Upâkarma for studying the Veda on the full moon of the month' Srâvana (July-August), he shall for one month not study in the evening.

[9. 1. The Upâkarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Âpastamba uses the word evening (i.e. first part of the night) it is not sinful to study later in the night.'--Haradatta. Manu IV, 95; Yâgñ. I, 142, 143; Weber, Ind. Stud. X. 130 and 134.]

2. On the full moon of the month of Pausha (December-January), or under the constellation Rohini, he shall leave off reading the Veda.

3. Some declare, (that he shall study) for four months and a half.

4. He shall avoid to Study the Veda on a high-road.

5: Or he may study it (on a high-road), after having smeared (a space) with cowdung.

6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samyâ.

7. If a village has been built over (a burial ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

8. But if that place is known to have been a burial-ground he shall not study (there).

[2. The term lasts therefore for five months; (i.e. latter half of, Srâvana, Bhârapada, Âsvina, Kârttika, Mârgasîrsha, and the first half of Pausha.) The Rohinî-day of Pausha is meant.

3. 'According to this latter opinion the Upâkarma should be performed on the full moon of Bhâdrapada, as has been taught in another work (Manu IV, 95); the (time of the) Utsargana, (the solemn closing of the term) should be advanced; and after the Utsargana has been performed, one may study the Veda during the light nights of each month until the full moon of Srâvana, in order to fix in one's mind the part learned already; and in the dark fortnight of each month one may study the Vedângas, i.e. grammar and the rest (Manu IV, 98). On the full moon of Srâvana the Upâkarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.'--Haradatta.

4. Nigarnâh, 'high-roads,' are squares and the like.--Haradatta.

6. The Samyâ is either the pin in the bullock's yoke or the round stick, about a foot and a half in length, which is used for the preparation of the Vedi. Manu IV, 116; Yâgñ. I, 148.

8. 'Nor anywhere near it within the throw of a Samyi.' This must be understood from. Sûtra 6.]

9. A Sûdra and an outcast are (included by the term) burial-ground, (and the rule given, Sûtra 6, applies to them).

10. Some declare, that (one ought to avoid only, to study) in the same house (where they dwell).

11. But if (a student and) a Sûdra woman merely look at each other, the recitation of the Veda must be

interrupted,

12. Likewise, if (a student and) a woman, who has had connexion with a man of a lower caste, (look at each other).

13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a Brâhmana and then to her, then again speak to a Brâhmana, and afterwards study. Thereby the children (of that woman) will be blessed.

14. (He shall not study in a village) in which a corpse lies;

15. Nor in such a one where Kândâlas live.

16. He shall not study whilst corpses are being carried to the boundary of the village,

17. Nor in a forest, if (a corpse or Kândâla) is within sight.

18. And if outcasts have entered the village, he shall not study on that day,

[9. Yâgñ. I, 148.

13. The last part of the Sûtra may also be interpreted: 'Thus she will be blessed with children.'--Haradatta.

14. Manu IV, 108; Yâgñ, I, 148.

18. Haradatta explains Bâhya, 'outcasts,' by 'robbers, such as Ugras and Nishâdas.' But, I think, it means simply such outcasts as live in the forest or outside the village in the Vâdî, like the Dhers, Mahârs, Mângs of the present day. Most of these tribes however, are or were given to thieving. See Kullûka on Manu X, 2 9, and the Petersburg Dict. s. v.]

19. Nor if good men (have come).

20. If it thunders in the evening, (he shall not study) during the night.

21. If lightning is seen (in the evening, he shall not study during that night), until he has slept.

22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samyâ-throw, whether (a cow) is black or red, be shall not study during that day, nor in the following evening.

24. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening).

24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.

25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of thieves and the like),

26. Nor (on the imprisonment of criminals) whilst they are being executed.

27. He shall not study whilst he rides on beasts (of burden).

28. At the new moon, (he shall not study) for two days and two nights.

[19. Yâgñ. I, 150.

20. Manu IV, 106; Yâgñ. I, 145. This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).'--Haradatta.

27. Manu IV, 120; Yâgñ. I, 151.

28. "'For two days," i.e. on the day of the new moon and the preceding one, the fourteenth of the half month.'--Haradatta. Manu IV, 113; Yâgñ. I, 146.]

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1. (Nor shall he study) on the days of the full moons of those months in- which the Kâturmasya-sacrifice may be performed (nor on the days preceding them).

2. At the time of the Vedotsarga, on the death of Gurus, at the Ashlakâ-Srâddha, and at the time of the Upâkarma, (he shall not study) for three days;

3. Likewise if near relations have died.

4. (He shall not study) for twelve days, if his mother, father, or teacher have died.

5. If these (have died), he must (also) bathe for the same number of days.

6. Persons who are younger (than the relation deceased), must shave (their hair and beard),

[10. 1. The three full-moon days are Phâlgunî (February-March), Âshâdhî (June-July), Kârttikî (October-November).

2. The construction is very irregular, the first noun standing in the nominative and the rest in the locative. A similar irregularity occurs below, I, 3, 11, 3 1. The Vedotsarga is the ceremony. which is performed at the end of the Brahmanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he shall not study on the day preceding (the ceremony), on the day (of the ceremony), nor on the day following it.'--Haradatta. Manu IV, 119; Yâgñ. I, 144. 'The Gurus' intended here, are fathers-in-law, uncles, &c.

3. 'This rule applies to a student only. It is known from another work that those who have been infected by impurity (on the death of a relation), must not study whilst the impurity lasts. 'Haradatta. Yâgñ I, 144.

6. The word anubhâvinah, interpreted by Haradatta as 'persons who are younger than the deceased,' is explained in different ways by others; firstly, as 'the mourners,' and secondly, as 'Samânodakas or gentiles beyond the sixth degree.' In the latter case the Sûtra ought to be-translated thus: 'On the death of gentiles beyond the sixth degree, (the head) ought to be shaved.']

7. Some declare, that students who have returned home on completion of their studentship, shall never shave, except if engaged in the initiation to a Srautas-sacrifice.

8. Now a Brâmana also declares, 'Verily, an empty, uncovered (pot) is he, whose hair is shaved off entirely; the top-lock is his covering.'

9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined in the Veda.

10. Some declare, that, upon the death of the teacher, (the reading should be interrupted) for three days and three nights.

11. If (he hears of) the death of a learned Brâhmana (Srotriya) before a full year (since the death) has elapsed, (he shall interrupt his reading) for one night (and day).

12. Some declare, (that the deceased Srotriya must have been) a fellow-student.

13-14. If a learned Brâhmana (Srotriya) has arrived and he is desirous of studying or is actually studying, (or if he is desirous of teaching or is teaching,)

[7. Regarding the Dikshâ initiation,' see Aitareya-brâhmana I, 1, and Max Müller's History of Ancient Sanskrit Literature, p. 309 seq.

8. Hence it follows that the top-lock should not be shaved off, except in the case mentioned in the following Sûtra.

9. Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

10. 'But in his opinion it should be twelve days, as declared above, Sûtra 4.'--Haradatta. It appears, therefore, that this Sûtra is to be connected with Sûtra 4.

11. 'Because the word "death "is used here, death only is the reason (for stopping, the reading), in the case of Gurus and the rest (i.e. the word "died" must be understood in Sûtra 2 and the following ones).' --Haradatta.]

he may study or teach after having received permission (to do so from the Srotriya).

15-16. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), 'Ho, study! (or, Ho, teach!)'

17. When a student desires to study or has finished his lesson, he shall at both occasions embrace the feet of his teacher.

18. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words, ('Ho, study!') have been pronounced (by the newcomer).

19. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sâman melodies (are reasons for discontinuing the study of the Veda).

20. If another branch of the Veda (is being recited in the neighbourhood), the Sâman melodies shall not be studied.

21. And whilst other noises (are being heard, the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying).

[15-16. Manu II, 73.

17. Manu II, 73.

18. Haradatta states rightly, that the plural ('they study') is useless. According to him, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.

19. The ekasrika, 'solitary jackal,' is now called Bâlu or Pheough, and is considered,to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yâgñ. I, 148; Manu IV, 108, 115 and 123.

21. Manu IV, 121.]

22. After having vomited (he shall not study) until he has slept.

23. Or (he may study) having eaten clarified butter (after the attack of vomiting).

24. A foul smell (is a reason for the discontinuance of study).

25. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases).

26. (Nor shall he study) after having eaten in the evening,

27, Nor as long as his hands are wet.

28. (And he shall discontinue studying) for, a day and an evening, after having eaten food prepared in honour of a dead person (for whom the Sapindîkarana has not yet been performed),

29. Or until the food (eaten on that occasion) is digested.

30. But he shall (always) eat in addition (to the meal given in honour of a dead person), food which has not been given at a sacrifice to the Manes.

[22. Manu IV, 121.

24. Manu IV, 107; Yâgñ. I, 150.

25. Manu IV, 121.

26. 'Therefore he shall sup, after having finished his study.'--Haradatta.

27. Manu IV, 121; Yâgñ. I, 149.

28. Manu IV, 112; Yâgñ. I, 146.

29. If that food has not been digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'--Haradatta.

30. 'Because in this Sûtra the expression "food not given at a Srâddha" occurs, some think that the preceding Sûtra refers to "food eaten at a Srâddha."'--Haradatta. This explanation is not at all improbable.]

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1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on beginning a fresh Kânda (of his Veda), food given by a motherless person,

2. And also if he has eaten, on the day of the completion of a Kânda, food given by a fatherless person.

Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men.

4. Nor is the recitation interrupted, if he has,eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead),

5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.

6. When he performs the ceremony for beginning of a Kânda, or when he studies the index of the Anuvâkas

[1. The Black Vagur-veda, to which Âpastamba belongs, is divided throughout into books called Kândas.

3. Haradatta names as such gods, Nandîsvara and Kubera. Other commentators, however, explain Manushyaprakriti by Manushyamukha, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, Where a Manushyayagña is mentioned as a cause for discontinuing the recitation of the Veda. In his Commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the Sîmantonnayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

A. This Sûtra is an exception to I, 3, 10, 28.

6. Haradatta's commentary on this Sûtra is very meagre, and he leaves the word anuvâkyam unexplained. I am not ccrtain that my explanation is correct. But it is countenanced by the statements of the Grihya-sutras regarding the order of studying. Weber, Ind. Stud. X, 132.]

of a (Kânda), he shall not study that (Kânda) on that day (nor in that night).

7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda (during that day).

8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts).

9. (Nor shall he study) on the boundary between a village and forest,

10. Nor on a highway.

11. If (some of his) fellow-students are on a journey, he shall not study during that day, (the passage) which they learn together.

12. And whilst performing acts for his pleasure,

13. Such as washing his feet, shampooing or anointing himself,

14. He shall neither study nor teach, as long as he is thus occupied.

[7. Yâgñ. I, 145. This Sûtra is a Gñâpaka or 'such a one which indicates the existence of a rule not expressly mentioned! Above (I, 3, 9, 1) the yearly -performance of the Upâkarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this Sûtra the performance of the Upakarma and Utsarga at the beginning and completion of the Pârâyana or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must. be likewise performed on the latter occasions, though no absolute rule to this effect has been given. Such Gñâpakas are of frequent occurrence in all Sûtras, and constitute one of the chief difficulties of their interpretation.

8. Yâgñ I, 149; Manu IV, 102, 122.

11. Others explain the Sûtra thus: 'If he meets fellow-students, after they have come home from a journey, he shall not study with them on that day.']

15. (He shall not study or teach) in the twilight,

16. Nor whilst sitting on a tree,

17. Nor whilst immersed in water,

18. Nor at night with open doors,

19. Nor in the day-time with shut doors.

20. During the spring festival and the festival (of Indra), in the month of Âshâdha (June-July), the study of an Anuvâka is forbidden.

21. (The recitation) of the daily portion of the Veda (at the Brahmayagña is likewise forbidden if done) in a manner differing from the rule (of the Veda).

22. (Now follows) the rule (for the daily recitation) of that (Brahmayagña).

23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall rerite aloud (a portion of the Veda) in a pure

[15. Yâgñ. I, 145; Manu IV, 113.

16. Yâgñ. I, 51; Manu IV, 120.

20. According to Haradatta, Âpastamba uses the word Anuvâka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvâka, the Samhitâ and the Brâhmana are meant, and that the study of the Angas is permitted. The Vasantotsava, or spring festival, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the thirteenth of the first half of Kaitra, about the beginning of April.

21. 'Hence, if one has forgotten it and eaten one's breakfast, a penance, not the Brahmayagña, must be performed'--Haradatta.

23. See Taittirîya Âranyaka II, 11, 1 and 11; Âsv. Gri. Sû. III, 2, 1-2. In our days this rule is usually not observed. Brâhmanas mostly recite at the daily Brahmayagña, 'Veda-offering,' one particular formula, which symbolically comprises the whole Veda. A few learned Brâhmana friends, however, have assured me, that they still recite the whole of their Sâkhâ every year according to this rule of Âpastamba.]

place, leaving out according to (the order of the) texts (what he has read the day before).

24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) mentally.

25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoarfrost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda).

26. Some forbid it only in case one has eaten a funeral dinner.

27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days.

28. Some (declare, that the recitation shall stop) until the ground is dry.

29. If one or two (of the phenomena mentioned in Sûtra 27 appear, the recitation shall be interrupted) from that hour until the same hour next day.

30. In the case of an eclipse of the sun or of the moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fire (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Angas) must be interrupted from that hour until the same hour next day.

31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a (high) wind (blows),

[25. Yâgñ I, 149; Manu IV, 106, 120, 127; Taitt. Âr. II, 15, 1.

26. Manu IV, 109, 116.

27. Manu IV, 103 and 104.

30. Yâgñ. I, 145; Manu IV, 105, 118.

31. Manu IV, 104, and see above.]

a foul smell (is observed), or hoarfrost (lies on the ground, at all these occasions (the recitation of all the sacred sciences must be interrupted) during the duration (of these phenomena).

32. After the wind has ceased, (the interruption of the recitation continues) for one muhûrta.

33. If (the howl of) a wolf or of a solitary jackal (has been heard, he shall stop the reading) until he has slept.

34. At night (he shall not study) in a wood, where there is no fire nor gold.

35. Out of term he shall not study any part of the Veda which he has not learnt before.

36. Nor (shall he study during term some new part of the Veda) in the evening.

37. That which has been studied before, must never be studied (during the vacation or in the evening).

38. Further particulars (regarding the interruption

[32. One muhûrta = 48 minutes.

36. Other commentators interpret the Sûtra in a different sense. They take it to mean: 'And (luring the night (from the twelfth to the thirteenth of each half of the month, he shall not study at all, be it in or out of term).'

37. 'What has been studied before, must not be studied (again) at any time in the vacation nor in the evening.'-- Haradatta.

38. Haradatta thinks that by 'Parishad,' Manu's and other Dharnia-sâtras are meant. This explanation is, however, not exact. Parishad, 'assemblage,' means, in the language of the Sâstras, either a Pañk, an assemblage of learned Brahmans called together to decide some knotty point of law, or a Brahminical school, which studies a particular redaction of the Veda (see the Petersburg Dict. s. v.) The latter meaning is that applicable to this Sûtra. By 'Parishadah' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XVI, 40. Prâtividyam yân smaranti smaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.']

of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

ÂPASTAMBA PRASNA I, PATALA 4, KHANDA 12.

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1. A Brâhmana declares, 'The daily recitation (of the Veda) is austerity.'

2. In the same (sacred text) it is also declared, Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.'

3. Now the Vâgasaneyi-brâhmana declares also, 'The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations Vashat (Vaushat and Svâhâ). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vashat (should be heard) in vain.

[12. 1. 'It procures as much reward as penance.'--Haradatta. Manu II, 166; Weber, Ind. Stud. X, 113. The phrase occurs frequently in the Brâhmanas, e.g. Taitt. Âr. II, 14, 3.

2. Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, 11, 2 3, and Taitt. Âr. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sûtra occur Taitt. Âr II, 12, 3, and 15, 3. It ouught to be observed that the Taitt. Âr. in both places has the word 'vragan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.

3. See Satapatha-brâhmana XI, 5, 6, 8, where a passage very similar to that quoted by Âpastamba occurs. Vashat and the other exclamations, which are pronounced by the Hotri-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.]

4. The conclusion of the passage from that (Vâgasaneyi-brâhmana is found) in another Sâkhâ (of the Veda).

5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Rik-verse (in case he studies the Rig-Veda), or one Yagus (in case he studies the Yagur-veda), or one Sâman (in case he studies the Sâma-veda), or (without having a regard to his particular Veda, the following Yagus), "Bhûh Bhuvah, Suvah, in faith I offer true devotion." Then, indeed, his daily recitation is accomplished thereby for that day.'

6. If that is done, (if the passage of the Vâgasaneyi-brâhmana is combined with that quoted in Sûtra 5, the former stands) not in contradiction with the decision of the Âryas.

7. For they (who know the law) teach both the continuance and the interruption (of the daily recitation of the Veda). That would be meaningless, if one paid attention to the (passage of the) Vâgasaneyi-brâhmana (alone).

8. For no (worldly) motive for the decision of those Âryas is perceptible; (and hence it must have a religious motive and be founded on a passage of the Veda).

9. (The proper interpretation therefore is, that) the prohibition to study (given above and by the

[5. 1 Some suppose that the words Bhûh Bhuvah and Suvah &c. (are to be used only) if one studies the Brahmana portion of the Veda, not every where.'-- Haradatta.

6. Haradatta explains Âryas by visishtâh, 'excellent ones,' i.e. persons who know the law, and he gives Manu as an instance.

8. See above, I, 1, 4, 9 and 10. and notes.]

Âryas generally) refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.

10. (But if you ask, why the decision of the Âryas presupposes the existence of a Vedic passage, then I answer): All precepts were (originally) tauglit in the Brâhmanas, (but) these texts have been lost. Their (former existence) may, however, be inferred from usage.

11. But it is not (permissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtained (by following a rule of the Smriti or a custom).

12. He who follows such (usages) becomes fit for hell.

13. Now follow (some rites and) rules that have been declared in the Brâhmanas.

14. By way of laudation they are called 'great sacrifices ' or 'great sacrificial sessions.'

15. (These rites include): The daily Bali-offering

[10. How then is their existence known? 'They are inferred from usage.' '"Usage" means the teaching of the law-books and the practice. From that it is inferred that Manu and other (authors of law-books) knew such texts of the Brâhmanas. For how could otherwise (Rishis like Manu) teach in their works or practise (such customs) for which no authority is now found? And certainly they were intimately connected with the revealed texts (i.e. saw them).'-- Haradatta.

11. Compare above, I, 1, 4, 8-10.

13. The consequence of the introduction of these rules into a Smriti work is, that their omission must be expiated by a Smârta penance and not by a Srauta one.

14. The commentator observes, that, as these rites are called 'great sacrifices,' by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. Regarding the term 'great sacri rices,' see also Taitt. Âr. II, 11, 10, 1 seq., and Satapatha-brâhmana XI, 59 61 1.]

to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power;

ÂPASTAMBA PRASNA I, PATALA 4, KHANDA 13.

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1. The oblation to the gods accompanied by the exclamation Svâhâ, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhâ, which may consist even of a vessel with water only; the daily recitation.

2. Respect must be shown to those who are superior by caste,

3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).

4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law hell indeed (becomes his portion).

5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.

6. The syllable 'Om' is the door of heaven.

[13. 1. Taitt. Âr. II, 10, 2 and 3, and Satapatha-br. loc. cit. 2. Haradatta observes, that some consider the Devayagña, mentioned in the Sûtra, to be different from the Vaisvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaisvadeva to be performed even if one has nothing to eat.

2. 'Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.'--Haradatta.

5. Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former pupil's part ought not to be forbidden.

6. Compare also Taitt. Âr. I, 2, 4, and Manu II, 74.]

Therefore he who is about to study the Veda, shall begin (his lesson) by (prouncing) it.

7. If he has spoken anything else (than what refers to the lesson, he shall resume his reading by repeating the word 'Om'). Thus the Veda is separated from profane speech.

8. And at sacrifices the orders (given to the priests) are headed by this word.

9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.'

10. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) Trihsrâvana and Trihsahavakana.

11. Hârita declares, that the (whole) Veda must be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).

[9. The example given in the Sûtra is that of the Punyihavâkana,.vhich precedes every Grihya ceremony, and at which the sacrificer requests a number of invited Brâhmanas to wish him success. The complete sentences are, The sacrificer: Om karmanah punyâham bhavanto bruvantviti, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The Brâhmanas: Om punyâham karmana itî, 'Om, may the day be auspicious for the ceremony.' In the same manner the Brâhmanas afterwards wish 'welfare,' svasti, 'prosperity,' vriddhi, to the sacrificer.

10. Manu II, 112.

11. The meaning of Hârita is, that the vow of obedience is required for the Trihsrâvana and Trihsahavakana, which Âpastamba exempted in the preceding Sûtra. It follows from this rule that the Angas or works explanatory of the Veda need not be studied under a vow of obedience.]

12. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.

13. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.

14. Some (declare, that he shall also) always, (if the substitute is) a worthy person.

15. But obedience (as towards the teacher) is not required (to be shown towards such a person).

16. And (pupils) older (than their teacher need not show him obedience).

17. If (two persons) teach each other mutually (different redactions of) the Veda, obedience (towards each other) is not ordained for them.

18. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'

19. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, with collected mind, in the house of his teacher,'

20. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'

21. That is forbidden by the Sâstras.

22. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

[13. This rule is a Supplement to I, 2, 7, 29.

14. '"A worthy person," i.e. on account of his learning, or character.'-- Haradatta.

16. 'According to some, this rule refers only to the time after instruction has been completed; according to others, to the time of studentship.'--Haradatta. But see Manu II, 151 seq.]

ÂPASTAMBA PRASNA I, PATALA 4, KHANDA 14.

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1. (That is to say) the Agnihotra, hospitality,

2. And what else of this kind (is ordained).

3. He whom (a student) asks for instruction, shall certainly not refuse it;

4. Provided he does not see in him a fault, (which disqualifies him from being taught).

5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge).

6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.

7. The feet of all Gurus must be embraced (every day) by a student who has returned home;

8. And also on meeting them, after returning from a journey.

9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.

10. And respect (must) always (be shown to one's elders and betters), according to the injunction

[14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.

3. Manu II, 109-115.

5. Manu II, 218.

6. Manu II, 228, 215.

7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sûtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, I, 2, 6, 29-35.

8. 'That is to say, whether he himself or "the venerable persons" undertook the journey.'--Haradatta.

9. Manu II, 133.

10. See above, I, 4, 13, 2.]

(given above and according to the order of their seniority).

11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's. brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.

12. Or he may silently embrace their feet.

13. A friendship kept for ten years with fellow citizens (is a reason for giving a salutation, and so is) a

friendship, contracted at school, which has lasted for five years. But a learned Brâhmana (known) for less than three years, must be saluted.

14. If the age (of several persons whom one meets) is exactly known, one must salute the eldest (first).

15. He need not salute a person, who is not a Guru, and who stands in a lower or higher place than he himself.

16. Or he may descend or ascend (to the place where such a person stands) and salute him.

17. But every one (Gurus and others) he shall salute, after having risen (from his seat).

18. If he is impure, he shall not salute (anybody);

19. (Nor shall he salute) a person who is impure.

[11. Manu II, 130.

12. The commentator adds that the mode of salutation must depend on their learning and virtue,

13. Manu II, 134.

16. This Sûtra, like the preceding, refers to those who are not Gurus.'

17. Manu II, 120.

18. 'Impure,' i.e. unfit for associating with others on account of the death of relations or through other causes, see below, I, 5, 15, 7 seq.]

20. Nor shall he, being impure, return a salutation.

21. Married women (must be saluted) according to the (respective) ages of their husbands.

22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.

23. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.

24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher.

25. Know that a Brâhmana of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brâhmana is the father.

26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).

27. (He shall ask under the same conditions) a Kshatriya, about his health (employing the word anâmaya);

28. A Vaisya if he has lost anything (employing the word anashta).

[23. He shall say, 'I salute,' not 'I, N. N., salute.' Manu II, 123.

24. Âpastamba, of course, holds the contrary opinion. Maun II, 216.

25. This verse, which is found with slight variations in most Smrîtis contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.

26. Of course. in case the person addressed is a Brahman. Manu II, 127. Kullûka quotes under this verse the above and the

following Sûtras. But his quotation has only a faint resemblance to our text.

28. That is to say in these terms I hope you have not lost any cattle or other property!'--Haradatta.]

29. A Sûdra, about his health (employing the word ârogya).

30. He shall not pass a learned Brâhmana without addressing him;

31. Nor an (unprotected) woman in a forest (or any other lonely place).

[31. He shall address a woman in order to re-assure her, and do it in these terms: 'Mother, or sister, what can I do for you? Don't be afraid!' &c.--Haradatta.]

ÂPASTAMBA PRASNA I, PATALA 5, KHANDA 15.

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1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, when sipping water and during the (daily) recitation of the Veda, his garment (or his sacrificial thread) shall pass over his left shoulder and under his right arm.

2. By sipping (pure) water, that has been collected on the ground, he becomes pure.

3. Or he, whom a pure person causes to sip water, (becomes also pure).

[15. 1. Taitt. Âr. II, 1, 2 seq.; Manu IV, 58.

2. Pure water is that which a cow will drink. Yâgñ. I, 192; Manu V, 128.

3. The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, &c., or he may get the water poured into his hand by another person. But, according to Âpastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smritis allow. The reason for this rule is, that Âpastamba considers it essential that both hands should be used in conveying the water to the mouth; see also above, I, 1, 4, 21. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.]

4. He shall not sip rain-drops.

5. (He shall not sip water) from a (natural) cleft in the ground.

6. He shall not sip water heated (at the fire) except for a particular reason (as sickness).

7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands).

8. If he can (find water to sip) he shall not remain impure (even) for a muhûrta.

9. Nor (shall he remain) naked (for a muhûrta if he can help it).

10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.

11. Also, when he has crossed a river, he shall purify himself by sipping water.

12. He shall not place fuel on the fire, without having sprinkled it (with water).

[4. 'Some think, that this Sûtra is intended to forbid also the drinking of rain-water. Other commentators declare that, according to this Sûtra, it is allowed to ust for "sipping" drops of water which fall from a vessel suspended by ropes [because the Sûtra emphatically excludes "rain-drops only].'--Haradatta.

6. Manu II, 61. 'Because the term "heated by fire" is used, there is no objection to water heated by the rays of the sun. In the same manner the use of, "hot" water only is usually forbidden in the Smritis.'-- Haradatta.

7. 'Because the phrase "with empty hands" is used, he commits no fault if he raises his hand, holding a stick or a clod. Some declare, that the term "touching water" (rendered by "washing means "sipping water."'--Haradatta.

11. The translation given above is based on the interpretation of Haradatta, who considers that Âpastaniba holds 'crossing a river' to cause impurity. The natural and probably the right interpretation, however, is that rejected by Haradatta, 'But he shall sip water after having come out (of the river or tank).'

12. "'On the fire used for Vedic or Smârta sacrifices or for household purposes.". . . Some declare, that (the fuel need not be sprinkled with water) if used for the kitchen fire.'--Haradatta.]

13. (If he is seated in companywith) other unclean persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.

14. (The same rule applies, if he is seated) on grass or wood fixed in the ground.

15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water.

16. If he has been touched by a dog, he shall bathe, with his clothes on;

17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped wa ter.

18. Unpurified, he shall not approach fire, (so near that he can feel the heat).

19. Some declare, that (he shall not approach nearer) than the length of an arrow.

20. Nor shall he blow on fire with his breath.

21. Nor shall he place fire under his bedstead.

[14. Haradatta's commentary is of little use, and I am not quite certain that my translation is correct.

15. Manu V, 118.

17. This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, as may be learnt by the comparison of a verse of Manu.

18. Manu IV, 142; Yâgñ. I, 155.

20. Manu IV, 53. Haradatta mentions other cxplanations of this Sûtra. Some say, that the Srauta fire may be kindled by blowing, because that is ordained particularly in the Yâgasaneyaka, but that the domestic fire is not to be treated so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fiall upon it.

21. Manu IV, 54.]

22. It is lawful for a Brâhmana to dwell in a village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself.

23. When he has washed away the stains of urine and fæces after voiding urine or fæces, the stains of food (after dinner), the stains of the food eaten the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure.

[22. The last condition mentioned in the Sûtra indicates, that the place must have a river or tank, not wells only, as the purification by sipping water cannot be performed without help, with water from wells.

23. Manu V, 138.]

ÂPASTAMBA PRASNA I, PATALA 5, KHANDA 16.

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1. He shall not drink water standing or bent forwards.

2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart.

[16. 1. Haradatta takes âkam here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of necessity),' i.e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

2. Manu II, 60 and 62; V, 139; and Yâgñ. I, 20 and 27; Weber. Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied frorn other Smritis. The rule quoted by him is as follows: 'The perforiner should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Mâsha-bean. The water sipped by a Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaisya the palate. A Sûdra sips once as much as to wet his tongue.']

3. He shall wipe his lips three times.

4. Some (declare, that he shall do so) twice.

5. He shall then touch (his lips) once (with the three middle fingers).

6. Some (declare, that he shall do so) twice.

7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and (the following three) organs, the eyes, the nose, and the ears.

8. Then he shall wash (his hands).

9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips).

10. He shall rub the gums and the inner part of his lips (with his finger or with a piece of wood) and then sip water.

11. He does not become impure by the hair (of his moustaches) getting into his mouth, as long as he does not touch them with his hand.

12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water.

13. Some declare, that if (the saliva falls) on the ground, he need not sip water.

[7. The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.

9. Manu V, 138.

11. Haradatta observes that this Sûtra shows, that every other foreign substance brought with the food into the mouth, makes the food 'leavings' and the eater impure. Manu V, 141.

12. Manu V, 141 declares sipping to be unnecessary in this case.]

14. On touching during sleep or in sternutation the effluvia of the nose or of the eyes, on touching blood, hair, fire, kine, a Brâhmana, or a woman, and after having walked on the high road, and after having touched an (thing orman), and after having put on his lower garment, he shall either bathe or sip or merely touch water (untlil he considers himself clean).

15. (Or he may touch) moist cowdung, wet herbs, or moist earth.

16. He shall not eat meat which lias been cut with a sword (or knife) used for killing.

17. He shall not bite off with his teeth (pieces from) cakes (roots or fruits).

18. He shall not eat in the house of a (relation within six degrees) where a person has died, before the ten days (of impurity) have elapsed.

19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber),

20. (Nor in a house) where a corpse lies.

[14. Manu V, 145.

18. The term "ten days" is used in order to indicate the time of impurity generally. In some cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thirty-six hours only, (the abstention from dining in such houses is shorter.)'--Haradatta. Manu IV, 217.

19. A lying-in woman is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sikâgriha, or lying-in chamber. Manu IV, 217.

20. Haradatta remarks that in the case of the death of a person who is not a relation, it is customary to place at the distance of 'one hundred bows' a lamp and water-vessel, and to eat (beyond that distance).]

21. Food touched by a (Brâhmana or other high-caste person) who is impure, becomes impure, but not unfit for eating.

22. But what has been brought (be it touched or not) by an impure Sûdra, must not be eaten,

23. Nor that food in which there is a hair,

24. Or any other unclean substance.

25. (Nor must that food be eaten) which has been touched with an unclean substance (such as garlic),

26. Nor (that in which) an insect living on impure substances (is found),

27. Nor (that in which) excrements or limbs of a mouse (are found),

28. Nor that which has been touched by the foot (even of a pure person),

29. Nor what has been (touched) with the hem of a garment,

30. Nor that which has been looked at by a dog or an Apapâtra,

[21. 'Food which is simply impure, may be purified by putting it on the fire, sprinkling it with water, touching it with ashes or earth, and praising it.'--Haradatta.

22. Others say, that the food becomes unfit for eating, only, if in bringing it, the Sûdra has touched it.--Haradatta.

23. Manu IV, 207; Yâgñ. I, 167. 'But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten.'--Haradatta.

24. Haradatta quotes a passage from Baudhâyana, which enumerates as 'unclean things' here intended, 'hair, worms or beetles, nail-parings, excrements of rats.' The rule must be understood as the preceding, i.e. in case these things have been cooked with the food.

26. Manu IV, 207: Yâgñ. I, 167, 168. This Sûtra must be read with Sûtra 23 above.

30. Manu IV, 208; Yâgñ. I, 167. Apapâtras are persons whom one must not allow to eat from one's dishes, e.g. Kandâlas, Patitas, a woman in her courses or during the ten days of impurity after confinement. See also above, I, 1, 3, 25.]

31. Nor what has been brought in the hem of a garment, (even though the garment may be clean),

32. Nor what has been brought at night by a female slave.

33. If during his meal,

[32. Haradatta thinks, that as the Sûtra has the feminine gender, dâsî, it does not matter if a male slave brings the food. But others forbid also this.]

ÂPASTAMBA PRASNA I, PATALA 5, KHANDA 17.

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1. A Sûdra touches him, (then he shall leave off eating).

2. Nor shall he eat sitting in the same row with unworthy people.

3. Nor shall he eat (sitting in the same row with persons) amongst whom one, whilst they eat, rises and gives his leavings to his pupils or sips water;

4. Nor (shall he eat) where they give him food, reviling him.

[17. 1. 'Some say, that this Sûtra indicates that the touch of a Sûdra does not defile at any other time but at dinner, whilst others hold that a Sûdra's touch defiles always, and that the Sûtra is intended to indicate an excess of impurity, if it happens at dinnertime.'--Haradatta.

2. 'Unworthy people are those who are neither of good family, nor possess learning and virtue.'--Haradatta.

3. According to Haradatta a person who misbehaves thus, is called 'a dinner-thorn.' This point of etiquette is strictly observed in our days also. Manu IV, 2 12.

4. Manu IV, 212; Yâgñ. I, 167]

5. Nor (shall he eat) what has been smelt at by men or other (beings, as cats).

6. He shall not eat in a ship,

7. Nor on a wooden platform.

8. He may eat sitting on ground which has been purified (by the application of cowdung and the like).

9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).

10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.

11. A vessel made of metal becomes pure by being scoured with ashes and the like.

12. A wooden vessel becomes pure by being scraped.

13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.

14. He shall not eat food which has been bought or obtained ready-prepared in the market.

15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.

16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.

17. Prepared food which has stood for a night, must neither be caten nor drunk.

[5. 'As the text has avaghâta, "smelt at," it does not matter if they smell the food from a distance.'--Haradatta.

11. 'It must be understood from other Smritis, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with water.'--Haradatta. Manu V, I 14.

12. Manu V, 115.

16. 'Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them.'--Haradatta.

17. The Sanskrit has two terms for 'eating;' the first 'khâd' applies to hard substances, the second 'ad' to soft suubstances. Manu I, V, 211; Yâgñ. I, 16 7.]

18. Nor (should prepared food) that has turned sour (be used in any way).

19. (The preceding two rules do) not (hold good in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.

20. (Substances which have turned) sour without being mixed with anything else (are to be avoided).

21. All intoxicating drinks are forbidden.

22. Likewise sheep's milk,

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),

24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),

25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,

26. (Likewise) red garlic, onions, and leeks,

[18. Manu IV, 211; V, 9; Yâgñ. I, 167.

19. Manu V, 10, 24 and 25.

20. According to Haradatta, Âpastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

22. Manu V, 8; Yâgñ. I, 170.

23. Manu V, 8, 9; Yâgñ. I 170. 'Sandhinî, translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day."--Haradatta.

24. Manu V, 8.

26. Manu V, 5; Yâgñ. I, 176.]

27. Likewise anything else which (those who are learned in the law) forbid.

28. Mushrooms ought not to be eaten; that has been declared in a Brâhmana;

29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.

30. (But the meat) of milch-cows and oxen may be eaten.

31. The Vâgasaneyaka declares 'bull's flesh is fit for offerings.'

32. Amongst birds that scratch with their feet for, food, the (tame) cock (must not be eaten).

33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Sakalabila, must not be eaten).

34. Carnivorous (birds are forbidden),

35. Likewise the swan, the Bhâsa, the Brâhman duck, and the falcon.

36. Common cranes and Sâras-cranes (are not to

[27. Haradatta observes that Âpastamba, finding the list of forbidden vegetables too long, refers his pupils to the advice of the Sishtas. The force of this Sûtra is exactly the same as that of I, 3, 11, 38.

28. Yâgñ. I, 171.

29. The camel, Gayal, and Sarabha are mentioned as 'forbidden animals,' Satapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X, 62; Manu V, 11, 18; Yâgñ. I, 172, 176.

32. Yâgñ. I, 176.

33. Manu V, 12. Yâgñ I, 172.

34. Manu V, 11; Yâgñ I, 172.

35. Yâgñ I, 172.

36. Manu V, 12; Yâgñ I, 172. Other commentators take the whole Sûtra as one compound, and explain it as an exception to Sûtra 34. In that case the translation runs thus: ('Carnivorous birds are forbidden) except the Kruñka, Krauñka, Vârdhrânasa, and Lakshmana.'--Haradatta. This translation is objectionable, because both the Kruñka, now called Kulam or Kûñk, and the Krauñka, the red-crested crane, now called Sâras (Cyrus), feed on grain. Kruñkakrauñka is a Vedic dual and stands for kruñkakrauñkâ or kruñkakrauñkau.]

be eaten) with the exception of the leather-nosed Lakshmana.

37. Five-toed animals (ought not to be eaten) with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pûtikhasha.

38. Amongst fishes, the Keta ought not to be eaten,

39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen.

[37. Manu V, 18; Yâgñ. I, 77. Pûtikhasha is, according to Haradatta, an animal resembling a hare, and found in the Himâlayas.

39. Haradatta closes this chapter on flesh-eating by quoting Manu V, 56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence therefrom of greater merit. He states that the whole chapter must be understood in this sense.]

ÂPASTAMBA PRASNA I, PATALA 6, KHANDA 18.

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1. Honey, uncooked (grain), venison, land, roots, fruits, (a promse of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra.

2. Hârita declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.

[18. 1. Manu IV, 247. 'Ugra denotes either a bad twice-born man. or the offspring of a Vaisya and of a Sûdra-woman. Other persons of a similar character must be understood to be included by the term.'--Haradatta.]

3. Or they (Brâhmana householders) may accept (from an Ugra) uncooked or (a little) unflavoured boiled food.

4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),

6. After having touched it (once) with gold,

7. Or (having touched it with) fire.

8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.

9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with ihe Kshatriya (i. e. of Kshatriyas, Vaisyas, and Sûdras).

10. He may (usually) eat (the food) of a Brâhmana on account of (the giver's) character (as a Brâhmana). It must be avoided for particular reasons only.

[4. Also this rule seems to belong to Hârita, on account of its close connection with the preceding two.

8. Haradatta quotes, in support of the last Satras, a passage of the Khândogya Upanishad, I, 10, 1, and one from the Rig-veda, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding thrce Sûtras differentiv. According to them the translaticn would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animals.' This second explanation is perhaps preferable.

9. Manu IV, 219, and 223.]

11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance.

12. But when the penance has been performed, he may eat (in that house).

13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sûdras, may be eaten.

14. (In times of distress) even the food of a Sûdra, who lives under one's protection for the sake of spiritual merit, (may be eaten).

15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.

16. Food received from a multitude of givers must not be eaten,

17. Nor food offered by a general invitation (to all comers).

18. Food offered by an artisan must not be eaten,

19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),

[11. If a Brâhmana who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'--Haradatta.

12. 'The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.'--Haradatta.

14. Yâgñ. 1, 166.

15. Manu IV, 223

16. Manu IV, 209.

17. Manu IV, 209; Yâgñ. I, 168.

18. Manu IV, 2 10, 215; Yâgñ. I, 162-164.

19. Yâgñ. I, 164.]

20. Nor (that of men) who live by letting lodgings or land.

21. A (professional) physician is a person whose food must not be eaten,

22. (Also) a usurer,

23. (Also) a Brâhmana who has performed the Dîkshanîyeshti (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma).

24. (The food given by a person who has performed the Dîkshanîyeshti may be eaten), when the victim sacred to Agni and Soma has been slain.

25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.

26. For a Brâhmana declares, 'Or they may eat of the remainder of the animal, after having set apart a portion for the offering.'

27. A eunuch (is a person whose food must not be eaten),

28. (Likewise) the (professional) messenger employed by a king (or others),

29. (Likewise a Brâhmana) who offers substances that are not fit for a sacrifice,

30. (Likewise) a spy,

[21. Manu IV, 212; Yâgñ. I, 162.

22. Manu IV, 210; Yâgñ. I, 161.

23. 'That is to say, one who has begun, but not finished a Soma-sacrifice.'--Haradatta. Manu IV, 210, and Gopatha-brâhmana III, 19.

25. Aitareya-brâhmana II, 1, 9.

27. Manu I V, 211; Yâgñ. I, 161.

28. The village or town messengers are always men of the lowest castes, such as the Mahârs of Mahârâshthra.

29. 'For example, he who offers human blood in a magic rite.'--Haradatta.

30. Haradatta explains kârî, translated by 'spy,' to mean 'a secret adherent of the Sâkta sect' (gûdhakârî, sâktah). The existence of this sect in early times has not hitherto been proved.]

31. (Also) a person who has become an ascetic without (being authorized thereto by) the rules (of the law),

32. (Also) he who forsakes the sacred fires without performing the sacrifice necessary on that occasion),

33. Likewise a learned Brâhmana who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Sadra caste.

[31. Haradatta gives the Sâkyas or Bauddhas as an instance. But it i's doubtful, whether Âpastamba meant to refer to them, though it seems probable that heretics are intended.

32. Yâgñ. I, 160.

33. 'Who avoids everybody, i.e. who neither invites nor dines with anybody.'--Haradatta.]

ÂPASTAMBA PRASNA I, PATALA 6, KHANDA 19.

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1. A drunkard, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor, are persons whose food must not be eaten) as long as they are thus engaged or in that state.

2. Who (then) are those whose food may be eaten?

[19. 1. Manu IV, 207; Yâgñ. I, 161, 162. Another commentator explains anika, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines pratyupavishtah with this word, i.e. 'a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called Âkarita (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

2. 'The object of this Sûtra is to introduce the great variety of opinions quoted below.'--Haradatta.]

3. Kanva declares, that it is he who wishes to give.

4. Kautsa declares, that it is he who is holy.

5. Vârshyâyani declares, that it is every giver (of food).

6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner). But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).

7. Offered food, which is pure, may be eaten, according to Eka, Kunika, Kânva, Kutsa, and Pushkarasâdi.

8. Vârshyâyani's opinion is, that (food) given unasked (may be accepted) from anybody.

9. (Food offered) willingly by a holy man may be eaten.

10. Food given unwillingly by a holy man ought not to be eaten.

11. Food offered unasked by any person whatsoever may be eaten,

12. 'But not if it be given after an express previous announcement;' thus says Hârita.

13. Now they quote also in a Purâna the following two verses:

[4. 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'--Haradatta.

10. Another commentator explains this Sûtra thus: 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'--Haradatta.

13. See Manu IV, 248 and 249, where these identical verses occur.]

'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be

eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).'

14. (Another verse from a Purâna declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.'

15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brâhmana learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

[14. Manu IV, 211, 212.

15. Regarding the liberation of the thief, see Âpastamba I, 9, 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.]

ÂPASTAMBA PRASNA I, PATALA 7, KHANDA 20.

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1. He shall not fulfil his sacred duties merely in order to acquire these worldly objects (as fame, gain, and honour).

2. For when they ought to bring rewards, (duties thus fulfilled) become fruitless.

3. (Worldly benefits) are produced as accessories (to the fulfilment of the law), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages).

4. But if (worldly advantages) are not produced, (then at least) the sacred duties have been fulfilled.

5. Let him not become irritated at, nor be deceived by the speeches of hypocrites, of rogues, of infidels, and of fools.

6. For Virtue and Sin do not go about and say, Here we are;' nor do gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'

7. But that is virtue, the practice of which wise men of the three twice-born castes praise; what they blame, is sin.

8. He shall regulate his course of action according to the conduct which in all countries is unanimously approved by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avalrice, nor hypocrites.

9. Acting thus he will gain both worlds.

10. Trade is not lawful for a Brâhmana.

11. In times of distress he may trade in lawful merchandise, avoiding the following (kinds), that are forbidden

12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances

[20. 7. The Sûtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yâgñ. I, 9, on Parishads, and states that the plural âryâh shows that three or four must be employed to arrive at a decision. See also Manu XII, 108 seq.

8. Manu I, 6.

11. This Sûtra, which specifies only one part of a Vaisya's occupations as permissible for Brâhmanas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible. Manu IV, 6; X, 82; Yâgñ. III, 35.

12. Manu X, 86-89; Yâgñ. III, 36-39.]

used for glueing (such as lac), water, young cornstalks, substances from which spirituous liquor may be

extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.

13. Among (the various kinds of) grain he shall especially not sell sesamum or rice (except he have grown them himself).

14. The exchange of the one of these (abovementioned goods) for the other is likewise unlawful.

15. But food (may be exchaned) for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.

16. Let him traffic with lawful merchandise which he has not bought,

[13. The exception stated above, is given by Haradatta on the authority of Manu X, 90; Yâgñ. III, 39.

15. From the permission to exchange learning for learning, it may be known that it is not lawful to sell it.'--Haradatta. Manu X, 94.]

ÂPASTAMBA PRASNA I, PATALA 7, KHANDA 21.

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1. With Muñga-grass, Balbaga-grass (and articles made of them), roots, and fruits,

2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).

3. He shall not be too eager (after such a livelihood).

4. If he obtains (another lawful) livelihood, he shall leave off (trading).

[21. 2. 'Since it is known that Muñga and Balbaga are kinds of grass, it may be inferred from their being especially mentioned (in Sûtra 1) that objects made of them (may be also sold).'--Haradatta.

4. Yâgñ. III, 35.]

5. Intercourse with fallen men is not ordained,

6. Nor with Apapâtras.

7. Now (follows the enumeration of) the actions which cause loss of caste (Patanîya).

8. (These are) stealing (gold), crimes whereby one becomes an Abhisasta, homicide, neglect of the Vedas, causing abortion, incestuous connection with relations born from the same womb as one's mother or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden.

9. That man falls who has connection with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman.

10. Some (teachers declare), that he does not fall by having connection with any other married female except his teacher's wife.

11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.

12. Now follows (the enumeration of) the acts which make men impure (Asukikara).

13. (These are) the cohabitation of Aryan women with Sûdras,

14. Eating the flesh of forbidden (creatures),

[5. Manu XI, 180.

6. Regarding the definition of the word Apapâtra, see above, I, 5, 16, 29.

8. The crimes by which a person becomes Abhisasta are enumerated below, I, 9, 24, 6 seq., where an explanation of the term will be given.

9. Regarding the 'male Gurus' see above. By 'female Gurus' their wives are meant.

10. I.e. he need not perform so heavy a penance.]

15. As of a dog, a man, village cocks or pigs, carnivorous animals,

16. Eating the excrements of men,

17. Eating what is left by a Sûdra, the cohabitation of Aryans with Apapâtra women.

18. Some declare, that these acts also cause a man to lose his caste.

19. Other acts besides those (enumerated) are causes of impurity.

20. He who learns (that a man has) committed a sin, shall not be the first to make it known to others; but he shall avoid the (sinner), when performing religious ceremonies.

[20. 'That is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'--Haradatta.]

ÂPASTAMBA PRASNA I, PATALA 8, KHANDA 22.

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1. He shall employ the means which tend to the acquisition of (the knowledge of) the Âtman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Âtman).

2. There is no higher (object) than the attainment of (the knowledge of the) Âtman.

3. We shall quote the verses (from the Veda)

[22. 1. The knowledge of the Vedânta and the means which prepare men for the knowledge of the Âtman, the 'Self, the universal soul,' are placed in this Patala at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

2. Haradatta gives in his commentary a lengthy discussion on the Âtman, which corresponds nearly to Sahkara's Introduction to and Commentary on the first Sûtra of Bâdarâyana.

3. According to Haradatta, the following verses are taken from an Upanishad.]

which refer to the attainment of (the knowledge of) the Âtman.

4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Âtman.

6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Âtman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune (new births).

7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body,

[4. The spotless one &c. is the Paramâtman. The spots are merit and demerit which, residing in the Manas, the internal organ of perception, are only falsely attributed to the Âtman, 'the soul.' To become immortal means 'to obtain final liberation.'

5. It seems to me that Haradatta's explanation of the words 'idam idi ha idi ha' is wrong. They ought to be divided thus, 'idamid, iha id, iha loke.' The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

6. The verse is addressed by a teacher to his pupil. My translation strictly follows Haradatta's gloss. But his interpretation is open to many doubts. However, I am unable to suggest anything better.

7. The Sutra contains a further description of the Paramâtman.]

(even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.

8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven.

[8. Haradatta explains the word vishtap, 'heaven,' by 'pain-freed greatness,' apparently misled by a bad etymology. The heaven of the Âtman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramâtman, which is pure essence, intelligence and joy.]

ÂPASTAMBA PRASNA I, PATALA 8, KHANDA 23.

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1. That Brâhmana, who is wise and recognises all creatures to be in the Âtman, who pondering (thereon) does not become bewildered, and who recognises the Âtman in every (created) thing, shines, indeed, in heaven.

2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and larger than the earth, contains the universe; he, who is different from the knowledge of this world, obtained by the senses and identical with its objects, possesses the highest (form consisting of absolute knowledge). From him, who divides himself, spring all (created) bodies. He is the primary cause, he is eternal, he is unchangeable.

[23. 2. This Sûtra again contains a description of the Paramâtman. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections,]

But the eradication of the faults is brought about in this life by the means (called Yoga). A wise man who has eradicated the (faults) which destroy the creatures, obtains salvation.

4. Now we will enumerate the faults which tend to destroy the creatures.

5. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind. The eradication of these (faults) takes place through the means of (salvation called) Yoga.

6. Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing a slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Âtman), regulation of one's conduct according to that of the Âryas, peacefulness and contentedness;--these (good qualities) have been settled by the agreement (of the wise) for all (the four) orders; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

ÂPASTAMBA PRASNA I, PATALA 9, KHANDA 24.

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1. He who has killed a Kshatriya shall give a thousand cows (to Brâhmanas) for the expiation of his sin.

[24. 1. Manu XI, 128; Yâgñ. III, 266. Others explain the phrase vairayâtanârtham, 'for the expiation of his sin,' thus: 'He, who is slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O that I might slay him in another life," for the removal of this enmity!'--Haradatta. I am strongly inclined to agree with the other commentator, and to translate vairayâtanârtham, 'in order to remove the enmity.' I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. With the explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for prâyaskittirthah, Sûtra 4. Haradatta, seduced by the parallel passage of Manu, takes it to be identical with vairayâtanârtham. I propose to translate our Sûtra thus: 'He who has killed a Kshatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.' According to Baudhâyana I, 10. 19. 1 (compare Zeitschr. d. D. Morg. Ges., vol. 41, pp. 672-76; Festgruss an Roth, pp. 44-52), the cows are to be given to the king.]

2. (He shall give) a hundred cows for a Vaisya,

3. Ten for a Sûdra,

4. And in every one (of these cases) one bull (must be given) in excess (of the number of cows) for the sake of expiation.

5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).

6. He who has slain a man belonging to the two (first-mentioned castes) who has studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an Abhisasta.

7. And (he is called an Abhisasta) who has slain a man belonging merely to the Brâhmana caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),

[2. Manu XI, 130. Yâgñ. III, 267.

3. Mauu XI, 131. Yâgñ. III, 267.

6. Manu XI, 87. Abhisasta means literally 'accused, accursed,' and corresponds in Âpastamba's terminology to the mahâpâtakin of Manu and Yâgñavalkya, instead of which latter word Manu uses it occasionally, e.g. II, 185.]

8. Likewise he who has destroyed an embryo of a (Brâhmana, even though its sex be) undistinguishable,

9. Or a woman (of the Brâhmana caste) during her courses.

10. (Now follows) the penance for him (who is an Abhisasta).

11. He (himself) shall erect a hut in the forest, restrain his speech, carry (on his stick) the skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.

12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

13. And if he sees another (Ârya), he shall step out of the road (to the distance of two yards).

14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhisasta?'

16. That is (the way in which he must gain) his livelihood.

17. If he does not obtain anything (at the seven houses), he must fast.

18. And (whilst performing this penance) he must tend cows.

19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

[9. 'Others interpret âtreyî, "during her courses," by "belonging to the race of Atri."'--Haradatta.

11. Others say that he may carry the skull of any corpse. This Sûtra is to be construed with Sûtra 114, Sûtras 12 and 13 being inserted parenthetically.-- Haradatta. Manu XI, 72-78; Yâgñ. III, 243.]

20. After having performed (this penance) for twelve years, he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good.

21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brâhmanas. He is free (from his sin), when thrice he has been defeated by them, or when he has vanquished them.

22. Or he is freed (from his sin), if (after the twelve years' penance) he bathes (with the priests) at the end of a horse-sacrifice.

23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain.

24. If he has slain a Guru or a Brâhmana, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.

25. He cannot be purified in this life. But his sin is removed (after death).

[20. 'I.e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidingly eats, then one should know that he has performed the penance properly not otherwise.'--Haradatta. Manu XI, 195 and 196.

21. Manu XI, 81.--Thus Haradatta, better, 'when-thrice he has fought with them,' see the Pet. Dict. s. v. râdh.

22. Manu XI, 83; Weber, Ind. Stud. X, 67.

23. 'Or the Sûtra may have reference to unrighteous gain acquired by false testimony and the like.'--Haradatta.

24. 'Guru means "the father and the rest."--Haradatta.

25. 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sûtra forbids this, and that the meaning of pratvâpattih (can be purified) is "connection by being received as a son or other relation."--Haradatta.]

ÂPASTAMBA PRASNA I, PATALA 9, KHANDA 25.

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1. He who has had connection with a Guru's wife shall cut off his organ together with the testicles, take them into his joined hands and walk towards the south without stopping, until he falls down dead.

2. Or he may die embracing a heated metal image of a woman.

3. A drinker of spirituous liquor shall drink exceedirgly hot liquor so that he dies.

4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated.

5. If he is forgiven (by the king), the guilt falls upon him who forgives him,

6. Or he may throw himself into the fire, or perform repeatedly severe austerities,

7. Or he may kill himself by diminishing daily his portion of food,

8. Or he may perform Krikkhra penances (uninterruptedly) for one year.

[25. 1. Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smritis, where a different 'penance' is prescribed for incestuous intercourse with other near relations. Manu XI, 105; Yâgñ. III, 259.

2. Manu XI, 104; Yâgñ. III, 259.

3. Manu XI, 91, 92; Yâgñ. III, 253.

4. I.e. who has stolen the gold of a Brâhmana. Manu VIII, 314, 316; XI, 99-101; Yâgñ. III, 257.

5. Manu VIII, 317.

6. Manu XI, 102.

8. According to Haradatta this Sûtra refers to all kinds of sins and it must be understood that the Krikkhra penances must be heavy for great crimes, and lighter for smaller faults; see also below, I, 9, 27, 7 and 8.]

9. Now they quote also (the following verse):

10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connection with a Guru's wife, but not those who have slain a Brâhmana, shall eat every fourth meal-time a little food, bathe at the times of the three libations (morning, noon, and evening), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt.

11. (A man of any caste) excepting the first, who has slain a man of the first caste, shall go on a battle-field and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure).

12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin,

flesh, and the rest, and then throw himself into the fire.

13. If a crow, a chameleon, a peacock, a Brâhmanî duck, a swan, the vulture called Bhâsa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a Sûdra must be performed.

[9. Haradatta states that the verse is taken from a Purâna.

11. Manu XI, 74; Yâgñ. III, 248.

12. The Mantras given in the commentary, and a parallel passage of Vasishtha XX, 25-26, show that this terrible penance is not altogether a mere theory of Âpastamba. Yâgñ. III, 247.

13. 'According to some, the penance must be performed if all these animals together have been slain; according to others, if only one of them has been killed.'--Haradatta. Manu XI, 132, 136 Yâgñ. III, 270-272.]

ÂPASTAMBA PRASNA I, PATALA 9, KHANDA 26.

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1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.

2. And for other animals (which have no bones), if an ox-load of them has been killed.

3. He who abuses a person who (on account of his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.

4. (If the same sins have been committed) by a Sûdra, he must fast for seven days.

5. And the same (penances must also be performed) by women, (but not those which follow).

6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Sûdra), if the life (of the person injured) has not been endangered.

[26. 1. 'A reason' for hurting a cow is, according to Haradatta, anger, or the desire to obtain meat.

2. Manu XI, 141;Yâgñ. III, 269. That 'animals without bones,' i.e. insects or mollusks, are intended in the Sûtra is an inference, drawn by Haradatta from the parallel passages of Gautama, Manu, and Yâgñavalkya.

3. 'A person who ought not to be abused, i. e. a father, a teacher, and the like.'--Haradatta.

5. The same penances, i. e. those prescribed I, 9, 24-I, 9, 26, 4. According to Haradatta this Sûtra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sûtras apply to women by an atidesa, and that, according to a Smârta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.]

7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sûdra caste, of an unnatural crime, of performing; magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuna, or (other verses chosen frorn the Anuvâka, called) Pavitra, in proportion to the frequency with which the crime has been committed.

8. A (student) who has broken the vow of chastity, shall offer to Nirriti an ass, according to the manner of the Pâkayañga-rites.

9. A Sûdra shall eat (the remainder) of that (offering).

10. (Now follows) the penance for him who transgresses the rules of studentship.

11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

12. The following penances) which we are going to proclaim, may be performed for the same sin, and

[7. The Anuvâka intended is Taitt. Samh. II, 5, 12.

8. Taitt. Âr. II, 18, and Weber, Ind. Stud. X, 102; Manu XI, 199 seq.; and Yâgñ. III, 280. Regarding the Pâkayagña-rites, see Âsv. Gri. Sû. I, 1, 2, and Max Müller's History of Ancient Sanskrit Literature, P. 203.

12. Regarding the Patanîya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.]

also for other sinful acts, which do not cause loss of caste.

13. He may either offer oblations to Kâma and Manyu (with the following two Mantras), 'Kâma (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).

14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gâyatrî one thousand times, or he may do so without stopping his breath.

[13. Weber, Ind. Stud. X, 102. According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.]

ÂPASTAMBA PRASNA I, PATALA 9, KHANDA 27.

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1. After having eaten sesamum or having fasted on the full moon day of the month Srâvana July-August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst. reciting the Gâyatrî, or he may mutter (the Gâyatrî) as many times.

2. Or he may perform Ishtis and Soma-sacrifices for the sake of purifying himself (from his sins),

3. After having eaten forbidden food, he must fast, until his entrails are empty.

4. That is (generally) attained after seven days.

5. Or he may during winter and during the dewy

[27. 1. 'The oblations of sacred fuel (samidh) are not to be accompanied by the exclamation Svâhâ'--Haradatta.

2. Ishtis are the simplest forms of the Srauta-sacrifices, i.e. of those for which three fires are necessary.

3. For some particular kinds of forbidden food the same penance is prescribed, Manu XI, 153-154.]

season (November-March) bathe in cold water both morning and evening.

6. Or he may perform a Krikkhra penance, which lasts twelve days.

7. The rule for the Krikkhra penance of twelve days (is the following): For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything.

8. If he repeats this for a year, that is called a Krikkhra penance, which lasts for a year.

9. Now follows another penance. He who has committed even a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire Sâkhâ of his Veda three times consecutively.

10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Surâ), he who praises everybody in a manner unworthy of a Brâhmana, shall sit on grass, allowing his back to be scorched (by the sun).

11. A Brâhmana removes the sin which he committed by serving one day and night (a man of) the black race, if he bathes for three years, eating at every fourth meal-time.

[7. The same penance is described, under the name Prâgâpatya krikkhra, the Krihkhra invented by Pragâpati, Manu XI, 212, and Yâgñ. III, 320.

9. Manu XI, 259.

11. The expression krishna varna, 'the black race,' is truly Vedic. In the Rig-veda it usually denotes the aboriginal races,

and sometimes the demons. Others explain the Sûtra thus: A Brâmana removes the sin, which be committed by cohabiting for one night with a female of the Sûdra caste, &c.--Haradatta. The latter explanation has been adopted by Kullûka on Manu XI. 179.]

ÂPASTAMBA PRASNA I, PATALA 10, KHANDA 28.

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1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Katitsa and Hârita as well as Kanva and Pushkarasâdi.

2. Vârshyâyani declares, that there are exceptions to this law, in regard to some possessions.

3. (E.g.) seeds ripening in the pod, food for a draught-ox; (if these are taken), the owners (ought) not (to) forbid it.

4. To take even these things in too great a quantity is sinful.

5. Hârita declares, that in every case the permission (of the owner must be obtained) first.

6. He shall not go to visit a fallen teacher or blood relation.

7. Nor shall he accept the (means for procuring) enjoyments from such a person.

8. If he meets them accidentally he shall silently embrace (their feet) and pass on.

9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.

10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.

[28. 3. The same rule. Manu emphatically ascribes to himself, Manu VIII, 339, But see also VIII, 331.

7. Haradatta remarks, that this Sûtra implicitly forbids to accept the heritage of an outcast.]

11. Enjoyments taken unrighteously he shall give up; he shall say, 'I and sin (do not dwell together).' Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn, noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years.

12. After that he (may be) purified.

13. Then he may have intercourse with Aryans.

14. This penance may also be employed in the case of the other crimes which cause loss of caste (for which no penance has been ordained above).

15. But the violator of a Guru's bed shall enter a hollow iron image and, hhving caused a fire to be lit on both sides, he shall burn himself.

16. According to Hârita, this (last-mentioned penance must) not (be performed).

17, For he who takes his own or another's life becomes an Abhisasta.

18. He (the violator of a Guru's bed) shall perform to his last breath (the penance) prescribed by that rule (Sûtra 11). He cannot be purified in this world. But (after death) his sin is taken away.

19. He who has unjustly forsaken his wife shall put on an ass's skin, with the hair turned outside, and beg in seven houses, saying, 'Give alms to him who forsook his wife.' That shall be his livelihood for six months.

20. But if a wife forsakes her husband, she shall

[11. A similar but easier penance is prescribed, Manu XI, 19 4.

15. 1 (This penance, which had been prescribed above, I, 9, 25, 1), is enjoined (once more), in order to show that it is not optional (as might be expected according to Sûtra 14).'-Haradatta.]

perform the twelve-night Krikkhra penance for as long a time.

21. He who has killed a Bhrûna (a man learned in the Vedas and Vedângas and skilled in the performance of the rites) shall put on the skin of a dog or of an ass, with the hair turned outside, and take a human skull for his drinking-vessel,

ÂPASTAMBA PRASNA I, PATALA 10, KHANDA 29.

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1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall uo about (saying), 'Who (gives) alms to the murderer of a Bhrûna?' Obtaining thus his livelihood in the village, he shall dwell in an empty house or under a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.

2. He even who slays unintentionally, reaps nevertheless the result of his sin.

3. (His guilt is) greater, (if he slays) intentionally.

4. The same (principle applies) also to other sinful actions,

5. And also to good works.

6. A Brâhmana shall not take a weapon into his hand, though he be only desirous of examining it.

7. In a Purâna (it has been declared), that he who

[29. 5. Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brâhmana, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brâmana.]

slays an assailant does not sin, for (in that case) wrath meets wrath.

8. But Abhisastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.

9. If they have begot sons, let them. say to them: 'Go out from amongst us, for thus the Âryas, (throwing the guilt) upon us, will receive you (amongst their number).'

10. For the organs do not become impure together with the man.

11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.

12. Hârita declares that this is wrong.

13. A wife is similar to the vessel which contains the curds (for the sacrifice).

14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse

[9. It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhisastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following: 'Go out from among us; for thus (leaving the guilt) to us, you will be received (as) Âryas.' it is, however, not improbable that our text is

disfigured by several very old corruptions, compare Baudhâyana II, 1, 2, 18.

11. 'In like manner a man who has lost.his rights, (can) beget a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'--Haradatta.

13. The statements now following are those with which Âpastamba agrees. Those contained in Sûtras 8-11 are merely the pûrvapaksha.]

can be allowed with the impure seed which comes (from an Abhisasta).

15. Sorcery and curses (employed against a Brâhmana) cause a man to become impure, but not loss of caste.

16. Hârita declares that they cause loss of caste.

17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

ÂPASTAMBA PRASNA I, PATALA 11, KHANDA 30.

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1. Some declare, that a student shall bathe after (having acquired) the knowledge of the Veda, (however long or short the time of his studentship may have been).

2. (He may) also (bathe) after having kept the student's vow for forty-eight, (thirty-six or twenty-four) years, (though he may not have mastered the Veda).

Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

[30. 1. The bath is taken at the end of the studentship, and forms part of the Samâvartana-ceremony. From this rite a student who has completed his course of study derives the name Snâtaka, 'one who has bathed.' See also Weber, Ind. Stud. X, 125.]

4. To all those persons who have bathed (In accordance with any of the above rules must be shown) the honour clue to a Snâtaka.

5. The reverence (shown to a Snâtaka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).

6. Now follow the observances (chiefly to be kept) by a Snâtaka.

7. He shall usually enter the village and leave it by the eastern or the northern gate.

8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

9. (But an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go out; for) in the case of a conflict (of duties), that enjoined by the Veda is the more important.

10. He shall avoid all dyed dresses,

11. And all naturally black cloth.

12. He shall wear a dress that is neither shining,

13. Nor despicable, if he is able (to afford it).

14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.

15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground.

16. He shall not void excrements in the shade (of a tree, where travellers rest).

[10. The rule to wear white garments is given Yâgñ. I, 131; Manu IV, 35. 33.

13. Manu IV, 34.

15. Manu IV, 49.]

17. But he may discharge urine on his own shadow.

18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water.

19. He shall also avoid to spit into, or to have connection with a woman in water.

20. He shall not void excrements facing the fire, the sun, water, a Brâhmana, cows, or (images of) the gods.

21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs or trees which he has broken off, whilst they were on the tree and full of sap.

22. If possible, he shall not stretch out his feet towards a fire, water, a Brâhmana, a cow, (iniages of) the gods, a door, or against the wind.

23. Now they quote also (the following verse):

[18. Manu IV, 45, 46; Yâgñ. I, 137.

19. Manu IV, 56.

20. Manu IV, 48, 52; Yâgñ. I, 134.

22. The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yâgñ. I, 137.]

ÂPASTAMBA PRASNA I, PATALA 11, KHANDA 31.

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1. He shall eat facing the east, void fæces facing, the south, discharge urine facing the north, and wash his feet turned towards the west.

2. He shall void excrements far from his house, having gone towards the south or south-west.

3. But after sunset he must not void excrements outside the village or far from his house.

4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.

[31. 2. Manu IV, 151; Yâgñ. I, 16.]

5. And he shall not speak evil of the gods or of the king.

6. He shall not touch with his foot a Brâhmana, a cow, nor any other (venerable beings).

7. (Nor shall he touch them) with his hand, except for particular reasons.

8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl.

9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.

11. And of a cow which is not a milch-cow he shall not say, 'She is not a milch-cow.' He must say, 'This is a cow which will become a milch-cow.'

12. He shall not call 'lucky' that which is lucky. He shall call it 'a mercy, a blessing.'

13. He shall not step over a rope to which a calf (or cow) is tied.

14. He shall not pass between the posts from which a swing is suspended.

15. (In company) he shall not say, 'This person

[5. Manu IV, 163.

8. 'In the section on transcendental knowledge (1, 8, 23, 5), "speaking evil" has been forbidden, in connection with the means of salvation. And below (Sûtra 25) the (author) will declare that the sins which destroy the creatures are to be avoided. But this precept (is given in order to indicate that) in the case of cows and the rest an extra penance must be performed.'--Haradatta.

12. Manu IV, 139.

13. Manu IV, 38.

14. 'Or according to others, " He shall not pass between pillars supporting an arch."'--Haradatta.]

is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

16. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.'

17. He shall not count (a flock of) birds.

18. He shall avoid to look at the sun when he rises or sets.

19. During the day the sun protects the creatures, during the night the moon. Therefore let him eagerly strive to protect himself on the night of the new moon by purity, continence, and rites adapted for the season.

20. For during that nicht the sun and the moon dwell together.

21. He shall not enter the village by a by path. If he enters it thus, he shall mutter this Rik-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse) addressed to Rudra.

22. he shall not (ordinarily) give the residue of his food to a person who is not a Brâhmana. When he gives it (to such a one), he shall clean his teeth and give (the food) after having placed in it (the dirt from his teeth).

[16. Manu IV, 59.

17. Others explain (the Sûtra thus): He shall not announce it to others, if he sees (the souls of) good men falling from heaven on account of the expenditure of their merit, (i.e.) he shall not call attention to shooting-stars.'--Haradatta.

18. Manu IV, 37. 19. Manu IV, 153.

21. Manu IV, 73; Yâgñ. I, 140.

22. Manu IV, 80. 'This prohibition (given in the first part of the Sûtra) refers to Sûdras who are not dependents; to dependents the following (exception applies).'--Haradatta.]

23. And let him avoid the faults that destroy the creatures, such as anger and the like.

[23. See above, I, 6, 23, 4 and 5, and Manu IV, 163.]

ÂPASTAMBA PRASNA I, PATALA 11, KHANDA 32.

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1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.

2. And if he has had connection (with his wife), he shall not lie with her during the whole night

3. He shall not teach whilst he is lying on a bed.

4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).

5. He shall not show himself adorned with a garland, or anointed with ointments. '

6. At night he shall always adorn himself for his wife.

7. Let him not submerge his head together with his body (in bathing),

8. And (let him avoid) to bathe after sunset.

9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palâsa-wood.

10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'

11. Let him be awake from midnight.

12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.

13. Or (he may) by himself mentally (repeat the sacred texts).

14. After midnight he may teach.

[32. 1. Weber, Ind. Stud. X, 42.

2. Manu IV, 40.

5. Manu IV, 72.]

15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'

16. At his pleasure he may (sleep) leaning (against a post or the like).

17. Or he may mentally repeat (the sacred texts).

18. Let him not visit inferior men (such as Nishâdas), nor countries which are inhabited by them,

19. Nor assemblies and crowds.

20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.

21. Nor shall he enter towns frequently.

22. Let him not answer directly a question (that is difficult to decide).

23. Now they quote also (the following verse):

24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahrâda, (this deed belongs) not to Kumâlana!' thus decided Death, weeping, the question (addressed to him by the Rishi).

[15. I.e. if the following day is a forbidden day, e.g. an Ashtami. See also Manu IV, 99.

18. Manu IV, 60 and 61.

24. Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain Rishi had two pupils, called Dharmaprahrâda and Kumâlana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a decision in order to) send away, the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-questioh, began to weep, and giving his decision, said, "Oh Dharmaprahrâda, not to Kumâlana (the dative has the sense of the genitive), this sin is none of Kumâlana's!" Instead of declaring, "Dharmaprahrida, thou hast done this,' he said, "The other did not do it." Still from the circumstances of the case it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying."'--The reading of the text rendered in the translation is, dharmaprahrâda na kumâlanâya.]

25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.

26. And (let him avoid) to cross a river swimming.

27. And (let him avoid) ships of doubtful (solidity).

28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,

29. And whatever else they forbid.

[26. Manu IV, 77.

28, Manu IV, 70 and 71.]

ÂPASTAMBA PRASNA II, PATALA 1, KHANDA 1.

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1. After marriage the rites prescribed for a householder and his wife (must be performed).

2. He shall eat at the two (appointed) times, (morning and evening)

[1. 1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual grihamedhinoh indicates that husband and wife must perform the rites conjointly. Manu III, 67.

2. Haradatta thinks that this Sûtra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prânâgnihotra at either meal. At the Prânâgnihotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first mouthful he says, 'To Prâna svâhâ;' at the second, 'To Apâna svâha,' &c.]

3. And he shall not eat to repletion.

4. And both (the householder and his wife) shall fast on (the days of) the new, and full moon,

5. To eat once (on those days in the morning) that also is called fasting.

6. And they may eat (at that meal) until they are quite satisfied.

7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond.

8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth).

9. And they shall avoid connubial intercourse.

10. And on the day after (that day) a Sthâlîpâka must be offered.

11. The manner in which that offering must be

[5. Âsv. Gri. Sû. I, 10, 2.

7. Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Parvan-days, mentioned in Sûtra 4. His reasons are, first, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sûtra 6, by the term tripith, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sûtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sûtra from Sûtra 4 will be brought forward below, under Sûtra 11. Mahâdeva, the commentator of the Hiranyakesidharma, adopts the view rejected by Haradatta.

8. Âsv. Gri. Sû. I, 3, 10.

10. A Sthâlipâka is an offering at which rice cooked in a pot, sthâlî, is offered in the fire. A full description of this kind of sacrifice occurs, Âsv. Gri. Sû. I, 10, 1 seq.

11. The Pârvana Sthâlâpâka has been described by Apastamba in the Grihya-sûtra, III, 7. Again, Haradatta returns to the question whether the words on that day (Sûtra 7) refer to the Parvan-days, or the marriage-day and its anniversaries. He now adds, in favour of the latter view, that the word Pârvanena, 'by the rite to be performed on Parvan-days,' by which the Sthâlîpâka on Parvan-days is intended, clearly proves the impossibility to refer he preceding rules to the Parvan-days. He adds that some, nevertheless, adopt the explanation rejected by himself.]

performed has been declared by (the description of the Sthâlîpâka) to be performed on the days of the new and full moon (the Pâvana).

12. And they declare (that this rite which is known) amongst the people (must be performed) every (year).

13. At every (burnt-offering), when he wishes to place the fire on the altar (called Sthandila), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel).

14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).

15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.

[12. They, i.e. the Sishtas, those learned in the law.'Another commentator says, the rite which will be taught (in the following Sûtra), and which is known from the usage of the learned, is constant, i.e. must be performed in every case. That it is what the "learned" declare.'--Haradatta. The latter explanation of the Sûtra is adopted by Mahâdeva.

13. Âsv. Gri. Sû. I, 3, 1-3.

15. Haradatta states that the object of the repetition of the words 'the householder and his wife' is to show that they themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is to show that Sûtras 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel (above, I, 1, 4, 14 seq.), should also periorm the rites taught in the preceding Sûtras.]

16. Let him not have connubial intercourse (with his wife) in the day-time.

17. But let him have connection with his wife at the proper time, according to the rules (of the law).

18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law).

19. (The duty of) connubial intercourse (follows from) the passage of a Brâhmana, ('Let us dwell together until a son be born.')

20. But during intercourse he shall be dressed in a particular dress kept for this purpose.

21. And during intercourse only they shall lie together,

22. Afterwards separate.

23. Then they both shall bathe;

[17. See Manu III, 46-48; Yâgñ. I, 79, 80.

19. Manu III, 45; Yâgñ. I, 81.

19. See Taittirîya Samhitâ II, 5, 1, 5.]

ÂPASTAMBA PRASNA II, PATALA 1, KHANDA 2.

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1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.

2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.

3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the gne to the other).

4. As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments).

5. The increase of the results of sins has been explained hereby.

6. Thus after having undergone a long punishment in the next world, a person who has stolen (the gold of a Brâhmana) or killed a (Brâhmana) is born again, in case he was a Brâhmana as a Kândâla, in case he was a Kshatriya as a Paulkasa, in case he was a. Vaisya as a Vaina.

7. In the same manner other (sinners) who have become outcasts in consequence of their sinful actions are born again, on accountof (these) sins, losing their caste, in the wombs (of various animals).

8. As it is sinful to touch a Kândâla, (so it is also sinful) to speak to him or to look at him. The penance for these (offences will be declared).

9. (The penance) for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brâhmana; for looking at him to look at the lights (of heaven).

[2. 6. Manu XII, 55; Yâgñ. III, 206, 207. A Paulkasa is said to be the offspring of a Nishâda and a Kshatriya woman. See the Pet. Dict. s.v. A Vaina is a rope-dancer, or equilibrist.

7. Manu XII, 52.]

ÂPASTAMBA PRASNA II, PATALA 2, KHANDA 3.

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1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaisvadeva ceremony.

2. The (cook) shall not speak, nor cough, nor sneeze, while his face is turned towards the food.

3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.

4. Or Sûdras may prepare the food, under the superintendence of men of the first three castes.

5. For them is prescribed the same rule of sipping water (as for their masters).

6. Besides, the (Sûdra cooks) daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies, and their nails.

7. And they shall bathe, keeping their clothes on.

8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or on the days of the full and. new moon.

9. He (the householder himself) shall place on the fire that food which has been prepared (by Sûdras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

10. When the food is ready, (the cook) shall place

[3. 1. 'The food which is used at the Vaisvadeva, i. e. the food prepared for the meals of the householder and of his wife.'--Haradatta.

5. This Sûtra is a Gñâpaka, as it indicates that Âpastamba also recognises the different rules which are usually prescribed in the Smritis for Brâhmanas, Kshatriyas,Vaisyas, and Sûdras. See above, I, 5, 16, 2.

7. Usually in bathing both Âryas and Sûdras wear no dress except the langotî.]

himself before his master and announce it to him (saying), 'It is ready.'

11. The answer (of the master) shall be, 'That well-prepared food is the means to obtain splendour; may it never fail!'

12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.

13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during welve days.

14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and)

night.

15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning, the palm downwards, throws down (the offering), and afterwards sprinkles water around it.

[11. Manu II, 54.

12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sûtra 16 seq.

13. Others explain this Sûtra thus: 'After having used for the first time these sacred formulas (which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife) shall sleep,' &c.

14. Regarding the use of ekarâtra in the sense of 'a (day and a) night,' see above. The 'last' Bali-offering is that described below, II ,2, 4, 5.

15. 'They say that the word "afterwards" is used in order to indicate that perfumes, garlands, and other (Upakâras) must be, offered between (the last two acts).'- Haradatta.]

16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Grihya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Nârâyanî Upanishad).

17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.

18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

20. With the seventh and eighth Mantras (Balis

[16. It is a disputed point with the commentators whether every Brâhmana may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given Taitt. Âr. X, 67, 1, are: 1. Agnaye svâhâ, 'to Agni svâhâ'; 2. Somaya svâhâ, 'to Soma svâhâ'; 3. Visvebhyo devebhyah svâhâ, 'to all the gods svâhâ'; 4. Dhruvâya bhûmaya svâhâ, 'to Dhruva Bhûma svâhâ'; 5. Dhruvakshitaye svâhâ, 'to Dhruvakshiti svâhâ'; 6. Akyutakshitaye svâhâ, 'to Akyutakshiti svâhâ.' Haradatta adds that some add a seventh formula, addressed to Agni svishtakrit, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni svishtakrit the sixth place. This latter is the order given in the Calcutta edition of the Taittirây Âkranyaka.

17. 'Above, i.e. Grihya-sûtra, I, 2, 3, 8.'--Haradatta. The Mantras recited are: 1. at the first sprinkling, Adite 'numanyasva, 'Aditi permit'; Anumate 'numanyasva, 'Anumati permit'; Sarasvaty anumanyasva, 'Sarasvatî permit'; Deva Savitah prasuva, 'Divine Savitri permit'; 2. at the second sprinkling, the same as above, anvamamsthâh and prâsâvîh, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

18. This Sûtra is a restriction of Sûtra 15.

20, The first six offerings constitute the Devayagña or Vaisvadeva, which is offered in the fire. Now follow the Bali-offerings, which are merely placed on the ground. 'Behind the fire' means to the east of the fire'; for the sacrificer must face the east.]

must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the

other.

21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).

22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakshodevagana, must be placed) in the centre of the house, and the one to the east of the other.

23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other).

[21. The Mantra is, Adbbyah svâhâ, 'to the Waters svâhâ.'

22. The Mantras are, Osbadhivanaspatibbyah svâhâ, 'to the herbs and trees svâhâ'; Raksbodevaganebhyah svâhâ, 'to the Rakshasas and the servants of the gods svâhâ.'

23. These four Balis are sacred to the Grihâs, to the Avasânas, to the Avasânapatis, and to all creatures.]

ÂPASTAMBA PRASNA II, PATALA 2, KHANDA 4.

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1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kâma (Cupid).

2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (the air).

With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.

[4. 2. 'Others explain dehalî', "the door-sill," to mean "the door-case."'--Haradatta.

3. 'Others explain apidhâna, "the panels of the door;" to mean "the bolt of the door."'--Haradatta. The offering is made to Nâma, 'the name, or essence of things.']

4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Brihaspati, Pragâpati, and Brahman, he offers ten Balis, each following one to the east of the preceding one), in (the part of the house called) the seat of Brahma.

5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.

6. To the north (of the Bali given to the Manes, a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.

7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case).

[4. Haradatta gives two explanations of the word Brahmasadana, 'the seat of Brahman.' According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i.e. a spot to the south of the sacred fire.

5. Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, sometimes called 'the tirtha sacred to the Manes.' See Manu II, 39.

6. 'That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.'--Haradatta

7. In sprinkling around an offering to the gods, the saqincer turns his right hand towards the oblation and pours out the water, beginning in the south and ending in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.]

8. At night only he shall offer (the Bali to the Goblins), throwing it in he air and reciting the last (Mantra).

9. He who devoutly offers those (above-described), to the rules, (obtains) Balis and Homas), according eternal bliss in heaven and prosperity.

10. And (after the Balis have been performed, a portion of the food) must first be given as alms.

11. He shall give food to his guests first,

12. And to infants, old or sick people, female (relations, and) pregnant women.

13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).

14. If there is no food, earth, water, grass, and a kind word, indeed, never fall in the house of a good man. Thus (say those who know the law).

[8. At night, i. e. before the evening meal. The Mantra is, 'To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity. May the Lord of prosperity grant me prosperity, svâhâ. Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to the Bhûtas that roam about during the day,' and in the evening 'to the night-walkers.' Compare for the whole section Manu III, 90-92; Yâgñ. I, 102-104.

10. Manu III, 94 seq.

11. Manu III, 115; Yâgñ. I, 105.

12. Manu III, 114; Yâgñ. I, 105.

14. Manu III, 101 Yâgñ, I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if trinâ, the Vedic form of the nom. ace. plural, were read for trinâni, and it seems to me not improbable that trânini is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.]

15. Endless worlds are the portion (of those householders and wives) who act thus.

16. To a Brâhmana who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour).

17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

18. Nor (shall a Brâhmana rise to receive) a Kshatriya or Vaisya (though they may be learned).

19. If a Sûdra comes as a guest (to a Brâhmana), he shall give him some work to do. He may feed him, after (that has been performed).

20. Or the slaves (of the Brâhmana householder) shall fetch (rice) from the royal stores, and honour the Sûdra as a guest.

21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

[16. Manu III, 99.

18. Manu III, 110-112; Yâgñ. I, 107.

19. Manu loc. cit.

20. 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to show hospitality to Sûdra guests.'--Haradatta.]

24. It is declared in the Smritis that a Brâhmana alone should be chosen as teacher (or spiritual guide).

25. In times of distress a Brâhmana may study under a Kshatriya or Vaisya.

26. And (during his pupilship) he must walk behind (such a teacher).

27. Afterwards the Brâhmana shall take precedence before (his Kshatriya or Vaisya teacher).

[24. Manu II, 241, 242. From here down to II, 3, 6, 2, Âpastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described II, 3, 5, 4-11, and that of a 'learned guest' II, 3, 6, 3 seq.]

ÂPASTAMBA PRASNA II, PATALA 2, KHANDA 5.

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1. On the day on which, beginning the study of the whole sacred science, the Upanishads (and the rest, he performs the Upâkarma in the morning) he shall not study (at night).

2. And he shall not leave his teacher at once afte having studied (the Veda and having returned home)

[5. 1. This rule refers to the Upâkarma, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their Genvîs or sacrificial cords in the month of Srâvana. The adherents of the various Sâkhâs of the Vedas, however, perform the ceremony on different days. According to Haradatta, the Upanishads are named, in order to show that they are of the highest importance. See also Satapatha-brâhmana X, 3, 5, 12.

2. Others consider that this Sûtra refers to the annual Upâkarma of the householder. In that case the trarslation would be, 'And after having performed the Upâkarma,' &c. Probably Âpastamba,means to give a general rule, applicable both to householders and to students who have returned home.]

3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner (rood fortune will attend both of them.

4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according tothe rule.

5. If his former teacher is) present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher.

6. Standing (with his body bent), he shall place his left hand (under the water-vessel, and bending with his other hand its mouth downwards), he shall offer to his teacher water for sipping.

7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together.

8. He shall imitate (his teacher) in rising, sitting, walking, about, and smiling.

[4. 'Though he may suspect tnat the teacher had been defiled by the touch of a Kândâla or the like, still he shall not show disgust nor wash himself.'--Haradatta. Regarding the rule of receiving guests, see below, II, 4, 8, 6 seq.

6. According to Haradatta, the repetition of the word dkiryam, 'the teacher,' in this Sûtra, indicates that the rule holds good not only when the teacher comes as a guest to his former pupil, but on every occasion when he receives water for sipping.

7. 'He is called samudeta, "possessed of all (good qualities) together," who is endowed with (good) birth, disposition, behaviour, (great) learning, and a (venerable) age.'--Haradatta.

8. The word syât is to be understood from Sûtra 5.]

9. In the presence (of his teacher) he shall not void excrements, discharge wind, speak aloud, laugh, spit,

clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

10. Nor shall he tenderly embrace or address caressing words to his wife or children.

11. He shall not contradict his teacher,

12. Nor any of his betters.

13. (He shall not) blame or revile any creature.

14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.

15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).

16. The restrictions (to be kept) by the teacher from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connection (with a woman).

17. Or (he may have conjugal intercourse) with his wife at the proper season.

18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they

[13. Haradatta states that 'speaking evil' is forbidden here once more in order that it should be particularly avoided.

14. 'For example, he shall not say, "The Rig-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittirîya-veda is a Sâkhâ consisting of leavings," or "the Brâhmana proclaimed by Yâgñavalkya is of modern origin."'--Haradatta. The second sentence refers to the story that Yâgñavalkya vomited the Black Yagur-veda, and his fiellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vârttika on Pânini IV, 3, 105, and Max Müller's History of Ancient Sanskrit Literature, P. 363.

16. Weber, Ind. Stud. X, 42.]

master it, and in observing the restrictions (imposed upon householders during their teaching . He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.

19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects (such as are) enjoyed by the touch, the organ, or the stomach, gains immortality.

ÂPASTAMBA PRASNA II, PATALA 3, KHANDA 6.

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1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct.

2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vâyu who hears, Âditya who brings to light, vouch for his goodness; may it be well with this person! He is free from sin.' Then he shall begin to teach him.

3. A guest comes to the house resembling a burning fire.

[6. 1. The person desirous to study addresses his teacher elect with the following Mantra: Bhagavan maitrena kakshushâ pasya sivena manasânugrihâna prasîda mâm adhyâpaya, 'venerable Sir, look on me with a friendly eye, receive me with a favourable mind, be kind and teach me.' The teacher elect then asks: Kimgotro 'si saumya, kimâkârah, 'friend, of what family art thou? what is thy rule of conduct?'

3. The object of this Sûtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.]

4. He is called a Srotriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family).

5. He is called a guest (who, being a Srotriya), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties.

6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss.

7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed), and cause a seat to be given to him.

8. Some declare that, if possible, the seat should have many feet.

9. The (householder himself) shall wash the feet of that (guest); according to some, two Sûdras shall do it.

10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

11. Some declare that the water for the (guest) shall be brought in an earthen vessel.

[4. The object of this Sûtra is to complete the definition of the term 'guest' to be given in the following Sûtra. In my translation I have followed Haradatta's gloss. The literal sense of Âpastamba's words is,. 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Srotriya.' Haradatta says this definition would be contrary to the current acceptation of the term. That argument proves, however, nothing for Âpastamba's times.

5. Manu III, 102, 103; Yâgñ. I, 111.

6. Yâgñ. I, 109; Manu III, 101.

8. Haradatta states that this is also Âpastamba's opinion.

11. According to Haradatta, Âpastamba is of opinion that it should be brought in a pot made of metal.]

12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water.

13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.

15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary).

16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest.

17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'

18. He shall say, ' Take out a larger (portion for the guest).'

19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime.

20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

[12. I.e. it is unnecessary to offer water for washing the feet to a student.

15. 'Ointment, (i.e.) oil or clarified butter for anointing the feet.'--Haradatta. Manu III, 107.

19. Manu III, 108.

19. Manu IV, 213; Yâgñ. I, 162.]

ÂPASTAMBA PRASNA II, PATALA 3, KHANDA 7.

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1. This reception of guests is an everlasting (Srauta)-sacrifice offered by the householder to Pragâpati.

2. The fire in the stomach of the guest (represents) the Âhavanîya, (the sacred fire) in the house of the host represents the Gârhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakshinâgni).

3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit which his family acquired by sacrifices and charitable works.

4. Food (offered to guests) which is mixed with milk procures the reward of an Agnishtoma-sacrifice. Food mixed with clarified butter procures the reward of an Ukthya, food mixed with honey the reward of an Atirâtra, food accompanied by meat the reward of a Dvâdasâha, (food and) water numerous offspring and long life.

5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

[7. 1. 'Prâgâpatya may mean either "created by Pragâpati" or sacred to Pragâpati."'--Haradatia.

2. in the first Sûtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analog is traced further in detail in this Sûtra. One of the chief characteristics of a Vedic sacrifice is the vitâna, or the use of three sacred fires. Hence Âpastamba shows that three fires also are used in offering hospitality to guests.

4. Regarding the Agnisivorna and the other sacrifices mentioned, see Aitareya-brâhmana III, 8; IV, 1; IV, 4.]

6. When he gives food in the morning, at noon, and in the evening, (these gifts) are the Savanas (of that sacrifice offered to Pragâpati).

7. When he rises after his guest has risen (to depart), that act represents the Udavasânîyâ ishti (of a Vedic sacrifice).

8. When he addresses (the guest) kindly, that kind address (represents) the Dakshinâ.

9. When he follows (his departing guest, his steps represent) the steps of Vishnu.

10. When he returns (after having accompanied his guest), that (act represents) the Avabhritha, (the final bath performed after the completion of a sacrifice.)

11. Thus (a Brâhmana shall treat) a Brâhmana, (and a Kshatriya and a Vaisya their caste-fellows.)

12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself

13. If a guest comes to an Agnihotrin, he himself

[6. The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sûtra is to prescribe the hospitable reception of guests at a times of the day, and to further describe the similarity of a

guest-offering to a Vedic sacrifice.

7. Regarding the Udavasânîyâ ishti, see Aitareya-brâhmana VIII, 5. It is the 'concluding ishti.'

8. Dakshini is the reward given to priests who officiate at a sacrifice.

9. 'The steps of Vishnu' are three steps which the sacrificer has to make between the Vedi and the Âhavanîya-fire. See Pet. Diet. s. v.

12. 'A guest,' i.e. such a one as described above, II, 3, 6, 4 and 5.

13. An Agnihotrin is a Brâhmana who offers certain daily burnt offerings called Agnihotra. The translation of the last clause renders tarpayantu, the reading of the Atharva-veda.]

shall go to meet him and say to him: 'O faithful fulfiller of thy vows, where didst thou stay (last night)?' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O faithful fulfiller of thy vows, may (these fluids) refresh (thee).'

14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations: 'O faithful fulfiller of thy vows, may it be as thy heart desires;' 'O faithful fulfiller of thy vows, may it be as thy will is;' 'O faithful fulfiller of thy vows, may it be as thy wish is;' 'O faithful fulfiller of thy vows, may it be as thy desire is.'

15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him: 'O faithful fulfiller of thy vows give me permission; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brâhmana declares that he commits a sin if he sacrifices without permission.

16. He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.

17. If an unlearned person who pretends to be

[14. According to some, all these sentences must be pronounced; according to Haradatta, one only, which may be selected optionally.

15. Haradatta states that the Brâmana mentioned in the text is the Âharvana-brâhmana. See Atharva-veda. XV, 11-12.]

(worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I give it to a learned Brâhmana.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brâhmana had received it).

ÂPASTAMBA PRASNA II, PATALA 4, KHANDA 8.

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1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (guest), if he has been saluted before (on the first day).

2. He shall eat after his guests.

3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.

4. He shall not cause sweetmeats to be prepared for his own sake.

5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka,

6. (And also) the teacher, an officiating priest, a Snâtaka, and a just king (though not learned in the Veda).

7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).

[8. 2. Manu III, 117; Yâgñ. I, 105.

3. Flavoured liquids, i.e. milk, whey, &c.

4. Manu III, 106.

5. Manu III, 119 and 120; Yâgñ. I, 110;: Weber, Ind. Stud. X, 125. A guest is also called goghna, 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Âsvalâyana Grihya-sûtra I, 24, 31-33.]

8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.

9. On failure (of these substances) water (mixed with honey may be used).

10. The Veda has six Angas (auxiliary works).

11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sûtras form part of the Veda, and that thereby) the number (fixed above) for those (Angas) is proved to be wrong,

13. (Then we answer), All those who are learned in Mimâmsâ are agreed that (the terms Veda, Brâhmana, and the like, which are applied to) the principal (works), do not include the Angas (the

Kalpa-sûtras and the rest). he remembers at any time during dinner,

14. If he remembers at any time that he has refused a guest, he shall at once leave off eating and fast on that day,

[8. Âsvalâyana Grihya-sûtra I, 24, 5 and 6.

10. This Sûtra explains the term vedâdhyâya, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sûtra 5--Haradatta. See Max Müller's History of Ancient Sanskrit Literature, P. 111.

12. This Sûtra and the following one are directed against those who consider the Kalpa-sûtras to be a part of the Veda, the revealed texts. See also Max Müller's History of Ancient Sanskrit Literature, p. 95 seq.]

ÂPASTAMBA PRASNA II, PATALA 4, KHANDA 9.

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1. And on the following day (he shall search for himl, feast him to his heart's content, and accompany him (on his departure).

2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

3. Any other (guest he must accompany), until permission to return is given.

4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

5. To all (those who come for food) at (the end of) the Vaisvadeva he shall give a portion, even to dogs and Kandâlas.

6. Some declare that he shall not give anything to unworthy people (such as Kandâlas).

7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.

8. All gifts are to be preceded by (pouring out) water.

9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

10. The division of the food must be made in such a manner that those who receive daily portions (slaves) do not suffer by it.

[9. 1. Yâgñ. I, 113.

7. After a long discussion on the object of this Sûtra, Haradatta comes to the conclusion that it is given 'against the improper custom to dine out of the same vessel with one's wife and uninitiated children, which prevails in some countries.'

8. 'Consequently a gift of food also.' The custom is to pour water, usually with the spoon called Darvî (Pallî), into the extended palm of the recipient's right hand.]

11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

12. And he must not stint himself so much that he becomes unable to perform his duties.

13. Now they quote also (the following two verses):

'Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirtytwo that of a householder, and an unlimited quantity that of a student. An Agnihotrin, a. draught-ox, and a student, those three can do their work only if they eat; without eating (much), they cannot do it.'

[13. Manu VI, 28; Yâgñ. III, 55.]

ÂPASTAMBA PRASNA II, PATALA 5, KHANDA 10.

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1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man.

2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

4. The lawful occupations of a Brâmana are,

[10. 1. Manu IV, 251; XI, 1 seq.; Yâgñ. I, 2 16. By the term arhat, I a worthy person,' a Brâhmana is here designated who has studied the Veda and performs an Agnihotra.

4. Manu I, 88; X, 15; Yâgñ. I, 118.]

studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;

5. And (he may live by taking) other things which belong to nobody.

6. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.

7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.

8. He (shall) not choose (for the performance of a Srauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).

9. (A priest) shall not officiate for a person unlearned in the Veda.

10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).

11. The Âryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.

12. The spiritual guide shall order those who,

[5. I.e. wild roots and fruits.

6. Manu I, 89; X, 77, 79; Yâgñ. I, 118, 119.

7. Manu I, 90; X, 78, 79; Yâgñ. loc. cit.

11. Manu VII, 91 seq.; Yâgñ. 1, 325.

12. Haradatta explains the words Sâstrair adhigatânâm, 'who whilst participating, according to the sacred law, (in the rights of their caste,)' by 'who have been sanctified according to the law by the sacraments, such as the Garbhâdhâna, and are entitled (to the rights and occupations of their caste).']

(whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the Smriti).

13. If (such persons) transgress their (Âkârya's) order, he shall take thern before the king.

14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

15. He shall order (them to perform the proper penances if they are) Brâhmanas.

16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

[16. Probably this Sûtra is meant to give a general rule, and to exempt Brâhmanas in every case from corporal punishment and servitude. Manu VIII, 379-380.]

ÂPASTAMBA PRASNA II, PATALA 5, KHANDA 11.

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1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

2. And the king shall not punish on suspicion.

3. But having carefully investigated (the case) by means of questions (addressed to witnesses) and even of ordeals, the king may proceed to punish.

4. A king who acts thus, gains both (this and the next) world.

5. The road belongs to the king except if he meets a Brâhmana.

[11. 3. See also below, II, 11, 29, 6.

5. Manu II, 139; Yâgn. I, 117. According to Haradatta this Sûtra is given, though the precedence among the various castes has been already settled, in order to show that common Kshatriyas must make way for an anointed king.]

6. But if he meets a Brâhmana, the road belongs to the latter.

7. All must make way for a (laden) vehicle, for a person who carries a burden, for a sick man, for a woman and others (such as old men and infants).

8. And (way must be made), by the other castes, for those men who are superior by caste.

9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties.

11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second.

13. If a wife is deficient in one of these two (qualities), he shall take another, (but) before he kindles the fires (of the Agnihotra).

14. For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that (fire-kindling) forms a part.

[6. Manu II, 138; Yâgñ. I, 117.

10. Manu X, 64, 65; Yâgñ. 1, 96.

12. Maru IX, 95; Yâgñ. I, 76.

13. Manu IX, 80, 81; Yâgñ. I, 73.

14. A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as be is a householder, the performer cannot take another principal wife after be once has begun his sacrifice. If the wife of an Agnihotrin dies, he must inarry again, and also kindle his fires afresh. Manu V, 167, 168; Yâgñ. I 80.]

15. He shall not give his daughter to a man belonging to the same family (Gotra),

16. Nor to one related (within six degrees) on the mother's or (the father's) side.

17. At the wedding called Brâhma, he shall give away (his daughter) for bearing children and performing the rites that must be performed together (by a husband and his wife), after having enquired regarding (the bridegroom's) family, character, learning, and health, and after having given (to the bride) ornaments according to his power.

18. At the wedding called Arsha, the bridegroom shall present to the father of the bride a bull and a cow.

19. At the wedding called Daiva, (the father) shall give her to an officiating priest, who is performing a Srauta-sacrifice.

[15. The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brâhmanas and Laukika, 'worldly', for men of other castes. In the first case it denotes 'persons descended from the same Rishi;' in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brâhmanas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Max Müller's History of Ancient Sanskrit Literature, pp. 379-390, and particularly p. 387. Manu III, 5; Yâgñ. I, 33; Weber, Ind. Stud. X, 75 seq.

16. The term yonisambandha, 'related (within six degrees),' corresponds to the more common Sapinda of Manu, Yâgñavalkya, and others; see the definitions given below, II, 6, 15, 2. In Âpastamba's terminology Sapinda has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation of ka, translated by 'or,' is correct, and whether his interpolation of 'the father's' ought to be admitted. Probably Sûtra 15 refers to the father's side, and Sûtra 16 to the mother's side.

17. Manu III, 27; Yâgñ. I, 58.

18. Manu III, 29; Yâgñ. I, 59.

19. Manu III, 28; Yâgñ. I, 59.]

20. If a maiden and a lover unite themselves through love, that is called the Gândharva-rite.

[20. Manu III, 32; Yâgñ. I, 61.]

ÂPASTAMBA PRASNA II, PATALA 5, KHANDA 12.

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1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Âsura-rite.

2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Râkshasa-rite.

3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.

4. The quality of the offspring is according to the quality of the marriage-rite.

5. He shall not step on a spot which has been touched by the hand of a Brâhmana, without having sprinkled it with water.

6. He shall not pass between a fire and a Brâhmana,

7. Nor between Brâhmanas.

8. Or he may pass between them after having received permission to do so.

9. He shall not carry fire and water at the same time.

[12. 1. Manu III, 31; Yâgñ. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Âsura-marriage.

2. Manu III, 33; Yâgñ. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prâgâpatya or Kâya and the Paisâka. But Vasishtha I, 29-35, like Âpastamba, gives six rites only.

3. Manu III, 24, 25; Yâgñ. I, 58-60.

4. I.e. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.]

10. He shall not carry fires (burning in) separate (places) to one (spot).

11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.

12. He shall not join his hands on his back.

13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer).

14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

15. Some declare that he shall restrain his breath until he is tired.

16. And (he shall restrain his breath until he is tired) if he has had a bad dream,

17. Or if he desires to accomplish some object,

18. Or if he has transgressed some other rule.

19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

21. He shall not talk of a doubtful matter as if it were clear.

22. In the case of a person who slept at sunset, of

[10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'--Haradatta.

11. The Sûtra implies that under other circumstances he must show this respect to a fire.

13. Manu II, 220.

18. Manu XI, 200.

21. See above, I, 11, 32, 22.

22. These sinners are, enumerated in nearly the same order, Taittirîya-brâhmana III, 2, 8, 11 and 12, and Âp. Srauta-sûtra IX, 12, 11. See also Manu XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.]

one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred Grihya-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a Soma-sacrifice before his elder brother,) of an elder brother whose younger brother offered a Soma-sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,-penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.

23. Some declare, that after having performed that penance, he shall remove its cause.

[23. 'Its cause, i.e. the black nails, &c. According to another Smriti, one shall not put away a wife or extinguish a fire, for the taking or kindling of which the penance had to be performed.'--Haradatta. But see Vasishiha XX, 7 seq.]

ÂPASTAMBA PRASNA II, PATALA 6, KHANDA 13.

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1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has

[13. 1. 'Sâstravihitâ (translated by "who has been married to him legally") means either "married according to the rites prescribed ia the Sûtras," or "possessed of the qualities (which have been described) by (the rule of) the Sâtras, He shall not give his daughter to a man of the same Gotra," and in similar (passages).'Haradatta. See also Colebrooke, Digest, Book V, Text cxcix.]

not belonged to another man, and who has been married legally, have a right to (follow) the occupations (of their castes),

2. And to (inherit the) estate,

3. If they do not sin against either (of their parents).

4. If a man approaches a woman who had been married before, or was not legally married to him, or, belongs to a different caste, they both commit a sin.

5. Through their (sin) their son also becomes sinful.

6. A Brâhmana (says), 'The son belongs to the begetter.'

7. Now they quote also (the following Gâthâ from the Veda): '(Having considered myself) formerly a father, I shall not now allow (any longer) my wives (to be approached by other men), since they have declared that a son belongs to the begetter in the world of Yama. The giver of the seed carries off the son after death in Yama's world; therefore they guard

[3. Another (commentator) says, 'Neither of the parents shall pass them over at (the distribution of) the heritage. Both (parents) must leave their property to them.'--Haradatta. The text of the Sûtra admits of either explanation.

6. See also Manu IX, 32 seq., where the same difference of opinion occurs.

7. According to Haradatta this Gâthâ gives the sentiments of a husband who neglected to watch his wives, and who had heard from those learned in the law that the sons or his unfaithful wives would in the next world belong to their natural fathers, and that be would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Srauta-sûtra 1, 9, 7, in which the dvipiti, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27, 2-7, where the Niyoga, is plainly forbidden. Baudhiyana, who (II, 2, 3, 34) quotes the same Gâthâ, reads in the first line the vocative 'ganaka' instead of the nominative 'ganakah,' and in the fifth line 'pare bîgâni' instead of 'parabîgâni.' The commentator Govindasvâmin adds that the verses are addressed by the Rishi Aupaganghani to king Ganaka of Videha. The translation of the first line must therefore run thus: 'O Ganaka, now I am jealous of my wives, (though I was) not so formerly,' &c. Baudhâyana's readings are probably the older ones, and Govindasvâmin's explanation the right one. See also Colebrooke, Digest, Book V, Text ccli.]

their wives, fearing the seed of strangers. Carefully watch over (the procreation of) your children, lest stranger seed be sown on your soil. In the next world the son belongs to the begetter, an (imprudent)

husband makes the (begetting of) children vain (for himself).'

8. Transgression of the law and violence are found amongst the ancient (sages).

9. They committed no sin on account of the greatness of their lustre.

10. A man of later times who seeing their (deeds) follows them, falls.

11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised.

12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father

[11. Haradatta thinks that, as most other Smritis enumerate the adopted son, and 'the son bought' in their lists of substitutes for lawful sons of the body, Âpastamba's rule can refer only to the gift or sale of an eldest son, or to the gift or sale of a child effected by a woman. Though it is possible that he mly be right in his interpretation, it remains a remarkable fact that Âpastamba does not mention the 'twelve kinds of sons,' which are known to other Smritis.

12. This Sûtra seems to be directed against Vasishtha I, 36.]

of the bride, in order to fulfil the law. 'Therefore he should give a hundred (cows) besides a chariot; that (gift) he should make bootless (by returning it to the giver).' In reference to those (marriage-rites), the word 'sale' (which occurs in some Smritis is only used as) a metaphorical expression; for the union (of the husband and wife) is effected through the law.

13. After having gladdened the eldest son by some (choice portion of his) wealth,

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1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast.

2. On failure of sons the nearest Sapinda (takes the inheritance).

[14. 1. The last Sûtra of Khanda 13 and the first of Khanda 14 are quoted by Colebrooke, Digest, Book V, Text xlii, and Mitâksharâ, Chap. I, Sect. iii, Par. 6. Colebrooke translates gîvan, 'during his lifetime,' by 'who makes a partition during his lifetime.' I think that this is not quite correct, and that Âpastamba intends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits. Haradatta introduces into his commentary on this Sûtra the whole chapter on the division of a father's estate amongst his sons, supplementing Âpastamba's short rule by the texts of other lawyers. No doubt, Âpastamba means to lay down, in these and the following Sûtras, only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other Smritis.

2. Haradatta gives in his commentary a full summary of the rules on the succession of remoter relations. One point only deserves special mention. He declares that it is the opinion of Âpastamba, that widows cannot inherit. In this he is probably right, as Âpastamba does not mention thern, and the use of the masculine singular 'sapindah' in the text precludes the possibility of including them under that collective term. It seems to me certain, that Âpastamba, like Baudhâyana, considered women, especially widows, unfit to inherit.]

3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);

4. Or the daughter (may take the inheritance).

5. On failure of all (relations) let the king take the inheritance.

6. Some declare, that the eldest son alone inherits.

7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest.

8. The chariot and the furniture in the house are the father's (share).

[4. 'Some say "on failure of sons," others that the rule refers to the preceding Sûtra (i.e. that the daughter inherits on failure of pupils only).'--Haradatta. The latter seems to be the correct interpretation.

5. 'Because the word " all " is used, (the king shall take the estate) only on failure of Bandhus and Sagotras, i.e. gentiles within twelve degrees.'--Haradatta.

6. 'The other sons shall live under his protection.'--Haradatta. Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6.

7. '"Black produce of the earth," i.e. black grain, or according to others black iron.'--Haradatta. Compare for this and the following Sûtras Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6, and Digest, Book V, Text xlviii.

8. The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the Uggvalâ read rathah pituramso grihe

yatparibhândam upakaranam pîthâdi tadapi, 'the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahideva's Uggvalâ on the Hiranyakesi Sûtra points likewise, which gives pîtur antah. The N. U. MS. of the Uggvalâ, according to which I made the translation given in the Appendix to West and Biffiler's Digest (ist edition), leaves out the word amsah, and therefore makes it necessary to combine this Sûtra, with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the share of the eldest).' This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text xlviii, where this and the preceding Sûtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sûtra occurs in Colebrooke's Digest, Book V, Text lxxxix, and Mitâksharâ, loc. cit., where the words 'the furniture in the house' are joined with Sûtra 9, and the furniture is declared to be the wife's share. Considering that Sûtra 9 is again quoted in Colebrooke's Digest, Book V, Text cccclxxii, and is not joined with the latter part of Sûtra 8, it is not too much to say that Gagannâtha has not shown any greater accuracy than his brethren usually do.]

9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations.

10. That (preference of the eldest son) is forbidden by the Sâstras.

11. For it is declared in the Veda, without (marking) a difference (in the treatment of the sons): Manu divided his wealth amongst his sons.

12. Now the Veda declares also in conformity with (the rule in favour of the eldest son) alone: They distinguish the eldest by (a larger share of) the heritage.

[9. The Mitâksharâ, loc. cit., apparently takes the words 'according to some' as referring only, to property received from relations. I follow Haradatta. The former interpretation is, however, admissible, if the Sûtra is split into two.

10. The Sâstras are, according to Haradatta, the Vedas.

11. Taittirîyâ Samhitâ III, 1, 9, 4.

12. 'Athâpi (now also) means "and certainly." They distinguish, they set apart the eldest son by wealth: this has been declared in the Veda in conformity with (the rule regarding) one (heir, Sûtra 6). He denies (Sûtra 13) that a passage also, which agrees with the statement that the eldest son alone inherits, is found in the Veda.'-Haradatta. See Taittirîyâ Samhitâ II, 5, 2, 7.]

13. (But to this plea in favour of the eldest I answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brâhmana (a Snâtaka) is, as it were, resplendent;' (or), 'A Brâhmana who has studied the Vedas (a Srotriya) and a he-goat evince the strongest sexual desires.'

14. Therefore all (sons) who are virtuous inherit.

15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son.

16. No division takes place between husband and wife.

[13. Those who are acquainted with the interpretation of the law are the Mimâmsakas. The translation of the second Vedic passage is by no means certain, as the root ribh, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Âpastamba means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Sûtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the abovementioned passage of the Veda.

15. Compare for this Sûtra and the following one Colebrooke's Digest, Book V, Text cccxv. The translation of pratipâdayati, 'expends,' by 'gains,' which is also proposed by Gagannâtha, is against Âpastamba's usage, see II, 5, 11, 17,

and below, II, 8, 20, 19.

16. According to Haradatta, this Sûtra gives the reason why, in Sûtra i, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxxix, for this Sûtra and the following two.]

17. For, from the time of marriage, they are united in religious ceremonies,

18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

19. And with respect to the acquisition of property.

20. For they declare that it is not a theft if a wife spends money on occasions (of necessity) during her husband's absence.

[20. See below, II, 11, 29, 3.]

ÂPASTAMBA PRASNA II, PATALA 6, KHANDA 15.

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1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.

2. On account of the blood relations of his mother and (on account of those) of his father Within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year.

3. On account of the death of the latter the parents alone bathe,

4. And those who bury them.

5. If a wife or one of the chief Gurus (a father or Âkârya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).

[15. 1. Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smritis.

2. Manu. V, 60; Yâgñ. I, 53; Manu V, 60; Manu V, 58; Yâgñ. III, 3.

4. Manu V, 69 and 70.

5. Manu V, 80.]

6. (In that case) they shall also show the (following) signs of mourning:

7. Dishevelling their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down.

8. This (they repeat) thrice.

9. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.

10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapindas).

11. At all religious ceremonies, he shall feed Brâhmanas who are pure and who have (studied and remember) the Veda.

12. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.

13. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is

first given (to guests).

[7-9. Yâgñ. III, 5, 7 seq. The Mantra to be spoken in throwing the water is, 'I give this water to you N. N. of the family of N. N.' The water ought to be mixed with sesamum. According to Haradatta those who know the correct interpretation, declare that the word' women' denotes in this Sûtra 'the Smritis.' But I fear these learned interpreters will find few adherents among those who pay attention to the last Sûtra of this work.

11. Manu III, 128.

12.Manu III, 98.]

14. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

15. Nor (can food) mixed with bad food (be used for a burnt-oblation).

16. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.

17. A female shall not offer any burnt-oblation,

18. Nor a child, that has not been initiated.

19. Infants do not become impure before they receive the sacrament called Annaprâsana (the first feeding).

20. Some (declare, that they cannot become impure) until they have completed their first year,

21. Or, as long as they cannot distinguish the points of the horizon.

22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

[14. 'That (substance) is called kshira, "of pungent or alkaline taste," the eating of which makes the saliva flow.'--Haradatta.

15. Avarânna, 'bad food,' is explained by 'kulittha and the like.' Kulittha, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the Sûtra, therefore, is, 'If anybody has been forced by poverty to mix his rice or Dâl with kulittha or similar bad food, he cannot offer a burnt-oblation at the Vaisvadeva ceremony with that. He must observe the rule, given in the following Sûtra.

17. Manu V, 155; XI, 36.

18. Manu II, 171.]

24. That ceremony is the limit (from which the capacity to fulfil the law begins).

25. And the Smriti (agrees with this opinion).

[25. Haradatta quotes Gautama II, 1-3, on this point, and is apparently of opinion that Âpastamba alludes to the same passage. But he is probably wrong, as all Smritis are agreed on the point mentioned by Âpastamba.]

ÂPASTAMBA PRASNA II, PATALA 7, KHANDA 16.

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1. Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahman in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word Srâddha (a funeral-oblation).

2. And (thus this rite has been revealed) for the salvation of mankind.

3. At that (rite) the Manes (of one's father, grandfather, and great-grand father) are the deities (to whom the sacrifice is offered). But the Brâhmanas, (who are fed,) represent the Ahavantya-fire.

4. That rite must be performed in each month.

[16. 1. 'Intending to give the rules regarding the monthly Sriddha, he premises this explanatory statement in order to praise that sacrifice.'-Haradatta.

2. The reading 'nihsreyasâ ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take 'nihsreyasâ as a Vedic instrumental, for nihsreyasena, which may designate the 'reason'. If the dative is read, the sense remains the same.

3. 'The comparison of the Brâhmanas with the Âhavanîya indicates that to feed Brâhmanas is the chief act at a Srâddha.'--Haradatta.

4. Manu III, 122, 123; Yâgñ. I, 217.]

5. The afternoon of (a day of) the latter half is preferable (for it).

6. The last days of the latter half (of the month) likewise are (preferable to the first days).

7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed.

8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.

9. (Performed on the second day it procures) children who are free from thievish propensities.

10. (If it is performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).

11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

12. (If he performs it) on the fifth day, sons (will be born to him). He will have numerous and distinguished offspring, and he will not die childless.

13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

15. (If he performs it) on the eighth day (its reward is) prosperity

16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.

[5. Manu III, 255, 278.

7. Manu III, 277; Yâgñ. I, 264, 265.

12. The translation follows the corrected reading given in the Addenda to the Critical Notes.]

17. (If he performs it) on the tenth day (its reward is) success in trade.

18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.

19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

20. (If he performs it) on the thirteenth day, he will have many sons (and) many friends, (and) his offspring will be beautiful. But his (sons) will die young.

21. (If he performs it) on the fourteenth day (its reward is) success in battle.

22. (If he performs it) on the fifteenth day (its reward is) prosperity.

23. The substances (to be offered) at these (sacrifices) are sesamum, mâsha, rice, yava, water, roots, and fruits.

24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,

25. Likewise, if money, lawfully acquired, is given to worthy (persons).

26. Beef satisfies (the Manes) for a year,

[20. Others read the last part of the Sûtra, ayuvamârmas-tu bhavanti, 'they will not die young'--Haradatta. If the two halves of the Sûtra are joined and Darsanîyâpatyoyuvamârinah is read, the Sandhi may be dissolved in either manner.

21. Manu III, 276, and Yâgñ. I, 263, declare the fourteenth day to be unfit for a Srâddha, and the latter adds that Srâddhas for men killed in battle may be offered on that day. This latter statement explains why Âpastamba declares its reward to be 'success in battle.' The nature of the reward shows that on that day Kshatriyas, not Brâhmanas, should offer their Srâddhas.

23. Manu III, 267; Yâgñ. I, 257.

26. Manu III, 271.]

27. Buffalo's (meat) for a longer (time) than that.

28. By this (permission of the use of buffalo's meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered.

ÂPASTAMBA PRASNA II, PATALA 7, KHANDA 17.

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1. (If) rhinoceros' meat (is given to Brâhmanas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.

2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali,

3. And by (offering the) meat of the (crane called) Vârdhrânasa.

4. Pure, with composed mind and full of ardour, he shall feed Brâhmanas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil.

5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Srâddha).

6. (The admissibility of) pupils (and the rest) has been declared hereby.

7. Now they quote also (in regard to this matter the following verse):

8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the

[17. 1. Manu III, 272; Yâgñ. I, 259.

2. Manu V, 16, where Rohita is explained by Satabali.

4. Manu III, 128-138, and 149, 188; Yâgñ. I, 225.

8. See Manu III, 141, where this Trishtubh has been turned into an Anushtubh.]

gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.

9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.

10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.

11. On the day before (the ceremony) the (first) invitation (must be issued).

12. On the following day the second invitation takes place.

13. (On the same day also takes place) the third invitation (which consists in the call to dinner).

14. Some declare, that every act at a funeral sacrifice must be repeated three times.

15. As (the acts are performed) the first time, so they must be repeated) the second and the third times.

16. When all (the three oblations) have been

[11. Manu III, 187; Yâgñ. I, 225. According to Haradatta the formula of invitation is, Svah srâddham bhavitâ, tatrâhavanîyârthe bhavadbhih prasâde kartavya iti, 'to-morrow a Srâddha will take place. Do me the favour to take at that the place of the Âhavanîya-fire.'

12. The formula is, Adya srâddham, 'to-day the Srâddha takes place.'

13. The call to dinner is, Siddham âgamyatim, 'the food is ready; come.'

16. Âpastamba Grihya-sûtra VIII, 2 1, 9. 'He shall eat it pronouncing the Mantra, "Prâne nivishtosmritam guhomi."' Taitt. Âr. X, 34, 1.]

offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the Grihyasûtra).

17. But the custom of the Northerners is to pour into the hands of the Brâhmanas, when they are seated on their seats, (water which has been taken from the water-vessel.)

18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brâhmanas with this Mantra: 'Let it be taken out, and let it be offered in the fire.'

19. (They shall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.

20. They blame it, if dogs and Apapitras are allowed to see the performance of a funeral-sacrifice.

21. The following persons defile the company if they are invited to a funeral-sacrifice, viz. a leper, a bald man, the violator of another man's bed, the son of a Brâhmana who follows the profession of a Kshatriya, and the son of (a Brâhmana who by marrving first a Sûdra wife had himself become) a Sûdra, born from a Brâhmana woman.

[17. The North of India begins to the north of the river Sarâvati. The rule alluded to is given by Yâgñ. I. 226, 229, Manu III, 2 10.

18. Yâgñ. I, 235. 20. Manu III. 239.

21. Manu III, 152-166, and particularly 153 and 154 Yâgñ. I. 222-224. Haradatta's explanation of the word - 'Sûdra' by 'a Brâhmana who has become a Sûdra' is probably not because the son of a real Sûdra and of a Brâhmana female is a Ksadâla and has been disposed of by the preceding Sûtra.]

22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied the part of the Veda containing the word 'Suparna' three times; a Trinâkiketa; one who has studied the Mantras required for the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and Pitrimedha); one who keeps five fires; one who knows the Sâman called Gyeshtha; one who fulfils the cluty of daily study; the son of one who has studied and is able to teach the whole Veda with its Angas, and a Srotriya.

23. He shall not perform (any part of) a funeral sacrifice at night.

24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.

25. (He shall not perform a funeral-sacrifice at

[22. Compare Manu III, 185, 186; Yâgñ. I, 219-221. The three verses to be known by a Trimadhu are, Madhu vâtâ ritâyate, &c., which occur both in the Taitt. Samh. and in the Taitt. Âr. The explanation of Trisuparna is not certain. Haradatta thinks that it may mean either a person who knows the three verses Katuslikapardâ yuvatih supesâ, &c., Taittirîya-brâhmana I, 2, 1, 27, &c., or one who knows the three Anuvâkas from the Taittirîya kranyaka X, 48-50, beginning, Brahmarnetu mim, &c. The word 'Trinâkiketa' has three explanations:-a. A person who knows the Nâkiketa-fire according to the Taittirîyaka, Kathavalli, and the Satapatha, i.e. has studied the portions on the Nikiketa-fire in these three books. b. A person who has thrice kindled the Nikiketa-fire. c. A person who has studied the Anuvâka, called Viragas. Katurmedha may also mean 'one who has performed the four sacrifices' enumerated above.

23. Manu III, 280.

24. 'The Srâddha is stated to begin with the first invitation to the Brahmans.'--Haradatta.

25. 'The Northerners do not generally receive this Sûtra, and therefore former commentators have not explained it.'--Haradatta.]

night), except if an eclipse of the moon takes place.

ÂPASTAMBA PRASNA II, PATALA 8, KHANDA 18.

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1. He shall avoid butter, butter-milk, oil-cake, honey, meat.

2. And black grain (Such as kulittha), food given by Sûdras, or by other persons, whose food is not considered fit to be eaten.

3. And food unfit for oblations, speaking an untruth, anger, and (acts or words) by which he might excite anger. He who desires a (good) memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve (things and acts);

4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

5. (Now follows) the daily funeral-oblation.

6, Outside the village pure (men shall) prepare (the food for that rite) in a pure place.

[18. 1. Sûtras 1-4 contain rules for a vow to be kept for the special objects mentioned in Sûtras 3 and 4 for one year only Haradatta (on Sûtra 4) says that another commentator thinks that Sûtras 1-3 prescribe one vow, and Sûtra 4 another, and that the latter applies both to householders and students. A passage front Baudhâyana is quoted in support of this latter view.

5. Manu III, 82 seq.

6. The term ' pure (men) ' is used in order to indicate that they must be so particularly, because, by II, 2, 3, 11, purity has already been prescribed for cooks.]

7. New vessels are, used for that,

8. In which the food is prepared, and out of which it is eaten.

9. And those (vessels) he shall present to the (Brâhmanas) who have been fed.

10. And he shall feed (Brâhmanas) possessed of all (good qualities).

11. And he shall hot give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

12. Thus (he shall act every day) during a year.

13. The last of these (funeral-oblations) he shall perform, offering a red goat.

14. And let him cause an altar to be built, concealed (by a covering and outside the village).

15. Let him feed the Brâhmanas on the northern half of that.

16. They declare, that (then) he sees both the Brâhmanas who eat and the Manes sitting on the altar.

17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral offering.

19. Under the constellation Tishya he who desires prosperity,

[7. For the unusual meaning of dravya, 'vessel,' compare the term sîtâdravyâni, 'implements of husbandry,'--Manu IX, 293, and the Petersburg Dict. s. v.

13. The red goat is mentioned as particularly fit for a Srâddha, Yâgñ. I, 259, and Manu III, 272.]

ÂPASTAMBA PRASNA II, PATALA 8, KHANDA 19.

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1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the) same (direction)the first alternative is the skin of a he-goat.

2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened.

3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

4. And nobody else shall eat out of that vessel.

5. He shall make a lump of as much (food) as he can swallow (at once).

6. (And he shall) not scatter anything (on the ground).

7. He shall not let go the vessel (with his left hand);

8. Or he may let it go.

[19. 1. The ceremony which is here described, may also be performed daily. If the reading prâsya is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

2. 'Therefore those whose mothers are alive should not perform this ceremony.'--Haradatta.

4. If the masculine bhoktavyah is used instead of bhoktavyam, the participle must be construed with kamasah.

5. The verbum finitum, which according to the Sanskrit text ought to be taken with the participle samnayan, is grasîta, Sûtra 9.

8. 'Why is this second alternative mentioned, as (the first Sûtra) suffices? True. But according to the maxim that "restrictions are made on account of the continuance of an action once begun," the meaning of this second Sûtra is that he shall continue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time.'--Haradatta.]

9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)

10. He shall make no noise with his mouth (whilst eating).

11. And he shall not shake his right hand (whilst eating).

12. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).

13. After that he shall touch fire.

14. And (during this ceremony) he shall not eat in the day-time anything but roots and fruit.

15. And let him avoid Sthâlîpâka-offerings, and food offered to the Manes or to the Gods.

16. He shall eat wearing his upper garment over his left shoulder and under his right arm.

17. At the (monthly) Srâddha which must necessardy be performed, he must use (food) mixed with fat.

18. The first (and preferable) alternative (is to employ) clarified butter and meat.

19. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).

20. And under the asterism Maghâ he shall feed the Brâhmanas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Srâddha.

[16. Haradatta remarks that some allow, according to II, 2, 4, 22, the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.]

ÂPASTAMBA PRASNA II, PATALA 8, KHANDA 20.

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1. At,every monthly Srâddha he shall use, in whatever manner he may be able, one drona of sesarnum.

2. And he shall feed Brâhmanas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brâhmanas).

3. He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthâlipâka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brâhmana with that (food prepared for the Sthâlipâka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.

4. This (rite he shall repeat) daily until the next Tishya(-day).

5. On the second (Tishya-day and during the second month he shall feed) two (Brâhmanas).

6. On the third (Tishya-day and during the third month he shall feed) three (Brâhmanas).

7. In this manner (the Tishya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brâhmanas fed).

[20. 1. A drona equals 128 seers or seras. The latter is variously reckoned at 1-3 lbs.

3. The reason why the constellation Tishya has been chosen for this rite seems to be that Tishya has another name, Pushya, i.e. 'prosperous'. This sacrifice is to begin on the Tishya-day of the month called Taisha or Pausba (December-January), and to continue for one year.]

8. (Thus) he obtains great prosperity.

9. But the fasting takes place on the first (Tishya-day) only.

10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).

11. He shall avoid to tread on ashes or husks of grain.

12. To wash one foot with the other, or to place one foot on the other,

13. And to swing his feet,

14. And to place one leg crosswise over the knee (of the other),

15. And to make his nails

16. Or to make (his finger-joints) crack without a (good) reason,

17. And all other (acts) which they blame.

18. And let him acquire money in all ways that are lawful.

19. And let him spend money on worthy (persons or objects).

20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.

21. And let him conciliate men (by gifts or kindness).

22. And he may enjoy the pleasures which are not forbidden by the holy law.

23. (Acting) thus he conquers both worlds.

[11. Manu IV, 7 8.

16. 'Good reasons for cracking the joints are fatigue or rheumatism.'--Haradatta.

19. Manu XI, 6, and passim.]

ÂPASTAMBA PRASNA II, PATALA 9, KHANDA 21.

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I. There are four orders, viz. the order of householders, the order of students, the order of ascetics, and the order of hermits in the woods.

2. If he lives in all these four according to the rules (of the,law), without allowing himself to be disturbed (by anything), he will obtain salvation.

3. The duty to live in the teacher's house after the initiation is common to all of them.

4. Not to abandon sacred learning (is a duty common) to all.

5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

6. Worshipping until death (and living) according to the rule of a (temporary) student, a (professed) student may leave his body in the house of his teacher.

7. Now (follow the rules) regarding the ascetic (Samnyâsin).

8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste.

[21. 1. 'Though four (orders) are enumerated, he uses the word "four," lest, in the absence of a distinct rule of the venerable teacher, one order only, that of the householder, should be allowed, as has been taught in other Smritis.'--Haradatta. Manu VI, 87.

2. Manu VI, 88.

3. Manu II, 247-249, and above.

8. The meaning of the Sûtra is, that the studentship is a necessary preliminary for the Samnyâsin. If a man considers sufficiently purified by his life in that order, he may become a Samnyâsin immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last order, when his passions are entirely extinct. See also Manu VI, 36; Yâgñ. III, 56-57.]

9. For him (the Samnyasin) they prescribe the following rules).

10. He shall live without a fire, without a house, Without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for thisworld nor for heaven.

11. It is ordained that he shall wear clothes thrown away (by others as useless).

12. Some declare that he shall go naked.

13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the Âtman.

14. (Some say that) he obtains salvation if he knows (the Âtman).

15. (But) that (opinion) is opposed to the Sâstras.

16. (For) if salvation were obtained by the knowledge of the Âtman alone, then he ought not to feel any pain even in this (world).

17. Thereby that which follows has been declared.

[10. Manu VI, 33, 42-45; Yâgñ. III, 58 seq.

12. 'Another (commentator) says, "Some declare that he is free from all injunctions and prchibitions, i.e. he need neither perform nor avoid any (particular actions),"'--Haradatta.

13. 'He shall seek, i.e. worship, the Âtman or Self, which has been described in the section on transcendental knowledge (I, 8).'--Haradatta.

15. Haradatta apparently takes the word Sâstras to mean 'Dharmasâstras.

17. 'That which follows' are the Yogas, which must be employed in order to cause the annihilation of pain, after the knowledge of the Âtman or Self has been obtained.]

18. Now (follow the rules regarding) the hermit living in the woods.

19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

20. For him they give (the following rules):

21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the Veda only.

[21. 'But which is that one fire? Certainly not the Grihya-fire, because he must remain chaste. Therefore the meaning intended is, "He shall offer a Samidh morn and evening in the common fire, just as formerly, (during his studentship)." Another commentator says, "Gautama declares that he shall kindle a fire according to the rule of the Srâmanaka Sûtra. The Srâmanaka Sûtra is the Vaikhanasa Sûtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening."'--Haradatta. See also Manu VI, 4; Yâgñ. III, 45.]

ÂPASTAMBA PRASNA II, PATALA 9, KHANDA 22.

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1. A dress of materials procured in the woods (skins or bark) is ordained for him.

2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass.

3. In the end (he shall live on) what has become detached spontaneously.

4. Next he shall live on water, (then) on air, then on ether.

5. Each following one of these modes of subsistence is distinguished by a (greater) reward.

6. Now some (teachers) enjoin for the hermit the

[22. 1. Manu VI, 6.

2. Manu VI, 5, 21; Yâgñ. III, 46.

4. 'Then he shall live on ether, i.e. eat nothing at all.'--Haradatta. Manu VI, 31; Yâgñ. III, 55.]

successive performance (of the acts prescribed for the several orders).

7. After having finished the. study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.

8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires,

9. Or (he may live) alone.

10. He shall support himself by gleaning corn.

11. And after that he shall not any longer take presents.

12. And he shall sacrifice (only) after having bathed (in the following manner):

13. He shall enter the watter slowly, and bathe without beating it (with his hand), his face turned towards the sun.

14. This rule of bathing is valid for all (castes and orders).

15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.

[6. 'The word atha, "now," introduces a different opinion. Above, it has been declared that the life in the woods (may be begun) after the studentship only. But some teachers enjoin just for that hermit a successive performance of the acts.

8. Manu VI, 3 seq.; Yâgñ. III, 45.

10. Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.

15. According to Haradatta, the word kâga appears to designate a 'mallet;' in the passage from the Râmâyana quoted in the Petersburg Dict. the commentator explains it by petaka, 'basket.']

16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.

18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

20. He shall not make the inhabitants of the forest hear (his recitation).

21. (He shall have) a house for his fire (only).

22. He himself (shall live) in the open air.

23. His couch and seat, must not be covered (with mats).

24. If he obtains fresh grain, he shall throw away the old (store).

[17. Yâgñ. III, 46.

20. This Sûtra explains the word upâmsu, 'inaudibly.'

24. Manu VI, 15; Yâgñ. III, 47.]

ÂPASTAMBA PRASNA II, PATALA 9, KHANDA 23.

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1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.

2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he

[23. 1. The following rules apply to a solitary hermit.

2. These Sûtras are repeated in order to show that, according to, the opinion of those who allow hermits to live with their families, the end should be the same.]

collects). Finally (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.

3. Now they quote (the following) two verses from a Purâna:

4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.

5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

6. Thus are praised those who keep the vow of chastity.

7. Now they accomplish also their wishes merely by conceiving them,

8. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

9. Therefore on account of (passages) of the revealed texts, and on account of the visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

10. But (to this we answer): It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority.

[3. 'The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'--Haradatta.

4. This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'new births which lead to new deaths;' but see below, Sûtra 10. See also Yâgñ. III, 186-187.]

They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, potsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.

11. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to mean that dead householders become demons and haunt burial-grounds.)

12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

[11. The Sûtra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of Smasânâni.]

ÂPASTAMBA PRASNA II, PATALA 9, KHANDA 24.

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1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, that, mortal, is thy immortality.'

2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.

3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

6. At the new creation (of, the world) they become the seed. That has been declared in the Bhavishyatpurâna.

7. Now Pragâpati also says,

8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perishes.'

9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (which has been attacked by worms falls without injuring its branch or tree). They do not hurt their ancestors.

10. (For) the (ancestor) has no connection with the acts committed (by his descendant) in this world, nor with their results in the next.

11. (The truth of) that may be known by the following (reason):

12. This creation (is the work) of Pragâpati and of the sages.

13. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven Rishis).

14. But even though some (ascetic), whilst still

[24. 6 'They become the seed,' i.e. 'The Pragâpatis.'

8. 'Other (duties), i.e. the order of ascetics and the like.'--Haradatta.

13. As the Rishis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

14. Âpastamba's own opinion is apparently against pure asceticism.]

in the body, may gain heaven through a portion of (the merit acquired by his former) works or through austerities, and though he may. accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

ÂPASTAMBA PRASNA II, PATALA 10, KHANDA 25.

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1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

3. The palace (shall stand) in the heart of the town.

4. In front of that (there shall be) a hall. That is called the hall of invitation.

5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.

6. In all (these three placcs) fires shall burn constantly.

7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder.

8. In the hall he shall put up his guests, at least those who are learned in the Vedas.

[25. 3. 'In the heart of the town, i.e. in that town which is surrounded by all the walls.'--Haradatta. Compare Manu VII, 76.

6. According to Haradatta, the fires are to be common, not consecrated ones.

7. Manu VII, 78; Yâgñ. I, 313.

8. Manu VII, 82 seq.]

9. Rooms, a couch, food and drink should be given to them according to their good qualities.

10. Let him not live better than his Gurus or ministers.

11. And in his realm no (Brâhmana) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally.

12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhîtaka (wood), as many as are wanted.

13. Men of the first three castes, who are pure and truthful, may be allowed to play there.

14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants.

15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.

[10. 'The Gurus are the father and other (venerable relations).'--Haradatta.

11. Manu VII, 134. 'Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts or taxes, then he is to be exposed to cold or heat, or to be made to fast (until he pays). The king shall punish (every one) who acts thus.'--Haradatta.

13. Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year, give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.'--Haradatta.

14. 'At festivals and the like occasions (these performances) take place also elsewhere, that is the custom.'--Haradatta.

15. Manu VII, I 43, and passim; Yâgñ. 1, 335.]

ÂPASTAMBA PRASNA II, PATALA 10, KHANDA 26.

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1. A (king) who, without detriment to his servants, gives land and money to Brâhmanas according to their deserts gains endless worlds.

2. They say (that) a king, who is slain in attempting to recover the property of Brâhmanas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.

3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause.

4. He shall appoint men of the first three castes, who are pure and truthful, over villages and towns for the protection of the people.

5. Their servants shall possess the same qualities.

6. They must protect a town from thieves in every direction to the distance of one yogana.

7. (They must protect the country to the distance of) one krosa from each village.

8. They must be made to repay what is stolen within these (boundaries).

[26. 1. Manu VII, 83, 84, 88; Yâgñ. I, 314.

2. According to Haradatta the king's body represents the post (yûpa), his soul the sacrificial animal, the recovered property the reward for the priests or fee.

3. Manu VII, 89; Yâgñ. I, 323, 324.

4. Manu VII, 115-124; Yâgñ. I, 321.

6. Yâgñ. II, 271-272. A yogana is a distance of 4 krosa, kos.

7. A krosa, kos, or gâu, literally 'the lowing of, a cow,' is variously reckoned at 1½-4 miles.

8. Yâgñ. I, 272. This law is, with certain modifications, still in force. See Bombay Regulations, XII, 27 par.]

9. The (king) shall make them collect the lawful taxes (sulka).

10. A learned Brâhmana is free from taxes,

11. And the women of all castes,

12. And male children before the marks (of puberty appear),

13. And those who live (with a teacher) in order to study,

14. And those who perform austerities, being intent on fulfilling the sacred law,

15. And a Sûdra who lives by washing the feet,

16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

17. And those to whom the acquisition of property is forbidden (as Sannyâsins).

18. A young man who, decked with ornaments, enters unintentionally (a place where) a married woman or a (marriageable) damsel (sits), must be reprimanded.

[9. According to Haradatta, who quotes Gautama in his commentary, the sulka is the1/20th part of a merchant's gains. On account of the Sûtras immediately following, it is, however, more probable that the term is here used as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, those sanctioned by custom and approved of by the Smritis.

10. Manu VII, 133.

11. Haradatta thinks that the rule applies to women of the Anuloma, the pure castes, only.

14. 'Why does be say "intent on fulfilling the holy law?" Those shall not be free from taxes who perform austerities in order to make their magic charms efficacious.'--Haradatta.

18. The ornaments would indicate that he was bent on mischief. Compare above, I, 11, 32, 6.]

19. But he does it intentionally with a bad purpose, he must be fined.

20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

22. Afterwards the king must support (such women and damsels),

23. And protect them from defilement.

24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians.

[19. 'The punishment must be proportionate to his property and the greatness of his offence. The term "with a bad purpose" is added, because he who has been sent by his teacher (to such a place) should not be punished.'--Haradatta. Manu VIII, 354; Yâgñ. II, 284.

24. 'I.e. a married woman to her husband or father-in-law an unmarried damsel to her father or to her brothter.'--Haradatta.]

ÂPASTAMBA PRASNA II, PATALA 10, KHANDA 27.

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1. If (adulteresses) have performed (the prescribed penance), they are to be treated as before (their fault). For the connection (of husband and wife) takes place through the law.

2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself.

[27. 2. This Sûtra refers to the begetting of a Kshetraga son, and gives the usual rule, that only the Sagotras in the order of the grade of relationship, a brother-in-law, a Sapinda, &c., shall be employed.for this purpose.]

3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

4. That is (at present) forbidden on account of the weakness of (men's) senses.

5. The hand (of a gentilis is considered in law to be) that of a stranger, and so is (that of any other person except the husband).

6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

7. The reward (in the next world) resulting from obeying the restrictions of the law is preferable to offspring obtained in this manner (by means of Niyoga).

S. A man of one of the first three castes (who commits adultery) with a woman of the Sûdra caste shall be banished.

9. A Sûdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment.

10. And he shall emaciate a woman who has committed adultery with a (Sûdra, by making her undergo penances and fasts, in case she had no child).

11. They declare, that (a Brâhmana) who has

[4. 'For now-a-days the senses of men are and therefore the peculiar (law formerly) in force regarding gentiles is no longer, lest husbands should be set aside under the pretended sanction of the Sâstras.'--Haradatta.

9. Manu VIII, 374; Yâgñ. II, 286. According to Haradatta, this refers to a Sûdra servant who seduces a woman committed to his charge. In other cases the punishment prescribed, II, 10, 26,10, is to take effect. The same opinion is expressed by Gautama.

11. This refers to the wife of a Srotriya, as Haradatta states according to Gautama. The penance is three years' chastity.]

once committed adultery with a married woman of equal class, she perform one-fourth of the penance prescribed for an outcast.

12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

14. The tongue of a Sûdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

15. A Sûdra who assumes a position equal (to that of a member of one of the first three castes), in conversation, on the road, on a couch, in sitting (and on similar occasions), shall be flogged.

16. In case (a Sûdra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.

17. But if these (offences be committed) by a Brâhmana, he shall be made blind (by tying a cloth over his eyes).

18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner, until (he promises) amendment.

19. If he does not amend, he shall be banished.

20. A spiritual teacher, an officiating priest, a

[15. In conversation, i.e. addressing Âryas familiarly, with tvam, thou,' &c.

17. Haradatta states expressly that the eyes of a Brâhmana must not be put out by any sharp instrument. He should be kept blindfold all his life.

20. The intercession is to take effect in this manner: that mutilation is commuted to a fine, a fine to a floging, a flogging to a reprimand.'--Haradatta.]

Snâtaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

ÂPASTAMBA PRASNA II, PATALA 11, KHANDA 28.

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1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, he shall, if he is rich, be made to pay (to the owner of the land the value of the crop) that ought to have grown.

2. A servant in tillage who abandons his work shall be flogged.

3. The same (punishment shall be awarded) to a herdsman (who leaves his work);

4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

5. If cattle, leaving their stable, eat (the crops of other persons, then the owner of the crops, or the king's servants), may make them lean (by impounding them); (but) he shall not exceed (in such punishment).

[28. 1. This Sûtra shows that the system of leasing land against a certain share of the crops, which now prevails generally in Native States, and is not uncommon in private contracts on British territory, was in force in Âpastamba's times.

2. See Colebrooke, Digest, Book III, Text lxviii, for this Sûtra and the following two. Another commentator, quoted by Haradatta, connects this Sûtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the Sûtra to a cultivator who neglects to till his land. Gagannâtha's authorities, the Kintâmani and Ratnâkara, agree with Haradatta's first explanation.

5. Manu VIII, 240; Yâgñ. II, 159-161.]

6. If (a herdsman) who has taken cattle under his care, allows them to perish, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners.

7. If (the king's forester) sees cattle that have been sent into the forest through negligence (without a herdsman), he shall lead them back to the village and make them over to the owners.

8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

9. (If the same fault be committed again) after that (second time), he shall not take care (of them).

10. He who has taken unintentionally the property of another shall be reprimanded, in case (the property be) fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.

11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

12. He who takes intentionally food when he is in danger of his life shall not be punished.

13. If the king does not punish a punishable offence, the guilt falls upon him.

[6. Manu VIII, 232; Yâgñ. II, 164.

13. Manu VIII, 18, 308; Yâgñ. I, 336.]

ÂPASTAMBA PRASNA II, PATALA 11, KHANDA 29.

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1. He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.

2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

3. Both the wife and the husband have power over (their) common property.

4. By their permission, others also may act for their good (in this and the next world, even by spending money).

5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties (of their caste and order, shall be the judges) in lawsuits.

6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means).

7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides.

8. If (he is found out speaking) an untruth, the king shall punish him.

[29. 3. 'Though this is so, still the wife cannot spend (money) without the permission of her husband, but the husband can do (so without the consent of his wife). That may be known by Sûtra II, 6, 14, 11, "They do not declare it to be a theft if the wife spends money for a good reason during the absence of her husband."'--Haradatta.

4. 'Others, i.e. the sons and the rest.'--Haradatta.

5. Yâgñ. II, 2.

6. 'And the like, i.e. by cross-examination, &c.'--Haradatta.

7. Manu VIII, 87 seq.; Yâgñ. II, 68-75.

8. Manu VIII, 119 seq.]

9. Besides, in that case, after death, hell (will be his punishment).

10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings.

11. The knowledge which Sûdras and women possess is the completion (of all study).

12. They declare, that (this knowledge) is a supplement of the Atharva-Veda.

13. It is difficult to learn the sacred law from (the letter of) the Vedas (only); but by following the indications it is easily accomplished.

14. The indications for these (doubtful cases are), 'He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites. Acting thus he will gain both worlds.'

15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

[9. Manu VIII, 89 seq.

10. Manu VIII, 81 seq.

11. Manu II, 223. The meaning of the Sûtra is, that men ought not to study solely or at first such Sâstras as women or Sûdras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Sûdras possess is dancing, music, and other branches of the Arthasâstra.

14. See above, I, 7, 20, 8 and 9.]

GUATAMA CHAPTER I.

1. THE Veda is the source of the sacred law,

2. And the tradition and practice of those who know the (Veda).

3. Transgression of the law and violence ate observed (in the case) of (those) great (men); but both are without force (as precedents) on account of the weakness of the men of later ages.

4. If (authorities) of equal force are conflicting, (either may be followed at) pleasure.

5. The initiation of a Brâhmana (shall ordinarily take place) in his eighth year;

[1. 1-2. Âpastamba I, 1, 1, 1-2.

3. Âpastamba II, 6, 13, 8-10. Instances of transgressions of the law are the adultery of Kataka and Bharadvâga, Vasishtha's marriage with the Kândâlî Akshamâlâ, Râzma Gimadagnya's murder of his mother. Haradatta explains the term 'avara,' translated'by 'men of later ages,' to mean 'men like ourselves' (asmadâdi). In his comment on the parallel passage of Âpastamba be renders it by idânîntana, 'belonging to our times;' and in his notes on Âpastamba I, 2, 5, 4, he substitutes arvâkîna kaliyugavartin, 'men of modern times living in the Kaliyuga.' The last explanation seems to me the most accurate, if it is distinctly kept in mind that in the times of Gautama the Kaliyuga was not a definite period of calculated duration, but the Iron Age of sin as opposed to the happier times when justice still dwelt on earth.]

6. (It may also be performed) in the ninth or fifth (years) for the fulfilment of (some particular) wish.

7. The number of years (is to be calculated) from conception.

8. That (initiation) is the second birth.

9. The (person) from whom he receives that (Sacrament is called) the Âkârya (teacher).

10. And (the same title is also bestowed) in consequence of the teaching of the Veda.

11. (The initiation) of a Kshatriya (shall ordinarily take place) in the eleventh (year after conception), and that of a Vaisya in the twelfth.

12. Up to the sixteenth year the time for the Sâvitrî of a Brâhmana has not passed,

13. Nor (for the initiation) of a Kshatriya up to the twentieth (year).

14. (And the limit for that) of a Vaisya (extends) two years beyond (the latter term).

15. The girdles (worn by students) shall be strings of Muñga grass, a bow-string, or a (wool) thread, according to the order (of the castes).

16. (Their upper garments shall be) skins of black-bucks, spotted deer, (or) he-goats.

[6. Âpastamba I, 1, 1, 20-21.

7. Âpastamba I, 1, 1, 19.

8 . Âpastamba I, 1, 1, 17-8.

9. Âpastamba I, 1, 1, 14.

10 .Manu II, 140; Yâgñavalkya I, 34.

11. Âpastamba I, 1, 1, 19.

12. Âpastamba I, 11 1, 27. Sâvitrî, literally the Rik sacred to Sâvitrî, is here used as an equivalent for upanayana, initiation, because one of the chief objects of the ceremony is to impart to the neophyte the Mantra sacred to Sâvitrî, Rig-veda III, 62, 10.

13-114. Âpastamba I, 1, 1, 27.

15. Âpastamba I, 1, 2, 33-36.

16. Âpastamba I, 1, 3, 3-6.]

17. Hempen or linen cloth, the (inner) bark (of trees), and woollen blankets (may be worn as low garments by students) of all (castes),

18. And undyed cotton cloth.

19. Some (declare that it) even (may be dyed) red.

20. (In that case the garment) of a Brâhmana (shall be dyed with a red dye) produced from a tree,

21. (And those of students) of the other two (castes shall be) dyed with madder or turmeric.

22. The staff (carried by a student) of the Brâhmana (caste shall be) made of Biliva or Palâsa wood.

23. Staves made of Asvattha or Pilu wood (are fit) for (students of) the remaining (two castes).

24. Or (a staff cut from a tree) that is fit to be used at a sacrifice (may be carried by students) of all (castes).

25. (The staves must be) unblemished, bent (at the top) like a sacrificial post, and covered by their bark.

26, They shall reach the crown of the head, the forehead, (or) the tip of the nose (according to the caste of the wearer).

[17. Haradatta explains kira, the inner bark of a tree, by 'made of Kusa grass and the like.' Regarding dresses made of Kusa grass, See the Petersburg Dict. s.v. Kusakîra. Kira may also mean 'rags,' such as were worn by Sannyâsins (see below, III, 19) and Bauddha ascetics.

19-21. Âpastamba I, 1, 2, 41-I, 1, 3, 2.

22. Âpastamba I, 1, 2, 38.

24. 'Because the term "fit to be used at a sacrifice" is employed, the Vibhîtaka and the like (unclean trees) are excluded.'--Haradatta. Regarding the Vibhitaka, see Report of Tour in Kasmîr, Journal Bombay Br. Roy. As. Soc. XXXIV A, p. 8.

25. Manu II, 47. 'Unblemished means uninjured by worms and the like'--Haradatta.

26. Manu II, 46.]

27. (It is) optional (for students) to shave (their heads), to wear the hair tied in a braid, (or) to keep (merely) a lock on the crown of the head tied in a braid (shaving the other portions of the head).

28. If he becomes impure while holding things in his hands, he shall (purify himself) by sipping water without laying (them on the ground).

[27. Âpastamba I, 1, 2, 31-32. The above translation follows the reading of my MSS. mundagatilasikhâgalâ vâ, which seems more in accordance with the Sûtra style. It must, however, be understood that the arrangement of the hair is not regulated by the individual choice of the student, but by the custom of his family, school, or country. In the commentary, as given by one of my MSS., it is stated the custom of shaving the whole head prevailed among the Khandogas. Max Müller, History of Ancient Sanskrit Literature, p. 53; Weber, Indische Studien, X, 95.

28. The above translation agrees with Professor Stenzler's text and Manu V, 143. But according to Haradatta the meaning of. the Sûtra is not so simple. His explanation is as follows: 'If while holding things in his hands he becomes impure, i.e. he is defiled by urine, faeces, leavings of food, and the like (impurities) which are causes for sipping wnter, then he shall sip water after placing those things on the ground. This refers to uncooked food, intended to be eaten. And thus Vasishtha (III, 4, 3, Benares edition) declares: "If he who is occupied with eatables touches any impure substance, then he shall place that thing on the ground, sip water, and afterwards again use it." But the following text of another Smriti, "A substance becomes pure by being sprinkled with water after having been placed on the ground," refers to cooked food, such as boiled rice and the like. Or (the above Rim may mean), " If he becomes impure while holding things in his hands, then he shall sip water without laying them on the ground." And thus Manu (V, 143) says: "He who carries in any manner anything in his hands and is touched by an impure substance shall cleanse himself by sipping water without laying his burden down." This rule refers to things not destined to be eaten, such as garments. And in the (above) Sûtra the words, "He who becomes impure shall sip water," must be taken as one sentence, and (the whole), " If while holding things in his hands he becomes impure, he shall sip water without laying (them) down," must be taken as a second.'

Though it may be doubted if the yogavibhâga, or ' division of the construction,' proposed by Haradatta, is admissible, still it seems to me not improbable that Gautama intended his Sûtra to be taken in two different ways. For, if according to the ancient custom it is written without an Avagraba and without separating the words joined by Sandhi, dravyabasta ukkhishtonidhâyâkâmet, the latter group may either stand for ukhhishto nidhâya âkâmet or for ukkhisto anidhâya âkâmet. As the Sûtra-kâras aim before all things at brevity, the Sûtra may have to be read both ways. If that had to be done, the correct translation would be: 'If while holding things in his hands, be becomes impure, he shall (purify himself by) sipping water, either laying (his burden) down (or) not laying it down, (as the case may require.)']

29. (As regards) the purification of things, (objects) made of metal must be scoured, those made of clay should be thoroughly heated by fire, those made of wood must be planed, and (cloth) made of thread should be washed.

30. (Objects made of) stone, jewels, shells, (or) mother-of-pearl (must be treated) like those made of metal.

31. (Objects made of) bone and mud (must be treated) like wood.

[29. Âpastamba I, 5, 17, 10-12; Manu V, 115, 122.

30. Manu V, 111-112.

31. 'Bone, i.e. ivory and the like. Mud, i.e. (the mud floor of) a house and the like. The purification of these two is the same as that of wood, i.e. by scraping (or planing). How is it proper that, since the author has declared (Sûtra 29) that objects made of wood shall be purified by planing, the expression "like wood" should be substituted (in this Sûtra)? (The answer is that), as the author uses the expression "like wood," when he ought to have said "like objects made of wood," he indicates thereby that the manner of purification is the same for the material as for the object made thereof.'--Haradatta. The Sûtra is, therefore, a so-called Gñapaka, intended to reveal the existence of a general rule or paribhâshâ which has not been given explicitly.]

32. And scattering (earth taken from a pure spot is another method of purifying defiled) earth.

33. Ropes, chips (of bamboo), and leather (must be treated) like garments.

34. Or (objects) that have been defiled very much may be thrown away.

35. Turning his face to the east or to the north, he shall purify himself from personal defilement.

36. Seated in a pure place, placing his right arm between his knees, arranging his dress (or his

[32. 'Scattering over, i.e. heaping on (earth) after bringing it from another spot is an additional method of purifying earth. With regard to this matter Vasishtha (III, 57) says: "Earth is purified by these four (methods, viz.) by digging, burning scraping, being trodden on by cows, and, fifthly, by being smeared with cowdung."'--Haradatta.

What Haradatta and probably Gautama mean, is that the mud floors of houses, verandahs, and spots of ground selected for sitting on, if defiled, should be scraped, and that afterwards fresh earth should be scattered over the spot thus cleansed. See, however, Manu V, 125, who recommends earth for the purification of other things also. The Sûtra may also be interpreted so as to agree with his rule.

33. 'Chips (vidala), i.e. something made of chips of ratan-cane or bamboo, or, according to others, something made of feathers.'--Haradatta.

34. 'The word "or" is used in order to exclude the alternative (i.e. the inethods of purification described above).'--Haradatta. For the explanation of the expression 'very much' Haradatta refers to Vasishiha III, 58, with which Manu V, 123 may be compared.

35. 'The alternative (position) depends on the pleasure of the performer.'--Haradatta.

36. My MSS. more conveniently make five Sûtras of Professor Sterizler's one Sûtra. The divisions have been marked in the translation by semicolons.

a. 'How many times? Three times or four times; the alternative depends upon the pleasure of the performer. Another (commentator says): When, according to a special rule of the Vedas the sipping must be accompanied by the recitation of sacred texts, then the act shall be repeated four times, else three times.'--Haradatta.

b. The custom of touching the lips twice is noted as the opinion of some, by Âpastamba I, 5, 16, 4.

c. '"Sprinkle his feet and." On account of the word "and" he shall sprinkle his head also.'--Haradatta.

d. '"Touch the cavities, &c." Here the word "and" indicates that each organ is to be touched separately.'--Haradatta. Regarding the manner of touching, see Âpastamba I, 5, 16, 5 and 7 note.

e. '"(And finally) place," &c. Because the word "and" is used, he shall touch the navel and the head with all the fingers'--Haradatta. Regarding the whole Âkamanakalpa, see Âpastamba I, 5, 16, 1 seq.]

sacrificial cord) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently, sip water that reaches his heart; twice wipe (his lips); sprinkle his feet and (his head); touch the cavities in the head (severally) with (certain fingers of his) right hand; (and finally) place (all the fingers) on the crown of his head and (on the navel).

37. After sleeping, dining, and sneezing (he shall) again (sip water though he may have done so before).

38. (Remnants of food) adhering to the teeth (do not make the eater impure as little) as his teeth, except if he touches them with his tongue.

39. Some (declare, that such remnants do not defile) before they fall (from their place).

40. If they do become detached, he should know that he is purified by merely swallowing them, as (in the

case of) saliva.

[37. Manu V, 145.

38. Manu V, 141.

39. Vasishtha III, 41.

40. 'As the author ought to have said, "If they become detached, he is purified by merely swallowing them," the addition of the words "he should know" and "as in the case of saliva" is intended to indicate that in the case of saliva, too, he becomes pure by swallowing it, and that purification by sipping need not be considered necessary.'--Haradatta. This Sûtra consists of the second half of a verse, quoted by Baudhâyana I, 5, 8, 25, and Vasishtha III, 41.]

41. Drops (of saliva) failing from the mouth do not cause impurity, except if they fall on a limb of the body.

42. Purification (from defilement) by unclean substances (has been effected) when the stains and the (bad) smell have been removed.

43. That (should be done) by first (using) water and (afterwards) earth,

44. When urine, fæces, or semen fall on a (limb) and when (a limb) is stained (by food) during meals (water should be sipped).

45. And in case the Veda ordains (a particular manner of purification, it must be performed according to the precept).

46. Taking hold with (his right) hand of the left

[41. Âpastamba I, 5, 16, 12.

42. In explanation of the term amedhya, 'unclean substances,' Haradatta quotes Manu V, 135.

43. Manu V, 134; see also Âpastamba I, 5, 16, 15.

44. Âpastamba I, 5, 16, 14.

45. 'If the Veda ordains any particular manner of purification for any particular purpose, that alone must be adopted. Thus the sactificial vessels called kamasa, which have been stained by remnants of offerings, must be washed with water on the heap of earth called mârgâlîya.'--Haradatta.

46. This and the following rules refer chiefly to the teaching of the Sâvitrî, which forms part of the initiation. According to Gobhila Grihya-sûtra II, 10, 38, the complete sentence addressed to the teacher is, 'Venerable Sir, recite! May the worshipful one teach me the Sâvitrî!']

hand (of his teacher), but leaving the thumb free, (the pupil) shall address his teacher, (saying): 'Venerable Sir, recite!'

47. He shall fix his eyes and his mind on the (teacher).

48. He shall touch with Kusa grass the (seat of the) vital airs.

40. He shall thrice restrain his breath for (the space of) fifteen moments;

50. And he shall seat himself on (blades of Kusa grass) the tops of which are turned toward the east.

51. The five Vyâhritis must (each) be preceded by (the syllable) Om and end with Satya.

52. (Every) morning the feet of the teacher must be embraced (by the pupil),

53. And both at the beginning and at the end of a lesson in the Veda.

54. After having received permission, the pupil

[47. Âpastamba I, 2, 5, 23; I, 7, 6, 20; Manu II, 192.

48. 'The (seat of the) vital airs are the organs of sense located in the head. The pupil shall touch these, his own (organs of sense) located in the head, in the order prescribed for the Âkamana (see Âpastamba, I, 5, 16, 7 note).'--Haradatta, See also Manu II, 75.

49., Passing one's hand along the side of the knee, one will fill the space of one Trutikâ. That is one moment (Matra).'--Haradatta. Manu II, 75.

50. Manu II, 75.

51. 'In the Vyâhriti-sâmans (see Burnell, Ârsbeya-br., Index s.v.) five Vyâhritis are mentioned, viz. Bhûh, Bhuvah, Svah, Satyam, Purushah. Each of these is to be preceded by the syllable Om. But they are to end with Purushah, which (in the above enumeration) occupies the fourth place.'--Haradatta, See also Manu II, 75 seq.

52-53. Âpastamba I, 2, 5, 18-20.

54. Âpastamba I, 2, 6, 24; Manu II, 193. Turning his face towards the east or towards the north." This alternative depends upon (the nature of) the business.'--Haradatta.]

shall sit down to the right (of his teacher), turning his face towards the east or towards the north,

55. And the Sâvitrî must be recited;

56. (All these acts must be performed) at the beginning of the instruction in the Veda.

57. The syllable Om (must precede the recitation of) other (parts of the Veda) also,

58. If (any one) passes between (the teacher and the pupil) the worship (of the teacher must be performed) once more.

59. If a dog, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary).

[55. Manu II, 77.

56. 'All those acts beginning with the touching of the organs of sense with Kusa grass and ending with the recitation of the Sâvitrî, which have been prescribed (Sûtras 48-57, must be performed before the pupil begins to study the Veda with his teacher, but should not be repeated daily. After the initiation follows the study of the Sâvitrî. The touching of the organs of sense and the other (acts mentioned) form part of this (study). But the rules prescribed in the three Sûtras, the first of which is Sûtra 52, and the rule to direct the eye and mind towards the teacher (Sûtra 47), must be constantly kept in mind. This decision is confirmed by the rules of other Smitris and of the Grihya-sûtras.'--Haradatta.

57. Âpastamba I, 4, 13, 6-7.

58. 'The worship of the teacher (upasadana) consists in the performance of the acts prescribed in Sûtras 46-57, with the exception of the study of the Sâvitrî and the acts belonging to that. The meaning of the Sûtra is that, though the worship of the teacher may have already been performed in the morning of that day, it must, nevertheless, be repeated for the reason stated.'--Haradata.

59. 'A journey (vipravâsa) means residence in some other place than the teacher's house.'--Haradatta. The commentator adds that the somewhat different rule, given by Manu IV, 126, may be reconciled with the above, by referring the former to the study for the sake of remembering texts recited by the teacher (dhâranâdhyayana), and the latter to the first instruction in the sacred texts.]

60. (In case the same event happens) with other (animals, the pupil) must thrice restrain his breath and eat clarified butter,

61. And (the same expiation must be performed), if (unwittingly) a lesson in the Veda has been given on the site of a burial-ground.

[60. 'This penance must be performed by the pupil, not by the teacher. Others declare that both shall perform it.'--Haradatta.

61. See also Âpastamba I, 3, 9, 6-8. The last clauses of this and all succeeding chapters are repeated in order to indicate that the chapter is finished.]

GUATAMA CHAPTER II.

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1. Before initiation (a child) may follow its inclinations in behaviour, speech, and eating. (It shall) not partake of offerings. (It shall remain) chaste. It may void urine and fæces according to its convenience.

[II. 1. In concluding the explanation of this Sûtra, Haradatta states that its last clause is intended to give an instance of the freedom of behaviour permitted to a child. In his opinion Gautama indicates thereby that a person who, before initiation, drinks spirituous liquor, commits murder or other mortal sins, becomes an outcast, and is liable to perform the penances prescribed for initiated sinners. In support of this view be quotes a passage, taken from an unnamed Smriti, according to which the parents or other relatives of children between five and eleven years are to perform penances vicariously for the latter, while children between eleven and fifteen years are declared to be liable to half the penances prescribed for initiated adults. Hence he infers that though the above text of Gautama speaks of uninitiated persons in general, its provisions really apply to children under five years of age only. Though it would seem that some of Gautama's rules refer to half-grown persons rather than to infants or very young boys, it is impossible to assume that Gautama meant to give full licence of behaviour, speech, and eating to Brâmanas who were not initiatcd before their sixteenth ycar, or to Kshatriyas and Vaisyas up to the age of twenty and twenty-two. It seems more likely that, as Haradatta thinks, his rules are meant in the first instance for infants and very young children only, and that he intended the special cases of half-grown or nearly 'grown up boys to be dealt with according to the custom of the family or of the country.]

2. No rule of (purification by) sipping water is prescribed for it. But (the stains of impure substances) shall be removed by wiping, by washing, or by sprinkling water.

3. (Other persons) cannot be defiled by the touch of such (a child).

4. But one must not employ a (child) to perform oblations in the fire or Bali-offerings;

5. Nor must one make it recite Vedic texts, except in pronouncing Svadhâ.

6. The restrictive rules, (which will be enumerated hereafter, must be obeyed) after initiation,

7. And (for a student the duty of) chastity, which has been prescribed (above for a child is likewise obligatory),

8. (Also) to offer (daily) sacred fuel in the fire, and to beg, to speak the truth, (and) to bathe (daily).

[2. Haradatta points out that the Sûtra does not forbid uninitiated persons to sip water, but that it merely denies the applicability of the rules (kalpa) given above, I, 36. Uninitiated persons may, therefore, sip water in the manner practised by women and Sûdras.

4. Âpastamba II, 6, 15, 18; Manu XI, 36.

5. 'The expression " pronouncing Svadhâ" includes by implication the performance of all funeral rites.'--Haradatta.

7. Âpastamba I, 1, 2, 26.

8. Âpastamba I, 1, 4, 14-17; I, 1, 3, 25; I, 2, 28-30; Manu II, 176.]

9. Some (declare, that the duty) to bathe (exists) after (the performance of) the Godâna (only).

10. And the morning and evening devotions (Sandhyâ must be performed) outside (the village).

11. Silent he shall stand during the former, and sit during the latter, from (the time when one) light (is still visible) until (the other) light (appears).

12. He shall not look at the sun.

13. He shall avoid honey, meat, perfumes, garlands, sleep in the day-time, ointments, collyrium, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing musical instruments, bathing (for pleasure), cleaning the teeth, elation, dancing, singing, calumny, (and) terror,

14. (And) in the presence of his Gurus, covering his throat, crossing his legs, leaning (against a wall or the like, and) stretching out his feet,

15. (As well as) spitting, laughing, yawning, cracking the joints of the fingers,

[9. Regarding the sacrament called Godâna, see Gobhila Grihya-sûtra I, 9, 26.

10. Âpastamba I, 11, 30, 8.

11. 'From (the time when one) light (is still visible,' &c.), i.e. in the morning from the time when the stars are still visible until the sun rises, and in the evening from the time when the sun still stands above the horizon until the stars appear. Haradatta observes that, as Manu II, 102 prescribes the recitation of the Gâyatrî during the morning and evening devotions, either his or Gautama's rule may be followed. He adds that another commentator refers the injunction to keep silence to conversations on worldly matters only. He himself has adopted this view in his commentary on Âpastamba I, 11, 30, 8.

12. Âpastamba I, 11, 31, 18.

13. Âpastamba I, 1, 2, 23-28; I, 1, 3, 11-14, 20-24; I, 2, 7, 5.

14. Âpastamba I, 2, 6, 3, 14, 17-18. The term Guru includes, besides the teacher, the parents and othei venerable persons.

15. Âpastamba I, 2, 7, 6-7; II, 2, 5, 9.Haradatta observes that this Sûtra again contains a general rule, and does not merely refer to the presence of Gurus.]

16. To gaze at and to touch women, if there is danger of a breach of chastity,

17. Gambling, low service, to take things not offered, to injure animate beings,

18. To pronounce the names of the teacher, of the (teacher's) sons and wives, and of a person who has performed the Dikshanîyeshti of a Soma-sacrifice,

19. To make bitter speeches.

20. A Brâhmana (shall) always (abstain from) spirituous liquor.

21. (A student) shall occupy a seat and a couch lower (than those of his teacher), shall rise before (him) and retire to rest after (him).

22. He shall keep his tongue, his arms, and his stomach in subjection.

23. (If it is absolutely necessary to pronounce),

[16. Âpastamba I, 2, 7, 3, 8-10.

17. Âpastamba. I, 1, 3, 12. '"Low service," i.e. service by wiping off urine, fæces, and the like. . . . That is not even to be performed for the teacher. Or the expression may mean that he shall not serve a teacher deficient in learning and virtue. The same opinion is expressed by Âpastamba I, 1, x,11.'--Haradatta.

18. Manu II, 199.

19. Âpastamba I, 2, 7, 24.

20. 'A Brahmana shall avoid it always, i.e. even as a householder; Kshatriyas and Vaisyas need do it only as long as they are students. But in their case, too, they forbid the use of, liquor distilled from bruised rice, under all circumstances.'--Haradatta.

21. Âpastamba I, 1, 2, 21; I, 1, 4, 22, 28.

22. Âpastamba I, 1, 3, 13. 'Keeping his arms in subjection means that he shall not (without a cause) break clods of earth and the like. Keeping his stomach in subjection, i.e. eating with moderation.'--Haradatta.

23. 'He shall indicate it by another synonymous word, e.g. instead of saying, "Haradatta (given by Hara)," he shall say, the venerable Bhavarâta (given by Bhava).'"--Haradatta.]

his teacher's name and family-name, he ought to indicate it by (using) a synonymous term.

24. (He must speak) in the same (respectful) manner of a man who is (generally) revered and of his betters.

25. (If the teacher speaks to him), he shall answer after having risen from his couch or seat (in case he was lying down or sitting

26. At the command (of his teacher) he shall approach, though the (teacher) may not be visible.

27. And if he sees his teacher standino, or sitting in a lower place or to the leeward or to the windward, he shall rise (and change his position).

28. If (his teacher) is walking, he shall walk after him, informing him of the work (which he is going to do and) telling (him what he has done).

29. He shall study after having been called (by the teacher, and not request the latter to begin the lesson).

[25. Âpastamba I, 2, 6, 5-7.

26. He must not think that, as the teacher cannot see him, he need not obey the summons.

27. Âpastamba I, 2, 6, 15, 23.

28. 'Work (karma) means performance. The meaning is that the pupil shall announce to his teacher the performance of all he is going to do. But what is useful for the teacher, as fetching water and the like, be shall inform him of the performance of that, i.e. knowing himself (without being told) that such work is necessary at a particular time (and acting on this knowledge). Any other explanation of this Sûtra does not please me.'--Haradatta. See also Âpastamba I, 2, 6, 8. My MSS. divide this Sûtra into two, beginning the second with 'Informing' &c. Haradatta's final remark, quoted above, seems to indicate that the division was intended by him.

29. Âpastamba I, 2, 5, 26.]

30. He shall be intent on (doing) what is pleasing and serviceable (to the teacher).

31. And (he shall behave) towards (the teacher's) wives and sons just as (towards the teacher),

32. But not eat their leavings, attend them while bathing, assist them at their toilet, wash their feet, shampoo them nor embrace their feet.

33. On returning from a journey he shall embrace the feet of the wives of his teacher.

34. Some declare, that (a pupil) who has attained his majority is not (to act thus) towards young (wives of his teacher).

35. Alms may be accepted from men, of all castes, excepting Abhisastas and outcasts.

36. (In begging) the word 'Lady' must be pronounced in the beginning, in the middle, or at the end (of the request), according to the order of the castes.

37. (He may beg in the houses) of the teacher, of blood relations, (or) of Gurus, and in his own, if he obtains no (alms) elsewhere.

[30. Âpastamba I, 1, 4, 23.

31. Âpastamba I, 2, 7, 27, 30; Manu II, 207-212.

34. 'One who has attained his majority, i.e. one who has completed his sixteenth year and is (already) a youth.'--Haradatta.

35. Haradatta explains abhisasta by upapâtakin, 'one who has committed a minor offence,' apparently forgetting Âpastamba I, 7, 21, 7. See also Âpastamba I, 1, 3, 25.

36. Âpastamba I, 1, 3, 28-30, where the formulas have been given in the notes. Haradatta remarks that the Gaimini Grihya-sûtra forbids the lengthening or drawling pronunciation of the syllables kshâm and hi in begging. Baudhâyana I, 2, 3, 16 likewise forbids it. In the text read varnânupûrvyena.

37. Manu II, 184. It.is just possible that the translation ought to be 'in the houses of his teacher's blood relations,' instead of 'in the houses of his teacher (and) of blood relations.']

38. Among these he shall avoid each preceding one (more carefully than those named later).

39. Having announced to the teacher (what he has received) and having received his permission, the (student) may eat (the collected food).

40. If (the teacher) is not present, (he shall seek the permission to eat) from his (teachets) wives or sons, from fellow-students or virtuous (strangers).

41. Having placed water by his side, (he shall eat) in silence, contented, (and) without greed.

42. (As a rule) a pupil shall not be punished corporally.

43. If no (other course) is possible, (he may.be corrected) with a thin rope or a thin cane.

44. If (the teacher) strikes him with any other (instrument), he shall be punished by the king.

45. He shall remain a student for twelve years in order (to study) one (recension of the Veda),

46. Or, if (he studies) all (the Vedas) twelve years for each,

47. Or during (as long a period as he requires for) learning (them).

48. On completion of the instruction the teacher must be offered a fee.

[38. The meaning of the Sûtra is, that if a student does not obtain anything from strangers, he shall first go to his own family, next to the houses of Gurus, i.e. paternal and maternal uncles and other venerable relatives, then to his other blood relations, i.e. Sapindas, and in case of extreme necessity only apply to the teacher's wife.

39. Âpastamba I, 1, 3, 31-32.

40. Âpastamba I, 1, 3, 33-34.

41. Manu II, 53-54.

42. Âpastamba I, 2, 8, 29; Macnaghten, Mitâksharâ IV, 1, 9.

43. Manu VIII, 299.

45-47. Âpastamba I, 1, 2, 12-16.

48. Âpastamba I, 2, 7, 19.]

40, After (the pupil) has paid (that) and has been dismissed, he may, at his pleasure, bathe (as is customary on completion of the studentship).

50. The teacher is chief among all Gurus.

51. Some (say) that the mother (holds that place).

[49. Âpastamba I, 2, 8, 30.

50. Manu II, 225-237.]

GUATAMA CHAPTER III.

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1. Some (declare, that) he (who has studied the Veda) may make his choice (which) among the orders (he is going to enter).

2. (The four orders are, that of) the student, (that of) the householder, (that of) the ascetic (bhikshu), (and that of) the hermit in the woods (vaikhânasa).

[III. 1. Other Smritikâras maintain that a Brâhmana must pass through all the four orders. Compare Âpastamba II, 9, 21, 5.

Manu VI, 34-38; and the long discussion on the comparative excellence of the orders of householders and of ascetics. Âpastamba II, 9, 2 3, 3-II, 9, 2 4, 14.

2. 'Though the order of studentship has already been described above, still in the following chapter the rules for a professed (naishthika) student will be given (and it had therefore again to be mentioned). Bhikshu has generally been translated by ascetic (sannyâsin). Vaikhânasa, literally, he who lives according to the rule promulgated by Vikhanas, means hermit. For that (sage) has chiefly taught that order. In all other Sâstras (the order of) hermits is the third, and (the order of) ascetics the fourth. Here a different arrangement is adopted. The reason of the displacement of the hermit is that the author considers the first-named three orders preferable. Hence if a man chooses to pass through all four, the sequence is that prescribed in other Sâstras.'--Haradatta. In making these statements the commentator has apparently forgotten that Âpastamba (II, 9, 21, 1) agrees exactly with Gautama. It is, however, very probable that Haradatta has given correctly the reason why the hermit is placed last by our author and by Âpastamba.]

The householder is the source of these, because the others do not produce offspring.

4. Among them a (professed) student (must follow the rples) given (in the preceding chapters).

5. He shall remain obedient to his teacher until (his) end.

6. In (the time) remaining after (he has attended to) the business of his Guru, he shall recite (the Veda).

7. If the Guru dies, he shall serve his son,

8. (Or) if there is no (son of the teacher), an older fellow-student, or the fire.

9. He who lives thus, gains the heaven of Brahman, and (of him it is said that) he has subdued his organs (of sense and action).

10. And these (restrictions imposed on students Must also be observed by men) of other (orders, provided they are) not opposed (to their particular duties).

11. An ascetic shall not possess (any) store.

12. (He must be) chaste,

13. He must not change his residence durincr the rainy season.

[3. Manu VI, 87.

4. Âpastamba I, 1, 4, 29.

5. Âpastamba II, 9, 21, 6.

6. According to Haradatta the term Guru here includes the father.

But see the next Sûtra, where Guru can only mean the teacher.

10. Âpastamba II, 9, 21, 3-4. My MSS. have uttareshâm, 'of the later named,' instead of itareshâm, 'of the other' (orders), both in the Sûtra and in subsequent quotations of the same.

11. Âpastamba II, 9, 21, 8-10; Manu VI, 41-43; Colebrooke, Mitâksharâ II, 8, 7.

13. This rule shows that the Vasso of the Bauddhas and Gainas is also derived from a Brahmanical source; see also Baudhâyana 11, 6, 11, 20.]

14. He shall enter a village (only) in order to beg.

15. He shall beg late (after people have finished their meals), without returning (twice),

16. Abandoning (all) desire (for sweet food).

17. He shall restrain his speech, his eyes, (and) his actions.

18. He shall wear a cloth to cover his nakedness.

19. Some (declare, that he shall wear) an old rag, after having washed it.

20. He shall not take parts of plants and trees, except such as have become detached (spontaneously).

21. Out of season he shall not dwell a second night in (the same) village.

22. He may either shave or wear a lock on the crown of the head.

23. He shall avoid the destruction of seeds.

24. (He shall be) indifferent towards (all) creatures, (whether they do him) an injury or a kindness.

25. He shall not undertake (anything for his temporal or spiritual welfare).

[15. Manu VI, 55-56.

19. Âpastamba II, 9, 2 1, 11.

20. He shall not appropriate, i.e. take parts of these, i.e. fruits, leaves, and the like, which have not been detached, i.e. have not fallen off. But he may take what has become detached spontancously.'--Haradatta.

21. Out of season, i.e. except in the rainy season, during which, according to Sûtra 13, an ascetic must not wander about.

23. 'He shall avoid, i.e. neither himself nor by the agency of others cause the destruction, i.e. the pounding by means of a pestle or the like, of seedq, i.e. raw rice and the like. Hence he shall accept as alms cooked food only, not rice and the like.'--Haradatta.]

26. A hermit (shall live) in the forest subsisting on roots and fruits, practising austerities.

27. Kindling the fire according to the (rule of the) Srâmanaka (Sûtra, he shall offer oblations in the morning and evening).

28. He shall eat wild-growing (vegetables only).

29. He shall worship gods, manes, men, goblins, and Rishis.

30. He shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden.

31. He may even use the flesh of animals killed by carnivorous beasts.

32. He shall not step on ploughed (land),

33. And he shall not enter a village.

34. He shall wear (his hair in) braids, and dress in (garments made of) bark and skins.

35. He shall not eat anything that has been hoarded for more than a year.

[26. Âpastamba II, 9, 21, 18-II, 9, 23, 2. 'Austerities (tapas) means emaciating his body.'--Haradatta.

27. 'He shall offer oblations in the morning and evening,' (these words), though not expressed, are understood.

29. i.e. he shall perform the five Mahâyagñas, just like a householder, only using wild-growing fruits, roots, &c., for the oblations.

31. 'They declare, that baishka means the flesh of an animal, slain by a tiger or the like. He may use even that. The word "even" implies blame. Hence this is a rule for times of distress, and it must be understood that such food is to be eaten only on failure of roots and fruits and the like.'--Haradatta. The commentator adds that the flesh of forbidden animals must be avoided.

34. According to Haradatta the lower garment sliall be made of kira, which he again explains as cloth made of Kusa grass and the like, and the upper of a skin.

35. Haradatta reads atisamvatsaram, not atsâmvatsararn, as in Professor Stenzier's edition, though he notices the latter reading. Manu VI, 15]

36. But the venerable teacher (prescribes) one order only, because the order of householders is explicitly prescribed (in the Vedas).

[36. 'The duties of a householder, the Agnihotra, and the like, are frequently prescribed and praised in all Vedas, Dharmasâstras, and Itihâsas. As, therefore, the order of householders is explicitly prescribed, this alone is the order (obligatory on all men). But the other orders are prescribed only for those unfit for the (duties of a householder). That is the opinion of many teachers.'--Haradatta. Haradatta's explanation of âkâryâh, which he takes to mean 'many teachers,' seems to me inadmissible. Eke, 'some (teachers)', is used in that sense, and âkâryâh cannot possibly be a synonymous term. Further on (IV, 23) Haradatta himself admits that by âkâryâh one teacher is meant. It must be translated 'the venerable teacher,' because the Hindus are very fond of the use of the pluralis majestatis. I have no doubt that Gautama means his own teacher, whom, of course, etiquette forbids him to name. See also R. Garbe, Uebersetzung des Vaitâna-sûtra, I, 3.]

GUATAMA CHAPTER IV.

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1. A householder shall take a wife (of) equal (caste), who has not belonged to another man and is younger (than himself).

2. A marriage (may be contracted) between persons who have not the same Pravaras,

3. (And) who are not related within six degrees on the father's side,

4. Or on the side of the begetter,

[IV. i. Âpastamba II, 6, 13, 1; Manu III. 4, 12; Yâgñ. I, 52.

2. Regarding the Pravaras, see Max Müller's History of Ancient Sanskrit Literature. p. 386. Âpastamba II, 5, 11, 15.

3. Âpastamba II, 5, 11, 16; Manu III, 5; Yâgñ. I, 52.

4. This rule refers to the case where a husband has made over his wife to another man and the bridegroom stands in the relation of a son to the husband of his mother and to his natural father (dvipitâ). See Yâgñ. I, 68.]

5. (Nor) within four degrees on the mothers side.

6. (If the father) gives (his daughter) dressed (in two garments) and decked with ornaments to a person possessing (sacred) learning, of virtuous conduct, who has relatives and a (good) disposition, (that is a) Brâhma (wedding).

7. At the Prâgâpatya (wedding) the marriage formula is, 'Fulfil ye the law conjointly.'

8. At the Ârsha (wedding the bridegroom) shall present a cow and a bull to him who has (authority over) the maiden.

9. (If the bride) is given, decked with ornaments. to a priest at the altar, that is a Daiva wedding.

10. The spontaneous union with a willing (maiden is called) a Gândharva wedding.

11. If those who have (authority over) a female are propitiated by money, (that is) an Âsura wedding.

12. (If the bride) is taken by force, (that is) a Râkshasa wedding.

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding.

14. The first four (rites) are lawful;

15. Some say, (the first) six.

[5. Yâgñ. I, 53.

6. Âpastamba II, 5, 11, 17. 'Virtuous conduct (kâritra), i.e. the performance of the acts prescribed (in the Vedas and Smritis), ... good disposition (sîla), i.e. faith in the ordinances of the law.'--Haradatta.

7. Manu III, 30; Yâgñ, I, 60.

8. Âpastamba II, 5, 11. 18.

9. Âpastamba II, 5, 11, 19.

10. Âpastamba II, 5, 11, 20.

11. Âpastamba II, 5, 12, 1.

12. Âpastamba II, 5, 1 2, 2.

13. Manu III, 34; Yâgñ. I, 61.

14. Manu III, 24, 39.

15. Manu III, 23.]

16. (Children) born in the regular order of wives of the next, second or third lower castes (become) Savarnas, Ambashthas, Ugras, Nishâdas, Daushyantas or Pârasavas.

17. (Children born) in the inverted order (of wives of higher castes become) Sûtas, Mâgadhas, Âyogavas, Kshattris, Vaidehakas or Kandâlas.

18. Some declare, that a woman of the Brâhmana caste has born successively to (husbands of) the (four) castes, sons (who are) Brâhmanas, Sûtas, Mâgadhas or Kandâlas;

19. (And that) a woman of the Kshatriya caste (has born) to the same, Mûrdhâvasiktas, Kshatriyas, Dhîvaras, Pulkasas;

20. Further, a woman of the Vaisya caste to the same, Bhrigyakanthas, Mâhishyas, Vaisyas, and Vaidehas;

21. (And) a woman of the Sûdra caste to the same, Pârasavas, Yavanas, Karanas, and Sûdras.

[16. I.e. from a Brâhmana and a Kshatriyâ springs a Savarna, from a Brâhmana and a Vaisyâ a Nishâda, from a Brâhmana and a Sûdrâ a Pârasava, from a Kshatriya and a Vaisyâ an Ambashtha, and from a Kshatriya and a Sûdrâ a Daushyanta, from a Vaisya and a Sûdrâ an Ugra. Compare for this and the following five Sûtras Manu X, 6-18; Yâgñ. I, 91-95.

17. I.e. from a Kshatriya and a Brâhmanî springs a Sûta, from a Vaisya and a Kshatriya a Mâgadha, from a Sûdra and a Vaisyâ an Âyogava, fiom a Vaisya and a Brâhmanî a Kshattri, from a Sûdra and a Kshatriyâ a Vaidehaka, from a Sûdra and a Brâhmanî a Kandâla.

18. The words 'Some declare' stand only at the end of Sûtra 21. But Haradatta rightly declares that they refer to all the four Sûtras. The proof for the correctness of his interpretation lies in the use of the form agîganat, which refers to each of the Sûtras. The four Sûtras are, however, probably spurious, as Sûtra 28 refers back to Sûtra 17 by calling the Kandâla 'the last (named).']

22. In the seventh (generation men obtain) a change of caste, either being raised to a higher one or being degraded to a lower one.

23. The venerable teacher declares (that this happens) in the fifth (generation).

24. And (the same rule applies) to those born (from parents of different classes that are) intermediate between (two of the castes originally) created (by Brahman).

25. But those born in the inverse order (from fathers of a lower and mothers of a higher caste stand)

outside (the pale of) the sacred law,

[22. Âpastamba II, 5, 11, 10-11. 'That is as follows: If a Savarnâ female, born of the Kshatriya wife of a Brâmana, is married to a Brâmana, and her female descendants down to the seventh likewise, then the offspring which that seventh female descendant bears to her Brâmana husband is equal in caste to a Brâmana. In like manner, if a Savarna male, the son of a Brâmana and of his Kshatriya wife, again marries a Kshatriya wife and his male descendants down to the seventh likewise, then the offspring of that seventh male descendant is equal in caste to a Kshatriya. The same principle must be applied to the offspring of Kshatriyas and wives of the Vaisya caste as well as to Vaisyas and wives of the Sûdra caste.'--Haradatta.

23. '(The venerable) teacher opines that the change of caste takes place in the fifth generation. They declare that the plural may be used to denote one teacher. This Sûtra refers to (cases of extraordinary merit acquired through) virtuous conduct and study of the Veda.'--Haradatta. It is clear that in this case Haradatta, too, has seen that the word âkâryâh has another force than the more common eke; see above, note to III, 36.

24. 'That is as follows: If the daughter of a Savarna, born of a wife of the Ambashtha caste, is married again to a Savarna, and her female descendants down to the seventh likewise, then the offspring of that seventh female descendant, begotten by a Savarna husband, is equal in caste to a Savarna.'--Haradatta. Regarding the birth of the four castes from Brahman, see Rig-veda X, 90, 12.

25. Manu X, 41, 67-68.]

26. As well as (those born in the regular order) from a female of the Sûdra caste.

27. But he whom a Sûdra (begets) on a female of unequal caste shall be treated like an outcast.

28. The last (named, the Kandâla), is the foulest.

29. Virtuous sons (born of wives of equal caste) and wedded according to approved rites sanctify (their father's family).

30. (A son born of a wife married) according to the Ârsha rite (saves) three ancestors (from hell),

31. (A son born of a wife married) according to the Daiva rite ten,

32. (A son born of a wife married) according to the Prâgâpatya rite, also ten.

3.3. (But) the son of a wife married according to the Brâhma rite (saves) ten ancestors, ten descendants, and himself.

[26. Manu X, 68.

27. "'Shall be treated like an outcast," i.e. one must avoid to look at him, &c., just as in the case of an outcast.'--Haradatta.

28. Manu X, p. 56.

30. Manu III, 38; Yâgñ. I, 59.

31. Manu III, 38; Yâgñ. I, 59.

32. Manu III, 38; Yâgñ. I, 60.

33. Manu III, 37; Yâgñ. I, 58.]

GUATAMA CHAPTER V.

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1. (A householder) shall approach (his wife) in the proper season,

2. Or (he may do so) at any time except on the forbidden (days).

[V. 1. Âpastamba II, 1, 1, 17.

2. Âpastamba II, 1, 1, 18.]

3. He shall worship gods, manes, men, goblins, (and) Rishis.

4. Every day he shall recite privately (a portion of the Veda),

5. And the (daily) libation of water to the manes (is obligatory on him).

6. Other (rites than these he may perform) according, to his ability.

7. The (sacred) fire (must be kindled) on his marriage or on the division of the family estate.

8. The domestic (ceremonies must be performecil with (the aid of) that (fire).

9. (Also) the sacrifices to the gods, manes, (and) men? and the private recitation (and) the Bali-offerings.

[3. Âpastamba I, 4, 12, 15; I, 4, 13, 1; Manu III, 69-72; IV, 29, 21; Yâgñ. I, 99, 102-104.

4. Manu III, 81; Yâgñ. I, 104.

5. Manu III, 82 Yâgñ. I, 104. 'The word "and" indicates that water must be offered to the gods and Rishis also.'--Haradatta.

6. '(Rites) othcr than those prescribed in Sûtras 3-5 he may perform according to his energy, i.e. according to his ability. But those he should zealously perform. As the oblations to the gods and the other (Mahâyagñas) are mentioned before the kindling of the domestic fire, they must be performed by a person who has not yet kindled the domestic fire with the aid of the common (kitchen) fire.'--Haradatta.

7. As long as the family remains united, its head offers the oblations for all its members.

8. 'The domestic rites, i.e. the Pumsavana and the rest. . . . Now with the aid of which fire mnst a man, who has not yet kindled the domestic fire, perform the Pumsavana, &c.? Some answer that he shall use a common fire. But the opinion of the teacher (Gautama) is that he shall use the sacred fire which has been kindled on that occasion.'--Haradatta.

9. Haradatta states that the Mahâyagñas are again enumerated in order to show that a person who has kindled the sacred fire shall use this for them, not a common fire. He also states that a passage of Usanas, according to which some teachers prescribe the performance of the daily recitation near the sacred fire, shows that this rite too has a connection with the sacred fire.]

10. The oblations (which are thrown) into the (sacred) fire (at the Vaisvadeva-sacrifice are offered) to Agni, to Dhanvantari, to all the gods, to Pragâpati, (and to Agni) Svishtakrit;

11. And (Bali-offerings must be given) to the deities presiding over the (eight) points of the horizon, in their respective places,

12. At the doors (of the house) to the Maruts,

13. To the deities of the dwelling inside (the house),

[10. Âpastamba II, 2, 3, 16, where, however, as in all other works, the order of the offerings differs. Haradatta adds that the word 'oblations' is used in the Sûtra in order to indicate that the word svâhâ must be pronounced at the end of each Mantra, and that the expression 'in the fire' indicates that the Bali-offerings described in the following Sûtra must be thrown on the ground.

11. Compare Âpastamba II, 2, 3, 20-II, 2, 4, 8; Manu III, 87-90, where, as elsewhere, the order of the offerings differs. According to Haradatta the deities intended are, Indra, Agni, Yama, Nirrriti, Varuna, Vâyu, Soma, and Îsâna. The first offering must be placed to the east, the next to the south-east, south, &c.

12. At all the doors, as many as there are, a Bali must be offered with the Mantra, 'To the Maruts, svâhâ.'--Haradatta.

13. 'As he says "inside" (pravisya, literally "entering") he must stand outside while offering the Balis at the doors. At this occasion some require the following Mantra, "To the deities of the dwelling, svâhâ," because that is found in the Âsvalâyana (Grihya-sûtra I, 2, 4). Others consider it necessary to mention the deities by name, and to present as many offerings as there are deities, while pronouncing the required words.'--Haradatta. The commentator then goes on to quote a passage from Usanas, which he considers applicable, because it contains the names of the Grihadevatâs. I doubt, however, if the 'others' are right, and still more if, in case they should be right, it would be advisable to supply the names of the Grihadevatâs from Usanas.]

14. To Brahman in the centre (of the house),

15. To the Waters near the water-pot,

16. To the Ether in the air,

17. And to the Beings walking about at night in the evening.

18. A gift of food shall be preceded by a libation of water and (it shall be presented) after (the recipient) has been made to say, 'May welfare attend thee,'

19. And the same (rule applies) to all gifts presented for the sake of spiritual merit.

20. The reward of a gift (offered) to a person who is not a Brâhmana is equal (to the value of the gift), those (of presents given) to a Brâhmana twofold, to a Srotriya thousandfold, to one who knows the whole Veda (vedapâraga) endless.

21. Presents of money (must be given) outside the Vedi to persons begging for their Gurus, (or) in order to defray the expenses of their wedding, (or

[14. 'Because the word "and" occurs in Sûtra 11 after the word "to the deities presiding over the points of the horizon" a Bali-offering must be presented to the deities mentioned by the author in Sûtra 10, viz. to the earth, wind, Prâgâpati, and to all the gods, after a Bali has been offered to Brahman.'--Haradatta.

16. 'The Bali presented to Âkâsa, "the ether," must be thrown up into the air, as Manu says, III, 90.'--Haradatta.

17. 'Because of the word "and," he must, also, present Balis to the deities mentioned above.'--Haradatta. The commentator ineans to say that in the evening not only the 'Beings walking about at night' (naktamkara) are to receive a portion, but all the other deities too, and that the Balikarma must be offered twice a day.

18-19. Âpastamba II, 4, 9, 8.

20. According to Haradatta the term Srotriya here denotes one who has studied one Veda, (but see also Âpastamba II, 3, 6,

4; II, 4, 8, 5.) Vedapâraga is a man who has studied one Veda, together with the Angas, Kalpa-sûtras, and Upanishads.

21. Âpastamba II, 5, 10, 1-2. 'Now he promulgates a Sûtra which refers to those cases where one must necessarily make gifts, and where one incurs guilt by a refusal. . . . As the expression "outside the Vedi" is used, presents must be given to others also "inside the Vedi" (i.e. fees to priests, &c.)'--Haradatta.]

to procure) medicine for the sick, to those who are without means of subsistence, to those who are going to offer a sacrifice, to those engaged in study, to travellers, (and) to those who have performed the Visvagit-sacrifice.

22. Prepared food (must be given) to other beggars.

23. For an unlawful purpose he shall not give (anything), though he may have promised it.

24. An untruth spoken by people under the influence of anger, excessive fear, pain (or) greed, by infants, very old men, persons labouring tinder a delusion, those being under the influence of drink (or) by mad men does not cause (the speaker) to fall.

25. Before (a householder eats) he shall feed his guests, the infants, the sick people, the pregnant women, the females under his protection, the very aged men, and those of low condition (who may be in his house).

[22. Âpastamba II, 2, 4, 14.

23. Âpastamba II, 5, 10, 3; Colebrooke II, Digest IV, 47; Mayûkha IX, 5. 'As he says "for an unlawful purpose," what has been promised must in other cases necessarily be given.'--Haradatta.

24. Colebrooke II, Digest IV, 56. '"Does not cause (the speaker) to fall," i.e. produces no guilt. Hence such persons need not even give a promised present.'--Haradatta.

25. Âpastamba II, 2, 4, 11-13; II, 4, 9, 10; Manu III, 116. 'Females under his protection (suvâsinyah), i.e. daughters and sisters those of low condition (gaghanyâh), i.e. servants, slaves, and the like . . . . , The term "men of low condition" is made a separate word in the text in order to show that they come after the others.'--Haradatta.]

26. But (when) his teacher, parents (or intimate) friends (visit his house), he shall proceed to the preparation of the dinner after asking them (for orders).

27. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visit (him), a Madhuparka (or honey-mixture must be offered to them).

8. (If they have been once honoured in this manner, the ceremony need be) repeated (only) after a year.

29. (But) on (the occasion of) a sacrifice and of the wedding (a Madhuparka must be offered, though) less than a year (has passed since the last visit of the persons thus honoured).

30. And to a kinc, who is a Srotrlya (a Madhuparka must be offered as often as he comes),

31. (But to a king) who is not a Srotriya a seal and water.

12. But for a Srotriya. he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality.

[26. Manu III, 113.

27. Âpastamba II, 4, 8, 5-9.

30. 'And to a king a Madhuparka must be offered on his arrival. If he is a Srotriya (this must be done) on each visit.'--Haradatta.

31 'A king who is not a Srotriya shall be honoured with a seat and water, not with a Madhu parka.'--Haradatta.

32. Âpastamba II, 3, 6, 7-10, 14-15. 'This Sûtra may be optionally taken as referring to a Brâhmana, because the word Srotriya is repeated. For a Srotriya who has come as a guest, a foot-bath, i.e. water for washing the feet, an Argrhya, i.e. water mixed with Dûrvâ grass, flowers, &c., and food of a superior quality, i.e. milk and rice; cakes and the like shall be particularly prepared, if the host is able to afford it.'--Haradatta.]

33. Or his usual food distinguished by a (particularly careful) preparation.

34. To a (Brâhmana) who is not learned in the Vedas, (but) of good conduct, food of a middling (quality) shall be given,

35. To one who is the reverse (of virtuous) grass, water, and earth,

36. (Or) at least a welcome.

37. Honour (must be shown to a guest, and the host must) not dine better (than his guest).

38. A couch, a seat, (and) a lodging (of the) same (quality as the host uses must be given) to (a guest) of equal condition and to one's betters; they must be accompanied (on departure) and respectfully attended to (during their stay).

39. (The host shall show similar) though less (attention) to (a guest) who is inferior (to himself).

[33. 'But if (the host is) not able (to afford dainties), he shall prepare that same food which is daily used in his house, distinguished in the preparation, i.e. by adding pepper and the like condiments, by frying it, and so forth.'--Haradatta.

34. Âpastamba II, 22, 4, 16; II, 3, 6, 12. Haradatta points out that in this case nothing but a simple dinner shall be given.

36. Âpastamba II, 2, 4, 14. ' On failure of grass and the rest, a welcome, i.e. (the host shall say) "Thou art tired, sit down here."'--Haradatta.

37. Manu 111, 106-107. 'This Sûtra refers solely to such a guest, as is described below, Sûtra 40.'--Haradatta.

38. 'Accompanying, i.e. walking after him; respectfully attending to, i.e. sitting with him and so forth. As it is not possible that these two acts can be performed by the host in the same manner as for himself, the meaning of the Sûtra must be taken to be merely that they are to be performed.'--Haradatta.

39. Haradatta says that some explain this Sûtra to mean, '(The host shall show the same attention) even to a man who is a little inferior (to himself in learning, &c.),' but that he disapproves of their opinion.]

40. He is called a guest who, belonging to a different village (and) intending to stay for one night only, arrives when the sun's beams pass over the trees.

41. According (to his caste a guest) must be asked about his well-being (kusala), about his being free from hurt (anâmaya), or about his health (ârogya).

42. The last (formula must also be used in addressing a Sûdra.

43. A man of a lower caste (is) not (to be considered) a guest by a Brâhmana, except if he has approached on (the occasion of) a sacrifice.

44. But a Kshatriya must be fed after the Brâhmana (guests).

45. (Men of) other (castes he shall feed) with his servants for mercy's sake.

[40. Âpastamba II, 3, 6, 5. Haradatta states, that by 'the time when the sun's rays pass over the trees,' either the middle of the day or the late afternoon may be meant.

41. Âpastamba I, 4, 14, 26-29.

43. Apastamba II, 2, 4, 18-19.]

GUATAMA CHAPTER VI.

1. (To salute) every day on meeting (by) an embrace of the feet,

2. And (particularly) on return from a journey, (is prescribed in the case) of parents, of their blood relations, of elder (brothers), of persons venerable

[VI. 1. Âpastamba I, 4, 14, 7-9; I, 2, 5, 18; I, 2, 8, 17-18.

3. 'Their blood relations, i.e. paternal and maternal uncles and the rest; elders, i.e. elder brothers; persons venerable on account of their learning, i.e. the teacher who has initiated him (âkârya), the teacher who has instructed him (upâdhyâya), and the rest.'--Haradatta.]

on account, of their learning, and of the Gurus of the latter.

4. On meeting (several persons, to whom such a salutation is due), together, the most venerable (must be saluted first).

5. On meeting persons who understand (the rule of returning salutes) one shall salute (them) pronouncing one's name, and (saving) 'I N. N. (ho! salute thee).'

6. Some (declare that) there is no restrictive rule for salutations between man and wife.

[4. Âpastamba I, 2, 6, 29; 1, 2, 8, 19. 'on meeting his mother and other persons whose feet must be embraced, he shall first embrace the highest, i.e. the most excellent, afterwards the others. Who the most excellent is has been declared above, II, 50-51.

5. Âpastamba I, 2, 5, 12-15. Professor Stenzler reads agñasamavâye, while my copies and their commentary show that gñasamavâye has to be read. Besides, it seems impossible to make any sense out of the former reading without assuming that the construction is strongly elliptical. 'On meeting, i.e. on corning together with him who knows the rule of returning a salute, he shall utter, i.e. loudly pronounce his name, i.e. the name which he has received on the tenth day (after his birth), and which is to be employed in saluting, and speak the word "I" as well as the word "this." They declare that instead of the word "this," which here is explicitly prescribed, the word "I am" must be used. Some salute thus, "I Haradatta by name" others, "I Haradattasarman;" and the common usage is to say, "I Haradattasarman by name." Thus the salutation must be made. Salutation means saluting. The affix ak is added to causatives and the rest. With reference to this matter the rule for returning salutes has been described by Manu II, 126. . . . As (in the above Sûtra) the expression "on meeting persons knowing" is used, those who are unacquainted with the manner of returning a salute must not be saluted in this manner. How is it then to be done? It is described by Manu III, 123.'--Haradatta.

6. 'As Gautama says, "Some declare," the restrictive rule must, in his opinion, be foIlowed.'--Haradatta.]

7. (The feet of) other female (relations) than the mother, a paternal uncle's wife and (elder) sisters (need) not (be embraced, nor need they be saluted) except on return from a journey.

8. The feet of wives of brothers and of the mother-in-law (need) not be embraced (on any occasion).

9. But (on the arrival of an) officiating priest, a father-in-law, paternal and maternal uncles who are younger (than oneself), one must rise; they need not be saluted (as prescribed above, Sûtra 5).

10. In like manner (any) other aged fellow-citizen, even a Sûdra of eighty years and more, (must be

honoured) by one young enough to be his son,

11. (And) an Ârya, though (he be) younger, by a Sûdra;

12. And he shall avoid (to pronounce) the name of that (person who is worthy of a salutation).

13. And an official who (is) not (able to) recite (the Veda shall avoid to pronounce the name) of the king.

[7. Manu II, 132; Âpastamba I, 4, 14, 6, 9.

9. Âpastamba I, 4, 14, 11.

10. 'Old (pûrva), i.e. of greater age. . A Sûdra even, who answers this description, must be honoured by rising, not, however, be saluted by one young enough to be his son, i.e. by a Brâhmana who is very much younger. The Sûdra is mentioned as an instance of a man of inferior caste. Hence a Sûdra must (under these circumstances) be honoured by rising, not be saluted by men of the three higher castes, a Vaisya by those of the two higher castes, and a Kshatriya by a Brâhmana.'--Haradatta.

11. 'An Ârya, i.e. a man of the three twice-born castes, though he be inferior, i.e. younger, must be honoured by rising, not be saluted by a Sûdra. The Sûdra is mentioned in order to aive an instance of (a man of) inferior caste.'--Haradatta.

12. 'An inferior shall avoid to take his name, i.e. that of a superior.'--Haradatta.]

14. A contemporary who is born on the same day (shall be addressed with the terms) bhoh or bhavan (your honour),

15. (Likewise) a fellow-citizen who is ten years older (than oneself),

16. (Also) an artist who is five years (older),

17. And a Srotriya belonging to one's own Vedic school who is three years older,

18. (Further), Brâhmanas destitute of learning and those who follow the occupations of Kshatriyas or Vaisyas,

19. And (a contemporary) who has performed the Dikshanîyeshti of a Soma-sacrifice before he buys (the Soma).

20. Wealth, relations, occupation, birth, learning, and age must be honoured; (but) each later named

[14. Haradatta says that samânehani, 'on the same day,' means 'in the same year.' He is probably right in thinking that the expression must not be interpreted too strictly. But his assertion that ahah means also 'year' cannot be proved by his quotation from the Nigbantuka, abde samvatsaram ahargaram.

15. 'A person aged by ten years, i.e. at least ten years older, who lives in the same town as oneself, is to be addressed as bhoh, bhavan, though he may be deficient in good qualities.'--Haradatta.

16. 'The words "years older" must be understood. He who lives by the fine arts (kalâ), i.e. the knowledge of music, painting leaf-cutting, and the like, and is at least five years older than oneself, must be addressed as bhoh or bhavan.'--Haradatta.

17. Haradatta notes that Âpastamba I, 4, 14, 13 gives a somewhat different rule.

18. Haradatta adds that a person destitute of learning, be he ever so old, may still be treated as an equal, and addressed as bboh, bhavan, by a more learned man,

20. Manu II, 136. 'As wealth and the rest cannot be directly bonoured, the persons possessing them are to be honoured . . . .

. Respect (mâna) means honour shown by saluting and the like.'--Haradatta.]

(quality) is more important (than the preceding ones).

21. But sacred learning is more important than all (other good qualities),

22. Because that is the root of the sacred law,

23. And because the Veda (expressly declares it).

24. Way must be made for a man seated in a carriage, for one who is in his tenth (decade), for one requiring consideration, for a woman, for a Snâtaka, and for a king.

25. But a king (must make way) for a Srotriya.

[21. Manu II, 154.

23. Haradatta says that a passage to this effect occurs in the Khândogya-brâhmana. He also refers to Manu II, 151.

24. Âpastamba II, 5, 11, 5, 7-9. 'A person requiring consideration, i.e. one afflicted by disease. A woman, i.e. a bride or a precnant wonian. A Snâtaka, i.e. a person who has bathed after completing his studies and after having kept the vow of studentship.'--Haradatta.

25. Âpastamba II, 5, 11, 6.]

GUATAMA CHAPTER VII.

1. The rule for ('times of) distress (is) that a Brâhmana may study under a teacher who is not a Brâhmana.

2. (A student is bound) to walk behind and to obey (his non-Brahmanical teacher).

3. (But), when (the course of study) has been finished, the Brâhmana (pupil is more) venerable (than his teacher).

4. (In times of distress it is permissible) to offer

[VII. 1. Âpastamba II, 2, 4, 25.

2. Âpastamba II, 2, 4. 26.

3. Âpastamba II, 2, 4, 27.

4. Haradatta quotes Manu X, 103 in support of the above explanation, and adds that another commentator interprets the Sûtra to mean, that in times of distress men of all castes may support themselves by sacrificing for others, teaching, and the acceptance of gifts, though in ordinary times these, modes of living are reserved for Brâhmanas.]

sacrifices for (men of) all (castes), to teach (them), and to accept (presents from them).

5. Each preceding (mode of living is) preferable (to those named later).

6. On failure of the (occupations lawful for a Brâhmana) he may live by the occupations of a Kshatriya.

7. On failure of those, he may live by the occupations of a Vaisya.

8. (Goods) that may not be sold by a (Brâhmana are),

9. Perfumes, substances (used for) flavouring (food), prepared food, sesamum, hempen and linen cloth, skins,

10. Garments dyed red or washed,

11. Milk and preparations from it,

12. Roots, fruits, flowers, medicines, honey, flesh, grass, water, poison,

[5. The use of the masculine in the text, 'pûrvah pûrvo guruh,' may, I think, be explained by the fact that the compound in the preceding Sûtra ends with a noun of the masculine gender.

6. Manu X, 81; Yâgñ. III, 35.

7. Âpastamba I, 7, 20, 11.

9. Âpastamba I, 7, 20, 12-13. 'Substances used for flavouring (rasa), i.e. oil, sugar, clarified butter, salt, and the like.'--Haradatta. From Sûtra 19 it is clear that 'rasa' does not simply mean 'liquids.'

10. My MSS. read nirnikte for nikte, and nirniktam is explained by 'washed by a washerman or the like person.' It is possible to translate Professor Stenzler's reading in accordance with Manu X, 87, 'pairs of (i.e. upper and lower) garments

dyed red.'

11. 'Preparations from it, i.e. sour milk and the like.'--Haradatta.]

13. Nor animals for slaughter,

14. Nor, under any circumstances, human beings, heifers, female calves, cows big with young.

15. Some (declare, that the traffic in) land, rice, barley, goats, sheep, horses, bulls, milch-cows, and draught-oxen (is) likewise (forbidden).

16. But (it is permissible) to barter,

17. One kind of substances used for flavouring others,

18. And animals (for animals).

19. Salt and prepared food (must) not (be bartered),

20. Nor sesamum.

21. But for present use an equal (quantity of) uncooked (food may be exchanged) for cooked (food).

22. But if no (other course is) possible (a Brâhmana) may support himself in any way except by (following the occupations) of a Sûdra.

23. Some (permit) even this in case his life is in danger.

24. But to mix with that (caste) and forbidden food must be avoided (even in times of distress).

[14. Under any circumstances (nityam, literally "always") means even when they are not sold for slaughter. Another (commentator) says, that, as the expression "under any circumstances" is used here, the prohibition regarding the above-mentioned things, i.e. sesamum and the like, does not hold good under all circumstances, and that hence self-grown sesamum and other grain may be sold, see Manu X, 90.'--Haradatta.

15. Manu X, 88. Haradatta explains 'land' by 'houses.'

16-21. Âpastamba I, 7, 20, 14-15.

19. 'The sale of salt and prepared food has been forbidden by Sûtra 9, but their barter has been permitted (by Sûtra 17).'--Haradatta.

22. Regarding the Sûdra's occupations, see below, X 57-60.

24. 'Restriction (niyama), i.e. avoiding.That Brâhmana even who lives the life of a Sûdra must not mix with that Sûdra caste, i.e. he must not sit among Sûdras and so forth.'--Haradatta.]

25. If his life is threatened, even a Brâhmana may use arms.

26. (In times of distress) a Kshatriya (may follow) the occupations of a Vaisya.

[25. Âpastamba I, 10, 29, 7; Manu VIII, 348.

26. Haradatta adds, that in accordance with the principle exemplified by the rule of this Sûtra a Vaisya may follow in times of distress the occupations of a Sûdra.]

GUATAMA CHAPTER VIII.

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1. A king and a Brâhmana, deeply versed in the Vedas, these two, uphold the moral order in the world.

2. On them depends the existence of the fourfold human race, of internally conscious beings, of those which move on feet and on wings, and of those which creep,

[VIII. 1. Satapatha-brâhmana V, 4, 4, 5; Weber, Ind. Stud. X, 29. Haradatta explains vrata, ' moral order,' by karmâni, 'the rites and occupations,' and loka, 'world,' by râshtra, 'kingdom.' Ultimately my translation and his explanation come to the same thing. He adds that the king upholds order by punishing, and a learned Brâhmana by teaching. Regarding the excellence of these two, see also Manu IV, 135.

2. 'Internally conscious beings, i.e. trees and the like, which are immovable, but grow and decay. For such possess internal consciousness only, no corresponding external faculty of acting. . . . The existence of these, i.e. of men and the rest, depends upon, i.e. is subordinate to the king and to a Brâhmana deeply versed in the Vedas. How is that? As regards the Brâhmana, an offering which has been properly thrown into the fire reaches the sun; from the sun comes rain; from rain food is produced and thereon live the creatures. By this reasoning he is shown to be the cause of their existence. But the king is (also) the cause of their existence; for he punishes robbers and the like.'--Haradatta.]

3. (As well as) the protection of offspring, the prevention of the confusion (of the castes and) the sacred law.

4. He is (called) deeply versed in the Vedas,

5. Who is acquainted with the (ways of the) world, the Vedas (and their) Angas (auxiliary sciences),

6. Who is skilled in disputations (and), in (reciting) legends and the Purâna,

7. Who looks to these (alone), and lives according to these,

8. Who has been sanctified by the forty sacraments (samskâra),

9. Who is constantly engaged in the three occupations (prescribed for all twice-born men),

10. Or in the six (occupations prescribed specially for a Brâhmana),

11. (And) who is well versed in the duties of

[3. Haradatta takes prasûtirakshanam, 'the protection of their offspring,' as a copulative compound, and explains it by their prosperity (abhivriddhi) and their protection.' But a samâhâradvandva is here out of place.

4. Macnaghten, Mitâksharâ I, 2, 27. 'By the word loka, "the world," are intended the laws of countries and the like, which may be learnt from the practice of the world.'--Haradatta. Regarding the Angas, see Âpastamba II, 4, 8, 10.

8. Regarding the forty sacraments, see below, Sûtras 14-20.

9. Regarding the three occupations, common to all twice-born men, see below, X, 1.

10. See below, X, 2.

11. The Sâmayâkârika or Smârta duties are those taught in the Dharma-sûtras and Smritis, see Âpastamba I, 1, 1, 1, and Max 'Müller's History of Ancient Sanskrit Literature, p. 101.]

daily life settled by the agreement (of those who know the law).

12. (Such a Brâhmana) must be allowed by the king immunity from (the following) six (kinds of opprobrious treatment):

13. (I.e.) he must not be subjected to corporal punishment, he must not be imprisoned, he must not be fined, he must not be exiled, he must not be reviled, nor be excluded.

14. The Garbhâdhâna (or ceremony to cause conception), the Pumsavana (or ceremony to cause the birth of a male child), the Sîmantonnavana (or arranging the parting of the pregnant wife's hair), the Gâtakarman (or ceremony on the birth of the child), the ceremony of naming the child, the first feeding, the Kaula (or tonsure of the head of the child), the initiation,

15. The four vows (undertaken) for the study of the Veda,

16. The bath (on completion of the studentship),

[12. See Weber, Ind. Stud. X, V, 60, 66; Macnaghten, Mitâksharâ I, 2, 27.

14. Regarding the Samskâras mentioned in this Sûtra, see Âsvalâyana Grihya-sûtra I, 13-23; Sânkhâyana Grihya-sûtra I, 19-II, 5; Pâraskara Grihya-sûtra I, 13-11, 2.

15. The four vows, as Haradatta states, are, according to Âsvalâyana, the Mahânâmnîvrata, the Mahâvrata, the Upanishad-vrata, and the Godâna; see Âsvalâyana Srauta-sûtra VIII, 14, where the first three are described in detail, and Grihya-sûtra I, 22, 3, with the commentary thereon. Other Grihya-sûtras give more and different names, see H. Oldenberg, Sânkhâyana Grihya-sûtra II, 11-12 (S. B. E., vol. xxix), and Gobhila Grihya-sûtra III, 1, 28-III, 2, 62.

16. Haradatta explains snâna, 'the bath,' by samâvartana, ' the ceremony on completion of the studentship.' Regarding the five sacrifices, usually called the great sacrifices, see above, VII, 9 seq.]

the taking of a help-Mate for the fulfilment of the religious duties, the performance of the five sacrifices to gods, manes, men, goblins, and Brahman,

17. And (the performance) of the following (sacrifices):

18. The seven kinds of Pâkayagñas (or small sacrifices),viz. the Ashtakâ, the Pârvana Sthâlîpâka, offered on the new and full moon days), the funeral oblations, the Srâvanî, the Âgrahâyanî, the Kaitrî, and the Âsvayugî;

19. The seven kinds of Haviryagñas, viz. the Agnyâdheya, the Agnihotra, the Darsapaurnamâsas, the Âgrayana, the Kâturmâsyas, the Nirûdhapasubandha, and the Sautrâmanî;

20. The seven kinds of Soma-sacrifices, viz. the Agnishtoma, the Atyagnishtoma, the Ukthya, the Shodasin, the Atirâtra, and the Aptoryâma;

21. These are the forty sacraments.

22. Now (follow) the eight good qualities of the soul,

[18. The various Pâkayagñas, named here, are fully described by Âsvalâyana Grihya-sûtra II, 1, 1-11, 10, 8; Gobbila III, 10 seq.; Pâraskara III, 3 seq. See also Max Müller, History of Ancient Sanskrit Literature, p. 203. The Ashtakas are sacrifices offered on the eighth day of the dark halves of the winter months, and of those of the dewy season, i.e. Kârttika, Mârgasiras, Pausha, and Mâgha. The Srâvâni is offered on the full moon day of the month of' Srâvanî, the Âgrahâyanî on the fourteenth, or on the full moon day of Mârgasiras, the Kaitri on the full moon day of the Kaitra, and the Âsvayugî on

the full moon day of the month Âsvayuga or Âsvina.

19-20. The Haviryagñas and Soma-sacrifices are described in the Brâhmanas and Srauta-sûtras. Havis denotes any kind of food used for oblations, such as clarfied butter, milk, rice meat, &c.

22. Âpastamba I, 8, 23, 6.]

23. (Viz.) compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.

24. He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven.

25. But he, forsooth, who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahman, and will dwell in his heaven.

[23. Haradatta explains mangalya, 'auspiciousness,' to mean always doing what is praised (by good men) and avoiding what is blamed by them! Anâyâsa, 'quietism,' means, according to him, avoiding to undertake that which causes pain to oneself, even though it be a duty!]

GUATAMA CHAPTER IX.

1. Such (a man) shall bathe, after (having fulfilled) the, law (regarding studentship), take unto him a wife, and, fulfilling the duties of a householder which have been del-lared above, in addition obey the following ordinances

[IX 1. Âpastamba I, 11, 30. 1-4. Haradatta says that the expression sa, 'such (a man),' refers to the king, and to the Brâhmana deeply versed in the Vedas, who have been described in the preceding chapter. My MSS. insert between this and the following one another Sûtra, which has been left out in Professor Stenzler's edition. It seems to me that it is absolutely required, and I therefore insert it here, together with Haradatta's comment, according to my best copy, P.

Gautama: '(And) a Snâtaka (i.e. a person who has completed his studentship, but has not yet taken a wife, shall act thus).' Haradalta: 'It must be understood that the word "and" has been left out. (The meaning is): "And a Snâtaka shall obey the following ordinances." If this Sûtra were not given, those ordinances would have to be obeyed after marriage only; and if the preceding Sûtra (1) had not been given, before marriage only, because the term Snâtaka is usually employed in that (sense) only. For this reason both (Sûtras) have been given. Hence, though a man may not enter another order, he shall, after taking the bath (on completion of his studentship), obey these ordinances during his whole life. As here (Sûtra 1) the word sa, "such a man," is used, a Kshatriya and a Brâhmana only must necessarily obey the rules prescribed for a Snâtaka and perform a penance for breaking them; and the penance for breaking the rules prescribed for a Snâtaka is fasting. This is (the object of the insertion of the word sa, "such (a man)." But, if a Vaisya follows them, (his reward will be) prosperity; if he breaks them, he need not perform a penance. With respect to this matter another Smriti says: "The penance which is prescribed for a breach of the Snâtaka laws, must be performed by a Kshatriya and a Brâhmana alone, never by (men of) the other (caste)."]

2. (He shall be) always pure (and) sweet-smelling (and) bathe frequently.

3. If he possesses wealth, he shall not be dressed in old or dirty clothes;

4. Nor shall he wear dyed or sumptuous garments, nor such as have been worn (before) by others,

5. Nor a garland and shoes (that have been worn by others).

6. (He may wear a cast-off garment) which has been washed, if he is unable (to afford a new one).

7. He shall not allow his beard to grow without a (sufficient) reason.

[2. Manu IV, 35.

3-4. Âpastamba I, 11, 30, 10-13.

5. Manu IV, 66.

6. According to Haradatta the same rule applies to garlands and shoes.

7. Manu IV, 35. 'The expression "his beard" includes by implication the nails and the rest. . . . . As he says "without a sufficient reason," he shall allow his beard to grow during the pregnancy of his wife and on other occasions. With respect to this matter they quote the following verse: "In the sixth year and in the sixteenth vear, likewise in the year of his marriage and during the pregnancy of his wife, he shall avoid the use of a razor."--Haradatta.]

8. He shall not carry water and fire at the same time.

9. He shall not drink out of his joined hands.

10. He shall not sip water standing, nor (shall he sip) water drawn up (from a well),

11. Nor (water) that is offered by a Sûdra or an impure man, or that has been taken up with one hand.

12. Facing or within sight of wind, fire, Brâhmanas, the sun, water, (images of the) gods, and cows he shall not eject urine or fæces or other impurities.

13. He shall not stretch out his feet towards those divine beings.

14. He shall not remove urine or fæces with leaves, clods of earth, or stones.

15. He shall not stand upon ashes, hair, nail (parings), husks (of grain), pot-sherds, or impure substances.

16. He shall not converse with barbarians, impure or wicked men.

[3. Âpastamba II, 5, 12, 9.

9. Manu IV, 63.

10. Âpastamba I, 5, 16, 1.

11. Âpastamba, I, 4, 21; I, 5, 15, 3.

12. Âpastamba I, 11, 30, 18-20.

13. Âpastamba I, 11, 30, 22.

14. Âpastamba I, 11, 30, 21. Haradatta remarks that some explain loshtha, 'a clod of earth,' by kapâla, 'a pot-sherd.'

15. Âpastamba II, 8, 20, 11-12. Kapila, 'pot-sherds,' may also mean 'skull-bones.'

6. Manu IV, 57. Haradatta says that only a conversation, properly so called, is forbidden, not to ask barbarians &c. about the road and similar matters.]

17. If he has conversed (with such persons), he shall meditate on virtuous (men),

18. Or he may speak with a Brâhmana.

19. He shall call (a cow that is) not a milch-cow a cow that will become a milch-cow.

20. (An event) that is not lucky (he shall call) lucky.

21. (In speaking of) a skull (he shall use the word) bhagâla instead of kapâla,

22. (And in speaking of) a rainbow, manidhanus (the jewelled bow) instead of indradhanus, (Indra's bow).

23. Let him not announce it to others, if a cow suckles (her calf),

24. Nor let him prevent her (from doing it).

25. After conjugal intercourse he shall at once clean himself

26. Let him not recite the daily portion of the Veda (lying) on that couch (on which he lies with his wife).

[18. Compare the analogous case, mentioned Âpastamba I, 3, 9, 13.

19. Âpastamba I, 11, 31, 11.

22. Âpastamba I, 11, 31, 16.

23, Âpastamba I, 11, 31, 10. Haradatta remarks that the prohibition does not extend to those cases where the Vedic ritual requires the fact to be pointed out. 'He is, of course, right in making this statement, as an express injunction of the Sruti always overrides the rules of the Smriti.

24. Haradatta adds that this and the preceding Sûtras include by implication the cases where a cow does damage in a field; see Âpastamba I, 11, 31, 9.

25. Âpastamba II, 1, 1, 21-II, 1, 2, 1.

26. Âpastamba I, 11, 32, 3.]

27. And when he has studied during the third watch of the night, he shall not again retire to rest.

28. Let him not have intercourse with his wife when she is ill,

29. Nor during her courses;

30. Nor let him embrace her (during that period),

31. Nor an unmarried female.

32. He shall avoid to blow the fire with his mouth, to contend with words, to show himself covered with perfumed ointments or wearing garlands, to scratch himself with any impure (implement), to take his meals with his wife, to look at (a woman) who is anointing herself, to enter (his village) by a back-gate, to wash one foot with the other, to eat food deposited on a chair, to cross a river swimming, to ascend trees and dangerous (places), or to descend therefrom, and to imperil his life (in any other manner).

33. Let him not ascend a ship (of) doubtful (solidity).

34. He shall protect himself by all (possible) means.

35. In the day-time he shall not wrap up his head while walking about;

36. But at night he shall cover it,

37. And while voiding urine and fæces.

[27. Âpastamba I, 11, 32, 15.

29-30. Manu IV, 40.

32. Âpastamba I, 5, 15, 20; I, 11, 32, 5; Manu IV, 43; Âpastamba I, 11, 31, 21; Manu IV, 74; Âpastamba I, 11, 32, 26,

33. Âpastamba I, 11, 32, 27.

35. Âpastamba I, 11, 30, 14. Haradatta adds that he may wrap up his head while sitting down and in walking when the sun or rain annoys him.]

38. (Let him) not (ease nature) without (first) covering the ground (with grass or the like),

39. Nor close to his dwelling,

40. Nor on ashes, on cow-dung, in a ploughed field, in the shade (of a tree), on a road, in beautiful (spots).

41. Let him eject both urine and fæces, facing the north in the day-time,

42. And in the twilight,

43. But at night, facing the south.

44. Let him avoid to use a seat, clogs, a stick for cleaning the teeth (and other implements) made of Palâsa-wood.

45. With shoes on (his feet), he shall not eat, sit down, salute, or worship (the gods).

46. Let him not pass idly (any part of the day, be it) morning, midday, or evening; (but) according to his ability (he shall make each useful) by the acquisition of spiritual merit or of wealth, and by taking his pleasure.

47. But among those (three aims of human life) he shall chiefly attend to the acquisition of spiritual merit.

[38. Âpastamba I, 11, 30, 15.

39. Âpastamba I, 11, 31, 2.

40. Âpastamba I, 11, 30, 16-18.

41. Âpastamba I, 11, 31, 1.

43. Âpastamba I, 11, 31, 3.

44.Âpastamba I, 11, 32, 9.

45. Âpastamba I, 4, 14, 22.

46, Colebrooke, Mitâksharâ II, 1, 22. 'He shall use the morning, according to his ability, for acts tending to the acquisition of spiritual merit, such as reciting the Vedas; the middle part of the day for the acquisition of wealth; and the evening for scenting himself, adorning himself with garlands and the like acts giving pleasure.'--Haradatta.

47. Âpastamba I, 7, 20, 1-4.]

48. Let him not look at a naked woman wedded to another man.

49. Let him not draw a seat towards himself with his foot.

50. He shall keep his organ, his stomach, his hands, his feet, his tongue, and his eyes under due restraint.

51. Let him aviod to cut, to break, to scratch, and to crush (anything), or to make (his joints) crack, without a (sufficient) reason.

52. Let him not step over a rope (to which) a calf (is tied).

53. Let him not be a stay-at-home.

54. Let him not go to (perform) a sacrifice without being chosen (to officiate as priest).

55. But at his pleasure (he may go) to see it.

56. Let him not eat food (that he has placed) in his lap,

57. Nor what has been brought at night by a servant.

58. He shall not eat (substances) from which the fat has been extracted, Such as milk from which the cream has separated, butter, oil-cake, buttermilk, and the like.

[48. Manu IV, 53.

50. Âpastamba II, 2, 5, 19; Manu IV, 175, 177.

51. Âpastamba I, 11, 32, 28; II, 8, 20, 16.

52. Âpastamba I, 11, 31, 13. Haradatti remarks that the word 'calf' is used to designate any animal of the bovine species.

56. Manu IV, 63.

57. Âpastamba I, 5, 16, 32.

58. Apastamba II, 8, 18, 1; II, 8, 20, 10. Haradatta adds that this rule has been inserted here instead of in the chapter on forbidden food in order to indicate that its breach must be expiated by the penance prescribed for a breach of the Snâtaka's vow, not by that prescribed for eating forbidden food.]

59. But he shall take his meals in the morning and in the evening, blessing his food, not grumbling at it.

60. He shall never sleep naked at night;

61. Nor shall he bathe (naked);

62. And he shall perform whatever (else) aged (Brâhmanas), of subdued senses, who have been properly obedient (to their teachers), who are free from deceit, covetousness, and error, and who know the Vedas, declare (to be right).

63. In order to acquire wealth and for the sake of security he may go to a ruling (king),

64. (But) to no other (being) except the gods, his Gurus, and righteous (Brâhmanas).

65. He shall seek to dwell in a place where firewood, water, fodder, Kusa grass, (materials for making) garlands and roads exist in abundance, which is chiefly inhabited by Âryans, which is rich in industrious (men), and which is governed by a righteous (ruler).

66. He shall pass excellent (beings and things),

[59. Âpastamba II, 1, 1, 2; II, 2, 3, 11.

60. Manu IV, 75.

61. Manu IV, 61.

62. Âpastamba I, 11, 32, 29; I, 7, 20, 8. Haradatta adds that the plural is used in the above Sûtra in order to indicate that many Brâhmanas must be unaninious regarding the practices to be followed.

63. Manu IV, 33; X, 113. 'For the sake of these objects he may go to a ruler, i.e. a king without cringing, because the preposition adhi is used (in the text, and) adhi denotes mastership' (Pânini I, 4, 97). The meaning that he shall go (as becomes) an independent man.'--Haradatta.

65. Âpastamba I, 5, 15, 22; I, 11, 32, 18. Âryans i.e. Brâhmanas, Kshatriyas, and Vaisyas:

66. Manu IV, 39. 'A cow, a Brâhmana, a well-known tree, and the like are called excellent (beings or things). An auspicious (object), i.e. a filled jar and the like.'--Haradatta.]

auspicious (objects), temples of the gods, crossroads, and the like with his right turned towards them.

67. The rule for times of distress (is, that) he shall mentally perform all (that is required by the rule of) conduct.

68. He shall always speak the truth.

69. He shall conduct himself (as becomes) an Âryan.

70. He shall instruct virtuous (men only).

71. He shall follow the rules of purification taught (in the Sâstras).

72. He shall take pleasure in the (study of the) Veda.

73. He shall never hurt (any being), he shall be gentle, (yet) firm, ever restrain his senses, and be liberal.

74. A Snâtaka who conducts himself in this manner will liberate his parents, his ancestors, and descendants from evil, and never fall from Brahman's heaven.

[67. Haradatta observes that this rule refers to cases where, being in a hurry, one cannot show one's reverence in the manner described in the preceding Sûtra.

68. Manu IV, 138, 175, 236.

70. Manu IV, 80-81.

71, Purification is here again mentioned in order (to indicate that Snâtaka must pay) particular attention to it.

72. Manu IV, 147-149.

73. Manu IV, 2, 238, 246.

74. Manu II, 260.]

GUATAMA CHAPTER X.

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1. (The lawful occupatior;s common) to (all) twice-born men are studying the (Veda), offering sacrifices (for their own sake), and giving (alms).

2. Teaching, performing sacrifices for others, and receiving alms (are) the additional (occupations) of a Brâhmana.

3. But the former (three) are obligatory (on him).

4. Instruction in the Veda (may be given) without the above-mentioned (vows and ceremonies) in case a teacher, blood relations, friends or Gurus (receive it), and in case (the Veda) is exchanged for money or learning.

[X. 1. Twice-born men, i.e. Brâhmanas, Kshatriyas, and Vaisyas. Haradatta says that some believe the term 'twice-born' to have been used in order to indicate that the three occupations may be lawfully followed after the second birth, i.e. the initiation only. But he declares that alms may be given even by an uninitiated Âryan, while studying the Veda and sacrificing are specially forbidden to him.

2. Âpastamba II, 5, 10, 4.

3. Manu X, 76. The former, i.e. the three beginning with studying (Sûtra 1), must necessarily be followed. If he neglects them, he commits sin; if he follows them, he will be exalted. But the other occupations, teaching, &c., shall be followed if there is occasion for them. No sin is committed by neglecting them, nor any greatness gained by following them. They are merely means of livelihood.'--Haradatta.

4. Âpastamba I, 4, 13, 15-18. The expression 'above-mentioned' refers to the whole of the rules regarding a pupil's conduct given above, I, 52-II, 51. It is difficult to understand what is intended by 'the exchange of the Veda' for wealth or money,' if it is not the bhritakâdhyâpana or teaching for money which Manu III, 156 blames so severely. It seems to me unlikely that Gautama means simply to sanction this practice. It is more probable that his rule refers to the case of Brâhmanas in distress, who avail themselves of the permission given above, VII, 4.]

5. Agriculture and trade (are) also (lawful for a Brâhmana) provided he does not do the work himself,

6. Likewise lending money at interest.

7. To protect all created beings is the additional (occupation) of a king,

8. And to inflict lawful punishments.

9. He shall support (those) Srotriyas, (who are) Brâhmanas,

10. And people unable to work, (even if they are) not Brâhmanas,

11. And those who are free from taxes,

12. And (needy) temporary students.

13. And (to take) measures for ensuring victory (is another duty of a king),

14. Especially when danger (from foes threatens the kingdom);

[5-6. These rules which allow Brâhmanas to be gentlemen farmers and sleeping partners in mercantile or banking firms, managed by Vaisyas, do not occur in other Smritis. But they agree with the practice followed at present in many parts of India, and the praise bestowed in Vedic works on those who present land to Brâhmanas as well as the numerous ancient land grants show that from early times many Brâhmanas were holders of land, which, as a rule, was cultivated by Sûdras.

7-8. Âpastamba II, 5, 10, 6; Manu VII, 27.

9. Âpastamba II, 10, 25, 11; Manu VII, 135.

11. Haradatta takes this Sûtra differently. He says: 'The immunity from taxes which has been granted to Brâhmanas and others by former kings he shall maintain in the same manner as formerly! But I think that 'akara' must be taken as a Bahuvrîhi compound, and is used to designate widows, orphans, ascetics, &c.; see Âpastamba II, 10, 26, 10-7.

12. Haradatta observes that others explain upakurvâna, 'temporary students,' opposed to naishthika, 'permanent students,' to mean 'men who benefit the people,' i.e. physicians and the like.

13. Manu III, 103-110, 160-200; X, 119.]

15. And (to learn) the management of chariots and the use of the bow (is a further duty of the king),

16. As well as to stand firm in battle and not to turn back.

17. No sin (is committed) by injuring or slaying (foes) in battle,

18. Excepting those who have lost their horses, charioteers, or arms, those who join their hands (in supplication), those who flee with flying hair, those who sit down with averted faces, those who have climbed (in flight) on eminences or trees, messengers, and those who declare themselves to be cows or Brâhmanas.

19. If another Kshatriya is supported by (the king), he shall follow the same occupations as his (master).

20. The victor shall receive the booty gained in battle.

21. But chariots and animals used for riding (belong) to the king,

22. And a preferential share, except when the booty has been gained in single combat.

23. But the king shall equitably divide (all) other (spoils).

24. Cultivators (must) pay to the king a tax

[16. Manu V1I, 87-89; X, 119; Yâgñavalkya I, 233.

17-18. Âpastamba II, 5, 10, 11. Persons who declare themselves to be cows or Brâhmanas become inviolable on account of the sacred character of the beings they personate. Historical instances are narrated where conquered kings were forced to appear before their victors, holding grass in their mouths or dancing like peacocks in order to save their lives.

20. Manu VII, 96.

22-23. Manu VII, 97.

24. Manu VII, 130. The amount depends on the nature of the soil and the manner of cultivation.]

(amounting to) one-tenth, one-eighth, or one-sixth (of the produce).

25. Some declare, that (there is a tax) also on cattle and gold, (viz.) one-fiftieth (of the stock).

26. In the case of merchandise one-twentieth (must be paid by the seller) as duty,

27. (And) of roots, fruits, flowers, medicinal herbs, honey, meat, grass, and firewood one-sixtieth.

28. For it is the duty (of the king) to protect the (tax-payers).

29. But to (the collection of) these (taxes) he shall always pay particular attention.

30. He shall live on the surplus.

31. Each artisan shall monthly do one (day's) work (for the king).

32. Hereby (the taxes payable by) those who

[25. Manu VII, 130. The above translation follows Haradatta's explanation, while Sir W. Jones' rendering of Manu gives a different meaning to the identical words.

26. Manu VII, 127.

27. Manu X, 120.

28. Manu VII, 128.

29. Manu VII, 128, 139.

30. Haradatta takes this Sûtra differently. He says, 'Adbika, "additional," means the money which is paid on account of (the additional occupations) which have been explained above (Sûtra 7 seq.) "To protect all created beings," &c. Thereon shall he live, he himself, his servants, his elephants, horses, and his other (animals).' If this explanation is adopted, the Sûtra ought to be translated thus, 'He shall live on (the taxes paid for his) additional (occupations).' It seems, however, more probable that Gautama means to say that the king shall live on the surplus which remains after providing for the external and internal security of the kingdom, and that his object is to forbid the application of the whole revenue to the personal expenses of the ruler.

31. Manu VII, 131.

32. Haradatta says that wood-carriers, dancers, and the like are intended.]

support themselves by personal labour have been explained,

33. And (those payable by) owners of ships and carts.

34. He for him must feed these (persons while they work).

35. The merchants shall (each) give (every month one) article of merchandise for less than the market value.

36. Those who find lost (property) the owner of which is not (known), shall arinounce it to the king.

37. The king shall cause it to be proclaimed (by the public crier), and (if the owner does not appear) hold it in his custody for a year.

38. Afterwards one-fourth (of the value goes) to the finder (and) the remainder to the king.

39. A (man becomes) owner by inheritance, purchase, partition, seizure, or finding.

40. Acceptance is for a Brâhmana an additional (mode of acquisition);

41. Conquest for a Kshatriya;

42. Gain (by labour) for a Vaisya or Ridra.

43. Treasure-trove is the property of the king,

[36-38. Manu VIII, 30-36; Yâgñavalkya II, 33, 173; Macnaghten, Mitaksharâ I, 1, 6.

39. Manu X, 115; Mayûkha IV, 1, 2; Colebrooke, Mitiksharâ I, 1, 8; III, Digest IV, 22. 'Partition, i.e,. the division (of the estate) between brothers and other (coparceners); seizure, i.e. the appropriation before (others) of forest trees and other things which have no owner; finding, i.e. the appropriation of lost property the owner of which is unknown, such as treasure-trove.'--Haradatta.

43. Manu VIII, 38; Yâgñavalkya II, 34; Macnaghten, Mitâkshara V, 1, 10.]

44. Excepting (such as is found) by a Brâhmana who lives according to (the law).

45. Some declare, that a finder of a non-Brâhmanical caste even, who announces (his find to the king), shall obtain one-sixth (of the value).

46. Having recovered property stolen by thieves, he shall return it to the owner;

47. Or (if the stolen property is not recovered) he shall pay (its value) out of his treasury.

48. The property of infants must be protected until they attain their majority or complete their studentship.

49. The additional (occupations) of a Vaisya are, agriculture, trade, tending cattle, and lending money at interest.

50. The Sûdra (belongs to) the fourth caste, which has one birth (only).

[44. Manu VIII, 37; Yâgñavalkya II, 34; Macnaghten loc. cit.

46. Manu VIII, 40; Yâgñavalkya II, 36; Macnaghten, Mitâkshari V, 1, 14.

47. Âpastamba II, 10, 26, 8; Macnaghten loc. cit.

48. Manu VIII, 27.

49. Âpastamba II, 5, 10, 7.

50. Âpastamba I, 1, 1, 6; Manu X, 4. Between this Sûtra and the next, my MSS. insert an additional one, not found in Professor Stenzler's edition, Sûdrasyâpi nishekapumsavanasîmantonnayanagâtakarmanâmakaranopanishkramanânnaprâsanakaulânyamantrakâni yathâkâlam upadishtâniti, 'for the Sûdra also the Nisheka (or impregnation), the Pumsavana (or rite for securing male offspring), the Sîmantonnayana (or arranging the parting of a pregnant wife), the Gâtakarman (or ceremony on the birth of the child), the name-giving, the first walk in the open air, the first feeding, and the Kaula (or tonsure of the child's head) are prescribed to be performed at the proper periods, but without the recitation of sacred texts.' But I am inclined to consider it spurious: first, because there is no proper commentary; secondly, because the enumeration of the Samskâras given here does not agree with that given above, VIII, 14; and thirdly, because, according to the practice of Gautama, this Sûtra should begin with 'tasyâpi' instead of with 'Sûdrasyâpi,' and the 'tasyâpi' in the next would become superfluous. The rule agrees however with Manu X, 63, 127.]

51. For him also (are prescribed) truthfulness, meekness, and purity.

52. Some (declare), that instead of sipping water, he shall wash his hands and feet.

53. (He shall also offer) the funeral oblations,

54. Maintain those depending upon him,

55. Live with his wife (only),

56. And serve the higher (castes).

57. From them he shall seek to obtain his livelihood.

58. (He shall use their) cast-off shoes, umbrellas, garments, and mats (for sitting on),

59. (And) eat the remnants of their food;

60. And (he may) live by (practising) mechanical arts;

61. And the Ârya under whose protection he places himself, must support him even if he (becomes) unable to work.

62. And a man of higher caste (who is his master and has fallen into distress must be maintained) by him.

63. His hoard shall serve this purpose.

64. If permission has been given to him, he

[51. Manu IX, 335.

53. Manu X, 127-128.

55. 'Another commentator explains the Sûtra to mean that he shall live with his wife only, and never enter another order (i.e. never become a student, hermit, or ascetic).'--Haradatta.

56. Âpastamba, I, 1, 1, 7-8; Manu X, 121-123.

57. Manu X, 124.

58-59. Manu X, 125.

60. Manu X, 99.]

may use the exclamation namah (adoration) as his Mantra.

65. Some (declare), that he himself may offer the Pâkayagñas.

66. And all men must serve those who belong to higher castes.

67. If Âryans and non-Âryans interchange their occupations and conduct (the one taking that of the other, there is) equality (between them).

[65. Manu X, 127. Regarding the Pâkayagñas, see above, VIII, 18.

67. 'There is equality between them, i.e. the one need not serve the other. A Sûdra need not serve even a Brâhmana, (much less) any other (twice-born man) who lives the life of a non-Âryan (Sûdra). A Sûdra, even, who conducts himself like an 'Âryan must not be despised by men of other castes, who follow the occupations of non-Âryans, on account of his inferior birth.'--Haradatta.]

GUATAMA CHAPTER XI.

1. The king is master of all, with the exception of Brâhmanas.

2. (He shall be) holy in acts and speech,

3. Fully instructed in the threefold (sacred science) and in logic,

4. Pure, of subdued senses, surrounded by companions

[XI. 1. Macnaghten, Mitâksharâ I, 1, 27; Manu IX, 313-322; Weber, Ind. Stud. X, 29, 60.

2. Manu VII, 26. 'Holy in acts,' i.e. constantly acting in conformity with the Sâstras; 'holy in speech,' i.e. when administering justice he shall not speak partially.

3. Manu VII, 43; Yâgñavalkya I, 310. Haradatta thinks that the term 'the threefold sacred science includes the fourth Veda also, because it consists chiefly of Rikas and Yagus formulas.'

4. Manu VII, 30-31; Yâgñavalkya I, 354; Âpastamba III, 1 1, 27, 18. 'Of subdued senses, i.e. free from the (seven) vices(common among kings), i.e. sensuality, gambling, hunting, drinking, &c.'--Haradatta. The means (upâya) are those mentioned by Yâgñavalkya I, 345-346.]

possessing excellent qualities and by the means (for upholding his rule).

5. He shall be impartial towards his subjects;

6. And he shall do (what is) good for them.

7. All, excepting Brâhmanas, shall worship him who is seated on a higher seat, (while they them-selves sit on a) lower (one).

8. The (Brâhmanas), also, shall honour him.

9. He shall protect the castes and orders in accordance with justice;

10. And those who leave (the path of) duty, he shall lead back (to it).

11. For it is declared (in the Veda) that he obtains a share of the spiritual merit (gained by his subjects).

12. And he shall select as his domestic priest (purohita) a Brâhmana who is learned (in the Vedas), of noble family, eloquent, handsome, of (a suitable) age, and of a virtuous disposition, who lives righteously and who is austere.

[5. Manu VII, 80; Yâgñavalkya I, 333.

6. 'And he shall do what is good, i.e. dig tanks, build embankments and bridges &c. for them, i.e. his subjects.'--Haradatta.

7. '(On a) lower (one), i.e. on the ground only.'--Haradatta. This is still the custom in native courts, where, however, Brâhmanas, as a rule, must also sit on the floor.

8. 'Honour him,' i.e. worship him by invoking blessings on him and the like.

9. Manu VII, 35.

10. Yâgñavalkya I, 360.

11. Manu VIII, 304; Yâgñavalkya I, 334.

12. Manu VII, 78; Yâgñavalkya I, 312. Haradatta explains vâksampanna, 'eloquent,' by 'one who knows Sanskrit.' According to the same, 'the (suitable) age' is the prime of life, when men are neither too young nor too old. 'Austere' is interpreted to mean 'not given to sensual enjoyments.']

13. With his assistance he shall fulfil his religious duties.

14. For it is declared (in the Veda): 'Kshatriyas, who are assisted by Brâhmanas, prosper and do not fall into distress.'

15. He shall, also, take heed of that which astrologers and interpreters of omens tell (him).

16. For some (declare), that the acquisition of wealth and security depend also upon that.

17. He shall perform in the fire of the hall the rites ensuring prosperity which are connected with expiations (sânti), festivals, a prosperous march, long life, and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies), to destroy (them) by incantations, and to cause their misfortune.

18. Officiating priests (shall perform) the other (sacrifices) according to the precepts (of the Veda).

[13. Manu VII, 78.

14. Satapatha-brâhmana IV, I, 4, 4-6.

17. Âpastamba II, 10, 25, 4, 7. Sântis, 'expiations,' are rites intended to avert an impending misfortune which is announced by an evil omen. 'Festivals' are, according to Haradatta, wedding-days and the like; 'rites connected with auspiciousness' are, according to the same, rites on entering a new dwelling and the like. Haradatta further remarks that, though, according to the text, the king must perform these rites, he is, in reality, only to give the necessary orders, and to furnish the means for their performance, while the Purohita is to officiate as priest. He adds, that another commentator asserts that 'the Purohita,' not 'the king,' must be taken as the subject of the sentence.

18. Manu VII, 78-79; Yâgñavalkya I, 313. Haradatta says that by the 'other' sacrifices, both Grihya and Srauta rites are meant. I think that the latter are chiefly intended, as the Samskâras are included under the rites of festive days, mentioned in the preceding Sûtra.]

19. His administration of justice (shall be regulated by) the Veda, the Institutes of the Sacred Law, the Angas, and the Purâna.

20. The laws of countries, castes, and families, which are not opposed to the (sacred) records, (have) also authority.

21. Cultivators, traders, herdsmen, money-lenders, and artisans (have authority to lay down rules) for their respective classes.

22. Having learned the (state of) affairs from those who (in each class) have authority (to speak he shall give) the legal decision.

23. Reasoning is a means for arriving at the truth.

24. Coming to a conclusion through that, he shall decide properly.

25. If (the evidence) is conflicting, he shall learn (the truth) from (Brâhmanas) who are well versed in

[19. The Angas, i.e. the six auxiliary branches of learning mentioned above, VIII, 5. My best copy inserts 'the Upavedas' after the Angas. But the words upavedâh and dharmasâstrâni, 'the institutes of law,' are probably interpolations. For the latter are already included by the term Anga, as part of the Kalpa.

20. Âpastamba II, 6, 15, 1; Manu VII, 203; V111, 47, 46; Yâgñavalkya I, 342. 'The (sacred) records, i.e. the Vedas and the rest.'--Haradatta.

22. 'Having learned, i.e. having heard and considered, from them, i.e. from men of those classes, according to their authority, i.e. from those who in each class are authorised to give decisions, the (state of) affairs, i.e. the peculiar customs, the legal decision must be given in accordance with that which they declare to be the rule in their community.'--Haradatta.

23. Manu VIII, 44; XII, 105-106; Macnaghten, Mitâksarâ II, 8, 8. Haradatta remarks that this Sûtra refers to the case where the spokesmen of a guild may be suspected of partiality.

25. Manu XII, 108-113, According to Haradatta this Sûtra refers to particularly difficult cases.]

the threefold sacred lore, and give his decision (accordingly).

26. For, (if he acts) thus, blessings will attend him (in this world and the next).

27. It has been declared in the Veda: 'Brâhmanas, united with Kshatriyas, uphold gods, manes, and men.

28. They declare, that (the word) danda (rule or punishment) is derived from (the verb) damayati (he restrains); therefore he shall restrain those who do not restrain themselves.

29. (Men of) the (several) castes and orders who always live according to their duty enjoy after death the rewards of their works, and by virtue of a remnant of their (merit) they are born again in excellent countries, castes, and families, (endowed) with beauty, long life, learning in the Vedas, (virtuous) conduct, wealth, happiness, and wisdom.

30. Those who act in a contrary manner perish, being born again in various (evil conditions).

31. The advice of the spiritual teacher and the punishment (inflicted by the king) guard them.

32. Therefore a king and a spiritual teacher must not be reviled.

[26. Âpastamba, II, 5, 11, 4.

29. Âpastamba II, 5, 11, 10.

30. Âpastamba II, 5, 11. 'Perish, i.e. fall from one misfortune info the other.'--Haradatta.

31 Âpastamba II, 5, 10, 12-16.

32. Manu VII, 8.]

GUATAMA CHAPTER XII.

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1. A Sûdra who intentionally reviles twice-born men by criminal abuse, or criminally assaults them with blows, shall be deprived of the limb with which he offends.

[XII. 1. Âpastamba II, 10, 27, 14; Manu VIII, 270, 279-283; Yâgñavalkya II, 215. Haradatta adds that an abusive word or a blow given in jest must not be punished in the manner prescribed above, as the word 'pârushya' presupposes criminal intent.]

2. If he has criminal intercourse with an Âryan woman, his organ shall be cut off, and all his property be confiscated.

3. If (the woman had) a protector, he shall be executed after (having undergone the punishments prescribed above).

4. Now if he listens intentionally to (a recitation of) the Veda, his ears shall be filled with (molten) tin or lac.

5. If he recites (Vedic texts), his tongue shall be cut out.

6. If he remembers them, his body shall be split in twain.

7. If he assumes a position equal (to that of twice-born men) in sitting, in lying down, in conversation or on the road, he shall undergo (corporal) punishment.

S. A Kshatriya (shall be fined) one hundred (Kârshâpanas) if he abuses a Brahmana,

9. In case of an assault, twice as much.

[2. Âpastamba II, 10, 26, 20; Mayûkha XIX, 7, where, however, ârya has been altered to âkârya. Haradatta adds that the two punishments are cumulaive in the case of a Brâmanî only. If the offence is committed with a Kshatriyâ, the offender is liable to the first only; if he sins with a Vaisyâ, to the second.

3. Âpastamba II, 10, 27, 9; Manu VIII, 359; Yâgñavalkya II, 286.

7. Âpastamba II, 10, 27, 15; Manu VIII, 281.-The translation follows Haradatta, who is guided by the parallel passages. But for the latter, one would translate 'he shall be fined.'

8. Manu VIII, 267; Yâgñavalkya III, 204-207. Manu VIII, 136 states one Kârshâpana or copper Pana contains 80 Raktikis, which would correspond to 97-60 grammes of the metrical system.]

10. A Vaisya (who abuses a Brâhmana, shall pay) one and a half (times as much as a Kshatriya).

11. But a Brâhmana (who abuses) a Kshatriya (shall pay) fifty (Kârshâpanas),

12. One half of that (amount if he abuses) a Vaisya,

13. (And if he abuses) a Sûdra, nothing.

14. A Kshatriya and a Vaisya (who abuse one another shall pay the same fines) as a Brâhmana and a

Kshatriya.

15. (The value of) property which a Ridra unrighteously acquires by theft, must be repaid eightfold.

16. For each of the other castes (the fines must be) doubled.

17. If a learned man offends, the punishment shall be very much increased.

18. If fruits, green corn, and veoetables are appropriated in small amounts, (the fine is) five Krishnalas (of copper).

[10. Manu VIII, 267.

11. Manu VIII, 268.

12. Manu VIII, 268.

13. Manu VIII, 268. Haradatta adds that, as a Brâhmana is declared to pay nothing for abusing a Sûdra, a Kshatriya and a Vaisya are liable to be fined for that offence, and that according to Usanas a Kshatriya shall pay twenty-four Panas, and a Vaisya thirty-six,

14. I.e. a Vaisya shall pay one hundred Panas for abusing a Kshatriya, and a Kshatriya fifty for abusing a Vaisya.

15. Manu VIII, 337.

16. Manu VIII, 337-338. I.e. a Vaisya is to pay sixteen times the value of the stolen property, a Kshatriya thirty-two times, and a Brâhmana sixty-four times.

17, Manu VIII, 338.

18. Manu VIII, 330. Krishnala is another name for Raktikâ, used also by Yâgñavalkya I, 362. It equals 0.122 grammes of the metrical system, Prinsep, Useful Tables, p. 97.]

19. If damage is done by cattle, the responsibility falls on the owner.

20. But if (the cattle) were attended by a herdsman, (it falls) on the latter.

21. (If the damage was done) in an unenclosed field near the road, (the responsibility falls) on the herdsman and on the owner of the field.

22. Five Mâshas (are the fine to be paid) for (damage done by) a cow,

23. Six for a camel or a donkey,

24. Ten for a horse or a buffalo,

25. Two for each goat or sheep.

26. If all is destroyed, (the value of) the whole crop (must be paid and a fine in addition).

27. If (a man) always neglects the prescribed (duties) and does that which is forbidden, his property beyond (the amount required for) raiment and food shall be taken from him (until he amends).

28. He may take, as his own, grass for a cow, and fuel for his fire, as well as the flowers of creepers and trees and their fruit, if they be unenclosed.

29. The legal interest for money lent (is at the rate of) five Mâshas a month for twenty (Kârshâpanas).

[20-21. Manu VIII, 240; Yâgñavalkya II, 162.

22-26. Manu VIll, 241; Yâgñavalkya II, 159-161; Colebrooke III, Digest IV, 40. Haradatta, relying on Usanas everywhere, reckons twenty Mâshas to the Kârshâpana.

27. Âpastamba II, 11, 27, 18.

28. Âpastamba I, 10, 28, 3; Colebrooke III, Digest IV, 22.

29. Manu VIII, 140; Yâgñavalkya II, 37; Colebrooke I, Digest 25. Haradatta states that a Kârshâpana comains twenty Mishas. Thus the monthly interest for 400 Mishas being five Mishas, the rate is 1¼ per cent for the month, or 15 per cent per annum.]

30. Some (declare, that this rate should not be paid) longer than a year.

31. If (the loan) remains outstanding for a long time, the principal may be doubled (after which interest ceases).

32. A loan secured by a pledge that is used (by the creditor) bears no interest;

33. Nor money tendered, nor (a debt due by a debtor) who is forcibly prevented (from paying).

34. (Special forms of interest are) compound interest, periodical interest,

35. Stipulated interest, corporal interest, daily interest, and the use of a pledge.

[30. Colebrooke I, Digest 40; Manu VIII, 153.

31. Manu VIII, 151; Colebrooke I, Digest 59.

32. Manu VIII, 143; Colebrooke I, Digest 79.

33. Colebrooke I, Digest 79. 'Likewise the debt of a debtor who, being desirous to pay, is imprisoned by the king or others in a prison or the like, and who is thus unable to pay, does not increase from that day.'--Haradatta.

34. For this and the next Sûtra, see also Colebrooke I, Digest 35-45, in the notes on which latter text the various explanations of these terms, found here, have been fully discussed. 'If a large or a small interest is taken on condition that the loan is to be repaid on a certain date, and that, in case of non-payment, 'it is to be trebled or quadrupled, that is called periodical interest'--Haradatta.

35. 'Where the lender and the borrower, having regard to the country, the time, the object, and the condition (of the borrower), agree between themselves (on a certain Tate), e.g. of ten per cent per mensem, that is called stipulated interest. Corporal interest is that which is payable by bodily labour. Thus Brihaspati says, "Corporal interest is that connected with work." But Vyâsa explains it thus, "Corporal interest is that which arises from the work (or use) of a (pledged female quadruped) to be milked, or of (a male) to carry burdens." Kâtyâyana explains the daily interest (lit. the interest resembling the growth of the lock on the head), "That which is taken daily is called daily interest." . . . 'E.g. for a Prastha of grain lent a handful of grain is taken daily.'--Haradatta.]

36. The interest on products of animals, on wool, on the produce of a field, and on beasts of burden (shall) not (increase) more than the fivefold (value of the object lent).

37. The property of (a person who is) neither,an idiot nor a minor, having been used by strangers before his eyes for ten years, (belongs) to him who uses it,

38. (But) not (if it is used) by Srotriyas, ascetics, or royal officials.

39. Animals, land, and females are not lost (to the owner) by (another's) possession.

[36. Colebrooke I, Digest 62. Haradatta mentions also another explanation of the Sûtra: 'Another (commentator) says, " If products of animals and the rest have been bought, and the price is not paid at once, that may increase fivefold by the addition of interest, but not, to a greater sum.'"

37. Manu VIII, 147-148; Yâgñavalkya II, 24.

38. Haradatta adds that in the case of a Srotriya and of an ascetic, the owner may allow the use of his property for a long time, desiring to acquire merit by doing so, and that fear may prevent him from opposing the king's servants. Hence prolonged possession by such persons does not necessitate the conclusion that the owner had given up his rights. As ascetics cannot possess any property, the Sûtra must refer to their occupying an empty house which has an owner.

39. Manu VIII, 149; Yâgñavalkya II, 25. The translation given above agrees with an explanation of the Sûtra which Haradatta mentions, but rejects. He himself prefers the following: 'Animals, i.e. quadrupeds; land, i.e. a field, a garden, and the like; females,.i.e. female slaves and the like. No long possession of animals and the rest is necessary in order to acquire the rights of ownership over them. Even after a short penod they become the property of the possessor. For how (would it be possible that) a person, who himself wants butter-milk and the like, should allow a cow which he himself has bought, and which gives daily a Drona of milk, to be milked in the house of another person?' &c. &c.]

40. The heirs shall pay the debts (of a deceased person).

41. Money due by a surety, a commercial debt, a fee (due to the parents of the bride), debts contracted for spirituous liquor or in gambling, and a fine shall not involve the sons (of the debtor).

42. An (open) deposit, a sealed deposit, an object lent for use, an object bought (but not paid), and a pledge, being lost without the fault of the holder, (shall not involve) any blameless person.

43. A man who has stolen (gold) shall approach the king, with flying hair, holding a club in his hand, and proclaim his deed.

[40. Manu VIII, 162; Yâgñavalkya II, 51.

41. Manu VIII, 159-160; Yâgñavalkya II, 47, 54; Colebrooke I, Digest 202. Taking into account the parallel passages of Manu and Yâgñavalkya, Haradatta very properly restricts this rule to a bail for the personal appearance of an offender. In explanation of the expression 'a commercial debt' he gives the following instance: 'If a person has borrowed money from somebody on the condition that he is to repay the principal together with the gain thereon, and if he dies in a foreign country, while travelling in order to trade, then that money shall not be repaid by the son.' The instance explaining the term 'fee' (sulka) is as follows: 'If a person has promised a fee (to the parents of a woman) and dies after the wedding, then ihat fee does not involve his son, i.e. need not be paid by him.' The word sulka is, however, ambiguous, and may also mean 'a tax or toll.'

42. Manu VIII, 189; Yâgñavalkya II, 59-66; Colebrooke II, Digest I, 29. Haradatta declares the meaning to be, that in case the bailee was guilty of no negligence and took the same care of the deposits &c. as of his own property, neither he nor his heirs need make good the value of those which were lost or destroyed.

43. Âpastamba I, 9, 25, 4.]

44, Whether he be slain or be pardoned, he is purified (of his guilt).

45. If the king does not strike, the guilt falls on him.

46. Corporal punishment (must) not (be resorted to in the case) of a Brâhmana.

47. Preventing (a repetition of) the deed, publicly proclaimina, his crime, banishment, and branding (are the punishments to which a Brâhmana, may be subjected).

48. That (king) who does not do his duty (by inflicting punishment) becomes liable to perform a Penance.

49. (A man who) knowingly (becomes) the servant (of a thief shall be treated) like a thief,

50. Likewise he who (knowingly) receives (goods) from (a thief or) an unrighteous man.

51. The award of the punishment (must be regulated) by a consideration (of the status) of the criminal, of his (bodily) strength, of (the nature of) the crime, and whether the offence has been repeated.

52. Or a pardon (may be given) in accordance with the opinion of an assemblage of persons learned in the Vedas.

[45. Âpastamba I, 9, 251, 5.

46. Manu VIII, 124; Macnaghten, Mitâksharâ III, 4, 9.

47. Manu IX, 239, 241; Âpastamba II, 10, 27, 8, 17-19; Macnaghten loc. cit. Karmaviyoga, 'preventing (a repetition of) the deed,' may also mean 'suspension from (his priestly) functions.'

48. Âpastamba II, 11, 28, 13.

49-50. Manu IX, 278; Yâgñavalkya II, 276.

51. Manu VII, 16; VIII, 126; Yâgñavalkya I, 367.]

GUATAMA CHAPTER XIII.

1. In disputed cases the truth shall be established by means of witnesses.

2. The (latter) shall be many, faultless as regards the performance of their duties, worthy to be trusted by the king, and free from affection for, or hatred against either (party).

3. (They may be) Sûdras even.

4. But a Brâhmana must not be forced (to give evidence) at the word of a non-Brâhmana, except if he is mentioned (in the plaint).

5. (Witnesses) shall not speak singly or without being asked,

6. And if, (being asked,) they do not answer, they are guilty of a crime.

7. Heaven is their reward, if they speak the

[XIII. I. Manu VIII, 45; Yâgñavalkya II, 22.

2. Âpastamba II, 11, 29, 7. 'Many means at least three.'--Haradatta.

3. Manu VIII, 63. I.e. Sûdras endowed with the qualities mentioned above.

4. Manu VIII, 65. 'A Brâhmana means here a Srotriya. If a man other than a Brâhmana says: "This Brâhmana is a witness of this fact," then the (Srotriya) shall not be forced to become, i.e. not be taken as a witness, provided he has not been mentioned, i.e. he has not been entered in the written plaint (as one of the witnesses). But if he has been entered in the plaint, he certainly becomes a witness.'--Haradatta.

5. Manu VIII, 79; Macnaghten, Mitâksharâ VI, 1, 21. In the Mitâksharâ the Sûtra is read nâsamavetâh prishtâh prabrûyuh, 'witnesses need not answer if they are examined singly.' Mitramisra in the Viramitrodaya says that Haradatta's reading of the text is the same, and that his explanation does not agree with it.

6. Manu VIII, 107; Yâgñavalkya II, 76-77.

7. Âpastamba II, 11, 29, 9-10.]

truth; in the contrary case hell (will be their portion).

8. (Persons) not mentioned (in the plaint), must also give evidence.

9. No objection (can be raised against witnesses) in a case of (criminal) hurt,

10. Nor if they have spoken inadvertently.

11. If the sacred law or the rules (referring to worldly matters) are violated,. the guilt (falls) on the witnesses, the assessors, the king, and on the offender.

12. Some (declare, that the witnesses) shall be charged on oath to speak the truth.

13. In the case of others than Brâhmanas that (oath shall be sworn) in the presence of the gods, of the

king, and of Brâhmanas.

14. By false evidence concerning small cattle a witness kills ten,

15. (By false evidence) regarding cows, horses, men, or land, in each succeeding case ten times as many (as in the one mentioned before),

[9. Manu VIII, 72; Yâgñavalkya II, 72.

10. 'Negligence, i.e. inadvertence. If anything has been spoken at random by a witness in a conversation referring to something else (than the case), no blame must be thrown on him for that reason.'--Haradatta.

11. Manu VIII, 18. The translation follows Haradatta. Perhaps it would, however, be as well to take dharmatantra, 'the sacred law and the rules referring to worldly matters,' as a Tatpurusha, and to translate, 'If there is a miscarriage of justice, the guilt,' &c.

12-13. Âpastamba II, 11, 29, 7.

14-22. Manu VIII, 98-100. 'By speaking an untruth regarding them, the witness kills ten. Ten what? Even ten (of that kind) regarding which he has lied. His guilt is as great as if he actually killed ten of them, and the punishment. (is the same). 'Equal penances must also be prescribed for both cases.'--Haradatta.]

16. Or (by false evidence) regarding land the whole (human race).

17. Hell (is the punishment) for a theft of land.

18. (By false evidence) concerning water (he incurs) the same (guilt) as (for an untruth) about land,

19. Likewise (by false evidence) regarding (criminal) intercourse.

20. (By false evidence) regarding honey or clarified butter (he incurs) the same (guilt) as (by an untruth) about small cattle,

21. (By false evidence) about clothes, gold, grain, and the Veda, the same as (by an untruth) about kine,

22. (And by false evidence) regarding a carriage (or a beast of burden) the same as (by an untruth) about horses.

23. A witness must be reprimanded and punished for speaking an untruth.

24. No guilt is incurred by giving false evidence, in case the life (of a man) depends thereon.

25. But (this. rule does) not (hold good) if the life of a very wicked (man depends on the evidence of a witness).

26. The king, or the judge, or a Brâhmana learned in the Sâstras (shall examine the witnesses).

27. (The litigant) shall humbly go to seek the judge.

[23. Manu VIII, 119-123; Yâgñavalkya II, 81. 'Yâpyah (literally "must be turned out") means "must be reprimanded" in the presence of the whole audience, lest anybody have intercourse with him.'--Haradatta.

24-25. Manu VIII, 104-105; Yâgñavalkya II, 83.

26. Manu VIII, 8-9, 79; Yâgñavalkya II, 1, 3, 73.

27. Manu VIII, 43. The meaning of the Sûtra is that the judge shall not promote litigation, and incite people to institute suits. If litigants do not humbly appear before him, he is not to send for them.]

28. If (the defendant) is unable to answer (the plaint) at once, (the judge) may wait for a year.

29. But (in an action) concerning kine, draught oxen, women, or the procreation (of offspring), the defendant (shall answer) immediately,

30. Likewise in a case that will suffer by delay.

31. To speak the truth before the judge is more important than all (other) duties.

[28. See also Nârada I, 38, 41.

29. Yâgñavalkya II, 12. Haradatta explains praganana, 'the procreation (of offspring),' to mean 'marriage.']

GUATAMA CHAPTER XIV.

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1. The Sapindas become impure by the death (of a relatve) during ten (days and) nights, except those who officiate as priests, who have performed the Dîkshanîyeshti (or initiatory ceremony of a Srauta sacrifice), and those who are students.

2. (The impurity) of a Kshatriya lasts for eleven (days and) nights,

3, (That) of a Vaisya twelve (days and) nights,

4. (Or), according to some, half a month,

5. (And that) of a Sûdra a whole month.

6. If during (a period of impurity) another (death) happens, the (relatives) shall be pure after (the lapse of) the remainder of that (first period).

[XIV. 1. Manu V, 59, 83, 93; Yâgñavalkya III, 18, 28; see also Âpastamba I, 5, 16, 18. Regarding the meaning of the term Sapinda, see below, Satra 13. This Sûtra refers, of course, to Brâhmanas only.

2-3. Manu V, 83; Yâgñavalkya III, 22.

5. Manu and Yâgñavalkya I. 1. cit.

6. Manu V, 79.]

7. (But) if one night (only of the period of impurity) remains (and another death happens, they shall become pure) after (the lapse of) two (days and nights).

8. (If the second death happens) on the morning (after the completion of the period of impurity, they shall be purified) after three (days and nights).

9. (The relatives) of those who are slain for the sake of cows and Brâhmanas (become pure) immediately after the burial,

10. And (those of men destroyed) by the anger of the king,

11. (Further, those of men killed) in battle,

12. Likewise (those) of men who voluntarily (die) by starving themselves to death, by weapons, fire, poison, or water, by hanging themselves, or by jumping (from a precipice).

13. Sapinda-relationship ceases with the fifth or the seventh (ancestor).

14. (The rules regarding impurity caused by the

[9. Yâgñavalkya III, 27. The Sûtra may, however, also be translated 'the relatives of those who have been killed by a cow, or by a Brâhmana, &c.,' as the latter case, too, is mentioned by Yâgñavalkya III, 21. The word anvaksham, translated by 'immediately after burial,' is explained by Haradatta as follows: 'The corpse is seen, i.e. is visible, so Iona; the meaning is that they will be pure after having bathed at the end of the burial.'

10. Yâgñavalkya III, 21.

12. Manu V, 89; Yâgñavalkya III, 21.

13. Âpastamba II, 6, 15, 2. Haradatta states that the Sapinda relationship extends to four degrees in the case of the son of an appointed daughter (see below, XXVIII, 18), while it includes the relatives within six degrees in the case of a legitimate son of the body. In either case the term refers to Sagotra-sapindas, or Sapindas who bear the same family name only. The case of the Bhinnagotra-sapindas will be discussed below, Sûtra 20.

14.-16. Manu V, 62; Yâgñavalkya III, 18-19.]

death of a relative apply) to the birth (of a child) also.

15. (In) that (case the impurity falls) on the parents,

16. Or on, the mother (alone).

17. (The impurity) for a miscarriage (lasts for a number of days and) nights equal to (the number of) months from conception,

18. Or three days.

19. And if he hears (of the death of a Sapinda) after (the lapse of) ten (days and nights, the impurity lasts for) one night together with the preceding and following days,

20. Likewise when a relative who is not a Sapinda, a relative by marriage, or a fellow-student (has died).

21. For a man who studies the same recension of the Veda (the impurity lasts) one day,

[17. Manu V, 66; Yâgñavalkya III, 20. 19. Manu V, 75-77.

20. Manu V, 81. Haradatta explains asapinda, 'a kinsman who is not a Sapinda,'by Saminodaka, i.e. 'a kinsman bearing the same family name, but more than six degrees removed,' and yonisambandha, 'a relative by marriage,' by 'the maternal grandfather, a maternal aunt's sons, and their sons, &c., the fathers of wives and the rest.' The latter term, for which 'a person related through a female' would be a more exact rendering than the one given above, includes, therefore, those persons who, according to the terminology of Manu and Yâgñavalkya, are called Bhinnagotrasapindas, Bândhavas, or Bandhus (see Colebrooke, Mitâsharâ 11, 53; 11, 6). Gautama's terminology agrees in this respect with that of Âpastamba, see note on II, 5, 11, 16.

21. Haradatta explains sabrahmakârin by suhrit, 'a friend.' But the term which elsewhere means 'a fellow-student' cannot have that sense in our Sûtra, as the fellow-student (sahâdhyâyin) has been mentioned already. The translation given above is supported by the manner in which it is used in the ancient landgrants, where expressions like bahvrikasabrahmakârin are of common occurrence.]

22. Likewise for a Srotriya who dwells in the same house.

23. On touching (i.e. on carrying out) a corpse from an interested motive, the impurity lasts for ten days.

24. (The duration of the impurity) of a Vaisya and of a Sûdra (in the same case) has been declared (by Sûtras 3-5).

25. Or (it shall last for these two) as many nights as there are seasons (in the year);

26. And (the same rule may be made applicable) to the two higher (castes).

27. Or (the impurity lasts) three days.

28. And if the teacher, his son or wife, a person for whom (a Brâhmana) sacrifices or a pupil (has been carried out, the duration of the impurity is) the same.

[22. Manu V, 81.

23. 'The word upasparsana (literally touching) does not denote here simple touching. For below, Sûtra 30, bathing with the clothes on, will be prescribed for that, What does upasparsana then mean? It means carrying out a corpse. For that an impurity lasting ten days falls on the performer, provided that the carrying out be done for an object, i.e. with the intention of gaining a fee or the like, not for the sake of doing one's duty. The word impurity is here repeated in order to indicate that the impurity, here intended, differs from that described above. Hence the rules given below, Sûtra 37, which prescribe sleeping and sitting on the ground and so forth, do not apply. (The word impurity) indicates (here) merely that (the performer of the act) must not be touched, and has no right (to perform sacred ceremonies).'--Haradatta.

25. Haradatta states that Gautama does not simply say 'six days,' because five seasons only are to be reckoned in the case of a Vaisya, and six in the case of a Sûdra.

28. Haradatta asserts that mriteshu, 'have died,'must be understood. But as both the preceding and the following Sûtras. refer to the carrying out of corpses, it is impossible to agree with him. It seems to me that Gautama's rule means, that, if a man has carried out the corpse of a teacher, &c., he becomes impure for ten, eleven, or twelve days, or for three days only. See also Manu V, 91, 103; Yâgñavalkya III, 15.]

29. And if a man of lower caste carries, out (the corpse of) one of higher caste, or a man of higher caste (carries out the body of) one of lower caste, (the duration of) the impurity in these (cases) is determined by (the caste of) the dead man.

30. On touching an outcast, a Kandâla, a woman impure on account of her confinement, a woman in her courses, or a corpse, and on touching persons who have touched them, he shall purify himself by bathing dressed in his clothes,

31. Likewise if he has followed a corpse (that was being carried out),

32. And (if he has come into contact) with a dog.

33. Some (declare), that (the limb) which (a dog) may touch (must be washed).

34. The Sapindas shall offer (libations of) water for (a deceased relative) whose Kaula-karman (or tonsure) has been performed,

35. As well as for the wives and daughters of such (a person).

36. Some (declare, that it must be done in the case) of married female relatives (also).

[30, Âpastamba II, 2, 2, 8-9; Manu V, 85; Yâgñvalkya III, 30.

31. Manu V, 103; Yâgñavalkya III, 26.

32-33. Âpastamba I, 5, 15, 16-17.

34. Âpastamba II, 6, 15, 9; Manu V, 70. Haradatta observes that most Grihya-sûtras prescribe the performance of the Kaulakarman in the third year,

36. Yâgñavalkya III, 4.]

37. (During the period of impurity) all (the mourners) shall sleep and sit on the ground and remain chaste.

38.. They shall not clean (themselves);

39. Nor shall they eat meat until (the funeral oblation) has been offered.

40. On the first, third, fifth, seventh, and ninth (days after the death) water (mixed with sesamum) must be offered.

41. And the garments (worn during that ceremony) must be changed,

42. But on the last (day they must be given) to men of the lowest castes.

43. The parents (shall offer water for a son who dies) after he has teethed.

44. If infants, (relatives) who live in a distant country, those who have renounced domestic life, and those who are not Sapindas, (die), the purification is instantaneous.

45. Kings (remain always pure), lest their business be impeded,

46. And a Brâhmana, lest his daily study of the Veda be interrupted.

[37. Manu V, 73; Yâgñvalkya III, 16.

39. Manu V, 73. 43. Manu V, 70.

44. Yâgñvalkya III, 23, Haradatta remarks that the rule refers to those Sapindas residing in foreign countries only, of whose death one may hear a year after their decease, and.to remoter relations of whose death one hears after the lapse ol ten days; see Manu V, 75-76.

45. Manu V, 93-94; Yâgñvalkya III, 27. Haradatta add: that the plural 'kings' is used in order to include all rulers and governors, and such persons as the king wishes to be pure.

46. Yâgñvalkya III, 28.]

GUATAMA CHAPTER XV.

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1. Now (follow the rules regarding) funeral oblations (Srâddha).

2. He shall offer (them) to the Manes on the day of the new moon,

3. Or in the dark half (of the month) after the fourth (lunar day),

4. Or on any day (of the dark half) according to (the results he may) desire;

5. Or if (particularly appropriate) materials or (particularly holy) Brâhmanas are at hand, or (the sacrificer is) near a (particularly sacred) place, no restriction as to time (need be observed):

6. Let him select as good food as he can akord, and have it prepared as well as possible.

7. He shall feed an uneven number (of Brâhmanas), at least nine,

8. Or as many as he is able (to entertain).

9. (Let him feed such as are) Srotriyas and

[XV. 1. 'The word "now" indicates that a new topic begins.'--Haradatta. The rules now following refer in the first instance to the Pârvana or monthly Srâddha, but most of them serve also as general rules for all the numerous varieties of funeral sacrifices.

2. Manu III, 122; Yâgñvalkya I, 217.

3. Âpastamba II, 7, 16, 6.

4. Âpastamba II, 7, 16, 6-2 2.

5. Some of the most famous among the places where the performance of a Srâddha is particularly efficacious and meritorious are Gayâ in Bihâr, Pushkara or Pokhar near Agmîr, the Kurukshetra near Dehli, Nâsika on the Godâvarî. Pilgrims or persons passing through such places may and must perform a Srâddha on any day of the month.

7. Yâgñavalkya I, 227.

8. See also below, Sûtra 21.

9. Âpastamba II, 7, 17, 4. Haradatta explains vâk, 'eloquence,' by 'ability to speak Sanskrit,' rûpa, 'beauty,' by 'the proper number of limbs,' and vayahsampanna, 'of (suitable) age,' by 'not too young.']

endowed with eloquence and beauty, of a (suitable) age, and of a virtuous disposition.

10. It is preferable to give (food at a Srâddha) to young (men in the prime of life).

11. Some (declare, that the age of the guests shall be) proportionate to (that of) the Manes.

12. And he shall not try to contract a friendship by an (invitation to a Srâddha).

13. On failure of sons (the deceased person's) Sapindas, the Sapindas of his mother, or his pupils shall offer (the funeral oblations),

14. On failure of these an officiating priest or the teacher.

15. The Manes are satisfied for a month by gifts of sesamum, Mâsha-beans, rice, barley, and water,

For (three) years by fish and the flesh of common deer, spotted deer, hares, turtles, boars, and sheep,

For twelve years by cow's milk and messes made of milk,

For a very long time by the flesh of (the crane called) Vârdhrînasa, by Ocyrnurn sanctum (sacred Basil), and by the flesh of goats, (especially) of a red (he-goat), and of a rhinoceros, (if these dishes are) mixed with honey.

16. Let him not feed a thief, a eunuch, an outcast, an atheist, a person who lives like an atheist,

[11. I.e. in honour of the father a young man is to be invited, in honour of the grandfather an old man, and in honour of the great-grandfather a very old man.

12. Âpastamba II. 7, 17, 4, 8; Manu III, 140.

15. Âpastamba II, 7, 16, 23-11, 7, 17, 3; 11, 8, 18, 13.

16. Âpastamba II, 7, 17, 21. 'A destroyer of the sacred fire (vîrahan), i.e. one who extinguishes intentionally the (domestic) fire out of hatred against his wife, and for the like reasons.'--Haradatta. He also remarks that some read agredidhishu instead of agredidhishû, and he proposes to explain the former, on the authority of Vyâghra and of the Naighantukas, as 'a Brâhmana whose wife has been wedded before to another man.']

the destroyer of the sacred fire; (the husband of) a younger sister married before the elder, the husband of an elder sister whose youngest sister was married first, a person who sacrifices for women or for a multitude of men, a man who tends goats, who has given up the fire-worship, who drinks spirituous liquor, whose conduct is blamable, who is a false witness, who lives as a door-keeper;

17. Who lives with another man's wife, and the (husband) who allows that (must not be invited);

18. (Nor shall he feed) a man who eats the food of a person born from adulterous intercourse, a seller of Soma, an incendiary, a poisoner, a man who during studentship has broken the vow of chastity, Who is the servant of a guild, who has intercourse with females who must not be touched, who delights in doing hurt, a younger brother married before the elder brother, an elder brother married after his younger brother, an elder brother whose

[17. My MSS. make two Sûtras out of Professor Stenzler's one, and read upapatih | yasya ka sah. The sense remains the same, but the latter version of the text is, I think, the correct one.

18. Haradatta. says that kundâsin may also mean 'he who eats out of a vessel called kunda,' as the people have in some countries the habit of preparing their food and afterwards eating out of the kunda. Haradatta explains tyaktâtman, 'one who despairs of himself,' by 'one who has made an attempt on his own life, and has tried to hang himself, and the like.' He remarks that some explain durvâla, 'a bald man,' by nirveshtitasepha. He who neglects the recitation of the sacred texts, i.e. of those texts which, like the Gâyatrî, ought to be recited.]

junior has kindled the sacred fire first, a younger brother who has done that, a person who despairs of himself, a bald man, a man who has deformed nails, or black teeth, who suffers from white leprosy, the son of a twice-married woman, a gambler, a man who neglects the recitation (of the sacred texts), a servant of the king, any one who uses false weights and measures, whose only wife is a Sûdra female, who neglects the daily study, who suffers from spotted leprosy, a usurer, a person who lives by trade or

handicrafts, by the use of the bow, by playing musical instruments, or, by beating time, by dancing, and by singing;

19. Nor, (sons) who have enforced a division of the family estate against the wish of their father.

20. Some (allow) pupils and kinsmen (to be invited).

21. Let him feed upwards of three (or) one (guest) endowed with (particularly) excellent qualities.

22. If he enters the bed of a Sûdra female immediately after partaking of a funeral repast, his ancestors will lie for a month in her ordure.

23. Therefore he shall remain chaste on that day.

[19. Below, XXVIII, 2, it will be prescribed that the division of family estate may take place during the lifetime of the father with his consent. From this Sûtra it would appear that sons could enforce a division of the ancestral estate against his will, as Yâgñvalkya also allows (see Colebrooke, Mitâksharâ I, 6, 5-11), and that this practice, though legal, was held to be contra bonos mores.

20. Âpastamba II, 7, 17, 5-6.

21. According to Haradatta, this Sûtra is intended as a modification of Sûtra 8.

22. Manu III, 250. 23. Manu III, 188.]

24. If (a funeral offering) is looked at by dogs, Khandâlas, or outcasts, it is blemished.

25. Therefore he shall offer it in an enclosed (place),

26. Or he shall scatter grains of sesamum over it,

27. Or a man who sanctifies the company shall remove the blemish.

28. Persons who sanctify the company are, any one who knows the six Angas, who sings the Gyeshtha-sâmans, who knows the three texts regarding the Nâkiketa-fire, who knows the text which contains thrice the word Madhu, who knows the text which thrice contains the word Suparna, who keeps five fires, a Snâtaka, any one who knows the Mantras and Brâhmanas, who knows the sacred law, and in whose family the study and teaching of the Veda are hereditary.

29. (The same rule applies) to sacrifices offered to gods and men.

30. Some (forbid the invitation of) bald men and the rest to a funeral repast only.

[24. Âpastamba II, 7, 17, 20.

28. Âpastamba II, 7, 17, 22.

29-30. Manu III, 132-137, 148-149.]

GUATAMA CHAPTER XVI.

1. The annual (term for studying the Veda) begins on the full moon of the month Srâvana (July-August); or let him perform the Upâkarman on

[XVI. 1. Âpastamba I, 3, 9, 1. The Upâkarman is the ceremony which is annually performed at the beginning of the course of study, and it is obligatory on householders also; see Âpastamba II, 2, 5, 1. Khandâmsi, 'the Vedic texts,' i.e. the Mantras and Brâhmanas. The Angas may be studied out of term; see Âpastamba I, 3, 9, 3 note.]

(the full moon of) Bhâdrapada (August-September) and study the Vedic texts,

2. During four months and a half, or during five months, or as long as the sun moves towards the South.

3. Let him remain chaste, let him not shave, nor eat flesh (during that period);

4. Or (this) restrictive rule may (be observed) during two months.

5. He shall not recite the Veda, if the wind whirls up the dust in the day-time,

6. Nor if it is audible at night,

7. Nor if the sound of a Vâna, of a large or a small drum, the noise of a chariot, and the wail of a person in pain (are heard),

8. Nor if the barking of many dogs and jackals, or the braying of many donkeys (is heard),

9. Nor if (the sky appears flaming) red, a rainbow (is seen), or hoar-frost (lies on the ground),

10. Nor if clouds rise out of season.

11. (Let him not study) when he feels the necessity to void urine or excrements,

12. Nor at midnight, in the twilight, and (while standing) in the water,

13. Nor while rain falls.

[2. Âpstamba I, 3, 9, 2-3.

3. This Sûtra and the following one refer to a teacher or to a householder who again goes through the Veda; see Âpastamba, II, 2, 55 15, 16.

5-6. Âpastamba I, 3, 11, 8.

7-8. Âpastamba I, 3, 10, 19. A Vâna is stated to be a kind of lute, or harp, with a hundred strings.

9. Âpastamba I, 31 11, 25, 31.

10. Âpastamba I, 3, 11, 31.

11. Manu IV, 109.

12. Âpastamba I, 3, 11, 15, 17; Manu IV, 109.

13. Manu IV, 103.]

14. Some (declare, that the recitation of the Veda must be interrupted only) when (the rain) is dripping from the edge of the roof.

15. (Nor shall he study) when the teachers (of the gods and Âsuras, i.e. the planets Jupiter and Venus) are surrounded by a halo,

16. Nor (when this happens) to the two (great) lights (the sun and the moon),

17. (Nor) while he is in fear, riding in a carriage or on beasts of burden, or lying down, nor while his feet are raised,

18. (Nor) in a burial-ground, at the extremity of a village, on a high-road, nor during impurity,

19. Nor while a foul smell (is perceptible), while a corpse or a Kandâla (is) in (the village), nor in the neighbourhood of a Sûdra,

20. Nor while (he suffers from) sour eructations.

21. The Rig-veda and the Yagur-veda (shall not be studied) while the sound of the Sâmans (is heard).

22. The fall of a thunderbolt, an earthquake, an eclipse, and (the fall of) meteors (are reasons for discontinuing the reading of the Veda) until the same time (next day),

23. Likewise when it thunders and rains and

[15. 'Another (commentator says): "Pariveshana, being surrounded by a halo, means bringing food" . . . (The Sûtra means, therefore), He shall not study while his teacher eats.'- Haradatta.

16. Âpastamba I, 3, 11, 31.

17. Âpastamba I, 3, 9, 27; I, 3, 11, 12; Manu IV, 112: Yâgñavalkya I, 150.

18. Âpastamba I, 3, 9, 4, 6; I, 3, 10, 2, 4; I, 3, 11, 9.

19. Âpastamba I, 3, 10, 24; I, 3, 9, 6, 14-15.

20. Âpastamba I, 3, 10, 25.

21. Âpastamba I, 3, 10, 19.

22. Âpastamba I, 3, 11, 30.

23. Âpastamba I, 3, 11, 29; Manu IV, 29.]

when lightning (flashes out of season) after the fires have become visible (in the twilight).

24. (If these phenomena appear) during the (rainy) season, (the reading must be interrupted) for a day (or a night),

25. And if lightning (is observed) during the night, (the recitation of the Veda shall be interrupted) until the third watch.

26. If (lightning) flashes during the third part of the day or later, (the Veda must not be read) during the

entire (following night).

27. (According to the opinion) of some, a fiery meteor (has the same effect) as lightning,

28. Likewise thunder (which is heard) during the last part of the day,

29. (Or) also in the twilight.

[24. Âpastamba I, 3, 9, 22. The above translation follows the reading of my MSS., which differ very much from Professor Stenzier's edition. According to them the commentary on the latter part of Sûtra 23 and on Sûtra 24 runs as follows: . . . pratyekam âlâlikâ anadhyâyahetavah | apartâv idam | ritâv âha ||

AHA RITAU || 24 ||

Varshartâv ete yadi bhaveyuh sandhyâyâm tadaharmâtram anâdhyâyah | prâtasket | sâyam tu râtrâv anadhyâya ityarthasiddhatvâd anuktam || . . . 'are each reasons for discontinuing the recitation until the same time next day. This (rule) refers to other times than the rainy season. He now declares (the rule) for the rainy season:

24. "During the (rainy) season for a day."

'If these (phenomena) happen in the twilight during the rainy season, the interruption of the study lasts for that day only, provided (they happen) in the morning. But if they happen in the evening, study is forbidden during the night. As this is clear from the context, it has not been declared specially.'--Haradatta. I suspect that Professor Stenzler's reading apartau is a correction, made by an ingenious Pandit, of an old varia lectio 'ahartau' for aha ritau, which is found in one of my MSS. (C) also.

25. Âpastamba I, 3, 9, 21.]

30. (If thunder is heard) before midnight, (the study of the Veda must be interrupred) during the whole night.

31. (If it is heard) during the (early part of the) day, (the interruption must continue) as long as the sun shines,

32. Likewise if the king of the country has died.

33. If one (pupil) has gone on a journey (and) another (stays) with (the teacher, the study of the Veda shall be interrupted until the absentee returns).

34. When an attack (is made on the village), or a fire (breaks out), when one Veda has been completed, after (an attack of) vomiting, when he has partaken of a funeral repast or of a dinner on the occasion of a sacrifice offered to men, (the study of the Veda shall be- interrupted) for a day and a night,

35. Likewise on the day of the new moon.

36. (On the latter occasion it may also be interrupted) for two days.

37. (The Veda shall not be studied for a day and a night) bn the full moon days of the months Kârttika, Phâlguna, and Âshâdha.

[30. Âpastamba I, 3, 9, 23.

33. Âpastamba I, 3, 11, 11. Haradatta adds that others enjoin a stoppage of the Veda-study from the hour of the departure until the same hour on the following day, while another commentator gives the following explanation: 'All, indeed, the teacher and the rest, shall, on that day, not even recite the Veda in order to remember it.'

34. Âpastamba I, 3, 9, 25; I, 3, 10, 22, 28-30; I, 3, 11, 6, 30; Manu IV, 118. Haradatta is in doubt whether 'a sacrifice offered in honour of men' means a Samskâra, or a sacrifice to gods, like Kumâra, who formerly were men; see Âpastamba I, 3, 11, 3.

36. Âpastamba I, 3, 9, 28.

37. Âpastamba I, 3, 10, 1.]

38. On the three Ashtakâs (the Veda shall not be studied) for three (days and) nights.

39. Some (declare, that the rule applies) to the last Ashtakâ (only).

40. (On the occasion of) the annual (Upâkarman and Utsarga the reading shall be interrupted) on the day (of the ceremony) and those preceding and following it.

41. All (teachers declare, that the reading shall be interrupted for three days) when rain, thunder, and lightning (are observed) simultaneously,

42. When the rain is very heavy, (the reading shall be interrupted as long as it lasts).

43. On a festive day (the reading shall be stopped) after the (morning) meal,

44. And he who has begun to study (after the Upâkarman shall not read) at night for four Muhûrtas.

45. Some (declare, that the recitation of the Veda is) always (forbidden) in a town.

46. While he is impure (he shall) not even (recite the Veda) mentally.

[38. Âpastamba I, 3, 10, 2. Regarding the meaning of the word Ashtakâ, see above, VIII, 18 note.

40. Âpastamba I, 3, 10, 2.

41. Âpastamba I, 3, 11, 27.

42. Âpastamba I, 3, 11, 28.

43. Haradatta explains 'a festive day' to mean the day of the initiation ancl the like, but see Âpastamba I, 3, 11, 20.

44. Haradatta explains this Sûtra as equivalent to Âpastamba I, 3, 9, 1. He adds that another commentator reads prâdhîtasya ka as a separate Sûtra, interpreting it to mean, 'And a person who has performed the Upâkarman (shall not study after dinner),' and refers the words 'at night for four Muhûrtas' to the prohibition to read on the evening of the thirteenth day of the dark half of the month.

45. Manu IV, 116.

46. Âpastamba I, 3, 11, 25.]

47. (The study) of those who offer a funeral sacrifice (must be interrupted) until the same time next day,

48. Even if uncooked grain is offered at the funeral sacrifice.

49. And (those rules regarding the stoppage of the reading must be observed), which they teach in the several schools.

[47. Âpastamba, ibidem.

49. Âpastamba I, 3, 11, 38.]

GUATAMA CHAPTER XVII.

1. A Brâhmana may eat the food given by twice-born men, who are praised for (the faithful performance of their) duties,

2. And he may accept (other gifts from them).

3. Fire-wood, water, grass, roots, fruits, honey, (a promise of) safety, food brought unsolicited, a couch, a seat, shelter, a carriage, milk, sour milk, (roasted) grain, small fish, millet, a garland, venison, and vegetables, (spontaneously offered by a man) of any (caste) must not be refused,

4. Nor anything else that may be required for providing for (the worship of the) Manes and gods, for Gurus and dependents.

5. If the means for sustaining life cannot (be procured) otherwise, (they may be accepted) from a Sûdra.

6. A herdsman, a husbandman, an acquaintance

[XVII. 1. Âpastamba, I, 6, 18, 13.

3. Âpastamba I, 6, 18, 1; I, 6, 19, 13; Manu IV, 247-250.

4. Manu IV, 251. Gurus, i.e. parents and other venerable persons.

5. Âpastamba I, 6, 18, 14.

6. Manu IV, 253; Yâgñavalkya I, 166.]

of the family, a barber, and a servant are persons whose food may be eaten,

7. And a trader, who is not (at the same time) an artisan.

8. (A householder) shall not eat every day (the food of strangers).

9. Food into which a hair or an insect has fallen (must not be eaten),

10. (Nor) what has been touched by a woman during her courses, by a black bird, or with the foot,

11. (Nor) what has been looked at by the murderer of a learned Brâhmana,

12. (Nor) what has been smelt at by a cow,

13. (Nor) what is naturally bad,

14. Nor (food) that (has turned) sour by itself, excepting sour milk,

15. (Nor) what has been cooked twice,

16. (Nor) what (has become) stale (by being

[7. E.g. a man who sells pots, but does not make them.

8. Manu III, 104; Yâgñvalkya I, 112.

9. Âpastamba I, 5, 16, 23, 26.

10. Âpastamba I, 5, 16, 27, 30. Haradatta explains 'a black bird' by 'a crow,' and no doubt the crow, as the Kândâla among birds, is intended in the first instance.

11. Manu IV, 208; Yâgñavalkya I, 167.

12. Manu IV, 209; Yâgñvalkya I, 168.

13. 'What has been given in a contemptuous manner by the host, or what is not pleasing to the eater, that is called bhâvadushta, "naturally bad."'--Haradatta. The second seems to be the right explanatibn, as food falling under the first is mentioned below, Sûtra 21.

14. Âpastamba I, 5, 17, 18, 20.

15. Haradatta states that this rule does not refer to dishes the preparation of which requires a double cooking, but to those which ordinarily are cooked once only.

16. Âpastamba I, 5, 17, 17. Haradatta says that food prepared for the morning meal and kept until supper is also called parvushita, 'stale.']

kept), except vegetables, food that requires mastication, fatty and oily suibstanccs, meat and honey.

17. (Food given) by a person who has been cast off (by his parents), by a woman of bad character, an Abhisasta, a hermaphrodite, a police-officer, a carpenter, a miser, a jailer, a surgeon, one who hunts without using the bow, a man who eats the leavings (of others), by a multitude (of men), and by an enemy (must not be eaten),

18. Nor what is given by such men who defile the company at a funeral dinner, as have been enumerated before bald men;

19. (A dinner) which is prepared for no (holy) purpose or where (the guests) sip water or rise against the rule,

20. Or where (one's) equals are honoured in a different manner, and persons who are not (one's)

[17. For this and the following Sûtras, see Âpastamba I, 6, 18, 16-1, 6, 19, 1; Manu IV, 205-217; Yâgñavalkya I, 161-165. An Abhisasta is a person who is wrongly or falsely accused of a heinous crime, see Âpastamba I, 91 24, 6-9. Haradatta adduces the explanation 'hermaphrodite' for anapadesya as the opinion of others. He himself thinks that it means 'a person not worthy to be described or named.' 'One who hunts without using the bow' is a poacher who snares animals. Snaring animals is a favourite occupation of the non-Aryan tribes, such as Vâghris, Bhils, and Kolis.

18. See above, XV, 15-18, where 'bald men' occupy the fourteenth place in Sûtra 18.

19. Âpastamba I, 5, 17, 3; Manu IV, 212. That is called 'food (prepared) for no (sacred) purpose which a man cooks only for himself, not for guests and the rest, see Âpastamba II, 4, 8, 4; Manu V, 7.

20. Âpastamba I, 5, 17, 2.]

equals are honoured in the same manner (as oneself, must not be eaten),

21. Nor (food that is given) in a disrespectful manner.

22. And the milk which a cow gives during the first ten days after calving (must not be drunk),

23. Nor (that) of goats and buffalo-cows (under the same conditions).

24. (The milk) of sheep, camels, and of one-hoofed animals must not be drunk under any circumstances,

25. Nor (that) of animals from whose udders the milk flows spontaneously, of those that bring forth twins, and of those giving milk while big with young,

26. Nor the milk of a cow whose calf is dead or separated from her.

27. And five-toed animals (must) not (be eaten) excepting the hedgehog, the hare, the porcupine, the iguana, the rhinoceros, and the tortoise,

28. Nor animals which have a double row of teeth, those which are covered with an excessive quantity of hair, those which have no hair, one-hoofed animals, sparrows, the (heron called) Plava, Brahmanî ducks, and swans,

[21. Âpastamba I, 5, 17, 4.

22-23. Âpastamba I, 5, 17, 24

24. Âpastamba I, 5, 17, 23. 25. Âpastamba, I, 5, 17, 23

26. Manu V, 8; Yâgñvalkya I, 170.

27. Âpastamba. I, 5, 17, 37.

28. Âpastamba I, 5, 17, 29, 33, 35. Haradatta gives as an example of 'animals covered with an excessive quantity of hair' the Yak or Bos grunniens, and of 'those that have no hair' snakes and the like.]

29. (Nor) crows, herons, vultures, and falcons, (birds) born in the water, (birds) with red feet and beaks, tame cocks and pigs,

30. (Nor) milch-cows and draught-oxen,

31. Nor the flesh of animals whose milk-teeth have not fallen out, which are diseased, nor the meat of those (which have been killed) for no (sacred) purpose,

32. Nor young sprouts, mushrooms, garlic, and substances exuding (from trees),

33. Nor red (juices) which issue from incisions.

34. Woodpeckers, egrets, ibis, parrots, cormorants, peewits, and flying foxes, (as well as birds) flying at night, (ought not to be eaten).

35. Birds that feed striking with their beaks, or scratching with their feet, and are not web-footed may be eaten,

36. And fishes that are not misshapen,

[29. Âpastamba I, 5, 17, 29, 32, 34, 35; Yâgñvalkya I, 173.

30. Âpastamba I, 5, 17, 29-30.

31. Aitareya-brâhmana VII, 14. For the explanation of vrithâ-mâmsa, 'the flesh (of animals killed) for no (sacred) purpose,' Haradatta refers back to Sûtra 19, but see also the Petersburg Dict. s. v. vrithâ.

32. Âpastamba I, 5, 17, 26, 29; Manu V, 5, 6, 19.

34. Manu V, 12; Yâgñvalkya I, 173, Haradatta explains mândhâla by vâgvada, which seems to be the same as the bird vâgguda, (Manu XII, 64). Mândhâla is not found in our dictionaries, but it apparently is a vicarious form for mânthâla, which occurs in the Vâgasaneyi-samhitâ and is said to be the name of a kind of mouse or rat, It seems to me that the large herbivorous bat, usually called the flying fox (in Gugarâtî vâgud or vâgul) is really meant, which, by an inaccurate observer, might be described both as a bird and as a kind of rat. See also Vasishtha XIV, 48.

35. Âpastamba I, 5, 17, 32-33.

36. Âpastamba I, 5, 17, 38-39.]

37. And (animals) that must be slain for (the fulfilment of) the sacred law.

38. Let him eat (the flesh of animals) killed by beasts of prey, after having washed it, if no blemish is visible, and if it is declared to be fit for use by the word (of a Brâhmana).

[37. I.e. animals offered at Srâddhas and Srauta-sacrifices, though under other circumstances forbidden, may be eaten both by the priests and other Brâhmanas.

38. Haradatta takes vyâla, 'beasts of prey,' to mean sporting dogs, which no doubt are also intended.]

GUATAMA CHAPTER XVIII.

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1. A wife is not independent with respect to (the fulfilment of) the sacred law.

2. Let her not violate her duty towards her husband.

3. Let her restrain her tongue, eyes, and (organs of) action.

4. A woman whose husband is dead and who desires offspring (may bear a son) to her brother-in-law.

[XVIII. 1. Manu V, 155. This Sûtra refers in the first instance to the inability of wives to offer on their own account Srauta or Grihya-sacrifices, or to perform vows and religious ceremonies prescribed in the Purânas, without the permission of their husbands. As the word strî means both wife and woman, its ulterior meaning is, that women in general are never independent; see Manu V, 148; IX, 3; Yâgñavalkya 1, 85.

2. Âpastamba II, 10, 27, 6; Manu IX, 102.

3. Manu V, 166; Yâgñavalkya I, 87.

4. Âpastamba II, 10, 27, 2-3; Manu IX, 59-60; Yâgñvalkya I, 68. Apati, 'she whose husband is dead,' means literally, 'she who has no husband.' But as the case of a woman whose husband has gone abroad, is discussed below, it follows that the former translation alone is admissible. lt must, of course, be unaerstood that the widow has no children.]

5. Let her obtain the permission of her Gurus, and let her have intercourse during the proper season only.

6. (On failure of a brother-in-law she may obtain offspring) by (cohabiting with) a-Sapinda, a Sagotra, a Samânapravara, or one who belongs to the same caste.

7. Some (declare, that she shall cohabit) with nobody but a brother-in-law.

8. (She shall) not (bear) more than two (sons).

9. The child belongs to him who begat it,

10. Except if an agreement (to the contrary has been made).

11. (And the child begotten at) a living husband's (request) on his wife (belongs to the husband).

12. (But if it was begotten) by a stranger (it belongs) to the latter,

13. Or to both (the natural father and the husband of the mother).

14. But being reared by the husband, (it belongs to him.)

[5. The Gurus are here the husband's relatives, under whose protection the widow lives.

6. Regarding the term Sapinda, see above, XIV, 13; a Sagotra is a relative bearing the same family name (laukika gotra) removed seven to thirteen degrees, or still further. A Samânapravara is one who is descended from the same Rishi (vaidika gotra).

8. Colebrooke V, Digest 265. Haradatta explains atidvitîya, 'not more than two (sons),' to mean 'not more than one son' (prathamam apatyam atîtya dvitîyam na ganayed iti). But see Manu IX, 61.

9. Âpastamba II, 6, 13, 6-7.

10. Manu IX, 52.

11. Manu IX, 145. Such a son is called Kshetraga, see below, XXVIII, 32.

12. Manu IX, 144.

13. Yâgñvalkya II, 127. Such a son is called dvipitri or dvyâmushyâyana.]

15. (A wife must) wait for six years, if her husband has disappeared. If he is heard of, she shall go to him.

16. But if (the husband) has renounced domestic life, (his wife must refrain) from intercourse (with other men).

17. (The wife) of a Brâhmana (who has gone to a foreign country) for the purpose of studying (must wait) twelve years.

18. And in like manner if an elder brother (has gone to a foreign country) his younger brother (must wait tvwelve years) before he takes a wife or kindles the domestic fire.

19. Some (declare, that he shall wait) six years.

20. A (marriageable) maiden (who is not given in marriage) shall allow three monthly periods to pass, and afterwards unite herself, of her own will, to a blameless man, giving up the ornaments received from her father or her family).

21. A girl should be given in marriage before (she attains the age of) puberty.

22. He who neglects it, commits sin.

[15. Manu IX, 76. 'When the husband has disappeared, i.e. has gone to a foreign country, his wife, though childless, shall wait for six years. After (the lapse of) that (period) she may, if she desires it, produce a child (by cohabiting with a Sapinda), after having been authorised thereto by her Gurus. If the husband is heard of, i.e. that he dwells in such and such a country, she shall go to him.'--Haradatta. Kshapana, 'waiting,' is ambiguous, and may also mean being continent or emaciating herself.

17. I.e. before she goes to live with a Sapinda, or tries to follow her husband, in case his residence is known.

20. Manu IX, 90-92; Yâgñavalkya I, 64.

21. Manu IX, 88.

22. Manu IX, 4; Yâgñavalkya I, 64. 'He who,' i.e. the father or guardian.]

23. Some (declare, that a girl shall be given in marriage) before she wears clothes.

24. In order to defray the expenses of a wedding, and when engaged in a rite (enjoined by) the sacred law, he may take money (by fraud or force) from a Sûdra,

25. Or from a man rich in small cattle, who neglects his religious duties, though he does not belong, to the Sûdra caste,

26. Or from the owner of a hundred cows, who does not kindle the sacred fire,

27. Or from the owner of a thousand cows, who does not drink Soma.

28. And when he has not eaten (at the time of six meals he may take) at the time of the seventh meal (as much as will sustain life), not (such a quantity as will serve) to make a hoard,

29. Even from men who do not neglect their duties.

30. If he is examined by the king (regarding his deed), he shall confess (it and his condition).

31. For if he possesses sacred learning and a good character, he must be maintained by the (king).

[24. Manu XI, 11, 13. Haradatta explains dharmatantra, 'a rite prescribed by the sacred law,' here, as well as Sûtra 32, by 'the means,' i.e. a sacrificial animal and the like required by one who is engaged in performing a sacred duty, i.e. a Pasubandha-sacrifice and the like.

25. Manu XI, 12. 26-27. Manu XI, 14.

28. Manu XI, 16; Yâgñvalkya III, 43-

30. Manu XI, 7; Yâgñavalkya III, 43-44.

31. Manu XI, 21-22. Haradatta adds that a Brâhmana who acts thus, must, of course, not be punished.]

32. If the sacred law is violated and the (king) does not do (his duty), he commits sin.

[32. Haradatta refers this Sûtra to the case where 'a sacrificial animal or other requisites for a sacrifice are stolen from a Brâhmana. It seems, however, more probable that it refers to the duty of the king to prevent, by all means in his power, a violation of the sacred duty to perform Srauta- sacrifices, and that it is intended to prescribe that he is to assist a man who is engaged in them and too poor to finish them.]

GUATAMA CHAPTER XIX.

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1. The law of castes and of orders has been declared.

2. Now, indeel, man (in) this (world) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden food, speaking what ought not to be spoken, neglecting what is prescribed, practising what is forbidden.

3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.

4. (Some) declare, that he shall not do it,

[XIX. 1. Haradatta, thinks that the object of this Sûtra is to assert that in the following chapter the laws given above for castes and orders must be kept in miml. Thus penances like offerin', a Punastoma are not intended for Sûdras, who have no business with Vedic rites, but other penances are. He also states that another commentator believes that the Sûtra is meant to indicate that the following rules refer not merely to those men who belong to castes and orders, but to the Pratilomas also, who have been declared to stand outside the pale of the sacred law. Haradatta's opinion appears to be preferable.

2. 'Ayam purushalh, "man (in) this (world)," indicates the universal soul which is dwelling in the body. Yâpya, "vile," i.e. despicable (kutsita).'--Haradatta.

3. 'They, i.e. the theologians (brahmavâdinah).'-Haradatta.]

5. Bccause the deed does not perish.

6. The most excellent (opinion is), that he shall perform (a penance).

7. For it is declared in the Veda, that he who has offered a Punastoma (may) again come to (partake of) the libations of Soma,

8. Likewise he who has offered a Vrâtyastoma.

9. (The Veda says) further: 'He who offers a horse-sacrifice, conquers all sin, he destroys the guilt of the murder of a Brâhmana;

10. Moreover: 'He shall make an Abhisasta perform an Agnishtut sacrifice.'

11. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such a (blamable act).

12. The purificatory (texts are), the Upanishads, the Vedântas, the Samhitâ-text of all the Vedas, the (Anuvikas called) Madhu, the (hymn of)

[5. Le. the guilt (adharma) contracted by the deed is not effaced before it has produced its result in the shape of punishment in hell and in other births, see also Manu X1, 45.

6. 'Apara, "most excellent," means that which nothing surpasses, i.e. the settled doctrine.'--Haradatta.

7. The Punastoma is one of the Srauta-sacrifices belonging to the class called Ekâha. Regarding its efficacy, see also Lâtyâyana Srauta-sûtra IX, 4, 5.

8. The Vrâtvastoma is another Ekâha-sacrifice. Regarding its efficacy, see Yâgñvalkya I, 38; Lâtyâyana Srautra-sûtra VIII 6, 29.

9. Satapatha-brâhmana XIII, 3, 1, 1.

10. The Agnishtut is an Ekâha-sacrifice. Regarding its efficacy, see Manu XI, 75.

11. Manu XI, 46, 228; Âpastamba I, 9, 26, 12-I, 9, 27, 11.

12. 'Those parts of the Âranyakas which are not (Upanishads) are called Vedântas. In all the Vedas (khandas), i.e. in all Sâkhis (pravakana), the Samhitâ-text, not the Pada-text, nor the Krama-text. Another commentator savs, "One Sanihitâ is to be made with all the metres, i.e. the Gâyatrî and the rest, and to be recited according to the manner of the Prâtaranuvâka."'--Haradatta. According to the same authority, the Madhus are found Taittirîya Âranyaka X, 38, the hymn of Aghamarshana Rig-veda X, 190, the Rudras Taittiriya-samhitâ IV, 5, 1-11, and in the corresponding eleven chapters of all other Yagus-sâkhâs, the Purushasûkta Rig-veda X, 90, the Kûshmândas Taittirîya Âranyaka X, 3-5, the Pâvamânîs Rig-veda IX, while by Atharvasiras the Upanishad, known by that name, is meant. As regards the Sâmans mentioned in the Sûtra it suffices to refer to Professor Benfey's Index, Ind. Stud. III, 199, and to Dr. Burnell's Index of the Ârsheya-brâhmana.]

Aghamarshana, the Atharvasiras, the (Anuvikas called the) Rudras, the Purusha-hymn, the two Sâmans (called) Râgana and Rauhineya, the Brihat (Sâman) and the Rathantara, the Purushagati (Sâman), the Mahânimnis, the Mahâvairâga (Sâman), the Mahâdivâkîrtya (Sâman), any of the Gyeshtha Sâmans, the Bahishpavamâna (Sâman), the Kûshmândas, the Pâvamânîs, and the Sâvitrî.

13. To live on milk alone, to eat vegetables only, to eat fruits only, (to live on) barley-gruel prepared of a handful of grain, to eat gold, to eat clarified butter, and to drink Soma (are modes of living) which purify.

14. All mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of Rishis, cow-pens, and temples of the gods (are) places (which destroy sin).

[13. According to Haradatta the word iti, which appears in the text at the end of the enumeration, is intended to include other similar kinds of food, as 'the five products of the cow.' Eating gold means eating small particles of gold which have been thrown into clarified butter and the like.

14. The word iti used in the text is, according to Haradatta, again to be taken in the sense of 'and so forth.' The translation of parishkanda, 'a tetnple,' not parishkandha, as Professor Sterizler reads, is based on Haradatta's explanation. Etymologically it seems to mean 'a place for circumambulation,' and to denote the platform on which the temples usually stand, and which is used for the Pradakshina ceremony.]

15. Continence, speaking the truth, bathing morning, noon, and evening, standing in wet clothes, sleeping on the ground, and fasting (are the various kinds of) austerity.

16. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food are the gifts (which destroy sin).

17. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night are the periods (for penances).

18. These (acts) may be optionally performed when no (particular penance) has been prescribed,

19. (Viz.) for great sins difficult (penances), and for trivial faults easy ones.

20. The Krikkhra and the Atikrikkhra, (as well as) the Kindrâyana, are penances for all (offences).

[15. The word iti in the text is explained as in the preceding Sûtras.

18. These (acts), i.e. the recitation of the Veda and so forth. which have been enumerated above, Satras 11-16.

20. Regarding these penances, see chapters XXVI and XXVIL Haradatta again takes the word iti, which occurs in the text, to include other difficult penances.]

GUATAMA CHAPTER XX.

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1. Let him cast off a father who assassinates a king, who sacrifices for Sûdras, who sacrifices for

[XX. 1. Haradatta remarks that the father is mentioned here, in order to indicate that other less venerable relatives must certainly also be abandoned. He also states that bhrûnahan, 'he who slays a learned Brâhmana,' includes sinners who have committed other mortal sins (mahâpâtaka), see XXI, 1.]

his own sake (accepting) money from Sûdras, who divulges the Veda (to pcrsons not authorised to study it), who kills a learned Brâhmana, who dwells with men of the lowest castes, or (cohabits) with a female of one of the lowest castes.

2. Having assembled the (sinner's) spiritual Gurus and the relatives by marriage, (the sons and other kinsmen) shall perform (for him) all the funeral rites, the first of which is the libation of water,

3. And (afterwards) they shall overturn his water-vessel (in the following manner):

4. A slave or a hired servant shall fetch an impure vessel from a dust-heap, fill it (with water taken) from the pot of a female slave and, his face turned towards the south upset it with his foot, pronouncing (the sinner's) name (and saying): 'I deprive N. N. of water.'

5. All (the kinsmen) shall touch him (the slave) passing their sacrificial cords over the right shoulder and under the left arm, and untying the locks on their heads.

6. The spiritual Gurus and the relatives by marriage shall look on.

7. Having bathed, they (all shall) enter the village.

8. He who afterwards unintentionally speaks to

[2. Manu XI, 183-185; Yâgñavalkya III, 295. The spiritual Gurus, i.e. the teacher who initiated him (ikirya) and those who instructed him in the Veda (upâdhyâya).

8. Manu XI, 185.]

the (outcast sinner) shall stand. during one night, reciting the Sâvitri.

9. If he intentionally (converses with the outcast, he must perform the same penance) for three nights.

10. But if an (outcast sinner) is purified by (performing) a penance, (his kinsmen) shall, after he has become pure, fill a golden vessel (with water) from a very holy lake or a river, and make him bathe in water (taken) from that (vessel).

11. Then they shall give him that vessel and he, after taking it, shall mutter (the following Mantras): 'Cleansed is the sky, cleansed is the earth, cleansed and auspicious is the middle sphere; I here take that which is brilliant.'

12. Let him offer clarified butter, (reciting) these Yagus formulas, the Pâvamânis, the Taratsamandis, and the Kûshmândas.

13. Let him present gold or a cow to a Brâhmana,

14. And to his teacher.

15. But he, whose penance lasts for his (whole) lifetime, will be purified after death.

16. Let (his kinsmen) perform for him all the funeral rites, the first of which is the libation of water.

17. This same (ceremony of bathing in) water

[10. Manu XI, 187-188; Yâgñavalkya III, 296.

11. As appears from Gobhila Grihya-sûtra III, 4, 16, the noun to be imclerstood is apâm añgalih, 'a handful of water.'

15. Haradatta refers the term Pâvarnânîs here to Taittirîyabrâhmana I, 4, 8. The Taratsamandis are found Rig veda IX, 58.

17. "'Water (consecrated) for the sake of purification" . means water consecrated by the formulas, "Cleansed is the earth," &c.'--Haradatta.]

consecrated for the sake of purification (must be performed) in the case of all minor offences (upapâtakas).

GUATAMA CHAPTER XXI.

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1. The murderer of a Brâhmana, he who drinks spirituous liquor, the violator of a Guru's bed, he who has connection with the female relatives of his mother and of his father (within six degrees) or with sisters and their female offspring, he who steals (the gold of a Brâhmana), an atheist, he who constantly repeats blamable acts, he who does not cast off persons guilty of a crime causing loss of caste, and he who forsakes blameless (relatives), become outcasts,

2. Likewise those who instigate others to acts causing loss of caste,

3. And he who for a (whole) year associates with outcasts.

4. To be an outcast means to be deprived of the right to follow the lawful occupations of twiceborn men,

5. And to be deprived after death of the rewards of meritorious deeds.

[XXI. 1. Âpastamba I, 7, 21, 7-9, 11; I, 9, 24, 6-9; Manu XI, 35; Yâgñavalkya III, 2 2 7. Guru, i.e. a father or spiritual teacher. The term yonisambandha, 'sisters and their female offspring,' seems to be used here in a sense different from that which it has III, 3; XIV, 20; and XIX, 20. it may possibly include also daughters-in-law.

2. Âpastamba II, 11, 29, 1.

3. Manu IX, 181; Yâgñavalkya III, 261.]

6. Some call (this condition) hell.

7. Manu (declares, that) the first three (crimes, named above) cannot be expiated.

8. Some (declare, that a man) does not become an outcast (by having connection) with female (relatives), except (when he violates) a Guru's bed.

9. A woman becomes an outcast by procuring abortion, by connection with a (man of) lower (caste) and (the like heinous crimes).

10. Giving false evidence, calumnies which will reach (the ears of) the king, an untrue accusation brought against a Guru (are acts) equal to mortal sins (mahâpâtaka).

11. (The guilt of a) minor offence (upapâtaka) rests on those who (have been declared to) defile the company (at a funeral dinner and have been named above) before the bald man, on killers of kine, those who forget the Veda, those who pronounce Vedic texts for the (last-mentioned sinners), students

[7. Âpastamba I, 9, 24, 24-25; I, 9, 25, 1-3; Manu. XI, 90-92, 104-105. The 'penances' prescribed are equal to a sentence of death.

8. Âpastamba I, 7, 21, 10.

9. Yâgñavalkya III, 298. 'On account of the word "and," by slaying a Brâhmana and similar crimes also. Another (commentator) says, "A woman who serves the slayer of a learned Bribmana, or a man of lower caste, i.e. becomes his wife, loses her caste. On account of the word 'and' the same happens in case she kills a Brâhmana or commits a similarly heinous crime. The slayer of a Brâhmana, is mentioned in order to include (all) outcasts."'--Haradatta.

10. Manu XI, 56-57; Yâgñavalkya III, 228-229.

11. Manu XI, 60-67; Yâgñavalkya III, 234-242; Âpastamba, I, 7, 21, 12-17, 19. The persons who defile the company are enumerated above, XV, 16-18.]

who break the vow of chastity, and those who allow the time for the initiation to pass.

12. An officiating priest must be forsaken, if he is ignorant (of the rules of the sacrifice), a teacher, if he does not impart instruction, and (both) if they commit crimes causing loss of caste.

13. He who forsakes (them) under any other circumstances, becomes an outcast.

14. Some declare, that he, also, who receives (a person who has unjustly forsaken his priest or teacher, becomes an outcast).

15. The mother and the father must not be treated improperly under any circumstances.

16. But (the sons) shall not take their property.

17. By accusing a Brâhmana of a crime (the accuser commits) a sin equal (to that of the accused).

18. If (the accused is) innocent, (the accuser's guilt is) twice (as great as that of the crime which he imputed to the other).

19. And he who, though able to rescue a weak man from injury, (does) not (do it, incurs as much guilt as he who injures the other).

20. He who in anger raises (his hand or a weapon)

[12. Âpastamba I, 2, 4, 26; I, 2, 7, 26; I, 2, 8, 27. Haradatta asserts that, as the desertion of sinners has been prescribed above, XX, 1, the expression patanîyasevâyâm must here mean 'if they associate with outcasts.' The former rule refers, however, to blood relations only, and our Sûtra may be intended to extend it to spiritual, relations.

15. Âpastamba I, 10, 28, 9-10. The meaning is that parents, though they have become outcasts, must be provided with the necessaries of life.

16. Haradatta adds that their property goes to the king.

17. Âpastamba I, 7, 21, 20,

18. Yâgñavalkya III, 285.

20-21. Manu X1, 207; Yâgñavalkya III, 293. According to Haradatta the word asvargyam, 'will be banished from or lose heaven,' may either mean that a hundred years' residence in heaven will be deducted from the rewards for his meritorious deeds, or that he will reside in hell for the period specified.]

against a Brâhmana, will be banishcd from heaven for a hundred years.

21. If he strikes, (he will lose heaven) for a thousand (years).

22. If blood flows, (he will lose heaven) for a number of years equal to (that of the particles of) dust which the spilt (blood) binds together.

[22. Manu XI, 2o8; Yâgñavalkya III, 293.]

GUATAMA CHAPTER XXII.

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1. (Now follows the description of the) penances.

2. He who has (intentionally) slain a Brâhmana shall emaciate himself, and thrice throw himself into a fire,

3. Or he may become in battle a target for armed men,

4. Or, remaining chaste, he may, during twelve years, enter the village (only) for the purpose of begging, carrying the foot of a bedstead and a skull in his hand and proclaiming his deed.

5. If be meets an Ârya, he shall step out of the road.

[XXII. 1. The text of the Sûtra consists of the single word 'penance' in the singular, which, being the adhikâra or heading, must be taken with each of the following Sûtras down to the end of chapter XXIII.

2. Manu XI, 74.

3. Âpastamba I, 9, 25, 11.

4. Âpastamba I, 9, 24, 11-20. Haradatta says, 'the foot of a bedstead' (khatvânga) is known in the case of the Pâsupatas, and indicates thereby that he interprets the term to mean 'a club shaped like the foot of a bedstead,' which the Pâsupatas wear.

5. Âpastamba I, 9, 24, 13.]

6. Standing by day, sitting at night, and bathing in the morning, at noon, and in the evening, he may be purified (after twelve years),

7. Or by saving the life of a Brâhmana,

8. Or if he is, at least, thrice vanquished in (trying to recover) the property (of a Brâhmana) stolen (by robbers),

9. Or by bathing (with the priests) at (the end of) a honse-sacrifice,

10. Or at (the end of) any other (Vedic) sacrifice, provided that an Agnishtut (sacrifice) forms part of it.

11. (The same penances must be performed) even if he has attempted the life of a Brâhmana, but failed to kill him,

12. Likewise if he has killed a female (of the Brâhmana caste) who had bathed after temporary uncleanness,

13. Also for (destroying) the embryo of a Brâhmana, though (its sex) may be not distinguishable.

14. For (intentionally) killing a Kshatriya the normal vow of continence (must be kept) for six

[6. Âpastamba I, 9, 25, 10.

7. Manu XI, 80; Yâgñavalkya III, 244-245.

8. Âpastamba I, 9, 25, 21.

9. Âpastamba I, 9, 25, 22.

10. Haradatta names the Pañkarâtra sacrifice as an instance of a Srauta yagña, of which an Agnishtut forms part. He adds that another commentator explain s the Sûtra to mean, 'or at any other sacrifice, provided that an Agnishtut saciffice be its final ceremony.' Regarding the Agnishtut sacrifice, see also above, XIX, 10.

11. Yâgñavalkya III, 252.

12. Âpastamba I, 9, 24, 9; Manu XI, 88; Yâgñvalkya III, 251.

13. Âpastamba I, 9, 24, 8; Manu, Yâgñavalkya, loc. cit.

14. Âpastamba I, 9, 24, 1, 4. 'Prâkrita (normal) means natural (svâbhâvika), i.e. not accompanied by the carrying of the foot of a bedstead and the rest.'--Haradatta.]

years; and he shall give one thousand cows and one bull.

15. For (killing) a Vaisya (the same penance must be performed) during three years; and he shall give one hundred cows and one bull.

16. For (killing) a Sûdra (the same penance must be performed) during one year; and he shall give ten cows and one bull.

17. And the same (rule applies) if a female (has been killed) who was not in the condition (described in Sûtra 12).

18. (The penance for killing) a cow is the same as for (the murder of) a Vaisya,

19. And for injuring a frog, an ichneumon, a crow, a chameleon, a musk-rat, a mouse, and a dog,

20. And for killing one thousand (small animals) that have bones,

21. Also for (killing) an ox-load of (animals) that have no bones;

[15. Âpastamba I, 9, 24, 2, 4.

16. Âpastamba I, 9, 24, 3, 4.

17. Âpastamba I, 9, 24, 5; Yâgñavalkya III, 269. Haradatta says that this rule refers to the expiation of the murder of a virtuous Brâhmanî.

18. Âpastamba, I, 9, 26, 5; ManuXI, 109-116; Yâgñavalkya III, 263. Haradatta thinks that the Sûtra refers to the cow of a virtuous Srotriya or of a poor Brâhmana who has many children.

19. Âpastamba I, 9, 25, 13. Haradatta explains dahara to mean a small mouse, but gives the meaning assigned to it in the translation as the opinion of others. He states that all the animals named must have been intentionally injured and together.

20. Manu XI, 142; Yâgñavalkya III, 275.

21. Âpastamba I, 9, 26, 2.]

22. Or he may also give something for (the destruction of) each animal that has bones.

23. For (killing) a eunuch (he shall give) a load of straw and a mâsha of lead;

24. For (killing) a boar, a pot of clarified butter;

25. For (killing) a snake, a bar of iron;

26. For (killing) an unchaste woman, who is merely in name a Brâhmanî, a leather bag;

27. (For killing a woman who subsists) by harlotry, nothing at all.

28. For preventing that (a Brâhmana) obtains a wife, food, or money, (he must) in each case (remain chaste) during a year,

29. For adultery two years,

30. (For adultery with the wife) of a Srotriya three years.

31. And if he has received a present (from the woman), he shall throw it away,

32. Or restore it to the giver.

33. If he has employed Vedic texts for people (with whom such intercourse is) forbidden, (he shall remain chaste for a year), provided (the portion of the Veda thus employed) contained one thousand words.

[22. Haradatta quotes a verse showing that 'something' means eight handfuls (mushti) of grain.

23, Manu XI, 134; Yâgñavalkya III, 273.

24. Manu XI, 135.

25. Manu XI, 34; Yâgñavalkya III, 273. Possibly danda, a bar, denotes here a particular measure, as a danda is said to be equal to four hastas or ninety-six angulis.

26. Manu XI, 139.

29-30. Âpastamba II, 110, 27, 11.

33. Haradatta says that by the employment of Vedic texts, teaching or sacrificing is meant, but that others refer the Sûtra to the performance of these acts in the company of, not for unworthy people.]

34. And the same (penance must be performed) by him who extinguishes the (sacred) fires, who neglects the daily recitation of the Veda, or (who is guilty) of a minor offence (upapâtaka),

35. Also by a wife who violates her duty (to her husband): but, being guarded, she shall receive food.

36. For committing a bestial crime, excepting (the case of) a cow, (he shall offer) an oblation of clarified butter, (reciting) the Kashmanda texts.

[35. Manu XI, 189; Yâgñavalkya III, 297.

36. Manu XI, 174. Regarding the Kûshmândas, see XIX, 12.]

GUATAMA CHAPTER XXIII.

1. They shall pour hot spirituous liquor into the mouth of a Brâhmana who has drunk such liquor; he will be purified after death.

2. If he has drunk it unintentionally, (he shall drink) for three days hot milk, clarified butter, and water, and (inhale hot) air. That (penance is called the Tapta-)krikkhra. Afterwards he shall be again initiated.

3. And (the same penance must be performed) for swallowing urine, excrements, or semen,

[XXIII. 1. Âpastamba I, 9, 25, 3. Haradatta, remarks that other twice-born men also must perform the same penance in case they drink liquor forbidden to them, see above, II, 20 note. He also states that the offence must have been committed intentionally and repeatedly in order to justify so severe an expiation. Regrding the effect of the purification after death, see above, XX, 16.

2-3. Manu XI, 151; Yâgñavalkya III, 255; see also Âpastamba I, 9, 25, 10.]

4. And (for eating) any part of a carnivorous beast, of a camel or of an ass,

5. And of tame cocks or tame pigs.

6. If he smells the fume (exhaled) by a man who has drunk spirituous liquor, (he shall) thrice restrain his breath and eat clarified butter,

7. Also, if he has been bitten by (one of the animals mentioned) above (Sûtras 4-5).

8. He who has defiled the bed of his Guru shall extend himself on a heated iron bed,

9. Or he shall embrace the red-hot iron image of a woman.

10. Or he shall tear out his organ and testicles and, holding them in his hands, walk straight towards the south-west, until he falls down dead,

11. He will be purified after death.

12. (The guilt of him who has intercourse) with the wife of a friend, a sister, a female belonging to the same family, the wife of a pupil, a daughter-in-law, or with a cow, is as great as that of (him who violates his Guru's) bed.

13. Some (declare, that the guilt of such a sinner is equal to) that of a student who breaks the vow of chastity.

14. A woman who commits adultery with a man

[4-5. Manu XI, 157.

6. Manu XI, 150.

7. Manu XI, 200; Yâgñavalkya III, 277.

8-10. Âpastamba I, 9, 25, 1-2. Haradatta asserts that Guru denotes here the father alone.

12. Manu XI, 171-172; Yâgñavalkya III, 232-233.

13. 'The penance also consists in the performance of the rites obligatory on an unchaste student (see Sûtras 17-19), and that for the violation of a Guru's bed need not be performed.'--Haradatta.

14. Manu VIII, 371.]

of lower caste the king shall cause to be devoured by dogs in a public place.

15. He shall cause the adulterer to be killed (also).

16. (Or he shall punish him in the manner) which has been declared (above).

17. A student who has broken the vow of chastity shall offer an ass to Nirriti on a cross-road.

18. Putting on the skin of that (ass), with the hair turned outside, and holding a red (earthen) vessel in his hands, he shall beg in seven houses, proclaiming his deed.

19. He will be purified after a year.

20. For an involuntary discharge caused by fear or sickness, or happening during sleep, and if for seven days the fire-oblations and begging have been neglected, (a student) shall make an offering of clarified

[15. Manu VIII, 372; Yâgñavalkya III, 286; Âpastamba II, 10, 27, 9. My best MSS. read ghâtayet, 'shall cause to be killed,' instead of Professor Stenzler's khâdayet, 'shall cause to be devoured.' C. has khâdayet, but its commentary, as well as that given in the other MSS., shows that ghâtayet is the correct reading. The text of the commentary runs as follows: Anantaroktavishaye gatah pumân râgñâ ghâtayitvyo [khâdayitavyo C.] vadhaprakâraskânantaram eva vasishthavakane darsitah. The passages of Vasishtha XXI, 1-3, which Haradatta has quoted in explanation of Sûtra 14, prescribe that the adulterer is to be burnt. Another objection to the reading khâdayet is that the word would be superfluous. If Gautama had intended to prescribe the sarne punishment for the adulterer as for the woman, he would simply have said pumâmsam.

16. Above, i.e. XII, 2, where the mutilation of the offender has been prescribed. See also Âpastamba II, 10, 26, 20.

17- 19. Âpastamba I, 9, 2 6, 8-9.

20. Manu II, 181, 187; Yâgñavalkya III, 278, 281. The Retasyâs are found Taittiriya Âranyaka I, 30.]

butter or (place) two pieces of fuel (in the fire) reciting the two (verses called) Retasya.

21. Let him who was asleep when the sun rose remain standing during the day, continent and fasting, and him who was asleep when the sun set (remain in the same position) during the night, reciting the Gâyatrî.

22. He who has looked at an impure (person), shall look at the sun and restrain his breath (once).

23. Let him who has eaten forbidden food [or swallowed impure substances], (fast until) his entrails are empty.

24. (In order to attain that), he must entirely abstain from food at least for three (days and) nights.

25. Or (he becomes pure) after eating during seven (days and) nights fruits that have become detached spontaneously, avoiding (all other food).

26. (If, he has eaten forbidden food mentioned above) before five-toed animals, he must throw it up and eat clarified butter.

27. For abuse, speaking an untruth, and doing injury, (he shall practise) austerities for no longer period than three (days and) nights.

[21. Âpastamba II, 5,12, 22; Manu II, 220.

22. Manu V, 86. 'An impure person, i.e. a Kândâla and the like. This rule refers to a student (who sees such a person) while he recites the Veda.'--Haradatta.

23-24. Âpastamba I, 9, 27, 3-4. My copies omit amedhyaprâsane vâ, or has swallowed impure substances, and the words are not required, as another penance has been prescribed for the case above, Sûtra 3. But see also Sâmavidhâna I, 5, 13.

26. Manu XI, 161. The Sûtras referred to are XVII, 9-26.

27. Âpastamba I, 9, 26, 3. My copies read trirâtraparamam instead of trirâtram paramam. This reading, which seems preferable, is also confirmed by the commentary, where the words are explained, trirâtraparatayâ parena trirâtram.]

28. If (the abuse) was merited, (he shall offer) burnt-oblations, reciting (the Mantras) addressed to Varuna and (the hymns) revealed by Manu.

29. Some (declare, that) an untruth (spoken) at the time of marriage, during dalliance, in jest or while (one suffers severe) pain is venial.

30. But (that is) certainly not (the case) when (the untruth) concerns a Guru.

31. For if he lies in his heart only to a Guru regarding small matters even, he destroys (himself), seven descendants, and seven ancestors.

32. For intercourse with a female (of one) of the lowest castes, he shall perform a Krikkhra penance during one year.

33. (For committing the same sin) undesignedly, (he shall perform the same penance) during twelve (days and) nights.

34. For connection with a woman during her courses, (he shall perform the same penance) for three (days and) nights.

[28. According to Haradatta the texts addressed to Varuna are yatkim kedam, Taitt. Samh. III, 4, 11, 6; imam me varuna, tattvâ yâmi, Taitt. Samh. II, i, 11, 6; and ava te helo, Taitt. Samh. I, 5, 11, 3. The hymns seen by Manu are Rig-veda VIII, 27-31.

29. Manu VII, 112.

32. Âpastamba I, 10, 28, 10-11. Regarding the Krikhhra penance, see below, chapter XXVI.

34. Manu XI, 174; Yâgñavalkya III, 288.]

GUATAMA CHAPTER XXIV.

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1. A secret penance (must be performed) by him whose sin is not publicly known.

[XXIV. 1. Manu XI, 248; Yâgñavalkya III, 301.]

2. He who desires to accept or has accepted (a gift) which ought not to be accepted, shall recite the four Rik-verses (IX, 58, 1-4), (beginning) Tarat sa mandî, (standing) in water.

3. He who desires to eat forbidden food, shall scatter earth (on it).

4. Some (declare, that) he who has connection with a woman during her courses becomes pure by bathing.

5. Some (declare, that this rule holds good) in the case of (one's own) wives (only).

6. The (secret) penance for killing a learned Brâhmana (is as follows):, Living during ten days on milk (alone) or (on food fit for offerings), during a second (period of ten days) on clarified butter, and during a third (period of ten days) on water, par-

[2. Manu XI, 254. 'He who has accepted or desires to accept, i.e. because no other course is possible, (a present) offered by a man that is blamable on account of the caste of the giver or on account of his deeds, or (a present) that in itself is blamable, e.g. the skin of a black-buck and the like . . . in water, i.e. according to some, standing in water that reaches to his navel according to others, entirely immersed in water.'--Haradatta.

3. Manu loc. cit. 'Forbidden food has been described above, XVII, 8, 9. If, being unable to act otherwise, he desires to eat that, he shall throw earth, i.e. a piece of earth, (into it) and then eat it.'--Haradatta.

4. Haradatta adds that he shall bathe, dressed in his garments.

5. Haradatta adds that another commentator reads ekestrîshu, i.e. eke astrîshu, and explains the Sûtra to mean, 'Some (declare the above rule to refer also) to a bestial crime.'

6. Yâgñavalkya III, 303. According to Haradatta the complete Mantras are as rollows: Lomânyâtmano mukhe mrityorâsye guhomi svâhâ, nakhânyâ. m. m. â. guhomi svâhâ, &c. This secret penance is apparently a milder form of that prescribed Âpastamba I, 9, 25, 12.]

taking of (such food) once only each day, in the morning, and keeping his garments constantly wet, he shall (daily) offer (eight) oblations, (representing) the hair, the nails, the skin, the flesh, the blood, the sinews, the bones, (and) the marrow. The end of each (Mantra) shall be, 'I offer in the mouth of the Atman (the Self), in the jaws of Death.'

7. Now another (penance for the murder of a Brâhmana will be described):

8. The rule (as to eating and so forth), which has been declared (above, Sâtra 6, must be observed),

9. (And) he shall offer clarified butter, reciting (the sacred text Rig-veda 1, 18q, 2), 'O fire, do thou ferry over,' the Mahâvyâhiritis, and the Kûshmândas;

10. Or, for the murder of a Brâhmana, for drinking spirituous liquor, for stealing (gold), and for the

violation of a Guru's bed, he may perform that (same vow), tire himself by repeatedly stopping his breath, and recite (the hymn seen by) Aghamarshana. That is equal (in efficacy) to the final bath at a horse-sacrifice;

11. Or, repeating the Gâyatrî a thousand times, he, forsooth, purifies himself;

12. Or, thrice repeating (the hymn of) Aghamarshana while immersed in water, he is freed from all sins.

[9. The Mahâvyâhritis are, bhûh, bhuvah, svah. Regarding the Kûshmândas, see above, XIX, 12.

10. Manu XI, 260-261; Yâgñavalkya III, 302. The vow intended is that prescribed above, Sûtras 6, 8.

11. Âpastamba I, 9, 26, 14-I, 9, 27, 1. Haradatta remarks that the performer of the penance shall live on milk and stop his breath, repeatedly stopping his breath.]

GUATAMA CHAPTER XXV.

1. Now they say: 'How many (gods) does a student enter who violates the vow of chastity?'

2. (And they answer): 'His vital spirits (go to) the Maruts (winds), his strength to Indra, his eminence in sacred learning to Brihaspati, all the remaining parts to Agni.'

3. He kindles the fire in the night of the new moon, and.offers, by way of penance, two oblations of clarified butter,

4. (Reciting these two sacred texts), 'Defiled by lust am I, defiled am I, oh Lust; to Lust svâhâ;' 'Injured by lust am I, injured am I, oh Lust; to Lust svâhâ.' (Next) he (silently) places one piece of sacred fuel (on the fire), sprinkles water round the fire, offers the Yagñavâstu (oblation), and approaching (the fire) worships it, thrice (reciting the text), 'May the waters sprinkle me.'

5. These worlds are three; in order to conquer

[XXV. 1. For this and the following five Sûtras, see Taittirîya Âranyaka II, 18, 1 seq.

2. 'All the remaining parts, i.e. his sight and the other organs of sense, go to Agni. Thus a student who has broken the vow of chastity becomes short-lived, weak, destitute of eminence in sacred learning, and destitute of sight, and so forth. Therefore a penance must be performed.'--Haradatta. It must, of course, be understood that the penance prescribed here, is a 'secret penance.'

3. 'He, i.e. the unchaste student, shall kindle the fire in the night of the new moon, i.e. at midnight, in the manner declared in the Grihya-sûtra.'--Haradatta.

4. Haradatta says that while sprinkling water the performer shall recite the texts 'Aditi, thou hast permitted,'see Âpastamba II, 2, 3, 17 note. The Yagñavistu oblation, which follows after the Svishtakrit offering, is described Gobhila Grihya-sûtra I, 8, 26-29.]

these worlds, in order to gain mastership over these worlds, (this rite must be performed.)

6. According to some, the above (described) rite is a penance (for all hidden offences) in general, (and they say) regarding it, 'He who may be impure, as it were, shall offer burnt-oblations in this manner, and shall recite sacred texts in this manner; the fee (of the officiating priest shall be) whatever he may choose.'

7. He who has been guilty of cheating, of calumniating, of acting contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sûdra caste, of an unnatural crime, and even of performing magic rites with intent (to harm his enemies), shall bathe and sprinkle himself with water, reciting the texts addressed to the Waters, or those addressed to Varuna, or other purificatory texts.

8. For offences committed by speaking or thinking of forbidden things, the five Vyâhritis (must be recited).

9. Or for all (offences) he may sip water, (reciting) in the morning (the text), 'May the day and the sun

purify me;' and in the evening, 'The night and Varuna.'

10. Or he may offer eight pieces of sacred fuel,

[7. Âpastamba I, 9, 26, 7. The verses addressed to the Waters are, Rv. X, 9, 1-3 = Taitt. Samh. IV, 1, 5, 1, and Taitt. Samh. V, 6, 1. Regarding those addressed to Varuna, see above, XXIII, 28. As an instance of 'other purificatory texts' Haradatta quotes Taittidya-brâhmana I, 4, 81, 1.

8. Regarding the five Vyâhritis, see above, I, 51.

10. Haradatta gives the following four Mantras: Devakritasyainasovayaganam asi svâhâ, 'thou art the expiation for sin committed by the gods,' svâhâ pitrikritasyainaso . . . svâhâ, manushyakritasyainaso . . . svâhâ, asmatkritasyainaso . . . svâhâ. But see Vâgasaneyi-samhitâ VIII, 13, where eight Mantras are given, and below, XXVII, 7.]

(reciting the texts beginning) 'Devakritasya.' By merely offering them he becomes free from all sin.

GUATAMA CHAPTER XXVI.

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1. Now, therefore, we will describe three Krikkhras (or difficult penances).

2. (During three days) he shall eat at the morningmeal food fit for offerings, and fast in the evening.

3. Next, he shall eat (food fit for offerings), during. another period of three days, in the evening (only).

4. Next, during another period of three days, he shall not ask anybody (for food).

5. Next, he shall fast during another period of three days.

6. He who desires (to be purified) quickly, shall stand during the day, and sit during the night.

[XXVI. 1. Sâmavidhâna I, 2, 1; Âpastamba I, 9, 27, 7. Haradatta states that atah, 'therefore,' means 'because the Krikkhras cannot be performed if they have not been described,' while Sâyana, on the Sâmavidhâna, asserts that it means 'because unpurified persons who are unable to offer sacrifices cannot gain heavenly bliss without performing austerities such as Krikkhras.' It is a remarkable fact that Haradatta does not seem to have been aware that the twenty-sixth chapter of Gautama is taken bodily from the Sâmavidhâna.

2. Sâmavidhâna I, 2, 2. 'Food fit for offerings, i.e. such as is not mixed with salt or pungent condiments.'

3-5. Sâmavidhâna, I, 2, 3.

6. Sâmavidhâna I, 2- 4.]

7. He shall speak the truth.

8. He shall not corverse with anybody but Âryans.

9. He shall daily sing the two (Sâmans called) Raurava and Yaudhâgaya.

10. He shall bathe in the morning, at noon, and in the evening reciting, the three (verses which begin) 'For ye waters are,' and he shall dry himself reciting the eight purificatory (verses which begin) 'The golden-coloured.'

11. Next (he shall offer) libations of water.

12. Adoration to him who creates self-consciousness, who creates matter, who gives gifts, who destroys (sin), who performs penance, to Punarvasti, adoration.

Adoration to him who is worthy of (offerings)

[7-11. Sâmavidhâna I, 2, 5. Âryans, i.e. Brâhmanas, Kshatriyas, and Vaisyas. Regarding the Sâmans and Mantras, see notes to Burnell's edition of the Sâmavidhâna, and above, XXV, 7. Haradatta remarks that in the Taitt. Samh. (V, 6, 1) the Mantras beginning ' The golden-coloured' are ten in number, and adds that 'if in some other Sâkâ eight are found, those must be taken.'

12. Sâmavidhâna I, 2, 5, where, however, only four Mantras are given instead of our thirteen. The epithets given to the deity in the Sâmavidhâna can all be referred to the Sun, provided he is identified with the universal soul, while in the above Sûtra, Rudra and Indra have been introduced. It cannot be doubtful that the Sâmavidhâna gives an older and more

authentic form of the prayer. My translation of the epithets, which are found in the Sâmavidhâna also, follows Sâyana's gloss. Haradatta does not explain them. About Sobhya in the twelfth Mantra, which possibly might mean, 'he who dwells in a mirage, i.e. the Samsâra,' I feel doubtful. My MSS. read somya, and the Sâmavidhâna has saumya in the second Mantra. But I am unwilling to alter the word, as Professor Stenzler's reading may have been derived from a South-Indian MS., where bhya and mya do not resemble each other so, much as in the Devanâgarî characters.]

consisting of Muñga arass, who is worth), of (offerings of) water, who conquers wealth, to him who conquers the universe, adoration.

Adoration to him who gives success, who gives full success, who gives great success, to him who carries (all undertakings) to a successful issue, adoration.

Adoration to Rudra, the lord of cattle, the great god, the triocular, solitary, supreme lord Hari, to dread Sarva, to Îsâna who carries the thunderbolt, to the fierce wearer of matted locks, adoration.

Adoration to the Sun, to Aditi's offspring, adoration.

Adoration to him. whose neck is blue, to him whose throat is dark-blue, adoration.

Adoration to the black one, to the brown one, adoration.

Adoration to Indra, the first-born, the best, the ancient, to chaste Harikesa, adoration.

Adoration to the truthful purifier, to fire-coloured Kâma, who changes his form at pleasure, adoration.

Adoration to the brilliant one, to him whose form is brilliant, adoration.

Adoration to the fierce one, to him whose form is fierce, adoration.

Adoration to Sobhya, the beautiful, the great male, the middle male, the highest male, to the student of the Veda, adoration.

Adoration to him who wears the moon on his forehead, to him whose garment is a skin, adoration.

13. The worship of Aditya (the sun) must be performed with the same (texts).

[13-17. Sâmavidhâna I, 2, 5.]

14. Offerings of clarified butter (must be made with the help of) the same (texts).

15. At the end of the period of twelve days he shall boil rice and. make offerings to the following deities,

16. (Viz.) to Agni svâhâ, to Soma svâhâ, to Agni and Soma (conjointly), to Indra and Agni (conjointly), to Indra, to all the gods, to Brahman, to Pragâpati, (and) to Agni Svishtakrit.

17. Afterwards (he must feed) Brâhmanas.

18. By the above (rules) the Atikrikkhra (or exceedingly difficult) penance has been explained.

19. (But when he performs that), he shall eat (only) as much as he can take at one (mouthful).

20. The third (Krikkhra) is that where water is the (only) food, and it is called Krikkhrâtikrikkhra (or the most difficult penance).

21. He who has performed the first of these (three) becomes pure, sanctified, and worthy (to follow) the

occupations (of his caste).

22. He who has performed the second is freed from all sins which he commits, excepting mortal sins (mahâpâtaka).

23. He who has performed the third, removes all guilt.

24. Now he who performs these three Krikkhras becomes perfect in all the Vedas, and known to all the gods;

25. Likewise he who knows this.

[18. Sâmavidhâna I, 2, 6.

19. Sâmavidhâna I, 2, 7; Manu XI, 214; Yâgñavalkya III, 320.

20. Sâmavidhâna I, 2, 8; Yâgñavalkya III, 321.

21-23. Sâmavidhâna I, 2, 9.

24-25. Sâmavidhâna I, 2, 10. Sarveshu vedeshu snatah, 'perfect in all the Vedas,' means, literally, equal to a student who has bathed after completing the study of all the four Vedas.]

GUATAMA CHAPTER XXVII.

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1. Now, therefore, the Kândrâyana. (or lunar penance will be described).

2. The (general) rules prescribed for a Krikkhra (are applicable) to that.

3. (The hair must be) shaved, in case it (is performed as) a penance.

4. He shall fast on the day preceding the full moon.

5. And (he shall offer) libations (of water), oblations of clarified butter, consecrate the sacrificial viands, and worship the moon, reciting these (rikas), 'Increase' (Rig-veda I, 91, 17), 'May milk be joined with thee' (Rig-veda I, 91, 18, and) 'Ever new' (Rig-veda X, 85, 19).

6. He shall offer (clarified butter), reciting the four (rikas beginning) 'Yad devâ devahedanam,'

7. And at the end (of the offering of clarified

[XXVII. 2. The rules meant particularly are those given XXVI, 6-11.

3. 'He calls penance vrata.'--Haradatta.

5. The four religious acts, the first of which is the offering of libations, are to be performed with the help of the three sacred texts, the first of which begins "Increase." As the number (of the acts and of the verses) does not agree, the fire-oblations and the libations of water must be performed severally, each with one text, and the consecration (of the offerings) and the worship (of the moon must be performed with all of them) together.'--Haradatta.

6. 'He shall offer--as nothing is specified--clarified butter, with the first four rikas of the Anuvâka 'Yad devâ devahedanam.' Counting the three mentioned above (Sûtra 5), altogether seven oblations of clarified butter must be made.'--Haradatta.

7. 'On completion of the oblations of clarified butter, he shall offer pieces of sacred fuel, reciting the eight sacred texts, which begin "Devakritasya," and have been mentioned above (XXV, 10). The word "completion" (anta) is merely a confirmation of something established, because (the place of the offering) is already fixed by the place of the rule. But others explain the word "ante" to mean "at the end of the Kândrâyana." The word "and" does not agree with. their (opinion).'--Haradatta.]

butter he shall offer) pieces of sacred fuel, reciting (the texts beginning) 'Devakritasya.'

8. Each mouthful of food must be consecrated by the mental recitations (of one) of the following (words): Om, bhûh, bhuvah, svah, austerity, truth, fame, prosperity, vigour, refreshment, strength, lustre, soul, law, Siva.

9. Or (he may consecrate) all (of them at once, saying), Adoration svâhâ.

10. The size of a mouthful (shall be such) as not to cause a distortion of the mouth (in swallowing it).

11. The sacrificial viands are, boiled rice, food obtained by begging, ground barley, grain separated from the husk, barley-gruel, vegetables, milk, sour

[8. Haradatta observes that on the days when the performer eats less than fifteen mouthfuls, the later mentioned texts must

be left out, and that, while eating, the performer must employ the Prânâhuti Mantras (Âpastamba II, 1, 1, 2 note). He concludes by giving the following prayoga for the performance of the ceremony: He places all the food in his dish, and consecrates it by the texts "Increase," &c. Next he divides it into mouthfuls, and consecrates each successively with the word Om and the rest, and eats them, reciting the texts for the Prânâhutis.'

9. Haradatta states that either of the two words may be used in consecrating all the mouthfuls, but that others think, both should be used.

10. Yâgñavalkya III, 324.

11. The term 'sacrificial viands' denotes here, according to Haradatta, the food eaten by the performer, which, like that eaten by the performer of a Krihkhra, must be havishya, 'fit for an offering,' see above, XXVI, 2. Haradatta adds that, as a Grihastha must not beg, the food obtained by begging must have been collected by his pupils, and that liquid food must be used for the expiation of the more serious offences.]

milk, clarified butter, roots, fruits, and water; (among these) each succeeding one is preferable (to those enumerated earlier).

12. He shall eat on the day of the full moon fifteen mouthfuls, and during the dark half (of the month) daily diminish his portion by one (mouthful).

13. He shall fast on the day of the new moon, and during the bright half (of the month) daily increase (his portion) by one (mouthful).

14. According to some (the order shall be) inverted.

15. That (is called) a month, occupied by the Kândrâyana penance.

16. He who has completed that, becomes free from sin and free from crime, and destroys all guilt.

17. He who has completed a second (month, living according to that rule), sanctifies himself, ten ancestors, and ten descendants, as well as (any) company (to which he may be invited);

18. And he who has lived for a year (according to that rule), dwells (after death) in the world of the moon.

[12. Manu XI, 2,7-218; Yâgñavalkya III, 324-325.

14. I.e. the performer may begin with the fast on the day of the new moon.

18. Manu XI, 221; Yâgñavalkya III, 327.]

GUATAMA CHAPTER XXVIII.

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1. After the father's death let the sons divide his estate,

[XXVIII. 1. Colebrooke, Yâgñavalkya II, 4; Mitâksharâ I, 2, 7; V, Digest 20; Mayûkha IV, 4, 3. Haradatta remarks that, according to Gautama, the sons alone shall divide the estate, and that the mother is not to receive a share, as other teachers, e.g. Yâgñavalkya II, 123, prescribe. Âpastamba II, 6, 13, 2 Manu IX, 104; Yâgñavalkya II, 117.]

2. Or, during his lifetime, when the mother is past child-bearing, if he desires it,

3. Or the whole (estate may go) to the first-born; (and) he shall support (the rest) as a father.

4. But in partition there is an increase of spiritual merit.

5. (The additional share) of the eldest (son consists of) a twentieth part (of the estate), a male and a female (of animals with one row of front teeth, such as cows), a carriage yoked with animals that have two rows of front teeth, (and) a bull.

6. (The additional share) of the middlemost (consists of) the one-eyed, old, hornless, and tailless animals, if there are several.

[2. Colebrooke and Mayûkha loc. cit. Or the sons may divide the estate even during the lifetime of the father; when be desires it, i.e. by his permission. The time for such a (division is) when the mother is past child-bearing.'--Haradatta. The correctness of this interpretation of our Sûtra is corroborated by the exclusion of sons who have divided the family estate against the father's will (XV, 19) from the Srâddha dinner. Âpastamba II, 6, 14, 1.

3. Colebrooke, Dâyabhâga III, 1, 15; Manu IX, 105.

4. Colebrooke, Dâyabhâga III, 1, 14; V, Digest 47. After division each brother has to perform the Vaisvadeva and the other domestic ceremonies separately, while in a united family they are performed by the eldest brother. Thus a division of the family estate causes an increase of spiritual merit; see also Manu XI, III.

5. Colebrooke, Dâyabhâga II, 37; V, Digest 47; Manu IX, 112.

6. Colebrooke II. cit. 'And that (additional share is given), if of the one-eyed and the rest there are several, i.e. if the others also get (some).']

7. (The additional share) of the youngest (consists of) the sheep, grain, the iron (utensils), a house, a cart yoked (with oxen), and one of each kind of (other) animals.

8. All the remaining (property shall be divided) equally.

9. Or let the eldest have two shares,

10. And the rest one each.

11. Or let them each take one kind of property, (selecting), according to seniority, what they desire,

12. Ten head of cattle.

13. (But) no (one brother shall) take (ten) one-hoofed beasts or (ten) slaves.

14. (If a man has several wives) the additional

[7. Colebrooke II. cit. 'Avih (a sheep), i.e. an animal having a fleece. The singular number (is used to denote) the species, (and the explanation is), "As many sheep as there are." For (the possession of) one would follow already from the phrase, "And one of each kind of animals." Another (commentator says), "Though the father may possess one sheep only, still it belongs to the youngest, and the phrase 'one of each kind of animals' i efers to the case when there are many." . . . This (additional share is that) belonging to the youngest. (If there are wre than three sons) the others obtain the share of the middle most.'--H aradatta.

8. Colebrooke II. cit.

9. Colebrooke, Dâyabhâga II, 3 7; V, Digest 51. My best copy P. leaves out this Sûtra and the next. The others read dvyamsi vâ pûrvagah (not pûrvagasya, as Professor Stenzler reads), and explain the former word as follows, 'dvâvamsau dvyamsam tadasyâstîti dvyamsî.' Manu II, 117.

10. Colebrooke II. cit.

11. Colebrooke V, Digest 68.

12. Colebrooke loc. cit. The meaning, appears to be that no brother is to select more than ten head of cattle.

13. Colebrooke V, Digest 69. But, as has been declared above (Sûtra 11), one of each kind only. In the case of the v. 1. dvipadânâm, the word pada (step) is used in the sense of the word pâda (foot).'--Haradatta.

14. Colebrooke V, Digest 58; Manu IX, 123.]

share of the eldest son is one bull (in case he be born of a later-married wife);

15. (But the eldest son) being born of the first-married wife (shall have) fifteen cows and one bull;

16. Or (let the eldest son) who is born of a later-married wife (share the estate) equally with his younger (brethren born of the first-married wife).

17. Or let the special shares (be adjusted) in each class (of sons) according to their mothers.

18. A father who has no (male) issue may appoint his daughter (to raise up a son for him), presenting burnt offerings, to Agni (fire) and to Pragâpati (the lord of creatures), and addressing (the bridegroom with these words), 'For me be (thy male) offspring.'

19. Some declare, that (a daughter becomes) an appointed daughter solely by the intention (of the father).

20. Through fear of that (a man) should not marry a girl who has no brothers.

21. Sapindas (blood relations within six degrees), Sagotras (relations bearing a common family name), (or) those connected by descent from the same Rishi

[15. Colebrooke loc. cit.; Manu IX, 124.

16. Colebrooke loc. cit.

17. Colebrooke V, Digest 59. 'After having divided the estate into as many portions as there are wives who possess sons, and having united as many shares as there are sons (of each mother), let the eldest in each class (of uterine brothers) receive the additional share of one-twentieth and so forth.'--Haradatta.

18-19. Colebrooke V, Digest 225; Manu IX, 130-140.

20. Manu III, 11; Yâgñavalkya I, 53.

21. Colebrooke, Dâyabhâga XI, 6, 25; Mitâksharâ II, 1, 18; V, Digest 440. My copies as well as Gîmûtavâhana and Vigñânesvara read in the text strî vâ, 'or the wife,' instead of stri ka, 'and the wife.' Still the latter seems to be the reading recognised by Haradatta, as he says, 'But the wife is joined together (samukkîyate) with all the Sagotras and the rest. When the Sagotras and the rest inherit, then the wife shall inherit one share with them,' &c. Âpastamba II, 6, 14, 2; Manu IX, 187; Yâgñavalkya II, 135-136.]

(vaidika gotra), and the wife shall share (the estate) of a person deceased without (male) issue (or an appointed daughter).

22. Or (the widow) may seek to raise up offspring (to her deceased husband).

23. (A son) begotten on a (widow) whose husband's brother lives, by another (relative), is excluded from inheritance.

24. A woman's separate property (goes) to her unmarried daughters, and (on failure of such) to poor (married daughters).

25. The sister's fee belongs to hcr uterine brothers, if her mother be dead.

26. Some (declare, that it belongs to them) even while the mother lives.

27. The heritage of not reunited (brothers) deceased

[22. Colebrooke, Mitâksharâ II, 1, 8, where this Sûtra has, however, been combined with the preceding. See also above, XVIII, 4-8; Manu IX, 145-146, 190.

23. Colebrooke V, Digest 341; Manu IX, 144.

24. Colebrooke, Dâyabhâga IV, 2, 13; Mitâksharâ I, 3, 11; II, 2, 4; V, Digest 490; Mayûkha IV, 8,12. See also Manu IX, 192; Yâgñavalkya II, 145.

25. Colebrooke, Dâyabhâga IV, 3, 27; V, Digest 511; Mayûkha IV, 10, 32. 'The fee, i.e. the money which at an Âsura, or an Ârsha wedding, the father has taken for giving the sister away. That goes after his (the father's) death to the uterine brothers of that sister; and that (happens) after the mother's death. But if the mother is alive (it goes) to her.'--Haradatta.

26. Colebrocke V, Digest 511.

27. Colebrooke V, Digest 424. 'The word "eldest" is used to give an example. (The property) goes to the brothers, not to the widow, nor to the parents. That is the opinion of the venerable teacher.'--Haradatta. Yâgñavalkya II. 34.]

(without male issue goes) to the eldest (brother).

28. If a reanited coparcener dies (without male issue) his reunited coparcener takes the heritage.

29. A son born after partition takes exclusively (the wealth) of his father.

30. What a learned (coparcener) has acquired by his own efforts, he may (at his pleasure) withhold from his unlearned (coparceners).

31. Unlearned (coparceners) shall divide (their acquisitions) equally.

32. A legitimate son, a son begotten on the wife (by a kinsman), an adopted son, a son made, a son born secretly, and a son abandoned (by his natural parents) inherit the estate (of their fathers).

The son of an unmarried damsel, the son of a pregnant bride, the son of a twice-married woman, the son of an appointed daughter, a son self-given, and a son bought belong to the family (of their fathers).

34. On failure of a legitimate son or (of the)

[28. Mayûkha IV, 9, 15; Manu IX, 212, Yâgñavalkya. II, 138.

29. Colebrooke, Dâyabhâga VII, 3; Manu IX. 216.

30. Colebrooke, Dâyabhâga VI, 1, 17; V, Digest 355; Mayûkha IV. 7, 10; Mayûkha, 206; Yâgñavalkya II, 119.

31. Colebrooke V, Digest 137; Manu IX. 208.

32-33. Colebrooke V, Digest 184 Mayûkha IX, 166-178; Yâgñavalkya II, 128-132. My best copy P. inserts another Sûtra between this and the following one, ete tu gotrabhâgah. 'but these (latter six) belong to the family (only, and do not inherit).'

34. Colebrooke V, Digest 184. The residue of the estate, goes to the Sapindas. If it is here stated that the son of an appointed daughter receives, even on failure of a legitimate son, a fourth part of the estate only, that refers to the son of an appointed daughter of lower caste, i.e. to a son who is born, when somebody makes the daughter of a wife of lower caste his appointed claughter, and does that by intent only.'--Haradatta.]

other (five heirs) they receive a fourth (of the estate).

35. The son of a Brâhmana by a Kshatriya wife, being the eldest and endowed with good qualities, shares equally (with a younger brother, born of a Brâhmanî);

36. (But he shall) not (obtain) the additional share of an eldest son.

37. If there are sons begotten (by a Brâhmana) on wives of the Kshatriya and Vaisya castes (the division of the estate between them takes place according to the same rules) as (between) the (son by a Kshatriya wife) and the son by a Brâhmanî.

38. And (the sons by a Kshatriya wife and by

[35. Colebrooke V, Digest 158; Manu IX, 149-153; Yâgñavalkya II, 12 5. If the son of a Brâhmana by a Kshatriya wife is endowed with good qualities and the eldest, then he shares equally with a younger son by a Brâhmanî. For the one possesses seniority by age and the other by caste.'--Haradatta.

36. Colebrooke loc. cit. 'What is exclusive of the additional share of the eldest, which has been declared above, Sûtra 5, (that) other (part) he shall obtain. The verb must be understood from the context. Regarding a son by a Kshatriya wife who is the eldest, but destitute of good qualities, the Mânava Dharma-sâstra declares (IX, 152-153), "Or (if no deduction be made)," &c.'--Haradatta. The sense in which the Sûtra has been taken above, agrees with the explanation of the Ratnâkara adduced in the Digest loc. cit., though the reading of the text followed there seems to be different.

37-38. Colebrooke V, Digest 159. In the Digest V, 160, an additional Sûtra regarding the partition between the sons of a Vaisva by Vaisya and Sûdra wives is quoted, which, however, is not recognised by Haradatta.]

a Vaisya wife share in the same manner) if (they have been begotten) by a Kshatriya (father).

39. The son by a Sûdra wife even, if he be obedient like a pupil, receives a provision for maintenance (out of the estate) of a (Brâhmanna) deceased without (other) male issue.

40. According to some, the son of a woman of equal caste even does not inherit, if he be living unrighteously.

41. Srotriyas shall divide the estate of a childless Brâhmana.

42. The king (shall take the property of men) of other (castes).

43. An idiot and a eunuch must be supported.

44. The (male) offspring of an idiot receives (his father's) share.

45. (Sons begotten) on women of higher castes (hy men of lower castes shall be treated) like sons (begotten by a Brâhmana) on a Sûdra wife.

[39. Colebrooke V, Digest 169; Mayûkha IV, 4. 30. '(The word) of a Brâhmana must be understood (from Sûtra 35).'--Haradatta.

40. Colebrooke V. Digest 316; Âpastamba II, 6, 14, 15.

41. Colebrooke, Mitâksharâ II, 7, 3; Mayûkha IV, 8, 25. 'The expression "of a childless (Brâmana)" includes by implication (the absence) of Sapindas and other (heirs).'--Haradatta. Srotriyas, i.e. Brâhmanas learned in the Vedas. See also Manu IX, 188.

42. Âpastamba II, 6. 14, 5.

43. Colebrooke V, Digest 335; Manu IX, 201-202; Yâgñavalkya II, 140.

44. Colebrooke loc. cit.: Manu IX. 203; Yâgñavalkya II. 141.

45. Colebroolke V, Digest 171, 335.]

46. Water, (property destined for) pious uses or sacrifices, and prepared food shall not be divided;

47. Nor (shall a partition be made) of wornen connectcd (with members of the family).

48. In cases for which no rule has been given, (that course) must be followed of which at least ten (Brâhmanas), who are well instructed, skilled in reasoning, and free from covetousness, approve.

49. They declare, that an assembly (parishad, shall consist) at least (of the ten following (members, viz.) four men who have completely studied the four Vedas, three men belonging to the (three) orders enumerated first, (and) three men who know (three) different (institutes of) law.

50. But on failure of them the decision of one Srotriya, who knows the Veda and is properly instructed (in the duties, shall be followed) in doubtful cases.

51. For such a man is incapable of (unjustly) injuring or (unjustly) favouring created beings.

52. He who knows the sacred law obtains heavenly bliss, more than (other) righteous men, on account of his knowledge of, and his adherence to it.

53. Thus the sacred law (has been explained).

[46. Manu IX, 219. For a fuller explanation of the terins, yoga and kshema, (property detined for) pious men and sacrifices, see Colebrooke, Mitâksharâ I, 4, 23.

47. Colebrooke, Mitâksharâ I, 4, 22; V, Digest 367; Mayûkha IV, 7, 19.

49-51. Âpastamba II, 11, 29, 13-14; Manu XII, 108-113. Three men belonging to the (three) orders enumerated first, i.e. a student, a householder, and an ascetic, see above, III, 2.]

The Yoga Sutras of Patanjali
The Threads of Union
Translation by BonGiovanni

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1. on Contemplations
2. on Spiritual Disciplines
3. on Divine Powers
4. on Realizations

Before beginning any spiritual text it is customary to clear the mind of all distracting thoughts, to calm the breath and to purify the heart.

1.1 Now, instruction in Union.

1.2. Union is restraining the thought-streams natural to the mind.

1.3. Then the seer dwells in his own nature.

1.4. Otherwise he is of the same form as the thought-streams.

1.5. The thought-streams are five-fold, painful and not painful.

1.6. Right knowledge, wrong knowledge, fancy, sleep and memory.

1.7. Right knowledge is inference, tradition and genuine cognition.

1.8. Wrong knowledge is false, illusory, erroneous beliefs or notions.

1.9. Fancy is following after word-knowledge empty of substance.

1.10. Deep sleep is the modification of the mind which has for its substratum nothingness.

1.11. Memory is not allowing mental impressions to escape.

1.12. These thought-streams are controlled by practice and non-attachment.

1.13. Practice is the effort to secure steadiness.

1.14. This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.

1.15. Desirelessness towards the seen and the unseen gives the consciousness of mastery.

1.16. This is signified by an indifference to the three attributes, due to knowledge of the Indweller.

1.17. Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of 'I am.'

1.18. There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.

1.19. For those beings who are formless and for those beings who are merged in unitive consciousness,

the world is the cause.

1.20. For others, clarity is preceded by faith, energy, memory and equalminded contemplation.

1.21. Equalminded contemplation is nearest to those whose desire is most ardent.

1.22. There is further distinction on account of the mild, moderate or intense means employed.

1.23. Or by surrender to God.

1.24. God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.

1.25. In God, the seed of omniscience is unsurpassed.

1.26. Not being conditioned by time, God is the teacher of even the ancients.

1.27. God's voice is Om.

1.28. The repetition of Om should be made with an understanding of its meaning.

1.29. From that is gained introspection and also the disappearance of obstacles.

1.30. Disease, inertia, doubt, lack of enthusiasm, laziness, sensuality, mind-wandering, missing the point, instability- these distractions of the mind are the obstacles.

1.31. Pain, despair, nervousness, and disordered inspiration and expiration are co-existent with these obstacles.

1.32. For the prevention of the obstacles, one truth should be practiced constantly.

1.33. By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure.

1.34. Optionally, mental equanimity may be gained by the even expulsion and retention of energy.

1.35. Or activity of the higher senses causes mental steadiness.

1.36. Or the state of sorrowless Light.

1.37. Or the mind taking as an object of concentration those who are freed of compulsion.

1.38. Or depending on the knowledge of dreams and sleep.

1.39. Or by meditation as desired.

1.40. The mastery of one in Union extends from the finest atomic particle to the greatest infinity.

1.41. When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented. knower, act of knowing, or what is known.

1.42. The argumentative condition is the confused mixing of the word, its right meaning, and knowledge.

1.43. When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.

1.44. In this way the meditative and the ultra-meditative having the subtle for their objects are also described.

1.45. The province of the subtle terminates with pure matter that has no pattern or distinguishing mark.

1.46. These constitute seeded contemplations.

1.47. On attaining the purity of the ultra-meditative state there is the pure flow of spiritual consciousness.

1.48. Therein is the faculty of supreme wisdom.

1.49. The wisdom obtained in the higher states of consciousness is different from that obtained by inference and testimony as it refers to particulars.

1.50. The habitual pattern of thought stands in the way of other impressions.

1.51. With the suppression of even that through the suspension of all modifications of the mind, contemplation without seed is attained.

End Part One.

Part Two
on Spiritual Disciplines

2.1 Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.

2.2 This discipline is practised for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on One's Own Reality, and for attenuating the afflictions.

2.3 The five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life.

2.4 Ignorance is the breeding place for all the others whether they are dormant or attenuated, partially overcome or fully operative.

2.5 Ignorance is taking the non-eternal for the eternal, the impure for the pure, evil for good and non-self as self.

2.6 Egoism is the identification of the power that knows with the instruments of knowing.

2.7 Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience.

2.8 Aversion is the magnetic pattern which clusters in misery and pushes one from such experience.

2.9 Flowing by its own energy, established even in the wise and in the foolish, is the unending desire for life.

2.10 These patterns when subtle may be removed by developing their contraries.

2.11 Their active afflictions are to be destroyed by meditation.

2.12 The impressions of works have their roots in afflictions and arise as experience in the present and the future births.

2.13 When the root exists, its fruition is birth, life and experience.

2.14 They have pleasure or pain as their fruit, according as their cause be virtue or vice.

2.15 All is misery to the wise because of the pains of change, anxiety, and purificatory acts.

2.16 The grief which has not yet come may be avoided.

2.17 The cause of the avoidable is the superimposition of the external world onto the unseen world.

2.18 The experienced world consists of the elements and the senses in play. It is of the nature of cognition, activity and rest, and is for the purpose of experience and realization.

2.19 The stages of the attributes effecting the experienced world are the specialized and the unspecialized, the differentiated and the undifferentiated.

2.20 The indweller is pure consciousness only, which though pure, sees through the mind and is identified by ego as being only the mind.

2.21 The very existence of the seen is for the sake of the seer.

2.22 Although Creation is discerned as not real for the one who has achieved the goal, it is yet real in that Creation remains the common experience to others.

2.23 The association of the seer with Creation is for the distinct recognition of the objective world, as well as for the recognition of the distinct nature of the seer.

2.24 The cause of the association is ignorance.

2.25 Liberation of the seer is the result of the dissassociation of the seer and the seen, with the disappearance of ignorance.

2.26 The continuous practice of discrimination is the means of attaining liberation.

2.27 Steady wisdom manifests in seven stages.

2.28 On the destruction of impurity by the sustained practice of the limbs of Union, the light of knowledge reveals the faculty of discrimination.

2.29 The eight limbs of Union are self-restraint in actions, fixed observance, posture, regulation of energy, mind-control in sense engagements, concentration, meditation, and realization.

2.30 Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.

2.31 These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow.

2.32 The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God.

2.33 When improper thoughts disturb the mind, there should be constant pondering over the opposites.

2.34 Improper thoughts and emotions such as those of violence- whether done, caused to be done, or even approved of- indeed, any thought originating in desire, anger or delusion, whether mild medium or intense- do all result in endless pain and misery. Overcome such distractions by pondering on the opposites.

2.35 When one is confirmed in non-violence, hostility ceases in his presence.

2.36 When one is firmly established in speaking truth, the fruits of action become subservient to him.

2.37 All jewels approach him who is confirmed in honesty.

2.38 When one is confirmed in celibacy, spiritual vigor is gained.

2.39 When one is confirmed in non-possessiveness, the knowledge of the why and how of existence is attained.

2.40 From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.

2.41 As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.

2.42 Supreme happiness is gained via contentment.

2.43 Through sanctification and the removal of impurities, there arise special powers in the body and senses.

2.44 By study comes communion with the Lord in the Form most admired.

2.45 Realization is experienced by making the Lord the motive of all actions.

2.46 The posture should be steady and comfortable.

2.47 In effortless relaxation, dwell mentally on the Endless with utter attention.

2.48 From that there is no disturbance from the dualities.

2.49 When that exists, control of incoming and outgoing energies is next.

2.50 It may be external, internal, or midway, regulated by time, place, or number, and of brief or long duration.

2.51 Energy-control which goes beyond the sphere of external and internal is the fourth level- the vital.

2.52 In this way, that which covers the light is destroyed.

2.53 Thus the mind becomes fit for concentration.

2.54 When the mind maintains awareness, yet does not mingle with the senses, nor the senses with sense impressions, then self-awareness blossoms.

2.55 In this way comes mastery over the senses.

End Part Two

Part Three
on Divine Powers

3.1 One-pointedness is steadfastness of the mind.

3.2 Unbroken continuation of that mental ability is meditation.

3.3 That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.

3.4 The three appearing together are self-control.

3.5 By mastery comes wisdom.

3.6 The application of mastery is by stages.

3.7 The three are more efficacious than the restraints.

3.8 Even that is external to the seedless realization.

3.9 The significant aspect is the union of the mind with the moment of absorption, when the outgoing thought disappears and the absorptive experience appears.

3.10 From sublimation of this union comes the peaceful flow of unbroken unitive cognition.

3.11 The contemplative transformation of this is equalmindedness, witnessing the rise and destruction of distraction as well as one-pointedness itself.

3.12 The mind becomes one-pointed when the subsiding and rising thought-waves are exactly similar.

3.13 In this state, it passes beyond the changes of inherent characteristics, properties and the conditional modifications of object or sensory recognition.

3.14 The object is that which preserves the latent characteristic, the rising characteristic or the yet-to-be-named characteristic that establishes one entity as specific.

3.15 The succession of these changes in that entity is the cause of its modification.

3.16 By self-control over these three-fold changes (of property, character and condition), knowledge of the past and the future arises.

3.17 The sound of a word, the idea behind the word, and the object the idea signfies are often taken as being one thing and may be mistaken for one another. By self-control over their distinctions, understanding of all languages of all creatures arises.

3.18 By self-control on the perception of mental impressions, knowledge of previous lives arises.

3.19 By self-control on any mark of a body, the wisdom of the mind activating that body arises.

3.20 By self-control on the form of a body, by suspending perceptibility and separating effulgence

therefrom, there arises invisibility and inaudibilty.

3.21 Action is of two kinds, dormant and fruitful. By self-control on such action, one portends the time of death.

3.22 By performing self-control on friendliness, the strength to grant joy arises.

3.23 By self-control over any kind of strength, such as that of the elephant, that very strength arises.

3.24 By self-control on the primal activator comes knowledge of the hidden, the subtle, and the distant.

3.25 By self-control on the Sun comes knowledge of spatial specificities.

3.26 By self-control on the Moon comes knowledge of the heavens.

3.27 By self-control on the Polestar arises knowledge of orbits.

3.28 By self-control on the navel arises knowledge of the constitution of the body.

3.29 By self-control on the pit of the throat one subdues hunger and thirst.

3.30 By self-control on the tube within the chest one acquires absolute steadiness.

3.31 By self-control on the light in the head one envisions perfected beings.

3.32 There is knowledge of everything from intuition.

3.33 Self-control on the heart brings knowledge of the mental entity.

3.34 Experience arises due to the inability of discerning the attributes of vitality from the indweller, even though they are indeed distinct from one another. Self-control brings true knowledge of the indweller by itself.

3.35 This spontaneous enlightenment results in intuitional perception of hearing, touching, seeing and smelling.

3.36 To the outward turned mind, the sensory organs are perfections, but are obstacles to realization.

3.37 When the bonds of the mind caused by action have been loosened, one may enter the body of another by knowledge of how the nerve-currents function.

3.38 By self-control of the nerve-currents utilising the lifebreath, one may levitate, walk on water, swamps, thorns, or the like.

3.39 By self-control over the maintenance of breath, one may radiate light.

3.40 By self-control on the relation of the ear to the ether one gains distant hearing.

3.41 By self-control over the relation of the body to the ether, and maintaining at the same time the thought of the lightness of cotton, one is able to pass through space.

3.42 By self-control on the mind when it is separated from the body- the state known as the Great Transcorporeal- all coverings are removed from the Light.

3.43 Mastery over the elements arises when their gross and subtle forms,as well as their essential characteristics, and the inherent attributes and experiences they produce, is examined in self-control.

3.44 Thereby one may become as tiny as an atom as well as having many other abilities, such as perfection of the body, and non-resistence to duty.

3.45 Perfection of the body consists in beauty, grace, strength and adamantine hardness.

3.46 By self-control on the changes that the sense-organs endure when contacting objects, and on the power of the sense of identity, and of the influence of the attributes, and the experience all these produce-one masters the senses.

3.47 From that come swiftness of mind, independence of perception, and mastery over primoridal matter.

3.48 To one who recognizes the distinctive relation between vitality and indweller comes omnipotence and omniscience.

3.49 Even for the destruction of the seed of bondage by desirelessness there comes absolute independence.

3.50 When invited by invisible beings one should be neither flattered nor satisfied, for there is yet a possibility of ignorance rising up.

3.51 By self-control over single moments and their succession there is wisdom born of discrimination.

3.52 From that there is recognition of two similars when that difference cannot be distinguished by class, characteristic or position.

3.53 Intuition, which is the entire discriminative knowledge, relates to all objects at all times, and is without succession.

3.54 Liberation is attained when there is equal purity between vitality and the indweller.

End Part Three

Part Four
on Realizations

4.1 Psychic powers arise by birth, drugs, incantations, purificatory acts or concentrated insight.

4.2 Transformation into another state is by the directed flow of creative nature.

4.3 Creative nature is not moved into action by any incidental cause, but by the removal of obstacles, as in the case of a farmer clearing his field of stones for irrigation.

4.4 Created minds arise from egoism alone.

4.5 There being difference of interest, one mind is the director of many minds.

4.6 Of these, the mind born of concentrated insight is free from the impressions.

4.7 The impressions of unitive cognition are neither good nor bad. In the case of the others, there are

three kinds of impressions.

4.8 From them proceed the development of the tendencies which bring about the fruition of actions.

4.9 Because of the magnetic qualities of habitual mental patterns and memory, a relationship of cause and effect clings even though there may be a change of embodiment by class, space and time.

4.10 The desire to live is eternal, and the thought-clusters prompting a sense of identity are beginningless.

4.11 Being held together by cause and effect, substratum and object- the tendencies themselves disappear on the dissolution of these bases.

4.12 The past and the future exist in the object itself as form and expression, there being difference in the conditions of the properties.

4.13 Whether manifested or unmanifested they are of the nature of the attributes.

4.14 Things assume reality because of the unity maintained within that modification.

4.15 Even though the external object is the same, there is a difference of cognition in regard to the object because of the difference in mentality.

4.16 And if an object known only to a single mind were not cognized by that mind, would it then exist?

4.17 An object is known or not known by the mind, depending on whether or not the mind is colored by the object.

4.18 The mutations of awareness are always known on account of the changelessness of its Lord, the indweller.

4.19 Nor is the mind self-luminous, as it can be known.

4.20 It is not possible for the mind to be both the perceived and the perceiver simultaneously.

4.21 In the case of cognition of one mind by another, we would have to assume cognition of cognition, and there would be confusion of memories.

4.22 Consciousness appears to the mind itself as intellect when in that form in which it does not pass from place to place.

4.23 The mind is said to perceive when it reflects both the indweller (the knower) and the objects of perception (the known).

4.24 Though variegated by innumerable tendencies, the mind acts not for itself but for another, for the mind is of compound substance.

4.25 For one who sees the distinction, there is no further confusing of the mind with the self.

4.26 Then the awareness begins to discriminate, and gravitates towards liberation.

4.27 Distractions arise from habitual thought patterns when practice is intermittent.

4.28 The removal of the habitual thought patterns is similar to that of the afflictions already described.

4.29 To one who remains undistracted in even the highest intellection there comes the equalminded realization known as The Cloud of Virtue. This is a result of discriminative discernment.

4.30 From this there follows freedom from cause and effect and afflictions.

4.31 The infinity of knowledge available to such a mind freed of all obscuration and property makes the universe of sensory perception seem small.

4.32 Then the sequence of change in the three attributes comes to an end, for they have fulfilled their function.

4.33 The sequence of mutation occurs in every second, yet is comprehensible only at the end of a series.

4.34 When the attributes cease mutative association with awarenessness, they resolve into dormancy in Nature, and the indweller shines forth as pure consciousness. This is absolute freedom.

End Part Four
The end of the Yoga Sutras of Patanjali



Krishna, the interlocuter of the Gita

Sacred Texts: Bhagavad Gita

The Bhagavad Gita is technically part of the Mahabharata, although it is known to be a later accretion to the saga, which stands on its own merits. It is a dialog between the God Krishna and the hero Arjuna, taking place in a timeless moment on the battlefield before the climactic struggle between good and evil. The Gita (which can be found in hotel bedstands throughout India) is a classic summary of the core beliefs of Hinduism. It has had a significant influence far beyond Hinduism. Robert Oppenheimer apocryphically recited the verse (from Chapter 11) 'I [have become] Death, Destroyer of Worlds", just before the first test of the atom bomb, which ironically has a much different meaning in context.

The text below is a Victorian poetic translation of the Bhagavad Gita. A modern prose translation is also available here:

Prose Translation of the Gita by Dr. Ramananda Prasad. *172,217 bytes.*

NOTE: The prose translation is sanctioned by the American/International Gita Society. It is copyrighted material which they have graciously allowed us to post at sacred-texts. Please respect their copyright. The Arnold translation is in the public domain.

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The Song Celestial

Edwin Arnold's [1885] translation of the

Bhagavad Gita

Chapter 1: Of the Distress of Arjuna
Chapter 2: Of Doctrines
Chapter 3: Of Virtue in Work
Chapter 4: Of the Religion of Knowledge
Chapter 5: Of Religion by Renouncing Fruit of Works
Chapter 6: Of Religion of Self-Restraint
Chapter 7: Of Religion by Discernment
Chapter 8: Of Religion by Devotion to the One Supreme God
Chapter 9: Of Religion by the Kingly Knowledge and the Kingly Mystery
Chapter 10: Of Religion by the Heavenly Perfections
Chapter 11: Of the Manifesting of the One and Manifold
Chapter 12: Of the Religion of Faith
Chapter 13: Of Religion by Separation of Matter and Spirit
Chapter 14: Of Religion by Separation from the Qualities
Chapter 15: Of Religion by Attaining the Supreme
Chapter 16: Of the Separateness of the Divine and the Undivine
Chapter 17: Of Religion by the Threefold Kinds of Faith
Chapter 18: Of Religion by Deliverance and Renunciation

Sacred-Texts Index Hinduism Index

The Ramayana and Mahabharata, R. Dutt Tr. (1899)

This is an abridged verse translation of the two longest epic poems in world literature, the Ramayana and Mahabharata. This translation is surprisingly readable and very moving once you get used to the rhymed couplet format. We are working on etexts of more complete translations of the Ramayana, and are researching public domain translations of the Mahabharata. For the time, this fills the gap and serves as a good introduction to these works. - Editor.

Introduction
Glossary

The Ramayana

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Sacred-Texts Index Hinduism Index Dutt Index

THE RAMAYANA
AND THE MAHABHARATA
CONDENSED INTO ENGLISH VERSE

By Romesh C. Dutt

(1899)

TO
THE RIGHT HON. PROFESSOR F. MAX MÜLLER
WHO HAS DEVOTED HIS LIFETIME TO THE ELUCIDATION OF
THE LEARNING, LITERATURE, AND RELIGION OF
ANCIENT INDIA
AND HAS RECOGNISED AND VINDICATED WHAT IS
TRUE AND GREAT AND ENNOBLING IN
MODERN INDIA
THIS TRANSLATION OF THE RAMAYANA
IS DEDICATED AS A
SINCERE TOREN OF THE ESTEEM AND REGARD OF MY
COUNTRYMEN

A NOTE ON
THE LATE ROMESH C. DUTT

ROMESH CHUNDER DUTT, to whom English readers are indebted for the condensed metrical version of the ancient Indian epics given in this volume, was one of the most distinguished sons of modern India. He came of a Hindu family standing high among the Kayasths, second of the great castes in Bengal, was born in 1848, and grew to manhood amid influences of deep spiritual disturbance. In those days an Indian youth who had felt the call of the West encountered the sternest opposition from both his own family and the community, if hie avowed his ambition of making the voyage to Europe. Rornesh Dutt, having passed through the Presidency College, Calcutta, took his fate into his own hands. Accompanied by two friends, both of whom after wards rose to eminence in Bengal, he secretly took ship, came to London, entered for the Indian Civil Service, and took third place in the open examination of 1869. He was the first of his race to attain the rank of divisional commissioner, and long before his retirement in 1897, at the end of twenty-five years' service, had made a high reputation as an administrator. He sat for a time in the Bengal Legislative Council, and, in recognition of his official work, received the Companionship of the Indian Empire. He died on November 30, 1909, at Baroda, the capital of the important Native State which he had served with brilliant success as revenue minister and dewan.

The influences which determined his literary activity were primarily European. As a student in Calcutta he had made acquaintance with the English classics, and later, while at University College, had read the poets insatiably. Nevertheless his first successes were achieved in his mother tongue. He wrote in Bengali poems and plays, historical and social novels, and aroused a storm of protest within the orthodox community of his Province by publishing a Bengali translation of the Rig Veda. In English, of which he had complete mastery, his first complete essay was a history of civilisation in Ancient India, which, though not a work of original research, fulfilled a useful purpose in its day. When freedom from Government service gave him the opportunity he set himself to writing the *Economic History of India* and *India in the Victorian Age*, the two together forming, his chief contribution to the subject which he, more than any other Indian of his time, had made his own. In these books, as in others of kindred theme and purpose, there is much criticism of British administration, strongly felt if temperately expressed. Apart from this, its more controversial side, the work of Romesh Dutt is valuable mainly in that it has helped to reveal to his own people no less than to ours, the spiritual riches of ancient India.

S. K. RATCLIFFE

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RAMAYANA

CONDENSED INTO ENGLISH VERSE

By Romesh C. Dutt

(1899)

EPIC OF RAMA, PRINCE OF INDIA

BOOK I

SITA-SWAYAWARA

(The Bridal of Sita)

THE Epic relates to the ancient traditions of two powerful races, the Kosalas and the Videhas, who lived in Northern India between the twelfth and tenth centuries before Christ. The names Kosala and Videha in the singular number indicate the kingdoms,--Oudh and North Behar,--and in the plural number they mean the ancient races which inhabited those two countries.

According to the Epic, Dasa-ratha king of the Kosalas had four sons, the eldest of whom was Rama the hero of the poem. And Janak king of the Videhas had a daughter named Sita, who was miraculously born of a field furrow, and who is the heroine of the Epic.

Janak ordained a severe test for the hand of his daughter, and many a prince and warrior came and went away disappointed. Rama succeeded, and won Sita. The story of Rama's winning his bride, and of the marriage of his three brothers with the sister and cousins of Sita, forms the subject of this Book.

The portions translated in this Book form Section vi., Sections 1xvii. to Ixix., Section lxxiii., and Section lxxvii. of Book i. of the original text.

I

AYODRYA, THE RIGHTEOUS CITY

Rich in royal worth and valour, rich in holy Vedic lore,
Dasa-ratha ruled his empire in the happy days of yore,

Loved of men in fair Ayodhya, sprung of ancient Solar Race,
Royal rishi in his duty, saintly rishi in his grace,

Great as INDRA in his prowess, bounteous as KUVERA kind,
Dauntless deeds subdued his foemen, lofty faith subdued his mind!

Like the ancient monarch Manu, father of the human race,
Dasa-ratha ruled his people with a father's loving grace,

Truth and Justice swayed each action and each baser motive quelled
People's Love and Monarch's Duty every thought and deed impelled,

And his town like INDRA'S city,--tower and dome and turret brave--
Rose in proud and peerless beauty on Sarayu's limpid wave!

Peaceful lived the righteous people, rich in wealth in merit high,
Envy dwelt not in their bosoms and their accents shaped no lie,

Fathers with their happy households owned their cattle, corn, and gold,
Galling penury and famine in Ayodhya had no hold,

Neighbours lived in mutual kindness helpful with their ample wealth,
None who begged the wasted refuse, none who lived by fraud and stealth!

And they wore the gem and earring, wreath and fragrant sandal paste,
And their arms were decked with bracelets, and their necks with *nishkas* graced,

Cheat and braggart and deceiver lived not in the ancient town,
Proud despiser of the lowly wore not insults in their frown,

Poorer fed not on the richer, hireling friend upon the great,
None with low and lying accents did upon the proud man wait

Men to plighted vows were faithful, faithful was each loving wife,
Impure thought and wandering fancy stained not holy wedded life,

Robed in gold and graceful garments, fair in form and fair in face,
Winsome were Ayodhya's daughters, rich in wit and woman's grace

Twice-born men were free from passion, lust of gold and impure greed,
Faithful to their Rites and Scriptures, truthful in their word and deed,

Altar blazed in every mansion, from each home was bounty given,

'Stooped no man to fulsome falsehood, questioned none the will of Heaven.

Kshatras bowed to holy Brahmans, Vaisyas to the Kshatras bowed
Toiling Sudras lived by labour, of their honest duty proud,

To the Gods and to the Fathers, to each guest in virtue trained,
Rites were done with true devotion as by holy writ ordained,

Pure each caste in due observance, stainless was each ancient rite,
And the nation thrived and prospered by its old and matchless might,

And each man in truth abiding lived a long and peaceful life,
With his sons and with his grandsons, with his loved and honoured wife.

Thus was ruled the ancient city by her monarch true and bold,
As the earth was ruled by Mann in the misty days of old,

Troops who never turned in battle, fierce as fire and strong and brave,
Guarded well her lofty ramparts as the lions guard the cave.

Steeds like INDRA'S in their swiftness came from far Kamboja's land,
From Vanaya and Vahlika and from Sindhu's rock-bound strand,

Elephants of mighty stature from the Vindhya mountains came,
Or from deep and darksome forests round Himalay's peaks of fame,

Matchless in their mighty prowess, peerless in their wondrous speed,
Nobler than the noble tuskers sprung from high celestial breed.

Thus Ayodhya, "virgin city,"--faithful to her haughty name,--
Ruled by righteous Dasa-ratha won a world-embracing fame,

Strong-barred gates and lofty arches, tower and dome and turret high
Decked the vast and peopled city fair as mansions of the sky.

Queens of proud and peerless beauty born of houses rich in fame,
Loved of royal Dasa-ratha to his happy mansion came,

Queen Kausalya blessed with virtue true and righteous Rama bore,
Queen Kaikeyi young and beauteous bore him Bharat rich in lore,

Queen Simitra bore the bright twins, Lakshman and Satruglina bold,
Four brave princes served their father in the happy days of old!

II

MITHILA, AND THE BREAKING OF THE BOW

Janak monarch of Videha spake his memage near and far,
He shall win my peerless Sita who shall bend my bow of war,

Suitors came from farthest regions, warlike princes known to fame,
Vainly strove to wield the weapon, left Videha in their shame.

Viswa-mitra royal *rishi*, Rama true and Lakshman bold,
Came to fair Mithila's city from Ayodhya famed of old,

Spake in pride the royal *rishi*: "Monarch of Videha's throne,
Grant, the wondrous bow of RUDRA be to princely Rama shown."

Janak spake his royal mandate to his lords and warriors bold:
"Bring ye forth the bow of RUDRA decked in garlands and in gold,"

And his peers and proud retainers waiting on the monarch's call,
Brought the great and goodly weapon from the city's inner hall.

Stalwart men of ample stature pulled the mighty iron car
In which rested all-inviolate Janak's dreaded bow of war,

And where midst assembled monarchs sat Videha's godlike king,
With a mighty toil and effort did the eight-wheeled chariot bring.

"This the weapon of Videha," proudly thus the peers begun,
"Be it shewn to royal Rama, Dasa-ratha's righteous son,"

"This the bow," then spake the monarch to the risha famed of old,
To the true and righteous Rama and to Lakshman young and bold,

"This the weapon of my fathers prized by kings from age to age,
Mighty chiefs and sturdy warriors could not bend it, noble sage

Gods before the bow of RUDRA have in righteous terror quailed,
Rakshas fierce and stout Asuras have in futile effort failed,

Mortal man will struggle vainly RUDRA'S wondrous bow to bend,
Vainly strive to string the weapon and the shining dart to send,

Holy saint and royal rishi, here is Janak's ancient bow,
Shew it to Ayodhya's princes, speak to them my kingly vow!

Viswa-mitra humbly listened to the words the monarch said,
To the brave and righteous Rama, Janak's mighty bow displayed,

Rama lifted high the cover of the pond'rous iron car,
Gazed with conscious pride and prowess on the mighty bow of war.

"Let me," humbly spake the hero, "on this bow my fingers place,

Let me lift and bend the weapon, help me with your loving grace."

"Be it so," the rishi answered, "be it so," the monarch said,
Rama lifted high the weapon on his stalwart arms displayed,

Wond'ring gazed the kings assembled as the son of Raghu's race
Proudly raised the bow of RUDRA with a warrior's stately grace,

Proudly strung the bow Of RUDRA which the kings had tried in vain
Drew the cord with force resistless till the weapon snapped in twain!

Like the thunder's pealing accent rose the loud terrific clang,
And the firm earth shook and trembled and the hills in echoes rang,

And the chiefs and gathered monarchs fell and fainted in their fear,
And the men of many nations shook the dreadful sound to hear!

Pale and white the startled monarchs slowly from their terror woke,
And with royal grace and greetings Janak to the *rishi* spoke:

Now my ancient eyes have witnessed wond'rous deed by Rama done,
Deed surpassing thought or fancy wrought by Dasa-ratha's son,

And the proud and peerless princess, Sita glory of my house,
Sheds on me an added lustre as she weds a godlike spouse,

True shall be my plighted promise, Sita dearer than my life,
Won by worth and wond'rous valour shall be Rama's faithful wife

Grant us leave, O royal rishi, grant us blessings kind and fair,
Envoys mounted on my chariot to Ayodhya shall repair,

They shall speak to Rama's father glorious feat by Rama done,
They shall speak to Dasa-ratha, Sita is by valour won,

They shall say the noble princes safely live within our walls,
They shall ask him by his presence to adorn our palace balls

Pleased at heart the sage assented, envoys by the monarch sent,
To Ayodhya's distant city with the royal message went.

III

THE EMBASSY TO AYODHYA

Three nights halting in their journey with their steeds fatigued and spent,
Envoys from Mithila's monarch to Ayodhya's city went,

And by royal mandate bidden stepped within the palace hall.
Where the ancient Dasa-ratha sat with peers and courtiers all,

And with greetings and obeisance spake their message calm and bold,
Softly fell their gentle accents as their happy tale they told.

Greetings to thee, mighty monarch, greetings to each priest and peer,
Wishes for thy health and safety from Videha's king we bear,

Janak monarch of Videha for thy happy life hath prayed,
And by Viswa-mitra's bidding words of gladsome message said:

'Known on earth my plighted promise, spoke by heralds near and far,
He shall win my peerless Sita who shall bend my bow of war,--

Monarchs came and princely suitors, chiefs and warriors known to fame,
Baffled in their fruitless effort left Mithila in their shame,

Rama came with gallant Lakshman by their proud preceptor led,
Bent and broke the mighty weapon, he the beauteous bride shall wed!

Rama strained the weapon stoutly till it snapped and broke in twain,
In the concourse of the monarchs, in the throng of arméd men,

Rama wins the peerless princess by the righteous will of Heaven,
I redeem my plighted promise-be thy kind permission given!

Monarch of Kosala's country! with each lord and peer and priest,
Welcome to Mithila's city, welcome to Videha's feast,

Joy thee in thy Rama's triumph, joy thee with a father's pride,
Let each prince of proud Kosala win a fair Videha-bride!'

These by Viswa-mitra's bidding are the words our monarch said
This by Sata-nanda's counsel is the quest that he hath made."

Joyful was Kosala's monarch, spake to chieftains in the hall,
Vama-deva and Vasishtha and to priests and Brahmans all:

"Priests and peers! in far Mithila, so these friendly envoys tell,
Righteous Rama, gallant Lakshman, in the royal palace dwell,

And our brother of Videha prizes Rama's warlike pride,
To each prince of proud Kosala yields a fair Videha-bride,

If it please ye, priests and chieftains, speed we to Mithila fair,
World-renowned is Janak's virtue, Heaven-inspired his learning rare!"

Spake each peer and holy Brahman: "Dasa-ratha's will be done!"
Spake the king unto the envoys: "Part we with the rising sun!"

Honoured with a regal honour, welcomed to a rich repast,
Gifted envoys from Mithila day and night in gladness passed!

IV

MEETING OF JANAK AND DASA-RATHA

On Ayodhya's tower and turret now the golden morning woke,
Dasa-ratha girt by courtiers thus to wise Sumantra spoke:

Bid the keepers of my treasure with their waggons lead the way,
Ride in front with royal riches, gold and gems in bright array,

Bid my warriors skilled in duty lead the four-fold ranks of war,
Elephants and noble chargers, serried foot and battle-car,

Bid my faithful chariot-driver harness quick each car of state,
With the fleetest of my coursers, and upon my orders wait.

Vama-deva and Vasishtha versed in Veda's ancient lore,
Kasyapa and good Jabali sprung from holy saints of yore,

Markandeya in his glory, Katyayana in his pride,
Let each priest and proud preceptor with Kosala's monarch ride,

Harness to my royal chariot strong and stately steeds of war,
For the envoys speed my journey and the way is long and far."

With each priest and proud retainer Dasa-ratha led the way,
Glittering ranks of forces followed in their four-fold dread array,

Four days on the way they journeyed till they reached Videha's land,
Janak with a courteous welcome came to greet the royal band,

Joyously Videha's monarch greeted every priest and peer,
Greeted ancient Dasa-ratha in his accents soft and clear:

"Hast thou come, my royal brother, on my house to yield thy grace,
Hast thou made a peaceful journey, pride of Raghu's royal race?

Welcome! for Mithila's people seek my royal guest to greet,
Welcome! for thy sons of valour long their loving sire to meet,

Welcome to the priest Vasishtha versed in Veda's ancient lore,
Welcome every righteous rishi sprung from holy saints of yore!

And my evil fates are vanquished and my race is sanctified,
With the warlike race of Raghu thus in loving bonds allied,

Sacrifice and rites auspicious we ordain with rising sun,
Ere the evening's darkness closes, happy nuptials shall be done!"

Thus in kind and courteous accents Janak spake his purpose high,

And his royal love responding, Dasa-ratha made reply:

"Gift betokens giver's bounty, so our ancient sages sing,
And thy righteous fame and virtue grace thy gift, Videha's king!

World-renowmed is Janak's bounty, Heaven-inspired his holy grace,
And we take his boon and blessina as an honour to our race!"

Royal grace and kingly greeting, marked the ancient monarch's word,
Janak with a grateful pleasure Dasa-ratha's answer heard,

And the Brahmans and preceptors joyously the midnight spent,
And in converse pure and pleasant and in sacred sweet content.

Rigliteous Rama, gallant Lakshman piously their father greet,
Duly make their deep obeisance, humbly touch his royal feet,

And the night is filled with gladness for the king revered and old,
Honoured by the saintly Janak, greeted by his children bold,

On Mithila's tower and turret stars their silent vigils keep,
When each sacred rite completed, Janak seeks his nightly sleep.

V

THE PREPARATION

All his four heroic princes now with Dasa-ratha stayed
In Mithila's ancient city, and their father's will obeyed,

Thither came the bold Yudhajit prince of proud Kaikeya's line,
On the day that Dasa-ratha made his gifts of gold and kine,

And he met the ancient monarch, for his health and safety prayed,
Made his bow and due obeisance and in gentle accents said:

"List, O king! my royal father, monarch of Kaikeya's race,
Sends his kindly love and greetings with his blessings and his grace,

And he asks if Dasa-ratha prospers in his wonted health,
If his friends and fond relations live in happiness and wealth.

Queen Kaikeyi is my sister, and to see her son I came,
Bharat prince of peerless virtue, worthy of his father's fame,

Aye, to see that youth of valour, by my royal father sent,
To Ayodhya's ancient city with an anxious heart I went,

In the city of Mithila,--thus did all thy subjects say,
With his sons and with his kinsmen Dasa-ratha makes his stay,

Hence in haste I journeyed hither, travelling late and early dawn,
For to do thee due obeisance and to greet my sister's son!"

Spake the young and proud Kaikeya, dear and duly-greeted guest,
Dasa-ratha on his brother choicest gifts and honours pressed.

Brightly dawned the happy morning, and Kosala's king of fame
With his sons and wise Vasishtha to the sacred *yajna* came,

Rama and his gallant brothers decked in gem and jewel bright,
In th' auspicious hour of morning did the blest *Kautuka* rite,

And beside their royal father piously the princes stood,
And to fair Videlia's monarch spake Vasishtha wise and good:

"Dasa-ratha waits expectant with each proud and princely son,
Waits upon the bounteous giver, for each holy rite is done,

'Twixt the giver and the taker sacred word is sacred deed,
Seal with gift thy plighted promise, let the nuptial rites proceed

Thus the righteous-souled Vasishtha to Videha's monarch prayed,
Janak versed in holy Vedas thus in courteous accents said:

"Wherefore waits the king expectant? Free to him this royal dome,
Since my kingdom is his empire and my palace is his home,

And the maidens, flame -resplendent, done each fond *Kautuka* rite,
Beaming in their bridal beauty tread the sacrificial site

I beside the lighted altar wait upon thy sacred hest,
And auspicious is the moment, sage Vasishtha knows the rest

Let the peerless Dasa-ratha, proud Kosala's king of might,
With his sons and honoured sages enter on the holy site,

Let the righteous sage Vasishtha, sprung from Vedic saints of old,
Celebrate the happy wedding; be the sacred *mantras* told!"

VI

THE WEDDING

Sage Vasishtha skilled in duty placed Videha's honoured king,
Viswa-mitra, Sata-nanda, all within the sacred ring,

And he raised the holy altar as the ancient writs ordain,
Decked and graced with scented garlands grateful unto gods and men,

And he set the golden ladles, vases pierced by artists skilled,

Holy censers fresh and fragrant, cups with sacred honey filled,

Sanka bowls and shining salvers, *arghya* plates for honoured guest,
Parchéd rice arranged in dishes, corn unhusked that filled the rest,

And with careful hand Vasishtha grass around the altar flung,
Offered gift to lighted AGNI and the sacred mantra sung!

Softly came the sweet-eyed Sita,--bridal blush upon her brow,
Rama in his manly beauty came to take the sacred vow,

Janak placed his beauteous daughter facing Dasa-ratha's soil,
Spake with father's fond emotion and the holy rite was done:

"This is Sita child of Janak, dearer unto him than life,
Henceforth sharer of thy virtue, be. she, prince, thy faithful wife,

Of thy weal and woe partaker, be she thine in every land,
Cherish her in joy and sorrow, clasp her hand within thy hand,

As the shadow to the substance, to her lord is faithful wife,
And my Sita best of women follows thee in death or life!"

Tears bedew his ancient bosom, gods and men his wishes share,
And he sprinkles holy water on the blest and wedded pair.

Next he turned to Sita's sister, Urmila of beauty rare,
And to Lakshman young and valiant spake in accents soft and fair:

Lakshman, dauntless in thy duty, loved of men and Gods above,
Take my dear devoted daughter, Urmila of stainless love,

Lakshman, fearless in thy virtue, take thy true and faithful wife,
Clasp her hand within thy fingers, be she thine in death or life!"

To his brother's child Mandavi, Janak turned with father's love,
Yielded her to righteous Bharat, prayed for blessings from above:

"Bharat, take the fair Mandavi, be she thine in death or life,
Clasp her hand within thy fingers as thy true and faithful wife!"

Last of all was Sruta-kriti, fair in form and fair in face,
And her gentle name was honoured for her acts of righteous grace,

"Take her by the hand, Satrughna, be she thine in death or life,
As the shadow to the suistance, to her lord is faithful wife!"

Then the princes held the maidens, hand embraced in loving hand,
And Vasishtha spake the *mantra*, holiest priest in all the land,

And as ancient rite ordaineth, and as sacred laws require,
Stepped each bride and princely bridegroom round the altar's lighted fire,

Round Videha's ancient monarch, round the holy rishis all,
Ughtly stepped the gentle maidens, proudly stepped the princes tall!

And a rain of flowers descended from the sky serene and fair,
And a soft celestial music filled the fresh and fragrant air,

Bright *Gandkarvas* skilled in music waked the sweet celestial song
Fair *Apsaras* in their beauty on the greensward tripped along!

As the flowery rain descended and the music rose in pride,
Thrice around the lighted altar every bridegroom led his bride,

And the nuptial rites were ended, princes took their brides away,
Janak followed with his courtiers, and the town was proud and gay!

VII

RETURN TO AYODRYA

With his wedded sons and daughters and his guard in bright array,
To the famed and fair Ayodhya, Dasa-ratha held his way,

And they reached the ancient city decked with banners bright and brave,
And the voice of drum and trumpet hailed the home-returning brave.

Fragrant blossoms strewed the pathway, song of welcome filled the air,
Joyous men and merry women issued forth in garments fair,

And they lifted up their faces and they waved their hands on high,
And they raised the voice of welcome as their righteous king drew nigh.

Greeted by his loving subjects, welcomed by his priests of fame,
Dasa-ratha, with the princes to his happy city came,

With the brides and stately princes in the town he held his way,
Entered slow his lofty palace bright as peak of Himalay.

Queen Kausalya blessed with virtue, Queen Kaikeyi in her pride,
Queen Sumitra sweetly loving, greeted every happy bride,

Soft-eyed Sita noble-destined, Urmila of spotless fame,
Mandavi and Sruta-kirti to their loving mothers came.

Decked in silk and queenly garments they performed each pious rite,
Brought their blessings on the household, bowed to Gods of holy might,

Bowed to all the honoured elders, blest the children with their love,
And with soft and sweet endearment by their loving consorts moved.

Happy were the wedded princes peerless in their warlike might,
And they dwelt in stately mansions like KUVERA'S mansions bright.

Loving wife and troops of kinsmen, wealth and glory on them wait,
Filial love and fond affection sanctify their happy fate.

Once when on the palace chambers bright the golden morning woke,
To his son the gentle Bharat, thus the ancient monarch spoke:

"Know, my son, the prince Kaikeya, Yudajit of warlike fame,
Queen Kaikeyi's honoured brother, from his distant regions came,

He hath come to take thee, Bharat, to Kaikeya's monarch bold,
Go and stay with them a season, greet thy grandsire loved of old."

Bharat heard with filial duty and he hastened to obey,
Took with him the young Satrughna in his grandsire's home to stay,

And from Rama and from Lakshman parted they with many a tear,
From their young and gentle consorts, from their parents ever dear,

And Kaikeya with the princes, with his guards and troopers gay,
To his father's western regions gladsome held his onward way.

Rama with a pious duty,--favoured by the Gods above,--
Tended still his ancient father with a never-faltering love,

In his father's sacred mandate still his noblest Duty saw,
In the weal of subject nations recognised his foremost Law!

And he pleased his happy mother with a fond and filial care,
And his elders and his kinsmen with devotion soft and fair,

Brahmans blessed the righteous Rama for his faith in gods above,
People in the town and hamlet blessed him with their loyal love!

With a woman's whole affection fond and trusting Sita loved,
And within her faithful bosom loving Rama lived and moved,

And he loved her, for their parents chose her as his faithful wife,
Loved her for her peerless beauty, for her true and trustful life,

Loved and dwelt within her bosom though he wore a form apart,
Rama in a sweet communion lived in Sita's loving heart!

Days of joy and months of gladness o'er the gentle Sita flew,
As she like the QUEEN OF BEAUTY brighter in her graces grew,

And as VISHNU with his consort dwells in skies, alone, apart,
Rama in a sweet communion lived in Sita's loving heart!

RAMAYANA BOOK II

VANA-GAMANA-ADESA

(The Banishment)

THP events narrated in this Book occupy scarcely two days. The description of Rama's princely virtues and the rejoicings at his proposed coronation, with which the Book begins, contrast with much dramatic force and effect with the dark intrigues which follow, and which end in his cruel banishment for fourteen years.

The portions translated in this Book form Sections i., ii., vi., and vii., portions of Sections x. to xiii., and the whole of Section xviii. of Book ii of the original text.

I

THE COUNCIL CONVENED

Thus the young and brave Satrughna, Bharat ever true and bold,
Went to warlike western regions where Kaikeyas lived of old,

Where the ancient Aswa-pati ruled his kingdom broad and fair,
Hailed the sons of Dasa-ratha with a grandsire's loving care.

Tended with a fond affection, guarded with a gentle sway,
Stillthe princes of their father dreamt and thought by night and day,

And their father in Ayodhya, great of heart and stout of hand,
Thought of Bharat and Satrughna living in Kaikeya's land.

For his great and gallant princes were to him his life and light,
Were a part of Dasa-ratha like his hands and arms of might,

But of all his righteous children righteous Rama won his heart,
As SWAYABIBHU of all creatures, was his dearest, holiest part,

For his Rama strong and stately was his eldest and his best,
Void of every baser passion and with every virtue blest!

Soft in speech, sedate and peaceful, seeking still the holy path,
Calm in conscious worth and valour, taunt nor cavil waked his wrath,

In the field of war excelling, boldest warrior midst the bold,

In the palace chambers musing on the tales by elders told,

Faithful to the wise and learned, truthful in his deed and word,
Rama dearly loved his people and his people loved their lord!

To the Brahmans pure and holy Rama due obeisance made,
To the poor and to the helpless deeper love and honour paid,

Spirit of his race and nation was to high-souled Rama given,
Thoughtsthat widen human glory, deeds that ope the gates of heaven

Not intent on idle cavil Rama spake with purpose high,
And the God of speech might envy when he spake or made reply,

In the learning of the *Vedas* highest meed and glory won,
In the skill of arms the father scarcely matched the gallant son!

Taught by sages and by elders in the manners of his race,
Rama, grew in social virtues and each soft endearing grace,

Taught by inborn pride and wisdom patient purpose to conceal,
Deep determined was his effort, dauntless was his silent will!

Peerless in his skill and valour steed and elephant to tame,
Dauntless leader of his forces, matchless in his warlike fame,

Higher thought and nobler duty did the righteous Rama move,
By his toil and by his virtues still he sought his people's love

Dasa-ratha marked his Rama with each kingly virtue blest,
And from lifelong royal duties now he sought repose and rest:

"Shall I see my son anointed, seated on Kosala's throne,
In the evening of my lifetime ere my days on earth be done,

Shall I place my ancient empire in the youthful Rama's care,
Seek for me a higher duty and prepare for life more fair?"

Pondering thus within his bosom counsel from his courtiers sought,
And to crown his Rama, Regent, was his purpose and his thought,

For strange signs and diverse tokens now appeared on earth and sky,
And his failing strength and vigour spoke his end approaching nigh,

And he witnessed Rama's virtues filling all the world with love,
As the full-moon's radiant lustre fills the earth from skies above!

Dear to him appeared his purpose, Rama to his people dear,
Private wish and public duty made his path serene and clear,

Dasa-ratha called his Council, summoned chiefs from town and plain.
Welcomed too from distant regions monarchs and the kings of men,

Mansions meet for prince andchieftain to his guests the monarch gave,
Gracious as the Lord of Creatures held the gathering rich and brave!

Nathless to Kosala's Council nor Videha's monarch came,
Nor the warlike chief Kaikeya, Aswa-pati king of fame,

To those kings and near relations, ancient Dasa-ratha meant,
Message of the proud anointment with his greetings would be sent.

Brightly dawned the day of gathering; in the lofty Council Hall
Stately chiefs and ancient burghers came and mustered one and all,

And each prince and peer was seated on his cushion rich and high,
And on monarch Dasa-ratha eager turned his anxious eye,

Girt by crownéd kings and chieftains, burghers from the town and plain,
Dasa-ratha shone like INDRA girt by heaven's immortal train!

II

THE PEOPLE CONSULTED

With the voice of pealing thunder Dasa-ratha spake to all,
To the princes and the burghers gathered in Ayodhya's hall:

"Known to all, the race of Raghu rules this empire broad and fair,
And hath ever loved and cherished subjects with a father's care,

Tn my fathers' footsteps treading I have sought the ancient path,
Nursed my people as my children, free from passion, pride and wrath,

Underneath this white umbrella, seated on this royal throne,
I have toiled to win their welfare and my task is almost done!

Years have passed of fruitful labour, years of work by fortune blest,
And the evening of my lifetime needs, my friends, the evening's rest,

Years have passed in watchful effort, Law and Duty to uphold,
Effort needing strength and prowess-and my feeble limbs are old!

Peers and burghers, let your monarch, now his lifelong labour done,
For the weal of lovinor subjects on his empire seat his son,

INDRA-like in peerless valour, *rishi*-like in holy lore,
Rama follows Dasa-ratha, but in virtues stands before!

Throned in Pushya's constellation shines the moon with fuller light
Throned to rule his father's empire Rama wins a loftier might,

He will be your gracious monarch favoured well by FORTUNE'S QUEEN,
By his virtue and his valour lord of earth he might have been!

Speak your thoughts and from this bosom lift a load of toil and care,
On the proud throne of my fathers let me place a peerless heir,

Speak your thought, my chiefs and people, if this purpose please you well,
Or if wiser, better counsel in your wisdom ye can tell,

Speak your thoughts without compulsion, though this plan to me be dear,
If some middle course were wiser, if some other way were clear!

Gathered chieftains hailed the mandate with applauses long and loud,
As the peafowls hail the thunder of the dark and laden cloud,

And the gathered subjects echoed loud and long the welcome sound,
Till the voices of the people shook the sky and solid ground!

Brahmans versed in laws of duty, chieftains in their warlike pride,
Countless men from town and hamlet heard the mandate far and wide,

And they met in consultation, joyously with one accord,
Freely and in measured accents, gave their answer to their lord:

"Years of toil and watchful labour weigh upon thee, king of men,
Young in years is righteous Rama, Heir and Regent let him reign,

We would see the princely Rama, Heir and Regent duly made,
Riding -on the royal tusker in the white umbrella's shade!"

Searching still their secret purpose, seeking still their thought to know,
Spake again the ancient monarch in his measured words and slow:

"I would know your inner feelings, loyal thoughts and whispers kind,
For a doubt within me lingers and a shadow clouds my mind,

True to Law and true to Duty while I rule this kingdom fair,
Wherefore would you see my Rama seated as the Regent Heir?"

"We would see him Heir and Regent, Dasa-ratha, ancient lord,
For his heart is blessed with valour, virtue marks his deed and word,

Lives not man in all the wide earth who excels the stainless youth,
In his loyalty to Duty, in his love of righteous Truth,

Truth impels his thought and action, Truth inspires his soul with grace,
And his virtue fills the wide earth and exalts his ancient race!

Bright Immortals know his valour; with his brother Lakshman hold
He hath never failed to conquer hostile town or castled hold,

And returning from his battles, from the duties of the war,

Riding on his royal tusker or his all-resistless car,

As a father to his children to his loving men he came,
Blessed our homes and maids and matrons till our infants lisped his name,

For our humble woes and troubles Rama hath the ready tear,
To our humble tales of suffering Rama lends his willing ear!

Happy is the royal father who hath such a righteous son,
For in town and mart and hamlet every heart hath Rama won,

Burghers and the toiling tillers tales of Rama's kindness say,
Man and infant, maid and matron, morn and eve for Rama pray,

To the Gods and bright Immortals we our inmost wishes send,
May the good and godlike Rama on his father's throne ascend,

Great in gifts and great in glory, Rama doth our homage own,
We would see the princely Rama seated on his father's throne!"

III

THE CITY DECORATED

With his consort pious Rama, pure in deed and pure in thought,
After evening's due ablutions NARAYANA'S chamber sought,

Prayed unto the Lord of Creatures, NARAYANA Ancient Sire,
Placed his offering on his forehead, poured it on the lighted fire,

Piously partook the remnant, sought for NARAYANA'S aid,
As he kept his fast and vigils on the grass of *kusa* spread.

With her lord the saintly Sita silent passed the sacred night,
Contemplating World's Preserver, Lord of Heaven's ethereal height,

And within the sacred chamber on the grass of *kusa* lay,
Till the crimson streaks of morning, ushered in the festive day,

Till the royal bards and minstrels chanted forth the morning call,
Healing through the holy chamber, echoing through the roval hall.

Past the night of sacred vigils, in his silken robes arrayed,
Message of the proud anointment Rama to the Brahmans said,

And the Brahmans spake to burghers that the festive day was come,
Till the mart and crowded pathway rang with note of pipe and drum,

And the townsmen heard rejoicing of the vigils of the night,
Kept by Rama and by Sita, for the day's auspicious rite.

Rama shall be Heir and Regent, Rama shall be crowned to-day,
Rapid flew the gladdening message with the morning's gladsome ray,

And the people of the city, maid and matron, man and boy,
Decorated fair Ayodhya in their wild tumultuous joy!

On the temple's lofty steeple high as cloud above the air,
On the crossing of the pathways, in the garden green and fair,

On the merchant's ample warehouse, on the shop with stores displayed,
On the mansion of the noble by the cunning artist made,

On the gay and bright pavilion, on the high and shady trees.
Banners rose and glittering streamers, flags that fluttered in the breeze!

Actors gay and nimble dancers, singers skilled in lightsome song,
With their antics and their music pleased the gay and gathered throng,

And the people met in conclaves, spake of Rama, Regent Heir,
And the children by the roadside lisped of Rama brave and fair!

Women wove the scented garland, merry maids the censer lit,
Men with broom and sprinkled water swept the spacious mart and street,

Rows of trees and posts they planted hung with lamps for coming night,
That the midnight dark might rival splendour of the noonday light

Troops of men and merry children laboured with a loving care,
Woman's skill and woman's fancy made the city passing fair,

So that good and kindly Rama might his people's toil approve,
So that sweet and soft-eyed Sita might accept her people's love!

Groups of joyous townsmen gathered in the square or lofty hall,
Praised the monarch Dasa-ratha, regent Rama young and tall:

"Great and good is Dasa-ratha born of Raghu's royal race,
In the fulness of his lifetime on his son he grants his grace,

And we hail the rite auspicious for our prince of peerless might,
He will guard us by his valotir, he will save our cherished right,

Dear unto his loving brothers in his father's palace hall,
As is Rama to his brothers dear is Rama to us all,

Long live ancient Dasa-ratha king of Raghu's royal race,
We shall see his son anointed by his father's righteous grace!

Thus of Rama's consecration spake the burghers one and all,
And the men from distant hamlets poured within the city wall,

From the confines of the empire, north and south and west and east,

Came to see the consecration and to share the royal feast!

And the rolling tide of nations raised their voices loud and high,
Like the tide of sounding ocean when the full moon lights the sky,

And Ayodhya thronged by people from the hamlet , mart and lea,
Was tumultuous like the ocean thronged by creatures of the sea!

IV

INTRIGUE

In the inner palace chamber stood the proud and peerless queen,
With a mother's joy Kaikeyi gaily watched the festive scene,

But with deep and deadly hatred Manthara, her nurse and maid,
Marked the city bright with banners, and in scornful accents said:

"Take thy presents back, Kaikeyi, for they ill befit the clay,
And when clouds of sorrow darken, ill beseems thee to be gay,

And thy folly moves my laughter though an anguish wakes my sigh,
For a gladness stirs thy bosom when thy greatest woo is nigh!

Who that hath a woman's wisdom, who that is a prudent wife.
Smiles in joy when prouder rival triumphs in the race of life,

How can hapless Queen Kaikeyi greet this deed of darkness done,
When the favoured Queen Kausalya wins the empire for her son?

Know the truth, O witless woman! Bharat is unmatched in fame,
Rama, deep and darkly jealous, dreads thy Bharat's rival claim,

Younger Lakshman with devotion doth on eldest Rama wait,
Young Satrughna with affection follows Bharat's lofty fate,

Rama dreads no rising danger from the twins, the youngest-born,
But thy Bharat's claims and virtues fill his jealous heart with scorn!

Trust me, queen, thy Bharat's merits are too well and widely known,
And he stands too near and closely by a rival brother's throne,

Rama hath a wolf-like wisdom and a fang to reach the foe,
And I tremble for thy Bharat, Heaven avert untimely woe!

Happy is the Queen Kausalya, they will soon anoint her son,
When on Pushya's constellation gaily rides to-morrow's moon,

Happy is the Queen Kausalya in her regal pomp and state,
And Kaikeyi like a bond-slave must upon her rival wait!

Wilt thou do her due obeisance as we humble women do,
Will thy proud and princely Bharat as his brother's henchman go,

Will thy Bharat's gentle consort, fairest princess in this land,
In her tears and in her anguish wait on Sita's proud command?

With a woman's scornful anger Manthara proclaimed her grief,
With a mother's love for Rama thus Kaikeyi answered brief:

"What inspires thee, wicked woman, thus to rail in bitter tone,
Shall not Rama, best and eldest, fill his father's royal throne,

What alarms thee, crooked woman, in the happy rites begun,
Shall not Rama guard his brothers as a father guards his son?

And when Rama's reign is over, shall not Gods my Bharat speed,
And by law and ancient custom shall not younger son succeed,

In the present bliss of Rama and in Bharat's future hope,
What offends thee, senseless woman, wherefore dost thou idly mope?

Dear is Rama as my Bharat, ever duteous in his ways,
Rama honours Queen Kausalya, loftier honour to me pays,

Rama's realm is Bharat's kingdom, ruling partners they shall prove,
For himself than for his brothers Rama owns no deeper love!"

Scorn and anger shook her person and her bosom heaved a sigh,
As in wilder, fiercer accents Manthara thus made reply:

What insensate rage or madness clouds thy heart and blinds thine eye,
Courting thus thy own disaster, courting danger dread and high,

What dark folly clouds thy vision to the workings of thy foe,
Heedless thus to seek destruction and to sink in gulf of woe?

Know, fair queen, by law and custom, son ascends the throne of pride,
Rama's son succeedeth Rama, luckless Bharat steps aside,

Brothers do not share a kingdom, nor can one by one succeed,
Mighty were the civil discord if such custom were decreed!

For to stop all war and tumult, thus the ancient laws ordain,
Eldest son succeeds his father, younger children may not reign,

Bharat barred from Rama's empire, vainly decked with royal grace,
Friendless, joyless, long shall wander, alien from his land and race!

Thou hast home the princely Bharat, nursed him from thy gentle breast,
To a queen and to a mother need a prince's claims be pressed,

To a thoughtless heedless mother must I Bharat's virtues plead,

Must the Queen Kaikeyi witness Queen Kausalya's son succeed?

Trust thy old and faithful woman who bath nursed thee, youthful queen,
And in great and princely houses many darksome deeds hath seen,

Trust my word, the wily Rama for his spacious empire's good,
Soon will banish friendless Bharat and secure his peace with blood!

Thou hast sent the righteous Bharat to thy ancient father's land,
And Satrughna young an valiant doth beside his brother stand,

Young in years and generous-hearted, they will grow in mutual love,
As the love of elder Rama doth in Lakshman's bosom move,

Young companions grow in friendship, and our ancient legends tell,
Weeds protect a forest monarch which the woodman's axe would fell,

Crownéd Rama unto Lakshman will a loving brother prove,
But for Bharat and Satrughna, Rama's bosom owns no love,

And a danger thus ariseth if the elder wins the throne,
Haste thee, heedless Queen Kaikeyi, save the younger and thy son!

Speak thy mandate to thy husband, let thy Bharat rule at home,
In the deep and pathless jungle let the banished Rama roam,

This will please thy ancient father and thy father's kith and kin,
This will please the righteous people, Bharat knows no guile or sin!

Speak thy mandate to thy husband, win thy son a happy fate,
Doom him not to Rama's service or his unrelenting hate,

Let not Rama in his rancour shed a younger brother's blood,
As the lion slays the tiger in the deep and echoing wood!

With the magic of thy beauty thou hast won thy monarch's heart,
Queen Kausalya's bosom rankles with a woman's secret smart,

Let her not with woman's vengeance turn upon her prouder foe,
And as crownéd Rama's mother venge her in Kaikeyi's woe,

Mark my word, my child Kaikeyi, much these ancient eyes have seen,
Rama's rule is death to Bharat, insult to my honoured queen!"

Like a slow but deadly poison worked the ancient nurse's tears,
And a wife's undying impulse mingled with a mother's fears,

Deep within Kaikeyi's bosom worked a woman's jealous thought,
Speechless in her scorn and anger mourner's dark retreat she sought.

V

THE QUEEN'S DEMAND

Rama shall be crowned at sunrise, so did royal bards proclaim,
Every rite arranged and ordered, Dasa-ratha homeward came,

To the fairest of his consorts, dearest to his ancient heart,
Came the king with eager gladness joyful message to impart,

Radiant as the Lord of Midnight, ere the eclipse casts its gloom,
Carne the old and ardent monarch heedless of his darksome doom!

Through the shady palace garden where the peacock wandered free.
Lute and lyre poured forth their music, parrot flew from tree to tree,

Through the corridor of creepers, painted rooms by artists done,
And the halls where scented *Champak* and the flaming *Asok* shone,

Through the portico of splendour graced by silver, tusk and gold.
Radiant with his thought of gladness walked the monarch proud and bold.

Through the lines of scented blossoms which by limpid waters shone,
And the rooms with seats of silver, ivory bench and golden throne.

Through the chamber of confection, where each viand wooed the taste,
Every object in profusion as in regions of the blest,

Through Kaikeyi's inner closet lighted with a softened sheen,
Walked the king with eager longing,--but Kaikeyi was not seen!

Thoughts of love and gentle dalliance woke-within his ancient heart,
And the magic of her beauty and the glamour of her art,

With a soft desire the monarch vainly searched the vanished fair,
Found her not in royal chamber, found her not in gay parterre!

Filled with love and longing languor loitered not the radiant queen,
In her soft voluptuous chamber, in the garden, grove or green,

And he asked the faithful warder of Kaikeyi loved and lost,
She who served him with devotion and his wishes never crost,

Spake the warder in his terror that the queen with rage distraught.
Weeping silent tears of anguish had the mourner's chamber sought!

Thither flew the stricken monarch; on the bare and unswept ground,
Trembling with tumultuous passion was the Queen Kaikeyi found,

On the cold uncovered pavement sorrowing lay the weeping wife,

Young wife of an ancient husband, dearer than his heart and life!

Like a bright and blossoming creeper rudely severed from the earth,
Like a fallen fair Apsara, beauteous nymph of heavenly birth,

Like a female forest-ranger bleeding from the hunter's dart,
Whom her mate the forest-monarch soothes with soft endearing art,

Lay the queen in tears of anguish! And with sweet and gentle word
To the lotus-eyéd lady softly spake her loving lord:

Wherefore thus, my Queen and Empress, sorrow-laden is thy heart,
Who with daring slight or insult seeks to cause thy bosom smart?

If some unknown ailment pains thee, evil spirit of the air,
Skilled physicians wait upon thee, priests with incantations fair,

If from human foe some insult, wipe thy tears and doom his fate,
Rich reward or royal vengeance shall upon thy mandate wait!

Wilt thou doom to death the guiltless, free whom direst sins debase,
Wilt thou lift the poor and lowly or the proud and great disgrace,

Speak, and I and all my courtiers Queen Kaikeyi's hest obey,
For thy might is boundless, Empress, limitless thy regal sway!

Rolls my chariot-wheel revolving from the sea to farthest sea,
And the wide earth is my empire, monarchs list my proud decree,

Nations of the eastern regions and of Sindhu's western wave,
Brave Saurashtras and the races who the ocean's dangers brave,

Vangas, Angas and Magadhas, warlike Matsyas of the west,
Kasis and the southern races, brave Kosalas first and best,

Nations of my world-wide empire, rich in corn and sheep and kine,
All shall serve my Queen Kaikeyi and their treasures all are thine,

Speak, command thy king a obedience, and thy wrath will melt away,
Like the melting snow of winter 'neath the sun's reviving ray!"

Blinded was the ancient husband as he lifted up her head,
Heedless oath and word he plighted that her wish should be obeyed,

Scheming for a fatal purpose, inly then Kaikeyi smiled,
And by sacred oath and promise bound the monarch love-beguiled:

"Thou hast given, Dasa-ratha, troth and word and royal oath,
Three and thirty Gods be witness, watchers of the righteous truth,

Sun and Moon and Stars be witness, Sky and Day and sable Night,
Rolling Worlds and this our wide Earth, and each dark and unseen wight,

Witness Rangers of the forest, Household Gods that guard us both,
Mortal beings and Immortal,--witness ye the monarch's oath,

Ever faithful to his promise, ever truthful in his word,
Dasa-ratha grants my prayer, Spirits and the Gods have heard!

Call to mind, O righteous monarch, days when in a bygone strife,
Warring with thy foes immortal thou hadst almost lost thy life,

With a woman's loving tendance poor Kaikeyi cured thy wound,
Till from death and danger rescued, thou wert by a promise bound,

Two rewards my husband offered, what my loving heart might seek,
Long delayed their wished fulfilment,-now let poor Kaikeyi speak,

And if royal deeds redeem not what thy royal lips did say,
Victim to thy broken promise Queen Kaikeyi dies to-day!

By these rites ordained for Rama,-such the news my menials bring,--
Let my Bharat, and not Rama, be anointed Regent King,

Wearing skins and matted tresses, in the cave or hermit's cell,
Fourteen years in Dandak's forests let the elder Rama dwell,

These are Queen Kaikeyi's wishes, these are boons for which I pray,
I would see my son anointed, Rama banished on this day!"

VI

THE KING'S LAMENT

Is this torturing dream or madness, do my feeble senses fail,
O'er my darkened mind and bosom doth a fainting fit prevail?

So the stricken monarch pondered and in hushed and silent fear,
Looked on her as on a tigress looks the dazed and stricken deer,

Lying on the unswept pavement still he heaved the choking sigh,
Like a wild and hissing serpent quelled by incantations high!

Sobs convulsive shook his bosom and his speech and accent failed,
And a dark and deathlike faintness o'er his feeble soul prevailed,

Stunned awhile remained the monarch, then in furious passion woke.
And his eyeballs flamed with redfire, to the queen as thus he spoke:

"Traitress to thy king and husband, fell destroyer of thy race,
Wherefore seeks thy ruthless rancour Rama rich in righteous grace,

Traitress to thy kith and kindred, Rama loves thee as thy own,
Wherefore then with causeless vengeance as a mother hate thy son!

Have I courted thee, Kaikeyi, throned thee in my heart of truth,
Nursed thee in my home and bosom like a snake of poisoned tooth,

Have I courted thee, Kaikeyi, placed thee on Ayodhya's throne,
That my Rama, loved of people, thou shouldst banish from his own?

Banish far my Queen Kausalya, Queen Sumitra saintly wife,
Wrench from me my ancient empire, from my bosom wrench my life,

But with brave and princely Rama never can his father part,
Till his ancient life is ended, cold and still his beating heart!

Sunless roll the world in darkness, rainless may the harvests thrive,
But from ri~hteous Rama severed, never can his sire survive,

Feeble is thy aged husband, few and brief on earth his day,
Lend me, wife, a woman's kindness, as a consort be my stay!

Ask for other boon, Kaikeyi, aught my sea-girt empire yields,
Wealth or treasure, gem or jewel, castled town or smiling fields,

Ask for other gift, Kaikeyi, and thy wishes shall be given,
Stain me not with crime unholy in the eye of righteous Heaven!"

Coldly spake the Queen Kaikeyi: "If thy royal heart repent,
Break thy word and plighted promise, let thy royal faith be rent,

Ever known for truth and virtue, speak to peers and monarchs all,
When from near and distant regions they shall gather in thy hall,

Speak if so it please thee, monarch, of thy evil-destined wife,
How she loved with wife's devotion, how she served and saved thy life,

How on plighted promise trusting for a humble boon she sighed,
How a monarch broke his promise, how a cheated woman died!"

"Fair thy form," resumed the monarch, "beauty dwells upon thy face,
Woman's winsome charms bedeck thee, and a woman's peerless grace,

Wherefore then within thy bosom wakes this thought of cruel wile,
And what dark and loathsome spirit stains thy heart with blackest guile?

Ever since the day, Kaikeyi, when a gentle bride you came,
By a wife's unfailing duty you have won a woman's fame,

Wherefore now this cruel purpose hath a stainless heart defiled,
Ruthless wish to send my Rama to the dark and pathless wild?

Wherefore, darkly-scheming woman, on unrighteous purpose bent,

Doth thy cruel causeless vengeance on my Rama seek a vent,

Wherefore seek by deeds unholy for thy son the throne to win,
Throne which Bharat doth not covet,-blackened byhis mother's sin?

Shall I see my banished Rama mantled in the garb of woe,
Reft of home and kin and empire to the pathless jungle go,

Shall I see disasters sweeping o'er my empire dark and deep,
As the forces of a foeman o'er a scattered army sweep?

Shall I hear assembled monarchs in their whispered voices say,
Weak and foolish in his dotapre, Dasa-ratha holds his sway,

Shall I say to righteous elders when they blame my action done,
That by woman's mandate driven I have banished thus my son?

Queen Kansalya, dear-loved woman! she who serves me as a slave,
Soothes me like a tender sister, helps me like a consort brave,

As a fond and loving mother tends me with a watchful care,
As a daughter ever duteous doth obeisance sweet and fair,

When my fond and fair Kausalya asks me of her banished son,
How shall Dasa-ratha answer for the impious action done,

How can husband, cold and cruel, break a wife's confiding heart,
How can father, false and faithless, from his best and eldest part?"

Coldly spake the Queen Kaikeyi: "If thy royal heart repent,
Break thy word and plighted promise, let thy royal faith be rent,

Truth-abiding is our monarch, so I heard the people say,
And his word is all inviolate, stainless virtue marks his sway,

Let it now be known to nations,--righteous Dasa-ratha lied,
And a trusting, cheated woman broke her loving heart and died!"

Darker grew the shades of midnight, coldly shone each distant star,
Wilder in the monarch's bosom raged the struggle and the war:

"Starry midnight, robed in shadows! give my wearied heart relief,
Spread thy sable covering mantle o'er an impious monarch's grief,

Spread thy vast and inky darkness o'er a deed of nameless crime,
Reign perennial o'er my sorrows heedless of the lapse of time,

May a sinful monarch perish ere the dawning of the day,
O'er a dark life sin-polluted, beam not morning's righteous ray!"

VII

THE SENTENCE

Morning came and duteous Rama to the palace bent his way,
For to make his salutation and his due obeisance pay,

And he saw his aged father shorn of kingly pomp and pride,
And he saw the Queen Kaikeyi sitting by her consort's side.

Duteously the righteous Rama touched the ancient monarch's feet,
Touched the feet of Queen Kaikeyi with a son's obeisance meet,

"Rama!" cried the feeble monarch, but the tear bedimmed his eye,
Sorrow choked his failing utterance and his bosom heaved a sigh,

Rama started in his terror at his father's grief or wrath,
Like a traveller in the jungle crossed by serpent in his path!

Reft of sense appeared the monarch, crushed beneath a load of pain,
Heaving oft a sigh of sorrow as his heart would break in twain,

Like the ocean tempest-shaken, like the sun in eclipse pale,
Like a crushed repenting rishi when his truth and virtue fail!

Breathless mused the anxious Rama,--what foul action hath he done,
What strange anger fills his father, wherefore greets he not his son?

"Speak, my mother," uttered Rama," what strange error on my part.
Unremembered sin or folly fills with grief my father's heart,

Gracious unto me is father with a father's boundless grace,
Wherefore clouds his altered visage, wherefore tears bedew his face?

Doth a piercing painful ailment rack his limbs with cruel smart,
Doth some secret silent anguish wring his tom and tortured heart,

Bharat lives with brave Satrughns, in thy father's realms afar,
Hath some cloud of dark disaster crossed their bright auspicious star?

Duteously the royal consorts on the loving monarch wait,
Hath some woe or dire misfortune dimmed the lustre of their fate.

I would yield my life and fortune ere I wound my father's heart,
Rath my unknown crime or folly caused his ancient bosom smart!

Ever dear is Queen Kaikeyi to her consort and her king,
Hath some angry accent escaped thee thus his royal heart to wring,

Speak, my ever-lovinging mother, speak the truth, for thou must know,

What distress or deep disaster pains his heart and clouds his brow?"

Mother's love nor woman's pity moved the deep-determined queen,
As in cold and cruel accents thus she spake her purpose keen:

"Grief nor woe nor sudden ailment pains thy father loved of old,
But he fears to speak his purpose to his Rama true and bold,

And his loving accents falter some unloving wish to tell,
Till you give your princely promise, you Will serve his mandate well!

Listen more, in bygone seasons,--Rama thou wert then unborn,
I had saved thy royal father, he a gracious boon had sworn,

But his feeble heart repenting is by pride and passion stirred,
He would break his royal promise as a caitiff breaks his word,

Years have passed and now the monarch would his ancient word forego,
He would build a needless causeway when the waters ceased to flow!

Truth inspires each deed attempted and each word by monarchs spoke,
Not for thee, though loved and honoured, should a royal vow be broke,

If the true and righteous Rama binds him by his father's vow,
I will tell thee of the anguish which obscures his royal brow,

If thy feeble bosom falter and thy halting purpose fail,
Unredeemed is royal promise and unspoken is my tale!

"Speak thy word," exclaimed the hero, "and my purpose shall not fail,
Rama serves his father's mandate and his bosom shall not quail,

Poisoned cup or death untimely,--what the cruel fates decree,
To his king and to his father Rama yields obedience free,

Speak my father's royal promise, hold me by his promise tied,
Rama speaks and shall not palter, for his lips have never lied."

Cold and clear Kaikeyi's accents fell as falls the hunter's knife,
"Listen then to word of promise and redeem it with thy life,

Wounded erst by foes immortal, saved by Queen Kaikeyi's care,
Two great boons your father plighted and his royal words were fair,

I have sought their due fulfilment,--brightly shines my Bharat's star.
Bharat shall be Heir and Regent, Rama shall be banished far!

If thy father's royal mandate thou wouldst list and honour still,
Fourteen years in Dandak's forest live and wander at thy will,

Seven long years and seven, my Rama, thou shalt in the jungle dwell,
Bark of trees shall be thy raiment and thy home the hermit's cell,

Over fair Kosala's empire let my princely Bharat reign,
With his cars and steeds and tuskers, wealth and gold and arméd men!

Tender-hearted is the monarch, age and sorrow dim his eye,
And the anguish of a father checks his speech and purpose high,

For the love he bears thee, Rama, cruel vow he may not speak,
I have spoke his will and mandate, and thy true obedience seek."

Calmly Rama heard the mandate, grief nor anger touched his heart,
Calmly from his father's empire and his home prepared to part.

RAMAYANA BOOK III

DASA-RATHA-VIYOGA

(The Death of the King)

THE first six days of Rama's wanderings are narrated in this Book. Sita and the faithful Lakshman accompanied Rama in his exile, and the loyal people of Ayodhya followed their exiled prince as far as the banks of the Tamasa river, where they halted on the first night. Rama had to steal away at night to escape the citizens, and his wanderings during the following days give us beautiful glimpses of forest life in holy hermitages. Thirty centuries have passed since the age of the Kosalas and Videhas, but every step of the supposed journey of Rama is well known in India to this day, and is annually traversed by thousands of devoted pilgrims. The past is not dead and buried in India, it lives in the hearts of millions of faithful men and faithful women, and shall live for ever.

On the third day of their exile, Rama and his wife and brother crossed the Ganges; on the fourth day they came to the hermitage of Bharad-vaja, which stood where Allahabad now stands, on the confluence of the Ganges and the Jumna; on the fifth day they crossed the Jumna, the southern shores of which were then covered with woods; and on the sixth day they came to the hill of Chitra kuta, where they met the saint Valmiki, the reputed author of this Epic. "We have often looked," says a writer in *Calcutta Review*, vol. xxii, "on that green hill: it is the holiest spot of that sect of the Hindu faith who devote themselves to this incarnation of Vishnu. The whole neighbourhood is Rama's country. Every headland has some legend, every cavern is connected with his name, some of the wild fruits are still called Sita-phal, being the reputed food of the exile. Thousands and thousands annually visit the spot, and round the hill is raised a footpath on which the devotee, with naked feet, treads full of pious awe."

Grief for the banished Rama pressed on the ancient heart of Dasa-ratha. The feeble old king pined away and died, remembering and recounting on his death-bed how in his youth he had caused sorrow and death to an old hermit by killing his son. Scarcely any passage in the Epic is more touching than this old sad story told by the dying monarch.

The portions translated in this Book form the whole or the main portions of Sections xxvi., xxvii., xxxi., xxxix., xl., xlvi., Iii., liv., lv., lvi., 1xiii., and lxiv. of Book ii. of the original text.

I

WOMAN'S LOVE

"Dearly loved, devoted Sita! daughter of a royal line,
Part we now, for years of wand'ring in the pathless woods is mine,

For my father, promise-fettered, to Kaikeyi yields the sway,
And she wills her son anointed,-fourteen years doth Rama stray,

But before I leave thee, Sita, in the wilderness to rove,
Yield me one more tender token of thy true and trustful love!

Serve my crownéd brother, Sita, as a faithful, duteous dame,
Tell him not of Rama's virtues, tell him not of Rama's claim,

Since my royal father willeth,--Bharat shall be regent-heir,
Serve him with a loyal duty, serve him with obeisance fair,

Since my roval father willetb,-years of banishment be mine,
Brave in sorrow and in suffering, woman's brightest fame be thine

Keep thy fasts and vigils, Sita, while thy Rama is away,
Faith in Gods and faith in virtue on thy bosom hold their sway,

In the early watch of morning to the Gods for blessings pray,
To my father Dasa-ratha honour and obeisance pay,

To my mother, Queen Kausalya, is thy dearest tendance due,
Offer her thy consolation, be a daughter fond and true!

Queen Kaikeyi and Sumitra equal love and honour claim,
With a soothing soft endearment sweetly serve each royal dame,

Cherish Bharat and Satrughna with a sister's watchful love,
And a mother's true affection and a mother's kindness prove!

Listen, Sita, unto Bharat speak no heedless angry word,
He is monarch of Kosala and of Raghu's race is lord,

Crownéd kings our willing service and our faithful duty own,
Dearest song they disinherit, cherish strangers near the throne!

Bharat's will with deep devotion and with faultless faith obey,
Truth and virtue on thy bosom ever hold their gentle sway,

And to please each dear relation, gentle Sita, be it thine,
Part we love! for years of wand'ring in the pathless woods is mine!"

Rama spake, and soft-eyed Sita, ever sweet in speech and word,
Stirred by loving woman's passion boldly answered thus her lord:

"Do I hear my husband rightly, are these words my Rama spake,
And her banished lord and husband will the wedded wife forsake?

Lightly I dismiss the counsel which my lord hath lightly said
For it ill beseems a warrior and my husband's princely grade;

For the faithful woman follows where her wedded lord may lead,

In the banishment of Rama, Sita's exile is decreed,

Sire nor son nor loving brother rules the wedded woman's state,
With her lord she falls or rises, with her consort courts her fate,

If the righteous son of Raghu wends to forests dark and drear,
Sita steps before her husband wild and thorny path to clear!

Like the tasted refuse water cast thy timid thoughts aside,
Take me to the pathless jungle, bid me by my lord abide,

Car and steed and gilded palace, vain are these to woman's life,
Dearer is her husband's shadow to the loved and loving wife!

For my mother often taught me and my father often spake,
That her home the wedded woman doth beside her husband make,

As the shadow to the substance, to her lord is faithful wife,
And she parts not from her consort till she parts with fleeting life!

Therefore bid me seek the jungle and in pathless forests roam,
Where the wild deer freely ranges and the tiger makes his home,

Happier than in father's mansions in the woods will Sita rove,
Waste no thought on home or kindred, nestling in her husband's love!

World-renowned is Rama's valour, fearless by her Rama's side,
Sita will still live and wander with a faithful woman's pride,

And the wild fruit she will gather from the fresh and fragrant wood,
And the food by Rama tasted shall be Sita's cherished food!

Bid me seek the sylvan greenwoods, wooded hills and plateaus high,
Limpid rills and crystal *nullas* as they softly ripple by,

And where in the lake of lotus tuneful ducks their plumage lave,
Let me with my loving Rama skim the cool translucent wave!

Years will pass in happy union,--happiest lot to woman given,--
Sita seeks not throne or empire, nor the brighter joys of heaven,

Heaven conceals not brighter mansions in its sunny fields of pride,
Where without her lord and husband faithful Sita would reside!

Therefore let me seek the jungle where the jungle-rangers rove,
Dearer than the royal palace, where I share my husband's love,

And my heart in sweet communion shall my Rama's wishes share,
And my wifely toil shall lighten Rama's load of woe and care!"

Vainly gentle Rama pleaded dangers of the jungle life,
Vainly spake of toil and trial to a true and tender wife!

II

BROTHER'S FAITHFULNESS

Tears bedewed the face of Lakshman as he heard what Sita, said,
And he touched the feet of Rama and in gentle accents prayed:

"If my elder and his lady to the pathless forests wend,
Armed with bow and ample quiver Lakshman will on them attend,

Where the wild deer range the forest and the lordly tuskers roam,
And the bird of gorgeous plumage nestles in its jungle home,

Dearer far to me those woodlands where my elder Rama dwells,
Than the homes of bright Immortals where perennial bliss prevails!

Grant me then thy sweet permission,--faithful to thy glorious star,
Lakshman,shall not wait and tarry when his Rama wanders far,

Grant me then thyloving mandate,--Lakshman hath no wish to stay,
None shall bar the faithful younger when the elder leads the way!"

"Ever true to deeds of virtue, duteous brother, faithful friend,
Dearer than his life to Rama, thou shall not to forests wend,

Who shall stay by Queen Kausalya, Lakshman, if we both depart,
Who shall stay by Queen Sumitra, she who nursed thee on her heart?

For the king our aged father, he who ruled the earth and main,
Is a captive to Kaikeyi, fettered by her silken chain,

Little help Kaikeyi renders to our mothers in her pride,
Little help can Bharat offer, standing by his mother's side.

Thou alone can'st serve Kausalya when for distant woods I part,
When the memory of my exile rankles in her sorrowing heart,

Thou alone can'st serve Sumitra, soothe her sorrows with thy love,
Stay by them, my faithful Lakshman, and thy filial virtues prove,

Be this then they sacred duty, tend our mothers in their woe,
Little joy or consolation have they left on earth below!"

Spake the hero: "Fear no evil, well is Rama's prowess known,
And to mighty Rama's mother Bharat will obeisance own,

Nathless if the pride of empire sways him from the righteous path,
Blood will venge the offered insult and will quench our filial wrath!

But a thousand peopled hamlets Queen Kausalya's hests obey,
And a thousand arméd champions own her high and queenly sway,

Aye, a thousand village-centres Queen Sumitra's state maintain,
And a thousand swords like Lakshman's guard her proud and prosperous reign!

All alone with gentle Sita thou shalt track thy darksome way,
Grant it, that thy faithful Lakshman shall protect her night and day,

Grant it, with his bow and quiver Lakshman shall the forests roam,
And his axe shall fell the jungle, and his hands shall rear the home!

Grant it, in the deepest woodlands he shall seek the forest fruit,
Berries dear to holy hermits and the sweet and luscious root,

And whenwith thy meek-eyed Sita thou shalt seek the mountain crest,
Grant it, Lakshman ever duteous watch and guard thy nightly rest!"

Words of brother's deep devotion Rama heard with grateful heart,
And with Sita and with Lakshman for the woods prepared to part:

Part we then from loving kinsmen, arms and mighty weapons bring,
Bows of war which Lord VARUNA rendered to Videha's king,

Coats of mail to sword impervious, quivers which can never fail,
And the rapiers bright as sunshine, golden-hilted, tempered wen,

Safely rest these goodly weapons in our great preceptor's hall,
Seekand bring them, faithful brother, for me thinks we need them all!"

Rama spake; his valiant brother then the wondrous weapons brought,
Wreathed with fresh and fragrant garlands and with gold and jewels wrought,

"Welcome, brother," uttered Rama, "stronger thus to woods we go,
Wealth and gold and useless treasure to the holy priests bestow,

To the son of saint Vasishtha, to each sage is honour due,
Then we leave our father's mansions, to our father's mandate true!"

III

MOTHER'S BLESSINGS

Tears of sorrow and of suffering flowed from Queen Kausalya's eye,
As she saw departing Sita for her blessings drawing nigh,

And she clasped the gentle Sits, and she kissed her moistened head,
And her tears like summer tempest choked the loving words she said:

"Part we, dear devoted daughter, to thy husband ever true,

With a woman's whole affection render love to husband's due!

False are women loved and cherished, gentle in their speech and word,
When misfortune's shadows gather, who are faithless to their lord,

Who through years of sunny splendour smile and pass the livelong day,
When misfortune's darkness thickens, from their husband turn away,

Who with changeful fortune changing oft ignore the plighted word,
And forget a woman's duty, woman's faith to wedded lord,

Who to holy love inconstant from their wedded consort part,
Manly deed nor manly virtue wins the changeful woman's heart!

But the true and righteous woman, loving, spouse and changeless wife,
Faithful to her lord and consort holds him dearer than her life,

Ever true and righteous Sita, follow still my godlike son,
Like a God to thee is Rama in the woods or on the throne!"

"I shall do my duty, mother," said the wife with wifely pride,
"Like a God to me is Rama, Sita shall not leave his side,

From the Moon will part his lustre ere I part from wedded lord,
Ere from faithful wife's devotion falter in my deed or word,

For the stringless lute is silent, idle is the wheel-less car,
And no wife the loveless consort, inauspicious is her star!

Small the measure of affection which the sire and brother prove,
Measureless to wedded woman is her lord and husband's love,

True to Law and true to Scriptures, true to woman's plighted word,
Can I ever be, my mother, faithless, loveless to my lord?"

Tears of joy and mingled sorrow filled the Queen Kausalya's eye,
As she marked the faithful Sita true in heart, in virtue high,

And she wept the tears of sadness when with sweet obeisance due,
Spake with hands in meekness folded Rama ever good and true:

"Sorrow not, my loving mother, trust in virtue's changeless beam,
Swift will fly the years of exile like a brief and transient dream,

Girt by faithful friends and forces, blest by righteous Gods above,
Thou shalt see thy son returning to thy bosom and thy love!

Unto all the royal ladies Rama his obeisance paid,
For his failings unremembered, blessings and forgiveness prayed,

And his words were soft and gentle, and they wept to see him go,
Like the piercing cry of curlew rose the piercing voice of woe,

And in halls where drum and tabor rose in joy and regal pride,
Voice of grief and lamentation sounded far and sounded wide!

Then the true and faithful Lakshman parted from each weeping dame,
And to sorrowing Queen Sumitra with his due obeisance came,

And he bowed to Queen Sumitra and his mother kissed his head,
Stilled her anguish-laden bosom and in trembling accents said:

Dear devoted duteous Lakshman, ever to thy elder true,
When thy elder wends to forest, forest-life to thee is due,

Thou hast served him true and faithful in his glory and his fame,
This is Law for true and righteous,---serve him in his woe and shame,

This is Law for race of Raghu known on earth for holy might,
Bounteous in their sacred duty, brave and warlike in the fight!

Therefore tend him as thy father, as thy mother tend his wife,
And to thee, like fair Ayodhya be thy humble forest life,

Go, my son, the voice of Duty bids my gallant Lakshman go,
Serve thy elder with devotion and with valour meet thy foe

IV

CITIZENS' LAMENT

Spake Sumantra chariot-driver waiting by the royal car,
"Haste thee, mighty-destined Rama, for we wander long and far,

Fourteen years in Dandak's forest shall the righteous Rama stray,
Such is Dasa-ratha's mandate, haste thee Rama and obey."

Queenly Sita bright-apparelled, with a strong and trusting heart,
Mounted on the car of splendour for the pathless woods to part,

And the king for needs providing gave her robes and precious store,
For the many years of exile in a far and unknown shore,

And a wealth of warlike weapons to the exiled princes gave,
Bow and dart and linkéd armour, sword and shield and lances brave.

Then the gallant brothers mounted on the gold-emblazoned car,
For unending was the journey and the wilderness was far,

Skilled Sumantra saw them seated, urged the swiftly-flying steed,
Faster than the speed of tempest was the noble coursers' speed.

And they parted for the forest; like a long unending night,
Gloomy shades of grief and sadness deepened on the city's might,

Mute and dumb but conscious creatures felt the woe the city bore,
Horses neighed and shook their bright bells, elephants returned a roar!

Man and boy and maid and matron followed Rama with their eye,
As the thirsty seek the water when the parchéd fields are dry,

Clinging to the rapid chariot, by its side, before, behind,
Tlironging men and wailing women wept for Rama good and kind:

"Draw the reins, benign Sumantra, slowly drive the royal car,
We would once more see our Rama, banished Iong and banished far,

Iron-hearted is Kausalya from her Rama thus to part,
Rends it not her mother's bosom thus to see her son depart?

True is righteous -hearted Sita cleaving to her husband still,
As the ever present sunlight cleaves to Meru's golden hill,

Faithful and heroic Lakshman! thou hast by thy brother stood,
And in duty still unchanging thou hast sought the pathless wood,

Fixed in purpose, true in valour, mighty boon to thee is given,
And the narrow path thou choosest is the righteous path to heaven!"

Thus they spake in tears and anguish as they followed him apace,
And their eyes were fixed on Rama, pride of Raghu's royal race,

Meanwhile ancient Dasa-ratha from his palace chamber came,
With each weeping queen and consort, with each woe-distracted dame!

And around the aged monarch rose the piercing voice of pain,
Like the wail of forest creatures when the forest-king is slain,

And the faint and feeble monarch was with age and anguish pale,
Like the darkened moon at eclipse when his light and radiance fail!

Rama saw his ancient father with a faltering footstep go,
Used to royal pomp and splendour, stricken now by age and woe,

Saw his mother faint and feeble to the speeding chariot hie,
As the mother-cow returneth to her young that loiters by,

Still she hastened to the chariot, "Rama! Rama!" was her cry,
And a throb was in her bosom and a tear was in her eye!

"Speed, Sumantra," uttered Rama, "from this torture let me part.
Speed, my friend, this sight of sadness breaks a much-enduring heart,

Heed not Dasa-ratha's mandate, stop not for the royal train,

Parting slow is lengthened sorrow like the sinner's lengthened pain!"

Sad Sumantra urged the coursers and the rapid chariot flew,
And the royal chiefs and courtiers round their fainting monarch drew,

And they spake to Dasa-ratha: "Follow not thy banished son,
He whom thou wouldst keep beside thee comes not till his task is done!"

Dasa-ratha, faint and feeble, listened to these words of pain,
Stood and saw his son departing,--saw him not on earth again!

V

CROSSING THE TAMASA: THE CITIZENS' RETURN

Evening's thickening shades descended on Tamasa's distant shore,
Rama rested by the river, day of toilsome journey o'er,

And Ayodhya's loving people by the limpid river lay,
Sad and sorrowing they had followed Rama's chariot through the day,

"Soft-eyed Sita, faithful Lakshman," thus the gentle Rama said,
"Hail the first night of our exile mantling us in welcome shade,

Weeps the lone and voiceless forest, and in darksome lair and nest,
Feathered bird and forest creature seek their midnight's wonted rest,

Weeps methinks our fair Ayodhya to her Rama ever dear,
And perchance her men and women shed for us a silent tear,

Loyal men and faithful women, they have loved their ancient king,
And his anguish and our exile will their gentle bosoms wring!

Most I sorrow for my father and my mother loved and lost,
Stricken by untimely anguish, by a cruel fortune crost,

But the good and righteous Bharat gently will my parents tend,
And with fond and filial duty tender consolation lend,

Well I know his stainless bosom and his virtues rare and high,
He will soothe our parents' sorrow and their trickling tear will dry!

Faithful Lakshman, thou hast nobly stood by us when sorrows fell,
Guard my Sits, by thy valour, by thy virtues tend her well,

Wait on her while from this river Rama seeks his thirst to slake,
On this first night of his exile food nor fruit shall Rama take,

Thou Sumantra, tend the horses, darkness comes with close of day,
Weary was the endless journey, weary is our onward way!"

Store of grass and welcome fodder to the steeds the driver gave,
Gave them rest and gave them water from Tamasa's limpid wave,

And performing night's devotions, for the princes made their bed,
By the softly rippling river 'neath the tree's umbrageous shade.

On a bed of leaf and verdure Rama and his Sita slept,
Faithful Lakshman with Sumantra nightly watch and vigils kept,

And the stars their silent lustre on the weary exiles shed,
And on wood and rolling river night her darksome mantle spread.

Early woke the righteous Rama and to watchful Lakshman spake:
Mark the slumb'ring city people, still their nightly rest they take,

They have left their homes and children, followed us with loyal heart,
They would take us to Ayodhya, from their princes loth to part!

Speed, my brother, for the people wake not till the morning's star,
Speed by night the silent chariot, we may travel fast and far,

So my true and loving people see us not by dawn of day,
Follow not through wood and jungle Rama in his onward way,

For a monarch meek in suffering should his burden bravely bear,
And his true and faithful people may not ask his woe to share!"

Lakshman heard the gentle mandate, and Sumantra yoked the steed,
Fresh with rest and grateful fodder, matchless in their wondrous speed,

Rama with his gentle consort and with Lakshman true and brave,
Crossed beneath the silent starlight dark Tamasa's limpid wave.

On the farther bank a pathway, fair to view and far and wide,
Stretching onwards to the forests spanned the spacious country-side,

"Leave the broad and open pathway," so the gentle Rama said,
"Follow yet a track diverging, so the people be misled.

Then returning to the pathway we shall march ere break of day,
So our true and faithful people shall not know our southward way."

Wise Sumantra hastened northward, then returning to the road,
By his master and his consort and the valiant Lakshman stood,

Raghu's sons and gentle Sita mounted on the stately car,
And Sumantra drove the coursers travelling fast and travelling far.

Morning dawned, the waking people by Tamasa's limpid wave,
Saw not Rama and his consort, saw not Lakshman young and brave,

And the tear suffused their faces and their hearts with anguish burned,

Sorrow-laden and lamenting to their cheerless homes returned.

VI

CROSSING THE GANGES. BHARAD-VAJA'S HERMITAGE

Morning dawned, and far they wandered, by their people loved and lost,
Drove through grove and flowering woodland, rippling rill and river crost,

Crossed the sacred Vedasruti on their still unending way,
Crossed the deep and rapid Gumti where the herds of cattle stray,

All the toilsome day they travelled, evening fell o'er wood and lea,
And they came where sea-like Ganga rolls in regal majesty,

'Neath a fall Ingudi's shadow by the river's zephyrs blest,
Second night of Rama's exile passed in sleep and gentle rest.

Morning dawned, the royal chariot Rama would no further own,
Sent Sumantra and the coursers back to fair Ayodhya's town,

Doffing then their royal garments Rama and his brother bold
Coats of bark and matted tresses wore like anchorites of old.

Guha, chief of wild Nishadas, boat and needed succour gave,
And the princes and fair Sita ventured on the sacred wave.

And by royal Rama bidden strong Nishadas plied the oar,
And the strong boat quickly bounding left fair Ganga's northern shore.

"Goddess of the mighty Ganga!" so the pious Sits, prayed,
"Exiled by his father's mandate, Rama seeks the forest shade,

Ganga! o'er the three worlds rolling, bride and empress of the sea,
And from BRAHMA'S sphere descended! banished Sita bows to thee.

May my lord return in safety, and a thousand fattened kine,
Gold and gifts and gorgeous garments, pure libations shall be thine,

And with flesh and corn I worship unseen dwellers on thy shore,
May my lord return in safety, fourteen years of exile o'er!",

On the southern shore they journeyed through the long and weary day,
Still through grove and flowering woodland held their long and weary way,

And they slayed the deer of jungle and they spread their rich repast,
Third night of the princes' exile underneath a tree was past.

Morning dawned, the soft-eyed Sits, wandered with the princes brave,
To the spot where ruddy Gangs, mingles with dark Jumna's wave,

And they crost the shady woodland, verdant lawn and grassy mead,
Till the sun was in its zenith, Rama then to Lakshman said:

"Yonder mark the famed Prayaga, spot revered from age to age,
And the line of smoke ascending speaks some *rishi's* hermitage,

There the waves of ruddy Gangs with the dark blue Jumna meet,
And my ear the sea-like voices of the mingling waters greet.

Mark the monarchs of the forest severed by the hermit's might,
And the logs of wood and fuel for the sacrificial rite,

Mark the tall trees in their blossom and the peaceful shady grove,
There the sages make their dwelling, thither, Lakshman, let us rove."

Slowly came the exile-wand'rers, when the sun withdrew his rays,
Where the vast and sea-like rivers met in sisters' sweet embrace,

And the *asram's* peaceful dwellers, bird of song and spotted deer,
Quaked to see the princely strangers in their warlike garb appear!

Rama stepped with valiant Lakshman, gentle Sits followed close,
Till behind the screening foliage hermits' peaceful dwellings rose,

And they came to Bharad-vaja, anchorite and holy saint,
Girt by true and faithful pupils on his sacred duty bent.

Famed for rites and lofty penance was the anchorite of yore,
Blest with more than mortal vision, deep in more than mortal tore,

And he sat beside the altar for the *agni-hotra* rite,
Rama spake in humble accents to the man of holy might:

"We are sons of Dasa-ratha and to thee our homage bring,
With rny wife, the saintly Sita, daughter of Videha's king,

Exiled by my royal father in the wilderness I roam,
And my wife and faithful brother make the pathless woods their home,

We would through these years of exile in some holy asram dwell.
And our food shall be the wild fruit and our drink from crystal well,

We would practise pious penance still on sacred rites intent,
Till our souls be filled with wisdom and our years of exile spent!"

Pleased the ancient Bharad-vaja heard the prince's humble tale.
And with kind and courteous welcome royal strangers greeted well,

And he brought the milk and *argya* where the guests observant stood,

Crystal water from the fountain, berries from the darksome wood,

And a low and leafy cottage for their dwelling-place assigned,
As a host receives a stranger, welcomed them with offerings kind.

In the *asram's* peaceful courtyard fearless browsed the jungle deer,
All unharmed the bird of forest; pecked the grain collected near,

And by holy men surrounded 'neath the trees' umbrageous shade,
In his pure and peaceful accents *rishi* Bharad-vaja said:

Not unknown or unexpected, princely strangers, have ye come,
I have heard of sinless Rama's causeless banishment from home,

Welcome to a hermit's forest, be this spot your place of rest,
Where the meeting of the rivers, makes our sacred *asram* blest,

Live amidst these peaceful woodlands, still on sacred rites intent
Till your souls be filled with wisdom and your years of exile spent!"

"Gracious are thy accents, rishi," Rama answered thus the sage.
"But fair towns and peopled hamlets border on this hermitage,

And to see the banished Sita and to see us, much I fear,
Crowds of rustics oft will trespass on thy calm devotions here,

Far from towns and peopled hamlets, grant us, *rishi*, in thy grace,
Some wild spot where hid in jungle we may pass these years in peace."

"Twenty miles from this Prayagya," spake the *rishi* pond'ring well,
"Is a lonely hill and jungle where some ancient hermits dwell,

Chitra-kuta, Peak of Beauty, where the forest creatures stray,
And in every bush and thicket herds of lightsome monkeys play,

Men who view its towering summit are on lofty thoughts inclined.
Earthly pride nor earthly passions cloud their pure and peaceful mind,

Hoary-headed ancient hermits, hundred autumns who have done,
By their faith and lofty penance heaven's eternal bliss have won,

Holy is the fair seclusion for thy purpose suited well,
Or if still thy heart inclineth, here in peace and comfort dwell!"

Spake the *rishi* Bharad-vaja, and with every courteous rite,
Cheered his guests with varied converse till the silent hours of night,

Fourth night of the princes' exile in Prayaga's hermitage,
Passed the brothers and fair Sita honoured by Prayaga's Sacre.

VII

CROSSING THE JUMNA--VALMIKI'S HERMITAGE

Morning dawned, and faithful Sita with the brothers held her way,
Where the dark and eddying, waters of the sacred Jumna stray,

Pondering by the rapid river long the thoughtful brothers stood,
Then with stalwart arms and axes felled the sturdy jungle wood,

Usira of strongest fibre, slender bamboo smooth and plain,
Jambu branches intertwining, with the bent and twisting cane,

And a mighty raft constructed, and with creepers scented sweet,
Lakshman for the gentle Sita made a soft and pleasant seat.

Then the rustic bark was floated, framed with skill of woodman's craft,
By her loving lord supported Sita stepped upon the raft,

And her raiments and apparel Rama by his consort laid,
And the axes and the deerskins, bow and dart and shining blade.

Then with stalwart arms the brothers plied the bending bamboo oar,
And the strong raft gaily bounding left for Jumna's southern shore.

"Goddess of the glorious Jumna!" so the pious Sita prayed,
"Peaceful be my husband's exile in the forest's darksome shade,

May he safely reach Ayodhya, and a thousand fattened kine,
Hundred jars of sweet libation, mighty Jumna, shall be thine,

Grant that from the woods returning he may see his home again,
Grant that honoured by his kinsmen he may rule his loving men!

On her breast her arms she folded while the princes plied the oar,
And the bright bark bravely bounding reached the wooded southern shore.

And the wanderers from Ayodhya on the river's margin stood,
Where the unknown realm extended mantled by unending wood,

Gallant Lakshman with his weapons went before the path to clear,
Soft-eyed Sita followed gently, Rama followed in the rear.

Oft from tree and darksome jungle, Lakshman ever true and brave,
Plucked the fruit or smiling blossom and to gentle Sita gave,

Oft to Rama turned his consort, pleased and curious evermore,
Asked the name of tree or creeper, fruit or flower unseen before.

Still with brotherlv affection Lakshman brought each dewy spray,

Bud or blossom of wild beauty from the woodland bright and gay,

Still with eager joy and pleasure Sita turned her eye once more,
Where the tuneful swans and *saras* flocked on Jumna's sandy shore.

Two miles thus they walked and wandered and the belt of forest passed,
Slew the wild deer of the jungle, spread on leaves their rich repast,

Peacocks flew around them gaily, monkeys leaped on branches bent,
Fifth night of their endless wanderings in the forest thus they spent.

"Wake, my love, and list the warblings and the voices of the wood,"
Thus spake Rama when the morning on the eastern mountains stood,

Sita woke and gallant Lakshman, and they sipped the sacred wave,
To the hill of Chitra-kuta held their way serene and brave.

"Mark, my love," so Rama uttered, "every bush and tree and flower,
Tinged by radiant light of morning sparkles in a golden shower,

Mark the flaming flower of *Kinsuk* and the *Vilwa* in its pride,
Luscious fruits in wild profusion ample store of food provide,

Mark the honeycombs suspended from each tall and stately tree,
How from every virgin blossom steals her store the faithless bee!

Oft the lone and startled wild cock sounds its clarion full and clear,
And from flowering fragrant forests peacocks send the answering cheer,

Oft the elephant of jungle ranges in this darksome wood,
For yon peak is Chitra-kuta loved by saints and hermits good,

Oft the chanted songs of hermits echo through its sacred grove,
Peaceful on its shady uplands, Sita, we shall live and rove!"

Gently thus the princes wandered through the fair and woodland scene,
Fruits and blossoms lit the branches, feathered songsters filled the green,

Anchorites and ancient hermits lived in every sylvan grove,
And a sweet and sacred stillness filled the woods with peace and love!

Gently thus the princes wandered to the holy hermitage,
Where in lofty contemplation lived the mighty Saint and Sage,

Heaven inspired thy song, Valmiki! Ancient Bard of ancient day,
Deeds of virtue and of valour live in thy madying lay!

And the Bard received the princes with a father's greetings kind,
Bade them live in Chitra-kuta with a pure and peaceful mind,

To the true and faithful Lakshman, Rama then his purpose said,
And of leaf and forest timber Lakshman soon a cottage made.

"So our sacred *Sastras* sanction," thus the righteous Rama spake,
"Holy offering we should render when our dwelling-home we make,

Slay the black buck, gallant Lakshman, and a sacrifice prepare,
For the moment is auspicious and the day is bright and fair."

Lakshman slew a mighty black-buck, with the antlered trophy came,
Placed the carcass consecrated by the altar's blazing flame,

Radiant round the mighty offering tongues of red fire curling shone,
And the buck was duly roasted and the tender meat was done.
Pure from bath, with sacred *mantra* Rama did the holy rite,
And invoked the bright Immortals for to bless the dwelling site,

To the kindly VISWA-DEVAS, and to RUDRA fierce and strong,
And to VISHNU Lord of Creatures, Rama raised the sacred song.

Righteous rite was duly rendered for the forest-dwelling made,
And with true and deep devotion was the sacred *mantra* prayed,

And the worship of the Bright Ones purified each earthly stain,
Pure-souled Rama raised the altar and the *chaitya's* sacred fane.

Evening spread its holy stillness, bush and tree its magic felt,
As the Gods in BRAHMA'S mansions, exiles in their cottage dwelt,

In the woods of Chitra-kuta where the Malyavati flows,
Sixth day of their weary wand'rings ended in a sweet repose.

VIII

TALE OF THE HERMIT'S SON

Wise Sumantra chariot-driver came from Ganga's sacred wave,
And unto Ayodhya's monarch, banished Rama's message gave,

Dasa-ratha's heart was shadowed by the deepening shade of night,
As the darkness of the eclipse glooms the sun's meridian light!

On the sixth night,-when his Rama slept in Chitra-kuta's bower,-
Memory of an ancient sorrow flung on him its fatal power,

Of an ancient crime and anguish, unforgotten, dark and dread,
Through the lapse of years and seasons casting back its death-like shade!

And the gloom of midnight deepened, Dasa-ratha sinking fast,
To Kausalya sad and sorrowing spake his memories of the past:

"Deeds we do in life, Kausalya, be they bitter, be they sweet,

Bring their fruit and retribution, rich reward or suffering meet.

Heedless child is he, Kausalya, in his fate who doth not scan
Retribution of his *karma*, sequence of a mighty plan!

Oft in madness and in folly we destroy the mango grove,
Plant the gorgeous gay *palasa* for the red flower that we love,

Fruitless as the red *palasa* is the *karma* I have sown,
And my barren lifetime withers through the deed which is my own!

Listen to my tale, Kausalya, in my days of youth renowned,
I was called a *sabda-bedhi*, archer prince who shot by sound,

I could hit the unseen target, by the sound my aim could tell,--
Blindly drinks a child the poison, blindly in my pride I fell!

I was then my father's Regent, thou a maid to me unknown,
Hunting by the fair Sarayu in my car I drove alone,

Buffalo or jungle tusker might frequent the river's brink,
Nimble deer or watchful tiger stealing for his nightly drink,

Stalking with a hunter's patience, loitering in the forests drear,
Sound of something in the water struck my keen and listening ear,

In the dark I stood and listened, some wild beast the water drunk,
'Tis some elephant, I pondered, lifting water with its trunk.

I was called a *sabda-bedhi*, archer prince who shot by sound,
On the unseen fancied tusker dealt a sure and deadly wound,

Ah! too deadly was my arrow and like hissing cobra fell,
On my startled car and bosom smote a voice of human wail,

Dying voice of lamentation rose upon the midnight high,
Till my weapons fell in tremor and a darkness dimmed my eye!

Hastening with a nameless terror soon I reached Sarayu's shore,
Saw a boy with hermit's tresses, and his pitcher lay before,

Weltering in a pool of red blood, lying on a gory bed,
Feebly raised his voice the hermit, and in dying accents said:

'What offence, O mighty monarch, all-unknowing have I done,
That with quick and kingly justice slayest thus a hermit's son?

Old and feeble are my parents, sightless by the will of fate,
Thirsty in their humble cottage for their duteous boy they wait,

And thy shaft that kills me, monarch, bids my ancient parents die.
Helpless, friendless, they will perish, in their anguish deep and high!

Sacred lore and lifelong penance change not mortal's earthly state,
Wherefore else they sit unconscious when their son is doomed by fate.

Or if conscious of my danger, could they dying breath recall,
Can the tall tree save the sapling doomed by woodman's axe to fall?

Hasten to my parents, monarch, soothe their sorrow and their ire,
For the tears of good and righteous wither like the forest fire,

Short the pathway to the *asram*, soon the cottage thou shalt see,
Soothe their anger by entreaty, ask their grace and pardon free!

But before thou goest, monarch, take, O take thy torturing dart,
For it rankles in my bosom with a cruel burning smart,

And it eats into my young life as the river's rolling tide
By the rains of summer swollen eats into its yielding side.'

Writhing in his pain and anguish thus the wounded hermit cried,
And I drew the fatal arrow, and the holy hermit died!

Darkly fell the thickening shadows, stars their feeble radiance lent,
As I filled the hermit's pitcher, to his sightless parents went,

Darkly fell the moonless midnight, deeper gloom my bosom rent,
As with faint and falt'ring footsteps to the hermits slow I went.

Like two birds bereft of plumage, void of strength, deprived of flight,
Were the stricken ancient hermits, friendless, helpless, void of sight,

Lisping in their feeble accents still they whispered of their child.
Of the stainless boy whose red blood Dasa-ratha's hands defiled!

And the father heard my footsteps, spake in accents soft and kind:
'Come, my son, to waiting parents, wherefore dost thou stay behind,

Sporting in the rippling water didst thou midnight's hour beguile,
But thy faint and thirsting mother anxious waits for thee the while,

Rath my heedless word or utterance caused thy boyish bosom smart,
But a feeble father's failings may not wound thy filial heart,

Help of helpless, sight of sightless, and thy parents' life and joy,
Wherefore art thou mute and voiceless, speak, my brave and beauteous boy!'

Thus the sightless father welcomed cruel slayer of his son,
And an anguish tore my bosom for the action I had done.

Scarce upon the sonless parents could I lift my aching eye,
Scarce in faint and faltering accents to the father make reply,

For a tremor shook my person and my spirit sank in dread.

Straining all my utmost prowess, thus in quavering voice I said:

'Not thy son, O holy hermit, but a Khsatra warrior born,
Dasa-ratha stands before thee by a cruel anguish torn,

For I came to slay the tusker by Sarayu's wooded brink,
Buffalo or deer of jungle stealing for his midnight drink,

And I heard a distant gurgle, some wild beast the water drunk,--
So I thought,--some jungle tusker lifting water with its trunk,

And I sent my fatal arrow on the unknown, unseen prey,
Speeding to the spot I witnessed,-there a dying hermit lay!

From his pierced and quivering bosom then the cruel dart I drew,
And he sorrowed for his parents as his spirit heavenward flew,

Thus unconscious, holy father, I have slayed thy stainless son,
Speak my penance, or in mercy pardon deed unknowing done!'

Slow and sadly by their bidding to the fatal spot I led,
Long and loud bewailed the parents by the cold unconscious dead,

And with hymns and holy water they performed the funeral rite,
Then with tears that burnt and withered, spake the hermit in his might:

'Sorrow for a son beloved is a father's direst woe,
Sorrow for a son beloved, Dasa-ratha, thou shalt know!

See the parents weep and perish, grieving for a slaughtered son,
Thou shalt weep and thou shalt perish for a loved and righteous son!

Distant is the expiation,---but in fulness of the time,
Dasa-ratha's death in anguish cleanses Dasa-ratha's crime!'

Spake the old and sightless prophet; then he made the funeral pyre,
And the father and the mother perished in the lighted fire,

Years have gone and many seasons, and in fulness of the time,
Comes the fruit of pride and folly and the harvest of my crime!

Rama eldest born and dearest, Lakshman true and faithful son,
Ah! forgive a dying father and a cruel action done,

Queen Kaikeyi, thou hast heedless brought on Raghu's race this stain,
Banished are the guiltless children and thy lord and king is slain!

Lay thy hands on mine, Kausalya, wipe thy unavailing tear,
Speak a wife's consoling accents to a dying husband's ear,

Lay thy hands on mine, Sumitra, vision falls my closing eyes,
And for bravo and banished Rama wings my spirit to the skies!

Hushed and silent passed the midnight, feebly still the monarch sighed,
Blessed Kausalya and Sumitra, blest his banished sons, and died.

RAMAYANA BOOK IV

RAMA-BHARATA-SAMBADA

(The Meeting of the Princes)

THE scene of this Book is laid at Chitra-kuta. Bharat returning from the kingdom of the Kaikeyas heard of his father's death and his brother's exile, and refused the throne which had been reserved for him. He wandered through the woods and jungle to Chitra-kuta, and implored Rama to return to Ayodhya and seat himself on the throne of his father. But Rama had given his word, and would not withdraw from it.

Few passages in the Epic are more impressive than Rama's wise and kindly advice to Bharat on the duties of a ruler, and his firm refusal to Bharat's passionate appeal to seat himself on the throne. Equally touching is the lament of Queen Kausalya when she meets Sita in the dress of an anchorite in the forest.

But one of the most curious passages in the whole Epic is the speech of Jabali the Sceptic, who denied heaven and a world here-after. In ancient India as in ancient Greece there were different schools of philosophers, some of them orthodox and some of them extremely heterodox, and the greatest latitude of free thought was permitted. In Jabali, the poet depicts a free-thinker of the broadest type. He ridicules the ideas of Duty and of Future Life with a force of reasoning which a Greek sophist and philosopher could not have surpassed. But Rama answers with the fervour of a righteous, truth-loving, God-fearing man.

All persuasion was in vain, and Bharat returned to Ayodhya with Rama's sandals, and placed them on the throne, as an emblem of Rama's sovereignty during his voluntary exile. Rama himself then left Chitra-kuta and sought the deeper forests of Dandak, so that his friends and relations might not find him again during his exile. He visited the hermitage of the Saint Atri; and the ancient and venerable wife of Atri welcomed the young Sita, and robed her in rich raiments and jewels, on the eve of her departure for the unexplored wildernesses of the south.

The portions translated in this Book are the whole or the main portions of Sections xcix., c., ci., civ., cviii.. cix., exii., and cxix. of Book ii. of the original text.

I

THE MEETING OF THE BROTHERS

Sorrowing for his sire departed Bharat to Ayodhya came,
But the exile of his brother stung his noble heart to flame,

Scorning sin-polluted empire, travelling with each widowed queen,
Sought through wood and trackless jungle Chitra-kuta's peaceful scene.

Royal guards and Saint Vasishtha loitered with the dames behind,
Onward pressed the eager Bharat, Rama's hermit-home to find,

Nestled in a jungle thicket, Rama's cottage rose in sight,
Thatched with leaves and twining branches, reared by Lakshman's faithful might.

Faggots hewn of gnarléd branches, blossoms culled from bush and tree.
Coats of bark and russet garments, kusa spread upon the lea,

Store of horns and branching antlers, fire-wood for the dewy night,--
Spake the dwelling of a hermit suited for a hermit's rite.

"May the scene," so Bharat uttered, "by the righteous *rishi* told,
Markalvati's rippling waters, Chitra-kuta's summit bold,

Mark the dark and trackless forest where the untamed tuskers roam,
And the deep and hollow caverns where the wild beasts make their home,

Mark the spacious wooded uplands, wreaths of smoke obscure the sky,
Hermits feed their flaming altars for their worship pure and high.

Done our weary work and wand'ring, righteous Rama here we meet,
Saint and king and honoured elder! Bharat bows unto his feet,

Born a king of many nations, he hath forest refuge sought,
Yielded throne and mighty kingdom for a hermit's humble cot,

Honour unto righteous Rama, unto Sita true and bold,
Theirs be fair Kosala's empire, crown and sceptre, wealth and gold!

Stately *Sal* and feathered palm-tree on the cottage lent their shade.
Strewn upon the sacred altar was the grass of *kusa* spread,

Gaily on the walls suspended hung two bows of ample height,
And their back with gold was pencilled, bright as INDRA's bow of might,

Cased in broad unfailing quivers arrows shone like light of day,
And like flame-tongued fiery serpents cast a dread and lurid ray,

Resting in their golden scabbards lay the sword of warriors bold,
And the targets broad and ample bossed with rings of yellow gold,

Glove and gauntlet decked the cottage safe from fear of hostile men,
As from creatures of the forest is the lion's lordly den!

Calm in silent contemplation by the altar's sacred fire,
Holy in his pious purpose though begirt by weapons dire,

Clad in deer-skin pure and peaceful, poring on the sacred flame,
In his bark and hermit's tresses like an anchorite of fame,

Lion-shouldered, mighty-arméd, but with gentle lotus eye.

Lord of wide earth ocean-girdled, but intent on penance high,

Godlike as the holy BRAHMA, on a skin of dappled deer
Rama sat with meek-eyed Sita, faithful Lakshman loitered near!

"Is this he whom joyous nations called to fair Ayodhya's throne,
Now the friend of forest-rangers wandering in the woods alone,

Is this he who robed in purple made Ayodhya's mansions bright..
Now in jungle bark and deer-skin clad as holy anchorite,

Is this be whose wreathéd ringlets fresh and holy fragrance shed,
Now a hermit's matted tresses cluster round his royal head,

Is this he whose royal *yajnas* filled the earth with righteous fame,
Now inured to hermit's labour by the altar's sacred flame,

Is this he whose brow and forehead royal gem and jewel graced,
Heir to proud Kosala's empire, eldest, noblest, and the best!"

Thus lamented pious Bharat, for his heart was anguish-rent,
As before the feet of Rama he in loving homage bent,

"*Arya!*" in his choking accents this was all that Bharat said,
"*Arya!*" spake the young Satrughna and he bent his holy head!

Rama to his loving bosom raised his brothers from his feet,
Ah, too deep is love for utterance when divided brothers meet,

Faithful Guha, brave Sumantra, bowed to Rama's righteous feet,
And a joy and mingled sadness filled the hermit's calm retreat!

II

BHARAT'S ENTREATY AND RAMA'S REPLY

"Speak, my true, my faithful Bharat," so the righteous Rama cried,
"Wherefore to this jungle dwelling hast thou from Ayodhya hied,

Speak, my fond and loving brother, if our father bade thee come,
Leaving throne and spacious empire in this wilderness to roam?

Heir and Regent of Kosala! Dost thou tend our father well,
And obey the lofty mandate from his royal lips that fell,

And the ancient Dasa-ratha, glorious still in regal might,
Doth he pass his bright life's evening in each pure and holy rite?

Doth my mother, Queen Kausalya, still for Rama wet her eye,
And the gentle Queen Sumitra for her banished Lakshman sigh,

Doth the peerless Queen Kaikeyi pass her days in duties fair,
Guard her Bharat's mighty empire, tend him with a mother's care?

Is each holy rite and homage to the Gods and Fathers done,
Is the honour due to elders rendered by each duteous son,

Do thy warriors guard thy kingdom as of yore with matchless skill,
And with counsel deep and duteous do thy min'sters serve thy will?

Rich thy fields in corn and produce fed by rivers broad and deep,
Rich thy green unending pastures with the kine and fattened sheep,

Tend the herdsman and his cattle, tend the tiller of the soil,
Watch and help with all thy bounty workmen in their peaceful toil,

For the monarch's highest duty is to serve his people's weal
And the ruler's richest glory is to labour and to heal!

Guard thy forts with sleepless caution with the engines of the war,
With the men who shoot the arrow and who drive the flying car,

Guard Kosala's royal treasure, make thy gifts of wealth and food,
Not to lords and proud retainers, but to worthy and the good!

Reader justice pure and spotless as befits thy royal line,
And to save the good and guiltless, Bharat, be it ever thine,

For the tears of suffering virtue wither like the thunder levin,
And they slay our men and cattle like the wrath of righteous heaven,

Fruitful be thy lore of Veda, fruitful be each pious rite,
Be thy queen a fruitful mother, be thy empire full of might!"

Weeping, weeping, Bharat answered Dasa-ratha's eldest son,
"Dasa-ratha walks the bright sky, for his earthly task is done!

For impelled by Queen Kaikeyi to the woods he bade thee go,
And his spotless fame was clouded and his bosom sank in woe,

And my mother, late repenting, weeps her deed of deepest shame,
Weeps her wedded lord departed, and a woman's tarnished fame!

Thou alone canst wipe this insult by a deed of kindness done,
Rule o'er Dasa-ratha's empire, Dasa-ratha's eldest son,

Weeping queens and loyal subjects supplicate thy noble grace,
Rule o'er Raghu's ancient empire, son of Raghu's royal race!

For our ancient Law ordaineth and thy Duty makes it plain,
Eldest-born succeeds his father as the king of earth and main,

By the fair Earth loved and welcomed, Rama, be her wedded lord,

As by planet-jewelled Midnight is the radiant Moon adored!

And thy father's ancient min'sters and thy courtiers faithful still,
Wait to do thy righteous mandate and to serve thy royal will,

As a pupil, as a brother, as a slave, I seek thy grace,
Come and rule thy father's empire, king of Raghu's royal race!"

Weeping, on the feet of Rama, Bharat placed his lowly head,
Weeping for his sire departed, tears of sorrow Rama shed,

Then he raised his loving brother with an elder's deathless love,
Sorrow wakes our deepest kindness and our holiest feelings prove!

"But I may not," answered Rama, "seek Ayodhya's ancient throne,
For a righteous father's mandate duteous son may not disown,

And I may not, gentle brother, break the word of promise given,
To a king and to a father who is now a saint in heaven!

Not on thee, nor on thy mother, rests the censure or the blame,
Faithful to his father's wishes Rama to the forest came,

For the son and duteous consort serve the father and the lord,
Higher than an empire's glory is a father's spoken word!

All inviolate is his mandate,--on Ayodhya's jewelled throne,
Or in pathless woods and jungle Rama shall his duty own,

All inviolate is the blessing by a loving mother given,
For she blessed my life in exile like a pitying saint of heaven!

Thou shalt rule the kingdom, Bharat, guard our loving people well,
Clad in wild bark and in deer-skin I shall in the forests dwell,

So spake saintly Dasa-ratha in Ayodhya's palace hall,
And a righteous father's mandate duteous son may not recall!"

III

KAUSALYA'S LAMENT AND RAMA'S REPLY

Slow and sad with Saint Vasishtha, with each widowed royal dame,
Unto Rama's hermit-cottage ancient Queen Kausalya came,

And she saw him clad in wild bark like a hermit stern and high,
And an anguish smote her bosom and a tear bedewed her eye.

Rama bowed unto his mother and each elder's blessings sought,
Held their feet in salutation with a holy reverence fraught,

And the queens with loving fingers, with a mother's tender care,
Swept the dust of wood and jungle from his head and bosom fair,

Lakshman too in loving homage bent before each royal dame,
And they blessed the faithful hero spotless in his righteous fame.

Lastly came the soft-eyed Sita with obeisance soft and sweet,
And with hands in meekness folded bent her tresses to their feet,

Pain and anguish smote their bosoms, round their Sita as they prest,
As a mother clasps a daughter, clasped her in their loving breast!

Torn from royal hall and mansions, ranger of the darksome wood,
Reft of home and kith and kindred by her forest but she stood!

"Hast thou, daughter of Videha," weeping thus Kausalya said,
"Dwelt in woods and leafy cottage and in pathless jungle strayed,

Hast thou, Rama's royal consort, lived a homeless anchorite
Pale with rigid fast and penance, worn with toil of righteous rite?

But thy sweet face, gentle Sita, is like faded lotus dry,
And like lily parched by sunlight, lustreless thy beauteous eye,

Like the gold untimely tarnished is thy sorrow-shaded brow,
Like the moon by shadows darkened is thy form of beauty now!

And an anguish scathes my bosom like the withering forest fire,
Thus to see thee, duteous daughter, in misfortunes deep and dire,

Dark is wide Kosala's empire, dark is Raghu's royal house,
When in woods my Rama wanders and my Rama's royal spouse!

Sweetly, gentle Sita answered, answered Rama fair and tall,
That a righteous father's mandate duteous son may not recall!

IV

JABALI'S REASONING AND RAMA'S REPLY

Jabali a learned Brahman and a Sophist skilled in word,
Questioned Faith and Law and Duty, spake to young Ayodhya's lord:

Wherefore, Rama, idle maxims cloud thy heart and warp thy mind,
Maxims which mislead the simple and the thoughtless human kind?

Love nor friendship doth a mortal to his kith or kindred own,
Entering on his Nvide earth friendless, and departing all alone,

Foolishly upon the father and the mother dotes the son,

Kinship is an idle fancy,-save thyself thy kith is none!

In the wayside inn he halteth who in distant lands doth roam,
Leaves it with the dawning daylight for another transient home,

Thus on earth are kin and kindred, home and country, wealth and store,
We but meet them on our journey, leave them as we pass before!

Wherefore for a father's mandate leave thy empire and thy throne,
Pass thy days in trackless jungle sacrificing all thy own,

Wherefore to Ayodhya's city, as to longing wife's embrace,
Speed'st thou not to rule thy empire, lord of Raghu's royal race?

Dasa-ratha claims no duty, and this will is empty word,
View him as a foreign monarch, of thy realm thou art the lord,

Dasa-ratha is departed, gone where all the mortals go,
For a dead man's idle mandate wherefore lead this life of woe?

Ah! I weep for erring mortals who on erring duty bent
Sacrifice their dear enjoyment till their barren life is spent,

Who to Gods and to the Fathers vainly still their offerings make,
Waste of food! for God nor Father doth our pious homage take!

And the food by one partaken, can it nourish other men,
Food bestowed upon a Brahman, can it serve our Fathers then?

Crafty priests have forged these maxims and with selfish objects say,
Make thy gifts and do thy penance, leave thy worldly wealth and pray!

There is no Hereafter, Rama, vain the hope and creed of men,
Seek the pleasures of the present, spurn illusions poor and vain,

Take the course of sense and wisdom, cast all idle faith aside,
Take the kingdom Bharat offers, rule Ayodhya in thy pride!"

"Fair thy purpose," answered Rama," false thy reason leads astray,
Tortuous wisdom brings no profit, virtue shuns the crooked way,

For the deed proclaims the hero from the man of spacious lies,
Marks the true and upright Arya from the scheming worldly-wise!

If assuming virtue's mantle I should seek the sinful path,
Gods who judge our secret motives curse me with their deepest wrath,

And thy counsel helps not, *rishi*, mansions of the sky to win,
And a king his subjects follow adding deeper sin to sin!

Sweep aside thy crafty reasoning, Truth is still our ancient way,
Truth sustains the earth and nations and a monarch's righteous sway,

Mighty Gods and holy sages find in Truth their haven shore,
Scorning death and dark destruction, Truth survives for evermore!

Deadlier than the serpent's venom is the venom of a lie,
From the false, than from the cobra, men with deeper terror fly,

Dearer than the food to mortals, Truth as nourishment is given,
Truth sustains the wide creation, Truth upholds the highest heaven,

Vain were gifts and sacrifices, rigid penances were vain,
Profitless the holy Vedas but for Truth which they sustain,

Gifts and rites and rigid penance have no aim or purpose high,
Save in Truth which rules the wide earth and the regions of the sky!

I have plighted truth and promise and my word may not unsay,
Fourteen years in pathless forests father's mandate I obey,

And I seek no spacious reasons my relinquished throne to win,
Gods nor Fathers nor the Vedas counsel tortuous paths of sin!

Pardon, *rishi*, still unchanging shall remain my promise given
To my mother Queen Kaikeyi, to my father now in heaven,

Pardon, *rishi*, still in jungle we shall seek the forest fare,
Worship Gods who watch our actions, and pervade the earth and air!

Unto AGNI, unto VAYU, shall my constant prayers run,
I shall live like happy INDRA, hundred sacrifices done,

And the deep and darksome jangle shall be Rama's royal hall,
For a righteous father's mandate duteous son may not recall!"

V

THE SANDALS

Tears nor sighs nor sad entreaty Rama's changeless purpose shook,
Till. once more with hands conjoinéd Bharat to his elder spoke:

"Rama, true to royal mercy, true to duties of thy race,
Grant this favour to thy mother, to thy brother grant this grace,

Vain were my unaided efforts to protect our father's throne,
Town and hamlet, lord and tiller, turn to thee and thee alone!

Unto Rama, friends and kinsmen, chiefs and warriors, turn in pain,
And each city chief and elder, and each humble village swain,

Base thy empire strong, unshaken, on a loyal nation's will,
With thy worth and with thy valour serve thy faithful people still!"

Rama raised the prostrate Bharat to his ever-loving breast,
And in voice of tuneful *hansa* thus his gentle speech addrest:

"Trust me, Bharat, lofty virtue, strength and will to thee belong,
Thou could'st rule a worldwide empire in thy faith and purpose strong,

And our father's ancient min'sters, ever faithful, wise and deep,
They shall help thee with their counsel and thy ancient frontiers keep.

List! the Moon may lose his lustre, Himalaya lose his snow,
Heaving Ocean pass his confines surging from the caves below,

But the truth-abiding Rama will not move from promise given,
He hath spoke and will not palter, help him righteous Gods in heaven!"

Blazing like the Sun in splendour, beauteous like the Lord of Night,
Rama vowed his Vow of Duty, changeless in his holy might!

"Humble token," answered Bharat, "still I seek from Rama's hand,
Token of his love and kindness, token of his high command,

From thy feet cast forth those sandals, they shall decorate the throne.
They shall nerve my heart to duty and shall safely guard thy own,

They shall to a loyal nation absent monarch's will proclaim,
Watch the frontiers of the empire and the people's homage claim!"

Rama gave the loosened sandals as his younger humbly prayed,
Bharat bowed to them in homage and his parting purpose said:

"Not alone will banished Rama barks and matted tresses wear,
Fourteen years the crownéd Bharat will in hermit's dress appear,

Henceforth Bharat dwells in palace guised as hermit of the wood,
In the sumptuous hall of feasting wild fruit is his only food,

Fourteen years shall pass in waiting, weary toil and penance dire
Then, if Rama comes not living, Bharat dies upon the pyre!"

VI

THE HERMITAGE OF ATRI

With the sandals of his elder Bharat to Ayodhya went,
Rama sought for deeper forests on his arduous duty bent,

Wandering with his wife and Lakshman slowly sought the hermitage,

Where resided saintly Atri, Vedic Bard and ancient sage.

Auasuya, wife of Atri, votaress of Gods above,
Welcomed Sita in her cottage, tended her with mother's love,

Gave her robe and holy garland, jewelled ring and chain of gold,
Heard the tale of love and sadness which the soft-eyed Sita told:

How the monarch of Videha held the plough and tilled the earth,
From the furrow made by ploughshare infant Sita sprang to birth,

How the monarch of Videha welcomed kings of worth and pride,
Rama 'midst the gathered monarchs broke the bow and won the bride,

How by Queen Kaikeyi's mandate Rama lost his father's throne,
Sita followed him in exile in the forest dark and lone!

Softly from the lips of Sita words of joy and sorrow fell,
And the pure-souled pious priestess wept to hear the tender tale,

And she kissed her on the forehead, held her on her ancient breast,
And in mother's tender accents thus her gentle thoughts exprest:

"Sweet the tale you tell me, Sita, of thy wedding and thy love,
Of the true and tender Rama, righteous as the Gods above,

And thy wifely deep devotion fills my heart with purpose high,
Stay with us my gentle daughter for the night shades gather nigh.

Hastening from each distant region feathered songsters seek their nest,
Twitter in the leafy thickets ere they seek their nightly rest,

Hastening from their pure ablutions with their pitcher smooth and fair,
In their dripping barks the hermits to their evening rites repair,

And in sacred *agni-hotra* holy anchorites engage,
And a wreath of smoke ascending marks the altar of each sage.

Now a deeper shadow mantles bush and brake and trees around,
And a thick and inky darkness falls upon the distant ground,

Midnight prowlers of the jungle steal beneath the sable shade,
But the tame deer by the altar seeks his wonted nightly bed.

Mark! how by the stars encircled sails the radiant Lord of Night,
With his train of silver glory streaming o'er the azure height,

And thy consort waits thee, Sita, but before thou leavest, fair,
Let me deck thy brow and bosom with these jewels rich and rare,

Old these eyes and grey these tresses, but a thrill of joy is mine,
Thus to see thy youth and beauty in this gorgeous garment shine!"

Pleased at heart the ancient priestess clad her in apparel meet,
And the young wife glad and grateful bowed to Anasuya's feet,

Robed and jewelled, bright and beauteous, sweet-eyed Sita softly came,
Where with anxious heart awaited Rama prince of righteous fame.

With a wifely love and longina Sita met her hero bold,
Anasuya's love and kindness in her grateful accents told,

Rama and his brother listened of the grace by Sita gained,
Favours of the ancient priestess, pious blessings she had rained.

In the *rishi's* peaceful *asram* Rama passed the sacred night,
In the hushed and silent forest silvered by the moon's pale light,

Daylight dawned, to deeper forests Rama went serene and proud,
As the sun in midday splendour sinks within a bank of cloud!

RAMAYANA BOOK V

PANCHAVATI

(On the Banks of the Godavari)

THE wanderings of Rama in the Deccan, his meeting with Saint Agastya, and his residence on the banks of the Godavari river, are narrated in this Book. The reader has now left Northern India and crossed the Vindhya mountains; and the scene of the present and succeeding five Books is laid in the Deccan and Southern India. The name of Agastya is connected with the Deccan, and many are the legends told of this great Saint, before whom the Vindhya mountains bent in awe, and by whose might the Southern ocean was drained. It is likely that some religious teacher of that name first penetrated beyond the Vindhyas, and founded the first Aryan settlement in the Deccan, three thousand years ago. He was pioneer, discoverer and settler,-the Indian Columbus who opened out Southern India to Aryan colonization and Aryan religion.

Two yojanas from Agastya's hermitage, Rama built his forest dwelling in the woods of Panchavati, near the sources of the Godavari river, and within a hundred miles from the modern city of Bombay. There he lived with his wife and brother in peace and piety, and the Book closes with the description of an Indian winter morning, when the brothers and Sita went for their ablutions to the Godavari, and thought of their distant home in Oudh. The description of the peaceful forest-life of the exiles comes in most appropriately on the eve of stirring events which immediately succeed, and which give a new turn to the story of the Epic. We now stand therefore at the turning point of the poet's narrative; he has sung of domestic incidents and of peaceful hermitages so far; he sings of dissensions and wars hereafter.

The portions translated in this Book form Sections i., xii., xiii., xv., and xvi. of Book iii. of the original text.

I

THE HERMITAGE OF AGASTYA

Righteous Rama, soft-eyed Sita, and the gallant Lakshman stood
In the wilderness of Dandaki--trackless, pathless, boundless wood,

But within its gloomy gorges, dark and deep and known to few,
Humble homes of hermit sages rose before the princes' view.

Coats of bark and scattered *kusa* spake their peaceful pure abode,
Seat of pious rite and penance which with holy splendour glowed,

Forest songsters knew the *asrama* and the wild deer crept its blade,
And the sweet-voiced sylvan wood-nymph haunted oft its holy shade,

Brightly blazed the sacred altar, vase and ladle stood around,
Fruit and blossom, skin and faggot, sanctified the holy ground.

From the broad and bending branches ripening-, fruits in clusters hung,
And with gifts and rich libations hermits raised the ancient song,

Lotus and the virgin lily danced upon the rippling rill,
And the golden sunlight glittered on the greenwoods calm and still,

And the consecrated woodland by the holy hermits trod,
Shone like BRAHMA'S sky in lustre, hallowed by the grace of God!

Rama loosened there his bow-string and the peaceful scene surveyed,
And the holy sages welcomed wanderers in the forest shade,

Rama bright as Lord of Midnight, Sita with her saintly face,
Lakshman young and true and valiant, decked with warrior's peerless grace!

Leafy hut the holy sages to the royal guests assigned,
Brought them fruit and forest blossoms, blessed them with their blessings kind,

"Raghu's son," thus spake the sages, "helper of each holy rite,
Portion of the royal INDRA, fount of justice and of might,

On thy throne or in the forest, king of nations, lord of men,
Grant us to thy kind protection in this hermit's lonely den!

Homely fare and jungle produce were before the princes laid,
And the toil-worn, tender Sita slumbered in the *asram's* shade.

Thus from grove to grove they wandered, to each haunt of holy sage,
Sarabhanga's sacred dwelling and Sutikshna's hermitage,

Till they met the Saint Agastya, mightiest Saint of olden time,
Harbinger of holy culture in the wilds of Southern clime!

"Eldest born of Dasa-ratha, long and far hath Rama strayed,"
Thus to pupil of Agastya young and gallant Lakshman said,--

"With his faithful consort Sita in these wilds he wanders still,
I am righteous Rama's younger, duteous to his royal will,

And we pass these years of exile to our father's mandate true,
Fain to mighty Saint Agastya we would render homage due!"

Listening to his words the hermit sought the shrine of Sacred Fire,
Spake the message of the princes to the Saint and ancient Sire:

"Righteous Rama, valiant Lakshman, saintly Sita seek this shade,

And to see thee, radiant rishi, have in humble accents prayed."

"Hath he come," so spake Agastya, "Rama prince of Raghu's race,
Youth for whom this heart hath thirsted, youth endued with righteous grace,

Hath he come with wife and brother to accept our greetings kind,
Wherefore came ye for permission, wherefore linger they behind?

Rama and the soft-eyed Sita, were with gallant Lakshman led,
Where the dun deer free and fearless roamed within the holy shade,

Where the shrines of great Immortals stood in order thick and close,
And by bright and blazing altars chanted songs and hymns arose.

BRAHMA and the flaming AGNI, VISHNU lord of heavenly light,
INDRA and benign VIVASAT ruler of the azure height,

SOMA and the radiant BHAGA, and KUVERA lord of gold,
And VIDHATRI great Creator worshipped by the saints of old,

VAYU breath of living creatures, YAMA monarch of the dead,
And VARUNA with his fetters which the trembling sinners dread,

Holy Spirit of GAYATRI goddess of the morning prayer,
VASUS and the hooded NAGAS, golden-winged GARUDA fair,

KARTIKEYA heavenly leader strong to conquer and to bless,
DHARMA god of human duty and of human righteousness,

Shrines of all these bright Immortals ruling in the skies above,
Filled the pure and peaceful forest with a calm and holy love!

Girt by hermits righteous-hearted then the Saint Agastya came,
Rich in wealth of pious penance, rich in learning and in fame,

Mighty-arméd Rama marked him radiant like the midday sun,
Bowed and rendered due obeisance with each act of homage done,

Valiant Lakshman tall and stately to the great Agastya bent,
With a woman's soft devotion Sita, bowed unto the saint.

Saint Agastya raised the princes, greeted them in accents sweet,
Gave them fruit and herb and water, offered them the honoured seat,

With libations unto AGNI offered welcome to each guest,
Food and drink beseeming hermits on the wearied princes pressed.

"False the hermits," spake Agastya, "who to guests their dues deny,
Hunger they in life hereafter-like the speaker of a lie.

And a royal guest and wanderer doth our foremost honour claim,
Car-borne kings protect the wide earth by their prowess and their fame,

By these fruits and forest blossoms be our humble homage shewn,
By some gift, of Rama worthy, be Agastya's blessings known!

Take this bow, heroic Rama,--need for warlike arms is thine,--
Gems of more than earthly radiance on the goodly weapon shine,

Worshipper of righteous VISHNU! VISHNU'S wondrous weapon take,
Heavenly artist VISWA-KARMAN shaped this bow of heavenly make!

Take this shining dart of BRAHMA radiant like a tongue of flame,
Sped by good and worthy archer never shall it miss its aim,

And this INDRA's ample quiver filled with arrows true and keen,
Filled with arrows still unfailing in the battle's dreadful scene!

Take this sabre golden-hilted in its case of burnished gold,
Not unworthy of a monarch and a warrior true and bold,

Impious foes of bright Immortals know these weapons dread and dire,
Mowing down the ranks of foemen, scathing like the forest fire!

Be these weapons thy companions,-Rama, thou shalt need them oft,
Meet and conquers till thy foemen like the Thunder-God aloft!"

II

THE COUNSEL OF AGASTYA

"Pleased am I," so spake Agastya, "in these forests dark and wild,
Thou hast come to seek me, Rama, with the saintly Janak's child,

But like pale and drooping blossom severed from the parent tree,
Far from home in toil and trouble, faithful Sita follows thee,

True to wedded lord and husband she hath followed Raghu's son,
With a woman's deep devotion woman's duty she hath done!

How unlike the fickle woman, true while Fame and Fortune smile,
Faithless when misfortunes gather, loveless in her wicked wile,

How unlike the changeful woman, false as light the lightnings fling,
Keen as sabre, quick as tempest, swift as bird upon its wing!

Dead to Fortune's frown or favour, Sita still in truth abides,
As the star of Arundhati in her mansion still resides,

Rest thee with thy gentle consort, farther still she may not roam,
Holier were this hermit's forest as the saintly Sita's home!"

"Great Agastya!" answered Rama, "blesséd is my banished life,
For thy kindriess to an exile and his friendless homeless wife,

But in wilder, gloomier forests lonesome we must wander still,
Where a deeper, darker shadow settles on the rock and rill."

"Be it so," Agastya answered, "two short *yojans* from this place,
Wild is Panchavati's forest where unseen the wild deer race,

Godavari's limpid waters through its gloomy gorges flow,
Fruit and root and luscious berries on its silent margin grow,

Seek that spot and with thy brother build a lonesome leafy home,
Tend thy true and toil-worn Sita, farther still she may not roam!

Not unknown to me the mandate by thy royal father given,
Not unseen thy endless wanderings destined by the will of Heaven,

Therefore Panchavati's forest marked I for thy woodland stay,
Where the ripening wild fruit clusters and the wild bird trills his lay,

Tend thy dear devoted Sita and protect each pious rite,
Matchless in thy warlike wcapons peerless in thy princely might!

Mark yon gloomy Mahua forest stretching o'er the boundless lea,
Pass that wood and turning northward seek an old *Nyagrodha* tree,

Then ascend a sloping upland by a steep and lofty hill,
Thou shalt enter Panchavati, blossom -covered, calm and still!"

Bowing to the great Agastya, Rama left the mighty sage,
Bowing to each saint and hermit, Lakshman left the hermitage,

And the princes tall and stately marched where Panchavati lay,
Soft-eyed Sita followed meekly where her Rama led the way!

III

THE FOREST OF PANCHAVATI

Godavari's limpid waters in her gloomy gorges strayed,
Unseen rangers of the jungle nestled in the darksome shade!

"Mark the woodlands," uttered Rama, "by the Saint Agastya told,
Panchavati's lonesome forest with its blossoms red and gold,

Skilled to scan the wood and jungle, Lakshman, cast thy eye around,
For our humble home and dwelling seek a low and level ground,

Where the river laves its margin with a soft and gentle kiss,

Where my sweet and soft-eyed Sita may repose in sylvan bliss,

Where the lawn is fresh and verdant and the kwa young and bright,
And the creeper yields her blossoms for our sacrificial rite."

"Little can I help thee, brother," did the duteous Lakshman say,
"Thou art prompt to judge and fathom, Lakshman listens to obey!

"Mark this spot," so answered Rama, leading Lakshman by the hand,
"Soft the lawn of verdant *kusa*, beauteous blossoms light the land,

Mark the smiling lake of lotus gleaming with a radiance fair,
Wafting fresh and gentle fragrance o'er the rich and laden air,

Mark each scented shrub and creeper bending o'er the lucid wave,
Where the bank with soft caresses Godavari's waters lave!

Tuneful ducks frequent this margin, Chakravakas breathe of love,
And the timid deer of jungle browse within the shady grove,

And the valleys are resonant with the peacock's clarion cry,
And the trees with budding blossoms glitter on the mountains high,

And the rocks in well-marked strata in their glittering lines appear,
Like the streaks of white and crimson painted on our tuskers fair!

Stately *Sal* and feathered palm-tree guard this darksome forest-land,
Golden date and flowering mango stretch afar on either hand,

Asok thrives and blazing *Kinsuk*, *Chandan* wafts a fragrance rare,
Aswa-karna and *Khadira* by the *Sami* dark and fair,

Beauteous spot for hermit-dwelling joyous with the voice of song,
Haunted by the timid wild deer and by black buck fleet and strong!

Foe-compelling faithful Lakshman heard the words his elder said,
And by sturdy toil and labour stately home and dwelling made,

Spacious was the leafy cottage walled with moistened earth and soft,
Pillared with the stately bamboo holding high the roof aloft,

Interlacing twigs and branches, corded from the ridge to eaves,
Held the thatch of reed and branches and of jungle grass and leaves,

And the floor was pressed and levelled and the toilsome task was done
And the structure rose in beauty for the righteous Raghu's son!

To the river for ablutions Lakshman went of warlike fame,
With a store of fragrant lotus and of luscious berries came,

Sacrificing to the Bright Gods sacred hymns and *mantras* said,
Proudly then unto his elder shewed the home his hand had made.

In her soft and grateful accents gentle Sita praised his skill,
Praised a brother's loving labour, praised a hero's dauntless will,

Rama clasped his faithful Lakshman in a brother's fond embrace,
Spake in sweet and kindly accents with an elder's loving grace:

How can Rama, homeless wand'rer, priceless love like thine requite,
Let him hold thee in his bosom, soul of love and arm of might,

And our father good and gracious, in a righteous son like thee,
Lives again and treads the bright earth, from the bonds of YAMA free!"

Thus spake Rama, and with Lakshman and with Sita child of love,
Dwelt in Panchavati's cottage as the Bright Gods dwell above!

IV

WINTER IN PANCHAVATI

Came and passed the golden autumn in the forest's gloomy shade,
And the northern blasts of winter swept along the silent glade,

When the chilly night was over, once at morn the prince of fame,
For his morning's pure ablutions to the Godavari came.

Meek-eyed Sita softly followed with the pitcher in her arms,
Gallant Lakshman spake to Rama of the Indian winter's charms:

"Comes the bright and bracing winter to the royal Rama dear,
Like a bride the beauteous season doth in richest robes appear,

Frosty air and freshening zephyrs wake to life each mart and plain,
And the corn in dewdrop sparkling makes a sea of waving green,

But the village maid and matron shun the freezing river's shore,
By the fire the village elder tells the stirring tale of yore!

With the winter's ample harvest men perform each pious rite,
To the Fathers long departed, to the Gods of holy might,

With the rite of *agrayana* pious men their sins dispel,
And with gay and sweet observance songs of love the women tell,

And the monarchs bent on conquest mark the winter's cloudless glow,
Lead their bannered cars and forces 'gainst the rival and the foe!

Southwards rolls the solar chariot, and the cold and widowed North
Reft of 'bridal mark' and joyance coldly sighs her sorrows forth,

Southward rolls the solar chariot, Himalaya, 'home of snow,'
True to name and appellation doth in whiter garments glow,

Southward rolls the solar chariot, cold and crisp the frosty air,
And the wood of flower dismantled doth in russet robes appear!

Star of Pushya rules December and the night with rime is hoar,
And beneath the starry welkin in the woods we sleep no more,

And the pale moon mist-enshrouded sheds a faint and feeble beam,
As the breath obscures the mirror, winter mist obscures her gleam,

Hidden by the rising vapour faint she glistens on the dale,
Like our sun-embrownéd Sita with her toil and penance pale!

Sweeping blasts from western mountains through the gorges whistle by
And the *saras* and the curlew raise their shrill and piercing cry,

Boundless fields of wheat and barley are with dewdrops moist and wet,
And the golden rice of winter ripens like the clustering date,

Peopled marts and rural hamlets wake to life and cheerful toil,
And the peaceful happy nations prosper on their fertile soil!

Mark the sun in morning vapours-like the moon subdued and pale
Brightening as the day advances piercing through the darksome veil,

Mark his gay and golden lustre sparkling o'er the dewy lea,
Mantling hill and field and forest, painting bush and leaf and tree,

Mark it glisten on the green grass, on each bright and bending blade,
Lighten up the long-drawn vista, shooting through the gloomy glade!

Thirst-impelled the lordly tusker still avoids the freezing drink,
Wild duck and the tuneful *hansa* doubtful watch the river's brink,

From the rivers wrapped in vapour unseen cries the wild curlew,
Unseen rolls the misty streamlet o'er its sandbank soaked in dew,

And the drooping water-lily bends her head beneath the frost,
Lost her fresh and fragrant beauty and her tender petals lost!

Now my errant fancy wanders to Ayodhya's distant town,
Where in hermit's barks and tresses Bharat wears the royal crown,

Scorning regal state and splendoar, spurning pleasures loved of yore,
Spends his winter day in penance, sleeps at night upon the floor,

Aye! perchance Sarayu's waters seeks he now, serene and brave,
As we seek, when dawns the daylight, Godavari's limpid wave!

Rich of hue, with eye of lotus, truthful, faithful, strong of mind,

For the love he bears thee, Rama, spurns each joy of baser kind,

'False he proves unto his father who is led by mother's wile,'
Vain this ancient impious adage-Bharat spurns his mother's guile,

Bharat's mother Queen Kaikeyi, Dasa-ratha's royal spouse,
Deep in craft, hath brought disaster on Ayodhya's royal house!"

"Speak not thus," so Rama answered, "on Kaikeyi cast no blame,
Honour still the righteous Bharat, honour still the royal dame,

Fixed in purpose and unchanging still in jungle wilds I roam,
But thy accents, gentle Lakshman, wake a longing for my home!

And my loving mem'ry lingers on each word from Bharat fell
Sweeter than the draught of nectar, purer than the crystal well,

And my righteous purpose falters, shaken by a brother's love,
May we meet again our brother, if it please the Gods above!"

Waked by love, a silent tear-drop fell on Godavari's wave,
True once more to righteous purpose Rama's heart was calm and brave

Rama plunged into the river'neath the morning's crimson beam,
Sits, softly sought the waters as the lily seeks the stream,

And they prayed to Gods and Fathers with each rite and duty doue,
And they sang the ancient *mantra* to the red and rising Sun,

With her lord, in loosened tresses Sita to her cottage came,
As with RUDRA wanders UMA in Kailasa's hill of fame!

RAMAYANA BOOK VI

SITA-HARANA

(Sita Lost)

WE exchange the quiet life of Rama in holy hermitages for the more stirring incidents of the Epic in this Book. The love of a Raksha princess for Rama and for Lakshman is rejected with scorn, and smarting under insult and punishment she fires her brother Ravan, the king of Ceylon, with a thirst for vengeance. The dwellers of Ceylon are described in the Epic as monsters of various forms, and able to assume different shapes at will. Ravan sends Maricha in the shape of a beautiful deer to tempt away Rama and Lakshman from the cottage, and then finds his chance for stealing away the unprotected Sita.

The misfortunes of our lives, according to Indian thinkers, are but the results of our misdeeds; calamities are brought about by our sins. And thus we find in the Indian Epic, that a dark and foul suspicion against Lakshman crossed the stainless mind of Sita, and words of unmerited insult fell from her gentle lips, on the eve of the great calamity which clouded her life ever after. It was the only occasion on which the ideal woman of the Epic harboured an unjust thought or spoke an angry word; and it was followed by a tragic fate which few women on earth have suffered. To the millions of men and women in India, Sita remains to this day the ideal of female love and female devotion; her dark suspicions against Lakshman sprang out of an excess of her affection for her husband and her tragic fate and long trial proved that undying love.

The portions translated in this Book form the whole or the main portions of Sections xvii., xviii., xliii., xlv., xlvi., xlvil., and xllx. of Book iii. of the original text.

I

SURPA-NAKHA IN LOVE

As the Moon with starry Chitra dwells in azure skies above,
In his lonesome leafy cottage Rama dwelt in Sita's love,

And with Lakshman strong and valiant, quick to labour and obey,
Tales of bygone times recounting Rama passed the livelong day.

And it so befell, a maiden, dweller of the darksome wood,
Led by wand'ring thought or fancy once before the cottage stood,

Surpa-nakha, Raksha maiden, sister of the Raksha lord,
Came and looked with eager longing till her soul was passion-stirred!

Looked on Rama lion-chested, mighty-arméd, lotus-eyed,
Stately as the jungle tusker, with his crown of tresses tied,

Looked on Rama lofty-fronted, with a royal visage graced,
Like KANDARPA young and lustrous, lotus-hued and lotus-faced!

What though she a Raksha maiden, poor in beauty plain in face,
Fell her glances passion-laden on the prince of peerless grace,

What though wild her eyes and tresses, and her accents counselled fear,
Soft-eyed Rama fixed her bosom, and his sweet voice thrilled her ear,

What though bent on deeds unholy, holy Rama won her heart,
And, forlove makes bold afemale, thus didshe her thoughts impart:

"Who be thou in hermit's vestments, in thy native beauty bright,
Friended by a youthful woman, arméd with thy bow of might,

Who be thou in these lone regions where the Rakshas hold their sway,
Wherefore in a lonely cottage in this darksome jungle stay?"

With his wonted truth and candour Rama spake sedate and bold,
And the story of his exile to the Raksha maiden told:

"Dasa-ratha of Ayodhya ruled with INDRA'S godlike fame,
And his eldest, first-born Rama, by his mandate here I came,

Younger Lakshman strong and valiant doth with me these forests roam,
And my wife, Videha's daughter, Sita makes with me her home.

Duteous to my father's bidding, duteous to my mother's will,
Striving in the cause of virtue in the woods we wander still.

Tell me, female of the forest, who thou be and whence thy birth,
Much I fear thou art a Raksha wearing various forms on earth!"

"Listen," so spake Surpa-nakha, "if my purpose thou wouldst know,
I am Raksha, Surpa-nakha, wearing various shapes below.

Know my brothers, royal Ravan, Lanka's lord from days of old,
Kumbha-karna dread and dauntless, and Bibhishan true and bold,

Khara and the doughty Dushan with me in these forests stray,
But by Rama's love emboldened I have left them on the way!

Broad and boundless is my empire and I wander in my pride,
Thee I choose as lord and husband,--cast thy human wife aside,

Pale is Sita and misshapen, scarce a warrior's worthy wife,
To a nobler, lordlier female consecrate thy gallant life!

Human flesh is food of Rakshas! weakling Sita I will slay,

Slay that boy thy stripling brother,--thee as husband I obey,

On the peaks of lofty mountains, in the forests dark and lone,
We shall range the boundless woodlands and the joys of dalliance prove!

II

SURPA-YARUA PUNISHED

Rama heard her impious purpose and a gentle smile repressed,
To the foul and forward female thus his mocking words addressed:

"List, O passion-smitten maiden! Sita is my honoured wife,
With a rival loved and cherished cruel were thy wedded life!

But no consort follows Lakshman, peerless is his comely face,
Dauntless is his warlike valour, matchless is his courtly grace,

And he leads no wife or consort to this darksome woodland grove,
With no rival to thy passion seek his ample-hearted love! "

Surpa-nakha passion-laden then on Lakshman turned her eye,
But in merry mocking accents smiling Lakshman made reply.

Ruddy in thy youthful beauty like the lotus in her pride,
I am slave of royal Rama, would'st thou be a vassal's bride?

Rather be his younger consort, banish Sita from his arms,
Spurning Sita's faded beauty let him seek thy fresher charms,

Spurning Sita's faded graces let him brighter pleasures prove,
Wearied with a woman's dalliance let him court a Raksha's love!"

Wrath of unrequited passion raged like madness in her breast,
Torn by anger strong as tempest thus her answer she addrest:

Are these mocking accents uttered, Rama, to insult my flame,
Feasting on her faded beauty dost thou still revere thy dame?

But beware a Raksha's fury and an injured female's wrath,
Surpa-nakha slays thy consort, bears no rival in her path!"

Fawn-eyed Sita fell in terror as the Raksha rose to slay,
So beneath the flaming meteor sinks Rohini's softer ray,

And like Demon of Destruction furious Surpa -nakha came,
Rama rose to stop the slaughter and protect his helpless dame.

"Brother, we have acted wrongly, for with those of savage breed,
Word in jest is courting danger,--this the penance of our deed,

Death perchance or death-like stupor hovers o'er my lovéd dame,
Let me wake to life my Sita, chase this female void of shame!"

Lakshman's anger leaped like lightning as the female hovered near.
With his sword the wrathful warrior cleft her nose and either ear,

Surpa-nakha in her anguish raised her accents shrill and high,
And the rocks and wooded valleys answered back the dismal cry,

Khara and the doughty Dushan heard the far-resounding wail,
Saw her red disfigured visage, heard her sad and woeful tale!

III

RAMA'S DEPARTURE

Vainly fought the vengeful Khara, doughty Dushan vainly bled,
Rama and the valiant Lakshman strewed the forest with the dead,

Till the humbled Surpa-nakha to her royal brother hied,
Spake her sorrows unto Ravan and Maricha true and tried.

Shape of deer unmatched in beauty now the deep Maricha, wore,
Golden tints upon his haunches, sapphire on his antlers bore,

Till the woodland-wand'ring Sita marked the creature in his pride,
Golden was his neck of beauty, silver-white his flank and side!

"Come, my lord and gallant Lakshman," thus the raptur'd Sita spake,
"Mark the deer of wondrous radiance browsing by the forest brake!"

"Much my heart misgives me, sister," Lakshman hesitated still,
"Tis some deep deceitful Raksha wearing every shape at will,

Monarchs wand'ring in this forest, hunting in this lonely glen,
Oft waylaid by artful Rakshas are by deep devices slain,

Bright as day-god or Gandharva, woodland scenes they love to stray,
Till they fall upon the heedless, quick to slaughter and to slay,

Trust me, not in jewelled lustre forest creatures haunt the green,
'Tis some *maya* and illusion, trust not what thy eyes have seen!"

Vainly spake the watchful Lakshman in the arts of Rakshas skilled,
For with forceful fascination Sita's inmost heart was thrilled,

"Husband, good and ever gracious," sweetly thus implored the wife,
"I would tend this thing of beauty,--sharer of my forest life!

I have witnessed in this jungle graceful creatures passing fair,

Chowri and the gentle roebuck, antelope of beauty rare,

I have seen the lithesome monkey sporting in the branches' shade,
Grizzly bear that feeds on *Mahva*, and the deer that crops the blade,

I have marked the stately wild bull dash into the deepest wood,
And the *Kinnar* strange and wondrous as in sylvan wilds he stood,

But these eyes have never rested on a form so wondrous fair,
On a shape so full of beauty, decked with tints so rich and rare!

Bright his bosom gem-bespangled, soft the lustre of his eye,
Lighting up the gloomy jungle as the Moon lights up the sky,

And his gentle voice and glances and his graceful steps and light,
Fill my heart with eager longing and my soul with soft delight!

If alive that beauteous object thou caust capture in thy way,
As thy Sita's sweet companion in these woodlands he will stay,

And when done our days of exile, to Ayodhya will repair,
Dwell in Sita's palace chamber nursed by Sita's tender care,

And our royal brother Bharat oft will praise his strength and speed,
And the queens and royal mothers pause the gentle thing to feed!

If alive this wary creature be it, husband, hard to take,
Slay him and his skin of lustre cherish for thy Sita's sake,

I will as a golden carpet spread the skin upon the grass,
Sweet memento of this forest when our forest days will pass!

Pardon if an eager longing which befits a woman ill,
And an unknown fascination doth my in-most bosom fill,

As I mark his skin bespangled and his antlers' sapphire ray,
And his coat of starry radiance glowing in the light of day!

Rama bade the faithful Lakshman with the gentle Sita stay,
Long through woods and gloomy gorges vainly held his cautious way,

Vainly set the snare in silence by the lake and in the dale,
'Scaping every trap, Maricha, pierced by Rama's arrows fell,

Imitating Rama's accents uttered forth his dying cry:
"Speed, my faithful brother Lakshman, helpless in the woods I die!

IV

LAKSHMAN'S DEPARTURE

"Heardst that distant cry of danger?" questioned Sita in distress,
"Woe, to me! who in my frenzy sent my lord to wilderness,

Speed, brave Lakshman, help my Rama, doleful was his distant cry
And my fainting bosom falters and a dimness clouds my eye!

To the dread and darksome forest with thy keenest arrows speed,
Help thy elder and thy monarch, sore his danger and his need,

For perchance the cruel Rakshas gather round his lonesome path,
As the mighty bull is slaughtered by the lions in their wrath!"

Spake the hero: "Fear not, Sita! Dwellers of the azure height,
Rakshas nor the jungle-rangers match the peerless Rama's might,

Rama knows no dread or danger, and his mandate still I own,
And I may not leave thee, Lady, in this cottage all alone!

Cast aside thy causeless terror; in the sky or earth below,
In the nether regions, Rama knows no peer or equal foe,

He shall slay the deer of jungle, he shall voice no dastard cry,
'Tis some trick of wily Rakshas in this forest dark and high!

Sita, thou hast heard my elder bid me in this cottage stay,
Lakshman may not leave thee, Lady, for this duty--to obey.

Ruthless Rakshas roam the forest to revenge their leader slain,
Various are their arts and accents; chase thy thought of causeless pain!"

Sparkled Sita's eye in anger, frenzy marked her speech and word,
For a woman's sense is clouded by the danger of her lord:

Markest thou my Rama's danger with a cold and callous heart,
Courtest thou the death of elder in thy deep deceitful art,

In thy semblance of compassion dost thou hide a cruel craft,
As in friendly guise the foeman hides his death-compelling shaft,

Following like a faithful younger in this dread and lonesome land,
Seekest thou the death of elder to enforce his widow's hand?

False thy hope as foul thy purpose! Sita is a faithful wife,
Sita follows saintly Rama, true in death as true in life!"

Quivered Lakshman's frame in anguish and the tear stood in his eye,

Fixed in faith and pure in purpose, calm and bold he made reply:

"Unto me a Queen and Goddess,-as a mother to a son,
Answer to thy heedless censure patient Lakshman speaketh none,

Daughter of Videha's monarch,-pardon if I do thee wrong,
Fickle is the faith of woman, poison-dealing is her tongue!

And thy censure, trust me, Lady, scathes me like a burning dart,
Free from guile is Lakshman's purpose, free from sin is Lakshman's heart,

Witness ye my truth of purpose, unseen dwellers of the wood,
Witness, I for Sita's safety by my elder's mandate stood,

Duteous to my queen and elder, I have toiled and worked in vain,
Dark suspicion and dishonour cast on me a needless stain!

Lady! I obey thy mandate, to my elder now I go,
Guardian Spirits of the forest watch thee from each secret foe,

Omens dark and signs of danger meet my pained and aching sight,
May I see thee by thy Rama, guarded by his conquering might!"

V

RAVAN'S COMING

Ravan watched the happy moment burning with a vengeful spite,
Came to sad and sorrowing Sita in the guise of anchorite,

Tufted hair and russet garment, sandals on his feet he wore.
And depending from his shoulders on a staff his vessel bore.

And he came to lonely Sita, for each warlike chief was gone,
As the darkness comes to evening lightless from the parted Sun,

And he cast his eyes on Sita, as a *graha* casts its shade
On the beauteous star Rohini when the bright Moon's glories fade.

Quaking Nature knew the moment; silent stood the forest trees,
Conscious of a deed of darkness fell the fragrant forest breeze,

Godavari's troubled waters trembled' neath his lurid glance,
And his red eve's fiery lustre sparkled in the wavelets' dance!

Mute and still were forest creatures when in guise of anchorite,
Unto Sita's lonely cottage pressed the Raksha in his might,

Mute and voiceless was the jungle as he cast on her his eye,
As across the star of Chitra, planet Sani walks the sky!

Ravan stood in hermit's vestments,--vengeful purpose unrevealed,--
As a deep and darksome cavern is by grass and leaf concealed,

Ravan stood sedate and silent, and he gazed on Rama's queen,
Ivory brow and lip of coral, sparkling teeth of pearly sheen!

Lighting up the lonely cottage, Sita sat in radiance high,
As the Moon with streaks of silver fills the lonely midnight sky,

Lighting up the gloomy woodlands with her eyes serenely fair,
With her bark-clad shape of beauty mantled by her raven hair!

Ravan fired by impure passion fixed on her his lustful eye,
And the light that lit his glances gave his holy texts the lie,

Ravan in his flattering accents, with a soft and soothing art,
Praised the woman's peerless beauty to subdue the woman's heart:

"Beaming in thy golden beauty, robed in sylvan russet drew,
Wearing wreath of fragrant lotus like a nymph of wilderness,

Art thou *Sri* or radiant *Gauri*, maid of Fortune or of Fame,
Nymph of Love or sweet Fruition, what may be thy sacred name!

On thy lips of ruddy coral teeth of tender jasmine shine,
In thy eyes of limpid lustre dwclls a light of love divine,

Tall and slender, softly rounded, are thy limbs of beauty rare,
Like the swelling fruit of *tala* leaves thy bosom sweetly fair!

Smiling lips that tempt and ravish, lustre that thy dark eyes beam,
Crush my heart, as rolling waters crush the margin of the stream.

And thy wealth of waving tresses mantles o'er thy budding charms,
And thy waist of slender beauty courts a lover's circling arms!

Goddess or Gandharva maiden wears no brighter form or face,
Woman seen by eyes of mortals owns not such transcendent grace.

Wherefore then, in lonesome forest, nymph or maiden, make thy stay,
Where the jungle creatures wander and the Rakshas hold their sway?

Royal balls and stately mansions were for thee a meeter home,
And thy steps should grace a palace, not in pathless forest roam,

Blossoms rich, not thorn of jungle, decorate a lady's bower,
Silken robes, not sylvan garments, heighten Beauty's potent power!

Lady of the sylvan forest! other destiny is thine,
As a bride beloved and courted in thy bridal garments shine,

Choose a loved and lordly suitor who shall wait on thee in pride,

Choose a hero worth thy beauty, be a monarch's queenly bride!

Speak thy lineage, heaven-descended! who may be thy parents high,
Rudras or the radiant *Maruts*, *Vassus* leaders of the sky,

All unworthy is this forest for a nymph or heavenly maid,
Beast's of prey infest the jungle, Rakshas haunt its gloomy shade,

Lions dwell in lovely caverns, tuskers ford the silent lake,
Monkeys sport on pendant branches, tigers steal beneath the brake,

Wherefore then this dismal forest doth thy fairy face adorn,
Who art thou and whence descended, nymph or maid or goddess-born?

VI

RAVAN'S WOOING

"Listen, Brahman!" answered Sita,--unsuspecting in her mind
That she saw a base betrayer in a hermit seeming kind,--

"I am born of royal Janak, ruler of Videha's land,
Rama prince of proud Kosala by his valour won my hand.

Years we passed in peaceful pleasure in Ayodhya's happy clime,
Rich in every rare enjoyment gladsome passed our happy time,

Till the monarch Dasa-ratha,-for his days were almost done,
Wished to crown the royal Rama as his Heir and Regent son.

But the scheming Queen Kaikeyi claimed a long-forgotten boon,
That my consort should be exiled and her son should fill the throne,

She would take no rest or slumber, nourishment of drink or food,
Till her Bharat ruled the empire, Rama banished to the wood!

Five and twenty righteous summers graced my good and gracious lord,
True to faith and true to duty, true in purpose, deed, and word,

Loved of all his loyal people, rich in valour and in fame,
For the rite of consecration Rama to his father came.

Spake Kaikeyi to my husband:--'List thy father's promise fair,
Bharat shall be ruling monarch, do thou to the woods repair,'--

Ever gentle, ever duteous, Rama listened to obey,
And through woods and pathless jungles we have held our lonely way.

This, O pious-hearted hermit, is his story of distress,
And his young and faithful brother follows him in wilderness,

Lion in his warlike valour, hermit in his saintly vow,
Lakshman with his honoured elder wanders through the forest now.

Rest thee here, O holy Brahman, rich in piety and fame,
Till the forest-ranging brothers greet thee with the forest game,

Speak, if so it please thee, father, what great *rishi* claims thy birth,
Wheref ore in this pathless jungle wand'rest friendless on this earth."

"Brahman nor a righteous *rishi*," royal Ravan made reply,
"Leader of the wrathful Rakshas, Lanka's lord and king am I,

He whose valour quells the wide-world, Gods above and men below,
He whose proud and peerless prowess Rakshas and Asuras know!

But thy beauty's golden lustre, Sita, wins my royal heart,
Be a sharer of my empire, of my glory take a part,

Many queens of queenly beauty on the royal Ravan wait,
Thou shalt be their reigning empress, thou shalt own my regal state!

Lanka girt by boundless ocean is of royal towns the best,
Seated in her pride and glory on a mountain's towering crest,

And in mountain paths and woodlands thou shalt with thy Ravan stray,
Not in Godavari's gorges through the dark and dreary day,

And five thousand gay-dressed damsels shall upon my Sita, wait,
Queen of Ravan's true affection, proud partaker of his state!"

Sparkled Sita's eyes in anger and a tremor shook her frame,
As in proud and scornful accents answered thus the royal dame:

"Knowest thou Rama great and godlike, peerless hero in the strife,
Deep, uncompassed, like the ocean?--I am Rama's wedded wife!

Knowest thou Rama proud and princely, sinless in his saintly life,
Stately as the tall *Nyagrodha*?--I am Rama's wedded wife!

Mighty-arméd, mighty-chested, mighty with his bow and sword,
Lion midst the sons of mortals,--Rama is my wedded lord!

Stainless as the Moon in glory, stainless in his deed and word,
Rich in valour and in virtue,--Rama is my wedded lord!

Sure thy fitful life is shadowed by a dark and dreadful fate,
Since in frenzy of thy passion courtest thou a warrior's mate,

Tear the tooth of hungry lion while upon the calf he feeds,
Touch the fang of deadly cobra while his dying victim bleeds,

Aye, uproot the solid mountain from its base of rocky land,

Ere thou win the wife of Rama stout of heart and strong of hand!

Pierce thy eye with point of needle till it racks thy tortured head,
Press thy red tongue cleft and bleeding on the razor's shining blade,

Hurl thyself upon the ocean from a towering peak and high,
Snatch the orbs of day and midnight from their spheres in azure sky,

Tongues of flaming conflagration in thy flowing dress enfold,
Ere thou take the wife of Rama to thy distant dungeon hold,

Ere thou seek to insult Rama unrelenting in his wrath,
O'er a bed of pikes of iron tread a softer easier path!"

VII

RAVAN's TRIUMPH

Vain her threat and soft entreaty, Ravan held her in his wrath,
As the planet Budha captures fair Rohini in his path,

By his left hand tremor-shaken, Ravan held her streaming hair,
By his right the ruthless Raksha lifted up the fainting fair!

Unseen dwellers of the woodlands watched the dismal deed of shame,
Marked the mighty-arméd Raksha lift the poor and helpless dame,

Seat her on his car celestial yoked with asses winged with speed,
Golden in its shape and radiance, fleet as INDRA's heavenly steed!

Angry threat and sweet entreaty Ravan to her ears addressed,
As the struggling fainting woman still he held upon his breast,

Vain his threat and vain entreaty, "Rama! Rama!" still she cried,
To the dark and distant forest where her noble lord had hied.

Then arose the car celestial o'er the hill and wooded vale,
Like a snake in eagle's talons Sita writhed with piteous wail,

Dim and dizzy, faint and faltering, still she sent her piercing cry,
Echoing through the boundless woodlands, pealing to the upper sky!

"Save me mighty-arméd Lakshman, stainless in thy heart and deed,
Save a faithful wife and woman from a Raksha's lust and greed.

True and faithful was thy warning,--false and foul the charge I made,
Pardon, friend, an erring sister, pardon words a woman said:

Help me, ever righteous Rama, duty bade thee yield thy throne,
Duty bids thee smite the sinful, save the wife who is thy own,

Thou art king and stern chastiser of each deed of sin and shame.
Hurl thy vengeance on the Raksha who insults thy faithful dame!

Deed of sin, unrighteous Ravan, brings in time its dreadful need,
As the young corn grows and ripens from the small and living seed,

For this deed of insult, Ravan, in thy heedless folly done,
Death of all thy race and kindred thou shalt reap from Ragu's son!

Darksome woods of Panchavati, Janasthana's smiling vale'.
Flowering trees and winding creepers, murmur to my lord this tale,

Sweet companions of my exile, friends who cheered my woodland stay,
Speak to Rama, that his Sita ruthless Ravan bears away!

Towering peaks and lofty mountains, wooded hills sublime and high,
Far-extending gloomy ranges heaving to the azure sky,

In your voice of pealing thunder to my lord and consort say'
Speak of Rama, that his Sita ruthless Ravan bears away!

Unseen dwellers of the woodlands, spirits of the rock and fell,
Sita renders you obeisance as she speaks her sad farewell,

Whisper to my righteous Rama when he seeks his homeward way,
Speak to Rama, that his Sita ruthless Ravan bears away!

Ah, my Rama, true and tender! thou hast loved me as thy life,
From the foul and impious Raksha thou shalt still redeem thy wife,

Ah, my Rama, mighty-arméd! vengeance soon shall speed thy way,
When thou hearest helpless Sita is by Ravan torn away!

And thou royal bird, Jatayu, witness Ravan's deed of shame,
Witness how he courts destruction, stealing Rania's faithful dame,

Rama and the gallant Lakshman soon shall find their destined prey,
When they know that trusting Sita is by Ravan torn away!"

Vainly wept the anguished Sita; vain Jatayu in his wrath,
Fought with beak and bloody talons to impede the Raksha's path,

Pierced and bleeding fell the vulture; Ravan fled with Rama's bride,
Where amidst the boundless ocean Lanka rose in towering pride!

RAMAYANA BOOK VII

KISHKINDHA

(In the Nilgiri Mountains)

RAMA'S wanderings in the Nilgiri mountains, and his alliance with Sugriva the chief of these regions, form the subject of the Book. With that contempt for aboriginal races which has marked civilized conquerors in all ages, the poet describes the dwellers of these regions as monkeys and bears. But the modern reader sees through these strange epithets; and in the description of the social and domestic manners, the arts and industries, the sacred rites and ceremonies, and the civic and political life of the Vanars, the reader will find that the poet even imports Aryan customs into his account of the dwellers of Southern India. They formed an alliance with Rama, they fought for him and triumphed with him, and they helped him to recover his wife from the king of Ceylon.

The portions translated in this Book from Sections v., xv., xvi., xxvi., a portion of Section xxviii., and an abstract of Sections xl. to xliii. of Book iv. of the original text.

I

FRIENDS IN MISFORTUNE

Long and loud lamented Rama by his lonesome cottage door,
Janasthana's woodlands answered, Panchavati's echoing shore,

Long he searched in wood and jungle, mountain crest and pathless plain,
Till he reached the Malya mountains stretching to the southern main.

There Sugriva king of Vanars, Hanuman his henchman brave,
Banished from their home and empire lived within the forest cave,

To the exiled king Sugriva, Hanuman his purpose told,
As he marked the pensive Rama wand'ring with his brother bold:

"Mark the sons of Dasa-ratha banished from their royal home,
Duteous to their father's mandate in these pathless forests roam,

Great was monarch Dasa-ratha famed for sacrifice divine,
Raja-suya, *Aswa-medha*, and for gift of gold and kine,

By a monarch's stainless duty people's love the monarch won,
By a woman's false contrivance banished he his eldest son!

True to duty, true to virtue, Rama passed his forest life,
Till a false perfidious Raksha stole his fair and faithful wife,

And the anguish-stricken husband seeks thy friendship and thy aid,
Mutual sorrow blends your fortunes, be ye friends in mutual need!"

Bold Sugriva heard the counsel, and to righteous Rama hied,
And the princes of Ayodhya with his greetings gratified:

"Well I know thee, righteous Rama, soul of piety and love,
And thy duty to thy father and thy faith in God above,

Fortune favours poor Sugriva, Rama courts his humble aid,
In our deepest direst danger he our truest friendship made!

Equal is our fateful fortune,--I have lost a queenly wife,
Banished from, Kishkindha's empire here I lead a forest life,

Pledge of love and true alliance, Rama, take this proffered hand,
Banded by a common sorrow we shall fall or stoutly stand.!"

Rama grasped the hand lie offered, and the tear was in his eye,
And they swore undying friendship o'er the altar blazing high,

Hanuman with fragrant blossoms sanctified the sacred rite,
And the comrades linked by sorrow walked around the altar's light,

And their word and troth they plighted: "In our happiness and woe
We are friends in thought and action, we will f ace our common foe!"

And they broke a leafy *Sal* tree, spread it underneath their feet,
Rama and his friend Sugriva sat upon the common seat,

And a branch of scented *Chandan* with its tender blossoms graced,
Hanuman as seat of honour for the faithful Lakshman placed.

"Listen, Rama," spake Sugriva, "reft of kingdom, reft of wife,
Fleeing to these rugged mountains I endure a forest life,

For my tyrant brother Bali rules Kishkindha all alone,
Forced my wife from my embraces, drove me from my father's throne,

Trembling in my fear and anguish I endure a life of woe,
Render me my wife and empire from my brother and my foe!"

"Not in vain they seek my succour," so the gallant Rama said,
"Who with love and offered friendship seek my counsel and my aid,

Not in vain these glistening arrows in my ample quiver shine,
Bali dies the death of tyrants, wife and empire shall be thine!

Quick as INDRA'S forkéd lightning are these arrows feather-plumed,

Deadly as the hissing serpent are these darts with points illumed,

And this day shall not be ended ere it sees thy brotherfall,
As by lurid lightning severed sinks the crest of mountain tall!"

II.

THE COUNSEL OF TARA

Linked in bonds of faithful friendship Rama and Sugriva came,
Where in royal town Kishkindha, Bali ruled with warlike fame,

And a shout like troubled ocean's or like tempest's deafening roar
Spake Sugriva's mighty challenge to the victor king once more!

Bali knew that proud defiance shaking sky and solid ground,
And like sun by eclipse shaded, dark and pale he looked around,

And his teeth were set in anger and a passion lit his eye,
As a tempest stirs a torrent when its lilies scattered lie,

And he rose in wrath terrific with a thought of vengeance dread,
And the firm earth shook and trembled 'neath his proud and haughty tread!

But the true and tender Tara held her husband and her lord,
And a woman's deeper wisdom spake in woman's loving word:

Wherefore like a rain-fed torrent swells thy passion in its sway,
Thoughts of wrath like withered blossoms from thy bosom cast away,

Wait till dawns another morning, wait till thou dost truly know,
With what strength and added forces comes again thy humbled foe.

Crushed in combat faint Sugriva fled in terror and in pain,
Trust me, not without a helper comes he to the fight again,

Trust me, lord, that loud defiance is no coward's falt'ring cry,
Conscious strength not hesitation speaks in voice so proud and high!

Much my woman's heart misgives me, not without a mighty aid,
Not without a daring comrade comes Sugriva to this raid,

Not with feeble friend Sugriva seeks alliance in his need,
Nor invokes a powerless chieftain in his lust and in his greed.

Mighty is his royal comrade,--listen, husband, to my word,
What my son in forest confines from his messengers hath heard,--

Princes from Ayodhya's country peerless in the, art of war,
Rama and the valiant Lakshman in these forests wander far,

Much I fear, these matchless warriors have their aid and counsel lent
Conscious of his strength Sugriva bath this proud defiance sent!

To his foes resistless Rama is a lightning from above,
To his friends a tree of shelter, soul of tenderness and love,

Dearer than his love of glory is his love to heal and bless,
Dearer than the crown and empire is his hermit's holy dress,

Not with such, my lord and husband, seek a vain unrighteous strife,
For, like precious ores in mountains, virtues dwell in Rama's life.

Make Sugriva thy companion, make him Regent and thy Heir,
Discord with a younger brother rends an empire broad and fair,

Make thy peace with young Sugriva, nearest and thy dearest kin,
Brother's love is truest safety, brother's hate is deadliest sin!

Trust me, monarch of Kishkindha, trust thy true and faithful wife,
Thou shalt find no truer comrade than Sugriva in thy life,

Wage not then a war fraternal, smite him not in sinful pride,
As a brother and a warrior let him stand by Bali's side.

Listen to thy Tara's counsel if to thee is Tara dear,
If thy wife is true in duty scorn not Tara's wifely tear,

Not with Rama prince of virtue wage a combat dread and high,
Not with Rama prince of valour, peerless like the Lord of sky!"

III

THE FALL OF BALI

Star-eyed Tara softly counselled pressing to her consort's side,
Mighty Bali proudly answered with a warrior's lofty pride:

"Challenge of a humbled foeman and a younger's haugty scorn
May not, shall not, tender Tara, by a king be meekly borne!

Bali turns not from encounter even with his dying breath,
Insult from a foe, unanswered, is a deeper stain than death,

And Sugriva's quest for combat Bali never shall deny,
Though sustained by Rama's forces and by Rama's prowess high!

Free me from thy sweet embraces and amidst thy maids retire,
Woman's love and soft devotion woman's timid thoughts inspire,

Fear not, Tara, blood of brother Bali's honour shall not stain,

I will quell his proud presumption, chase him from this realm again,

Free me from thy loving dalliance, midst thy damsels seek thy place,
Till I come a happy victor to my Tara's fond embrace!"

Slow and sad with sweet obeisance Tara stopped around her lord,
Welling tear-drops choked her accents as she prayed in stifled word,

Slow and sad with swelling bosom Tara with her maids retired,
Bali issued proud and stately with the thought of vengeance fired!

Hissing like an angry cobra, city's lofty gates he past,
And his proud and angry glances fiercely all around he cast,

Till he saw the bold Sugriva, gold-complexioned, red with ire,
Girded for the dubious combat, flaming like the forest fire!

Bali braced his warlike garments and his hand he lifted high,
Bold Sugriva raised his right arm with a proud and answering cry,

Bali's eyes were red as copper and his chain was burnished gold,
To his brother bold Sugriva thus he spake in accents bold:

"Mark this iron fist, intruder, fatal is its vengeful blow,
Crushed and smitten thou shalt perish and to nether world shalt go,"

"Nay that fate awaits thee, Bali," spake Sugriva armed for strife,
"When this right arm smites thy forehead, from thy bosom rends thy life!"

Closed the chiefs in fatal combat, each resistless in his pride,
And like running rills from mountains poured their limbs the purple tide,

Till Sugriva quick uprooting *Sal* tree from the jungle wood,
As the dark cloud hurls the lightning, hurled it where his brother stood,

Staggering 'neath the blow terrific Bali reeled and almost fell,
As a proud ship overladen reels upon the ocean's swell!

But with fiercer rage and fury Bali in his anguish rose,
And with mutual blows they battled,--brothers and relentless foes,

Like the sun and moon in conflict or like eagles in their fight,
Still they fought with cherished hatred and an unforgotten spite,

Till with mightier force and fury Bali did his younger quell,
Faint Sugriva fiercely struggling 'neath his brother's prowess fell!

Still the wrathful rivals wrestled with their bleeding arms and knees,
With their nails like claws of tigers and with riven rocks and trees,

And as INDRA battles Vritra in the tempest's pealing roar,
Blood-stained Bali, red Sugriva, strove and struggled, fought and tore,

Till Sugriva faint and falt'ring fell like Vritra from the sky,
To his comrade and his helper turned his faint and pleading eye!

Ah! those soft and pleading glances smote the gentle Rama's heart,
On his bow of ample stature Rama raised the fatal dart,

Like the fatal disc of YAMA was his proudly circled bow,
Like a snake of deadly poison flew his arrow swift and low,

Wingéd dwellers of the forest heard the twang with trembling few,
Echoing woods gave back the accent, lightly fled the startled deer,

And as INDRA'S flag is lowered when the Aswin winds prevail,
Lofty Bali pierced and bleeding by that fatal arrow fell!

IV

THE CONSECRATION OF SUGRIVA

Tears of love the tender Tara on her slaughtered hero shed,
E'en Sugriva's bosom melted when he saw his brother dead,

And each Vanar chief and warrior, *maha-matra*, lord and peer,
Gathered round the sad Sugriva wet with unavailing tear!

And they girt the victor Rama and they praised his wond'rous might,
As the heavenly *rishis* gather circling BRAHMA'S throne of light,

Hanuman of sun-like radiance, lofty as a hill of gold,
Clasped his hands in due obeisance, spake in accents calm and bold:

"By thy prowess, peerless Rama, prince Sugriva is our lord,
To his father's throne and empire, to his father's town restored,

Cleansed b bath and fragrant unguents and in royal garments gay,
He shall with his gold and garlands homage to the victor pay,

To the rock-bound fair Kishkindha do thy friendly footsteps bend,
And as monarch of the Vanars consecrate thy grateful friend!"

"Fourteen years," so Rama answered, "by his father's stem command,
In a city's sacred confines banished Rama may not stand,

Friend and comrade, brave Sugriva, enter thou the city wall,
And assume the royal sceptre in thy father's royal hall.

Gallant Angad, son of Bali, is in regal duties trained,
Ruling partner of thy empire be the valiant prince ordained,

Eldest son of eldest brother,--such the maxim that we own,--
Worthy of his father's kingdom, doth ascend his father's throne.

Listen! 'tis the month of *Sravan*, now begins the yearly rain,
In these months of wind and deluge thoughts of vengeful strife were vain,

Enter then thy royal city, fair Kishkindha be thy home,
With my ever faithful Lakshman let me in these mountains roam.

Spacious is yon rocky cavern fragrant with the mountain air,
Bright with lily and with lotus, watered by a streamlet fair,

Here we dwell till month of *Kartik* when the clouded sky will clear,
And the time of war and vengeance on our foeman shall be near."

Bowing to the victor's mandate brave Sugriva marched in state,
And the host of thronging Vanars entered by the city gate,

Prostrate chiefs with due obeisance rendered homage, one and all,
And Sugriva blessed his people, stepped within the palace hall.

And they sprinkled sacred water from the vases jewel-graced,
And they waved the fan of *chowri*, raised the sun-shade silver-laced,

And they spread the gold and jewel, grain and herb and fragrant ghee,
Sapling twigs and bending branches, blossoms from the flowering tree,

Milk-white garments gem-bespangled, and the *Chandan's* fragrant dye,
Wreaths and spices, snow-white lilies, lotus azure as the sky,

Jatarupa and *Priyangu*, honey, curd and holy oil,
Costly sandals gilt and jewelled, tiger-skin the hunter's spoil!

Decked in gold and scented garlands, robed in radiance rich and rare,
Sweetly stepped around Sugriva sixteen maidens passing fair,

Priests received the royal bounty, gift and garment gold-belaced,
And they lit the holy altar with the sacred *mantra* graced,

And they poured the sweet libation on the altar's lighted flame,
And on throne of royal splendour placed the chief of royal fame!

On a high and open terrace with auspicious garlands graced,
Facing eastward, in his glory was the brave Sugriva placed,

Water from each holy river, from each *tirtha* famed of old,
From the broad and boundless ocean, was arranged in jars of gold,

And from vase and horn of wild bull, on their monarch and their lord,
Holy consecrating water chiefs and loyal courtiers poured.

Gaya and the great Gavaksha, Gandha-madan proud and brave,

Hanuman held up the vases, Jambaman his succour gave,

And they laved the king Sugriva as Immortals in the sky
Consecrate the star-eyed INDRA in his mansions bright and high,

And a shout of joy and triumph, like the pealing voice of war,
Spake Sugriva's consecration to the creatures near and far!

Duteous still to Rama's mandate, as his first-born and his own,
King Sugriva named young Angad sharer of his royal throne,

Gay and bannered town Kishkindha hailed Sugriva's gracious word,
Tender Tara wiped her tear-drops bowing to a younger lord!

V

THE RAINS IN THE NILGIRI MOUNTAINS

"Mark the shadowing rain and tempest," Rama to his brother said,
As on Nalya's cloud-capped ranges in their hermit-guise they strayed,

Massive clouds like rolling mountains gather thick and gather high,
Lurid lightnings glint and sparkle, pealing thunders shake the sky,

Pregnant with the ocean moisture by the solar ray instilled,
Now the skies like fruitful mothers are with grateful waters filled!

Mark the folds of cloudy masses, ladder-like of smooth ascent,
One could almost reach the Sun-god, wreath him with a wreath of scent,

And when glow these heavy masses red and white with evening's glow,
One could almost deem them sword-cuts branded by some heavenly fire!

Mark the streaks of golden lustre fighting up the checkered sky,
Like a lover *chandan*-painted in each breeze it heaves a sigh,

And the earth is hot and feverish, moistened with the tears of rain,
Sighing like my anguished Sita when she wept in woe and pain!

Fresh and sweet like draught of nectar is the rain -besprinkled breeze,
Fragrant with the *ketak* blossom, scented by the camphor trees,

Fresh and bold each peak and mountain bathed in soft descending rain,
So they sprinkle holy water when they bless a monarch's reign!

Fair and tall as holy hermits, stand yon shadow-mantled hills,
Murmuring *mantras* with the zephyr, robed in threads of sparking rills,

Fair and young as gallant coursers neighing forth their thunder cries,
Lashed by golden whips of lightning are the dappled sunlit skies!

Ah, my lost and loving Sita! writhing in a Raksha's power,
As the lightning shakes and quivers in this dark tempestuous shower,

Shadows thicken on the prospect, flower and leaf are wet with rain,
And each passing object, Lakshman, wakes in me a thought of pain!

Joyously from throne and empire with my Sita I could part,
As the stream erodes its margin, Sita's absence breaks my heart,

Rain and tempest cloud the prospect as they cloud my onward path,
Dubious is my darksome future, mighty is my foeman's wrath!

Ravan monarch of the Rakshas,-so Jataya said and died,--
In some unknown forest fastness doth my sorrowing Sita bide,

But Sugriva true and faithful seeks the Raksha's secret hold,
Firm in faith and fixed in purpose we will face our foeman bold

VI

THE QUEST FOR SITA

Past the rains, the marshalled Vanars gathered round Sugriva bold,
And unto a gallant chieftain thus the king his purpose told:

"Brave in war and wise in counsel! take ten thousand of my best
Seek the hiding-place of Ravan in the regions of the East.

Seek each ravine rock and forest and each shadowy hill and cave,
Far where bright Sarayu's waters mix with Ganga's ruddy wave,

And where Jumna's dark blue waters ceaseless roll in regal pride,
And the Sone through leagues of country spreads its torrents far and wide.

Seek where in Videha's empire castled towns and hamlets shine,
In Kosala and in Malwa and by Kasi's sacred shrine,

Magadh rich in peopled centres, Pundra region of the brave,
Anga rich in corn and cattle on the eastern ocean wave.

Seek where clans of skilful weavers dwell upon the eastern shore,
And from virgin mines of silver miners work the sparkling ore.

In the realms of uncouth nations, in the islets of the sea,
In the mountains of the ocean, wander far and wander free!"

Next to Nila son of AGNI, Jambaman VIDHATA'S son,
Hanuman the son of MARUT, famed for deeds of valour done,

Unto Gaya and Gavaksha, Gandha-madan true and tried,

Unto Angad prince and regent, thus the brave Sugriva cried:

"Noblest, bravest of our chieftains, greatest of our race are ye,
Seek and search the Southern regions, rock and ravine, wood and tree,

Search the thousand peaks of Vindhya lifting high its misty head,
Through the gorges of Narmada rolling o'er its rocky bed,

By the gloomy Godavari and by Krishna's wooded stream,
Through Utkala's sea-girt forests tinged by morning's early gleam.

Search the towns of famed Dasarna and Avanti's rocky shore,
And the uplands of Vidarbha and the mountains of Mysore,

Land of Matsyas and Kalingas and Kausika's regions fair,
Trackless wilderness of Dandak seek with anxious toil and care.

Search the empire of the Andhras, of the sister-nations three,--
Cholas, Cheras and the Pandyas dwelling by the southern sea,

Pass Kaveri's spreading waters, Malya's mountains towering brave,
Seek the isle of Tamra-parni, gemmed upon the ocean wave!"

To Susena chief and elder,--Tara's noble sire was he,--
Spake Sugriva with obeisance and in accents bold and free:

"Take my lord, a countless army of the bravest and the best,
Search where beats the sleepless ocean on the regions of the West.

Search the country of Saurashtras, of Bahlikas strong and brave,
And each busy mart and seaport on the western ocean wave,

Castles girt by barren mountains, deserts by the sandy sea,
Forests of the fragrant ketak, regions of the tamal tree!

Search the ocean port of Pattan shaded by its fruitful trees,
Where the feathery groves of cocoa court the balmy western breeze,

Where on peaks of Soma-giri lordly lions wander free,
Where the waters of the Indus mingle with the mighty sea!"

Lastly to the valiant chieftain Satavala strong and brave,
For the quest of saintly Sita, thus his mighty mandate gave:

"Hie thee, gallant Satavala, with thy forces wander forth,
To the peaks of Himalaya, to the regions of the North!

Mlechchas and the wild Pulindas in the rocky regions dwell,
Madra chiefs and mighty Kurus live within each fertile vale,

Wild Kambojas of the mountains, Yavanas of wondrous skill,
Sakas swooping from their gorges, Pattanas of iron will!

Search the woods of *devadaru* mantling Himalaya's side,
And the forests of the *lodhra* spreading in their darksome pride,

Search the land of Soma-srama where the gay Gandharvas dwell
In the tableland of Kala search each rock and ravine well!

Cross the snowy Himalaya, and Sudarsan's holy peak,
Deva-sakha's wooded ranges which the feathered songsters seek,

Cross the vast and dreary region void of stream or wooded bill,
Till, you reach the white Kailasa, home of Gods, serene and still!

Pass Kuvera's pleasant regions, search the Krauncha mountain well,
And the land where warlike females and the horse-faced women dwell,

Halt not till you reach the country where the -Northern Kurus rest,
Utmost confines of the wide earth, home of Gods and Spirits blest!"

RAMAYANA BOOK VIII

SITA-SANDESA

(Sita Discovered)

Among the many chiefs sent by Sugriva in different directions in search of Sita, Hanuman succeeded in the quest and discovered Sita in Ceylon. Ceylon is separated from India by a broad channel of the sea, and Hanuman leaped, or rather flew through the air, across the channel, and lighted on the island. Sita, scorning the proposals of Ravan, was kept in confinement in a garden of Asoka trees, surrounded by a terrible guard of Raksha females; and in this hard confinement she remained true and faithful to her lord. Hanuman gave her a token from Rama, and carried back to Rama a token which she sent of her undying affection and truth.

The portions translated in this Book form the whole of the main portions of Sections xv., xxxi., xxxvi., and lxvi, of Book v. of the original text.

I

SITA IN THE ASOKA GARDEN

Crossed the ocean's boundless waters, Hanuman in duty brave,
Lighted on the emerald island girded by the sapphire wave,

And in tireless quest of Sita searched the margin of the sea,
In a dark Asoka garden hid himself within a tree.

Creepers threw their clasping tendrils round the trees of ample height,
Stately palm and feathered cocoa, fruit and blossom pleased the sight,

Herds of tame and gentle creatures in the grassy meadow strayed,
Kokils sang in leafy thicket, birds of plumage lit the shade,

Limpid lakes of scented lotus with their fragrance filled the air,
Homes and huts of rustic beauty peeped through bushes green and fair,

Blossoms rich in tint and fragrance in the checkered shadow gleamed,
Clustering fruits of golden beauty in the yellow sunlight beamed!

Brightly shone the red *Asoka* with the morning's golden ray,
Karnikara and *Kinsuka* dazzling as the light of day,

Brightly grew the flower of *Champak* in the vale and on the reef,
Punnaga and *Saptaparna* with its seven-fold scented leaf,

Rich in blossoms many tinted, grateful to the ravished eye,
Gay and green and glorious Kanka was like garden of the sky,

Rich in fruit and laden creeper and in beauteous bush and trep.
Flower-bespangled golden Lanka was like gem-bespangled sea!

Rose a palace in the woodlands girt by pillars strong and high.
Snowy-white like fair Kailasa cleaving through the azure sky,

And its steps were ocean coral and its pavement yellow gold.
White and gay and heaven-aspiring rose the structure high and bold!

By the rich and royal mansion Hanuman his eyes did rest,
On a woman sad and sorrowing in her sylvan garments drest,

Like the moon obscured and clouded, dim with shadows deep and dark,
Like the smoke-enshrouded red fire, dying with a feeble spark,

Like the tempest-pelted lotus by the wind and torrent shaken,
Like the beauteous star Rohini by a *graha* overtaken!

Fasts and vigils paled her beauty, tears bedimmed her tender grace,
Anguish dwelt within her bosom, sorrow darkened on her face,

And she lived by Rakshas guarded, as a faint and timid deer,
Severed from her herd and kindred when the prowling wolves are near,

And her raven locks ungathered hung behind in single braid,
And her gentle eye was lightless, and her brow was hid in shade!

"This is she! the peerless princess, Rama's consort loved and lost,
This is she! the saintly Sita, by a cruel fortune crost,"

Hanuman thus thought and pondered: "On her graceful form I spy,
Gems and gold by sorrowing Rama oft depicted with it sigh,

On her ears the golden pendants and the tiger's sharpened tooth,
On her arms the jewelled bracelets, tokens of unchanging truth,

On her pallid brow and bosom still the radiant jewels shine,
Rama with a sweet affection did in early days entwine!

Hermit's garments clothe her person, braided is her raven hair,
Matted bark of trees of forest drape her neck and bosom fair,

And a dower of dazzling beauty still bedecks her peerless face.
Though the shadowing tinge of sorrow darkens all her earlier grace!

This is she! the soft-eyed Sita, wept with unavailing tear,

This is she! the faithful consort, unto Rama ever dear,

Unforgetting and unchanging, truthful still in deed and word,
Sita, in her silent suffering sorrows for her absent lord,

Still for Rama lost but cherished, Sita heaves the choking sigh,
Sita lives for righteous Rama, for her Rama she would die!"

II

THE VOICE OF HOPE

Hanuman from leafy shelters lifts his voice in sacred song,
Till the tale of Rama's glory Lanka's woods and vales prolong:

"Listen, Lady, to my story;--Dasa-ratha famed in war,
Rich in steeds and royal tuskers, arméd men and battle car,

Ruled his realm in truth and virtue, in his bounty ever free,
Of the mighty race of Raghu mightiest king and monarch he,

Robed in every royal virtue, great in peace in battle brave,
Blest in bliss of grateful nations, blest in blessings which he gave

And his eldest-born and dearest, Rama soul of righteous might,
Shone, as mid the stars resplendent shines the radiant Lord of Night,

True unto his sacred duty, true unto his kith and kin,
Friend of piety and virtue, punisher of crime and sin,

Loved in all his spacious empire, peopled mart and hermit's den,
With a truer deeper kindness Rama loved his subject men!

Dasa-ratha, promise -fettered, then his cruel mandate gave,
Rama with his wife and brother lived in woods and rocky cave,

And he slayed the deer of jungle and he slept in leafy shade,
Stem destroyer of the Rakshas in the pathless forests strayed,

Till the monarch of the Rakshas,-fraudful is his impious life,
Cheated Rama in the jungle, from his cottage stole his wife

Long lamenting lone and weary Rama wandered in the wood,
Searched for Sita, in the jungle where his humble cottage stood,

Godavari's gloomy gorges, Krishna's dark and wooded shore,
And the ravine, rock and valley, and the cloud-capped mountain hoar!

Then he met the sad Sugriva in wild Malya's dark retreat,
Won for him his father's empire and his father's royal seat,

Now Sagriva's countless forces wander far and wander near,
In the search of stolen Sita still unto his Rama dear!

I am henchman of Sugriva and the mighty sea have crost,
In the quest of hidden Sita, Rama's consort loved and lost,

And methinks that form of beauty, peerless shape of woman's grace,
Is my Rama's dear-loved consort, Rama's dear-remembered face!"

Hushed the voice: the ravished Sita cast her wond'ring eyes around,
Whence that song of sudden gladness, whence that soul-entrancing sound?

Dawning hope and rising rapture overflowed her widowed heart,
Is it dream's deceitful whisper which the cruel Fates impart?

III

RAMA'S TOKEN

"'Tis no dream's deceitful whisper!" Hantiman spake to the dame,
As from darksome leafy shelter he to Rama's consort came,

"Rama's messenger and vassal, token from thy lord I bring,
Mark this bright ring, jewel-lettered with the dear name of thy king,

For the loved and cherished Sita, is to Rama ever dear,
And he sends his loving message and his force is drawing near!

Sita, held that tender token from her loved and cherished lord,
And once more herself she fancied to his loving arms restored,

And her pallid face was lighted and her soft eve sent a spark,
As the Moon regains her lustre freed from *Rahu's* shadows dark!

And with voice of deep emotion in each softly whispered word,
Spake her thoughts in gentle accents of her consort and her lord:

"Messenger of love of Rama! Dauntless is thy deed and bold,
Thou hast crossed the boundless ocean to the Raksha's castled hold,

Thou hast crossed the angry billows which confess no monarch's sway,
O'er the face of rolling waters found thy unresisted way,

Thou hast done what living mortal never sought to do before,
Dared the Raksha in his island, Ravan in his sea-girt shore!

Speak, if Rama lives in safety in the woods or by the hill,
And if young and gallant Lakshman faithful serves his brother still,

Speak, if Rama in his anger and his unforgiving ire,

Hurls destruction on my captor like the world-consuming fire,

Speak, if Rama in his sorrow wets his pale and drooping eye,
If the thought of absent Sita wakes within his heart a sigh!

Doth my husband seek alliance with each wild and warlike chief,
Striving for a speedy vengeance and for Sita's quick relief,

Doth he stir the warlike races to a fierce and veng-eful strife,
Dealing death to ruthless Rakshas for this insult on his wife,

Doth he still in fond remembrance cherish Sita loved of yore,
Nursing in his hero-bosom tender sorrows evermore!

Didst thou hear from far Ayodhya, from Kausalya royal dame,
From the true and tender Bharat prince of proud and peerless fame,

Didst thou hear if royal Bharat leads his forces to the fight,
Conquering Ravan's scattered army in his all-resistless might,

Didst thou hear if brave Sugriva marshals Vanars in his wrath
And the young and gallant Lakshman seeks to cross the ocean path?"

Hanuman with due obeisance placed his hand upon his head,
Bowed unto the queenly Sita and in gentle accents said:

"Trust me, Lady, valiant Rama soon will greet his saintly wife,
E'en as INDRA greets his goddess, SACHI dearer than his life,

Trust me, Sita, conquering Rama comes with panoply of war,
Shaking Lanka's sea-girt mountains . slaying Rakshas near and far!

He shall cross the boundless ocean with the battle's dread array,
He shall smite the impious Ravan and the cruel Rakshas slay,

Mighty Gods and strong Asuras shall not hinder Rama's path,
When at Lanka's gates he thunders with his more than godlike wrath,

Deadly YAMA, all-destroying, pales before his peerless might
When his red right arm of vengeance wrathful Rama lifts to smite!

By the lofty Mandar mountains, by the fruit and root I seek,
By the cloud-obstructing Vindhyas, and by Malya's towering peak,

I will swear, my gentle Lady, Rama's vengeance draweth nigh,
Thou shalt see his beaming visage like the Lord of Midnight Sky,

Firm in purpose Rama waiteth on the Prasra-vana hill,
As upon the huge Airavat, INDRA, motionless and still!

Flesh of deer nor forest honey tasteth Rama true and bold,
Till he rescues cherished Sita from the Raksha's castled hold,

Thoughts of Sita leave not Rama dreary day or darksome night,
Till his vengeance deep and dreadful crushes Ravan in his might,

Forest flower nor scented creeper pleases Rama's anguished heart,
Till he, wins his wedded consort by his death-compelling dart!"

IV

SITA'S TOKEN

Token from her raven tresses Sita to the Vanar gave,
Hanuman with dauntless valour crossed once more the ocean wave,

Where in Prasra-vana's mountain Rama with his brother stayed,
Jewel from the brow of Sita by her sorrowing consort laid,

Spake of Ravan's foul endearment and his loathsome loving word,
Spake of Sita's scorn and anger and her truth unto her lord,

Tears of sorrow and affection from the warrior's eyelids start,
As his consort's loving token Rama presses to his heart!

"As the mother-cow, Sugriva, yields her milk beside her young,
Welling tears upon this token yields my heart by anguish wrung,

Well I know this dear-loved jewel sparkling with the ray of heaven,
Born in sea, by mighty INDRA to my Sita's father given,

Well I know this tender token, Janak placed it on her hair,
When she came my bride and consort decked in beauty rich and rare,

Well I know this sweet memorial, Sita wore it on her head,
And her proud and peerless beauty on the gem a lustre shed!

Ah, methink the gracious Janak stands again before my eye,
With a father's fond affection, with a monarch's stature high,

Ah, methinks my bride and consort, she who wore it on her brow,
Stands again before the altar, speaks again her loving row,

Ah, the sad, the sweet remembrance! ah, the happy days gone by,
Once again, O loving vision, wilt thou gladden Rama's eye!

Speak again, my faithful vassal, how my Sita wept and prayed,
Like the water to the thirsty, dear to me what Sita said,

Did she send this sweet remembrance as a blessing from above,
As a true and tender token of a woman's changeless love,

Did she waft her heart's affection o'er the billows of the sea,
Wherefore came she not in person from her foes and fetters free?

llanuman, iny friend and comrade, lead me to the distant isle,
Where my soft-eyed Sita lingers midst the Rakshas dark and vile,

Where my true and tender consort like a lone and stricken deer,
Girt by Rakshas stern and ruthless sheds the unavailing tear,

Where she weeps in ceaseless anguish, sorrow-stricken, sad and pale,
Like the Moon by dark clouds shrouded then her light and lustre fail!

Speak again, my faithful henchman, loving message of my wife,
Like some potent drug her accents renovate my fainting life,

Arm thy forces, friend Sugriva, Rama shall not brook delay,
While in distant Lanka's confines Sita weeps the livelong day,

Marshal forth thy bannered forces, cross the ocean in thy might
Rama speeds on wings of vengeance Lanka's impious lord to smite!"

RAMAYANA BOOK IX

RAVANA-SABHA

(The Council of War)

RAVAN was thoroughly frightened by the deeds of Hanuman. For Hanuman had not only penetrated into his island and discovered Sita in her imprisonment, but had also managed to burn down a great portion of the city before he left the island. Ravan called a Council of War, and as might be expected, all the advisers heedlessly advised war.

All but Bibhishan. He was the youngest brother of Ravail, and condemned the folly and the crime by which Ravan was seeking a war with the righteous and unoffending Rama. He advised that Sita should be restored to her lord and peace made with Rama. His voice was drowned in the cries of more violent advisers.

It is noticeable that Ravan's second brother, Kumbha-karna, also had the courage to censure his elder's action. But unlike Bibhishan he was determined to fight for his king whether he was right or wrong. There is a touch of sublimity in this blind and devoted loyalty of Kumbha-karna to the cause of his king and his country.

Bibhishan was driven from the court with indiguity, and joined the forces of Rama, to whom he gave much valuable information about Lanka and its warriors.

The passages translated in this Book form Sections vi., viii., ix., portions of Sections xii. and xv., and the whole of Section xvi. of Book vi. of the original text.

I

RAVAN SEEKS ADVICE

Monarch of the mighty Rakshas, Ravan spake to warriors all,
Spake to gallant chiefs and princes gathered in his Council Hall:

"Listen, Princes, Chiefs, and Warriors! Hanuman our land hath seen,
Stealing through the woods of Lanka unto Rama's prisoned queen,

And audacious in his purpose and resistless in his ire,
Burnt our turret tower and temple, wasted Lanka's town with fire!

Speak your counsel, gallant leaders, Ravan is intent to hear,
Triumph waits on fearless wisdom, speak your thoughts without a fear,

Wisest monarchs act on counsel from his men for wisdom known,
Next are they who in their wisdom and their daring act alone,

Last, unwisest are the monarchs who nor death nor danger weigh,
Think not, ask not friendly counsel, by their passions borne away!

Wisest counsel comes from courtiers who in holy lore unite,
Next, when varying plans and reasons blending lead unto the right,

Last end worst, when stormy passions mark the hapless king's debate,
And his friends are disunited when his foe is at the gate!

Therefore freely speak your counsel and your monarch's task shall be
But to shape in deed and action what your wisest thoughts decree,

Speak with rainds and hearts united, shape your willing monarch's deed,
Counsel peace, or Ravan's forces to a war of vengeance lead,

Ere Sugriva's countless forces cross the vast and boundless main,
Ere the wrathful Rama girdles Lanka with a living chain!"

II

PRAHASTA'S SPEECH

Dark and high as summer tempest mighty-armed Prahasta rose,
Spake in fierce and fierce accents hurling challenge on his foes:

"Wherefore, Ravan, quails thy bosom, gods against thee strive in vain,
Wherefore fear the feeble mortals, homeless hermits, helpless men?

Hanuman approached in secret, stealing like a craven spy,
Not from one in open combat would alive the Vanar fly,

Let him come with all his forces, to the confines of the sea
I will chase the scattered army and thy town from foemen free!

Not in fear and hesitation Ravan should repent his deed,
While his gallant Raksha forces stand beside him in his need,

Not in tears and vain repentance Sita to his consort yield,
While his chieftains guard his empire in the battle's gory field!"

III

DURMUKHA'S SPEECH

Durmukha of cruel visage and of fierce and angry word,
Rose within the Council Chamber, spake to Lanka's mighty lord:

"Never shall the wily foeman boast of insult on us flung,
Hanuman shall die a victim for the outrage and the wrong!

Stealing in unguarded Lanka through thy city's virgin gate,
He hath courted deep disaster and a dark untimely fate,

Stealing in the inner mansions where our dames and damsels dwell,
Hanuman shall die a victim,--tale of shame he shall not tell!

Need is none of Ravan's army, bid me seek the foe alone,
If he hides in sky or ocean or in nether regions thrown,

Need is none of gathered forces, Ravan's mandate I obey,
I will smite the bold intruder and his Vanar forces slay!

IV

VAJRA-DANSHTRA'S SPEECH

Iron-toothéd Vajra-danshtra then arose in wrath and pride,
And his blood-stained mace of battle held in fury by his side,

"Wherefore, Ravan, waste thy forces on the foemen poor and vile,
Hermit Rama and his brother, Hanuman of impious wile,

Bid me,-with this mace of battle proud Sugriva I will slay,
Chase the helpless hermit brothers to the forests far away!

Or to deeper counsel listen! Varied shapes the Rakshas wear,
Let them wearing human visage. dressed as Bharat's troops appear,

Succour from his ruling brother Rama will in gladness greet,
Then with mace and blood-stained sabre we shall lay them at our feet,

Rock and javelin and arrow we shall on our foemen hail,
Till no poor surviving Vanar lives to tell the tragic tale!"

V

SPEECH OF NIKUMBHA AND VAJRA-HANU

Then arose the brave Nikumbha,--Kumbha-kama's son was he,--
Spake his young heart's mighty passion in his accents bold and free:

"Need is none, O mighty monarch, for a battle or a war,
Bid me meet the homeless Rama and his brother wand'ring far,

Bid me face the proud Sugriva, Hanuman of deepest wile,
I will rid thee of thy foemen and of Vanars poor and vile!"

Rose the chief with jaw of iron, Vajra-hanu fierce and young,
Licked his lips like hungry tiger with his red and lolling tongue:

Wherefore, monarch, dream of battle? Rakshas feed on human gore,
Let me feast upon thy foemen by the ocean's lonely shore,

Rama and his hermit brother, Hanuman who hides in wood,
Augad and the proud Sugriva soon shall be my welcome food!"

VI

BIBHISHAN'S WARNING

Twenty warriors armed and girded in the Council Hall arose,
Thirsting for a war of vengeance, hurling challenge on the foes,

But Bibhishan deep in wisdom--Ravan's youngest brother he,--
Spake the word of solemn warning, for his eye could farthest see:

"Pardon, king and honoured elder, if Bibhishan lifts his voice
'Gainst the wishes of the warriors and the monarch's fatal choice,

Firm in faith and strong in forces Rama comes with conqu'ring might,
Vain against a righteous warrior would unrighteous Ravan fight!

Think him not a common Vanar who transpassed the ocean wave,
Wrecked thy city tower and temple and a sign and warning gave,

Think him not a common hermit who Ayodhya ruled of yore,
Crossing India's streams and mountains, thunders now on Lanka's shore!

What dark deed of crime or folly hath the righteous Rama done,
That you stole his faithful consort unprotected and alone,

What offence or nameless insult hath the saintly Sita given,
She who chained in Lanka's prison pleads in piteous tear to Heaven?

Take my counsel, king and elder, Sita to her lord restore,

Wipe this deed of wrong and outrage, Rama's righteous grace implore,

Take my counsel, Raksha monarch, vain against him is thy might,
Doubly arméd is the hero,--he who battles for the right!

Render Sita to her Rama ere with vengeance swift and dire,
He despoils our peopled Lanka with his bow and brand and fire,

Render wife unto her husband ere in battle's dread array,
Rama swoops upon thy empire like a falcon on its prey,

Render to the lord his consort ere with blood of Rakshas slain,
Rama soaks the land of Lanka to the margin of the main!

Listen to my friendly counsel,--though it be I stand alone,--
Faithful friend but fiery foeman is this Dasa-ratha's son,

Listen to my voice of warning,--Rama's shafts are true and keen,
Flaming like the with'ring sunbeams on the summer's parchéd green,

Listen to my soft entreaty,-righteousness becomes the brave,
Cherish peace and cherish virtue and thy sons and daughters save!"

VII

KUMBHA-KARNA'S DETERMINATION

Ravan's brother Kumbha-karna, from his wonted slumber woke,
Mightiest he of all the Rakshas, thus in solemn accents spoke:

Truly speaks the wise Bibhishan; ere he stole a hermit's wife,
Ravan should have thought and pondered, courted not a causeless strife,

Ere he did this deed of folly, Ravan should have counsel sought,
Tardy is the vain repentance when the work of shame is wrought!

Word of wisdom timely spoken saves from death and dangers dire,
Vain is grief for crime committed,--offerings to unholy fire,

Vain is hero's worth or valour if by foolish counsel led,
Toil and labour fail and perish save when unto wisdom wed,

And the foeman speeds in triumph o'er a heedless monarch's might,
As through gaps of Krauncha mountains hansas speed their southern flight!

Ravan, thou hast sought unwisely Sita, in her calm retreat,
As the wild and heedless hunter feeds upon the poisoned meat,

Nathless, faithful Kumbha-karna, will his loyal duty know,
He shall fight his monarch's battle, he shall face his brother's foe!

True to brother and to monarch, be he right or be he wrong,
Kumbha-kama fights for Lanka 'gainst her foemen fierce and strong,

Recks not if the mighty INDRA and VIVASVAT cross his path,
Or the wild and stormy MARUTS, AGNI in his fiery wrath!

For the Lord of Sky shall tremble when he sees my stature high,
And he hears his thunders echoed by my loud and answering cry,

Rama armed with ample quiver shall no second arrow send,
Ere I slay him in the battle and his limb from limb I rend!

Wiser heads than Kumbha-karna right and true from wrong may know,
Faithful to his race and monarch he shall face the haughty foe,

Joy thee in thy pleasure, Ravan, rule thy realm in regal pride,
When I slay the hermit Rama, widowed Sita be thy bride!"

VIII

INDRAJIT'S ASSURANCE

Indrajit the son of Ravan then his lofty purpose told,
'Midst the best and boldest Rakshas none so gallant, none so bold:

"Wherefore, noble king and father, pale Bibhishan's counsel hear,
Scion of the race of Rakshas speaks not thus in dastard fear,

In this race of valiant Rakshas, known for deeds of glory done,
Feeble-hearted, faint in courage, save Bibhishan, there is none!

Matched with meanest of the Rakshas what are sons of mortal men,
What are homeless human brothers hiding in the hermit's den,

Shall we yield to weary wand'rers, driven from their distant home,
Chased from throne and father's kingdom in the desert woods to roam?

Lord of sky and nether region, INDRA 'neath my weapon fell,
Pale Immortals know my valour and my warlike deeds can tell,

INDRA'S tusker, huge Airavat, by my prowess overthrown,
Trumpeted its anguished accents, shaking sky and earth with groan,

Mighty Gods and dauntless Daityas fame of Indrajit may know,
And he yields not, king and father, to a homeless human foe!"

IX

RAVAN's DECISION

Anger swelled in Ravan's bosom as he cast his blood-red eye
On Bibhishan calm and fearless, and he spake in accents high:

"Rather dwell with open foemen or in homes where cobras haunt,
Than with faithless friends who falter and whom fears of danger daunt!

O, the love of near relations!-false and faithless, full of guile,
How they sorrow at my glory, at my danger how they smile,

How they grieve with secret anguish when my loftier virtues shine,
How they harbour jealous envy when deserts and fame are mine,

How they scan with curious vision every fault that clouds my path,
How they wait with eager longing till I fall in Fortune's wrath

Ask the elephants of jungle how their captors catch and bind.--
Not by fire and feeble weapons, but by treason of their kind,

Not by javelin or arrow,--little for these arms they care,--
But their false and fondling females lead them to the hunter's snare!

Long as nourishment and vigour shall impart the milk of cow,
Long as woman shall be changeful, hermits holy in their vow,

Ave. so long shall near relations bate us in their inner mind,
Mark us with a secret envy though their words be ne'er so kind!

Rain-drops fall upon the lotus but unmingling hang apart,
False relations round us gather but they blend not heart with heart,

Winter clouds are big with thunder but they shed no freshening rain,
False relations smile and greet us but their soothing words are vain,

Bees are tempted by the honey but from flower to flower they range,
False relations share our favour but in secret seek a change!

Lying is thy speech, Bibhishan, secret envy hirks within,
Thou wouldst rule thy elder's empire, thou wouldst wed thy elder's queen,

Take thy treason to the foemen,--brother's blood I may not shed,--
Other Raksha craven-hearted by my royal hands had bled!"

X

BIBHISHAN'S DEPARTURE

This to me Bibhishan answered, as with fiery comrades four,
Rose in arms the wrathful Raksha and in fury rushed before.

"But I spare thee, roval Ravan, angry words thy lips have passed,
False and lying and unfounded is the censure thou hast cast!

True Bibhishan sought thy safety, strove to save his elder's reign,--
Speed thee now to thy destruction since all counsel is in vain,

Many are thy smiling courtiers who with honeyed speech beguile,--
Few are they with truth and candour speak their purpose void of guile!

Blind to reason and to wisdow, Ravan seek thy destined fate,
For thy impious lust of woman, for thy dark unrighteous hate,

Blind to danger and destruction, deaf to word of counsel given,
By the flaming shaft, of Rama thou shalt die by will of Heaven!

Yet, O! yet, my king and elder, let me plead with latest breath,
'Gainst the death of race and kismen, 'gainst my lord and brother's death,

Ponder yet, O Raksha monarch, save thy race and save thy own,
Ravan, part we now ever,--guard thy ancient sea-girt throne!"

RAMAYANA BOOK X

YUDDHA

(The War in Ceylon)

RAMA crossed over with his army from India to Ceylon. There is a chain of islands across the strait, and the Indian poet supposes them to be the remains of a vast causeway which Rama built to cross over with his army.

The town of Lanka, the capital of Ceylon, was invested, and the war which followed was a succession of sallies by the great leaders and princes of Lanka. But almost every sally was repulsed, every chief was killed, and at last Ravan himself who made the last sally was slain and the war ended.

Among the numberless fights described in the original work, those of Ravan himself, his brother Kumbha-karna, and his son Indrajit, are the most important, and oftenest recited and listened to in India; and these have been rendered into English in this Book. And the reader will mark a certain method in the poet's estimate of the warriors who took part in these battles.

First and greatest among the warriors was Rama; he was never beaten by an open foe, never conquered in fair fight. Next to him, and to him only, was Ravan the monarch of Lanka; he twice defeated Lakshman in battle, and never retreated except before Rama. Next to Rama and to Ravan stood their brothers, Laksh man and Kumbha-karna; it is difficult to say who was the best of these two, for they fought only once, and it was a drawn battle. Fifth in order of prowess was Indrajit the son of Ravana, but he was the first in his magic art. Concealed in mists by his magic, he twice defeated both Rama and Lakshman; but in his last battle he had to wage a face to face combat with Lakshman, and was slain. After these five warriors, pre-eminent for their prowess, various Vanars and Rakshas took their rank.

The war ended with the fall of Ravan and his funerals. The portions translated in this Book form the whole or portions of Sections xliv., xlviii., lix., lxvi., 1xvii., and lxxiii., an abstract of Sections Ixxv. to xci., and portions of Sections xciii., xcvi., ci., cii., ciii., cix., cx., and cxiii. of Book vi. of the original text.

I

INDRAJIT'S FIRST BATTLE--THE SERPENT-NOOSE

Darkly round the leaguered city Rama's countless forces lay,
Far as Ravan cast his glances in the dawning light of day,

Wrath and anguish shook his bosom and the gates he opened wide,
And with ranks of charging Rakshas sallied with a Raksha's pride!

All the day the battle lasted, endless were the tale to tell,
What unnumbered Vanars perished and what countless Rakshas fell,

Darkness came, the fiery foemen urged the still unceasing fight,
Struggling with a deathless hatred fiercer in the gloom of night!

Onward came resistless Rakshas, laid Sugriva's forces low,
Crushed the broken ranks of Vanars, drank the red blood of the foe,

Bravely fought the scattered Vanars facing still the tide of war,
Struggling with the charging tusker and the steed and battle car,

Till at last the gallant Lakshman and the godlike Rama came,
And they swept the hosts of Ravan like a sweeping forest flame,

And their shafts like hissing serpents on the falt'ring foemen fell,
Fiercer grew the sable midnight with the dying shriek and yell!

Dust arose like clouds of summer from each thunder-sounding car,
From the hoofs of charging coursers, from the elephants of war,

Streams of red blood warm and bubbling issued from the countless slain,
Flooded battle's dark arena like the floods of summer rain,

Sound of trumpet and of bugle, drum and horn and echoing shell,
And the neigh of charging coursers and the tuskers' dying wail,

And the yell of wounded Rakshas and the Vanars' fierce delight,
Shook the earth and sounding welkin, waked the echoes of the night!

Six bright arrows Rama thundered from his weapon dark and dread,
Iron-toothéd Vajra-dranshtra and his fainting comrades fled,

Dauntless still the serried Rakshas, wave on wave succeeding came,
Perished under Rama's arrows as the moths upon the flame!

Indrajit the son of Ravan, Lanka's glory and her pride,
Matchless in his magic weapons came and turned the battle's tide,

What though Angad in his fury had his steeds and driver slayed,
Indrajit hid in the midnight battled from its friendly shade,

Shrouded in a cloud of darkness still he poured his darts like rain,
On young Lakshman and on Rama and on countless Vanars slain,

Matchless in his magic weapons, then he hurled his Naga-dart,
Serpent noose upon his foemen draining lifeblood from their heart!

Vainly then the royal brothers fought the cloud-enshrouded foe,
Vainly sought the unseen warrior dealing unresisted blow,

Fastened by a noose of *Naga* forced by hidden foe to yield,

Rama and the powerless Lakshman fell and fainted on the field!

II

SITA'S LAMENT

Indrajit ere dawned the morning entered in his father's hall,
Spake of midnight's darksome contest, Rama's death and Lakshman's fall,

And the proud and peerless Ravan clasped his brave and gallant son,'
Praised him for his skill and valour and his deed of glory done,

And with dark and cruel purpose bade his henchmen yoke his car,
Bade them take the sorrowing Sita to the gory field of war!

Soon they harnessed royal coursers and they took the weeping wife,
Where her Rama, pierced and bleeding, seemed bereft of sense and life,

Brother lay beside his brother with their shattered mail and bow,
Arrows thick and dark with red blood spake the conquest of the foe,

Anguish woke in Sita's bosom and a dimness filled her eye,
And a widow's nameless sorrow burst in widow's mournful cry:

Rama, lord and king and husband! didst thou cross the billowy sea,
Didst thou challenge death and danger, court thy fate to rescue me,

Didst thou hurl a fitting vengeance on the cruel Raksha force,
Till the hand of hidden foeman checked thy all-resistless course?

Breathes upon the earth no warrior who could face thee in the fight,
Who could live to boast his triumph o'er thy world-subduing might,

But the will of Fate is changeless, Death is mighty in his sway,
Peerless Rama, faithful Lakshman, sleep the sleep that knows no day!

But I weep not for my Rama nor for Lakshman young and brave,
They have done a warrior's duty and have found a warrior's grave,

And I weep not for my sorrows,---sorrow marked me from my birth,
Child of Earth I seek in suffering bosom of my mother Earth!

But I grieve for dear Kausalya, sonless mother, widowed queen,
How she reckons days and seasons in her anguish ever green.

How she waits with eager longing till her Rama's exile o'er,
He would soothe her lifelong sorrow, bless her agéd eyes once more,

Sita's love! Ayodhya's monarch! Queen Kausalya's dearest born
Rama soul of truth and virtue sleeps the sleep that knows no morn!"

Sorely wept the sorrowing Sita in her accents soft and low,
And the silent stars of midnight wept to witness Sita's woe,

But Trijata her companion,--though a Raksha woman she,--
Felt her soul subdued by sadness, spake to Sita tenderly:

"Weep not, sad and saintly Sita, shed not widow's tears in vain,
For thy lord is sorely wounded, but shall live to fight again,

Rama and the gallant Lakshman, fainting, not bereft of life,
They shall live to fight and conquer,--thou shalt be a happy wife,

Mark the Vanars' marshalled forces, listen to their warlike cries,
'Tis not thus the soldiers gather when a chief and hero dies,

'Tis not thus round lifeless leader muster warriors true and brave,
For when falls the dying helmsman, sinks the vessel in the wave!

Mark the ring of hopeful Vanars, how they watch o'er Rama's face,
How they guard the younger Lakshman beaming yet with living grace,

Trust me, sad and sorrowing Sita, marks of death these eyes can trace,
Shade of death's decaying fingers sweeps not o'er thy Rama's face!

Listen more, my gentle Sita, though a captive in our keep,
For thy woes and for thy anguish see a Raksha woman weep,

Though thy Rama armed in battle is our unrelenting foe,
For a true and stainless warrior see a Raksha filled with woe!

Fainting on the field of battle, blood-ensanguined in their face,
They shall live to fight and conquer, worthy of their gallant race,

Cold nor rigid are their features, darkness dwells not on their brow,
Weep not thus, my gentle Sita,--hasten we to Lanka now."

And Trijata spake no falsehood, by the winged Garuda's skill,
Rama and the valiant Lakshman lived to fight their foemen still!

III

RAVAN'S FIRST BATTLE-THE JAVELIN-STROKE

'Gainst the God-assisted Rama, Ravan's efforts all were vain,
Leaguered Lanka vainly struggled in her adamantine chain,

Wrathful Rakshas with their forces vainly issued through the gate,
Chiefs and serried ranks of warriors met the same resistless fate!

Dark-eyed chief Dhumraksha sallied with the fierce tornado's shock,

Hanuman of peerless prowess slayed him with a rolling rock,

Iron-toothéd Vajra-danshtra dashed through countless Vanars slain,
But the young and gallant Angad laid him lifeless on the plain,

Akampan unshaken warrior issued out of Lanka's wall,
Hanuman was true and watchful, speedy was the Raksha's fall,

Then the mighty-armed Prahasta strove to break the hostile line,
But the gallant Nila felled him as the woodman fells the pine!

Bravest chiefs and countless soldiers sallied forth to face the fight,
Broke not Rama's iron circle, 'scaped not Rama's wondrous might,

Ravan could no longer tarry, for his mightiest chiefs were slain,
Foremost leaders, dearest kinsmen, lying on the gory plain!

"Lofty scorn of foes unworthy spared them from my flaming ire,
But the blood of slaughtered kinsmen claims from me a vengeance dire,"

Speaking thus the wrathful Ravan mounted on his thundering car,
Flame-resplendent was the chariot drawn by matchless steeds of war!

Beat of drum and voice of sankha and the Raksha's battle cry,
Song of triumph, chanted mantra, smote the echoing vault of sky,

And the troops like cloudy masses with their eyes of lightning fire
Girt their monarch, as his legions girdle RUDRA in his ire!

Rolled the car with peal of thunder through the city's lofty gate,
And each fierce and fiery Raksha charged with warrior's deathless hate,

And the vigour of the onset cleft the stunned and scattered foe,
As a strong bark cleaves the billows riding on the ocean's brow!

Brave Sugriva king of Vanars met the foeman fierce and strong,
And a rock with mighty effort on the startled Ravan flung,

Vain the toil, disdainful Ravan dashed aside the flying rock,
Brave Sugriva pierced by arrows fainted neath the furious shock.

Next Susena chief and elder, Nala and Gavaksha bold,
Hurled them on the path of Ravan speeding in his car of gold,

Vainly heaved the rock and missile, vainly did with trees assail,
Onward sped the conquering Ravan, pierced the fainting Vanars fell.

Hanuman the son of MARUT next against the Raksha came,
Fierce and strong as stormy MARUT, warrior of unrivalled fame,

But the Raksha's mighty onset gods nor mortals might sustain,
Hauuman in red blood welt'ring rolled upon the gory plain.

Onward rolled the car of Ravan, where the dauntless Nila stood,
Armed with rock and tree and missile, thirsting for the Raksha's blood,

Vainly fought the valiant Nila, pierced by Ravan's pointed dart,
On the gory field of battle poured the red blood of his heart.

Onward through the scattered forces Ravan's conquering chariot came,
Where in pride mid dauntless valour Lakshman stood of warlike fame,

Calm and proud the gallant Lakshman marked the all-resistless foe,
Boldly challenged Lanka's monarch as he held aloft his bow:

"Welcome, mighty Lord of Lanka! wage with me an equal strife,
Wherefore with thy royal prowess seek the humble Vanars' life!"

"Hath thy fate," so answered Ravan, "brought thee to thy deadly foe,
Welcome, valiant son of Ra-hu! Ravan longs to lay thee low!

Then they closed in dubious battle, Lanka's Lord his weapon bent,
Seven bright arrows, keen and whistling, on the gallant Lakshman sent,

Vain the toil, for watchful Lakshman stout of heart and true of aim,
With his darts like shooting sunbeams cleft each arrow as it came.

Bleeding from the darts of Lakshman, pale with anger, wounded sore,
Ravan drew at last his Sakti, gift of Gods in days of yore,

Javelin of flaming splendour, deadly like the shaft of Fate,
Ravan hurled on dauntless Lakshman in his fierce and furious hate.

Vain were Lakshman's human weapons aimed with skill-directed well,
Pierced by Sakti, gallant Lakshman in his red blood fainting fell,

Wrathful Rama saw the combat and arose in godlike might,
Bleeding Ravan turned to Lanka, sought his safety in his flight.

IV

FALL OF KUMBHA-KARNA

Once, more healed and strong and valiant, Lakshman in his arms, arose,
Safe behind the gates of Lanka humbled Ravan shunned his foes,

Till the stalwart Kumbha-karna from his wonted slumbers woke,
Mightiest be of all the Rakshas;--Ravan thus unto him spoke.

"Thou alone, O Kumbha-karna, can the Raksha's honour save,
Strongest of the Raksha warriors, stoutest-hearted midst the brave,

Speed thee like the Dread Destroyer to the dark and dubious fray,
Cleave through Rama's girdling forces, chase the scattered foe away!"

Like a mountain's beetling turret Kumbha-karna stout and tall,
Passed the city's lofty portals and the city's girdling wall,

And he raised his voice in battle, sent his cry from shore to shore,
Solid mountains shook and trembled and the sea returned the roar!

INDRA nor the great VARUNA equalled Kumbha-karna's might,
Vanars trembled at the warrior, sought their safety in their flight,

But the prince of fair Kishkindha, Angad chief of warlike fame,
Marked his panic-stricken forces with a princely warrior's shame.

"Whither fly, ye trembling Vanars?" thus the angry chieftain cried,
"All forgetful of your duty, of your worth and warlike pride,

Deem not stalwart Kumbha-karna is our match in open fight,
Forward let us meet in battle, let us crush his giant might!"

Rallied thus, the broken army stone and tree and massive rock.
Hurled upon the giant Raksha speeding with the lightning's shock.

Vain each flying rock and missile, vain each stout and sturdy stroke,
On the Raksha's limbs of iron stone and tree in splinters broke.

Dashing through the scattered forces Kumbha-karna fearless stood,
As a forest conflagration feasts upon the parchéd wood,

Far as confines of the ocean, to the causeway they had made,
To the woods or caves or billows, Vanars in their terror fled!

Hanuman of dauntless valour turned not in his fear nor fled,
Heaved a rock with mighty effort on the Raksha's towering held,

With his spear-head Kumbha-karna dashed the flying rock aside,
By the Raksha's weapon stricken Hanuman fell in his pride.

Next Rishabha and brave Nila and the bold Sarabha came,
Gavaksha and Gandha-madan, chieftains of a deathless fame,

But the spear of Kunibha-karna hurled to earth his feeble foes,
Dreadful was the field of carnage, loud the cry of battle rose!

Angad prince of fair Kishkindha, filled with anger and with shame,
Tore a rock with wrathful prowess, to the fatal combat came,

Short the combat, soon the Raksha caught and turned his foe around
Hurled him in his deadly fury, bleeding, senseless on the ground!

Last, Sugriva king of Vanars with a vengeful anger woke,

Tore a rock from bed of mountain and in proud defiance spoke,

Vain Sugriva's toil and struggle, Kumbha-karna hurled a rock,
Fell Suguriva crushed and senseless 'neath the missile's mighty shock!

Piercing through the Vanar forces, like a flame through forest wood,
Came the Raksha where in glory Lakshman calm and fearless stood,

Short their contest,-Kumbha-karna sought a greater, mightier foe,
To the young and dauntless Lakshman spake in accents soft and low:

"Dauntless prince and matchless warrior, fair Sumitra's gallant son,
Thou hast proved unrivalled prowess and unending glory won,

But I seek a mightier foeman, to thy elder let me go,
I would fight the royal Rama, or to die or slay my foe!"

"Victor proud!" said gallant Lakshman, "peerless in thy giant might,
Conqueror of great Immortals, Lakshman owns thy skill in fight,

Mightier foe than bright Immortals thou shall meet in fatal war,
Death for thee in guise of Rama tarries yonder, not afar!"

Ill it fared with Kumbha-karna when he strove with Rama's might,
Men on earth nor Gods immortal conquered Rama in the fight,

Deadly arrows keen and flaming from the hero's weapon broke,
Kumbha-karna faint and bleeding felt his death at every stroke,

Last, an arrow pierced his armour, from his shoulders smote his head,
Kumbha-karna, lifeless, headless, rolled upon the gory bed,

Hurled unto the heaving ocean Kumbha-karna's body fell,
And as shaken by a tempest, mighty was the ocean's swell!

V

INDRJIT'S SACRIFICE AND SECOND BATTLE

Still around beleaguered Lanka girdled Rama's living chain,
Raksha chieftain after chieftain strove to break the line in vain,

Sons of Ravan,--brave Narantak was by valiant Angad slain,
Trisiras and fierce Devantak, Hanuman slew on the plain,

Atikaya, tall of stature, was by gallant Lakshman killed,
Ravan wept for slaughtered princes, brave in war in weapons skilled.

"Shed no tears of sorrow, father! "Indrajit exclaimed in pride,
"While thy eldest son surviveth triumph dwells on Ravan's side,

Rama and that stripling Lakshman, I had left them in their gore,
Once again I seek their lifeblood,--they shall live to fight no more.

Hear my vow, O Lord of Rakshas! ere descends yon radiant sun,
Rama's days and gallant Lakshman's on this wide earth shall be done,

Witness INDRA and VIVASWAT, VISHNU great and RUDRA dire,
Witness Sun and Moon and Sadhyas, and the living God of Fire!

Opened wide the gates of Lanka; in the spacious field of war,
Indrajit arranged his army, foot and horse and battle car,

Then with gifts and sacred *mantras* bent before the God of Fire,
And invoked celestial succour in the battle dread and dire.

With his offerings and his garlands, Indrajit with spices rare,
Worshipped holy VAISWA-NARA on the altar bright and fair,

Spear and mace were ranged in order, dart and bow and shining blade
Sacred fuel, blood-red garments, fragrant flowers were duly laid,

Head of goat as black as midnight offered then the warrior brave,
And the shooting tongue of red fire omens of a conquest gave,

Curling to the right and smokeless, red and bright as molten gold,
Tongue of flame received the offering of the hero true and bold!

Victory the sign betokens! Bow and dart and shining blade,
Sanctified by holy *mantras*, by the Fire the warrior laid,

Then with weapons consecrated, hid in mists as once before,
Indrajit on helpless foemen did his fatal arrows pour!

Fled the countless Vanar forces, panic-stricken, crushed and slain,
And the dead and dying warriors strewed the gory battle plain,

Then on Rama, and on Lakshman, from his dark and misty shroud,
Indrajit discharged his arrows bright as sunbeams through a cloud.

Scanning earth and bright sky vainly for his dark and hidden foe,
Rama to his brother Lakshman spake in grief and spake in woe:

Once again that wily Raksha, slaying all our Vanar train,
From his dark and shadowy shelter doth on us his arrows rain,

By the grace of great SWAYAMBHU, Indrajit is lost to sight,
Useless is our human weapon 'gainst his gift of magic might.

If SWAYAMBHU wills it, Lakshman, we shall face these fatal darts,
We shall stand with dauntless patience, we shall die with dauntless hearts!"

Weaponless but calm and valiant, from the foeman's dart and spell

patiently the princes suffered, fearlessly the heroes fell!

VI

INDRAJIT'S THIRD BATTLE AND FALL

Healing herbs from distant mountains Hanuman in safety brought,
Rama rose and gallant Lakshman, once again their foemen sought.

And when night its sable mantle o'er the earth and ocean drew,
Forcing through the gates of Lanka to the frightened city flew!

Gallant sons of Kumbha-kama vainly fought to stem the tide,
Hanuman and brave Sugriva slew the brothers in their pride,

Makaraksha, shark-eyed warrior, vainly struggled with the foe,
Rama laid him pierced and lifeless by an arrow from his bow.

Indrajit arose in anger for his gallant kinsmen slayed,
In his arts and deep devices Sita's beauteous image made,

And he placed the form of beauty on his speeding battle car,
With his sword he smote the image in the gory field of war!

Rama heard the fatal message which his faithful Vanars gave,
And a deathlike trance and tremor fell upon the warrior brave,

But Bibhishan deep in wisdom to the anguished Rama came,
With his words of consolation spake of Rama's righteous dame:

"Trust me, Rama, trust thy comrade,--for I know our wily house,--
Indrajit slays not the woman whom his father seeks as spouse,

'Tis for Sita, impious Ravan meets thee on the battle-field,
Stakes his life and throne and empire, but thy Sita will not yield,

Deem not that the king of Rakshas will permit her blood be shed,
Indrajit slays not the woman whom his father seeks to wed!

'Twas an image of thy Sita, Indrajit hath cleft in twain,
While our army wails and sorrows,--he performs his rites again,

To the holy Nikumbhila, Indrajit in secret hies,
For the rights which yield him prowess, hide him in the cloudy skies.

Let young Lakshman seek the foeman ere his magic rites be done,
Once the sacrifice completed, none can combat Ravan's son,--

Let young Lakshman speed through Lanka till his wily foe is found,
Slay the secret sacrificer on the sacrificial ground!"

Unto holy Nikumbhila, Lakshman with Bibhishan went
Bravest, choicest of the army, Rama with his brother sent,

Magic rites and sacrifices Indrajit had scarce begun,
When surprised by arméd foemen rose in anger Ravan's son!

"Art thou he," thus to Bibhishan, Indrajit in anger spake,
"Brother of my royal father, stealing thus my life to take,

Raksha born of Raksha parents, dost thou glory in this deed,
Traitor to thy king and kinsmen, false to us in direst need?

Scorn and pity fill my bosom thus to see thee leave thy kin,
Serving as a slave of foemen, stooping to a deed of sin,

For the slave who leaves his kindred, basely seeks the foemans grace,
Meets destruction from the foeman after he destroys his race!"

"Untaught child of impure passions," thus Bibhishan answer made,
"Of my righteous worth unconscious bitter accents hast thou said,

Know, proud youth, that Truth and Virtue in my heart precedence take,
And we shun the impious kinsman as we shun the pois'nous snake!

Listen, youth! this earth no longer bears thy father's sin and strife,
Plunder of the righteous neighbour, passion for the neighbour's wife,

Earth and skies have doomed thy father for his sin-polluted reign,
Unto Gods his proud defiance and his wrongs to sons of men!

Listen more! this fated Lanka groans beneath her load of crime,
And shall perish in her folly by the ruthless hand of Time,

Thou shalt perish and thy father and this proud presumptuous state,
Lakshman meets thee, impious Raksha, by the stern decree of Fate!"

"Hast thou too forgot the lesson," Indrajit to Lakshman said,
"Twice in field of war unconscious thee with Rama have I laid,

Dost thou stealing like a serpent brave my yet unconquered might,
Perish, boy, in thy presumption, in this last and fatal fight!"

Spake the hero: "Like a coward hid beneath a mantling cloud,
Thou hast battled like a caitiff safe behind thy sheltering shroud,

Now I seek an open combat, time is none to prate or speak,
Boastful word is coward's weapon, weapons and thy arrows seek!

Soon they mixed in dubious combat, fury fired each foeman's heart,
Either warrior felt his rival worthy of his bow and dart,

Lakshman with his hurtling arrows pierced the Raksha's golden mail,

Shattered by the Raksha's weapons Lakshman's useless armour fen,

Red with gore and dim in eyesight still the chiefs in fury fought,
Neither quailed bef ore his f oeman, pause nor grace nor mercy sought,

Till with more than human valour Lakshman drew his bow amain,
Slayed the Raksha's steeds and driver, severed too his bow in twain.

"If the great and godlike Rama is in faith and duty true,
Gods assist the cause of virtue!"--Lakahman uttered as he drew,

Fatal was the dart unerring,--Gods assist the true and bold,
On the field of Nikumbhila, Lakshman's foeman headless rolled!

VII

RAVAN'S LAMENT

"Quenched the light of Rakshas' valour!" so the message-bearer said,
"Lakshman with the deep Bibhishan hath thy son in battle slayed,

Fallen is our prince and hero and his day on earth is done,
In a brighter world, O monarch, lives thy brave, thy gallant son!

Anguish filled the father's bosom and his fleeting senses failed,
Till to deeper sorrow wakened Lanka's monarch wept and wailed:

"Greatest of my gallant warriors, dearest to thy father's heart.,
Victor over bright Immortals,- art thou slain by Lakshman's dart,

Noble prince whose peerless arrows could the peaks of Mandar stain,
And could daunt the Dread Destroyer,--art thou by a mortal slain!

But thy valour lends a radiance to elysium's sunny clime,
And thy bright name adds a lustre to the glorious rolls of time,

In the skies the bright Immortals lisp thy name with terror pale,
On the earth our maids and matrons mourn thy fall with piercing wail!

Hark! the voice of lamentation waking in the palace halls,
Like the voice of woe in forests when the forest monarch falls,

Hark! the wailing widowed princess, mother weeping for her son,
Leaving them in tears and anguish, Indrajit, where art thou gone!

Full of years,--so oft I pondered,--when the monarch Ravan dics,
Indrajit shall watch his bedside, Indrajit shall close his eyes,

But the course of nature changes, and the father weeps the son,
Youth is fallen, and the aged lives to fight the foe alone!"

Tears of sorrow, slow and silent, fell upon the monarch's breast,
Then a swelling rage and passion woke within his heaving chest,

Like the sun of scorching summer glowed his face in wrathful shame,
From his brow and rolling eyeballs issued sparks of living flame!

"Perish she!" exclaimed the monarch, "she-wolf Sita dies to-day,
Indrajit but cleft her image, Ravan will the woman slay!"

Followed by his trembling courtiers, regal robes and garments rent,
Ravan shaking in his passion to Asoka's garden went,

Maddened by his wrath and anguish, with his drawn and flaming sword,
Sought the shades where soft-eyed Sita, silent sorrowed for her lord.

Woman's blood the royal sabre on that fatal day had stained,
But his true and faithful courtiers Ravan's wrathful hand restrained.

And the watchful Raksha females girdled round the sorrowing dame,
Flung them on the path of Ravan to withstand a deed of shame.

"Not against a woman, Ravan, mighty warriors raise their hand,
In the battle," spake the courtiers, "duty bids thee use thy brand,

Versed in *Vedas* and in learning, court not thus a caitiff's fate,
Woman's blood pollutes our valour, closes heaven's eternal gate!

Leave the woman in her sorrow, mount upon thy battle car,
Faithful to our king and leader we will wake the voice of war,

'Tis the fourteenth day auspicious of the dark and waning moon,
Glory waiteth thee in battle and thy vengeance cometh soon,

All-resistless in the contest slay thy foeman in his pride,
Seek as victor of the combat widowed Sita as thy bride!"

Slow and sullen, dark and silent, Ravan then his wrath restrained,
Vengeance on his son's destroyer deep within his bosom reigned!

VIII

RAVAN'S SECOND BATTLE AND VENGEANCE

Voice of woe and lamentation and the cry of woman's wail,
Issuing from the homes of Lanka did the monarch's ears awail,

And a mighty thought of vengeance waked within the monarch's heart,
And he heaved a sigh of anguish as he grasped his bow and dart:

"Arm each chief and gallant Raksha! be our sacred duty done,

Ravan seeks a fitting vengeance for his brave and noble son,

Mahodar and Virupaksha, Mahaparshwa warrior tall,
Arm! this fated day will witness Lakshman's or your monarch's fall

Call to mind each slaughtered hero,--Khara, Dushan, slain in fight,
Kumbha-kama giant warrior, Indrajit of magic might,

Earth nor sky shall hide my foemen nor the ocean's heaving swell,
Scattered ranks of Rama's forces shall my speedy vengeance tell,

Be the red-earth strewn and covered with our countless foemen slain,
Hungry wolves and blood-beaked vultures feed upon the ghastly plain,

For his great and gallant brother, for his brave and beauteous son,
Ravan seeks a fitting vengeance, Rakshas be your duty done!"

House to house, in Lanka's city, Ravan's royal best was heard,
Street and lane poured forth their warriors by a mighty passion stirred,

With the javelin and sabre, mace and club and axe and pike,
Sataghni and *bhindipala*, quoit and discus quick to strike.

And they formed the line of tuskers and the line of battle car,
Mule and camel fit for burden and the fiery steed of war,

Serried ranks of arméd soldiers shook the earth beneath their tread,
Horsemen that on wings of lightning o'er the field of battle spread.

Drum and conch and sounding trumpet waked the echoes of the sky,
Pataha and loud *mridanga* and the people's maddening cry,

Thundering through the gates of Lanka, Ravan's lofty chariot passed
Destined by his fortune, Ravan ne'er again those portals crost!

And the sun was dim and clouded and a sudden darkness fell,
Birds gave forth their boding voices and the earth confessed a spell,

Gouts of blood in rain descended, startled coursers turned to fly,
Vultures swooped upon the banner, jackals yelled their doleful cry,

Omens of a dark disaster mantled o'er the vale and rock,
And the ocean heaved in billows, nations felt the earthquake shock!

Darkly closed the fatal battle, sturdy Vanars fell in fight,
Warlike leaders of the Rakshas perished neath the foeman's might,

Mahodhar and Virupaksha were by bold Sugriva slain,
Crushed by Angad, Mahaparshwa. slumbered lifeless on the plain.

But with more than mortal valour Ravan swept the ranks of war,
Warriors fell beneath his prowess, fled before his mighty car,

Cleaving through the Vanar forces, filled with vengeance deep and dire,
Ravan marked the gallant Lakshman flaming like a crimson fire!

Like the tempest cloud of summer Ravan's wingéd courses flew,
But Bibhishan in his prowess soon the gallant charges slew,

Dashina from his useless chariot Ravan leaped upon the ground,
And his false and traitor brother by his dearest foeman found!

Wrathful Ravan marked Bibhishan battling by the foeman's side,
And he hurled his pond'rous weapon for to slay him in his pride,

Lakshman marked the mighty jav'lin as it winged its whizzing flight,
Cleft it in its onward passage, saved Bibhishan by his might!

Grimly smiled the angry Ravan gloating in his vengeful wrath,
Spake to young and dauntless Laksliman daring thus to cross his path:

Welcome, Lakshman! thee I battle for thy deed of darkness done,
Face the anger of a father, cruel slayer of the son,

By thy skill and by thy valour, false Bibhishan thou hast saved,
Save thyself! Deep in this bosom is a cruel grief engraved!"

Father's grief and sad remembrance urged the lightning-wingéd dart,
Ravan's *Sakti* fell resistless on the senseless Lakshman's heart,

Wrathful Rama saw the combat and arose in godlike might,
Carless, steedless, wounded Ravan sought his safety in his flight.

IX

RAMA's LAMENT

"Art thou fallen," sorrowed Rama, "weary of this endless strife,
Lakshman, if thy days are ended, Rama recks not for his life,

Gone is Rama's wonted valour, weapons leave his nerveless hand,
Drop his bow and shining arrows, useless hangs his sheathéd brand!

Art thou fallen, gallant Lakshman, death and faintness on me creep,
Weary of this fatal contest let me by my brother sleep,

Weary of the strife and triumph, since my faithful friend is gone,
Rama follows in his footsteps and his task on earth is done!

Thou hast from the far Ayodhya, followed me in deepest wood,
In the thickest of the battle thou hast by thy elder stood,

Love of woman, love of comrade, trite is love of kith and kind,
Love like thine, true-hearted brother, not on earth we often find!

When Sumitra seeks thee, Lakshman, ever weeping for thy sake,
When she asks me of her hero, what reply shall Rama make,

What reply, when Bharat questions,--Where is be who went to wood,
Where is true and faithful Lakshman who beside his elder stood?

What great crime or fatal shadow darkens o'er my hapless life,
Victim to the sins of Rama sinless Lakshman falls in strife,

Best of brothers, best of warriors, wherefore thus unconscious he,
Mother, wife, and brother wait thee, ope once more thy sleeping eye!"

Tara's father, wise Susena, gentle consolation lent,
Hanuman from distant mountains herbs of healing virtue rent,

And by loving Rama tended, Lakshman in his strength arose,
Stirred by thoughts of fatal vengeance Rama sought the flying foes.

X

CELESTIAL ARMS AND CHARIOT

Not in dastard terror havan sought his safety in his flight,
But to seek fresh steeds of battle ere he faced his foeman's might,

Harnessing his gallant coursers to a new and glorious car,
Sunlike in its radiant splendour, Ravan came once more to war.

Gods in wonder watched the contest of the more than mortal foes,
Ravan mighty in his vengeance, Rama lofty in his woes,

Gods in wonder marked the heroes, lion-like in jungle wood,
INDRA sent his arms and chariot where the human warrior stood!

"Speed, Matali," thus spake INDRA, "speed thee with my heavenly car,
Where on foot the righteous Rama meets his mounted foe in war,

Speed, for Ravan's days are ended, and his moments brief and few,
Rama strives for right and virtue,--Gods assist the brave and true!"

Brave Matali drove the chariot drawn by steeds like solar ray,
Where the true and righteous Rama sought his foe in fatal fray,

Shining arms and heavenly weapons he to lofty Rama gave,--
When the righteous strive and struggle, Gods assist the true and brave!

"Take this car," so said Matali, "which the helping Gods provide,

Rama, take these steeds celestial, INDRA'S golden chariot ride,

Take this royal bow and quiver, wear this falchion dread and dire,
VISWA-KARMAN forged this armour in the flames of heavenly fire,

I shall be thy chariot driver and shall speed the thund'ring car,
Slay the sin -polluted Ravan in this last and fatal war!"

Rama mounted on the chariot clad in arms of heavenly sheen,
And he mingled in a contest mortal eyes have never seen!

XI

RAVAN'S THIRD BATTLE AND FALL

Gods and mortals watched the contest and the heroes of the war,
Ravan speeding on his chariot, Rama on the heavenly car,

And a fiercer form the warriors in their fiery frenzy wore,
And a deeper weight of hatred on their anguished bosoms bore,

Clouds of dread and deathful arrows hid the radiant face of sky,
Darker grew the day of combat, fiercer grew the contest high!

Pierced by Ravan's pointed weapons bleeding Rama owned no pain,
Rama's arrows keen and piercing sought his foeman's life in vain,

Long and dubious battle lasted, and with fury wilder fraught,
Wounded, faint, and still unyielding, blind with wrath the rivals fought,

Pike and Club and mace and trident scaped from Ravan's vengeful hand,
Spear and arrows Rama wielded, and his bright and flaming brand!

Long and dubious battle lasted, shook the ocean, hill and dale,
Winds were hushed in voiceless terror and the livid sun was pale,

Still the dubious battle lasted, until Rama in his ire
Wielded BRAHMA'S deathful weapon flaming with celestial fire!

Weapon which the Saint Agastya had unto the hero given,
Winged as lightning dart of INDRA, fatal as the bolt of heaven,

Wrapped in smoke and flaming flashes, speeding from the circled bow,
Pierced the iron heart of Ravan, lain the lifeless hero low,

And a cry of pain and terror from the Raksha ranks arose,
And a shout from joying Vanars as they smote their fleeing foes!

Heavenly flowers in rain descended on the red and gory plain,
And from unseen harps and timbrels rose a soft celestial strain,

And the ocean heaved in gladness, brighter shone the sunlit sky,
Soft and cool the gentle zephyrs through the forest murmured by,

Sweetest scent and fragrant odours wafted from celestial trees,
Fell upon the earth and ocean, rode upon the laden breeze!

Voice of blessing from the bright sky fell on Raghu's valiant son,--
"Champion of the true and righteous! now thy noble task is done!"

XII

MANDODARI'S LAMENT AND THE FUNERALS

"Hast thou fallen," wept in anguish Ravan's first and eldest bride,
Mandodari, slender-waisted, Queen of Lanka's state and pride,

"Hast thou fallen, king and consort, more than Gods in warlike might,
Slain by man, whom bright Immortals feared to facein dubious fight?

Not a man!-the Dark Destroyer came to thee in mortal form,
Or the heaven-traversing VISHNU, INDRA ruler of the storm,

Gods of sky in shape of Vanars helped the dark and cruel deed,
Girdling round the Discus-Wielder in the battle's direst need!

Well I knew,--when Khara, Dushan, were by Rama's prowess slain,
Rama was no earthly mortal, he who crossed the mighty main,

Well I knew,--when with his army he invested Lanka's gate,
Rama was no earthly mortal but the messenger of Fate,

And I prayed,--the faithful Sita, might unto her consort go,
For 'tis writ that nations perish for a righteous woman's woe,

But for impious lust of woman,--all forgetful of thy wife,
Thou hast lost thy crown and kingdom, thou hast lost thy fated life!

Woe to me! the sad remembrance haunts my tortured bosom still,
Of our days on famed Kailasa or on Meru's golden hill,

Done the days of joy and gladness, Mandodari's days are done,
Since her lord and king and husband from her dear embrace is gone!

Sorely wept the Queen of Lanka; Rama, tender, tearful, true,
Bade the funeral rites and honours to a fallen foeman due,

And they heaped the wood of Chandan and the fragrant garland laid,
On the pyre they lifted Ravan in the richest robes arrayed,

Weeping queens and sorrowing Rakshas round their fallen leader stood,

Brahmans with their chaunted mantras piled the dry and scented wood,

Oil and cords and sacred offerings were upon the altar laid,
And a goat of inky darkness as a sacrifice was slayed.

Piously the good Bibhishan lighted Ravan's funeral pyre,
And the zephyrs gently blowing fanned the bright and blazing fire,

Slow and sad with due abititions mourners left the funeral site,
Rama then unstrung his weapon, laid aside his arms of might.

RAMAYANA BOOK XI

RAJYA-ABHISHEKA

(Rama's Return and Consecration)

THE real Epic ends with the war, and with Rama's happy return to Ayodhya. Sita proves her stainless virtue by an Ordeal of Fire, and returns with her lord and with Lakshman in an aërial car, which Ravan had won from the Gods, and which Bibhishan made over to Rama. Indian poets are never tired of descriptions of nature, and the poet of the Ramayana takes advantage of Rama's journey from Ceylon to Oudh to give us a bird's-eye view of the whole continent of India, as well as to recapitulate the principal incidents of his great Epic.

The gathering of men at Ayodhya, the greetings to Rama, and his consecration by the Vedic bard Vasishtha, are among the most pleasing passages in the whole poem. And the happiness enjoyed by men during the reign of Rama--described in the last few couplets of this Book--is an article of belief and a living tradition in India to this day.

The portions translated in this Book form the whole or portions of Sections cxviii., cxx., cxxv., cxxix., and cxxx. of Book vi. of the original text.

I

ORDEAL BY FIRE

For she dwelt in Ravan's dwelling--rumour clouds a woman's fame--
Righteous Rama's brow was clouded, saintly Sita, spake in shame:

"Wherefore spake ye not, my Rama, if your bosom doubts my faith,
Dearer than a dark suspicion to a woman were her death!

Wherefore, Rama, with your token came your vassal o'er the wave,
To assist a fallen woman and a tainted wife to save,

Wherefore with vour mighty forces crossed the ocean in your pride,
Risked your fife in endless combats for a sin-polluted bride?

Hast thou, Rama, all forgotten?--Saintly Janak saw my birth,
Child of harvest-bearing furrow, Sita sprang from Mother Earth,

As a maiden true and stainless unto thee I gave my hand,
As a consort fond and faithful roved with thee from land to land!

But a woman pleadeth vainly when suspicion clouds her name,
Lakshman, if thou lov'st thy sister, light for me the funeral flame,

When the shadow of dishonour darkens o'er a woman's life,
Death alone is friend and refuge of a true and trustful wife,

When a righteous lord and husband turns his cold averted eyes,
FuneraI flame dispels suspicion, honour lives when woman dies!"

Dark was Rama's gloomy visage and his lips were firmly sealed,
And his eye betraved no weakness, word disclosed no thought concealed,

Silent heaved his heart in anguish, silent drooped his tortured head,
Lakshman with a throbbing bosom funeral pyre for Sita made,

And Videha's sinless daughter prayed unto the Gods above,
On her lord and wedded consort cast her dying looks of love!

"If in act and thought," she uttered, " I am true unto my name,
Witness of our sins and virtues, may this Fire protect my fame!

If a false and lying scandal brings a faithful woman shame,
Witness of our sins and virtues, may this Fire protect my fame!

If in lifelong loving duty I am free from sin and blame,
Witness of our sins and virtues, may this Fire protect my fame!"

Fearless in her faith and valour Sita stepped upon the pyre,
And her form of beauty vanished circled by the clasping fire,

And an anguish shook the people like the ocean tempest-tost,
Old and young and maid and matron wept for Sita true and lost,

For bedecked in golden splendour and in gems and rich attire,
Sita vanished in the red fire of the newly lighted pyre!

Rishis and the great Gandharvas, Gods who know each secret deed,
Witnessed Sita's high devotion and a woman's lofty creed,

And the earth by ocean girdled with its wealth of teeming life,
Witnessed deed of dauntless duty of a true and stainless wife!

II

WOMAN'S TRUTH VINDICATED

Slow the red flames rolled asunder, God of Fire incarnate came,
Holding in his radiant bosom fair Videha's sinless dame,

Not a curl upon her tresses, not a blossom on her brow,
Not a fibre of her mantle did with tarnished lustre glow!

Witness of our sins and virtues, God of Fire incarnate spake,
Bade the sorrow-stricken Rama back his sinless wife to take:

"Ravan in his impious folly forced from thee thy faithful dame,
Guarded by her changeless virtue, Sita still remains the same,

Tempted oft by female Rakshas in the dark and dismal wood,
In her woe and in her sadness true to thee hath Sita stood,

Courted oft by royal Ravan in the forest far and lone,
True to wedded troth and virtue Sita thought of thee alone,

Pare is she in thought and action, pure and stainless, true and meek,
I, the witness of all actions, thus my sacred mandate speak!"

Rama's forehead was unclouded and a radiance lit his eye,
And his bosom heaved in gladness as he spake in accents high:

Never from the time I saw her in her maiden clays of youth,
Have I doubted Sita's virtue, Sita's fixed and changeless truth,

I have known her ever sinless,--let the world her virtue know,
For the God of Fire is witness to her truth and changeless vow!

Ravan in his pride and passion conquered not a woman's love,
For the virtuous like the bright fire in their native radiance move,

Ravan in his rage and folly conquered not a faithful wife,
For like ray of sun unsullied is a righteous woman's life,

Be the wide world now a witness,-pure and stainless is my dame,
Rama shall not leave his consort till he leaves his righteous fame!"

In his tears the contrite Rama clasped her in a soft embrace,
And the fond forgiving Sita in his bosom hid her face!

III

RETURN HOME BY THE AËRIAL CAR

"Mark my love," so Rama uttered, as on flying Pushpa car,
Borne by swans, the home-returning exiles left the field of war,

"Lanka's proud and castled city on Trikuta's triple crest,
As on peaks of bold Kailasa mansions of Immortals rest!

Mark the gory fields surrounding where the Vanars in their might,

Faced and fought the charging Rakshas in the long and deathful fight,

Indrajit and Kumbha-kama, Ravan and his chieftains slain,
Fell upon the field of battle and their red blood soaks the plain.

Mark where dark-eyed Mandodari, Ravan's slender-waisted wife,
Wept her widow's tears of anguish when her monarch lost his life,

She hath dried her tears of sorrow and bestowed her heart and hand,
On Bibhisban good and faitbful, crowned king of Lanka's land.

See my love, round Ceylon's island how the ocean billows roar.
Hiding pearls in eaves of corals, strewing shells upon the shore,

And the causeway far-extending,--monument of Rama's fame,--
'Rama's Bridge' to distant ages shall our deathless deeds proclaim!

See the rock-bound fair Kishkindha and her mountain-girdled town,
Where I slayed the warrior Bali, placed Sugriva on the throne,

And the hill of Rishyamuka where Sugriva first I met,
Gave him word,--he would be monarch ere the evening's Sun had set.

See the sacred lake of Pampa by whose wild and echoing shore,
Rama poured his lamentations when he saw his wife no more,

And the woods of Janasthana where Jatayu fought and bled,
When the deep deceitful Ravan with my trusting Sita fled.

Dost thou mark, my soft-eyed Sita, cottage on the river's shore,
Where in righteous peace and penance Sita, lived in days of yore,

And by gloomy Godavari, Saint Agastya's home of love,
Holy men by holy duties sanctify the sacred grove!

Dost thou, o'er the Dandak forest, view the Chitrakuta hill.
Deathless bard the Saint Valmiki haunts its shade and crystal rill,

Thither came the righteous Bharat and my loving mother came,
Longing in their hearts to take us to Ayodhya's town of fame,

Dost thou, dear devoted Sita, see the Jumna in her might '
Where in Bharad-waja's *asram* passed we, love, a happy, night,

And the broad and ruddy Ganga sweeping in her regal pride,
Forest-dweller faithful Guha crossed us to the southern side.

Joy! joy! my gentle Sita,! Fair Ayodhya looms above,
Ancient seat of Raghu's empire, nest of Rama's hope and love,

Bow, bow, to bright Ayodhya! Darksome did the exiles roam,
Now their weary toil is ended in their father's ancient home!

IV

GREETINGS

Message from returning Rama, Vanars to Ayodhya brought,
Righteous Bharat gave his mandate with a holy joy distraught:

"Let our city shrines and *chaityas* with a lofty music shake,
And ourpriests to bright Immortals grateful gifts and offerings make,

Bards, reciters of *Puranas*, minstrels versed in ancient song,
Women with their tuneful voices lays of sacred love prolong,

Let our queens and stately courtiers step in splendour and in state,
Chieftains with their marshalled forces range along the city gate,

And our white-robed holy Brahmans hymn and sacred *mantras* sing.
Offer greetings to our brother, render homage to our king!"

Brave Satrughna heard his elder and his mandate duly kept:
"Be our great and sacred city levelled, cleansed, and duly swept,

And the grateful earth be sprinkled with the water from the well,
Strewn with parchéd rice and offering and with flower of sweetest smell,

On each turret, tower, and temple let our flags and colours wave,
On the gates of proud Ayodhya plant Ayodhya'a banners brave,

Gay festoons of flowering creeper home and street and dwelling line,
And in gold and glittering garment let the gladdened city shine.

Elephants in golden trappings thousand chiefs and nobles bore.
Chariots, cars, and gallant chargers speeding by Sarayu's shore,

And the serried troops of battle marched with colours rich and brave,
Proudly o'er the gay procession did, Ayodhya's banners wave.

In their stately gilded litters royal dames and damsels came,
Queen Kausalya first and foremost, Queen Sumitra rich in fame,

Pious priest and learned Brahman, chief of guild from near and far,
Noble chief and stately courtier with the wreath and water jar.

Girt by minstrel, bard, and herald chanting glorious deeds of yore,
Bharat came,--his elder's sandals still the faithful younger bore,--

Silver-white his proud umbrella, silver-white his garland brave,
Silver-white the fan of *chowri* which his faithful henchmen wave,

Stately march of gallant chargers and the roll of battle car,
Heavy tread of royal tuskers and the beat of drum of war,

Dundubhi and echoing *sankha,* voice of nations gathered nigh,
Shook the city's tower and temple and the pealing vault of sky!

Sailing o'er the cloudless ether Rama's Pushpa chariot came,
And ten thousand jocund voices shouted Rama's joyous name,

Women with their loving greetings, children with their joyous cry,
Tottering age and lisping infant hailed the righteous chief and high.

Bharat lifted up his glances unto Rama from afar,
Unto Sita, unto Lakshman, seated on the Pushpa car,

And he wafted high his greetings and he poured his pious lay,
As one wafts the chaunted mantra to the rising God of Day!

Silver swans by Rama's bidding soft descended from the air,
And on earth the chariot lighted,--car of flowers divinely fair,--

Bharat mounting on the chariot, sought his long-lost elder's grace,
Rama held his faithful younger in a brother's dear embrace.

With his greetings unto Lakshman, unto Rama's faithful dame,
To Bibhishan and Sugriva and each chief who thither came,

Bharat took the jewelled sandals with the rarest gems inlaid,
Placed them at the feet of Rama and in humble accents said:

"Tokens of thy rule and empire, *these* have filled thy royal throne,
Faithful to his trust and duty Bharat renders back thine own,

Bharat's life is joy and gladness, for returned from distant shore,
Thou shalt rule thy spacious kingdom and thy loyal men once more,

Thou shalt hold thy rightful empire and assume thy royal crown,
Faithful to his trust and duty, Bharat renders back thine own,

V

THE CONSECRATION

Joy! joy in bright Ayodhya gladness filled the hearts of all,
Joy! joy a lofty music sounded in the royal hall,

Fourteen years of woe were ended, Rama now assumed his own,
And they placed the weary wand'rer on his father's ancient throne,

And they brought the sacred water from each distant stream and hill,

From the vast and boundless ocean, from each far and sacred rill.

Vasishtha, the Bard of Vedas with auspicious rites and meet
Placed the monarch and his consort on the gemmed and jewelled seat,

Gautama. and Katyayana, Vamadeva priest of yore,
Jabali and wise Vijaya verged in holy ancient lore,

Poured the fresh and fraurant water on the consecrated kine,
As the Gods anointed INDRA from the pure ethereal spring!

Vedic priests with sacred mantra, dark-eyed virgins with their song,
Warriors girt in arms and weapons round the crownéd monarch throng,

Juices from each fragrant creeper on his royal brow they place,
And his father's crown and jewels Rama's ample forehead grace,

And as Manu, first of monarchs, was enthroned in days of yore,
So was Rama consecrated by the priests of Vedic lore!

Brave Satrughna on his brother cast the white umbrella's shade
Bold Sugriva and Bibhishan waved the *chowri* gem-inlaid,

VAYU, God of gentle zephyrs, gift of golden garland lent,
INDRA, God of rain and sunshine, wreath of pearls to Rama sent,

Gay *Gandharvas* raised the music, fair *Apsaras* formed the ring,
Men in nations hailed their Rama as their lord and righteous king!

And tis told by ancient sages, during Rama's happy reign,
Death untimely, dire diseases came not to his subject men,

Widows wept not in their sorrow for their lords untimely lost,
Mothers wailed not in their anguish for their babes by YAMA crost,

Robbers, cheats, and gay deceivers tempted not with lying word,
Neighbour loved his righteous neighbour and the people loved their lord!

Trees their ample produce yielded as returning seasons went,
And the earth in grateful gladness never failing harvest lent,

Rains descended in their season, never came the blighting gale,
Rich in crop and rich in pasture was each soft and smiling vale,

Loom and anvil gave their produce and the tilled and fertile soil,
And the nation lived rejoicing in their old ancestral.

RAMAYANA BOOK XII

ASWA-MEDHA

(Sacrifice of the Horse)

THE real Epic ends with Rama's happy return to Ayodhya. An *Uttara-Kanda* or Supplement is added, describing the fate of Sita, and giving the poem a sad ending.

The dark cloud of suspicion still hung on the fame of Sita, and the people of Ayodhya made reflections on the conduct of their king, who had taken back into his house a woman who had lived in the palace of Ravan. Rama gave way to the opinion of his people, and he sent away his loving and faithful Sita to live in forests once more.

Sita found an asylum in the hermitage of Valmiki, the reputed author of this Epic, and there gave birth to twins, Lava and Kusa. Years passed on, and Lava and Kusa grew up as hermit boys, and as pupils of Valmiki.

After years had passed, Rama performed a great Horse-sacrifice. Kings and princes were invited from neighbouring countries, and a great feast was held. Valmiki came to the sacrifice, and his pupils, Lava and Kusa, chanted there the great Epic, the Ramayana, describing the deeds of Rama. In this interesting portion of the poem we find how songs and poetry were handed down in ancient India by memory. The boys had learnt the whole of the Epic by heart, and chanted portions of it, day after day, till the recital was completed. We are told that the poem consists of seven books, 500 cantos, and 24,000 couplets. Twenty cantos were recited each day, so that the recital of the whole poem must have taken twenty-five days. It was by such feats of memory and by such recitals that literature was preserved in ancient times in India. Rama recognised his sons in the boy-minstrels, and his heart yearned once more for Sita, whom he had banished but never forgotten. He asked the Poet Valmiki to restore his wife to him, and he desired that Sita might once more prove her purity in the great assembly, so that he might take her back with the approval of his people.

Sita came. But her life had been darkened by an unjust suspicion, her heart was broken, and she invoked the Earth to take her back. And the Earth, which had given Sita birth, yawned and took back her suffering child into her bosom.

In the ancient hymns of the *Rig Veda*, Sita is simply the goddess of the field-furrow which bears crops for men. We find how that simple conception is concealed in the *Ramayana*, where Sita the heroine of the Epic is still born of the field-furrow, and after all her adventures returns to the Earth. To the millions of men and women in India, however, Sita is not an allegory; she lives in their hearts and affections as the model of womanly love, womanly devotion. and a wife's noble self -abnegation.

The portions translated in this Book form the whole or portions of Sections xcii., xciii., xciv., and xcvii. of Book vii, of the original text.

I

THE SACRIFICE

Years have passed; the lonely Rama in his joyless palace reigned,
And for righteous duty yearning, *Aswa-medha* rite ordained,

And a steed of darkest sable with the valiant Lakshman sent,
And with troops and faithful courtiers to Naimisha's forest went.

Fair was far Naimisha's forest by the limpid Gumti's shom.
Monarchs came and warlike chieftains, Brahmans versed in sacred lore,

Bharat with each friend and kinsman served them with the choicest food,
Proud retainers by each chieftain and each crownéd monarch stood.

Palaces and stately mansions were for royal guests assigned,
Peaceful homes for learnéd Brahmans were with trees umbrageous lined,

Gifts were made unto the needy, cloth by skilful weavers wrought,
Ere the suppliants spake their wishes, ere they shaped their inmost thought!

Rice unto the helpless widow, to the orphan wealth and gold,
Gifts they gave to holy Brahmans, shelter to the weak and old,

Garments to the grateful people crowding by their monarch's door,
Food and drink unto the hungry, home unto the orphan poor.

Ancient rishis had not witnessed feast like this in any land,
Bright Immortals in their bounty blest not with a kinder hand,

Through the year and circling seasons lasted Rama's sacred feast,
And the untold wealth of Rama by his kindly gifts increased!

II

VALMIKI AND HIS PUPILS

Foremost midst the gathered Sages to the holy *yajna* came
Deathless Bard of Lay Immortal--Saint Valmiki rich in fame,

Midst the humble homes of *rishis*, on the confines of the wood,
Cottage of the Saint Valmiki in the shady garden stood.

Fruits and berries from the jungle, water from the crystal spring,
With a careful hand Valmiki did unto his cottage bring,

And he spake to gentle Lava, Kusa child of righteous fame,
Sita's sons, as youthful hermits to the sacred feast they came:

Lift your voices, righteous pupils, and your richest music lend,
Sing the Lay of *Ramayana* from the first unto the end,

Sing it to the holy Brahman, to the warrior fair and tall,
In the crowded street and pathway, in the monarch's palace hall,

Sing it by the door of Rama,--he ordains this mighty feast,
Sing it to the royal ladies,--they shall to the story list,

Sing from day to day unwearied, in this sacrificial site,
Chant to all the gathered nations Rama's deeds of matchless might,

And this store of fruits and berries will allay your thirst and toil,
Gentle children of the forest, unknown strangers in this soil!

Twenty cantos of the Epic, morn to night, recite each day,
Till from end to end is chanted *Ramayana's* deathless Lay,

Ask no alms, receive no riches, nor of your misfortunes tell,
Useless unto us is bounty who in darksome forests dwell,

Children of the wood and mountain, cruel fortune clouds your birth,
Stainless virtue be your shelter, virtue be your wealth on earth!

If the royal Rama questions and your lineage seeks to know,
Say,--Valmiki is our Teacher and our Sire on earth below,

Wake your harps to notes of rapture and your softest accents lend,
With the music of the poet music of your voices blend,

Bow unto the mighty monarch, bow to Rama fair and tall,
He is father of his subjects, he is lord of creatures all!"

III

RECITAL OF THE RAMAYANA

When the silent night was ended, and their pure ablutions done,
Joyous went the minstrel brothers, and their lofty lay begun,

Rama to the hermit minstrels lent a monarch's willing car,
Blended with the simple music dulcet was the lay to hear,

And so sweet the chanted accents, Rama's inmost soul was stirred,
With his royal guests and courtiers still the deathless lay he heard!

Heralds versed in old *Puranas*, Brahmans skilled in pious rite,

Minstrels deep in lore of music, poets fired by heavenly might,

Watchers of the constellations, min'sters of the festive day,
Men of science and of logic, bards who sang the ancient lay,

Painters skilled and merry dancers who the festive joy prolong
Hushed and silent in their wonder listed to the wondrous song!

And as poured the flood of music through the bright and livelong day,
Eyes and ears and hearts insatiate drank the nectar of the lay,

And the eager people whispered: "See the boys, how like our king
As two drops of limpid water from the parent bubble spring!

Were the boys no hermit-children, in the hermit's garments clad,
We would deem them Rama's image,--Rama as a youthful lad!"

Twenty cantos of the Epic thus the youthful minstrels sung,
And the voice of stringéd music through the Epic rolled along,

Out spake Rama in his wonder: "Scarce I know who these may be,
Eighteen thousand golden pieces be the children -minstrels' fee!"

"Not so," answered thus the children, "we in darksome forests dwell,
Gold and silver, bounteous monarch, forest life beseem not well!"

"Noble children!" uttered Rama, "dear to me the words you say,
Tell me who composed this Epic,--Father of this deathless Lay?"

"Saint Valmiki," spake the minstrels, "framed the great immortal song
Four and twenty thousand verses to this noble Lay belong,

Untold tales of deathless virtue sanctify his sacred line,
And five hundred glorious cantos in this glorious Epic shine,

In six Books of mighty splendour was the poet's task begun,
With a seventh Book, supplemental is the poet's labour done,

All thy matchless deeds, O monarch, in this Lay will brighter shine,
List to us from first to ending if thy royal heart incline!"

"Be it so," thus Rama answered, but the hours of day were o'er,
And Valmiki's youthful pupils to their cottage came once more.

Rama with his guests and courtiers slowly left the royal hall,
Eager was his heart to listen, eager were the monarchs all,

And the voice of song and music thus was lifted day to day,
And from day to day they listened to Valmiki's deathless Lay!

IV

LAVA AND KUSARA RECOGNISED

Flashed upon the contrite Rama glimpses of the dawning truth,
And with tears of love paternal Rama clasped each minstrel youth,

Yearned his sorrow-stricken bosom for his pure and peerless dame,
Sita banished to the forest, stainless in her righteous fame!

In his tears repentant Rama to Valmiki message sent,
That his heart with eager longing sought her from her banishment:

"Pure in soul! before these monarchs may she yet her virtue prove,
Grace once more my throne and kingdom, share my unforgotten love,

Pure in soul! before my subjects may her truth and virtue shine,
Queen of Rama's heart and empire may she once again be mine!"

V

SITA LOST

Morning dawned; and with Valmiki, Sita to the gathering came,
Banished wife and weeping mother, sorrow-stricken, suffering dame,

Pure in thought and deed, Valmiki gave his troth and plighted word,--
Faithful still the banished Sita, in her bosom held her lord!

Mighty Saint," so Rama answered as he bowed his humble head,
'Listening world will hear thy mandate and the word that thou hast said,

Never in his bosom Rama questioned Sita's faithful love,
And the God of Fire incarnate did her stainless virtue prove!

Pardon, if the voice of rumour drove me to a deed of shame,
Bowing to my people's wishes I disowned my sinless dame,

Pardon, if to please my subjects I have bade my Sita, roam,
Tore her from my throne and empire, tore her from my heart and home!

In the dark and dreary forest was my Sita left to mourn,
In the lone and gloomy jungle were my royal children born,

Help me, Gods, to wipe this error and this deed of sinful pride,
May my Sita prove her virtue, be again my loving bride!"

Gods and Spirits, bright Immortals to that royal Yajna came,

Hen of every race and nation, kings and chiefs of righteous fame,

Softly through the halls of splendour cool and scented breezes blew,
Fragrance of celestial blossoms o'er the royal chambers flew.

Sita, saw the bright Celestials, monarchs gathered from afar,
Saw her royal lord and husband bright as heaven-ascending star,

Saw her sons as hermit -minstrels beaming with a radiance high,
Milk of love suffused her bosom, tear of sorrow filled her eye!

Rama's queen and Janak's daughter, will she stoop her cause to plead,
Witness of her truth and virtue can a loving woman need?

Oh! her woman~s heart is bursting, and her day on earth is done,
And she pressed her heaving bosom, slow and sadly thus begun:

"If unstained in thought and action I have lived from day of birth,
Spare a daughter's shame and anguish and receive her, Mother Earth!

If in duty and devotion I have laboured undefiled,
After Earth I who bore this woman, once again, receive thy child!

If in truth unto my husband I have proved a faithful wife,
Mother Earth I relieve thy Sita from the burden of this life!"

Then the earth was rent and parted, and a golden throne arose,
Held aloft by jewelled Nagas as the leaves enfold the rose,

And the Mother in embraces held her spotless sinless Child,
Saintly Janak's saintly daughter, pure and true and undefiled,

Gods and men proclaim her virtue! But fair Sita is no more,
Lone is Rama's loveless bosom and his days of bliss are o'er!

RAMAYANA - CONCLUSION

In the concluding portion of the Uttara or Supplemental Book, the descendants of Rama and his brothers are described as the founders of the great cities and kingdoms which flourished in Western India in the fourth and fifth centuries before the Christian Era.

Bharat had two sons, Taksha and Pushkala. The former founded Taksha-sila, to the east of the Indus, and known to Alexander and the Greeks as Taxila. The latter founded Pushkala-vati, to the west of the Indus, and known to Alexander and the Greeks as Peukelaotis. Thus the sons of Bharat are said to have founded kingdoms which flourished on either side of the Indus river in the fourth century before Christ.

Lakshman had two sons, Angada and Chandraketu. The former founded the kingdom of Karupada, and the latter founded the city of Chandrakanti in the Malwa country.

Satrughna had two sons, Suvahu and Satrughati. The former became king of Mathura, and the latter ruled in Vidisha.

Rama had two sons, Lava and Kusa. The former ruled in Sravasti, which was the capital of Oudh at the time of the Buddha in the fifth and sixth centuries before Christ. The latter founded Kusavati at the foot of the Vindhya mountains.

The death of Rama and his brothers was in accordance with Hindu ideas of the death of the righteous. Lakshman died under somewhat peculiar circumstances. A messenger from heaven sought a secret conference with Rama, and Rama placed Lakshman at the gate, with strict injunctions that whoever intruded on the private conference should be slain. Lakshman himself had to disturb the conference by the solicitation of the celestial *rishi* Durvasa, who always appears on earth to create mischief. And true to the orders passed by Rama, he surrendered his life by penances, and went to heaven.

In the fulness of time, Rama and his other brothers left Ayodhya, crossed the Sarayu, surrendered their mortal life, and entered heaven.

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RAMAYANA - EPILOGUE BY THE TRANSLATOR

Ancient India, like ancient Greece, boasts of two great Epics. The *Maha-bharata*, based on the legends and traditions of a great historical war, is the Iliad of India. The *Ramayana*, describing the wanderings and adventures of a prince banished from his country, has so far something in common with the Odyssey. Having placed before English readers a condensed translation of the Indian Iliad, I have thought it necessary to prepare the present condensed translation of the Indian Odyssey to complete the work. The two together comprise the whole of the Epic literature of the ancient Hindus; and the two together present us with the most graphic and lifelike picture that exists of the civilisation and culture, the political and social life, the religion and thought of ancient India.

The *Ramayana*, like the *Maha-bharata*, is a growth of centuries, but the main story is more distinctly the creation of one mind. Among the many cultured races that flourished in Northern India about a thousand years before Christ, the Kosalas of Oudh and the Videhas of North Behar were perhaps the most cultured. Their Monarchs were famed for their learning as well as for their prowess, Their priests distinguished themselves by founding schools of learning which were known all over India. Their sacrifices and gifts to the learned drew together the most renowned men of the age from distant regions. Their celebrated Universities (Parishads) were frequented by students from surrounding countries. Their compilations of the old Vedic Hymns were used in various parts of India. Their elaborate Brahmanas or Commentaries on the Vedas were handed down from generation to generation by priestly families. Their researches into the mysteries of the Soul. and into the nature of the One Universal Soul which pervades the creation, are still preserved in the ancient Upanishads, and are among the most valuable heritages which have been left to us by the ancients. And their researches and discoveries in science and philosophy gave them the foremost place among the gifted races of ancient India.

It would appear that the flourishing period of the Kosalas and the Videhas had already passed away, and the traditions of their prowess and learning had become a revered memory in India, when the poet composed the great Epic which perpetuates their fame. Distance of time lent a higher lustre to the achievements of these gifted races, and the age in which they flourished appeared to their descendants as the Golden Age of India. To the imagination of the poet, the age of the Kosalas and Videhas was associated with all that is great and glorious, all that is righteous and true. His description of Ayodhya, the capital town of the Kossalas, is a description of an ideal seat of righteousness. Dasa-ratha the king of the Kosalas is an ideal king, labouring for the good of a loyal people. Rama, the eldest son of Dasa-ratha and the hero of the Epic, is an ideal prince, brave and accomplished, devoted to his duty, unfaltering in his truth. The king of the Videhas, Janak (or rather Janaka, but I have omitted the final a of some names in this translation), is a monarch and a saint. Sita, the daughter of Janak and the heroine of the Epic, is the ideal of a faithful woman and a devoted wife. A pious reverence for the past pervades the great Epic; a lofty admiration of what is true and ennobling in the human character sanctifies the work; and delineations of the domestic life and the domestic virtues of the ancient Hindus, rich in tenderness and pathos, endear the picture to the hearts of the people of India to the present day.

It is probable that the first connected narrative of this Epic was composed within a few centuries after the glorious age of the Kosalas and the Videhas. But the work became so popular that it grew with age. It grew,--not like the *Maha-Bharata* by the incorporation of new episodes, tales, and traditions,--but by fresh descriptions of the same scenes and incidents. Generations of poets were never tired of adding to the description of scenes which were dear to the Hindu, and patient Hindu listeners were never tired of listening to such repetitions. The virtues of Rama and the faithfulness of Sita were described again and again in added lines and cantos. The grief of the old monarch at the banishment of the prince, and the sorrows of the mother at parting from her son, were depicted by succeeding versifiers in fresh verses. The loving devotion of Rama's brothers, the sanctity of saints, and the peace fulness of the hermitages visited by Rama, were described with endless reiteration. The long account of the grief of Rama at the loss of his wife, and stories of unending battles waged for her recovery, occupied generations of busy interpolators.

The Sloka verse in which much of the Ramayana is composed is the easiest of Sanscrit, metres, and afforded a fatal facility to poets and often we have the same scene, fully and amply described in one canto, repeated again in the two or three succeeding cantos. The unity of the composition is lost by these additions, and the effect of the narrative is considerably weakened by such endless repetition. It would appear that the original work ended with the sixth Book, which describes the return of the hero to his country and to his loving subjects. The seventh Book is called Uttara or Supplemental, and in it we are told something of the dimensions of the poem, apparently after the fatal process of additions and interpolations had gone on for centuries. We are informed that the poem consists of six Books and a Supplemental Book; and that it comprises 500 cantos and 24,000 couplets. And we are also told in this Supplemental Book that the descendants of Rama and his brothers founded some of the great towns and states which, we know from other sources, flourished in the fifth and fourth centuries before Christ. It is probable therefore that the Epic, commenced after 1000 B.C., had assumed something like its present shape a few centuries before the Christian Era.

The foregoing account of the genesis and growth of the *Ramayana* will indicate in what respects it resembles the *Maha-Bharata*, and in what respects the two Indian Epics differ from each other. The *Maha-Bharata* grew out of the legends and. traditions of a great historical war between the Kurus and the Panchalas; the *Ramayana* grew out of the recollections of the golden age of the Kosalas and the Videhas. The characters of the *Maha-bharata* are characters of flesh and blood, with the virtues and crimes of great actors in the historic world; the characters of the *Ramayana* are more often the ideals of manly devotion to truth, and of womanly faithfulness and love in domestic life. The poet of the *Maha-Bharata* relies on the real or supposed incidents of a war handed down from generation to generation in songs and ballads, and weaves them into an immortal work of art the poet of the *Ramayana* conjures up the memories of a golden age, constructs lofty ideals of piety and faith, and describes with infinite pathos domestic scones and domestic affections which endear the work to modem Hindus. As an heroic poem the *Maha-Bharata* stands on a higher level; as a poem delineating the softer emotions of our everyday life the *Ramayana* sends its roots deeper into the hearts and minds of the million in India.

These remarks will be probably made clearer by a comparison of what may be considered parallel passages in two great Epics In heroic description, the bridal of Sita is poor and commonplace, compared with the bridal of Draupadi with all the bustle and tumult of a real contest among warlike suitors. The rivalry between Rama and Ravan, between Lakshman and Indrajit, is feeble in comparison with the lifelong jealousy and hatred which animated Arjun and Kama, Bhima and Duryodban. Sita's protest and

defiance, spoken to Ravan when he carried her away, lack the fire and the spirit of Draupadi's appeal on the occasion when she was insulted in court. The Council of War held by Ravan is a poor affair in comparison with the Council of War held by Yudhisthir in the Matsya kingdom. And Bibhishan's final appeal for peace and Ravan's scornful reply will scarcely compare with the sublime eloquence with which Krishna implored the old monarch of the Kurus not to plunge into a disastrous war, and the deep determination with which Duryodhan replied:-

> "Town nor village, mart nor hamlet, help us righteous Gods in heaven,
> Spot that needle's point can cover shall not unto them be given!"

In the whole of the *Ramayana* there is no character with the fiery determination and the deep-seated hatred for the foe which inspire Kama or Arjun, Bhima or Duryodhan. And in the unending battles waged by Rama and his allies there is no incident so stirring, so animated, so thrilling, as the fall of Abhimanyu, the vengeance of Arjun, the final contest between Arjun and Kama, or the final contest between Bhima and Duryo dhan. The whole tenor of the *Ramayana* is subdued and calm, pacific and pious; the whole tenor of the *Maha-Bharata* is warlike and spirited.

And yet, without rivalling the heroic grandeur of the *Maha-bharata*, the *Ramayana* is immeasurably superior in its delineation of those softer and perhaps deeper emotions which enter into our everyday life and hold the world together. And these descriptions, essentially of Hindu life, are yet so true to nature that they apply to all races and nations.

There is something indescribably touching and tender in the description of the love of Rama for his subjects and the loyalty of his people towards Rama,--that loyalty which has ever been a part of the Hindu character in every age--

> As a father to his children to his loving men he came,
> Blessed our homes and maids and matrons till our infants lisped his name,
>
> For our humble woes and troubles Rama hath the ready tear,
> To our humble tales of suffering Rama lends his willing ear!"

Deeper than this was Rama's duty towards his father and his father's fondness for Rama; and the portion of the Epic which narrates the dark scheme by which the prince was at last torn from the heart and home of his dying father is one of the most powerful and pathetic passages in Indian literature. The stepmother of Rama, won by the virtues and the kindliness of the prince, regards his proposed coronation with pride and pleasure, but her old nurse creeps into her confidence like a creeping serpent, and envenoms her heart with the poison of her own wickedness. She arouses the slumbering jealousy of a woman and awakens the alarms of a mother, till--

> "Like a slow but deadly poison worked the ancient nurse's tears,
> And a wife's undying impulse mingled with a mother's fears!"

The nurse's dark insinuations work on the mind of the queen till she becomes a desperate woman, resolved to maintain her own influence on her husband, and to see her own son on the throne. The determination of the young queen tells with terrible effeect on the weakness and vacillation of the feeble old monarch, and Rama is banished at last. And the scene closes with a pathetic story in which the monarch recounts his misdeed of past years, accepts his present suffering as the fruit of that misdeed, and dies in agony for his banished son. The inner workings of the human; heart and of human motives, the dark intrigue of a scheming dependant, the awakening jealousy and alarm of a wife and a mother, the

determination of a woman and an imperious queen, and the feebleness and despair and death of a fond old father and husband,, have never been more vividly described. Shakespeare himself has not depicted the workings of stormy passions in the human heart more graphically or more vividly, with greater truth or with more terrible power.

It is truth and power in the depicting of such scenes, and not in the delineation of warriors and warlike incidents, that. the *Ramayana* excels. It is in the delineation of domestic incidents, domestic affections, and domestic jealousies, which are appreciated by the prince and the peasant alike, that the *Ramayana* bases its appeal to the hearts of the million in India. And beyond all this, the righteous devotion of Rama, and the faith fulness and womanly love of Sita, run like two threads of gold through the whole fabric of the Epic, and ennoble and sanctify the work in the eyes of Hindus,

Rama and Sita are the Hindu ideals of a Perfect Man and a Perfect Woman; their truth under trials and temptations, their endurance under privations, and their devotion to duty under all vicissitudes of fortune, form the Hindu ideal of a Perfect Life. In this respect the *Ramayana* gives us a true picture of Hindu faith and righteous life as Dante's "Divine Comedy" gives us a picture of the faith and belief of the Middle Ages in Europe. Our own ideals in the present day may not be the ideals of the tenth century before Christ or the fourteenth century after Christ; but mankind will not willingly let die those great creations of the past which shadow forth the ideals and beliefs of interesting periods in the progress of human civilisation.

Sorrow and suffering, trial and endurance, are a part of the Hindu ideal of a Perfect Life of righteousness. Rama suffers for fourteen years in exile, and is chastened by privations and misfortunes, before he ascends the throne of his father. In a humble way this course of training was passed through by every pious Hindu of the ancient times. Every Aryan boy in India was taken away from his parents at an early age, and lived the hard life of an anchorite under his teacher for twelve or twenty-four or thirty-six years, before he entered the married life and settled down as a householder. Every Aryan boy assumed the rough garment and the staff and girdle of a student, lived as a mendicant and begged his food from door to door, attended on his preceptor as a menial, and thus trained himself in endurance and suffering as well as in the traditional learning of the age, before he became a house holder. The pious Hindu saw in Rama's life the ideal of a true Hindu life, the success and the triumph which follow upon endurance and faith and devotion to duty. It is the truth and endurance of Rama under sufferings and privations which impart the deepest lessons to the Hindu character, and is the highest ideal of a Hindu righteous life. The ancient ideal may seem to us far-fetched in these days, but we can never fully comprehend the great moral Epic of the Hindus unless we endeavour to study fully and clearly its relations of old Hindu ideas and old Hindu life.

And if trial and endurance are a part of a Hindu's ideal of a man's life, devotion and self-abnegation are still more essentially a part of his ideal of a woman's life. Sita holds a place in the hearts Of women in India which no other creation of a poet's imagination holds among any other nation on earth. There is not a Hindu man whose earliest and tenderest recollections do not cling round the story of Sita's sufferings and Sita's faithfulness, told in the nursery, taught in the family circle, remembered and cherished through life. Sita's adventures in a desolate forest and in a hostile prison only represent in an exaggerated form the humbler trials of a woman's life; and Sita's endurance and faithfulness teach her devotion to duty in all trials and troubles of life. "For," said Sita:

> For my mother often taught me and my father often spake,
> That her home the wedded woman doth beside her husband make,

As the shadow to the substance, to her lord is faithful wife,
And she parts not from her consort till she parts with fleeting life!
Therefore bid me seek the jungle and in pathless forests roam,
Where the wild deer freely ranges and the tiger makes his home,
Happier than in father's mansions in the woods will Sita rove,
Waste no thought on home or kindred, nestling in her husband's love!"

The ideal of life was joy and beauty and gladness in ancient Greece; the ideal of life was piety and endurance and devotion in ancient India. The tale of Helen was a tale of womanly beauty and loveliness which charmed the western World. The tale of Sita was a tale of womanly faith and self -abnegation which charmed and fascinated the Hindu world. Repeated trials bring out in brighter relief the unfaltering truth of Sita's character; she goes to a second banishment in the woods with the same trust and devotion to her lord as before, and she returns once more, and sinks into the bosom of her Mother Earth, true in death as she had been true in life. The creative imagination of the Hindus has conceived no loftier and holier character than Sita; the literature of the world has not produced a higher ideal of womanly love, womanly truth, and womanly devotion.

The modern reader will now comprehend why India produced, and has preserved for well-nigh three thousand years, two Epics instead of one national Epic. No work of the imagination abides long unless it is animated by some sparks of imperishable truth, unless it truly embodies some portion of our human feelings, human faith, and human life. The *Maha-Bharata* depicts the political life of ancient India, with all its valour and heroism, ambition and lofty chivalry. The *Ramayana* embodies the domestic and religious life of ancient India, with all its tenderness and sweetness, its endurance and devotion. The one picture without the other were in complete; and we should know but little of the ancient Hindus if we did not comprehend their inner life and faith as well as their political life and their Warlike virtues. The two together give us a true and graphic picture of ancient Indian life and civilisation; and no nation on earth has preserved a more faithful picture of its glorious past.

In condensing the *Ramayana* with its more than 24,000 Sanscrit couplets into 2,000 English couplets I have followed the same plan which was adopted in my translation of the Maha-Bharata. I have selected those sections or cantos which tell the leading incidents of the Epic, and have translated the whole or main portions of them, and these selected passages are linked together by short notes. The plan, as was explained before, has this advantage, that the story is told not by the translator in his own way, but by the poet himself the passages placed before the reader are not the translator's abridgment of a long poem, but selected passages from the poem itself. It is the ancient poet of India, and not the translator, who narrates the old story; but he narrates only such portions of it as describe the leading incidents. We are told that the sons of Rama recited the whole poem of 24,000 verses, divided into 500 cantos or sections, in twenty-five days. The modern reader has not the patience of the Hindu listener of the old school; but a selection of the leading portions of that immortal song, arranged in 2,000 verses and in 84 short sections, may possibly receive a hearing, even from the much-distracted modern reader.

While speaking of my own translation I must not fail to make some mention of my predecessors in this work. The magnificent edition of the *Ramayana* (Bengal recension), published with an Italian translation by Gorresio, at the expense of Charles Albert King of Sardinia in 1843-67, first introduced this great Epic to the European public; and it was not long before M. Hippolyte Fauche presented the European world with a French translation of this edition. The Benares recension of the Ramayana has since been lithographed in Bombay, and a printed edition of the same recension with Ramanuja's commentary was brought out by the venerable Hem Chandra Vidyaratna in Calcutta in 1869-85. The talented and

indefatigable Mr. Ralph Griffith, C.I.E., who has devoted a lifetime to translating Indian poetry into English, has produced an almost complete translation of the first six Books in more than 24,000 English couplets, and has given an abstract of the seventh Book in prose. And a complete translation of the *Ramayana* into English prose has since appeared in Calcutta.

The object of the present work is very different from that of these meritorious editions and translations. The purpose of this work, as explained above, is not to attempt a complete translation of a voluminous Epic, but to place before the general reader the leading story of that Epic by translating a number of selected passages and connecting them together by short notes. The purpose of this volume is not to repeat the long poem which Rama's sons are supposed to have recited in 24,000 Sanscrit couplets, but only to narrate the main incidents of that poem within the reasonable limit of 2,000 verses. And the general reader who seeks for a practical acquaintance with the great Indian poem within a reason able compass will, it is hoped, find in this book a handy and not unacceptable translation of the leading story of the Epic.

I have stated before that in India the *Ramayana* is still a living tradition and a living faith. It forms the basis of the moral instruction of a nation, and it is a part of the lives of two hundred millions of people. It is necessary to add that when the modern languages of India were first formed out of the ancient Sanscrit and Prakrits, in the ninth and tenth centuries after Christ, the Ramayana had the greatest influence in inspiring our modem poets and forming our modern tongues. Southern India took the lead, and a translation of the Ramayana in the Tamil language appeared as early as A.D. 1100. Northern India and Bengal and Bombay followed the example; Tulasi Das's *Ramayana* is the great classic of the Hindi language, Krittibas's *Ramayana* is a classic in the Bengali language, and Sridhar's *Ramayana* is a classic in the Mahratta language. Generations of Hindus in all parts of India have studied the ancient story in these modem translations; they have heard it recited in the houses of the rich; and they have seen it acted on the stage at religious festivals in every great town and every populous village through the length and breadth of India.

More than this, the story of Rama has inspired our religious reformers, and purified the popular faith of our modern times. Rama, the true and dutiful, was accepted as the Spirit of God descended on earth, as an incarnation of Vishnu the Preserver of the World. The great teacher Ramanuja proclaimed the monotheism of Vishnu in Southern India in the twelfth century; the reformer Ramananda proclaimed the same faith in Northern India in the thirteenth or fourteenth century; and his follower the gifted Kabir conceived the bold idea of uniting Hindus and Mahomedans. in the worship of One God. "The God of the Hindus," he said, is the God of the Mahomedans, be he invoked as *Rama* or *Ali*." "The city of the Hindu God is Benares, and the city of the Mahomedan God is Mecca; but search your hearts, and there you will find the God both of Hindus and Mahomedans." "If the Creator dwells in tabernacles, whose dwelling is the universe?"

The reformer Chaitanya preached the same sublime monotheism in Bengal, and the reformer Nanak in the Punjab, in the sixteenth century. And down to the present day the popular mind in India, led away by the worship of many images in many temples, nevertheless holds fast to the cardinal idea of One God, and believes the heroes of the ancient Epics-Krishna and Rama-to be the incarnations of that God. The various sects of the Hindus, specially the sects of Vishnu and of Siva who form the great majority of the people, quarrel about a name as they often did in Europe in the Middle Ages, and each sect gives to the Deity the special name by which the sect is known. In the teeming villages of Bengal, in the ancient shrines of Northern India, and far away in the towns and hamlets of Southern India, the prevailing faith

of the million is a popular monotheism underlying the various ceremonials in honour of various images and forms-and that popular monotheism generally recognises the heroes of the two ancient Epics,--Krishna and Rama, as the earthly incarnations of the great God who pervades and rules the universe.

To know the Indian Epics is to understand the Indian people better. And to trace the influence of the Indian Epics on the life and civilisation of the nation, and on the development of their modern languages, literatures, and religious reforms, is to comprehend the real history of the people during three thousand years.

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13*th August* 1899.

MAHABHARATA

CONDENSED INTO ENGLISH VERSE

By Romesh C. Dutt

(1899)

THE EPIC OF THE BHARATAS

BOOK I

ASTRA DARSANA

(The Tournament)

THE scene of the Epic is the ancient kingdom of the Kurus which flourished along the upper course of the Ganges; and the historical fact on which the Epic is based is a great war which took place between the Kurus and a neighbouring tribe, the Panchalas, in the thirteenth or fourteenth century before Christ.

According to the Epic, Pandu and Dhrita-rashtra, who was born blind, were brothers. Pandu died early, and Dhrita-rashtra became king of the Kurus, and brought up the five sons of Pandu along with his hundred sons.

Yudhishthir, the eldest son of Pandu, was a man of truth and piety; Bhima, the second, was a stalwart fighter; and Arjun, the third son, distinguished himself above all the other princes in arms. The two youngest brothers, Nakula and Sahadeva, were twins. Duryodhan was the eldest son of Dhrita-rashtra and was jealous of his cousins, the sons of Pandu. A tournament was held, and in the course of the day a warrior named Karna., of unknown origin, appeared on the scene and proved himself a worthy rival of Arjun. The rivalry between Arjun and Karna is the leading thought of the Epic, as the rivalry between Achilles and Hector is the leading thought of the Iliad.

It is only necessary to add that the sons of Pandu. as well as Karna, were, like the heroes of Homer, god-born chiefs. Some god inspired the birth of each. Yudhishthir was the son of Dharma or Virtue, Bhima of Vayu or Wind, Arjun of Indra or Rain-god, the twin youngest were the sons of the Aswin twins, and Karna was the son of Surya the Sun, but was believed by himself and by all others to be the son of a simple chariot-driver.

The portion translated in this Book forms Sections cxxxiv. to cxxxvii. of Book i. of the original Epic in Sanscrit (Calcutta edition of 1834).

I

THE GATHERING

Wrathful sons of Dhrita-rashtra, born of Kuru's royal race,
Righteous sons of noble Pandu, god-born men of godlike grace,

Skill in arms attained these princes from a Brahman warrior bold,
Drona, priest and proud preceptor, peerless chief of days of old!

Out spake Drona to the monarch in Hastina's royal hall,
Spake to Bhishma and to Kripa, spake to lords and courtiers all:

"Mark the gallant princes, monarch, trained in arms and warlike art,
Let them prove their skill and valour, rein the steed and throw the dart."

Answered then the ancient monarch, joyful was his royal heart.
"Best of Brahmans and of warriors, nobly hast thou done thy part,

Name the place and fix the moment, hold a royal tournament,
Publish wide the laws of combat, publish far thy king's consent.

Sightless roll these orbs of vision, dark to me is noonday light,
Happier men will mark the tourney and the peerless princes' fight,

Let the good and wise Vidura serve thy mandate and behest,
Let a father's pride and gladness fill this old and cheerless breast."

Forthwith went the wise Vidura to his sacred duties bound,
Drona, blessed with skill and wisdom, measured out the tourney ground,

Clear of jungle was the meadow, by a crystal fountain graced,
Drona on the lighted altar holy gifts and offerings placed,

Holy was the star auspicious, and the hour was calm and bright,
Men from distant town and hamlet came to view the sacred rite.

Then arose white stately mansions, built by architects of fame,
Decked with arms for Kuru's monarch and for every royal dame,

And the people built their stages circling round the listed green,
And the nobles with their white tents graced the fair and festive scene.

Brightly dawned the festal morning, and the monarch left his hall,
Bhishma and the pious Kripa with the lords and courtiers all,

And they came unto the mansions, gay and glittering, gold-encased,
Decked with gems and rich *baidurya*, and with strings of pearls be-laced.

Fair Gandhari, queen of Kuru, Pritha, Pandu's widowed dame,
Ladies in their gorgeous garments, maids of beauty and of fame,

Mounted on their glittering mansions where the tints harmonious blend,
As, on Meru's golden mountain, queens of heavenly gods ascend!

And the people of the city, Brahmans, Vaisvas, Kshatras bold,
Men from stall and loom and anvil gathered thick, the young and old,

And arose the sound of trumpet and the surging people's cry.
Like the voice of angry ocean, tempest-lashed, sublime and high!

Came the saintly white-robed Drona, white his sacrificial thread,
White his sandal-mark and garlands, white the locks that crowned his head,

With his son renowned for valour walked forth Drona, radiant, high,
So the Moon with Mars conjoinéd walks upon the cloudless sky!

Offerings to the gods immortal then the priestly warrior made,
Brahmans with their chanted *mantra* worship and obeisance paid,

And the festive note of *sankha* mingled with the trumpet's sound,
Throngs of warriors, various-arméd, came unto the listed ground.

II

The Princes

Gauntleted and jewel-girdled, now the warlike princes came,
With their stately bows and quivers, and their swords like wreaths of flame,

Each behind his elder stepping, good Yudhishthir first of all,
Each his wondrous skill displaying held the silent crowds in thrall.

And the men in admiration marked them with a joyful eye,
Or by sudden panic stricken stooped to let the arrow fly!

Mounted on their rapid coursers oft the princes proved their aim,
Racing, hit the target with arrows lettered with their royal name,

With their glinting sunlit weapons shone the youths sublime and high,
More than mortals seemed the princes, bright *Gandharvas* of the sky!

Shouts of joy the people uttered as by sudden impulse driven.
Mingled voice of tens of thousands struck the pealing vault of heaven.

Still the princes shook their weapons, drove the deep resounding car,

Or on steed or tusker mounted waged the glorious mimic war!

Mighty sword and ample buckler, ponderous mace the princes wield,
Brightly gleam their lightning rapiers as they range the listed field,

Brave and fearless is their action, and their movement quick and light
Skilled and true the thrust and parry of their weapons flaming bright!

III

BHIMA AND DURYODHAN

Bhima came and proud Duryodhan with their maces lifted high,
Like two cliffs with lofty turrets cleaving through the azure sky,

In their warlike arms accoutred with their girded loins they stood,
Like two untamed jungle tuskers in the deep and echoing wood!

And as tuskers range the forest, so they range the spacious field,
Right to left and back they wander and their ponderous maces wield,

Unto Kuru's sightless monarch wise Vidura drew the scene,
Pritha proudly of the princes spake unto the Kuru queen.

While the stalwart Bhima battled with Duryodhan brave and strong,
Fierce in wrath, for one or other, shouted forth the maddened throng,

"Hail to Kuru prince Duryodhan!" "Hail to Bhima hero proud!"
Sounds like these from surging myriads rose in tumult deep and loud,

And with troubled vision Drona marked the heaving restless plain,
Marked the crowd by anger shaken, like the tempest-shaken main,

To his son he softly whispered quick the tumult to appease,
Part the armed and angry wrestlers, bid the deadly combat cease,

With their lifted clubs the princes slow retired on signal given,
Like the parting of the billows, mighty-heaving, tempest-driven!

Came forth then the ancient Drona on the open battle-ground,
Stopped the drum and lofty trumpet, spake in voice like thunder's sound:

"Bid him come, the gallant Arjun! pious prince and warrior skilled,
Arjun, born of mighty INDRA, and with VISHNU'S prowess filled."

IV

THE ADVENT OF ARJUN

Gauntleted and jewel-girdled, with his bow of ample height,
Archer Arjun pious-hearted to the gods performed a rite,

Then he stepped forth proud and stately in his golden mail encased,
Like the sunlit cloud of evening with the golden rainbow graced,

And a gladness stirred the people all around the listed plain,
Voice of drum and blare of trumpet rose with *sankha's* festive strain!

"Mark! the gallant son of Pandu, whom the happy Pritha bore,
Mark! the heir of INDRA'S valour, matchless in his arms and lore,

Mark! the warrior young and valiant, peerless in his skill of arms,
Mark! the prince of stainless virtue, decked with grace and varied charms!"

Pritha heard such grateful voices borne aloft unto the sky,
Milk of love suffused her bosom, tear of joy was in her eye!

And where rested Kuru's monarch, joyous accents struck his ear,
And he turned to wise Vidura seeking for the cause to hear:

"Wherefore like the voice of ocean, when the tempest winds prevail,
Rise the voices of the people and the spacious skies assail?"

Answered him the wise Vidura, "It is Pritha's gallant boy,
Godlike moves in golden armour, and the people shout for joy!"

"Pleased am I." so spake the monarch," and I bless my happy fate,
Pritha's sons like fires of *yajna* sanctify this mighty State!"

Now the voices of the people died away and all was still,
Arjun to his proud preceptor showed his might and matchless skill.

Towering high or lowly bending, on the turf or on his car,
With his bow and glist'ning arrows. Arjun waged the mimic war,

Targets on the wide arena, mighty tough or wondrous small,
With his arrows still unfailing, Arjun pierced them one and all!

Wild-boar shaped in plates of iron coursed the wide-extending field,
In its jaws five glist'ning arrows sent the archer wondrous -skilled,

Cow-horn by a thread suspended was by winds unceasing swayed,
One and twenty well-aimed arrows on this moving mark he laid,

And with equal skill his rapier did the godlike Arjun wield,

Whirling round the mace of battle ranged the spacious tourney field!

V

THE ADVENT OF KARNA

Now the feats of arm are ended, and the closing hour draws nigh,
Music's voice is hushed in silence, and dispersing crowds pass by,

Hark! Like welkin-shaking thunder wakes a deep and deadly sound,
Clank and din of warlike weapons burst upon the tented ground!

Are the solid mountains splitting, is it bursting of the earth.
Is it tempest's pealing accent whence the lightning takes its birth?

Thoughts like these alarm the people for the sound is dread and high,
To the gaze of the arena turns the crowd with anxious eye!

Gathered round preceptor Drona, Pandu's sons in armour bright,
Like the five-starred constellation round the radiant Queen of Night,

Gathered round the proud Duryodhan, dreaded for his exploits done,
All his brave and warlike brothers and preceptor Drona's son,

So the gods encircled INDRA, thunder-wielding, fierce and bold,
When he scattered Danu's children in the misty days of old!

Pale, before the unknown warrior, gathered nations part in twain,
Conqueror of hostile cities, lofty Karna treads the plain,

In his golden mail accoutred. and his rings of yellow gold,
Like a moving cliff in stature, arméd comes the chieftain bold,

Pritha, yet unwedded, bore him, peerless archer on the earth,
Portion of the solar radiance, for the Sun inspired his birth!

Like a tusker in his fury, like a lion in his ire,
Like the sun in noontide radiance, like the all-consuming fire,

Lion-like in build and muscle, stately as a golden palm,
Blessed with every very manly virtue, peerless, dauntless, proud and calm!

With his looks serene and lofty field of war the chief surveyed,
Scarce to Kripa or to Drona honour and obeisance made,

Still the panic-stricken people viewed him with unmoving gaze,
Who maybe this unknown warrior, questioned theyin hushed amaze!

Then in voice of pealing thunder spake fair Pritha's eldest son
Unto Arjun, Pritha's youngest, each, alas! to each unknown:

"All thy feats of weapons, Arjun, done with vain and needless boast,
These and greater I accomplish-witness be this mighty host!"

Thus spake proud and peerless Karna in his accents deep and loud,
And as moved by sudden impulse joyous rose the listening crowd,

And a gleam of mighty transport glows in proud Duryodhan's heart,
Flames of wrath and jealous anger from the eyes of Arjun start,

Drona gave the word, and Karna, Pritha's war-beloving son,
With his sword and with his arrows did the feats by Arjun done!

VI

THE RIVAL WARRIORS

Joyful was the proud Duryodhan, gladness gleamed upon his face,
And he spake to gallant Karna with a loving fond embrace:

"Welcome, mighty arméd chieftain! thou hast victor's honours won,
Thine is all my wealth and kingdom, name thy wish and it is done!"

Answered Karna to Duryodhan, " Prince! thy word is good as deed,
But I seek to combat Arjun and to win the victor's meed,"

"Noble is the boon thou seekest," answered Kuru's prince of fame,
"Be a joy unto your comrades, let the foeman dread thy name!

Anger flamed in Arjun's bosom, and he spake in accents rude
Unto Karna who in triumph calm and proud and fearless stood:

"Chief! who eomest uninvited, pratest in thy lying boast,
Thou shalt die the death of braggarts-witness be this mighty host!

Karna answered calm and proudly, "Free this listed field to all,
Warriors enter by their prowess, wait not, Arjun, for thy call,

Warlike chieftains take their places by their strength of arm and might,
And their warrant is their falchion, valour sanctifies their right,

Angry word is coward's weapon, Arjun, speak with arrows keen,
Till I lay thee, witness Drona, low upon the listed green!"

Drona. gave the word impartial, wrathful Arjun, dread of foes,
Parted from his lovina brothers, in his glist'ning arms arose,

Karna clasped the Kuru's princes, parted from them one and all,
With his bow and ample quiver proudly stepped the warrior tall.

Now the clouds with lurid flashes gathered darkling, thick and high,

Lines of cranes like gleams of laughter sailed across the gloomy sky.

Rain-god INDRA over Arjun watched with father's partial love,
Sun-god SURYA over Karna shed his light from far above,

Arjun stood in darkening shadow by the inky clouds concealed,
Bold and bright in open sunshine radiant Karna stood revealed!

Proud Duryodhan and his brothers stood by Karna calm and bold
Drona stood by gallant Arjun, and brave Bhishma warrior old,

Women too with partial glances viewed the one or other chief,
But by equal love divided silent Pritha swooned in grief!

Wise Vidura, true to duty, with an anxious hurry came,
Sandal-drops and sprinkled waters roused the woe-distracted dame,

And she saw her sons in combat, words of woe she uttered none,
Speechless wept, for none must fathom Karna was her eldest son!

VII

THE ANOINTMENT OF KARNA

Crested Karna, helméd Arjun, proudly trod the spacious green,
Kripa, skilled in herald's duties, spake upon the dreadful scene:

"This is helmet-wearing Arjun, sprung of Kuru's mighty race,
Pandu's son and borne by Pritha, prince of worth and warlike grace,

Long-armed Chief! declare thy lineage, and the race thou dost adorn,
Name thy mother and thy father, and the house that saw thee born,

By the rules of war Prince Arjun claims his rival chief to know,
Princes may not draw their weapon 'gainst a base and nameless foe!"

Karna silent heard this mandate, rank nor lineage could he claim,
Like a raindrop-pelted lotus bent his humble head in shame!

"Prince we reckon," cried Duryodhan, "not the man of birth alone
Warlike leader of his forces as a prince and chief we own,

Karna by his warlike valour is of crownéd kings the peer,
Karna shall be crownéd monarch, nations shall his mandate hear!"

Forth they brought the corn and treasure, golden coin and water jar,
On the throne they seated Karna famed in many a deathful war,

Brahmans chanted sacred *mantra* which the holy books ordain,
And anointed crownéd Karna king of Anga's fair domain,

And they raised the red umbrella, and they waved the *chowri* fan,
"Blessings on the crownéd monarch! honour to the bravest man!"

'Now the holy rites accomplished, in his kingly robes arrayed
Karna unto prince Duryodhan thus in grateful accents prayed:

"Gift of kingdom, good Duryodhan, speaketh well thy noble heart,
What return can grateful Karna humbly render on his part?"

"Grant thy friendship," cried Duryodhan, "for no other boon crave,
Be Duryodhan's dearest comrade, be his helper true and brave,"

"Be it so!" responded Karna, with a proud and noble grace,
And he sealed his loyal friendship in a loving fond embrace!

VIII

THE CHARIOT-DRIVER

Dewed with drops of toil and languor, lo,! a chariot-driver came,
Loosely hung his scanty garments, and a staff upheld his frame,

Karna, now a crownéd monarch, to the humble Suta sped,
As a son unto a father, reverently bent his head!

With his scanty cloth the driver sought his dusty feet to hide,
And he hailed him as a father hails his offspring in his pride,

And he clasped unto his bosom crownéd Karna's noble head,
And on Karna's dripping forehead, fresh and loving tear-drops shed!

Is he soil of chariot-driver? Doubts arose in Bhima's mind,
And he sought to humble Karna with reproachful words unkind

"Wilt thou, high-descended hero, with a Kuru cross thy brand?
But the goad of cattle-drivers better suits, my friend, thy hand!

Wilt thou as a crownéd monarch rule a mighty nation's weal?
As the jackals of the jungle sacrificial offerings steal!"

Quivered Karna's lips in anger, word of answer spake he none,
But a deep sigh shook his bosom, and he gazed upon the sun!

IX

CLOSE OF THE DAY

Like a lordly tusker rising from a beauteous lotus lake,
Rose Duryodhan from his brothers, proudly thus to Bhima spake:

"With such insults seek not, Bhima, thus to cause a warrior grief,
Bitter taunts but ill befit thee, warlike tiger-waisted chief,

Proudest chief may fight the humblest, for like river's noble course,
Noble deeds proclaim the warrior, and we question not their source!

Teacher Drona, priest and warrior, owns a poor and humble birth,
Kripa, noblest of Gautamas, springeth from the lowly earth,

Known to me thy lineage Bhima, thine and of thy brothers four,
Amorous gods your birth imparted, so they say, in days of yore!

Mark the great and gallant Karna decked in rings and weapons fair
She-deer breeds not lordly tigers in her poor and lowly lair,

Karna comes to rule the wide earth, not fair Anga's realms alone,
By his valour and his virtue, by the homage which I own,

And if prince or arméd chieftain doth my word or deed gainsay,
Let him take his bow and quiver, meet me in a deadly fray!"

Loud applauses greet the challenge and the people's joyful cry,
But the thickening shades of darkness fill the earth and evening sky

And the red lamp's fitful lustre shone upon the field around,
Slowly with the peerless Karna proud Duryodhan left the ground.

Pandu's sons with warlike Drona marked the darksome close of day
And with Kripa and with Bhishma homeward silent bent their way

"Arjun is the gallant victor!" "Valiant Karna's won the day!"
"Prince Duryodhan is the winner!" Various thus the people say

By some secret sign appriséd Pritha knew her gallant boy,
Saw him crownéd king of Anga, with a mother's secret joy,

And with greater joy Duryodhan fastened Karna to his side,
Feared no longer Arjun's prowess, Arjun's skill of arms and pride

E'en Yudhishthir reckoned Karna mightiest warrior on the earth,
Half misdoubted Arjun's prowess, Arjun's, skill and warlike worth!

MAHABHARATA BOOK II

SWAYAMVARA

(The Bride's Choice)

THE mutual jealousies of the princes increased from day to day, and when Yudhishthir, the eldest of all the princes and the eldest son of the late Pandu, was recognised heir-apparent, the anger of Duryodhan and his brothers knew no bounds. And they formed a dark scheme to kill the sons of Pandu.

The sons of Pandu were induced with their mother to pay a visit to a distant town called Varanavata. A house had been built there for their residence, constructed of inflammable materials. At the appointed time fire was set to the house; but the five brothers and their mother escaped the conflagration through a subterranean passage, retired into forests, and lived in the disguise of Brahmans.

In course of time they heard of the approaching celebrations of the marriage of the princess of Panchala, an ancient kingdom in the vicinity of modern Kanouj. All the monarchs of Northern India were invited, and the bride would choose her husband from among the assembled kings according to the ancient *Swayamvara* custom. The five sons of Pandu decided to go and witness the ceremony.

The portion translated in this Book formed Sections clxxxiv. to cxxxix. of Book i. of the original text.

I

JOURNEY TO PANCHALA

Now the righteous sons of Pandu, wand'ring far from day to day,
Unto South Panchala's country glad and joyful held their way,

For when travelling with their mother, so it chanced by will of fate.
They were met by pious Brahmans bound for South Panchala's State,

And the pure and holy Brahmans hailed the youth of noble fame,
Asked, them whither they would journey, from what distant land, they came,

"From the land of Ekachakra," good Yudhishthir answered so,
"With our ancient mother travelling unto distant lands we go."

"Heard ye not," the Brahmans questioned, "in Panchala's fair domain,
Drupad, good and gracious monarch, doth a mighty feast, ordain,

To that festive land we journey, Drupad's bounteous gifts to share,

And to see the stvayantcara of Panchala's princess fair,--

Human mother never bore her, human bosom never fed,
From the Altar sprang the maiden who some noble prince will wed!

Soft her eyes like lotus-petal, sweet her tender jasmine form,
And a maiden's stainless honour doth her gentle soul inform,

And her brother, mailed and arméd with his bow and arrows dire,
Radiant as the blazing altar, sprang from Sacrificial Fire!

Fair the sister slender-waisted, dowered with beauty rich and rare,
And like fragrance of blue lotus, perfumes all the sweetened air,

She will choose from noble suitors gathered from the west and east,
Bright and fair shall be the wedding, rich and bounteous be the feast!

Kings will come from distant regions sacrificing wealth and gold,
Stainless monarchs versed in *sastra*, pious-hearted, mighty-souled,

Handsome youths and noble princes from each near and distant land,
Car-borne chieftains bold and skilful, brave of heart and stout of hand!

And to win the peerless princess they will scatter presents rare,
Food and milch-kine, wealth and jewels, gold and gifts and garments fair,

Noble gifts we take as Brahmans, bless the rite with gladsome heart,
Share the feast so rich and bounteous, then with joyful minds depart.

Actors, mimes, and tuneful minstrels fair Panchala's court will throng,
Famed reciters of *puranas*, dancers skilled and wrestlers strong,

Come with us., the wedding witness, share the banquet rich and rare,
Pleased with gifts and noble presents to your distant home repair.

Dowered ye are with princely beauty, like the radiant gods above,
Even on you the partial princess may surrender heart and love,

And this youth so tan and stalwart, mighty-arméd, strong and bold,
He may win in feats of valour rich renown and wealth untold!

"Be it so," Yudhishthir answered, "to Panchala we repair,
View the wedding of the princess and the royal bounty share,"

And the righteous sons of Pandu with the Brahmans took their way,
Where in South Panchala's kingdom mighty Drupad held his sway.

Now it fell, the saintly *rishi*, deathless bard of deathless lay,
Herald of the holy Vedas, Vyasa stood before their way.

And the princes bowed unto him and received his blessings kind,
By his mandate to Panchala went with pleased and joyful mind!

Jungle Woods and silver waters round their sylvan pathway lay,
Halting at each wayside station marched the princes day by day,

Stainless and intent on *sastra*, fair in speech and pure in heart,
Travelling slow they reached Panchala, saw its spacious town and mart,

Saw the fort, bazaar and city, saw the spire and shining dome,
In a potter's distant cottage made their humble unknown home,

And disguised as pious Brahmans sons of Pandu begged their food,
People knew not Kuru's princes in that dwelling poor and rude.

II

THE WEDDING ASSEMBLY

To the helméd son of Pandu, Arjun pride of Kuru's race,
Drupad longed to give his daughter peerless in her maiden grace,

And of massive wood unbending, Drupad made a stubborn bow,
Saving Arjun prince or chieftain might not bend the weapon low,

And he made a whirling discus, hung it 'neath the open sky,
And beyond the whirling discus placed a target far and high,

"Whose strings this bow," said Drupad, "hits the target in his pride
Through the high and circling discus, wins Panchala's princely bride!"

And they spake the monarch's mandate in the kingdoms near and far,
And from every town and country princes came and chiefs of war,

Came the pure and saintly *rishis* for to bless the holy rite,
Came the Kuras with brave Karna in their pride and matchless might,

Brahmans came from distant regions with their sacred learning blest,
Drupad with a royal welcome greeted every honoured guest.

Now the festal day approacheth! Gathering men with ocean's voice,
Filled the wide and circling stages to behold the maiden's choice,

Royal guests and princely suitors came in pomp of wealth and pride,
Car-bome chiefs and mailéd warriors came to win the beauteous bride!

North-east of the festive city they enclosed a level ground,
Towering dome and stately palace cunning builders built around,

And by moat and wall surrounded, pierced by gate and archéd door,
By a canopy of splendour was the red field covered o'er!

Now the festal day approacheth! Sacred censers fragrance lent,
Sprinkled chandan spread its coolness, wreaths were hung of sweetest scent,

All around were swan-white mansions, lofty domes and turrets high,
Like the peaks of white Kailasa cleaving through the azure sky!

Sparkling gems the chambers lighted, golden nets the windows laced,
Spacious stairs so wide and lofty were with beauteous carpets graced,

Rich festoons and graceful garlands gently waved like streamers gay,
And the swan-like silver mansions glinted in the light of day!

Now the festal day approacheth! High the royal chambers lay,
With their lofty gilded turrets like the peaks of Himalay,

In these halls in pride and splendour dwelt each rich and royal guest,
Fired by mutual emulation, and in costly jewels drest,

Decked and perfumed sat these rulers, mighty-arméd, rich in fame,
Lion-monarchs, noble-destined, chiefs of pure and spotless name,

Pious to the mighty BRAHMA, and their subjects' hope and stay,
Loved of all for noble actions, kind and virtuous in their sway.

Now the festal day approacheth! like the heaving of the main,
Surge the ranks of gathered nations o'er the wide and spacious plain,

Pandu's sons in guise of Brahmans mix with Brahmans versed in lore,
Mark proud Drupad'sa wealth and splendour, gazing, wondering evermore,

Dancers charm the gathered people, singers sing and actors play,
Fifteen days of festive splendour greet the concourse rich and gay.

III

THE BRIDE

Sound the drum and voice the *sankha!* Brightly dawns; the bridal day,
Fresh from morning s pure ablutions comes the bride in garments gay,

And her golden bridal garland, carrying on her graceful arm.
Softly, sweetly, steps Draupadi, queen of every winning charm!

Then a Brahman versed in mantra, ancient priest of lunar race,
Lights the Fire, with pious offerings seek its blessings and its grace,

Whispered words of benediction saints and holy men repeat,
Conch and trumpet's voice is silent, hushed the lofty war-drum's beat.

And there reigns a solemn silence, and in stately pomp and pride,

Drupad's son leads forth his sister, fair Panchala' s beauteous bride!

In his loud and lofty accents like the distant thunder's sound.
Drupad's son his father's wishes thus proclaims to all around:

"Mark this bow, assembled monarchs, and the target hung an high,
Through yon whirling piercéd discus let five glist'ning arrows fly,

Whoso, barn of noble lineage, hits the far suspended aim,
Let him stand and as his guerdon Drupad's beauteous maiden claim!"

Then he turns unto Draupadi, tells each prince and suitor's name,
Tells his race and lofty lineage, and his warlike deeds of fame.

IV

THE SUITORS

"Brave Duryodhan and his brothers, princes of the Kuruland,
Karna proud and peerless archer, sister! seek thy noble hand,

And Gandhara's warlike princes, Bhoja's monarch true and bold,
And the son of mighty Drona, all bedecked in gems and gold!

King and prince from Matsya kingdom grace this noble wedding feast,
Monarchs from more distant regions north and south and west and east,

Tamralipta and Kalinga on the eastern ocean wave,
Pattan's port whose hardy children western ocean's dangers brave!

From the distant land of Madra car-borne monarch Salya came,
Amd from Dwarka's sea-girt regions Valadeva known to fame,

Valadeva and his brother Krishna sprung from Yadu's race,
Of the Vrishni clan descended, soul of truth and righteous grace!

This is mighty Jayadratha come from Sindhu's sounding shore,
Famed for warlike feats of valour, famed alike for sacred lore,

This is fair Kosala's monarch whose bright deeds our heralds sing,
From the sturdy soil of Chedi, this is Chedi's peerless king!

This is mighty Jarasandha, come from far Magadha's land,
These are other princely suitors, sister! eager for thy hand,

All the wide earth's warlike rulers seek to shoot the distant aim,
Princess, whoso hits the target, choose as thine that prince of fame!"

Decked with jewels, young and valiant, all aflame with soft desire,
Conscious of their worth and valour, all the suitors rose in ire,

Nobly born, of lofty presence, full of young unyielding pride,
Like the tuskers wild and lordly on Himalay's wooded side!

Each his rival marks as foeman as in field of deadly strife,
Each regards the fair Draupadi as his own his queenly wife,

On the gorgeous field they gather by a maddening passion fired,
And they strive as strove the bright gods, when by Uma's love inspired!

And the gods in cloud-borne chariots came to view the scene so fair,
Bright ADITYAS in their splendour, MARUTs in the moving air,

Winged *Suparnas*, scaly *Yagas*, saints celestial pure and high,
For their music famed, *Gandharvas*, fair *Apsaras* of the sky

Valadeva armed with ploughshare, Krishna chief of righteous fame.
With the other Yadu chieftains to that wondrous bridal came,

Krishna marked the sons of Panda eager for the maiden queen,
Like wild tuskers for a lotus, like the fire that lurks unseen,

And he knew the warlike brothers in their holy Brahman guise,
Pointed them to Valadeva, gazing with a glad surprise!

But the other chiefs and monarchs with their eyes upon the bride,
Marked nor knew the sons of Panda sitting speechless by their side,

And the long-armed sons of Panda smitten by KANDARPA'S dart,
Looked on her with longing languor and with love -impassioned heart!

Bright Immortals gaily crowding viewed the scene surpassing fair,
Heavenly blossoms soft descending with a perfume filled the air,

Bright celestial cars in concourse sailed upon the cloudless sky,
Drum and flute and harp and tabor sounded deep and sounded high!

V

TRIAL OF SKILL

Uprose one by one the suitors, marking still the distant aim,
Alighty monarchs, gallant princes, chiefs of proud and warlike fame,

Decked in golden crown and necklace, and inflamed by pride and love,
Stoutly strove the eager suitors viewing well the target above,

Strove to string the weapon vainly, tough unbending was the bow,
Slightly bent, rebounding quickly, laid the gallant princes low!

Strove the handsome suitors vainly, decked in gem and burnished gold,

Reft of diadem and necklace, fell each chief and warrior bold,

Reft of golden crown and garland, shamed and humbled in their pride,
Groaned the suitors in their anguish, sought no more Panchala's bride!

Uprose Karna, peerless archer, proudest of the archers he,
And he went and strung the weapon, fixed the arrows gallantly,

Stood like SURYA in his splendour and like AGNI in his flame,--
Pandu's sons in terror whispered, Karna sure must hit the aim!

But in proud and queenly accents Drupad's queenly daughter said:
"Monarch's daughter, born a Kshatra, Suta's son I will not wed,"

Karna heard with crimsoned forehead, left the emprise almost done,
Left the bow already circled, silent gazed upon the Sun!

Uprose Chedi's haughty monarch, mightiest of the monarchs he,
Other kings had failed inglorious, Sisupala stood forth free,

Firm in heart and fixed in purpose, bent the tough unbending bow,
Vainly! for the bow rebounding laid the haughty monarch low!

Uprose sturdy Jarasandha, far Magadha's mighty chief,
Held the bow and stood undaunted, tall and stately as a cliff,

But once more the bow rebounded, fell the monarch in his shame,
Left in haste Panchala's mansions for the region whence he came!

Uprose Salya, king of Madra, with his wondrous skill and might,
Faltering, on his knees descending, fell in sad inglorious plight,

Thus each monarch fell and faltered, merry whispers went around,
And the sound of stifled laughter circled round the festive ground!

VI

THE DISGUISED ARJUN

Hushed the merry sound of laughter, hushed each suitor in his shame,
Arjun, godlike son of Pritha, from the ranks of Brahmans came,

Guised as priest serene and holy, fair as INDRA's rainbow bright,
All the Brahmans shook their deerskins, cheered him in their hearts' delight!

Some there were with sad misgivings heard the sound of joyous cheer
And their minds were strangely anxious, whispered murmurs spake their fear:

"Wondrous bow which Sisupala, mighty Salya could not strain,
Jarasandha famed for prowesq strove to bend the string in vain,

Can a Brahman weak by nature, and in warlike arms untrained,
Wield the bow which crownéd monarchs, long-armed chieftains have not strained?

Sure the Brahman boy in folly dares a foolish thoughtless deed,
And amidst this throng of monarchs shame will be our only meed,

Youth in youthful pride or madness will a foolish emprise dare,
Sager men should stop his rashness and the Brahman's honour spare!"

"Shame he will not bring unto us," other Brahmans made reply,
"Rather, in this throng of monarchs, rich renown and honour high,

Like a tusker strong and stately, like Himalay's towering crest,
Stands unmoved the youthful Brahman, ample-shouldered, deep in chest,

Lion-like his gait is agile, and determined is his air,
Trust me he can do an emprise who hath lofty will to dare!

He will do the feat of valour, will not bring disgrace and stain,
Nor is task in all this wide earth which a Brahman tries in vain,

Holy men subsist on wild fruits, in the strength of penance strong,
Spare in form, in spirit mightier than the mightiest warlike throng!

Ask not if 'tis right or foolish when a Brahman tries his fate,
If it leads to woe or glory, fatal fall or fortune great,

Son of *rishi* Jamadagni baffled kings and chieftains high,
And Agastya stainless *rishi* drained the boundless ocean dry,

Let this young and daring Brahman undertake the warlike deed,
Let him try and by his prowess win the victor's noble meed!"

While the Brahmans deep revolving hopes and timid fears expressed,
By the bow the youthful Arjun stood unmoved like mountain crest,

Silent round the wondrous weapon thrice the mighty warrior went,
To the God of Gods, ISANA, in a silent prayer he bent,

Then the bow which gathered warriors vainly tried to bend and strain,
And the monarchs of the wide earth sought to string and wield in vain,

Godlike Arjun born of INDRA, filled with VISHNU'S matchless might,
Bent the wondrous bow of Drupad, fixed the shining darts aright,

Through the disc the shining arrows fly with strange and hissing sound,
Hit and pierce the distant target, bring it thundering on the ground!

Shouts of joy and loud applauses did the mighty feat declare,
Heavenly blossoms soft descended, heavenly music thrilled the air,

And the Brahmans shook their deerskins, but each irritated chief

In a lowly muttered whisper spake his rising rage and grief,

Sankha's note and voice of trumpet Arjun's glorious deed prolong,
Bards and heralds chant his praises in a proud and deathless song!

Drupad in the Brahman's mantle knew the hero proud and brave,
'Gainst the rage of baffled suitors sought the gallant prince to save,

With his twin-born youngest brothers left Yudhishthir, peaceful, good,
Bhima marked the gathering tempest and by gallant Arjun stood!

Like a queen the beauteous maiden smiled upon the archer brave,
Flung on him the bridal garland and the bridal robe she gave,

Arjan by his skill and prowess won Pancbala's princess-bride,
People's shouts and Brahmans' blessings sounded joyful far and wide!

VII

THE TUMULT

Spake the suitors, anger-shaken, like a forest tempest-torn,
As Panchala's courteous monarch came to greet a Brahman-born:

"Shall he like the grass of jungle trample us in haughty pride,
To a prating priest and Brahman wed the proud and peerless bride?

To our hopes like nourished saplings shall he now the fruit deny,
Monarch proud who insults monarchs sure a traitor's death shall die,

Honour for his rank we know not, have no mercy for his age,
Perish foe of crownéd monarchs, victim to our righteous rage!

Hath he asked us to his palace, favoured us with royal grace,
Feasted us with princely bounty, but to compass our disgrace,

In this concourse of great monarchs, glorious like a heavenly band,
Doth he find no likely suitor for his beauteous daughter's hand?

And this rite of *swayamtvra*, so our sacred laws ordain,
Is for warlike Kshatras only, priests that custom shall not stain,

If this maiden on a Brahman casts her eye, devoid of shame,
Let her expiate her folly in a pyre of blazing flame!

Leave the priestling in his folly sinning through a Brahman's greed,
For we wage no war with Brahmans and forgive a foolish deed,

Much we owe to holy Brahmans for our realm and wealth and life,
Blood of priest or wise preceptor shall not stain our noble strife,

In the blood of sinful Drupad we the righteous laws maintain,
Such disgrace in future ages monarchs shall not meet again!"

Spake the suitors, tiger-hearted, iron-handed, bold and strong'
Fiereely bent on blood and vengeance blindly rose the maddened throng,

On they came, the angry monarchs, armed for cruel vengeful strife,
Drupad midst the holy Brahmans trembling fled for fear of life,

Like wild elephants of jungle rushed the kings upon their foes,
Calm and stately, stalwart Bhima and the gallant Arjun rose!

With a wilder rage the monarchs viewed these brothers cross their path,
Rushed upon the daring warriors for to slay them in their wrath,

Weaponless was noble Bhima, but in strength like lightning's brand,
Tore a tree with peerless prowess, shook it as a mighty wand!

And the foe-compelling warrior held that mace of living wood,
Strong as death with deadly weapon, facing all his foes he stood,

Arjun too with godlike valour stood unmoved, his bow in hand,
Side by side the dauntless brothers faced the fierce and fiery band!

VIII

KRISHNA TO THE RESCUE

Kri.shnaknew thesons of Pandu though in robes of Brahmans dressed,
To his elder, Valadeva, thus his inner thoughts expressed:

"Mark that youth with bow and arrow and with lion's lordly gait,
He is helmet-wearing Arjun! greatest warrior midst the great,

Mark his mate, with tree uprooted how he meets the suitor band,
Save the tiger-waisted Bhima none can claim such strength of hand!

And the youth with eyes like lotus, he who left the court erewhile,
He is pious-souled Yudhishthir, man without a sin or guile,

And the others by Yudhishthir, Pandu's twin-born sons are they,
With these sons the righteous Pritha 'scaped where death and danger lay,

For the jealous, fierce Duryodhan darkly schemed their death by fire,
But the righteous sons of Pandu 'scaped his unrelenting ire!"

Krishna rose amidst the monarchs, strove the tumult to appease,
And unto the angry suitors spake in words of righteous peace,

Monarchs bowed to Krishna's mandate, left Panchala's festive land,

Arjun took the beauteous princess, gently led her by the hand.

MAHABHARATA BOOK III

RAJASUYA

(The Imperial Sacrifice)

A CURIOUS incident followed the bridal of Draupadi. The five sons of Panda returned with her to the potter's house, where they were living on alms according to the custom of Brahmans, and the brothers reported to their mother that they had received a great gift on that day. "Enjoy ye the gift in common," replied their mother, not knowing what it was. And as a mother's mandate cannot be disregarded, Draupadi became the common wife of the five brothers.

The real significance of this strange legend is unknown. The custom of brothers marrying a common wife prevails to this day in Thibet and among the hill-tribes of the Himalayas, but it never prevailed among the Aryan Hindus of India. It is distinctly prohibited in their laws and institutes, and finds no sanction in their literature, ancient or modern. The legend in the *Maha-bharata*, of brothers marrying a wife in common, stands alone and without a parallel in Hindu traditions and literature.

Judging from the main incidents of the Epic, Draupadi might rather be regarded as the wife of the eldest brother Yudhishthir. Bhima had already mated himself to a female in a forest, by whom he had a son, Ghatotkacha, who distinguished himself in war later on. Arjun too married the sister of Krishna, shortly after Draupadi's bridal, and had by her a son, Abhimanyu, who was one of the heroes of the war. On the other hand, Yudhishthir took to him self no wife save Draupadi, and she was crowned with Yudhishthir in the Rajasuya or Imperial Sacrifice. Notwithstanding the legend, therefore, Draupadi might be regarded as wedded to Yudhishthir, though won by the skill of Arjun, and this assumption would be in keeping with Hindu customs and laws, ancient and modern.

The jealous Duryodhan heard that his contrivance to kill his cousins at Varanavata had failed. He also heard that they had found a powerful friend in Drupad, and had formed an alliance with him. It was no longer possible to keep them from their rightful inheritance. The Kuru kingdom was accordingly parcelled; Duryodhan retained the eastern and richer portion with its ancient capital *Hastina-pura* on the Ganges; and the sons of Panda were given the western portion on the Jumna, which was then a forest and a wilderness. The sons of Panda cleared the forest and built a new capital *Indra-prastha*, the supposed ruins of which, near modem Delhi, are still pointed out to the curious traveller.

Yudhishthir, the eldest of the five sons of Pandu, and now king of Indra-prastlia, resolved to perform the Rajasuya sacrifice, which was a formal assumption of the Imperial title over all the kings of ancient India. His brothers went out with troops in all directions to proclaim his supremacy over all surrounding kings. Jarasandha, the powerful and semi-civilised king of Magadha or South Behar, opposed and was killed; but other monarchs recognised the supremacy of Yudhishthir and came to the sacrifice with tributes. King Dhrita-rashtra and his sons, now reigning at Hastina-pura, were politely invited to take a share in the performance of the sacrifice.

The portion translated in this Book forms Sections xxxiii. To xxxvi. and Section xliv. of Book ii. of the original.

I

THE ASEMBLAGE OF KINGS

Ancient halls of proud Hastina mirrored bright on Ganga's wave!
Thither came the son of Pandu, young Nakula true and brave,

Came to ask Hastina's monarch, chief of Kuru's royal race,
To partake Yudhishthir's banquet and his sacrifice to grace.

Dhrita-rashtra came in gladness unto Indra-prastha's town,
Marked its new-built tower and turret on the azure Jumna frown,

With him came preceptor Kripa, and the ancient Bhishma came,
Elders of the race of Kuru, chiefs and Brahmans known to fame.

Monarchs came from distant regions to partake the holy rite,
Warlike chiefs from court and castle in their arms accoutred bright,

Kshatras came with ample tribute for the holy sacrifice,
Precious gems and costly jewels, gold and gifts of untold price.

Proud Duryodhan and his brothers came in fair and friendly guise,
With the ancient Kuru monarch and Vidura, good and wise,

With his son came brave Suvala from Gandhara's distant land,
Car-borne Salya, peerless Karna, came with bow and spear and brand.

Came the priest and proud preceptor Drona skilled in arms and lore,
Jayadratha famed for valour came from Sindhu's sounding shore,

Drupad came with gallant princes from Panchala's land of fame,
Salwa lord of outer nations to the mighty gathering came.

Bhagadatta came in chariot from the land of nations brave,
Prag-jyotisha, where the red sun wakes on Brahma-putra's wave,

With him came untutored *Mlechchas* who beside the ocean dwell,
Uncouth chiefs of dusky nations from the lands where mountains swell,

Came Virata, Matsya's monarch, and his warlike sons and bold,
Sisupala, king of Chedi, with his son bedecked in gold.

Came the warlike chiefs of Vrishni from the shores of Western Sea,
And the lords of Madhya-desa, ever warlike ever free!

II

FEAST AND SACRIFICE

Jumna's dark and limpid waters laved Yudhishthir's palace walls
And to hail him *Dharma-raja*, monarchs thronged his royal halls,

He to honoured kings and chieftains with a royal grace assigned
Palaces with sparkling waters and with trees umbrageous lined,

Honoured thus, the mighty monarchs lived in mansions milky white,
Like the peaks of famed Kailasa lifting proud their snowy height!

Graceful walls that swept the meadows circled round the royal halls,
Nets of gold belaced the casements, gems bedecked the shining walls,

Flights of steps led up to chambers many-tinted-carpet-graced,
And festooning fragrant garlands were harmonious interlaced!

Far below from spacious gateways rose the people's gathering cry,
And from far the swan-white mansions caught the ravished gazer's eye,

Richly graced with precious metals shone the turrets bright and gay,
Like the rich-ored shining turrets of the lofty Himalay.

And the scene bedecked by rishis and by priests and kings of might,
Shone like azure sky in splendourgraced by deathless Sons of Light!

Spake Yudhishthir unto Bhishma, elder of the Kuru race,
Unto Drona proud preceptor, rich in lore and warlike grace,

Spake to wise preceptor Kripa, versed in sacred rites of old,
To Duryodhan and his brothers, honoured guests and kinsmen bold:

"Friends and kinsmen, grant your favour and your sweet affection lend,
May your kindness ever helpful poor Yudhishthir's rite attend,

As your own, command my treasure, costly gifts and wealth untold,
To the poor and to the worthy scatter free my gems and gold!"

Speaking thus he made his *diksha*, and to holy work inclined,
To his friends and to his kinsmen all their various tasks assigned:

Proud Duhsasan in his bounty spread the rich and sumptuous feast,
Drona's son with due devotion greeted saint and holy priest,

Sanjay with a regal honour welcomed king and chief of might,
Bhishma and the pious Drona watched the sacrificial rite,

Kripa guarded wealth and treasure, gold and gems of untold price,

And with presents unto Brahmans sanctified the sacrifice,

Dhrita-rashtra, old and sightless, through the scene of gladness strayed,
With a careful hand Vidura all the mighty cost defrayed,

Proud Duryodhan took the tribute which the chiefs and monarchs paid,
Pious Krishna unto Brahmans honour and obeisance made.

"Twas a gathering fair and wondrous on fair Jumna's sacred shore,
Tributes in a thousand *nishkas* every willing monarch bore,

Costly gifts proclaimed the homage of each prince of warlike might,
Chieftains vied with rival chieftains to assist the holy rite.

Bright Immortals, robed in sunlight, sailed across the liquid sky,
And their gleaming cloud-borne chariots rested on the turrets high,

Hero-monarchs, holy Brahmans, filled the balls bedecked in gold,
White-robed priests adept in *mantra* mingled with the chieftains bold.

And amidst this scene of splendour, pious-hearted, pure and good,
Like the sinless god VARUNA, gentle-souled Yudhishthir stood,

Six bright fires Yudhishthir lighted, offerings made to gods above,
Gifts unto the poor and lowly spake the monarch's boundless love.

Hungry men were fed and feasted with an ample feast of rice,
Costly gifts to holy Brahmans graced the noble sacrifice,

Ida, ajya, homa offerings, pleased the "Shining Ones" on high,
Brahmans pleased with costly presents with their blessings filled the sky!

III

GLIMPSES OF THE TRUTH

Dawned the day of *abhisheka*, proud anointment, sacred bath,
Crownéd kings and learnéd Brahmans crowded on Yudhishthir's path,

And as gods and heavenly *rishis* throng in BRAHMA'S mansions bright,
Holy priests and noble monarchs graced the inner sacred site!

Measureless their fame and virtue, great their penance and their power,
And in converse deep and learned Brahmans passed the radiant hour,

And on subjects great and sacred, oft divided in their thought,
Various sages in their wisdom various diverse maxims taught,

Weaker reasons seemed the stronger, faultless reasons often failed,
Keen disputants like the falcon fell on views their rivals held!

Some were versed in Laws of Duty, some the Holy Vows professed,
Some with gloss and varied comment still his learned rival pressed,

Bright the concourse of the Brahmans unto sacred learning given,
Like the concourse of the bright stars in the glorious vault of heaven,

None of impure caste and conduct trespassed on the holy site,
None of impure life and manners stained Yudhishthir's sacred rite!

Deva-rishi, saintly Narad, marked the sacrificial rite,
Sanctifying by its lustre good Yudhishthir's royal might,

And a ray of heavenly wisdom lit the *rishi's* inner eye,
As he saw the gathered monarchs in the concourse proud and high!

He had heard from lips celestial in the heavenly mansions bright,
All these kings were god incarnate, portions of Celestial Light,

And he saw in them embodied beings of the upper sky,
And in lotus-eyéd Krishna saw the Highest of the High!

Saw the ancient World's Preserver, great Creation's Primal Cause,
Who had sent the gods as monarchs to uphold his righteous laws,

Battle for the cause of virtue, perish in a deadly war,
Then to seek their upper mansions in the radiant realms afar!

"NARAYANA, World's Preserver, sent immortal gods on earth,
He himself in race of Yadu hath assumed his mortal birth,

Like the moon among the planets born in Vrishni's noble clan,--
He whom bright gods render worship,--NARAYANA, Son of Man,

Primal Cause and Self-created! when is done his purpose high,
NARAYANA leads Immortals to their dwelling in the sky."

Such bright glimpses of the Secret flashed upon his inner sight,
As in lofty contemplation Narad gazed upon the rite.

IV

THE ARGHYA

Outspake Bhishma to Yudhishthir: "Monarch of this wide domain,
Honour due to crowned monarchs doth our sacred law ordain,

Arghya to the wise Preceptor, to the Kinsman and to Priest,
To the Friend and to the Scholar, to the King as lord of feast,

Unto these is due the *arghya*, so our holy writs have said,

Therefore to these kings assembled be the highest honour paid,

Noble are these crownéd monarchs, radiant like the noonday sun,
To the noblest, first in virtue, be the foremost honour done!"

"Who is noblest," quoth Yudhishthir, "in this galaxy of fame,
Who of chiefs and crownéd monarchs doth our foremost honour claim?"

Pond' ring spake the ancient Bhishma in his accents deep and clear:
Greatest midst the great is Krishna! chief of men without a peer

Midst these monarchs pure in lustre, purest-hearted and most high
Like the radiant sun is Krishna midst the planets of the sky,

Sunless climes are warmed to verdure by the sun's returning ray,
Windless wastes are waked to gladness when reviving breezes play,

Even so this *rajasuya*, this thy sacrificial rite,
Owes its sanctity and splendour unto Krishna's holy might!"

Bhishma spake and Sahadeva served his mandate quick as thought,
And the *arghya* duly flavoured unto peerless Krishna brought,

Krishna trained in rules of virtue then the offered *arghya* took,
Darkened Sisupala's forehead and his frame in tremor shook,

To Yudhishthir and to Bhishma turns the chief his flaming eyes,
To the great and honoured Krishna, Sisupala wrathful cries.

V

SISUPALA'S PRIDE

Not to Vrishni's uncrowned hero should this reverence be paid,
Midst these mighty crownéd monarchs in their kingly pomp arrayed,

Ill beseems the good Yudhishthir, royal Pandu's righteous son,
Homage to an uncrowned chieftain, to the lowly honour done!

Pandu's sons are yet untutored, and with knowledge yet unblessed,
Knowing Bhishma blessed with wisdom hath the rules of courts transgressed,

Learnéd in the Laws of Duty he hath sinned from partial love,
Conscious breach of rules of honour doth our deeper hatred move!

In this throng of crownéd monarchs, ruling kings of righteous fame,
Can this uncrowned Vrishni chieftain foremost rank and honour claim?

Doth he as a sage and elder claim the homage to him done?
Sure his father Vasudeva hath his claims before his son!

Doth he as Yudhishthir's kinsman count as foremost and the best?
Royal Drupad by alliance surely might the claim contest!

Doth he as a wise preceptor claim the highest, foremost place,
When the great preceptor Drona doth his royal mansion grace?

Unto Krishna as a *rishi* should the foremost rank be given?
Saintly Vyasa claims the honour, Vedic bard inspired by Heaven!

Unto Krishna should we render honour for his warlike fame?
Thou, O Bhishma! Death's Subduer, surely might precedence claim!

Unto Krishna for his knowledge should the noble prize we yield?
Drona's son unmatched in learning surely might contest the field!

Great Duryodhan midst the princes stands alone without a peer,
Kripa priest of royal Kurus, holiest of all priests is here!

Archer Karna--braver archer none there is of mortal birth
Learnt his arms from Par'su Rama, he who slew the kings of earth!

Wherefore then to unknown Krishna render we this homage free!
Saintly priest, nor wise preceptor, king nor foremost chief is he!"

VI

SISUPALA'S FALL

Tiger-hearted Sisupala spake in anger stem and high,
Calm unto him Krishna answered, but a light was in his eye:

"List, O chiefs and righteous monarchs! from a daughter of our race
Evil-destined Sisupala doth his noble lineage trace,

Spite of wrong and frequent outrage, spite of insult often flung,
Never in his heart hath Krishna sought to do his kinsman wrong!

Once I went to eastern regions, Sisupala like a foe
Burnt my far-famed seaport Dwarka, laid the mart and temple low,

Once on Bhoja's trusting monarch faithless Sisupala fell,
Slew his men and threw him captive in his castle's dungeon cell,

Once for holy *aswamedha* Vasudeva sent his steed,
Sisupala stole the charger, sought to stop the righteous deed,

Once on saintly Babhru's consort, pious-hearted, pure and just,
Sisupala fell in madness, forced the lady to his lust,

Once Visala's beauteous princess went to seek her husband's side,

In her husband's garb disguiséd Sisupala olasped the bride,

This and more hath Krishna suffered, for his mother is our kin,
But the sickening tale appalleth, and he addeth sin to sin!

One more tale of sin I mention: by his impious passion fired,
To my saintly wife, Rukmini, Sisupala hath aspired,

As the low-born seeks the *Veda*, soiling it with impure breath,
Sisupala sought my consort, and his righteous doom is Death!"

Krishna spake; the rising red blood speaks each angry hero's shame,
Shame for Chedi's impious actions, grief for Sisupala's fame!

Loudly laughed proud Sisupala, spake with bitter taunt and jeer,
Answered Krishna's lofty menace with disdain and cruel sneer:

"Wherefore in this vast assembly thus proclaim thy tale of shame,
If thy wedded wife and consort did inspire my youthful flame?

Doth a man of sense and honour, blest with wisdom and with pride,
Thus proclaim his wedded consort was another's loving bride?

Do thy worst! Or if by anger or by weak forbearance led,
Sisupala seeks no mercy, nor doth Krishna's anger dread!"

Lowered Krishna's eye and forehead, and unto his hands there came
Fatal disc, the dread of sinners, disc that never missed its aim,

"Monarchs in this hall assembled!" Krishna in his anger cried,
"Oft hath Chedi's impious monarch Krishna's noble rage defied,

For unto his pious mother plighted word and troth was given,
Sisupala's hundred follies would by Krishna be forgiven,

I have kept the plighted promise, but his crimes exceed the tale,
And beneath this vengeful weapon Sisupala now shall quail!"

Then the bright and whirling discus, as this mandate Krishna said,
Fell on impious Sisupala, from his body smote his head,

Fell the mighty-arméd monarch like a thunder-riven rock,
Severed from the parent mountain by the bolt's resistless shook!

And his soul be-cleansedof passions came forth from its mortal shroud,
Like the radiant sun in splendour from a dark and mantling cloud,

Unto Krishna good and gracious, like a lurid spark aflame,
Chastened of its sin and anger, Sisupala's spirit came!

Rain descends in copious torrents, quick the lurid lightnings fly,
And the wide earth feels a tremor, restless thunders shake the sky,

Various feelings away the monarchs as they stand in hushed amaze,
Mutely in those speechless moments on the lifeless warrior gaze!

Some there are who seek their weapons, and their nervous fingers shake,
And their lips they bite in anger, and their frames in tremor quake,

Others in their inmost bosom welcome Krishna's righteous deed,
Look on death of Sisupala as a sinner's proper meed,

Rishis bless the deed of Krishna as they wend their various ways,
Brahmans pure and pious-hearted chant the righteous Krishna's praise!

Sad Yudhishthir, gentle-hearted, thus unto his brothers said:
"Funeral rites and regal honours be performed unto the dead,"

Duteously his faithful brothers then performed each pious rite,
Honours due to Chedi's monarch, to his rank and peerless might,

Sisupala's son they seated in his mighty father's place,
And with holy *abhisheka* hailed him king of Chedi's race!

VII

YUDHISHTHIR EMPEROR

Thus removed the hapless hindrance, now the holy sacrifice
Was performed with joy and splendour and with gifts of gold and rice,

Godlike Krishna watched benignly with his bow and disc and mace,
And Yudhishthir closed the feasting with his kindliness and grace.

Brahmans sprinkled holy water on the empire's righteous lord,
All the monarchs made obeisance, spake in sweet and graceful word:

"Born of race of Ajamidha! thou hast spread thy father's fame,
Rising by thy native virtue thou hast won a mightier name,

And this rite unto thy station doth a holier grace instil,
And thy royal grace and kindness all our hope and wish fulfil,

Grant us, king of mighty monarchs, now unto our realms we go,
Emperor o'er earthly rulers, blessings and thy grace bestow!"

Good Yudhishthir to the monarchs parting grace and honours paid,
And unto his duteous brothers thus in loving-kindness said:

"To our feast these noble monarchs came from loyal love they bear.
Far as confines of their kingdoms, with them let our friends repair."

And his brothers and his kinsmen duteously his hest obey,
With each parting guest and monarch journey on the home ward way.

Arjun wends with high-souled Drupad, famed for loftywarlike grace,
Dhrishta-dyumna with Virata, monarch of the Matsya race,

Bhima on the ancient Bhishma and on Kuru's king doth wait,
Sahadeva waits on Drona, great in arms, in virtue great,

With Gandhara's warlike monarch brave Nakula holds his way,
Other chiefs with other monarchs where their distant kingdoms lay.

Last of all Yudhishthir's kinsman, righteous Krishna fain would part,
And unto the good Yudhishthir opens thus his joyful heart:

"Done this glorious *rajasuya*, joy and pride of Kuru's race,
Grant, O friend! to sea-girt Dwarka, Krishna now his steps must trace."

"By thy grace and by thy valour," sad Yudhishthir thus replies,
"By thy presence, noble Krishna, I performed this high emprise,

By thy all-subduing glory monarchs bore Yudhishthir's sway,
Came with gifts and costly presents, came their tributes rich to pay,

Must thou part? my uttered accents may not bid thee, friend, to go,
In thy absence vain were empire, and this life were full of woe,

Yet thou partest, sinless Krishna, dearest, best belovéd friend,
And to Dwarka's sea-washed mansions Krishna must his footsteps bend!"

Then unto Yudhishthir's mother, pious-hearted Krishna hies,
And in accents love-inspiring thus to ancient Pritha cries:

"Regal fame and righteous glory crown thy sons, reveréd dame,
Joy thee in their peerless prowess, in their holy spotless fame,

May thy sons' success and triumph cheer a widowed mother's heart,
Grant me leave, O noble lady! for to Dwarka I depart."

From Yudhishthir's queen Draupadi parts the chief with many a tear,
And from Arjun's wife Sabhadra. Krishina's sister ever dear,

Then with rites and due ablutions to the gods are offerings made,
Priests repeat their benedictions, for the righteous Krishna said,

And his faithful chariot-driver brings his falcon-bannered car,
Like the clouds in massive splendour and resistless in the war,

Pious Krishna mounts the chariot, fondly greets his friends once more,
Leaves blue Jumna's sacred waters for his Dwarka's dear-loved shore,

Still Yudhishthir and his brothers, sad and sore and grieved at heart,

Followed Krishna's moving chariot, for they could not see him part,

Krishna stopped once more his chariot, and his parting blessing gave,
Thus the chief with eyes of lotus spake in accents calm and brave:

"King of men! with sleepless watching ever guard thy kingdom flair,
Like a father tend thy subjects with a father's love and care,

Be unto them like the rain-drop nourishing the thirsty ground,
Be unto them tree of shelter shading them from heat around,

Like the blue sky ever bending be unto them ever kind,
Free from pride and free from passion rule them with a virtuous mind!"

Spake and left the saintly Krishna, pure and pious-hearted chief,
Sad Yudhishthir wended homeward andhis heart was filled with grief.

MAHABHARATA BOOK IV

DYUTA

(The Fatal Dice)

DURYODHAN came back from the Imperial Sacrifice filled with jealousy against Yudhishthir, and devised plans to effect his fall. Sakuni, prince of Gandhara, shared Duryodhan's hatred towards the sons of Pandu, and helped him in his dark scheme. Yudhishthir with all his piety and righteousness had one weakness, the love of gambling, which was one of the besetting sins of the monarchs of the day. Sakuni was an expert at false dice, and challenged Yudhishthir, and Yudhishthir held it a point of honour not to decline such a challenge.

He came from his new capital, Indra-prastha, to Hastina-pura the capital of Duryodhan, with his mother and brothers and Draupadi. And as Yudhishthir lost game after game, he was stung with his losses, and with the recklessness of a gambler still went on with the fatal game. His wealth and hoarded gold and jewels, his steeds, elephants and cars, his slaves male and female, his empire and possessions, were all staked and lost!

The madness increased, and Yudhishthir staked his brothers, and then himself, and then the fair Draupadi, and lost! And thus the Emperor of Indra-prastha and his family were deprived of every possession on earth, and became the bond-slaves of Duryodhan. The old king Dhrita-rashtra released them from actual slavery, but the five brothers retired to forests as homeless exiles.

Portions of Section lxv. and the whole of Sections lxix., lxxvi., and lxxvii. of Book ii. of the original text have been translated in this Book.

I

DRAUPADI IN THE COUNCIL HALL

Glassed on Ganga's limpid waters brightly shine Hastina's walls
Queen Draupadi duly honoured lives within the palace halls,

But as steals a lowly jackal in a lordly lion's den,
Base Duryodhan's humble menial came to proud Draupadi's ken.

Pardon, Empress," quoth the menial, "royal Pandu's righteous son,
Lost his game and lost his reason, Empress, thou art staked and won,

Prince Duryodhan claims thee, lady, and the victor bids me say,
Thou shalt serve him as his vassal, as his slave in palace stay!"

"Have I heard thee, menial, rightly?" questioned she in anguish keen,
"Doth a crownéd king and husband stake his wife and lose his queen,

Did my noble lord and monarch sense and reason lose at dice,
Other stake he did not wager, wedded wife to sacrifice!"

"Other stakes were duly wagered," so he spake with bitter groan,
"Wealth and empire, every object which Yudhishthir called his own,

Lost himself and all his brothers, bondsmen are those princes brave,
Then he staked his wife and empress, thou art prince Duryodhan's slave!"

Rose the queen in queenly anger, and with woman's pride she spake
"Hie thee, menial, to thy master, Queen Draupadi's answer take,

If my lord, himself a bondsman, then hath staked his queen and wife,
False the stake, for owns a bondsman neither wealth nor other's life,

Slave can wager wife nor children, and such action is undone,
Take my word to prince Duryodhan, Queen Draupadi is unwon!"

Wrathful was the proud Duryodhan when he heard the answer bold,
To his younger, wild Duhsasan, this his angry mandate told:

"Little-minded is the menial, and his heart in terror fails,
For the fear of wrathful Bhima, lo! his coward-bosom quails,

Thou Duhsasan, bid the princess as our humble slave appear,
Pandu's sons are humble bondsmen, and thy heart it owns no fear!"

Fierce Duhsasan heard the mandate, blood-shot was his flaming eye,
Forthwith to the inner chambers did with eager footsteps hie,

Proudly sat the fair Draupadi, monarch's daughter, monarch's wife,
Unto her the base Du4sasan spake the message, insult-rife:

Lotus-eyed Panchala-princess! fairly staked and won at game.
Come and meet thy lord Duryodhan, chase that mantling blush of shame,

Serve us as thy lords and masters, be our beauteous bright-eyed slave,
Come unto the Council Chamber, wait upon the young and brave!"

Proud Draupadi shakes with tremor at Duhsasan's hateful sight,
And she shades her eye and forehead, and her bloodless cheeks are white,

At his words her chaste heart sickens, and with wild averted eye.
Unto rooms where dwelt the women, Queen Draupadi seeks to fly.

Vainly sped the trembling princess in her fear and in her shame,
By her streaming wavy tresses fierce Duhsasan held the dame!

Sacred looks! with holy water dewed at *rajasuya* rite,

And by *mantra* consecrated, fragrant, flowing, raven-bright,

Base Duhsasan by those tresses held the faint and flying queen,
Feared no more the sons of Pandu, nor their vengeance fierce and keen,

Dragged her in her slipping garments by her long and trailing hair,
And like sapling tempest-shaken, wept and shook the trembling fair!

Stooping in her shame and anguish, pale with wrath and woman's fear,
Trembling and in stifled accents, thus she spake with streaming tear:

Leave me, shameless prince Duhsasan! elders, noble lords are here,
Can a modest wedded woman thus in loose attire appear?"

Vain the words and soft entreaty which the weeping princess made,
Vainly to the gods and mortals she in bitter anguish prayed,

For with cruel words of insult still Duhsasan mocked her woo:
"Loosely clad or void of clothing,--to the council hall you go,

Slave-wench fairly staked and conquered, wait upon thy masters brave,
Live among our household menials, serve us as our willing slave!

II

DRAUPADI'S PLAINT

Loose-attired, with trailing tresses, came Draupadi weak and faint,
Stood within the Council Chamber, tearful made her piteous plaint:

"Elders! versed in holy *sastra*, and in every holy rite,
Pardon if Draupadi cometh in this sad unseemly plight,

Stay thy sinful deed, Duhsasan, nameless wrongs and insults spare,
Touch me not with hands uncleanly, sacred is a woman's hair,

Honoured elders, righteous nobles, have on me protection given,
Tremble sinner, seek no mercy from the wrathful gods in heaven!

Here in glory, son of DHARMA, sits my noble righteous lord,
Sin nor shame nor human frailty staims Yudhishthir's deed or word,

Silent all? and will no chieftain rise to save a woman's life,
Not a hand or voice is lifted to defend a virtuous wife?

Lost is Kuru's righteous glory, lost is Bharat's ancient name,
Lost is Kshatra's kingly prowess, warlike worth and knightly fame,

Wherefore else do Kuru warriors tamely view this impious scene,
Wherefore gleam not righteous weapons to protect an outraged queen?

Bhishma, hath he lost his virtue, Drona, hath he lost his might,
Hath the monarch of the Kurus ceased to battle for the right,

Wherefore are ye mute and voiceless, councillors of mighty fame,
Vacant eye and palsied right arm watch this deed of Kum's shame?

III

INSULT AND VOW OF REVENGE

Spake Draupadi slender-waisted, and her words were stern and high,
Anger flamed within her bosom and the tear was in her eye,

And her sparkling speaking glances fell on Pandu's sons like fire,
Stirred in them a mighty passion and a thirst for vengeance dire,

Lost their empire wealth and fortune, little reeked they for the fall,
But Draupadi's pleading glances like a poniard smote them all!

Darkly frowned the ancient Bhishma, wrathful Drona bit his tongue,
Pale Vidura marked with anger insults on Draupadi flung,

Fulsome word nor foul dishonour could their truthful utterance taint,
And they cursed Duhsasan's action, when they heard Draupadi's plaint.

But brave Karna, though a warrior,--Arjun's deadly foe was he,
'Gainst the humbled sons of Pandu spake his scorn in scornful glee:

'"Tis no fault of thine, fair princess, fallen to this servile state,
Wife and son rule not their actions, others rule their hapless fate,

Thy Yudhishthir sold his birthright, sold thee at the impious play,
And the wife falls with the husband, and her duty-to obey

Live thou in this Kuru household, do the Kuru princes' will,
Serve them as thy lords and masters, with thy beauty please them still,

Fair One! seek another husband who in foolish reckless game
Will not stake a loving woman, will not cast her forth in shame!

For they censure not a woman, when she is a menial slave,
If her woman's fancy wanders to the young and to the brave,

For thy lord is not thy husband, as a slave he hath no wife,
Thou art free with truer lover to enjoy a wedded life,

They whom at the *swayamvara*, thou had'st chose, Panchala's bride,
They have lost thee, sweet Draupadi, lost their empire and their pride!"

Bhima heard, and quick and fiercely heaved his bosom in his shame,

And his red glance fell on Karna like a tongue of withering flame,

Bound by elder's plighted promise Bhima could not smite in ire,
Looked the painted form of Anger flaming with an anguish dire!

"King and elder! " uttered Bhima, and his words were few and brave,

"Vain were wrath and righteous passion in the sold and bounden slave,

Would that son of chariot-driver fling on us this insult keen,
Hadst thou, noble king and elder, staked nor freedom nor our queen?"

Sad Yudhishthir heard in anguish, bent in shame his lowly head,
Proud Duryodhan laughed in triumph, and in scornful accents said:

Speak, Yudhishthir, for thy brothers own their elder's righteous away,
Speak, for truth in thee abideth, virtue ever marks thy way,

Hast thou lost thy new-built empire, and thy brothers proud and brave,
Hast thou lost thy fair Draupadi, is thy wedded wife our slave?

Lip nor eye did move Yudhishthir, hateful truth might not deny,
Karna laughed, but saintly Bhishma wiped his old and manly eye.

Madness seized the proud Duryodhan, and inflamed by passion base,
Sought the prince to stain Draupadi with a deep and dire disgrace,

On the proud and peerless woman cast his wicked lustful eye,
Sought to hold the high-born princess as his slave upon his knee!

Bhima penned his wrath no longer, lightning-like his glance he flung
And the ancient hall of Kurns with his thunder accents rung:

May I never reach those mansions where my fathers live on high,
May I never meet ancestors in the bright and happy sky,

'If that knee, by which thou sinnest, Bhima breaks not in his ire,
In the battle's red arena with his weapon, deathful, dire!"

Red fire flamed on Bhima's forehead, sparkled from his angry eye,
As from tough and gnarléd branches fast the crackling red sparks fly!

IV

DHRITA-RASTRA'S KINDNESS

Hark! within the sacred chamber, where the priests in white attire
With libations morn and evening feed the sacrificial fire,

And o'er sacred rights of *homa* Brahmans chant their *mantra* high,

There is heard the jackal's wailing and the raven's ominous cry!

Wise Vidura knew that omen, and the Queen Gandhari knew,
Bhishma muttered *"svasti! svasti!"* at this portent strange and new,

Drona and preceptor Kripa uttered too that holy word,
Spake her fears the Queen Gandhari to her spouse and royal lord.

Dhrita-rashtra heard and trembled with a sudden holy fear,
And his feeble accents quavered, and his eyes were dimmed by tear:

"Son Duryodhan, ever luckless, godless, graceless, witless child,
Hast thou Drupad's virtuous daughter thus insulted and reviled,

Hast thou courted death and danger, for destruction clouds our path,
Can an old man's soft entreaties still avert this sign of wrath?

Slow and gently to Draupadi was the sightless monarch led,
And in kind and gentle accents unto her the old man said:

Noblest empress, dearest daughter, good Yudhishthir's stainless wife,
Purest of the Kuru ladies, nearest to my heart and life,

Pardon wrong and cruel insult and avert the wrath of Heaven,
Voice thy wish and ask for blessing, be my son's misdeed forgiven!"

Answered him the fair Draupadi: "Monarch of the Kuru's line,
For thy grace and for thy mercy every joy on earth be thine,

Since thou bid'st me name my wishes, this the boon I ask of thee,
That my gracious lord Yudhishthir once again be bondage-free!

I have borne a child unto him, noble boy and fair and brave,
Be he prince of royal station, not the son of bounden slave,

Let not light unthinking children point to him in utter scorn,
Call him slave and *dasaputra*, of a slave and bondsman born!

"Virtuous daughter, have thy wishes," thus the ancient monarch cried,
"Name a second boon and blessing, and it shall be gratified."

"Grant me then, O gracious father! mighty Bhima, Arjun brave,
And the youngest twin-born brothers,--none of them may be a slave

With their arms and with their chariots let the noble princes part,
Freemen let them range the country, strong of hand and stout of heart!"

"Be it so, high-destined princess ancient Dhrita-rashtra cried,
"Name another boon and blessing, and it shall be gratified,

Foremost of my queenly daughters, dearest-cherished and the best,
Meeting thus thy gentle wishes now I feel my house is blest!"

"Not so," answered him the princess, "other boon I may not seek,
Thou art bounteous, and a woman should be modest, wise and meek,

Twice I asked, and twice you granted, and a Kshatra asks no more,
Unto Brahmans it is given, asking favours evermore,

Now my lord and warlike brothers, from their hateful bondage freed,
Seek their fortune by their prowess and by brave and virtuous deed!"

V

THE BANISHMENT

Now Yudhishthir 'reft of empire, far from kinsmen, hearth and home,
With his wife and faithful brothers must as houseless exiles roam,

Rarting blessings spake Yudhishthir, "Elder of the Kuru line,
Noble grandsire stainless Bhishma, may thy glories ever shine,

Drona priest and great preceptor, saintly Kripa true and brave,
Kuru's monarch Dhrita-rashtra, may the gods thy empire save,

Good Vidura true and faithful, may thy virtue serve thee well.
Warlike sons of Dhrita-rashtra, let me bid you all farewell!

So he spake unto his kinsmen, wishing good for evil done,
And in silent shame they listened, parting words they uttered none,

Pained at heart was good Vidura, and he asked in sore distress:
"Noble Pritha, will she wander in the pathless wilderness?

Royal-born, unused to hardship, weak and long unused to roam,
Agéd is thy saintly mother, let fair Pritha stay at home,

And by all beloved, respected, in my house shall Pritha dwell,
Till your years of exile over, ye shall greet her safe and well."

Answered him the sons of Pandu: " Be it even as you say,
Unto us thou art a father, we thy sacred will obey,

Give us then thy holy blessings, friend and father, ere we part,
Blessings from the true and righteous brace the feeble, fainting heart."

Spake Vidura, pious-hearted: "Best of Bharat's ancient race,
Let me bless thee and thy brothers, souls of truth and righteous grace,

Fortune brings no weal to mortals who may win by wicked wile,
Sorrow brings no shame to mortals who are free froin sin and guile!

Thou art trained in laws of duty, Arjun is unmatched in war,
And on Bhima in the battle kindly shines his faithful star,

And the Twins excel in wisdom, born to rule a mighty State,
Fair Draupadi, ever faithful. wins the smiles of fickle Fate!

Each with varied gifts encircled, each beloved of one and all,
Ye shall win a spacious empire. greater, mightier, after fall.

And your exile, good Yudhishthir, is ordained to serve your kveal,
Is a trial and *samadhi*, for it chastens but to heal!

Meru taught thee righteous maxims where Himalay soars above,
And in Varnavata's forest Vyasa taught thee holy love,

Rama preached the laws of duty far on Bhrigu's lofty hill,
Sambhu showed the path of virtue by fair Drisad-vati's rill,

Fell from lips of saint Asita, words of wisdom deep and grave,
Bhrigu touched with fire thy bosorn by the dark Kalmashi's wave!

Now once more the teaching cometh, purer, brighter, oftener taught,
Learn the truth from heavenly Narad, happy is thy mortal lot,

Greater than the son of Ila, than the kings of earth in might,
Holier than the holy *rishis*, be thou in thy virtue bright!

INDRA help thee in thy battles, proud subduer of mankind,
YAMA in the mightier duty, in the conquest of thy mind,

Good KUVERA teach thee kindness, hungry and the poor to feed,
King VARNUA quell thy passions, free thy heart from sin and greed,

Like the Moon in holy lustre, like the Earth in patience deep,
Like the Sun be full of radiance, strong like Wind's resistless sweep!

In thy sorrow, in affliction, ever deeper lessons learn,
Righteous be your life in exile, happy be your safe return,

May these eyes again behold thee in Hastina's ancient town,
Conqueror of earthly trials, crowned with virtue's heavenly crown!"

Spake Vidura to the brothers, and they felt their might increase,
Bowed to him in salutation, filled with deeper, holier peace,

Bowed to Bhishma and to Drona, and to chiefs and elders all,
Exiles to the pathless jungle, left their father's ancient hall!

VI

PRITHA'S LAMENT

In the inner palace chambers where the royal ladies dwell,
Unto Pritha, came Draupadi, came to speak her sad farewell,

Monarch's daughter, monarch's consort, as an exile she must go,
Pritha wept and in the chambers rose the wailing voice of woe!

Heaving sobs convulsed her bosom as a silent prayer she prayed,
And in accents choked by anguish thus her parting words she said:

"Grieve not, child, if bitter fortune so ordains that we must part,
Virtue hath her consolations for the true and loving heart,

And I need not tell thee, daughter, duties of a faithful wife,
Drupad's and thy husband's mansions thou hast brightened by thy life!

Nobly from the sinning Kurus thou hast turned thy righteous wrath,
Safely, with a mother's blessing, tread the trackless jungle path,

Dangers bring no woe or sorrow to the true and faithful wife,
Sinless deed and holy conduct ever guard her charméd life,

Nurse thy lord with woman's kindness, and his brothers, where ye go,
Young in years in Sahadeva, gentle and unused to woo!"

"May thy blessings help me, mother," so the fair Draupadi said,
"Safe in righteous truth and virtue, forest paths we fearless tread!"

Wet her eyes and loose her tresses, fair Draupadi bowed and left,
Ancient Pritha weeping followed of all earthly joy bereft,

As she went, her duteous children now before their mother came,
Clad in garments of the deer-skin, and their heads were bent in shame!

Sorrow welling in her bosom choked her voice and filled her eye,
Till in broken stifled accents faintly thus did Pritha cry:

"Ever true to path of duty, noble children void of stain,
True to gods, to mortals faithful, why this undeservéd pain,

Wherefore hath untimely sorrow like a darksome cloud above,
Cast its pale and deathful shadow on the children of my love?

Woe to me, your wretched mother, woe to her who gave you birth,
Stainless sons, for sins of Pritha have ye suffered on this earth,

Shall ye range the pathless forest dreary day and darksome night,

'Reft of all save native virtue, clad in native, inborn might?

Woe to me, from rocky mountains where I dwelt by Pandu's side,
When I lost him, to Hastina wherefore came I in my pride,

Happy is your sainted father, dwells in regions of the sky,
Sees nor feels these earthly sorrows gathering on us thick and high,

Happy too is faithful Madri, for she trod the virtuous way,
Followed Pandu to the bright sky, and is now his joy and stay!

Ye alone are left to Pritha, dear unto her joyless heart,
Mother's hope and widow's treasure, and ye may not, shall not part,

Leave me not alone on wide earth, loving sons, your virtues prove,
Dear Draupadi, loving daughter, lot a mother's tear-drops move,

Grant me mercy, kind Creator, and my days in mercy close,
End my sorrows, kind VIDHATA, end my life with all my woes!

Help me, pious-hearted Krishna, friend of friendless, wipe my pain,
All who suffer pray unto thee and they never pray in vain,

Help me, Bhishma, warlike Drona, Kripa ever good and wise,
Ye are friends of truth and virtue, righteous truth ye ever prize,

Help me from thy starry mansions, husband, wherefore dost thou wait,
Seest thou not thy godlike children exiled by a bitter fate!

Part not, leave me not, my children, seek ye not the trackless way,
Stay but one, if one child only, as your mother's hope and stay,

Youngest, gentlest Sahadeva, dearest to this widowed heart,
Wilt thou watch beside thy mother, while thy cruel brothers part?"

Whispering words of consolation, Pritha's children wiped her tear,
Then unto the pathless jungle turned their footsteps lone and drear!

Kuru dames with fainting Pritha to Vidura's palace hie,
Kuru queens for weeping Pritha raise their voice in answering cry,

Kuru maids for fair Draupadi fortune's fitful will upbraid,
And their tear-dewed lotus -faces with their streaming fingers shade,

Dhrita-rashtra, ancient monarch, is by sad misgivings pained,
Questions oft with anxious bosom what the cruel fates ordained,

MAHABHARATA BOOK V

PATIVRATA-MAHATMYA

(Woman's Love)

TRUE to their word the sons of Pandu went with Draupadi into exile, and passed twelve years in the wilderness; and many were the incidents which checkered their forest life. Krishna, who had stood by Yudhishthir in his prosperity, now came to visit him in his adversity; he consoled Draupadi in her distress, and gave good advice to the brothers. Draupadi with a woman's pride and anger still thought of her wrongs and insults, and urged Yudhishthir to disregard the conditions of exile and recover his kingdom. Bhima too was of the same mind, but Yudhishthir would not be moved from his plighted word.

The great *rishi* Vyasa came to visit Yudhishthir, and advised Arjun, great archer as he was, to acquire celestial arms by penance and worship. Arjun followed the advice, met the god SIVA in the guise of a hunter, pleased him by his prowess in combat, and obtained his blessings and the *pasupata* weapon. Arjun then went to INDRA's heaven and obtained other celestial arms.

In the meanwhile Duryodhan, not content with sending his cousins to exile, wished to humiliate them still more by appearing before them in all his regal power and splendour. Matters how ever turned out differently from what he expected, and he became involved in a quarrel with some *gandharvas*, a class of aerial beings. Duryodhan was taken captive by them, and it was the Pandav brothers who released him from his captivity, and allowed him to return to his kingdom in peace. This act of generosity rankled in his bosom and deepened his hatred.

Jayadratha, king of the Sindhu or Indus country, and a friend and ally of Duryodhan, came to the woods, and in the absence of the Pandav brothers carried off Draupadi. The Pandavs however pursued the king, chastised him for his misconduct, and rescued Draupadi.

Still more interesting than these various incidents are the tales and legends with which this book is replete. Great saints came to see Yudhishthir in his exile, and narrated to him legends of ancient times and of former kings. One of these beautiful episodes, the tale of Nala and Damayanti, has been translated into graceful English verse by Dean Milman, and is known to many English readers. The legend of Agastya who drained the ocean dry; of Parasu-Rama a Brahman who killed the Kshatriyas of the earth; of Bhagiratha who brought down the Ganges from the skies to the earth; of Mann and the universal deluge; of Vishnu and various other gods; of Rama and his deeds which form the subject of the Epic *Ramayana*;-these and various other legends have been inter woven in the account of the forest-life of the Pandavs, and make it a veritable storehouse of ancient Hindu tales and traditions.

Among these various legends and tales I have selected one which is singular and striking. The great truth proclaimed under the thin guise of an eastern allegory is that a True Woman's Love is not conquered by Death. The story is known by Hindu women high and low, rich and poor, in all parts of India; and on a certain night in the year millions of Hindu women celebrate a rite in honour of the woman whose love

was not conquered by death. Legends like these, though they take away from the unity and conciseness of the Epic, impart a moral instruction to the millions of India the value of which cannot be overestimated.

The portion translated in this Book forms Sections ccxcii. And ccxciii., a part of Section ccxciv. and Sections ccxcv. and ccxcvi. of Book iii. of the original text.

I

FOREST LIFE

In the dark and pathless forest long the Pandav brothers strayed,
In the bosom of the jungle with the fair Draupadi stayed,

And they killed the forest red-deer, hewed the gnarléd forest wood,
From the stream she fetched the water, cooked the humble daily food,

In the mom she swept the cottage, lit the cheerful fire at eve,
But at night in lonesome silence oft her woman's heart would grieve,

Insults rankled in her bosom and her tresses were unbound,--
So she vowed,--till fitting vengeance had the base insulters found!

Oft when evening's shades descended, mantling o'er the wood and lea,
Men Draupadi by the cottage cooked the food beneath the tree,

Rishis came to good Yudhishthir, sat beside his evening fires,
Many olden tales recited, legends of our ancient sires.

Markandeya, holy *rishi*, once unto Yudhishthir came,
When his heart was sorrow-laden with the memories of his shame,

"Pardon, father! " said Yudhishthir, "if unbidden tears win start,
But the woes of fair Draupadi grieve a banished husband's heart,

By her tears the saintly woman broke my bondage worse than death,
By my sins she suffers exile and misfortune's freezing breath!

Dost thou, sage and saintly *rishi*, know of wife or woman born,
By such nameless sorrow smitten, by such strange misfortune torn,

Hast thou in thy ancient legends heard of true and faithful wife,
With a stronger wif e's affection, with a sadder woman's life?"

"Listen, monarch!" said the *rishi*, "to a tale of ancient date,
How Savitri loved and suffered, how she strove and conquered Fate!"

II

THE TALE OF SAVITRI

In the country of fair Madra lived a king in days of old,
Faithful to the holy BRAHMA, pure in heart and righteous-souled,

He was loved in town and country, in the court and hermit's den,
Sacrificer to the bright gods, helper to his brother men,

But the monarch, Aswapati, son or daughter had he none,
Old in years and sunk in anguish, and his days were almost done!

Vows he took and holy penance, and with pious rules conformed,
Spare in diet as *brahmahari* many sacred rites performed,

Sang the sacred hymn, *savitri*, to the gods oblations gave,
Through the lifelong day he fasted, uncomplaining, meek and brave!

Year by year he gathered virtue, rose in merit and in might,
Till the goddess of savitri smiled upon his sacred rite,

From the fire upon the altar which a holy radiance flung,
In the form of beauteous maiden, goddess of *savitri* sprung!

And she spake in gentle accents, blessed the monarch good and brave
Blessed his rites and holy penance and a boon unto him gave:

"Penance and thy sacrifices can the Powers Immortal move,
And the pureness of thy conduct doth thy heart's affection prove,

Ask thy boon, king Aswapati, from creation's Ancient Sire,
True to virtue's sacred mandate speak thy inmost heart's desire."

"For an offspring brave and kingly," so the saintly king replied,
"Holy rites and sacrifices and this penance I have tried,

If these rites and sacrifices move thy favour and thy grace,
Grant me offspring, Prayer-Maiden, worthy of my noble race."

"Have thy object," spake the maiden, "Madra's pious-hearted king,
From SWAYMBHU, Self-created, blessings unto thee I bring,

For HE lists to mortal's prayer springing from a heart like thine,
And HE wills,--a noble daughter grace thy famed and royal line,

Aswapati, glad and grateful, take the blessing which I bring,
Part in joy and part in silence, bow unto Creation's King!"

Vanished then the Prayer-Maiden, and the king of noble fame,

Aswapati, Lord of coursers, to his royal city came,

Days of hope and nights of gladness Madra's happy monarch passed,
Till his queen of noble offspring gladsome promise gave at last!

As the moon each night increaseth chasing darksome nightly gloom,
Grew the unborn babe in splendour in its happy mother's womb,

And in fulness of the season came a girl with lotus-eye,
Father's hope and joy of mother, gift of kindly gods on high!

And the king performed its birth-rites with a glad and grateful mind,
And the people blessed the dear one with their wishes good and kind,

As *Savitri*, Prayer-Maiden, had the beauteous offspring given,
Brahmans named the child Savitri, holy gift of bounteous Heaven!

Grew the child in brighter beauty like a goddess from above,
And each passing season added fresher sweetness, deeper love,

Came with youth its lovelier graces, as the buds their leaves unfold,
Slender waist and rounded bosom, image as of burnished gold,

Deva-Kanya! born a goddess, so they said in all the land,
Princely suitors struck with splendour ventured not to seek her hand,

Once upon a time it happened on a bright and festive day,
Fresh from bath the beauteous maiden to the altar came to pray,

And with cakes and pure libations duly fed the Sacred Flame,
Then like SRI in heavenly radiance to her royal father came.

And she bowed to him in silence, sacred flowers beside him laid,
And her hands she folded meekly, sweetly her obeisance made,

With a father's pride, upon her gazed the ruler of the land,
But a strain of sadness lingered, for no suitor claimed her hand.

"Daughter," whispered Aswapati, " now, methinks, the time is come,
Thou shouldst choose a princely suitor, grace a royal husband's home,

Choose thyself a noble husband worthy of thy noble hand,
Choose a true and upright monarch, pride and glory of his land,

As thou choosest, gentle daughter, in thy loving heart's desire,
Blessing and his free permission will bestow thy happy sire.

For our sacred *sastras* sanction, holy Brahmans oft relate,
That the duty-loving father sees his girl in wedded state,

That the duty-loving husband watches o'er his consort's ways,
That the duty-loving offspring tends his mother's widowed days,

Therefore choose a loving husband, daughter of my house and love,
So thy father earn no censure or from men or gods above."

Fair Savitri bowed unto him and for parting blessings prayed,
Then she left her father's palace and in distant regions strayed,

With her guard and aged courtiers whom her watchful father sent,
Mounted on her golden chariot unto sylvan woodlands went.

Far in pleasant woods and jungle wandered she from day to day,
Unto *asrams*, hermitages, pious-hearted held her way,

Oft she stayed in holy *tirthas* washed by sacred limpid streams,
Food she gave unto the hungry, wealth beyond their fondest dreams.

Many days and months are over, and it once did so befall,
When the king and *rishi* Narad sat within the royal hall,

From her journeys near and distant and from places known to fame,
Fair Savitri with the courtiers to her father's palace came,

Came and saw her royal father, *rishi* Narad by his seat,
Bent her head in salutation, bowed unto their holy feet.

III

THE FATED BRIDEGROOM

"Whence comes she," so Narad questioned, "whither was Savitri led,
Wherefore to a happy husband hath Savitri not been wed?"

"Nay, to choose her lord and husband," so the virtuous monarch said.
"Fair Savitri long hath wandered and in holy *tirthas* stayed,

Maiden! speak unto the *rishi*, and thy choice and secret tell,"
Then a blush suffused her forehead, soft and slow her accents fell!

"Listen, father! Salwa's monarch was of old a king of might,
Righteous -hearted Dyumat-sena, feeble now and void of sight,

Foemen robbed him of his kingdom when in age he lost his sight,
And from town and spacious empire was the monarch forced to flight,

With his queen and with his infant did the feeble monarch stray,
And the jungle was his palace, darksome was his weary way,

Holy vows assumed the monarch and in penance passed his life,
In the wild woods nursed his infant and with wild fruits fed his wife,

Years have gone in rigid penance, and that child is now a youth,
Him I choose my lord and husband, Satyavan, the Soul of Truth!"

Thoughtful was the *rishi* Narad, doleful were the words he said:
"Sad disaster waits Savitri if this royal youth she wed,

Truth-beloving is his father, truthful is the royal dame,
Truth and virtue rule his actions, Satyavan his sacred name,

Steeds he loved in days of boyhood and to paint them was his joy,
Hence they called him young Chitraswa, art-beloving gallant boy,

But O pious-hearted monarch! fair Savitri hath in sooth
Courted Fate and sad disaster in that noble gallant youth!

Tell me," questioned Asnvapati, "for I may not guess thy thought,
Wherefore is my daughter's action with a sad disaster fraught,

Is the youth of noble lustre, gifted in the gifts of art,
Blest withwisdom and with prowess, patient in his dauntless heart?

"SURYA'S lustre in him shineth," so the *rishi* Narad said,
"BRIHASPATI'S wisdom dwelleth in the youthful prince's head,

Like MAHENDRA in his prowess, and in patience like the Earth,
Yet O king! a sad disaster marks the gentle youth from birth!

"Tell me, *rishi*, then thy reason," so the anxious monarch cried,
"Why to youth so great and gifted may this maid be not allied,

Is he princely in his bounty, gentle-hearted in his grace,
Duly versed in sacred knowledge, fair in mind and fair in face?

"Free in gifts like Rantideva," so the holy *rishi* said,
"Versed in lore like monarch Sivi who all ancient monarchs led,

Like Yayati open-hearted and like CHANDRA in his grace,
Like the handsome heavenly ASVINS fair and radiant in his face,

Meek and graced with patient virtue he controls his noble mind,
Modest in his kindly actions, true to friends and ever kind,

And the hermits of the forest praise him for his righteous truth,
Nathless, king, thy daughter may not wed this noble-hearted youth!

"Tell me, *rishi*," said the monarch, "for thy sense from me is hid,
Has this prince some fatal blemish, wherefore is this match forbid?"

"Fatal fault!" exclaimed the *rishi*, "fault that wipeth all his grace,
Fault that human power nor effort, rite nor penance can efface,

Fatal fault or destined sorrow! for it is decreed on high,

On this day, a twelve-month later, this ill-fated prince win die!"

Shook the startled king in terror and in fear and trembling cried:
"Unto short-lived, fated bridegroom ne'er my child shall be allied,

Come, Savitri, dear-loved maiden, choose another happier lord,
Rishi Narad speaketh wisdom, list unto his holy word!

Every grace and every virtue is effaced by cruel Fate,
On this day, a twelve-month later,l eaves the prince his mortal state!"

"Father!" answered thus the maiden, soft and sad her accents fell,
"I have heard thy honoured mandate, holy Narad counsels well,

Pardon witless maiden's fancy, but beneath the eye of Heaven,
Only once a maiden chooseth, twice her troth may not be given,

Long his life or be it narrow, and his virtues great or none,
Satyavan is still my husband, he my heart and troth hath won,

What a maiden's heart hath chosen that a maiden's lips confess,
True to him thy poor Savitri goes into the wilderness!"

"Monarch!" uttered then the *rishi*, "fixed is she in mind and heart,
From her troth the true Savitri never, never will depart,

More than mortal's share of virtue unto Satyavan is given,
Let the true maid wed her chosen, leave the rest to gracious Heaven!"

"*Rishi* and preceptor holy!" so the weeping monarch prayed,
"Heaven avert all future evils, and thy mandate is obeyed!"

Narad wished him joy and gladness, blessed the loving youth and maid,
Forest hermits on their wedding every fervent blessing laid.

IV

OVERTAKEN BY FATE

Twelve-month in the darksome forest by her true and chosen lord,
Sweet Savitri served his parents by her thought and deed and word,

Bark of tree supplied her garments draped upon her bosom fair,
Or the red cloth as in *asrams* holy women love to wear.

And the aged queen she tended with a fond and filial pride,
Served the old and sightless monarch like a daughter by his side,

And with love and gentle sweetness pleased her husband and her lord,
But in secret, night and morning, pondered still on Narad's word!

Nearer came the fatal morning by the holy Narad told,
Fair Savitri reckoned daily and her heart was still and cold,

Three short days remaining only! and she took a vow severe
Of *triratra*, three nights' penance, holy fasts and vigils drear.

Of Savitri's rigid penance heard the king with anxious woe,
Spake to her in loving accents, so the vow she might forgo:

"Hard the penance, gentle daughter, and thy woman's limbs are frail,
After three nights' fasts and vigils sure thy tender health may fail,"

"Be not anxious, loving father," meekly this Savitri prayed,
"Penance I have undertaken, will unto the gods be made."

Much misdoubting then the monarch gave his sad and slow assent.
Pale with fast and unseen tear-drops, lonesome nights Savitri spent,

Nearer came the fatal morning, and to-morrow he shall die,
Dark, lone hours of nightly silence! Tearless, sleepless is her eye!

Dawns that dread and fated morning! " said Savitri, bloodless, brave,
Prayed her fervent prayers in silence, to the Fire oblations gave,

Bowed unto the forest Brahmans, to the parents kind and good,
Joined her hands in salutation and in reverent silence stood.

With the usual morning blessing, "*Widow may'st thou never be*,"
Anchorites and agéd Brahmans blessed Savitri fervently,

O! that blessing fell upon her like the rain on thirsty air,
Struggling hope inspired her bosom as she drank those accents fair,

But returned the dark remembrance of the *rishi* Narad's word,
Pale she watched the creeping sunbeams, mused upon. her fated lord!

"Daughter, now thy fast is over," so the loving parents said,
"Take thy diet after penance, for thy morning prayers are prayed,"

"Pardon, father," said Savitri, "let this other day be done,"
Unshed tear-drops filled her eyelids, glistened in the morning sun!

Satyavan, sedate and stately, ponderous axe on shoulder hung,
For the distant darksome jungle issued forth serene and strong,

But unto him came Savitri and in sweetest accents prayed,
As upon his manly bosom gently she her forehead laid:

"Long I wished to see the jungle where steals not the solar ray,
Take me to the darksome forest, husband, let me go to-day!"

"Come not, love," he sweetly answered with a loving husband's care,

"Thou art all unused to labour, forest paths thou may'st not dare,

And with recent fasts and vigils pale and bloodless is thy face,
And thy steps are weak and feeble, jungle paths thou may'st not trace."

"Fasts and vigils make me stronger," said the wife with wifely pride,
"Toil I shall not feel nor languor when my lord is by my side,

For I feel a woman's longing with my lord to trace the way,
Grant me, husband ever gracious, with thee let me go to-day!

Answered then the loving husband, as his hands in hers he wove,
"Ask permission from my parents in the trackless woods to rove,"

Then Savitri to the monarch urged her longing strange request,
After duteous salutation thus her humble prayer addrest.

"To the jungle goes my husband, fuel and the fruit to seek,
I would follow if my mother and my loving father speak,

Twelve-month from this narrow *ashram* hath Savitri stepped nor strayed,
In this cottage true and faithful ever hath Savitri stayed,

For the sacrificial fuel wends my lord his lonesome way,
Please my kind and loving parents, I would follow him to-day."

"Never since her wedding morning," so the loving king replied,
"Wish or thought Savitri whispered, for a boon or object sighed,

Daughter, thy request is granted, safely in the forest roam,
Safely with thy lord and husband seek again thy cottage home."

Bowing to her loving parents did the fair Savitri part,
Smile upon her pallid features, anguish in her inmost heart,

Round her sylvan greenwoods blossomed 'neath a cloudless Indian sky,
Flocks of pea-fowls gorgeous plumaged flew before her wondering eye,

Woodland rills and crystal nullahs gently roll'd o'er rocky bed,
Flower-decked hills in dewy brightness towering glittered overhead,

Birds of song and beauteous feather trilled a note in every grove,
Sweeter accents fell upon her, from her husband's lips of love!

Still with thoughtful eye Savitri watched her dear and fated lord,
Flail of grief was in her bosom but her pale lips shaped no word,

And she listened to her husband still on anxious thought intent,
Cleft in two her throbbing bosom as in silence still she went!

Gaily with the gathered wild-fruits did the prince his basket fill,
Hewed the interlacéd branches with his might and practised skill,

Till the drops stood on his forehead, weary was his aching head,
Faint he came unto Savitri and in faltering accents said:

Cruel ache is on my forehead, fond and ever faithful wife,
And I feel a hundred needles pierce me and torment my life,

And my feeble footsteps falter and my senses seem to reel,
Fain would I beside thee linger for a sleep doth o'er me steal."

With a wild and speechless terror pale Savitri held her lord,
On her lap his head she rested as she laid him on the sward,

Narad's fatal words remembered as she watched her husband's head,
Burning lip and pallid forehead and the dark and creeping shade,

Clasped him in her beating bosom, kissed his lips with panting breath,
Darker grew the lonesome forest, and he slept the sleep of death!

V

TRIUMPH OVER FATE

In the bosom of the shadows rose a Vision dark and dread,
Shape of gloom in inky garment and a crown was on his head,

Gleaming Form of sable splendour, blood-red was his sparkling eye,
And a fatal noose he carried, grim and godlike, dark and high!

And he stood in solemn silence, looked in silence on the dead,
And Savitri on the greensward gently placed her husband's head,

And a tremor shook Savitri, but a woman's love is strong,
With her hands upon her bosom thus she spake with quivering tongue;

More than mortal is thy glory! If a radiant god thou be,
Tell me what bright name thou bearest, what thy message unto me."

"Know me," thus responded YAMA, " mighty monarch of the dead,
Mortals leaving earthly mansion to my darksome realms are led,

Since with woman's full affection thou hast loved thy husband dear,
Hence before thee, faithful woman, YAMA cloth in form appear,

But his days and loves are ended, and he leaves his faithful wife,
In this noose I bind and carry spark of his immortal life,

Virtue graced his life and action, spotless was his princely heart,
Hence for him I came in person, princess, let thy husband part."

YAMA from the prince's body, pale and bloodless, cold and dumb,
Drew the vital spark, *purusha*, smaller than the human thumb,

In his noose the spark he fastened, silent went his darksome way,
Left the body shorn of lustre to its rigid cold decay,

Southward went the dark-hued YAMA with the youth's immortal life,
And, for woman's love abideth, followed still the faithful wife.

"Turn, Savitri," outspake YAMA, "for thy husband loved and lost,
Do the rites due unto mortals by their Fate predestined crost,

For thy wifely duty ceases, follow not in fruitless woe,
And no farther living creature may with monarch YAMA go

But I may not choose but follow where thou takest my husband's life,
For Eternal Law divides not loving man and faithful wife,

For a woman's true affection, for a woman's sacred woe,
Grant me in thy godlike mercy farther still with him I go!

Fourfold are our human duties: first to study holy lore,
Then to live as good householders, feed the hungry at our door,

Then to pass our clays in penance, last to fix our thoughts above,
But the final goal of virtue, it is Truth and deathless Love!"

"True and holy are thy precepts," listening YAMA made reply,
"And they fill my heart with gladness and with pious purpose high,

I would bless thee, fair Savitri, but the dead come not to life,
Ask for other boon and blessing, faithful, true and virtuous wife!"

"Since you so permit me, YAMA," so the good Savitri said,
"For my husband's banished father let my dearest suit be made,

Sightless in the darksome forest dwells the monarch faint and weal
Grant him sight and grant him vigour, YAMA, in thy mercy speak!

Duteous daughter," YAMA answered, "be thy pious wishes given,
And his eyes shall be restoréd to the cheerful light of heaven,

Turn, Savitri, faint and weary, follow not in fruitless woe,
And no farther living creature may with monarch YAMA go!"

"Faint nor weary is Savitri," so the noble princess said,
"Since she waits upon her husband, gracious Monarch of the dead,

What befalls the wedded husband still befalls the faithful wife,
Where he leads she ever follows, be it death or be it life!

And our sacred writ ordaineth and our pious *rishis* sing'

Transient meeting with the holy cloth its countless blessings bring,

Longer friendship with the holy purifies the mortal birth,
Lasting union with the holy is the bright sky on the earth,

Union with the pure and holy is immortal heavenly life,
For Eternal Law divides not loving man and faithful wife!"

"Blesséd are thy words," said YAMA, "blesséd is thy pious thought,
With a higher purer wisdom are thy holy lessons fraught,

I would bless thee, fair Savitri, but the dead come not to life,
Ask for other boon and blessing, faithful, true and virtuous wife!"

"Since you so permit me, YAMA," so the good Savitri said,
Once more for my husband's father be my supplication made,

Lost his kingdom, in the forest dwells the monarch faint and weak,
Grant him back his wealth and kingdom,Y AMA, in thy mercy speak!"

Loving daughter," YAMA answered, " wealth and kingdom I bestow,
Turn, Savitri, living mortal may not with King YAMA go!"

Still Savitri, meek and faithful, followed her departed lord,
YAMA still with higher wisdom listened to her saintly word,

And the Sable King was vanquished, and he turned on her again,
And his words fell on Savitri like the cooling summer rain,

Noble woman, speak thy wishes, name thy boon and purpose high,
What the pious mortal asketh gods in heaven may not deny!"

Thou hast," so Savitri answered, " granted father's realm and might,
To his vain and sightless eyeballs hast restored their blesséd sight,

Grant him that the line of monarchs may not all untimely end,
Satya,van may see his kingdom to his royal sons descend!"

"Have thy object," answered YAMA, "and thy lord shall live again,
He shall live to be a father, and his children too shall reign,

F or a woman's troth abideth longer that the fleeting breath,
And a woman's love abideth higher than the doom of Death!"

VI

RETURN HOME

Vanished then the Sable Monarch, and Savitri held her way
Where in dense and darksome forest still her husband lifeless lay,

And she sat upon the greensward by the cold unconscious dead,
On her lap with deeper kindness placed her consort's lifeless head,

And that touch of true affection thrilled him back to waking life,
As returned from distant regions gazed the prince upon his wife,

"Have I lain too long and slumbered, sweet Savitri, faithful spouse,
But I dreamt a Sable Person took me in a fatal noose!"

"Pillowed on this lap," she answered, "long upon the earth you lay,
And the Sable Person, husband, he hath come and passed away,

Rise and leave this darksome forest if thou feelest light and strong,
The night is on the jungle and our way is dark and long."

Rising as from happy slumber looked the young prince on all around,
Saw the wide-extending jungle mantling all the darksome ground,

"Yes," he said, "I now remember, ever loving faithful dame,
We in search of fruit and fuel to this lonesome forest came,

As I hewed the gnarléd branches, cruel anguish filled my brain,
And I laid me on the greensward with a throbbing piercing pain,

Pillowed on thy gentle bosom, solaced by thy gentle love,
I was soothed, and drowsy slumber fell on me from skies above.

All was dark and then I witnessed, was it but a fleeting dream,
God or Vision, dark and dreadful, in the deepening shadows gleam,

Was this dream my fair Savitri, dost thou of this Vision know,
Tell me, for before my eyesight still the Vision seems to glow!"

"Darkness thickens," said Savitri, "and the evening waxeth late,
When the morrow's light returneth I shall all these scenes narrate,

Now arise, for darkness gathers, deeper grows the gloomy night,
And thy loving anxious parents trembling wait thy welcome sight,

Hark the rangers of the forest! how their voices strike the ear,
Prowlers of the darksome jungle! how they fill my breast with fear!

Forest-fire is raging yonder, for I see a distant gleam,
And the rising evening breezes help the red and radiant beam,

Let me fetch a burning faggot and prepare a friendly fight,

With these fallen withered branches chase the shadows of the night,

And if feeble still thy footsteps,--long and weary is our way,--
By the fire repose, my husband, and return by light of day."

"For my parents, fondly anxious," Satyavan thus made reply,
"Pains my heart and yearns my bosom, let us to their cottage hie,

When I tarried in the jungle or by day or dewy eve,
Searching in the hermitages often did my parents grieve,

And with father's soft reproaches and with mother's loving fears,
Chid me for my tardy footsteps, dewed me with their gentle tears.

Think then of my father's sorrow, of my mother's woeful plight,
If afar in wood and jungle pass we now the livelong night,

Wife beloved, I may not fathom what mishap or load of care,
Unknown dangers, unseen sorrows, even now my parents share!"

Gentle drops of filial sorrow trickled down his manly eye,
Pond Savitri sweetly speaking softly wiped the tear-drops dry:

"Trust me, husband, if Savitri hath been faithful in her love,
If she hath with pious offerings served the righteous gods above,

If she hath a sister's kindness unto brother men performed,
If she hath in speech and action unto holy truth conformed,

Unknown blessings, mighty gladness, trust thy ever faithful wife,
And not sorrows or disasters wait this eve our parents' life!"

Then she rose and tied her tresses, gently helped her lord to rise,
Walked with him the pathless jungle, looked with love into his eyes,

On her neck his clasping left arm sweetly winds in soft embrace,
Round his waist Savitri's right arm doth sweetly interlace,

Thus they walked the darksome jungle, silent stars looked from above,
And the hushed and throbbing midnight watched Savitri's deathless love.

MAHABHARATA BOOK VI

GO-HARANA

(Cattle-Lifting)

THE conditions of the banishment of the sons of Pandu were hard. They must pass twelve years in exile, and then they must remain a year in concealment. If they were discovered within this last year, they must go into exile for another twelve years. Having passed the twelve years of exile in forests, the Pandav brothers disguised themselves and entered into the menial service of Virata, king of the Matsyas, to pass the year of concealment. Yudhishthir presented himself as a Brahman, skilled in dice, and became a courtier of the king. Bhima entered the king's service as cook. For Arjun, who was so well known, a stricter concealment was necessary. He wore conch bangles and earrings and braided his hair, like those unfortunate beings whom nature has debarred from the privileges of men and women, and he lived in the inner apartments of the king. He assumed the name of *Brihannala,* and taught the inmates of the royal household in music and dancing. Nakula became a keeper of the king's horses, and Sahadeva took charge of the king's cows. Draupadi too disguised herself as a waiting-woman, and served the princess of the Matsya house in that humble capacity.

In these disguises the Pandav brothers safely passed a year in concealment in spite of all search which Duryodhan made after them. At last an incident happened which led to their discovery when the year was out.

Cattle-lifting was a common practice with the kings of ancient India, as with the chiefs of ancient Greece. The king of the Trigartas and the king of the Kurus combined and fell on the king of the Matsyas in order to drive off the numerous herd of fine cattle for which his kingdom was famed. The Trigartas entered the Matsya kingdom from the south-east, and while Virata went out with his troops to meet the foe, Duryodhan with his Kuru forces fell on the kingdom from the north.

When news came that the Kurus had invaded the kingdom, there was no army in the capital to defend it. King Virata had gone out with most of his troops to face the Trigartas in the south-east, and the prince Uttara had no inclination to face the Kurus in the north. The disguised Arjun now came to the rescue in the manner described in this Book. The description of the bows. arrows, and swords of the Pandav brothers which they had concealed in a tree, wrapped like human corpses to frighten away inquisitive travellers, throws some light on the arts and manufacture of ancient times. The portions translated in this Book form Sections xxxv., xxxvi., xl. to xliii., a portion of Section xliv., and Sections liii. and lxxii. of Book iv. of the original text.

I

COMPLAINT OF THE COWHERD

Monarch of the mighty Matsyas, brave Virata known to fame,
Marched against Trigarta chieftains who from southward regions came,

From the north the proud Duryodhan, stealing onwards day by day,
Swooped on Matsya's fattened cattle like the hawk upon its prey!

Bhishma, Drona, peerless Karna, led the Kuru warriors brave,
Swept the kingdom of Virata like the ocean's surging wave,

Fell upon the trembling cowherds, chased them from the pasture-field,
Sixty thousand head of cattle was the Matsya country's yield!

And the wailing chief of cowherds fled forlorn, fatigued and spent,
Speeding on his rapid chariot to the royal city went,

Came inside the city portals, came within the palace gate,
Struck his forehead in his anguish and bewailed his luckless fate.

Meeting there the prince Uttara, youth of beauty and of fame,
Told him of the Kurus' outrage and lamented Matsya's shame:

Sixty thousand head of cattle, bred of Matsya's finest breed,
To Hastina's distant empire do the Kuru chieftains lead,

Glory of the Matsya nation! save thy father's valued kine,
Quick thy footsteps, strong thy valour, vengeance deep and dire be thine!

'Gainst the fierce Trigarta chieftains Matsya's warlike king is gone,
Thee we count our lord and saviour as our monarch's gallant son,

Rise, Uttara! beat the Kurus, homeward lead the stolen kine,
Like an elephant of jungle, pierce the Kurus' shattered line!

As the Vina speaketh music, by musicians tuned aright,
Let thy sounding bow and arrows speak thy deeds of matchless might,

Harness quick thy milk-white coursers to thy sounding battle-car,
Hoist thy golden lion-banner, speed thee, prince, unto the war!

And as thunder-wielding INDRA smote *Asuras* fierce and bold,
Smite the Kurus with thy arrows winged with plumes of yellow gold

As the famed and warlike Arjun is the stay of Kuru's race,
Thou art refuge of the Matsyas and thy kingdom's pride and grace!"

But the prince went not to battle from the foe to guard the State,

To the cowherd answered gaily, sheltered by the palace gate:

"Not unknown to me the usage of the bow and wingéd dart,
Not unknown the warrior's duty or the warrior's noble art,

I would win my father's cattle from the wily foeman's greed,
If a skilful chariot-driver could my fiery coursers lead.

For my ancient chariot-driver died on battle's gory plain,
Eight and twenty days we wrestled, many warlike chiefs were slain,

Bring me forth a skilful driver who can urge the battle-steed,
I will hoist my lion-banner, to the dubious battle speed.

Dashing through the foeman's horses, ranks of elephant and car,
I will win the stolen cattle rescued in the field of war,

And like thunder-wielding INDRA, smiting Danu's sons of old,
I will smite the Kuru chieftains, drive them to their distant hold!

Bhishma and the proud Duryodhan, archer Karna known to fame,
Drona too shall quail before me and retreat in bitter shame,

For those warriors in my absence Matsya's far-famed cattle steal,
But beneath my countless arrows Matsya's vengeance they shall feel,

Bring me forth a chariot-driver, let me speed my battle-car,
And in wonder they will question-Is this Arjun famed in war?

II

THE DISGUISED CHARIOTEER

Arjun, guised as Brihannala, heard the boast Uttara made,
And to try his skill and valour thus to fair Draupadi prayed:

"Say to him that Brihannala will his battle-chariot lead,
That as Arjun's chariot-driver he hath learned to urge the steed,

Say that faithful Brihannala many a dubious war hath seen,
And will win his father's cattle in this contest fierce and keen."

Fair Draupadi, guised as menial, Arjun's secret best obeyed,
Humbly stepped before Uttara and in gentle accents prayed:

"Hear me, prince, yon Brihannala will thy battle-chariot lead,
He was Arjun's chariot-driver, skilled to urge the flying steed,

Trained in war by mighty Arjun, trained to drive the battle-car,
He hath followed helméd Arjun in the glorious field of war,

And when Arjun conquered Khandav, this, Uttara, I have seen,
Brihannala drove his chariot, for I served Yudhishthir's queen."

Heard Uttara hesitating, spake his faint and timid mind,
"I would trust thee, beauteous maiden, lotus-bosomed, ever kind,

But a poor and sexless creature, can he rein the warlike steed,
Can I ask him, worse than woman, in the battle's ranks to lead?

"Need is none," Draupadi answered, "Brihannala's grace to ask,
He is eager like the war-horse for this great and warlike task,

And he waits upon thy sister, she will bid the minion speed,
And he wins thy father's cattle, and the victor's glorious meed!"

Matsya's princess spake to Arjun, Arjun led the battle-car,
Led the doubting prince Uttara to the dread and dubious war.

III

ARMS AND WEAPONS

Arjun drove the prince of Matsya to a darksome *sami* tree,
Spake unto the timid warrior in his accents bold and free:

Prince, thy bow and shining arrows, pretty handsome toys are these,
Scarcely they beseem a warrior, and a warrior cannot please,

Thou shalt find upon this *sami*, mark my words which never fail,
Stately bows and wingéd arrows, banners, swords and coats of mail,

And a bow which strongest warriors scarce can in the battle bend,
And the limits of a kingdom widen when that bow is strained,

Tall and slender like a palm-tree, worthy of a warrior bold,
Smooth the wood of hardened fibre, and the ends are yellow gold!"

Doubting still Uttara answered: "In this *sami's* gloomy shade
Corpses hang since many seasons in their wrappings duly laid,

Now I mark them all suspended, horrent, in the open air,
And to touch the unclean objects, friend, is more than I can dare!"

"Fear not warrior," Arjun answered, "for the tree conceals no dead,
Warriors' weapons, cased like corpses, lurk within its gloomy shade,

And I ask thee, prince of Matsya, not to touch an unclean thing,
But unto a chief and warrior weapons and his arms to bring."

Prince Uttara gently lighted, climbed the dark and leafy tree,

Arjun from the prince's chariot bade him speed the arms to free,

And the young prince cut the wrappings; lo! the shining bows appear
Twisted, voiced like hissing serpents, like the bright stars glistening clear!

Seized with wonder prince Uttara silently the weapons eyed,
And unto his chariot-driver thus in trembling accents cried:

"Whose this bow so tall and stately, speak to me my gentle friend,
On the wood are golden bosses, tipped with gold is either end,

Whose this second ponderous weapon stout and massive in the hold,
On the staff are worked by artists elephants of burnished gold,

And what great and mighty monarch owns this other how of might,
Set with golden glittering insects on its ebon back so bright,

Golden suns of wondrous brightness on this fourth their lustre lend,
Who may be the unknown archer who this stately bow can bend,

And the fifth is set with jewels, gems and stones of purest ray,
Golden fire-flies glint and sparkle in the yellow light of day!

Who doth own these shining arrows with their heads in gold encased
Thousand arrows bright and feathered in the golden quivers placed:

Next are these with vulture-feather, golden-yellow in their hue,
Made of iron keen and whetted, whose may be these arrows true,

Next upon this sable quiver jungle tigers gleam in gold,
And these keen and boar-eared arrows speak some chieftains fierce and bold,

Fourth are these seven hundred arrows, crescent in their shining blade,
Thirsting for the blood of foemen and by cunning artists made,

And the fifth are golden-crested, made of tempered steel and bright,
Parrot feathers wing these arrows whetted and of wondrous might!

Hark again this wondrous sabre, shape of toad is on the hilt,
On the blade a toad is given and the scabbard nobly gilt,

Larger, stouter is this second in its sheath of tiger-skin,
Decked with bells and gold -surmounted and the blade is bright and keen,

Next this scimitar so curious by the skilled *Nishadas* made,
Scabbard made of wondrous cowhide sheathes the bright and polished blade,

Fourth, a long and beauteous weapon glittering sable in its hue,
With its sheath of softer goat-skin worked with gold on azure blue,

And the fifth is broad and massive over thirty fingers long,
Golden-sheathed and gold embosséd like a snake or fiery tongue!

Joyously responded Arjun: "Mark this bow embossed with gold.
'Tis the wondrous bow, *Gandiva*, worthy of a warrior bold,

Gift of heaven! to archer Arjun kindly gods this weapon sent,
And the confines of a kingdom widen when the bow is bent,

Next, this mighty ponderous weapon worked with elephants of gold,
With this bow the stalwart Bhima hath the tide of conquests rolled,

And the third with golden insects by a cunning hand inlaid,
'Tis Yudhishthir's royal weapon by the noblest artists made,

Next the bow with solar lustre brave Nakula wields in fight,
And the fifth is Sahadeva's, decked with gems and jewels bright

Mark again these thousand arrows, unto Arjun they belong,
And the darts whose blades are crescent unto Bhima brave and strong,

Boar-ear shafts are young Nakula's, in the tiger-quiver eased,
Sahadeva owns the arrows with the parrots feather graced,

These three-knotted shining arrows, thick and yellow vulture -plumed.
They belong to King Yudhishthir, with their heads by gold illumed!

Listen more, if of these sabres, prince of Matsya, thou wouldst know,
Arjun's sword is toad-engraven, ever dreaded by the foe,

And the sword in tiger-scabbard, massive and of mighty strength,
None save tiger-waisted Bhima wields that sword of wondrous length,

Next the sabre golden-hilted, sable and with gold embossed,
Brave Yudhishthir kept that sabre when tho king his kingdom lost,

Yonder sword with goat-skin scabbard brave Nakula wields in war,
In the cowhide Sahadeva keeps his shining scimitar!"

"Strange thy accents," spake Uttara, "stranger are the weapons bright,
Are they arms of sons of Pandu famed on earth for matchless might,

Where are now those pious princes by a dire misfortune crossed,
Warlike Arjun, good Yudhishthir, by his subjects loved and lost,

Where is tiger-waisted Bhima, matchless fighter in the field,
And the brave and twin-born brothers skilled the arms of war to wield?

O'er a game they lost their empire and we heard of them no more,
Or perchance they lonesome wander on some wild and distant shore,

And Draupadi noble princess, purest best of womankind,
Doth she wander with Yudhishthir, changeless in her heart and mind?"

Proudly answered valiant Arjun, and a smile was on his face,

Not in distant lands the brothers do their wandering footsteps trace,

In thy father's court disguiséd lives Yudhishthir just and good,
Bhima in thy father's palace as a cook prepares the food,

Brave Nakula guards the horses, Sahadeva tends the kine,
As thy sister's waiting-woman doth the fair Draupadi shine,

Pardon, prince, these rings and bangles, pardon strange unmanly guise,
'Tis no poor and sexless creature,--Arjun greets thy wondering eyes!"

IV

RESCUE OF THE CATTLE

Arjun decked his mighty stature in the gleaming arms of war,
And with voice of distant thunder rolled the mighty battle-car,

And the Kurus marked with wonder Arjun's standard lifted proud.
Heard with dread the deep *Gandiva* sounding oft and sounding loud,

And they knew the wondrous bowman, wheeling round the battle-car,
And with doubts and grave misgivings whispered Drona skilled in war:

"That is Arjun's monkey-standard, how it greets my ancient eyes,
Well the Kurus know the standard like a comet in the skies,

Hear ye not the deep *Gandiva*? How my ear its accents greet,
Mark ye not these pointed arrows falling prone before my feet,

By these darts his salutation to his teacher loved of old,
Years of exile now completed, Arjun sends with greetings bold!

How the gallant prince advances! Now I mark his form and face,
Issuing from his dark concealment with a brighter, haughtier grace,

Well I know his bow and arrows and I know his standard well,
And the deep and echoing accents of his fax-resounding shell,

In his shining arms accoutred, gleaming in his helmet dread,
Shines he like the flame of *homa* by libations duly fed!"

Arjun marked the Kuru warriors arming for th' impending war,
Whispered thus to prince Uttara as he drove the battle-car:

"Stop thy steeds, O prince of Matsya! for too close we may not go,
Stop thy chariot whence, my arrows reach and slay the distant foe,

Seck we out the Kuru monarch, proud Duryodhan let us meet,
If he falls we win the battle, other chieftains will retreat.

There is Drona my preceptor, Drona's warlike son is there,
Kripa and the mighty Bhishma, archer Karna, tall and fair,

Them I seek not in this battle, lead, O lead thy chariot far,
Midst the chiefs Duryodhan moves not, moves not in the ranks of war,

But to save the pilfered cattle speeds he onward in his fear,
While these warriors stay and tarry to defend their monarch's rear,

But I leave these car-borne warriors, other work to-day is mine,
Meet Duryodhan in the battle, win thy father's stolen kine!"

Matsya's prince then turned the courses, left behind the war's array,
Where Duryodhan with the cattle quickly held his onward way,

Kripa marked the course of Arjun, guessed his inmost thought aright,
Thus he spake to brother warriors urging speed and instant fight:

"Mark ye, chieftains, gallant Arjun wheels his sounding battle-car,
'Gainst our prince and proud Duryodhan seeks to turn the tide of war,

Let us fall upon our foeman and our prince and leader save,
Few save INDRA, god of battles, conquers Arjun fierce and brave,

What were Matsya's fattened cattle, many thousands though they be,
If oar monarch sinks in battle like a ship in stormy sea!"

Vain were Kripa's words of wisdom, Arjun drove the chariot fair,
While his shafts like countless locusts whistled through the ambient air,

Kuru soldiers struck with panic neither stood and fought, nor fled,
Gazed upon the distant Arjun, gazed upon their comrades dead!

Arjun twanged his mighty weapon, blew his far-resounding shell,
Strangely spake his monkey-standard, Kuru warriors knew it well,

Sankha's voice, Gandiva's accents, and the chariot's booming sound,
Filled the air like distant thunder, shook the firm and solid ground.

Kuru soldiers fled in terror or they slumbered with the dead,
And the rescued lowing cattle with their tails uplifted fled!

V

WARRIOR'S GUERDON

Now with joy the king Virata to his royal city came,
Saw the rescued herds of cattle, saw Uttara prince of fame,

Marked the great and gallant Arjun, helmet-wearing, armour-cased

Knew Yudhishthir and his brothers now as royal princes dressed,

And he greeted good Yudhishthir, truth-beloving brave and strong
And to valiant Arjun offered Matsya's princess fair and young!

"Pardon, monarch," answered Arjun, "but I may not take as bride
Matsya's young and beauteous princess whom I love with father's pride,

She hath often met me trusting in the inner palace hall,
As a daughter on a father waited on my loving call!

I have trained her *kokil* accents, taught her maiden steps in dance,
Watched her skill and varied graces all her native charms enhance,

Pure is she in thought and action, spotless as my hero boy,
Grant her to my son, O monarch, as his wedded wife and joy!

Abhimanyu trained in battle, handsome youth of godlike face,
Krishna's sister, fair Subhadra, bore the child of princely grace,

Worthy of thy youthful daughter, pure in heart and undefiled,
Grant it, sire, my Abhimanyu wed thy young and beauteous child!"

Answered Matsya's noble monarch with a glad and grateful heart:
Words like these befit thy virtue, nobly bast thou done thy part,

Be it as thou sayest, Arjun, unto Pandu's race allied,
Matsya's royal line is honoured, Matsya's king is gratified!"

VI

THE WEDDING

Good Yudhishthir heard the tidings and he gave his free assent,
Unto distant chiefs and monarchs kindly invitations sent,

In the town of Upa-plavya, of fair Matsya's towns the best,
Made their home the pious brothers to receive each royal guest.

Came unto them Kasi's monarch and his arméd troopers came,
And the king of fair Panchala with his sons of warlike fame,

Came the sons of fair Draupadi early trained in art of war,
Other chiefs and sacrifices came from regions near and far.

Krishna decked in floral garlands with his elder brother came,
And his sister fair Subhadra, Arjun's loved and longing dame,

Arjun's son brave Abhimanyu came upon his flowery car,
With his elephants and chargers, troopers trained in art of war.

Vrishnis from the sea-girt Dwarka, bravo Andhakas known to fame,
Bhojas from the mighty Chumbal with the righteous Krishna came,

He to gallant sons of Pandu made his presents rich and rare,
Gems and gold and costly garments, slaves and damsels passing fair.

With its quaint and festive greetings came at last the bridal day,
Matsya maids were merry-hearted, Pandu's sons were bright and gay,

Conch and cymbal, horn and trumpet spake forth music soft and sweet
In Virata's royal palace, in the peopled mart and street!

And they slay the jungle red-deer, and they spread the ample board,
And prepare the cooling palm-drink with the richest viands stored,

Mimes and actors please the people, bards recite the ancient song,
Glories of heroic houses minstrels by their lays prolong!

And deep-bosomed dames of Matsya, jasmine-form and lotus-face,
With their pearls and golden garlands joyously the bridal grace,

Circled by those royal ladies, though they all are bright and fair,
Brightest shines the fair Draupadi with a beauty rich and rare,

Stately dames and merry maidens lead the young and soft-eyed bride,
As the queens of gods encircle INDRA'S daughter in her pride!

Arjun from the Matsya monarch takes the princess passing fair,
For his son by fair Subhadra, nursed by Krishna's loving care,

With a godlike grace Yudhishthir stands by faithful Arjun's side,
As a father takes a daughter, takes the young and beauteous bride,

Joins her hands to Abhimanyu's, and with cake and parchéd rice,
On the altar brightly blazing doth the holy sacrifice.

Matsya's monarch on the bridegroom rich and costly presents pressed,
Elephants he gave two hundred, steeds seven thousand of the best,

Poured libations on the altar, on the priests bestowed his gold,
Offered to the sons of Pandu rich domain and wealth untold.

With a pious hand Yudhishthir, true in heart and pure in mind,
Made his gifts, in gold and garments, kine and wealth of every kind,

Costly chariots, beds of splendour, robes with thread of gold belaced.
Viands rich and sweet confection, drinks the richest and the best,

Lands he gave unto the Brahman, bullocks to the labouring swain,
Steeds he gave unto the warrior, to the people gifts and grain.

And the city of the Matsyas, teeming with a wealth untold.

Shone with festive joy and gladness and with flags and cloth of gold.

MAHABHARATA BOOK VII

UDYOGA

(The Council of War)

THE term of banishment having expired, Yudhishthir demanded that the kingdom of Indra-prastha should be restored to him. The old Dhrita-rashtra and his queen and the aged and virtuous councillors advised the restoration, but, the jealous Duryodhan hated his cousins with a genuine hatred, and would not cement. All negotiations were therefore futile, and preparations were made on both sides for the most sanguinary and disastrous battle that bad ever been witnessed in Northern India.

The portions translated in this Book are from Sections i., ii. iii., xciv., cxxiv., and exxvi. of Book v. of the original text.

I

KRISHNA'S SPEECH

Mirth and song and nuptial music waked the echoes of the night,
Youthful bosoms throbbed with pleasure, lovelit glances sparkled bright,

But when young and white -robed USHAS ope'd the golden gates of day,
To Virata's council chamber chieftains thoughtful held their way,

Stones inlaid in arch and pillar glinted in the glittering dawn,
Gay festoons and graceful garlands o'er the golden cushions shone!

Matsya's king, Panchala's monarch, foremost seats of honour claim,
Krishna too and Valadeva, Dwarka's chiefs of righteous fame,

By them sate the bold Satyaki from the sea-girt western shore,
And the godlike sons of Pandu,--days of dark concealment o'er,

Youthful princes in their splendour graced Virata's royal hall,
Valiant sons of valiant fathers, brave in war, august and tall,

In their gem-bespangled garments came the warriors proud and high,
Till the council chamber glittered like the star-bespangled sky

Kind the greetings, sweet the converse, soft the golden moments fly,
Till intent on graver questions all on Krishna turn their eye,

Krishna with his inner vision then the state of things surveyed,
And his thoughts before the monarchs thus in weighty accents laid.

"Known to all, ye mighty monarchs! May your glory ever last,
'True to plighted word Yudhishthir hath his weary exile passed,

Twelve long years with fair Draupadi in the pathless jungle strayed,
And a year in menial service in Virata's palace stayed,

He hath kepthis plighted promise, braved affliction, woe, and shame,
And he begs, assembled monarchs, ye shall now his duty name.

For he swerveth not from duty kingdom of the sky to win,
Prizeth hamlet more than empire, so his course be free from sin,

Loss of realm and wealth and glory higher virtues in him prove,
Thoughts of peace and not of anger still the good Yudhishthir move!

Mark again the sleepless anger and the unrelenting hate
Harboured by the proud Duryodhan driven by his luckless fate,

From a child, by fire or poison, impious guile or trick of dice,
He hath compassed dark destruction by deceit and low device!

Ponder well, ye gracious monarchs, with a just and righteous mind,
Help Yudhishthir with your counsel, with your grace and blessings kind,

Should the noble son of Pandu seek his right by open war,
Seek the aid of righteous monarchs and of chieftains near and far?

Should he smite his ancient foemen skilled in each deceitful art,
Unforgiving in their vengeance, unrelenting in their heart?

Should he rather send a message to the proud unbending foe,
And Duryodhan's haughty purpose seek by messenger to know?

Should he send a noble envoy, trained in virtue, true and wise,
With his greetings to Duryodhan in a meek and friendly guise?

Ask him to restore the kingdom on the sacred Jumna's shore
Either king may rule his empire as in happy days of yore?"

Krishna uttered words of wisdom pregnant with his peaceful thought,
For in peace and not by bloodshed still Yudhishthir's right he sought.

II

VALADEVA'S SPEECH

Krishna's elder Valadeva, stalwart chief who bore the plough,
Rose and spake, the blood of Vrishnis mantled o'er his lofty brow:

"Ye have listened, pious monarchs, to my brother's gentle word,
Love he bears to good Yudhishthir and to proud Hastina's lord,

For his realm by dark blue Jumna good Yudhishthir held of yore,
Brave Duryodhan ruled his kingdom on the ruddy Ganga's shore,

And once more in love and friendship either prince may rule his share,
For the lands are broad and fertile, and each realm is rich and fair!

Speed the envoy to Hastina with our love and greetings kind,
Let him speak Yudhishthir's wishes, seek to know Duryodhan's mind,

Make obeisance unto Bhishma and to Drona true and bold,
Unto Kripa, archer Karna, and to chieftains young and old,

To the sons of Dhrita-rashtra, rulers of the Kuru land,
Righteous in their kingly duties, stout of heart and strong of hand,

To the princes and to burghers gathered in the council hall,
Let him speak Yudhishthir's wishes, plead Yudhishthir's cause to all.

Speak he not in futile anger, for Duryodhan holds the power,
And Yudhishthir's wrath were folly in this sad and luckless hour,

By his dearest friends dissuaded, but by rage or madness driven,
He hath played and lost his empire, may his folly be forgiven!

Indra-prastha's spacious empire now Duryodhan deems his own,
By his tears and soft entreaty let Yudhishthir seek the throne,

Open war I do not counsel, humbly seek Duryodhan's grace,
War will not restore the empire nor the gambler's loss replace!"

Thus with cold and cruel candour stalwart Valadeva cried,
Wrathful rose the brave Satyaki, fiercely thus to him replied.

III

SATYARI'S SPEECH

Shame unto the halting chieftain who thus pleads Duryodhan's part,
Timid counsel, Valadeva, speaks a woman's timid heart,

Oft from warlike stock ariseth weakling chief who bends the knee,

As a withered fruitless sapling springeth from a fruitful tree!

From a heart so faint and craven, faint and craven words must flow,
Monarchs in their pride and glory list not to such counsel low,

Couldst thou, impious Valadeva, midst these potentates of fame,
On Yudhishthir pious-hearted cast this undeservéd blame?

Challenged by his wily foeman and by dark misfortune crost,
Trusting to their faith Yudhishthir played a righteous game and lost,

Challenge from a crownéd monarch can a crownéd king decline,
Can a Kshatra warrior fathom fraud in sons of royal line?

Nathless he surrendered empire true to faith and plighted word,
Lived for years in pathless forests Indra-prastha's mighty lord,

Past his years of weary exile, now he claims his realm of old,
Claims it, not as humble suppliant, but as king and warrior bold,

Past his year of dark concealment, bold Yudhishthir claims his own,
Proud Duryodhan now must render Indra-prastha's jewelled throne!

Bhishma counsels, Drona urges, Kripa. pleads for right in vain,
False Duryodhan will not render sinful conquest, fraudful gain,

Open war I therefore counsel, ruthless and relentless war,
Grace we seek not when we meet them speeding in our battle car!

And our weapons, not entreaties, shall our foemen force to yield,
Yield Yudhishthir's rightful kingdom or they perish on the field,

False Duryodhan and his forces fall beneath our battle's shock,
As beneath the bolt of thunder falls the crushed and riven rock!

Who shall meet the helméd Arjun in the gory field of war,
Krishna with his fiery discus mounted on his battle-car,

Who shall face the twin-born brothers by the mighty Bhima led,
And the vengeful chief Satyaki with his bow and arrows dread?

Ancient Drupad wields his weapon peerless in the field of fight,
And his brave son, born of AGNI, owns an all-consuming might,

Abhimanyu, son of Arjun, whom the fair Subhadra bore,
And whose happy nuptials brought us from far Dwarka's sea-girt shore,

Men on earth nor bright Immortals can the youthful hero face,
When with more than Arjun's prowess Abhimanyu leads the race!

Dhrita-rashtra's sons we conquer and Gandhara's wily son,
Vanquish Karna though world-honoured for his deeds of valour done,

Win the fierce -contested battle and redeem Yudhishthir's own,
Place the exile pious-hearted on his father's ancient throne!

And no sin Satyaki reckons slaughter of the mortal foe,
But to beg a grace of foemen were a mortal sin and woe,

Speed we then unto our duty, let our impious foemen yield,
Or the fiery son of Sini meets them on the battle-field!"

IV

DRUPAD'S SPEECH

Fair Panchala's ancient monarch rose his secret thoughts to tell,
From his lips the words of wisdom with a graceful accent fell:

"Much I fear thou speakest truly, hard is Kuru's stubborn race,
Vain the hope, the effort futile, to beseech Duryodhan's grace

Dhrita-rashtra pleadeth vainly, feeble is his fitful star,
Ancient Bhishma, righteous Drona, cannot stop this fatal war,

Archer Karna thirsts for battle, moved by jealousy and pride,
Deep Sakuni, false and wily, still supports Duryodhan's side!

Vain is Valadeva's counsel, vainly shall our envoy plead,
Half his empire proud Duryodhan yields not in his boundless greed,

In his pride lie deems our mildness faint and feeble-hearted fear,
And our suit will fan his glory and his arrogance will cheer!

Therefore let our many heralds travel near and travel far,
Seek alliance of all monarchs in the great impending war,

Unto brave and noble chieftains, unto nations east and west
North and south to warlike races speed our message and request!

Meanwhile peace and offered friendship we before Duryodhan place,
And my priest will seek Hastina, strive to win Duryodhan's grace,

If he renders Indra-prastha, peace will crown the happy land,
Or our troops will shake the empire from the east to western strand!"

Vainly were Panchala's Brahmans sent with messages of peace,
Vainly urged the Kuru elders that the fatal feud should cease,

Proud Duryodhan to his kinsmen would not yield their proper share,
Pandu's sons would not surrender, for they had the will to dare!

Fatal war and dire destruction did the mighty gods ordain,
Till the kings and arméd nations strewed the red and reeking plain,

Krishna in his righteous effort sought for wisdom from above,
Strove to stop the war of nations and to end the feud in love,

And to far Hastina's palace Krishna went to sue for peace,
Raised his voice against the slaughter, begged that strife and feud should cease!

V

KRISHNA'S SPEECH AT HASTINA

Silent sat the listening chieftains in Hastina's council hall,
With the voice of rolling thunder Krishna spake unto them all:

"Listen, mighty Dhrita-rashtra, Kuru's great and ancient king,
Seek not war and death of kinsmen, word of peace and love I bring!

'Midst the wide earth's many nations Bharats in their worth excel,
Love and kindness, spotless virtue, in the Kuru-elders dwell,

Father of the noble nation, now retired from life's turmoil,
Ill beseems that sin or untruth should thy ancient bosom soil!

For thy sons in impious anger seek to do their kinsmen wrong,
And withhold the throne and kingdom which by right to them belong,

And a danger thus ariseth like the comet's baleful fire,
Slaughtered kinsmen, bleeding nations, soon shall feed its fatal ire!

Stretch thy hands, O Kuru monarch! prove thy truth and holy grace,
Man of peace! avert the slaughter and preserve thy ancient race.

Yet restrain thy fiery children, for thy mandates they obey,
I with sweet and soft persuasion Pandu's truthful sons will sway.

'Tis thy profit, Kuru monarch! that the fatal feud should cease,
Brave Duryodhan, good Yudhishthir, rule in unmolested peace,

Pandu's sons are strong in valour, mighty in their arméd hand,
INDRA shall not shake thy empire when they guard the Kuru land!

Bhishma is thy kingdom's bulwark, doughty Drona rules the war,
Karna matchless with his arrows, Kripa peerless in his car,

Let Yudhishthir and stout Bhima by these noble warriors stand,
And let helmet-wearing Arjun guard the sacred Kuru land,

Who shall then contest thy prowess from the sea to farthest sea,

Ruler of a worldwide empire, king of kings and nations free?

Sons and grandsons, friends and kinsmen, will surround thee in a ring,
And a race of loving heroes guard their ancient hero-king,

Dhrita-rashtra's lofty edicts will proclaim his boundless sway,
Nations work his righteous mandates and the kings his will obey!

If this concord be rejected and the lust of war prevail,
Soon within these ancient chambers will resound the sound of wail,

Grant thy children be victorious and the sons of Pandu slain,
Dear to thee are Pandu's children, and their death must cause thee pain!

But the Pandavs skilled in warfare are renowned both near and far,
And thy race and children's slaughter will methinks pollute this war,

Sons and grandsons, loving princes, thou shalt never see again,
Kinsmen brave and car-borne chieftains will bedeck the gory plain!

Ponder yet, O ancient monarch! Rulers of each distant State,
Nations from the farthest regions gather thick to court their fate,

Father of a righteous nation! Save the princes of the land,
On the armed and fated nations stretch, old man, thy saving hand!

Say the word, and at thy bidding leaders of each hostile race
Not the gory field of battle but the festive board will grace,

Robed in jewels, decked in garlands, they will quaff the ruddy wine,
Greet their foes in mutual kindness, bless thy holy name and thine!

Think, O man of many seasons! When good Pandu left this throne,
And his helpless loving orphans thou didst cherish as thine own,

'Twas thy helping steadying fingers taught their infant steps to fame,
'Twas thy loving gentle accents taught their lips to lisp each name,

As thine own they grew and blossomed, dear to thee they yet remain,
Take them back unto thy bosom, be a father once again!

Unto thee, O Dhrita-rashtra! Pandu's sons in homage bend,
And a loving peaceful message through my willing lips they send:

Tell our monarch, more than father, by his sacred stern command
We have lived in pathless jungle, wandered far from land to land,

True unto our plighted promise, for we ever felt and knew,
To his promise Dhrita-rashtra cannot, will net be untrue!

Years of anxious toil are over and of woe and bitterness,
Years of waiting and of watching, years of danger and distress.

Like a dark unending midnight hung on us this age forlorn,
Streaks of hope and dawning brightness usher now the radiant morn!

Be unto us as a father, loving not inspired by wrath,
Be unto us as a teacher, pointing us the righteous path,

If perchance astray we wander, thy strong arm shall lead aright,
If our feeble bosom fainteth, help us with a father's might!

This, O king! the soft entreaty Pandu's sons to thee have made,
These are words the sons of Pandu unto Kuru's king have said,

Take their love, O gracious monarch! Let thy closing days be fair,
Let Duryodhan keep his kingdom, let the Pandavs have their share.

Call to mind their noble suffering, for the tale is dark and long
Of the outrage they have suffered, of the insult and the wrong,

Exiled into Varnavata, destined unto death by flame,
For the gods assist the righteous, they with added prowess came,

Exiled into Indra-prastha, by their toil and by their might
Cleared a forest, built a city, did the *rajasuya* rite,

Cheated of their realm and empire and of all they called their own,
In the jungle they have wandered and in Matsya lived unknown,

Once more quelling every evil they are stout of heart and hand,
Now redeem thy plighted promise and restore their throne and land!

Trust me, mighty Dhrita-rashtra! trust me, lords who grace this hall,
Krishna pleads for peace and virtue, blessings unto you and all,

Slaughter not the arméd nations, slaughter not thy kith and kin,
Mark not, king, thy closing winters with the bloody stain of sin,

Let thy sons and Pandu's children stand beside thy ancient throne,
Cherish peace and cherish virtue, for thy days are almost done!"

VI

BHISHMA'S SPEECH

From the monarch's ancient bosom sighs and sobs convulsive broke,
Bhishma wiped his manly eyelids and to proud Duryodhan spoke:

"Listen, prince, for righteous Krishna counsels love and holy peace,
Listen, youth, and may thy fortune with thy passing years increase!

Yield to Krishna's words of wisdom, for thy weal he nobly strives,
Yield and save thy friends and kinsmen, save thy cherished subjects' lives,

Foremost race in all this wide earth is Hastina's royal line,
Bring not on them dire destruction by a sinful act of thine!

Sons and fathers, friends and brothers, shall in mutual conflict die
Kinsmen slain by dearest kinsmen shall upon the red field lie,

Hearken unto Krishna's counsel, unto wise Vidura's word,
Be thy mother's fond entreaty and thy father's mandate heard!

Tempt not wrath and fiery vengeance on thy old heroic race,
Tread not in the path of darkness, seek the path of light and grace,

Listen to thy king and father, he hath Kuru's empire graced,
Listen to thy queen and mother, she hath nursed thee on her breast!"

VII

DRONA'S SPEECH

Out spake Drona priest and warrior, and his words were few and high,
Clouded was Duryodhan's forehead, wrathful was Duryodhan's eye:

"Thou hast heard the holy counsel which the righteous Krishna said,
Ancient Bhishma's voice of warning thou hast in thy bosom weighed,

Peerless in their godlike wisdom are these chiefs in peace or strife,
Truest friends to thee, Duryodhan, pure and sinless in their life!

Take their counsel, and thy kinsmen fasten in the bonds of peace,
May the empire of the Kurus and their warlike fame increase,

List unto thy old preceptor! Faithless is thy fitful star,
And they feed thy passions falsely, those who urge and counsel war!

Crownéd kings and arméd nations will contest for thee in vain,
Vainly brothers, sons, and kinsmen will for thee their lifeblood drain,

For the victor's crown and glory never, never can be thine,
Krishna conquers, and brave Arjun! mark these deathless words of mine!

I have trained the youthful Arjun, seen him bend the warlike bow,
Marked him charge the hostile forces, marked him smite the scattered foe.

Fiery son of Jamadagni owned no greater loftier might,
Breathes on earth no mortal warrior conquers Arjun in the fight!

Krishna too, in war resistless, comes from Dwarka's distant shore,

And the bright-gods quake before him whom the fair Devaki bore,

These are foes thou may'st not conquer, take an ancient warrior's word,
Act thou as thy heart decideth, thou art Kuru's king and lord!"

VIII

VIDURA'S SPEECH

Then in gentler voice Vidura sought his pensive mind to tell,
From his lips serene and softly words of woe and anguish fell:

"Not for thee I grieve, Duryodhan, slain by vengeance fierce and keen,
For thy father weeps my bosom and the aged Kuru queen!

Sons and grandsons, friends and kinsmen slaughtered in this fatal war,
Homeless, cheerless, on this wide earth they shall wander long and far,

Friendless, kinless, on this wide earth whither shall they turn and fly,
Like some birds bereft of plumage, they shall pine awhile and die,

Of their race and sad survivors they shall wander o'er the earth,
Curse the fatal day, Duryodhan, saw thy sad and woeful birth!

IX

DHRITA-RASHTRA'S SPEECH

Tear-drops filled his sightless eyeballs, anguish shook his agéd frame,
As the monarch soothed Duryodhan by each fond endearing name:

"Listen, dearest son, Duryodhan, shun this dark and fatal strife,
Cut not grief and death's black shadows on thy parents' closing life,

Krishna's heart is pure and spotless, true and wise the words he said,
We may win a worldwide empire with the noble Krishna's aid,

Seek the friendship of Yudhishthir loved of righteous gods above,
And unite the scattered Kurus by the lasting tie of love!

Now at full is tide of fortune, never may it come again,
Strive and win, or ever after all repentance may be vain.

Peace is righteous Krishna's counsel and he comes to offer peace,
Take the offered boon, Duryodhan! Let all strife and hatred cease!"

X

DURYODRAN'S SPECH

Silent sat the proud Duryodhan wrathful in the council hall,
Spake to mighty-arméd Krishna and to Kuru warriors all:

"Ill becomes thee, Dwarka's chieftain, in the paths of sin to move,
Bear for me a secret hatred, for the Pandavs secret love,

And my father, wise Vidura, ancient Bhishma, Drona bold,
Join thee in this bitter hatred, turn on me their glances cold!

What great crime or darkening sorrow shadows o'er my bitter fate,
That ye chiefs and Kuru's monarch mark Duryodhan for your hate,

Speak, what nameless guilt or folly, secret sin to me unknown,
Turns from me your sweet affection, father's love that was my own?

If Yudhishthir, fond of gambling, played a heedless reckless game,
Lost his empire and his freedom, was it then Duryodhan's blame,

And if freed from shame and bondage in his folly played again,
Lost again and went to exile, wherefore doth he now complain?

Weak are they in friends and forces, feeble is their fitful star,
Wherefore then in pride and folly seek with us unequal war,

Shall we, who to mighty INDRA scarce will do the homage due,
Bow to homeless sons of Pandu and their comrades faint and few,

Bow to them while warlike Drona leads us as in days of old,
Bhishma greater than the bright-gods, archer Karna true and bold?

If in dubious game of battle we should forfeit fame and life,
Heaven will ope its golden portals for the Kshatra slain in strife,

If unbending to our foemen we should press the gory plain,
Stingless is the bed of arrows, death for us will have no pain!

For the Kshatra knows no terror of his foeman in the field,
Breaks like hardened forest timber, bonds not, knows not how to yield,

So the ancient sage Matanga of the warlike Kshatra. said,
Save to priest and sage preceptor unto none he bends his head!

Indra-prastha which my father weakly to Yudhishthir gave,
Nevermore shall go unto him while I live and brothers brave,

Kuru's undivided kingdom Dhrita-rashtra rules alone,

Let us sheathe our swords in friendship and the monarch's empire own,

If in past in thoughtless folly once the realm was broke in twain,
Kuru-land is re-united, never shall be split again!

Take my message to my kinsmen, for Duryodhan's words are plain,
Portion of the Kuru empire sons of Pandu seek in vain,

Town nor village, mart nor hamlet, help us righteous gods in heaven,
Spot that needle's point can cover not unto them be given!"

MAHABHARATA BOOK VIII

BHISHMA-BADHA

(Fall of Bhishma)

All negotiations for a peaceful partition of the Kuru kingdom having failed, both parties now prepared for a battle, perhaps the most sanguinary that was fought on the plains of India in the ancient times. It was a battle of nations, for all warlike races in Northern India took a share in it.

Duryodhan's army consisted of his own division, as well as the divisions of ten allied kings. Each allied power is said to have brought one *akshauhini* troops, and if we reduce this fabulous number to the moderate figure of ten thousand, including horse and foot, cars and elephants, Duryodhan's army including his own division was over a hundred thousand strong.

Yudhishthir had a smaller army, said to have been seven akshauhinis in number, which we may by a similar reduction reckon to be seventy thousand. His father-in-law the king of the Panchalas, and Arjun's relative the king of the Matsyas, were his principal allies. Krishna joined him as his friend and adviser, and as the charioteer of Arjun, but the Vrishnis as a nation had joined Duryodhan.

When the two armies were drawn up in array and faced each other, and Arjun saw his revered elders and dear friends and relations among his foes, he was unwilling to fight. It was on this occasion that Krishna explained to him the great principles of Duty in that memorable work called the *Bhagavat-gita* which has been translated into so many European languages. Belief in one Supreme Deity is the underlying thought of this work, and ever and anon, as Professor Garbe remarks, "does Krishna revert to the doctrine that for every man, no matter to what caste he may belong, the zealous performance of his duty and the discharge of his obligations is his most important work."

Duryodhan chose the grand old fighter Bhishina as the commander-in-chief of his army, and for ten days Bhishma held his own and inflicted serious loss on Yudhishthir's army. The principal incidents of these ten days, ending with the fall of Bhishma, are narrated in this Book.

This Book is an abridgment of Book vi. of the original text.

I

PANDAVS ROUTED BY BHISHMA

Ushas with her crimson fingers oped the portals of the day,
Nations armed for mortal combat in the field of battle lay,

Beat of drum and blare of trumpet and the 8ankha's lofty sound,

By the answering cloud repeated, shook the hills and tented ground,

And the voice of sounding weapons which the warlike archers drew,
And the neigh of battle chargers as the arméd horsemen flew,

Mingled with the rolling thunder of each swiftly-speeding car,
And with pealing bells proclaiming mighty elephants of war!

Bhishma led the Kuru forces, strong as Death's resistless flail,
Human chiefs nor bright Immortals could against his might prevail,

Helmet-wearing, gallant Arjun came in pride and mighty wrath,
Held aloft his famed *Gandiva*, strove to cross the chieftain's path!

Abhimanyu son of Arjun, whom the fair Subhadra bore,
Drove against Kosala's monarch famed in arms and holy lore,

Hurling down Kosala's standard he the dubious combat won,
Barely escaped with life the monarch from the fiery Arjun's son!

With his fated. foe Duryodhan, Bhima strove in deathful war,
And against the proud Duhsasan brave Nakula drove his car,

Sahadeva mighty bowman, then the fierce Durmukha sought,
And the righteous king Yudhishthir with the car-borne Salya fought,

Ancient feud and deathless hatred fired the Brahman warrior bold,
Drona with the proud Panchalas fought once more his feud of old!

Nations from the Eastern regions 'gainst the bold Virata pressed,
Kripa met the wild Kaikeyas hailing from the furthest West,

Drupad proud and peerless monarch with his cohorts onward bore
'Gainst the warlike Jayadratha chief of Sindhu's sounding shore,

Chedis and the valiant Matsyas, nations gathered from afar,
Bhojas and the fierce Kambojas mingled in the dubious war!

Through the day the battle lasted, and no mortal tongue can tell
What unnumbered chieftains perished and what-countless soldiers fell.

And the son knew not his father, and the sire knew not his son,
Brother fought against his brother, strange the deeds of valour done!

Horses fell, and shafts of clariots shivered in resistless shock,
Hurled against the foreman's chariots speeding like the rolling rock,

Elephants by mahuts driven furiously each other tore,
Trumpeting with trunks uplifted on the serried soldiers bore!

Ceaseless plied the gallant troopers, with a stern unyielding might,
Pikes and axes, clubs and maces, swords and spears and lances bright,

Horsemen flew as forkéd lightning, heroes fought in shining mail,
Archers poured their feathered arrows like the bright and glistening hail!

Bhishma leader of the Kurus, as declined the dreadful day,
Through the shattered Pandav legions forced his all-resistless way,

Onward went his palm-tree standard through the hostile ranks of war,
Matsyas, Kasis, nor Panchalas faced the mighty Bhishma's car!

But the fiery son of Arjun, filled with shame and bitter wrath,
Turned his car and tawny coursers to obstruct the chieftain's path,

Vainly fought the youthful warrior though his darts were pointed well,
And dissevered from his chariot Bhishma's palm-tree standard fell,

Anger stirred the ancient Bhishma and he rose in all his might,
Abhimanyu pierced with arrows fell and fainted in the fight!

Then to save the son of Arjun, Matsya's gallant princes came,
Brave Uttara, noble Sweta, youthful warriors known to fame,

Ah! too early fell the warriors in that sad and fatal strife,
Matsya's dames and dark-eyed maidens wept the princes' shortened life!

Slain by cruel fate untimely fell two brothers young and good,
Dauntless still the youngest brother, proud and gallant Sankha stood,

But the helmet-wearing Arjun came to stop the victor's path,
And to save the fearless Sankha from the ancient Bhishma's wrath,

Drupad too, Panchala's monarch, swiftly rushed into the fray,
Strove to shield the broken Pandavs and to stop the victor's way.

But as fire consumes the forest, wrathful Bhishma slew the foe,
None could face his sounding chariot and his ever-circled bow,

And the fainting Pandav warriors marked the foe, resistless, bold,
Shook like unprotected cattle tethered in the blighting cold!

Onward came the mighty Bhishma and the slaughter fiercer grew
From his bow like hissing serpents still the glistening arrows flew,

Onward came the ancient warrior and his path was strewn with dead,
And the broken Pandav forces, crushed and driven, scattered fled,

Friendly night and gathering darkness closed the slaughter of the day,
To their tents the sons of Pandu held their sad and weary way!

II

KURUS ROUTED BY ARJUN

Grieved at heart the good Yudhishthir wept the losses of the day,
Sought the aid of gallant Krishna for the morning's fresh array,

And when from the eastern mountains SURYA drove his fiery car,
Bhishma and the helméd Arjun strove to turn the tide of war.

Bhishma's glorious palm-tree standard o'er the field of battle rose,
Arjun's monkey-standard glittered cleaving through the serried foes,

Devas from their cloud-borne chariots, and *Gandharvas* from the sky,
Gazed in mute and speechless wonder on the human chiefs from high!

While with dauntless valour Arjun still the mighty Bhishma sought,
Warlike prince of fair Panchala with the doughty Drona fought,

Ceaseless 'gainst the proud preceptor sent his darts like summer rain,
Baffled by the skill of Drona, Dhrista-dyumna strove in vain!

But the fiercer darts of Drona pierced the prince's shattered mail,
Hurtling on his battle chariot like an angry shower of hail,

And they rent in twain his bowstring and they cut his pond'rous mace,
Slew his steeds and chariot-driver, streaked with blood his godlike face.

Dauntless still Panchala's hero, springing from his shattered car,
Like a hungry desert lion with his sabre rushed to war,

Dashed aside the darts of Drona with his broad and ample shield,
With his sabre brightly flaming fearless trod the reddened field!

In his fury and his rashness he had fallen on that day,
But the ever-watchful Bhima stopped the proud preceptor's way,

Proud Duryodhan marked with anger Bhima rushing in his car,
And he sent Kalinga's forces to the thickening ranks of war.

Onward came Kalinga's forces with the dark tornado's might,
Dusky chiefs, Nishada warriors, gloomy as the sable night,

Rose the shout of warring nations surging to the battle's fore,
Like the angry voice of tempest and the ocean's troubled roar,

And like darkly rolling breakers ranks of serried warriors flew,
Scarcely in the thickening darkness friends and kin from foemen knew!

Fell the young prince of Kalinga by the wrathful Bhima slain,

But against Kalinga's monarch baffled Bhima fought in vain,

Safely sat the eastern monarch on his *howda's* lofty seat,
Till upon the giant tusker Bhima sprang with agile feet,

Then he struck with fatal fury, brave Kalinga fell in twain,
Scattered fled his countless forces when they saw their leader slain!

Darkly rolled the tide of battle where Duryodhan's valiant son
Strove against the son of Arjun famed for deeds of valour done,

Proud Duryodhan marked the contest with a father's anxious heart,
Came to save his gallant Lakshman from brave Abhimanyu's dart,

And the helmet-wearing Arjun marked his son among his foes,
Wheeled from far his battle-chariot and in wrath terrific rose!

"Arjun!" "Arjun!" cried the Kurus, and in panic broke and fled,
Steed and tusker turned from battle, soldiers fell among the dead,

Godlike Krishna drove the coursers of resistless Arjun's car,
And the sound of Arjun's *sankha* rose above the cry of war,

And the voice of his *Gandiva* spread a terror far and near,
Crushed and broken, faint and frightened, fled the Kurus in their fear,

Onward still through scattered foemen conquering Arjun held his way,
Till the evening's gathering darkness closed the action of the day!

III

BHISHMA AND ARJUN MEET

Anxious was the proud Duryodhan when the golden morning came,
For before the car of Arjun fled each Kuru chief of fame,

Brave Duryodhan shook in anger and a tremor moved hisframe
As he spake to ancient Bhishma words of wrath in bitter shame:

"Bhishma! dost thou lead the Kurus in this battle's crimson field,
Warlike Drona, doth he guard us like a broad and ample shield?

Wherefore then before yon Arjun do the valiant Kurus fly,
Wherefore doth our leader linger when he hears the battle cry?

Doth a secret love for Pandavs quell our leader's matchless might,
With a halting zeal for Kurus doth the noble Bhishma fight?

Pardon, chief, if for the Pandavs doth thy partial heart incline,
Yield thy place, let faithful Karna lead my gallant Kuru line!

Anger flamed on Bhishma's forehead and the tear was in his eye,
And in accents few and trembling thus the warrior made reply:

"Vain our toil, unwise Duryodhan! Nor can Bhishma warrior old,
Nor can Drona skilled in weapons, Karna archer proud and bold,

Wash the stain of deeds unholy and of wrongs and outraged laws,
Conquer with a load of cunning 'gainst a right and righteous cause,

Deaf to wisdom's voice, Duryodhan, deaf to parents and to kin,
Thou shalt perish in thy folly, in thy unrepented sin!

For the wrongs and insults offered unto good Yudhishthir's wife,
For the kingdom from him stolen, for the plots against his life,

For the dreadful oath of Bhima, for the holy counsel given,
Vainly given by saintly Krishna, thou art doomed by righteous Heaven!

Meanwhile since he leads thy forces, Bhishma still shall meet his foe,
Or to conquer or to perish to the battle's front I go."

Speaking thus, unto the battle ancient Bhishma held his way,
Sweeping all before his chariot as he swept them day by day,

And the army of Yudhishthir shook from end to farthest end,
Arjun nor the valiant Krishna could against the tide contend!

Cars were shattered, fled the coursers, elephants were pierced and slain.
Shafts of chariots, broken standards, lifeless soldiers strewed the plain,

Coats of mail were left by warriors as they ran with streaming hair,
Soldiers fled like herds of cattle stricken by a sudden fear!

Krishna, Arjun's chariot-driver, and a chief of righteous fame,
Marked the broken Pandav forces, spake in grief and bitter shame:

"Arjun! not in hour of battle hath it been they wont to fly,
Forward lay thy path of glory, or to conquer or to die!

If to-day with angry Bhishma, Arjun shuns the dubious fight,
Shame on Krishna! if he joins thee in this sad inglorious flight,

Be it mine alone, O Arjun! warrior's wonted work to know,
Krishna with his fiery discus smites the all-resistless foe!"

Then he flung the reins to Arjun, left the steeds and sounding car,
Leaped upon the field of battle, rushed into the dreadful war,

"Shame!" cried Arjun in his anger, "Krishna shall not wage the fight,
Nor shall Arjun like a recreant seek for safety in his flight!"

And he dashed behind the warrior and on foot the chief pursued,

Caught him as the angry Krishna still his distant foeman viewed,

Stalwart Arjun lifted Krishna, as the storm lifts up a tree,
Placed him on his battle-chariot and he bent to him his knee:

"Pardon, Krishna, this compulsion, pardon this transgression bold,
But while Arjun lives, O chieftain! weapon of thy wrath withhold!

By my warlike Abhimanyu, fair Subhadra's darling boy,
By my brothers, dearer, truer, than in hours of pride and joy,

By my troth I pledge thee, Krishna,--let thy angry discus sleep,--
Archer Arjun meets his foeman, and his plighted word will keep."

Forthwith rushed the fiery Arjun in his sounding battle-car,
And like waves before him parted serried ranks of hostile war,

Vainly hurled his lance Duryodhan 'gainst the valiant warrior's face,
Vainly Salya, king of Madra, threw with skill his pond'rous mace,

With disdain the godlike Arjun dashed the feeble darts aside,
Hold aloft his famed *Gandiva* as he stood with haughty pride,

Beat of drum and blare of *sankha* and the thunder of his car,
And his weapon's fearful accents rose terrific near and far!

Came resistless Pandav forces, sweeping onward wave on wave,
Chedis, Matsyas, and Panchalas, chieftains true and warriors brave,

Onward too came forth the Kurus by the matchless Bhishma led,
Shouts arose and cry of anguish midst the dying and the dead,

But the evening closed in darkness and the night-fires fitful flared,
Fainting troops and bleeding chieftains to their various tents repaired!

IV

DURYODHAN'S EIGHT BROTHERS SLAIN

Dawned another day of battle; Kurus knew that day too well,
Widowed queens of fair Hastina wept before the evening fell,

For as whirlwind of destruction Bhima swept in mighty wrath,
Broke the serried line of tuskers vainly sent to cross his path,

Smote Daryodhan with his arrows, three terrific darts and five,
Smote proud Salya; from the battle scarce they bore the chiefs alive!

Then Duryodhan's fourteen brothers rushed into the dreadful fray,
Fatal was the luckless moment, inauspicious was the day,

Licked his mouth the vengeful Bhima, and he shook his bow and lance,
As the lion lolls his red tongue when he see his prey advance,

Short and fierce the furious combat; six pale princes turned and fled,
Eight of proud Duryodhan's brothers f ell and slumbered with the dead!

V

SATYAKI'S SONS SLAIN

Morning with her fiery radiance oped the portals of the day,
Shone once more on Kuru warriors, Pandav chiefs in dread array,

Bhima and the gallant Arjun. led once more the van of wax,
But the proud preceptor Drons faced them in his sounding car!

Still with gallant son of Arjun, Lakshman strove with bow and shield,
Vainly strove; his faithful henchman bore him bleeding from the field,

Lakshman son of proud Duryodhan, Abhimanyu Arjun's son,
Doomed to die in youth and glory 'neath the same revolving sun!

Sad the day for Vrishni warriors! Brave Satyaki's sons of might
'Gainst the cruel Bhuri-sravas strove in unrelenting fight,

Ten brave brothers, pride of Vrishni, fell upon that fatal day,
Slain by mighty Bhuri-sravas on the battle's red field lay!

VI

BHIMA'S DANGER AND RESCUE

Dawned another day of slaughter; heedless Bhima forced his way
Through Duryodhan's serried legions, where dark death and danger lay,

And a hundred foemen gathered and unequal was the strife,
Bhima strove with furious valour, for his forfeit was his life!

Fair Panchala's watchful monarch saw the danger from afar,
Forced his way where bleeding Bhima fought beside his shattered car,

And he helped the fainting warrior, placed him on his chariot-seat,
But the Kurus darkly gathered, surging round as waters meet!

Arjun's son and twelve brave chieftains dashed into the dubious fray,
Rescued Bhima and proud Drupad from the Kurus' grim array,

Surging still the Kuru forces onward came with ceaseless might,
Drona smote the scattered Pandavs till the darksome hours of night!

VII

PANDAVS ROUTED BY BHISHMA

Morning came and angry Arjun rushed into the dreadful war,
Krishna drove his milk-white coursers, onward flew his sounding car,

And before his monkey banner quailed the faint and frightened foes,
Till like star on billowy ocean Bhishma's palm-tree banner rose!

Vainly then the good Yudhishthir, stalwart Bhima, Arjun brave,
Strove with useless toil and valour shattered ranks of war to save,

Vainly too the Pandav brothers on the peerless Bhishma fell,
Gods in sky nor earthly warriors Bhishma's matchless might could quell!

Fell Yudhishthir's lofty standard, shook his chariot battle-tost,
Fell his proud and fiery coursers, and the dreadful day was lost,

Sabadeva and Nakula vainly strove with all their might,
Till their broken scattered forces rested in the shades of night!

VIII

IRAVAT SLAIN

Morning saw the turn of battle; Bhishma's charioteer was slain,
And his coursers uncontrolléd flew across the reddened plain,

Ill it fared with Kuru forces when their leader went astray,
And their foremost chiefs and warriors with the dead and dying lay.

But Gandhara's mounted princes rode across the battle-ground,
For its steeds and matchless chargers is Gandhara's realm renowned,

And to smite the young Iravat fierce Gandhara's princes swore,
Brave Iravat son of Arjun, whom a Naga, princess bore!

Mounted on their milk-white chargers proudly did the princes sweep,
Like the sea-birds skimming gaily o'er the bosom of the deep,

Five of stout Gandhara's princes in that fatal combat fen,
And a sixth in fear and faintness fled the woeful tale to tell!

Short, alas, Iravat's triumph, transient was the victor's joy,
Alumbusha dark and dreadful came against the gallant boy,

Fierce and fateful was the combat, mournful is the tale to tell,
Like a lotus rudely severed gallant son of Arjun fell!

Arjun heard the tale of sorrow and his heart was filled with grief,
And he spake a father's anguish in his accents few and brief:

"Wherefore, Krishna, for a kingdom mingle in this fatal fray,
Kinsmen killed and comrades slaughtered,-dear, alas, the price we pay!

Woe unto Hastiria's empire built upon our children's grave,
Dearer than the throne of monarchs was Iravat young and brave,

Young in years and rich in beauty, with thy mother's winsome eye,
Art thou slain, my gallant warrior, and thy father was not nigh?

But thy young blood calls for vengeance! noble Krishna, drive the car,
Let them feel the father's prowess, those who slew the son in war!"

And he dashed the rising tear-drop and his words were few and brief,
Broken ranks and slaughtered chieftains spoke an angry father's grief,

Bhima too revenged Iravat, and as onward still he flew,
Brothers of the proud Duryodhan in that fatal combat slew,

Still advanced the fatal carnage till the darksome close of day,
When the wounded and the weary with the dead and lying lay!

IX

PANDAVS ROUTED BY BHISHMA

Fell the thickening shades of darkness on the red and ghastly plain,
Torches by the white tents flickered, red fires showed the countless slain,

With a bosom sorrow-laden proud Duryodhan drew his breath,
Wept the issue of the battle and his warlike brother's death.

Spent with grief and silent sorrow slow the Kuru monarch went
Where arose in dewy starlight Bhishma's proud and snowy tent,

And with tears and soft entreaty thus the sad Duryodhan spoke,
And his mournful bitter accents oft by heaving sighs were broke:

"Bhishma! on thy matchless prowess Kuru's hopes and fates depend,
Gods nor men with warlike Bhishma can in field of war contend,

Brave in war are sons of Pandu, but they face not Bhishma's might,

In their fierce and deathless hatred slay my brothers in the fight!

Mind thy pledge, O chief of Kurus, save Hastina's royal race,
On the ancient king my father grant thy never-failing grace,

If within thy noble bosom,--pardon cruel words I say,--
Secret love for sons of Pandu holds a soft and partial sway,

If thy inner heart's affection unto Pandu's sons incline,
Grant that Karna lead my forces 'gainst the foeman's hostile line!"

Bhishma's heart was full of sadness and his eyelids dropped a tear,
Soft and mournful were his accents and his vision true and clear:

"Vain, Duryodhan, is this contest, and thy mighty host is vain,
Why with blood of friendly nations drench this red and reeking plain?

They must win who, strong in virtue, fight for virtue's stainless laws,
Doubly armed the stalwart warrior who is armed in righteous cause,

Think, Duryodhan, when *Gandharvas* took thee captive and a slave,
Did not Arjun rend thy fetters, Arjun righteous chief and brave,

When in Matsya's fields of pasture captured we Virata's kine,
Did not Arjun in his valour beat thy countless force and mine?

Krishna now hath come to Arjun, Krishna drives his battle-car,
Gods nor men can face these heroes in the field of righteous war,

Ruin frowns on thee, Duryodhan, and upon thy impious State,
In thy pride and in thy folly thou hast courted cruel fate,

Bhishma still will do his duty, and his end it is not far,
Then may other chieftains follow,-fatal is this Kuru war!

Dawned a day of mighty slaughter and of dread and deathful war,
Ancient Bhishma, in his anger drove once more his sounding car,

Morn to noon and noon to evening none could f ace the victor's wrath,
Broke and shattered, faint and frightened, Pandavs fled before his path,

Still amidst the dead and dying moved his proud resistless car,
Till the gathering night and darkness closed the horrors of the war!

X

FALL OF BHISHMA

Good Yudhishthir gazed with sorrow on the dark and ghastly plain,
Shed his tears on chiefs and warriors by the matchless Bhishma slain:

"Vain this unavailing battle, vain this woeful loss of life,
'Gainst the death-compelling Bhishma hopeless in this arduous strife!

As a lordly tusker tramples on a marsh of feeble reeds,
As a forest conflagration on the parchéd woodland feeds,

Bhishma tramples on my forces in his mighty battle-car,
God nor mortal chief can face him in the gory field of war!

Vain our toil and vain the valour of our kinsmen loved and lost,
Vainly fight iny faithful brothers by a luckless fortune crost,

Nations pour their lifeblood vainly, ceaseless wakes the sound of woe,
Krishna, stop this cruel carnage, unto woods once more we go!"

Sad they held a midnight council and the chiefs in silence met,
And they went to ancient Bhishma, love and mercy to entreat,

Bhishma loved the sons of Pandu with a father's loving heart,
But from troth unto Duryodhan righteous Bhishma would not part!

"Sons of Pandu!" said the chieftain, "Prince Duryodhan is my lord,
Bhishma is no faithless servant nor will break his plighted word,

Valiant are ye, noble princes, but the chief is yet unborn,
While I lead the course of battle, who the tide of war can turn!

Listen more. With vanquished foeman, or who falls or takes to fight,
Casts his weapons, craves for mercy, ancient Bhishma doth not fight,

Bhishma doth not fight a rival who submits, fatigued and worn,
Bhishma doth not fight the wounded, doth not fight a woman born!"

Back unto their tents the Pandavs turn with Krishna deep and wise,
He unto the anxious Arjun thus in solemn whisper cries:

"Arjun, there is hope of triumph! Hath not truthful Bhishma sworn
He will fight no wounded warrior, he will fight no woman born?

Female child was brave Sikhandin, Drupad's youngest son of pride,
Gods have turned him to a warrior, placed. him by Yudhishthir's side,

Place him in the van of battle, mighty Blaishma. leaves the strife,
Then with ease we fight and conquer, and the forfeit is his life!"

"Shame!" exclaimed the angry Arjun, "not in secret heroes fight,

Not behind a child or woman screen their valour and their might,

Krishna, loth is archer Arjun to pursue this hateful strife,
Trick against the sinless Bhishma, fraud upon his spotless life!

Listen, good and noble Krishna; as a child I climbed his knee,
As a boy I called him father, hung upon him lovingly,

Perish conquest dearly purchased by a mean deceitful strife,
Perish crown and jewelled sceptre won with Bhishma's saintly life!"

Gravely answered noble Krishna: "Bhishma falls by close of day,
Victim to the cause of virtue, he himself hath showed the way,

Dear or hated be the foeman, Arjun, thou shalt fight and slay,
Wherefore else the blood of nations hast thou poured from day to day?"

Morning dawned, and mighty Arjun, Abhimanyu young and bold,
Drupad monarch of Panchala, and Virata stern and old,

Brave Yudhishthir and his brothers clad in arms and shining mail,
Rushed to wax where Bhishma's standard gleamed slid glittered ill the gale!

Proud Duryodhan marked. their onset and its fatal purpose knew,
And his bravest men and chieftains 'gainst the fiery Pandavs threw,

With Kamboja's stalwart monarch and with Drona's mighty soil,
With the valiant bowman Kripa stemmed the battle still unwon!

And his younger, fierce Duhsasan, thirsting for the deathful war,
'Gainst the helmet-wearing Arjun drew his mighty battle-car,

As the high and rugged mountain meets the angry ocean's sway,
Proud Duhsasan warred with Arjun in his wild and onward way,

And as myriad white-winged sea-birds swoop upon the darksome wave,
Clouds of darts and glistening lances drank the red blood of the brave!

Other warlike Kuru chieftains came, the bravest and the best,
Drona's self and Bhagadatta monarch of the farthest East,

Car-borne Salya mighty warrior, king of Madra's distant land,
Princes from Avanti's regions, chiefs from Malwa's rocky strand,

Jayadratha matchless fighter, king of Sindhu's sounding shore,
Chitrasena and Vikarna, countless chiefs and warriors more!

And they faced the fiery Pandavs peerless in their warlike might,
Long and dreadful raged the combat, darkly closed the dubious fight,

Dust arose like clouds of summer, glistening darts like lightning played,
Darksome grew the sky with arrows, thicker grew the gloomy shade,

Cars went down and mailéd horsemen, soldiers fell in dread array,
Elephants with white tusks broken and with mangled bodies lay!

Arjun and the stalwart Bhima piercing through their countless foes,
Side by side impelled their chariots where the palm-tree standard rose,

Where the peerless ancient Bhishma on that dark and fatal day,
Warring with the banded nations still resistless held his way!

On he came, his palm-tree standard still the front of battle knew,
And like sun from dark clouds parting Bhishma burst on Arjun's view,

And his eyes brave Arjun shaded at the awe-inspiring sight,
Half he wished to turn for shelter from that chief of godlike might!

But bold Krishna drove his chariot, whispered low his fatal plan,
Arjun placed the young Sikhandin in the deathful battle's van,

Bhishma viewed the Pandav forces with a calm unmoving face,
Saw not Arjun's fair *Gandiva*, saw not Bhima's mighty mace,

Smiled to see the young Sikhandin rushing to the battle's fore,
Like the foam upon the billow when the mighty storm-winds roar!

Bhishma thought of word he plighted and of oath that he had sworn,
Dropped his arms before the warrior who a female child was born,

And the standard which no warrior ever saw in base retreat,
Idly stood upon the chariot, threw its shade on Bhishma's seat,

And the flagstaff fell dissevered on the crushed and broken oar,
As from azure sky of midnight falls the meteor's flaming star!

Not Sikhandin's feeble arrows did the palm-tree standard fell,
Not Sikhandin's feeble lances did the peerless Bhishma quell,

T'rue to oath and unresisting, Bhishma turned his face away,
Turned and fell; the sun declining marked the closing of the day!

Ended thus the fatal battle, truce came with the close of day,
Kurus and the silent Pandavs went where Bhishma dying lay,

Arjun wept as for a father weeps a sad and sorrowing son,
Good Yudhishthir cursed the morning Kuru-kshetra's war begun,

Stood Duryodhan and his brothers mantled in the gloom of grief,
Foes like loving brothers sorrowed round the great the dying chief!

Arjun's keen and pointed arrows made the hero's dying bed,
And in soft and gentle accents to Duryodhan thus he said:

"List unto my words, Duryodhan, uttered with my latest breath,

List to Bhishma's dying counsel and revere the voice of death,

End this dread and deathful battle if thy stony heart can grieve,
Save the chieftains doomed to slaughter, bid the fated nations live.

Grant his- kingdom to Yudhishthir righteous man beloved of Heaven
Keep thy own Hastina's regions, be the hapless past forgiven!

Vain, alas, the voice of Bhishma like the voice of angel spoke,
Hatred dearer than his lifeblood in the proud Duryodhan woke!

Darker grew the gloomy midnight and the princes went their way,
On his bed of pointed arrows Bhishma lone and dying lay,

Karna, though he loved not Bhishma whilst the chieftain lived in fame,
Gently to the dying Bhishma in the midnight darkness came!

Bhishma heard the tread of Karna and he oped his glazing eye,
Spake in love and spake in sadness and his bosom heaved a sigh:

"Pride and envy, noble Karna, filled our warlike hearts with strife,
Discord ends with breath departing, envy sinks with fleeting life!

More I have to tell thee, Karna, but my parting breath may fail,
Feeble are my dying accents and my parchéd lips are pale,

Arjun beats not noble Karna in the deeds of valour done,
Nor excels in birth and lineage, Karna, thou art Pritha's son!

Pritha bore thee, still unwedded, and the Sun inspired thy birth,
God-born man! No mightier archer treads this broad and spacious earth,

Pritha cast thee in her sorrow, hid thee with a maiden's sham
And a driver, not thy father, nursed thee, chief of warlike fame,

Arjun is thy brother, Karna, end this sad fraternal war,
Seek not lifeblood of thy brother nor against him drive thy car!"

Vain, alas, the voice of Udshma like the voice of angel spoke,
Hatred dearer than his life blood in the vengeful Karna woke!

MAHABHARATA BOOK IX

DRONA-BADHA

(Fall of Drona)

ON the fall of Bhishma the Brahman chief Drona, preceptor of the Kuru and Pandav princes, was appointed the leader of the Kuru forces. For five days Drona held his own against the Pandavs, and some of the incidents of these days, like the fall of Abhimanyu and the vengeance of Arjun, are among the most stirring passages in the Epic. The description of the different standards of the Pandav and the Kuru warriors is also interesting. At last Drona slew his ancient foe the king of the Panchalas, and was then slain by his son the prince of the Panchalas.

The Book is an abridgment of Book vii. of the original text.

I

SINGLE COMBAT BETWEEN BHIMA AND SALYA

Morning ushered in the battle; Pandav warriors heard with dread
Drona priest and proud preceptor now the Kuru forces led,

And the foe-compelling Drona pledged his troth and solemn word,
He would take Yudhishthir captive to Hastina's haughty lord!

But the ever faithful Arjun to his virtuous elder bowed,
And in clear and manful accents spake his warlike thoughts aloud:

"Sacred is our great preceptor, sacred is *acharya's* life,
Arjun may not slay his teacher even in this mortal strife!

Saving this, command, O monarch, Arjun's bow and warlike sword,
For thy safety, honoured elder, Arjun stakes his plighted word,

Matchless in the art of battle is our teacher fierce and dread,
But he comes not to Yudhishthir save o'er blood of Arjun shed!"

Morning witnessed doughty Drona foremost in the battle's tide,
But Yudhishthir's warlike chieftains compassed him on every side,

Foremost of the youthful chieftains came resistless Arjun's son,--
Father's blood and milk of mothers fired his deeds of valour done!

As the lion of the jungle drags the ox into his lair,
Abhimanyu from his chariot draggled Paurava by the hair,

Jayadratha king of Sindhu marked the faint and captive chief,
Leaping from his car of battle wrathful came to his relief,

Abhimanyu left his captive, turned upon the mightier foe,
And with sword and hardened buckler gave and parried many a blow!

Rank to rank from both the forces cry of admiration rose,
Streaming men poured forth in wonder, watched the combat fierce and close,

Piercing Abhimanyu's buckler Jayadratha sent his stroke,
But the turned and twisted sword-blade snapping in the midway broke!

Weaponless the king of Sindhu ran into his sheltering car,
Salya came unto his rescue from a battle-field afar,

Dauntless, on the new assailant Arjun's son his weapon drew,
Interposing 'twixt the fighters Bhima's self on Salya flow!

Stoutest wrestlers in the armies, fiercest fighters with the mace,
Bhima and the stalwart Salya stood as rivals face to face,

Hempen fastening bound their maces and the wire of twisted gold,
Whirling bright in circling flashes, shook their staff the warriors bold!

Oft they struck, and sparks of red fire issued from the seasoned wood,
And like hornéd bulls infuriate Madra's king and Bhima stood,

Closer still they came like tigers closing with their reddened paws,
Or like tuskers with their red tusks, eagles with their rending claws!

Loud as INDRA'S peals of thunder still their blows were echoed round
Rank to rank the startled soldiers heard the oft-repeated sound,

But as strikes in vain the lightning on the solid mountain-rock,
Bhima nor the fearless Salya fell or moved beneath the shook!

Closer drew the watchful heroes and their clubs were wielded well,
Till by many blows belaboured both the fainting fighters fell,

Like a drunkard dazed and reeling Bhima rose his staff to wield,
Senseless Salya, heavy -breathing, henchman carried from the field,

Writhing like a wounded serpent, lifted from the field of war,
He was carried by his soldiers to the shelter of his car!

Drona still with matchless prowess strove to keep his plighted word,
Sought to take Yudhishthir captive to Duryodhan, Kuru's lord,

Vainly then the twin-born brothers came to cross the conqueror's path,

Matsya's lord, Panchala's monarch, vainly faced him in his wrath,

Rank to rank the cry resounded circling o'er the battle-field,
Drona takes Yudhishthir captive with his bow and sword and shield!"

Arjun heard the dreadful message and in haste and fury came,
Strove to save his king and elder and redeem his loyal fame,

Speeding with his milk-white coursers dashed into the thick of war,
Blew his shrill and dreaded *sankha*, drove his sounding battle-car,

Fiercer, darker grew the battle, when above the reddened plain,
Evening drew her peaceful mantle o'er the living and the slain!

II

STANDARDS OF THE PANDAVS

Morning came; still round Yudhishthir Drona led the gathering war,
Arjun fought the Sam-saptakas in the battle-field afar,

But the prince of fair Panchala marked his father's ancient foe,
And against the doughty Drona, Dhrishta-dyumna bent his bow!

But as darksome cloudy masses angry gusts of storm divide,
Through the scattered fainting foemen Drona drove his car in pride,

Steeds went down and riven chariots, young Panchala turned and fled,
Onward drove resistless Drona o'er the dying and the dead!

One more prince of fair Panchala 'gainst the mighty Drona came,
Ancient feud ran in the red blood of Panchala's chiefs of fame,

Fated youth! with reckless valour still he fought his father's foe,
Fought and fell; relentless Drona laid the brave Satyajit low!

Surging still like ocean's billows other Pandav warriors came,
To protect their virtuous monarch and redeem their ancient fame,

Came in various battle-chariots drawn by steeds of every hue,
Various were the chieftains' standards which the warring nations knew!

Bhima drove his stalwart horses tinted like the dappled deer,
Grey and pigeon-coloured coursers bore Panchala's prince and peer,

Horses bred in famed Kamboja, dark and grey of deepest hue,
Brave Nakula's sumptuous chariot in the deathful battle drew,

Piebald horses trained to battle did young Sahadeva rein,
Ivory-white Yudhishthir's coursers with their flowing ebon mane,

And by him with gold umbrella valiant monarch Drupad came,
Horses of a bright bay-colour carried Matsya's king of fame.

Varied as their varied courses gallantly their standards rose,
With their wondrous stran1ge devices, terror of their arméd foes,

Water-jar on tawny deerskin, such was Drona's sign of war,
Drona as a tender infant rested in a water-jar,

Golden moon with stars surrounding was Yudhishthir's sign of yore,
Silver lion was the standard tiger-waisted Bhima bore,

Brave Nakula's sign was red deer with its back of burnished gold,
Silver swan with bells resounding Sahadeva's onset told,

Golden peacock rich-emblazoned was young Abhimanyu's joy,
Vulture shone on Ghatotkacha, Bhima's proud and gallant boy.

Now Duryodhan marked the foemen heaving like the rising tide,
And he faced the wrathful Bhima towering in his tameless pride,

Short the war; for proud Duryodhan wounded from the battle fled,
And his warriors from fair Anga rested with the countless dead!

Wild with anger Bhagadatta, monarch of the farthest East,
With his still unconquered forces on the valiant Bhima pressed,

Came from far the wrathful Arjun and the battle's front he sought,
Where by eastern foes surrounded still the stalwart Bhima fought!

Fated monarch from the mighty Brahma-putra's sounding shore,
Land of rising sun will hail him and his noble peers no more,

For his tusker pierced by arrows trumpeted his dying wail,
Like a red and flaming meteor gallant Bhagadatta fell!

Then with rising wrath and anguish Karna's noble bosom bled,
Karna who had stayed from battle while his rival Bhishma led,

Ancient hate and jealous anger clouded Karna's warlike heart,
And while Bhishma led, all idly slumbered Karna's bow and dart,

Now he marked with warrior's anguish all his comrades fled afar,
And his foeman Arjun sweeping o'er the red field of the war!

Hatred like a tongue of red fire shot from Karna's flaming eye,
And he sprang to meet his foeman or to conquer or to die,

Fierce and dubious was the battle, answering clouds gave back the din,
Karna met his dearest foeman and, alas, his nearest kin!

Bhima and Panchala's warriors unto Arjun's rescue came,

Proud Duryodhan came to Karna, and fair Sindhu's king of fame,

Fiercely raged the gory combat, when the night its shadows threw,
Wounded men and blood-stained chieftains to their nightly tents withdrew

III

ABUIMANYU'S DEATH

Fatal was the blood-red morning purpling o'er the angry east,
Fatal day for Abhimanyu, bravest warrior and the best,

Countless were the gallant chieftains like the sands beside the sea,
None with braver bosom battled, none with hands more stout and free!

Brief, alas, thy radiant summers, fair Subhadra's gallant boy,
Loved of Matsya's soft-eyed princess and her young heart's pride and joy,

Brief, alas, thy sunlit winters, light of war too early quenched,
Peerless son of peerless Arjun, in the blood of foemen drenched!

Drona on that fatal morning ranged his dreadful battle -line
In a circle darkly spreading where the chiefs with chiefs combine,

And the Pandavs looked despairing on the battle's dread array,
Vainly strove to force a passage, vainly sought their onward way!

Abhimanyu, young and fiery, dashed alone into the war,
Reckless through the shattered forces all resistless drove his car,

Elephants and crashing standards, neighing steeds and warriors slain
Fell before the furious hero as he made a ghastly lane!

Proud Duryodhan rushed to battle, strove to stop the turning tide,
And his stoutest truest warriors fought by proud Duryodhan's side,

Onward still went Abhimanyu, Kurus strove and fought in vain,
Backward reeled and fell Duryodhan and his bravest chiefs were slain!

Next came Salya car-borne monarch 'gainst the young resistless foe,
Urged his fiery battle -coursers, stretched his death-compelling bow,

Onward still went Abhimanyu, Salya strove and fought in vain,
And his warriors took him bleeding from the reddened battle-plain!

Next Duhsasan darkly lowering thundered with his bended bow,
Abhimanyu smiled to see him, kinsman and the dearest foe,

"Art thou he," said Abhimanyu, "known for cruel word and deed,
Impious in thy heart and purpose, base and ruthless in thy greed?

Didst thou with the false Sakuni win a realm by low device,
Win his kingdom from Yudhishthir by ignoble trick of dice,

Didst thou in the council chamber with your insults foul and keen
By her flowing raven tresses drag Yudhishthir's stainless queen,

Didst thou speak to warlike Bhima as thy serf and bounden slave,
Wrong my father righteous Arjun, peerless prince and warrior brave?

Welcome! have sought thee often, wished to cross thy tainted path,
Welcome! Dearest of all victims to my nursed and cherished wrath,

Reap the meed of sin and insult, draw on earth thy latest breath,
For I owe to Queen Draupadi, impious prince, thy speedy death!"

Like a snake upon an ant-hill, on Duhsasan's wicked heart
Fell with hissing wrath and fury Abhimanya's fiery dart,

From the loss of blood Duhsasan fainted on his battle-car,
Kuru chieftains bore him senseless from the blood-stained scene of war!

Next in gleaming arms accoutred came Duryodhan's gallant son,
Proud and warlike as his father, famed for deeds of valour done,

Young in years and rich in valour, for alas! he fought too well,
And before his weeping father proud and gallant Lakshman fell!

Onward still went Abhimanyu midst the dying and the dead,
Shook from rank to rank the Kurus and their shattered army fled,

Then the impious Jayadratha, king of Sindhu's sounding shore,
Came forth in unrighteous concert with six car-borne warriors more,

Darkly closed the fatal circle with the gulfing surge's moan,
Dauntless with the seven brave chieftains Abhimanyu fought alone!

Fell, alas, his peacock standard and his car was broke in twain,
Bow and sabre rent and shattered and his faithful driver slain,

Heedless yet of death and danger, misty with the loss of blood,
Abhimanyu. wiped his forehead, gazed where dark his foemen stood!

Then with wild despairing valour, flickering flame and closing life,
Mace in hand the heedless warrior rushed to end the mortal strife,

Rushed upon his startled foemen, Abhimanyu fought and fell,
And his deeds to distant ages bards and wand'ring minstrels tell!

Like a tusker of the forest by surrounding banters slain,
Like a wood-consuming wildfire quenched upon the distant plain,

Like a mountain-shaking tempest spent in force and hushed and still,

Like the red resplendent day-god setting on the western hill,

Like the moon serene and beauteous quenched in eclipse dark and pale,
Lifeless slumbered Abhimanyu when the softened starlight fell!

Done the day of death and slaughter, darkening shadows close around,
Wearied warriors seek for shelter on the vast and tented ground,

Soldiers' camp-fires brightly blazing, tent-lights shining from afar,
Cast their fitful gleam and radiance on the carnage of the war!

Arjun from a field at distance, where upon that day he fought,
With the ever faithful Krishna now his nightly shelter sought,

Wherefore, Krishna," uttered Arjun, "evil omens strike my eye,
Thoughts of sadness fill my bosom, wake the long-forgotten sigh,

Wherefore voice of evening bugle speaks not on the battle-field,
Merry conch nor sounding trumpet music to the warriors yield?

Harp is hushed within the dark tents and the voice of warlike song,
Bards beside the evening camp-fire tales of war do not prolong,

Good Yudhishthir's tent is voiceless and my brothers look so pale,
Abhimanyu comes not joyous Krishna and his sire to hail,

Abhimanyu's love and greeting bless like blessings from above,
Fair Subhadra's joy and treasure, Arjun's pride and hope and love!"

Softly and with many tear-drops did the sad Yudhishthir tell,
How in dreadful field of battle gallant Abhimanyu fell,

How the impious Jayadratha fell on Arjun's youthful son,--
He with six proud Kuru chieftains,--Abhimanyu all alone,

How the young prince reft of weapon and deprived of steel and car,
Fell as falls a Kshatra warrior fighting on the field of war!

Arjun heard; the father's bosom felt the cruel cureless wound,
"Brave and gallant boy!" he uttered as he sank upon the ground,

Moments passed of voiceless sorrow and of speechless bitter tear,
Sobs within his mailéd bosom smote the weeping listener's ear!

Moments passed; with rising anger quivered Arjun's iron frame,
Abhimanyu's cruel murder smote the father's heart to flame,

"Didst thou say that Sindhu's monarch on my Abhimanyu bore,--
He alone,--and Jayadratha leagued with six marauders more,

Didst thou say the impious Kurus stooped unto this deed of shame,
Outrage on the laws of honour, stain upon a warrior's fame?

Father's curse and warrior's hatred sting them to their dying breath,
For they feared my boy in battle, hunted him to cruel death,

Hear my vow, benign Yudhishthir, hear me, Krishna righteous lord,
Arjun's hand shall slay the slayer, Arjun plights his solemn word

May I never reach the bright sky where the righteous fathers dwell,
May I with the darkest sinners live within the deepest hell--

With the men who slay their fathers, shed their loving mothers' blood,
Stain the sacred bed of gurus, steal their gold and holy food,

Cherish envy, cheat their kinsmen, speak the low and dastard lie,
If, ere comes to-morrow's sunset, Jayadratha doth not die,

Jayadratha dies to-morrow, victim to my vengeful ire,
Arjun else shall yield his weapons, perish on the flaming pyre!"

Softer tear-drops wept the mother, joyless was Subhadra's life,--
Krishna's fair and honoured sister, Arjun's dear and lovéd wife:

"Dost thou lie on field of battle smeared with dust and foeman's gore,
Child of light and love and sweetness whom thy hapless mother bore,

Soft thine eye as budding lotus, sweet and gentle was thy face,
Are those soft eyes closed in slumber, faded in that peerless grace,

And thy limbs so young and tender, on the bare earth do they lie,
Where the hungry jackal prowleth and the vulture flutters nigh,

Gold and jewels graced thy bosom, gems bedecked thy lofty crest,
Doth the crimson mark of sabre decorate that manly breast?

Rend Subhadra's stony bosom with a mother's cureless grief,
Let her follow Abhimanyu and in death obtain relief,

Earth to me is void and cheerless, joyless in my hearth and home,
Dreary without Abhimanyu is this weary world to roam!

And oh! cheerless is that young heart, Abhimanyu's princess-wife,
What can sad Subhadra offer to her joyless sunless life,

Close our life in equal darkness, for our day on earth is done,
For our love and light and treasure, Abhimanyu, he is gone!

Long bewailed the anguished mother, fair Draupadi tore her hair,
Matsya's princess early widowed shed her young heart's blood in tear!

IV

STANDARDS OF THE KURUS: ARJUN'S REVENGE

Morning from the face of battle night's depending curtain drew,
Long and shrill his sounding sankha then the wrathful Arjun blew,

Kurus knew the vow of Arjun, heard the sankha's deathful blare,
As it rose above the red field, thrilled the startled morning air,

"Speed, my Krishna," out spake Arjun, as he held aloft his bow,
"For to-day my task is dreadful, cruel is my mighty vow!"

Fiery coursers urged by Krishna flew with lightning's rapid course,
Dashing through the hostile warriors and the serried Kuru force,

Brave Durmarsan faced the hero but he strove and fought in vain,
Onward thundered Arjun's chariot o'er the dying and the slain,

Fierce Duhsasan with his tuskers rushed into the fine of war,
But the tuskers broke in panic, onward still went Arjun's car!

Drona then, the proud preceptor, Arjun's furious progress stayed,
Tear-drops filled the eye of Arjun as these gentle words he said:

"Pardon, father, if thy pupil shuns to-day thy offered war,
'Gainst his Abhimanyu's slayer Arjun speeds his battle-car,

Not against my great *acharya* is my wrathful bow-string drawn,
Not against a lovéd father fights a loving duteous son!

Heavy on this bleeding bosom sits the darkening load of woe,
And an injured father's vengeance seeks the slaughtered hero's foe,

Pardon then if sorrowing Arjun seeks a far and distant way,
Mighty is the vow of Arjun, cruel is his task to-day!"

Passing by the doughty Drona onward sped the fiery car,
Through the broken line of warriors, through the shattered ranks of war,

Angas and the brave Kalingas vainly crossed his wrathful way,
Proud Avantis from the regions where fair Chambal's waters stray,

Famed Avanti's fated princes vainly led their highland force,
Fell beneath the wrath of Arjun, stayed nor stopped his onward course,

Onward still with speed of lightning thundered Arjun's battle-car,
To the spot where Jayadratha stood behind the ranks of war!

Now the sun from highest zenith red and fiery radiance lent,

Long and weary was the passage, Arjun's foaming steeds were spent,

Arjun said the faithful Krishna, "arduous is thy cruel quest,
But thy foaming coursers falter and they need a moment's rest,"

"Be it so," brave Arjun answered, "from our chariot we alight,
Rest awhile the weary horses, Krishna, I will watch the fight!"

Speaking thus the arméd Arjun lightly leaped upon the lea,
Stood on guard with bow and arrow by the green and shady tree,

Krishna groomed the jaded horses, faint and feeble, red with gore,
With a healing hand he tended wounds the bleeding coursers bore,

Watered them beside a river by the zephyrs soft caressed,
Gave unto them welcome fodder, gave unto them needful rest,

Thus refreshed, the noble coursers Krishna harnessed to the car,
And the gleaming fiery Arjun rushed once more to fatal war!

Came on him the Kuru warriors, darksome wave succeeding wave,
Standards decked with strange devices, streaming banners rich and brave,

Foremost was the glorious standard of preceptor Drona's son,
Lion's tail in golden brilliance on his battle-chariot shone,

Elephant's rope was Karna's ensign made of rich and burnished gold,
And a bull bedecked the standard of the bowman Kripa bold,

Peacock made of precious metal, decked with jewels rich and rare,
Vrishasena's noble standard shone aloft serene and fair,

Ploughshare of a golden lustre shining like the radiant flame,
Spoke the car of mighty Salya, Madra's king of warlike fame,

Far and guarded well by chieftains shone the dazzling silver-boar,
Ensign proud of Jayadratha brought from Sindhu's sounding shore,

On the car of Somadatta shone a stake of sacrifice,
Silver-boar and golden parrots, these were Salwa's proud device,

Last and brightest of the standards, on the prince Duryodhan's car,
Lordly elephant in jewels proudly shone above the war!

Nine heroic Kuru chieftains, bravest warriors and the best,
Leagued they came to grapple Arjun and on faithful Krishna pressed,

Arjun swept like sweeping whirlwind all resistless in his force,
Sought no foe and waged no combat, held his ever onward course,

For he sighted Jayadratha midst the circling chiefs of war,
'Gainst that warrior, grim and silent, Arjun drove his furious car!

Now the day-god rolled his chariot on the western clouds aflame,
Karna's self and five great chieftains round brave Jayadratha came,

Vainly strove the valiant Arjun struggling 'gainst the Kuru line,
Charged upon the peerless Karna as he marked the day's decline,

Krishna then a prayer whispered; came a friendly sable cloud,
Veiled the red sun's dazzling brilliance in a dark and inky shroud!

Karna deemed the closing darkness now proclaimed the close of strife,
Failing in his plighted promise Arjun must surrender life,

And his comrade chiefs rejoicing slackened in their furious fight,
Jayadratha hailed with gladness thickening shades of welcome night!

In that sad and fatal error did the Kuru chiefs combine,
Arjun quick as bolt of lightning broke their all unguarded line,

Like an onward sweeping wildfire shooting forth its lolling tongue,
On the startled Jayadratha, Arjun in his fury flung!

Short the strife; as angry falcon swoops upon its helpless prey,
Arjun sped his vengeful arrow and his foeman lifeless lay,

Friendly winds removed the dark cloud from the reddening western hill,
And the sun in crimson lustre cast its fiery radiance still!

Ere the evening's mantling darkness fell o'er distant hill an d plain,
Proud Duryodhan's many brothers were by vengeful Bhima slain,

And Duryodhan stung by sorrow waged the still unceasing fight,
In the thick and gathering darkness torches lit the gloom of night!

Karna, furious in his anger for his Jayadratha slain,
And for brothers of Duryodhan sleeping lifeless on the plain,

'Gainst the gallant son of Bhima drove his deep resounding car,
And in gloom and midnight darkness waked the echoes of the war!

Bhima's son brave Ghatotkacha twice the steeds of Karna slew,
Twice the humbled steedless Karna from the dubious battle flew,

Came again the fiery Karna, vengeance flamed within his heart,
Like the midnight's lurid lightning sped his fell and fatal dart,

Woeful was the hour of darkness, luckless was the starry sway,
Bhima's son in youth and valour lifeless on the red field lay!

Then was closed the midnight battle, silent shone the starry light,
Bhima knew nor rest nor slumber through the long and woeful night!

V

FALL OF DRONA

Ere the crimson morning glittered proud Duryodhan sad at heart,
To the leader of the Kurus did his sorrows thus impart:

"Sadly speeds the contest, Drona, on the battle's gory plain,
Kuru chiefs are thinned and fallen and my brothers mostly slain,

Can it be, O beat of Brahmans, peerless in the art of war,
Can it be that we shall falter while thou speed'st the battle-car?

Pandu's sons are but thy pupils, Arjun meets thee not in fight,
None can face the great *acharya* in his wrath and warlike might,

Wherefore then in every battle are the Kuru chieftains slain,
Wherefore lie my warlike brothers lifeless on the ghastly plain?

Is it that the fates of battle 'gainst the Kuru house combine,
Is it that thy heart's affection unto Panda's sons incline?

If thy secret love and mercy still the sons of Pandu claim,
Yield thy place to gallant Karna, Anga's prince of warlike fame!"

Answered Drona brief and wrathful: "Fair Gandhari's royal son,
Reapest thou the gory harvest of thy sinful actions done,

Cast no blame in youth's presumption on a warrior's fleecy hair,
Faithful unto death is Drona to his promise plighted fair!

Ask thyself, O prince Duryodhan, bound by battle's sacred laws,
Wherefore fightest not with Arjun for thy house and for thy cause,

Ask the dark and deep Sakuni, where is now his low device,
Wherefore wields he not his weapon as he wields the loaded dice,

Ask the chief who proudly boasted, archer Arjun he would slay,
Helméd Arjun sways the battle, whither now doth Karna stay?

Know the truth; the gallant Arjun hath no peer on earth below,
And no warrior breathes, Duryodhan, who can face thy helméd foe,

Drona knows his sacred duty, and 'tis willed by Heaven on high,
Arjun or preceptor Drona shall in this day's battle die!"

Now the Sun in crimson splendour rolled his car of glistening gold,
Sent his shafts of purple radiance on the plain and mountain bold,

And from elephant and charger, from each bravely bannered car,

Lighted mailéd kings and chieftains and the leaders of the war,

Faced the sun with hands conjoinéd and the sacred *mantra* told,--
Hymns by ancient *rishis* chanted, sanctified by bards of old!

Worship done, each silent warrior mounted on his car or steed,
Onward to the deathful contest did his gallant forces lead,

Ill it fared with Pandav forces, doughty Drona took the field,
Peer was none midst living warriors of the Brahman trained and skilled,

Arjun, faithful to his promise, his preceptor would not fight,
King nor chief nor other archer dared to face his peerless might.

But old feud like potent poison fires the warrior's heart with strife,
Sire to son still unforgotten. leaps the hate from death to life,

Wrathful princes of Panchala by their deathless hatred stung,
Saw their ancient foe in Drona and on him for vengeance sprung!

Darkly thought the ancient warrior of the old relentless feud,
Fiercely like a jungle-tiger fell upon the hostile brood,

Royal Drupad's valiant grandsons in their youth untimely slain,
Victims of a deathless discord, pressed the gory battle-plain!

Drupad pale with grief and anger marked his gallant grandsons dead
And his army crushed and routed and his bravest chieftains fled,

Filled with unforgotten hatred and with father's grief and pride,
Rushed the king, and bold Virata charged by doughty Drupad's side!

Rose a cry of nameless terror o'er the red and ghastly plain,
Noble Drupad, brave Virata, lay among the countless slain,

Burning tears the proud Draupadi wept for noble father killed,
Maid and matron with their wailing fair Panchala's empire filled,

Matsya's joyless widowed princess, for her fate was early crost,
Wept with added tears and anguish for her father loved and lost!

Waged the war with fearful slaughter, Drona onward urged his way,
Fate alone and battle's chances changed the fortunes of the day,

Aswa-thaman son of Drona was a chief of peerless fame,
And an elephant of battle bore that chieftain's warlike name,

And that proud and lordly tusker Bhima in his prowess slew,
Rank to rank from friend to foeman then a garbled message flew:

"Aswa-thaman son of Drona is by mighty Bhima slain,"
Drona heard that fatal message, bent his anguished head in pain!

"Speak Yudhishthir, soul of virtue thus the proud preceptor cried,
"Thou in truth hast never faltered and thy lips have never lied,

Speak of valiant Aswa-thaman, Drona's hope and pride and joy,
Hath he fallen in this battle, is he slain, my gallant boy,

Feeble are the hands of Drona and his prowess quenched and gone,
Fleecy are his ancient tresses and his earthly task is done!"

Said Yudhishthir thus in answer: "Tusker Aswa-thaman's dead,"
Drona heard but half the accents, feebly drooped his sinking head,

Then the prince of fair Panchala swiftly drove across the plain,
Marked his father's cruel slayer, marked his noble father slain!

Dhrista-dyumna bent his weapon and his shaft was pointed well,
And the priest and proud preceptor, peerless Drona lifeless fell,

And the fatal day was ended, Kurus fled in abject fear,
Arjun for his ancient teacher dropped a silent filial tear!

MAHABHARATA BOOK X

KARNA-BADHA

(Fall of Karna)

KARNA was chosen as the leader of the Kuru forces after the death of Drona, and held his own for two days. The great contest between Karna and Arjun, long expected and long deferred, came on at last. It is the crowning incident of the Indian Epic, as the contest between Hector and Achilles is the crowning incident of the Iliad. With a truer artistic skill than that of Homer, the Indian poet represents Karna as equal to Arjun in strength and skill, and his defeat is only due to an accident.

After the death of Karna, Salya led the Kuru troops on the eighteenth and last day of the war, and fell. A midnight slaughter in the Pandav camp, perpetrated by the vengeful son of Drona, concludes the war. Duryodhan, left wounded by Bhima, heard of the slaughter and died happy.

Books viii., ix., and x. of the original have been abridged in this Book.

I

KARNA AND ARJUN MEET

Sights of red and ghastly carnage day disclosed upon the plain,
Mighty chiefs and countless warriors round the warlike Drona slain,

Sad Duryodhan gazed in sorrow and the tear was in his eye,
Till his glances fell on Karna and his warlike heart beat high!

"Karna!" so exclaimed Duryodhan, "hero of resistless might,
Thou alone canst serve the Kuru in this dread and dubious fight,

Step forth, Kuru's chief and leader, mount thy sounding battle-car,
Lead the still unconquered Kurus to the trophies of the war!

Matchless was the ancient Bhishma in this famed and warlike land,
But a weakness for Yudhishthir palsied Bhishma's slaying hand,

Matchless too was doughty Drona in the warrior's skill and art,
Kindness for his pupil Arjun lurked within the teacher's heart!

Greater than the ancient grandsire, greater than the Brahman old,
Fiercer in thy deathless hatred, stronger in thy prowess bold,

Peerless Karna, lead us onward to a brighter happier fate,
For thy arm is nerved to action by an unforgotten hate!

Lead us as the martial SKANDA led the conquering gods of old,
Smite the foe as angry INDRA smote the Danavs fierce and bold,

As before the light of morning flies the baleful gloom of night,
Pandavs a-ad the proud Panchalas fly before thy conquering might!

Priests with hymns and chanted mantra and with every sacred rite
Hailed him Leader of the Kurus, chieftain of unconquered might,

Earthen jars they placed around him with the sacred water full,
Elephant's tusk they laid beside him and the horn of mighty bull,

Gem and jewel, corn and produce, by the arméd hero laid,
Silken cloth of finest lustre o'er his crownéd head they spread,

Brahmans poured the holy water, bards his lofty praises sung,
Kshatras, Vaisyas, purer Sudras hailed him Leader bold and strong!

"Vanquish warlike sons of Pritha! " thus the holy Brahmans blessed,
Gold and garnients, food and cattle, joyous Karna on them pressed,

And the holy rite concluded, Karna ranged his men in war,
To the dreaded front of battle drove his swift and conquering car!

Morn to noon and noon to evening raged the battle on the plain,
Countless warriors fought and perished, car-borne chiefs were pierced and slain,

Helméd Arjun, crownéd Karna, met at last by will of fate,
Life-long was their mutual anger, deathless was their mutual hate!

And the firm earth shook and trembled 'neath the furious rush of war,
And the echoing welkin answered shouts that nations heard afar,

And the thickening cloud of arrows filled the firmament on high,
Darker, deeper, dread and deadlier, grew the angry face of sky,

Till the evening's sable garment mantled o'er the battle-field,
And the angry rivals parted, neither chief could win or yield!

II

FALL OF KARNA

At the break of morning Karna unto Prince Duryodhan went,
Thus in slow and measured accents to his inner thoughts gave vent:

"Morning dawns, O Kuru's monarch! mighty Arjun shall be slain,

Or fulfilling warrior's duty Karna dyes the gory plain!

Long through life within our bosoms ever burnt the mutual hate,
Oft we met and often parted, rescued by the will of fate,

But yon sun with crimson lustre sees us meet to part no more,
Gallant Arjun's course this evening or proud Karna's shall be o'er,

Room is none for Arjun's glory and for archer Karna's fame,
One must sink and one must sparkle with a brighter richer flame!

List yet more; in wealth of arrows and in wondrous strength of bow,
Arjun scarcely me surpasseth, scarcely I excel my foe,

In the light skill of the archer and in sight and truth of aim,
Arjun beats not, scarcely rivals, Karna's proud and peerless fame!

If his wondrous bow *Gandiva* is the gift of gods in heaven,
Karna's bow the famed *Vijaya* is by Par'su-Rama given,

Ay, the son of Jamadagni, kings of earth who proudly slayed,
On the youthful arms of Karna his destructive weapon laid!

Yet I own, O king of Kuru! Arjun doth his foe excel,
Matchless are his fiery coursers, peerless Krishna leads them well,

Krishna holds the reins for Arjun, Krishna speeds his battle-car,
Drives the lightning-wingéd coursers o'er the startled field of war,

Sweeps in pride his sounding chariot till it almost seems to fly,
Arjun lords it o'er the battle like the comet in the sky!

Grant me, monarch, mighty Salya drive my swift and warlike steed,
And against the car-borne Arjun, Karna's fiery chariot lead,

Salya,too is skilled, like Krishna, with the steed and battle-car,
Equal thus I meet my foeman in this last and fatal war!"

Spake Duryodhan; warlike Salya mounted Karna's sounding car,
Karna sought for mighty Arjun in the serried ranks of war:

"Hundred milch-kine Karna offers, costly garment, yellow gold,
Unto him who in this battle points to me my foeman bold,

Cars and steeds and fertile acres, peaceful hamlets rich and fair,
Dark-eyed damsels lotus-bosomed, crowned with glossy raven hair,

These are his who points out Arjun hiding from this fatal war,
Arjun's snowy steeds and banner and his swift and thund'ring car!"

Karna spake, but long and loudly laughed the king of Madra's land,
As he reined the fiery coursers with his strong and skilful hand,

"Of rewards and gifts," he uttered, "little need is there, I ween,
Arjun is not wont to tarry from the battle's glorious scene,

Soon will Arjun's snowy coursers shake the battle's startled field,
Helméd Arjun like a comet gleam with bow and sword and shield!

As the forest-ranging tiger springs upon his fated prey,
As the homéd bull infuriate doth the weakling cattle slay,

As the fierce and lordly lion smites the timid jungle-deer,
Arjun soon shall smite thee, Karna, for he knows nor dread nor fear,

Save thee then, O mighty archer I while I drive my sounding car,
Pandu's son hath met no equal in the valiant art of war!

Darkly frowned the angry Karna, Salya held the loosened rein,
Dashing through the hostile forces then the warrior sped amain,

Through the serried ranks of battle Karna drove in f urious mood,
Facing him in royal splendour good Yudhishthir fearless stood!

Surging ranks of brave Nishadas closed between and fought in vain,
Proud Panchalas stout and faithful vainly strove among the slain,

Onward came the fiery Karna like the ocean's heaving swell,
With the sweeping wrath of tempest on the good Yudhishthir fell!

Wrathful then the son of Pandu marked his noblest chieftains dead,
And in words of scornful anger thus to archer Karna said:

"Hast thou, Karna, vowed the slaughter of my younger Arjun brave,
Wilt thou do Duryodhan's mandate, proud Duryodhan's willing slave,

Unfulfilled thy vow remaineth, for the righteous gods ordain,
By Yudhishthir's hand thou fallest, go and slumber with the slain!"

Fiercely drew his bow Yudhishthir, fiercely was the arrow driven,
Rocky cliff or solid mountain might the shaft have pierced and riven,

Lightning-like it came on Karna, struck and pierced him on the left,
And the warrior fell and fainted as of life and sense bereft!

Soon he rose; the cloud of anger darkened o'er his livid face,
And he drew his godlike weapon with a more than godlike grace,

Arrows keen and dark as midnight gleaming in their lightning flight,
Struck Yudhishthir's royal armour with a fierce resistless might!

Clanking fell the shattered armour from his person fair and pale,
As from sun's meridian splendour clouds are drifted by the gale,

Armourless but bright and radiant brave Yudhishthir waged the fight,

Bright as sky with stars bespangled on a clear and cloudless night,

And he threw his pointed lances like the summer's bursting flood,
Once again Yudhishthir's weapons drank his fiery foeman's blood!

Pale with anguish, wrathful Karna fiercely turned the tide of war,
Out Yudhishthir's royal standard, crashed his sumptuous battle-car,

And he urged his gallant coursers till his chariot bounding flew,
And with more than godlike prowess then his famed Vijaya drew,

Faint Yudhishthir sorely bleeding waged no more the fatal fight,
Carless, steedless, void of armour, sought his safety in his flight!

"Speed, thou timid man of penance! "thus insulting Karna said,
"Famed for virtue not for valour! blood of thine I will not shed,

Speed and chant thy wonted mantra, do the rites that sages know,
Bid the helméd warrior Arjun come and meet his warlike foe!"

To his tent retired Yudhishthir in his wrath and in his shame,
Spake to Arjun who from battle to his angry elder came:

"Hast thou yet, O tardly Arjun, base insulting Karna slain,
Karna dealing dire destruction on this battle's reddened plain?

Like his teacher Par'su-Rama dyes in purple blood his course,
Like a snake of deathful poison Karna guards the Kuru force,

Karna smote my chariot-driver and my standard rent in twain,
Shattered car and lifeless horses strew the red inglorious plain,

Scarce with life in speechless anguish from the battle-field I fled,
Scorn of foes and shame of kinsmen! Warrior's fame and honour dead!

Ten long years and three Yudhishthir joy nor peace nor rest hath seen,
And while Karna lives and glories all our insults still are green,

Hast thou, Arjun, slain that chieftain as in swelling pride he stood,
Hast thou wiped our wrongs and insults in that chariot -driver's blood?"

"At a distance," Krishna answered, "fiery Arjun fought his way,
Now he seeks the archer Karna and he vows his death to-day."

Anger lit Yudhishthir's forehead and a tremor shook his frame,
As he spake to silent Arjun words of insult and of shame:

"Wherefore like a painted warrior doth the helméd Arjun stand,
Wherefore useless lies Gandiva in his weak and nerveless hand,

Wherefore hangs yon mighty sabre from his belt of silk and gold,
Wherefore doth the peerless Krishna drive his coursers fleet and bold,

If afar from war's arena timid Arjun seeks to hide,
If he shuns the mighty Karna battling in unconquered pride?

Arjun! yield thy famed *Gandiva* unto worthier hands than thine,
On some braver, truer warrior let thy mighty standard shine,

Yield thy helmet and thy armour, yield thy gleaming sword and shield,
Hide thee from this deathful battle, matchless Karna rules the field!"

Sparkled Arjun's eye in anger with a red and livid flame,
And the tempest of his passion shook his more than mortal frame.

Heedless, on the sword-hilt Arjun placed his swift and trembling hand,
Heedless, with a warrior's instinct drew the dark and glistening brand!

Sacred blood of king and elder would have stained his trenchant steel,
But the wise and noble Krishna strove the fatal feud to heal:

"Not before thy elder, Arjun, but in yonder purple field,
'Gainst thy rival and thy foeman use thy warlike sword and shield,

Render honour to thy elder, quench thy hasty impious wrath,
Render faith to holy *sastra*, leave not virtue's sacred path,

Bow before thy virtuous elder as before the gods in heaven,
Sheathe thy sword and quell thy passion, be thy hasty sin forgiven!

Duteous Arjun silent listened and obeyed the mandate high,
Tears of manly sorrow trickled from his soft and altered eye,

Dear in joy and dear in suffering, calm his righteous elder stood,
Dear in Indra-prastha's mansions, dearer in the jungle wood!

Arjun sheathed his flashing sabre, joined his hands and hung his head,
Fixed his eye on good Yudhishthir and in humble accents said:

"Pardon, great and saintly monarch, vassal's disrespectful word,
Pardon, elder, if a younger heedless drew his sinful sword,

But thy best to yield my weapon stung my soul to bitter strife,
Dearer is the bow *Gandiva* unto Arjun than his life,

Pardon if the blood of anger mantled o'er this rugged brow,
Pardon if I drew my sabre 'gainst my duty and my vow,

For that hasty act repenting Arjun bows thy heart to move
Grant me, holy king and elder, monarch's grace and brother's love!"

From Yudhishthir's altered eyelids gentle tears of sorrow start,
And he lifts his younger brother to his ever-loving heart:

"Arjun, I have wronged thee brother, and no fault or sin is thine,

Hasty words of thoughtless anger 'scaped these sinful lips of mine,

Bitter was my shame and anguish when from Karna's car I fled,
Redder than my bleeding bosom warrior's fame and honour bled,

Hasty words I uttered, Arjun, by my pain and anguish driven,
Wipe them with a brother's kindness, be thy elder's sin forgiven!"

Stronger by his elder's blessing Arjun mounts the battle-car,
Krishna drives the milk-white coursers to the thickening ranks of war.

Onward came the fiery Karna with his chiefs and arméd men,
Salya urged his flying coursers with the whip and loosened rein,

Often met and often parted, life-long rivals in their fame,
Not to part again the heroes, each before the other came,

Not to part until a chieftain by the other chief was slain,
Arjun dead or lifeless Karna, pressed the Kuru-kshetra plain!

Long they strove, but neither archer could his gallant foeman beat,
Though like surging ocean billows did the angry warriors meet,

Arjun's arrows fell on Karna like the summer's angry flood,
Karna's shafts like hissing serpents drank the valiant Arjun's blood,

Fierce and quick from his Gandiva angry accents Arjun woke,
Till the bow-string strained and heated was by sudden impulse broke!

"Hold," cried Arjun to his rival, "mind the honoured rules of war,
Warriors strike not helpless foemen thus disabled on the car,

Hold, brave Karna, until Arjun mends his over-strainéd bow,
Arjun then will crave for mercy nor from god nor mortal foe!"

Vain he spake, for wild with anger heedless Karna, fiercely lowered,
Thick and fast on bowless Arjun countless arrows darkly showered,

Like the cobra dark and hissing Karna's gleaming lightning dart,
Struck the helpless archer Arjun on his broad and bleeding heart!

Furious like a wounded tiger quivering in the darksome wood,
With his mended warlike weapon now the angry Arjun stood,

Blazing with a mighty radiance like a flame in summer night,
Fierce he fell on archer Karna with his more than mortal might!

Little reeked the dauntless Karna if his foe in anger rose,
Karna feared not face of mortal, dreaded not immortal foes,

Nor with all his wrath and valour Arjun conquered him in war,
Till within the soft earth sinking stuck the wheel of Karna's car!

Stood unmoved the tilted chariot, vainly wrathful Salya strove,
Urging still the strugling coursers Karna's heavy car to move,

Vainly too the gallant Karna leaped upon the humid soil,
Sought to lift the sunken axle with a hard unwonted toil,

"Hold," he cried to noble Arjun, "wage no false and impious war
On a foeman, helpless, carless,--thou upon thy lofty car."

Loudly laughed the helméd Arjun, answer nor rejoinder gave,
Unto Karna pleading virtue Krishna answered calm and grave:

"Didst thou seek the path of virtue, mighty Karna, archer bold,
When Sakuni robbed Yudhishthir of his empire and his gold,

Didst thou tread the path of honour on Yudhishthir's fatal fall,
Heaping insults on Draupadi in Hastina's council hall?

Didst thou then fulfil thy duty when, Yudhishthir's exile crost,
Krishna asked in right and justice for Yudhishthir's empire lost,

Didst thou fight a holy battle when with six marauders skilled,
Karna hunted Abhimanyu and the youthful hero killed?

Speak not then of rules of honour, blackened in your sins you die,
Death is come in shape of Arjun, Karna's fatal hour is nigh!

Stung to fury and to madness, faint but frantic Karna fought,
Reckless, ruthless, and relentless, valiant Arjun's life he sought,

Sent his last resistless arrow on his foeman's mighty chest,
Arjun felt a shock of thunder on his broad and mailéd breast!

Fainting fell the bleeding Arjun, darkness dimmed his manly eye,
Pale and breathless watched his warriors, anxious watched the gods in sky,

Then it passed, and helméd Arjun rose like newly lighted fire,
Abhimanyu's sad remembrance kindled fresh a father's ire!

And he drew his bow *Gandiva*, aimed his dart with stifled breath,
Vengeance for his murdered hero winged the fatal dart of death,

Like the fiery bolt of lightning Arjun's lurid arrow sped,
Like a rock by thunder riven Karna fell among the dead!

III

FALL OF SALYA

Darkly closed the shades of midnight, Karna still and lifeless lay,
Ghast and Pale o'er slaughtered thousands fell the morning's sickly ray,

Bowman brave and proud preceptor Kripa to Duryodhan said,
Tear bedimmed the warrior's eyelids and his manly bosom bled:

"Leaderless are Koru's forces by a dire misfortune crost,
Like the moonless shades of midnight in their utter darkness lost,

Like a summer-driéd river, weary waste of and sand,
Lost its pride of fresh'ning waters sweeping o'er the grateful land!

As a spark of fire consumeth summer's parched and sapless wood,
Kuru's lordless, lifeless forces shall be angry Arjun's food,

Bhima too shall seek fulfilment of the dreadful vow he made,
Brave Satyaki wreak his vengeance for his sons untimely slayed!

Bid this battle cease, Duryodhan, pale and fitful is thy star,
Blood enough of friendly nations soaks this crimson field of war,

Bid them live,--the few survivors of a vast and countless host,
Let thy few remaining brothers live,--for many are the lost,

Kindly heart hath good Yudhishthir, still he seeks for rightful peace,
Render back his ancient kingdom, bid this war of kinsmen cease!"

"Kripa," so Duryodhan answered, "in this sad and fatal strife,
Ever foremost of our warriors, ever careless of thy life,

Ever in the council chamber thou hast words of wisdom said,
Needless war and dire destruction by thy peaceful counsel stayed,

Every word thou speakest, Kripa, is a word of truth and weight.
Nathless thy advice for concord, wise preceptor, comes too late!

Hope not that the good Yudhishthir will again our friendship own
Cheated once by deep Sakuni of his kingdom and his throne,

Rugged Bhima will not palter, fatal is the vow he made,
Vengeful Arjun will not pardon gallant Abhimanyu dead!

Fair Draupadi doth her penance, so our ancient matrons say,
In our blood to wash her insult and her proud insulters slay,

Fair Subhadra morn and evening weeps her dear departed son,
Feeds Draupadi's deathless anger for the hero dead and gone,

Deeply in their bosoms rankle wrongs and insults we have given,

Blood alone can wash it, Kripa, such the cruet will of Heaven!

And the hour for peace is over, for our best sleep on the plain,
Brothers, kinsmen, friends, and elders slumber with the countless slain,

Shall Duryodhan like a recreant now avoid the deathful strife,
After all his bravest warriors have in war surrendered life,

Shall he, sending them to slaughter, now survive and learn to flee,
Shall he, ruler over monarchs, learn to bend the servile knee?

Proud Duryodhan sues no favour even with his dying breath,
Unsubdued and still unconquered, changeless even unto death,

Salya valiant king of Madra. leads our arméd hosts to-day,
Or to perish or to conquer, gallant Kripa, lead the way!"

Meanwhile round the brave Yudhishthir calmly stood the Pandav force,
As the final day of battle now began its fatal course,

"Brothers, kinsmen, hero-warriors," so the good Yudhishthir said,
"Ye have done your share in battle, witness countless foemen dead

Sad Yudhishthir is your eldest, let him end this fatal strife,
Slay the last of Kuru chieftains or surrender throne and life!

Bold Satyaki ever faithful with his arms protects my right,
Drupad's son with watchful valour guards my left with wonted might.

In the front doth Bhima battle, careful Arjun guards the rear,
I will lead the battle's centre which shall know nor flight nor fear!"

Truly on that fatal morning brave Yudhishthir kept his word,
Long and fiercely waged the combat with fair Madra's valiant lord,

Thick and fast the arrows whistled and the lances pointed well,
Till with crashing sound of thunder Salya's mighty standard fell!

Rescued by the son of Drona, Salya rushed again to war,
Slew the noble milk-white coursers of Yudhishthir's royal car,

And as springs the hungry lion on the spotted jungle-deer,
Salya rushed upon Yudhishthir reckless and unknown to fear!

Brave Yudhishthir marked him coming and he hurled his fatal dart,
Like the fatal curse of Brahman sank the weapon in his heart,

Blood suffused his eye and nostril, quivered still his feeble hand,
Like a cliff by thunder riven Salya fell and shook the land!

Ended was the fatal battle, for the *Mlechcha* king was slain,
Pierced by angry Sahadeva false Sakuni pressed the plain,

All the brothers of Duryodhan tiger-waisted Bhima slew,
Proud Duryodhan pale and panting from the field of battle flew!

IV

NIGHT OF SLAUGHTER: DURYODHAN'S DEATH

Far from battle's toil and slaughter, by a dark and limpid lake,
Sad and slow and faint Duryodhan did his humble shelter take,

But the valiant sons of Pandu with the hunter's watchful care,
Thither tracked their fallen foeman like a wild beast in its lair!

"Gods be witness," said Duryodhan, flaming in his shame and wrath,
"Boy to manhood ever hating we have crossed each other's path,

Now we meet to part no longer, proud Duryodhan fights you all,
Perish he, or sons of Pandu, may this evening see your fall!"

Bhima answered: "For the insults long endured but not forgiven,
Me alone you fight, Duryodhan, witness righteous gods in heaven,

Call to mind the dark destruction planned of old in fiendish ire,
In the halls of Varnavata to consume us in the fire,

Call to mind the scheme deceitful, deep Sakuni's dark device,
Cheating us of fame and empire by the trick of loaded dice,

Call to mind that coward insult and the outrage foul and keen,
Flung on Drupad's saintly daughter and our noble spotless queen,

Call to mind the stainless Bhishma for thy sins and folly slain,
Lifeless proud preceptor Drona, Karna lifeless on the plain,

Perish in thy sins, Duryodhan, perish too thy hated name,
And thy dark life crime-polluted ends, Duryodhan, in thy shame!"

Like two bulls that fight in fury blind with wounds and oozing blood,
Like two wild and warring tuskers shaking all the echoing wood,

Me the thunder-wielding INDRA, YAMA monarch of the dead,
Dauntless Bhima and Duryodhan fiercely strove and fought and bled!

Sparks of fire shot from their maces and their faces ran with blood,
Neither won and neither yielded, matched in strength the rivals stood,

Till his vow remembered Bhima, and he raised his weapon high,
With a foul attack but fatal broke Duryodhan's shattered knee!

Through the sky a voice resounded as the great Duryodhan fell,
And the earth the voice re-echoed o'er her distant hill and dale,

Beasts and birds in consternation flew o'er land and azure sky,
Men below and heavenly *Siddhas* trembled at the fatal cry!

Darkness fell upon the battle, proud Duryodhan dying lay,
But the slaughter of the combat closed not with the closing day,

Ancient feud and hatred linger after battle's sweeping flood,
And the father's deathless anger courseth in the children's blood,

Drona slept and gallant Drupad, for their earthly task was done,
Vengeance fired the son of Drona 'gainst the royal Drupad's son!

Sable shadows of the midnight fell o'er battle's silent plain,
Faintly shone the fitful planets on the dying and the slain,

And the vengeful son of Drona fired by omens dark and dread,
Stole into the tents of foemen with a soft and noiseless tread!

Dhrista-dyumna and Sikhandin, princes of Panchala's land,
Fell beneath the proud avenger Aswa-thaman's reeking hand,

Ay, where Drupad's sleeping grandsons, fair Draupadi's children lay,
Stole the cruel arm of vengeance, smothered them ere dawn of day!

Done the ghastly work of slaughter, Aswa-thaman bent his way
Where beside the limpid waters lone Duryodhan dying lay,

And Duryodhan blessed the hero with his feeble fleeting breath,
Joy of vengeance cheered his bosom and he died a happy death!

MAHABHARATA BOOK XI

SRADDHA

(Funeral Rites)

THE death of Duryodhan concludes the war, and it is followed by the lament of women and the funerals of the deceased warriors. The passages translated in this Book form Section x., portions of Sections xvi., xvii., and xxvi., and the whole of Section xxvii. of Book xi. of the original text.

I

KURU WOMEN VISIT THE BATTLE-FIELD

Spake the ancient Dhrita-rashtra, father of a hundred sons,
Sonless now and sorrow-stricken, dark his ebbing life-tide runs:

"Gods fulfil my life's last wishes! Henchmen, yoke my royal car,
Dhrita-rashtra meets his princes in the silent field of war,

Speed unto the Queen Gandhari, to the dames of Kuru's house,
To each dear departed warrior wends his fair and faithful spouse!"

Queen Gandhari sorrow-laden with the ancient Pritha came,
And each weeping widowed princess and each wailing childless dame,

And they saw the hoary monarch, father of a perished race,
Fresh and loud awoke their sorrow, welling tears suffused their face,

Good Vidura ever gentle whispered comfort unto all,
Placed the dames within their chariots, left Hastina's palace hall!

Loud the wail of woe and sorrow rose from every Kuru house,
Children wept beside their mothers for each widowed royal spouse,

Veiléd dwellers of the palace, scarce the gods their face had seen,
Heedless now through mart and city sped each widowed childless queen,

From their royal brow and bosom gem and jewel cast aside,
Loose their robes and loose their tresses, quenched their haughty queenly pride!

So when falls the antlered monarch, struck by woe and sudden fear
Issuing from their snowy mountains listless stray the dappled deer,

So when smit by sudden panic, milk-white mares that scour the plain,
Wildly toss their flowing tresses, shake their soft and glossy mane!

Clinging to her weeping sister wept each dame in cureless pain,
For the lord the son or father in the deathful battle slain,

Wept and smote her throbbing bosom and in bitter anguish walled,
Till her senses reeled in sorrow, till her woman's reason failed!

Veiléd queens and bashful maidens, erst they shunned the public eye,
Blush nor shame suffused their faces as they passed the city by,

Gentle-bosomed, kindly hearted, erst they wiped each other's tear,
Now by common sorrow laden knew no sister's words of cheer!

With this troop of wailing women, deep in woe, disconsolate,
Slow the monarch of the Kurus passed Hastina's outer gate,

Men from stall and loom and anvil, men of every guild and trade,
Left the city with the monarch, through the open country strayed,

And a universal sorrow filled the air and answering sky,
As when ends the mortal's Yuga and the end of world is nigh!

II

GANDHARI'S LAMENT FOR THE SLAIN

Stainless Queen and stainless woman, ever righteous ever good,
Stately in her mighty sorrow on the field Gandhari stood!

Strewn with skulls and clotted tresses, darkened by the stream of gore,
With the limbs of countless warriors is the red field covered o'er,

Elephants and steeds of battle, car-borne chiefs untimely slain,
Headless trunks and heads dissevered fill the red and ghastly plain,

And the long-drawn howl of jackals o'er the scene of carnage rings,
And the vulture and the raven flap their dark and loathsome wings,

Feasting on the blood of warriors foul *Pisachas* fill the air,
Viewless forms of hungry *Rakshas* limb from limb the corpses tear!

Through this scene of death and carnage was the ancient monarch led,
Kuru dames with faltering footsteps stepped amidst the countless dead,

And a piercing wail of anguish burst upon the echoing plain,
As they saw their sons or fathers, brothers, lords, amidst the slain,

As they saw the wolves of jungle feed upon the destined prey,
Darksome wanderers of the midnight prowling in the light of day!

Shriek of pain and wail of anguish o'er the ghastly field resound,
And their feeble footsteps falter and they sink upon the ground,

Sense and life desert the mourners as they faint in common grief,
Death-like swoon succeeding sorrow yields a moment's short relief!

Then a mighty sigh of anguish from Gandhari's bosom broke,
Gazing on her anguished daughters unto Krishna thus she spoke:

"Mark my unconsoléd daughters, widowed queens of Kuru's house,
Wailing for their dear departed, like the osprey for her spouse!

How each cold and fading feature wakes in them a woman's love,
How amidst the lifeless warriors still with restless steps they rove,

Mothers hug their slaughtered children all unconscious in their sleep,
Widows bend upon their husbands and in ceaseless sorrow weep,

Mighty Bhishma, hath he fallen, quenched is archer Karna's pride,
Doth the monarch of Panchala sleep by foeman Drona's side?

Shining mail and costly jewels, royal bangles strew the plain,
Golden garlands rich and burnished deck the chiefs untimely slain,

Lances hurled by stalwart fighters, clubs of mighty wrestlers killed
Swords and bows of ample measure, quivers still with arrows filled!

Mark the unforgotten heroes, jungle prowlers 'mid them stray,
On their brow and mailéd bosoms heedless perch the birds of prey,

Mark they great unconquered heroes famed on earth from west to east,
Kankas perch upon their foreheads, hungry wolves upon them feast!

Mark the kings, on softest cushion scarce the needed rest they found,
Now they lie in peaceful slumber on the hard and reddened ground,

Mark the youths who morn and evening listed to the minstrel's song,
In their ear the loathsome jackal doth his doleful wail prolong!

See the chieftains with their maces and their swords of trusty steel,
Still they grasp their tried weapons,--do they still the life-pulse feel?"

III

GANDHARI'S LAMENT FOR DURYODHYAN

Thus to Krishna, Queen Gandhari strove her woeful thoughts to tell,
When, alas, her wandering vision on her son Duryodhan fell,

Sudden anguish smote her bosom and her senses seemed to stray,
Like a tree by tempest shaken senseless on the earth she lay!

Once again she waked in sorrow, once again she cast her eye
Where her son in blood empurpled slept beneath the open sky,

And she clasped her dear Duryodhan, held him close unto her breast,
Sobs convulsive shook her bosom as the lifeless form she prest,

And her tears like rains of summer fell and washed his noble head,
Decked with garlands still untarnished, graced with *nishkas* bright and red!

'"Mother!' said my dear Duryodhan when he went unto the war,
'Wish me joy and wish me triumph as I mount the battle-car,'

'Son!' I said to dear Duryodhan, 'Heaven avert a cruel fate,
Yato dharma stato jayah! Triumph doth on Virtue wait!'

But he set his heart on battle, by his valour wiped his sins,
Now he dwells in realms celestial which the faithful warrior wins,

And I weep not for Duryodhan, like a prince he fought and fell,
But my sorrow-stricken husband, who can his misfortunes tell!

Ay! my son was brave and princely, all resistless in the war,
Now he sleeps the sleep of warriors, sunk in gloom his glorious star,

Ay! My son 'mid crownéd monarchs held the first and foremost way,
Now he rests upon the red earth, quenched his bright effulgent ray,

Ay! my son the best of heroes, he hath won the warrior's sky,
Kshatras nobly conquer, Krishna, when in war they nobly die!

Hark the loathsome cry of jackals, how the wolves their vigils keep,
Maidens rich in song and beauty erst were wont to watch his sleep,

Hark the foul and blood-beaked vultures flap their wings upon the dead,
Maidens waved their feathery *pankhas* round Duryodhan's royal bed,

Peerless bowman! mighty monarch! nations still his hests obeyed,
As a lion slays a tiger, Bhima hath Duryodhan slayed!

Thirteen years o'er Kuru's empire proud Duryodhan held his sway,
Ruled Hastina's ancient city where fair Ganga's waters stray,

I have seen his regal splendour with these ancient eyes of mine,

Elephants and battle-chariots, steeds of war and herds of kine,

Kuru owns another master and Duryodhan's day is fled,
And I five to be a witness! Krishna, O that I were dead!

Mark Duryodhan's noble widow, mother proud of Lakshman bold,
Queenly in her youth and beauty, like an altar of bright gold,

Torn from husband's sweet embraces, from her son's entwining arms,
Doomed to life-long woe and anguish in her youth and in her charms,

Rend my hard and stony bosom crushed beneath this cruel pain,
Should Gandhari live to witness noble son and grandson slain?

Mark again Duryodhan's widow, how she hugs his gory head,
How with gentle hands and tender softly holds him on his bed,

How from dear departed husband turns she to her dearer son,
And the tear-drops of the mother choke the widow's bitter groan,

Like the fibre of the lotus tender-golden is her frame,
O my lotus! O my daughter! Bharat's pride and Kuru's fame!

If the truth resides in Vedas, brave Duryodhan dwells above,
Wherefore linger we in sadness severed from his cherished love,

If the truth resides in *Sastra*, dwells in sky my hero son,
Wherefore linger we in sorrow since their earthly task is done?

IV

FUNERAL RITE

Victor of a deathful battle, sad Yudhishthir viewed the plain,
Friends and kinsmen, kings and chieftains, countless troops untimely slain,

And he spake to wise Sudharman pious priest of Kuru's race,
Unto Sanjay, unto Dhaumya, to Vidura full of grace,

Spake unto the brave Yuyutsu, Kuru's last surviving chief,
Spake to faithful Indrasena, and to warriors sunk in grief:

"Pious rites are due to foemen and to friends and kinsmen slain,
None shall lack a fitting funeral, none shall perish on the plain."

Wise Vidura and his comrades sped on sacred duty bound,
Sandalwood and scented aloes, fragrant oil and perfumes found,

Silken robes of costly splendour, fabrics by the artist wove,
Dry wood from the thorny jungle, perfume from the scented grove,

Shattered cars and splintered lances, hewed and ready for the fire,
Piled and ranged in perfect order into many a funeral pyre.

Kings and princes, noble warriors, were in rank and order laid,
And with streams of fragrant *ghrita* were the rich libations made,

Blazed the fire with wondrous radiance by the rich libations fed,
Sanctifying and consuming mortal remnants of the dead.

Brave Duryodhan and his brothers, Salya of the mighty car,
Bhurisravas king of nations, Jayadratha famed in war,

Abhimanyu son of Arjun, Lakshman proud Duryodhan's son,
Somadatta and the Srinjays famed for deeds of valour done,

Matsya's monarch proud Virata, Drupad fair Panchala's king,
And his sons, Panchala's princes, whose great deeds the minstrels sing,

Cultured monarch of Kosala and Gandhara's wily lord,
Karna, proud and peerless archer, matchless with his flaming sword,

Bhagadatta eastern monarch all resistless in his car,
Ghatotkacha son of Bhima, Alambusha famed in war,

And a hundred other monarchs all received the pious rite,
Till the radiance of the fire-light chased the shadows of the night!

Pitri-medha; due to fathers was performed with pious care,
Hymns and wails and lamentations mingled in the midnight air,

Sacred songs of *rik* and *saman* rose with women's piercing wail,
And the creatures of the wide earth heard the sound subdued and pale,

Smokeless and with radiant lustre shone each red and lighted pyre,
Like the planets of the bright sky throbbing with celestial fire!

Men in nations, countless, nameless, from each court and camp afar,
From the east and west collected, fell in Kuru-Kshetra's war,

Thousand fires for them were lighted, they received the pious rite,
Such was good Yudhishthir's mandate, such was wise Vidura's might,

All the dead were burned to ashes and the sacred rite was o'er,
Dhrita-rashtra and Yudhishthir slowly walked to Ganga's shore!

V

OBLATION TO KARNA,

Sacred Ganga, ample-bosomed, sweeps along in regal pride,
Rolling down her limpid waters through high banks on either side,

Childless dames and weeping widows thither in their anguish came,
Due and holy rites to render to departed chiefs of fame,

Casting forth their jewelled girdles, gems and scarfs belaced with gold,
Gave oblations of the water unto warriors true and bold,

Unto fathers, unto husbands, unto sons in battle slayed,
Offerings of the sacred water sorrowing wives and mothers made.

And so great the host of mourners wending to perform the rite,
That their footsteps made a pathway in the sad and sacred site,

And the shelving banks of Ganga, peopled by the sorrowing train,
Wide-expanding, vast and sealike, formeda scene of woe and pain!

But a wave of keener sorrow swept o'er Pritha's heaving breast,
As unto her weeping children thus her secret she expressed:

"He, my sons, the peerless bowman, mighty in his battle-car,
Who by will of fate untimely was by Arjun slain in war,

He whom as the son of Radha, chariot-driver ye have thought,
But who shone with SURYA'S lustre as his countless foes he fought,

He who faced your stoutest warriors and in battle never failed,
Bravely led the Kuru forces and in danger never quailed,

He who knew no peer in prowess, owned in war no haughtier name,
Yielded life but not his honour and by death hath conquered fame,

He in truth who never faltered, never left his vow undone,
Offer unto him oblation, Karna was my eldest son!

Karna was your honoured elder and the Sun inspired his birth,
Karna in his rings and armour Sun -like trod the spacious earth!"

Pritha spake; the Pandav brothers groaned in penitence and pain,
And they wept in woe and anguish for the brother they had slain.

Hissing forth his sigh of anguish like a crushed and wounded snake,
Sad Yudhishthir to his mother thus his inward feelings spake:

Didst thou, mother, bear the hero fathomless like ocean dread,
Whose unfailing glistening arrows like its countless billows sped,

Didst thou bear that peerless archer all-resistless in his car,

Sweeping with the roar of ocean through the shattered ranks of war?

Didst thou hide the mighty warrior, mortal man of heavcnly birth,
Crushing 'neath his arm of valour all his foemen on the earth,

Didst thou hide the birth and lineage of that chief of deathful ire,
As a man in folds of garments seeks to hide the flaming fire?

Arjun wielder of Gandiva was for us no truer stay
Than was Karna for the Kurus in the battle's dread array,

Monarchs matched not Karna's glory nor his deeds of valour done,
Midst the mighty car-borne warriors mightiest warrior Karna shone!

Woe to us! our eldest brother we have in the battle slain,
And our nearest dearest elder fell upon the gory plain,

Not the death of Abhimanyu from the fair Subbadra torn,
Not the slaughter of the princes by the proud Draupadi borne,

Not the fall of friends and kinsmen and Panchala's mighty host,
Like thy death afflicts my bosom, noble Karna loved and lost!

Monarch's empire, victor's glory, all the treasures earth can yield,
Righteous bliss and heavenly gladness, harvest of the heavenly field,

All that wish can shape and utter, all that nourish hope and pride,
All were ours, O noble Karna, hadst thou rested by our side,

And this carnage of the Kurus these sad eyes had never seen,
Peace had graced our blessed empire, happy would the earth have been!"

Long bewailed the sad Yudhishthir for his elder loved and dead,
And oblation of the water to the noble Karna made,

And the royal dames of Kuru viewed the sight with freshening pain,
Wept to see the good Yudhishthir offering to his brother slain,

And the widowed queen of Karna with the women of his house
Gave oblations to her hero, wept her loved and slaughtered spouse!

Done the rites to the, departed, done oblations to the dead,
Slowly then the sad survivors on the river's margin spread,

Far along the shore and sandbank of the sacred sealike stream
Maid and matron lave their bodies 'neath the morning's holy beam,

And ablutions done, the Kurus slow and sad and cheerless part,
Wend their way to far Hastina with a void and vacant heart.

MAHABHARATA BOOK XII

ASWA-MEDHA

(Sacrifice of the Horse)

THE real Epic ends with the war and the funerals of the deceased warriors. Much of what follows in the original Sanscrit poem is either episodical or comparatively recent interpolation. The great and venerable warrior Bhishma, still lying on his death bed, discourses for the instruction of the newly crowned Yudhishthir on various subjects like the Duties of Kings, the Duties of the Four Castes, and the Four Stages of Life. He repeats the discourses of other saints, of Bbrigu and Bharadwaja, of Manu and Brihaspati, of Vyasa and Suka, of Yajnavalkya and Janaka, of Narada and Nairayana. He explains Sankhya philosophy and Yoga philosophy, and lays down the laws of Marriage, the laws of Succession, the rules of Gifts, and the rules of Funeral Rites. He preaches the cult of Krishna, and narrates endless legends, tales, traditions, and myths about sages and saints, gods and mortal kings. All this is told in two Books containing about twenty-two thousand couplets, and forming nearly one-fourth of the entire Sanscrit Epic!

The reason of adding all this episodical and comparatively recent matter to the ancient Epic is not far to seek. The Epic became more popular with the nation at large than dry codes of law and philosophy, and generations of Brahmanical writers laboured therefore to insert in the Epic itself their rules of caste and moral conduct, their laws and philosophy. There is no more venerable character in the Epic than Bhishma, and these rules and laws have therefore been supposed to come from his lips on the solemn occasion of his death. As a storehouse of Hindu laws and traditions and moral rules these episodes are invaluable; but they form no part of the real Epic, they are not a portion of the leading story of the Epic, and we pass them by.

Bhishma dies and is cremated; but the endless exposition of laws, legends, and moral rules is not yet over. Krishna himself takes up the task in a new Book, and, as he has done once before in the *Bhagavat-gita*, he now once more explains to Arjun in the *Anu-gita* the great truths about Soul and Emancipation, Creation and the Wheel of Life, True Knowledge and Ritea and Penance. The adventures of the sage Utanka, whom Krishna meets, then take up a good many pages. All this forms no part of the real Epic, and we pass it by.

Yudhishthir has in the meantime been crowned king of the Kurus at Hastinapura, and a posthumous child of Abhimanyu is named Parikshit, and is destined to succeed to the throne of the Kurus. But Yudhishthir's mind is still troubled with the thoughts of the carnage of the war, of which he considers himself guilty, and the great saint Vyasa advises the performance of the *aswa medha*, or the Sacrifice of the Horse, for the expiation of the sin.

The Sacrifice of the Horse was an ancient Hindu custom practised by kings exercising suzerain powers over surrounding kings. A horse was let free, and was allowed to wander from place to place,

accompanied by the king's guard. If any neighbouring king ventured to detain the animal, it was a signal for war. If no king ventured to restrain the wanderer, it was considered a tacit mark of submission to the owner of the animal. And when the horse returned from its peregrinations, it was sacrificed with great poinp and splendour at a feast to which all neighbouring kings were invited.

Yudhishthir allowed the sacrificial horse to wander at will, and Arjun accompanied it. Wherever the horse was stopped, Arjun fought and conquered, and thus proclaimed the supremacy of Yudhishthir over all neighbouring potentates. After various wars and adventures in various regions, Arjun at last returned victorious with the steed to Hastinapura, and the sacrifice commenced. The description of the sacrifice is somewhat artificial, and concerns itself with rites and ceremonious details and gifts to Brahmans, and altogether bears unmistakable evidence of the interpolating hand of later priestly writers. Nevertheless we cannot exclude from this translation of the leading incidents of the Epic the last great and crowning act of Yudhishthir, now anointed monarch of Kuru land.

The portion translated in this Book forms Sections lxxxv. And parts of Sections lxxxviii. and lxxxix. of Book xiv. of the original text.

I

THE GATHERING

Victor of a hundred battles, Arjun bent his homeward way,
Following still the sacred charger free to wander as it may,

Strolling minstrels to Yudhishthir spake of the returning steed,
Spake of Arjun wending homeward with the victor's crown of meed,

And they sang of Arjun's triumph's in Gandhara's distant vale,
On the banks of Brahmaputra and in Sindhu's rocky dale.

Twelfth day came of *Magha's* bright moon and auspicious was the star,
Nigher came the victor Arjun from his conquests near and far,

Good Yudhishthir called his brothers, faithful twins and Bhima true,
Spake to them in gentle accents, and his words were grave and few:

"Bhima! Now returneth Arjun with the steed from many a fray,
So they tell me, noble brother, who have met him on the way,

And the time of *aswa-medha* day by day is drawing nigh,
Magha's full moon is approaching, and the winter passeth by,

Let the Brahmans versed in Vedas choose the sacrificial site,
For the feast of many nations, for the *aswa-medha* rite."

Bhima heard of Arjun's coming,--hero with the curly hair,--
And to do Yudhishthir's mandate did with gladsome heart repair,

Brahmans versed in sacrifices, cunning architects of fame,
Builders of each various altar with the son of Pritha came,

And upon a level greensward measured forth the sacred site,
Laid it out with halls and pathways for the sacrificial rite.

Mansions graced with gem and jewel round the bright arena shone,
Palaces of golden lustre glinted in the morning sun,

Gilt and blazoned with devices lofty columns stood around,
Graceful arches gold-surmounted spanned the consecrated ground,

Gay pavilions rose in beauty round the sacrificial site,
For the queens of crownéd monarchs wending to the holy rite,

Humbler dwellings rose for Brahmans, priests of learning and of fame,
Come to view Yudhishthir's *yajna* and to bless Yudhishthir's name.

Messengers with kindly greetings went to monarchs far-renowned,
Asked them to Hastina's city, to the consecrated ground,

And to pleasethe great Yudhishthir came each king and chieftain bold,
With their slaves and dark-eye damsels, arms and horses, gems and gold,

Came and found a royal welcome in pavilions rich and high,
And the sealike voice of nations smote the echoing vault of sky!

With his greetings did Yudhishthir, for each chief and king of men,
Cooling drinks and sumptuous viands, beds of regal pride ordain,

Stables filled with corn and barley and with milk and luscious cane
Greeted tall and warlike tuskers and the steeds with flowing mane.

Munis from their hermitages to the sacred *yajna* came,
Rishis from the grove and forest lisping BRAHMA'S holy name,

Famed *Acharyas* versed in Vedas to the city held their way,
Brahmacharins with grass-girdle, chanting sweet the *saman* lay,

Welcomed Kuru's pious monarch, saint and sage and man of grace,
And with gentle condescension showed each priest his fitting place.

Skilled mechanics, cunning artists, raised the structures for the rite,
And with every needful object graced the sacrificial site,

Every duty thus completed, joyful Yudhishthir's mind,
And he blessed his faithful brothers with an elder's blessings kind.

II

THE FEASTING

Men in nations are assembled, hymns are sung by saint and sage,
And in learnéd disputations keen disputants oft engage,

And the concourse of the monarchs view the splendour of the rite,
Like the glorious sky of INDRA is the sacrificial site!

Bright festoons and flaming streamers are on golden arches hung,
Groups of men and gay-dressed women form a bright and joyous throng,

Jars of cool and sparkling waters, vessels rich with gold inlaid,
Costly cups and golden vases are in order due arrayed.

Sacrificial stakes of timber with their golden fastenings graced,
Consecrated by the *mantra* are in sumptuous order placed,

Countless creatures of the wide earth, fishes from the lake and flood.
Buffaloes and bulls from pasture, beasts of prey from jungle wood,

Birds and every egg-born creature, insects that from moisture spring,
Denizens of cave and mountain for the sacrifice they bring.

Noble chiefs and mighty monarchs gaze in wonder on the site,
Filled with every living object, corn and cattle for the rite,

Curd and cake and sweet confection are for feasting Brahmans spread,
And a hundred thousand people are with sumptuous viands fed!

With the accents of the rain-cloud drum and trumpet raise their voice,
Speak Yudhishthir's noble bounty, bid the sons of men rejoice,

Day by day the holy *yajna* grows in splendour and in joy,
Rice in hillocks feeds all comers, maid and matron, man and boy,

Lakes of curd and lakes of butter speak Yudhishthir's bounteous feast,
Nations of the Jambu-dwipa share it, greatest and the least!

For a hundred diverse races from a hundred regions came,
Ate of good Yudhishthir's bounty, sang of good Yudhishthir's fame,

And a thousand proud attendants, gay with earrings, garland-graced,
Carried food unto the feeders and the sweet confections placed,

Viands fit for crownéd monarchs were unto the Brahmans given,
Drinks of rich and cooling fragrance like the nectar-drink of heaven!

III

SACRIFICE OF ANIMALS

Victor of a hundred battles, Arjun came with conquering steed,
Vyasa herald of the Vedas bade the holy rite proceed:

"For the day is come, Yudhishthir, let the sacrifice be done,
Let the priests repeat the mantra golden as the morning sun!

Threefold bounteous be thy presents and a threefold merit gain,
For thy wealth of gold is ample, be thy gifts like summer's rain,

May the threefold rich performance purify the darkening stain,
Blood of warriors and of kinsmen slaughtered on the gory plain,

May the *yajna's* pure ablution wash thee of the cruel sin,
And the meed of sacrificers may the good Yudhishthir win!

Vyasa spake; and good Yudhishthir took the *diksha* of the rite,
And commenced the *aswa-medha* gladdening every living wight,

Round the altar's holy lustre moved the priests with sacred awe,
Swerved not from the rule of duty, failed not in the sacred law.

Done the rite of pure *pravargya* with the pious hymn and lay,
To the task of *abhishava* priests and Brahmans led the way,

And the holy Soma-drinkers pressed the sacred Soma plant,
And performed the pure *savana* with the solemn *saman* chant.

Bounty waits on squalid hunger, gifts dispel the suppliant's fear,
Gold revives the poor and lowly, mercy wipes the mourner's tear,

Tender care relieves the stricken by the gracious king's command,
Charity with loving sweetness spreads her smile o'er all the land!

Day by day the *aswa-medha* doth with sacred rites proceed,
Day by day on royal bounty poor and grateful myriads feed,

And adept in six Vedangas, strict in vow and rich in lore,
Sage preceptors, holy teachers, grew in virtue ever more!

Six good stakes of *vilwa* timber, six of hard *khadira* wood,
Six of seasoned *sarvavarnin*, on the place of *yajna* stood,

Two were made of *devadaru*, pine that on Himalay grows,
One was made of wood of *slesha*, which the sacrificer knows,

Other stakes of golden lustre quaint with curious carving done,

Draped in silk and gold-brocaded like the constellations shone!

And the consecrated altar built and raised of bricks of gold,
Shone in splendour like the altar Daksha built in days of old,

Eighteen cubits square the structure, four deep layers of brick in height,
With a spacious winged triangle like an eagle in its flight!

Beasts whose flesh is pure and wholesome, dwellers of the lake or sky,
Priests assigned each varied offering to each heavenly power on high,

Bulls of various breed and colour, steeds of mettle true and tried,
Other creatures, full three hundred, to the many stakes were tied.

Deva-rishis viewed the feasting, sweet *Gandharvas* woke the song,
Apsaras like gleams of sunlight on the greensward tripped along,

Kinnaras and *Kim-purushas* mingled in the holy rite,
Siddhas of austerest penance stood around the sacred site,

Vyasa's great and gifted pupils who the holy hymns compiled,
Helped the royal *aswa-medha*, on the royal *yajna* smiled!

From the bright ethereal mansions heavenly minstrel Narad came,
Chitra-sena woke the music, singer of celestial fame,

Cheered by more than mortal music priests their holy task begun,
And Yudhishthir's fame and virtue with a brighter lustre shone!

VI

SACRIFICE OF THE HORSE

Birds and beasts were immolated for the sacrificial food,
Then before the sacred charger priests in rank and order stood,

And by rules of Veda guided slew the horse of noble breed,
Placed Draupadi, *Queen of yajna*, by the slain and lifeless steed,

Hymns and gifts and deep devotion sanctified the noble Queen,
Woman's true and stainless virtue, woman's worth and wisdom keen!

Priests adept in sacred duty cooked the steed with pious rite,
And the steam of welcome fragrance sanctified the sacred site,

Good Yudhishthir and his brothers, by the rules by *rishis* spoke,
Piously inhaled the fragrance and the sin-destroying smoke!

Severed limbs and sacred fragments of the courser duly dressed,
Priests upon the blazing altar as a pious offering placed,

Vyasa herald of the Vedas raised his voice in holy song,
Blessed Hastina's righteous monarch and the many-nationed throng!

V

GIFTS

Unto Brahmans gave Yudhishthir countless *nishkas* of bright gold,
Unto sage and saintly Vyasa all his realm and wealth untold,

But the bard and ancient *rishi* who the holy Vedas spake,
Rendered back the monarch's present, earthly gift he might not take!

"Thine is Kuru's ancient empire, rule the nations of the earth,
Gods have destined thee as monarch from the moment of thy birth,

Gold and wealth and costly present let the priests and Brahmans hoard,
Be it thine to rule thy subjects as their father and their lord!

Krishna too in gentle accents to the doubting monarch said:
"Vyasa. speaketh word of wisdom and his mandate be obeyed!"

From the *rishi* good Yudhishthir then received the Kuru-land,
With a threefold gift of riches gladdened all the priestly band,

Pious priests and grateful nations to their distant regions went,
And his share of presents Vyasa to the ancient Pritha sent.

Fame and virtue Kuru's monarch by the *aswa-medha* wins,
And the rite of pure ablution cleanses all Yudhishthir's sins,

And be stands amid his brothers, brightly beaming, pure and high,
Even as INDRA stands encircled by the dwellers of the sky,

And the concourse of the monarchs grace Yudhishthir's regal might,
As the stars and radiant planets grace the stillness of the night!

Gems and jewels in his bounty, gold and garnients rich and rare,
Gave Yudhishthir to each monarch, slaves and damsels passing fair,

Loving gifts to dear relations gave the king of righteous fame,
And the grateful parting monarchs blessed Yudhishthir's hallowed name.

Last of all with many tear-drops Krishna mounts his lofty car,
Faithful still in joy or sorrow, faithful still in peace or war,

Arjun's comrade. Bhima's helper, good Yudhishthir's friend of yore,
Krishna leaves Hastina's mansions for the sea-girt Dwarka's shore!

MAHABHARATA - CONCLUSION

THE real Epic ends with the war and with the funerals of the deceased warriors, as we have stated before, and Yudhishthir's Horse-Sacrifice is rather a crowning ornament than a part of the solid edifice. What follows the sacrifice is in no sense a part of the real Epic; it consists merely of concluding personal narratives of the heroes who have figured in the poem.

Dhrita-rashtra retires into a forest with his queen Gandhari, and Pritha, the mother of the Pandav brothers, accompanies them. In the solitude of the forest the old Dhrita-rashtra sees as in a vision the spirits of all the slain warriors, his sons and grandsons and kins men, clad and armed as they were in battle. The spirits disappear in the morning at the bidding of Vyasa, who had called them up. At last Dhrita-rashtra and Gandhari and Pritha are burnt to death in a forest conflagration, death by fire being considered holy.

Krishna at Dwarka meets with strange and tragic adventures. The Vrishnis and the Andbakas become irreligious and addicted to drinking, and fall a prey to internal dissensions. Valadeva and Krishna die shortly after, and the city of the Yadavas is swallowed up by the ocean.

Then follow the two concluding Books of the Epic, the *Great Journey* and the *Ascent to Heaven*, so beautifully rendered into English by Sir Edwin Arnold. On hearing of the death of their friend Krishna, the Pandav brothers place Prakshit, the grandson of Arjun, on the throne, and retire to the Himalayas. Draupadi drops down dead on the way, then Sahadeva, then Nakula, then Arjun, and then Bhima. Yudhishthir alone proceeds to heaven in person in a celestial car.

There Yudhishthir undergoes some trial, bathes in the celestial Ganges, and rises with a celestial body. He then meets Krishna, now in his heavenly form, blazing in splendour and glory. He meets his brothers whom he had lost on earth, but who are now Immortals in the sky, clad in heavenly forms. INDRA himself appears before Yudhishthir, and introduces him to others who were dear to him on earth, and are dear to him in heaven. Thus speaks INDRA to Yudhishthir:

"This is She the fair Immortal! Her no human mother bore,
Sprung from altar as Draupadi human shape for thee she wore,

By the Wielder of the Trident she was waked to form and life,
Bom in royal Drupad's mansion, righteous man, to be thy wife,

These are bright aérial beings, went for thee to lower earth,
Borne by Drupad's stainless daughter as thy children took their birth!

This is monarch Dhrita-rashtra who doth o'er *Gandharvas* reign,
This is peerless archer Karna, erst on earth by Arjun slain,

Like the Sun in ruddy splendour, for the Sun inspired his birth,
As the son of chariot-driver he was known upon the earth!

Mdst the *Sadhyas* and the *Maruts*, 'midst Immortals pure and bright,
Seek thy friends the faithful Vrishnis matchless in their warlike might.

Seek and find the brave Satyaki who upheld thy cause so well,
Seek the Bhojas and Andhakas who in Kuru-kshetra fell!

This is gallant Abhimanyu whom the fair Subhadra bore,
Still unconquered in the battle, slain by fraud in yonder shore,

Abhimanyu son of Arjun, wielding Arjun's peerless might,
With the Lord of Night he ranges, beauteous as the Lord of Night!

This, Yudhishthir, is thy father, by thy mother joined in heaven,
Oft he comes into my mansions in his flowery chariot driven.

This is Bhishma stainless warrior, by the *Vasus* is his place,
By the god of heavenly wisdom teacher Drona sits in grace!

These and other mighty warriors in the earthly battle slain,
By their valour and their virtue walk the bright ethereal plain,

They have cast their mortal bodies, crossed the radiant gate of heaven,
For to win celestial mansions unto mortals it is given,

Let them strive by kindly action, gentle speech, endurance long,
Brighter life and holier future into sons of men belong!"

MAHABHARATA - TRANSLATOR'S EPILOGUE

ANCIENT India, like ancient Greece, boasts of two great Epics. One of them, the *Maha-bharata*, relates to a great war in which all the warlike races of Northern India took a share, and may therefore be compared to the Iliad. The other, the *Ramayana*, relates mainly to the adventures of its hero, banished from his country and wandering for long years in the wildernesses of Southern India, and may therefore be compared to the Odyssey. It is the first of these two Epics, the Iliad of Ancient India, which is the subject of tile foregoing pages.

The great war which is the subject of this Epic is believed to have been fought in the thirteenth or fourteenth century before Christ. For generations and centuries after the war its main incidents must have been sung by bards and minstrels in the courts of Northern India. The war thus became the centre of a cycle of legends, songs, and poems in ancient India, even as Charlemagne and Arthur became the centres of legends in mediæval Europe. And then, probably under the direction of some enlightened king, the vast mass of legends and poetry, accumulated during centuries, was cast in a narrative form and formed the Epic of the Great Bharata nation, and therefore called the *Maha-bharata*. The real facts of the war had been obliterated by age, legendary heroes had become the principal actors, and, as is invariably the case in India, the thread of a high moral purpose, of the triumph of virtue and the subjugation of vice, was woven into the fabric of the great Epic.

We should have been thankful if this Epic, as it was thus originally put together some centuries before the Christian era, had been preserved to us. But this was not to be. The Epic became so popular that it went on growing with the growth of centuries. Every generation of poets had something to add; every distant nation in Northern India was anxious to interpolate some account of its deeds in the old record of the international war; every preacher of a new creed desired to have in the old Epic some sanction for the new truths he inculcated. Passages from legal and moral codes were incorporated in the work which appealed to the nation much more effectively than dry codes; and rules about the different castes and about the different stages of the human life were included for the same purpose. All the floating mass of tales, traditions, legends, and myths, for which ancient India was famous, found a shelter under the expanding wings of this wonderful Epic; and as Krishna-worship became the prevailing religion of India after the decay of Buddhism, the old Epic caught the complexion of the times, and Krishna-cult is its dominating religious idea in its present shape. It is thus that the work went on growing for a thousand years after it was first compiled and put together in the form of an Epic; until the crystal rill of the Epic itself was all but lost in an unending morass of religious and didactic episodes, legends, tales, and traditions.

When the mischief had been done, and the Epic had nearly assumed its present proportions, a few centuries after Christ according to the late Dr. Bühler, an attempt was made to prevent the further expansion of the work. The contents of the Epic were described in some prefatory verses, and the number of couplets in each Book was stated. The total number of couplets, according to this metrical preface, is

about eighty-five thousand. But the limit so fixed has been exceeded in still later centuries; further additions and interpolations have been made; and the Epic as printed and published in Calcutta in this century contains over ninety thousand couplets, excluding the Supplement about the Race of Hari.

The modern reader will now understand the reason why this great Epic-the greatest work of imagination that Asia has produced-has never yet been put before the European reader in a readable form. A poem of ninety thousand couplets, about seven times the size of the Iliad and the Odyssey put together, is more than what the average reader can stand; and the heterogeneous nature of its contents does not add to the interest of the work. If the religious works of Hooker and Jeremy Taylor, the philosophy of Hobbes and Locke, the commentaries of Blackstone and the ballads of Percy, together with the tractarian writings of Newman, Keble, and Pusey, were all thrown into blank verse and incorporated with the Paradise Lost, the reader would scarcely be much to blame if he failed to appreciate that delectable compound. A complete translation of the *Maha-bharata* therefore into English verse is neither possible nor desirable, but portions of it have now and then been placed before English readers by distinguished writers. Dean Milman's graceful rendering of the story of Nala and Damayanti is still read and appreciated by a select circle of readers; and Sir Edwin Arnold's beautiful translation of the concluding books of the Epic is familiar to a larger circle of Englishmen. A complete translation of the Epic into English prose has also been published in India, and is useful to Sanscrit scholars for the purpose of reference.

But although the old Epic had thus been spoilt by unlimited expansion, yet nevertheless the leading incidents and characters of the real Epic are still discernible, uninjured by the mass of foreign substance in which they are embedded--even like those immortal marble figures which have been recovered from the ruins of an ancient world, and now beautify the museums of modern Europe. For years past I have thought that it was perhaps not impossible to exhume this buried Epic from the superincumbent mass of episodical matter, and to restore it to the modern world. For years past I have felt a longing to undertake this work, but the task was by no means an easy one. Leaving out all episodical matter, the leading narrative of the Epic forms about one-fourth of the work; and a complete translation even of this leading story would be unreadable, both from its length and its prolixness. On the other hand, to condense the story into shorter limits would be, not to make a translation, but virtually to write a new poem; and that was not what I desired to undertake, nor what I was competent to perform.

There seemed to me only one way out of this difficulty. The main incidents of the Epic are narrated in the original work in passages which are neither diffuse nor unduly prolix, and which are interspersed in the leading narrative of the Epic, at that narrative itself is interspersed in the midst of more lengthy episodes. The more carefully I examined the arrangement, the more clearly it appeared to me that these main incidents of the Epic would bear a full and unabridged translation into English verse; and that these translations, linked together by short connecting notes, would virtually present the entire story of the Epic to the modem reader in a form and within limits which might be acceptable. It would be, no doubt, a condensed version of the original Epic, but the condensation would be effected, not by the translator telling a short story in his own language, but by linking together those passages of the original which describe the main and striking incidents, and thus telling the main story as told in the original work. The advantage of this arrangement is that, in the passages presented to the reader, it is the poet who speaks to him, not the translator. Though vast portions of the original are skipped over, those which are presented are the portions which narrate the main incidents of the Epic, and they describe those incidents as told by the poet himself.

This is the plan I have generally adopted in the present work. Except in the three books which describe

the actual war (Books viii., ix., and x.), the other nine books of this translation are complete translations of selected passages of the original work. I have not attempted to condense these passages nor to expand them; I have endeavoured to put them before the English reader as they have been told by the poet in Sanscrit. Occasionally, but rarely, a few redundant couplets have been left out, or a long list of proper names or obscure allusions has been shortened; and in one place only, at the beginning of the Fifth Book, I have added twelve couplets of my own to explain the circumstances under which the story of Savitri is told. Generally, therefore, the translation may be accepted as an unabridged, though necessarily a free translation of the passages describing the main incidents of the Epic.

From this method I have been compelled to depart, much against my wish, in the three books describing the actual war. No translation of an Epic relating to a great war can be acceptable which does not narrate the main events of the war. The war of the, *Maha-bharata* was a series of eighteen battles, fought on eighteen consecutive days, and I felt it necessary to present the reader with an account of each day's work. In order to do so, I have been compelled to condense, and not merely to translate selected passages. For the transactions of the war, unlike the other incidents of the Epic, have been narrated in the original with almost inconceivable prolixity and endless repetition; and the process of condensation in these three books has therefore been severe and thorough. But, nevertheless, even in these books I have endeavoured to preserve the character and the spirit of the original. Not only are the incidents narrated in the same order as in the original, but they are told in the style of the poet as far as possible. Even the similes and metaphors and figures of speech are all or mostly adopted from the original; the translator has not ventured either to adopt his own distinct style of narration, or to improve on the style of the original with his own decorations.

Such is the scheme I have adopted in presenting an Epic of ninety
thousand Sanscrit couplets in about two thousand English couplets.

The excellent and deservedly popular prose translation of the Odyssey of Homer by Messrs. Butcher and Lang often led me to think that perhaps a prose translation of these selected passages from the *Maha-bharata* might be more acceptable to the modern reader. But a more serious consideration of the question dispelled that idea. Homer has an interest for the European reader which the *Maha-bharata* cannot lay claim to; as the father of European poetry he has a claim on the veneration of modern Europe which an Indian poet can never pretend to. To thousands of European readers Homer is familiar in the original, to hundreds of thousands he is known in various translations in various modern languages. What Homer actually wrote, a numerous class of students in Europe wish to know; and a literal prose translation therefore is welcome, after the great Epic has been so often translated in verse. The case is very different with the *Maha-bharata*, practically unknown to European readers. And the translators of Homer themselves gracefully acknowledge, "We have tried to transfer, not all the truth about the poem, but the historical truth into English. In this process Homer must lose at least half his charm, his bright and equable speed, the musical current of that narrative, which, like the river of Egypt, flows from an undiscoverable source, and mirrors the temples and the palaces of unforgotten gods and kings. Without the music of verse, only a half truth about Homer can be told."

Another earnest worker of the present day, who is endeavouring to interpret to modern Englishmen the thoughts and sentiments and poetry of their Anglo-Saxon ancestors, has emphatically declared that "of all possible translations of poetry, a merely prose translation is the most inaccurate." "Prose," says Mr. Stopford Brooke, further on, "no more represents poetry than architecture does music. Translations of poetry are never much good, but -it least they should always endeavour to have the musical movement of

poetry, and to obey the laws of the verse they translate."

This appears to me to be a very sound maxim. And one of my greatest difficulties in the task I have undertaken has been to try and preserve something of the "musical movement" of the sonorous Sanscrit poetry in the English translation. Much of tile Sanscrit Epic is written in the well-known *Sloka* metre of sixteen syllables in each line, and I endeavoured to choose some English metre which is familiar to the English ear, and which would reproduce to some extent the rhythm, the majesty, and the long and measured sweep of the Sanscrit verse. It was necessary to adopt such a metre in order to transfer something of the truth about the *Maha-bharata*. into English, for without such reproduction or imitation of the musical movement of the original very much less than a half truth is told. My kind friend Mr. Edmund Russell, impelled by that enthusiasm for Indian poetry and Indian art which is a part of him, rendered me valuable help and assistance in this matter, and I gratefully acknowledge, the benefit I have derived from his advice and suggestions. After considerable trouble and anxiety, and after rendering several books in different English metres, I felt convinced that the one finally adopted was a nearer approach to the Sanscrit Sloka than any other familiar English metre known to me.

I have recited a verse in this English metre and a *Sloka* in presence of listeners who have a better ear for music than myself, and they have marked the close resemblance. I quote a few lines from the Sanscrit showing varieties of the *Sloka* metre, and comparing them with the scheme of the English metre selected.

Esha Kuntisutah sriman | esha madhyama Pandavah
Esha putro Mahendrasya | Kurunam esha rakshita

—*Maha-bharata*, i. 5357.

Yet I doubt not through the ages | one increasing purpose runs
And the thoughts of men are widened | with the process of the suns

—*Locksley Hall.*

Malancha samupadaya | kanchanim samalamkritam
Avatirna tato rangam | Draupadi Bharatarshabha

—*Maha-bharata*, i. 6974.

Visions of the days departed | shadowy phantoms filled my brain;
Those who live in history only | seemed to walk the earth again

—*Belfry of Bruges.*

Asuryam iva suryena | nirvatam iva vayuna
Bhasitam hladitanchaiva | Krishnenedam sado hi nah

—*Maha-bharata*, ii. 1334.

Quaint old town of toil and traffic | quaint old town of art and song,
Memories haunt thy pointed gables, | like the rooks that round thee throng.

—*Nuremberg.*

Ha Pando ha maharaja | kvasi kim samupekshase
Putran vivasyatah sadhun | aribhir dyutanirjitan

—*Maha-bharata*, ii. 2610.

In her ear he whispers gaily, | If my heart by signs can tell,
Maiden I have watched thee daily, | And I think thou lov'st me well

—*Lord of Burleigh.*

It would be too much to assume that even with the help of this similarity in metres, I have been able to transfer into my English that sweep and majesty of verse which is the charm of Sanscrit, and which often sustains and elevates the simplest narration and the plainest ideas. Without the support of those sustaining wings, my poor narration must often plod through the dust; and I can only ask for the indulgence of the reader, which every translator of poetry from a foreign language can with reason ask, if the story as told in the translation is sometimes but a plain, simple, and homely narrative. For any artistic decoration I have neither the inclination nor the necessary qualification. The crisp and ornate style, the quaint expression, the chiselled word, the new-coined phrase, in which modem English poetry is rich, would scarcely suit the translation of an old Epic whose predominating characteristic is its simple and easy flow of narrative. Indeed, the *Maha-bharata* would lose that unadorned simplicity which is its first and foremost feature if the translator ventured to decorate it with the art of the modern day, even if he had been qualified to do so.

For if there is one characteristic feature which distinguishes the *Maha-bharata* (as well as the other Indian Epic, the *Ramayana*) from all later Sanscrit literature, it is the grand simplicity of its narrative, which contrasts with the artificial graces of later Sanscrit poptry. The poetry of Kalidisa for instance, is ornate. and beautiful, and almost scintillates with similes in every verse; the poetry of the *Maha-bharara* is plain and unpolished, and scarcely stoops to a simile or a figure of speech unless the simile comes naturally to the poet. The great deeds of godlike kings sometimes suggest to the poet the mighty deeds of gods; the rushing of warriors suggests the rushing of angry elephants in the echoing jungle; the flight of whistling arrows suggests the flight of sea-birds; the sound and movement of surging crowds suggest the heaving of billows; the erect attitude of a warrior suggests a tall cliff; the beauty of a maiden suggests the soft beauty of the blue lotus. When such comparisons come naturally to the poet, he accepts them and notes them down, but he never seems to go in quest of them, he is never anxious to beautify and

decorate. He seems to trust entirely to his grand narrative, to his heroic characters, to his stirring incidents, to hold millions of listeners in perpetual thrall. The majestic and sonorous Sanscrit metre is at his command, and even this he uses, carelessly, and with frequent slips, known as *arsha* to later grammarians. The poet certainly seeks for no art to decorate his tale, he trusts to the lofty chronicle of bygone heroes to enchain the listening mankind.

And what heroes! In the delineation of character the *Maha-bharata* is far above anything which we find in later Sanscrit poetry. Indeed, with much that is fresh and sweet and lovely in later Sanscrit poetry, there is little or no portraiture of character. All heroes are cast much in the same heroic mould; all love-sick heroines suffer in silence and burn with fever, all fools are shrewd and impudent by turns, all knaves are heartless and cruel and suffer in the end. There is not much to distinguish between one warrior and another, between one tender woman and her sister. In the *Maha-bharata* we find just the reverse; each hero has a distinct individuality, a character of his own, clearly discernible from that of other heroes. No work of the imagination that could be named, always excepting the Iliad, is so rich and so true as the *Maha-bharata* in the portraiture of the human character,-not in torment and suffering as in Dante, not under overwhelming passions as in Shakespeare,--but human character in its calm dignity of strength and repose, like those immortal figures in marble which the ancients turned out, and which modern sculptors have vainly sought to reproduce. The old Kuru monarch Dhrita-rashtra, sightless and feeble, but majestic in his ancient grandeur; the noble grandsire Bhishma, "death's subduer" and unconquerable in war; the doughty Drona, venerable priest and vengeful warrior; and the proud and peerless archer Karna-have each a distinct character of his own which can not be mistaken for a moment. The good and royal Yudhishthir, (I omit the final a in some long names which occur frequently), the "tiger-waisted" Bhima, and the "helmet-wearing" Arjun are the Agamemnon, the Ajax, and the Achilles of the Indian Epic. The proud and unyielding Duryodhan, and the fierce and fiery Duhsasan stand out foremost among the wrathful sons of the feeble old Kuru monarch. And Krishna possesses a character higher than that of Ulysses; unmatched in human wisdom, ever striving for righteousness and peace, he is thorough and unrelenting in war when war has begun. And the women of the Indian Epic possess characters as marked as those of the men. The stately and majestic queen Gandhari, the loving and doting mother Pritha, the proud and scornful Draupadi nursing her wrath till her wrongs are fearfully revenged, and the bright and brilliant and sunny Subhadra,--these are distinct images pencilled by the hand of a true master in the realm of creative imagination.

And if the characters of the *Maha-bharata* impress themselves on the reader, the incidents of the Epic are no less striking. Every scene on the shifting stage is a perfect and impressive picture. The tournament of the princes in which Arjun and Karna-the Achilles and Hector of the Indian Epic-first met and each marked the other for his foe; the gorgeous bridal of Draupadi; the equally gorgeous coronation of Yudhishthir and the death of the proud and boisterous Sisupala; the fatal game of dice and the scornful wrath of Draupadi against her insulters; the calm beauty of the forest life of the Pandavs; the cattle-lifting in Matsyaland in which the gallant Arjun threw off his disguise and stood forth as warrior and conqueror; and the Homeric speeches of the warriors in the council of wax on the eve of the great contest,--each scene of this venerable old Epic impresses itself on the mind of the hushed and astonished reader. Then follows the war of eighteen days. The first few days are more or less uneventful, and have been condensed in this translation often into a few couplets; but the interest of the reader increases as he approaches the final battle and fall of the grand old fighter Bhishma. Then follows the stirring story of the death of Arjun's gallant boy, and Arjun's fierce revenge, and the death of the priest and warrior, doughty Drona. Last comes the crowning event of the Epic, the final contest between Arjun and Karna,

the heroes of the Epic, and the war ends in a midnight slaughter and the death of Duryodhan. The rest of the story is told in this translation in two books describing the funerals of the deceased warriors, and Yudhishthir's horse-sacrifice.

"The poems of Homer," says Mr. Gladstone, "differ from all other known poetry in this, that they constitute in themselves an encyclopædia of life and knowledge; at a time when knowledge, indeed, such as lies beyond the bounds of actual experience, was extremely limited, and when life was singularly fresh, vivid, and expansive." This remark applies with even greater force to the *Maha-bharata*; it is an encyclopædia of the life and knowledge of Ancient India. And it discloses to us an ancient and forgotten world, a proud and noble civilisation which has passed away. Northern India was then parcelled among warlike races living side by side under their warlike kings, speaking the same language, performing the same religious rites and ceremonies, rejoicing in a common literature, rivalling each other in their schools of philosophy and learning as in the arts of peace and civilisation, and forming a confederation of Hindu nations unknown to and unknowing the outside world. What this confederation of nations has done for the cause of human knowledge and human civilisation is a matter of history. Their inquiries into the hidden truths of religion, embalmed in the ancient *Upanishads*, have never been excelled within the last three thousand years. Their inquiries into philosophy, preserved in the *Sankhya* and the *Vedanta* systems, were the first systems of true philosophy which the world produced. And their great works of imagination, the *Maha-bharata* and the *Ramayana*, will be placed without hesitation by the side of Homer by critics who survey the world's literatures from a lofty standpoint, and judge impartially of the wares turned out by the hand of man in all parts of the globe. It is scarcely necessary to add that the discoveries of the ancient Hindus in science, and specially in mathematics, are the heritage of the modern world; and that the lofty religion of Buddha, proclaimed in India five centuries before Christ, is now the religion of a third of the human race. For the rest, the people of modem India know how to appreciate their ancient heritage. It is not an exaggeration to state that the two hundred millions of Hindus of the present day cherish in their hearts the story of their ancient Epics. The Hindu scarcely lives, man or woman, high or low, educated or ignorant, whose earliest recollections do not cling round the story and the characters of the great Epics. The almost illiterate oil-manufacturer or confectioner of Bengal spells out some modern translation of the Maha-bharata to while away his leisure hour. The tall and stalwart peasantry of the North-West know of the five Pandav brothers, and of their friend the righteous Krishna. The people of Bombay and Madras cherish with equal ardour the story of the righteous war. And even the traditions and tales interspersed in the Epic, and which spoil the work as an Epic, have themselves a charm and an attraction; and the morals inculcated in these tales sink into the hearts of a naturally religious people, and form the basis of their moral education. Mothers in India know no better theme for imparting wisdom and instruction to their daughters, and elderly men know no richer storehouse for narrating tales to children, than these stories preserved in the Epics. No work in Europe, not Homer in Greece or Virgil in Italy, not Shakespeare or Milton in English-speaking lands, is the national property of the nations to the same extent as the Epics of India are of the Hindus. No single work except the Bible has such influence in affording moral instruction in Christian lands as the *Maha-bharata* and the *Ramayana* in India. They have been the cherished heritage of the Hindus for three thousand years; they are to the present day interwoven with the thoughts and beliefs and moral ideas of a nation numbering two hundred millions.

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UNIVERSITY COLLEGE, LONDON,
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GLOSSARY

ABHISHAVA, a religious rite.
ABBHISHEKA, sacred ablution.
ACHARYA, preceptor.
AGNIROTRA, a sacrifice to the fire performed with a daily offering of milk morning and evening.
AGRAYANA, an autumn harvest festival performed with offering of new grain.
AJYA, a form of sacrificial offering.
APRAMATTA, without pride or passion.
APSARA, celestial nymph.
ARGHYA, an offering due to an honoured guest.
ARTA, an honourable person, an Aryan.
ASOKA, name of a flower, orange and scarlet.
ASRAMA, hermitage.
ASURA, demon, enemies of gods,
ASWAKARNA, a flower.
ASWAMEDHA, a horse-sacrifice.

BAIDURYA, lapis-lazuli.
BHINDIPALA, a weapon of war.
BRAHMACHARIN, one who has taken vows and lives an austere life.

CHAITYA, a Shrine or temple.
CHAKRAVAKA, a ruddy goose, the male and female being regarded as a pattern of conjugal love.
CHAMPAKA, a tree with yellow blossom also the flower of the tree.
CHANDAN, sandal-tree; also the fragrant sandal paste.
CHOWRI (*properly* CHAMARI), the yak, the tail of which is used as a fan.

DAKSHINA, gifts made at sacrifices.
DASAPUTRA, son of a slave.
DEVA, gods.
DEVADARU (*lit.* heavenly tree), the Himalayan pine.
DEVA-KANYA, celestial maid.
DEVA-RISHI, celestial saint.
DRARMA-RAJA, monarch by reason of piety and virtue.
DIKSHA, initiation into a sacred rite.
DUNDUBHI, drum.

GANDHARVA, celestial musician.
GANDIVA, Arjun's bow.
GAURI, a goddess, wife of Siva.
GURITA or GHEE, clarified butter.
GRAHA, the being of darkness who is supposed to seize the sun and the moon at eclipse; a planet with malignant influence.
GURU, preceptor.

HANSA, swan or goose.
HOMA, a sacrificial rite or offering.
HOWDA, the seat on an elephant.

IDA, a form of sacrificial offering.

KANKA, a bird of prey.
KARMA, act which brings its fruit in life or in after life.
KARNIKARA, a tree; also its flower.
KARTIKA, October-November.
KAUTUKA, wedding investiture with the nuptial chord.
KETAKA, a strong-scented plant.
KHADIRA, a tree, a kind of acacia.
KIMPURUSHA, a class of imaginary beings.
KINNARA, a fabulous being with the body of a man and the face of a horse, the counterpart of the Greek Centaur.
KINSUKA, a flower.
KOKIL, an Indian bird answering to the English cuckoo, and prized for its sweet note.
KUSA, grass strewn round the altar at sacrifice.

LODHRA, a tree.

MAGITA, a, winter month.
MAHAMATRA, a royal officer.
MAHUA (*properly* MADHUKA), a tree, *Bassia latifolia*.
MAHUT or MAHAMATRA, elephant driver.
MANTRA, hymn, incantation.
MAYA, illusion.
MLECHCHA, outer barbarian. All who were not Hindus were designated by this name.
MRIDANGA, a kind of drum.
MUNI, saint, anchorite.

NAGA, snake; a being of the lower or snake world; also a tribe in Eastern India.
NISHADA, an aboriginal race.
NISHKA, a coin, often used as ornament.
NULLA, a rivulet or rill.
NYAGRODRA, the banyan or Indian fig-tree.
PALASA, a tree bearing large red blossoms with no scent.
PANKHA (from Sanscrit *paksha*, wing), a fan.
PATAHA, a kind of drum.
PISHACHA, ghost or goblin.
PITRI-MEDHA, sacrifice and offering due to departed ancestors.
PRAVARGYA, a religious rite.
PRIYANGU, a fragrant ointment.
PUNNAGA, a flower tree.
PURANA, ancient and sacred chronicles.
PURUSHA, the soul.

RAHU, the being of darkness who is supposed to seize the sun and the moon at eclipses.
RAJASUYA, an imperial sacrifice.
RAKSHA, a class of fabulous beings represented as demons and night rangers, and wearing various shapes at will. The inhabitants of Ceylon, with whom the hero of the Epic fought, are represented as Rakshas.
RIK, hymn recited at sacrifice.
RISHI, saint or anchorite.

SABDA-BEDHI, an archer who shoots an invisible game by hearing the sound it makes.
SAKTI, javelin.
SALA, a tall forest tree.
SAMADHI, austere religious practice.
SAMAN, hymn chanted at sacrifice.
SAMI, a dark leafy tree.
SANKRA, conch-shell used as a sounding instrument in wars and in festivities.
SAPTA-PARNA, a plant with a seven branched leaf.
SARASA, the Indian crane.
SARVAVARNIN, an Indian tree.
SASTRA, sacred scriptures.
SATAGHNI, a weapon of war, supposed to kill a hundred men at one discharge.
SAVANA, a religious rite.
SAVITRI, a hymn; also the goddess of the hymn.
SIDDHA, holy celestial beings.
SLESHA, an Indian tree.
SRAVANA, July -August.
SRI, the goddess of beauty and wealth, wife of Vishnu.
SUPARNA, celestial bird.
SWARGA, heaven.
SWASTI, a word uttered to dispel evil.
SWAYAMVARA, a form of bridal, the bride selecting her husband from among Suitors.

TALA, a Species of palm-tree bearing a large round fruit; also the fruit of the tree.
TAMALA, a graceful leafy tree.
THIRTHA, holy rites at the crossing of rivers.
THIRATRA, a three nights' penance and fast.

USIRA, a kind of hard wood.

VANARA, monkey. T'he hill tribes of Southern India, who formed an alliance with the hero of the Epic, are represented as Vanaras.
VEDA, the most ancient and holiest scriptures of the Hindus.
VIJAYA, Karna's bow.
VILWA, a tree bearing an edible fruit.
VINA, the lyre.

YAJNA, sacrifice.

YATO DHARMA STATO JAYAH, where there is virtue there is victory.
YOJANA, a measure of distance equal to about nine English miles.
YUGA, the period of the world's existence.

CHAPTER XI
Of the Manifesting of the One and Manifold

Arjuna. This, for my soul's peace, have I heard from Thee,
The unfolding of the Mystery Supreme
Named Adhyatman; comprehending which,
My darkness is dispelled; for now I know-
O Lotus-eyed!- whence is the birth of men,
And whence their death, and what the majesties
Of Thine immortal rule. Fain would I see,
As thou Thyself declar'st it, Sovereign Lord!
The likeness of that glory of Thy Form
Wholly revealed. O Thou Divinest One!
If this can be, if I may bear the sight,
Make Thyself visible, Lord of all prayers!
Show me Thy very self, the Eternal God!
Krishna. Gaze, then, thou Son of Pritha! I manifest for thee
Those hundred thousand thousand shapes that clothe my Mystery:
I show thee all my semblances, infinite, rich, divine,
My changeful hues, my countless forms. See! in this face of mine,
Adityas, Vasus, Rudras, Aswins, and Maruts; see
Wonders unnumbered, Indian Prince! revealed to none save thee.
Behold! this is the Universe!- Look! what is live and dead
I gather all in one- in Me! Gaze, as thy lips have said
On GOD, ETERNAL, VERY GOD! See ME! what thou prayest!

Thou canst not!- nor, with human eyes, Arjuna! ever mayest!
Therefore I give thee sense divine. Have other eyes, new light!
And, look! This is My glory, unveiled to mortal sight!
Sanjaya. Then, O King! to God, so saying,
Stood, to Pritha's Son displaying
All the splendour, wonder, dread
Of His vast Almighty-head.
Out of countless eyes beholding,
Out of countless mouths commanding,
Countless mystic forms enfolding
In one Form: supremely standing
Countless radiant glories wearing,

Countless heavenly weapons bearing,
Crowned with garlands of star-clusters,
Robed in garb of woven lustres,
Breathing from His perfect Presence
Breaths of every subtle essence
Of all heavenly odours; shedding
Blinding brilliance; overspreading-
Boundless, beautiful- all spaces
With His all-regarding faces;
So He showed! If there should rise
Suddenly within the skies
Sunburst of a thousand suns
Flooding earth with beams undeemed-of,
Then might be that Holy One's
Majesty and radiance dreamed of!

So did Pandu's Son behold
All this universe enfold
All its huge diversity
Into one vast shape, and be
Visible, and viewed, and blended
In one Body- subtle, splendid,
Nameless- th' All-comprehending
God of Gods, the Never-Ending
Deity!

But, sore amazed,
Thrilled, o'erfilled, dazzled, and dazed,
Arjuna knelt; and bowed his head,
And clasped his palms; and cried, and said:
Arjuna. Yea! I have seen! I see!
Lord! all is wrapped in Thee!
The gods are in Thy glorious frame! the creatures
Of earth, and heaven, and hell
In Thy Divine form dwell,
And in Thy countenance shine all the features

Of Brahma, sitting lone
Upon His lotus-throne;
Of saints and sages, and the serpent races
Ananta, Vasuki;
Yea! mightiest Lord! I see
Thy thousand thousand arms and breasts, and faces,

And eyes,- on every side
Perfect, diversified;

And nowhere end of Thee, nowhere beginning,
Nowhere a centre! Shifts-
Wherever soul's gaze lifts-
Thy central Self, all-wielding, and all-winning!

Infinite King! I see
The anadem on Thee,
The club, the shell, the discus; see Thee burning
In beams insufferable,
Lighting earth, heaven, and hell
With brilliance blazing, glowing, flashing; turning

Darkness to dazzling day,
Look I whichever way;
Ah, Lord! I worship Thee, the Undivided,
The Uttermost of thought,
The Treasure-Palace wrought
To hold the wealth of the worlds; the Shield provided

To shelter Virtue's laws;
The Fount whence Life's stream draws
All waters of all rivers of all being:
The One Unborn, Unending:
Unchanging and Unblending!
With might and majesty, past thought, past seeing!

Silver of moon and gold
Of sun are glories rolled
From Thy great eyes; Thy visage, beaming tender
Throughout the stars and skies,
Doth to warm life surprise
Thy Universe. The worlds are filled with wonder

Of Thy perfections! Space
Star-sprinkled, and void place
From pole to pole of the Blue, from bound to bound,
Hath Thee in every spot,
Thee, Thee!- Where Thou art not,
O Holy, Marvellous Form! is nowhere found!

O Mystic, Awful One!
At sight of Thee, made known,
The Three Worlds quake; the lower gods draw nigh Thee;
They fold their palms, and bow
Body, and breast, and brow,
And, whispering worship, laud and magnify Thee!

Rishis and Siddhas cry
"Hail! Highest Majesty!
From sage and singer breaks the hymn of glory
In dulcet harmony,
Sounding the praise of Thee;
While countless companies take up the story,

Rudras, who ride the storms,
Th' Adityas' shining forms,
Vasus and Sadhyas, Viswas, Ushmapas;
Maruts, and those great Twins
The heavenly, fair, Aswins,
Gandharvas, Rakshasas, Siddhas, and Asuras,-

These see Thee, and revere
In sudden-stricken fear;
Yea! the Worlds,- seeing Thee with form stupendous,
With faces manifold,
With eyes which all behold,
Unnumbered eyes, vast arms, members tremendous,

Flanks, lit with sun and star,
Feet planted near and far,
Tushes of terror, mouths wrathful and tender;-
The Three wide Worlds before Thee
Adore, as I adore Thee,
Quake, as I quake, to witness so much splendour!

I mark Thee strike the skies
With front, in wondrous wise
Huge, rainbow-painted, glittering; and thy mouth
Opened, and orbs which see
All things, whatever be
In all Thy worlds, east, west, and north and south.

O Eyes of God! O Head!
My strength of soul is fled,
Gone is heart's force, rebuked is mind's desire!
When I behold Thee so,
With awful brows a-glow,
With burning glance, and lips lighted by fire

Fierce as those flames which shall
Consume, at close of all,
Earth, Heaven! Ah me! I see no Earth and Heaven!

Thee, Lord of Lords! I see,
Thee only- only Thee!
Now let Thy mercy unto me be given,

Thou Refuge of the World!
Lo! to the cavern hurled
Of Thy wide-opened throat, and lips white-tushed,
I see our noblest ones,
Great Dhritarashtra's sons,
Bhishma, Drona, and Karna, caught and crushed!

The Kings and Chiefs drawn in,
That gaping gorge within;
The best of both these armies torn and riven!
Between Thy jaws they lie
Mangled full bloodily,
Ground into dust and death! Like streams down-driven

With helpless haste, which go
In headlong furious flow
Straight to the gulfing deeps of th' unfilled ocean,
So to that flaming cave
Those heroes great and brave
Pour, in unending streams, with helpless motion!

Like moths which in the night
Flutter towards a light,
Drawn to their fiery doom, flying and dying,
So to their death still throng,
Blind, dazzled, borne along
Ceaselessly, all those multitudes, wild flying!

Thou, that hast fashioned men,
Devourest them again,
One with another, great and small, alike!
The creatures whom Thou mak'st,
With flaming jaws Thou tak'st,
Lapping them up! Lord God! Thy terrors strike

From end to end of earth,
Filling life full, from birth
To death, with deadly, burning, lurid dread!
Ah, Vishnu! make me know
Why is Thy visage so?
Who art Thou, feasting thus upon Thy dead?

Who? awful Deity!
I bow myself to Thee,
Namostu Te, Devavara! Prasid!
O Mightiest Lord! rehearse
Why hast Thou face so fierce?
Whence doth this aspect horrible proceed?
Krishna. Thou seest Me as Time who kills,
Time who brings all to doom,
The Slayer Time, Ancient of Days, come hither to consume;
Excepting thee, of all these hosts of hostile chiefs arrayed,
There stands not one shall leave alive the battlefield! Dismayed
No longer be! Arise! obtain renown! destroy thy foes!
Fight for the kingdom waiting thee when thou hast vanquished those.
By Me they fall- not thee! the stroke of death is dealt them now,
Even as they show thus gallantly; My instrument art thou!
Strike, strong-armed Prince, at Drona! at Bhishma strike! deal
death
On Karna, Jyadratha; stay all their warlike breath!
'Tis I who bid them perish! Thou wilt but slay the slain;
Fight! they must fall, and thou must live, victor upon this plain!
Sanjaya. Hearing mighty Keshav's word,
Trembling that helmed Lord
Clasped his lifted palms, and- praying
Grace of Krishna- stood there, saying,
With bowed brow and accents broken,
These words, timorously spoken:
Arjuna. Worthily, Lord of Might!
The whole world hath delight
In Thy surpassing power, obeying Thee;
The Rakshasas, in dread
At sight of Thee, are sped
To all four quarters; and the company

Of Siddhas sound Thy name.
How should they not proclaim
Thy Majesties, Divinest, Mightiest?
Thou Brahm, than Brahma greater!
Thou Infinite Creator!
Thou God of gods, Life's Dwelling-place and Rest.

Thou, of all souls the Soul!
The Comprehending Whole!
Of being formed, and formless being the Framer;
O Utmost One! O Lord!
Older than eld, Who stored
The worlds with wealth of life! O Treasure-Claimer,

Who wottest all, and art
Wisdom Thyself! O Part
In all, and All; for all from Thee have risen
Numberless now I see
The aspects are of Thee!
Vayu Thou art, and He who keeps the prison

Of Narak, Yama dark;
And Agni's shining spark;
Varuna's waves are Thy waves. Moon and starlight
Are Thine! Prajapati
Art Thou, and 'tis to Thee
They knelt in worshipping the old world's far light,

The first of mortal men.
Again, Thou God! again
A thousand thousand times be magnified!
Honour and worship be-
Glory and praise,- to Thee
Namo, Namaste, cried on every side;
Cried here, above, below,
Uttered when Thou dost go,
Uttered where Thou dost come! Namo! we call;
Namostu! God adored!
Namostu! Nameless Lord
Hail to Thee! Praise to Thee Thou One in all;

For Thou art All! Yea, Thou!
Ah! if in anger now
Thou shouldst remember I did think Thee Friend,
Speaking with easy speech,
As men use each to each;
Did call Thee "Krishna," "Prince," nor comprehend

Thy hidden majesty,
The might, the awe of Thee;
Did, in my heedlessness, or in my love,
On journey, or in jest,
Or when we lay at rest,
Sitting at council, straying in the grove,

Alone, or in the throng,
Do Thee, most Holy! wrong,
Be Thy grace granted for that witless sin
For Thou art, now I know,

Father of all below,
Of all above, of all the worlds within

Guru of Gurus; more
To reverence and adore
Than all which is adorable and high!
How, in the wide worlds three
Should any equal be?
Should any other share Thy Majesty?

Therefore, with body bent
And reverent intent,
I praise, and serve, and seek Thee, asking grace.
As father to a son,
As friend to friend, as one
Who loveth to his lover, turn Thy face

In gentleness on me!
Good is it I did see
This unknown marvel of Thy Form! But fear
Mingles with joy! Retake,
Dear Lord! for pity's sake
Thine earthly shape, which earthly eyes may bear!

Be merciful, and show
The visage that I know;
Let me regard Thee, as of yore, arrayed
With disc and forehead-gem,
With mace and anadem,
Thou that sustainest all things! Undismayed

Let me once more behold
The form I loved of old,
Thou of the thousand arms and countless eyes!
This frightened heart is fain
To see restored again
My Charioteer, in Krishna's kind disguise.

Krishna. Yea! thou hast seen, Arjuna! because I loved thee well,
The secret countenance of Me, revealed by mystic spell,
Shining, and wonderful, and majestic, manifold,
Which none save thou in all the years had favour to behold;
For not by Vedas cometh this, nor sacrifice, nor alms,
Nor works well-done, nor penance long, nor prayers, nor chanted psalms,
That mortal eyes should bear to view the Immortal Soul unclad,

Prince of the Kurus! This was kept for thee alone! Be glad!
Let no more trouble shake thy heart, because thine eyes have seen
My terror with My glory. As I before have been
So will I be again for thee; with lightened heart behold!
Once more I am thy Krishna, the form thou knew'st of old!
Sanjaya. These words to Arjuna spake
Vasudev, and straight did take
Back again the semblance dear
Of the well-loved charioteer;
Peace and joy it did restore
When the Prince beheld once more
Mighty BRAHMA'S form and face
Clothed in Krishna's gentle grace.
Arjuna. Now that I see come back, Janardana!
This friendly human frame, my mind can think
Calm thoughts once more; my heart beats still again!
Krishna. Yea! it was wonderful and terrible
To view me as thou didst, dear Prince! The gods
Dread and desire continually to view!
Yet not by Vedas, nor from sacrifice,
Nor penance, nor gift-giving, nor with prayer
Shall any so behold, as thou hast seen!
Only by fullest service, perfect faith,
And uttermost surrender am I known
And seen, and entered into, Indian Prince!
Who doeth all for Me; who findeth Me
In all; adoreth always; loveth all
Which I have made, and Me, for Love's sole end,
That man, Arjuna! unto Me doth wend.

HERE ENDETH CHAPTER XI OF THE
BHAGAVAD-GITA,
Entitled "Viswarupadarsanam,"
Or "The Book of the Manifesting of the
One and Manifold."

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Let noble thoughts come to us from everywhere

---- *The Vedas*

INTRODUCTION

The Gita is a doctrine of universal truth. Its message is universal, sublime, and non-sectarian although it is a part of the scriptural trinity of Sanaatana Dharma, commonly known as Hinduism. The Gita is very easy to understand in any language for a mature mind. A repeated reading with faith will reveal all the sublime ideas contained in it. A few abstruse statements are interspersed here and there but they have no direct bearing on practical issues or the central theme of Gita. The Gita deals with the most sacred metaphysical science. It imparts the knowledge of the Self and answers two universal questions: Who am I, and how can I lead a happy and peaceful life in this world of dualities. It is a book of yoga, the moral and spiritual growth, for mankind based on the cardinal principles of Hindu religion.

The message of Gita came to humanity because of Arjuna's unwillingness to do his duty as a warrior, because fighting involved destruction and killing. Nonviolence or Ahimsa is one of the most fundamental tenets of Hinduism. All lives, human or non-human, are sacred. This immortal discourse between the Supreme Lord, Krishna, and His devotee-friend, Arjuna, occurs not in a temple, a secluded forest, or on a mountain top but on a battlefield on the eve of a war and is recorded in the great epic, Mahaabhaarata. In Gita Lord Krishna advises Arjuna to get up and fight. This may create a misunderstanding of the principles of Ahimsa if the background of the war of Mahaabhaarata is not kept in mind. Therefore, a brief historical description is in order.

In ancient times there was a king who had two sons, Dhritaraashtra and Paandu. The former was born blind, therefore, Paandu inherited the kingdom. Paandu had five sons. They were called the Paandavs. Dhritaraashtra had one hundred sons. They were called the Kauravs. Duryodhana was the eldest of the Kauravs.

After the death of king Paandu the Paandavs became the lawful king. Duryodhana was a very jealous person. He also wanted the kingdom. The kingdom was divided into two halves between the Paandavs and the Kauravs . Duryodhana was not satisfied with his share of the kingdom. He wanted the entire kingdom for himself. He unsuccessfully planned several foul plays to kill the Paandavs and take away their kingdom. He unlawfully took possession of the entire kingdom of the Paandavs and refused to give back even an acre of land without a war. All mediation by Lord Krishna and others failed. The big war of Mahaabhaarata was thus inevitable. The Paandavs were unwilling participants. They had only two choices: Fight for their right as a matter of duty or run away from war and accept defeat in the name of peace and nonviolence. Arjuna, one of the five Paandava brothers, faced the dilemma in the battlefield whether to fight or run away from war for the sake of peace.

Arjuna's dilemma is, in reality, the universal dilemma. Every human being faces dilemmas, big and

small, in their everyday life when performing their duties. Arjuna's dilemma was the biggest of all. He had to make a choice between fighting the war and killing his most revered guru, very dear friends, close relatives, and many innocent warriors or running away from the battlefield for the sake of preserving the peace and nonviolence. The entire seven hundred verses of the Gita is a discourse between Lord Krishna and the confused Arjuna on the battlefield of Kurukshetra near New Delhi, India, in about 3,100 years BCE. This discourse was narrated to the blind king, Dhritaraashtr, by his charioteer, Sanjaya, as an eyewitness war report.

The main objective of the Gita is to help people — struggling in the darkness of ignorance — cross the ocean of transmigration and reach the spiritual shore of liberation while living and working in the society. The central teaching of the Gita is the attainment of freedom or happiness from the bondage of life by doing one's duty. Always remember the glory and greatness of the creator and do your duty efficiently without being attached to or affected by the results even if that duty may at times demand unavoidable violence. Some people neglect or give up their duty in life for the sake of a spiritual life while others excuse themselves from spiritual practices because they believe that they have no time. The Lord's message is to sanctify the entire living process itself. Whatever a person does or thinks ought to be done for the glory and satisfaction of the Maker. No effort or cost is necessary for this process. Do your duty as a service to the Lord and humanity and see God alone in everything in a spiritual frame of mind. In order to gain such a spiritual frame of mind, personal discipline, austerity, penance, good conduct, selfless service, yogic practices, meditation, worship, prayer, rituals, and study of scriptures, as well as the company of holy persons, pilgrimage, chanting of the holy names of God, and Self-inquiry are needed to purify the body, mind, and intellect. One must learn to give up lust, anger, greed, and establish mastery over the six senses (hearing, touch, sight, taste, smell, and mind) by the purified intellect. One should always remember that all works are done by the energy of nature and that he or she is not the doer but only an instrument. One must strive for excellence in all undertakings but maintain equanimity in success and failure, gain and loss, and pain and pleasure.

The ignorance of metaphysical knowledge is humanity's greatest predicament. A scripture, being the voice of transcendence, cannot be translated. Language is incapable and translations are defective to clearly impart the knowledge of the Absolute. In this rendering, an attempt has been made to keep the style as close as possible to the original Sanskrit poetry and yet make it easy to read and understand. An attempt has been made to improve the clarity by adding words or phrases, within parenthesis, in the English translation of the verses. A glossary and index have been included. One hundred and thirty-three (133) key verses are printed in **red** for the convenience of beginners. We suggest all our readers to ponder, contemplate, and act upon these **red** key verses. The beginners and the busy executives should first read and understand the meaning of these key verses before delving deep into the bottomless ocean of transcendental knowledge of the Gita.

According to the scriptures no sin, however heinous, can affect the one who reads, ponders, and practices the teachings of Gita any more than water affects the lotus leaf. The Lord Himself resides where Gita is kept, read, chanted, or taught. The Gita is the knowledge Supreme and the sound embodiment of the Absolute and the Eternal. The one who reads, ponders, and practices the teachings of Gita with faith and devotion will attain Moksha (or Nirvana) by the grace of God.

This book is dedicated to my Sadguru, His Holiness Swami Chidanandji (Muniji) Maharaj and all other gurus whose blessings, grace, and teachings have been invaluable. It is offered to the greatest guru, Lord Krishna, with love and devotion. May the Lord accept it, and bless those who repeatedly read this with

peace, happiness, and the true knowledge of the Self.

CHAPTER 1

ARJUNA'S DILEMMA

The war of Mahabharata has begun after all negotiations by Lord Krishna and others to avoid it failed. The blind King (Dhritarashtra) was never very sure about the victory of his sons (Kauravas) in spite of their superior army. Sage Vyasa, the author of Mahabharata, wanted to give the blind king the boon of eyesight so that the king could see the horrors of the war for which he was primarily responsible. But the king refused the offer. He did not want to see the horrors of the war; but preferred to get the war report through his charioteer, Sanjaya. Sage Vyasa granted the power of clairvoyance to Sanjaya. With this power Sanjaya could see, hear, and recall the events of the past, present, and the future. He was able to give an instant replay of the eye witness war report to the blind King sitting in the palace.

Bhishma, the mightiest man and the commander-in-chief of the Kaurava's army, is disabled by Arjuna and is lying on deathbed in the battleground on the tenth day of the eighteen day war. Upon hearing this bad news from Sanjaya, the blind King looses all hopes for victory of his sons. Now the King wants to know the details of the war from the beginning, including how the mightiest man, and the commander-in-chief of his superior army — who had a boon of dying at his own will — was defeated in the battlefield. The teaching of the Gita begins with the inquiry of the blind King, after Sanjaya described how Bhishma was defeated, as follows:

The King inquired: Sanjaya, please now tell me, in details, what did my people (the Kauravas) and the Pandavas do in the battlefield before the war started? (1.01)

Sanjaya said: O King, After seeing the battle formation of the Pandava's army, your son approached his guru and spoke these words: (1.02)

O Master, behold this mighty army of the Pandavas, arranged in battle formation by your other talented disciple! There are many great warriors, valiant men, heroes, and mighty archers. (1.03-06)

Introduction Of The Army Commanders

Also there are many heroes on my side who have risked their lives for me. I shall name few distinguished commanders of my army for your information. He named all the officers of his army, and said: They are armed with various weapons, and are skilled in warfare. (1.07-09)

Our army is invincible, while their army is easy to conquer. Therefore all of you, occupying your respective positions, protect our commander-in-chief. (1.10-11)

War Starts With The Blowing Of Conch Shells

The mighty commander-in-chief and the eldest man of the dynasty, roared as a lion and blew his conch loudly, bringing joy to your son. (1.12)

Soon after that; conches, kettledrums, cymbals, drums, and trumpets were sounded together. The commotion was tremendous. (1.13)

After that, Lord Krishna and Arjuna, seated in a grand chariot yoked with white horses, blew their celestial conches. (1.14)

Krishna blew His conch first, and then Arjuna and all other commanders of various divisions of the army of Pandavas blew their respective conches. The tumultuous uproar, resounding through the earth and sky, tore the hearts of your sons. (1.15-19)

Arjuna Wants To Inspect The Army Against Whom He Is About To Fight

Seeing your sons standing, and the war about to begin with the hurling of weapons; Arjuna, whose banner bore the emblem of Lord Hanumana, took up his bow and spoke these words to Lord Krishna: O Lord, please stop my chariot between the two armies until I behold those who stand here eager for the battle and with whom I must engage in this act of war. (1.20-22)

I wish to see those who are willing to serve and appease the evil-minded Kauravas by assembling here to fight the battle. (1.23)

Sanjaya said: O King; Lord Krishna, as requested by Arjuna, placed the best of all the chariots in the midst of the two armies facing Arjuna's grandfather, his guru and all other Kings; and said to Arjuna: Behold these assembled soldiers! (1.24-25)

Arjuna saw his uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and other comrades in the army. (1.26)

ARJUNA'S DILEMMA

After seeing fathers-in-law, companions, and all his kinsmen standing in the ranks of the two armies, Arjuna was overcome with great compassion and sorrowfully spoke these words: O Krishna, seeing my kinsmen standing with a desire to fight, my limbs fail and my mouth becomes dry. My body quivers and my hairs stand on end. (1.27-29)

The bow slips from my hand, and my skin intensely burns. My head turns, I am unable to stand steady, and O Krishna, I see bad omens. I see no use of killing my kinsmen in battle. (1.30-31)

I desire neither victory, nor pleasure nor kingdom, O Krishna. What is the use of the kingdom, or enjoyment, or even life, O Krishna? Because all those — for whom we desire kingdom, enjoyments, and pleasures — are standing here for the battle, giving up their lives. (1.32-33)

I do not wish to kill my teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives who are about to kill us, even for the sovereignty of the three worlds, let alone for this earthly kingdom, O Krishna. (1.34-35)

O Lord Krishna, what pleasure shall we find in killing our cousin brothers? Upon killing these felons we shall incur sin only. (1.36)

Therefore, we should not kill our cousin brothers. How can we be happy after killing our relatives, O Krishna? (1.37)

Though they are blinded by greed, and do not see evil in the destruction of the family, or sin in being treacherous to friends. Why should not we, who clearly see evil in the destruction of the family, think about turning away from this sin, O Krishna? (1.38-39)

ARJUNA DESCRIBES THE EVILS OF WAR

Eternal family traditions and codes of moral conduct are destroyed with the destruction of the family. And immorality prevails in the family due to the destruction of family traditions. (1.40)

And when immorality prevails, O Krishna, the women of the family become corrupted; when women are corrupted, unwanted progeny is born. (1.41)

This brings the family and the slayers of the family to hell, because the spirits of their ancestors are degraded when deprived of ceremonial offerings of love and respect by the unwanted progeny. (1.42)

The everlasting qualities of social order and family traditions of those who destroy their family are ruined by the sinful act of illegitimacy. (1.43)

We have been told, O Krishna, that people whose family traditions are destroyed necessarily dwell in hell for a long time. (1.44)

Alas! We are ready to commit a great sin by striving to slay our relatives because of greed for the pleasures of the kingdom. (1.45)

It would be far better for me if my cousin brothers kill me with their weapons in battle while I am unarmed and unresisting. (1.46)

WHEN GOING GETS TOUGH, EVEN TOUGH ONES CAN GET DELUDED

Sanjaya said: Having said this in the battlefield and casting aside his bow and arrow, Arjuna sat down on the seat of the chariot with his mind overwhelmed with sorrow. (1.47)

CHAPTER 2

TRANSCENDENTAL KNOWLEDGE

Sanjaya said: Lord Krishna spoke these words to Arjuna whose eyes were tearful and downcast, and who was overwhelmed with compassion and despair. (2.01)

Lord Krishna said: How has the dejection come to you at this juncture? This is not fit for a person of noble mind and deeds. It is disgraceful, and it does not lead one to heaven, O Arjuna. (2.02)

Do not become a coward, O Arjuna, because it does not befit you. Shake off this trivial weakness of your heart and get up for the battle, O Arjuna. (2.03)

ARJUNA CONTINUES HIS REASONING

AGAINST THE WAR

Arjuna said: How shall I strike my grandfather, my guru, and all other relatives, who are worthy of my respect, with arrows in battle, O Krishna? (2.04)

It would be better, indeed, to live on alms in this world than to slay these noble personalities, because by killing them I would enjoy wealth and pleasures stained with their blood. (2.05)

We do not know which alternative — to fight or to quit — is better for us. Further, we do not know whether we shall conquer them or they will conquer us. We should not even wish to live after killing our cousin brothers, who are standing in front of us. (2.06)

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharma). Please tell me what is better for me. I am Your disciple, and I take refuge in You. (2.07)

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over all the celestial controllers will remove the sorrow that is drying up my senses. (2.08)

Sanjaya said: O King, after speaking like this to Lord Krishna, the mighty Arjuna said to Krishna: I shall not fight, and became silent. (2.09)

O King, Lord Krishna, as if smiling, spoke these words to the distressed Arjuna in the midst of the two armies. (2.10)

THE TEACHINGS OF THE GITA BEGIN WITH THE TRUE KNOWLEDGE OF SPIRIT AND THE PHYSICAL BODY

Lord Krishna said: You grieve for those who are not worthy of grief, and yet speak words of wisdom. The wise grieves neither for the living nor for the dead. (2.11)

There was never a time when these monarchs, you, or I did not exist; nor shall we ever cease to exist in the future. (2.12)

Just as the soul acquires a childhood body, a youth body, and an old age body during this life; similarly, the soul acquires another body after death. This should not delude the wise. (See also 15.08) (2.13)

The contacts of the senses with the sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, one should learn to endure them. (2.14)

Because a calm person — who is not afflicted by these sense objects, and is steady in pain and pleasure — becomes fit for salvation. (2.15)

THE SPIRIT IS ETERNAL, BODY IS TRANSITORY

The invisible Spirit (Atma, Atman) is eternal, and the visible physical body, is transitory. The reality of these two is indeed certainly seen by the seers of truth. (2.16)

The Spirit by whom this entire universe is pervaded is indestructible. No one can destroy the imperishable Spirit. (2.17)

The physical bodies of the eternal, immutable, and incomprehensible Spirit are perishable. Therefore fight, O Arjuna. (2.18)

The one who thinks that the Spirit is a slayer, and the one who thinks the Spirit is slain, both are ignorant. Because the Spirit neither slays nor is slain. (2.19)

The Spirit is neither born nor does it die at any time. It does not come into being, or cease to exist. It is unborn, eternal, permanent, and primeval. The Spirit is not destroyed when the body is destroyed. (2.20)

O Arjuna, how can a person who knows that the Spirit is indestructible, eternal, unborn, and immutable, kill anyone or causes anyone to be killed? (2.21)

DEATH AND TRANSMIGRATION OF SOUL

Just as a person puts on new garments after discarding the old ones; similarly, the living entity or the individual soul acquires new bodies after casting away the old bodies. (2.22)

Weapons do not cut this Spirit, fire does not burn it, water does not make it wet, and the wind does not make it dry. The Spirit cannot be cut, burned, wetted, or dried. It is eternal, all pervading, unchanging, immovable, and primeval. (2.23-24)

The Spirit is said to be unexplainable, incomprehensible, and unchanging. Knowing the Spirit as such you should not grieve. (2.25)

Even if you think that the physical body takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this. Because death is certain for the one who is born, and birth is certain for the one who dies. Therefore, you should not lament over the inevitable. (2.26-27)

All beings are unmanifest, or invisible to our physical eyes before birth and after death. They manifest between the birth and the death only. What is there to grieve about? (2.28)

THE INDESTRUCTIBLE SPIRIT TRANSCENDS MIND AND SPEECH

Some look upon this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it very few people know what the Spirit is. (See also KaU 2.07) (2.29)

O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for anybody. (2.30)

LORD KRISHNA REMINDS ARJUNA OF HIS DUTY AS A WARRIOR

Considering also your duty as a warrior you should not waver like this. Because there is nothing more auspicious for a warrior than a righteous war. (2.31)

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. (2.32)

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. (2.33)

People will talk about your disgrace forever. To the honored, dishonor is worse than death. (2.34)

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you. (2.35)

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful to you than this? (2.36)

You will go to heaven if killed on the line of duty, or you will enjoy the kingdom on the earth if victorious. Therefore, get up with a determination to fight, O Arjuna. (2.37)

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way you will not incur sin. (2.38)

IMPORTANCE OF KARMA-YOGA, THE SELFLESS SERVICE

The science of transcendental knowledge has been imparted to you, O Arjuna. Now listen to the science of selfless service (Seva), endowed with which you will free yourself from all Karmic bondage, or sin. (2.39)

No effort is ever lost in selfless service, and there is no adverse effect. Even a little practice of the discipline of selfless service protects one from the great fear of repeated birth and death. (2.40)

A selfless worker has resolute determination for God-realization, but the desires of the one who works to enjoy the fruits of work are endless. (2.41)

THE VEDAS DEAL WITH BOTH MATERIAL AND SPIRITUAL ASPECTS OF LIFE

The misguided ones who delight in the melodious chanting of the Veda — without understanding the real purpose of the Vedas — think, O Arjuna, as if there is nothing else in the Vedas except the rituals for the sole purpose of obtaining heavenly enjoyment. (2.42)

They are dominated by material desires, and consider the attainment of heaven as the highest goal of life. They engage in specific rites for the sake of prosperity and enjoyment. Rebirth is the result of their action. (2.43)

The resolute determination of Self-realization is not formed in the minds of those who are attached to pleasure and power, and whose judgment is obscured by ritualistic activities. (2.44)

A portion of the Vedas deals with three modes — goodness, passion, and ignorance — of material Nature. Become free from pairs of opposites, be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above these three modes, and be Self-conscious, O Arjuna. (2.45)

To a Self-realized person the Vedas are as useful as a small reservoir of water when the water of a huge lake becomes available. (2.46)

THEORY AND PRACTICE OF KARMA-YOGA

You have control over doing your respective duty only, but no control or claim over the results. The fruits of work should not be your motive, and you should never be inactive. (2.47)

Do your duty to the best of your ability, O Arjuna, with your mind attached to the Lord, abandoning worry and selfish attachment to the results, and remaining calm in both success and failure. The selfless service is a yogic practice that brings peace and equanimity of mind. (2.48)

Work done with selfish motives is inferior by far to the selfless service. Therefore be a selfless worker, O Arjuna. Those who work only to enjoy the fruits of their labor are verily unhappy, because one has no control over the results. (2.49)

A Karma-yogi or the selfless person becomes free from both vice and virtue in this life itself. Therefore, strive for selfless service. Working to the best of one's abilities without becoming selfishly attached to the fruits of work is called Karma-yoga or Seva. (2.50)

Karma-yogis are freed from the bondage of rebirth due to renouncing the selfish attachment to the fruits of all work, and attain blissful divine state of salvation or Nirvana. (2.51)

When your intellect will completely pierce the veil of confusion, then you will become indifferent to what has been heard and what is to be heard from the scriptures. (2.52)

When your intellect, that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas, shall stay steady and firm on concentration of the Supreme Being, then you shall attain union with the Supreme in trance. (2.53)

Arjuna said: O Krishna, what are the marks of an enlightened person whose intellect is steady? What does a person of steady intellect think and talk about? How does such a person behave with others, and live in this world? (2.54)

MARKS OF A SELF-REALIZED PERSON

Lord Krishna said: When one is completely free from all desires of the mind and is satisfied with the Supreme Being by the joy of Supreme Being, then one is called an enlightened person, O Arjuna. (2.55)

A person whose mind is unperturbed by sorrow, who does not crave pleasures, and who is completely free from attachment, fear, and anger, is called an enlightened sage of steady intellect. (2.56)

The mind and intellect of a person become steady who is not attached to anything, who is neither elated by getting desired results, nor perturbed by undesired results. (2.57)

When one can completely withdraw the senses from the sense objects as a tortoise withdraws its limbs into the shell for protection from calamity, then the intellect of such a person is considered steady. (2.58)

The desire for sensual pleasures fades away if one abstains from sense enjoyment, but the craving for sense enjoyment remains in a very subtle form. This subtle craving also completely disappears from the one who knows the Supreme Being. (2.59)

DANGERS OF UNRESTRAINED SENSES

Restless senses, O Arjuna, forcibly carry away the mind of even a wise person striving for perfection. (2.60)

One should fix one's mind on God with loving contemplation after bringing the senses under control. One's intellect becomes steady when one's senses are under complete control. (2.61)

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires. (2.62)

Delusion or wild idea arises from anger. The mind is bewildered by delusion. Reasoning is destroyed when the mind is bewildered. One falls down from the right path when reasoning is destroyed. (2.63)

ATTAINMENT OF PEACE AND HAPPINESS THROUGH SENSE CONTROL AND KNOWLEDGE

A disciplined person, enjoying sense objects with senses that are under control and free from attachments and aversions, attains tranquillity. (2.64)

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon

becomes completely steady and united with the Supreme. (2.65)

There is neither Self-knowledge, nor Self-perception to those who are not united with the Supreme. Without Self-perception there is no peace, and without peace there can be no happiness. (2.66)

Because the mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the sea from its destination — the spiritual shore of peace and happiness. (2.67)

Therefore, O Arjuna, one's intellect becomes steady whose senses are completely withdrawn from the sense objects. (2.68)

A yogi, the person of self-restraint, remains wakeful when it is night for all others. It is night for the yogi who sees when all others are wakeful. (2.69)

One attains peace, within whose mind all desires dissipate without creating any mental disturbance, as river waters enter the full ocean without creating any disturbance. One who desires material objects is never peaceful. (2.70)

One who abandons all desires, and becomes free from longing and the feeling of 'I' and 'my', attains peace. (2.71)

O Arjuna, this is the superconscious state of mind. Attaining this state, one is no longer deluded. Gaining this state, even at the end of one's life, a person becomes one with the Absolute. (2.72).

CHAPTER 3

PATH OF SERVICE

Arjuna asked: If You consider that acquiring transcendental knowledge is better than working, then why do You want me to engage in this horrible war, O Krishna? You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.01-02)

Lord Krishna said: In this world I have stated a twofold path of spiritual discipline in the past. The path of Self-knowledge for the contemplative ones, and the path of unselfish work (Seva, Karma-yoga) for all others. (3.03)

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work, because no one can remain actionless even for a moment. Everyone is driven to action — helplessly indeed — by the forces of Nature. (3.04-05)

Anyone, who restrains the senses but mentally dwells upon the sense objects, is called a pretender. (3.06)

WHY ONE SHOULD SERVE OTHERS?

The one who controls the senses by the trained and purified mind and intellect, and engages the organs of action to selfless service is considered superior. (3.07)

Perform your obligatory duty, because working is indeed better than sitting idle. Even the maintenance of your body would not be possible without work. (3.08)

Work other than those done as a selfless service (Seva) binds human beings. Therefore, becoming free from selfish attachment to the fruits of work, do your duty efficiently as a service to Me. (3.09)

TO HELP EACH OTHER IS THE FIRST COMMANDMENT OF THE CREATOR

In the beginning the creator created human beings together with selfless service (Seva, sacrifice) and said: By serving each other you shall prosper and the sacrificial service shall fulfill all your desires. (3.10)

Nourish the celestial controllers with selfless service, and they will nourish you. Thus nourishing one another you shall attain the Supreme goal. (3.11)

The celestial controllers, served by selfless service, will give you all desired objects. One who enjoys the gift of celestial controllers without sharing with others is, indeed, a thief. (3.12)

The righteous who eat after feeding others are freed from all sins, but the impious who cook food only for themselves — without first offering to God, or sharing with others — verily eat sin. (3.13)

The living beings are born from food grains, grains are produced by sacrificial work or duty performed by farmers and other field workers. Duty is prescribed in the scriptures. Scriptures (such as the Vedas, the Holy Bible, the Holy Koran) come from the Supreme Being. Thus the all-pervading Supreme Being or God is ever present in selfless service. (3.14-15)

The one who does not help to keep the wheel of creation in motion by sacrificial duty (Seva), and rejoices sense pleasures, that sinful person lives in vain. (3.16)

The one who rejoices the Supreme Being, who is delighted with the Supreme Being, and who is content with the Supreme Being alone, for such a Self-realized person there is no duty. Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody, except God, for anything. (3.17-18)

LEADERS SHOULD SET AN EXAMPLE

Always perform your duty efficiently and without any selfish attachment to the results, because by doing work without attachment one attains Supreme. (3.19)

King Janaka and others attained perfection of Self-realization by selfless service (Karma-yoga) alone. You should also perform your duty with a view to guide people, and for the welfare of the society. (3.20)

Because whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

O Arjuna, there is nothing in the three worlds — heaven, earth, and the lower regions — that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

Because, if I do not engage in action relentlessly, O Arjuna, people would follow My path in everyway. These worlds would perish if I do not work, and I shall be the cause of confusion and destruction of all these people. (3.23-24)

WHAT SHOULD THE WISE DO TO

THE IGNORANT

As the ignorant work with attachment to the fruits of work, so the wise should work without attachment, for the welfare of the society. (3.25)

The wise should not unsettle the mind of the ignorant ones who are attached to the fruits of work, but the enlightened one should inspire others by performing all works efficiently without selfish attachment. (See also 3.29) (3.26)

ALL WORKS ARE THE WORKS OF NATURE

The forces of Nature do all works. But due to delusion of ignorance people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

The one who knows the truth about the role of the forces of Nature in getting work done does not become attached to the work. Such a person knows that it is the forces of Nature that get their work done by using our organs as their instruments. (3.28)

But those who are deluded by the illusive power (Maya) of Nature become attached to the works done by the forces of Nature. The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

Do your duty dedicating all works to God in a spiritual frame of mind free from desire, attachment, and mental grief. (3.30)

Those who always practice this teaching of Mine — with faith and are free from cavil — become free from the bondage of Karma. But those who carp at this teaching and do not practice it, consider them ignorant, senseless, and lost. (3.31-32)

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

TWO MAJOR STUMBLING BLOCKS ON THE PATH OF PERFECTION

Attachments and aversions for the sense objects remain in the senses. One should not come under the control of these two, because they are two major stumbling blocks, indeed, on one's path of Self-realization. (3.34)

One's inferior natural work is better than superior unnatural work. Death in carrying out one's natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

LUST IS THE ORIGIN OF SIN

Arjuna said: O Krishna, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

Lord Krishna said: It is the lust born out of passion that becomes anger when unfulfilled. Lust is insatiable and is a great devil. Know this as the enemy. (3.37)

As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion; similarly, Self-knowledge gets covered by different degrees of this insatiable lust, the eternal enemy of the wise. (3.38-39)

The senses, the mind, and the intellect are said to be the abode of lust; with these it deludes a person by veiling the Self-knowledge. (3.40)

Therefore, O Arjuna, by controlling the senses first, kill this devil of material desire that destroys Self-knowledge and Self-realization. (3.41)

HOW TO CONTROL LUST

The senses are said to be superior to the body, the mind is superior to the senses, the intellect is superior to the mind, transcendental knowledge is superior to the intellect, and the Self is superior to transcendental knowledge. (3.42)

Thus, knowing the Self to be superior to the intellect, and controlling the mind by the intellect that is purified by spiritual practices, one must kill this mighty enemy, lust, O Arjuna. (3.43)

CHAPTER 4

PATH OF RENUNCIATION WITH KNOWLEDGE

KARMA-YOGA IS AN ANCIENT FORGOTTEN COMMANDMENT

Lord Krishna said: I taught this Karma-yoga, the eternal science of right action, to King Vivasvan. Vivasvan taught it to Manu. Manu taught it to Ikshvaku. Thus handed down in succession the saintly Kings knew this science of proper action (Karma-yoga). After a long time this science was lost from this earth. Today I have described the same ancient science to you, because you are my sincere devotee and friend. This science is a supreme secret indeed. (4.01-03)

Arjuna said: You were born later, but Vivasvan was born in ancient time. How am I to understand that You taught this science in the beginning of the creation? (4.04)

THE PURPOSE OF INCARNATION OF GOD

Lord Krishna said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (4.05)

Though I am eternal, immutable, and the Lord of all beings, yet I manifest Myself by controlling the material Nature using My own divine potential energy (Maya). (See also 10.14) (4.06)

Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (Unrighteousness), O Arjuna, then I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (4.07-08)

The one who truly understands My transcendental appearance, and activities of creation, maintenance, and dissolution attains My Supreme Abode and is not born again after leaving this body, O Arjuna. (4.09)

Many have become free from attachment, fear, anger, and attained salvation by taking refuge in Me, by becoming fully absorbed in My thoughts, and by getting purified by the fire of Self-knowledge. (4.10)

PATH OF WORSHIP AND PRAYER

With whatever motive people worship Me, I fulfill their desires accordingly. People worship Me with different motives. (4.11)

Those who long for success in their work here on the earth worship the celestial controllers. Success in work comes quickly in this human world. (4.12)

DIVISION OF LABOR IS BASED ON THE APTITUDE OF PEOPLE

I created the four divisions of human society based on aptitude and vocation. Though I am the author of this system of the division of labor, one should know that I do nothing directly and I am eternal. (See also 18.41) (4.13)

Works do not bind Me, because I have no desire for the fruits of work. The one who fully understands and practices this truth is also not bound by Karma. (4.14)

The ancient seekers of salvation also performed their duties with this understanding. Therefore, you should do your duty as the ancients did. (4.15)

ATTACHED, DETACHED, AND FORBIDDEN ACTION

Even the wise ones are confused about what is action and what is inaction. Therefore, I shall clearly explain what is action, knowing that one shall be liberated from the evil of birth and death. (4.16)

The true nature of action is very difficult to understand. Therefore, one should know the nature of attached action, the nature of detached action, and also the nature of forbidden action. (4.17)

A KARMA-YOGI IS NOT SUBJECT TO THE KARMIC LAWS

The one who sees inaction in action, and action in inaction, is a wise person. Such a person is a yogi and has accomplished everything. (See also 3.05, 3.27, 5.08 and 13.29) (4.18)

A person, whose desires have become selfless by being roasted in the fire of Self-knowledge, is called a sage by the wise. (4.19)

The one who has abandoned selfish attachment to the fruits of work, and remains ever content and dependent on no one but God, such a person — though engaged in activity — does nothing at all, and incurs no Karmic reaction. (4.20)

The one who is free from desires, whose mind and senses are under control, and who has renounced all proprietorship, does not incur sin — the Karmic reaction — by doing bodily action. (4.21)

A Karma-yogi — who is content with whatever gain comes naturally by His will, who is unaffected by pairs of opposites, and free from envy, equanimous in success and failure — is not bound by Karma. (4.22)

All Karmic bonds of a Karma-yogi — who is free from attachment, whose mind is fixed in Self-knowledge, and who does work as a service to the Lord — dissolves away (4.23)

The Spirit shall be realized by the one who considers everything as a manifestation, or an act, of the Spirit. (Also see 9.16) (4.24)

DIFFERENT TYPES OF SPIRITUAL PRACTICES OR SACRIFICES

Some yogis perform the service of worship to celestial controllers, while others study scriptures for Self-knowledge. Some restrain their senses and give up their sensual pleasures. Others perform breathing and other yogic exercises. Some give charity and offer their wealth as a sacrifice. (4.25-28)

Those who are engaged in yogic practices, reach the breathless state of trance by offering inhalation into exhalation and exhalation into inhalation as a sacrifice (by using short breathing Kriya techniques). (4.29)

Others restrict their diet and offer their inhalations as sacrifice into their inhalations. All these people are the knowers of sacrifice, and are purified by their sacrifice. (4.30)

Those who perform selfless service obtain the nectar of Self-knowledge as a result of their sacrifice and attain the Supreme Being. O Arjuna, even this world is not a happy place for the non-sacrificer, how can the other world be? (See also 4.38, and 5.06). (4.31)

Many types of spiritual disciplines are described in the Vedas. Know that all of them are the action of body, mind, and senses prompted by the forces of Nature. Understanding this, one shall attain Nirvana or salvation. (See also 3.14) (4.32)

ACQUIRING TRANSCENDENTAL KNOWLEDGE IS A SUPERIOR SPIRITUAL PRACTICE

Acquiring transcendental knowledge is superior to any material sacrifice — such as giving charity. Because, purification of mind and intellect that eventually leads to the dawn of transcendental knowledge and Self-realization is the sole purpose of any spiritual action. (4.33)

Acquire this transcendental knowledge from a Self-realized master by humble reverence, by sincere inquiry, and by service. The empowered ones, who have realized the Truth, will teach you. (4.34)

After knowing the transcendental science, O Arjuna, you shall not again become deluded like this. With this knowledge you shall see the entire creation within your own higher Self, and thus within Me. (See also 6.29, 6.30, 11.07, 11.13) (4.35)

Even if one is the most sinful of all sinners, one shall yet cross over the ocean of sin by the raft of Self-knowledge alone. (4.36)

As the blazing fire reduces wood to ashes; similarly, the fire of Self-knowledge reduces all bonds of Karma to ashes, O Arjuna. (4.37)

TRANSCENDENTAL KNOWLEDGE IS AUTOMATICALLY REVEALED TO A KARMA-YOGI

Verily, there is no purifier in this world like the true knowledge of the Supreme Being. One discovers this knowledge within, naturally, in course of time when one's mind is cleansed of selfishness by Karma-yoga. (See also 4.31, and 5.06, 18.78). (4.38)

The one who has faith in God, is sincere in yogic practices, and has control over the mind and senses gains this transcendental knowledge. Having gained this knowledge, one quickly attains supreme peace or liberation. (4.39)

The irrational, the faithless, and the disbeliever (atheist) perishes. There is neither this world, nor the world beyond, nor happiness for the disbeliever. (4.40)

BOTH TRANSCENDENTAL KNOWLEDGE AND KARMA-YOGA ARE NEEDED FOR NIRVANA

Work does not bind a person who has renounced work — by renouncing the fruits of work — through Karma-yoga, and whose confusion with regard to body and Spirit is completely destroyed by the application of Self-knowledge, O Arjuna. (4.41)

Therefore, cut the ignorance-born confusion with regard to body and Spirit by the sword of Self-knowledge, resort to Karma-yoga, and get up for the war, O Arjuna. (4.42)

CHAPTER 5

PATH OF RENUNCIATION

Arjuna asked: O Krishna, You praise the path of transcendental knowledge, and also the path of performance of selfless service (Karma-yoga). Tell me, definitely, which one is the better of the two paths. (See also 5.05) (5.01)

Lord Krishna said: The path of Self-knowledge and the path of selfless service both lead to the supreme goal. But, of the two, the path of selfless service is superior to path of Self-knowledge, because it is easier to practice. (5.02)

A person should be considered a true renunciant who has neither attachment nor aversion for anything. One is easily liberated from Karmic bondage by becoming free from attachment and aversion. (5.03)

BOTH PATHS LEAD TO SUPREME

The ignorant — not the wise — consider the path of Self-knowledge and the path of selfless service (Karma-yoga) as different from each other. The person, who has truly mastered one, gets the benefits of both. (5.04)

Whatever goal a renunciant reaches, a Karma-yogi also reaches the same goal. Therefore, the one who sees the path of renunciation and the path of unselfish work as the same really sees. (See also 6.01 and 6.02) (5.05)

But, true renunciation, O Arjuna, is difficult to attain without Karma-yoga. A sage equipped with Karma-yoga quickly attains Nirvana. (See also 4.31, and 4.38) (5.06)

A Karma-yogi, whose mind is pure, whose mind and senses are under control, and who sees one and the same Spirit in all beings, is not bound by Karma though engaged in work. (5.07)

A TRANSCENDENTALIST DOES NOT CONSIDER ONESELF AS THE DOER

The wise who knows the truth thinks: "I do nothing at all." In seeing, hearing, touching, smelling, eating,

walking, sleeping, breathing; and speaking, giving, taking, as well as opening and closing the eyes, the wise believes that only the senses are operating upon their objects. (See also 3.27, 13.29, and 14.19) (5.08-09)

A KARMA-YOGI WORKS FOR GOD

One who does all work as an offering to God — abandoning selfish attachment to results — remains untouched by Karmic reaction or sin as a lotus leaf never gets wet by water. (5.10)

The Karma-yogis perform action — without selfish attachment — with their body, mind, intellect, and senses only for the purification of their mind and intellect. (5.11)

A Karma-yogi attains Supreme Bliss by abandoning attachment to the fruits of work; while others, who are attached to the fruits of work, become bound by selfish work. (5.12)

THE PATH OF KNOWLEDGE

A person, who has completely renounced the fruits of all works, dwells happily in the City of Nine Gates, neither performing nor directing action. (5.13)

The Lord neither creates the urge for action, nor the feeling of doership, nor the attachment to the results of action in people. The powers of material Nature do all these. (5.14)

The Lord does not take the responsibility for the good or evil deeds of anybody. The veil of ignorance covers the Self-knowledge; thereby people become deluded and do evil deeds. (5.15)

Transcendental knowledge destroys the ignorance of the Spirit and reveals the Supreme Being just as the sun reveals the beauty of objects of the world. (5.16)

Persons, whose mind and intellect are totally merged in the Supreme Being, who are firmly devoted to the Supreme, who have God as their supreme goal and sole refuge, and whose impurities are destroyed by the knowledge of the self, do not take birth again. (5.17)

ADDITIONAL MARKS OF AN ENLIGHTENED PERSON

An enlightened person — by perceiving God in all — looks at a learned person, an outcast, even a cow, an elephant, or a dog with an equal eye. (See also 6.29) (5.18)

Everything has been accomplished in this very life by the one whose mind is set in equality. Such a person has realized the Supreme Being, because the Supreme Being is flawless and impartial. (See also 18.55) (5.19)

One who neither rejoices on obtaining what is pleasant, nor grieves on obtaining the unpleasant, who has a steady mind, who is undeluded, and who is a knower of the Supreme Being, such a person eternally abides with the Supreme Being. (5.20)

Such a person who is in union with the Supreme Being becomes unattached to external sensual pleasures by discovering the joy of the Self through contemplation, and enjoys transcendental bliss. (5.21)

Sensual pleasures are verily the source of misery, and have a beginning and an end. Therefore the wise,

O Arjuna, does not rejoice in sensual pleasures. (See also 18.38) (5.22)

One who is able to withstand the impulse of lust and anger before death is a yogi, and a happy person. (5.23)

One who finds happiness with the Supreme Being, who rejoices Supreme Being within, and who is illuminated by Self-knowledge; such a yogi attains Nirvana, and goes to the Supreme Being. (5.24)

Seers, whose sins (or imperfections) are destroyed, whose doubts have been dispelled by Self-knowledge, whose minds are disciplined, and who are engaged in the welfare of all beings, attain the Supreme Being. (5.25)

Those who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain Nirvana. (5.26)

THE THIRD PATH — THE PATH OF DEVOTIONAL MEDITATION AND CONTEMPLATION

A sage is verily liberated by renouncing all sense enjoyments, fixing the eyes and the mind at an imaginary black dot between the eye brows, equalizing the breath moving through the nostrils by using yogic techniques, keeping the senses, mind, and intellect under control, having salvation as the prime goal, and by becoming free from lust, anger, and fear. (5.27-28)

My devotee attains peace by knowing the Supreme Being as the enjoyer of sacrifices and austerities, as the great Lord of the entire universe, and as the friend of all beings. (5.29)

CHAPTER 6

PATH OF MEDITATION

A KARMA-YOGI IS A RENUNCIANT

Lord Krishna said: One who performs the prescribed duty without seeking its fruit for personal enjoyment is a renunciant and a Karma-yogi. One does not become a renunciant merely by not lighting the fire, and one does not become a yogi merely by abstaining from work. (6.01)

O Arjuna, renunciation (Samnyasa) is same as Karma-yoga. Because, no one becomes a Karma-yogi who has not renounced the selfish motive behind an action. (See also 5.01, 5.05, 6.01, and 18.02) (6.02)

A DEFINITION OF YOGA

For the wise, who seeks to attain yoga of meditation, or the equanimity of mind, Karma-yoga is said to be the means. For the one who has attained yoga, the equanimity becomes the means of Self-realization. A person is said to have attained yogic perfection when he or she has no desire for sensual pleasures, or attachment to the fruits of work, and has renounced all personal selfish motives. (6.03-04)

MIND IS THE BEST FRIEND AS WELL AS THE WORST ENEMY

One must elevate — and not degrade — oneself by one's own mind. The mind alone is one's friend as well as one's enemy. The mind is the friend of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.05-06)

One who has control over the lower self — the mind and senses — is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor, and remains ever steadfast with the supreme Self. (6.07)

A person is called yogi who has both Self-knowledge and Self-realization, who is equanimous, who has control over the mind and senses, and to whom a clod, a stone, and gold are the same. (6.08)

A person is considered superior who is impartial towards companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners. (6.09)

TECHNIQUES OF MEDITATION

A yogi, seated in solitude and alone, should constantly try to contemplate on a mental picture or just the majesty of the Supreme Being after bringing the mind and senses under control, and becoming free from desires and proprietorship. (6.10)

One should sit on his or her own firm seat that is neither too high nor too low, covered with grass, a deerskin, and a cloth, one over the other, in a clean spot. Sitting there in a comfortable position and concentrating the mind on God, controlling the thoughts and the activities of the senses, one should practice meditation for self-purification. (6.11-12)

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the front of the nose, without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

Thus, by always practicing to keep the mind fixed on Me, the yogi whose mind is subdued attains peace of Nirvana and comes to Me. (6.15)

This yoga is not possible, O Arjuna, for the one who eats too much, or who does not eat at all; who sleeps too much or too little. (6.16)

The yoga of meditation destroys all sorrow for the one who is moderate in eating, recreation, working, sleeping, and waking. (6.17)

A person is said to have achieved yoga, the union with the Spirit, when the perfectly disciplined mind becomes free from all desires, and gets completely united with the Spirit in trance. (6.18)

A lamp in a spot sheltered by the Spirit from the wind of desires does not flicker. This simile is used for the subdued mind of a yogi practicing meditation on the Spirit. (6.19)

When the mind disciplined by the practice of meditation becomes steady, one becomes content with the Spirit by beholding the Spirit of God with purified intellect. (6.20)

One feels infinite bliss that is perceivable only through the intellect, and is beyond the reach of the senses. After realizing the Absolute Reality, one is never separated from it. (6.21)

After Self-realization (SR), one does not regard any other gain superior to SR. Established in SR, one is not moved even by the greatest calamity. (6.22)

The state of severance of union with sorrow is called yoga. This yoga should be practiced with firm determination, and without any mental reservation. (6.23)

One gradually attains tranquillity of mind by totally abandoning all selfish desires, completely restraining the senses from the sense objects by the intellect, and keeping the mind fully absorbed in the Spirit by means of a well-trained and purified intellect and thinking of nothing else. (6.24-25)

Wheresoever this restless and unsteady mind wanders away, one should gently bring it back to the reflection of God. (6.26)

WHO IS A YOGI

Supreme bliss comes to a Self-realized yogi whose mind is tranquil, whose desires are under control, and who is free from faults. (6.27)

Such a sinless yogi, who constantly engages his or her mind and intellect with the Spirit, easily enjoys the infinite bliss of contact with The Spirit. (6.28)

A yogi, who is in union with the Supreme Being, sees every being with an equal eye because of perceiving the omnipresent Spirit abiding in all beings, and all beings abiding in the Supreme Being. (See also 4.35, 5.18) (6.29)

Those who perceive Me in everything, and behold everything in Me, are not separated from Me, and I am not separated from them. (6.30)

The non-dualists, who adore Me as abiding in all beings, abide in Me irrespective of their mode of living. (6.31)

One is considered the best yogi who regards every being like oneself, and who can feel the pain and pleasures of others as one's own, O Arjuna. (6.32)

TWO METHODS TO SUBDUE THE

RESTLESS MIND

Arjuna said: O Krishna, You have said that the yoga of meditation is characterized by the equanimity of mind, but due to restlessness of mind I do not perceive the steady state of mind. Because the mind, indeed, is very unsteady, turbulent, powerful, and obstinate, O Krishna. I think restraining the mind is as difficult as restraining the wind. (6.33-34)

Lord Krishna said: Undoubtedly, O Arjuna, the mind is restless and difficult to restrain, but it is subdued by any constant vigorous spiritual practice — such as meditation — with perseverance, and by detachment, O Arjuna. (6.35)

In My opinion, yoga is difficult for the one whose mind is not subdued. However, yoga is attainable by the person of subdued mind by striving through proper means. (6.36)

DESTINATION OF UNSUCCESSFUL YOGI

Arjuna said: The faithful who deviates from the path of meditation and fails to attain yogic perfection due to unsubdued mind — what is the destination of such a person, O Krishna? (6.37)

Do they not perish like a dispersing cloud, O Krishna, having lost both the heavenly and the worldly pleasures, supportless and bewildered on the path of Self-realization? (6.38)

O Krishna, only You are able to completely dispel this doubt of mine. Because there is none, other than You, who can dispel this doubt. (See also 15.15) (6.39)

Lord Krishna said: There is no destruction, O Arjuna, for a yogi either here or hereafter. A transcendentalist is never put to grief, My dear friend. (6.40)

The less evolved unsuccessful yogi is reborn in the house of the pious and prosperous after attaining heaven and living there for many years. The highly evolved unsuccessful yogi does not go to heaven, but is born in a spiritually advanced family. A birth like this is very difficult, indeed, to obtain in this world. (6.41-42)

There he or she regains the knowledge acquired in the previous life, and strives again to achieve perfection, O Arjuna. (6.43)

The unsuccessful yogi is instinctively carried towards God by virtue of the impressions of yogic practices of previous lives. Even the inquirer of yoga — the union with God — surpasses those who perform Vedic rituals. (6.44)

The yogi, who diligently strives, becomes completely free from all imperfections after gradually perfecting through many incarnations, and reaches the Supreme Abode. (6.45)

WHO IS THE BEST YOGI

The yogi, who is devoted to meditation, is superior to the ascetics. The yogi is superior to the Vedic scholars. The yogi is superior to the ritualists. Therefore, O Arjuna, be a yogi. (6.46)

And I consider the yogi-devotee — who lovingly contemplates on Me with supreme faith, and whose mind is ever absorbed in Me — to be the best of all the yogis. (See also 12.02 and 18.66) (6.47)

CHAPTER 7

SELF-KNOWLEDGE AND ENLIGHTENMENT

Lord Krishna said: O Arjuna, listen how you shall know Me fully without any doubt, with your mind absorbed in Me, taking refuge in Me, and performing yogic practices. (7.01)

METAPHYSICAL KNOWLEDGE IS THE ULTIMATE KNOWLEDGE

I shall impart you Self-knowledge together with enlightenment, after comprehending that nothing more remains to be known in this world. (7.02)

SEEKERS ARE VERY FEW

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

DEFINITIONS OF MATTER, CONSCIOUSNESS, AND SPIRIT

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold division of My material energy. (See also 13.05) (7.04)

The material Nature or matter is My lower Nature. My other higher Nature is the Spirit by which this entire universe is sustained, O Arjuna. (7.05)

SUPREME SPIRIT IS THE BASIS OF MATTER, CONSCIOUSNESS, AND SPIRIT

Know that all creatures have evolved from this twofold energy; and the Supreme Spirit is the source of origin as well as dissolution of the entire universe. (See also 13.26) (7.06)

There is nothing higher than the Supreme Being, O Arjuna. Everything in the universe is strung on the Supreme Being, like jewels are strung on the thread of a necklace. (7.07)

SUPREME SPIRIT IS THE BASIS

OF EVERYTHING

O Arjuna, I am the sapidity in the water, I am the radiance in the sun and the moon, the sacred syllable OM in all the Vedas, the sound in the ether, and potency in human beings. I am the sweet fragrance in the earth. I am the heat in the fire, the life in all living beings, and the austerity in the ascetics. (7.08-09)

O Arjuna, know Me to be the eternal seed of all creatures. I am the intelligence of the intelligent, and the brilliance of the brilliant. (See also 9.18 and 10.39). I am the strength of the strong who is devoid of selfish attachment. I am the lust in human beings that is devoid of sense gratification, and is in accord with Dharma (for the sacred purpose of procreation after marriage), O Arjuna. (7.10-11)

Know that three modes of material Nature — goodness, passion, and ignorance — also emanate from Me. I am not dependent on, or affected by, the modes of material Nature; but the modes of material Nature are dependent on Me. (See also 9.04 and 9.05) (7.12)

Human beings are deluded by various aspects of these three modes of material Nature; therefore, they do not know Me, who is eternal and above these modes. (7.13)

HOW TO OVERCOME THE DELUSIVE DIVINE POWER (MAYA)

This divine power (Maya) of Mine, consisting of three states of matter or mind, is very difficult to overcome. Only those who surrender unto Me easily cross over this Maya. (See also 14.26, 15.19, and 18.66) (7.14)

WHO SEEKS GOD?

The evil doers, the ignorant, the lowest persons who are attached to demonic nature, and whose power of discrimination has been taken away by divine illusive power (Maya) do not worship or seek Me. (7.15)

Four types of virtuous ones worship or seek Me, O Arjuna. They are: The distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one who has experienced the Supreme Being. (7.16)

Among them the enlightened devotee, who is ever united with Me and whose devotion is single-minded, is the best. Because I am very dear to the enlightened, and the enlightened is very dear to Me. (7.17)

All these seekers are indeed noble. But, I regard the enlightened devotee as My very Self, because the one who is steadfast abides in My Supreme Abode. (See also 9.29) (7.18)

After many births the enlightened one resorts to Me by realizing that everything is, indeed, My (or Supreme Being's) manifestation. Such a great soul is very rare. (7.19)

Persons, whose discernment has been carried away by various desires impelled by their Karmic impression, resort to celestial controllers and practice various religious rites. (7.20)

WORSHIP OF DEITY IS ALSO A

WORSHIP OF GOD

Whosoever desires to worship whatever deity — using any name, form, and method — with faith, I make their faith steady in that very deity. Endowed with steady faith they worship that deity, and obtain their wishes through that deity. Those wishes are, indeed, granted only by Me. (7.21-22)

Such material gains of these less intelligent human beings are temporary. The worshipers of celestial controllers go to celestial controllers, but My devotees certainly come to Me. (7.23)

GOD CAN BE SEEN IN AN IMAGE OF ANY DESIRED FORM OF WORSHIP

The ignorant ones — unable to understand My immutable, incomparable, incomprehensible, and transcendental form — assume that I, the Supreme Being, am formless and take forms or incarnate. Concealed by My divine power (Maya), I do not reveal Myself to such ignorants who do not know and understand My unborn, eternal, and transcendental form and personality. (7.24-25)

I know, O Arjuna, the beings of the past, of the present, and those of the future, but no one really knows Me. (7.26)

All beings in this world are in utter ignorance due to delusion of pairs of opposites born of likes and dislikes, O Arjuna. But persons of unselfish deeds, whose Karma or sin has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)

Those who strive for freedom from the cycles of birth, old age, and death — by taking refuge in God — fully comprehend the true nature and powers of the Supreme. (7.29)

The steadfast persons, who know Me alone as the basis of all — the mortal beings, Temporal Beings, and the Eternal Being — even at the time of death, attain Me. (See also 8.04) (7.30)

CHAPTER 8

THE ETERNAL SPIRIT

Arjuna said: O Krishna, who is the Eternal Being or the Spirit? What is the nature of the Eternal Being? What is Karma? Who are the mortal beings? And who are Temporal Beings? Who is the Supreme Being, and how does He dwell in the body? How can You, the Supreme Being, be remembered at the time of death by those who have control over their minds, O Krishna? (8.01-02)

DEFINITION OF SUPREME SPIRIT, SPIRIT, INDIVIDUAL SOUL, AND KARMA

Lord Krishna said: The eternal and immutable Spirit of the Supreme Being is also called Eternal Being or the Spirit. The inherent power of cognition and desire of Eternal Being (Spirit) is called the nature of Eternal Being. The creative power of Eternal Being (or Spirit) that causes

manifestation of the living entity is called Karma. (8.03)

Various expansions of the Supreme Being are also called Temporal Beings or Divine Beings. The Supreme Being also resides inside the physical bodies as the divine Controller. (8.04)

THEORY OF REINCARNATION AND KARMA

The one who remembers the Supreme Being exclusively even while leaving the body at the time of death, attains the Supreme Abode; there is no doubt about it. (8.05)

Remembering whatever object one leaves the body at the end of life, one attains that object. Thought of whatever object prevails during one's lifetime, one remembers only that object at the end of life and achieves it. (8.06)

A SIMPLE METHOD OF GOD-REALIZATION

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

By contemplating on Me with an unwavering mind that is disciplined by the practice of meditation, one attains the Supreme Being, O Arjuna. (8.08)

One who meditates on the Supreme Being — as the omniscient, the oldest, the controller, smaller than the smallest and bigger than the biggest, the sustainer of everything, the inconceivable, the self-luminous like the sun, and transcendental (or beyond the material reality) — at the time of death with steadfast mind and devotion by making the flow of bioimpulses rise up to the middle of the eye brows by the power of yogic practices; one attains the Supreme Being. (See also verses 4.29, 5.27, 6.13) (8.09-10)

Now I shall briefly explain the process to attain the Supreme Abode that the knowers of the Veda call immutable; into which the ascetics, freed from attachment, enter; and desiring which people lead a life of celibacy. (8.11)

ATTAIN SALVATION BY MEDITATING ON GOD AT THE TIME OF DEATH

When one leaves the physical body by controlling all the senses; focusing the mind on God, and the bioimpulses (Pranas) in the cerebrum; engaged in yogic practice; meditating on Me and uttering OM — the sacred monosyllable sound power of Spirit — one attains the Supreme Abode. (8.12-13)

I am easily attainable, O Arjuna, by that ever steadfast devotee who always thinks of Me and whose mind does not go elsewhere. (8.14)

After attaining Me, the great souls do not incur rebirth in this miserable transitory world, because they have attained the highest perfection. (8.15)

The dwellers of all the worlds — up to and including the world of the creator — are subject to the miseries of repeated birth and death. But, after attaining Me, O Arjuna, one does not take birth again. (See also 9.25) (8.16)

EVERYTHING IN THE CREATION IS CYCLIC

Those who know that the duration of creation lasts 4.32 billion years and that the duration of destruction

also lasts 4.32 billion years, they are the knowers of the cycles of creation and destruction. (8.17)

All manifestations come out of the primary material Nature during the creative cycle, and they merge into the primary material Nature during the destructive cycle. (8.18)

The same multitude of beings comes into existence again and again at the arrival of the creative cycle; and is annihilated, inevitably, at the arrival of the destructive cycle. (8.19)

There is another eternal transcendental existence — higher than the changeable material Nature — called Eternal Being or Spirit that does not perish when all created beings perish. This is also called the Supreme Abode. Those who attain the Supreme Abode do not take birth again. (8.20-21)

TWO BASIC PATHS OF DEPARTURE

FROM THE WORLD

This Supreme Abode, O Arjuna, is attainable by unswerving devotion to Me within which all beings exist, and by which the entire universe is pervaded. (See also 9.04 and 11.55) (8.22)

O Arjuna, now I shall describe different paths departing by which, during death, the yogis do or do not come back. (8.23)

Fire, light, daytime, the bright lunar fortnight, and the six months of the northern solstice of the sun — departing by the path of these celestial controllers, yogis who know the Spirit attain the Supreme. (8.24)

Smoke, night, the dark lunar fortnight, and the six months of southern solstice of the sun — departing by these paths, the righteous person attains heaven and comes back to earth. (8.25)

The path of light of spiritual practice and Self-knowledge and the path of darkness of materialism and ignorance are thought to be the world's two eternal paths. The former leads to salvation and the latter leads to rebirth as human beings. (8.26)

TRANSCENDENTAL KNOWLEDGE

LEADS TO SALVATION

Knowing these two paths, O Arjuna, a yogi is not bewildered at all. Therefore, one should be resolute in attaining salvation — the goal of human birth — at all times. (8.27)

The one who knows all this knowledge goes beyond getting the benefits of the study of the Vedas, performance of sacrifices, austerities, and charities; and attains salvation. (8.28)

CHAPTER 9

SUPREME KNOWLEDGE AND

THE BIG MYSTERY

Lord Krishna said: I shall reveal to you, who do not disbelieve, the most profound secret transcendental knowledge together with transcendental experience. Having known this you will be freed from the miseries of worldly existence. (9.01)

KNOWLEDGE OF THE NATURE OF SUPREME IS THE BIGGEST MYSTERY

This Self-knowledge is the king of all knowledge, is the most secret, is very sacred, it can be perceived by instinct, conforms to righteousness (Dharma), is very easy to practice, and is timeless. (9.02)

O Arjuna, those who have no faith in this knowledge do not attain Me, and follow the cycles of birth and death. (9.03)

This entire universe is an expansion of Mine. All beings depend on Me (like a chain depends on gold, and the milk products depend on milk). I do not depend on — or affected by — them; because I am the highest of all. (See also 7.12) (9.04)

Look at the power of My divine mystery; in reality, I — the sustainer and creator of all beings — do not depend on them, and they also do not depend on Me. (In fact, the gold-chain does not depend on gold; the gold-chain is nothing but gold. Also, matter and energy are different as well as non-different). (9.05)

Perceive that all beings remain in Me — without any contact or without producing any effect — as the mighty wind, moving everywhere, eternally remains in space. (9.06)

THEORY OF EVOLUTION AND INVOLUTION

All beings merge into My primary material Nature at the end of a cycle of just over 311 trillion solar years, O Arjuna, and I create them again at the beginning of the next cycle. (See also 8.17) (9.07)

I create the entire multitude of beings again and again with the help of My material Nature. These beings are under control of the modes of material Nature. (9.08)

These acts of creation do not bind Me, O Arjuna, because I remain indifferent and unattached to those acts. (9.09)

The divine kinetic energy (Maya) — with the help of material Nature — creates all animate and inanimate objects under My supervision, and thus the creation keeps on going, O Arjuna. (See also 14.03) (9.10)

WAYS OF THE WISE, AND OF THE IGNORANT ARE DIFFERENT

The ignorant persons despise Me when I appear in human form, because they do not know My transcendental nature as the great Lord of all beings, and take Me for an ordinary human being. They are unable to recognize Me, because they have false hopes, false actions, and false knowledge; and possess delusive qualities of fiends and demons. (9.11-12)

But great souls, O Arjuna, who possess divine qualities (See 16.01-03) know Me as immutable; as the material and efficient cause of creation, and worship Me single-mindedly with loving devotion. (9.13)

Persons of firm resolve worship Me with ever-steadfast devotion by always singing My glories, striving to attain Me, and prostrating before Me with devotion. (9.14)

Some worship Me by acquiring the knowledge of God. Others worship the infinite as the One in all (or non-dual), as the master of all (or dual), and in various other ways. (9.15)

EVERYTHING IS A MANIFESTATION

OF THE ABSOLUTE

I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. (See also 4.24). I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable OM, and the Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. (See also 7.10 and 10.39) (9.16-18)

I give heat, I send as well as withhold the rain. I am immortality as well as death, I am also both the eternal Absolute and the temporal, O Arjuna. (The Supreme Being has become everything, See also 13.12) (9.19)

ATTAIN SALVATION BY

DEVOTIONAL LOVE

The doers of the rituals prescribed in the Vedas, the drinkers of the nectar of devotion, and whose sins are cleansed, worship Me by doing good deeds for gaining heaven. As a result of their meritorious deeds they go to heaven and enjoy celestial sense pleasures. (9.20)

They return to the mortal world — after enjoying the wide world of heavenly pleasures — upon exhaustion of the fruits of their good Karma. Thus following the injunctions of the Vedas, persons working for the fruit of their actions take repeated birth and death. (See also 8.25) (9.21)

I personally take care of both spiritual and material welfare of those ever-steadfast devotees who always remember and adore Me with single-minded contemplation. (9.22)

O Arjuna, even those devotees who worship the deities with faith, they also worship Me, but in an improper way. (9.23)

Because I, the Supreme Being, alone am the enjoyer of all sacrificial services, and Lord of the universe. But people do not know My true transcendental nature. Therefore, they fall into the repeated cycles of birth and death. (9.24)

Worshippers of the celestial controllers go to the celestial controllers, the worshippers of the ancestors go to the ancestors, and the worshippers of the ghosts go to the ghosts, but My devotees come to Me, and are not born again. (See also 8.16) (9.25)

LORD ACCEPTS AND EATS THE OFFERING OF LOVE AND DEVOTION

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion; I accept and eat the offering of devotion by the pure-hearted. (9.26)

O Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

You shall become free from the bondage — good and bad — of Karma and come to Me by this attitude of complete renunciation. (9.28)

The Self is present equally in all beings. There is no one hateful or dear to Me. But, those who

worship Me with love and devotion are very close to Me, and I am also very close to them. (See also 7.18) (9.29)

THERE IS NO UNFORGIVABLE SINNER

Even if the most sinful person resolves to worship Me with single-minded loving devotion, such a person must be regarded as a saint because of making the right resolution. (9.30)

Such a person soon becomes righteous and attains everlasting peace. Be aware, O Arjuna, that My devotee shall never perish or fall down. (9.31)

PATH OF DEVOTIONAL LOVE IS EASIER

Anybody can attain the Supreme Abode by just surrendering unto My will with loving devotion, O Arjuna. (See also 18.66) (9.32)

Then, it should be very easy for the wise and devout sages to attain the Supreme Being. Therefore, having obtained this joyless and transitory human life, one should always worship Me with loving devotion. (9.33)

Always think of Me, be devoted to Me, worship Me, and bow down to Me. Thus uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)

CHAPTER 10

MANIFESTATION OF THE ABSOLUTE

Lord Krishna said: O Arjuna, listen once again to My supreme word that I shall speak to you, who is very dear to Me, for your welfare. (10.01)

GOD IS THE ORIGIN OF EVERYTHING

Neither the celestial controllers, nor the great sages know My origin, because I am the origin of celestial controllers and great sages also. (10.02)

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among the mortals, and becomes liberated from the bondage of Karma. (10.03)

Discrimination, Self-knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, tranquillity, pleasure, pain, birth, death, fear, fearlessness; nonviolence, equanimity, contentment, austerity, charity, fame, ill fame — these diverse qualities in human beings arise from Me alone. (10.04-05)

The great saints, sages, and all the creatures of the world were born from My potential energy. (10.06)

One who truly understands My manifestations and yogic powers is united with Me by unswerving devotion. There is no doubt about it. (10.07)

I am the origin of all. Everything emanates from Me. The wise ones who understand this adore Me with love and devotion. (10.08)

My devotees remain ever content and delighted. Their minds remain absorbed in Me, and their lives surrendered unto Me. They always enlighten each other by talking about Me. (10.09)

LORD GIVES KNOWLEDGE TO HIS DEVOTEES

I give the knowledge and understanding of the metaphysical science — to those who are ever united with Me and lovingly adore Me — by which they come to Me. (10.10)

I, who dwell within their inner psyche as consciousness, destroy the darkness born of ignorance by the shining lamp of transcendental knowledge as an act of compassion for them. (10.11)

Arjuna said: You are the Supreme Being, the Supreme Abode, the Supreme Purifier, the Eternal Being, the primal God, the unborn, and the omnipresent. All saints and sages have thus acclaimed You, and now You Yourself are telling me. (10.12-13)

NOBODY CAN KNOW THE REAL NATURE OF REALITY

O Krishna, I believe all that You have told me to be true. O Lord, neither the celestial controllers nor the demons fully understand Your real nature. (See also 4.06) (10.14)

O Creator and Lord of all beings, God of all celestial rulers, the Supreme person, and Lord of the universe, You alone know Yourself by Yourself. (10.15)

Therefore, You alone are able to fully describe Your own divine glories — the manifestations — by which You exist pervading all the universes. (10.16)

How may I know You, O Lord, by constant contemplation? In what form of manifestation are You to be thought of by me, O Lord? (10.17)

O Lord, explain to me again in detail, Your yogic power and glory; because I am not satiated by hearing Your nectar-like words. (10.18)

EVERYTHING IS A MANIFESTATION OF THE ABSOLUTE

Lord Krishna said: O Arjuna, now I shall explain to you My prominent divine manifestations, because My manifestations are endless. (10.19)

O Arjuna, I am the Supreme Spirit (or Supersoul) abiding in the inner psyche of all beings. I am also the creator, maintainer, and destroyer — or the beginning, the middle, and the end — of all beings. (10.20)

I am the sustainer, I am the radiant sun among the luminaries, I am the controller of wind, I am the moon among the stars. (10.21)

I am the Vedas, I am the celestial rulers, I am the mind among the senses, I am the consciousness in living beings. (10.22)

I am Lord Shiva, I am the god of wealth, I am the fire god, and the mountains. (10.23)

I am the priest, and the army general of the celestial controllers, O Arjuna. I am the ocean among the bodies of water. (10.24)

I am the monosyllable cosmic sound, OM, among the words; I am the chanting of mantra among the spiritual disciplines; and I am the Himalaya among the mountains. (10.25)

A BRIEF DESCRIPTION OF DIVINE MANIFESTATIONS

I am the holy fig tree among the trees, Narada among the sages, and I am all other celestial rulers. (10.26)

Know Me as the celestial animals among the animals, and the King among men. I am thunderbolt among the weapons, and I am the cupid for procreation. (10.27-28)

I am the water-god, and the manes. I am the controller of death. I am the time or death among the healers, lion among the beasts, and the king of birds among birds. (10.29-30)

I am the wind among the purifiers, and Lord Rama among the warriors. I am the crocodile among the fishes, and the holy Ganges river among the rivers. (10.31)

I am the beginning, the middle, and the end of all creation, O Arjuna. Among the knowledge I am knowledge of the supreme Self. I am logic of the logician. (10.32)

I am the letter "A" among the alphabets. I am the dual compound among the compound words. I am the endless time. I am the sustainer, and I am omniscient. (10.33)

I am the all devouring death, and also the origin of future beings. I am the seven goddesses or guardian angels presiding over the seven qualities — fame, prosperity, speech, memory, intellect, resolve, and forgiveness. (10.34)

I am the Vedic and other hymns. I am the mantras, I am November-December among the months, I am the spring among the seasons. (10.35)

I am gambling of the cheats; splendor of the splendid; victory of the victorious; resolution of the resolute; and goodness of the good. (10.36)

I am Krishna, Vyasa, Arjuna, and the power of rulers, the statesmanship of the seekers of victory. I am silence among the secrets, and the Self-knowledge of the knowledgeable. (10.37-38)

I am the origin of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (See also 7.10 and 9.18) (10.39)

MANIFEST CREATION IS A VERY SMALL FRACTION OF THE ABSOLUTE

There is no end of My divine manifestations, O Arjuna. This is only a brief description by Me of the extent of My divine manifestations. (10.40)

Whatever is endowed with glory, brilliance, and power; know that to be a manifestation of a very small fraction of My splendor. (10.41)

What is the need for this detailed knowledge, O Arjuna? I continually support the entire universe by a

very small fraction of My divine power. (10.42)

CHAPTER 11

VISION OF THE COSMIC FORM

Arjuna said: My illusion is dispelled by the profound words of wisdom You spoke — out of compassion towards me — about the supreme secret of Spirit. (11.01)

O Krishna, I have heard from You in detail about the origin and dissolution of beings, and Your immutable glory. (11.02)

VISION OF GOD IS THE ULTIMATE

AIM OF A SEEKER

O Lord, You are as You have said; yet I wish to see Your divine cosmic form, O Supreme Being. (11.03)

O Lord, if You think it is possible for me to see Your universal form, then, O Lord of the yogis, show me Your transcendental form. (11.04)

Lord Krishna said: O Arjuna, behold My hundreds and thousands of multifarious divine forms of different colors and shapes. Behold all the celestial beings, and many wonders never seen before. Also behold the entire creation — animate, inanimate, and whatever else you like to see — all at one place in My body. (11.05-07)

But, you are not able to see Me with your physical eye; therefore, I give you the divine eye to see My majestic power and glory. (11.08)

LORD SHOWS HIS COSMIC

FORM TO ARJUNA

Sanjaya said: O King, having said this; Lord Krishna, the great Lord of the mystic power of yoga, revealed His supreme majestic form to Arjuna. (11.09)

Arjuna saw the Universal Form of the Lord with many mouths and eyes, and many visions of marvel, with numerous divine ornaments, and holding many divine weapons. Wearing divine garlands and apparel, anointed with celestial perfumes and ointments, full of all wonders, the limitless God with faces on all sides. (11.10-11)

If the splendor of thousands of suns were to blaze forth all at once in the sky, even that would not resemble the splendor of that exalted being. (11.12)

Arjuna saw the entire universe, divided in many ways, but standing as all in One, and One in all in the transcendental body of Krishna, the Lord of celestial rulers. (See also 13.16, and 18.20) (11.13)

ONE MAY NOT BE PREPARED, OR QUALIFIED, TO SEE THE LORD

Having seen the cosmic form of the Lord, Arjuna was filled with wonder; and his hairs standing on end, bowed his head to the Lord and prayed with folded hands. (11.14)

Arjuna said: O Lord, I see in Your body all supernatural controllers, and multitude of beings, sages, and celestials. (11.15)

O Lord of the universe, I see You everywhere with infinite form, with many arms, stomachs, faces, and eyes. O Universal Form, I see neither your beginning nor the middle nor the end. (11.16)

I see You with Your crown, club, discus; and a mass of radiance, difficult to behold, shining all around like the immeasurable brilliance of the sun and the blazing fire. (11.17)

I believe You are the Supreme Being to be realized. You are the ultimate resort of the universe. You are the Spirit, and protector of the eternal order (Dharma). (11.18)

I see You with infinite power, without beginning, middle, or end; with many arms, with the sun and the moon as Your eyes, with Your mouth as a blazing fire scorching all the universe with Your radiance. (11.19)

O Lord, You pervade the entire space between heaven and earth in all directions. Seeing Your marvelous and terrible form, the three worlds are trembling with fear. (11.20)

Hosts of supernatural rulers enter into You. Some with folded hands sing Your names and glories in fear. A multitude of perfected beings hail and adores You with abundant praises. (11.21)

All the celestial beings amazingly gaze at You. Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful tusks; the worlds are trembling with fear and so do I, O mighty Lord. (11.22-23)

ARJUNA IS FRIGHTENED TO

SEE THE COSMIC FORM

I am frightened and find neither peace nor courage, O Krishna, after seeing Your effulgent and colorful form touching the sky, and Your wide open mouth with large shining eyes. (11.24)

I lose my sense of direction and find no comfort after seeing Your mouths with fearful tusks glowing like the fires of cosmic dissolution. Have mercy on me! O Lord of celestial rulers, and refuge of the universe. (11.25)

All my cousin brothers, along with the hosts of other kings and warriors of the other side, together with chief warriors on our side, are also quickly entering into Your fearful mouths with terrible tusks. Some are seen caught in between the tusks with their heads crushed. (11.26-27)

These warriors of the mortal world are entering Your blazing mouths as many torrents of the rivers enter into the ocean. (11.28)

All these people are rapidly rushing into Your mouths for destruction as moths rush with great speed into the blazing flame for destruction. (11.29)

You are licking up all the worlds with Your flaming mouths, swallowing them from all sides. Your powerful radiance is filling the entire universe with effulgence and burning it, O Krishna. (11.30)

Tell me, who are You in such a fierce form? My salutations to You, O best of all celestial rulers, be

merciful! I wish to understand You, O primal Being, because I do not know Your mission. (11.31)

LORD DESCRIBES HIS POWERS

Lord Krishna said: I am death, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)

Therefore, you get up and attain glory. Conquer your enemies, and enjoy a prosperous kingdom. I have already destroyed all these warriors. You are only an instrument, O Arjuna. (11.33)

Kill all these great warriors who are already killed by Me. Do not fear. You will certainly conquer the enemies in the battle; therefore, fight! (11.34)

ARJUNA'S PRAYERS TO THE COSMIC FORM

Sanjaya said: Having heard these words of Krishna; the crowned Arjuna, trembling with folded hands, prostrated with fear and spoke to Krishna in a choked voice. (11.35)

Arjuna said: Rightly, O Krishna, the world delights and rejoices in glorifying You. Terrified demons flee in all directions. The hosts of sages bow to You in adoration. (11.36)

Why should they not — O great soul — bow to You, the original creator who is even greater than the creator of material worlds? O infinite Lord, O God of all celestial rulers, O abode of the universe, You are both Eternal and Temporal, and the Supreme Being that is beyond Eternal and Temporal. (See also 9.19, and 13.12 for a commentary) (11.37)

You are the primal God, the most ancient Person. You are the ultimate resort of the entire universe. You are the knower, the object of knowledge, and the Supreme Abode. You, O Lord of the infinite form, pervade the entire universe. (11.38)

You are the controller of death, the fire, the wind, the water god, the moon god, and the creator, as well as the father of the creator. Salutations to You a thousand times, and again and again salutations to You. (11.39)

My salutations to You from front, and from behind. O Lord, my obeisance to You from all sides. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. (11.40)

Considering You merely as a friend, and not knowing Your greatness, I have inadvertently addressed You as O Krishna, O Yadava, and O friend merely out of affection or carelessness. (11.41)

In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone, or in front of others; O Krishna, the immeasurable One, I implore You for forgiveness. (11.42)

You are the father of this animate and inanimate world, and the greatest guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You? O Being of incomparable glory. (11.43)

Therefore, O adorable Lord, I seek Your mercy by bowing down and prostrating my body before You.

Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)

Beholding that which has never been seen before delights me, and yet my mind is tormented with fear. Therefore, O God of celestial rulers, the refuge of the universe, have mercy on me; and show me your four-armed form. (11.45)

ONE MAY SEE GOD IN ANY FORM

OF ONE'S CHOICE

I wish to see You with a crown, holding mace and discus in Your hand. Therefore, O Lord with thousand arms and universal form, please appear in the four-armed form. (11.46)

Lord Krishna said: O Arjuna, being pleased with you I have shown you, through My own yogic powers, this particular supreme, shining, universal, infinite, and primal form of Mine that has never been seen before by anyone other than you. (11.47)

O Arjuna, neither by study of the Vedas, nor by sacrifice, nor by charity, nor by rituals, nor by severe austerities, can I be seen in this cosmic form by any one other than you in this human world. (11.48)

LORD SHOWS ARJUNA HIS FOUR-ARMED AND THE HUMAN FORM

Do not be perturbed and confused by seeing such a terrible form of Mine as this. With fearless and cheerful mind, now behold My four-armed form. (11.49)

Sanjaya said: After speaking like this to Arjuna, Krishna revealed His four-armed form. And then assuming His pleasant human form, Lord Krishna, the Great One, consoled Arjuna who was terrified. (11.50)

Arjuna said: O Krishna, seeing this lovely human form of Yours, I have now become tranquil and I am normal again. (11.51)

LORD CAN BE SEEN BY DEVOTIONAL LOVE

Lord Krishna said: This four-armed form of Mine that you have seen is very difficult, indeed, to see. Even celestial controllers are ever longing to see this form. (11.52)

This four-armed form of Mine that you have just seen cannot be seen even by study of the Vedas, or by austerity, or by acts of charity, or by the performance of rituals. (11.53)

However, through single-minded devotion alone, I can be seen in this form, can be known in essence, and also can be reached, O Arjuna. (11.54)

The one who does all works for Me, and to whom I am the supreme goal; who is my devotee, who has no attachment, and is free from enmity towards any being; attains Me, O Arjuna. (See also 8.22) (11.55)

CHAPTER 12

PATH OF DEVOTION

SHOULD ONE WORSHIP A PERSONAL

OR AN IMPERSONAL GOD?

Arjuna asked: Those ever steadfast devotees who worship the personal aspect of God with form(s), and others who worship the impersonal aspect, or the formless Absolute; which of these has the best knowledge of yoga? (12.01)

Lord Krishna said: Those ever steadfast devotees who worship with supreme faith by fixing their mind on a personal form of God, I consider them to be the best yogis. (See also 6.47) (12.02)

But those who worship the unchangeable, the inexplicable, the invisible, the omnipresent, the inconceivable, the unchanging, the immovable, and the formless impersonal aspect of God; restraining all the senses, even-minded under all circumstances, engaged in the welfare of all creatures, also attain God. (12.03-04)

REASONS FOR WORSHIPPING A

PERSONAL FORM OF GOD

Self-realization is more difficult for those who fix their mind on the impersonal, unmanifest, and formless Absolute; because, comprehension of the unmanifest by embodied beings is attained with difficulty. (12.05)

For those who worship the Supreme with unswerving devotion as a personal deity of their choice, offer all actions to Me, intent on Me as the Supreme, and meditate on Me; I swiftly become their savior — from the world that is the ocean of death and transmigration — whose thoughts are set on My personal form, O Arjuna. (12.06-07)

FOUR PATHS TO GOD

Therefore, focus your mind on Me, and let your intellect dwell upon Me alone through meditation and contemplation. Thereafter you shall certainly attain Me. (12.08)

If you are unable to focus your mind steadily on Me, then long to attain Me by practice of any other spiritual discipline; such as a ritual, or deity worship that suits you. (12.09)

If you are unable even to do any spiritual discipline, then be intent on performing your duty just for Me. You shall attain perfection by doing your prescribed duty for Me — without any selfish motive — just as an instrument to serve and please Me. (12.10)

If you are unable to do your duty for Me, then just surrender unto My will, and renounce the attachment to, and the anxiety for, the fruits of all work — by learning to accept all results as God's grace — with equanimity. (12.11)

KARMA-YOGA IS THE BEST WAY

TO START WITH

The transcendental knowledge of scriptures is better than mere ritualistic practice; meditation is better than scriptural knowledge; renunciation of selfish attachment to the fruits of work (Karma-yoga) is better than meditation; peace immediately follows renunciation of selfish motives. (See more on renunciation in 18.02, 18.09) (12.12)

THE ATTRIBUTES OF A DEVOTEE

One who does not hate any creature, who is friendly and compassionate, free from the notion of "I" and "my", even-minded in pain and pleasure, forgiving; and who is ever content, who has subdued the mind, whose resolve is firm, whose mind and intellect are engaged in dwelling upon Me, who is devoted to Me, is dear to Me. (12.13-14)

The one by whom others are not agitated and who is not agitated by others, who is free from joy, envy, fear, and anxiety, is also dear to Me. (12.15)

One who is desireless, pure, wise, impartial, and free from anxiety; who has renounced the doership in all undertakings; such a devotee is dear to Me. (12.16)

One who neither rejoices nor grieves, neither likes nor dislikes, who has renounced both the good and the evil, and is full of devotion; is dear to Me. (12.17)

The one who remains the same towards friend or foe, in honor or disgrace, in heat or cold, in pleasure or pain; who is free from attachment; who is indifferent to censure or praise; who is quiet, and content with whatever he or she has; unattached to a place, a country, or a house; equanimous, and full of devotion — that person is dear to Me. (12.18-19)

ONE SHOULD SINCERELY TRY TO

DEVELOP DIVINE QUALITIES

But those faithful devotees, who set Me as their supreme goal and follow — or just sincerely try to develop — the above mentioned nectar of moral values are very dear to Me. (12.20)

CHAPTER 13

CREATION AND THE CREATOR

THEORY OF CREATION

Lord Krishna said: O Arjuna, this physical body, the miniature universe, may be called the field or creation. One who knows the creation is called the creator (or Spirit) by the seers of truth. (13.01)

O Arjuna, know Me to be the creator of all the creation. The true understanding of both the creator and the creation is considered by Me to be the transcendental knowledge. (13.02)

What the creation is, what it is like, what its transformations are, where its source is, who that creator is, and what His powers are, hear all these from Me in brief. (13.03)

The seers have separately described the creation and the creator in different ways in the Vedic hymns, and also in the conclusive and convincing verses of other scriptures. (13.04)

The primary material Nature, the cosmic intellect, "I" consciousness or ego, five basic elements, ten organs, mind, five sense objects; and desire, hatred, pleasure, pain, the physical body, consciousness, and resolve — thus the entire field has been briefly described with its transformations. (See also 7.04) (13.05-06)

THE FOURFOLD NOBLE TRUTH

AS MEANS OF NIRVANA

Humility, modesty, nonviolence, forgiveness, honesty, service to guru, purity of thought, word, and deed, steadfastness, self-control; and aversion towards sense objects, absence of ego, constant reflection on pain and suffering inherent in birth, old age, disease, and death; (13.07-08)

Detachment, non-fondness with son, wife, and home; unfailing equanimity upon attainment of the desirable and the undesirable; and unswerving devotion to Me through single-minded contemplation, taste for solitude, distaste for social gatherings and gossips; steadfastness in acquiring the knowledge of Spirit, and seeing the omnipresent Supreme Being everywhere — this is said to be knowledge. That which is contrary to this is ignorance. (13.09-11)

GOD CAN BE DESCRIBED BY PARABLES, AND NOT IN ANY OTHER WAY

I shall fully describe the object of knowledge. By knowing this one attains immortality. The beginningless Supreme Being is said to be neither eternal, nor temporal. (See also 9.19, 11.37, and 15.18) (13.12)

The Spirit has His hands, feet, eyes, head, mouth, and ears everywhere, because He is all-pervading and omnipresent. (13.13)

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of the three modes of material Nature, and yet the enjoyer of the modes of material Nature by becoming a living entity. (13.14)

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near — residing in one's inner psyche; as well as far away — in the Supreme Abode. (13.15)

He is undivided, and yet appears to exist as if divided in beings. He is the object of knowledge, and appears as the creator, sustainer, and destroyer of all beings. (See also 11.13, and 18.20) (13.16)

The Supreme Being is the source of all lights. He is said to be beyond darkness of ignorance. He is the Self-knowledge, the object of Self-knowledge, and seated in the inner psyche as consciousness (See verse 18.61) of all beings, He is to be realized by Self-knowledge. (13.17)

Thus the creation as well as the knowledge and the object of knowledge have been briefly described by Me. Having understood this, My devotee attains My Supreme Abode. (13.18)

A DESCRIPTION OF THE SUPREME SPIRIT, SPIRIT, MATERIAL NATURE, AND THE INDIVIDUAL SOULS

Know that both the material Nature and the Spiritual Being are beginningless. All manifestations and three dispositions of mind and matter, called modes, are born of material Nature. Material Nature is said to be the cause of production of physical body and organs of perception and action. Spirit (or Consciousness) is said to be the cause of experiencing pleasures and pains. (13.19-20)

Spiritual Being enjoys three modes of material Nature by associating with the material Nature. Attachment to the three modes of material Nature due to ignorance caused by previous Karma is

the cause of birth of living entity in good and evil wombs. (13.21)

The Spirit in the body is the witness, the guide, the supporter, the enjoyer, and the controller. (13.22)

They who truly understand Spirit and the material Nature with its three modes are not born again regardless of their way of life. (13.23)

Some perceive the Supersoul in their inner psyche through mind and intellect that have been purified either by meditation, or by metaphysical knowledge, or by selfless service. (13.24)

FAITH ALONE CAN LEAD TO NIRVANA

Others, however, do not know the yogas of meditation, knowledge, devotion, and work; but they perform deity worship with faith as mentioned in the scriptures by the saints and sages. They also transcend death by virtue of their firm faith to what they have heard. (13.25)

Whatever is born — animate or inanimate — know them to be born from the union of Spirit and matter, O Arjuna. (See also 7.06) (13.26)

The one who sees the same eternal Supreme Lord dwelling as Spirit equally within all mortal beings truly sees. (13.27)

When one beholds one and the same Lord existing equally in everybeing, one does not injure anybody; because one considers everything as one's own self. And thereupon attains the Supreme Abode. (13.28)

The one who perceives that all works are done by the powers of material Nature truly understands, and thus does not consider oneself as the doer. (See also 3.27, 5.09, and 14.19) (13.29)

The moment one discovers diverse variety of beings and their different ideas abiding in One, and coming out from 'That' alone, one attains the Supreme Being. (13.30)

ATTRIBUTES OF THE SPIRIT (BRAHM)

Because of being beginningless and unaffectable by three modes of material Nature, the eternal Supersoul — even though dwelling in the body as a living entity — neither does anything nor becomes tainted, O Arjuna. (13.31)

Just as the all-pervading space is not tainted because of its subtlety; similarly, the Spirit abiding in all bodies is not tainted. (13.32)

Just as one sun illuminates the entire world; similarly, Spirit gives life to the entire creation, O Arjuna. (13.33)

They who perceive — with the eye of Self-knowledge — the difference between the creation (or the body) and the creator (or the Spirit) as well as know the technique of liberation of the living entity from the trap of divine illusory energy (Maya), attain the Supreme. (13.34)

CHAPTER 14

THREE MODES OF MATERIAL NATURE

Lord Krishna said: I shall further explain to you that supreme knowledge, the best of all knowledge,

knowing that all the sages have attained supreme perfection after this life. (14.01)

They who have taken refuge in this transcendental knowledge attain unity with Me; and are neither born at the time of creation, nor afflicted at the time of dissolution. (14.02)

ALL BEINGS ARE BORN FROM THE UNION OF SPIRIT AND MATTER

My material Nature is the womb of creation wherein I place the seed of Consciousness from which all beings are born, O Arjuna. (See also 9.10) (14.03)

Whatever forms are produced in all different wombs, O Arjuna, the material Nature is their body-giving mother; and the Spirit or Consciousness is the life-giving father. (14.04)

HOW THREE MODES OF MATERIAL NATURE BIND THE SPIRIT SOUL TO THE BODY

Goodness, activity, and inertia — these three modes or ropes material Nature fetter the eternal individual soul to the body, O Arjuna. (14.05)

Of these, the mode of goodness is illuminating and good, because it is pure. The mode of goodness fetters the living entity by attachment to happiness and knowledge, O sinless Arjuna. (14.06)

Arjuna, know that the mode of passion is characterized by intense craving for sense gratification, and is the source of material desire and attachment. The mode of passion binds the living entity by attachment to the fruits of work. (14.07)

Know, O Arjuna, that the mode of ignorance — the deluder of living entity — is born of inertia. The mode of ignorance binds living entity by carelessness, laziness, and excessive sleep. (14.08)

O Arjuna, the mode of goodness attaches one to happiness of learning and knowing the Spirit, the mode of passion attaches to action, and the mode of ignorance attaches to negligence by covering the Self-knowledge. (14.09)

CHARACTERISTICS OF THREE

MODES OF NATURE

Goodness prevails by suppressing passion and ignorance; passion prevails by suppressing goodness and ignorance; and ignorance prevails by suppressing goodness and passion, O Arjuna. (14.10)

When the light of Self-knowledge glitters all the senses in the body, then it should be known that goodness is predominant. (14.11)

O Arjuna, when passion is predominant; greed, activity, undertaking of selfish works, restlessness, and excitement arise. (14.12)

O Arjuna, when inertia is predominant; ignorance, inactivity, carelessness, and delusion arise. (14.13)

THREE MODES ARE ALSO THE VEHICLES OF TRANSMIGRATION FOR THE INDIVIDUAL SOUL

One who dies during the dominance of goodness goes to heaven — the pure world of knowers of the Supreme. (14.14)

When one dies during the dominance of passion, one is reborn as attached to action (or the utilitarian type); and dying in ignorance, one is reborn as lower creatures. (14.15)

The fruit of good action is said to be beneficial and pure, the fruit of passionate action is pain, and the fruit of ignorant action is laziness. (14.16)

Self-knowledge arises from mode of goodness; greed arises from mode of passion; and negligence, delusion, and slowness of mind arise from the mode of ignorance. (14.17)

They who are established in goodness go to heaven; passionate persons are reborn in the mortal world; and the insipid ones, abiding in the mode of ignorance, go to lower planets of hell, or take birth as lower creatures depending on the degree of their ignorance. (14.18)

ATTAIN NIRVANA AFTER TRANSCENDING THREE MODES OF MATERIAL NATURE

When visionaries perceive no doer other than the powers of the Supreme Being — the modes of material Nature; and know That which is above and beyond these modes; then they attain Nirvana or salvation. (See also 3.27, 5.09, and 13.29) (14.19)

When one rises above the three modes of material Nature that originate in the body, one attains immortality or salvation, and is freed from the pains of birth, old age, and death. (14.20)

THE PROCESS OF RISING ABOVE

THE THREE MODES

Arjuna said: What are the marks of those who have transcended the three modes of material Nature, and what is their conduct? How does one transcend these three modes of material Nature, O Lord Krishna? (14.21)

Lord Krishna said: One who neither hates the presence of enlightenment, activity, and delusion; nor desires for them when they are absent; who remains like a witness without being affected by the modes of material Nature; and stays firmly attached to the Lord without wavering — thinking that the modes of material Nature only are operating. (14.22-23)

The one who depends on the Lord and is indifferent to pain and pleasure; to whom a clod, a stone, and gold are alike; to whom the dear and the unfriendly are alike; who is of firm mind, who is calm in censure and in praise, and the one who is indifferent to honor and disgrace, who is impartial to friend and foe, and who has renounced the sense of doership — is said to have transcended the modes of material Nature. (14.24-25)

BONDS OF THREE MODES CAN BE

CUT BY DEVOTIONAL LOVE

The one who offers service to Me with love and unswerving devotion transcends three modes of material Nature, and becomes fit for Nirvana, or salvation. (See also 7.14 and 15.19) (14.26)

Because, I am the basis (or source) of the immortal Spirit, of everlasting cosmic order (Dharma), and of the absolute bliss. (14.27)

CHAPTER 15

THE SUPREME BEING

CREATION IS LIKE A TREE CREATED BY THE POWERS OF MAYA

Lord Krishna said: The universe (or human body) may be compared to an eternal tree that has its origin (or root) in the Supreme Being and its branches below in the cosmos. The Vedic hymns are the leaves of this tree. One who understands this tree is a knower of the Vedas. (15.01)

The branches of this eternal tree are spread all over the cosmos. The tree is nourished by the energy of material Nature; sense pleasures are its sprouts; and its roots of ego and desires stretch below in the human world causing Karmic bondage. (15.02)

HOW TO CUT THE TREE OF ATTACHMENT AND ATTAIN SALVATION BY TAKING REFUGE IN GOD

The beginning, the end, or the real form of this tree is not perceptible on the earth. Having cut the firm roots — the desires — of this tree by the mighty ax of Self-knowledge and detachment, one should seek that Supreme Abode reaching where one does not come back to the mortal world again. One should be always thinking: "In that very primal person I take refuge from which this primal manifestation comes forth." (15.03-04)

Those who are free from pride and delusion, who have conquered the evil of attachment, who are constantly dwelling in the Supreme Being with all lust completely stilled, who are free from dualities of pleasure and pain; such wise ones reach My Supreme Abode. (15.05)

The sun does not illumine My Supreme Abode, nor the moon, nor the fire. Having reached there people attain permanent liberation (Mukti), and do not come back to this temporal world. (15.06)

THE EMBODIED SOUL IS THE ENJOYER

The individual soul (Jiva, Jivatma) in the body of living beings is the integral part of the universal Spirit, or consciousness. The individual soul associates with the six sensory faculties — including the mind — of perception and activates them. (15.07)

Just as the air takes aroma away from the flower; similarly, the individual soul takes the six sensory faculties from the physical body it casts off during death to the new physical body it acquires in reincarnation. (See also 2.13) (15.08)

The living entity enjoys sense pleasures using six sensory faculties of hearing, touch, sight, taste, smell, and mind. The ignorant cannot perceive living entity departing from the body, or staying in the body and enjoying sense pleasures by associating with the material body. But those who have the eye of Self-knowledge can see it. (15.09-10)

The yogis, striving for perfection, behold the living entity abiding in their inner psyche as consciousness; but the ignorant whose inner psyche is not pure, cannot perceive Him even though striving. (15.11)

SPIRIT IS THE ESSENCE OF EVERYTHING

The light energy that coming from the sun illumines the whole world; and that in the moon, and in the

fire; know that light to be Mine. (See also 13.17 and 15.06) (15.12).

Entering the earth, I support all beings with My energy; becoming the sap-giving moon, I nourish all the plants. (15.13)

Becoming the digestive fire, I remain in the body of all living beings; uniting with vital breaths or bioimpulses, I digest all types of food; and (15.14)

I am seated in the inner psyche of all beings. The memory, Self-knowledge, and the removal of doubts and wrong notions about God come from Me. I am verily that which is to be known by the study of all the Vedas. I am, indeed, the author as well as the student of the Vedas. (See also 6.39) (15.15)

WHAT ARE THE SUPREME SPIRIT, SPIRIT

AND THE INDIVIDUAL SOUL?

There are two entities in the cosmos: The changeable Temporal Beings, and the unchangeable Eternal Being (Spirit). All created beings are subject to change, but the Spirit does not change. (15.16)

The Supreme Being is beyond both — the Temporal Beings and the Eternal Being. He is also called the Absolute Reality that sustains both the Temporal and the Eternal by pervading everything. (15.17)

Because the Supreme Being is beyond both Temporal and Eternal; therefore, He is known in this world and in the scriptures as the Supreme Being (Absolute Reality, Truth, Supersoul) (15.18)

The wise one who truly understands the Supreme Being, knows everything and worships Him wholeheartedly. (See also 7.14, 14.26, and 18.66) (15.19)

Thus this most secret transcendental science of the Absolute has been explained by Me. Having understood this, one becomes enlightened, and one's all duties are accomplished, O Arjuna. (15.20)

CHAPTER 16

DIVINE AND THE DEMONIC QUALITIES

A LIST OF MAJOR DIVINE QUALITIES THAT SHOULD BE CULTIVATED FOR SALVATION

Lord Krishna said: Fearlessness, purity of inner psyche, perseverance in the yoga of Self-knowledge, charity, sense restraint, sacrifice, study of the scriptures, austerity, honesty; nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstaining from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness, splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride — these are some of the qualities of those endowed with divine virtues, O Arjuna. (16.01-03)

A LIST OF DEMONIC QUALITIES THAT SHOULD BE GIVEN UP BEFORE SPIRITUAL JOURNEY CAN BEGIN

O Arjuna, the marks of those who are born with demonic qualities are: Hypocrisy, arrogance, pride, anger, harshness, and ignorance. (16.04)

Divine qualities lead to salvation, the demonic qualities are said to be for bondage. Do not grieve, O

Arjuna, you are born with divine qualities. (16.05)

THERE ARE ONLY TWO TYPES OF HUMAN BEINGS — THE WISE AND THE IGNORANT

There are only two types (or castes) of human beings in this world: The divine, or the wise; and the demonic, or the ignorant. The divine has been described at length, now hear from Me about the demonic, O Arjuna. (16.06)

Persons of demonic nature do not know what to do and what not to do. They neither have purity nor good conduct nor truthfulness. (16.07)

They say: The world is unreal, without a substratum, without a God, and without an order. Sexual union of man and woman alone and nothing else causes the world. (16.08)

Adhering to this wrong atheist view, these degraded souls — with small intellect and cruel deeds — are born as enemies for the destruction of the world. (16.09)

Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion; they act with impure motives. (16.10)

Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, convinced that sense pleasure is everything; (16.11)

Bound by hundreds of ties of desire and enslaved by lust and anger; they strive to obtain wealth by unlawful means for the fulfillment of sensual pleasures. They think: (16.12)

This has been gained by me today, I shall fulfill this desire, I have this much wealth, and will have more wealth in the future; (16.13)

That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; (16.14)

I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance; (16.15)

Bewildered by many fancies; entangled in the net of delusion; addicted to the enjoyment of sensual pleasures; they fall into a foul hell. (16.16)

Self-conceited, stubborn, filled with pride and intoxication of wealth; they perform service only in name, for show, and not according to scriptural injunction. (16.17)

These malicious people cling to egoism, power, arrogance, lust, and anger; and hate Me who dwells in their own bodies and those of others. (16.18)

SUFFERING IS THE DESTINY OF

THE IGNORANT

I hurl these haters, cruel, sinful, and mean people into the cycles of rebirth in the womb of demons again and again. (16.19)

O Arjuna, entering the wombs of demons birth after birth, the deluded ones sink to the lowest hell

without ever attaining Me (until their minds change for the better by the causeless mercy of the Lord). (16.20)

LUST, ANGER, AND GREED ARE THE

THREE GATES TO HELL

Lust, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual. Therefore, one must learn to give up these three. (16.21)

One who is liberated from these three gates of hell, O Arjuna, does what is best for him or her, and consequently attains the Supreme Abode. (16.22)

ONE MUST FOLLOW THE

SCRIPTURAL INJUNCTIONS

One, who acts under the influence of his or her desires, disobeying scriptural injunctions, neither attains perfection nor happiness, nor the Supreme Abode. (16.23)

Therefore, let the scripture be your authority in determining what should be done and what should not be done. You should perform your duty following the scriptural injunction. (16.24)

CHAPTER 17

THREEFOLD FAITH

Arjuna said: What is the mode of devotion of those who perform spiritual practices with faith but without following the scriptural injunctions, O Krishna? Is it in the mode of goodness, passion, or ignorance? (17.01)

THREE TYPES OF FAITH

Lord Krishna said: The natural faith of embodied beings is of three kinds: Goodness, passion, and ignorance. Now hear about these from Me. (17.02)

O Arjuna, the faith of each is in accordance with one's own natural disposition that is governed by Karmic impressions. A person is known by the faith. One can become whatever one wants to be, if one constantly contemplates on the object of desire with faith. (17.03)

Persons in the mode of goodness worship celestial controllers; those in the mode of passion worship supernatural rulers and demons; and those in the mode of ignorance worship ghosts and spirits. (17.04)

They who practice severe austerities without following the prescription of the scriptures; who are full of hypocrisy and egotism; who are impelled by the force of desire and attachment; who senselessly torture the elements in their body and also Me who dwells within the body, know these ignorant persons to be of demonic nature. (17.05-06)

THREE TYPES OF FOOD

The food preferred by all of us is also of three types. So are the sacrifice, austerity, and charity. Now hear the distinction between them. (17.07)

The foods that promote longevity, virtue, strength, health, happiness, and joy are juicy, smooth, substantial, and nutritious. Persons in the mode of goodness like such foods. (17.08)

Foods that are very bitter, sour, salty, hot, pungent, dry, and burning; and cause pain, grief, and disease; are liked by persons in the mode of passion. (17.09)

The foods liked by people in the mode of ignorance are stale, tasteless, putrid, rotten, refuses, and impure (such as meat and alcohol). (17.10)

THREE TYPES OF SACRIFICES

Selfless service enjoined by the scriptures, and performed without the desire for the fruit, with a firm belief and conviction that it is a duty, is in the mode of goodness. (17.11)

Selfless service that is performed only for show, and aiming for fruit, know that to be in the mode of passion, O Arjuna. (17.12)

Selfless service that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, faith, and gift, is said to be in the mode of ignorance. (17.13)

AUSTERITY OF THOUGHT,

WORD, AND DEED

The worship of celestial controllers, the priest, guru, and the wise; purity, honesty, celibacy, and nonviolence; these are said to be the austerity of deed. (17.14)

Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called the austerity of word. (17.15)

The serenity of mind, gentleness, equanimity, self-control, and the purity of thought — these are called the austerity of thought. (17.16)

THREE TYPES OF AUSTERITY

The above mentioned threefold austerity (of thought, word, and deed) practiced by yogis with supreme faith, without a desire for the fruit, is said to be in the mode of goodness. (17.17)

Austerity that is performed for gaining respect, honor, reverence, and for the sake of show that yields an uncertain and temporary result is said to be in the mode of passion. (17.18)

Austerity performed with foolish stubbornness, or with self-torture, or for harming others, is declared to be in the node of ignorance. (17.19)

THREE TYPES OF CHARITY

Charity that is given as a matter of duty, to a deserving candidate who does nothing in return, at the right place and time, is considered to be charity in the mode of goodness. (17.20)

Charity that is given unwillingly, or to get something in return, or looking for some fruit, is said to be in the mode of passion. (17.21)

Charity that is given at a wrong place and time, and to unworthy persons; or without paying respect to the

receiver or with ridicule, is said to be in the mode of ignorance. (17.22)

THREEFOLD NAME OF GOD

The Spirit is all pervading. The persons with divine qualities, the Vedas, and the selfless service were created by and from the Spirit. (17.23)

Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering any one of the many names of God such as OM, Amen, or Allah by the knowers of the Supreme. (17.24)

The seekers of salvation perform various types of sacrifice, charity, and austerity by uttering "He is all" without seeking a reward. (17.25)

The word "Truth" is used in the sense of Reality and goodness. The word Truth is also used for an auspicious act, O Arjuna. (17.26)

Faith in sacrifice, charity, and austerity is also called Truth. The selfless service for the sake of the Supreme is verily termed as Truth. (17.27)

Whatever is done without faith — whether it is sacrifice, charity, austerity, or any other act — is useless. It has no value here or hereafter, O Arjuna. (17.28)

CHAPTER 18

SALVATION THROUGH RENUNCIATION

Arjuna said: I wish to know the nature of renunciation and sacrifice, and the difference between the two, O Lord Krishna. (18.01)

DEFINITION OF RENUNCIATION

AND SACRIFICE

Lord Krishna said: The sages define renunciation as abstaining from all work for personal profit. The wise define sacrifice as the sacrifice of, and the freedom from, the selfish attachment to the fruits of all work. (See also 5.01, 5.05, and 6.01) (18.02)

Some philosophers say that all work is full of faults and should be given up, while others say that acts of sacrifice, charity, and austerity should not be abandoned. (18.03)

O Arjuna, listen to My conclusion about sacrifice. Sacrifice is said to be of three types. (18.04)

Acts of service, charity, and austerity should not be abandoned, but should be performed, because service, charity, and austerity are the purifiers of the wise. (18.05)

Even these obligatory works should be performed without attachment to the fruits. This is My definite supreme advice, O Arjuna. (18.06)

THREE TYPES OF SACRIFICE

Giving up one's duty is not proper. The abandonment of obligatory work is due to delusion, and is

declared to be in the mode of ignorance. (18.07)

One who abandons duty merely because it is difficult, or because of fear of bodily trouble, does not get the benefits of sacrifice by performing such a sacrifice in the mode of passion. (18.08)

Obligatory work performed as duty, renouncing selfish attachment to the fruit, is alone regarded to be sacrifice in the mode of goodness, O Arjuna. (18.09)

The one who neither hates a disagreeable work, nor is attached to an agreeable work, is considered a renunciant (Tyagi), imbued with the mode of goodness, intelligent, and free from all doubts about the Supreme Being. (18.10)

Human beings cannot completely abstain from work. Therefore, the one who completely renounces the selfish attachment to the fruits of all works is considered a renunciant. (18.11)

The threefold fruit of works — desirable, undesirable, and mixed — accrues after death to the one who is not a renunciant (Tyagi), but never to a Tyagi. (18.12)

FIVE CAUSES OF ANY ACTION

Learn from Me, O Arjuna, the five causes, as described in the Sankhya doctrine, for the accomplishment of all actions. They are: The physical body, the seat of Karma; the modes of material Nature, the doer; the eleven organs of perception and action, the instruments; various bioimpulses; and the fifth is the presiding deities of the eleven organs. (18.13-14)

Whatever action, whether right or wrong, one performs by thought, word, and deed; these are its five causes. (18.15)

Therefore, the ignorant one who considers one's body or the soul as the sole agent due to imperfect knowledge does not understand. (18.16)

The one who is free from the notion of doership, and whose intellect is not polluted by the desire to reap the fruit; even after slaying these people, he or she neither slays nor is bound by the act of killing. (18.17)

The subject, the object, and the knowledge of the object are the threefold driving force to an action. The eleven organs; the act, and the agent or the modes of material Nature are the three components of action. (18.18)

THREE TYPES OF KNOWLEDGE

Self-knowledge, action), and agent are said to be of three types according to Sankhya doctrine. Hear duly about these also. (18.19)

The knowledge by which one sees a single immutable Reality in all beings as undivided in the divided; such knowledge is in the mode of goodness. (See also 11.13, and 13.16) (18.20)

The knowledge by which one sees different realities of various types among all beings as separate from one another; consider that knowledge to be in the mode of passion. (18.21)

The irrational, baseless, and worthless knowledge by which one clings to one single effect (such as the body) as if it is everything; such knowledge is declared to be in the mode of darkness of ignorance

(18.22)

THREE TYPES OF ACTION

The obligatory duty performed without likes and dislikes, and without selfish motives and attachment to enjoy the fruit, is said to be in the mode of goodness. (18.23)

Action performed with ego, with selfish motives, and with too much effort; is declared to be in the mode of passion. (18.24)

Action that is undertaken because of delusion; disregarding consequences, loss, injury to others, as well as one's own ability is said to be in the mode of ignorance. (18.25)

THREE TYPES OF AGENT

The agent who is free from attachment, is non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good. (18.26)

The agent who is impassioned, attached to the fruits of their work, greedy, violent, impure, and is affected by joy and sorrow is called passionate. (18.27)

The undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating agent is called ignorant. (18.28)

THREE TYPES OF INTELLECT

Now hear the threefold division of intellect and resolve, based on modes of material Nature, as explained by Me fully and separately, O Arjuna. (18.29)

O Arjuna, the intellect by which one understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect is in the mode of goodness. (18.30)

The intellect by which one cannot distinguish between righteousness (Dharma) and unrighteousness (Adharma), and right and wrong action; that intellect is in the mode of passion, O Arjuna. (18.31)

The intellect — when covered by ignorance — accepts unrighteousness (Adharma) as righteousness (Dharma), and thinks everything to be that which it is not, is in the mode of ignorance, O Arjuna. (18.32)

THREE TYPES OF RESOLVE, AND THE FOUR GOALS OF HUMAN LIFE

The resolve by which one manipulates the functions of the mind, Prana (bioimpulses), and senses for God-realization only; that resolve is in the mode of goodness, O Arjuna. (18.33)

The resolve by which a person, craving for the fruits of work, clings to duty, accumulating wealth, and enjoyment with great attachment; that resolve, O Arjuna, is in the mode of passion. (18.34)

The resolve by which a dull person does not give up sleep, fear, grief, despair, and carelessness; that resolve is in the mode of ignorance, O Arjuna. (18.35)

THREE TYPES OF PLEASURE

And now hear from Me, O Arjuna, about the threefold pleasure. The pleasure one enjoys from spiritual

practice results in cessation of all sorrows. (18.36)

The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge, and is in the mode of goodness. (18.37)

Sensual pleasures appear as nectar in the beginning, but become poison in the end; such pleasures are in the mode of passion. (See also 5.22) (18.38)

Pleasure that confuses a person in the beginning and in the end; which comes from sleep, laziness, and carelessness; such pleasure is said to be in the mode of ignorance. (18.39)

There is no being, either on the earth or among the celestial controllers in the heaven, who can remain free from these three modes of material Nature. (18.40)

DIVISION OF LABOR IS BASED

ON ONE'S ABILITY

The division of human labor is also based on the qualities inherent in peoples' nature or their make up. (See also 4.13) (18.41)

Those who have serenity, self control, austerity, purity, patience, honesty, transcendental knowledge, transcendental experience, and belief in God are labeled as intellectuals (Braahmans). (18.42)

Those having the qualities of heroism, vigor, firmness, dexterity, not fleeing from battle, charity, and administrative skills are called leaders or protectors (Kshatriyas). (18.43)

Those who are good in cultivation, cattle rearing, business, trade, finance, and industry are known as business men (Vaishyas). Those who are very good in service and labor type work only are classed as workers (Shudras). (18.44)

ATTAINMENT OF SALVATION THROUGH DUTY, DISCIPLINE, AND DEVOTION

One can attain the highest perfection by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work. (18.45)

One attains perfection by worshipping the Supreme Being — from whom all beings originate, and by whom all this universe is pervaded — through performance of one's natural duty for Him. (See also 9.27, 12.10) (18.46)

One's inferior natural work is better than superior unnatural work even though well performed. One who does the work ordained by one's inherent nature, without any selfish motive, incurs no sin (or Karmic reaction). (See also 3.35) (18.47)

One's natural work, even though defective, should not be abandoned; because all undertakings are enveloped by defects as fire is covered by smoke, O Arjuna. (18.48)

The person whose mind is always free from selfish attachment, who has subdued the mind and senses, and who is free from desires attains the supreme perfection of freedom from the bondage of Karma by renouncing selfish attachment to the fruits of work. (18.49)

Learn from Me briefly, O Arjuna, how one who has attained such perfection, or the freedom from the

bondage of Karma, attains Supreme Being, the goal of transcendental knowledge. (18.50)

Endowed with purified intellect, subduing the mind with firm resolve, turning away from sound and other objects of the senses, giving up likes and dislikes; living in solitude, eating lightly, controlling the mind, speech, and organs of action, ever absorbed in yoga of meditation, taking refuge in detachment; and after relinquishing egotism, violence, pride, lust, anger, and proprietorship; one becomes peaceful, free from the notion of "I, me, and my", and fit for attaining oneness with the Supreme Being. (18.51-53)

Absorbed in the Supreme Being, the serene one neither grieves nor desires; becoming impartial to all beings, one obtains the highest devotional love for God. (18.54)

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)

A Karma-yogi devotee attains the eternal immutable abode by My grace — even while doing all duties — just by taking refuge in Me (by surrendering all action to Me with loving devotion). (18.56)

Sincerely offer all actions to Me, set Me as your supreme goal, and completely depend on Me. Always fix your mind on Me, and resort to Karma-yoga. (18.57)

You shall overcome all difficulties by My grace when your mind becomes fixed on Me. But, if you do not listen to Me due to ego, you shall perish. (18.58)

THE KARMIC BONDAGE

If due to ego you think: I shall not fight; this resolve of yours is vain. Because your own nature will compel you to fight. (18.59)

O Arjuna, you are controlled by your own nature-born Karmic impressions. Therefore, you shall do — even against your will — what you do not wish to do out of delusion. (18.60)

WE BECOME THE PUPPETS OF

OUR OWN FREEWILL

The Supreme Lord — as the controller abiding in the inner psyche of all beings — causes them to work out their Karma like a puppet (of Karma created by the free will) mounted on a machine. (18.61)

Seek refuge in the Supreme Lord alone with loving devotion, O Arjuna. By His grace you shall attain supreme peace and the Eternal Abode. (18.62)

Thus the knowledge that is more secret than the secret has been explained to you by Me. After fully reflecting on this, do as you wish. (18.63)

PATH OF SURRENDER IS THE

ULTIMATE PATH TO GOD

Hear once again My most secret, supreme word. You are very dear to Me, therefore, I shall tell this for your benefit. (18.64)

Fix your mind on Me, be devoted to Me, offer service to Me, bow down to Me, and you shall certainly reach Me. I promise you because you are My very dear friend. (18.65)

Set aside all meritorious deeds and religious rituals, and just surrender completely to My will with firm faith and loving devotion. I shall liberate you from all sins, the bonds of Karma. Do not grieve. (18.66)

This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me. (18.67)

THE HIGHEST SERVICE TO GOD,

AND THE BEST CHARITY

The one who shall propagate this supreme secret philosophy — the transcendental knowledge of the Gita — amongst My devotees, shall be performing the highest devotional service to Me, and shall certainly come to Me. No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.68-69)

GRACE OF THE GITA

I promise the study of this sacred dialogue of ours will be equivalent to worshipping Me with knowledge-sacrifice. (18.70)

Whoever hears this sacred dialogue with faith and without cavil becomes free from sin, and attains heaven — the higher worlds of those whose actions are pure and virtuous. (18.71)

O Arjuna, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed? (18.72)

Arjuna said: By Your grace my delusion is destroyed, I have gained Self-knowledge, my confusion with regard to body and Spirit is dispelled and I shall obey Your command. (18.73)

Sanjaya said: Thus I heard this wonderful dialogue between Lord Krishna and Arjuna, causing my hair to stand on end. (18.74)

By the grace of sage Vyasa, I heard this most secret and supreme yoga directly from Krishna, the Lord of yoga, Himself speaking to Arjuna before my very eyes of clairvoyance granted by sage Vyasa. (18.75)

O King, by repeated remembrance of this marvelous and sacred dialogue between Lord Krishna and Arjuna, I am thrilled at every moment; and (18.76)

Recollecting again and again, O King, that marvelous form of Krishna I am greatly amazed and I rejoice over and over again. (18.77)

BOTH TRANSCENDENTAL KNOWLEDGE AND ACTION ARE NEEDED FOR A BALANCED LIVING

Wherever there will be both Krishna, the Lord of yoga, or Dharma in the form of the scriptures, and Arjuna with the weapons of duty and protection; there will be everlasting prosperity, victory, happiness, and morality. This is my conviction. (18.78)

AIMS AND OBJECTIVES

of

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CHAPTER I
Of the Distress of Arjuna

Dhritirashtra. Ranged thus for battle on the sacred plain-
On Kurukshetra- say, Sanjaya! say
What wrought my people, and the Pandavas?
Sanjaya. When he beheld the host of Pandavas,
Raja Duryodhana to Drona drew,
And spake these words: "Ah, Guru! see this line,
How vast it is of Pandu fighting-men,
Embattled by the son of Drupada,
Thy scholar in the war! Therein stand ranked
Chiefs like Arjuna, like to Bhima chiefs,
Benders of bows; Virata, Yuyudhan,
Drupada, eminent upon his car,
Dhrishtaket, Chekitan, Kasi's stout lord,
Purujit, Kuntibhoj, and Saivya,
With Yudhamanyu, and Uttamauj
Subhadra's child; and Drupadi's;- all famed!
All mounted on their shining chariots!
On our side, too,- thou best of Brahmans! see
Excellent chiefs, commanders of my line,
Whose names I joy to count: thyself the first,
Then Bhishma, Karna, Kripa fierce in fight,
Vikarna, Aswatthaman; next to these
Strong Saumadatti, with full many more
Valiant and tried, ready this day to die
For me their king, each with his weapon grasped,
Each skilful in the field. Weakest- meseems-
Our battle shows where Bhishma holds command,
And Bhima, fronting him, something too strong!
Have care our captains nigh to Bhishma's ranks
Prepare what help they may! Now, blow my shell!"

Then, at the signal of the aged king,
With blare to wake the blood, rolling around
Like to a lion's roar, the trumpeter
Blew the great Conch; and, at the noise of it,
Trumpets and drums, cymbals and gongs and horns
Burst into sudden clamour; as the blasts

Of loosened tempest, such the tumult seemed!
Then might be seen, upon their car of gold
Yoked with white steeds, blowing their battle-shells,
Krishna the God, Arjuna at his side:
Krishna, with knotted locks, blew his great conch
Carved of the "Giant's bone;" Arjuna blew
Indra's loud gift; Bhima the terrible-
Wolf-bellied Bhima- blew a long reed-conch;
And Yudhisthira, Kunti's blameless son,
Winded a mighty shell, "Victory's Voice;"
And Nakula blew shrill upon his conch
Named the "Sweet-sounding," Sahadev on his
Called "Gem-bedecked," and Kasi's Prince on his.
Sikhandi on his car, Dhrishtadyumn,
Virata, Satyaki the Unsubdued,
Drupada, with his sons, (O Lord of Earth!)
Long-armed Subhadra's children, all blew loud,
So that the clangour shook their foemen's hearts,
With quaking earth and thundering heav'n.
Then 'twas-
Beholding Dhritirashtra's battle set,
Weapons unsheathing, bows drawn forth, the war
Instant to break- Arjun, whose ensign-badge
Was Hanuman the monkey, spake this thing
To Krishna the Divine, his charioteer:
"Drive, Dauntless One! to yonder open ground
Betwixt the armies; I would see more nigh
These who will fight with us, those we must slay
To-day, in war's arbitrament; for, sure,
On bloodshed all are bent who throng this plain,
Obeying Dhritirashtra's sinful son."

Thus, by Arjuna prayed, (O Bharata!)
Between the hosts that heavenly Charioteer
Drove the bright car, reining its milk-white steeds
Where Bhishma led, and Drona, and their Lords.
"See!" spake he to Arjuna, "where they stand,
Thy kindred of the Kurus:" and the Prince
Marked on each hand the kinsmen of his house,
Grandsires and sires, uncles and brothers and sons,
Cousins and sons-in-law and nephews, mixed
With friends and honoured elders; some this side,
Some that side ranged: and, seeing those opposed,
Such kith grown enemies- Arjuna's heart
Melted with pity, while he uttered this:
Arjuna. Krishna! as I behold, come here to shed

Their common blood, yon concourse of our kin,
My members fail, my tongue dries in my mouth,
A shudder thrills my body, and my hair
Bristles with horror; from my weak hand slips
Gandiv, the goodly bow; a fever burns
My skin to parching; hardly may I stand;
The life within me seems to swim and faint;
Nothing do I foresee save woe and wail!
It is not good, O Keshav! nought of good
Can spring from mutual slaughter! Lo, I hate
Triumph and domination, wealth and ease,
Thus sadly won! Aho! what victory
Can bring delight, Govinda! what rich spoils
Could profit; what rule recompense; what span
Of life itself seem sweet, bought with such blood?
Seeing that these stand here, ready to die,
For whose sake life was fair, and pleasure pleased,
And power grew precious:- grandsires, sires, and sons,
Brothers, and fathers-in-law, and sons-in-law,
Elders and friends! Shall I deal death on these
Even though they seek to slay us? Not one blow,
O Madhusudan! will I strike to gain
The rule of all Three Worlds; then, how much less
To seize an earthly kingdom! Killing these
Must breed but anguish, Krishna! If they be
Guilty, we shall grow guilty by their deaths;
Their sins will light on us, if we shall slay
Those sons of Dhritirashtra, and our kin;
What peace could come of that, O Madhava?
For if indeed, blinded by lust and wrath,
These cannot see, or will not see, the sin
Of kingly lines o'erthrown and kinsmen slain,
How should not we, who see, shun such a crime-
We who perceive the guilt and feel the shame-
O thou Delight of Men, Janardana?
By overthrow of houses perisheth
Their sweet continuous household piety,
And- rites neglected, piety extinct-
Enters impiety upon that home;
Its women grow unwomaned, whence there spring
Mad passions, and the mingling-up of castes,
Sending a Hell-ward road that family,
And whoso wrought its doom by wicked wrath.
Nay, and the souls of honoured ancestors
Fall from their place of peace, being bereft
Of funeral-cakes and the wan death-water.

So teach our holy hymns. Thus, if we slay
Kinsfolk and friends for love of earthly power,
Ahovat! what an evil fault it were!
Better I deem it, if my kinsmen strike,
To face them weaponless, and bare my breast
To shaft and spear, than answer blow with blow.

So speaking, in the face of those two hosts,
Arjuna sank upon his chariot-seat,
And let fall bow and arrows, sick at heart.

HERE ENDETH CHAPTER I OF THE
BHAGAVAD-GITA,
Entitled "Arjun-Vishad,"
Or "The Book of the Distress of Arjuna."

CHAPTER II
Of Doctrines

Sanjaya. Him, filled with such compassion and such grief,
With eyes tear-dimmed, despondent, in stern words
The Driver, Madhusudan, thus addressed:
Krishna. How hath this weakness taken thee?
Whence springs
The inglorious trouble, shameful to the brave,
Barring the path of virtue? Nay, Arjun!
Forbid thyself to feebleness! it mars
Thy warrior-name! cast off the coward-fit!
Wake! Be thyself! Arise, Scourge of thy Foes!
Arjuna. How can I, in the battle, shoot with shafts
On Bhishma, or on Drona- O thou Chief!-
Both worshipful, both honourable men?

Better to live on beggar's bread
With those we love alive,
Than taste their blood in rich feasts spread,
And guiltily survive!
Ah! were it worse- who knows?- to be
Victor or vanquished here,
When those confront us angrily
Whose death leaves living drear?
In pity lost, by doubtings tossed,
My thoughts- distracted- turn
To Thee, the Guide I reverence most,
That I may counsel learn:
I know not what would heal the grief
Burned into soul and sense,
If I were earth's unchallenged chief-
A god- and these gone thence!

Sanjaya. So spake Arjuna to the Lord of Hearts,
And sighing, "I will not fight!" held silence then.
To whom, with tender smile, (O Bharata!)
While the Prince wept despairing 'twixt those hosts,
Krishna made answer in divinest verse:
Krishna. Thou grievest where no grief should be! thou speak'st

Words lacking wisdom! for the wise in heart
Mourn not for those that live, nor those that die.
Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and for ever afterwards.
All, that doth live, lives always! To man's frame
As there come infancy and youth and age,
So come there raisings-up and layings-down
Of other and of other life-abodes,
Which the wise know, and fear not. This that irks-
Thy sense-life, thrilling to the elements-
Bringing thee heat and cold, sorrows and joys,
'Tis brief and mutable! Bear with it, Prince!
As the wise bear. The soul which is not moved,
The soul that with a strong and constant calm
Takes sorrow and takes joy indifferently,
Lives in the life undying! That which is
Can never cease to be; that which is not
Will not exist. To see this truth of both
Is theirs who part essence from accident,
Substance from shadow. Indestructible,
Learn thou! the Life is, spreading life through all;
It cannot anywhere, by any means,
Be anywise diminished, stayed, or changed.
But for these fleeting frames which it informs
With spirit deathless, endless, infinite,
They perish. Let them perish, Prince! and fight!
He who shall say, "Lo! I have slain a man!"
He who shall think, "Lo! I am slain!" those both
Know naught! Life cannot slay. Life is not slain!
Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for ever;
Death hath not touched it at all, dead though the house of it seems!
Who knoweth it exhaustless, self-sustained,
Immortal, indestructible,- shall such
Say, "I have killed a man, or caused to kill?"

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,

And passeth to inherit
A residence afresh.

I say to thee weapons reach not the Life;
Flame burns it not, waters cannot o'erwhelm,
Nor dry winds wither it. Impenetrable,
Unentered, unassailed, unharmed, untouched,
Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word
And thought uncompassed, ever all itself,
Thus is the Soul declared! How wilt thou, then,-
Knowing it so,- grieve when thou shouldst not grieve?
How, if thou hearest that the man new-dead
Is, like the man new-born, still living man-
One same, existent Spirit- wilt thou weep?
The end of birth is death; the end of death
Is birth: this is ordained! and mournest thou,
Chief of the stalwart arm! for what befalls
Which could not otherwise befall? The birth
Of living things comes unperceived; the death
Comes unperceived; between them, beings perceive:
What is there sorrowful herein, dear Prince?

Wonderful, wistful, to contemplate!
Difficult, doubtful, to speak upon!
Strange and great for tongue to relate,
Mystical hearing for every one!
Nor wotteth man this, what a marvel it is,
When seeing, and saying, and hearing are done!

This Life within all living things, my Prince!
Hides beyond harm; scorn thou to suffer, then,
For that which cannot suffer. Do thy part!
Be mindful of thy name, and tremble not!
Nought better can betide a martial soul
Than lawful war; happy the warrior
To whom comes joy of battle- comes, as now,
Glorious and fair, unsought; opening for him
A gateway unto Heav'n. But, if thou shunn'st
This honourable field- a Kshattriya-
If, knowing thy duty and thy task, thou bidd'st
Duty and task go by- that shall be sin!
And those to come shall speak thee infamy
From age to age; but infamy is worse
For men of noble blood to bear than death!
The chiefs upon their battle-chariots

Will deem 'twas fear that drove thee from the fray.
Of those who held thee mighty-souled the scorn
Thou must abide, while all thine enemies
Will scatter bitter speech of thee, to mock
The valour which thou hadst; what fate could fall
More grievously than this? Either- being killed-
Thou wilt win Swarga's safety, or- alive
And victor- thou wilt reign an earthly king.
Therefore, arise, thou Son of Kunti! brace
Thine arm for conflict, nerve thy heart to meet-
As things alike to thee- pleasure or pain,
Profit or ruin, victory or defeat:
So minded, gird thee to the fight, for so
Thou shalt not sin!
Thus far I speak to thee
As from the "Sankhya"- unspiritually-
Hear now the deeper teaching of the Yog,
Which holding, understanding, thou shalt burst
Thy Karmabandh, the bondage of wrought deeds.
Here shall no end be hindered, no hope marred,
No loss be feared: faith- yea, a little faith-
Shall save thee from the anguish of thy dread.
Here, Glory of the Kurus! shines one rule-
One steadfast rule- while shifting souls have laws
Many and hard. Specious, but wrongful deem
The speech of those ill-taught ones who extol
The letter of their Vedas, saying, "This
Is all we have, or need;" being weak at heart
With wants, seekers of Heaven: which comes- they say-
As "fruit of good deeds done;" promising men
Much profit in new births for works of faith;
In various rites abounding; following whereon
Large merit shall accrue towards wealth and power;
Albeit, who wealth and power do most desire
Least fixity of soul have such, least hold
On heavenly meditation. Much these teach,
From Veds, concerning the "three qualities;"
But thou, be free of the "three qualities,"
Free of the "pairs of opposites," and free
From that sad righteousness which calculates;
Self-ruled, Arjuna! simple, satisfied.
Look! like as when a tank pours water forth
To suit all needs, so do these Brahmans draw
Text for all wants from tank of Holy Writ.
But thou, want not! ask not! Find full reward
Of doing right in right! Let right deeds be

Thy motive, not the fruit which comes from them.
And live in action! Labour! Make thine acts
Thy piety, casting all self aside,
Contemning gain and merit; equable
In good or evil: equability
Is Yog, is piety!
Yet, the right act
Is less, far less, than the right-thinking mind.
Seek refuge in thy soul; have there thy heaven!
Scorn them that follow virtue for her gifts!
The mind of pure devotion- even here-
Casts equally aside good deeds and bad,
Passing above them. Unto pure devotion
Devote thyself: with perfect meditation
Comes perfect act, and the righthearted rise-
More certainly because they seek no gain-
Forth from the bands of body, step by step,
To highest seats of bliss. When thy firm soul
Hath shaken off those tangled oracles
Which ignorantly guide, then shall it soar
To high neglect of what's denied or said,
This way or that way, in doctrinal writ.
Troubled no longer by the priestly lore,
Safe shall it live, and sure; steadfastly bent
On meditation. This is Yog- and Peace!
Arjuna. What is his mark who hath that steadfast heart,
Confirmed in holy meditation? How
Know we his speech, Kesava? Sits he, moves he
Like other men?
Krishna. When one, O Pritha's Son!-
Abandoning desires which shake the mind-
Finds in his soul full comfort for his soul,
He hath attained the Yog- that man is such!
In sorrows not dejected, and in joys
Not overjoyed; dwelling outside the stress
Of passion, fear, and anger; fixed in calms
Of lofty contemplation;- such an one
Is Muni, is the Sage, the true Recluse!
He who to none and nowhere overbound
By ties of flesh, takes evil things and good
Neither desponding nor exulting, such
Bears wisdom's plainest mark He who shall draw
As the wise tortoise draws its four feet safe
Under its shield, his five frail senses back
Under the spirit's buckler from the world
Which else assails them, such an one, my Prince!

Hath wisdom's mark! Things that solicit sense
Hold off from the self-governed; nay, it comes,
The appetites of him who lives beyond
Depart,- aroused no more. Yet may it chance,
O Son of Kunti that a governed mind
Shall some time feel the sense-storms sweep, and wrest
Strong self-control by the roots. Let him regain
His kingdom! let him conquer this, and sit
On Me intent. That man alone is wise
Who keeps the mastery of himself! If one
Ponders on objects of the sense, there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness; then the memory- all betrayed-
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone.
But, if one deals with objects of the sense
Not loving and not hating, making them
Serve his free soul, which rests serenely lord,
Lo! such a man comes to tranquillity;
And out of that tranquillity shall rise
The end and healing of his earthly pains,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself; which lacked,
How grows serenity? and, wanting that,
Whence shall he hope for happiness?
The mind
That gives itself to follow shows of sense
Seeth its helm of wisdom rent away,
And, like a ship in waves of whirlwind, drives
To wreck and death. Only with him, great Prince!
Whose senses are not swayed by things of sense-
Only with him who holds his mastery,
Shows wisdom perfect. What is midnight-gloom
To unenlightened souls shines wakeful day
To his clear gaze; what seems as wakeful day
Is known for night, thick night of ignorance,
To his true-seeing eyes. Such is the Saint!
And like the ocean, day by day receiving
Floods from all lands, which never overflows;
Its boundary-line not leaping, and not leaving,
Fed by the rivers, but unswelled by those;-
So is the perfect one! to his soul's ocean
The world of sense pours streams of witchery,
They leave him as they find, without commotion,

Taking their tribute, but remaining sea.
Yea! whoso, shaking off the yoke of flesh
Lives lord, not servant, of his lusts; set free
From pride, from passion, from the sin of "Self,"
Toucheth tranquillity! O Pritha's Son!
That is the state of Brahm! There rests no dread
When that last step is reached! Live where he will,
Die when he may, such passeth from all 'plaining,
To blest Nirvana, with the Gods, attaining.

HERE ENDETH CHAPTER II OF THE
BHAGAVAD-GITA,
Entitled "Sankhya-Yog,"
Or "The Book of Doctrines."

CHAPTER III
Of Virtue in Work

Arjuna. Thou whom all mortals praise, Janardana!
If meditation be a nobler thing
Than action, wherefore, then, great Kesava!
Dost thou impel me to this dreadful fight?
Now am I by thy doubtful speech disturbed!
Tell me one thing, and tell me certainly;
By what road shall I find the better end?
Krishna. I told thee, blameless Lord! there be paths
Shown to this world; two schools of wisdom. First
The Sankhya's, which doth save in way of works
Prescribed by reason; next, the Yog, which bids
Attain by meditation, spiritually:
Yet these are one! No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act;
[For thought is act in fancy]. He who sits
Suppressing all the instruments of flesh,
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite:
But he who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! such an one
Is honourable. Do thine allotted task!
Work is more excellent than idleness;
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world-binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy heavenly purpose. Spake Prajapati-
In the beginning, when all men were made,
And, with mankind, the sacrifice- "Do this!
Work! sacrifice! Increase and multiply
With sacrifice! This shall be Kamaduk,

Your 'Cow of Plenty,' giving back her milk
Of all abundance. Worship the gods thereby;
The gods shall yield thee grace. Those meats ye
The gods will grant to Labour, when it pays
Tithes in the altar-flame. But if one eats
Fruits of the earth, rendering to kindly Heaven
No gift of toil, that thief steals from his world."

Who eat of food after their sacrifice
Are quit of fault, but they that spread a feast
All for themselves, eat sin and drink of sin.
By food the living live; food comes of rain,
And rain comes by the pious sacrifice,
And sacrifice is paid with tithes of toil;
Thus action is of Brahma, who is One,
The Only, All-pervading; at all times
Present in sacrifice. He that abstains
To help the rolling wheels of this great world,
Glutting his idle sense, lives a lost life,
Shameful and vain. Existing for himself,
Self-concentrated, serving self alone,
No part hath he in aught; nothing achieved,
Nought wrought or unwrought toucheth him; no hope
Of help for all the living things of earth
Depends from him. Therefore, thy task prescribed
With spirit unattached gladly perform,
Since in performance of plain duty man
Mounts to his highest bliss. By works alone
Janak and ancient saints reached blessedness!
Moreover, for the upholding of thy kind,
Action thou should'st embrace. What the wise choose
The unwise people take; what best men do
The multitude will follow. Look on me,
Thou Son of Pritha! in the three wide worlds
I am not bound to any toil, no height
Awaits to scale, no gift remains to gain,
Yet I act here! and, if I acted not-
Earnest and watchful- those that look to me
For guidance, sinking back to sloth again
Because I slumbered, would decline from good,
And I should break earth's order and commit
Her offspring unto ruin, Bharata!
Even as the unknowing toil, wedded to sense,
So let the enlightened toil, sense-freed, but set
To bring the world deliverance, and its bliss;
Not sowing in those simple, busy hearts

Seed of despair. Yea! let each play his part
In all he finds to do, with unyoked soul.
All things are everywhere by Nature wrought
In interaction of the quahties.
The fool, cheated by self, thinks, "This I did"
And "That I wrought;" but- ah, thou strong-armed Prince!-
A better-lessoned mind, knowing the play
Of visible things within the world of sense,
And how the qualities must qualify,
Standeth aloof even from his acts. Th' untaught
Live mixed with them, knowing not Nature's way,
Of highest aims unwitting, slow and dull.
Those make thou not to stumble, having the light;
But all thy dues discharging, for My sake,
With meditation centred inwardly,
Seeking no profit, satisfied, serene,
Heedless of issue- fight! They who shall keep
My ordinance thus, the wise and willing hearts,
Have quittance from all issue of their acts;
But those who disregard My ordinance,
Thinking they know, know nought, and fall to loss,
Confused and foolish. 'Sooth, the instructed one
Doth of his kind, following what fits him most:
And lower creatures of their kind; in vain
Contending 'gainst the law. Needs must it be
The objects of the sense will stir the sense
To like and dislike, yet th' enlightened man
Yields not to these, knowing them enemies.
Finally, this is better, that one do
His own task as he may, even though he fail,
Than take tasks not his own, though they seem good.
To die performing duty is no ill;
But who seeks other roads shall wander still.
Arjuna. Yet tell me, Teacher! by what force doth man
Go to his ill, unwilling; as if one
Pushed him that evil path?
Krishna. Kama it is!
Passion it is! born of the Darknesses,
Which pusheth him. Mighty of appetite,
Sinful, and strong is this!- man's enemy!
As smoke blots the white fire, as clinging rust
Mars the bright mirror, as the womb surrounds
The babe unborn, so is the world of things
Foiled, soiled, enclosed in this desire of flesh.
The wise fall, caught in it; the unresting foe
It is of wisdom, wearing countless forms,

Fair but deceitful, subtle as a flame.
Sense, mind, and reason- these, O Kunti's Son!
Are booty for it; in its play with these
It maddens man, beguiling, blinding him.
Therefore, thou noblest child of Bharata!
Govern thy heart! Constrain th' entangled sense!
Resist the false, soft sinfulness which saps
Knowledge and judgment! Yea, the world is strong
But what discerns it stronger, and the mind
Strongest; and high o'er all the ruling Soul.
Wherefore, perceiving Him who reigns supreme,
Put forth full force of Soul in thy own soul!
Fight! vanquish foes and doubts, dear Hero! slay
What haunts thee in fond shapes, and would betray!

HERE ENDETH CHAPTER III OF THE
BHAGAVAD-GITA,
Entitled "Karma-Yog,"
Or "The Book of Virtue in Work."

CHAPTER IV
Of the Religion of Knowledge

Krishna. This deathless Yoga, this deep union,
I taught Vivaswata, the Lord of Light;
Vivaswata to Manu gave it; he
To Ikshwaku; so passed it down the line
Of all my royal Rishis. Then, with years,
The truth grew dim and perished, noble Prince!
Now once again to thee it is declared-
This ancient lore, this mystery supreme-
Seeing I find thee votary and friend.
Arjuna. Thy birth, dear Lord, was in these later days
And bright Vivaswata's preceded time!
How shall I comprehend this thing thou sayest,
"From the beginning it was I who taught?"
Krishna. Manifold the renewals of my birth
Have been, Arjuna! and of thy births, too!
But mine I know, and thine thou knowest not,
O Slayer of thy Foes! Albeit I be
Unborn, undying, indestructible,
The Lord of all things living; not the less-
By Maya, by my magic which I stamp
On floating Nature-forms, the primal vast-
I come, and go, and come. When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good, thrusting the evil back,
And setting Virtue on her seat again.
Who knows the truth touching my births on earth
And my divine work, when he quits the flesh
Puts on its load no more, falls no more down
To earthly birth: to Me he comes, dear Prince!

Many there be who come! from fear set free,
From anger, from desire; keeping their hearts
Fixed upon me- my Faithful- purified
By sacred flame of Knowledge. Such as these
Mix with my being. Whoso worship me,

Them I exalt; but all men everywhere
Shall fall into my path; albeit, those souls
Which seek reward for works, make sacrifice
Now, to the lower gods. I say to thee
Here have they their reward. But I am He
Made the Four Castes, and portioned them a place
After their qualities and gifts. Yea, I
Created, the Reposeful; I that live
Immortally, made all those mortal births:
For works soil not my essence, being works
Wrought uninvolved. Who knows me acting thus
Unchained by action, action binds not him;
And, so perceiving, all those saints of old
Worked, seeking for deliverance. Work thou
As, in the days gone by, thy fathers did.
Thou sayst, perplexed, It hath been asked before
By singers and by sages, "What is act,
And what inaction?" I will teach thee this,
And, knowing, thou shalt learn which work doth save
Needs must one rightly meditate those three-
Doing,- not doing,- and undoing. Here
Thorny and dark the path is! He who sees
How action may be rest, rest action- he
Is wisest 'mid his kind; he hath the truth!
He doeth well, acting or resting. Freed
In all his works from prickings of desire,
Burned clean in act by the white fire of truth,
The wise call that man wise; and such an one,
Renouncing fruit of deeds, always content.
Always self-satisfying, if he works,
Doth nothing that shall stain his separate soul,
Which- quit of fear and hope- subduing self-
Rejecting outward impulse-yielding up
To body's need nothing save body, dwells
Sinless amid all sin, with equal calm
Taking what may befall, by grief unmoved,
Unmoved by joy, unenvyingly; the same
In good and evil fortunes; nowise bound
By bond of deeds. Nay, but of such an one,
Whose crave is gone, whose soul is liberate,
Whose heart is set on truth- of such an one
What work he does is work of sacrifice,
Which passeth purely into ash and smoke
Consumed upon the altar! All's then God!
The sacrifice is Brahm, the ghee and grain
Are Brahm, the fire is Brahm, the flesh it eats

Is Brahm, and unto Brahm attaineth he
Who, in such office, meditates on Brahm.
Some votaries there be who serve the gods
With flesh and altar-smoke; but other some
Who, lighting subtler fires, make purer rite
With will of worship. Of the which be they
Who, in white flame of continence, consume
Joys of the sense, delights of eye and ear,
Foregoing tender speech and sound of song:
And they who, kindling fires with torch of Truth,
Burn on a hidden altar-stone the bliss
Of youth and love, renouncing happiness:
And they who lay for offering there their wealth,
Their penance, meditation, piety,
Their steadfast reading of the scrolls, their lore
Painfully gained with long austerities:
And they who, making silent sacrifice,
Draw in their breath to feed the flame of thought,
And breathe it forth to waft the heart on high,
Governing the ventage of each entering air
Lest one sigh pass which helpeth not the soul:
And they who, day by day denying needs,
Lay life itself upon the altar-flame,
Burning the body wan. Lo! all these keep
The rite of offering, as if they slew
Victims; and all thereby efface much sin.
Yea! and who feed on the immortal food
Left of such sacrifice, to Brahma pass,
To The Unending. But for him that makes
No sacrifice, he hath nor part nor lot
Even in the present world. How should he share
Another, O thou Glory of thy Line?

In sight of Brahma all these offerings
Are spread and are accepted! Comprehend
That all proceed by act; for knowing this,
Thou shalt be quit of doubt. The sacrifice
Which Knowledge pays is better than great gifts
Offered by wealth, since gifts' worth- O my Prince!
Lies in the mind which gives, the will that serves:
And these are gained by reverence, by strong search,
By humble heed of those who see the Truth
And teach it. Knowing Truth, thy heart no more
Will ache with error, for the Truth shall show
All things subdued to thee, as thou to Me.
Moreover, Son of Pandu! wert thou worst

Of all wrong-doers, this fair ship of Truth
Should bear thee safe and dry across the sea
Of thy transgressions. As the kindled flame
Feeds on the fuel till it sinks to ash,
So unto ash, Arjuna! unto nought
The flame of Knowledge wastes works' dross away!
There is no purifier like thereto
In all this world, and he who seeketh it
Shall find it- being grown perfect- in himself.
Believing, he receives it when the soul
Masters itself, and cleaves to Truth, and comes-
Possessing knowledge- to the higher peace,
The uttermost repose. But those untaught,
And those without full faith, and those who fear
Are shent; no peace is here or other where,
No hope, nor happiness for whoso doubts.
He that, being self-contained, hath vanquished doubt,
Disparting self from service, soul from works,
Enlightened and emancipate, my Prince!
Works fetter him no more! Cut then atwain
With sword of wisdom, Son of Bharata!
This doubt that binds thy heart-beats! cleave the bond
Born of thy ignorance! Be bold and wise!
Give thyself to the field with me! Arise!

HERE ENDETH CHAPTER IV OF THE
BHAGAVAD-GITA,
Entitled "Jnana Yog,"
Or "The Book of the Religion of Knowledge."

CHAPTER V
Of Religion by Renouncing Fruit of Works

Arjuna. Yet, Krishna at the one time thou dost laud
Surcease of works, and, at another time,
Service through work. Of these twain plainly tell
Which is the better way?
Krishna. To cease from works
Is well, and to do works in holiness
Is well; and both conduct to bliss supreme;
But of these twain the better way is his
Who working piously refraineth not.

That is the true Renouncer, firm and fixed,
Who- seeking nought, rejecting nought- dwells proof
Against the "opposites." O valiant Prince!
In doing, such breaks lightly from all deed:
'Tis the new scholar talks as they were two,
This Sankhya and this Yoga: wise men know
Who husbands one plucks golden fruit of both!
The region of high rest which Sankhyans reach
Yogins attain. Who sees these twain as one
Sees with clear eyes! Yet such abstraction, Chief!
Is hard to win without much holiness.
Whoso is fixed in holiness, self-ruled,
Pure-hearted, lord of senses and of self,
Lost in the common life of all which lives-
A "Yogayukt"- he is a Saint who wends
Straightway to Brahm. Such an one is not touched
By taint of deeds. "Nought of myself I do!"
Thus will he think- who holds the truth of truths-
In seeing, hearing, touching, smelling; when
He eats, or goes, or breathes; slumbers or talks,
Holds fast or loosens, opes his eyes or shuts;
Always assured "This is the sense-world plays
With senses." He that acts in thought of Brahm,
Detaching end from act, with act content,
The world of sense can no more stain his soul

Than waters mar th' enamelled lotus-leaf.
With life, with heart, with mind,- nay, with the help
Of all five senses- letting selfhood go-
Yogins toil ever towards their souls' release.
Such votaries, renouncing fruit of deeds,
Gain endless peace: the unvowed, the passion-bound,
Seeking a fruit from works, are fastened down.
The embodied sage, withdrawn within his soul,
At every act sits godlike in "the town
Which hath nine gateways," neither doing aught
Nor causing any deed. This world's Lord makes
Neither the work, nor passion for the work,
Nor lust for fruit of work; the man's own self
Pushes to these! The Master of this World
Takes on himself the good or evil deeds
Of no man- dwelling beyond! Mankind errs here
By folly, darkening knowledge. But, for whom
That darkness of the soul is chased by light,
Splendid and clear shines manifest the Truth
As if a Sun of Wisdom sprang to shed
Its beams of dawn. Him meditating still,
Him seeking, with Him blended, stayed on Him,
The souls illuminated take that road
Which hath no turning back- their sins flung off,
By strength of faith. [Who will may have this Light;
Who hath it sees.] To him who wisely sees,
The Brahman with his scrolls and sanctities,
The cow, the elephant, the unclean dog,
The Outcast gorging dog's meat, are all one.

The world is overcome- aye! even here!
By such as fix their faith on Unity.
The sinless Brahma dwells in Unity,
And they in Brahma. Be not over-glad
Attaining joy, and be not over-sad
Encountering grief, but, stayed on Brahma, still
Constant let each abide! The sage whose soul
Holds off from outer contacts, in himself
Finds bliss; to Brahma joined by piety,
His spirit tastes eternal peace. The joys
Springing from sense-life are but quickening wombs
Which breed sure griefs: those joys begin and end!
The wise mind takes no pleasure, Kunti's Son!
In such as those! But if a man shall learn,
Even while he lives and bears his body's chain,
To master lust and anger, he is blest!

He is the Yukta; he hath happiness,
Contentment, light, within: his life is merged
In Brahma's life; he doth Nirvana touch!
Thus go the Rishis unto rest, who dwell
With sins effaced, with doubts at end, with hearts
Governed and calm. Glad in all good they live,
Nigh to the peace of God; and all those live
Who pass their days exempt from greed and wrath,
Subduing self and senses, knowing the Soul!

The Saint who shuts outside his placid soul
All touch of sense, letting no contact through;
Whose quiet eyes gaze straight from fixed brows,
Whose outward breath and inward breath are drawn
Equal and slow through nostrils still and close;
That one- with organs, heart, and mind constrained,
Bent on deliverance, having put away
Passion, and fear, and rage;- hath even now,
Obtained deliverance, ever and ever freed.
Yea! for he knows Me Who am He that heeds
The sacrifice and worship, God revealed;
And He who heeds not, being Lord of Worlds,
Lover of all that lives, God unrevealed,
Wherein who will shall find surety and shield!

HERE ENDETH CHAPTER V OF THE
BHAGAVAD-GITA,
Entitled "Karmasanyasayog,"
Or "The Book of Religion by Renouncing
Fruit of Works."

CHAPTER VI
Of Religion of Self-Restraint

Krishna. Therefore, who doeth work rightful to do,
Not seeking gain from work, that man, O Prince!
Is Sanyasi and Yogi- both in one
And he is neither who lights not the flame
Of sacrifice, nor setteth hand to task.

Regard as true Renouncer him that makes
Worship by work, for who renounceth not
Works not as Yogin. So is that well said:
"By works the votary doth rise to faith,
And saintship is the ceasing from all works;
Because the perfect Yogin acts- but acts
Unmoved by passions and unbound by deeds,
Setting result aside.
Let each man raise
The Self by Soul, not trample down his Self,
Since Soul that is Self's friend may grow Self's foe.
Soul is Self's friend when Self doth rule o'er Self,
But Self turns enemy if Soul's own self
Hates Self as not itself.
The sovereign soul
Of him who lives self-governed and at peace
Is centred in itself, taking alike
Pleasure and pain; heat, cold; glory and shame.
He is the Yogi, he is Yukta, glad
With joy of light and truth; dwelling apart
Upon a peak, with senses subjugate
Whereto the clod, the rock, the glistering gold
Show all as one. By this sign is he known
Being of equal grace to comrades, friends,
Chance-comers, strangers, lovers, enemies,
Aliens and kinsmen; loving all alike,
Evil or good.

Sequestered should he sit,
Steadfastly meditating, solitary,
His thoughts controlled, his passions laid away,

Quit of belongings. In a fair, still spot
Having his fixed abode,- not too much raised,
Nor yet too low,- let him abide, his goods
A cloth, a deerskin, and the Kusa-grass.
There, setting hard his mind upon The One,
Restraining heart and senses, silent, calm,
Let him accomplish Yoga, and achieve
Pureness of soul, holding immovable
Body and neck and head, his gaze absorbed
Upon his nose-end, rapt from all around,
Tranquil in spirit, free of fear, intent
Upon his Brahmacharya vow, devout,
Musing on Me, lost in the thought of Me.
That Yogin, so devoted, so controlled,
Comes to the peace beyond,- My peace, the peace
Of high Nirvana!

But for earthly needs
Religion is not his who too much fasts
Or too much feasts, nor his who sleeps away
An idle mind; nor his who wears to waste
His strength in vigils. Nay, Arjuna! I call
That the true piety which most removes
Earth-aches and ills, where one is moderate
In eating and in resting, and in sport;
Measured in wish and act; sleeping betimes,
Waking betimes for duty.

When the man,
So living, centres on his soul the thought
Straitly restrained- untouched internally
By stress of sense- then is he Yukta. See!
Steadfast a lamp burns sheltered from the wind;
Such is the likeness of the Yogi's mind
Shut from sense-storms and burning bright to Heaven.
When mind broods placid, soothed with holy wont;
When Self contemplates self, and in itself
Hath comfort; when it knows the nameless joy
Beyond all scope of sense, revealed to soul-
Only to soul! and, knowing, wavers not,
True to the farther Truth; when, holding this,
It deems no other treasure comparable,
But, harboured there, cannot be stirred or shook
By any gravest grief, call that state "peace,"
That happy severance Yoga; call that man
The perfect Yogin!

Steadfastly the will
Must toil thereto, till efforts end in ease,
And thought has passed from thinking. Shaking off
All longings bred by dreams of fame and gain,
Shutting the doorways of the senses close
With watchful ward; so, step by step, it comes
To gift of peace assured and heart assuaged,
When the mind dwells self-wrapped, and the soul broods
Cumberless. But, as often as the heart
Breaks- wild and wavering- from control, so oft
Let him re-curb it, let him rein it back
To the soul's governance; for perfect bliss
Grows only in the bosom tranquillised,
The spirit passionless, purged from offence,
Vowed to the Infinite. He who thus vows
His soul to the Supreme Soul, quitting sin,
Passes unhindered to the endless bliss
Of unity with Brahma. He so vowed,
So blended, sees the Life-Soul resident
In all things living, and all living things
In that Life-Soul contained. And whoso thus
Discerneth Me in all, and all in Me,
I never let him go; nor looseneth he
Hold upon Me; but, dwell he where he may,
Whate'er his life, in Me he dwells and lives,
Because he knows and worships Me, Who dwell
In all which lives, and cleaves to Me in all.
Arjuna! if a man sees everywhere-
Taught by his own similitude- one Life,
One Essence in the Evil and the Good,
Hold him a Yogi, yea! well perfected!
Arjuna. Slayer of Madhu! yet again, this Yog,
This Peace, derived from equanimity,
Made known by thee- I see no fixity
Therein, no rest, because the heart of men
Is unfixed, Krishna! rash, tumultuous,
Wilful and strong. It were all one, I think,
To hold the wayward wind, as tame man's heart.
Krishna. Hero long-armed! beyond denial, hard
Man's heart is to restrain, and wavering;
Yet may it grow restrained by habit, Prince!
By wont of self-command. This Yog, I say,
Cometh not lightly to th' ungoverned ones;
But he who will be master of himself
Shall win it, if he stoutly strive thereto.

Arjuna. And what road goeth he who, having faith,
Fails, Krishna! in the striving; falling back
From holiness, missing the perfect rule?
Is he not lost, straying from Brahma's light,
Like the vain cloud, which floats 'twixt earth and heaven
When lightning splits it, and it vanisheth?
Fain would I hear thee answer me herein,
Since, Krishna! none save thou can clear the doubt.
Krishna. He is not lost, thou Son of Pritha! No!
Nor earth, nor heaven is forfeit, even for him,
Because no heart that holds one right desire
Treadeth the road of loss! He who should fail,
Desiring righteousness, cometh at death
Unto the Region of the Just; dwells there
Measureless years, and being born anew,
Beginneth life again in some fair home
Amid the mild and happy. It may chance
He doth descend into a Yogin house
On Virtue's breast; but that is rare! Such birth
Is hard to be obtained on this earth, Chief!
So hath he back again what heights of heart
He did achieve, and so he strives anew
To perfectness, with better hope, dear Prince!
For by the old desire he is drawn on
Unwittingly; and only to desire
The purity of Yog is to pass
Beyond the Sabdabrahm, the spoken Ved.
But, being Yogi, striving strong and long,
Purged from transgressions, perfected by births
Following on births, he plants his feet at last
Upon the farther path. Such as one ranks
Above ascetics, higher than the wise,
Beyond achievers of vast deeds! Be thou
Yogi Arjuna! And of such believe,
Truest and best is he who worships Me
With inmost soul, stayed on My Mystery!

HERE ENDETH CHAPTER VI OF THE
BHAGAVAD-GITA,
Entitled "Atmasanyamayog,"
Or "The Book of Religion of Self-Restraint."

CHAPTER VII
Of Religion by Discernment

Krishna. Learn now, dear Prince! how, if thy soul be set
Ever on Me- still exercising Yog,
Still making Me thy Refuge- thou shalt come
Most surely unto perfect hold of Me.
I will declare to thee that utmost lore,
Whole and particular, which, when thou knowest,
Leaveth no more to know here in this world.

Of many thousand mortals, one, perchance,
Striveth for Truth; and of those few that strive-
Nay, and rise high- one only- here and there-
Knoweth Me, as I am, the very Truth.

Earth, water, flame, air, ether, life, and mind,
And individuality- those eight
Make up the showing of Me, Manifest.

These be my lower Nature; learn the higher,
Whereby, thou Valiant One! this Universe
Is, by its principle of life, produced;
Whereby the worlds of visible things are born
As from a Yoni. Know! I am that womb:
I make and I unmake this Universe:
Than me there is no other Master, Prince!
No other Maker! All these hang on me
As hangs a row of pearls upon its string.
I am the fresh taste of the water; I
The silver of the moon, the gold o' the sun,
The word of worship in the Veds, the thrill
That passeth in the ether, and the strength
Of man's shed seed. I am the good sweet smell
Of the moistened earth, I am the fire's red light,
The vital air moving in all which moves,
The holiness of hallowed souls, the root
Undying, whence hath sprung whatever is;
The wisdom of the wise, the intellect
Of the informed, the greatness of the great.

The splendour of the splendid. Kunti's Son!
These am I, free from passion and desire;
Yet am I right desire in all who yearn,
Chief of the Bharatas! for all those moods,
Soothfast, or passionate, or ignorant,
Which Nature frames, deduce from me; but all
Are merged in me- not I in them! The world-
Deceived by those three qualities of being-
Wotteth not Me Who am outside them all,
Above them all, Eternal! Hard it is
To pierce that veil divine of various shows
Which hideth Me; yet they who worship Me
Pierce it and pass beyond.

I am not known
To evil-doers, nor to foolish ones,
Nor to the base and churlish; nor to those
Whose mind is cheated by the show of things,
Nor those that take the way of Asuras.

Four sorts of mortals know me: he who weeps,
Arjuna! and the man who yearns to know;
And he who toils to help; and he who sits
Certain of me, enlightened.

Of these four,
O Prince of India! highest, nearest, best
That last is, the devout soul, wise, intent
Upon "The One." Dear, above all, am I
To him; and he is dearest unto me!
All four are good, and seek me; but mine own,
The true of heart, the faithful- stayed on me,
Taking me as their utmost, blessedness,
They are not "mine," but I- even I myself!
At end of many births to Me they come!
Yet hard the wise Mahatma is to find,
That man who sayeth, "All is Vasudev!"

There be those, too, whose knowledge, turned aside
By this desire or that, gives them to serve
Some lower gods, with various rites, constrained
By that which mouldeth them. Unto all such-
Worship what shrine they will, what shapes, in faith-
'Tis I who give them faith! I am content!
The heart thus asking favour from its God,
Darkened but ardent, hath the end it craves,

The lesser blessing- but 'tis I who give!
Yet soon is withered what small fruit they reap:
Those men of little minds, who worship so,
Go where they worship, passing with their gods.
But Mine come unto me! Blind are the eyes
Which deem th' Unmanifested manifest,
Not comprehending Me in my true Self!
Imperishable, viewless, undeclared,
Hidden behind my magic veil of shows,
I am not seen by all; I am not known-
Unborn and changeless- to the idle world.
But I, Arjuna! know all things which were,
And all which are, and all which are to be,
Albeit not one among them knoweth Me!

By passion for the "pairs of opposites,"
By those twain snares of Like and Dislike, Prince!
All creatures live bewildered, save some few
Who, quit of sins, holy in act, informed,
Freed from the "opposites," and fixed in faith,
Cleave unto Me.

Who cleave, who seek in Me
Refuge from birth and death, those have the Truth!
Those know Me BRAHMA: know Me Soul of Souls,
The ADHYATMAN: know KARMA, my work;
Know I am ADHIBHUTA, Lord of Life,
And ADHIDAIVA, Lord of all the Gods,
And ADHIYAJNA, Lord of Sacrifice;
Worship Me well, with hearts of love and faith,
And find and hold me in the hour of death.

HERE ENDETH CHAPTER VII OF THE
BHAGAVAD-GITA,
Entitled "Vijnanayog,"
Or "The Book of Religion by Discernment."

CHAPTER VIII
Of Religion by Devotion to the One Supreme God

Arjuna. Who is that BRAHMA? What that Soul of Souls,
The ADHYATMAN? What, Thou Best of All!
Thy work, the KARMA? Tell me what it is
Thou namest ADHIBHUTA? What again
Means ADHIDAIVA? Yea, and how it comes
Thou canst be ADHIYAJNA in thy flesh?
Slayer of Madhu! Further, make me know
How good men find thee in the hour of death?
Krishna. I BRAHMA am! the One Eternal GOD,
And ADHYATMAN is My Being's name,
The Soul of Souls! What goeth forth from Me,
Causing all life to live, is KARMA called:
And, Manifested in divided forms,
I am the ADHIBHUTA, Lord of Lives;
And ADHIDAIVA, Lord of all the Gods,
Because I am PURUSHA, who who begets.
And ADHIYAJNA, Lord of Sacrifice,
I- speaking with thee in this body here-
Am, thou embodied one! (for all the shrines
Flame unto Me!) And, at the hour of death,
He that hath meditated Me alone,
In putting off his flesh, comes forth to Me,
Enters into My Being- doubt thou not!
But, if he meditated otherwise
At hour of death, in putting off the flesh,
He goes to what he looked for, Kunti's Son!
Because the Soul is fashioned to its like.

Have Me, then, in thy heart always! and fight!
Thou too, when heart and mind are fixed on Me,
Shalt surely come to Me! All come who cleave
With never-wavering will of firmest faith,
Owning none other Gods: all come to Me,
The Uttermost, Purusha, Holiest!

Whoso hath known Me, Lord of sage and singer,
Ancient of days; of all the Three Worlds Stay,
Boundless,- but unto every atom Bringer
Of that which quickens it: whoso, I say,

Hath known My form, which passeth mortal knowing;
Seen my effulgence- which no eye hath seen-
Than the sun's burning gold more brightly glowing,
Dispersing darkness,- unto him hath been

Right life! And, in the hour when life is ending,
With mind set fast and trustful piety,
Drawing still breath beneath calm brows unbending,
In happy peace that faithful one doth die,-

In glad peace passeth to Purusha's heaven.
The place which they who read the Vedas name
AKSHARAM, "Ultimate;" whereto have striven
Saints and ascetics- their road is the same.

That way- the highest way- goes he who shuts
The gates of all his senses, locks desire
Safe in his heart, centres the vital airs
Upon his parting thought, steadfastly set;
And, murmuring OM, the sacred syllable-
Emblem of BRAHM- dies, meditating Me.

For who, none other Gods regarding, looks
Ever to Me, easily am I gained
By such a Yogi; and, attaining Me,
They fall not- those Mahatmas- back to birth,
To life, which is the place of pain, which ends,
But take the way of utmost blessedness.

The worlds, Arjuna!- even Brahma's world-
Roll back again from Death to Life's unrest;
But they, O Kunti's Son! that reach to Me,
Taste birth no more. If ye know Brahma's Day
Which is a thousand Yugas; if ye know
The thousand Yugas making Brahma's Night,
Then know ye Day and Night as He doth know!
When that vast Dawn doth break, th' Invisible
Is brought anew into the Visible;
When that deep Night doth darken, all which is
Fades back again to Him Who sent it forth;
Yea! this vast company of living things-

Again and yet again produced- expires
At Brahma's Nightfall; and, at Brahma's Dawn,
Riseth, without its will, to life new-born.
But- higher, deeper, innermost- abides
Another Life, not like the life of sense,
Escaping sight, unchanging. This endures
When all created things have passed away;
This is that Life named the Unmanifest,
The Infinite! the All! the Uttermost.
Thither arriving none return. That Life
Is Mine, and I am there! And, Prince! by faith
Which wanders not, there is a way to come
Thither. I, the PURUSHA, I Who spread
The Universe around me- in Whom dwell
All living Things- may so be reached and seen!

Richer than holy fruit on Vedas growing,
Greater than gifts, better than prayer or fast,
Such wisdom is! The Yogi, this way knowing,
Comes to the Utmost Perfect Peace at last.

HERE ENDETH CHAPTER VIII OF THE
BHAGAVAD-GITA;
Entitled "Aksharaparabrahmayog,"
Or "The Book of Religion by Devotion
to the One Supreme God."

CHAPTER IX
Of Religion by the Kingly Knowledge and the Kingly Mystery

Krishna. Now will I open unto thee- whose heart
Rejects not- that last lore, deepest-concealed,
That farthest secret of My Heavens and Earths,
Which but to know shall set thee free from ills,-
A royal lore! a Kingly mystery!
Yea! for the soul such light as purgeth it
From every sin; a light of holiness
With inmost splendour shining; plain to see;
Easy to walk by, inexhaustible!

They that receive not this, failing in faith
To grasp the greater wisdom, reach not Me,
Destroyer of thy foes! They sink anew
Into the realm of Flesh, where all things change!

By Me the whole vast Universe of things
Is spread abroad;- by Me, the Unmanifest!
In Me are all existences contained;
Not I in them!
Yet they are not contained,
Those visible things! Receive and strive to embrace
The mystery majestical! My Being-
Creating all, sustaining all- still dwells
Outside of all!

See! as the shoreless airs
Move in the measureless space, but are not space,
[And space were space without the moving airs];
So all things are in Me, but are not I.

At closing of each Kalpa, Indian Prince!
All things which be back to My Being come:
At the beginning of each Kalpa, all
Issue new-born from Me.

By Energy
And help of Prakriti, my outer Self,
Again, and yet again, I make go forth
The realms of visible things- without their will-
All of them- by the power of Prakriti.

Yet these great makings, Prince! involve Me not
Enchain Me not ! I sit apart from them,
Other, and Higher, and Free; nowise attached!

Thus doth the stuff of worlds, moulded by Me,
Bring forth all that which is, moving or still,
Living or lifeless! Thus the worlds go on!

The minds untaught mistake Me, veiled in form;-
Naught see they of My secret Presence, nought
Of My hid Nature, ruling all which lives.
Vain hopes pursuing, vain deeds doing; fed
On vainest knowledge, senselessly they seek
An evil way, the way of brutes and fiends.
But My Mahatmas, those of noble soul
Who tread the path celestial, worship Me
With hearts unwandering,- knowing Me the Source,
Th' Eternal Source, of Life. Unendingly
They glorify Me; seek Me; keep their vows
Of reverence and love, with changeless faith
Adoring Me. Yea, and those too adore,
Who, offering sacrifice of wakened hearts,
Have sense of one pervading Spirit's stress,
One Force in every place, though manifold!
I am the Sacrifice! I am the Prayer!
I am the Funeral-Cake set for the dead!
I am the healing herb! I am the ghee,
The Mantra, and the flame, and that which burns!
I am- of all this boundless Universe-
The Father, Mother, Ancestor, and Guard!
The end of Learning! That which purifies
In lustral water! I am OM! I am
Rig-Veda, Sama-Veda, Yajur-Ved;
The Way, the Fosterer, the Lord, the Judge,
The Witness; the Abode, the Refuge-House,
The Friend, the Fountain and the Sea of Life
Which sends, and swallows up; Treasure of Worlds
And Treasure-Chamber! Seed and Seed-Sower,
Whence endless harvests spring! Sun's heat is mine;
Heaven's rain is mine to grant or to withhold;

Death am I, and Immortal Life I am,
Arjuna! SAT and ASAT, Visible Life,
And Life Invisible!
Yea! those who learn
The threefold Veds, who drink the Soma-wine,
Purge sins, pay sacrifice- from Me they earn
Passage to Swarga; where the meats divine

Of great gods feed them in high Indra's heaven.
Yet they, when that prodigious joy is o'er,
Paradise spent, and wage for merits given,
Come to the world of death and change once more.

They had their recompense! they stored their treasure,
Following the threefold Scripture and its writ;
Who seeketh such gaineth the fleeting pleasure
Of joy which comes and goes! I grant them it!

But to those blessed ones who worship Me,
Turning not otherwhere, with minds set fast,
I bring assurance of full bliss beyond.

Nay, and of hearts which follow other gods
In simple faith, their prayers arise to me,
O Kunti's Son! though they pray wrongfully;
For I am the Receiver and the Lord
Of every sacrifice, which these know not
Rightfully; so they fall to earth again!
Who follow gods go to their gods; who vow
Their souls to Pitris go to Pitris; minds
To evil Bhuts given o'er sink to the Bhuts;
And whoso loveth Me cometh to Me.
Whoso shall offer Me in faith and love
A leaf, a flower, a fruit, water poured forth,
That offering I accept, lovingly made
With pious will. Whate'er thou doest, Prince!
Eating or sacrificing, giving gifts,
Praying or fasting, let it all be done
For Me, as Mine. So shalt thou free thyself
From Karmabandh, the chain which holdeth men
To good and evil issue, so shalt come
Safe unto Me- when thou art quit of flesh-
By faith and abdication joined to Me!

I am alike for all! I know not hate,
I know not favour! What is made is Mine!

But them that worship Me with love, I love;
They are in Me, and I in them!

Nay, Prince!
If one of evil life turn in his thought
Straightly to Me, count him amidst the good;
He hath the high way chosen; he shall grow
Righteous ere long; he shall attain that peace
Which changes not. Thou Prince of India!
Be certain none can perish, trusting Me!
O Pritha's Son! whoso will turn to Me,
Though they be born from the very womb of Sin,
Woman or man; sprung of the Vaisya caste
Or lowly disregarded Sudra,- all
Plant foot upon the highest path; how then
The holy Brahmans and My Royal Saints?
Ah! ye who into this ill world are come-
Fleeting and false- set your faith fast on Me!
Fix heart and thought on Me! Adore Me! Bring
Offerings to Me! Make Me prostrations! Make
Me your supremest joy! and, undivided,
Unto My rest your spirits shall be guided.

HERE ENDETH CHAPTER IX OF THE
BHAGAVAD-GITA,
Entitled "Rajavidyarajaguhyayog,"
Or "The Book of Religion by the Kingly Knowledge
and the Kingly Mystery."

CHAPTER X
Of Religion by the Heavenly Perfections

Krishna. Hear farther yet, thou Long-Armed Lord! these latest
words I say-
Uttered to bring thee bliss and peace, who lovest Me alway-
Not the great company of gods nor kingly Rishis know
My Nature, Who have made the gods and Rishis long ago;
He only knoweth- only he is free of sin, and wise,
Who seeth Me, Lord of the Worlds, with faith-enlightened eyes,
Unborn, undying, unbegun. Whatever Natures be
To mortal men distributed, those natures spring from Me!
Intellect, skill, enlightenment, endurance, self-control,
Truthfulness, equability, and grief or joy of soul,
And birth and death, and fearfulness, and fearlessness, and shame,
And honour, and sweet harmlessness, and peace which is the same
Whate'er befalls, and mirth, and tears, and piety and thrift,
And wish to give, and will to help,- all cometh of My gift!
The Seven Chief Saints, the Elders Four, the Lordly Manus set-
Sharing My work- to rule the worlds, these too did I beget;
And Rishis, Pitris, Manus, all, by one thought of My mind;
Thence did arise, to fill this world, the races of mankind;
Wherefrom who comprehends My Reign of mystic Majesty-
That truth of truths- is thenceforth linked in faultless faith to
Me:
Yea! knowing Me the source of all, by Me all creatures wrought,
The wise in spirit cleave to Me, into My Being brought;
Hearts fixed on Me; breaths breathed to Me; praising Me, each to
each,
So have they happiness and peace, with pious thought and speech;
And unto these- thus serving well, thus loving ceaselessly-
I give a mind of perfect mood, whereby they draw to Me;
And, all for love of them, within their darkened souls I dwell,
And, with bright rays of wisdom's lamp, their ignorance dispel.
Arjuna. Yes! Thou art Parabrahm! The High Abode!
The Great Purification! Thou art God
Eternal, All-creating, Holy, First,
Without beginning! Lord of Lords and Gods!
Declared by all the Saints- by Narada,
Vyasa Asita, and Devalas;

And here Thyself declaring unto me!
What Thou hast said now know I to be truth,
O Kesava! that neither gods nor men
Nor demons comprehend Thy mystery
Made manifest, Divinest! Thou Thyself
Thyself alone dost know, Maker Supreme!
Master of all the living! Lord of Gods!
King of the Universe! To Thee alone
Belongs to tell the heavenly excellence
Of those perfections wherewith Thou dost fill
These worlds of Thine; Pervading, Immanent!
How shall I learn, Supremest Mystery!
To know Thee, though I muse continually?
Under what form of Thine unnumbered forms
Mayst Thou be grasped? Ah! yet again recount,
Clear and complete, Thy great appearances,
The secrets of Thy Majesty and Might,
Thou High Delight of Men! Never enough
Can mine ears drink the Amrit of such words!
Krishna. Hanta! So be it! Kuru Prince! I will to thee unfold
Some portions of My Majesty, whose powers are manifold!
I am the Spirit seated deep in every creature's heart;
From Me they come; by Me they live; at My word they depart!
Vishnu of the Adityas I am, those Lords of Light;
Maritchi of the Maruts, the Kings of Storm and Blight;
By day I gleam, the golden Sun of burning cloudless Noon;
By Night, amid the asterisms I glide, the dappled Moon!
Of Vedas I am Sama-Ved, of gods in Indra's Heaven
Vasava; of the faculties to living beings given
The mind which apprehends and thinks; of Rudras Sankara;
Of Yakshas and of Rakshasas, Vittesh; and Pavaka
Of Vasus, and of mountain-peaks Meru; Vrihaspati
Know Me 'mid planetary Powers; 'mid Warriors heavenly
Skanda; of all the water-floods the Sea which drinketh each,
And Bhrigu of the holy Saints, and OM of sacred speech;
Of prayers the prayer ye whisper; of hills Himila's snow,
And Aswattha, the fig-tree, of all the trees that grow;
Of the Devarshis, Narada; and Chitrarath of them
That sing in Heaven, and Kapila of Munis, and the gem
Of flying steeds, Uchchaisravas, from Amritwave which burst;
Of elephants Airavata; of males the Best and First;
Of weapons Heav'n's hot thunderbolt; of cows white Kamadhuk,
From whose great milky udder-teats all hearts' desires are strook;
Vasuki of the serpent-tribes, round Mandara entwined;
And thousand-fanged Ananta, on whose broad coils reclined
Leans Vishnu; and of water-things Varuna; Aryam

Of Pitris, and, of those that judge, Yama the Judge I am;
Of Daityas dread Prahlada; of what metes days and years,
Time's self I am; of woodland-beasts- buffaloes, deers, and bears-
The lordly-painted tiger; of birds the vast Garud,
The whirlwind 'mid the winds; 'mid chiefs Rama with blood imbrued,
Makar 'mid fishes of the sea, and Ganges 'mid the streams;
Yea! First, and Last, and Centre of all which is or seems
I am, Arjuna! Wisdom Supreme of what is wise,
Words on the uttering lips I am, and eyesight of the eyes.
And "A" of written characters, Dwandwa of knitted speech,
And Endless Life, and boundless Love, whose power
sustaineth each;
And bitter Death which seizes all, and joyous sudden Birth,
Which brings to light all beings that are to be on earth;
And of the viewless virtues, Fame, Fortune, Song am I,
And Memory, and Patience; and Craft, and Constancy:
Of Vedic hymns the Vrihatsam, of metres Gayatri,
Of months the Margasirsha, of all the seasons three
The flower-wreathed Spring; in dicer's-play the conquering
Double-Eight;
The splendour of the splendid, and the greatness of the great,
Victory I am, and Action! and the goodness of the good,
And Vasudev of Vrishni's race, and of this Pandu brood
Thyself!- Yea, my Arjuna! thyself; for thou art Mine!
Of poets Usana, of saints Vyasa, sage divine;
The policy of conquerors, the potency of kings,
The great unbroken silence in learning's secret things;
The lore of all the learned, the seed of all which springs.
Living or lifeless, still or stirred, whatever beings be,
None of them is in all the worlds, but it exists by Me!
Nor tongue can tell, Arjuna! nor end of telling come
Of these My boundless glories, whereof I teach thee some;
For wheresoe'er is wondrous work, and majesty, and might,
From Me hath all proceeded. Receive thou this aright!
Yet how shouldst thou receive, O Prince! the vastness of this word?
I, who am all, and made it all, abide its separate Lord!

HERE ENDETH CHAPTER X OF THE
BHAGAVAD-GITA,
Entitled "Vibhuti Yog,"
Or "The Book of Religion by the Heavenly Perfections."

CHAPTER XII
Of the Religion of Faith

Arjuna. Lord! of the men who serve Thee- true in heart-
As God revealed; and of the men who serve,
Worshipping Thee Unrevealed, Unbodied, Far,
Which take the better way of faith and life?
Krishna. Whoever serve Me- as I show Myself-
Constantly true, in full devotion fixed,
Those hold I very holy. But who serve-
Worshipping Me The One, The Invisible,
The Unrevealed, Unnamed, Unthinkable,
Uttermost, All-pervading, Highest, Sure-
Who thus adore Me, mastering their sense,
Of one set mind to all, glad in all good,
These blessed souls come unto Me.
Yet, hard
The travail is for such as bend their minds
To reach th' Unmanifest. That viewless path
Shall scarce be trod by man bearing the flesh!
But whereso any doeth all his deeds
Renouncing self for Me, full of Me, fixed
To serve only the Highest, night and day
Musing on Me- him will I swiftly lift
Forth from life's ocean of distress and death,
Whose soul clings fast to Me. Cling thou to Me!
Clasp Me with heart and mind! so shalt thou dwell
Surely with Me on high. But if thy thought
Droops from such height; if thou be'st weak to set
Body and soul upon Me constantly,
Despair not! give Me lower service! I seek
To reach Me, worshipping with steadfast will;
And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me!
For he that laboureth right for love of Me
Shall finally attain! But, if in this
Thy faint heart fails, bring Me thy failure! find
Refuge in Me! let fruits of labour go,
Renouncing hope for Me, with lowliest heart,
So shalt thou come; for, though to know is more

Than diligence, yet worship better is
Than knowing, and renouncing better still.
Near to renunciation- very near-
Dwelleth Eternal Peace!

Who hateth nought
Of all which lives, living himself benign,
Compassionate, from arrogance exempt,
Exempt from love of self, unchangeable
By good or ill; patient, contented, firm
In faith, mastering himself, true to his word,
Seeking Me, heart and soul; vowed unto Me,-
That man I love! Who troubleth not his kind,
And is not troubled by them; clear of wrath,
Living too high for gladness, grief, or fear,
That man I love! Who, dwelling quiet-eyed,
Stainless, serene, well-balanced, unperplexed,
Working with Me, yet from all works detached,
That man I love! Who, fixed in faith on Me,
Dotes upon none, scorns none; rejoices not,
And grieves not, letting good or evil hap
Light when it will, and when it will depart,
That man I love! Who, unto friend and foe
Keeping an equal heart, with equal mind
Bears shame and glory; with an equal peace
Takes heat and cold, pleasure and pain; abides
Quit of desires, hears praise or calumny
In passionless restraint, unmoved by each;
Linked by no ties to earth, steadfast in Me,
That man I love! But most of all I love
Those happy ones to whom 'tis life to live
In single fervid faith and love unseeing,
Drinking the blessed Amrit of my Being!

HERE ENDETH CHAPTER XII OF THE
BHAGAVAD-GITA,
Entitled "Bhaktiyog,"
Or "The Book of the Religion of Faith."

CHAPTER XIII
Of Religion by Separation of Matter and Spirit

Arjuna. Now would I hear, O gracious Kesava!
Of Life which seems, and Soul beyond, which sees,
And what it is we know- or think to know.
Krishna. Yea! Son of Kunti! for this flesh ye see
Is Kshetra, is the field where Life disports;
And that which views and knows it is the Soul,
Kshetrajna. In all "fields," thou Indian prince!
I am Kshetrajna. I am what surveys!
Only that knowledge knows which knows the known
By the knower! What it is, that "field" of life,
What qualities it hath, and whence it is,
And why it changeth, and the faculty
That wotteth it, the mightiness of this,
And how it wotteth- hear these things from Me!

The elements, the conscious life, the mind,
The unseen vital force, the nine strange gates
Of the body, and the five domains of sense;
Desire, dislike, pleasure and pain, and thought
Deep-woven, and persistency of being;
These all are wrought on Matter by the Soul!

Humbleness, truthfulness, and harmlessness,
Patience and honour, reverence for the wise.
Purity, constancy, control of self,
Contempt of sense-delights, self-sacrifice,
Perception of the certitude of ill
In birth, death, age, disease, suffering, and sin;
Detachment, lightly holding unto home,
Children, and wife, and all that bindeth men;
An ever-tranquil heart in fortunes good
And fortunes evil, with a will set firm
To worship Me- Me only! ceasing not;
Loving all solitudes, and shunning noise
Of foolish crowds; endeavours resolute

To reach perception of the Utmost Soul,
And grace to understand what gain it were
So to attain,- this is true Wisdom, Prince!
And what is otherwise is ignorance!

Now will I speak of knowledge best to know-
That Truth which giveth man Amrit to drink,
The Truth of HIM, the Para-Brahm, the All,
The Uncreated; not Asat, nor Sat,
Not Form, nor the Unformed; yet both, and more;-
Whose hands are everywhere, and everywhere
Planted His feet, and everywhere His eyes
Beholding, and His ears in every place
Hearing, and all His faces everywhere
Enlightening and encompassing His worlds.
Glorified in the senses He hath given,
Yet beyond sense He is; sustaining all,
Yet dwells He unattached: of forms and modes
Master, yet neither form nor mode hath He;
He is within all beings- and without-
Motionless, yet still moving; not discerned
For subtlety of instant presence; close
To all, to each; yet measurelessly far!
Not manifold, and yet subsisting still
In all which lives; for ever to be known
As the Sustainer, yet, at the End of Times,
He maketh all to end- and re-creates.
The Light of Lights He is, in the heart of the Dark
Shining eternally. Wisdom He is
And Wisdom's way, and Guide of all the wise,
Planted in every heart.

So have I told
Of Life's stuff, and the moulding, and the lore
To comprehend. Whoso, adoring Me,
Perceiveth this, shall surely come to Me!

Know thou that Nature and the Spirit both
Have no beginning! Know that qualities
And changes of them are by Nature wrought;
That Nature puts to work the acting frame,
But Spirit doth inform it, and so cause
Feeling of pain and pleasure. Spirit, linked
To moulded matter, entereth into bond
With qualities by Nature framed, and, thus
Married to matter, breeds the birth again

In good or evil yonis.
Yet is this-
Yea! in its bodily prison!- Spirit pure,
Spirit supreme; surveying, governing,
Guarding, possessing; Lord and Master still
PURUSHA, Ultimate, One Soul with Me.

Whoso thus knows himself, and knows his soul
PURUSHA, working through the qualities
With Nature's modes, the light hath come for him!
Whatever flesh he bears, never again
Shall he take on its load. Some few there be
By meditation find the Soul in Self
Self-schooled; and some by long philosophy
And holy life reach thither; some by works:
Some, never so attaining, hear of light
From other lips, and seize, and cleave to it
Worshipping; yea! and those- to teaching true-
Overpass Death!
Wherever, Indian Prince!
Life is- of moving things, or things unmoved,
Plant or still seed- know, what is there hath grown
By bond of Matter and of Spirit: Know
He sees indeed who sees in all alike
The living, lordly Soul; the Soul Supreme,
Imperishable amid the Perishing:
For, whoso thus beholds, in every place,
In every form, the same, one, Living Life,
Doth no more wrongfulness unto himself,
But goes the highest road which brings to bliss.
Seeing, he sees, indeed, who sees that works
Are Nature's wont, for Soul to practise by
Acting, yet not the agent; sees the mass
Of separate living things- each of its kind-
Issue from One, and blend again to One:
Then hath he BRAHMA, he attains!
O Prince!
That Ultimate, High Spirit, Uncreate,
Unqualified, even when it entereth flesh
Taketh no stain of acts, worketh in nought!
Like to th' ethereal air, pervading all,
Which, for sheer subtlety, avoideth taint,
The subtle Soul sits everywhere, unstained:
Like to the light of the all-piercing sun
[Which is not changed by aught it shines upon,]
The Soul's light shineth pure in every place;

And they who, by such eye of wisdom, see
How Matter, and what deals with it, divide;
And how the Spirit and the flesh have strife,
Those wise ones go the way which leads to Life!

HERE ENDETH CHAPTER XIII OF THE
BHAGAVAD-GITA,
Entitled "Kshetrakshetrajnavibhagayog,"
Or "The Book of Religion by Separation of Matter and Spirit."

CHAPTER XIV
Of Religion by Separation from the Qualities

Krishna. Yet farther will I open unto thee
This wisdom of all wisdoms, uttermost,
The which possessing, all My saints have passed
To perfectness. On such high verities
Reliant, rising into fellowship
With Me, they are not born again at birth
Of Kalpas, nor at Pralyas suffer change!

This Universe the womb is where I plant
Seed of all lives! Thence, Prince of India, comes
Birth to all beings! Whoso, Kunti's Son!
Mothers each mortal form, Brahma conceives,
And I am He that fathers, sending seed!

Sattwan, Raias, and Tamas, so are named
The qualities of Nature, "Soothfastness,"
"Passion," and "Ignorance." These three bind down
The changeless Spirit in the changeful flesh.
Whereof sweet "Soothfastness," by purity
Living unsullied and enlightened, binds
The sinless Soul to happiness and truth;
And Passion, being kin to appetite,
And breeding impulse and propensity,
Binds the embodied Soul, O Kunti's Son!
By tie of works. But Ignorance, begot
Of Darkness, blinding mortal men, binds down
Their souls to stupor, sloth, and drowsiness.
Yea, Prince of India! Soothfastness binds souls
In pleasant wise to flesh; and Passion binds
By toilsome strain; but Ignorance, which blots
The beams of wisdom, binds the soul to sloth.
Passion and Ignorance, once overcome,
Leave Soothfastness, O Bharata! Where this
With Ignorance are absent, Passion rules;
And Ignorance in hearts not good nor quick.

When at all gateways of the Body shines
The Lamp of Knowledge, then may one see well
Soothfastness settled in that city reigns;
Where longing is, and ardour, and unrest,
Impulse to strive and gain, and avarice,
Those spring from Passion- Prince!- engrained; and where
Darkness and dulness, sloth and stupor are,
'Tis Ignorance hath caused them, Kuru Chief!

Moreover, when a soul departeth, fixed
In Soothfastness, it goeth to the place-
Perfect and pure- of those that know all Truth.
If it departeth in set habitude
Of Impulse, it shall pass into the world
Of spirits tied to works; and, if it dies
In hardened Ignorance, that blinded soul
Is born anew in some unlighted womb.

The fruit of Soothfastness is true and sweet;
The fruit of lusts is pain and toil; the fruit
Of Ignorance is deeper darkness. Yea!
For Light brings light, and Passion ache to have;
And gloom, bewilderments, and ignorance
Grow forth from Ignorance. Those of the first
Rise ever higher; those of the second mode
Take a mid place; the darkened souls sink back
To lower deeps, loaded with witlessness!

When, watching life, the living man perceives
The only actors are the Qualities,
And knows what rules beyond the Qualities,
Then is he come nigh unto Me!
The Soul,
Thus passing forth from the Three Qualities-
Whereby arise all bodies- overcomes
Birth, Death, Sorrow, and Age; and drinketh deep
The undying wine of Amrit.
Arjuna. Oh, my Lord!
Which be the signs to know him that hath gone
Past the Three Modes? How liveth he? What way
Leadeth him safe beyond the threefold Modes?
Krishna. He who with equanimity surveys
Lustre of goodness, strife of passion, sloth
Of ignorance, not angry if they are,
Not wishful when they are not: he who sits
A sojourner and stranger in their midst

Unruffled, standing off, saying- serene-
When troubles break, "These be the Qualities!
He unto whom- self-centred- grief and joy
Sound as one word; to whose deep-seeing eyes
The clod, the marble, and the gold are one;
Whose equal heart holds the same gentleness
For lovely and unlovely things, firm-set,
Well-pleased in praise and dispraise; satisfied
With honour or dishonour; unto friends
And unto foes alike in tolerance;
Detached from undertakings,- he is named
Surmounter of the Qualities!

And such-
With single, fervent faith adoring Me,
Passing beyond the Qualities, conforms
To Brahma, and attains Me!

For I am
That whereof Brahma is the likeness! Mine
The Amrit is; and Immortality
Is mine; and mine perfect Felicity!

HERE ENDETH CHAPTER XIV OF THE
BHAGAVAD-GITA,
Entitled "Gunatrayavibhagayog,"
Or "The Book of Religion by Separation from
the Qualities."

CHAPTER XV
Of Religion by Attaining the Supreme

Krishna. Men call the Aswattha,- the Banyan-tree,-
Which hath its boughs beneath, its roots above,-
The ever-holy tree. Yea! for its leaves
Are green and waving hymns which whisper Truth!
Who knows the Aswattha, knows Veds, and all.

Its branches shoot to heaven and sink to earth,
Even as the deeds of men, which take their birth
From qualities: its silver sprays and blooms,
And all the eager verdure of its girth,
Leap to quick life at kiss of sun and air,
As men's lives quicken to the temptings fair
Of wooing sense: its hanging rootlets seek
The soil beneath, helping to hold it there,

As actions wrought amid this world of men
Bind them by ever-tightening bonds again.
If ye knew well the teaching of the Tree,
What its shape saith; and whence it springs; and, then

How it must end, and all the ills of it,
The axe of sharp Detachment ye would whet,
And cleave the clinging snaky roots, and lay
This Aswattha of sense-life low,- to set

New growths upspringing to that happier sky,-
Which they who reach shall have no day to die,
Nor fade away, nor fall- to Him, I mean,
FATHER and FIRST, Who made the mystery

Of old Creation; for to Him come they
From passion and from dreams who break away;
Who part the bonds constraining them to flesh,
And,- Him, the Highest, worshipping alway-

No longer grow at mercy of what breeze
Of summer pleasure stirs the sleeping trees,

What blast of tempest tears them, bough and stem:
To the eternal world pass such as these!

Another Sun gleams there! another Moon!
Another Light,- not Dusk, nor Dawn, nor Noon-
Which they who once behold return no more;
They have attained My rest, life's Utmost boon!

When, in this world of manifested life,
The undying Spirit, setting forth from Me,
Taketh on form, it draweth to itself
From Being's storehouse,- which containeth all,-
Senses and intellect. The Sovereign Soul
Thus entering the flesh, or quitting it,
Gathers these up, as the wind gathers scents,
Blowing above the flower.-beds. Ear and Eye,
And Touch and Taste, and Smelling, these it takes,-
Yea, and a sentient mind;- linking itself
To sense-things so.
The unenlightened ones
Mark not that Spirit when he goes or comes,
Nor when he takes his pleasure in the form,
Conjoined with qualities; but those see plain
Who have the eyes to see. Holy souls see
Which strive thereto. Enlightened, they perceive
That Spirit in themselves; but foolish ones,
Even though they strive, discern not, having hearts
Unkindled, ill-informed!
Know, too, from Me
Shineth the gathered glory of the suns
Which lighten all the world: from Me the moons
Draw silvery beams, and fire fierce loveliness.
I penetrate the clay, and lend all shapes
Their living force; I glide into the plant-
Root, leaf, and bloom- to make the woodlands green
With springing sap. Becoming vital warmth,
I glow in glad, respiring frames, and pass,
With outward and with inward breath, to feed
The body by all meats.
For in this world
Being is twofold: the Divided, one;
The Undivided, one. All things that live
Are "the Divided." That which sits apart,
"The Undivided."
Higher still is He,
The Highest, holding all, whose Name is LORD,

The Eternal, Sovereign, First! Who fills all worlds,
Sustaining them. And- dwelling thus beyond
Divided Being and Undivided- I
Am called of men and Vedas, Life Supreme,
The PURUSHOTTAMA.
Who knows Me thus,
With mind unclouded, knoweth all, dear Prince!
And with his whole soul ever worshippeth Me.

Now is the sacred, secret Mystery
Declared to thee! Who comprehendeth this
Hath wisdom! He is quit of works in bliss!

HERE ENDETH CHAPTER XV OF THE
BHAGAVAD-GITA,
Entitled "Purushottamapraptiyog,"
Or "The Book of Religion by Attaining the Supreme."

CHAPTER XVI
Of the Separateness of the Divine and the Undivine

Krishna. Fearlessness, singleness of soul, the wilL
Always to strive for wisdom; opened hand
And governed appetites; and piety,
And love of lonely study; humbleness,
Uprightness, heed to injure nought which lives,
Truthfulness, slowness unto wrath, a mind
That lightly letteth go what others prize;
And equanimity, and charity
Which spieth no man's faults; and tenderness
Towards all that suffer; a contented heart,
Fluttered by no desires; a bearing mild,
Modest, and grave, with manhood nobly mixed,
With patience, fortitude, and purity;
An unrevengeful spirit, never given
To rate itself too high;- such be the signs,
O Indian Prince! of him whose feet are set
On that fair path which leads to heavenly birth!

Deceitfulness, and arrogance, and pride,
Quickness to anger, harsh and evil speech,
And ignorance, to its own darkness blind,-
These be the signs, My Prince! of him whose birth
Is fated for the regions of the vile.

The Heavenly Birth brings to deliverance,
So should'st thou know! The birth with Asuras
Brings into bondage. Be thou joyous, Prince!
Whose lot is set apart for heavenly Birth.

Two stamps there are marked on all living men,
Divine and Undivine; I spake to thee
By what marks thou shouldst know the Heavenly Man,
Hear from me now of the Unheavenly!

They comprehend not, the Unheavenly,

How Souls go forth from Me; nor how they come
Back unto Me: nor is there Truth in these,
Nor purity, nor rule of Life. "This world
Hath not a Law, nor Order, nor a Lord,"
So say they: "nor hath risen up by Cause
Following on Cause, in perfect purposing,
But is none other than a House of Lust."
And, this thing thinking, all those ruined ones-
Of little wit, dark-minded- give themselves
To evil deeds, the curses of their kind.
Surrendered to desires insatiable,
Full of deceitfulness, folly, and pride,
In blindness cleaving to their errors, caught
Into the sinful course, they trust this lie
As it were true- this lie which leads to death-
Finding in Pleasure all the good which is,
And crying "Here it finisheth!"

Ensnared
In nooses of a hundred idle hopes,
Slaves to their passion and their wrath, they buy
Wealth with base deeds, to glut hot appetites;
"Thus much, to-day," they say, "we gained! thereby
Such and such wish of heart shall have its fill;
And this is ours! and th' other shall be ours!
To-day we slew a foe, and we will slay
Our other enemy to-morrow! Look!
Are we not lords? Make we not goodly cheer?
Is not our fortune famous, brave, and great?
Rich are we, proudly born! What other men
Live like to us? Kill, then, for sacrifice!
Cast largesse, and be merry!" So they speak
Darkened by ignorance; and so they fall-
Tossed to and fro with projects, tricked, and bound
In net of black delusion, lost in lusts-
Down to foul Naraka. Conceited, fond,
Stubborn and proud, dead-drunken with the wine
Of wealth, and reckless, all their offerings
Have but a show of reverence, being not made
In piety of ancient faith. Thus vowed
To self-hood, force, insolence, feasting, wrath,
These My blasphemers, in the forms they wear
And in the forms they breed, my foemen are,
Hateful and hating; cruel, evil, vile,
Lowest and least of men, whom I cast down
Again, and yet again, at end of lives,

Into some devilish womb, whence- birth by birth-
The devilish wombs re-spawn them, all beguiled;
And, till they find and worship Me, sweet Prince!
Tread they that Nether Road.

The Doors of Hell
Are threefold, whereby men to ruin pass,-
The door of Lust, the door of Wrath, the door
Of Avarice. Let a man shun those three!
He who shall turn aside from entering
All those three gates of Narak, wendeth straight
To find his peace, and comes to Swarga's gate.

HERE ENDETH CHAPTER XVI OF THE
BHAGAVAD-GITA,
Entitled "Daivasarasaupadwibhagayog,"
Or "The Book of the Separateness of the
Divine and Undivine."

CHAPTER XVII
Of Religion by the Threefold Kinds of Faith

Arjuna. If men forsake the holy ordinance,
Heedless of Shastras, yet keep faith at heart
And worship, what shall be the state of those,
Great Krishna! Sattwan, Rajas, Tamas? Say!
Krishna. Threefold the faith is of mankind, and springs
From those three qualities,- becoming "true,"
Or "passion-stained," or "dark," as thou shalt hear!

The faith of each believer, Indian Prince!
Conforms itself to what he truly is.
Where thou shalt see a worshipper, that one
To what he worships lives assimilate,
[Such as the shrine, so is the votary,]
The "soothfast" souls adore true gods; the souls
Obeying Rajas worship Rakshasas
Or Yakshas; and the men of Darkness pray
To Pretas and to Bhutas. Yea, and those
Who practise bitter penance, not enjoined
By rightful rule- penance which hath its root
In self-sufficient, proud hypocrisies-
Those men, passion-beset, violent, wild,
Torturing- the witless ones- My elements
Shut in fair company within their flesh,
(Nay, Me myself, present within the flesh!)
Know them to devils devoted, not to Heaven!
For like as foods are threefold for mankind
In nourishing, so is there threefold way
Of worship, abstinence, and almsgiving!
Hear this of Me! there is a food which brings
Force, substance, strength, and health, and joy to live,
Being well-seasoned, cordial, comforting,
The "Soothfast" meat. And there be foods which bring
Aches and unrests, and burning blood, and grief
Being too biting, heating, salt, and sharp,
And therefore craved by too strong appetite.

And there is foul food- kept from over-night,
Savourless, filthy, which the foul will eat,
A feast of rottenness, meet for the lips
Of such as love the "Darkness."

Thus with rites;-
A sacrifice not for rewardment made,
Offered in rightful wise, when he who vows
Sayeth, with heart devout, "This I should do!
Is "Soothfast" rite. But sacrifice for gain,
Offered for good repute, be sure that this,
O Best of Bharatas! is Rajas-rite,
With stamp of "passion." And a sacrifice
Offered against the laws, with no due dole
Of food-giving, with no accompaniment
Of hallowed hymn, nor largesse to the priests,
In faithless celebration, call it vile,
The deed of "Darkness!"- lost!
Worship of gods
Meriting worship; lowly reverence
Of Twice-borns, Teachers, Elders; Purity,
Rectitude, and the Brahmacharya's vow,
And not to injure any helpless thing,-
These make a true religiousness of Act.

Words causing no man woe, words ever true,
Gentle and pleasing words, and those ye say
In murmured reading of a Sacred Writ,-
These make the true religiousness of Speech.

Serenity of soul, benignity,
Sway of the silent Spirit, constant stress
To sanctify the Nature,- these things make
Good rite, and true religiousness of Mind.

Such threefold faith, in highest piety
Kept, with no hope of gain, by hearts devote
Is perfect work of Sattwan, true belief.

Religion shown in act of proud display
To win good entertainment, worship, fame,
Such- say I- is of Rajas, rash and vain.

Religion followed by a witless will
To torture self, or come at power to hurt
Another,- 'tis of Tamas, dark and ill.

The gift lovingly given, when one shall say
"Now must I gladly give!" when he who takes
Can render nothing back; made in due place,
Due time, and to a meet recipient,
Is gift of Sattwan, fair and profitable.

The gift selfishly given, where to receive
Is hoped again, or when some end is sought,
Or where the gift is proffered with a grudge,
This is of Rajas, stained with impulse, ill.

The gift churlishly flung, at evil time,
In wrongful place, to base recipient,
Made in disdain or harsh unkindliness,
Is gift of Tamas, dark; it doth not bless!

HERE ENDETH CHAPTER XVII OF THE
BHAGAVAD-GITA,
Entitled "Sraddhatrayavibhagayog,"
Or "The Book of Religion by the Threefold
Kinds of Faith."

CHAPTER XVIII
Of Religion by Deliverance and Renunciation

Arjuna. Fain would I better know, Thou Glorious One!
The very truth- Heart's Lord!- of Sannyas,
Abstention; and Renunciation, Lord!
Tyaga; and what separates these twain!
Krishna. The poets rightly teach that Sannyas
Is the foregoing of all acts which spring
Out of desire; and their wisest say
Tyaga is renouncing fruit of acts.

There be among the saints some who have held
All action sinful, and to be renounced;
And some who answer, "Nay! the goodly acts-
As worship, penance, alms- must be performed!"
Hear now My sentence, Best of Bharatas!

'Tis well set forth, O Chaser of thy Foes!
Renunciation is of threefold form,
And Worship, Penance, Alms, not to be stayed;
Nay, to be gladly done; for all those three
Are purifying waters for true souls!

Yet must be practised even those high works
In yielding up attachment, and all fruit
Produced by works. This is My judgment, Prince!
This My insuperable and fixed decree!

Abstaining from a work by right prescribed
Never is meet! So to abstain doth spring
From "Darkness," and Delusion teacheth it.
Abstaining from a work grievous to flesh,
When one saith "'Tis unpleasing!" this is null!
Such an one acts from "passion;" nought of gain
Wins his Renunciation! But, Arjun!
Abstaining from attachment to the work,
Abstaining from rewardment in the work,

While yet one doeth it full faithfully,
Saying, "'Tis right to do!" that is "true" act
And abstinence! Who doeth duties so,
Unvexed if his work fail, if it succeed
Unflattered, in his own heart justified,
Quit of debates and doubts, his is "true" act:
For, being in the body, none may stand
Wholly aloof from act; yet, who abstains
From profit of his acts is abstinent.

The fruit of labours, in the fives to come,
Is threefold for all men,- Desirable,
And Undesirable, and mixed of both;
But no fruit is at all where no work was.

Hear from me, Long-armed Lord! the makings five
Which go to every act, in Sankhya taught
As necessary. First the force; and then
The agent; next, the various instruments;
Fourth, the especial effort; fifth, the God.
What work soever any mortal doth
Of body, mind, or speech, evil or good,
By these five doth he that. Which being thus,
Whoso, for lack of knowledge, seeth himself
As the sole actor, knoweth nought at all
And seeth nought. Therefore, I say, if one-
Holding aloof from self- with unstained mind
Should slay all yonder host, being bid to slay,
He doth not slay; he is not bound thereby!

Knowledge, the thing known, and the mind which knows,
These make the threefold starting-ground of act.
The act, the actor, and the instrument,
These make the threefold total of the deed.
But knowledge, agent, act, are differenced
By three dividing qualities. Hear now
Which be the qualities dividing them.

There is "true" Knowledge. Learn thou it is this:
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable.
There is imperfect Knowledge: that which sees
The separate existences apart,
And, being separated, holds them real.
There is false Knowledge: that which blindly clings
To one as if 'twere all, seeking no Cause,

Deprived of light, narrow, and dull, and "dark."

There is "right" Action: that which- being enjoined-
Is wrought without attachment, passionlessly,
For duty, not for love, nor hate, nor gain.
There is "vain" Action: that which men pursue
Aching to satisfy desires, impelled
By sense of self, with all-absorbing stress:
This is of Rajas- passionate and vain.
There is "dark" Action: when one doth a thing
Heedless of issues, heedless of the hurt
Or wrong for others, heedless if he harm
His own soul- 'tis of Tamas, black and bad!

There is the "rightful" doer. He who acts
Free from self-seeking, humble, resolute,
Steadfast, in good or evil hap the same,
Content to do aright- he "truly" acts.
There is th' "impassioned" doer. He that works
From impulse, seeking profit, rude and bold
To overcome, unchastened; slave by turns
Of sorrow and of joy: of Rajas he!
And there be evil doers; loose of heart,
Low-minded, stubborn, fraudulent, remiss,
Dull, slow, despondent- children of the "dark."

Hear, too, of Intellect and Steadfastness
The threefold separation, Conqueror-Prince!
How these are set apart by Qualities.

Good is the Intellect which comprehends
The coming forth and going back of life,
What must be done, and what must not be done,
What should be feared, and what should not be feared,
What binds and what emancipates the soul:
That is of Sattwan, Prince! of "soothfastness."
Marred is the Intellect which, knowing right
And knowing wrong, and what is well to do
And what must not be done, yet understands
Nought with firm mind, nor as the calm truth is:
This is of Rajas, Prince! and "passionate!"
Evil is Intellect which, wrapped in gloom,
Looks upon wrong as right, and sees all things
Contrariwise of Truth. O Pritha's Son!
That is of Tamas, "dark" and desperate!

Good is the steadfastness whereby a man
Masters his beats of heart, his very breath
Of life, the action of his senses; fixed
In never-shaken faith and piety:
That is of Sattwan, Prince! "soothfast" and fair!
Stained is the steadfastness whereby a man
Holds to his duty, purpose, effort, end,
For life's sake, and the love of goods to gain,
Arjuna! 'tis of Raias, passion-stamped!
Sad is the steadfastness wherewith the fool
Cleaves to his sloth, his sorrow, and his fears,
His folly and despair. This- Pritha's Son!-
Is born of Tamas, "dark" and miserable!

Hear further, Chief of Bharatas! from Me
The threefold kinds of Pleasure which there be.

Good Pleasure is the pleasure that endures,
Banishing pain for aye; bitter at first
As poison to the soul, but afterward
Sweet as the taste of Amrit. Drink of that!
It springeth in the Spirit's deep content.
And painful Pleasure springeth from the bond
Between the senses and the sense-world. Sweet
As Amrit is its first taste, but its last
Bitter as poison. 'Tis of Rajas, Prince!
And foul and "dark" the Pleasure is which springs
From sloth and sin and foolishness; at first
And at the last, and all the way of life
The soul bewildering. 'Tis of Tamas, Prince!

For nothing lives on earth, nor 'midst the gods
In utmost heaven, but hath its being bound
With these three Qualities, by Nature framed.

The work of Brahmans, Kshatriyas, Vaisyas,
And Sudras, O thou Slayer of thy Foes!
Is fixed by reason of the Qualities
Planted in each:
A Brahman's virtues, Prince
Born of his nature, are serenity,
Self-mastery, religion, purity,
Patience, uprightness, learning, and to know
The truth of things which be. A Kshatriya's pride,
Born of his nature, lives in valour, fire,
Constancy, skilfulness, spirit in fight,

And open-handedness and noble mien,
As of a lord of men. A Vaisya's task,
Born with his nature, is to till the ground,
Tend cattle, venture trade. A Sudra's state,
Suiting his nature, is to minister.

Whoso performeth- diligent, content-
The work allotted him, whate'er it be,
Lays hold of perfectness! Hear how a man
Findeth perfection, being so content:
He findeth it through worship- wrought by work-
Of HIM that is the Source of all which lives,
Of HIM by Whom the universe was stretched.

Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame
Is wrapped in smoke! Only that man attains
Perfect surcease of work whose work was wrought
With mind unfettered, soul wholly subdued,
Desires for ever dead, results renounced.

Learn from me, Son of Kunti! also this,
How one, attaining perfect peace, attains
BRAHM, the supreme, the highest height of all!

Devoted- with a heart grown pure, restrained
In lordly self-control, forgoing wiles
Of song and senses, freed from love and hate,
Dwelling 'mid solitudes, in diet spare,
With body, speech, and will tamed to obey,
Ever to holy meditation vowed,
From passions liberate, quit of the Self,
Of arrogance, impatience, anger, pride;
Freed from surroundings, quiet, lacking nought-
Such an one grows to oneness with the BRAHM;
Such an one, growing one with BRAHM, serene,
Sorrows no more, desires no more; his soul,
Equally loving all that lives, loves well
Me, Who have made them, and attains to Me.
By this same love and worship doth he know
Me as I am, how high and wonderful,
And knowing, straightway enters into Me.

And whatsoever deeds he doeth- fixed
In Me, as in his refuge- he hath won
For ever and for ever by My grace
Th' Eternal Rest! So win thou! In thy thoughts
Do all thou dost for Me! Renounce for Me!
Sacrifice heart and mind and will to Me!
Live in the faith of Me! In faith of Me
All dangers thou shalt vanquish, by My grace;
But, trusting to thyself and heeding not,
Thou can'st but perish! If this day thou say'st,
Relying on thyself, "I will not fight!"
Vain will the purpose prove! thy qualities
Would spur thee to the war. What thou dost shun,
Misled by fair illusions, thou wouldst seek
Against thy will, when the task comes to thee
Waking the promptings in thy nature set.
There lives a Master in the hearts of men
Maketh their deeds, by subtle pulling-strings,
Dance to what tune HE will. With all thy soul
Trust Him, and take Him for thy succour, Prince!
So- only so, Arjuna!- shalt thou gain-
By grace of Him- the uttermost repose,
The Eternal Place!
Thus hath been opened thee
This Truth of Truths, the Mystery more hid
Than any secret mystery. Meditate!
And- as thou wilt- then act!

Nay! but once more
Take My last word, My utmost meaning have!
Precious thou art to Me; right well-beloved!
Listen! tell thee for thy comfort this.
Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!
And let go those-
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! will free
Thy soul from all its sins! Be of good cheer!

[Hide, the holy Krishna saith,
This from him that hath no faith,
Him that worships not, nor seeks
Wisdom's teaching when she speaks:
Hide it from all men who mock;

But, wherever, 'mid the flock
Of My lovers, one shall teach
This divinest, wisest, speech-
Teaching in the faith to bring
Truth to them, and offering
Of all honour unto Me-
Unto Brahma cometh he!
Nay, and nowhere shall ye find
Any man of all mankind
Doing dearer deed for Me;
Nor shall any dearer be
In My earth. Yea, furthermore,
Whoso reads this converse o'er,
Held by Us upon the plain,
Pondering piously and fain,
He hath paid Me sacrifice!
(Krishna speaketh in this wise!)
Yea, and whoso, full of faith,
Heareth wisely what it saith,
Heareth meekly,- when he dies,
Surely shall his spirit rise
To those regions where the Blest,
Free of flesh, in joyance rest.]

Hath this been heard by thee, O Indian Prince!
With mind intent? hath all the ignorance-
Which bred thy trouble- vanished, My Arjun?
Arjuna. Trouble and ignorance are gone! the Light
Hath come unto me, by Thy favour, Lord!
Now am I fixed! my doubt is fled away!
According to Thy word, so will I do!

Sanjaya. Thus gathered I the gracious speech of Krishna, O my King!
Thus have I told, with heart a-thrill, this wise and wondrous thing
By great Vyasa's learning writ, how Krishna's self made known
The Yoga, being Yoga's Lord. So is the high truth shown!
And aye, when I remember, O Lord my King, again
Arjuna and the God in talk, and all this holy strain,
Great is my gladness: when I muse that splendour, passing speech,
Of Hari, visible and plain, there is no tongue to reach
My marvel and my love and bliss. O Archer-Prince! all hail!
O Krishna, Lord of Yoga! surely there shall not fail
Blessing, and victory, and power, for Thy most mighty sake,
Where this song comes of Arjun, and how with God he spake.

HERE ENDS, WITH CHAPTER XVIII,
Entitled "Mokshasanyasayog,"
Or "The Book of Religion by Deliverance and Renunciation,"
THE BHAGAVAD-GITA.
THE END

INDIAN IDYLLS

from the Sanscrit

OF

THE MAHÂBHÂRATA

BY

EDWIN ARNOLD, C.S.I.

AUTHOR OF "THE LIGHT OF ASIA," ETC.

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THIS VOLUME IS INSCRIBED

With Affection and Respect

TO

THE REV. W. H. CHANNING

WHOSE LEARNING AND VIRTUES ADD HONOR TO A NAME

ALREADY RENDERED ILLUSTRIOUS

PREFACE.

Some time ago I wrote and published, in a paper entitled "The Iliad and Odyssey of India," the following passages:-

"There exist two colossal, two unparalleled, epic poems in the sacred language of India, -the Mahâbhârata and the Râmâyana, -which were not known to Europe, even by name, until Sir William Jones announced their existence; and one of which, the larger, since his time, has been made public only by fragments, by mere specimens, hearing to those vast treasures of Sanskrit literature such small proportion as cabinet samples of ore have to the riches of a mine. Yet these most remarkable poems contain almost all the history of ancient India, so far as it can be recovered; together with such inexhaustible details of its political, social, and religious life, that the antique Hindu world really stands epitomized in them. The Old Testament is not more interwoven with the Jewish race, nor the New Testament with the civilization of Christendom, nor the Koran with the records and destinies of Islam, than are these two Sanskrit poems with that unchanging and teeming Population which Her Majesty, Queen Victoria, rules as Empress of Hindustan. The stories, songs, and ballads; the histories and genealogies; the nursery tales and religious discourses; the art; the learning, the philosophy, the creeds, the moralities, the modes of thought, the very phrases, saying, turns of expression, and daily ideas of the Hindu people are taken from these poems. Their children and their wives are named out of them; so are their cities, temples, streets, and cattle. They have constituted the library, the newspaper, and the Bible-generation after generation-for all the succeeding and countless millions of Indian people; and it replaces patriotism with that race, and, stands in stead of nationality, to possess these two precious and inexhaustible books, and to drink from them as from mighty and overflowing rivers. The value ascribed in Hindustan to these too little known epics has transcended all literary standards established in the West. They are personified, worshipped, and cited as being something divine. To read or even listen to them is thought by the devout Hindu sufficiently meritorious to bring prosperity to his household here, and happiness in the next world; they are held also to give wealth to the poor, health to the sick, wisdom to the ignorant; and the recitation of certain *parvas* and *shlokas* in them can fill the household of the barren, it is believed, with children. A concluding passage of the great poem says:-

"'The reading of this Mahâbhârata destroys all sin and produces virtue; so much so, that the pronunciation of a single *shloka* is sufficient to wipe away much guilt. This Mahâbhârata contains the history of the gods, of the Rishis in heaven and those on earth, of the Gandharvas and the Rákshasas. It also contains the life and actions of the one God, holy, immutable, and true,-who is Krishna, who is the creator and the ruler of this universe; who is seeking the welfare of his creation by means of his incomparable and indestructible power; whose actions are celebrated by all sages; who has bound human beings in a chain, of which one end is life and the other death; on whom the Rishis meditate, and a knowledge of whom imparts unalloyed happiness to their hearts, and for whose gratification and favor all the daily devotions are performed by all worshippers. If a man reads the Mahâbhârata and has faith in its doctrines, he is free from all sin, and ascends to heaven after his death.'"

The present volume contains such translation, as have from time to time made out of this prodigious epic, which is seven-fold greater in bulk than the Illiad and Odyssey taken together. All the stories here extracted are new to English literature, with the exception of a few passages of the Sâvitrî and the "Nala and Damayanti," which was long ago most faithfully rendered by Dean Milman, the version being published side by side with a clear and excellent Sanskrit text edited by Professor Monier Williams, C. I. E. But that presentation of the beautiful and brilliant legend - with all its conspicuous merits - seems better adapted to aid the student than adequately to reproduce the swift march of narrative, and old-world charm of the Indian tale, which I, also, have therefore ventured to transcribe; with all deference and gratitude to my predecessors.

I believe certain portions of the mighty poem which here appear, and many other episodes, to be of far greater antiquity than has been ascribed to the Mahâbhârata generally. Doubtless the "two hundred and twenty thousand lines" of the entire compilation contain in many places little and large additions and corrections, interpolated in Brahmanic or post- Buddhistic times; and he who ever so slightly explores

this poetical ocean will, indeed, perceive defects, excrescences, differences, and breaks of artistic style or structure. But in the simpler and nobler sections the Sanskrit verse (ofttimes as musical and highly wrought as Homer's own Greek) bears, as I think, testimony-by evidence too long and recondite for citation here-to an origin anterior to writing, anterior to Purânic theology, anterior to Homer, perhaps even to Moses.

EDWIN ARNOLD.

LONDON, *August*, 1883.

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NALA AND DAMAYANTI

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"The leaf was darkish, and had prickles on it;
But in another country-as he said-
Bore a bright golden flower,-if not in this soil.

MILTON'S *Comus*.

INDIAN IDYLLS.

SÂVITRÎ; OR, LOVE AND DEATH.

(FROM THE *VANA PARVA* OF THE MAHÂBHÂRATA-

PAGE 803, LINE 16616. CALCUTTA QUARTO EDITION)

"I mourn not for myself'," quoth Yudhisthir,
"Nor for my hero-brothers; but because
Draupadi hath been taken from us now.
Never was seen or known another such,

As queenly, true, and faithful to her vows,
As Draupadi."

Then said Markandya:
Wilt thou hear, Prince, of such another soul,
Wherein the nobleness of Draupadi
Dwell, of old days,- the Princess Sâvitrî?

THERE was a Raja, pious-minded, just,
King of the Mâdras,-valiant, wise, and true;
Victorious over sense, a worshipper;
Liberal in giving, prudent., dear alike
To peasant and to townsman; one whose joy
Lived in the weal of all men-Aswapati -
Patient, and free of any woe, he reigned,
Save that his manhood passing, left him]one,
A childless lord; for this he grieved; for this
Heavy observances he underwent,
Subduing needs of flesh, and oftentimes
Making high sacrifice to Sâvitrî;
While, for all food, at each sixth watch he took
A little measured dole; and thus he did
Through sixteen years, most excellent of Kings
Till at the last, divinest Sâvitrî
Grew well-content, and, taking shining shape,
Rose through the flames of sacrifice and showed
Unto that prince her heavenly countenance.
"Raja," the Goddess said - the Gift-bringer -
Thy piety, thy purity, thy fasts,
The largesse of thy hands, thy heart's wide love,
Thy strength of faith, have pleased me. Choose some boon.
Thy dearest wish, Monarch of Mâdra, ask;
It is not meet such merit go in vain."

The Raja answered: "Goddess, for the sake
Of children I did bear these heavy vows:
If thou art well-content, grant me, I pray,
Fair babes, continuers of my royal line;
This is the boon I choose, obeying law:
For - say the holy seers - the first great law
Is that a man leave seed."

The Goddess said:
I knew thine answer, Raja, ere it came;
And He, the Maker of all, hath heard my word
That this might be. The self-existent One
Consenteth. Born there shall be unto thee

A girl more sweet than any eyes have seen;
There is not found on earth so fair a maid
I that rejoice in the Great Father's will
Know this and tell thee."

"Oh, so may it be
The Raja cried, once and again; and she,
The Goddess, smiled anew, and vanished so.-
While Aswapati to his palace went.
'there dwelled he, doing justice to all folk;
Till, when the hour was good, the wise King lay
With her that was his first and fairest wife,
And she conceived a girl (a girl, my liege
Better than many boys), which wonder grew
In darkness, - as the Moon among the stars
Grows from a ring of silver to a round
In the month's waxing days, - and when time came
The Queen a daughter bore, with lotus-eyes,
Lovely of mould. joyous that Raja made
The birth-feast; and because the fair gift fell
From Sâvitrî the Goddess, and because
It was her day of sacrifice, they gave
The name of "Sâvitrî" unto the child.

In grace and beauty grew the maid, as if
Lakshmi's own self had taken woman's form.
And when swift years her gracious youth made ripe,
Like to an image of dark gold she seemed
Gleaming, with waist so fine, and breasts so deep,
And limbs so rounded. When she moved, all eyes
Gazed after her, as though an Apsara
Had lighted out of Swarga. Not one dared,
Of all the noblest lords, to ask for wife
That miracle, with eyes purple and soft
As lotus-petals, that pure perfect maid,
Whose face shed heavenly light where she did go.

Once she had fasted, laved her head, and bowed
Before the shrine of Agni, - as is meet,
And sacrificed, and spoken what is set
Unto the Brahmans - taking at their hands
The unconsumed offerings, and so passed
Into her father's presence - bright as 'Sri,
If 'Sri were woman! - Meekly at his feet
She laid the blossoms; meekly bent her head,
Folded her palms, and stood, radiant with grace,
Beside the Raja. He, beholding her

Come to her growth, and thus divinely fair,
Yet sued of none, was grieved at heart and spake
"Daughter, 'tis time we wed thee, but none comes
Asking thee; therefore, thou thyself some youth
Choose for thy lord, a virtuous prince: whoso
Is dear to thee, he shall be dear to me
For this the rule is- by the sages taught
Hear the commandment, noble maid - 'That sire
Who giveth not his child in marriage
Is blamable; and blamable that king
Who weddeth not; and blamable that son
Who, when his father dieth, guardeth not
His mother.' Heeding this," the Raja said,
Haste thee to choose, and so choose that I bear
No guilt, dear child, before the all-seeing Gods."

Thus spake he - from the royal presence then
Elders and ministers dismissing. She,
Sweet Sâvitrî, -low lying at his feet,
With soft shame heard her father, and obeyed.

Then, on a bright car mounting, companied
By ministers and sages, Sâvitrî
Journeyed through groves and pleasant woodland-towns
Where pious princes dwelled, in every spot
Paying meet homage at the Brahmans' feet;
And so from forest unto forest passed,
In all the Tirthas making offerings:
Thus did the Princess visit place by place.

THE King of Mâdra sat among his lords
With Narada beside him, counselling:
When - (son of Bhârat!) entered Sâvitrî
From passing through each haunt and hermitage,
Returning with those sages. At the sight
Of Narad seated by the Raja's side,
Humbly she touched the earth before their feet
With bended forehead.

Then spake Narada:
"Whence cometh thy fair child? and wherefore, King,
Being so ripe in beauty, giv'st thou not
The Princess to a husband?"

"Even for that
She journeyed," quoth the Raja; "being come,
Hear for thyself, great Rishi, what high lord

My daughter chooseth." Then, being bid to speak
Of Narad and the Raja, Sâvitrî
Softly said this: " In Chalva reigned a prince,
Lordly and just, Dyumutsena named,
Blind, and his only son not come to age;
And this sad king an enemy betrayed
Abusing his infirmity, whereby
Of throne and kingdom was that king bereft;
And with his queen and son, a banished man,
He fled into the wood; and, 'neath its shades,
A life of holiness cloth daily lead.
This Raja's son, born in the court, but bred
'Midst forest peace, - royal of blood, and named
Prince Satyavan, - to him my choice is given."

"Aho!" cried Narad, "evil is this choice
Which Sâvitrî hath made, who, knowing not,
Doth name the noble Satyavan her lord:
For, noble is the Prince, sprung of a pair
So just and faithful found in word and deed
The Brahmans styled him 'Truth-born ' at his birth.
Horses he loved, and ofttimes would he mould
Coursers of clay, or paint them on the wall;
Therefore 'Chitraswa' was he also called."

Then spake the King: "By this he shall have grown
Being of so fair birth - either a prince
Of valor, or a wise and patient saint."

Quoth Narad: "Like the sun is Satyavan
For grace and glory; like Vrihaspati
For counsel; like Mahendra's self for might;
And hath the patience of th' all-bearing earth."

"Is he a liberal giver? " asked the King;
Loveth he virtue? wears he noble airs?
Goeth he like a prince, with sweet proud looks?"

"He is as glad to give, if he hath store,
As Rantideva," Narada replied.
Pious he is; and true as Shivi was,
The son of Usinara; fair of form
(Yayâti was not fairer); sweet of looks
(The Aswins not more gracious); gallant, kind,
Reverent, self-governed, gentle, equitable,
Modest, and constant. justice lives in him,
And Honor guides. Those who do love a man

Praise him for manhood; they that seek a saint
Laud him for purity, and passions tamed."
"A prince thou showest us," the Raja said,
"All virtues owning. Tell me of some faults,
If fault he hath."

"None lives," quoth Narada.
But some fault mingles with his qualities
And Satyavan bears that he cannot mend.
The blot which spoils his brightness, the defect
Forbidding yonder Prince, Raja, is this,
'Tis fated he shall die after a year;
Count from to-day one year, he perisheth!"

"My Sâvitrî," the King cried; "go, dear child,
Some other husband choose. This hath one fault;
But huge it is, and mars all nobleness:
At the year's end he dies 'tis Narad's word,
Whom the gods teach."

But Sâvitrî replied:
Once falls a heritage; once a maid yields
Her maidenhood; once doth a father say,
Choose, I abide thy choice.' These three things done,
Are done forever. Be my Prince to live
A year, or many years; be he so great
As Narada hath said, or less than this;
Once have I chosen him, and choose not twice
My heart resolved, my mouth hath spoken it,
My hand shall execute; -this is my mind!"

Quoth Narad: "Yea, her mind is fixed, O King,
And none will turn her from the path of truth!
Also the virtues of Prince Satyavan
Shall in no other man be found. Give thou
Thy child to him. I gainsay not."

Therewith
The Raja sighed: "Nay, what must be, must be.
She speaketh sooth: and I will give my child,
For thou our Guru art."

Narada said:
Free be the gift of thy fair daughter, then;
May happiness yet light! -Raja, I go."
So went that sage, returning to his place
And the King bade the nuptials be prepared.

HE bade that all things be prepared, - the robes,
The golden cups; and summoned priest and sage,
Brahman and Rity-yaj and Purôhit;
And, on a day named fortunate, set forth
With Sâvitrî. In the mid-wood they found
Dyumutsena's sylvan court: the King,
Alighting, paced with slow steps to the spot
Where sat the blind lord underneath a sâl,
On mats woven of kusa grass. Then passed
Due salutations; worship, as is meet: -
All courteously the Raja spake his name,
All courteously the blind King gave to him
Earth, and a seat, and water in a jar;
Then asked, " What, Maharaja, bringeth thee?"
And Aswapati, answering, told him all.
With eyes fixed full upon Prince Satyavan
He spake: "This is my daughter, Sâvitrî
Take her from me to be wife to thy son,
According to the law; thou know'st the law.
Dyumutsena said: " Forced from our throne,
Wood-dwellers, hermits, keeping state no more,
We follow right, and how would right be done
If this most lovely lady we should house
Here, in our woods, unfitting home for her?
Answered the Raja: " Grief and joy we know,
And what is real and seeming, - she and I
Nor fits this fear with our unshaken minds.
Deny thou not the prayer of him who bows
In friendliness before thee; put not by
His wish who comes well-minded unto thee;
Thy stateless state shows noble; thou and I
Are of one rank; take then this maid of mine
To be thy daughter, since she chooseth me
Thy Satyavan for son."

The blind lord spake:
It was of old my wish to grow akin,
Raja, with thee, by marriage of our blood;
But ever have I answered to myself,
'Nay, for thy realm is lost , - forego this hope
Yet now, so let it be, since so thou wilt;
My welcome guest thou art. Thy will is mine."

Then gathered in the forest all those priests,
And with due rites the royal houses bound
By nuptial tie. And when the Raja saw

His daughter, as befits a princess, wed,
Home went he, glad. And glad was Satyavan,
Winning that beauteous spouse, with all gifts rich
And she rejoiced to be the wife of him,
So chosen of her soul. But when her sire
Departed, from her neck and arms she stripped
jewels and gold, and o'er her radiant form
Folded the robe of bark and yellow cloth
Which hermits use; and all hearts did she gain
By gentle actions, soft self-government,
Patience, and peace. The Queen had joy of her
For tender services and mindful cares;
The blind King took delight to know her days
So holy, and her wise words so restrained;
And with her lord in sweet converse she lived
Gracious and loving, dutiful and dear.

But while in the deep forest softly flowed
This quiet life of love and holiness,
The swift moons sped - and always in the heart
Of Sâvitrî, by day and night, there dwelt
The words of Narada, - those dreadful words!

Now, when the pleasant days were passed, which brought
The day of Doom, and Satyavan must die
(For hour by hour the Princess counted them,
Keeping the words of Narada in heart),
Bethinking on the fourth noon he should die,
She set herself to make the " Threefold Fast,"
Three days and nights foregoing food and sleep;
Which, when the King Dyumutsena heard,
Sorrowful he arose, and spake her thus:
"Daughter, a heavy task thou takest on
Hardly the saintliest soul might such abide."
But Sâvitrî gave answer: "Have no heed:
What I do set myself I will perform;
The vow is made, and I shall keep the vow."
"If it be made," quoth he, " it must be kept;
We cannot bid thee break thy word, once given."
With that the King forbade not, and she sat
Still, as though carved of wood, three days and nights.
But when the third night passed, and brought the day
Whereon her lord must die, she rose betimes,
Made offering on the altar flames, and sang
Softly the morning prayers; then, with clasped palms
Laid on her bosom, meekly came to greet

The King and Queen, and lowlily salute
"The gray-haired Brahmans. Thereupon those saints -
Resident in the woods - made answer mild
Unto the Princess: " Be it well with thee,
And with thy lord, for these good deeds of thine."
"May it be well! " she answered; in her heart
Full mournfully that hour of fate awaiting
Foretold of Narad.

Then they said to her:
Daughter, thy vow is kept. Come, now, and eat."
But Sâvitrî replied: " When the sun sinks
This evening, 1 will eat, - that is my vow."

So when they could not change her, afterward
Came Satyavan, the Prince, bound for the woods,
An axe upon his shoulder; unto whom
Wistfully spake the Princess: "Dearest Lord,
Go not alone to-day; let me come too
I cannot be apart from thee to-day."

"Why not 'to-day'?" quoth Satynvm. "The wood
Is strange to thee, Belovèd, and its paths
Rough for thy tender feet; besides, with fast
Thy soft limbs faint; how wilt thou walk with me?"

I am not weak nor weary," she replied,
And I can walk. Say me not nay, sweet Lord,
I have so great a heart to go with thee."

"If thou hast such good heart," answered the Prince,
I shall say yea; but first entreat the leave
Of those we reverence, lest a wrong be done."
So, pure and dutiful, she sought that place'
Where sat the King and Queen, and, bending low,
Murmured request: "My husband goeth straight
To the great forest, gathering fruits and flowers;
I pray your leave that I may be with him.
To make the Agnihôtra sacrifice
Fetcheth he those, and will not be gainsaid,
But surely goeth. Let me go. A year
Hath rolled since I did fare from th' hermitage
To see our groves in bloom. I have much will
To see them now."

The old King gently said:
In sooth it is a year since she was given
To be our son's wife, and I mind me not

Of any boon the loving heart hath asked,
Nor any one untimely word she spake;
Let it be as she prayeth. Go, my child;
Have care of Satyavan, and take thy way."

So, being permitted of them both, she went, -
That beauteous lady, - at her husband's side,
With aching heart, albeit her face was bright.
Flower-laden trees her large eyes lighted on,
Green glades where pea-fowl sported, crystal streams,
And soaring hills whose green sides burned with bloom,
Which oft the Prince would bid her gaze upon;
But she as oft turned those great eyes from them
To look on him, her husband, who must die,
(For always in her mind were Narad's words).
And so she walked behind him, guarding him,
Bethinking at what hour her lord must die,
Her true heart torn in twain, one half to him
Close-cleaving, one half watching if Death come.

THEN, having reached where woodland fruits did grow,
They gathered those, and filled a basket full;
And afterwards the Prince plied hard his axe,
Cutting the sacred fuel. Presently
There crept a pang upon him; a fierce throe
Burned through his brows, and, all a-sweat, he came
Feebly to Sâvitrî, and moaned: "O wife,
I am thus suddenly too weak for work;
My veins throb, Sâvitrî; my blood runs fire;
It is as if a threefold fork were plunged
Into my brain. Let me lie down, fair Love!
Indeed, I cannot stand upon my feet."

Thereon that noble lady, hastening near,
Stayed him, that would have fallen, with quick arms;
And, sitting on the earth, laid her lord's head
Tenderly in her lap. So bent she, mute,
Fanning his face, and thinking 'twas the day
The hour - which Narad named - the sure fixed date
Of dreadful end - when, lo! before her rose
A shade majestic. Red his garments were,
His body vast and dark; like fiery suns
The eyes which burned beneath his forehead-cloth
Armed was he with a noose, awful of mien.
This Form tremendous stood by Satyavan,
Fixing its gaze upon him. At the sight
The fearful Princess started to her feet.

Heedfully laying on the grass his head,
Up started she, with beating heart, and joined
Her palms for supplication, and spake thus
In accents tremulous: "Thou seem'st some god
Thy mien is more than mortal; make me know
What god thou art, and what thy purpose here."

And Yama said (the dreadful God of death)
Thou art a faithful wife, O Sâvitrî,
True to thy vows, pious, and dutiful;
Therefore I answer thee. Yama I am!
This Prince, thy lord, lieth at point to die
Him will I straightway bind and bear from life;
This is my office, and for this I come."
Then Sâvitrî spake sadly: "It is taught,
Thy messengers are sent to fetch the dying;
Why is it, Mightiest, thou art come thyself?

In pity of her love, the Pitiless
Answered, - the King of all the Dead replied:
"This was a Prince unparalleled, thy lord
Virtuous as fair, a sea of goodly gifts,
Not to be summoned by a meaner voice
Than Yama's own: therefore is Yama come."

With that the gloomy God fitted his noose,
And forced forth from the Prince the soul of him
Subtile, a thumb in length - which being reft,
Breath stayed, blood stopped, the body's grace was gone,
And all life's warmth to stony coldness turned.
Then, binding it, the Silent Presence bore
Satyavan's soul away toward the South.

But Sâvitrî the Princess followed him;
Being so bold in wifely purity,
So holy by her love: and so upheld,
She followed him.

Presently Yama turned.
"Go back," quoth he; "pay him the funeral dues.
Enough, O Sâvitrî! is wrought for love;
Go back! too far already hast thou come."

Then Sâvitrî made answer: " I must go
Where my lord goes, or where my lord is borne;
Nought other is my duty. Nay, I think,
By reason of my vows, my services
Done to the Gurus, and my faultless love,

Grant but thy grace, I shall unhindered go.
The sages teach that to walk seven steps,
One with another, maketh good men friends;
Beseech thee, let me say a verse to thee:-

Be master of thyself, if thou wilt be
Servant of Duty. Such as thou shalt see
Not self-subduing, do no deeds of good
In youth or age, in household or in wood.
But wise men know that virtue is best bliss,
And all by some one way may reach to this.
It needs not men should pass through orders four
To come to knowledge: doing right is more
Than any learning; therefore sages say
Best and most excellent is Virtue's way.

Spake Yama then: "Return! yet I am moved
By those soft words; justly their accents fell,
And sweet and reasonable was their sense.
See, now, thou faultless one. Except this life
I bear away, ask any boon from me;
It shall not be denied."

Sâvitrî said
Let, then, the King, my husband's father, have
His eyesight back, and be his strength restored,
And let him live anew, strong as the sun."

"I give this gift," Yama replied: "thy wish,
Blameless, shall be fulfilled. But now go back;
Already art thou wearied, and our road
Is hard and long. Turn back, lest thou, too, die."

The Princess answered: "Weary am I not,
So I walk nigh my lord. Where he is borne,
Thither wend I. Most mighty of the gods,
I follow whereso'er thou takest him.
A verse in writ on this, if thou wouldst hear: -

There is nought better than to be
With noble souls in company:
There is nought dearer than to wend
With good friends faithful to the end.
This is the love whose fruit is sweet;
Therefore to bide therein is meet."

Spake Yama, smiling: "Beautiful! thy words
Delight me; they are excellent, and teach

Wisdom unto the wise, singing soft truth.
Look, now! except the life of Satyavan,
Ask yet another - any - boon from me."

Sâvitrî said: "Let, then, the pious King,
My husband's father, who hath lost his throne,
Have back the Râj; and let him rule his realm
In happy righteousness. This boon I ask."

"He shall have back the throne," Yama replied,
And he shall reign in righteousness: these things
Will surely fall. But thou, gaining thy wish,
Return anon; so shalt thou 'scape sore ill."

"Ah, awful God! who hold'st the world in leash,"
The Princess said, "restraining evil men,
And leading good men, - even unconscious, - there
Where they attain, hear yet these famous words: -

The constant virtues of the good are tenderness and love
To all that lives - in earth, air, sea -great, small - below, above;
Compassionate of heart, they keep a gentle thought for each,
Kind in their actions, mild in will, and pitiful of speech
Who pitieth not he hath not faith; full many an one so
But when an enemy seeks help the good man gladly gives.

"As water to the thirsting," Yama said,
Princess, thy words melodious are to me.
Except the life of Satyavan thy lord,
Ask one boon yet again, for I will grant."

Answer made Sâvitrî: "The King, my sire,
Hath no male child. Let him see many sons
Begotten of his body, who may keep
The royal line long regnant. This I ask."

So it shall be the Lord of death replied;
A hundred fair preservers of his race
Thy sire shall boast. But this wish being won,
Return, dear Princess; thou hast come too far."

"It is not far for me," quoth Sâvitrî,
"Since I am near my husband; nay, my heart
Is set to go as far as to the end;
But hear these other verses, if thou wilt:-

By that sunlit name thou bearest,
Thou, Vaivaswata! art dearest;
Those that as their Lord proclaim thee,

King of Righteousness do name thee:
Better than themselves the wise
Trust the righteous. Each relies
Most upon the good, and makes
Friendship with them. Friendship takes
Fear from hearts; yet friends betray,
In good men we may trust alway."

Sweet lady," Yama said, "never were words
Spoke better; never truer heard by ear;
Lo! I am pleased with thee. Except this soul,
Ask one gift yet again, and get thee home."

"I ask thee, then," quickly the Princess cried,
Sons, many sons, born of my body: boys;
Satyavan's children; lovely, valiant, strong;
Continuers of their line. Grant this, kind God."

"I grant it," Yama answered; "thou shalt bear
Those sons; thy heart desireth, valiant, strong.
Therefore go back, that years be given thee.
Too long a path thou treadest, dark and rough."

But, sweeter than before, the Princess sang:-

In paths of peace and virtue
Always the good remain;
And sorrow shall not stay with them,
For long access of pain;
At meeting or at parting
Joys to their bosom strike;
For good to good is friendly,
And virtue loves her like.
The great sun goes his journey
By their strong truth impelled;
By their pure lives and penances
Is earth itself upheld;
Of all which live or shall live
Upon its hills and fields,
Pure hearts are the 'protectors,'
For virtue saves and shields.

"Never are noble spirits
Poor while their like survive;
True love has gems to render,
And virtue wealth to give.
Never is lost or wasted
The goodness of the good;

Never against a mercy,
Against a right, it stood;
And seeing this, that virtue
Is always friend to all,
The virtuous and true-hearted,
Men their 'protectors' call."

Line for line, Princess! as thou sangest so,"
Quoth Yarna, " all that lovely praise of good,
Grateful to hallowed minds, lofty in sound,
And couched in dulcet numbers - word by word
Dearer thou grew'st to me. O thou great heart,
Perfect and firm! ask any boon from me, -
Ask an incomparable boon!"

She cried
Swiftly, no longer stayed: "Not heaven I crave,
Nor heavenly joys, nor bliss incomparable,
Hard to be granted even by thee; but him,
My sweet lord's life, without which I am dead;
Give me that gift of gifts! I will not take
Aught less without him, - not one boon, - no praise,
No splendors, no rewards, - not even those sons
Whom thou didst promise. Ah, thou wilt not, now,
Bear hence the father of them, and my hope
Make thy free word good; give me Satyavan
Alive once more."

And thereupon the God
The Lord of justice, high Vaivaswata
Loosened the noose and freed the Prince's soul,
And gave it to the lady, saying this,
With eyes grown tender: "See, thou sweetest queen
Of women, brightest jewel of thy kind!
Here is thy husband. He shall live and reign
Side by side with thee, - saved by thee, - in peace,
And fame, and wealth, and health, many long years;
For pious sacrifices world-renowned.
Boys shalt thou bear to him, as I did grant, -
Kshatriya kings, fathers of kings to be,
Sustainers of thy line. Also, thy sire
Shall see his name upheld by sons of sons,
Like the immortals, valiant, Mâlavas."

These gifts the awful Yama gave, and went
Unto his place; but Sâvitrî -made glad,
Having her husband's soul - sped to the glade

Where his corse lay. She saw it there, and ran,
And, sitting on the earth, lifted its head,
And lulled it on her lap full tenderly.
Thereat warm life returned: the white lips moved;
The fixed eyes brightened, gazed, and gazed again;
As when one starts from sleep and sees a face -
The well-beloved's -grow clear, and, smiling, wakes,
So Satyavan. "Long have I slumbered, Dear,"
He sighed, "why didst thou not arouse me? Where
Is gone that gloomy man that haled at me?"
Answered the Princess: "Long, indeed, thy sleep,
Dear Lord, and deep; for he that haled at thee
Was Yama, God of Death: but he is gone;
And thou, being rested and awake, rise now,
If thou canst rise; for, look, the night is near!"

Thus, newly living, newly waked, the Prince
Glanced all around upon the blackening groves,
And whispered: "I came forth to pluck the fruits,
O slender-waisted, with thee: then, some pang
Shot through my temples while I hewed the wood,
And I lay down upon thy lap, dear wife,
And slept. This do I well remember. Next
Was it a dream, -that vast, dark, mighty One
Whom I beheld? Oh, if thou saw'st and know'st,
Was it in fancy, or in truth, he came?"

Softly she answered: "Night is falling fast;
To-morrow I will tell thee all, dear Lord.
Get to thy feet, and let us seek our home.
Guide us, ye Gods! the gloom spreads fast around
The creatures of the forest are abroad,
Which roam and cry by night. I hear the leaves
Rustle with beasts that creep. I hear this way
The yells of prowling jackals; beasts do haunt
In the southern wood; their noises make me fear."

"The wood is black with shadows," quoth the Prince
You would not know the path; you could not see it;
We cannot go."

She said: "There was to-day
A fire within this forest, and it burned
A withered tree; yonder the branches flame.
I'll fetch a lighted brand and kindle wood:
See! there is fuel here. Art thou so vexed
Because we cannot go? Grieve not. The path

Is hidden, and thy limbs are not yet knit.
To-morrow, when the way grows clear, depart;
But, if thou wilt, let us abide to-night."

And Satyavan replied: " The pains are gone
Which racked my brow; my limbs seem strong again;
Fain would I reach our home, if thou wilt aid.
Ever betimes I have been wont to come
At evening to the place where those we love
Await us. Ah, what trouble they will know,
Father and mother, searching now for us!
They prayed me hasten back. How they will weep,
Not seeing me; for there is none save me
To guard them. 'Quick return,' they said; 'our lives
Live upon thine; thou art our eyes, our breath,
Our hope of lineage; unto thee we look
For funeral cakes, for mourning feasts, for all.'
What will these do alone, not seeing me,
Who am their stay? Shame on the idle sleep
And foolish dreams which cost them all this pain
I cannot tarry here. My sire belike,
Having no eyes, asks at this very hour
News of me from each one that walks the wood.
Let us depart. Not, Sâvitrî, for us
Think I, but for those reverend ones at home,
Mourning me now. If they fare well, 'tis well
With me; if ill, nought's well; what would please them
Is wise and good to do."

Thereat he beat
Faint hands, eager to go; and Sâvitrî,
Seeing him weeping, wiped his tears away,
And gently spake: "If I have kept the fast,
Made sacrifices, given gifts, and wrought
Service to holy men, may this black night
Be bright to those and thee; for we will go.
I think I never spoke a false word once
In all my life, not even in jest; I pray
My truth may help to-night them, thee, and me!"

"Let us set forth," he cried - "if any harm
Hath fallen on those so dear, I could not live
I swear it by my soul! As thou art sweet,
Helpful, and virtuous, aid me to depart."

Then Sâvitrî arose, and tied her hair,
And lifted up her lord upon his feet;

Who, as he swept the dry leaves from his cloth,
Looked on the basket full of fruit. "But thou,"
The Princess said, "to-morrow shalt bring these
Give me thine axe, the axe is good to take."
So saying, she hung the basket on a branch,
And in her left hand carrying the axe,
Came back, and laid his arm across her neck,
Her right arm winding round him. So they went.

[The story concludes happily. Whilst the Prince and Princess find a path through the shades of the forest, the King, Dyumutsena, much afflicted at their absence, is suddenly restored to sight, and becomes consoled by his Rishis, who are convinced that Satyavan and Sâvitrî will return safe and well. Before dawn the absent pair do, indeed, come back; and, being eagerly questioned, the Prince is unable to explain what has befallen, but Sâvitrî relates it all, telling how Narada had foreseen that her husband must die, and how she had kept the "Threefold Fast," and gone with him to the wood, in order to avert his doom. Whilst the Rishis are praising the virtuous Princess, and loudly declaring that her piety and courage have conquered Death himself, messengers arrive from Dyumutsena's city, announcing, that the usurper has been overthrown there, and Satyavan's father re-proclaimed as King. Dyumutsena accordingly returns in triumph to his capital, with his Queen. with Sâvitrî, and with her husband, and all the good fortunes promised them by Yama duly arrive. Markandya finishes the narration by saying-]

So did fair Sâvitrî from Yama save
Her lord, and all his house to glory lead.
And Dratipadi - as wise and beautiful -
Shall, like that Princess, (O great Yudhisthir!)
Bring you past bitter seas to blessed shores.
Then was the Prince of Pandavas consoled.
He, also, who shall read with heart intent
Sâvitrî 's holy story, will wax glad,
And know that all fares well, and suffer nought.

NALA AND DAMAYANTI.

**(FROM THE VANA FARVA OF THE MAHABHÂRATA.-
LINE 2073- CALCUTTA QUARTO EDITION.)**

A PRINCE there was, named Nala, Virasen's noble breed,

Goodly to see, and virtuous; a tamer of the steed
As Indra 'midst the gods, so he of kings was kingliest one,
Sovereign of men, and splendid as the golden, glittering sun;
Pure, knowing scripture, gallant; ruling nobly Nishadh's lands;
Dice-loving, but a proud, true chief of her embattled bands;
By lovely ladies lauded; free, trained in self-control;
A shield and bow; a Manu on earth; a royal soul!

And in Vidarbha's city the Raja Bhima dwelled;
Save offspring, from his perfect bliss no blessing was withheld;
For offspring, many a pious rite full patiently he wrought,
Till Damana the l3rahman unto his house was brought.
Him Bhima, ever reverent, did courteously entreat,
Within the Queen's pavilion led him, to rest and eat
Whereby that sage, gown grateful, gave her - for joy of joys -
A girl, the gem of girlhood, and three brave, lusty boys,
Damana, Dama, Dânta, their names; - Damayanti she
No daughter more delightful, no sons could goodlier be.

Stately and bright and beautiful did Damayanti grow;
No land there was which did not the Slender-waisted know;
A hundred slaves her fair form decked with robe and ornament;
Like Sachi's self to serve her a hundred virgins bent
And 'midst them Bhima's daughter, in peerless glory dight,
Gleamed as the lightning glitters against the murk of night -
Having the eyes of Lakshmi, long-lidded, black, and bright:
Nay, -never Gods, nor Yakshas, nor mortal men among
Was one so rare and radiant e'er seen, or sued, or sung
As she, the heart-consuming, in heaven itself desired.

And Nala, too, of princes the Tiger-Prince, admired
Like Kama was; in beauty an embodied lord of love:
And ofttimes Nala praised they all other chiefs above
In Damayanti's hearing; and oftentimes to him
With worship and with wonder her beauty they would limn;
So that, unmet, unknowing, unseen, in each for each
A tender thought of longing grew up from seed of speech
And love (thou son of Kunti!) those gentle hearts did reach.

THUS Nala - hardly bearing in his heart
Such longing -wandered in his palace-woods,
And marked sonic water-birds, with painted plumes,
Disporting. One, by stealthy steps, he seized
But the sky-traveller spake to Nala this:
"Kill me not, Prince, and I will serve thee well.
For I, in Dainayanti's ear, will say
Such good of Nishadh's lord, that nevermore
Shall thought of man possess her, save of thee."

Thereat the Prince gladly gave liberty
To his soft prisoner, and all the swans
Flew, clanging, to Vidarbha, - a bright flock,
Straight to Vidarbha, where the Princess walked;
And there, beneath her eyes, those wingèd ones
Lighted. She saw them sail to earth, and marked

Sitting amid her maids - their graceful forms -
While those for wantonness 'gan chase the swans,
Which fluttered this and that way through the grove:
Each girl with tripping feet her bird pursued,
And Damayanti, laughing, followed hers;
Till-at the point to grasp-the flying prey
Deftly eluding touch, spake as men speak,
Addressing Bhima's daughter: -

"Lady dear!
Loveliest Damayanti! Nala dwells
In near Nishadha: oh, a noble Prince,
Not to be matched of men; an Aswin he,
For godliness. Incomparable maid
Wert thou but wife to that surpassing chief,
Rich would the fruit grow from such lordly birth,
Such peerless beauty. Slender-waisted one,
Gods, men, and Gandharvas have we beheld,
But never none among them like to him.
As thou art pearl of princesses, so he
Is crown of princes; happy would it fall,
One such perfection should another wed."

And when she heard that bird, (O King of men!)
The Princess answered: "Go, dear swan, and tell
This same to Nala;" . and the egg-born said,
I go and flew,- and told the Prince of all.

BUT Damayanti, having heard the bird,
Lived fancy-free no more; by Nala's side
Her soul dwelt, while she sat at home distraught,
Mournful and wan, sighing the hours away,
With eyes upcast, and passion-laden looks;
So that, eftsoons, her limbs failed, and her mind -
With -love o'erweighted - found no rest in sleep,
No grace in company, no joy at feasts.
Nor night nor day brought peace; always she heaved
Sigh upon sigh, till all her maidens knew -
By glance and mien and moan - how changed she was,
Her own sweet self no more. Then to the King
They told how Damayanti loved the Prince.
Which thing when Bhima from her maidens heard,
Deep pondering for his child what should be done,
And why the Princess was beside herself,
That lord of lands perceived his daughter grown,
And knew that for her high Swayamvara
The time was come.

So, to the Rajas all
The King sent word Ye Lords of Earth, attend
Of Damayanti the Swayamvara."
And when these learned of her Swayamvara,
Obeying Bhima, to his court they thronged,
Elephants, horses, cars, - over the land
In full files wending, bearing flags and wreaths
Of countless hues, with gallant companies
Of fighting men. And those high-hearted chiefs
The strong-armed King welcomed with worship fair,
As fitted each, and led them to their seats.

Now at that hour there passed towards Indra's heaven,
Thither from earth ascending, those twain saints,
The wise, the pure, the mighty-minded ones,
The self-restrained, - Narad and Parvata.
The mansion of the Sovereign of the Gods
In honor entered they,- and he, the Lord
Of Clouds, dread Indra, softly them salutes,
Inquiring of their weal, and of the world
Wherethrough their name was famous, how it fares.

Then Narad said: "Well is it, Lord of Gods,
With us, and with our world; and well with those
Who rule the peoples, O thou King in Heaven!
But He that slew the Demons spake again:
The princes of the earth, just-minded, brave,
Those who, in battle fearing not to fall,
See death on the descending blade, and charge
Full front against it, turning not their face, -
Theirs is this realm eternal, as to me
The cow of plenty, Kâmadhuk, belongs.
Where be my Kshatriya warriors? Wherefore now
See I none coming of those slaughtered lords,
Chiefs of mankind, our always honored guests?"

And unto Indra Narad gave reply:
King of the Air! no wars are waged below
None fall in fight, to enter here. The Lord
Of high Vidarbha hath a daughter, famed
For loveliness beyond all earthly maids,
The Princess Damayanti, far-renowned.
Of her, dread Sakra! the Swayamvara
Shall soon befall, and thither now repair
The kings and princes of all lands, to woo
Each for himself - this pearl of womanhood.
For oh, thou Slayer of the Demons, all

Desire the maid."

Drew round, while Narad spake,
The Masters, th' Immortals, pressing in
With Agni and the Greatest, near the throne,
To listen to the speech of Narada;
Whom having heard, all cried delightedly,
"We, too, will go." Thereupon those high gods,
With chariots, and with heavenly retinues,
Sped to Vidarbha, where the kings were met.
And Nala, knowing of this kingly tryst,
Went thither joyous, heart-full with the the might
Of Damayanti.

Thus it chanced the gods
Beheld the Prince wending along his road,
Goodly of mien, as is the Lord of Love.
The world's Protectors saw him, like a sun
For splendor; and, in very wonder, paused
Some time irresolute, so fair he was;
Then in mid-sky their golden chariots stayed,
And through the clouds descending called to him:
"Bho! Nala of Nishadha! Noblest Prince,
Be herald for us; bear our message now."

"YEA!" Nala made reply, "this will I do
And then - palm unto palm in reverence pressed
Asked: " Shining Ones, who are ye? Unto whom,
And what words bearing, will ye that I go?
Deign to instruct me what it is ye bid."
Thus the Prince spake, and Indra answered him:
"Thou seest th' immortal gods. Indra am I,
And this is Agni, and the other here,
Varuna, Lord of Waters; and beyond,
Yama, the King of Death, who parteth souls
From mortal frames. To Damayanti go;
Tell our approach. Say this: 'The world's dread lords,
Wishful to see thee, come; desiring thee, -
Indra, Varuna, Agni, Yama, all.
Choose of these powers to which thou wilt be given.'
But Nala, hearing that, joined palms again,
And cried: " Ah, send me not, with one accord
For this, most mighty Gods! How should a man
Sue for another, being suitor too?
How bear such errand? Have compassion, Gods!

Then spake they: "Yet thou saidst, 'This shall I do,'

Nishadha's Prince! and wilt thou do it not,
Forswearing faith? Nay, but depart, and soon!
So bid, but lingering yet again, he said:
Well guarded are the gates; how shall I find
Speech with her?"

"Thou shalt find," Indra replied.
And, lo! upon that word Nala was brought
To Damayanti's chamber. There he saw
Vidarbha's glory, sitting 'mid her maids,
In majesty and grace surpassing all;
So exquisite, so delicate of form,
Waist so fine-turned, such limbs, such lighted eyes,
The moon hath meaner radiance than she.
Love at the sight of that soft smiling face
Sprang to full passion, while he stood and gazed.
Yet, faith and duty urging, he restrained
His beating heart; but when those beauteous maids
Spied Nala, from their cushions they uprose,
Startled to see a man, yet startled more
Because he showed so heavenly bright and fair.
In wondering pleasure each saluted him,
Uttering no sound, but murmuring to themselves:
"Aho! the grace of him; aho! the brilliance
Aho! what glorious strength lives in his limbs
What is he? Is he God, Gandharva, Yaksha?"
But this unspoken, for they dared not breathe
One syllable, all standing shyly there
To see him, and to see his youth so sweet.
Yet, softly glancing back to his soft glance,
The Princess, presently, with fluttering breath,
Accosted Nala, saying: "Fairest Prince,
Who by thy faultless form hath filled my heart
With sudden joy, coming as come the gods,
Unstayed, I crave to know thee, who thou art;
How didst thou enter? how wert thou unseen?
Our palace is close-guarded, and the King
Hath issued mandates stem."

Tenderly spake
The Prince, replying to those tender words:
Most lovely! I am Nala. I am come
A herald of the gods unto thee here.
The gods desire thee, the immortal Four,
Indra, Varuna, Varna, Agni. Choose,
O Brightest! one from these to be thy lord.

By their help is it I have entered in
Unseen; none could behold me at thy gates,
Nor stay me, passing; and to speak their will
They sent me, fairest one and-best. Do thou,
Knowing the message, judge as seemeth well."

SHE bowed her head, hearing the great gods named,
And then, divinely smiling, said to him:
"Pledge thyself faithfully to me, and I
Will seek, O Raja, only how to pay
That debt with all I am, with all I have
For I and mine are thine, - in full trust thine.
Make me that promise, Prince. Thy gentle name -
Sung by the swan - first set my thoughts afire;
And for thy sake, - only for thee, - sweet Lord,
The kings were summoned hither. If, alas
Fair Prince, thou dost reject my sudden love,
So proffered, then must poison, flame, or flood,
Or knitted cord, be my sad remedy."

So spake Vidarbha's Pride - and Nala said:
"With gods so waiting, - with the world's dread lords
Hastening to woo, canst thou desire a man?
Bethink! I, unto these, that make and mar,
These all-wise ones, almighty, am like dust
Under their feet: lift thy heart to the height
Of what I bring. If mortal man offend
The most high gods, death is what springs of it.
Spare me to live, thou faultless lady! Choose
Which of these excellent great gods thou wilt
Wear the unstainèd robes! bear on thy brows
The wreaths which never fade, of heavenly blooms
Be, as thou mayst, a goddess, and enjoy
Godlike delights! Him who enfolds the earth,
Creating and consuming, Brightest Power,
Hutâsa, Eater of the Sacrifice,
What woman would not take? Or him whose rod
Herds all the generations forward still
On virtue's path, Red Yama, King of Death,
What woman would affront? Or him, the all-good,
All-wise destroyer of the Demons, first
In heaven, Mahendra, - who of womankind
Is there that would not wed? Or, if thy mind
Incline, doubt not to choose Varuna; he
Is of these world- protectors. From a heart
Full friendly cometh what I tell thee now."

Unto Nishadha's Prince the maid replied, -
Tears of distress dimming her lustrous eyes, -
"Humbly I reverence these mighty gods;
But thee I choose, and thee I take for lord;
And this I vow!"

With folded palms she stood,
And trembling lips, while his faint answer fell:
"Sent on such embassy, how shall I dare
Speak, sweetest Princess, for myself to thee?
Bound by my promise for the gods to sue,
How can I be a suitor for myself?
Silence is here my duty; afterwards,
If I shall come, in mine own name I'll come,
Mine own cause pleading. Ah, might that so be!"

Checking her tears, Damayanti sadly smiled,
And said full soft: "One way of hope I see,
A blameless way, O Lord of men! wherefrom
No fault shall rise, nor any danger fall.
Thou also, Prince, with Indra and these gods,
Must enter in where my Swayamvara
Is held; then I, in presence of those gods,
Will choose thee, dearest, for my lord; and so
Blame shall not light on thee."

With which sweet words
Soft in his ears, Nishadha straight returned
There where the gods were gathered, waiting him;
Whom the world's masters, on his way, perceived
And, spying, questioned, asking for his news:
Saw'st thou her, Prince? Didst see the sweet-lippcd one?
What spake she of us? Tell us true - tell all!"

Quoth Nala: "By your worshipful behest
Sent to her house, the great gates entered I,
Though the gray porters watched; but none might spy
My entering, by your power, O radiant Ones,
Saving the Raja's daughter; her I saw
Amid her maidens, and by them was seen.
On me with much amazement they did gaze
Whilst I your high Divinities extolled.
But she that hath the lovely face, with mind
Set upon me, hath chosen me, ye Gods.
For thus she spake, my Princess: 'Let them come,
And come thou, like a lordly tiger, too,
Unto the place of my Swayamvara;

There will I choose thee in their presence, Prince,
To be my lord - and so there will not fall
Blame, thou strong-armed! to thee.' This she did say
Even as I tell it; and what shall be next,
To will is yours, O ye immortal Ones!"

Soon, when the moon was good, and day and hour
Were found propitious, Bhima, King of men,
Summoned the chiefs to the Swayamvara;
Upon which message all those eager lords
For love of Damayanti hastened there.
Glorious with gilded pillars was the court,
Whereto a gate-house opened, and thereby
Into the square, like lions from the hills,
Paced the proud guests; and there their seats they took,
Each in his rank, the masters of the lands,
With crowns of fragrant blossoms garlanded,
And polished jewels swinging in their ears.
Of some the thews, knitted and rough, stood forth
Like iron maces; some had slender limbs,
Sleek and fine-turned like the five-headed snake;
Lords with long-flowing hair; glittering lords;
High-nosed, and eagle-eyed, and heavy-browed;
The faces of those kings shone in a ring
As shine at night the stars; and that great square
As thronged with Rajas was as Naga-land
Is full of serpents; thick with warlike chiefs
As mountain-caves with panthers. Unto these
Entered, in matchless majesty of form,
The Princess Damayanti. As she came,
The glory of her ravished eyes and hearts,
So that the gaze of all those haughty kings,
Fastening upon her loveliness, grew fixed, -
Not moving save with her, - step after step
Onward and always following the maid.

But while the styles and dignities of all
Were cried aloud, (O son of Bhârat!) lo!
The Princess marked five of that throng alike
in form and garb and visage. There they stood,
Each from the next undifferenced, but each
Nala's own self; - yet which might Nala be
In no wise could that doubting maid descry.
Who took her eye seemed Nala while she gazed,
Until she looked upon his like; and so
Pondered the lovely lady, sore-perplexed,

Thinking, "How shall I tell which be the gods,
And which is noble Nala?" Deep-distressed
And meditative waxed she, musing hard
What those signs were, delivered us of old,
Whereby gods may be known: "Of all those signs
Taught by our elders, lo! I see not one
Where stand yon five." So murmured she, and turned
Over and over every mark she knew.
At last, resolved to make the gods themselves
Her help at need, with reverent air and voice
Humbly saluted she those heavenly ones,
And with joined palms and trembling accents spake
As, when I heard the swans, I chose my Prince,
By that sincerity I call ye, Gods,
To show my Love to me and make me know!
As in my heart and soul and speech I stand
True to my choice, by that sincerity
I call the all-knowing gods to make me know
As the high gods created Nishadh's chief
To be my lord, by their sincerity
I bid them show themselves, and make me know!
As my vow, sealed to him, must be maintained
For his name, and for mine, I call the gods
By such sincerity to make me know
Let them appear, the masters of the world, -
The high gods, - each one in his proper shape,
That I may see Nishadha's chief, my choice,
Whom minstrels praise, and Damayanti loves."

Hearing that earnest speech, -so passion-fraught,
So full of truth, of strong resolve, of love,
Of singleness of soul and constancy, -
Even as she spake, the gods disclosed themselves.
By well-seen signs the effulgent Ones she knew.
Shadowless stood they, with *unwinking* eyes,
And skins *which never moist with sweat*; their feet
Light-gIiding o'er the ground, *not touching it;*
The *unfading* blossoms on their brows not soiled
By earthly dust, but *ever fair and fresh*.
Whilst, by their side, garbed so and visaged so,
But doubled by his *shadow*, stained with *dust*,
The flower-cups *wiltering* in his wreath, his skin
Pearly with sweat, his *feet upon the earth*,
And eyes *a-wink*, stood Nala. One by one
Glanced she on those divinities, then bent
Her gaze upon the Prince, and, joyous, said:

I know thee, and I name my rightful lord,
Taking Nishadha's chief." Therewith she drew
Modestly nigh, and held him by the cloth,
With large eyes beaming love, and round his neck
Hung the bright chaplet, love's delicious crown;
So choosing him, - him only, - whom she named
Before the face of all to be her lord.
Oh, then brake forth from all those suitors proud,
"Ha!" and "Aho!" But from the gods and saints,
"Sadhu! well done! well done! " And all admired
The happy Prince, praising the grace of him
While Virasena's son, delightedly,
Spake to the slender-waisted these fond words
"Fair Princess! since, before all gods and men,
Thou makest me thy choice, right glad am I
Of this thy mind, and true lord will I be.
For so long, loveliest, as my breath endures,
Thine am I! Thus I plight my troth to thee."
So, with joined palms, unto that beauteous maid
His gentle faith he pledged, rejoicing her;
And, hand in hand, radiant with mutual love,
Before great Agni and the gods they passed,
The world's protectors worshipping.

Then those,
The lords of life, the powerful Ones, bestowed
Being well-pleased - on Nala, chosen so,
Eight noble boons. The boon which Indra gave
Was grace, at times of sacrifice, to see
The visible god approach, with step divine
And Agni's boon was this, that he would come
Whenever Nala called, - for everywhere
Hutâsa shineth, and all worlds are his;
Yama gave skill in cookery, steadfastness
In virtue; and Varuna, King of Floods,
Bade all the waters ripple at his call.
These boons the high gods doubled by the gift
Of bright wreaths wove with magic blooms of heaven:
And those bestowed, ascended to their seats.
Also with wonder and with joy returned
The Rajas and the Maharajas all,
Full of the marriage-feast; for Bhima made,
In pride and pleasure, stately nuptials;
So Damayanti and the Prince were wed.

Then, having tarried as is wont, that lord-

Nishadha's chief - took the King's leave, and went
Unto his city, bringing home with him
His jewel of all womanhood, with whom
Blissful he lived, as lives by Sachi's side
The slayer of the Demons. Like a sun
Shone Nala on his throne, ruling his folk
In strength and virtue, guardian of his state.
Also the Agwamedha Rite he made
Greatest of rites, the Offering of the Horse,
As did Yayâti; and all other acts
Of worship; and to sages gave rich gifts.

Many dear days of much delicious love,
In pleasant gardens and in shadowy groves,
Passed they together, sojourning like gods.
And Damayand bore unto her lord
A boy named Indrasen, and next, a girl
Named Indrasena. So in happiness
The good Prince governed, seeing all his land
Wealthy and well, in piety and peace.

Now at the choosing of Nishadha's chief
By Bhima's daughter, when those lords of life -
The effulgent gods - departed, Dwapara
They saw with Kali, coming. Indra said, -
The Demon-slayer, - spying these approach:
"Whither, with Dwapara, goest thou to-day,
O Kali? " And the sombre Shade replied:
"To Damayanti's high Swayamvara
I go, to make her mine, since she hath passed
Into my heart." But Indra, laughing, said:
"Ended is that Swayamvara; for she
Hath taken Raja Nala for her lord,
Before us all." But Kali, hearing this,
Brake into wrath -while he stood worshipping
That band divine - and furiously cried
"If she hath set a man above the gods,
To wed with him, for such sin let there fall
Doom, rightful, swift, and terrible, on her!"
"Nay," answered unto him those heavenly ones,
"But Damayanti chose with our good will;
And what maid but would choose so fair a prince,
Seeing he hath all qualities, and knows
Virtue, and rightly practises the vows,
And reads the four great Vedas, and, what's next,
The Holy Stories, whilst, perpetually,

The gods are honored in his house with gifts?
No hurt he does, kind to all living things
True of word is he, faithful, liberal, just
Steadfast and patient, temperate and pure
A king of men is Nala, like the gods.
He that would curse a prince of such a mould,
Thou foolish Kali, lays upon himself
A sin to crush himself; the curse comes back
And sinks him in the bottomless vast gulf
Of Narak."

Thus the gods to Kali spake,
And mounted heavenward; whereupon that Shade,
Frowning, to Dwapara burst forth: " My rage
Beareth no curb. Henceforth in Nala I
Will dwell; his kingdom I will make to fall;
His bliss with Damayanti I will mar;
And thou within the dice shalt enter straight,
And help me, Dwapara! to drag him down."

INTO which compact entering, those repaired -
Kali and Dwapara - to Nala's house,
And haunted in Nishadha, where he ruled,
Seeking occasion 'gainst the blameless Prince.
Long watched they; twelve years rolled ere Kali saw
The fateful fault arrive; Nishadha's Lord,
Easing himself, and sprinkling hands and lips
With purifying water, passed to prayer,
His feet unwashed, offending. Kali straight
Possessed the heedless Raja, entering him.

That hour there sat with Nala, Pushkara
His brother; and the evil spirit hissed
Into the ear of Pushkara "Ehi!
Arise, and challenge Nala at the dice.
Throw with the Prince! it may be thou shalt win
(Luck helping thee, and I) Nishadha's throne,
Town, treasures, palace, - thou mayst gain them all."
And Pushkara, hearing Kali's evil voice,
Made near to Nala, with the dice in hand
(A great piece for the "Bull," and little ones
For "Cows," and Kali hiding in the Bull).
So Pushkara came to Nala's side and said:
"Play with me, brother, at the ' Cows and Bull;'"
And, being put off, cried mockingly, "Nay, play!"
Shaming the Prince, whose spirit chafed to leave
A gage unfaced; but when Vidharbha's gem,

The Princess, heard that challenge, Nala rose:
"Yea, Pushkara, I will play fiercely he said;
And to the game addressed.

His gems he lost,
Armlets and belt and necklet; next the gold
Of the palace and its vessels; then the cars
Yoked with swift steeds and last, the royal robes
For, cast by cast, the dice against him fell,
bewitched by Kali; and, cast after cast,
The passion of the dice gat hold on him,
Until not one of all his faithfullest
Could stay the madman's hand and gamester's heart
Of who was named "Subduer of his Foes."

The townsmen gathered with the ministers
Into that palace gate they thronged (my King!)
To see their lord, if so they might abate
This sickness of his soul. The charioteer,
Forth standing from their midst, low worshipping,
Spake thus to Damayanti: "Great Princess,
Before thy door all the grieved city sits.
Say to our lord for us, 'Thy folk are here;
They mourn that evil fortunes hold their liege,
Who was so high and just.'" Then she, deject,
Passed in, and to Nishadha's ruler said,.
Her soft voice broken, and her bright eyes dimmed:
Raja, the people of thy town are here
Before our gates they gather, citizens
And counsellors, desiring speech With thee
In fealty they come. Wilt thou be pleased
We open to them? Wilt thou? " So she asked
Again and yet again; but not one word
To that sad lady with the lovely brows
Did Nala answer, wholly swallowed tip
Of Kali and the gaming; so that those -
The citizens and counsellors - cried out,
"Our lord is changed! He is not Nala now!"
And home returned, ashamed and sorrowful;
Whilst ceaselessly endured that foolish play
Moon after moon, -the Prince the loser still.

THEN Damayanti, seeing so estranged
Her lord, the praised in song, the chief of men,
Watching, all self-possessed, his fantasy,
And how the gaming held him; sad, and 'feared,
The heavy fortunes pondering of her Prince

Hating the fault, but to the offender kind
And fearing Nala should be stripped of all,
This thing devised. Vrihatsenâ she called,
Her foster-nurse and faithful ministrant, -
True, skilful at all service, soft of speech,
Kind-hearted - and she said, " Vrihatsenâ,
Go call the ministers to council now,
As though 'twere Nala bade; and make them count
What store is gone of treasure, what abides."
So went Vrihatsenâ, and summoned those;
And when they knew all things, as from the Prince,
"Truly we, too, shall perish!" cried they then;
And all to Nala went, and all the town,
A second time assembling, thronged his gates
Which Bhima's daughter told; but not one word
Answered the Prince. And when she saw her lord
Put by her plea, utterly slighting it,
Back to her chamber, full of shame, she goes,
And there still hears the dice are falling ill;
Still hears of Nala daily losing more;
So that again unto her nurse she spake:
"Send to Varshneya, good Vrihatsenâ;
Say to the charioteer, - in Nala's name, -
'A great thing is to do. Come thou!'" And this, -
So soon as Damayanti uttered it, -
Vrihatsenâ, by faithful servants, told
Unto the son of Vrishni, who, being come
In fitting time and place, heard the sweet Queen
In mournful music speak these wistful words:
"Thou knowest how thy Raja trusted thee;
Now he hath fall'n on evil; succor him!
The more that Pushkara conquers in the play,
The wilder rage of gaming takes thy lord:
The more for Pushkara the dice light well,
More contrary they happen to the Prince
Nor heeds he, as were meet, kindred or friends
Nay, of myself he putteth by the prayer
Unanswered, being bewitched; for well I deem
This is not noble-minded Nala's sin,
But some ill spell possesseth him to shut
His ears to me. Thou, therefore, charioteer!
Our refuge be; do what I shall command -
My heart is dark with fear. Yea, it may fall
Our lord will perish. Wherefore, harnessing
His chosen steeds, which fly as swift as thought,
Take these our children in the chariot

And drive to Kundina, delivering there
Unto my kin the little ones, and car,
And horses. Afterwards abide thou there,
Or otherwhere depart."

Varshneya heard
The words of Damayanti, and forthwith
In Nala's council-hall recounted them,
The chief men being present; who, thus met,
And long debating, gave him leave to go.
So with that royal pair to Bhima's town
Drove he, and at Vidarbha rendered up,
Together with the swift steeds and the car,
That sweet maid Indrasena, and the Prince
Indrasen, and made reverence to the King,
Saddened for sake of Nala. Afterward
Taking his leave, unto Ayodhyâ
Varshneya went, exceeding sorrowful,
And with King Rituparna (O my Prince!)
Took service as a charioteer.

THESE gone, -
The praised-of-poets, Nala, still played on,
Till Pushkara his kingdom's wealth had won,
And whatso was to lose beside. Thereat
With scornful laugh mocked he that beggared Prince,
Saying: "One other throw! once more! - Yet sooth,
What canst thou stake?' Nothing is left for thee
Save Damayanti; all the rest is mine.
Play we for Damayanti, if thou wilt."
But hearing this from Pushkara, the Prince
So in his heart by grief and shame was tom,
No word he uttered, - only glared in wrath
Upon his mocker, upon Pushkara.
Then, his rich robes and jewels stripping off,
Uncovered, with one cloth, 'mid waiting friends
Sorrowful passed he forth, his great state gone;
The Princess, with one garment, following him,
Piteous to see. And there without the gates
Three nights they lay, - Nishadha's King and Queen.
Upon the fourth day Pushkara proclaimed,
Throughout the city, "Whoso yieldeth help
To Nala, dieth! Let my will be known!"

So, for this bitter word of Pushkara's power
(O Yudhisthir!) the townsmen rendered not
Service nor love, but left them outcast there,

Unhelped, whom all the city should have helped.
Yet three nights longer tarried he, his drink
The common pool, his meat such fruits and roots
As miserable hunger plucks from earth:
Then fled they from those walls, the Prince going first,
The Princess following.

After grievous days,
Pinched ever with sharp famine, Nala saw
A flock of gold-winged birds lighting anigh,
And to himself the famished Raja said:
"Lo! here is food .- this day we shall have store
Then lightly cast his cloth and covered them.
But these, fluttering aloft, bore with them there
Nala's one cloth; and, hovering overhead,
Uttered sharp - stinging words, reviling him
Even as he stood, naked to all the airs,
Downcast and desperate: " Thou brain-sick Prince
We are the dice; we come to ravish hence
Thy last poor cloth; we were not well content
Thou shouldst depart owning a garment still."
And when he saw the dice take wings and fly,
Leaving him bare, to Damayanti spake
This melancholy Prince: " O Blameless One,
They by whose malice I am driven forth,
Finding no sustenance, sad, famine-gaunt,
They whose decree forbade Nishadha's folk
Should succor me, their Raja, -these have come, -
Demon and dice, - and like to wingèd birds
Have borne away my cloth. To such shame fall'n,
Such utmost woe, wretched, demented - I
Thy lord am still, and counsel thee for good.
Attend! Hence be there many roads which go
Southwards: some pass Avanti's walls, and some
Skirt Rikshavan, the forest of the bears;
This wends to Vindhya's lofty peaks; and this
To the green banks where quick Payoshni runs
Seaward, between her hermitages, rich
In fruits and roots; and yon path leadeth thee
Unto Vidarbha; that to Kosala,
And therefrom southward - southward - far away."

So spake he to the Princess wistfully,
Between his words pointing along the paths,
Which she should take (O King!). But Bhima's child
Made answer, bowed with grief, heir soft voice choked

With sobs, these piteous accents uttering
"My heart beats quick - my body's force is gone,
Thinking, dear Prince, on this which thou hast said,
Pointing along the paths. What I robbed of realm,
Stripped of thy wealth, bare, famished, parched with thirst.
Thus shall I leave thee in the untrodden wood?'
Ah, no! While thou dost muse on dear days fled,
Hungry and weeping, I in this wild waste
Will charm thy griefs away, solacing thee.
The wisest doctors say, 'In every woe
No better physic is than wifely love.'
And, Nala, I will make it true to thee."
"Thou mak'st it true," he said; "thou sayest well,
Sweet Damayanti; neither is there friend
To sad men given better than a wife.
I had no thought to leave thee, foolish Love
Why didst thou fear? Alas, 'tis from myself
That I would fly -not thee, thou Faultless One!"

"Yet, if," the Princess answered, "Maharaj!
Thou hadst no thought to leave me, why by thee
Was the way pointed to Vidarbha's walls?
I know thou wouldst not quit me, noblest Lord,
Being thyself, but only if thy mind
Were sure distraught; and see, thou gazest still
Along the southward road, my dread thereby
Increasing, thou that wert as are the gods!
If it be thy fixed thought, ' 'Twere best she went
Unto her people,' - be it so; I go;
Put hand in hand with thee. Thus let us fare
Unto Vidarbha, where the King, my sire,
Will greet thee well, and honor thee; and we
Happy and safe within his gates shall dwell."

"As is thy father's kingdom," Nala said,
So, once, was mine. Be sure, whate'er betide,
Never will I go thither! How, in sooth,
Should I, who came there glorious, gladdening thee,
Creep back, thy shame and scorn, disconsolate?"

So to sweet Damayanti spake the Prince,
Beguiling her, whom now one cloth scarce clad, -
For but one garb they shared; and thus they strayed
Hither and thither, faint for meat and drink,
Until a little hut they spied; and there,
Nishadha's monarch, entering, sat him down
On the bare ground, the Princess by his side, -

Vidarbha's glory, wearing that scant cloth,
Without a mat, soiled by the dust and mire.
At Damayanti's side he sank asleep,
Outworn; and beauteous Damayanti slept,
Spent with strange trials, - she so gently reared,
So soft and holy. But while slumbering thus,
No peaceful rest knew Nala. Trouble-tossed
He woke, forever thinking of his realm
Lost, lieges estranged, and all the griefs
Of that wild wood. These on his heart came back,
And, "What if I shall do it? What, again,
If I shall do it not? " So murmured he.
"Would death be better, or to leave my Love?
For my sake she endures this woe, my fate
Too fondly sharing; freed from me, her steps
Would turn unto her people. At my side,
Sure suffering is her portion; but apart,
It might be she would somewhere comfort find."

Thus with himself debating o'er and o'er,
The Prince resolves abandonment were best.
"For how," saith he, " should any in the wood
Harm her, so radiant in her grace, so good,
So noble, virtuous, faithful, famous, pure?
Thus mused his miserable mind, seduced
By Kali's cursèd mischiefs to betray
His sleeping wife. Then, seeing his loin-cloth gone,
And Damayanti clad, he drew anigh,
Thinking to take of hers, and muttering,
"May I not rend one fold, and she not know?
So meditating, round the cabin crept
Prince Nala, feeling up and down its walls;
And, presently, within the purlieus found
A naked knife, keen-tempered; therewithal
Shred he away a piece, and bound it on;
Then made with desperate steps to seek the waste,
Leaving the Princess sleeping; but, anon,
Turns back again in changeful mood and glides
Into the hut, and, gazing wistfully
On slumbering Damayanti, moans with tears:
"Ah, Sweetheart! whom nor wind nor sun before
Hath ever rudely touched; thou to be couched
In this poor hut, its floor thy bed, and I,
Thy lord, deserting thee, stealing from thee
Thy last robe! O my Love with the bright smile,
My slender-waisted Queen! Will she not wake

To madness? Yea, and when she wanders lone
In the dark wood, haunted with beasts and snakes,
How will it fare with Bhima's tender child,
The bright and peerless? O my life,my wife!
May the great sun, may the Eight Powers of air,
The Rudras, Maruts, and the Aswins twain,
Guard thee, thou true and dear one, on thy way!"

So to his sleeping Queen -on all the earth
Unmatched for beauty - spake he piteously;
Then brake away once more, by Kali driven.
But yet another and another time
Stole back into the hut, for one last gaze,
That way by Kali dragged, this way by love.
Two hearts he had, - the trouble- stricken Prince,
One beating " Go," one throbbing " Stay;" and thus
Backwards and forwards swung his mind between,
Till, mastered by the sorrow and the spell,
Frantic flies Nala, leaving there alone
That tender sleeper, sighing as she slept.
He flies -the soulless prey of Kali flies;
Still, while he hurries through the forest drear,
Thinking upon that sweet face he hath left.

FAR distant (King!) was Nala, when, refreshed,
The slender-waisted wakened, shuddering
At the wood's silence; but when, seeking him,
She found no Nala, sudden anguish seized
Her frightened heart, and, lifting high her voice,
Loud cried she: " Maharaja! Nishadh's Prince
Ha, Lord! ha, Maharaj! ha, Master! why
Hast thou abandoned me? Now am I lost,
Am doomed, undone, left in this lonesome gloom.
Wert thou not named, O Nala, true and just?
Yet art thou such, to quit me while I slept?
And hast thou so forsaken me, thy wife, -
Thine own fond wife, - who never wrought thee wrong
When by all others wrong was wrought on thee?
Mak'st thou it good to me, now, Lord of men,
That love which long ago before the gods
Thou didst proclaim? Alas! Death will not come,
Except at his appointed time to men,
And therefore for a little I shall live,
Whom thou hast lived to leave. Nay, 'tis a jest
Ah, Truant, Runaway, enough thou play'st
Come forth, my Lord! - I am afraid! Come forth!

Linger not, for I see - I spy thee there;
Thou art within yon thicket! Why not speak
One word, Nishadha? Nala, cruel Prince!
Thou know'st me lone, and comest not to calm
My terrors, and be with me in my need.
Aft gone indeed? Then I'll not mourn myself,
For whatso may befall me; I must think
How desolate thou art, and weep for thee.
What wilt thou do, thirsty and hungry, spent
With wandering, when, at nightfall, 'mid th, trees
Thou hast me not, sweet Prince, to comfort thee?"

Thereat, distracted by her bitter fears,
Like one whose heart is fire, forward and back
She runs, hither and thither, weeping, wild.
One while she sinks to earth, one while she springs
Quick to her feet; now utterly o'ercome
By fear and fasting, now by grief driven mad,
Wailing and sobbing; till anon, with moans
And broken sighs and tears, Bhima's fair child,
The ever-faithful wife, speaks thus again:
"By whomsoever's spell this harm hath fall'n
On Nishadh's Lord, I pray that evil one
May bear a bitterer plague than Nala doth!
To him, whoever set my guileless Prince
On these ill deeds, I pray some direr might
May bring far darker days, and life to live
More miserable still!"

Thus, woe-begone,
Mourned that great-hearted wife her vanished lord,
Seeking him ever in the gloomy shades,
By wild beasts haunted. Roaming everywhere,
Like one possessed, frantic, disconsolate,
Went Bhima's daughter. "Ha, ha! Maharaj!"
So crying runs she, so in every place
Is heard her ceaseless wail, as when is heard
The fish-hawk's cry, which screams, and circling screams,
And will not stint complaining.

Suddenly,
Straying too near his den, a serpent's coils
Seized Bhima's daughter. A prodigious snake,
Glittering and strong, and furious for food,
Knitted about the Princess. She, o'erwhelmed
With horror, and the cold enfolding death,
Spends her last breaths in pitiful laments

For Nala, not herself. "Ah, Prince!" she cried,
"That would have saved me, who must perish now,
Seized in the lone wood by this hideous snake,
Why art thou not beside me? What will be
Thy thought, Nishadha! me remembering
In days to come, when, from the curse set free,
Thou hast thy noble mind again, thyself,
Thy wealth, - all save thy wife? Then thou'lt be sad,
Be weary, wilt need food and drink; but I
Shall minister no longer. Who will tend
My Love, my Lord, my Lion among kings,
My blameless Nala, - Damayanti dead?"

That hour a hunter, roving through the brake,
Heard her bewailing, and with quickened steps
Made nigh, and, spying a woman, almond-eyed,
Lovely, forlorn, by that fell monster knit,
He ran; and, as he came, with keen shaft clove,
Through gaping mouth and crown, th' unwitting worm,
Slaying it. Then the woodman from its folds
Freed her, and laved the snake's slime from her limbs
With water of the pool, comforting her
And giving food; and afterwards (my King!)
Inquiry made: "What doest, in this wood,
Thou with the fawn's eyes? And how camest thou,
My mistress, to such pit of misery?"

And Damayanti, spoken fair by him,
Recounted all which had befallen her.

But, gazing on her graces, scantly clad
With half a cloth, those smooth, full sides, those breasts
Beauteously swelling, form of faultless mould,
Sweet youthful face, fair as the moon at full,
And dark orbs, by long curving lashes swept;
Hearing her tender sighs and honeyed speech,
The hunter fell to hot desire; he dared
Essay to woo, with whispered words at first,
And next by amorous approach, the Queen;
Who, presently perceiving what he would,
And all that baseness of him, - being so pure,
So chaste, and faithful, - like a blazing torch
Took fire of scorn and anger 'gainst the man,
Her true soul burning at him, till the wretch,
Wicked in heart, but impotent of will,
Glared on her, splendidly invincible
In weakness, loftily defying wrong,

A living flame of lighted chastity.
She then - albeit so desolate, so lone,
Abandoned by her lord, stripped of her state, -
Like a proud princess stormed, flinging away
All terms of supplication, cursing him
With wrath which scorched: "If I am clean in heart
And true in thought unto Nishadha's King,
Then mayst thou, vile pursuer of the beasts,
Sink to the earth, stone dead!"

While she did speak,
The hunter breathless fell to earth, stone dead,
As falls a tree-trunk blasted by the bolt.

THAT ravisher destroyed, the lotus-eyed
Fared forward, threading still the fearful wood,
-Lonely and dim, with trill of jhillikas[1]
Resounding, and fierce noise of many beasts
Laired in its shade, lions and leopards, deer,
Close-hiding tigers, sullen bisons, wolves,
And shaggy bears. Also the glades of it
Were filled with fowl which crept, or flew, and cried.
A home for savage men and murderers,
Thick with a world of trees, whereof was sal,[2]
Sharp-seeded, weeping gum; knotted bambus,

[1. Jhillikas are the large wood-crickets.

2 I have somewhat expanded this passage, which in the original Sanskrit is a bare enumeration of the different trees, in long compound words, each word filling a whole line.]

Dhavas with twisted roots; smooth aswatthas,
Large-leaved, and creeping through the cloven rocks;
Tindukas, iron-fibred, dark of grain;
Ingudas, yielding oil; and kinsukas,
With scarlet flowerets flaming. Thronging these
Were arjuns and arishta-clumps, which bear
The scented purple clusters; syandans,
And tall silk-cotton trees, and mango-belts
With silvery spears; and wild rose-apple, blent
Mid lodhra-tufts and khadirs, interknit
By clinging rattans, climbing everywhere
From stem to stem. Therewith were intermixed
Round pools where rocked the lotus - âmalaks,
Plakshas with fluted leaves, kadambas sweet,
Udumbaras and, on the jungle-edge,
Tangles of reed and jujube, whence there rose
Bel-trees and nyagrodhas, dropping roots

Down from the air; broad-leaved priyâlas, palms
And date-trees, and the gold myrobalan,
With copper-leaved vibhîtikas. All these
Crowded the wood; and many a crag it held,
With precious ore of metals interveined;
And many a creeper-covered cave wherein
The spoken word rolled round - and many a cleft
Where the thick stems were like a wall to see;
And many a winding stream and reedy jheel,
And glassy lakelet, where the woodland beasts
In free peace gathered.

Wandering onward thus,
The Princess saw far-gliding forms of dread,
Pisachas, Rakshasas, ill sprites and fiends
Which haunt, with swinging snakes, the undergrowth,
Dark pools she saw, and drinking-holes, and peaks
Wherefrom brake down in tumbling cataracts
The wild white waters, marvellous to hear.
Also she passed - this daughter of a king -
Where snorted the fierce buffaloes, and where
The gray boars rooted for their food, and where
The black bears growled, and serpents in the grass
Rustled and hissed. But all along that way
Safe paced she in her majesty of grace,
High fortune, courage, constancy, and right, -
Vidarbha's glory, - seeking, all alone,
Lost Nala and less terror at these sights
Came to sad Damayanti for herself
Threading this dreadful forest - than for him.
Most was her mind on Nala's fate intent.
Bitterly grieving stood the sweet Princess
Upon a rock, her tender limbs a-thrill
With heavy fears for Nala while she spake:-

"Broad-chested Chief! my long-armed Lord of men!
Nishadha's King! Ah! whither art thou gone,
Leaving me thus in the unpeopled wood?
The Aswamedha sacrifice thou mad'st,
And all the rites and royal gifts hast given,
A lion-hearted Prince, holy and true
To all save me! That which thou didst declare,
Hand in hand with me, - once so fond and kind, -
Recall it now, - thy sacred word, thy vow,
Whithersoever, Raja, thou art fled.
Think how the message of the gold-winged swans

Was spoken, by thine own lips, then to me!
True men keep faith; this is the teaching taught
In Vedas, Angas, and Upangas all,
Hear which we may; will thou not, therefore, Prince,
Wilt thou not, terror of thy foes, keep faith,
Making thy promise good to cleave to me?
Ha, Nala, Lord! Am I not surely still
Thy chosen, thy belovèd? Answerest not
Thy wife in this dark, horror-haunted shade?
The tyrant of the jungle, fierce and fell,
With jaws agape to take me, crouches nigh,
And thou not here to rescue me, -not thou,
Who saidst none other in the world was dear
But Damayanti! Prove the fond speech true,
Uttered so often! Why repliest not
To me, thy well-belovèd; me, distraught,
Longed for and longing; me, my Prince and pride,
That am so weary, weak, and miserable,
Stained with the mire, in this torn cloth half clad,
Alone and weeping, seeing no help near?
Ah, stag of all the herd I leav'st thou thy hind
Astray, regarding not these tears which roll?
My Nala, Maharaja! It is I
Who cry, thy Damayanti, true and pure,
Lost in the wood, and still thou answerest not
High-born, high-hearted, full of grace and strength
In all thy limbs, shall I not find thee soon
On yonder hill? Shall I not see, at last,
In some track of this grim, beast-peopled wood,
Standing, or seated, or upon the leaves
Lying, or coming, him who is of men
The glory, but for me the grief-maker?
If not, whom shall I question, woe-begone,
Saying, 'In any region of this wood
Hast thou, perchance, seen Nala?' Is there none,
In all the forest, would reply to me
With tidings of my lord, wandered away,
Kingly in mind and form, of hosts of foes
The conqueror? Who will say, with blessed voice,
'That Raja with the lotus-eyes is near,
Whom thou dost seek'? - Nay, here comes one to ask,
The yellow forest-king, his great jaws armed
With fourfold fangs. A tiger standeth now
Face to face on my path; I'll speak with him
Fearlessly: 'Dreadful chief of all this waste,
Thou art the sovereign of the beasts, and I

Am daughter of Vidarbha's King; my name,
The Princess Damayanti - know thou me,
Wife of Nishadha's Lord, -of Nala, -styled
"Subduer of his Foes"? Him seek I here, -
Abandoned, sorrow- stricken, miserable.
Comfort me, mighty beast, if so thou canst,
Saying thou hast seen Nala; but if this
Thou canst not do, then, ah, thou savage lord,
Terrible friend, devour me, setting me
Free from all woes!' The tiger answereth not;
He turns, and quits me in my tears, to stalk
Down where the river glitters through the reeds,
Seeking its seaward way. Then will I pray
Unto yon sacred mount of clustered crags,
Broad-shouldered, shining, lifting high to heaven
Its diverse-colored peaks, where the mind climbs,
Its hid heart rich with silver veins, and gold,
And stored with many a precious gem unseen.
Clear towers it o'er the forest, broad and bright
Like a green banner; and the sides of it
House many a living thing, - lions and boars,
Tigers and elephants, and bears and deer.
Softly around me from its feathered flocks
The songs ring, perched upon the kinsuk trees,
The asokas, vakuls, and punnâga boughs,
Or hidden in the karnikara, leaves,
And tendrils of the dhava or the fig;
Full of great glens it soars, where waters leap
And bright birds lave. This king of hills I sue
For tidings of my lord. O Mountain Lord,
Far-seen and celebrated hill 1 that cleav'st
The blue of the sky, refuge of living things,
Most noble eminence, I worship thee
Thee I salute, who am a monarch's child,
The daughter and the consort of a prince,
The high-born Damayanti, unto whom
Bhima, Vidarbha's chief, - that puissant lord,
Was sire, renowned o'er earth. Protector he
Of the four castes, performer of the rites
Called Rajasuya and the Aswamedh, -
A bounteous giver, first of rulers, known
For his large shining eyes - holy and just,
Fast to his word, unenvious, sweet of speech,
Gentle and valiant, dutiful and pure;
The guardian of Vidarbha, of his foes
The slayer. Know me, O Majestic Mount!

For that King's daughter, bending low to thee.
In Nishadh lived the father of my lord,
The Maharaja Virasena named,
Wealthy and great; whose son, of regal blood,
High-fortuned, powerful, and noble-souled,
Ruleth by right the realm paternal: he
Is Nala, terror of all enemies;
Dark Nala, praised-in-song; Nala the just,
The pure; deep-seen in scriptures, sweet of speech,
Drinker of Soma-juice, and worshipper
Of Agni; sacrificin giving gifts;
First in the wars, a perfect, princely lord.
His wife am I, Great Mountain! and come here
Fortuneless, husbandless, and spiritless,
Everywhere seeking him, my best of men.
O Mount, whose doubled ridge stamps on the sky,
Yon line, by fivescore splendid pinnacles
Indented! tell me, in this gloomy wood
Hast thou seen Nala? Nala, wise and bold,
Like a tusked elephant for might; long-armed,
Indomitable, gallant, glorious, true
Nala, Nishadha's chief, - hast thou seen him?
O Mountain, why consolest thou me not,
Answering one word to sorrowful, distressed,
Lonely, lost Damayanti?"

Then she cried:
But answer for thyself, Hero and Lord!
If thou be'st in the forest, show thyself!
Alas! when shall I hear that voice, as low,
As tender as the murmur of the rain
When great clouds gather; sweet as Amrit-drink?
Thy voice, once more, my Nala, calling to me
Full softly, 'Damayanti!'-dearest Prince,
That would be music soothing to these ears
As sound of sacred Veda; that would stay
My pains and comfort me, and bring me peace."

Thereafter, turning from the mount, she went
Northwards, and journeying on three nights and days
Came to a green incomparable grove
By holy men inhabited; a haunt
Placid as Paradise, whose indwellers
Like to Vasistha, Bhrigu, Atri, were, -
Those ancient saints. Restraining sense they lived,
Heedful in meats, subduing passion, pure,

Breathing within; their food water and herbs;
Ascetics; very holy; seeking still
The heavenward road; clad in the bark of trees
And skins, - all gauds of earth being put by.
This hermitage, peopled by gentle ones,
Glad Damayanti spied, circled with herds
Of wild things grazing fearless, and with troops
Of monkey-folk o'erhead; and when she saw,
Her heart was lightened, for its quietness.
So drew she nigh, - that lovely wanderer,
Bright-browed, long-tressed, large-hipped, full-bosomed fair,
With pearly teeth and honeyed mouth, in gait
Right queenly still, having those long black eyes, -
The wife of Virasena's son, the gem
Of all dear women, glory of her time;
Sad Damayanti entered their abode,
Those holy men saluting reverently,
With modest body bowed. Thus stood she there,
And all the saints spake gently, "Swâgatam, -
Welcome and gave the greetings which are meet;
And afterwards, "Repose thyself," they said -
"What wouldst thou have of us?" Then, with soft words
The slender-waisted spake: "Of all these here,
So worshipful in sacrifice and rite, -
'Mid gentle beasts and birds, - in tasks and toils
And blameless duties -is it well?" And they
Answered: "We thank you, noble lady, well.
Tell us, most beauteous one, thy name, and say
What thou desirest. Seeing thee so fair,
So worthy, yet so sorrowful, our minds
Are lost in wonder. Weep not. Comfort take.
Art thou the goddess of the wood? Art thou
The Mountain-Vakshi, or, belike, some sprite
Which lives under the river? Tell us true,
Gentle and faultless form!"

Whereat reply
Thus made she to the Rishis: "None of these
Am I, good saints. No goddess of the wood,
Nor yet a mountain nor a river sprite
A woman ye behold, most holy ones,
Whose moving story I will tell you true.
The Raja of Vidarbha is my sire,
Bhima his name, and - Best of Twice-born! - know
My husband is Nishadha's Chief, the famed,
The wise and valiant and victorious Prince,

The high and lordly Nala; of the gods
A steadfast worshipper; of Brahmanas
The friend his people's shield honored and strong,
Truth- speaking, skilled in arms, sagacious, just
Terrible to his foes, fortunate, lord
Of many conquered towns; a godlike man,
Princeliest of princes, - Nala, - one that hath
A countenance like the full moon's for light,
And eyes of lotus. This true offerer
Of sacrifices, this close votary
Of Vedas and Vedângas, in the war
Deadly to enemies, like sun and moon
For splendor, - by some certain evil ones
Being defied to dice, my virtuous prince
Was, by their wicked acts, of realm despoiled,
Wealth, jewels, all. I am his woful wife.
The Princess Damayanti. Seeking him
Through thickets have I roamed, over rough hills,
By crag and river and the reedy lake,
By marsh and waterfall and jungle-bush,
In quest of him, -my lord, my warrior,
My hero, - and still roam, uncomforted.
Worshipful Brethren! say if he hath come,
Nishadha's Chief, my Nala, hitherward
Unto your pleasant homes, -he, for whose sake
I wander in the dismal pathless wood
With bears and tigers haunted -terrible?
Ah! if I find him not, ere there be passed
Many more nights and days, peace will I win;
For death shall set my mournful spirit free.
What cause have I to live, lacking my Prince?
Why should I longer breathe, whose heart is dead
With sorrow for my lord?"

To Bhima's child,
So in the wood bewailing, made reply
Those holy, truthful men: "Beautiful One
The future is for thee; fair will it fall!
Our eyes, by long devotions opened, see
Even now - thy lord - thou shalt behold him soon,
Nishadha's chief, the famous Nala, strong
In battle, loving justice. Yea, this Prince
Thou wilt regain, Bhima's sad daughter! freed
From troubles, purged of sin; and witness him -
With all his gems and glories - governing
Nishadha once again, invincible,

joy of his friends and terror of his foes.
Yea, Noblest, thou shalt have thy love anew
In days to come."

So speaking, from the sight
Of Damayanti, at that instant, passed
Hermits, with hermitage and holy fires,
Evanishing. In wonderment she stood,
Gazing bewildered. Then the Princess cried:
"Was it in dream I saw them? Whence befell
This unto me? Where are the brethren gone,
The ring of huts, the pleasant stream that ran
With birds upon its crystal banks, the grove
Delightful, with its fruits and flowers?" Long whilc
Pondered and wondered Damayanti there,
Her bright smile fled, pale, strengthless, sorrowful
Then to another region of the wood,
With sighs, and eyes welling great tears, she passed,
Lamenting - till a beauteous tree she spied, -
The Asoka, best of trees. Fair rose it there
Beside the forest, glowing with the flame
Of golden and crimson blossoms, and its boughs
Full of sweet-singing birds.

"*Ahovat*, - Look!"
She cried: "Ah, lovely tree, that wavest here
Thy crown of countless, shining, clustering blooms
As thou wert woodland king, - Asoka tree,
Tree called 'the sorrow-ender,' heart's-ease tree
Be what thy name saith, - end my sorrow now,
Saying, ah, bright Asoka! thou hast seen
My Prince, my dauntless Nala; seen that lord
Whom Damayanti loves and his foes fear;
Seen great Nishadha's Chief, so dear to me,
His tender princely skin in rended cloth
Scantily clad. Hath he passed wandering
Under thy branches, grievously forlorn?
Answer, Asoka! 'Sorrow-ender,' speak
That I go sorrowless, O heart's-ease, be
Truly heart's-easing, - ease my heart of pain."[1]

Thus, wild with grief, she spake unto the tree,
Round and round walking, as to reverence it;
And then, unanswered, the sweet lady sped
Though wastes more dreadful, passing many a ran,
Many still-gliding rillets, many a peak

[1. The translation here repeats the play of words in the original: *Satyanâmâ bhawâsoka, asoka sokanâshana*.]

Tree-clad, with beasts and birds of wondrous kind,
In dark ravines, and caves, and lonely glooms.
These things saw Damayanti, Bhima's child,
Seeking her lord.

At last, on the long road,
She, whose soft smile was once so beautiful,
A caravan encountered. Merchantmen
With trampling horses, elephants, and wains,
Made passage of a river, running slow
In cool, clear waves. The quiet waters gleamed,
Shining and wide outspread, between the canes
Which bordered it, wherefrom echoed the cries
Of fish-hawks, curlews, and red chakravâks,
With sounds of leaping fish and water-snakes,
And tortoises, amid its shoals and flats
Sporting or feeding.

When she spied that throng,
Heart-maddened with her anguish, weak and wan,
Half clad, bloodless and thin, her long black locks
Matted with dust, - breathlessly brake she in
Upon them, - Nala's wife, - so beauteous once,
So honored. Seeing her, some fled in fear
Some gazed, speechless with wonder; some called out,
Mocking the piteous face by words of scorn
But some (my King!) had pity of her woe,
And spake her fair, inquiring: "Who art thou?
And whence? And in this grove what seekest thou,
To come so wild? Thy mien astonisheth.
Art of our kind, or art thou something strange,
The spirit of the forest, or the hill,
Or river valley? Tell us true - then we
Will buy thy favor. If, indeed, thou be'st
Yakshini,. Rakshasi, or she-creature
Haunting this region, be propitious! Send
Our caravan in safety on its path,
That we may quickly, by thy fortune, go
Homeward, and all fair chances fall to us."

Hereby accosted, softly gave response
That royal lady, - weary for her lord,-
Answering the leader of the caravan,
And those that gathered round, a marvelling throng
Of men and boys and elders: "Oh, believe

I am as you, of mortal birth, but born
A Raja's child, and made a Raja's wife.
Him seek I, Chieftain of Nishadha, named
Prince Nala, - famous, glorious, first in war.
If ye know aught of him, my king, my joy,
My tiger of the jungle, my lost lord,
Quick, tell me, comfort me!"

Then one who led
Their line, - the merchant Suchi, - answering,
Spake to the peerless Princess: "Hear me now.
I am the captain of this caravan,
But nowhere any named by Nala's name
Have I, or these, beheld. Of evil beasts
The woods were full, - cheetahs and bears and cats,
Tigers and elephants, bison and boar;
Those saw we in the brake on every side,
But nowhere nought of human shape, save thee.
May Manibhadra, have us in his grace, -
The Lord of Yakshas, - as I tell thee truth!"

Then sadly spake she to the trader-chief
And to his band: "Whither wend ye, I pray?
Please ye, acquaint me where this Sarthâ[1] goes."

Replied the captain: "Unto Chedi's realm,
Where rules the just Subâhu, journey we,
To sell our merchandise, daughter of men!"

THUS by the chieftain of the band informed,
The peerless Princess journeyed with them, still
Seeking her lord. And at the first the way
Fared through another forest, dark and deep
Afterwards came the traders to a pool
Broad, everywhere delightful, odorous

[1. A caravan.]

With cups of opened lotus, and its shores
Green with rich grass, and edged with garden-trees,-
A place of flowers and fruits and singing birds.
So cool and clear and peacefully, it gleamed,
That men and cattle, weary with the march,
Clamored to pitch; and, on their chieftain's sign,
The pleasant hollow entered they, and camped
All the long caravan - at sunset's hour.

There, in the quiet of the middle night,

Deep slumbered these; when, sudden on them fell
A herd of elephants, thirsting to drink,
In rut, the mada[1] oozing from their heads.
And when those great beasts spied the caravan,
And smelled the tame cows of their kind, they rushed
Headlong, and, mad with must,[2] o'erwhelming all,

[1. This is a secretion which flows by a small orifice from the elephant's temples at certain seasons. It is sweet-smelling, and constantly alluded to in Hindoo poetry.

2 The Indian word for the condition described.]

With onset vast and irresistible.
As when from some tall peak into the plain
Thunder and smoke and crash the rolling rocks,
Through splintered sterns and thorns breaking their path,
So swept the herd to where, beside the pool,
Those sleepers lay; and tram pled them to earth
Half-risen, helpless, shrieking in the dark-,
"Haha! the elephants!" Of those unslain,
Some in the thickets sought a shelter; some,
Yet dazed with sleep, stood panic-stricken, mute;
Till here with tusks, and there with trunks, the beasts
Gored them, and battered them, and trod them flat
Under their monstrous feet. Then might be seen
Camels with camel-drivers perishing,
And men flying in fear, who struck at men,
Terror and death and clamor everywhere:
While some, despairing, cast themselves to earth;
And some, in fleeing, fell and died; and some
Climbed to the tree-tops. Thus on every side
Scattered and ruined was that caravan, -
Cattle and merchants, - by the herd assailed.
So hideous was the tumult, all three worlds
Seemed filled with fright; and one was heard to cry
"The fire is in the tents! fly for your lives!
Stay not!" And others cried: "Look where we
Our treasures trodden down; gather them! Halt
Why run ye, losing ours and yours? Nay, stay!
Stand ye, and we will stand!" And then to these
One voice cried, "Stand!" another, "Fly! we die!"
Answered by those again who shouted, "Stand!
Think what we lose, O cowards!"

While this rout
Raged, amid dying groans and sounds of fear,
The Princess, waking startled, terror-struck,

Saw such a sight as might the boldest daunt, -
Such scene as those great lovely lotus-eyes
Ne'er gazed upon before. Sick with new dread, -
Her breath suspended 'twixt her lips, - she rose
And heard, of those surviving, some one moan
Amidst his fellows: "From whose evil act
Is this the fruit? Hath worship not been paid
To mighty Manibhadra? Gave we not
The reverence due to Vaishravan, that King
Of all the Yakshas? Was not offering made
At outset to the spirits which impede?
Is this the evil portent of the birds?
Were the stars adverse? or what else hath fall'n?

And others said, wailing for friends and goods:
"Who was that woman, with mad eyes, that came
Into our camp, ill-favored, hardly cast
In mortal mould? By her, be sure, was wrought
This direful sorcery. Demon or witch,
Yakshi or Rakshasi, or gliding ghost,
Or sometl1ing frightful, was she. Hers this deed
Of midnight murders; doubt there can be none.
Ah, if we could espy that hateful one,
The ruin of our march, the woe-maker,
With stones, clods, canes, or clubs, nay, with clenched fists,
We 'd strike her dead, the murderess of our band!"

Trembling the Princess heard those angry words;
And - saddened, maddened, shamed - breathless she fled
Into the thicket, doubtful if such sin
Might not be hers, and with fresh dread distressed.
"Aho!" she weeps, "pitiless grows the wrath
Of Fate against me. Not one gleam of good
Arriveth. Of what fault is this the fruit?
I cannot call to mind a wrong I wrought
To any - even a little thing - in act
Or thought or word; whence then hath come this curse?
Belike from ill deeds done in bygone lives
It hath befall'n, and what I suffer now
Is payment of old evils undischarged.[1]
Grievous the doom, - my palace lost, my lord,
My children, kindred; I am torn'away

[1. This anticipation of the Buddhist doctrine of Karma is very curious.]

From home and love and all, to roam accurst
In this plague-haunted waste!"

When brake the day,
Those which escaped alive, with grievous cries
Departed, mourning for their fellows slain.
Each one a kinsman or a friend laments,
Father or brother, son, or comrade dear.

And Damayanti, hearing, weeps anew,
Saying: "What dreadful sin was that I wrought
Long, long ago, which, when I chance to meet
These wayfarers in the unpeopled wood,
Dooms them to perish by the elephants,
In my dark destiny enwrapped? No doubt
More and more sorrow I shall bear, or bring,
For none dies ere his time; this is the lore
Of ancient sages; this is why -being glad
If I could die - I was not trampled down
Under the elephants. There haps to man
Nothing unless by destiny. Why else,
Seeing that never have I wrought one wrong,
From childhood's hours, in thought or word or deed,
Hath this woe chanced? May be - meseerns it may!-
The mighty gods, at my Swayamvara
Slighted by me for Nala's dearest sake,
Are wroth, and by their dread displeasure thus
To loss and loneliness I am consigned!"

So - woe-begone and wild - this noble wife,
Deserted Damayanti, poured her griefs:
And afterwards, with certain Brahmanas
Saved from the rout, - good men who knew the Veds,
Sadly her road she finished, like the moon
That goeth clouded in the month of rain.
Thus travelling Iong, the Princess drew at last
Nigh to a city, at the evening hour.
The dwelling-place it was of Chedi's Chief,
The just Subâhu. Through its lofty gates
Painfully passed she, clad in half a cloth;
And as she entered, - sorrow-stricken, wan,
Foot-weary, stained with mire, with unsmoothed hair-,
Unbathed, and eyes of madness, - those who saw,
Wondered and stared, and watched her as she toiled
Down the long city-street. The children brake
From play, and -boys with girls - followed her steps,
So that she came - a crowd encompassing -
Unto the King's door. On the palace roof
The mother of the Maharaja paced,

And marked the throng, and that sad wayfarer.
Then to her nurse spake the queen-mothcr this
"Go thou, and bring yon woman unto me!
The people trouble her; mournful she walks,
Seeming unfriended, yet bears she a mien
Made for a king's abode, and, all so wild,
Still are her wistful eyes like the great eyes
Of Lakshmi's self." So downwards went the nurse,
Bidding the rude folk back; and to the roof
Of the great palace led that wandering one,
Desolate Damayanti, -whom the Queen
Courteous besought: "Though thou art wan of face,
Thou wear'st a noble air, which through thy griefs
Shineth as lightning doth behind its cloud.
Tell me thy name, and whose thou art, and whencc.
No low-born form is thine, albeit thou com'st
Wearing no ornaments; and all alone
Wanderest, - not fearing men, -by some spell safe."

Hearing which words, the child of Bhima spake
Gratefully this: "A woful woman I,
And woful wife, but faithful to my vows;
High-born, but like a servant, like a slave,
Lodging where it may hap, and finding food
From the wild roots and fruits wherever night
Brings me my resting-place. Yet is my lord
A prince noble and great, with countless gifts
Endued; and him I followed faithfully
As 'twere his shadow, till hard fate decreed
That he should fall into the rage of dice
And, worsted in that play, into the wood
He fled, clad in one cloth, frenzied and lone.
And I his steps attended in the wood,
Comforting him, my husband. But it chanccd,
Hungry and desperate, he lost his cloth;
And I - one garment bearing - followed still
My unclad lord, despairing, reasonless,
Through many a weary night not slumbering.
But when, at length, a little while I slept,
My Prince abandoned me, rending away
Half of my garment, leaving there his wife,
Who never wrought him wrong. That lord I seek
By day and night, with heart and soul on fire, -
Seek, but still find not; though he is to me
Brighter than light which gleams from lotus-cups,
Divine as are the immortals, dear as breath,

The master of my life, my pride, my joy!"

Whom, grieving so, her sweet eyes blind with tears,
Gently addressed Subâhu's mother, - sad
To hear as she to tell. "Stay with us here,
Thou ill-starred lady. Great the friendliness
I have for thee. The people of our court
Shall thy lost husband seek; or, it may be,
He too will wander hither of himself
By devious paths: yea, mournful one, thy lord
Thou wilt regain, abiding with us here."

And Damayanti, bowing, answered thus
Unto the Queen: "I will abide with thee,
O mother of illustrious sons, if so
They feed me not on orts, nor seek from me
To wash the feet of comers, nor that I
Be set to speak with any stranger-men
Before the curtain; and, if any man
Sue me, that he be punished; and if twice,
Then that he die, guilty of infamy.
This is my earnest prayer; but Brahmanas
Who seek my husband, or bear news of him,
Such will I speak with. If it may be thus,
Gladly would I abide, great lady, here;
If otherwise, it is not on my mind
To sojourn longer."

Very tenderly
Quoth the queen-mother: "All that thou dost ask
We will ordain. The gods reward thy love,
Which hath such honor!" Comforting her so,
To the king's daughter, young Sunandâ, spake
The -Maharajni: "See, Sunandâ, here
Clad as a handmaid, but in form divine,
One of thy years, gentle and true. Be friends;
Take and give pleasure in glad company
Each with the other, keeping happy hearts."

So went Sunandâ joyous to her house,
Leading with loving hand the Princess in,
The maidens of the court accompanying.

Part Two.

NOT long (O Maharaj!) was Nala fled
From Damayanti, when, in midmost gloom
Of the thick wood a flaming fire he spied,
And from the fire's heart heard proceed a voice
Of one imperilled, crying many times:
"Haste hither, Punyashloka,[1] Nala, haste!"
"Fear not," the Prince replied; "I come and sprang
Across the burning bushes, where he saw
A snake - a king of serpents - lying curled
In a great ring, which reared its dancing crest
Saluting, and in human accents spoke:
"Maharaj, kindly lord, I am the snake
Karkôtaka; by me was once betrayed
The famous Rishi Narada; his wrath
Doomed me, thou Chief of men! to bear this spell.

[1. "Praised-in-song."]

'Coil thy false folds,' said he, 'forever here,
A serpent, motionless upon this spot,
'Fill it shall chance that Nala passeth by
And bears thee hence; then only from my curse
Canst thou be freed.' And prisoned by that curse
I have no power to stir, though the wood burns
Nay, not a coil! good fellowship I'll show
If thou wilt succor me. I'll be to thee
A faithful friend, as no snake ever yet.
Lift me, and quickly from the flames bear forth:
For thee I shall grow light." Thereat shrank up
That monstrous reptile to a finger's length;
And grasping this, unto a place secure
From burning, Nala bore it, where the air
Breathed freshly, and the fire's black path was stayed.

Then made the Prince to lay the serpent down,
But yet again it speaks: "Nishadha's Lord,
Grasp me and slowly go, counting thy steps;
For, Raja, thou shalt have good fortune hence."
So Nala slowly went, counting his steps;
And when the tenth pace came, the serpent turned
And bit the Prince. No sooner pierced that tooth
Than all the likeness of Nishadha changed;
And, wonder-struck, he gazed upon himself,
While from the dust he saw the snake arise

A man, and, speaking as Karkôtaka,
Comfort him thus:-

"Thou art by me transformed
That no man know thee and that evil one
(Possessing, and undoing thee, with grief)
Shall so within thee by my venom smart,
Shall through thy blood so ache, that - till he quit
He shall endure the woe he did impart.
Thus by my potent spell, most noble Prince
(Who sufferest too long) thou wilt be freed
From him that haunts thee. Fear no more the wood,
Thou tiger of all princes! fear thou not
Horned nor fanged beasts, nor any enemies,
Though they be Brahmans! safe thou goest now,
Guarded from grief and hurt, - Chieftain of men
By this kind poison. In the fields of war
Henceforth the victory always falls to thee
Go joyous, therefore, Prince - give thyself forth
For 'Vahûka, the charioteer:' repair
To Rituparna's city, who is skilled
In play, and dwells in fair Ayodhyâ.
Wend thou, Nishadha! thither; he will teach
Great subtlety in numbers unto thee,
Exchanging this for thine own matchless gift
Of taming horses. From the lordly line
Descended of Ikshvaku,[1] glad and kind
The King will be; and thou, learning of him
His deepest act of dice, wilt win back all,
And clasp again thy Princess. Therefore waste
No thought on woes. I tell thee truth! thy realm
Thou shalt regain; and when the time is come
That thou hast need to put thine own form on,

[1.The first monarch of the Solar Dynasty.]

Call me to mind, O Prince, and tie this cloth
Around thy body. Wearing it, thy shape
Thou shalt resume."

Therewith the serpent gave
A magic twofold robe, not wove on earth,
Which (O thou son of Kuru!) Nala took;
And so the snake, transformed, vanished away.

THE great snake being gone, Nishadha's Chief
Set forth, and on the tenth day entered in
At Rituparna's town; there he besought

The presence of the Raja, and spake thus
"I am the chariot-driver, Vahûka.
There is not on this earth another man
Hath gifts like mine to tarne and guide the steed
Moreover, thou mayst use me in nice needs
And dangerous, where kings lack faithful hearts.
Specially seen I am in dressing meats; [1]

[1. This, it will be remembered, was one of the divine gifts bestowed upon Nala after the Swayamvara.]

And whatso other duties may befall,
Though they be weighty, I shall execute,
If, Rituparna, thou wilt take me in."

"I take thee," quoth the King. "Dwell here with me.
Such service as thou knowest, render us.
'Tis, Vahûka, forever in my heart
To have my steeds the swiftest; be thy task
To train me horses like the wind for speed;
My charioteer I make thee, and thy wage
Ten thousand gold suvernas. Thou wilt have
For fellows, Varshneya and Jîvala;
With those abiding, lodge thou happy here."

So entertained and honored of the King,
In Rituparna's city Nala dwelled,
Lodging with Varshneya and Jîvala.

There sojourned he, (my Raja!) thinking still
Of sweet Vidarbha's Princess day by -day;
And sunset after sunset one sad strain
He sang: "Where resteth she that roamed the wood
Hungry and parched and worn, but always true?
Doth she remember yet her faultful lord?
Ah, who is near her now?" So it befell
Jivala heard him ever sighing this,
And questioned: "Who is she thou dost lament?
Say, Vahûka! fain would I know her name.
Long life be thine; but tell me who he is,
The faultful man that was the lady's lord."

And Nala answered him: "There lives a man,
Evil and rash, that had a noble wife.
False to his word he was; and thus it fell
That somewhere, for some reason, (ask not me!)
He quitted her, this rash one. And - so wrenched
Apart from hers - his spirit, bad and sad,
Muses and moans, with grief's slow fire consumed

Night-time and day-time. Thence it is he sings
At every sunset this unchanging verse,
An outcast on the earth, by hazard led
Hither or thither. Such a man thou seest
Woful, unworthy, holding in his heart
Always that sin. I was that lady's lord,
Whom she did follow through the dreadful wood,
Living by me abandoned, at this hour;
If yet, in truth, she lives, - youthful, alone,
Unpractised in the ways, not meriting
Fortunes so hard. Ah, if, indeed, she lives,
Who roamed the thick and boundless forest, full
Of prowling beasts, -roamed it, my Jivala,
Unguarded by her guilty lord, - forsook,
Betrayed, good friend!"

Thus did Nishadha grieve,
Calling sweet Damayanti to his mind.
So tarried he within the Raja's house,
And no man knew his place of sojourning.

WHILE, stripped of state, the Prince and Princess thus,
Were sunk to servitude, Bhima made quest,
Sending his Brahmans forth to search for them
With strait commands, and for their road-money
Liberal store. "Seek everywhere," said he
Unto the twice-born, "Nala, - everywhere
My daughter Damayanti. Whoso comes
Successful in this quest, discovering her, -
With lost Nishadha's Lord, - and bringing them,
A thousand cows to that man will I give,
And village-lands whence shall be revenue
As great as from a city. If so be
Ye cannot bring me Nala and my child,
To him that learns their refuge I will give
The thousand cows."

Thereby rejoiced, they went,
Those Brahmans, hither and thither, up and down,
Into all regions, rajaships, and towns,
Seeking Nishadha's Chieftain, and his wife.
But Nala nowhere found they; nowhere found
Sweet Damayanti, Bhima's beauteous child.

Until, straying to pleasant Chedipur,
One day a twice-born came, Sudêva named,
And entered in; and, spying round about

(Upon a feast-day by the King proclaimed),
He saw forth-passing through the palace-gate
A woman, - Bhima's daughter, - side by side
With young Sunandâ. Little praise had now
That beauty which in old days shone so bright;
Marred with much grief it was, like sunlight dimmed
By fold on fold of wreathed and creeping mists.
But when Sudêva marked the great dark eyes,
Lustreless though they were, and she so worn,
So listless, - "Lo, the Princess!" whispered he;
'"Tis the King's daughter," quoth he to himself;
And thus mused on: -

"Yea! as I used to see,
'Tis she! no other woman hath such grace
My task is done; I gaze on that one form,
Which is like Lakshmi's, whom all worlds adore.
I see the bosoms, rounded, dark, and smooth,
As they were sister-moons - the soft moon-face
Which with its queenly light makes all things bright
Where it doth gleam; the large deep lotus-eyes,
That, like to Rati's own, the Queen of Love,
Beam, each a lovelit star, filling the worlds
With longing. Ah, fair lotus-flower, plucked up
By Fate's hard grasp from far Vidarbha's pool,
How is thy cup muddied and slimed to-day!
Ah, moon, how is thy night like to the eclipse
When Rahu swallows up the silver round!
Ah, tearless eyes, reddened with weeping him,
How are ye like to gentle streams run dry
Ah, lake of lilies, where grief's elephant
Hath swung his trunk, and turned the crystal black,
And scattered all the blue and crimson cups,
And frightened off the birds! Ah, lily-cup,
Tender, and delicately leaved, and reared
To blossom in a palace built of gems,
How dost thou wither here, wrenched by the root,
Sun-scorched and faded! Noblest, loveliest, best
Who bear'st no gems, yet so becomest them, -
How like the new moon's silver horn thou art,
When envious black clouds blot it! Lost for thee
Are love, home, children, friends, and kinsmen; lost
All joy of that fair body thou dost wear
Only that it may last to find thy lord.
Truly a woman's ornament is this:
The husband is her jewel; lacking him

She hath none, though she shines with priceless pearls;
Piteous must be her state! And, torn from her,
Doth Nala cling to life; or, day by day,
Waste with long yearning. Oh, as I behold
Those black locks, and those eyes, - dark and long-shaped
As are the hundred-petalled lotus-leaves, -
And watch her joyless who deserves all joy,
My heart is sore! When will she overpass
The river of this sorrow, and come safe
Unto its farther shore? When will she meet
Her lord, as moon and moon-star [1] in the sky
Mingle? For, as I think, in winning her,
Nala would win his happy days again,
And - albeit banished now - have back his lands.
Alike in years and graces, and alike
In lordly race these were: no bride could seem
Worthy Nishadha, if it were not she;
Nor husband worthy of Vidarbha's Pride,
Save it were Nala. It is meet I bring
Comfort forthwith to yon despairing one,
The consort of the just and noble Prince,
For whom I see her heart-sick. I will go
And speak good tidings to this moon-faced Queen,
Who once knew nought of sorrows, but to-day
Stands yonder, plunged heart-deep in woful thought."

So, all those signs and marks considering
Which stamped her Bhima's child, Sudêva drew

[1. Rohini, the fourth lunar asterism.]

Nearer, and said: "Vidarbhi, Nala's wife,
I am the Brahmana Sudêva, friend
Unto my lord, thy brother, and I come
By royal Bhima's mandate seeking thee.
That Maharaj, thy father, dwells in health
Thy mother and thy house are well; and well -
With promise of long years -thy little ones,
Sister and brother. Yet, for thy sake, Queen,
Thy kindred sit as men with spirit gone -
In search of thee a hundred twice-born rove
Over all lands."

But (O King Yudhisthir!)
Hardly one word she heard before she broke
With question after question on the man,
Asking of this dear friend and that and this;

All mingled with quick tears, and tender sighs,
And hungry gazing on her brother's friend,
Sudêva - best of Brahmanas - come there.
Which soon Sunandâ marked, watching them speak
Apart, and Damayanti all in tears.
Then came she to her mother, saying: "See,
The handmaid thou didst give me talks below
With one who is a Brahman, all her words
Watered with weeping; if thou wilt, demand
What this man knows."

Therewith swept forth amazed
The mother of the Raja, and beheld
How Nala's wife spake with the Brahmana.
Whom straight she bade them summon; and, being brought,
In this wise questioned: "Knowest thou whose wife,
Whose daughter, this one is; and how she left
Her kin; and wherefore, being heavenly-eyed
And noble-mannered, she hath wandered here?
I am full fain to hear this; tell me all,
No whit withholding; answer faithfully.
Who is our slave-girl with the goddess gait?
The Brahmana Sudêva, so addressed,
Seating himself at ease, unto the Queen
Told Damayanti's story, how all fell.

SUDÊVA said: "There reigns in majesty
King Bhima at Vidarbha; and of him
The Princess Damayanti here is child;
And Virasena's son, Nala, is Lord
Over Nishadha, praised-in-song and wise;
And of that Prince this lady is the wife.
In play his brother worsted Nala; stripped
Of lands and wealth the Prince; who fled his realm,
Wandering with Damayanti, -where, none knew.
In quest of Damayanti we have roamed
The earth's face o'er, until I found her here
In thy son's house, the King's, - the very same,
Since like to her for grace no woman fives
Of all fair women. Where her eyebrows meet
A pretty mole, born with her, should be seen
A little lotus-bud - not visible
By reason of the dust of toil which clouds
Her face and veils its moonlike beauty - that
The wondrous Maker [1] on the rare work stamped
To be His mark. But as the waxing moon

Goes thin and darkling for a while, then rounds
The crescent's rims with splendors, so this Queen
Hath lost not queenliness. Being now obscured,
Soiled with the grime of chores, unbeautified,
She shows true gold. The fire which trieth gold
Denoteth less itself by instant heat
Than Damayanti by her goodlihood.
At first sight knew I her. She bears that mole."

Whilst yet Sudêva spake, (O King of men!)
Sunandâ from the slave's front washed away
The gathered dust, and forth that mark appeared
'Twixt Damayanti's brows, as when clouds break,
And in the sky the moon, the night-maker, [2]

[1 The Sanskrit word is *Dhâtri*.
2 The Sanskrit epithet is *Nisâkara*.]

Glittcrs to view. Seeing the spot awhile,
Sunandâ and the mother of the King
Gazed voiceless; then they clasped her neck and wcpt
Rejoicing, till the Queen, staying her tears,
Exclaimed: "My sister's daughter, dear! thou art,
By this same mark. Thy mother and myself
Were sisters by one father, - he that rules
Dasarna, King Sudâman. She was given
To Bhima, and to Virabahu I.
Once at Dasarna, in my father's house,
I saw thee, newly born. Thy race and mine,
Princess, are one: henceforward, therefore, here
As I am, Damayanti, shalt thou be."

With gladdened heart did Damayanti bend
Before her mother's sister, answering thus:
"Peaceful and thankful dwelled I here with thee,
Being unknown, my every need supplied,
My life and honor by thy succor safe,
Yet, Maharajni, even than this dear home
One would be dearer: 'tis so many days
Since we were parted. Suffer me to go
Where those my tender little ones were led;
So long - poor babes ! - of me and of their sire
Bereft. If, lady, thou dost think to show
Kindness to me, this is my wish: to wend
Unto Vidarbha swiftly; wilt thou bid
They bear me thither?"

Was no sooner heard

That fond desire, than the queen-mother gave
Willing command; and soon an ample troop,
The King consenting, gathered for her guard.
So was she sent upon a palanquin,
With soldiers, pole-bearers, and meat and drink,
And garments as befitted - happier - home.

Thus to Vidarbha came its Pride again,
By no long road; and joyously her kin
Brought the sweet Princess in, and welcomed her.
In peace and safety all her house she found
Her children well; - father and mother, friends.
The gods she worshipped, and to Brahmanas
Due reverence made, and whatso else was meet
That Damayanti did, regal in all.
To wise Sudêva fell the thousand cows
By Bhima granted, with the village-lands,
And goodly gifts beside.

But when there passed
One night of rest within the palace-walls,
The wistful Princess to her mother said:
"If thou wouldst have me live, I tell thee true,
Dear mother, it must be by bringing back
My Nala, my own lord; and only so."

When this she spake, right sorrowful became
The Rani, weeping silently, nor gave
One word of answer; and the palace-girls,
Seeing this grief, sat round them, weeping too,
And crying: "Haha! where is gone her lord?
And loud the lamentation was of all.

Afterwards to the Maharaj his Queen
Told what was said: "Lord! all uncomforted
Thy daughter Damayanti weeps and grieves,
Lacking her husband. E'ven to me she spake
Before our damsels, laying shame aside
'Find Nala - let the people of the cotirt
Strive day and night to learn where Nala is.'

Then Bhima, hearing, called his Brahmanas
Patient and wise, and issued hest to go
Into all regions, seeking for the Prince.
But first, by mandate of the Maharaj,
To Damayanti all those twice-born came,
Saying: "Now we depart!" Then Bhima's child

Gave ordinance: "To whatsoever lands
Ye wend, say this, - wherever gather men,
Say this, - in every place these verses speak:-

Whither art thou departed, cruel lover,
Who stole the half of thy belovèd's cloth,
And left her to awaken, and discover
The wrong thou wroughtest to the love of both?

She, as thou didst command, a sad watch keepeth,
With woful heart wearing the rended dress.
Prince, hear her cry who thus forever weepeth:
Be mindful, hero; comfort her distress!

And, furthermore, "the Princess said," since fire
Leaps into flame when the wind fans the spark,
Be this too spoken, that his heart may burn: -

By every husband nourished and protected
Should every wife be. Think upon the wood!
Why these thy duties hast thou so neglected,
Prince, that wast callèd noble and true and good?

Art then become compassionate no longer,
Shunning, perchance, my fortune's broken way?
Ah, husband, love is most! let love be stronger;
Ahimsa paro dharma,*[1] thou didst say.*

These verses while ye speak," quoth the Princess,
"Should any man make answer, note him well
In any place; and who he is, and where
He dwells. And if one listens to these words
Intently, and shall so reply to them,
Good Brahmans, hold ye fast his speech, and bring
Breath by breath, all of it unto me here;
But so that he shall know not whence ye speak,
If ye go back. Do this unweariedly;
And if one answer, - be he high or low,
Wealthy or poor, - learn all he was and is,
And what he would."

Hereby enjoined, they went,
Those twice-born, into all the lands to seek
Prince Nala in his loneliness. Through towns,

[1. "Gentleness is chief of virtues."]

Cities and villages, hamlets and camps,
By shepherds' huts and hermits' caves, they passed,

Searching for Nala; yet they found him not
Albeit in every region (O my king!)
The words of Damayanti, as she taught,
Spake they again in hearing of all men.

SUDDENLY - after many days - there came
A Brahman back, Parnâda he was called,
Who unto Bhima's child in this wise spake:
O Damayanti, seeking Nala still,
Ayodhyâ's streets I entered, where I saw
The Maharaj; he - noble-minded one! -
Heard me thy verses say, as thou hadst said;
Great Rituparna heard those very words,
Excellent Princess; but he answered nought;
And no man answered, out of all the throng
Ofttimes addressed. But when I had my leave
And was withdrawn, a man accosted me
Privately, - one of Rituparna's train,
Vâhuka named, the Raja's charioteer
(Something misshapen, with a shrunken arm,
But skilled in driving, very dexterous
In cookery and sweetmeats). He -with groans,
And tears which rolled and rolled - asked of my health,
And then these verses spake full wistfully: -

Even when their loss is largest, noble ladies
Keep the true treasure of their hearts unspent,
Attaining heaven through faith, which undismayed is
By wrong, unaltered by abandonment;

Such an one guards with virtue's golden shield
Her name from harm; pious and pure and tender;
And, though her lord forsook her, will not yield
To wrath, even against that vile offender,-

Even against the ruined, rash, ungrateful,
Faithless, fond Prince from whom the birds did steal
His only cloth, whom now a penance fateful
Dooms to sad days, that dark-eyed will not feel

Anger; for if she saw him she should see
A man consumed with grief and loss and shame;
Ill or well lodged, ever in misery,
Her unthroned lord, a slave without a name.

Such words I heard him speak," Parnâda said,
"And, hastening thence, I tell them to thee, here
Thou knowest; thou wilt judge; make the King know."

But Damayanti listened, with great eyes
Welling quick tears, while thus Parnâda spake,
And afterwards crept secretly and said
Unto her mother: "Breathe no word hereof,
Dear mother, to the King, but let me speak
With wise Sudêva in thy presence here;
Nothing should Bhima know of what I plan,
But, if thou lovest me, by thee and me
This shall be wrought. As I was safely led
By good Sudêva home, so let him go -
With not less happy fortune - to bring back,
Ere many days, my Nala; let him seek
Ayodhyâ, mother dear, and fetch my Prince!"

But first Parnâda, resting from his road, -
That best of twice-borns, - did the Princess thank
With honorable words and gifts: "If home
My Nala cometh, Brahman!" so she spake,
"Great guerdon will I give. Thou hast well done
For me herein, - better than any man;
Helping me find again my wandered lord."
To which fair words made soft reply, and prayers
For "peace and fortune," that high-minded one,
And so passed home, his service being wrought.

Next to Sudêva spake the sad Princess
This, (O my King!) her mother standing by:
"Good Brahman, to Ayodhyâ's city go.
Say in the ears of Raja Rituparn,
As though thou cam'st a simple traveller,'
'The daughter of King Bhima once again
Maketh to hold her high Swayamvara.
The kings and princes from all lands repair
Thither the time draws nigh; to-morrow', dawn
Shall bring the day. If thou wouldst be of it,
Speed quickly, conquering King! at sunsetting
Another lord she chooseth for herself;
Since whether Nala liveth or is dead,
None knoweth.'"

These the words which he should say;
And, learning them, he sped, and thither came, -
That Brahmana. Sudêva, - and he spake
To Maharaja Rituparna so.

[1. The Sanskrit word is *Kamaga,* the exact equivalent of "pleasure-tourist."]

Now when the Raja Rituparna heard
Sudêva's words, quoth he to Vâhuka
Full pleasantly: "Much mind I have to go
Where Damayanti holds Swayamvara,
If to Vidarbha, in a single day,
Thou deenicst we might drive, my charioteer!"

Of Nala, by his Raja thus addressed,
Tom was the heart with anguish; for he thought:
"Can Damayanti purpose this? Could grief
So change her? Is it not some fine device
For my sake schemed? Or doth my Princess seek,
All holy as she was, this guilty joy,
Being so wronged of me, her rash weak lord?
Frail is a woman's heart, and my fault great!
Thus might she do it, being far from home,
Bereft of friends, desolate with long woes
Of love for me, - my slender-waisted one
Yet no, no, no! she would not, - she that is
My children's mother! Be it false or true,
Best shall I know in going; therefore now
The will of Rituparna must I serve."

Thus pondering in his mind, the troubled Prince
With joined palms meekly to his master said
"1 shall thy hest accomplish! I can drive
In one day, Raja, to Vidarbha's gates."

Then in the royal stables - steed by steed,
Stallions and mares, Vâhuka scanned them all,
By Rituparna prayed quickly to choose.
Slowly he picked four coursers, under-fleshed,
But big of bone and sinew; fetlocked well
For journeying; high-bred, heavy-framed; of blood
To match the best, yet gentle; blemish-free;
Broad in the jaw, with scarlet nostrils spread;
Bearing the *Avarthas*,[1] the ten true marks, -
Reared on the banks of Indus, swift as wind.

[1. These are spots where the hair curls round, as upon the crown of the human head.]

Which, when the Raja looked upon, he cried,
Half-wrathful: "What thing thinkest thou to do?
Wilt thou betray me? How should sorry beasts,
Lean-ribbed and ragged, take us all that way,
The long road we must swiftly travel hence?"

Vâhuka answered: "See on all these four

The ten sure marks: one curl upon each crest,
Two on the cheeks, two upon either flank,
Two on the breast, and on each crupper one.
These to Vidarbha - doubt it not - will go
Yet, Raja, if thou wilt have others, speak;
And I shall yoke them."

Rituparna said:
I know thou hast deep skill in stable-craft;
Yoke therefore such four coursers as thou wilt,
But quickly!"

Thus those horses, two by two,
High-mettled, spare, and strong, Prince Nala put
Under the bars; and when the car was hitched,
And eagerly the Raja made to mount,
At sign the coursers bent their knees, and lay
Along the earth. Then Nala, (O my King!)
With kindly voice cheering the gaunt bright steeds,
Loosed them, and grasped the reins, and bade ascend
Varshneya: so he started, headlong, forth.

At cry of Vâhuka the four steeds sprung
Into the air, as they would fly with him;
And when the Raja felt them, fleet as wind,
Whirling along, mute sat he and amazed;
And much Varshneya mused to hear and see
The thundering of those wheels; the fiery four
So lightly held; Vâhuka's matchless art.
"Is Mâtali, who driveth Indra's car,
Our charioteer? for all the marks of him
Are here! or Sâlihotra can this be,
The god of horses, knowing all their ways,
Who here in mortal form his greatness hides?
Or is it - can it be - Nala the Prince,
Nala the steed-tamer?" Thus pondered he:
"Whatever Nala knew this one doth know.
Alike the mastery seems of both; alike
I judge their years. If this man be not he,
Two Nalas are there in the world for skill.
They say there wander mighty powers on earth
In strange disguises, who, divinely sprung,
Veil themselves from us under human mould;
Bewilderment it brings me, this his shape
Misshapen, - from conclusion that alone
Withholds me; yet I wist not what to think,
In age and manner like, - and so unlike

In form! Else Vâhuka I must have deemed
Nala, with Nala's gifts."

So in his heart
Varshneya, watching, wondered, -being himself
The second charioteer. But Rituparn
Sat joyous with the speed, delightedly
Marking the driving of the Prince: the eyes
Attent; the hand so firm upon the reins
The skill so quiet, wise, and masterful
Great joy the Maharaja had to see.

By stream and mountain, woodland-path and pool,
Swiftly, like birds that skim in air, they sped;
Till, as the chariot plunged, the Raja saw
His shoulder-mantle falling to the ground;
And - loath to lose the robe - albeit so pressed,
To Nala cried he, "Let me take it up;
Check the swift horses, wondrous charioteer;
And bid Varshneya light, and fetch my cloth."
But Nala answered: "Far it lies behind;
A yojana already we have passed;
We cannot turn again to pick it up."

A little onward Rituparna saw
Within the wood a tall Myrobolan
Heavy with fruit; hereat, eager he cried
"Now, Vâhuka, my skill thou mayst behold
In the Arithmic. All arts no man knows;
Each hath his wisdom, but in one man's wit
Is perfect gift of one thin-, and not more.
From yonder tree how many leaves and fruits,
Think'st thou, lie fall'n there upon the earth?
Just one above a thousand of the leaves,
And one above a hundred of the fruits;
And on those two limbs hang, of dancing leaves,
Five crores exact; and shouldst thou pluck yon bough,
Together with their shoots, on those twain boughs
Swing twice a thousand nuts and ninety-five!"

Vâhuka checked the chariot wonderingly,
And answered: "Imperceptible to me
Is what thou boastest, slayer of thy foes
But I to proof will put it, hewing down
The tree, and, having counted, I shall know.
Before thine eyes the branches twain I'll lop:
How prove thee, Maharaja, otherwise,

Whether this be or be not? I will count
One by one - fruits and leaves - before thee, King;
Varshneya, for a space, can rein the steeds."

To him replied the Raja: "Time is none
Now to delay."

Vâhuka answered quick
(His own set purpose serving): "Stay this space,
Or by thyself drive on! The road is good,
The son of Vrishni will be charioteer!"

On that the Raja answered soothingly:
"There is not in the earth another man
That hath thy skill; and by thy skill I look
To reach Vidarbha, O thou steed-tamer!
Thou art my trust; make thou not hindrance now
Yet would I suffer, too, what thou dost ask,
If thou couldst surely reach Vidarbha's gate
Before yon sun hath sunk."

Nala replied:
"When I have counted those vibhîtak boughs,
Vidarbha I will reach; now keep thy word."

Ill pleased, the Raja said: "Halt then, and count!
Take one bough from the branch which I shall show,
And tell its fruits, and satisfy thy soul."

So leaping from the car -eager he shore
The boughs, and counted; and all wonder-struck
To Rituparna spake: "Lo, as thou saidst
So many fruits there be upon this bough!
Exceeding marvellous is this thy gift,
I burn to know such learning, how it comes."

Answered the Raja, for his journey fain:
My mind is quick with numbers, skilled to count;
I have the science."

Give it me, dear Lord!
Vâhuka cried: "teach me, I pray, this lore,
And take from me my skill in horse-tarning."
Quoth Rituparn - impatient to proceed
Yet of such skill desirous: "Be it so!
As thou hast prayed, receive my secret art,
Exchanging with me here thy mastery
Of horses."

Thereupon did he impart
His rules of numbers, taking Nala's too.

But wonderful! So soon as Nala knew
That hidden gift, the accursed Kali leapt
Forth from his breast, the evil spirit's mouth
Spewing the poison of Karkôtaka
Even as he issued. From the afflicted Prince
That bitter plague of Kali passed away;
And for a space Prince Nala lost himself,
Rent by the agony. But when he saw
The evil one take visible shape again, -
Free from the serpent's poison, - Nishadh's Lord
Had thought to curse him then; but Kali stood
With clasped palms, trembling, and besought the Prince.
Saying: "Thy wrath restrain, Sovereign of men
I will repay thee well. Thy virtuous wife,
Indrasen's angered mother, laid her ban
Upon me when thou didst forsake her; since
Within thee have I dwelled in anguish sore,
Tortured and tossed and burning, night and day,
With venom from the great snake's fang, which passed
Into me by thy blood. Be pitiful!
I take my refuge in thy mercy! Hear
My promise, Prince! Wherever men henceforta
Shall name thee before people, praising thee,
This shall protect them from the dread of me;
NALA shall guard from KALI, if so now
Thou spare to curse me, seeking grace of thee."

Thus supplicated, Nala stayed his wrath,
Acceding; and the direful Kali fled
Into the Wounded tree, possessing it.
But of no eyes, save Nala's, was he seen,
Nor heard of any other; and the Prince,
His sorrows shaking off, when Kali passed,
After that numbering of the leaves, in joy
Unspeakable, and glowing with new hope,
Mounted the car again, and urged his steeds.
But from that hour the tall Myrobolan,
Possessed by Kali, stood there, sear and dead.

Then onward, onward, speeding like the birds,
Those coursers flew; and fast and faster still
The glad Prince cheered them forward, all elate:
And proudly rode the Raja toward the walls
Of high Vidarbha. Thus did journey down

Exultant Nala, free of trouble now,
Quit of the evil spell, but bearing still
His form misshapen, and the shrunken limb.

AT sunset in Vidarbha (O great King!)
The watchers on the walls proclaimed, "There comes
The Raja Rituparna!" Bhima bade
Open the gates; and thus they entered in,
Making all quarters of the city shake
With rattling of the chariot-wheels. But when
The horses of Prince Nala heard that sound,
For joy they neighed, as when of old their lord
Drew nigh. And Damayanti, in her bower,
Far off that rattling of the chariot heard,
As when at time of rains is heard the voice
Of clouds low thundering; and her bosom thrilled
At echo of that ringing sound. It came
Loud and more loud, like Nala's, when of old,
Gripping the reins, he cheered his mares along.
It seemed like Nala to the Princess then, -
That clatter of the trampling of the hoofs;
It seemed like Nala to the stabled steeds
Upon the palace-roof the peacocks heard
And screamed; the elephants within their stalls
Heard it and trumpeted; the coursers, tied,
Snorted for joy to hear that leaping car;
Peacocks and elephants and cattle stalled
All called and clamored with uplifted heads,
As wild things do at noise of coming rain.

Then to herself the Princess spake: "This car,
The rolling of it, echoing all around,
Gladdens my heart. It must be Nala comes,
My King of men! If I see not, this day,
My Prince that hath the bright and moonlike face,
My hero of unnumbered gifts, my lord,
Ah, I shall die! If this day fall I not
Into his opening arms, - at last, at last,
And feel his close embrace, oh, beyond doubt,
I cannot live! If - ending all - to-day
Nishadha cometh not, with this deep sound
Like far-off thunder, then to-night I'll leap
Into the golden, flickering, fiery dames!
If now, now, now, my lion draws not nigh,
My warrior-love, like the wild elephant,
My Prince of princes, - I shall surely die!

Nought call I now to mind he said or did
That was not rightly said and justly done.
No idle word he spake, even in free speech;
Patient and lordly; generous to bestow
Beyond all givers; scorning to be base,
Yea, even in secret, - such Nishadha was.
Alas! when, day and night, I think of him,
How is my heart consumed, reft of its joy!"

So meditating, like one torn by thoughts,
She mounted to the palace-roof to see
And thence, in the mid-court, the car beheld
Arriving. Rituparn and Vâhuka
She saw, with Vrishni's son, descend and loose
The panting horses, wheeling back the car.

Then Rituparn, alighting, sought the King,
Bhima the Maharaja, far-renowned, -
Whom Bhima with fair courtesies received;
Since well he deemed such breathless visit made
With deep cause, knowing not the women's plots.
"*Swâgatam!*" cried he; "what hath brought thee, Prince?"
For nothing wist he that the Raja came
Suitor of Damayanti. Questioned so,
This Raja Rituparna, wise and brave,
Seeing no kings nor princes in the court,
Nor noise of the Swayamvara, nor crowd
Of Brahmans gathering, - weighing all those things,
Answered in this wise: "I am come, great Lord,
To make thee salutations!" But the King
Laughed in his heard at Rituparna's word,
That this of many weary yojanas
Should be the mark. "Ahoswid! Hath he passed
Through twenty towns," thought he, "and hither flown
To bid good-morrow? Nay, it is not that.
Good! I shall know it when he bids me know."

Thereat, with friendly speech his noble guest
The King to rest dismissed. "Repose thyself,"
He said; "the road was long; weary thou art.
And Rituparn, with sentences of grace
Replying to this graciousness, was led
by slaves to the allotted sleeping-room
And after Rituparn, Varshneya went.
Vâhuka, left alone, the chariot ran
Into its shed, and from the foamy steeds
Unbuckled all the harness, thong by thong,

Speaking soft words to them; then sat him down,
Alone, forgotten, on the driving-seat.

But Damayanti, seeing Rituparn,
And Vrishni's son, and him called Vâhuka,
Spake sorrowful: "Whose was the thunder, then
Of that fleet car? It seemed like Nala's own
Yet here I see no Nala! Hath yon man
My lord's art learned, or th' other one, that thus
Their car should thunder as when Nala comes?
Could Rituparna drive as Nala doth,
So that those chariot-wheels should sound like his?"
And, after having pondered, (O my King!)
The beauteous Princess sent her handmaiden
To Vâhuka, that she might question him.

"Go, Keshinî," the Princess said; "inquire
Who is that man upon the driving-seat,
Misshapen, with the shrunken arm. Approach
Composedly, question him winningly
With greetings kind, and bid him answer thee
According to the truth. I feel at heart
A doubt - a hope - that this, perchance, may be
My Lord and Prince; there is some new-born joy
Fluttering within my breast. Accost him, girl;
And, ere thou partest, what Parnâda said,
Say thou, and hear him answer, blameless one,
And bring it on thy lips!"

Then went the maid
Demurely, and accosted Vâhuka,
While Damayanti watched them from the roof
"*Kushalam tê bravîmi,* -health and peace
I wish thee!" said she. "Wilt thou answer true
What Damayanti asks? She sends to ask
Whence set ye forth, and wherefore are ye come
Hither? Vidarbha's Princess fain would know."

'"Twas told my Raja," Vâhuka replied,
That Damayanti for the second turn
Holds her Swayamvara: the Brahman's word
Was, "This shall be to-morrow." So he sped,
Hearing that news, with steeds which in one day
Fly fifty yojanas, swift as the winds,
Exceeding fleet. His charioteer am I."

"Who, then," Keshinî asked, "is he that rode

The third? whence cometh he, and what his race?
And thou thyself whence sprung? and tell me why
Thou servest thus? "

Then Vâhuka replied:
Varshneya is the third who rode with us,
The famous charioteer of Nala he:
When thy Prince fled, he went to Koshala
And took our service. I in horse-taming
And dressing meat have skill; so am I made
King Rituparna's driver and his cook."

"Knoweth Varshneya, then, where Nala fled?
Inquired the maid "and did he tell thee this,
Or what spake he?"

"Of that unhappy Prince
He brought the children hither, and then went
Even where he would, of Nala wotting nought;
Nor wotteth any man, fair damsel! more.
Hidden from mortal eyes Nishadha lives,
Wandering the world, his very body changed.
Of Nala only Nala's own heart knows,
And by no sign doth he bewray himself."

Keshinî said: "That Brahman who did wend
First to Ayodhyâ bore a verse to say
Over and over, everywhere, -strange words,
Wove by a woman's wit. Listen to these:-

Whither art thou departed, cruel lover,
Who stole the half of thy belovèd's cloth,
And left her to awaken, and discover
The wrong thou wroughtest to the love of both?

She, as thou didst command, a sad watch keepth
With woful heart wearing the rended dress.
Prince, hear her cry who thus forever weepeth;
Be mindful, hero; comfort her distress!

What was it thou didst utter, hearing this?
Some gentle speech! Say it again, - the Queen,
My peerless mistress, fain would know from me.
Nay, on thy faith, when thou didst hear that man,
What was it thou repliedst? She would know."

(Descendant of the Kurus!) Nala's heart,
While so the maid spoke, well-nigh burst with grief,
And from his eyes fast flowed the rolling tears;

Put, mastering his anguish, holding down
The passion of his pain, with voice which strove
To speak through sobs, the Prince repeated this:-

"Even against the ruined, rash, ungrateful,
Faithless, fond Prince, from whom the birds did steal
His only cloth, whom now a penance fateful
Dooms to sad days, that dark-eyed will not feel

Anger; for if she saw him she should see
A man consumed with grief and loss and shame
Ill or well lodged, ever in misery,
Her unthroned lord, a slave without a name."

Speaking these verses, woful Nala moaned,
And, overcome by thought, restrained no more
His trickling tears; fast broke they forth (O King!).
But Keshinî, returning, told his words
To Damayanti, and the grief of him.

WHEN Damayanti heard, sore-troubled still,
Yet in her heart supposing him her Prince,
Again she spake: "Go, Keshinî, and watch
Whatever this man doeth; near him stand,
Holding thy peace, and mark the ways of him
And all his acts, going and coming; note
If aught there be of strange in any deed.
Let them not give him fire, my girl, - not though
This hindereth sore; nor water, though he ask
Even with beseeching. Afterward observe,
And bring me what befalls, and every sign
Of earthly or unearthly power he shows;
And whatsoever else Vâhuka doth,
See it, and say."

Thereon Keshinî sped,
Obeying Damayanti, and - at hand -
Whatever by that horse-tamer was wrought,
The damsel watched, and all Ms ways; and came
Back to the Princess, unto whom she told
Each thing Vâhuka did, as it befell,
And what the signs were, and the wondrous works
Of earthly and unearthly gifts in him.

"Subhê!" [1] quoth she, "the man is magical,
But high and holy mannered - never yet
Saw I another such, nor heard of him.
Passing the low door of the inner court,

Where one must stoop, he did not bow his head,
But as he came the lintel lifted up
And gave him space. Bhima the King had sent
Many and diverse meats for Rituparn,
Of beast and bird and fish, - great store of food, -
The which to cleanse some chatties stood hard by,
All empty; yet he did but look on them,
Wishful, and lo! the water brimmed the pots.
Then, having washed the meats, he hastened forth
In quest of fire, and, holding towards the sun
A knot of withered grass, the bright flame blazed

[1. "O Beautiful On,!"]

Instant amidst it. Wonderstruck, was I
This miracle to see, and hither ran
With other strangest marvels to impart
For, Princess, when he touched the blazing grass
He was not burned, and water flows for him
At will, or ceases flowing; [1] and this, too,
The strangest thing of all, did I behold, -
He took some faded leaves and flowers up,
And idly handled them; but while his hands
Toyed with them, lo! they blossomed forth again
With lovelier life than ever, and fresh scent,
Straight on their stalks. These marvels have I seen,
And fly back now to tell thee, mistress dear! "
But when she knew such wonders of the man,
More certainly she deemed those acts and gifts
Betokened Nala; and so minded, full
Of trust to find her lord in Vâhuka,

[1. These were some among the special gifts, it will be recalled, given by the gods, after the Swayamvara, to Nala.]

With happier tears and softening voice she said
To Keshinî: "Speed yet again, my girl -
And, while he wets not, from the kitchen take
Meat he hath dressed, and bring it here to me."
So went the maid, and, waiting secretly,
Brake from the mess a morsel, hot and spiced,
And, bearing it with faithful swiftness, gave
To Damayanti. She (O Kuru King!) -
That knew so well the dishes dressed by him -
Touched, tasted it, and, laughing - weeping - cried,
Beside herself with joy: "Yes, yes; 'tis he
That charioteer is Nala!" Then, a-pant,
Even while she washed her mouth,[1] she bade the maid

Go with the children twain to Vâhuka;
Who, when he saw his little Indrasen

[1. Like a well-bred and pious lady, the utmost emotion does not make Damayanti forget her religious duties. The Law of Manu enjoins (v. 145): "After sleep, after sneezing, eating, drinking, spitting, telling untruths, and before reading the sacred books, let every one, though pure, wash out the mouth."]

And Indrasena, started up, and ran,
And caught, and folded them upon his breast;
Holding them there, his darlings, each as fair
As children of the gods. Then, quite undone
With love and yearning, loudly sobbed the Prince.

Until, perceiving Keshinî, who watched,
Shamed to be known, he set his children down,
And said: "In sooth, good friend, this lovely pair
So like mine own are, that at seeing them
I am surprised into these foolish tears.
Thou comest here too often; men will think
Thee light, or me; remember, we are here,
Strangers and guests, girl! Go thy ways in peace!"

But seeing that great trouble of his soul,
Lightly came Keshinî, and pictured all
To Damayanti. She, burning to know
If truly this were Nala, bade the girl
Seek the Queen's presence, saying thus for her:
"Mother! long watching Vâhuka, I deem
The charioteer is Nala. One doubt lives, -
His altered form. I must myself have speech
With Vâhuka; thou, therefore, bid him come,
Or suffer me to seek him. Be this done
Forthwith, good mother! - whether known or not
Unto the Maharaja."

When she heard,
The Queen told Bhima what the Princess prayed,
Who gave consent; and having this good leave
From father and from mother, (O my King!)
Command was sent that Vâhuka be brought
Where the court ladies lodged.

So met those twain;
And when Prince Nala's gaze fell on his wife,
He stood with beating heart and tearful eyes.
And when sweet Damayanti looked on him,
She could not speak for anguish of keen joy
To have him close; but sat there, mute and wan,

Wearing a sad-hued cloth, her lustrous hair
Falling unbanded, and the mourning-mark
Stamped in gay ashes on her lovely brow.[1]

And, when she found a voice, these were the words
That came from her: "Didst ever, Vâhuka,-
If Vâhuka thy name be, as thou say'st, -
Know one of noble nature, honorable,
Who in the wild woods left his wife asleep, -
His innocent, fond wife, -weary and worn?
Know'st thou the man? I'll say his name to thee;
'Twas Nala, Raja Nala! Ah, and when
In any thoughtless hour had I once wrought
The smallest wrong, that he should leave me so,
There in the wood, by slumber overcome?
Before the gods I chose him for my lord,

[1. I thus understand the Sanskrit word *mulapankinî*, which Milman unreasonably reads "mire-defiled."]

The gods themselves rejecting; tell me how
This Prince could so abandon, in her need,
His true, his loving wife, she who did bear
His babes, - abandon her to whom he swore
My hand clasped, in the sight of all the gods,
And Agni's self, - 'Thy true lord I will be!'
Thou saidst it! -where is now that promise fled?"

While thus she spake, (O Victor of thy foes!)
Fast from her eyes the woe-sprung waters ran.
And Nala, seeing those night-black,[1] loving eyes
Reddened with weeping, seeing her falling tears;
Brake forth: "Ah! that I lost my throne and realm
In dicing, was not done by fault of mine;
'Twas Kali wrought it; Kali, O my wife,
Drave me to leave thee. Therefore, long ago
That evil one was stricken by the curse
Which thou didst utter, wandering in the wood,

[1. The word is *Krishnasar*, "essence of blackness."]

Desolate, night and day, grieving for me.
Possessing me he dwelt; but, cursed by thee,
Tortured he dwelt, consuming with thy words
In fierce and fiercer pain, as when is piled
Brand upon burning brand. But he is gone;
Patience and penance have o'ermastered him.
Princess, the end is redched of our long woes.
That evil one being fled, freeing my will,

See, I am here; and wherefore would I come,
Fairest, except for thee? Yet, answer this:
How should a wife, right-minded to her lord, -
Her own and lawful lord, - compass to choose
Another love, as thou, that tremblest, didst?
Thy messengers over all regions ran,
By the King's name proclaiming: 'Bhima's child
A second husband chooseth for herself,
Whomso she will, - as pleaseth, - being free.'
Those shameless tidings brought the Raja here
At headlong speed - and me!"

Tenderly smiled
Damayanti through her tears, with quivering lips,
And joined palms, answering her aggrievèd Prince
"Judgest thou me guilty of such a sin?
When for thy sake I put the gods aside,
Thee did I choose, Nishadha, my one lord.
In quest of thee did all those Brahmans range
In all ten regions, telling all one tale
Taught them by me; and so Parnâda came
To Koshala, where Rituparna dwells,
And found thee in his house, and spake to thee
Those words, and had thy gentle answer back.
Mine the device was, Prince, to bring thee quick;
For well I wist no man in all this world
Could in one day the fleetest coursers urge
So many yojanas, save thou, dear Prince!
I touch thy feet, and tell thee this in truth
And true it is that never any wrong
Against thee, even in fancy, have I dreamed.
Witness for me, as 1 am loyal and pure,
The ever-shifting, all-beholding Air,
Who wanders o'er the earth; let him withdraw
My breath and slay me, if I sinned in aught
Witness for me, yon golden Sun who goes
With bright eye over us; let him withhold
Warm life and kill me, if I sinned in aught!
Witness for me the white Moon, whose pale spell
Lies on all flesh and spirit; let that orb
Deny me peace and end me, if I sinned!
These be the watchers and the testifiers,
The three chief gods that rule the three wide worlds;
I cry unto them; let them speak for me;
And thou shall hear them answer for my faith,
Or once again, this day, abandon me."

Then Vayu showed - the all-enfolding Air -
And spake: "Not one wrong hath she wrought thee, Prince,
I tell thee sooth. The treasure of her truth
Faultless and undefilèd she hath kept
By us regarded, and sustained by us,
These many days. Her tender plot it was,
Planned for thy sake, which brought thee - since who e1sc
Could in one day drive threescore vojanas?
Nala, thou hast thy noble wife again;
Thou, Damayanti, hast thy Nala back.
Away with doubting; take her to thy breast,
Thrice happy Prince!"

And while God Vayu spake,
Look! there showered flowers down out of the sky
Upon them; and the drums of heaven ' beat
Beautiful music, and a gentle wind,
Fragrant, propitious, floated, kissing them.
But Nala, when he saw these things befall, -
Wonderful, gracious, -when he heard that voice

[1. *Pushpavrishti*. This raining down of heavenly flowers on auspicious occasions is a frequent incident in ancient Indian poetry.

2 *Devadundubhayo*.]

Called the great snake to memory: - whereupon
His proper self returned. Bhima's fair child
Divinely sounding (Lord of Bhârat's line
Yielded all doubt of his delightful Love.
Then cast he round about his neck the cloth
Unstained by earth, enchanted -and (O King!)
Saw her dear lord his beauteous form resume.
Ah, Nala! Nala!" cried she, while her arms
Clasped him and clung; and Nala to his heart
Pressed that bright lady, glowing, as of old,
With princely majesty. Their children twain
Next he caressed; while she -at happy peace -
Her beautiful glad face laid on his breast,
Sighing with too much joy. And Nala stood
A great space silent, gazing on her face,
Sorrow-stamped yet, her long, deep-lidded eyes,
Her melting smile, - himself 'twixt joy and woe.

Afterwards, all that story of the Prince,
And all of Damayanti, Bhima's Queen
Told to the Maharaja joyously.

And Bhima said: "To-morrow will I see
When Nala hath his needful offerings made -
Our daughter and this wandering lord well knit."

But all that night they sat, hand clasped in hand,
Rejoicing, and relating what befell
In the wild wood, and of the woful times.
And afterwards, in Bhima's royal house
Serenely dwelled the Princess and the Prince,
Each making for the other peaceful joy.
So in the fourth year Nala was rejoined
To Damayanti, comforted and free,
Restful, attained, tasting delights again.
Also the glad Princess, gaining her lord,
Laid sorrows by, and blossomed forth anew,
As doth the laughing earth when the rain falls,
And brings her unseen, waiting wonders forth
Of blade and flower and fruit. The ache was gone,
The loneliness and load. Heart-full of ease,
Lovelier she grew and brighter, like the moon
Mounting at midnight in the cloudless blue.

THAT night being spent, Prince Nala in his state
Led forth Vidarbha's Pride before the court.
And Bhima - in an hour found fortunate -
Re-wed those married lovers. Dutifully
Nala paid homage to the Maharaj,
And reverently did Damayanti bow
Before her father. He the Prince received
With grace and gladness, as a son restored,
Making fair welcome, and with words of praise
Exalting Damayanti, tried and true;
Which in all dignity Prince Nala took,
Returning, as was meet, words honorable.
Therewith unto the city spread the noise
Of that rejoicing. All the townspeople,
Learning of Nala joyously returned,
Made all their quarters gay with float of flags,
Flutter of cloths, and garlands; sprinkled free
The King's-ways [1] with fresh water, and the cups
Of fragrant flowers; and hung long wreaths of flowers
From door to door the white street-fronts before
And decked each temple-porch, and went about
The altar-gods.

When Rituparna heard
How Vâhuka is Nala in disguise,

And of the meeting, right rejoiced at heart
That Raja grew. And, being softly prayed
By Nala favorable thought, the King
Made royal and gentle answer, with like grace
By Nala met. To whom spake Rituparn:
"Joy go with thee and her, happily joined.
But say, Nishadha, wrought I any jot
Wrongful to thee, whilst sojourning unknown
Within my walls? If any word or deed,
Purposed or purposeless, hath vexed thee, friend,
For one and all thy pardon grant to me!"

[1. This is the exact Sanskrit word, *Râjamârgâ*]

And Nala answered: "Never act or word,
The smallest, Raja, lingers to excuse!
If this were otherwise, thy slave was I,
And might not question, but must pardon thee.
Yet good to me thou wert, princely and just,
And kin thou art; and friendly from this time
Deign thou to be. Happily was I lodged,
Well-tended, well-befriended in thy house;
In mine own palace never better stead.
The skill in steeds which pleased thee, that is mine,
And, Raja, I will give it all to thee,
If thou be'st minded."

So Nishadha gave
All his great gift in horses to the King,
Who learned each rule approved, and ordinance;
And, having all this knowledge, gave in turn
His deepest lore of numbers and the dice
To Nala, afterwards departing home
To his own place, another charioteer
Driving his steeds; and, Rituparna gone,
Not long did Nala dwell in Bhima's town.

WHEN one moon he had tarried, taking leave,
Nishadha to his city started forth
With chosen train. A shining car he drove;
And elephants sixteen, and fifty horse,
And footmen thirty score came in the rear.
Swiftly did Nala journey, making earth
Quake 'neath his flying-car; and wrathfully
With quick steps entered he his palace doors.
The son of Virasena, Nala, stood
Once more before that gamester Pushkara!

Spake he: "Play yet again; much wealth is mine,
And that, and all I have, -yea, my Princess, -
Set I for stakes: set thou this realm, and throw
My mind is fixed a second chance to try,
Where, Pushkara, we will play for all or none.
Who wins his throne and treasures from a prince,
Must stand the hazard of the counter-cast,
This is the accepted law. If thou dost blench,
The next game we will play is 'life or death,'
In chariot-fight; when, or of thee or me
One shall lie satisfied: 'Descended realms,
By whatsoever means, are to be sought,'
The sages say, 'by whatsoever, won.'
Choose, therefore, Pushkara, which way of these
Shall please thee; either meet me with the dice,
Or with thy bow confront me in the field."

When Pushkara this heard, lightly he smiled,
Concluding victory sure; and to the Prince
Answered, exulting: "*Dishtya!*[1] hast thou gained
Stakes for a counter-game, Nishadha, now?
Dishtya! shall I have my hard-won prize,
Sweet Damayanti? *Dishtya!* didst thou come
In kissing-reach again of thy fair wife?
Soon, in thy new gold splendid, she shall shine

[1. An exclamation of joy and surprise.]

Before all men beside me, as in heaven
On Sakra waits the loveliest Apsarâ.[1]
See, now, I thought on thee, I looked for thee,
Ever and ever, Prince. There is no joy
Like casting in the game with such as thee.
And when to-day I win thy blameless one, -
The smooth-limbed Damayanti, - then shall be
What was to be: and I can rest content,
For always in my heart her beauty burns."

Listening the idle talk that babbler poured,
Angry Prince Nala fain had lopped away
His head with vengeful khudga;[2] but, unmoved,
Albeit the wrath blazed in his bloodshot eyes,
He made reply: "Play! mock me not with jests
Thou wilt not jest when I have cast with thee!"

So was the game set, and the Princes threw
Nala and Pushkara, and - the numbers named-

[1 The Apsarâsas are the celestial nyrnphs of Indra's heaven, produced at the churning of the ocean.

2 A short, broad-bladed sword.]

By Nala was the hazard gained: he swept
His brother's stake, gems, treasure, kingdom, off;
At one stroke all that mighty venture won.
Then quoth the conquering Prince to Pushkara,
Scornfully smiling: "Mine is now once more
Nishadha's throne; mine is the realm again,
Its curse plucked forth; Vidarbha's glory thou,
Outcast, shalt ne'er so much as look upon!
Fool! who to-day becom'st her bond and slave.
Not by thy gifts that evil stroke was wrought
Wherefrom I fled before; 'twas Kali's spell -
Albeit thou knew'st nought, fool - o'ermastered me
Yet will I visit not in wrathful wise
My wrong on thee; Eve as thou wilt; I grant
Wherewith to live, and set apart henceforth
Thy proper goods and substance, and fit food.
Nay, doubt not I shall show thee favor, too,
And be in friendship with thee, if thou wilt,
Who art my brother. Peace abide with thee!"

Thus all-victorious Nala comforted
His brother, and embraced him, sending him
In honor to his town; and Pushkara -
Gently entreated - to Nishadha spake,
With folded palms and humbled face, these words:
"Unending be thy glory. May thy bliss
Last and increase for twice five thousand years,
Who grantest me wherewith to live, just Lord!
And where to dwell." Thereafter, well bested,
Pushkara sojourned with the Prince one moon;
So to his town departed - heart-content -
With slaves and foot-soldiers and followers,
Gay as a rising sun (O Bhârat's glory!)

Thus sent he Pushkara, rich and safe, away.
Then, with flags and drums and jewels, robed and royally arrayed,
Nala into fair Nishadha entry high and dazzling made;
At the gates the Raja, halting, spake his people words of love;
Gathered were they from the city, gathered from the field and grove;
From the mountain and the maidan, all a-thrill with joy to see
Nala come to guard his children. "Happy now our days will be,"
Said the townsfolk, said the elders, said the villagers, "O King!"
Standing all with palms upfolded: "Peace and fortune thou wilt bring

To thy city, to thy country! Boundless welcome do we give,
As the gods in heaven to Indra, when with them he comes to live."

After, when the show was ended, and the city, calm and glad,
Rest from tumult of rejoicing and rich flood of feasting had,
Girt with shining squadrons, Nala fetched his pearl of women home.
Like a queen did Damayanti back unto her palace come,
By the Maharaja Bhima, by that mighty monarch sent
Royally, with countless blessings, to her kindom, in content.
There, beside his peerless Princess, and his children, bore he sway,
Godlike, even as Indra ruling 'mid the bliss of Nandana.[1]
Bore he sway, - my noble Nala, - princeliest of all lords who reign
In the lands of Jambudwipa; [2] winning power and fame again;
Ruling well his realm reconquered, like a just and perfect king,
All the appointed gifts bestowing, all the rites remembering.

[1. Nandana is the Paradise of Indra.

2 Ancient name of India: "The Land of the Rose-apple Tree."]

THE ENCHANTED LAKE.

**(FROM THE *VANA PARVA* OF THE MAHÂBHÂRATA-
PAGE 825, LINE 17305, OF THE CALCUTTA QUARTO TEXT.)**

[In the preceding section the five Panda Princes have been wandering in the forest, greatly distressed for want of water. The concluding portion of this translation illustrates a passage in the "Swargarohana," where the god Dharma praises King Vudhisthira for his equity and self-denial. The riddles propounded by the Yaksha, some of which are here omitted, may be considered probably the oldest known to literature]

THEN Yudhisthira spake to Nakula:

"Thou son of Madri, climb upon a tree,
And look to all ten quarters, if by chance
Water be nigh, or plants which love the pool;
Thy brothers faint with thirst."

So Nakula
Clomb a tall tree; and looking, called aloud:
"Green leaves and water plants I see, which love
The marish and the pool; also I hear
The cry of cranes; yonder will water lie,"

"Go," said the King, "and fetch for us to drink,
Filling thy quiver."

Then sped Nakula,

Obeying Yudhisthira, with swift feet,
And found a crystal pool brimmed to the bank:
The great red-crested cranes stalked on its marge.
And down he flung to drink; but a voice cried:
"Beware to drink, rash youth, ere thou hast made
Answers to such things as I ask of thee
The law of this fair water standeth thus
Arise, and hear, and speak; afterwards drink,
And fill thy quiver!"

But the eager Prince,
Being so parched, quaffed deep, not heeding him,
The Vaksha [1] of the place, and thereupon
Fell lifeless in the reeds.

So, when they looked
To see him coming, and he tarried long,
Again spake Yudhisthira: "Nakula
Lingers too much, my brothers. Sahadev,
Go thou, and bring him back, and bring to drink."

"I go," quoth Sahadev; and sought the pool,
And saw the water, and saw Nakula
Prone on the earth. Then mightily he grieved,
Spying the Prince outstretched , yet, all so fierce
His drouth was, that he ran and flung him down,
Making to quaff; when, once again, the voice

[1. "Yakshas" are supernatural beings of Hindu poetry, resembling our fairies, and called, indeed, *punya janas*, or "good people." They are very powerful, and generally beautiful in form and benignant.]

Sounded: "Beware to drink, ere thou dost give
Answer to what things I will ask of thee
This is the law of me, who am the Lord
Of the fair water; rise, and hear, and speak;
Then thou shalt drink and draw."

Yet so the stress
Of thirst o'ercame him, that he heeded not,
But drank, and rose, and - reeled among the reeds
Lifeless.

Then, once again, great Kunti's son
Spake, saying: "O Arjuna, Fear of foes,
These, our twain brethren, tarry; go thyself,
And speed, and bring them back, and bring to drink.
Our trust thou art, for we are sore distressed."

Which hearing, Gudikesá [1] seized his bow

And arrows, and, with drawn sword, sought the pool,
But coming thither, saw those heroes stretched
[1. "He of the knotted locks,"]

His brethren, best of men, -in deadly swoon,
Or dead indeed; and deep distraught he stood,
Seeing them thus. All round the wood he gazed,
With lifted bow, and arrow on the string,
Seeking some foe; but when none carne in sight,
So wild his thirst was, and the pool so clear,
He bent his knee to drink, but, bending, heard
That voice cry: "Dost thou this without my leave?
Despite me, Kunti's son, thou canst not drink;
And shalt not, till thou makest answer good
Unto my asking; then mayst thou be free,
O born of Bhârata, to drink and draw!"

Thus sternly stayed, the Prince exclaimed in wrath:
Come forth and show thyself, and fight with me
Pierced by my arrows thou shalt yield the pool."
Then shot he shafts this way and that; and spoke
Those spells which make a feathered barb fly straight;
And darts he flung, of magic might, which find
Th' escaping foe, tracking his winding feet;
Karnis, nârâchas, nâlikas [1] he threw, -
That angry Prince, - covering the sky and wood
With searching barbs. Thereat the voice anew
Mocked him, low laughing: "Son of Pritha, vain
Thine anger is; answer me fair, and drink;
But if thou drinkest ere thou answerest,
Thou shalt not live." Yet was his throat so parched
The Prince regarded not, and stooped, and drank,
And fell down dead.

Then Yudhisthira spake:
Bhima, thou Terror of thy foes, see now
Arjuna, Nakula, Sahadev, are gone
To fetch us water, but they come not back.
Seek them, and bring to drink."

And Bhima said,
So be it."And he went unto the place
Where those, his mighty-hearted brethren, lay.

[1. These are names for different kinds of darts and arrows.]

But when he saw them -all three - dead and stark,
Sore mourned that long-armed lord, and gazed around,

Deeming some Yaksha or some Râkshasa
Had wrought their doom, and chafing for the fight.
"Put first," quoth he, "t'were good to drink," - so sore
The drouth oppressed; and to the pool he sped,
Thinking to quaff, when yet again that voice
Echoed Dare not to drink! So stands the law
Of this fair water; answer first, then drink!"
But Bhima, parched and haughty, answered nought,
Lapping the sweet wave; and in lapping, fell.

Then, long time left alone, Kunti's wise son
Uprose, - great Yudhisthira, - sorrowful,
Perplexed in thought, and strode into the wood:
A leafy depth, where never foot was heard
Of man, but shy deer roamed, and shaggy bears
Rustled, and jungle-hens clucked in the shade;
With tall trees crowded, in whose crown wild bees
Swarmed buzzing, and strange birds builded their nests.
Through this green darkness wending, Yudhisthir
passed to the pool, and marked its silver face
Shine in the light, rimmed round with purple cups
Of lotus- blossoms, all as if 'twere made
By Viswakarnia, architect divine;
And all its gleaming shallows and bright bays
With water-plants were broken, - lilies, reeds;
And framed about with ketuk-groves,[1] and clumps
Of sweet rose-laurel and the sacred fig;
Insomuch that the King stood wondering there,
Albeit heart- sorrowful.

For there he saw,
Stretched dead together, - as the world's lords die,
Indra and all, at every yuga's end, -
His-warrior brethren. Prone Arjuna lay,
Beside his bow and arrow; Bhima prone,
With Nakula and Sahadev; each void
Of life and motion; and, beholding these,

[1. The *Pandanus odoratissimus*.]

His soul sank, and he fetched a grievous sigh.
Bitterly at that sight lamented he,
Saying: "Ah, Bhima! O my brother, named
From the grim wolf, I vain is the vow thou mad'st
To break the thigh of fell Duryodhana,
In battle with thy mace. Dead art thou now,
And those words wind. Brother and faithful friend, -

Who wast so princely hearted, and upheld'st
The fortune of the Kurus, - vows of men
Fail ofttimes, being blind, but this of thine
Was noble; wherefore hath it borne not fruit?
O Dhananjaya, conqueror of wealth,
My joy, my brave Arjuna! At thy birth
The glad gods spake to Kunti: 'This thy son
Shall be like Indra with the thousand eyes.'
And northwards of the Paripatra hills
All people cried: 'Here is the chief shall bring
The glory back to us, having such strength

[1. Bhima's other name was *Vrikôdara*, that is, "Wolf's belly," from his prodigious force and appetite.]

That in the battle none will make him fly,
And none shall stand when he pursueth.' How,
Ah, Jishnu! - how is this betided here,
Killing those hopes with thee, with thee, whose love
Made all our dangers sweet? And Sahadev,
And Nakula, so valiant in the fight,
So high and gallant, gifted like the gods, -
How have ye fallen? Who could conquer you?
Is my heart stone, that now it breaketh not,
Seeing these great twins gone, the first of men,
Heroes, the half of whose renownèd work
Was yet to do? Ye knew the Shastras, -knew
The times and places and observances,
And kept the rites; how lie ye on the earth,
Unconquered ones, thus slain, thus overcome,
And not a wound to show - Day! but the strings
Not slipped into the notches of your bows?"

So broke the sorrow forth from Yudhisthir,
Beholding all four brethren lying still,
Stark, like four corpses set asleep by Death;
Much grieved he, and the marvel chilled his blood:
Nor wist he, though so wise, whither to look
For that which slew them. Yet, close-pondering,
Unto himself he spake: "No hurts they bear
Made by a mortal weapon, nor is print
Of footmark nigh, save theirs; this is some Bhût,
Some spirit of the waste! But let me drink,
And afterward consider; it may be
The vile Duryodhana hath drugged the pool,
By counsel of Gandhâra's King; the wise
Trust never him with senses unsubdued,
To whom things lawful and unlawful count

One and the same; yea, but this thing might be
Wrought by hid hatred of Duryodhana!"

Thus mused the King, but murmured presently:
Pure and unsullied seems the water,- fresh
My brothers' faces are; no poison-stain
Mars limb or lip! 'Tis Yama's self hath come,
The conqueror of all, and slain them here,
Whom none but he dared strike, being so strong."

So saying, to the brink he drew, athirst,
And stooped to drink, when, close at hand, he heard
A bird's cry; and the Yaksha, taking shape,
Spake: "A gray crane I am, feeding on fish
And water-weeds; 'tis I have sent yon four
Into the regions of the dead, and thou
Shalt go, the fifth, great Raja, following them,
Except thou makest answers fair and good
To all which I shall ask. Dare not to drink,
Thou son of Kunti! for my law is strong;
Answer, and afterwards drink thou, and draw."

Spake Yudhisthir: "Who art thou? Art thou chief
Of Rudras, or of Vasus, or Marûts? [1]

[1. The Rudras, or "Howlers," eleven in number, and the Marûts, are storm-gods; the eight Vâsus, personifications of natural phenomena, such as water, wind, fire, light, &c.]

Tell me! No bird wrought thus, unless a bird
Might overthrow Himavân, and the peaks
Of Paripatra, or the Vindhya crags,
Or Malabar's black ghâts. Ah! terrible
And mighty one, this is a dread deed wrought
This is a marvel, if thou slewedst those
Whom Gods, and Gandharvas, and Asuras,
And Demons dared not face in fight. I know
Nought of thy mind, nor if thou didst this thing
Desiring aught; wonder and fear possess
My burdened heart. I pray thee, show thyself;
Reveal what god thou art who hauntest here."

"Yea, King," came answer, "I am not a bird
Wading the shallows, but a Yaksha dread;
And I, as now thou seest me, killed these four."
Raja (so Vaisampayana, went on),
When Yudhisthira heard those scornful words,
And saw that form, backward he drew a space,
Gazing upon the Shape so fiery-eyed,

Bulked like a crag, with towering head which topped
The fan-palms waving near; shining as shines
The glory of the sun, not to be borne
For splendor; colored like an evening cloud,
And, like a cloud, still shifting. Then it spake,
That monstrous Shade: "These four, though I forbade,
Drank of the pool, despite me, and were slain.
Drink not, O King, if thou desirest life!
O son of Pritha, drink not! Kunti's child,
Answer my questionings; then drink and live!"

"I would not break thy rule," quoth Yudhisthir;
The wise have said, I Keep everywhere the law.'
And, Yaksha, wherein thou wilt question me,
None can speak better than he understands;
So what I know that will I answer. Ask!"

Then thus he questioned, and the King replied.

YAKSHA. What teacheth division 'twixt spirit and frame?
And which is the practice assisteth the same?
What finally freeth the spirit? and how
Doth it find a new being? Resolve me these now.

KING. The Veds division plainly show;
By worship rightly man doth go;
Dharma the soul will surely free;
In truth its final rest shall be.

YAKSHA. How cometh a man in the Veds to be wise?
What bringeth the knowledge of God to his eyes?
What learning shall teach. him the uttermost lore?
And whence will he win it? Reply to these four.

KING. By hearing Scripture man acquires;
By doing it his soul aspires;
The utmost lore is conquiering sense,
Which cometh of obedience.

YAKSHA. How wendeth a Brahman to heavenly rest?
And what is the work which befitteth him best?
And which are the sins that disgrace him? and why
Doth he know himself humble and mortal? Reply!

KING. Reading the Vedas leads to rest;
Pure meditation fits him best;
Slander and cruelty defame;
And Death stamps him and all the same.

YAKSHA. Who is it that, gifted with senses to see,
To hear, taste, smell, handle, and seeming to be
Sagacious, strong, fortunate, able, and fair,
Hath never once lived, though he breatheth the air?

KING. The man who, having, doth not give
Out of his treasure to these five, -
Gods, guests, and Pitris, kin, and friend,
Breathes breath, but lives not to life's end.

YAKSHA. What thing in the world weigheth more than the world?
What thing goeth higher than white clouds are curled?
What thing fleeth quicker than winds o'er the main?
And what groweth thicker than grass on the plain?

KING. A mother's heart outweighs the earth;
A father's fondness goeth forth
Beyond the sky; thought can outpass
The winds; and woes grow more than grass.

YAKSHA. Whose eyes are unclosed, though he slumbers all day?
And what's born alive without motion? and, say,
What moveth, yet lives not? and what, as it goes,
Wastes not, but still waxes? Resolve me now those.

KING. With unclosed eyes a fish doth sleep;
And new-laid eggs their place will keep;
Stones roll - and streams, that seek the sea,
The more they flow the wider be.

VAKSHA. What help is the best help to virtue? and then,
What way is the best way to fame among men?
What road is the best road to heaven? and how
Shall a man live most happy? Resolve me these now.

KING. Capacity doth virtue gain;
Gift-giving, will renown obtain;
Truth is to heaven the best of ways
And a kind heart wins happy days.

VAKSHA. What soul hath a man's which is his, yet another's?
What friend do the gods grant, the best of all others?
What joy in existence is greatest? and how
May poor men be rich and abundant? say thou!

KING. Sons are the second souls of man;
And wives the heaven-sent friends; nor can
Among all joys health be surpassed
Contentment answereth thy last.

YAKSHA. Which virtue of virtues is first? and which bears
Most fruit? and which causeth the ceasing of tears?

KING. To bear no malice is the best;
And reverence is fruitfullest;
Subduing self sets grief at rest.

YAKSHA. Still tell me what foeman is worst to subdue?
And what is the sickness lasts lifetime all through?
Of men that are upright say which is the best?
And of those that are wicked, who passeth the rest?
KING. Anger is man's unconquered foe;
The ache of greed doth never go
Who loveth most of saints is first
Of bad men cruel men are worst.

YAKSHA. Good Prince, tell me true, is a Brahmana made
By birthright? or shall it be rightfully said,
If he reads all the Veds, and the Srutis doth know,
He is this? or doth conduct of life make him so?

KING. O Yaksha, listen to the truth:
Not if a man do dwell from youth
Beneath a Brahman's roof, nor when
The Srutis known to holy men
Are learned, and read the Vedas through,
Doth this make any Brahman true.
Conduct alone that name can give
A Brahmana must steadfast live,
Devoid of sin, and free from wrong;
For he who walks low paths along,
Still keeping to the way, shall come
Sooner and safer to his home
Than the proud wanderer on the hill;
And reading, learning, praying, still
Are outward deeds which ofttimes leave
Barren of fruit minds that believe.
Who practises what good he knows,
Himself a Brahmana he shows;
And if an evil nature knew
The sacred Vedas through and through,
With all the Srutis, still must he,
Lower than honest Sudra [1] be.
To know and do the right, and pay
The sacrifice, in peace alway:
This maketh one a Brahmana.

YAKSHA. Right skilfully hast thou my questionings mut
Most pious of princes, and learned 1 but yet
Resolve me, who liveth though death him befall?
And what man is richest and greatest of all?

KING. Dead though he be, that mortal lives
Whose virtuous memory survives;
And richest, greatest, that one is
Whose soul -indifferent to bliss

[1. The name of the lowest caste.]

Or misery, to joy or pain,
To past or future, loss or gain
Sees with calm eyes all fates befall,
And, needing nought, possesseth all.

Then spake the Yaksha: "Wondrously, O King,
Hast thou replied, and wisely hast fulfilled
The law of this fair water: therefore, drink,
And choose which one of these thy brethren dead
Shall live again."

So Yudhisthira said:
Let Nakula, O Yaksha, have his life,
My dark-browed brother with the fiery eyes,
Straight like a sâla-tree , broad-chested, tall,
That long-armed lord."

"But see where Bhima lies
Dead," spake the spirit, "dearest unto thee;
And where Arjuna sleeps, thy guard and guide.
Why dost thou crave the life of Nakula -
Not thine own mother's son - in Bhima's stead,
Who had the might of countless elephants,
Whom all the people called thy 'Well-Beloved'?
Or wouldst thou see Nakula alive again
In place of great Arjuna, thine own blood.,
Whose valor was the tower of Pandavas?"

But Yudhisthira answered: "Faith and Right,
Being preserved, save all, and, being lost,
Leave nought to save: these therefore I will set
First in my heart. Faithful and right it is
To choose by justice, putting self aside.
Let Nakula live, O Yaksha, for men call
King Yudhisthira "just"; nor will he lose,
Even for love, that name; make Nakula live

Kund and Madri were my father's wives;
Shall one be childless, and the other see
Her sons returning? Madri is to me
As Kunti, as my mother, at this hour;
As she who bore me she that bore the twins;
And justice shall she have, since I am judge.
Let Nakula live, thou Yaksha!"

Then the voice
Sighed sweet, evanishing Ah, noblest Prince,
Ah, Best of Bhârat's Ene 1 as thou art just,
Lo! all thy brethren here shall. live again."

THE SAINT'S TEMPTATION.[1]

**(FROM THE VANA FARVA OF THE MAHÂBHÂRATA.-
PAGE 565, LINE 10007- CALCUTTA QUARTO EDITION.)**

BORN of the White Doe, in the woods he dwelt,

That sinless saint, pious and mild and pure,
Sad-minded, solitary; for his eyes
Had never lighted on a human face,
Except his sire, Vibhandika's; and thus
Always young Rishyasringa's heart was set
On sanctities (O King!).

[1. A curious interest attaches to this legend, now for the first time extracted from the Mahâbhârata. It is familiar in Ceylon as the *Nâlini Jâtaka*, Buddha being made the sage Vibbandika, and the princess Nâlini-daughter of the Raja of Benares-the temptress of the youthful saint.]

At which far time
Lômapâd, friend of Dasarath, was Lord
In Anga. He, 'tis told, spake falsely once
Unto a Brahmana; and thereupon
The Brahmans fled from that dishonored court.
So, when no priest was left, no purôhit,
He, of the thousand eyes, Indra, withheld
His rains, whereby sore suffered all the folk:
And (O my King!) Lômapâd sent in grief,
Praying his wisest if they knew the cause
Of Indra's wrath, and what should make him rain.

Thus questioned, these took counsel; and one spake,
A chief of sages, - "O superior Lord,
The Brahmanas are angered for thy word

Forsworn: thou therefore make them fit amends;
And hither bring Rishyasring, who dwells
Alone, amid the groves, holy and mild;
Whose eyes have never seen a woman's face;
Whose heart is pure. If the fair boy shall come,
The clouds of Indra will let fall their drops
That very day; of this thing doubt ye not!"

Hearing their words, the Raja purged his guilt
With princely gifts, soothing the Brahmanas;
And when their hearts were good, he came again
Unto his kingdom, making all folks glad.
And, next, the Lord of Anga called his best
Among the ministers to compass means
How Rishyasringa. might be brought; and those,
Deep read in Shastra, Artha, Niti, all, -
Counselled the wiles of woman; whereupon
A band of comely, winsome girls were bid
Unto the palace, skilled in arts to please.
And the King, said: "Beautiful damsels, bring
Rishyasringa hither, that saint's son;
Entice, allure, persuade, - ye know men's hearts."
But they, fearing the King, yet fearing more
The saint's curse, if they vexed him, one by one
Answered: "Yea, Raja, hearts of men we know;
But in this thing how shall we serve thy will?"

Then one arose, white-haired and wrinkled deep,
An ancient dame, who spake unto the King:
"See, Maharaja! I will fetch this boy,
Albeit an ocean of austerities.
Do thou command that there be granted me
Means for my need, that so I may prevail,
And bring the Rishi's son, this pearl of saints."

"What needest thou?" quoth he. And when he knew,
Much store of silver and of gold and gems
He gave the dame; who from the ring of girls,
Laughing, drew forth the fairest, wilfullest;
And muttering, "He will come!" passed to the woods.

And there she built - (so Lomarsha went on)
Not by the King's word, but her own device,
A floating bower to swim upon the stream.
Full sweet she fashioned it, from woven boughs
Of verdure, interlaced with palms and vines,
And clasped by climbing stems, and hung with fruit

Golden and rosy, and with bright blooms decked;
Afterwards, on the river launched her boat, --
The damsel seated 'neath its leafy screen, -
So that it came, with paddle, stream, and breeze,
Through the trees stealing, down the silvery road
Softly and silent to the Rishi's haunt;
When lightly tripped the lovely girl ashore,
And, looking in his eyes, demurely spake: -

"O Muni! [1] is it peace with you? are all the Rishis well?
And have you roots and fruits enough? and take you joy to dwell
All lonely in this hermitage, which I am come to see?
And add you, day by day, dear saint, unto your sanctity?
And, Brahman, doth your sire rejoice to watch you fast and pray?
And do you read, O Rishyasring! the Vedas every day?"

Answered that blushing boy delightedly:

[1. This word signifies "saint," as also Rishi.]

O unknown one, who shinest like the splendor of a star,
Peace and good will! for due to thee my salutations are
Accept, I pray thee, at my hands, the *Padya* [1] and this thrift
Of roots and fruits, as duty bids, a hermit's humble gift;
And be thou pleased upon this mat of kusa grass to sit,
Or, better, let the black deer's skin be smoothly spread on it.
Fair is the day which bringeth thee; O sweet saint, where may be
Thy hermitage, and what vow fills the holy hours of thee?

Right archly answered him the laughing girl: -

"O son of pious Kasyapa, my charming bower lies
Under a mountain far removed from these austerities,
Three yojanas away, - away, - nor is it meet for me

[1. It was the graceful and wholesome custom of Indian hospitality to offer water for washing the feet (padya) to a stranger or guest arriving from a journey.]

Thus to be reverenced, nor to touch this water, nor to see
A Rishi kneeling at my feet; far otherwise my state!
Love is the vow which fills my life, and makes my heart elate."

Perplexed, yet radiant, the boy replied:
What should I do to pleasure thee? I 'll bring thee fruits we find
Within our groves, bhallatakas, ingudas with gold rind;
Karushakas, amâlakas, dhanwanas honey-sweet,
Or pippalas; see, these are here; wilt thou not take and eat?"

But smilingly she put them by, and reached
Rare cakes to him, spiced as no hermit knows,

Pleasant of taste, which the boy ate with joy.
And on his neck and wrists lightly she strung
Garlands of subtle-scented flowers; and crowned
Her own bright brows; and drew a light robe on,
Laughing; and so, with murmuring song, unbound
Her body-cloth, and, waving, weaving it,
Paced the soft Kanduka,[1] with beating feet
And bosoms lithely swayed, as flower-cups sway
When the wind shakes their clusters; - at the last
Danced to his side, and for a moment set
Palm to his palm and limb to limb, and lip
To trembling lip, and breast to beating breast:
Then turned aside, and drew the branches down
Of sarja, tilah, and asoka trees,
Plucking their buds, shameless and well-content
Because she saw love lighted in his heart.
For, knowing well her triumph, and the saint
Obtained, once more she clasped her soft brown arms
About him, and with eyes fixed on his eyes
Withdrew; having enkindled passion's flame
Where only fires of sacrifice had burned.

[1. A kind of dance in which the performer plays with a ball as she dances.]

WHEN she was gone, young Rishyasringa stood
As one some dream of heaven hath left distraught,
Spiritless - then within his lonely cell
Sit, with lace fixed through many silent hours,
Her beauties meditating.

Presently
Vibhandaka, of Kasyapa the son,
Returned. Much insight of the Veds had bleared
His ancient orbs; a thick pile covered him,
Body and legs and arms, to the finger-ends;
A holy man; purified, dedicate
To contemplation. He, arriving, saw
The lad in deep thought plunged, sitting apart
Dejected, fetching sigh on sigh, with glance
Upturned. Whereat inquired Vibhandaka:
My child, why hast thou gathered not the wood?
Didst thou perform the sacrifice to-day?
And didst thou lead the calf to suck the cow?[1]

[1. This was the sacred cow, kept at the hermitage for religious uses.]

Why art thou sad? I pray thee tell me true, -
Hath one been with thee here to-day? "

The boy
Gave answer: "Yea, a Brahmacharya came.
His[1] locks were braided, and his comely form
Seemed nor too tall nor short; fair-voiced he was,
Colored as is new gold, with broad bright eyes
Which were like lotus-blossoms. As gods shine,
So - of his own divine grace - glittered he
A glory had he like the sacred sun;
And, ah! his dark, deep glance; and oh, his hair
Tied tip with blue; sweet-smelling, lustrous, long!
A necklace curled and clung about his neck,
Sparkling like lightning on a dusky sky;
And underneath his throat swelled forth to sight
Two globes, flower-soft and smooth, fair-fashioned, large.
His waist so tapered back and front came close; [2]

[1. Rishyasringa takes his visitant for a man, knowing no better.

2 This is a literal transcript from the Sanskrit, which means that the waist was so small (a great charm with Indian poets) as to be almost imperceptible.]

Below, his hips outrounded wondrously;
A jewelled girdle hung above his thighs,
And some strange tinkling ornaments adorned
His feet. Also, upon his arms were gems
Which chattered like the breast-beads of my string,
(Ah, but so musically!) when he moved, -
'Twas as the songs of wild swans on our lake.
The cloths he wore showed goodly, -not like mine.
And when he spoke, those honeyed words which fell
Gladdened my heart and passed into my soul,
Deep -deep, till dearer seemed it than the notes
Of Koils piping! Also, as the woods-
When in the Madhva month the breezes blow -
Shake fragrance forth, so there did waft from him
Sweet breaths on every air. Over his brows
The locks sat smooth, drawn forward from his braids;
And in his ears swung little painted stones
Brighter than chakravâka birds. Sometimes
With skilful hand he tossed a ball aloft,
Which fell to earth, and, bounding to his palm,
Was beaten back again, and yet again,
Wondrous to see; while this and that way waved
His body like a tree which the wind bends.
Ah, while I saw him so, like a young god,
My heart grew full. I worshipped that fair saint.
Full oft, too, he embraced me ' holding me

Close, by the hair, and, drawing down my cheek,
And covering up my mouth with his soft mouth,
Upon my lips made tender sounds,- and this
Gave me strange joy! He would not willingly
Accept 'foot-water,' nor the fruits I brought.
He had a vow was otherwise, he said;
But showed me unknown fruits, more delicate
Than aught we ever taste of here; no rind
They had, nor flesh like ours. Also he gave
Sweet juices to me, which I drank, and felt
A quickening glow, lifting my eyebrows up.
Those wreaths of scented blossoms, strung with silk,
Are from his hand; he left them here, dear saint
(Who by his fasts, no doubt, so splendid shows,)
When he withdrew to seek his hermitage.
Now he is gone, I am become as nought;
My senses fail, my body burns. I ask
Only to go to him, or else that he
Should always come to us. Father, demand
His presence; learn his Brahmacharya's name.
I wish to exercise with that wise man
The penance they perform; I long to do it;
My heart will break, if I see him no more!"

Vibhandaka spake sternly: "Son, there walk
Wonderful Rakshasîs in this our wood,
Dreadful for strength and cunning comeliness;
Ofttimes to interrupt our rites they seek;
Ofttimes, with winsome wiles, and beauteous shapes,
Tempt saints to abandon Swarga's heavenly rest.
He who will rule his mind and reach toward bliss,
With such makes no society, nor looks
The way of those, th' abominable, who snare
The pious. Yea, my son, the foods she gave
Are evil and forbidden, and conduce
To sin. Yon wreaths, moreover, must not lie
Within a hermitage, where Munis live;
For soul- corrupting is their subtle scent.
Nay, 'twas a Rakshasî!"

So did the sage
Counsel that youthful saint, admonishing him,
And afterwards set forth to seek the witch;
But nowhere finding her, came home again.

Yet it befell, upon another day
Vibliandaka went forth to pluck those fruits

Which are most meet to make the sacrifice
Of Sravan; and she came again, the girl,
Silently shining through the trees; and he
Saw her, and seeing, utterly forgot
Rishis and Rakshasîs, so joyed he was,
So with strong love transported; for she sighed,
"Rishyasring!" And with one word he took
Her palm, and led her to the lonely hut,
Whose porch they entered.

Afterwards (O King!)
Langhingly did she win him to the bank
With honeyed arts, and lightly him entranced,
Floating and fondling down the silvery stream,
Until they came to Anga. There she drew
The green boat in, and moored it 'neath the shade
Love's ark, - plain to be seen, and by all folk
Named *Navyasrama*, "The Floating Shrine."
So Lômapâd brought in the Rishi's son:
And lo! great Indra's wrath was gone; the rain
Burst o'er the land, and drenched the thirsty fields
But Rishyasringa to his forest-cell
Came back no more!

THE BIRTH OF DEATH.

**(FROM THE DRONA PARVA OF THE MAHÂBHÂRATA.-
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[The brave and virtuous son of .Arjuna, the young Abhimanyu, has been slain in battle, after splendid exploits, and Prince Yudhisthira is bitterly bewailing his loss. "What is Death? Whence is this Death?" he exclaims. The sage Vyâsa thus replies to him:]

I.

I will relate
An ancient story for thy comfort, Prince,
By Narad told to King Akampana:
For that great lord had lost his only son,
Which is of earthly woes hardest to bear.
Tliou, too, shalt learn how Death began, and this
Shall free thee from the ache of love bereaved.
Hear the old story; it is sweet to hear, -
Excellent, holy, purging sins away,
Prolonging life because it stayeth grief,

Good for the heart and soul, strengthening the will
Best of auspicious scriptures. Nay, I say,
To tell or hear this rede is all as if
The blessed Veds were chanted; it should be
Said with the morning prayer for kings to con,
If they will keep their children, realms, and wealth
With minds at ease.

My son, in ages past,
In the far Krita Yuga, lived this King
Akampana. His foes beset him sore,
And slew in fight Hari, his son, a prince,
God Narayen's match for might, youthful and fair,
Skilful in arms, wise, pleasant, in the war
Fearless as Sákra. But they hemmed him round,
Striking such blows amidst his enemies,
That when he fell there lay about his corpse
A bloody belt of chiefs and elephants.

Long mourned the King, his sire, by night and day
Weeping, knowing no joys, uncomforted;
Whom that most holy saint, great Narada,
Hearing his grief, in pity visited.
But when the King saw Narad entering,
Uprose he from the dust, and clasped those feet,
And poured his sorrows into those wise ears;
Recounting all the battle, how 'twas lost,
And how the Prince fell! "Ah, my brave, fair son
So brake he forth, - "Oh, my most gallant boy!
That wast upon our side like Indra's self
For help; like Vishnu, in thy shining mail, -
Slain art thou 'midst thy foes. Ah, Bhagavan!
Ah, Rishi! he is gone; my pride is dead!
What is this Death? Whence cometh it? What curse
Hath given it means and might and power to kill,
Blasting the bloom of life? Thou, who art wise,
Tell me the truth of this; I crave to know."

Then Narad, hearing his most piteous cry,
That teacher of the truth, spake tenderly
The ancient tale I tell, which whoso hears
Ile shall not weep though his one son be dead.

Narada said; "Listen, thou long-armed King,
And grieve no more when thou hast heard. At first,
Far back, in the beginning, He who rules,
Almighty shining Bhrahma, made what lives

To live unchanged; so was there length of days
Illimitable, but not growth in days,
Which comes of change; and Brahma, seeing His worlds
Fixed in fair changelessness, waxed ill content,
Bethinking to unmake what He had made,
That good should pass to better and there went,
O Monarch! from the discontent of Him
Bethinking how He should destroy to save
A flame, the spirit of His brooding thought,
Which, filling all the regions, had consumed
The heavens and earth and worlds from west to east
From north to south, the heavens and earth and worlds,
With all their creatures,- those which live and move,
And those which live unmoving, plants and trees.
So was that thought of Brahma terrible.

"But, thereupon, he of the matted locks,
Hara,-whom men do also Sthánu call,
King of night-wandering ghosts, Shiva the god, -
Unto dread Brahma's presence straight repaired.
Awful in sunlike majesty sat He;
And, seeing Hara at His feet, come there
For love of living beings: 'Son!' He said,
'What need hath brought thee? Let the wish be known;
That which thou dost desire, it shall be wrought;
For thou art Sthánu, and thy will is mine.'

"Spake Hara: 'O Thou Light of all the worlds!
Thine are the worlds, and Thou hast peopled them;
And all things in their orders are by Thee,
And in Thee live. Wilt Thou not save Thine own?
But now they fear to perish everywhere,
Slain by this fire which flameth from Thy mood;
And 1, who see it, and who love them, come,
Moved with compassion. Have Thou mercy, Lord!'

"Brahma replied: 'I did not think to slay.
Lo! I am favorable. Life shall live;
For love, not hate, this mood did move in Me;
Because the angel of the earth hath come,
Constantly praying, "Father, lighten me;
Make and unmake this burden sore to bear,
My children, lest we multiply to harm."
Yet, having made them, how should I unmake,
Seeing I gave gifts indestructible,
Giving their lives? I cannot slay, yet these
Must change; therefore that mood did move in Me.'

"Spake Hara: 'O Protector of the worlds
Be favorable still, be wroth no morc;
Let not these lives, moving and motionless,
Perish, O Bhagavan! Let there be henceforth
Three states of time for children of the earth, -
The past, the present, and the future - these
Let them possess, Thou Lord of all! Thy mind
Burneth in moving, and therewith a flame
Proceeded, scorching mountains, rivers, lakes,
Forests, and beasts that dwell there, and the beings,
Moving and motionless, of all the earth.
Ah, Bhagavan, be Thou then propitious; yield
Thine ill-content which slayeth. This I crave.
Also the flame, which hath proceeded forth
By reason of it, draw it back, dread Lord,
Into Thyself - from Thee it sprang. Thou art
Master, to bless or ban. Make Thine acts bless
These that are Thine, to sweep away or save
These that must perish if Thou pity not.
O Maker who unmakest! I am here-
The messenger of ill the guardian gods
Which keep Thy worlds - beseeching Thee, Supreme,
Destroy not that which Thou hast wrought so fair
For this, at Thy great feet I bend and plead.'

"Hearing Maliddev's prayer," quoth Narada,
The awful Brahma gave consent, and drew
Back to Himself that earth-devouring flame.
Then He who maketh and unmaketh worlds
Spake of the making and unmaking, -how
The purpose groweth so. And when the fire
Was wholly quenched, and all His spirit still,
Lo! Brahma meditated; and there rose,
Live from His thought, a presence feminine,
Delicate, tender, splendid, with great eyes.
Dark the sweet face was, dark the stately limbs
But beauty blossomed red on lip and breasts,
And in her ears swung ear-rings of soft gold.
She, being so born, drew backward from the throne,
Awe-struck to gaze upon those gods. But He
Who maketh and unmaketh, spake to her,
Saying: 'Thou Death, thou Mrityu, go, destroy
Those that must die. I have created thee
Unto this work; bring to appointed end
The moving and unmoving; kill and slay
All creatures at their time. This is My will:

Obey and fear not.'

"Thus commanded, Death-
Fair Mrityu, with those eyes like lotuses-
Spake not, but bowed her head and sobbed; her tears
Fast welling; so that on dread Brahma's hand
Fell the bright tears, - for Brahma drew her close,
Saying: 'I bid thee for the good of all.'"

II.

Bur Narada went on. "Then she assuaged
Her sorrow, and replied: 'Father and Lord!'-
Clasping her palms across her beauteous breast,
And trembling like a tendril in the wind, -
'Father and Lord!' sighed Mrityu, 'wherefore, then,
Mad'st Thou me woman? How shall I fulfil
This drcadful duty, this injurious task?
I shall be guilty, I shall be defiled.
Be gracious; let this work light not on me
Why must they die? The friend, the citizen,
The son, the mother, father, brother, bride,
And bridegroom, - all so happy, all so fair, -
Why should these be destroyed? I am afraid
To kill them; I shall sadden at their tears,
Grieve with their groans. Master of all! dear God
Bid me not dwell with Yama, slaying men.
I pray Thee rather give me leave to live
In holy silences and pains and prayers.
This boon I crave, great Father! grant the boon;
And I, Thy child, will go to Dhenuka,
Where I will dwell in sacred solitudes,
Religious, worshipping Thee. But, God of gods,
I shall not have the heart to take away
The dear lives of the dying creatures. Save,
Save me from such a sin!'

"Brahma replied:
Mrityu, thou art created unto this,
To make an end of all that lives. Go, child;
Make them to end, each at his time; spare none:
Such is My will, and never otherwise;
Thou shalt be blameless doing Brahma's will.'

"But she," thus Narada went on, "stood there,
To slay reluctant, clasping pitying palms

Across her breast, and lifting eyes of ruth
To Brahma's eyes. Thereat there spread in heaven
Silence a space, whilst Death, for love of men,
Gazed on the face of God, and that dread face
Waxed well contented - and great Brahma smiled,
Looking upon His creatures, who therewith
Fared well throughout the three wide worlds, because
The countenance of Him was glad again.

"So passed she from the Almighty Presence, mute,
This tender angel, sent to slay mankind,
Refusing still to slay; and forthwith went
To Dhenuka, where, countless ages through,
In meditation and rapt vows she stood
Fixed like a rock:[1] - all for the love of men,
For sixteen padmas -[2] stood she, seeking grace,
Withholding heart and soul from peace and joy;
And afterward, for padmas twenty-five,
Praying for men; and then through many, more
She sojourned with the creatures of the field,
Praying for them. Next, upon Nanda's banks,-
Nanda which flows cool, holy, crystal-pure,-
Seven thousand years and one kept she firm fast
And afterward went east to Kausikî,
Where dews and airs of heaven were all her food
Until, accomplishing the pilgrimage,
By Panchaganga, and at Ganga's wave
Under the feet of sacred Himalay,
And so to topmost Himalay, where gods
Have offered sacrifice, she, too, a god, -
Lay prostrate, praying, still as is a stone.
And yet again at Naimish, Pushkara,

[1. The Sanskrit phrase signifies "standing on one leg."

2. A *padma* is a thousand billion years.]

Gokarna, and Malaya - wheresoe'er
The holiest places are - there sojourned she,
Fasting and meditating, making vows
For men to Brahma, suing Him for them.

"Whereby the Eternal Father of the worlds,
Being well pleased," quoth Narad, "called to her
With kindly 1-nind, saying: 'My Mrityu!
Why dost thou exercise such heavy vows?'

"And gentle Death answered the Lord of life

'That I may never have, O Lord! to kill
Thy creatures, and that they may dwell in peace
This thing I ever wish, this boon I crave.
Master and Father! I did fear the guilt
Of slaying, and I feared to disobey;
Therefore I make these penances, Supreme
Comfort me, who am Thine, and terrified;
Forgive me, for I would be innocent;
Have pity, Lord of lords! on me and these.'

"Then He that knows what was, is, and will be,
Made mild reply: 'Blood-guilty art thou not,
O Mrityu! if thou slayest these which live.
What I have uttered, I have uttered. Vain
Can never be My words. These are to die.
Go, gentle spirit! therefore, slay Me these
Slay all four orders of the things which live
Thee shall the Eternal Virtue purify;
Thee shall the mighty ones who guard My worlds
Succor and aid. Yama shall help thee; plagues,
Pestilence, death, shall be thy ministers;
And I, the Almighty God, before all gods,
Give thee this sign, that, being free from sin,
Thou shalt be called "Passionless" *Nirajis*,
She that doth slay for love, and, slaying, saves.'

"So once again, commanded past reply,
Mrityu her meek palms folded o'er her breast,
And bowed her brow, and answered: 'If, dread Lord!
This must be done, and I must be the means,
Upon my head be put Thy dread behest
Yet let it be Thy will I strike them not:
Let their sins slay them, and die so with them.
Avarice, ambitions, envies, calumnies,
Wars, wraths, hates, conquests, follies, passions, plots
Of mutual mischiefs, - let those work Thy word,
And bring to end the beings suffering them.'

'"Thus it shall be,' spake Brahma. 'Go, fair child!
Fulfil My purpose, make death enter so;
Thou shalt be blameless now and evermore.
See! the bright tears that fell upon My hand
From forth thine eyes I turn to woes of flesh,
Which shall consume them, -aches, diseases, griefs,
Born of thy sorrow these will smite; but, born
Of thy compassion, these shall heal with peace
When the day cometh that each one must die.

Fear not! thou shalt be innocent; thou art
The solace, as the terror, of all flesh,
Righteous and rightful, doing Brahma's will.
Therefore fare forth and slay, making these end
With pangs of passion, sting's of wild desires,
Vain sins which kill. This shall thy virtue be
And thou shalt purify thee by thyself,
Making the good wax and the evil wane
By nature of the evil's self, - by wrongs,
By wrath, by lust, self-love, and sinfulness.'

"So, ever since that time," quoth Naxada,
Mrityu, no longer thinking to resist,
Works the great will of God, and slays what lives,
Taking the breath of creatures at life's close;
Not with her own kind hand; she doth not kill!
By ills and pests and hurts which evil breeds-
As many as those tender tears that rolled
From forth her eyes -they perish; so men call
Their plagues Vyâdhi, that which 'hunts' [1] to death,

[1. There is a play here upon the two Sanskrit words, *vâdhi*, "sickness," and *vyâdha*, "a hunter."]

"Wherefore, my King said Narad, "it is vain
To mourn the dead. The elements divine,
Which enter in at birth, come forth at death.
All changes; and the gods are mortal, too.
But thou lament no more thy princely son;
He hath attained that excellent abode,
Airy, invisible, which knows not time,
Nor chance, nor any change. Weep not for him!
He sits with kings and heroes who are passed
Into the everlasting, happy home,
Where no wars are, nor wounds, and good men dwell.

"King! this is death! this is that Mrityu!
Thus, when the hour is come, the creatures end,
Obeying the vast purposes of Him
Who maketh and unmaketh. Mrityu takes
Their breath. She slays not; of themselves they die
The gentle spirit with the staff in hand [1]

[1. The Sanskrit epithet is *Dandapani*.]

Strikes none, but pities all. Therefore the wise,
Knowing that such is Brahma's will and good,
Never lament their dead; grieve thou no more."

AND when the holy Narada made end
(Vyâsa said), this King Akampana
Shed no more tears, but spake unto the saint:
"Lo! now my woe is gone, my heart is healed!
O wisest of all Rishis, I have peace;
I thank thee for the blessing of such lore
I clasp thy feet." Therewith Narada went
To Nandana, leaving him comforted.
Son of the Pandavas, be patient, too!
Thy Prince, thy gallant Abhimanyu,
Fell like a lord of men, and hath his meed
In Swarga with the blessed. Rise thou up,
Quit grief, and take thy weapons, and renew
The battle with thy brothers on the plain.

Whoso reads and whoso hears
This fair story of old years,
Well and wisely gives his pains;
Since thereby his spirit gains
Piety and peace and bliss;
Nay, and heavenward leadeth this;
And, on earth, its wisdom brings
Wealth and health and happy things

THE NIGHT OF SLAUGHTER.

(FROM THE OPENING OF THE *SAUPTIKA PARVA* OF THE MAHÂBHÂRATA. VOL II. OF THE CALCUTTA QUARTO EDITION.)

To Narayen, Best of lords, be glory given,
To great Saraswati, the Queen in heaven;
Unto Vyâsa, too, be paid his meed,
So shall this story worthily proceed.

"THOSE vanquished warriors then," Sanjaya said,
Fled southwards and, near sunset, past the tents
Unyoked; abiding close, in fear and rage.
There was a wood beyond the camp, untrod,
Quiet; and in its leafy harbor lay
The Princes, some among them bleeding still
From spear and arrow gashes; all sore spent,
Fetching faint breath, and fighting o'er again
In thought that battle. But there came a noise
Of Pandavas pursuing, -fierce and loud
Outcries of victory; whereat these chiefs
Sullenly rose, and yoked their steeds again,

Driving due east; and eastward still they drave
Under the dusk, till drouth and desperate toil
Stayed horse and man; then took they lair again
The panting horses, and the Princes, wroth
With chilled wounds, and the death-stroke of their King.

. . . . .

Now were they come, my Prince! Sanjaya said,
Unto a jungle thick with stems, whereon
The tangled creepers coiled; here entered they,
Watering the horses at a stream, and pushed
Deep in the thicket. Many a beast and bird
Sprang startled at their feet; the long grass stirred
With serpents creeping off - the woodland flowers
Shook, where the pea-fowls hid; and, where frogs plungèd,
The swarm rocked all its reeds and lotus-buds.
A banian-tree, with countless dropping boughs
Earth-rooted, spied they, and beneath its aisles
A pool; hereby they stayed, tethering their steeds,
And, dipping water, made the evening prayer.

"But when the 'Daymaker' sank in the west,
And Night descended,- gentle, soothing Night,
Who comforts all, with silver splendor decked
Of stars and constellations, and soft folds
Of tender darkness drawn,- then the wild things
Which roam in darkness woke, wandering afoot
Under the gloom. Horrid the forest grew
With roar and yelp and yell, around that place
Where Kripa, Kritavarman, and the son
Of Drona lay beneath the banian-tree,
Full many a piteous passage instancing
In their lost battle-day of dreadful blood;
Till sleep fell heavy on the wearied lids
Of Bhoja's child and Kripa. Then these lords,
To princely life and silken couches used,
Sought on the bare earth slumber, spent and sad,
As homeless outcasts lodge.

"But, O my King!
There came no sleep to Drona's angry son,
Great Aswatthâman. As a snake lies coiled
And hisses breathing, so his panting breath
Hissed rage and hatred round him, where he lay,
Chin uppermost, arm-pillowed, with fierce eyes
Roving the wood, and seeing sightlessly.

Thus chanced it that his wandering glances turned
Into the fig-tree's shadows, where there perched
A thousand crows, thick roosting, on its limbs, -
Some nested, some on branchlets, - deep asleep,
Heads under wings, all fearless; nor, O Prince!
Had Aswatthâman more than marked the birds,
When fierce there fell out of the velvet night,
Silent and terrible, an eagle-owl,
With wide, soft, deadly, dusky wings, and eyes
Flame-colored, and long claws, and dreadful beak,
Like a winged sprite, or great Garood himself.
Offspring of Bhârata! it lighted there
Upon the banian bough; hooted - but low -
The fury smothering in its throat, then fell
With murderous beak and claws upon those crows;
Rending the wings from this, the legs from that,
From some the heads, of some ripping the crops;
Till, tens and scores, the fowl rained down to earth
Bloody and plucked, and all the ground waxed black
With piled crow-carcasses; whilst that great owl
Hooted for joy of vengeance, and again
Spread the wide, deadly, dusky wings.

"Up sprang
The son of Drona: 'Lo! this owl,' quoth he,
'Teacheth me wisdom - lo! one slayeth so
Insolent foes asleep. The Kuru Lords
Are all too strong in arms by day to kill;
They triumph, being many. Yet I swore
Before the King, my father, I would kill
And kill, -even as a foolish fly should swear
To quench a flame. It scorched; and I shall die
If I dare open battle - but by art
Men vanquish fortune and the mightiest odds.
If there be two ways to a wise man's wish,
But only one way sure, he taketh that
And if it be an evil way, condemned
For Brahmans, yet the Kshattriya may do that
Which vengeance bids against his foes. Our foes
The Pandavas, are furious, treacherous, base,
Halting at nothing; and how say the wise
In holy Shasters? - "Wounded, wearied, fed,
Or fasting - sleeping, waking, setting forth,
Or new arriving; slay thine enemies!"
And so again: "At midnight, when they sleep;
Dawn, when they watch noon, if their leaders fall

Eve, should they scatter all the times and hours
Are times and hours good for killing foes.'"
So did the son of Drona steel his soul
To break upon the sleeping Pandu chiefs
And slay them in the darkness. Being set
On this unlordly deed, and clear in scheme,
He from their slumbers roused the warriors twain,
Kripa and Kritavarman."

THE GREAT JOURNEY.

**(FROM THE *MAHAPRASTHÁNIKA PARVA* OF THE MAHÂBHÂRATA.-
VOL. IV. OF THE CALCUTTA QUARTO EDITION.)**

To Narayen, Iord of lords, be glory given,
To sweet Saraswati, the Queen in heaven
To great Vyâsa, eke, pay reverence due,
That this high story may its course pursue.

THEN Janmejaya prayed: "O Singer, say,
What wrought the princes of the Pandavas
On tidings of the battle so ensued,
And Krishna, gone on high?"

Answered the Sage:
"On tidings of the wreck of Vrishni's race,
King Yudhisthira of the Pandavas
Was minded to be done with earthly things,
And to Arjuna spake: 'O noble Prince,
Time endeth all; we linger, noose on neck,
Till the last day tightens the line, and kills.
Let us go forth to die, being yet alive.'
And Kunti's son, the great Arjuna, said:
'Let us go forth to die! - Time slayeth all.
We will find Death, who seeketh other men.'
And Bhimaseria, hearing, answered: 'Yea,
We will find Death!' and Sahadev cried: 'Yea!'
And his twin brother Nakula; whereat
The princes set their faces for the Mount.

"But Yudhisthira -ere he left his realm
To seek high ending -summoned Yuyutsu,
Surnamed of fights, and set him over all,
Regent, to rule in Parikshita's name
Nearest the throne; and Parikshita, King
He crowned, and unto old Subhadra said:

'This, thy son's son, shall wear the Kuru crown,
And Yadu's offspring, Vajra, shall be first
In Yadu's house. Bring up the little prince
Here in our Hastinpur, but Vajra keep
At Indraprasth; and let it be thy last
Of virtuous works to guard the lads,' and guide.'

"So ordering ere he went, the righteous King
Made offering of white water, heedfully,
To Vasudev, to Rama, and the rest, -
All funeral rites performing; next he spread
A funeral feast, whereat there sat as guests
Narada, Dwaipayana, Bharadwaj,
And Markandeya, rich in saintly years,
And Yajnavalkya, Hari, and the priests
Those holy ones he fed with dainty meats
In kingliest wise, naming the name of Him
'Who bears the bow; and -that it should be well
For him and his -gave to the Brahmanas
Jewels of gold and silver, lakhs on lakhs,
Fair broidered cloths, gardens and villages,
Chariots and steeds and slaves.

"Which being done,
O Best of Bhârat's line he bowed him low
Before his Guru's feet, -at Kripa's feet,
That sage all honored, - saying, 'Take my Prince;
Teach Parikshita as thou taughtest me.
For hearken, ministers and men of war!
Fixed is my mind to quit all earthly state.'
Full sore of heart were they, and sore the folk,
To hear such speech, and bitter went the word
Through town and country, that the King would go;
And all the people cried, 'Stay with us, Lord!'
But Vudhisthira knew his time was come,
Knew that life passes and that virtue lasts,
And put aside their love.

"So, with farewells
Tenderly took of lieges and of lords,
Girt he for travel, with his princely kin,
Great Yudhisthira, Dharma's royal son.
Crest-gem and belt and ornaments he stripped
From off his body, and for broidered robe
A rough dress donned, woven of jungle-bark;
And what he did - O Lord of men!- so did
Arjuna, Bhima, and the twin-bom pair,

Nakula with Sahadev, and she, -in grace
The peerless, - Draupadí. Lastly these six, -
Thou son of Bhârata! - in solemn form
Made the high sacrifice of Naishtiki,
Quenching their flames in water at the close;
And so set forth, midst wailing of all folk
And tears of women, weeping most to see
The Princess Draupadí - that lovely prize
Of the great gaming, Draupadí the Bright -
Journeying afoot; but she and all the five
Rejoiced, because their way lay heavenwards.

"Seven were they, setting forth, - Princess and King,
The King's four brothers, and a faithful dog.
Those left Hastinapur; but many a man,
And all the palace household, followed them
The first sad stage: and, ofttimes prayed to part,
Put parting off for love and pity, still
Sighing, 'A little farther!' - till day waned;
Then one by one they turned, and Kripa said:
'Let all turn back, Yuyutsu! These must go.'
So came they homewards, but the Snake-King's child,
Ulupi, leapt in Gunga, losing them;
And Chitrangâda with his people went
Mournful to Munipoor, whilst those three queens
Brought Parikshita, in.

"Thus wended they,
Pandu's five sons and loveliest Draupadí,
Tasting no meat, and journeying due east,
On righteousness their high hearts fed, to heaven
Their souls assigned; and steadfast trod their feet
By faith upborne - past nullah, ran, and wood,
River and jheel and plain. King Yudhisthir
Walked foremost, Bhima followed, after him
Arjuna, and the twin-born brethren next,
Nakula with Sahadev: in whose still steps-
O Best of Bhârat's offspring! - Draupadí,
That gem of women, paced, with soft, dark face, -
Beautiful, wonderful! -and lustrous eyes,
Clear-edged like lotus-petals; last the dog
Following the Pandavas.

"At length they reach
The far Lauchityan Sea, which foameth white
Under Udayachala's ridge. - Know ye,
That all this while Nakula had not ceased

Bearing the holy bow, named Gandiva,
And jewelled quiver, ever filled with shafts,
Though one should shoot a thousand thousand times.
Here - broad across their path - the heroes see
Agni, the god. As though a mighty hill
Took form of front and breast and limb, he spake.
Seven streams of shining splendor rayed his brow,
While the dread voice said: 'I am Agni, chiefs!
O sons of Pandu, I am Agni! Hail!
O long-armed Yudhisthira, blameless king, -
O warlike Bhima, - O Arjuna, wise, -
O brothers twin-born from a womb divine, -
Hear! 1 am Agni, who consumed the wood
By will of Narayan for Arjuna's sake.
Let this your brother give Gandiva back,
The matchless bow: the use for it is o'er.
That gem-ringed battle-discus which he hurled
Cometh again to Krishna in his hand
For avatars to be; but need is none
Henceforth of this most excellent bright bow,
Gandiva, which I brought for Partha's aid
From high Varuna. Let it be returned.
Cast it herein!'

"And all the princes said,
"Cast it, dear brother!' So Arjuna threw
Into that sea the quiver ever-filled,
And glittering bow; then, led by Agni's light,
Unto the south they tumed, and so southwest,
And afterwards right west, until they saw
Dwaraka, washed and bounded by a main
Loud -thundering on its shores; and here - O Best
Vanished the god; while yet those heroes walked,
Now to the northwest bending, where long coasts
Shut in the sea of salt, now to the north,
Accomplishing all quarters, journeyed they;
The earth their altar of high sacrifice,
Which these most patient feet did pace around
Till Meru rose.

"At last it rose! These Six,
Their senses subjugate, their spirits pure,
Wending along, came into sight - far off
In the eastern. sky -of awful Himavat;
And, midway in the peaks of Himavat,
Meru, the mountain of all mountains, rose,

Whose head is heaven; and under Himavat
Glared a wide waste of sand, dreadful as death.
"Then, as they hastened o'er the deathly waste,
Aiming for Meru, having thoughts at soul
Infinite, eager, - lo! Draupadí reeled,
With faltering heart and feet - and Bhima turned,
Gazing upon her; aad that hero spake
To Yudhisthira: 'Master, Brother, King!
Why doth she fail? For never all her life
Wrought our sweet lady one thing wrong, I think.
Thou knowest; make us know, why hath she failed?'

"Then Yudhisthira, answered: 'Yea, one thing.
She loved our brothers better than all else, -
Better than heaven: that was her tender sin,
Fault of a faultless soul; she pays for that.'

"So spake the monarch, turning not his eyes,
Though Draupadí lay dead, - striding straight on
For Meru, heart-fall of the things of heaven,
Perfect and firm. But yet a little space
And Sahadev fell down; which Bhima seeing,
Cried once again: 'O King, great Madri's son
Stumbles and sinks. Why hath he sunk? - so true,
So brave and steadfast, and so free from pride!'

"'He was not free,' with countenance still fixed,
Quoth Yudhisthira; 'he was true and fast
And wise; yet wisdom made him proud; he hid
One little hurt of soul, but now it kills.'

"So saying, he strode on, Kunti's strong son,
And Bhima; and Arjuna followed him,
And Nakula, and the hound; leaving behind
Sahadev in the sands. But Nakula,
Weakened and grieved to see Sahadev fall-
His dear-loved brother -lagged and stayed; and then
Prone on his face he fell, that noble face
Which had no match for beauty in the land,
Glorious and godlike Nakula! Then sighed
Bhima anew: 'Brother and Lord! the man
Who never erred from virtue, never broke
Our fellowship, and never in the world
Was matched for goodly perfectness of form
Or gracious feature, - Nakula has fallen!'

"But Yudhisthira, holding fixed his eyes.

That changeless, faithful, king, -replied
'Yea, but he erred! The Godlike form he wore
Beguiled him to believe none like to him,
And he alone desirable, and things
Unlovely, to be slighted. Self-love slays
Our noble brother. Bhima, follow! Each
Pays what his debt was.'

"Which Arjuna heard,
Weeping to see them fall; and that stout son
Of Pandu, that destroyer of his foes,
That Prince, who drove through crimson waves of war,
In old days, with his milk-white chariot-steeds,
He, the arch-hero, sank! Beholding this, -
The yielding of that soul unconquerable,
Fearless, divine, from Sakra's self derived,
Arjuna's, - Bhima cried aloud: 'O King!
This man was surely perfect. Never once,
Not even in slumber, when the lips are loosed,
Spake he one word that was not true as truth.
Ah, heart of gold! why art thou broke? O King!
Whence falleth he?'

"And Yudhisthira said,
Not pausing: 'Once he lied, a lordly lie!
He bragged - our brother - that a single day
Should see him utterly consume, alone,
All those his enemies, -which could not be.
Yet from a great heart sprang the unmeasured speech,
Howbeit a finished hero should not shame
Himself in such wise, nor his enemy,
If he will faultless fight and blameless die
This was Arjuna's sin. Follow thou me!'

"So the King still went on. Put Bhima next
Fainted, and stayed upon the way, and sank ,
But, sinking, cried behind the steadfast Prince:
'Ah, brother, see I die! Look upon me,
Thy well-beloved! Wherefore falter I,
Who strove to stand?'

"And Yudhisthira said:
More than was well the goodly things of earth
Pleased thee, my pleasant brother! Light the offence,
And large thy spirit - but the o'erfed soul
Plumed itself over others. Pritha's son,
For this thou failest, who so near didst gain.'

"Thenceforth alone the long-armed monarch strode,
Not looking back, - nay, not for Bhima's sake,
But walking with his face set for the Mount;
And the hound followed him, - only the hound.

"After the deathly sands, the Mount! and, lo
Sákra shone forth, - the God, - filling the earth
And heavens with thunder of his chariot-wheels.
'Ascend,' he said, I with me, Pritha's great son!
But Yudhisthira answered, sore at heart
For those his kinsfolk, fallen on the way:
O Thousand-eyed, O Lord of all the gods,
Give that my brothers come with me, who fell!
Not without them is Swarga sweet to me.
She too, the dear and kind and queenly, - she
Whose perfect virtue Paradise must crown, -
Grant her to come with us! Dost thou grant this?'

"The God replied: 'In heaven thou shalt see
Thy kinsmen and the Queen - these will attain
And Krishna. Grieve no longer for thy dead,
Thou chief of men I their mortal covering stripped,
These have their places; but to thee the gods
Allot an unknown grace: thou shalt go up,
Living and in thy form, to the immortal homes.'

"But the King answered: 'O thou Wisest One,
Who know'st what was, and is, and is to be,
Still one more grace! This hound hath ate with me,
Followed me, loved me; must I leave him now?'

"'Monarch,' spake Indra, I thou art now as we,
Deathless, divine; thou art become a god;
Glory and power and gifts celestial,
And all the joys of heaven are thine for aye
What hath a beast with these? Leave here thy hound.'

"Yet Yudhisthira answered: 'O Most High,
O Thousand-eyed and wisest! can it be
That one exalted should seem pitiless?
Nay, let me lose such glory: for its sake
I cannot leave one living thing I loved.'

"Then sternly Indra spake: 'He is unclean,
And into Swarga such shall enter not.
The Krodhavasha's wrath destroys the fruits
Of sacrifice, if dogs defile the fire.
Bethink thee, Dharmaraj; quit now this beast

That which is seemly is not hard of heart.'

"Still he replied: ' 'Tis written that to spurn
A suppliant equals in offence to slay
A twice-born; wherefore, not for Swarga's bliss
Quit I, Mahendra, this poor clinging dog,
So without any hope or friend save me,
So wistful, fawning for my faithfulness
So agonized to die, unless I help
Who among men was called steadfast and just.'

"Quoth Indra: 'Nay, the altar-flame is foul
Where a dog passeth; angry angels sweep
The ascending smoke aside, and all the fruits
Of offering, and the merit of the prayer
Of him whom a hound toucheth. Leave it here!
He that will enter heaven must enter pure.
Why didst thou quit thy brethren on the way,
And Krishna, and the dear-loved Draupadî,
Attaining, firm and glorious, to this Mount
Through perfect deeds, to linger for a brute?
Hath Yudhisthira vanquished self, to melt
With one poor passion at the door of bliss?
Stay'st thou for this, who didst not stay for them, -
Draupadí, Bhima?'

"But the King yet spake:
"Tis known that none can hurt or help the dead.
They, the delightful ones, who sank and died,
Following my footsteps, could not live again
Though I had turned, - therefore I did not turn
But could help profit, I had stayed to help.
There be four sins, O Sákra, grievous sins
The first is making suppliants despair,
The second is to slay a nursing wife,
The third is spoiling Brahmans' goods by force,
The fourth is injuring an ancient friend.
These four I deem not direr than the crime,
If one, in coming forth from woe to weal,
Abandon any meanest comrade then.'

"Straight as he spake, brightly great Indra smiled
Vanished the hound, and in its stead stood there
The Lord of Death and justice, Dharma's self!
Sweet were the words which fell from those dread lips,
Precious the lovely praise: 'O thou true King,
Thou that dost bring to harvest the good seed

Of Pandu's righteousness; thou that hast ruth
As he before, on all which lives! - O Son!
I tried thee in the Dwaita wood, what time
They smote thy brothers, bringing water; then
Thou prayed'st for Nakula's life - tender and just -
Nor Bhima's nor Arjuna's, true to both,
To Madri as to Kunti, to both queens,[1]
Hear thou my word! Because thou didst not mount
This car divine, lest the poor hound be shent
Who looked to thee, lo! there is none in heaven
Shall sit above thee, King! - Bhârata's son
Enter thou now to the eternal joys,
Living and in thy form. justice and Love
Welcome thee, Monarch! thou shalt throne with us!'

"Thereat those mightiest gods, in glorious train,
Mahendra, Dharma, - with bright retinue

[1. A reference to the concluding part of "The Enchanted Lake will explain this. See P. 234.]

Of Maruts, Saints, Aswin-Kumâras, Nats
Spirits, and angels bore the King aloft,
The thundering chariot first, and after it
Those airy-moving Presences. Serene,
Clad in great glory, potent, wonderful,
They glide at will, - at will they know and see,
At wish their wills are wrought; for these are pure
Passionless, hallowed, perfect, free of earth.
In such celestial midst the Kuru king
Soared upward, and a sweet light filled the sky.
And fell on earth, cast by his face and form,
Transfigured as he rose and there was heard
The voice of Narad, - it is he who sings,
Sitting in heaven, the deeds that good men do
In all the quarters, - Narad, chief of bards,
Narad the wise, who laudeth purity, -
So cried he: 'Thou art risen, Kuru king!
Whose greatness is above all royal saints.
Hail, son of Pandu! like to thee is none
Now or before among the sons of men,
Whose fame hath filled the three wide worlds, who corn's
Bearing thy mortal body, which doth shine
With radiance as a god's.'

"The glad King heard
Narad's loud praise; he saw the immortal gods, -
Dharina, Mahendra and dead chiefs and saints,

Known upon earth, in blessèd heaven he saw,
But only those. 'I do desire,' he said,
'That region, be it of the Blest as this,
Or of the Sorrowful some otherwhere,
Where my dcar brothers are, and Draupadí.
I cannot stay elsewhere! 1 see them not!'

"Then answer made Purandará, the God:
O thou compassionate and noblest one,
Rest in the pleasures which thy deeds have gained.
How, being as are the gods, canst thou live bound
By mortal chains? Thou art become of us,
Who live above hatred and love, in bliss
Pinnacled, safe, supreme. Sun of thy race,
Thy brothers cannot reach where thou hast climbed
Most glorious lord of men, let not thy peace
Be touched by stir of earth! Look! this is heaven.
See where the saints sit, and the happy souls,
Siddhas and angels, and the gods who live
Forever and forever.'

"'King of gods,'
Spake Vudhisthira, I but I will not live
A little space without those souls I loved.
O Slayer of the demons! let me go
Where Bhima and my brothers are, and she,
My Draupadí, the Princess with the face
Softer and darker than the Vrihat-leaf,
And soul as sweet as are its odors. Lo!
Where they have gone, there will I surely go.'"[1]

[1. Contrast this magnificent unselfishness with Dante or St. Thomas Aquinas! The Sanskrit text has a noble simplicity, - *Gantum ichchami tatra aham yatra mê bhrataro gata.*]

THE ENTRY INTO HEAVEN.

II.

**(FROM THE SANSKRIT OF THE *SWARGÂROHANA PARVA*
OF THE MAHÂBHÂRATA.-VOL. IV. OF THF CALCUTTA QUARTO
EDITION.)**

To Narayen, Lord of lords, be glory given,
To Queen Saraswati be praise in heaven;
Unto Vyâsa pay the reverence due,
So may this story its high course pursue.

THEN Janmejaya said: "I am fain to learn
How it befell with my great forefathers,
The Pandu chiefs and Dhritirashtra's sons,
Being to heaven ascended. If thou know'st,-
And thou know'st all, whom wise Vyâsa taught,
'Fell me, how fared with those mighty souls?"

Answercd the Sage: "Hear of thy forefathers
Great Yudhisthira and the Pandu lords -
How it befell. When thus the blameless King
Was as entered into heaven, there he beheld
Duryodhana, his foe, throned as a god
Amid the gods; splendidly sat that Prince,
Peaceful and proud, the radiance of his brows
Far-shining like the sun's; and round him thronged
Spirits of light, with Sâdhyas, - companies
Goodly to see. But when the King beheld
Duryodhana in bliss, and not his own, -
Not Draupadí, nor Bhima, nor the rest, -
With quick-averted face and angry eyes
The monarch spake: 'Keep heaven for such as these,
If these come here! I do not wish to dwell
Where he is, whom I hated rightfully,
Being a covetous and witless Prince .-
Whose deed it was that in wild fields of war
Brothers and friends by mutual slaughter fell,
While our swords smote, sharpened so wrathfully
By all those wrongs borne wandering in the woods
But Draupadí's the deepest wrong, for he -
He who sits there - haled her before the court,
Seizing that sweet and virtuous lady - he! -
With grievous hand wound in her tresses. Gods,
I cannot look upon him! Sith 'tis so,
Where are my brothers? Thither will I go!'

"Smiling, bright Narada the Saint replied:
'Speak thou not rashly! Say not this, O King!
Those who come here lay enmities aside.
O Yudhisthira, long-armed monarch, hear
Duryodhana is cleansed of sin; he sits
Worshipful as the saints, worshipped by saints
And kings who lived and died in virtue's path,
Attaining to the joys which heroes gain
Who yield their breath in battle. Even so
He that did wrong thee, knowing not thy worth,
Hath won before thee hither, raised to bliss

For lordliness, and valor free of fear.
Ah, well-beloved son! ponder thou not
The memory of that gaming, nor the griefs
Of Draupadí, nor any vanished hurt
Wrought in the passing shows of life by craft
Or wasteful war. Throne happy at the side
Of this thy happy foeman, -wiser now;
For here is Paradise, thou Chief of men
And in its holy air hatreds are dead.'

"Thus by the Saint addressed, the Kuru King
Answered uncomforted: 'Duryodhana,
If he attains, attains; yet not the less
Evil he lived and ill he died, - a heart
Impious and harmful, bringing woes to all,
To friends and foes. His was the crime which cost
Our land its warriors, horses, elephants;
His the black sin that set us in the field,
Burning for rightful vengeance. Ye are gods,
And just; and ye have granted heaven to him.
Show me the regions, therefore, where they dwell,
My brothers, those, the noble-souled, the loyal,
Who kept the sacred laws, who swerved no step
From virtue's path, who spake the truth, and lived
Foremost of warriors. Where is Kunti's son,
The hero-hearted Karna? Where are gone
Sátyaki, Dhrishtadyumna, with their sons?
And where those famous chiefs who fought for me,
Dying a splendid death? I see them not.
O Narada, I see them not! No King
Draupada! no Viráta! no glad face
Of Dhrishtaketu! no Shikandina,
Prince of Panchála, nor his princely boys
Nor Abhimanyu the unconquerable!
President Gods of heaven! I see not here
Radha's bright son, nor Yudhamanyu,
Nor Uttamanjaso, his brother dear!
Where are those noble Maharashtra lords,
Rajas and rajpoots, slain for love of us?
Dwell they in glory elsewhere, not yet seen?
If they be here, high Gods, and those with them
For whose sweet sakes I lived, here will I live,
Meek-hearted; but if such be not adjudged
Worthy, I am not worthy, nor my soul
Willing to rest without them. Ah, I burn,
Now, in glad heaven, with grief, bethinking me

Of those my mother's words, what time I poured
Death-water for my dead at Kurkshetra, -
"Pour for Prince Karna, Son!" but I wist not
His feet were as my mother's feet, his blood
Her blood, my blood. O Gods! I did not know,
Albeit Sákra's self had failed to break
The battle, where *he* stood. I crave to see
Surya's child, that glorious chief who fell
By Saryasáchi's hand, unknown of me;
And Bhima! ah, my Bhima! dearer far
Than life to me; Arjuna, like a god,
Nakula and Sahadev, twin lords of war,
With tenderest Draupadí! Show me those souls
I cannot tarry where I have them not.
Bliss is not blissful, just and mighty Ones!
Save if I rest beside them. Heaven is there
Where Love and Faith make heaven. Let me go!'

"And answer made the hearkening heavenly Ones:
'Go, if it seemeth good to thee, dear son!
The King of gods commands we do thy will.'

"So saying," the Sage went on, "Dharma's own voice
Gave ordinance, and from the shining bands
A golden Deva glided, taking hest
To guide the King there where his kinsmen were.
So wended these, the holy angel first,
And in his steps the King, close following.
Together passed they through the gates of pearl,
Together heard them close; then to the left
Descending, by a path evil and dark,
Hard to be traversed, rugged,- entered they
The 'SINNERS' ROAD.' The tread of sinful feet
Matted the thick thorns carpeting its slope!
The smell of sin hung foul on them; the mire
About their roots was trampled filth of flesh
Horrid with rottenness, and splashed with gore
Curdling in crimson puddles - where there buzzed
And sucked, and settled, creatures of the swamp,
Hideous in wing and sting, gnat-clouds and flies,
With moths, toads, newts, and snakes red-gulleted
And livid, loathsome worms, writhing in slime
Forth from skull-holes and scalps and tumbled bones.
A burning forest shut the roadside in
On either hand, and 'mid its crackling boughs
Perched ghastly birds, or flapped amidst the flames,-

Vultures and kites and crows, - with brazen plumes
And beaks of iron; and these grisly fowl
Screamed to the shrieks of Prets, - lean, famished ghosts,
Featureless, eyeless, having pin-point mouths,
Hungering, but hard to fill, - all swooping down
To gorge upon the meat of wicked ones;
Whereof the limbs disparted, trunks and heads,
Offal and marrow, littered all the way.
By such a path the King passed, sore afeared
If he had known of fear, for the air stank
With carrion stench, sickly to breathe - and lo
Presently 'thwart the pathway foamed a flood
Of boiling waves, rolling down corpses. This
They passed, and then the Asipatra wood
Spread black in sight, whereof the undergrowth
Was sword-blades, every blade spitting some wretch;
All around poison-trees; and next to this,
Strewn deep with fiery sands, an awful waste,
Wherethrough the wicked toiled with blistering feet,
'Midst rocks of brass, red hot, which scorched, and pools
Of bubbling pitch that gulfed them. Last the gorge
Of Kutashála Mali, - frightful gate
Of utmost Hell, with utmost horrors filled.
Deadly and nameless were the plagues seen there
Which when the monarch reached, nigh overborne
By terrors and the reek of tortured flesh,
Unto the angel spake he: 'Whither goes
This hateful road, and where be they I seek,
Yet find not?' Answer made the heavenly One
'Hither, great King, it was commanded me
To bring thy steps. If 'thou be'st overborne,
It is commanded that I lead thee back
To where the gods wait. Wilt thou turn and mount?'

Then (O thou Son of Bhârat!) Yudhisthir
Turned heavenward his face, so was he moved
With horror and the hanging stench, and spent
By toil of that black travel. Put his feet
Scarce one stride measured, when about the place
Pitiful accents rang: 'Alas, sweet King! -
Ah, saintly Lord! - Ah, thou that hast attained
Place with the Blessed, Pandu's offspring! -pause
A little while for love of us who cry!
Nought can harm *thee* in all this baneful place
But at thy coming there 'gan blow a breeze
Balmy and soothing, bringing us relief.

O Pritha's son, mightiest of men! we breathe
Glad breath again to see thee; we have peace
One moment in our agonies. Stay here
One moment more, Bhârata's child! Go not,
Thou glory of the Kurus! Being here,
Hell softens and our bitter pains relax.'

"These pleadings, wailing all around the place,
Heard the King Yudhisthira, - words of woe
Humble and eager! and compassion seized
His lordly mind. 'Poor souls unknown!' he sighed,
And hellwards turned anew - for what those were,
Whence such beseeching voices, and of whom,
That son of Pandu wist not, - only wist
That all the noxious murk was filled with forms,
Shadowy, in anguish, crying grace of him.
Wherefore he called aloud: 'Who speaks with me?
What do ye here, and what things suffer ye?'
Then from the black depth piteously there came
Answers of whispered suffering: 'Karna I,
O King!' and yet another: 'O my liege,
Thy Bhima speaks!' and then a voice again:
I am Arjuna, Brother!' and again:
Nakula is here, and Sahadev!' and last,
A moan of music from the darkness sighed:
'Draupadí cries to thee!' Thereat broke forth
The monarch's spirit, knowing so the sound
Of each familiar voice: 'What doom is this?
What have my well-belovèd wrought to earn
Death with the damned, or life loathlier than death
In Narak's midst? Hath Karna erred so deep,
Bhima, Arjuna, or the glorious twins,
Or she, the slender-waisted, sweetest, best,
My Princess, - that Duryodhana should sit
Peaceful in Paradise with all his crew,
Throned by Mahendra and the shining gods?
How should these fail of bliss, and he attain?
What were their sins to his, their splendid faults?
For if they slipped, it was in virtue's way
Serving good laws, performing holy rites,
Boundless in gifts and faithful to the death.
These be their well-known voices! Are ye here,
Souls I loved best? Dream I, belike, asleep,
Or rave I, maddened with accursèd sights,
And death-reeks of this hellish air?

"Thereat
For pity and for pain the King waxed wroth.
That soul fear could not shake, nor trials tire,
Burned terrible with tenderness, the while
His eyes searched all the gloom, his planted feet
Stood fast in the mid horrors. Well-nigh, then,
He cursed the gods; well-nigh that steadfast mind
Broke from its faith in virtue. But he stayed
Th' indignant passion, softly speaking this
Unto the angel: 'Go to those thou serv'st;
Tell them I come not thither. Say I stand
Here in the throat of hell, and here will bide-
Nay, if I perish - while my well-belov'd
Win ease and peace by any pains of mine.'

"Whereupon, nought replied the shining One,
But straight repaired into the upper light,
Where Sákra sat above the gods, and spake
Before the gods the message of the King."

"AFTERWARDS, What befell? the Prince inquired.
"Afterwards, Princely One replied the Sage,
"At hearing and at knowing that high deed
(Great Yudhisthira braving hell for love),
The Presences of Paradise uprose,
Each Splendor in his place, - God Sákra chief:
Together rose they and together stepped
Down from their thrones, treading the nether road
Where Yudhisthira tarried. Sákra led
The shining van, and Dharma, Lord of laws,
Paced glorious next. O Son of Bhárata,
While that celestial company came down-
Pure as the white stars sweeping through the sky,
And brighter than their brilliance - look! hell's shades
Melted before them; warm gleams drowned the gloom
Soft, lovely scenes rolled over the ill sights;
Peace calmed the cries of torment; in its bed
The boiling river shrank, quiet and clear;
The Asipatra Vana - awful wood -
Blossomed with colors; all those cruel blades,
And dreadful rocks, and piteous scattered wreck
Of writhing bodies, where the King had passed,
Vanished as dreams fade. Cool and fragrant went
A wind before their faces, as these gods
Drew radiant to the presence of the King,
Maruts; and Vasus eight, who shine and serve

Round lndra; Rudras; Aswins; and those Six
Immortal Lords of light beyond our light.
Th' Adityas; Saddhyas - Siddhas, -these were there,
With angels, saints, and habitants of heaven,
Smiling resplendent round the steadfast Prince.

"Then spake the God of gods these gracious words
To Yudhisthira, standing in that place:-
"'King Yudhisthira! O thou long-armed Lord,
This is enough! All Heaven is glad of thee.
It is enough! Come, thou most blessed one,
Unto thy peace, well-gained. Lay here aside
Thy loving wrath, and hear the speech of Heaven.
It is appointed that all kings see hell.
The reckonings for the life of men are twain:
Of each man's righteous deeds a tally true,
A tally true of each man's evil deeds.
Who hath wrought little right, to him is paid
A little bliss in Swarga, then the woe
Which purges; who much right hath wrought, from him
The little ill by lighter pains is cleansed,
And then the joys. Sweet is peace after pain,
And bitter pain which follows peace: yet they
Who sorely sin taste of the heaven they miss,
And they that suffer quit their debt at last.
Lo! We have loved thee, laying hard on thee
Grievous assaults of soul, and this black road.
Bethink thee: by a semblance once, dear Son!
Drona thou didst beguile; and once, dear Son!
Semblance of hell hath so thy sin assoiled,
Which passeth with these shadows. Even thus
Thy Bhima came a little space t' account,
Draupadí, Krishna, - all whom thou didst love,
Never again to lose! Come, First of men!
These be delivered and their quittance made.
Also the Princes, son of Bhárata!
Who fell beside thee fighting, have attained.
Come thou to see! Karna, whom thou didst mourn,-
That mightiest archer, master in all wars, -
He hath attained, shining as doth the sun;
Come thou and see! Grieve no more, King of men!
Whose love holped them and thee, and hath its meed.
Rajas and maharajas, warriors, aids, -
All thine are thine forever. Krishna waits
To greet thee coming, 'companied by gods,
Seated in heaven, from toils and sorrows saved.

Son! there is golden fruit of noble deeds,
Of prayer, alms, sacrifice. The most just gods
Keep thee thy place above the highest saints,
Where thou shalt sit, divine, compassed about
With royal souls in bliss, as Hari sits;
Seeing Mándháta crowned, and Bhagirath,
Daushyanti, Bhârata, with all thy line.
Now therefore wash thee in this holy stream,
Gunga's pure fount, whereof the bright waves bless
All the Three Worlds. It will so change thy flesh
To likeness of th' immortal, thou shalt leave
Passions and aches and tears behind thee there.'

"And when the awful Sákra thus had said,
Lo Dharma spake, - th' embodied Lord of Right:-

"Bho! bho! I am well pleased! Hail to thee, Chief
Worthy, and wise, and firm. Thy faith is full,
Thy virtue, and thy patience, and thy truth,
And thy self mastery. Thrice I put thee, King!
Unto the trial, In the Dwaita wood,
The day of tempting, -then thou stoodest fast
Next. on thy brethren's death and Draupadí's,
When, as a dog, I followed thee, and found
Thy sprit constant to the meanest friend.
Here was the third and sorest touchstone, Son!
That thou shouldst hear thy brothers cry in hell,
And yet abide to help them. Pritha's child,
We love thee! Thou art fortunate and pure,
Past trials now. Thou art approved, and they
Thou lov'st have tasted hell only a space,
Not meriting to suffer more than when
An evil dream doth come, and Indra's beam
Ends it with radiance, - as this vision ends.
It is appointed that all flesh see death,
And therefore thou hast borne the passing pangs,
Briefest for thee, and brief for those of thine,
Bhima the faithful, and the valiant twins
Nakula and Sahadev, and those great hearts
Karna, Arjuna, with thy princess dear,
Draupadí. Come, thou best-belovèd Son,
Blessed of all thy line! Bathe in this stream,
It is great Gunga, flowing through Three Worlds.'

"Thus high-accosted, the rejoicing King
(Thy ancestor, O Liege!) proceeded straight
Unto that river's brink, which floweth pure

Through the Three Worlds, mighty, and sweet, and praised,
There, being bathed, the body of the King
Put off its mortal, coming up arrayed
In grace celestial, washed from soils of sin,
From passion, pain, and change. So, hand in hand
With brother-gods, glorious went Yudhisthir,
Lauded by lovely minstrelsy, and songs
Of unknown music, where those heroes stood -
The princes of the Pandavas, his kin
And lotus-eyed and loveliest Draupadí,
Waiting to greet him, gladdening and glad."

The Gitanjali or `song offerings' by Rabindranath Tagore (1861--1941), Nobel prize for literature 1913, with an introduction by William B. Yeats (1865--1939), Nobel prize for literature 1923. First published in 1913.

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RABINDRANATH TAGORE

GITANJALI

Song Offerings
A collection of prose translations
made by the author from
the original Bengali
With an introduction by
W. B. YEATS
to WILLIAM ROTHENSTEIN

INTRODUCTION

A few days ago I said to a distinguished Bengali doctor of medicine, `I know no German, yet if a translation of a German poet had moved me, I would go to the British Museum and find books in English that would tell me something of his life, and of the history of his thought. But though these prose translations from Rabindranath Tagore have stirred my blood as nothing has for years, I shall not know anything of his life, and of the movements of thought that have made them possible, if some Indian traveller will not tell me.' It seemed to him natural that I should be moved, for he said, `I read Rabindranath every day, to read one line of his is to forget all the troubles of the world.' I said, `An Englishman living in London in the reign of Richard the Second had he been shown translations from Petrarch or from Dante, would have found no books to answer his questions, but would have questioned some Florentine banker or Lombard merchant as I question you. For all I know, so abundant and simple is this poetry, the new renaissance has been born in your country and I shall never know of it except by hearsay.' He answered, `We have other poets, but none that are his equal; we call this the epoch of Rabindranath. No poet seems to me as famous in Europe as he is among us. He is as great in music as in poetry, and his sons are sung from the west of India into Burma wherever Bengali is spoken. He was already famous at nineteen when he wrote his first novel; and plays when he was but little older, are still played in Calcutta. I so much admire the completeness of his life; when he was very young he wrote much of natural objects, he would sit all day in his garden; from his twenty-fifth year or so to his thirty-fifth perhaps, when he had a great sorrow, he wrote the most beautiful love poetry in our language'; and then he said with deep emotion, `words can never express what I owed at seventeen to his love poetry. After that his art grew deeper, it became religious and philosophical; all the inspiration of mankind are in his hymns. He is the first among our saints who has not refused to live, but has spoken out of Life itself, and that is why we give him our love.' I may have changed his well-chosen words in

my memory but not his thought. `A little while ago he was to read divine service in one of our churches---we of the Brahma Samaj use your word `church' in English---it was the largest in Calcutta and not only was it crowded, but the streets were all but impassable because of the people.'

Other Indians came to see me and their reverence for this man sounded strange in our world, where we hide great and little things under the same veil of obvious comedy and half-serious depreciation. When we were making the cathedrals had we a like reverence for our great men? `Every morning at three---I know, for I have seen it'---one said to me, `he sits immovable in contemplation, and for two hours does not awake from his reverie upon the nature of God. His father, the Maha Rishi, would sometimes sit there all through the next day; once, upon a river, he fell into contemplation because of the beauty of the landscape, and the rowers waited for eight hours before they could continue their journey.' He then told me of Mr. Tagore's family and how for generations great men have come out of its cradles. `Today,' he said, `there are Gogonendranath and Abanindranath Tagore, who are artists; and Dwijendranath, Rabindranath's brother, who is a great philosopher. The squirrels come from the boughs and climb on to his knees and the birds alight upon his hands.' I notice in these men's thought a sense of visible beauty and meaning as though they held that doctrine of Nietzsche that we must not believe in the moral or intellectual beauty which does not sooner or later impress itself upon physical things. I said, `In the East you know how to keep a family illustrious. The other day the curator of a museum pointed out to me a little dark-skinned man who was arranging their Chinese prints and said, ``That is the hereditary connoisseur of the Mikado, he is the fourteenth of his family to hold the post." 'He answered, `When Rabindranath was a boy he had all round him in his home literature and music.' I thought of the abundance, of the simplicity of the poems, and said, `In your country is there much propagandist writing, much criticism? We have to do so much, especially in my own country, that our minds gradually cease to be creative, and yet we cannot help it. If our life was not a continual warfare, we would not have taste, we would not know what is good, we would not find hearers and readers. Four-fifths of our energy is spent in the quarrel with bad taste, whether in our own minds or in the minds of others.' `I understand,' he replied, `we too have our propagandist writing. In the villages they recite long mythological poems adapted from the Sanskrit in the Middle Ages, and they often insert passages telling the people that they must do their duties.'

I have carried the manuscript of these translations about with me for days, reading it in railway trains, or on the top of omnibuses and in restaurants, and I have often had to close it lest some stranger would see how much it moved me. These lyrics---which are in the original, my Indians tell me, full of subtlety of rhythm, of untranslatable delicacies of colour, of metrical invention---display in their thought a world I have dreamed of all my live long. The work of a supreme culture, they yet appear as much the growth of the common soil as the grass and the rushes. A tradition, where poetry and religion are the same thing, has passed through the centuries, gathering from learned and unlearned metaphor and emotion, and carried back again to the multitude the thought of the scholar and of the noble. If the civilization of Bengal remains unbroken, if that common mind which---as one divines---runs through all, is not, as with us, broken into a dozen minds that know nothing of each other, something even of what is most subtle in these verses will have come, in a few generations, to the beggar on the roads. When there was but one mind in England, Chaucer wrote his *Troilus and Cressida*, and thought he had written to be read, or to be read out---for our time was coming on apace---he was sung by minstrels for a while. Rabindranath Tagore, like Chaucer's forerunners, writes music for his words, and one understands at every moment that he is so abundant, so spontaneous, so daring in his passion, so full of surprise, because he is doing

something which has never seemed strange, unnatural, or in need of defence. These verses will not lie in little well-printed books upon ladies' tables, who turn the pages with indolent hands that they may sigh over a life without meaning, which is yet all they can know of life, or be carried by students at the university to be laid aside when the work of life begins, but, as the generations pass, travellers will hum them on the highway and men rowing upon the rivers. Lovers, while they await one another, shall find, in murmuring them, this love of God a magic gulf wherein their own more bitter passion may bathe and renew its youth. At every moment the heart of this poet flows outward to these without derogation or condescension, for it has known that they will understand; and it has filled itself with the circumstance of their lives. The traveller in the read-brown clothes that he wears that dust may not show upon him, the girl searching in her bed for the petals fallen from the wreath of her royal lover, the servant or the bride awaiting the master's home-coming in the empty house, are images of the heart turning to God. Flowers and rivers, the blowing of conch shells, the heavy rain of the Indian July, or the moods of that heart in union or in separation; and a man sitting in a boat upon a river playing lute, like one of those figures full of mysterious meaning in a Chinese picture, is God Himself. A whole people, a whole civilization, immeasurably strange to us, seems to have been taken up into this imagination; and yet we are not moved because of its strangeness, but because we have met our own image, as though we had walked in Rossetti's willow wood, or heard, perhaps for the first time in literature, our voice as in a dream.

Since the Renaissance the writing of European saints---however familiar their metaphor and the general structure of their thought---has ceased to hold our attention. We know that we must at last forsake the world, and we are accustomed in moments of weariness or exaltation to consider a voluntary forsaking; but how can we, who have read so much poetry, seen so many paintings, listened to so much music, where the cry of the flesh and the cry of the soul seems one, forsake it harshly and rudely? What have we in common with St. Bernard covering his eyes that they may not dwell upon the beauty of the lakes of Switzerland, or with the violent rhetoric of the Book of Revelations? We would, if we might, find, as in this book, words full of courtesy. `I have got my leave. Bid me farewell, my brothers! I bow to you all and take my departure. Here I give back the keys of my door---and I give up all claims to my house. I only ask for last kind words from you. We were neighbours for long, but I received more than I could give. Now the day has dawned and the lamp that lit my dark corner is out. A summons has come and I am ready for my journey.' And it is our own mood, when it is furthest from `a Kempis or John of the Cross, that cries, `And because I love this life, I know I shall love death as well.' Yet it is not only in our thoughts of the parting that this book fathoms all. We had not known that we loved God, hardly it may be that we believed in Him; yet looking backward upon our life we discover, in our exploration of the pathways of woods, in our delight in the lonely places of hills, in that mysterious claim that we have made, unavailingly on the woman that we have loved, the emotion that created this insidious sweetness. `Entering my heart unbidden even as one of the common crowd, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment.' This is no longer the sanctity of the cell and of the scourge; being but a lifting up, as it were, into a greater intensity of the mood of the painter, painting the dust and the sunlight, and we go for a like voice to St. Francis and to William Blake who have seemed so alien in our violent history.

We write long books where no page perhaps has any quality to make writing a pleasure, being confident in some general design, just as we fight and make money and fill our heads with politics---all dull things in the doing---while Mr. Tagore, like the Indian civilization itself, has been content to discover the soul and surrender himself to its spontaneity. He often seems to contrast life with that of those who have

loved more after our fashion, and have more seeming weight in the world, and always humbly as though he were only sure his way is best for him: `Men going home glance at me and smile and fill me with shame. I sit like a beggar maid, drawing my skirt over my face, and when they ask me, what it is I want, I drop my eyes and answer them not.' At another time, remembering how his life had once a different shape, he will say, `Many an hour I have spent in the strife of the good and the evil, but now it is the pleasure of my playmate of the empty days to draw my heart on to him; and I know not why this sudden call to what useless inconsequence.' An innocence, a simplicity that one does not find elsewhere in literature makes the birds and the leaves seem as near to him as they are near to children, and the changes of the seasons great events as before our thoughts had arisen between them and us. At times I wonder if he has it from the literature of Bengal or from religion, and at other times, remembering the birds alighting on his brother's hands, I find pleasure in thinking it hereditary, a mystery that was growing through the centuries like the courtesy of a Tristan or a Pelanore. Indeed, when he is speaking of children, so much a part of himself this quality seems, one is not certain that he is not also speaking of the saints, `They build their houses with sand and they play with empty shells. With withered leaves they weave their boats and smilingly float them on the vast deep. Children have their play on the seashore of worlds. They know not how to swim, they know not how to cast nets. Pearl fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. They seek not for hidden treasures, they know not how to cast nets.'

W.B. YEATS *September 1912*

GITANJALI

Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new.

At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill.

When thou commandest me to sing it seems that my heart would break with pride; and I look to thy face, and tears come to my eyes.

All that is harsh and dissonant in my life melts into one sweet harmony---and my adoration spreads wings like a glad bird on its flight across the sea.

I know thou takest pleasure in my singing. I know that only as a singer I come before thy presence.

I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

Drunk with the joy of singing I forget myself and call thee friend who art my lord.

I know not how thou singest, my master! I ever listen in silent amazement.

The light of thy music illumines the world. The life breath of thy music runs from sky to sky. The holy stream of thy music breaks through all stony obstacles and rushes on.

My heart longs to join in thy song, but vainly struggles for a voice. I would speak, but speech breaks not into song, and I cry out baffled. Ah, thou hast made my heart captive in the endless meshes of thy music, my master!

Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal thee in my actions, knowing it is thy power gives me strength to act.

I ask for a moment's indulgence to sit by thy side. The works that I have in hand I will finish afterwards.

Away from the sight of thy face my heart knows no rest nor respite, and my work becomes an endless toil in a shoreless sea of toil.

Today the summer has come at my window with its sighs and murmurs; and the bees are plying their minstrelsy at the court of the flowering grove.

Now it is time to sit quite, face to face with thee, and to sing dedication of live in this silent and overflowing leisure.

Pluck this little flower and take it, delay not! I fear lest it droop and drop into the dust.

I may not find a place in thy garland, but honour it with a touch of pain from thy hand and pluck it. I fear lest the day end before I am aware, and the time of offering go by.

Though its colour be not deep and its smell be faint, use this flower in thy service and pluck it while there is time.

My song has put off her adornments. She has no pride of dress and decoration. Ornaments would mar our union; they would come between thee and me; their jingling would drown thy whispers.

My poet's vanity dies in shame before thy sight. O master poet, I have sat down at thy feet. Only let me make my life simple and straight, like a flute of reed for thee to fill with music.

The child who is decked with prince's robes and who has jewelled chains round his neck loses all pleasure in his play; his dress hampers him at every step.

In fear that it may be frayed, or stained with dust he keeps himself from the world, and is afraid even to move.

Mother, it is no gain, thy bondage of finery, if it keeps one shut off from the healthful dust of the earth, if it rob one of the right of entrance to the great fair of common human life.

O Fool, try to carry thyself upon thy own shoulders! O beggar, to come beg at thy own door!

Leave all thy burdens on his hands who can bear all, and never look behind in regret.

Thy desire at once puts out the light from the lamp it touches with its breath. It is unholy---take not thy gifts through its unclean hands. Accept only what is offered by sacred love.

Here is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

When I try to bow to thee, my obeisance cannot reach down to the depth where thy feet rest among the poorest, and lowliest, and lost.

Pride can never approach to where thou walkest in the clothes of the humble among the poorest, and lowliest, and lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest, the lowliest, and the lost.

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put of thy holy mantle and even like him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow.

The time that my journey takes is long and the way of it long.

I came out on the chariot of the first gleam of light, and pursued my voyage through the wildernesses of worlds leaving my track on many a star and planet.

It is the most distant course that comes nearest to thyself, and that training is the most intricate which leads to the utter simplicity of a tune.

The traveller has to knock at every alien door to come to his own, and one has to wander through all the outer worlds to reach the innermost shrine at the end.

My eyes strayed far and wide before I shut them and said `Here art thou!'

The question and the cry `Oh, where?' melt into tears of a thousand streams and deluge the world with the flood of the assurance `I am!'

The song that I came to sing remains unsung to this day.

I have spent my days in stringing and in unstringing my instrument.

The time has not come true, the words have not been rightly set; only there is the agony of wishing in my heart.

The blossom has not opened; only the wind is sighing by.

I have not seen his face, nor have I listened to his voice; only I have heard his gentle footsteps from the road before my house.

The livelong day has passed in spreading his seat on the floor; but the lamp has not been lit and I cannot ask him into my house.

I live in the hope of meeting with him; but this meeting is not yet.

My desires are many and my cry is pitiful, but ever didst thou save me by hard refusals; and this strong mercy has been wrought into my life through and through.

Day by day thou art making me worthy of the simple, great gifts that thou gavest to me unasked---this sky and the light, this body and the life and the mind---saving me from perils of overmuch desire.

There are times when I languidly linger and times when I awaken and hurry in search of my goal; but cruelly thou hidest thyself from before me.

Day by day thou art making me worthy of thy full acceptance by refusing me ever and anon, saving me from perils of weak, uncertain desire.

I am here to sing thee songs. In this hall of thine I have a corner seat.

In thy world I have no work to do; my useless life can only break out in tunes without a purpose.

When the hour strikes for thy silent worship at the dark temple of midnight, command me, my master, to stand before thee to sing.

When in the morning air the golden harp is tuned, honour me, commanding my presence.

I have had my invitation to this world's festival, and thus my life has been blessed. My eyes have seen

and my ears have heard.

It was my part at this feast to play upon my instrument, and I have done all I could.

Now, I ask, has the time come at last when I may go in and see thy face and offer thee my silent salutation?

I am only waiting for love to give myself up at last into his hands. That is why it is so late and why I have been guilty of such omissions.

They come with their laws and their codes to bind me fast; but I evade them ever, for I am only waiting for love to give myself up at last into his hands.

People blame me and call me heedless; I doubt not they are right in their blame.

The market day is over and work is all done for the busy. Those who came to call me in vain have gone back in anger. I am only waiting for love to give myself up at last into his hands.

Clouds heap upon clouds and it darkens. Ah, love, why dost thou let me wait outside at the door all alone?

In the busy moments of the noontide work I am with the crowd, but on this dark lonely day it is only for thee that I hope.

If thou showest me not thy face, if thou leavest me wholly aside, I know not how I am to pass these long, rainy hours.

I keep gazing on the far-away gloom of the sky, and my heart wanders wailing with the restless wind.

If thou speakest not I will fill my heart with thy silence and endure it. I will keep still and wait like the night with starry vigil and its head bent low with patience.

The morning will surely come, the darkness will vanish, and thy voice pour down in golden streams breaking through the sky.

Then thy words will take wing in songs from every one of my birds' nests, and thy melodies will break forth in flowers in all my forest groves.

On the day when the lotus bloomed, alas, my mind was straying, and I knew it not. My basket was empty and the flower remained unheeded.

Only now and again a sadness fell upon me, and I started up from my dream and felt a sweet trace of a strange fragrance in the south wind.

That vague sweetness made my heart ache with longing and it seemed to me that is was the eager breath of the summer seeking for its completion.

I knew not then that it was so near, that it was mine, and that this perfect sweetness had blossomed in the depth of my own heart.

I must launch out my boat. The languid hours pass by on the shore---Alas for me!

The spring has done its flowering and taken leave. And now with the burden of faded futile flowers I wait and linger.

The waves have become clamorous, and upon the bank in the shady lane the yellow leaves flutter and fall.

What emptiness do you gaze upon! Do you not feel a thrill passing through the air with the notes of the far-away song floating from the other shore?

In the deep shadows of the rainy July, with secret steps, thou walkest, silent as night, eluding all watchers.

Today the morning has closed its eyes, heedless of the insistent calls of the loud east wind, and a thick veil has been drawn over the ever-wakeful blue sky.

The woodlands have hushed their songs, and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh my only friend, my best beloved, the gates are open in my house---do not pass by like a dream.

Art thou abroad on this stormy night on thy journey of love, my friend? The sky groans like one in despair.

I have no sleep tonight. Ever and again I open my door and look out on the darkness, my friend!

I can see nothing before me. I wonder where lies thy path!

By what dim shore of the ink-black river, by what far edge of the frowning forest, through what mazy depth of gloom art thou threading thy course to come to me, my friend?

If the day is done, if birds sing no more, if the wind has flagged tired, then draw the veil of darkness thick upon me, even as thou hast wrapt the earth with the coverlet of sleep and tenderly closed the petals of the drooping lotus at dusk.

From the traveller, whose sack of provisions is empty before the voyage is ended, whose garment is torn and dustladen, whose strength is exhausted, remove shame and poverty, and renew his life like a flower under the cover of thy kindly night.

In the night of weariness let me give myself up to sleep without struggle, resting my trust upon thee.

Let me not force my flagging spirit into a poor preparation for thy worship.

It is thou who drawest the veil of night upon the tired eyes of the day to renew its sight in a fresher gladness of awakening.

He came and sat by my side but I woke not. What a cursed sleep it was, O miserable me!

He came when the night was still; he had his harp in his hands, and my dreams became resonant with its melodies.

Alas, why are my nights all thus lost? Ah, why do I ever miss his sight whose breath touches my sleep?

Light, oh where is the light? Kindle it with the burning fire of desire!

There is the lamp but never a flicker of a flame---is such thy fate, my heart? Ah, death were better by far for thee!

Misery knocks at thy door, and her message is that thy lord is wakeful, and he calls thee to the love-tryst through the darkness of night.

The sky is overcast with clouds and the rain is ceaseless. I know not what this is that stirs in me---I know not its meaning.

A moment's flash of lightning drags down a deeper gloom on my sight, and my heart gropes for the path to where the music of the night calls me.

Light, oh where is the light! Kindle it with the burning fire of desire! It thunders and the wind rushes screaming through the void. The night is black as a black stone. Let not the hours pass by in the dark. Kindle the lamp of love with thy life.

Obstinate are the trammels, but my heart aches when I try to break them.

Freedom is all I want, but to hope for it I feel ashamed.

I am certain that priceless wealth is in thee, and that thou art my best friend, but I have not the heart to sweep away the tinsel that fills my room

The shroud that covers me is a shroud of dust and death; I hate it, yet hug it in love.

My debts are large, my failures great, my shame secret and heavy; yet when I come to ask for my good, I quake in fear lest my prayer be granted.

He whom I enclose with my name is weeping in this dungeon. I am ever busy building this wall all around; and as this wall goes up into the sky day by day I lose sight of my true being in its dark shadow.

I take pride in this great wall, and I plaster it with dust and sand lest a least hole should be left in this name; and for all the care I take I lose sight of my true being.

I came out alone on my way to my tryst. But who is this that follows me in the silent dark?

I move aside to avoid his presence but I escape him not.

He makes the dust rise from the earth with his swagger; he adds his loud voice to every word that I utter.

He is my own little self, my lord, he knows no shame; but I am ashamed to come to thy door in his company.

`Prisoner, tell me, who was it that bound you?'

`It was my master,' said the prisoner. `I thought I could outdo everybody in the world in wealth and power, and I amassed in my own treasure-house the money due to my king. When sleep overcame me I lay upon the bad that was for my lord, and on waking up I found I was a prisoner in my own treasure-house.'

`Prisoner, tell me, who was it that wrought this unbreakable chain?'

`It was I,' said the prisoner, `who forged this chain very carefully. I thought my invincible power would hold the world captive leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip.'

By all means they try to hold me secure who love me in this world. But it is otherwise with thy love which is greater than theirs, and thou keepest me free.

Lest I forget them they never venture to leave me alone. But day passes by after day and thou art not seen.

If I call not thee in my prayers, if I keep not thee in my heart, thy love for me still waits for my love.

When it was day they came into my house and said, `We shall only take the smallest room here.'

They said, `We shall help you in the worship of your God and humbly accept only our own share in his grace'; and then they took their seat in a corner and they sat quiet and meek.

But in the darkness of night I find they break into my sacred shrine, strong and turbulent, and snatch with unholy greed the offerings from God's altar.

Let only that little be left of me whereby I may name thee my all.

Let only that little be left of my will whereby I may feel thee on every side, and come to thee in everything, and offer to thee my love every moment.

Let only that little be left of me whereby I may never hide thee.

Let only that little of my fetters be left whereby I am bound with thy will, and thy purpose is carried out

in my life---and that is the fetter of thy love.

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action---

Into that heaven of freedom, my Father, let my country awake.

This is my prayer to thee, my lord---strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

I thought that my voyage had come to its end at the last limit of my power,---that the path before me was closed, that provisions were exhausted and the time come to take shelter in a silent obscurity.

But I find that thy will knows no end in me. And when old words die out on the tongue, new melodies break forth from the heart; and where the old tracks are lost, new country is revealed with its wonders.

That I want thee, only thee---let my heart repeat without end. All desires that distract me, day and night, are false and empty to the core.

As the night keeps hidden in its gloom the petition for light, even thus in the depth of my unconsciousness rings the cry---`I want thee, only thee'.

As the storm still seeks its end in peace when it strikes against peace with all its might, even thus my rebellion strikes against thy love and still its cry is---`I want thee, only thee'.

When the heart is hard and parched up, come upon me with a shower of mercy.

When grace is lost from life, come with a burst of song.

When tumultuous work raises its din on all sides shutting me out from beyond, come to me, my lord of silence, with thy peace and rest.

When my beggarly heart sits crouched, shut up in a corner, break open the door, my king, and come with the ceremony of a king.

When desire blinds the mind with delusion and dust, O thou holy one, thou wakeful, come with thy light and thy thunder.

The rain has held back for days and days, my God, in my arid heart. The horizon is fiercely naked---not the thinnest cover of a soft cloud, not the vaguest hint of a distant cool shower.

Send thy angry storm, dark with death, if it is thy wish, and with lashes of lightning startle the sky from end to end.

But call back, my lord, call back this pervading silent heat, still and keen and cruel, burning the heart with dire despair.

Let the cloud of grace bend low from above like the tearful look of the mother on the day of the father's wrath.

Where dost thou stand behind them all, my lover, hiding thyself in the shadows? They push thee and pass thee by on the dusty road, taking thee for naught. I wait here weary hours spreading my offerings for thee, while passers-by come and take my flowers, one by one, and my basket is nearly empty.

The morning time is past, and the noon. In the shade of evening my eyes are drowsy with sleep. Men going home glance at me and smile and fill me with shame. I sit like a beggar maid, drawing my skirt over my face, and when they ask me, what it is I want, I drop my eyes and answer them not.

Oh, how, indeed, could I tell them that for thee I wait, and that thou hast promised to come. How could I utter for shame that I keep for my dowry this poverty. Ah, I hug this pride in the secret of my heart.

I sit on the grass and gaze upon the sky and dream of the sudden splendour of thy coming---all the lights ablaze, golden pennons flying over thy car, and they at the roadside standing agape, when they see thee come down from thy seat to raise me from the dust, and set at thy side this ragged beggar girl a-tremble with shame and pride, like a creeper in a summer breeze.

But time glides on and still no sound of the wheels of thy chariot. Many a procession passes by with noise and shouts and glamour of glory. Is it only thou who wouldst stand in the shadow silent and behind them all? And only I who would wait and weep and wear out my heart in vain longing?

Early in the day it was whispered that we should sail in a boat, only thou and I, and never a soul in the world would know of this our pilgrimage to no country and to no end.

In that shoreless ocean, at thy silently listening smile my songs would swell in melodies, free as waves,

free from all bondage of words.

Is the time not come yet? Are there works still to do? Lo, the evening has come down upon the shore and in the fading light the seabirds come flying to their nests.

Who knows when the chains will be off, and the boat, like the last glimmer of sunset, vanish into the night?

The day was when I did not keep myself in readiness for thee; and entering my heart unbidden even as one of the common crowd, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment of my life.

And today when by chance I light upon them and see thy signature, I find they have lain scattered in the dust mixed with the memory of joys and sorrows of my trivial days forgotten.

Thou didst not turn in contempt from my childish play among dust, and the steps that I heard in my playroom are the same that are echoing from star to star.

This is my delight, thus to wait and watch at the wayside where shadow chases light and the rain comes in the wake of the summer.

Messengers, with tidings from unknown skies, greet me and speed along the road. My heart is glad within, and the breath of the passing breeze is sweet.

From dawn till dusk I sit here before my door, and I know that of a sudden the happy moment will arrive when I shall see.

In the meanwhile I smile and I sing all alone. In the meanwhile the air is filling with the perfume of promise.

Have you not heard his silent steps? He comes, comes, ever comes.

Every moment and every age, every day and every night he comes, comes, ever comes.

Many a song have I sung in many a mood of mind, but all their notes have always proclaimed, `He comes, comes, ever comes.'

In the fragrant days of sunny April through the forest path he comes, comes, ever comes.

In the rainy gloom of July nights on the thundering chariot of clouds he comes, comes, ever comes.

In sorrow after sorrow it is his steps that press upon my heart, and it is the golden touch of his feet that makes my joy to shine.

I know not from what distant time thou art ever coming nearer to meet me. Thy sun and stars can never keep thee hidden from me for aye.

In many a morning and eve thy footsteps have been heard and thy messenger has come within my heart and called me in secret.

I know not only why today my life is all astir, and a feeling of tremulous joy is passing through my heart.

It is as if the time were come to wind up my work, and I feel in the air a faint smell of thy sweet presence.

The night is nearly spent waiting for him in vain. I fear lest in the morning he suddenly come to my door when I have fallen asleep wearied out. Oh friends, leave the way open to him---forbid him not.

If the sounds of his steps does not wake me, do not try to rouse me, I pray. I wish not to be called from my sleep by the clamorous choir of birds, by the riot of wind at the festival of morning light. Let me sleep undisturbed even if my lord comes of a sudden to my door.

Ah, my sleep, precious sleep, which only waits for his touch to vanish. Ah, my closed eyes that would open their lids only to the light of his smile when he stands before me like a dream emerging from darkness of sleep.

Let him appear before my sight as the first of all lights and all forms. The first thrill of joy to my awakened soul let it come from his glance. And let my return to myself be immediate return to him.

The morning sea of silence broke into ripples of bird songs; and the flowers were all merry by the roadside; and the wealth of gold was scattered through the rift of the clouds while we busily went on our way and paid no heed.

We sang no glad songs nor played; we went not to the village for barter; we spoke not a word nor smiled; we lingered not on the way. We quickened our pave more and more as the time sped by.

The sun rose to the mid sky and doves cooed in the shade. Withered leaves danced and whirled in the hot air of noon. The shepherd boy drowsed and dreamed in the shadow of the banyan tree, and I laid myself down by the water and stretched my tired limbs on the grass.

My companions laughed at me in scorn; they held their heads high and hurried on; they never looked back nor rested; they vanished in the distant blue haze. They crossed many meadows and hills, and passed through strange, far-away countries. All honour to you, heroic host of the interminable path! Mockery and reproach pricked me to rise, but found no response in me. I gave myself up for lost in the depth of a glad humiliation---in the shadow of a dim delight.

The repose of the sun-embroidered green gloom slowly spread over my heart. I forgot for what I had travelled, and I surrendered my mind without struggle to the maze of shadows and songs.

At last, when I woke from my slumber and opened my eyes, I saw thee standing by me, flooding my sleep with thy smile. How I had feared that the path was long and wearisome, and the struggle to reach thee was hard!

You came down from your throne and stood at my cottage door.

I was singing all alone in a corner, and the melody caught your ear. You came down and stood at my cottage door.

Masters are many in your hall, and songs are sung there at all hours. But the simple carol of this novice struck at your love. One plaintive little strain mingled with the great music of the world, and with a flower for a prize you came down and stopped at my cottage door.

I had gone a-begging from door to door in the village path, when thy golden chariot appeared in the distance like a gorgeous dream and I wondered who was this King of all kings!

My hopes rose high and methought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

The chariot stopped where I stood. Thy glance fell on me and thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden thou didst hold out thy right hand and say `What hast thou to give to me?'

Ah, what a kingly jest was it to open thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the least little grain of corn and gave it to thee.

But how great my surprise when at the day's end I emptied my bag on the floor to find a least little gram of gold among the poor heap. I bitterly wept and wished that I had had the heart to give thee my all.

The night darkened. Our day's works had been done. We thought that the last guest had arrived for the night and the doors in the village were all shut. Only some said the king was to come. We laughed and said `No, it cannot be!'

It seemed there were knocks at the door and we said it was nothing but the wind. We put out the lamps and lay down to sleep. Only some said, `It is the messenger!' We laughed and said `No, it must be the wind!'

There came a sound in the dead of the night. We sleepily thought it was the distant thunder. The earth shook, the walls rocked, and it troubled us in our sleep. Only some said it was the sound of wheels. We said in a drowsy murmur, `No, it must be the rumbling of clouds!'

The night was still dark when the drum sounded. The voice came `Wake up! delay not!' We pressed our hands on our hearts and shuddered with fear. Some said, `Lo, there is the king's flag!' We stood up on our feet and cried `There is no time for delay!'

The king has come---but where are lights, where are wreaths? Where is the throne to seat him? Oh, shame! Oh utter shame! Where is the hall, the decorations? Someone has said, `Vain is this cry! Greet him with empty hands, lead him into thy rooms all bare!'

Open the doors, let the conch-shells be sounded! in the depth of the night has come the king of our dark, dreary house. The thunder roars in the sky. The darkness shudders with lightning. Bring out thy tattered piece of mat and spread it in the courtyard. With the storm has come of a sudden our king of the fearful night.

I thought I should ask of thee---but I dared not---the rose wreath thou hadst on thy neck. Thus I waited for the morning, when thou didst depart, to find a few fragments on the bed. And like a beggar I searched in the dawn only for a stray petal or two.

Ah me, what is it I find? What token left of thy love? It is no flower, no spices, no vase of perfumed water. It is thy mighty sword, flashing as a flame, heavy as a bolt of thunder. The young light of morning comes through the window and spread itself upon thy bed. The morning bird twitters and asks, `Woman, what hast thou got?' No, it is no flower, nor spices, nor vase of perfumed water---it is thy dreadful sword.

I sit and muse in wonder, what gift is this of thine. I can find no place to hide it. I am ashamed to wear it, frail as I am, and it hurts me when press it to my bosom. Yet shall I bear in my heart this honour of the burden of pain, this gift of thine.

From now there shall be no fear left for me in this world, and thou shalt be victorious in all my strife. Thou hast left death for my companion and I shall crown him with my life. Thy sword is with me to cut asunder my bonds, and there shall be no fear left for me in the world.

From now I leave off all petty decorations. Lord of my heart, no more shall there be for me waiting and weeping in corners, no more coyness and sweetness of demeanour. Thou hast given me thy sword for adornment. No more doll's decorations for me!

Beautiful is thy wristlet, decked with stars and cunningly wrought in myriad-coloured jewels. But more beautiful to me thy sword with its curve of lightning like the outspread wings of the divine bird of Vishnu, perfectly poised in the angry red light of the sunset.

It quivers like the one last response of life in ecstasy of pain at the final stroke of death; it shines like the pure flame of being burning up earthly sense with one fierce flash.

Beautiful is thy wristlet, decked with starry gems; but thy sword, O lord of thunder, is wrought with uttermost beauty, terrible to behold or think of.

I asked nothing from thee; I uttered not my name to thine ear. When thou took'st thy leave I stood silent. I was alone by the well where the shadow of the tree fell aslant, and the women had gone home with their brown earthen pitchers full to the brim. They called me and shouted, `Come with us, the morning is wearing on to noon.' But I languidly lingered awhile lost in the midst of vague musings.

I heard not thy steps as thou camest. Thine eyes were sad when they fell on me; thy voice was tired as thou spokest low---`Ah, I am a thirsty traveller.' I started up from my day-dreams and poured water from my jar on thy joined palms. The leaves rustled overhead; the cuckoo sang from the unseen dark, and perfume of *babla* flowers came from the bend of the road.

I stood speechless with shame when my name thou didst ask. Indeed, what had I done for thee to keep me in remembrance? But the memory that I could give water to thee to allay thy thirst will cling to my heart and enfold it in sweetness. The morning hour is late, the bird sings in weary notes, *neem* leaves rustle overhead and I sit and think and think.

Languor is upon your heart and the slumber is still on your eyes.

Has not the word come to you that the flower is reigning in splendour among thorns? Wake, oh awaken! let not the time pass in vain!

At the end of the stony path, in the country of virgin solitude, my friend is sitting all alone. Deceive him not. Wake, oh awaken!

What if the sky pants and trembles with the heat of the midday sun---what if the burning sand spreads its mantle of thirst---

Is there no joy in the deep of your heart? At every footfall of yours, will not the harp of the road break out in sweet music of pain?

Thus it is that thy joy in me is so full. Thus it is that thou hast come down to me. O thou lord of all heavens, where would be thy love if I were not?

Thou hast taken me as thy partner of all this wealth. In my heart is the endless play of thy delight. In my life thy will is ever taking shape.

And for this, thou who art the King of kings hast decked thyself in beauty to captivate my heart. And for this thy love loses itself in the love of thy lover, and there art thou seen in the perfect union of two.

Light, my light, the world-filling light, the eye-kissing light, heart-sweetening light!

Ah, the light dances, my darling, at the centre of my life; the light strikes, my darling, the chords of my love; the sky opens, the wind runs wild, laughter passes over the earth.

The butterflies spread their sails on the sea of light. Lilies and jasmines surge up on the crest of the waves of light.

The light is shattered into gold on every cloud, my darling, and it scatters gems in profusion.

Mirth spreads from leaf to leaf, my darling, and gladness without measure. The heaven's river has drowned its banks and the flood of joy is abroad.

Let all the strains of joy mingle in my last song---the joy that makes the earth flow over in the riotous excess of the grass, the joy that sets the twin brothers, life and death, dancing over the wide world, the joy that sweeps in with the tempest, shaking and waking all life with laughter, the joy that sits still with its tears on the open red lotus of pain, and the joy that throws everything it has upon the dust, and knows not a word.

Yes, I know, this is nothing but thy love, O beloved of my heart---this golden light that dances upon the leaves, these idle clouds sailing across the sky, this passing breeze leaving its coolness upon my forehead.

The morning light has flooded my eyes---this is thy message to my heart. Thy face is bent from above, thy eyes look down on my eyes, and my heart has touched thy feet.

On the seashore of endless worlds children meet. The infinite sky is motionless overhead and the restless water is boisterous. On the seashore of endless worlds the children meet with shouts and dances.

They build their houses with sand and they play with empty shells. With withered leaves they weave their boats and smilingly float them on the vast deep. Children have their play on the seashore of worlds.

They know not how to swim, they know not how to cast nets. Pearl fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. they seek not for hidden treasures, they know not how to cast nets.

The sea surges up with laughter and pale gleams the smile of the sea beach. Death-dealing waves sing meaningless ballads to the children, even like a mother while rocking her baby's cradle. The sea plays with children, and pale gleams the smile of the sea beach.

On the seashore of endless worlds children meet. Tempest roams in the pathless sky, ships get wrecked in the trackless water, death is abroad and children play. On the seashore of endless worlds is the great meeting of children.

The sleep that flits on baby's eyes---does anybody know from where it comes? Yes, there is a rumour that it has its dwelling where, in the fairy village among shadows of the forest dimly lit with glow-worms, there hang two timid buds of enchantment. From there it comes to kiss baby's eyes.

The smile that flickers on baby's lips when he sleeps---does anybody know where it was born? Yes, there is a rumour that a young pale beam of a crescent moon touched the edge of a vanishing autumn cloud, and there the smile was first born in the dream of a dew-washed morning---the smile that flickers on baby's lips when he sleeps.

The sweet, soft freshness that blooms on baby's limbs---does anybody know where it was hidden so long? Yes, when the mother was a young girl it lay pervading her heart in tender and silent mystery of love---the sweet, soft freshness that has bloomed on baby's limbs.

When I bring to you coloured toys, my child, I understand why there is such a play of colours on clouds, on water, and why flowers are painted in tints---when I give coloured toys to you, my child.

When I sing to make you dance I truly now why there is music in leaves, and why waves send their chorus of voices to the heart of the listening earth---when I sing to make you dance.

When I bring sweet things to your greedy hands I know why there is honey in the cup of the flowers and why fruits are secretly filled with sweet juice---when I bring sweet things to your greedy hands.

When I kiss your face to make you smile, my darling, I surely understand what pleasure streams from the sky in morning light, and what delight that is that is which the summer breeze brings to my body---when I kiss you to make you smile.

Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger.

I am uneasy at heart when I have to leave my accustomed shelter; I forget that there abides the old in the new, and that there also thou abidest.

Through birth and death, in this world or in others, wherever thou leadest me it is thou, the same, the one companion of my endless life who ever linkest my heart with bonds of joy to the unfamiliar.

When one knows thee, then alien there is none, then no door is shut. Oh, grant me my prayer that I may never lose the bliss of the touch of the one in the play of many.

On the slope of the desolate river among tall grasses I asked her, `Maiden, where do you go shading your lamp with your mantle? My house is all dark and lonesome---lend me your light!' she raised her dark eyes for a moment and looked at my face through the dusk. `I have come to the river,' she said, `to float my lamp on the stream when the daylight wanes in the west.' I stood alone among tall grasses and watched the timid flame of her lamp uselessly drifting in the tide.

In the silence of gathering night I asked her, `Maiden, your lights are all lit---then where do you go with your lamp? My house is all dark and lonesome---lend me your light.' She raised her dark eyes on my face and stood for a moment doubtful. `I have come,' she said at last, `to dedicate my lamp to the sky.' I stood and watched her light uselessly burning in the void.

In the moonless gloom of midnight I ask her, `Maiden, what is your quest, holding the lamp near your heart? My house is all dark and lonesome---lend me your light.' She stopped for a minute and thought and gazed at my face in the dark. `I have brought my light,' she said, `to join the carnival of lamps.' I stood and watched her little lamp uselessly lost among lights.

What divine drink wouldst thou have, my God, from this overflowing cup of my life?

My poet, is it thy delight to see thy creation through my eyes and to stand at the portals of my ears silently to listen to thine own eternal harmony?

Thy world is weaving words in my mind and thy joy is adding music to them. Thou givest thyself to me in love and then feelest thine own entire sweetness in me.

She who ever had remained in the depth of my being, in the twilight of gleams and of glimpses; she who never opened her veils in the morning light, will be my last gift to thee, my God, folded in my final song.

Words have wooed yet failed to win her; persuasion has stretched to her its eager arms in vain.

I have roamed from country to country keeping her in the core of my heart, and around her have risen and fallen the growth and decay of my life.

Over my thoughts and actions, my slumbers and dreams, she reigned yet dwelled alone and apart.

many a man knocked at my door and asked for her and turned away in despair.

There was none in the world who ever saw her face to face, and she remained in her loneliness waiting for thy recognition.

Thou art the sky and thou art the nest as well.

O thou beautiful, there in the nest is thy love that encloses the soul with colours and sounds and odours.

There comes the morning with the golden basket in her right hand bearing the wreath of beauty, silently to crown the earth.

And there comes the evening over the lonely meadows deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the western ocean of rest.

But there, where spreads the infinite sky for the soul to take her flight in, reigns the stainless white radiance. There is no day nor night, nor form nor colour, and never, never a word.

Thy sunbeam comes upon this earth of mine with arms outstretched and stands at my door the livelong day to carry back to thy feet clouds made of my tears and sighs and songs.

With fond delight thou wrappest about thy starry breast that mantle of misty cloud, turning it into numberless shapes and folds and colouring it with hues everchanging.

It is so light and so fleeting, tender and tearful and dark, that is why thou lovest it, O thou spotless and serene. And that is why it may cover thy awful white light with its pathetic shadows.

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

Is it beyond thee to be glad with the gladness of this rhythm? to be tossed and lost and broken in the whirl of this fearful joy?

All things rush on, they stop not, they look not behind, no power can hold them back, they rush on.

Keeping steps with that restless, rapid music, seasons come dancing and pass away---colours, tunes, and perfumes pour in endless cascades in the abounding joy that scatters and gives up and dies every moment.

That I should make much of myself and turn it on all sides, thus casting coloured shadows on thy radiance---such is thy *maya*.

Thou settest a barrier in thine own being and then callest thy severed self in myriad notes. This thy self-separation has taken body in me.

The poignant song is echoed through all the sky in many-coloured tears and smiles, alarms and hopes; waves rise up and sink again, dreams break and form. In me is thy own defeat of self.

This screen that thou hast raised is painted with innumerable figures with the brush of the night and the day. Behind it thy seat is woven in wondrous mysteries of curves, casting away all barren lines of straightness.

The great pageant of thee and me has overspread the sky. With the tune of thee and me all the air is vibrant, and all ages pass with the hiding and seeking of thee and me.

He it is, the innermost one, who awakens my being with his deep hidden touches.

He it is who puts his enchantment upon these eyes and joyfully plays on the chords of my heart in varied cadence of pleasure and pain.

He it is who weaves the web of this *maya* in evanescent hues of gold and silver, blue and green, and lets peep out through the folds his feet, at whose touch I forget myself.

Days come and ages pass, and it is ever he who moves my heart in many a name, in many a guise, in many a rapture of joy and of sorrow.

Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight.

Thou ever pourest for me the fresh draught of thy wine of various colours and fragrance, filling this earthen vessel to the brim.

My world will light its hundred different lamps with thy flame and place them before the altar of thy temple.

No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

Yes, all my illusions will burn into illumination of joy, and all my desires ripen into fruits of love.

The day is no more, the shadow is upon the earth. It is time that I go to the stream to fill my pitcher.

The evening air is eager with the sad music of the water. Ah, it calls me out into the dusk. In the lonely lane there is no passer-by, the wind is up, the ripples are rampant in the river.

I know not if I shall come back home. I know not whom I shall chance to meet. There at the fording in the little boat the unknown man plays upon his lute.

Thy gifts to us mortals fulfil all our needs and yet run back to thee undiminished.

The river has its everyday work to do and hastens through fields and hamlets; yet its incessant stream winds towards the washing of thy feet.

The flower sweetens the air with its perfume; yet its last service is to offer itself to thee.

Thy worship does not impoverish the world.

From the words of the poet men take what meanings please them; yet their last meaning points to thee.

Day after day, O lord of my life, shall I stand before thee face to face. With folded hands, O lord of all worlds, shall I stand before thee face to face.

Under thy great sky in solitude and silence, with humble heart shall I stand before thee face to face.

In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds shall I stand before thee face to face.

And when my work shall be done in this world, O King of kings, alone and speechless shall I stand before thee face to face.

I know thee as my God and stand apart---I do not know thee as my own and come closer. I know thee as my father and bow before thy feet---I do not grasp thy hand as my friend's.

I stand not where thou comest down and ownest thyself as mine, there to clasp thee to my heart and take thee as my comrade.

Thou art the Brother amongst my brothers, but I heed them not, I divide not my earnings with them, thus sharing my all with thee.

In pleasure and in pain I stand not by the side of men, and thus stand by thee. I shrink to give up my life, and thus do not plunge into the great waters of life.

When the creation was new and all the stars shone in their first splendour, the gods held their assembly in the sky and sang `Oh, the picture of perfection! the joy unalloyed!'

But one cried of a sudden---`It seems that somewhere there is a break in the chain of light and one of the stars has been lost.'

The golden string of their harp snapped, their song stopped, and they cried in dismay---`Yes, that lost star was the best, she was the glory of all heavens!'

From that day the search is unceasing for her, and the cry goes on from one to the other that in her the world has lost its one joy!

Only in the deepest silence of night the stars smile and whisper among themselves---`Vain is this seeking! unbroken perfection is over all!'

If it is not my portion to meet thee in this life then let me ever feel that I have missed thy sight---let me not forget for a moment, let me carry the pangs of this sorrow in my dreams and in my wakeful hours.

As my days pass in the crowded market of this world and my hands grow full with the daily profits, let me ever feel that I have gained nothing---let me not forget for a moment, let me carry the pangs of this sorrow in my dreams and in my wakeful hours.

When I sit by the roadside, tired and panting, when I spread my bed low in the dust, let me ever feel that the long journey is still before me---let me not forget a moment, let me carry the pangs of this sorrow in my dreams and in my wakeful hours.

When my rooms have been decked out and the flutes sound and the laughter there is loud, let me ever feel that I have not invited thee to my house---let me not forget for a moment, let me carry the pangs of this sorrow in my dreams and in my wakeful hours.

I am like a remnant of a cloud of autumn uselessly roaming in the sky, O my sun ever-glorious! Thy touch has not yet melted my vapour, making me one with thy light, and thus I count months and years separated from thee.

If this be thy wish and if this be thy play, then take this fleeting emptiness of mine, paint it with colours, gild it with gold, float it on the wanton wind and spread it in varied wonders.

And again when it shall be thy wish to end this play at night, I shall melt and vanish away in the dark, or it may be in a smile of the white morning, in a coolness of purity transparent.

On many an idle day have I grieved over lost time. But it is never lost, my lord. Thou hast taken every moment of my life in thine own hands.

Hidden in the heart of things thou art nourishing seeds into sprouts, buds into blossoms, and ripening flowers into fruitfulness.

I was tired and sleeping on my idle bed and imagined all work had ceased. In the morning I woke up and found my garden full with wonders of flowers.

Time is endless in thy hands, my lord. There is none to count thy minutes.

Days and nights pass and ages bloom and fade like flowers. Thou knowest how to wait.

Thy centuries follow each other perfecting a small wild flower.

We have no time to lose, and having no time we must scramble for a chances. We are too poor to be late.

And thus it is that time goes by while I give it to every querulous man who claims it, and thine altar is

empty of all offerings to the last.

At the end of the day I hasten in fear lest thy gate to be shut; but I find that yet there is time.

Mother, I shall weave a chain of pearls for thy neck with my tears of sorrow.

The stars have wrought their anklets of light to deck thy feet, but mine will hang upon thy breast.

Wealth and fame come from thee and it is for thee to give or to withhold them. But this my sorrow is absolutely mine own, and when I bring it to thee as my offering thou rewardest me with thy grace.

It is the pang of separation that spreads throughout the world and gives birth to shapes innumerable in the infinite sky.

It is this sorrow of separation that gazes in silence all nights from star to star and becomes lyric among rustling leaves in rainy darkness of July.

It is this overspreading pain that deepens into loves and desires, into sufferings and joy in human homes; and this it is that ever melts and flows in songs through my poet's heart.

When the warriors came out first from their master's hall, where had they hid their power? Where were their armour and their arms?

They looked poor and helpless, and the arrows were showered upon them on the day they came out from their master's hall.

When the warriors marched back again to their master's hall where did they hide their power?

They had dropped the sword and dropped the bow and the arrow; peace was on their foreheads, and they had left the fruits of their life behind them on the day they marched back again to their master's hall.

Death, thy servant, is at my door. He has crossed the unknown sea and brought thy call to my home.

The night is dark and my heart is fearful---yet I will take up the lamp, open my gates and bow to him my welcome. It is thy messenger who stands at my door.

I will worship him placing at his feet the treasure of my heart.

He will go back with his errand done, leaving a dark shadow on my morning; and in my desolate home only my forlorn self will remain as my last offering to thee.

In desperate hope I go and search for her in all the corners of my room; I find her not.

My house is small and what once has gone from it can never be regained.

But infinite is thy mansion, my lord, and seeking her I have to come to thy door.

I stand under the golden canopy of thine evening sky and I lift my eager eyes to thy face.

I have come to the brink of eternity from which nothing can vanish---no hope, no happiness, no vision of a face seen through tears.

Oh, dip my emptied life into that ocean, plunge it into the deepest fullness. Let me for once feel that lost sweet touch in the allness of the universe.

Deity of the ruined temple! The broken strings of *Vina* sing no more your praise. The bells in the evening proclaim not your time of worship. The air is still and silent about you.

In your desolate dwelling comes the vagrant spring breeze. It brings the tidings of flowers---the flowers that for your worship are offered no more.

Your worshipper of old wanders ever longing for favour still refused. In the eventide, when fires and shadows mingle with the gloom of dust, he wearily comes back to the ruined temple with hunger in his heart.

Many a festival day comes to you in silence, deity of the ruined temple. Many a night of worship goes away with lamp unlit.

Many new images are built by masters of cunning art and carried to the holy stream of oblivion when their time is come.

Only the deity of the ruined temple remains unworshipped in deathless neglect.

No more noisy, loud words from me---such is my master's will. Henceforth I deal in whispers. The speech of my heart will be carried on in murmurings of a song.

Men hasten to the King's market. All the buyers and sellers are there. But I have my untimely leave in the middle of the day, in the thick of work.

Let then the flowers come out in my garden, though it is not their time; and let the midday bees strike up their lazy hum.

Full many an hour have I spent in the strife of the good and the evil, but now it is the pleasure of my playmate of the empty days to draw my heart on to him; and I know not why is this sudden call to what useless inconsequence!

On the day when death will knock at thy door what wilt thou offer to him?

Oh, I will set before my guest the full vessel of my life---I will never let him go with empty hands.

All the sweet vintage of all my autumn days and summer nights, all the earnings and gleanings of my busy life will I place before him at the close of my days when death will knock at my door.

O thou the last fulfilment of life, Death, my death, come and whisper to me!

Day after day I have kept watch for thee; for thee have I borne the joys and pangs of life.

All that I am, that I have, that I hope and all my love have ever flowed towards thee in depth of secrecy. One final glance from thine eyes and my life will be ever thine own.

The flowers have been woven and the garland is ready for the bridegroom. After the wedding the bride shall leave her home and meet her lord alone in the solitude of night.

I know that the day will come when my sight of this earth shall be lost, and life will take its leave in silence, drawing the last curtain over my eyes.

Yet stars will watch at night, and morning rise as before, and hours heave like sea waves casting up pleasures and pains.

When I think of this end of my moments, the barrier of the moments breaks and I see by the light of death thy world with its careless treasures. Rare is its lowliest seat, rare is its meanest of lives.

Things that I longed for in vain and things that I got---let them pass. Let me but truly possess the things that I ever spurned and overlooked.

I have got my leave. Bid me farewell, my brothers! I bow to you all and take my departure.

Here I give back the keys of my door---and I give up all claims to my house. I only ask for last kind words from you.

We were neighbours for long, but I received more than I could give. Now the day has dawned and the lamp that lit my dark corner is out. A summons has come and I am ready for my journey.

At this time of my parting, wish me good luck, my friends! The sky is flushed with the dawn and my path lies beautiful.

Ask not what I have with me to take there. I start on my journey with empty hands and expectant heart.

I shall put on my wedding garland. Mine is not the red-brown dress of the traveller, and though there are dangers on the way I have no fear in mind.

The evening star will come out when my voyage is done and the plaintive notes of the twilight melodies be struck up from the King's gateway.

I was not aware of the moment when I first crossed the threshold of this life.

What was the power that made me open out into this vast mystery like a bud in the forest at midnight!

When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother.

Even so, in death the same unknown will appear as ever known to me. And because I love this life, I know I shall love death as well.

The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation.

When I go from hence let this be my parting word, that what I have seen is unsurpassable.

I have tasted of the hidden honey of this lotus that expands on the ocean of light, and thus am I blessed---let this be my parting word.

In this playhouse of infinite forms I have had my play and here have I caught sight of him that is formless.

My whole body and my limbs have thrilled with his touch who is beyond touch; and if the end comes here, let it come---let this be my parting word.

When my play was with thee I never questioned who thou wert. I knew nor shyness nor fear, my life was boisterous.

In the early morning thou wouldst call me from my sleep like my own comrade and lead me running from glade to glade.

On those days I never cared to know the meaning of songs thou sangest to me. Only my voice took up the tunes, and my heart danced in their cadence.

Now, when the playtime is over, what is this sudden sight that is come upon me? The world with eyes bent upon thy feet stands in awe with all its silent stars.

I will deck thee with trophies, garlands of my defeat. It is never in my power to escape unconquered.

I surely know my pride will go to the wall, my life will burst its bonds in exceeding pain, and my empty heart will sob out in music like a hollow reed, and the stone will melt in tears.

I surely know the hundred petals of a lotus will not remain closed for ever and the secret recess of its honey will be bared.

From the blue sky an eye shall gaze upon me and summon me in silence. Nothing will be left for me, nothing whatever, and utter death shall I receive at thy feet.

When I give up the helm I know that the time has come for thee to take it. What there is to do will be instantly done. Vain is this struggle.

Then take away your hands and silently put up with your defeat, my heart, and think it your good fortune to sit perfectly still where you are placed.

These my lamps are blown out at every little puff of wind, and trying to light them I forget all else again and again.

But I shall be wise this time and wait in the dark, spreading my mat on the floor; and whenever it is thy pleasure, my lord, come silently and take thy seat here.

I dive down into the depth of the ocean of forms, hoping to gain the perfect pearl of the formless.

No more sailing from harbour to harbour with this my weather-beaten boat. The days are long passed when my sport was to be tossed on waves.

And now I am eager to die into the deathless.

Into the audience hall by the fathomless abyss where swells up the music of toneless strings I shall take this harp of my life.

I shall tune it to the notes of forever, and when it has sobbed out its last utterance, lay down my silent harp at the feet of the silent.

Ever in my life have I sought thee with my songs. It was they who led me from door to door, and with them have I felt about me, searching and touching my world.

It was my songs that taught me all the lessons I ever learnt; they showed me secret paths, they brought before my sight many a star on the horizon of my heart.

They guided me all the day long to the mysteries of the country of pleasure and pain, and, at last, to what palace gate have the brought me in the evening at the end of my journey?

I boasted among men that I had known you. They see your pictures in all works of mine. They come and ask me, `Who is he?' I know not how to answer them. I say, `Indeed, I cannot tell.' They blame me and they go away in scorn. And you sit there smiling.

I put my tales of you into lasting songs. The secret gushes out from my heart. They come and ask me, `Tell me all your meanings.' I know not how to answer them. I say, `Ah, who knows what they mean!' They smile and go away in utter scorn. And you sit there smiling.

In one salutation to thee, my God, let all my senses spread out and touch this world at thy feet.

Like a rain-cloud of July hung low with its burden of unshed showers let all my mind bend down at thy door in one salutation to thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to thee.

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# File generated by merge(/htdocs/atul_asd/sanskrit/dict/dict.txt, /tmp/wadd_6618.sort)
# Date: Tue Jul 22 20:27:00 PDT 1997
AUM = Primordial Sound
OMkaara = the syllable om
a = not
a.nkusha = a goad (metal stick used to control elephants)
a.nkushadhaariNam.h = bearing the weapon `ankusha' with which the elephant
a.ngaNa = field
a.ngasa.nginau = with
a.ngaiH = limbs, body parts
a.ngaistushhTuvaa.nsastanuubhiH = having satisfied with strong limbs?
a.njana = anointment
aMbaa = mother
a.nsha = part, angle
a.nsha-bhuutaM = has been a part of her
a.nshaH = fragmental particle
a.nshumaan.h = radiant
a.nshena = part
aH = (v) to be
akartaaraM = as the nondoer
akarma = inaction
akarmakR^it.h = without doing something
akarmaNaH = than no work
akarmaNi = in not doing prescribed duties
akalmashhaM = freed from all past sinful reactions
akasmaat.h = by chance
akaaraH = the first letter
akaaro = the letter `a'
akaarya = and forbidden activities
akaaryaM = what ought not to be done
akaarye = and what ought not to be done
akiJNchanaH = (m) a have-not
akiirti = infamy
akiirtiM = infamy
akiirtiH = ill fame
akurvat.h = did
akurvata = did they do
akushalaM = inauspicious
akR^itabuddhitvaat.h = due to unintelligence
akR^itaatmaanaH = those without self-realization
akR^itena = without discharge of duty
akR^itvaa = without doing (from kRi)
akR^itsnavidaaH = persons with a poor fund of knowledge
akka = mother
akriyaaH = without duty
akrodha = freedom from anger
akrodhaH = freedom from anger
akledyaH = insoluble
akhila = entire
akhilaM = whole
akhilaguru = preceptor for all, also all types of long syllable letters
agata = not past
agatasuuMscha = agata + asuun.h + cha:undeparted life + and (living people)
agatvaa = without going (from gam.h)
agama = proof of the trustworthiness of a source of knowledge
agastamaasa = month of August
agochara = (adj) unknown
agni = fire
agniH = fire
agniparvataH = (m) volcano, volcanic cone
agnipetikaa = (f) matchbox
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agnishalaakaa = (f) matchstick
agnishhu = in the fires
agnau = in the fire of consummation
agra = (neut in this sense) tip
agraM = at the tip
agrajaH = elder
agrataH = (let the two go) before (me)
agre = in front of/ahead/beforehand
agha.MmanaH = (adj) evil-minded
agha.MmanaH = adj. evil-minded
aghaM = grievous sins
aghaayuH = whose life is full of sins
aN^ga = a limb, or body part
aN^gaM = limb(s)
aN^gaani = limbs
aN^gula = a finger
aN^gushhTha = the big toe
aN^gushhThaH = (m) thumb
acharaM = and not moving
acharasya = and nonmoving
achala = (adj) still, stationary
achalaM = unmoving
achalaH = immovable
achalapratishhThaM = steadily situated
achalaa = unflinching
achalena = without its being deviated
achakshus.h = one without an eye
achaapalaM = determination
achintya = inconceivable
achintyaM = beyond contemplation
achintyaH = inconceivable
achiraad.h = without delay/in no time
achiraadbhava = in no time from the cycle of birth\&death
achireNa = very soon
achetasaH = without KRishhNa consciousness
achchhedyaH = unbreakable
achyuta = O infallible one
achyutam.h = the who does not slip
aja = goat
ajaM = unborn
ajaH = unborn
ajagaraH = (m) python
ajapaa = involuntary repetition (as with a mantra)
ajasraM = the unborn one
ajaa = (f) goat
ajaanaM = do not understand
ajaanat.h = knew
ajaanataa = without knowing
ajaanantaH = without knowing
ajra = (m) field
aJNchalaH = (m) aanchal in Hindi
aJNjana = the name of the mother of Hanuman
aJNjaneyaasana = the splits
aJNjali = (m) folded hands, palms cupped in the form of a vessel
aTati = (1 pp) to roam
aNiiyaa.nsaM = smaller
aNoH = than the atom
ataH = hence
atattvaarthavat.h = without knowledge of reality
atandritaH = with great care
atapaskaaya = to one who is not austere

ati = extremely
ati-parichaya = excessive familiarity
ati-viiryaM = super power
atichaara = Accelerated planetary motion
atitaranti = transcend
atitaralaM = ati+tarala, very+unstable
atithi = (m) guest
atithiH = (masc.Nom.sing.)guest (literally undated)
atidaaruuNaman.h = adj. very dreadful
atidurvR^itta = of exceedingly bad conduct
atirichyate = becomes more
ativartate = transcends
atishaya = wonderful
atishayokti = exaggeration
atiitaH = surpassed
atiitya = transcending
atiindriyaM = transcendental
atiiva = very much
atulaniiya = uncomparable
atuulyaM = uncomparable
atmaanaM = (masc.Acc.S)the self
atyajat.h = left, sacrifice
atyantaM = the highest
atyarthaM = highly
atyaaginaaM = for those who are not renounced
atyaani = surpassing
atyushhNa = very hot
atyeti = surpasses
atra = (m) eater
atha = thereupon
atha-shabda = the word atha (prayers are started with words atha or AUM)
atha.rH = object, meaning
atharvaNvaakyaM = `atharvaNa" word-piece
atharvashiirshha = atharva(?)
atharvashiirshhaM = 'atharva' heading or head
athavaa = or
athaataH = atha and ataH : then and therefore
athau = or in other words
ad.h = to eat
adadat.h = gave
adambhitvaM = pridelessness
adarshaH = mirror
adakshiNaM = with no remunerations to the priests
adaahyaH = unable to be burned
aditii = the mother of the gods
aditya = (m) sun
adR^ishhTa = Unseen, fortune, luck
adR^ishhTapuurvaM = never seen before
adesha = at an unpurified place
adbhuta = the sentiment of marvel
adbhutaM = wonderful
adbhuutaM = wonderfull
adya = today
adrohaH = freedom from envy
advaasana = the prone posture
advitiiyaH = the inseparable or the non-dual
adveshhTaa = nonenvious
advaita = non-duality of the universal spirit
adhaH = (indeclinable) below
adhana = one without money
adhama = inferior

adhamaaM = condemned
adhamaadhama = the worst among the inferior
adhara = Lip
adharaM = lips
adharaH = (m) lips
adharaat.h = from below
adharma = breach of duty
adharmaM = irreligion
adharmaH = irreligion
adharmachaarii = adj. impious
adharmasya = of irreligion
adhika = additional
adhikaM = more
adhikaH = greater
adhikataraH = very much
adhikaaraH = right
adhikaariin.h = (m) officer
adhigachchhati = attains
adhigamya = having gone to
adhidaiva = the principle of subjective existence
adhidaivaM = governing all the demigods
adhidaivataM = called adhidaiva
adhipa = protector
adhipati = lord
adhibhuta = the principle of objective existence
adhibhuutaM = the material manifestation
adhimaatra = superior
adhimaatraatama = the highest, the supreme one
adhiyaGYa = the principle of sacrifice, incarnation
adhiyaGYaH = the Supersoul
adhivaasa = dwelling
adhishhThaana = seat, abode
adhishhThaanaM = sitting place
adhishhThaaya = being so situated
adhisari = competent candidate
adhiita = studied
adhiitaa = studied
adhiiyaanaH = studied
adhunaa = recently
adhomukha = face downwards
adhomukhashvaanaasana = the dog stretch posture
adhyayana = study
adhyayanaiH = or Vedic study
adhyaksheNa = by superintendence
adhyaatma = the principle of self
adhyaatmaM = transcendental
adhyaatmavidyaa = spiritual knowledge
adhyaapayituM = to teach (infinitive of causative of adhi+i, to study)
adhyaapikaa = (f) lady teacher
adhyaasa = a case of mistaken identity
adhyeshhyate = will study
adhyopatya = Lordship
adhruvaM = temporary
adhvan.h = road
adhvaan.h = (m) road, path, way
an.gamejayatva = unsteadiness of the body
anagha = O sinless one
ananta = infinite, a name of Vishnu
anantaM = unlimited
anantaH = Ananta
anantaraM = after

anantaruupa = O unlimited form
anantaruupaM = unlimited form
anantavijayaM = the conch named Ananta-vijaya
anantaviiryaa = unlimited potency
anantaaH = unlimited
anantaasana = Ananta's posture
ananyachetaaH = without deviation of the mind
ananyabhaak.h = without deviation
ananyamanasaH = without deviation of the mind
ananyayaa = unalloyed, undeviating
ananyayogena = by unalloyed devotional service
ananyasvaamyam.h = (n) patent rights
ananyaaH = having no other object
ananyena = without division
anapekshaH = neutral
anapekshya = without considering the consequences
anabhishvaN^gaH = being without association
anabhisandhaaya = without desiring
anabhisnehaH = without affection
anayoH = of them
anarthaM = purposeless/in vain/danger-productive
anala = fire
analaH = fire
analena = by the fire
anavalokayaan.h = not looking
anavaaptaM = wanted
anashnataH = abstaining from eating
anashnan.h = without eating (having fasted)
anasuyave = to the nonenvious
anasuuyaH = not envious
anasuuyantaH = without envy
anaha.nvaadi = without false ego
anahaN^kaaraH = being without false egoism
anaatmanaH = of one who has failed to control the mind
anaadara = lack of respect
anaadi = without beginning
anaadiM = without beginning
anaaditva = non-beginning
anaaditvaat.h = due to eternity
anaanasaphalam.h = (n) pineapple
anaamayaM = without miseries
anaarambhaat.h = by nonperformance
anaarya = persons who do not know the value of life
anaavR^ittiM = no return
anaashinaH = never to be destroyed
anaashritaH = without taking shelter
anaahata = unbeaten
anaahuta = (adj) un-invited
aniketaH = having no residence
anichchhan.h = without desiring
anitya = uncertain/temporary/ephemeral/transient
anityaM = temporary
anityaH = nonpermanent
anirdeshyaM = indefinite
anirviNNachetasa = without deviation
anilaH = (m) wind or air
anilachulli = (f) gas (LPG)
anishchayat.h = due to non-determination (having not decided)
anishhTa = and undesirable
anishhTaM = leading to hell
aniishvaraM = with no controller

anu = following
anukampaarthaM = to show special mercy
anukaroti = (1 pp) to follow, to mimic, to ape, to emulate
anukaari = like
anuchaaraya = (causative of anu+car) follow
anuchintayan.h = constantly thinking of
anutishhThanti = regularly perform
anuttamaM = the finest
anuttamaaM = the highest
anudarshanaM = observing
anudinaM = daily
anuddishya = having targetted or aimed at
anudvignamanaaH = without being agitated in mind
anudvegakaraM = not agitating
anupakaariNe = irrespective of return
anupashyati = one tries to see through authority
anupashyanti = can see
anupashyaami = do I foresee
anuprapannaaH = following
anubandha = (m) result, effect
anubandhaM = of future bondage
anubandhiini = bound
anubandhe = at the end
anumati = (f) permission
anumantaa = permitter
anumaatuM = to guess
anumaana = an inference
anumaanaat.h = (ablat.)from guessing or induction
anuyaayinaH = followers
anurajyate = is becoming attached
anuraadhaa = Seventeenth nakshatra
anulipta = smeared
anulepanaM = smeared with
anuloma = with the grain, naturally
anuvartate = follows in the footsteps
anuvartante = would follow
anuvartayati = adopt
anuvaadaM = translation
anuvaadya = having translated
anuvidhiiyate = becomes constantly engaged
anushaasitaaraM = the controller
anushushruma = I have heard by disciplic succession
anushochanti = lament
anushochituM = to lament
anushhajjate = one necessarily engages
anushhTup.h = the format's name
anushhThana = (n) performance, execution
anusantataani = extended
anusaara = following, customary(masc)
anusmara = go on remembering
anusmaran.h = remembering
anusmaret.h = always thinks of
anusvaaraH = the accompanying sound or letter (the letter form `.n' `M'?)
anuuchaanaM = (teacher?)
anR^ita = false
aneka = Many
anekadhaa = into many
anekavachanaM = plural
anekaani = many
anena = by this
angaM = body

anta = end
antaM = or end
antaH = (adv) inside
antaHkaraNa = Mind
antaHpeTikaa = (f) drawer
antaHsthaani = within
antakaale = at the end of life
antagataM = completely eradicated
antara = Sub-period in a Dasha
antaraM = between
antaraN^ga = the practices of pranayama and pratyahara
antaradeshiiya = among different countries mainly for transaction??
antaraatmanaa = within himself
antaraatmaa = the inner self, residing in the heart
antaraaya = (m) obstacle
antaraaraamaH = actively enjoying within
antariksha = (n) space
antarikshaM = space, sky
antare = between
antareNa = without
antarjyotiH = aiming within
antaryutakam.h = (n) vest
antarsukhaH = happy from within
antavat.h = perishable
antavantaH = perishable
antike = near
ante = after
andha = blind
andhakaara = darkness
annaM = (n) food
annaat.h = from grains
anya = other person
anyaM = other
anyaH = another
anyat.h = other
anyatra = somewhere else
anyathaa = other
anyayaa = by the other
anyaaM = another
anyaan.h = others
anyaani = different
anyaayena = illegally
anye = others
anyena = by another
anyebhyaH = from others
anyaiH = by others
anyonya = mutual
anvaya = Family
anvashochaH = you are lamenting
anvichchha = try for
anvitaaH = absorbed
anveshhaNam.h = (n) search, exploration
apakR^i = to harm
apachii = to decrease
apaTham.h = read
apaNDita = someone who is not a scholar
apatya = Progeny
apanudyaat.h = can drive away
apamaa = comparison
apamaanayoH = and dishonor
apara = other

aparaM = junior
apararaatra = (m) dawn
aparaspara = without cause
aparaa = lower
aparaajitaH = who had never been vanquished
aparaajiita = Unconquered
aparaaNi = others
aparaan.h = others
aparigraha = abstention from greed, non-possessiveness
aparigrahaH = free from the feeling of possessiveness
aparimeyaM = immeasurable
aparihaarye = of that which is unavoidable
apare = others
aparyaaptaM = immeasurable
apalaayanaM = not fleeing
apavarga = heaven, liberation
apavaada = exceptional
apavighnaH = without obstacles
apashyat.h = he could see
apaharaNa = stealing
apahartaaraM = the remover]destroyer
apahR^ita = stolen
apahR^itachetasaaM = bewildered in mind
apaatrebhyaH = to unworthy persons
apaana = one of the vital airs, controls the elimination of bodily wastes
apaanaM = the air going downward
apaane = in the air which acts downward
apaapo = without sins
apaayinaH = disappearing
apaaraa = one who has no limits
apaavR^itaM = wide open
api = also
apuNya = vice
apunaraavR^ittiM = to liberation
apushhpa = one without flowers
apR^ithivyoH = to the earth
apeksh.h = to expect
apekshaa = (f) expectation, hope
apaishunaM = aversion to fault-finding
apohanaM = forgetfulness
apyayau = disappearance
aprakaashaH = darkness
apratimaprabhaava = O immeasurable power
apratishhThaM = without foundation
apratishhThaH = without any position
apratiikaaraM = without being resistant
apradaaya = without offering
aprameya = the ununderstandable
aprameyaM = immeasurable
aprameyasya = immeasurable
apravR^ittiH = inactivity
apraaptat.h = uttained, obtained
apraapya = failing to attain
apraamaamaaNya = Unjustified
apriyaM = the unpleasant
apriyaH = and the undesirable
apsu = in water
aphala = one without fruit
aphalaprepsunaa = by one without desire for fruitive result
aphalaakaaN^kshibhiH = by those devoid of desire for result
abandhu = one who does not have any brothers / kinmen

abala = helpless (woman)
abalaa = (helpless) Woman
abuddhayaH = less intelligent persons
abodha = Ignorance
abda = Season of plenty
abdhi = sea
abdhii = (m) ocean, sea
abraviit.h = spoke
abrahmaNya = Not kosher
abhaktaaya = to one who is not a devotee
abhaya = freedom from fear
abhayaM = fearlessness
abhaye = and fearlessness
abhavat.h = became
abhavishhyat.h = will become
abhaavaH = changing quality
abhaavayataH = of one who is not fixed
abhaashhata = began to speak
abhi = preposition
abhi+taD.h = to strike
abhikrama = in endeavoring
abhichaara = black magic
abhijanavaan.h = surrounded by aristocratic relatives
abhijaataH = born of
abhijaatasya = of one who is born of
abhijaananti = they know
abhijaanaati = does know
abhijaayate = becomes manifest
abhijita = A nakshatra between uttaraashhDhaa and shravaNa mainly centred on the star Vega. For some reason it is not usually included in the 27 nakshatras although it would make 28 if it was. adhipatii - Lord
abhijin.hmuhuurta = the most auspicious moment
abhitaH = everywhere
abhidhaasyati = explains
abhidhiiyate = is called
abhinandatii = praises
abhinaya = acting
abhinivesha = possessiveness
abhipravR^ittaH = being fully engaged
abhipraayaH = (m) opinion
abhibhavati = transforms
abhibhavaat.h = having become predominant
abhibhuuya = surpassing
abhimanaH = conceit
abhimaana = self-importance
abhimukhaaH = towards
abhiyaachanaa = (f) demand
abhiyuktaanaaM = fixed in devotion
abhirataH = following
abhirakshantu = should give support
abhirakshitaM = perfectly protected
abhirakshitam.h = who has been well protected
abhiraamastrilokaanaaM = the laudable rAma for all the three worlds
abhivijvalanti = and are blazing
abhishhi.nchati = performs' puuja', by pouring water etc. on the idol
abhishhekaM = ablution
abhisandhaaya = desiring
abhihitaa = described
abhiipsita = desired
abhyadhikaH = greater
abhyanunaadayan.h = resounding

abhyarchya = by worshiping
abhyasanaM = practice
abhyasuuyakaaH = envious
abhyasuuyati = is envious
abhyasuuyantaH = out of envy
abhyahanyanta = were simultaneously sounded
abhyaasha = outskirts
abhyaasa = study
abhyaasayoga = by practice
abhyaasayogena = by the practice of devotional service
abhyaasaat.h = than practice
abhyaase = in practice
abhyaasena = by practice
abhyutthaanaM = predominance
abhyudaya = rise , prosperity
abhraM = cloud
amanyata = believed
amarshha = (m) anger
amala = without rubbish
amalaM = clean
amalaan.h = pure
amaanitvaM = humility
amaanushha = (adj) inhuman, cruel
amitavikramaH = and unlimited force
amii = all those
amutra = in the next life
amuuDhaaH = unbewildered
amR^ita = of ambrosia, potion to cause immortality
amR^itaM = veritable nectar
amR^itattvaaya = for liberation
amR^itabinduu = a drop of nectar
amR^itabhujaH = those who have tasted such nectar
amR^itasya = of the immortal
amR^itodbhavaM = produced from the churning of the ocean
amR^itopamaM = just like nectar
amedhyaM = untouchable
ambandha = relation / connection
ambara = aakaasha
ambaraM = sky, garment
ambaa = mother
ambu = water
ambudhi = sea
ambuvegaaH = waves of the waters
ambhas.h = (n) water
ambhasaa = by the water
ambhasi = on the water
ambhuruhaM = lotus
amla = (m) sour
ayaM = him (from idaM.h)
ayajanta = third person plur. imperfect aatmanepada of yaj, to worship
ayatiH = the unsuccessful transcendentalist
ayathaavat.h = imperfectly
ayaneshhu = in the strategic points
ayama = length, extension, restraint
ayashaH = infamy
ayasaH = (m) iron
ayase = (v) to go
ayaGYasya = for one who performs no sacrifice
ayuktaH = one who is not in KRishhNa consciousness
ayuktasya = of one who is not connected (with KRishhNa consciousness)
ayogataH = without devotional service

ayojayishhyat.h = if one does not join or connect
ayobhaaNDam.h = (n) a wooden barrel
araNyam.h = (n) jungle, forest
aratiH = being without attachment
araagadveshhataH = without love or hatred
ari = enemies
ari-bhaava = the sixth house in a Rashi or bhaava chart
arishhu = on enemies
arishhTanemiH = the appelation to Garuda?
arisuudana = O killer of the enemies
arogita = diseaselessness
arka = essence, a name of Sun
argasiM = (f) pleasure
argha = value
archati = (1 pp) to worship
archituM = to worship
arjana = obtaining
arjanaM = the earning or acquiring or acqusition
arjuna = a disciple of Krishna, hero of the Mahabharata
arjunaM = unto Arjuna
arjunaH = Arjuna
arjunayoH = and Arjuna
artha = money
arthaM = wealth
arthaH = is meant
arthan.h = and economic development
arthanaipuNa = (n) efficient in polity
arthapraaptirbhavati = wealth-attainment becomes
arthayate = (10 pp) to request
arthavaan.h = one with money
arthasya = (masc.poss.sing.) wealth or meaning
arthaarthii = one who desires material gain
arthiyaM = meant
arthe = in meaning
arthopaarjanaaya = for earning maney
ardha = half
ardhachandraasana = the half-moon posture
ardhanavaasana = the half-boat posture
ardhanaariinaTeshvara = Shiva and his Shakti united as one
ardhanaariishvara = Shiva and his Shakti united as one
ardhanicholaH = (m) frock
ardhapadmaasana = the half-lotus posture
ardhamatsyendraasana = the half spinal-twist posture
ardhashirshhaasana = the half headstand posture
ardhasarvaaN^gaasana = the half-shoulderstand posture
ardhasalabhaasana = the half-locust posture
ardhoruka = (n) half-pant
ardhorukam.h = (n) half-pant , shorts
arpaNa = Offer
arpaNaM = contribution
arpita = surrendering
arbudarogaH = (m) cancer
arbhaka = small
aryamaa = Aryama
arha = deserving
arhati = (1 pp) to deserve
arhasi = deserve
alaM = especially
ala.nkaaradiiptaM = shining with adornments, decorations
alaN^kR^ita = decorated / ornamented
alabdhabhuumikatva = the feeling that it is impossible to see reality

alabhya = Difficult
alasaH = lazy
alasya = indolence
alakshamaana = one who disregards
alakshmiH = poverty (alaxmiH is opp. of laxmiH)
ali = a black bug
aliika = (adj) false, untrue
aloluptvaM = freedom from greed
alpa = small, little
alpaM = a few, little, inadequate
alpabuddhayaH = the less intelligent
alpamedhasaaM = of those of small intelligence
alpavayaskaM = young (small) age
alpaayu = Short life between 8 and 32 years
ava = prrotect
avakaranikara = dust, garbage
avakarikaa = (f) dustbin, garbage bin
avakalana = differentiation
avagachchha = must know
avagam.h = to comprehend, understand
avagamaM = understood
avagraha = (m) famine
avachaya = (m) gathering, collection
avachinoti = to pluck
avachyaH = unblamable
avajaananti = deride
avataara = a divine incarnation particularly of Vishnu, e.g. Buddha
avataarayati = to keep down, to get down
avati = (1 pp) to protect
avatishhThati = remains
avatishhThate = becomes established
avatu = (may the lord) protect
avadhiiraNaa = (f) a repulse, repulsion
avadhyaH = cannot be killed
avana = protection
avaniM = earth
avanipaala = of warrior kings
avaniitanya = the daughter of the Earth (siita)
avayavaH = A Limb (of the body), A part, a portion, a component, a constitunt, an ingredient
avaraM = abominable
avaruuNaddhi = to obstruct
avarohati = to descend
avalipta = proud, haughty
avalehaH = (m) pickle
avashaH = helplessly
avashishhyate = remains
avashhTabhya = entering into
avasaM = automatically
avasan.h = III pl. imperfect of vas, to live
avasannaaH = inadequate
avasaraH = (m) opportunity, chance
avasarpati = to slide (as from a waterslide)
avasaadayet.h = put into degradation
avasthaa = a state of the mind
avasthaatuM = to stay
avasthaatrayaH = three states of bodily consciousness (awake, sleep, dream)
avasthitaM = situated
avasthitaH = situated
avasthitaaH = situated
avasthitaan.h = arrayed on the battlefield

avahaasaarthaM = for joking
avaGYaa = contempt
avaGYaataM = without proper attention
avaachii = (f) south
avaachya = unkind
avaaptavyaM = to be gained
avaaptuM = to achieve
avaapnoti = gets
avaapya = achieving
avaapyate = is achieved
avaapsyatha = you will achieve
avaapsyasi = will gain
avikalpena = without division
avikaaryaH = unchangeable
avichaarii = adj. thoughtless
avidita = without knowledge, unknowingly
avidushaH = of one who does not know
avidya = lack of education, ignorance
avidyaa = metaphysical ignorance
avidvaa.nsaH = the ignorant
avidhipuurvakaM = in a wrong way
avinashyantaM = not destroyed
avinaasha = undestructible, name of Vishnu
avinaashi = imperishable
avinaashinaM = indestructible
avipashchitaH = men with a poor fund of knowledge
avibhaktaM = without division
avirati = sensuality
avirodha = no opposition
aviGYeyaM = unknowable
avekshe = let me see
avekshya = considering
avottaraattaat.h = protect me from the northern direction
avyakta = nonmanifested
avyaktaM = nonmanifested
avyaktaH = invisible
avyaktamuurtinaa = by the unmanifested form
avyaktaa = toward the unmanifested
avyaktaat.h = to the unmanifest
avyaktaadiini = in the beginning unmanifested
avyabhichaariNii = without any break
avyabhichaariNyaa = without any break
avyabhichaareNa = without fail
avyaya = without deterioration
avyayaM = immutable
avyayaH = inexhaustible
avyayasya = of the imperishable
avyavasaayinaaM = of those who are not in KRishhNa consciousness
avyaakR^itaa = not expressed
avyaahataaGYaH = avyAhata+agyaH, not feeling the hit?
ash.h = to obtain, accomplish
asha.nka = undaunted
ashakta = weak
ashaktaH = unable
ashanam.h = (n) food
ashamaH = uncontrollable
ashayaat.h = from their source
ashastraM = without being fully equipped
ashaantasya = of the unpeaceful
ashaashvataM = temporary
ashaastra = not in the scriptures

ashishhya = unteachable (adj)
ashishhyaaya = non-disciple i.e.non-believer
ashuchi = to the unclean
ashuchiH = unclean
ashuchau = unclean
ashubha = and inauspicious
ashubhaM = evil
ashubhaat.h = from ill fortune
ashubhaan.h = inauspicious
ashushruushhave = to one who is not engaged in devotional service
asheshha = total
asheshhataH = completely
asheshhaaNi = all
asheshheNa = in detail
ashochyaan.h = not worthy of lamentation
ashoshhyaH = not able to be dried
aSTau = (adj) eight
ashnataH = of one who eats
ashnan.h = eating
ashnanti = enjoy
ashnaami = accept
ashnaasi = you eat
ashnute = achieves
ashma = stone
ashman.h = (masc) stone
ashraddadhaanaH = without faith in revealed scriptures
ashraddadhaanaaH = those who are faithless
ashraddhayaa = without faith
ashru = (n) tears
ashruupuurNaakula = full of tears
ashraushhaM = have heard
ashlaaghya = adj. virtueless
ashva = a horse
ashvatthaM = a banyan tree
ashvatthaH = the banyan tree
ashvatthaamaa = Asvatthama
ashvamedha = a form of sacrifice where a horse is sent around to estiblish supremacy
ashvaanaaM = among horses
ashvini = a mudraa, contraction of the anal sphincter muscles
ashvinau = the two Asvinis
ashhTa = eight
ashhTadalakamalabandha = eight-petalled lotus pattern, a form of bandha poetry
ashhTadhaa = eightfold
ashhTaadasha = eighteen
ashhTaavakra = name of a deformed(at eight places) sage
ashhTottarii-dashaa = A lunar based Dasha system uses 108 yr cycle and one chooses it according to certain criteria
ashhTau = eight
ashhtakavarga = A predictive method of Astrology that uses a system of points based upon planetary positions
asa.nnyasta = without giving up
asa.nyataa = unbridled
asa.nshayaM = undoubtedly
asa.nshayaH = beyond a doubt
asakta = unattached
asaktaM = without attraction
asaktaH = without attachment
asaktabuddhiH = having unattached intelligence
asaktaatmaa = one who is not attached
asaktiH = being without attachment
asaN^khyaH = (m) countless

asaN^gashastreNa = by the weapon of detachment
asat.h = matter
asataH = of the nonexistent
asatkR^itaM = without respect
asatkR^itaH = dishonored
asatyaM = unreal
asadR^ishhii = unfit
asapatnaM = without rival
asamarthaH = unable
asampraGYaata = unconscious samadhi
asammuuDhaH = undeluded
asammuuDhaaH = unbewildered
asammohaH = freedom from doubt
asaaraM = worthless/without essence
asaavaadityaH = asau and AdityaH: this(person) and Sun
asi = you are
asitaH = Asita
asid.hdhyoH = and failure
asiddhau = failure
asukhaM = full of miseries
asura = devil
asuraaNaaM = of demons
asuraan.h = demons
asuu = to hate, be jealous
asuun.h = life
asuuya = jelousy
asR^ij = (neut) blood
asR^ishhTaannaM = without distribution of prasaadam
asau = him (from adas.h)
asaumya = (adj) unpleasant
asta = fall (set)
astaM = destroyed , vanquished
astamavelaa = (fem) evening twilight
asti = (v) he is
astu = there should be
asteya = non-stealing
astra = Weapon
asthi = Bone
asthipaJNjaram.h = (n) skeleton
asthiraM = unsteady
asparshana = not touching
asmad.h = I, me
asmadiiyaiH = our
asmaakaM = us
asmaat.h = these
asmaan.h = us
asmaabhiH = by us
asmi = (v) I am
asmitaa = egotism, self righteousness
asmin.h = in this
asmindvaye = in this pair
asya = of it
asyati = (4 pp) to throw
asyaaM = in this
asvargyaM = which does not lead to higher planets
assi = (v) you (sing) are
aha = said
ahaM = (pron) I
ahaH = of daytime
ahaN^kara = tendency to identify oneself with external phenomena, 'the I-maker'
ahaN^kaara = Egoism, selfishness, ignorance

ahaN^kaaraM = false ego
ahaN^kaaraH = false ego
ahaN^kaaravimuuDha = bewildered by false ego
ahaN^kaaraat.h = by false ego
ahaN^kR^itaH = of false ego
ahatvaa = not killing
ahamahamikaa = (f) competition, debate
aharaagame = at the beginning of the day
aharnishaM = ahaH and nishaa:day and night
ahi = on earth
ahi.nsaa = non-violence
ahita = sorrow (antonym of hita)
ahitaaH = enemies
ahituNDikaH = (m) a snake charmer
ahaitukaM = without cause
aho = Oh !
ahoraatra = day and night
akshama = (adj) incapable
akshayaM = unlimited
akshayaH = eternal
akshara = Letter
aksharaM = indestructible
aksharaH = infallible
aksharaaNaaM = of letters
aksharaat.h = beyond the infallible
akshi = (n) eye
aGYa = the ignorant person
aGYaH = a fool who has no knowledge in standard scriptures
aGYataa = ignorance
aGYaana = ignorance
aGYaanaM = nescience
aGYaanajaM = due to ignorance
aGYaanasambhuutaM = born of ignorance
aGYaanaaM = of the foolish
aGYaanena = by ignorance
aa = from
aa+ghraa = to smell
aa+char.h = to practice
aa+yaa = to come
aa+ruh.h = to climb
aaudau = in the beginning
aauuM-kaara = the sound AUM
aaH = to sit
aakarNa = towards the ear
aakarNa\-dhanuraasana = the shooting bow posture
aakarshha = attracted
aakarshhaNa = attraction
aakaa.nkshaa = wish, ambition
aakaara = (masc) form, shape
aakaarikaa = (f) doorbell
aakaasha = ether
aakaashaM = the sky
aakaashavaaNii = (f) radio
aakaashasthitaH = situated in the sky
aakaashaat.h = (abl.S)from space or sky
aakula = full of
aakulitam.h = sad, worried
aakR^itiini = forms
aakR^ishhTa = (past part. of aa + kR\^ishh) attracted
aakram.h = to attack
aakramaNam.h = (n) attack, invansion

aakShepaH = (m) objection
aakhu = mouse
aakhya = named
aakhyaa = (f) name
aakhyaataM = described
aakhyaahi = please explain
aagachchhet.h = one should come
aagataH = having attained
aagataaH = attained
aagama = arrival
aagamana = coming
aagame = on the arrival
aaN^gla = English
aaN^glabhaashhaa = English language
aachar.h = to behave, interact
aacharataH = acting
aacharati = he does
aacharaan.h = performing
aachaaraH = behavior
aachaarya = a religious teacher
aachaarya(H) = (Masc.nom.S)teacher; preceptor
aachaaryaM = the teacher
aachaaryaaH = teachers
aachaaryaan.h = teachers
aachaaryopaasanaM = approaching a bona fide spiritual master
aachchhaadakam.h = (n) covering sheet, chaddar
aajaanubaahuM = the one whose arms extend upto his knees
aajyaM = melted butter
aaDhyaH = wealthy
aaNiH = nail
aataN^ka = horror , terror
aatataayinaH = aggressors
aatapa = heat
aatapatraM = sunshade
aatishhTha = be situated
aatura = anxious
aatta = ready
aattha = have spoken
aatma = of the self
aatmakaM = consisting of
aatmakaH = possessing or controlling
aatmakaaraNaat.h = for sense enjoyment
aatmaja = son
aatmajaH = son
aatmajaa = daughter
aatmatR^iptaH = self-illuminated
aatman.h = Soul
aatmana = (Masc.instr.sing.) thro' the self
aatmanaH = of the person
aatmanaa = by the purified mind
aatmani = in himself
aatmabhaava = within their hearts
aatmabhuutaatmaa = compassionate
aatmamaayayaa = by My internal energy
aatmayogaat.h = by My internal potency
aatmaratiH = taking pleasure in the self
aatmavantaM = situated in the self
aatmavashyaiH = under one's control
aatmavaan.h = established in the self
aatmavinigrahaH = self-control
aatmavibhuutayaH = personal opulences

aatmavishvaasaH = (m) confidence
aatmasa.nyama = of controlling the mind
aatmasa.nstutiH = and praise of himself
aatmasa.nsthaM = placed in transcendence
aatmasaat.h = to imbibe, to make one's own, to train oneself
aatmaGYaana = knowledge of self
aatmaa = soul
aatmaa.atattvamasi = Thou art That Not (self + Self are differnt:Duality)
aatmaanaM = the mind
aatmaani = in the pure state of the soul
aatmaasambhavitaaH = self-complacent
aatmiyataa = the feeling of oneness
aatmaiva = the very mind
aatyantikaM = supreme
aadatte = accepts
aadaraH = (m) respect
aadarshaH = (m) ideal
aadaana = taking
aadi = beginning
aadiM = the origin
aadiH = the origin
aadikartre = to the supreme creator
aadikeshhu = etc etc
aaditya = a name of Sun, Vishnu is among twelve Aditya-s
adityaH = the Adityas
adityagataM = in the sunshine
adityavat.h = like the rising sun
adityavarNaM = luminous like the sun
adityaan.h = the twelve sons of Aditi
adityaanaaM = of the Adityas
aadidevaM = the original Lord
aadidevaH = the original Supreme God
aadibhiH = by those
aadishhTa = ordered
aadishhTavaan.h = (he was)commanded
aadiishvara = the primeval lord, a name of Shiva
aadR^itaH = having begun
aadau = First
aadya = earliest
aadyaM = original
aadhatsva = fix
aadhaaya = resigning
aadhaaraH = support or base
aadhipatyaM = (n) supremacy, ownership, overlordship
aadhunika = (adj) modern
aadhyaatmikaM = super-natural, spiritual
aanana = Face
aananaM = face
aananda = happiness
aanandana = happiness
aanandamayaH = full of great happiness
aantaradeshiiya = within the country mainly for transaction??
aap.h = to obtain
aapaH = water
aapaNaH = (m) shop
aapaNikaH = (m) shop-keeper
aapad.h = calamity
aapadaaM = dangers
aapannaM = achieved
aapannaaH = gaining
aapah = water

aapuryamaaNaM = always being filled
aapuurya = covering
aapR^ichchha = take leave of
aapoklima = The 3rd, 6th, 9th and 12th Houses
aaptuM = afflicts one with
aapnuyaaM = may have
aapnuvanti = attain
aapnoti = achieves
aaplutaa = immersed
aabda = year
aabdaphala = yearly prognostication, also varshhaphala
aabrahmabhuvanaat.h = up to the Brahmaloka planet
aabharaNaM = ornaments
aabharaNam.h = (n) ornaments, jewellery
aabhaa = color
aabhaasaM = the original source
aamanaska = the mind free from desire
aamaya = disease
aamraphalam.h = (n) mango (the king of fruits)
aamla = sour
aayaH = (m) income, earnings
aayatana = place, position
aayatam.h = (n) rectangle
aayanaa.nsha = Precession of Equinoxes. Used to convert Tropical positions to Sidereal
aayaataH = have come
aayaatana = abode, resting place
aayuH = [long] life
aayudhaM = weapons
aayudhaanaaM = of all weapons
aayushhkaaraka = Significator of Longevity which is Saturn
aayojakaH = (m) organiser, sponsor
aaratii = crying out of desperation for help, ritual
aarabdhat.h = started
aarabdham.h = started
aarabhate = begins
aarabhyate = is begun
aarambha = beginning
aarambhaH = endeavor
aarambhashuura = one who shows active participation in the beginning
aarambhikaaH = beginners
aarakshakaH = (m) policeman
aarakshikaa = (f) policewoman
aaraadhanaM = for the worship
aaraadhya = pleasable
aaraama = (m) garden
aaraamaH = from rAma? source?
aaruDha = The sign which is as distant from the lord as the lord is from the house concerned
aarurukshoH = who has just begun yoga
aaruhya = having climbed
aaruuDhasya = of one who has attained
aaruuDhaani = being placed
aaruudha = house
aarogya = health
aaropayati = to plant
aarohaNa = climbing
aarohati = to climb, to ascend
aarjavaM = simplicity
aarta = intensely troubled
aartaH = the distressed
aarthika = (adj) economic, fiscal

aarthikaniiti = (f) economic policy
aardita = parched, dry
aardra = wet
aardrachittaa = having emotional mind
aardraa = Sixth nakshatra
aarya = wise man
aaryasamaaja = Aryan group
aaryaa = (f) a respected woman
aarhaaH = deserving
aalamba = support
aalambate = to recline
aalaya = house
aalasya = idleness
aali = maid
aaliN^gati = to embrace
aalochate = to think, to contemplate
aalochaya = (verbal stem) consider
aavayoH = of ours
aavaraNa = a veil
aavartaH = (m) whirlpool
aavartate = comes back
aavartinaH = returning
aavali = (f) line, row
aavaasaH = (m) residence, living quarters
aavirbhuutaM = having taken a physical form or incarnation
aavishya = entering
aavishh.h = to be possesed by
aavishhTaM = overwhelmed
aavishhTaH = overwhelmed
aavikshita = descendent of avikshit (i.e, marutta)
aavR^ita = encircled
aavR^itaM = is covered
aavR^itaH = is covered
aavR^itaa = covered
aavR^itaaH = covered
aavR^ittiM = return
aavR^itya = covering
aavR^ishhTi = (fem) rain
aaveshita = fixed
aaveshya = establishing
aavriyate = is covered
aavhayati = to call
aasha.ns.h = to wish, to hope, to desire
aashaya = (masc) resting place
aashayasthitaaH = situated within the heart
aashaa = desire
aashaapaasha = entanglements in a network of hope
aashaapiNDaM = AshA+pindaM, desire+lump(piNDaM also means rice-ball given
aashina = old (also heard as aashiina)
aashishhati = to give aashirvaad
aashu = fast
aashcharyaM = surprise
aashcharyamayaM = wonderful
aashcharyavat.h = with wonder, surprise
aashcharyaaNi = all the wonders
aashrama = a yoga centre or school
aashrayatva = dependence, leaning
aashrayaa = sheltor
aashrayet.h = must come upon
aashri = to take shelter
aashritaM = assuming

aashritaH = taking refuge
aashritaaH = accepting
aashritya = taking shelter of
aashleshha = embrace
aashleshhaa = Ninth nakshatra
aashvaasayaamaasa = encouraged
aashvinii = First nakshatra
aashhu = very soon
aas.h = to sit
aasaM = exist
aasakta = attached
aasaktamanaaH = mind attached
aasana = seat
aasanaM = seat
aasanastham.h = (lotus like-)posture-stood
aasane = on the seat
aasaadaya = (causative of aa+sad) resort to
aasaadya = attaining
aasit.h = was/existed
aasina = by the weapon
aasinaM = situated
aasinaH = eaters
aasiit.h = was
aasiita = does remain still
aasiinaH = situated
aasuraM = demonic
aasuraH = demoniac
aasuranishchayaan.h = demons
aasurii = demoniac qualities
aasuriiM = atheistic
aasuriishhu = demoniac
aastikyaM = religiousness
aaste = remains
aasthaaya = following
aasthitaH = being situated
aasthitaaH = situated
aasya = (m) mouth
aasvaada = tasting
aaha = said
aahati = striking, hitting
aahartR^i = (m adj.) a performer
aahave = in the fight
aahaara = Diet
aahaaraH = eating
aahaaraaH = eating
aahuH = are said
aahR^i = to eat
aaho = or else
aaGYaa = command
iN^gate = waver
ichchh.h = to wish
ichchha = the will
ichchhati = (6 up) to wish
ichchhan.h = present participle of ishh, to wish
ichchhantaH = desiring
ichchhasi = you wish
ichchhaa = desire
ichchhaami = do I wish
ijyate = is performed
ijyayaa = by worship
iDaa = the channel on the left of the spine

iDyaM = worshipable
itaH = besides this
itara = Other
itaraH = common
itaretara = mutual, each-other
itastataH = (indecl) here and there
iti = like that
itihaasa = history
itihaasa(H) = history; epic
itthaM = like that
ityuta = thus it is said
ityetaani = iti+etAni, thus+ these
ityevaM = knowing thus
idaM = this
idaaniiM = now
idR^ik.h = as it is
indiraa = Goddess Lakshmi
indiraaramaNa = Vishnu, Husband of Goddess Lakshmi
indu = moon
indugopa = a centipede commonly seen during rainy season
indraH = the god Indra
indrachaapa = (m) rainbow
indradhanuH = (m) rainbow
indriya = organ of sense or action
indriyaH = senses
indriyagocharaaH = the objects of the senses
indriyagraamaM = the full set of senses
indriyajaya = mastery of the senses by controlling the desires
indriyasya = of the senses
indriyasyaarthe = in the sense objects
indriyaaNaaM = of the senses
indriyaaNi = the senses
indriyaaraamaH = satisfied in sense gratification
indriyaarthaan.h = sense objects
indriyaarthebhyaH = from the sense objects
indriyaartheshhu = in sense gratification
indriyebhyaH = more than the senses
indriyaiH = by the senses
indro = the Lord Indra
indhana = fuel
imaM = (from idaM) this
imaaH = all these
imaan.h = these
ime = these
imau = these
iyaM = this
iva = just like or as if
ishat.h = a little
ishhubhiH = with arrows
ishhTa = of all desirable things
ishhTaM = leading to heaven
ishhTaaH = palatable
ishhTaan.h = desired
ishhTikaa = (f) brick
ishhTvaa = worshiping
iha = here
ihaiva = in the present body
ikshuH = sugarcane
ikshvaakave = unto King Iksvaku
iidR^ishhaM = like this
iirma = (m) arm

iirsha = jelousy
iisha = God
iishaM = Lord Siva
iishaavaasyaM = inhabited or manifested by the Master
iishvara = lord, the capable (here)
iishvaraM = the Supersoul
iishvaraH = the Supreme Lord
iishvarapraaNidhaana = attentiveness to god
iih.h = to wish
iihate = he aspires
iihante = they desire
iihaa = wish
iiksh.h = to see
iikshaNa = seeing
iikshaNaM = eyes
iikshate = (1 ap) to see
uktaM = said
uktaH = addressed
uktaaH = are said
uktvaa = saying
ugra = powerful, noble
ugraM = terrible
ugraH = terrible
ugrakarmaaNaH = engaged in painful activities
ugraruupaH = fierce form
ugraasana = the posterior stretch posture
ugraiH = by terrible
uchchaara = pronunciation
uchchaarya = having uttered or pronounced
uchchaiH = up
uchchaiHshravasaM = Uccaihsrava
uchchha = Exalted Planet
uchchhabda = loud sound (masc)
uchchhishhTaM = remnants of food eaten by others
uchchhoshhaNaM = drying up
uchchhritaM = high
uchyate = is said
ujjvala = radiant
uDDaayayati = to fly
uDDiyaana = a fetter or binding involving the raising of the diaphragm
uta = it is said
utkaTa = fierce
utkaTaasana = the the hunkering posture
utkarshhaH = (m) prosperity, growth
utkR^ityamaana = one who is cut up
utkR^ishhTa = excellent
utkraamati = gives up
utkraamantaM = quitting the body
uttaN^gataa = greatness
uttama = exceptional
uttamaM = transcendental
uttamaH = the best
uttamavidaaM = of the great sages
uttamaaN^gaiH = heads
uttamaujaaH = Uttamauja
uttaraM = covering
uttararuupaM = having it in the northern direction
uttaraaphaalguni = Twelfth nakshatra
uttaraabhaadrapada = Twenty-sixth nakshatra
uttaraayaNaM = when the sun passes on the northern side
uttaraashhaDhaa = Twenty-first nakshatra

uttaana = an intense stretch
uttishhTha = get up
uttishhThata = (Verb Imp.II P.pl.PP)get up; stand up; rise; arise
uttuN^ga = tall
utthaM = produced of
utthita = stretched
utthitaa = present
utpatti = production
utpad.h = to obtain
utpaaTin.h = (masc) puller-up
utpaataya = (causative of ut+pat) produce
utpaadanam.h = (n) production, creation
utpiiThikaa = (f) table
utplavate = to jump
utsanna = spoiled
utsava = festival
utsaadanaarthaM = for the sake of causing annihilation
utsaadyante = are devastated
utsaaha = enthusiasm
utsiideyuH = would be put into ruin
utsR^ija = give up
utsR^ijaami = send forth
utsR^ijya = giving up
ud.hghaaTayati = to open
udaka = (n) water
udadhi = sea
udapaane = in a well of water
udaya = rise
udayat.h = rising
udara = bellies
udaranimittaM = for the sake of the belly/living
udaram.h = (n) stomach
udaana = the vital air controlling the intake of food and air
udaara = generous
udaaraaH = magnanimous
udaasiina = neutrals between belligerents
udaasiinaH = free from care
udaasiinavat.h = as neutral
udaaharaNa = example
udaaharaNaaya = for example
udaahR^itaM = exemplified
udaahR^itaH = is said
udaahR^itya = indicating
udiichii = (f) north
uduudashaa = Vinshottari Dasha
udgachchhati = to overflow
udgaara = expression
uddishya = desiring
uddeshaH = (m) aim, goal
uddeshataH = as examples
uddhara = uplift
uddharati = to draw up (water from a well)
uddharet.h = one must deliver
uddhaaraNa = lifting up
uddhR^itaM = that which had been lifted
uddhvahantii = she who is bearing or carrying the load
udbhavaM = produced
udbhavaH = generation
udyata = uplifted
udyataaH = trying
udyama = industriousness

udyamena = (msc.instr.S) effort; exercise
udyamya = taking up
udyaana = garden
udyaanapaalakaH = (m) gardener, mali
udyaanam.h = (n) garden
udyogin.h = industrious
udvarta = plentiful
udvaaha = (m) marriage
udvijate = are agitated
udvijet.h = become agitated
udvegaiH = and anxiety
unnatiiH = (m) progress, developments
unnayati = to lift
unmanii = samadhi
unmishhan.h = opening
unmiilita = opened
unmuulayati = to pull out, uproot
upa = near
upa+shaM = to extinguish
upakaraNa = means
upakaara = benefit
upakaaraka = beneficial
upakR^i = to do a favor
upakramaH = (m) project, undertaking
upagrahaH = (m) satellite, spacecraft
upachaya = Houses of earning (3,6,10,11)
upajaayate = takes place
upajaayante = are born
upajuhvati = offer
upadesha = advice
upadeshaH = advice
upadeshayati = giving advice
upadekshyanti = they will initiate
upadrashhTaa = overseer
upadhaanam.h = (n) pillow
upadhaaraya = know
upanagaram.h = (n) suburb
upanishhat.h = says the `upanishat.h'
upanishhad.h = the philosophical parts of the Vedas.
upanetram.h = (n) spectacles, glasses
upapattishhu = having obtained
upapada = The sign which is as apart from the 12th lord as the latter is from the 12th house
upapadyate = is befitting
upapannaM = arrived at
upamaM = compared to
upamaa = comparative
upayaanti = come
upayuj.h = use
upayoga = use
upayogitaa = Utility
uparataM = ceased
uparanjitaiH = splendid, resplendant
uparamate = cease (because one feels transcendental happiness)
uparamet.h = one should hold back
upari = (adv) above
upalabh.h = to obtain
upalabhyate = can be perceived
upalipyate = mixes
upavastu = (n) by-product
upavishat.h = sat down again

upavishati = to sit
upavishya = sitting
upavishhTha = seated
upasaN^gamya = approaching
upasarga = Prefix
upasR^i = (root) go near
upasevate = enjoys
upasthaa = to stand near, to stand by
upasthe = on the seat
upahata = overpowered
upahanyaaM = would destroy
upaatta = obtained
upaaya = (masc) means
upaayataH = by appropriate means
upaarjana = earning/acquiring
upaashri = to take shelter in
upaashritaaH = being fully situated
upaashritya = taking shelter of
upaasate = worship
upaahaaragR^iham.h = (n) restaurant
upetaH = haaving reached or attained
upetya = achieving
upekshaa = disregard
upai = to go to
upaiti = gets
upaishhyasi = you will attain
ubhaya = both
ubhayatra = at both places
ubhayoH = both
ubhe = both
ubhau = both
umaa = pArvatI
uragaan.h = serpents
urasthala = place on the chest
uru = thighs
uruka = (n) pant
urjitaM = glorious
urvaarukaM = (Masc.Acc.S)water melon ; melon
uluukaH = (m) owl
ulbena = by the womb
ullaH = to shine
ullasitaM = shining
ullola = a large wave
uvaacha = said
ushanaa = Usana
ushhitvaa = after dwelling
ushhTra = a camel
ushhTraH = (m) camel
ushhTrapakshii = (m) ostrich
ushhTraasana = the camel posture
ushhNa = summer
ushhNamaapakam.h = (n) thermometer
ushhNarakshakam.h = (n) thermos flask
ushhNiishham.h = (n) turban
ushhmapaaH = the forefathers
usaH = (f) dawn
uuchchhabala = Exaltation strength part of Shad Bala
uuyate = to weave
uuruu = thighs
uuruuH = (m) thigh
uurNanaabhaH = (m) spider

uurNaa = (f) wool
uurdhva = raised
uurdhvaM = upwards
uurdhva\-prasaarita-ekapaadaasana = balancing forward posture
uurdhva\-mukha = face upwards
uurdhva\-retaH = a celibate intending to control(upward) the semen
uurdhva\-hastattanaasana = the up-stretched arms posture
uurdhvamuulaM = with roots above
uurdhvaat.h = from above
uurmi = wave
R^ik.h = the Rg Veda
R^ichaH = the Rig Veda
R^ichchhati = one attains
R^ijuH = (adj) straight
R^iNa = debt
R^itaM = truth
R^itu = season
R^ituunaaM = of all seasons
R^ite = without, except for
R^iddhaM = prosperous
R^iddham.h = enriched
R^ishhayaH = those who are active within
R^ishhiH = the sage
R^ishhin.h = great sages
R^ishhibhiH = by the wise sages
R^iitaM = truth
eka = one
ekaM = one
ekaH = (adj) one
ekatvaM = in oneness
ekatvena = in oneness
ekada.ntaM = one who has a single tusk
ekada.ntaaya = to the one-tusked
ekamaksharaM = pranava
ekamevaadvitiiyaM = one without a second
ekayaa = by one
ekavachanaM = singular
ekasthaM = in one place
ekasmin.h = in one
ekaaH = one
ekaakini = solitary woman
ekaakii = alone
ekaagra = one-pointed
ekaagraM = with one attention
ekaagreNa = with full attention
ekaantaM = overly
ekaaksharaM = the one syllable
eke = in one
ekena = alone
ekaikaM = one by one
ekaikamaksharaM = each and every word
eko.ahaM = I the one single being
etat.h = it
etan.h = this
etayoH = of these two
etasya = of this
etaaM = this
etaan.h = all these
etaani = all these
etaavat.h = this much
eti = attains

ete = they
etena = by this
eteshhaaM = of the Pandavas
etaiH = all these
edhate = (1 ap) to grow
edhaa.nsi = firewood
enaM = this
ebhiH = by them
ebhyaH = to these demigods
eva = (used to put emphasis)
evaM = thus
eva.nvidhaH = like this
eva.nvidhaaH = like this
evaapi = also
eshhaH = this
eshhaa = this
eshhaaM = of them
eshhyati = comes
eshhyasi = you will attain
aikaantikasya = ultimate
aikya = unity
aichchhat.h = desired
airaavataM = Airavata
aishvaraM = divine
aishvarya = desire for power
oN^karaasana = the OM posture
ojasa = concentrated psychic power
ojasaa = by My energy
oshhati = (1 pp) to burn
aupamyena = by comparison
aushadha = medicine
aushhadha = medicine
aushhadhaM = medicine
aushhadham.h = (n) medicine
aushhadhasuuchii = (f) syringe, injection
aushhadhivana = medicinal garden
aushhadhiiH = vegetables
ka = what(use) is the
kaM = whom
ka.nkana = bracelet
ka.nchna = anyone (or someone)
ka.nThaM = neck
ka.nThe = in yhe neck
ka.nthaa = rags?
ka.nsya = bronze
kaH = who
kakudi = hump of an ox
kachchit.h = whether
kachchhapa = (masc) tortoise
kajjala = lamp black
kaJNchukaH = blouse
kaTaH = (m) carpet
kaTaaksha = glance
kaTi = hip
kaTiH = waist
kaTikaasana = the front-stretching posture
kaTivastram.h = (n) underwear
kaTii = waist
kaTu = (m) pungent, hot
kaThina = tough
kaNa = small bit

kaNikaapiitaa = a little droplet, drunk
kaNTakam.h = (n) thorns
kaNTha = throat
kaNThaH = (m) throat, neck
kaNThabhuushhaa = (f) necklace
kaNThasthiikaraNiiya = (adj) that which must be memorized, learned by heart
kaNThahaaraH = (m) necklace
kaNDuuyati = to scratch
kaNDolaH = (m) a wooden basket
katarat.h = which
katipaya = Some
kath.h = to tell
kathaM = tell
kathanta = howness
kathaya = describe
kathayataH = speaking
kathayati = (10 up) to narrate, to tell
kathayate = (10 up) to narrate, to tell
kathayantaH = talking
kathayishhyanti = will speak
kathayishhyaami = I shall speak
kathaa = story
kathaamR^ita = Gospel
kathaamR^itaM = Gospel
kathita = told
kadaliphalam.h = (n) banana
kadaachan.h = never
kadaachana = at any time
kadaachit.h = at any time (past, present or future)
kadaapi = at any time
kanaka = gold
kanishhThikaa = (f) little finger
kaniinikaa = (f) eyeball
kanTha = throat
kanti = brightness, lustre
kanthaH = throated man
kanda = a knot, the place where the three main nadis join
kandaH = (m) root
kandarpaH = Cupid
kandaasana = the upward ankle-twist posture
kanduka = (m) a ball
kandha = neck
kanya = (f) virgin, young unmarried woman
kanyaa = Zodiacal sign Virgo
kapaTika = cunning, scheming
kapaala = forehead
kapaalaH = (m) human skull
kapaalabhati = a process to clear the sinuses
kapaalnala = fire in the forehead (??? again perhaps wrong)
kapi = monkey
kapiH = (m) monkey
kapidhvajaH = he whose flag was marked with Hanuman
kapota = pigeon, dove
kapotaasana = the dove posture
kapolaH = (m) cheek
kamaniiyakaraM = desired hands
kamala = Lotus
kamalapatra = Lotus leaf
kamalapatraaksha = O lotus-eyed one
kamalaa = saraswati
kamalaasanasthaM = sitting on the lotus flower

kampate = (1 ap) to shake
kampayati = to shake
kampiutaH = (m) Sanskrit hi-tech
kara = Hand
karaM = the cause of
karakushalavastuu = (n) handicraft, hand-made objects of art
karaNaM = the means
karaNaaya = to do
karaNiiyaM = to be done
karatalabhikshaa = alms in the palms
karatalam.h = (n) palm
karadiipaH = (m) torch, flashlight
karabhoru = fair-limbed
karalaM = terrible
karavaala = sword
karavaavahai = may we do
karasthaaH = obtaining(literally standing) in his very hands
karaaMshukam.h = (n) full-sleeved shirt
karaala = dreadful
karaalaM = horrible
karaalaani = terrible
kariyaadaH = (m) hippopotamus
karishhyati = can do
karishhyasi = perform
karishhye = I shall execute
karuNaH = kindly
karuNaa = the sentiment of sorrow
karuNaakara.n = the one induces compassion
karuNaarNavaM = the ocean of `karuna' (compassion)
karoti = does
karomi = I do
karosi = you do
karau = hands (lower arms)
karka = The Zodiacal sign Cancer
karkaTi = (f) cucumber
karNa = ear, also KarNa from Mahabharata
karNaM = Karna
karNaH = Karna
karNapiDaasana = the ear-press posture
karNikaara = Himalayan tree
karNebhiH = through the ears
kartayati = to cut
kartarii = (f) scissors
kartavya = should be done
kartavyaM = prescribed duty
kartavyaani = should be done as duty
kartaa = doer, also attributed to main person in a household
kartaa.asi = are the doer
kartaaraM = the father
kartuM = to perform
kartumarhasi = kartuM + arhasi:to do + deserve (You are entitled or you should)
kartR^itvaM = proprietorship
kartR^itve = in the matter of creation
karpura = camphor
karma = Action or activity
karma-bhaava = The 10th house of Careers and Work
karmajaM = due to fruitive activities
karmajaa = from fruitive work
karmajaan.h = born of work
karmaNaH = than fruitive action
karmaNaa = by work

karmaNaaM = of prescribed duties
karmaNi = in action
karman.h = work
karmaphala = the result of an action
karmaphalaM = the results of all activities
karmaphalatyaagaH = renunciation of the results of fruitive action
karmaphalaasaN^gaM = attachment for fruitive results
karmaphale = in fruitive action
karmabandhaM = bondage of reaction
karmabandhanaH = bondage by work
karmabhiH = from the bondage of the law of fruitive actions
karmayoga = unselfish actions
karmayogaM = devotion
karmayogaH = work in devotion
karmayogeNa = by the linking process of devotion
karmasa.nnyaasaat.h = in comparison to the renunciation of fruitive work
karmasaN^ginaaM = who are attached to fruitive work
karmasaN^gishhu = in the association of those engaged in fruitive activities
karmasaN^gena = by association with fruitive activity
karmasu = in all activities
karmaaNaM = the fruits of actions
karmaaNaaM = whose work
karmaaNi = deeds
karmibhyaH = than the fruitive workers
karmendriya = an action organ, e.g. the hands or feet
karmendriyaaNi = the five working sense organs
karmendriyaiH = by the active sense organs
karshha = attracted, contacted
karshhaka = farmer
karshhati = (1 pp) to draw, to pull
karshhayantaH = tormenting
kalakattaanagaraM = Calcutta
kalakala = a sort of sound imitation (dhvnyanukaraNa) like a river flow
kalatrakaaraka = Significator of marriage partner which is Venus
kalayataaM = of subduers
kalaha = fight/discord/argument
kalaa = Art
kalaanaatha = moon (??? I may be wrong here)
kalaayaH = (m) groundnut
kali = Bud
kaliyuga = the current, pleasure-loving age
kalilaM = dense forest
kalevara = (neut) body
kalevaraM = the body
kalau = during the kali age
kaldaspaagheti = (m) left-overs
kalpa-druma = kalpa-vRiksha : the tree that will give you anything you can
kalpataru = (m) The heavenly tree giving whatever one desires
kalpate = is considered eligible
kalpavR^ikshaaNaaM = the kalpa(imagined) vR\^iksha trees (wish-yielding)
kalpakshaye = at the end of the millennium
kalpaadau = in the beginning of the millennium
kalpita = imagined
kalmashhaH = all material contamination
kalmashhaaH = of sinful reactions
kalyaaNa = well being (of others)
kalyaaNakR^it.h = one who is engaged in auspicious activities
kavachii = with armor
kavayaH = the intelligent
kavayitrii = (f) poetess
kavaliikR^ita = (adj) swallowed

kavi = poet
kaviM = the one who knows everything
kaviH = poet
kavitaa = poetry
kavitaashaakhaaM = the poetry-branch (of a tree)
kaviinaaM = of all great thinkers
kavya = poetry
kashaa = (f) a whip
kasheruH = (m) spine, spinal chord
kashchana = cerain
kashchit.h = someone
kashmalaM = dirtiness
kashhaaya = (m) astringent
kaste = kaH+te, who+your
kasmaat.h = why
kasmai = to `Ka'
kasya = whose
kasyachit.h = anyone's
kahalayoga = Stubborness (Ranjan says laziness). Lords of 4th and 9th houses should be in Kendras from each other and the lord of Lagna should be strongly disposed
kaa = who
kaa-purushha = contemptible fellow
kaaM = which
kaa.nchanamaashraya.nti = take refuge in gold or money
kaaka = crow
kaakaasana = the crow posture
kaakiNii = the goddess in anaahata chakra
kaakutsthaM = kAkutsthaH is another family name for rAma(kakutstha's
kaakutsthaH = descendant of `kakutstha'
kaagadam.h = (n) paper
kaaN^kshati = desires
kaaN^kshantaH = desiring
kaaN^kshitaM = is desired
kaaN^kshe = do I desire
kaaJNchana = gold
kaaJNchanaH = gold
kaate = kA+te, who+your
kaadaMbarii = name of a girl or title of a novel
kaadambaH = (m) duck
kaanana = forest
kaantaM = lovely , glowing
kaantaa = wife
kaanti = splendour
kaama = lust
kaamaM = desire
kaamaH = desire
kaamakaama = desirer of desires (kaamaan kaamayati iti aN)
kaamakaamaaH = desiring sense enjoyments
kaamakaamii = one who desires to fulfill desires
kaamakaarataH = acting whimsically in lust
kaamakaareNa = for enjoying the result of work
kaamadaam.h = (the hymn which) gives (grants) all desires
kaamadhuk.h = kaamadhenu : the cow who can milk out anything you wish
kaamadhenu = the heavenly cow
kaamapri = son of kaamapra
kaamabhogeshhu = to sense gratification
kaamamadhiite = desire, reads
kaamaye = (Vr.Pr.IP.S.AP)desire; wish for
kaamaruupaM = in the form of lust
kaamaruupeNa = in the form of lust
kaamavikaaraH = sensual/sexual attraction

kaamahaitukaM = it is due to lust only
kaamaaH = desires
kaamaat.h = from desire
kaamaatmaanaH = desirous of sense gratification
kaamaan.h = desiring
kaamita = something one has wished for
kaamepsunaa = by one with desires for fruitive results
kaamebhyaH = material sense gratification
kaameshvara = lord of desires
kaamaiH = by desires
kaamopabhoga = sense gratification
kaamyaanaaM = with desire
kaaya = body (masc, neut)
kaayaM = the body
kaayaa = body
kaayikaa = pertaining to the body
kaayena = with the body
kaaraka = Planetary Significator which remain the same for all houses
kaarakaiH = which are causes
kaaraNa = reason
kaaraNaM = the means
kaaraNam.h = reason
kaaraNaani = causes
kaarayan.h = causing to be done
kaaraagR^iham.h = (n) prison, jail
kaari = causing
kaaruNyaruupaM = the personification of compassion
kaartikeya = the god of war, was reared by the Pleiades
kaarpaNya = of miserliness
kaarpaNyavaadii = adj. wrechedness incarnate
kaarya = work
kaaryaM = work
kaaryakartaa = worker, active participant in an organization
kaaryate = is forced to do
kaaryaalayaH = (m) office, place of work
kaarye = work
kaala = Time
kaalaM = time
kaalaH = Master Time
kaalatraya = three states of time(present, past and future)
kaalapurushha = Universal Prototypal Human. Spirit of Time
kaalabala = Temporal strength of planets used in Shad bala
kaalabaahyam.h = (adj) outdated, obsolete
kaalabhairavaasana = Lord Kalabhairava's posture
kaalasarpayoga = Planets on one side of the Nodal Axis of Rahu-Ketu
kaalaanala = the fire of death
kaalaaya = (masc.dat.S)to the (Lord of) Time
kaaliimaatuH = Mother Kali's
kaale = time
kaalena = in the course of time
kaaleshhu = times
kaavya = poetry
kaashate = (1 ap) to shine
kaashiraajaH = Kasiraja
kaashyaH = the King of Kasi (Varanasi)
kaashhaaya = saffron cloth
kaashhTa = wood, branch
kaashhTha = (neut) piece of wood
kaasate = to cough
kaasaaraH = lake
kiM = what

kiMkartavyataamuuDhaH = (m) confused, bewildered
kiN^kiNii = (f) ghungroo
kiJNchana = any
kiJNchit.h = a few, little
kintu = but
kimuu = how come ?
kiraNa = ray
kirati = (6 pp) to scatter
kiriTam.h = (n) crown
kiriiTin.h = Arjuna
kiriiTinaM = with helmets
kilbishaM = sinful reactions
kilbishhaH = all of whose sins
kilbishhaiH = from sins
kishora = son
kishorii = daughter
kiidR^ishii = how
kiirt.h = to tell
kiirtayantaH = chanting
kiirtiM = reputation
kiirtiH = fame
kiirtii = fame
ku-pariikshaka = one who cannot judge value correctly
ku.njaraH = (Masc.nom.S)elephant
kukuTaasana = the cockerel (rooster) posture
kukkuTa = rooster
kukkuTaH = (m) cock
kukkuTii = (f) hen
kukkuraH = (m) dog
kuN^malaH = (m) button
kuja = Mars
kujadoshha = Affliction caused by Mars occupying the 2nd, 4th, 7th, 8th or 12th houses. There are some more details and it is best to learn more about this before delineating marital relationships
kuTiichaka = the hut-builder
kuTiilbuddhii = adj. heinous, attrocious, nefarious
kuTuMbakaM = small family
kuTumba = family
kuTumbaka = family
kuTTati = to grind, to pound
kuNDa = starting place of kundalini
kuNDala = coil of rope, ring
kuNDali = The Wheel or Horoscope Chart
kuNDalinii = a coiled female snake, the latent energy at the base of the spine
kutaH = from where
kutra = where
kutsya = despicable
kunchikaa = (f) key
kuntaH = (m) spear
kuntibhojaH = Kuntibhoja
kuntiiputraH = the son of Kunti
kunda = night lily
kupita = angered
kupitaM = angry
kupyati = (4 pp) to be angry
kupyasi = you get angry
kumaara = (m) boy, young
kumaaraH = boy
kumaarikaa = (f) girl
kumaarii = (f) girl, young
kumbha = The Zodiacal sign of Aquarius

kumbhaka = holding the breath
kuraN^ga = deer
kuru = do
kurute = does (from kRi)
kurunandana = O beloved child of the Kurus
kurupraviira = O best among the Kuru warriors
kuruvR^iddhaH = the grandsire of the Kuru dynasty (Bhishma)
kurushreshhTha = O best of the Kurus
kurushhva = do
kurusattama = O best amongst the Kurus
kurukshetre = in the place named Kuruksetra
kuruun.h = the members of the Kuru dynasty
kurma = a tortoise, one of the vital airs - controls blinking
kurmaasana = the tortoise (leg-lock) posture
kuryaaM = I perform
kuryaat.h = must do
kurva.nti = (Vr.Pr.IIIP Pl.PP)do; act
kurvan.h = doing anything
kurvanti = do (from kRi)
kurvantu = may do
kurvannapi = although engaged in work
kurvavadhaanaM = pay attention
kurvaaNa = one who does
kurvaaNaH = performing
kurvaan.h = doing
kula = family, dynasty
kulaM = family
kulaghnaanaaM = for those who are killers of the family
kulajanaa = of noble people
kuladharmaaH = the family traditions
kuladharmaaNaaM = of those who have the family traditions
kulaniha.ntaarau = family+destroyers (2 persons)
kulavinaasha = the destroyer of the kula(dynasty, lineage) of (rAkshasaas)
kulastriyaH = family ladies
kulasya = for the family
kulakshaya = in the destruction of a dynasty
kulakshaye = in destroying the family
kulaani = lineages
kulaalaH = (m) potter
kuliina = from a good family
kuliiraH = (m) a crab
kule = in the family
kulyaa = (f) canal (carrying water for irrigation)
kusha = and kusa grass
kushalaM = welfare
kushale = in the auspicious
kushahasta = holding kusha grass in hand
kusuma = flower
kusumaakaraH = spring
kusumita = blooming
kusyati = (4 pp) to embrace, to hug
kuuja.ntaM = making the `coo'ing sound
kuujat.h = the singing (chirping) one
kuuTasthaM = unchanging
kuuTasthaH = spiritually situated
kuupaH = (m) well
kuupii = (f) bottle
kuurchikaa = (f) paint brush, drawing brush
kuurdati = to jump
kuurparaH = (m) elbow
kuurmaH = tortoise

kR^i = to do
kR^ichchhara = difficult
kR^iDati = (1 pp) to play
kR^iNva.ntaH = that person who is doing
kR^it.h = the man who did (the destruction of raakshasa kula)
kR^ita = Done
kR^itaM = done
kR^itakR^ityaH = the most perfect in his endeavors
kR^itadhiyaaM = of sanes (stable-minded)
kR^itaGYa = Grateful
kR^itaGYataa = gratitude
kR^itaaJNjaliH = with folded hands
kR^itaante = in the conclusion
kR^iti = Direction
kR^itena = by discharge of duty
kR^ittikaa = Third nakshatra
kR^itya = Deed
kR^ityaiH = that which was done
kR^itvaa = after doing
kR^itsnaM = whole
kR^itsnakarmakR^it.h = although engaged in all activities
kR^itsnavat.h = as all in all
kR^itsnavit.h = one who is in factual knowledge
kR^itsnasya = all-inclusive
kR^intati = (6 pp) to cut
kR^ipaH = Krpa
kR^ipaNa = adj. niggardly
kR^ipaNaaH = misers
kR^ipayaa = please
kR^ipayaa.apaare = out of boundless compassion
kR^ipaa = compassion
kR^ipaachhaayaa = care, protection
kR^isha = weak
kR^ishaH = (adj) thin
kR^ishati = (6 pp) to plough
kR^ishhakaH = (m) farmer
kR^ishhi = plowing
kR^ishhiivalaH = (m) farmer
kR^ishhNa = the eighth incarnation of Vishnu i.e. Krishna
kR^ishhNa-paksha = Dark half of lunar month, also known as vadyapaksha
kR^ishhNaM = unto KRishhNa
kR^ishhNaH = the fortnight of the dark moon
kR^ishhNaajinaambarau =)two) persons wearing the deer-skin as clothes
kR^ishhNaat.h = from KRishhNa
kR^ishhNaasana = the Krishna posture
kR^ishhNe = and darkness
ke = who
kechit.h = some of them
ketakii = a fragrant flower
ketuu = The south Lunar Node also known as Cauda Draconis in latin. The Dragon's tail in English
kena = by what
kenachit.h = by somebody
kendre = (adv) at the centre
kemadruma = No planet flanking the Moon sign. Traditionally a sign of great misery and mental instability
keyuura = armlet (bracelet worn on upper arm)
kevala = whole, pure
kevalaM = (adv) merely
kevalaiH = purified
kesha = hair

keshava = O killer of the demon Kesi (KRishhNa)
keshavasya = of KRishhNa
keshinishuudana = O killer of the Kesi demon
keshhu = in which
kesaravarNaH = orange colour
kaiH = by whom
kailaasa = a Himalayan mountain, home of Shiva
kaivalya = spiritual independence and freedom
ko.api = whosoever
ko.ahaM = who am I
koustubha = gem named Kostubha
kokila = the cuckoo
koTi = (fem) extreme corner/edge
koTibhaaga = (masc) edge portion
koTii = 1 crore, 10 million
koNaH = (m) angle, corner of a room
koNe = (adv) in the corner
kona = an angle
kopa = anger
kopavatii = when angry
kopita = angered
kolaahala = (masc) uproar
kosha = body or sheath
koshhaH = (m) pocket
kautuka = (neut) curiosity, eagerness
kaunteya = O son of Kunti
kaunteyaH = the son of Kunti
kaupiina = slenderloin cloth that covers genitals
kaumaaraM = boyhood
kaumaarya = childhood
kaumudii = (f) moonlight
kaushalaM = art
kausalyeyo = kausalyA's (son)
kaustubha = one of Vishnu's jewels
krakachaH = (m) a saw
kratavaH = good deeds; sacrifices
kratuH = Vedic ritual
kraamati = to cross
krikara = one of the vital airs, causes coughing and sneezing
kriya = action
kriyaH = and activities
kriyate = is done
kriyante = are done
kriyamaaNa = someone in the process of doing
kriyamaaNaani = being done
kriyaa = Purificationary rite, religious ceremony
kriyaaH = performances
kriyaabhiH = by pious activities
kriyaavisheshha = pompous ceremonies
kriiDati = plays
kriiDaa = play
kriiDaanaka = (n) a toy
kriiDaaluH = (m) sportsman
kriiNaati = to buy
kruura = cruel
kruura-graha = Malefic planet
kruuraan.h = mischievous
krodha = anger
krodhaM = anger
krodhaH = and anger
krodhaat.h = from anger

kroshati = (1 pp) to cry
krau.ncha = a mountain said to be pierced by Kartikeya
krau.nchapati = kArtikeya
krauJNcha = a heron
krauJNchaasana = the heron posture
klinna = wet
kledayanti = moistens
klesha = (masc) distress
kleshaH = trouble
klaibyaM = impotence
kva = where
kvachit.h = at any time
kvathati = to boil
kha = sky, aakaasha
khaM = ether
khaga = one traversing in the sky, a name of Sun, also birds
khagaH = bird (literally the sky-goer, 'khah' meaning sky
khagolashaastram.h = astronomy
khaN^gaH = (m) sword
khaN^gamR^igaH = (m) rhinoceros
khaJNjaH = (m) a handicapped person, lame
khaDga = sword
khaDgii = with sword
khaNDa = (masc, neut) piece
khaNDana = to pound, cut into pieces, injuring, hurting
khaNDapiTaasana = the ankle-twist posture
khaNDayati = to grate (as in grating a coconut)
khaNDashaskR^itaH = made into pieces
khanati = (1 up) to dig
khara = sharp
kharadhva.nsii = he who smashed (killed) khara (a rAkshasa)
khala = rouge
khalayoga = The Yoga of a swindler or confidence trickster
khalu = (indec.)indeed
khalvaaTaH = (m) pate, baldness
khaadat.h = one who eats
khaadati = (1 pp) to eat
khinna = sad
KR^ishna = 1. (n) the Supreme Personality of Godhead
KR^ishna = 2. (n) the Cause of All Causes
khe = in the sky
khecharii = mudra where the tongue is inserted in the upper cavity
kheTaH = (m) shield
kheda = sorrow
khyaata = famous
khyaatii = an outlook of knowledge, fame
khrista = Christ
khristaabde = A. D., calendar year
khristi = Christian
ga.n = the letter or sound `ga.n
gakaaraH = beginning with the letter `ga'
gaganayaatrikaH = (m) astronaut
gaN^gaa = river Ganga
gaN^gaasaagara = the sea of Ganga (banks of the Ganges)
gachati = to go
gachchhataam.h = (may the two)go
gachchhati = goes
gachchhan.h = going
gachchhanti = they reach
gaja = Elephant
gajaH = elephant

gajakeshariyoga = Yoga in which the Moon is in an angular position (Kendra) or 1,4,7,10 signs from Jupiter. Good Yoga for Wealth and Power based on strength and other factors in the chart
gajendraaNaaM = of lordly elephants
gaJNjiiphaa = playing cards
gaN.h = to count, to consider
gaNa = Number
gaNakaR^ishhiH = the rishi of this stotra is gaNaka
gaNanaa = consideration
gaNapataye = to gaNapati
gaNapati = gaNaanaaM pathiH or lord of groups (of devas)
gaNapatiM = Ganesh
gaNapatirdevataa = the god of this stotra
gaNapatii = god of luck and wisdom
gaNayati = (10 up) to count
gaNita = mathematics
gaNeshavidyaa = the knowledge of gaNeshha
gaNDa = the cheek
gata = gone
gata(H) = (Masc.Nom.S)having gone or the person who has gone
gataM = reached (past part.)
gataH = returned
gatachintaa = thinking of
gatarasaM = tasteless
gatavati = while gone
gatavyathaaH = freed from all distress
gatasaN^gasya = of one unattached to the modes of material nature
gataa = became
gataaH = having achieved
gataagataM = death and birth
gataasuun.h = gata + asuun.h:departed life (dead people)
gati = the movement
gatiM = progress
gatiH = entrance
gatra = body
gatvaa = attaining
gadati = (1 pp) to say
gadinaM = with maces
gantavyaM = to be reached
gantaasi = you shall go
gandha = smell (masc)
gandhaH = fragrance
gandharva = of the Gandharvas
gandharvaaNaaM = of the citizens of the Gandharva planet
gandhaan.h = smells
gamaH = take to
gamana = Going
gamanaM = going
gamyate = one can attain
gariimaa = (f) superiority
gariiyaH = better
gariiyase = who are better
gariiyaan.h = glorious
garuDa = eagle
garuDaasana = the eagle posture
garj.h = to thunder
garjanam.h = thundering sound
garta = (m) pit, trench, cavity
garda = Dark shade
gardabha = donkey
gardabhaH = (m) donkey

garbha = womb
garbhaM = pregnancy
garbhaH = embryo
garbhapiNDa = an embryo
garbhaasana = the foetus posture
garbhiNii = (f) a pregnant woman
garva = vanity
garvaM = arrogance/haughtiness
gala = neck
galita = (adj) dropped off
galitaM = weakened
gavaakshaH = (m) window, an opening for ventilation
gavi = in the cow
gahanaa = very difficult
gaa = (v) to come
gaaM = the planets
gaaN^ga = of the ganga river
gaaNDiivaM = the bow of Arjuna
gaatraaNi = limbs of the body
gaana = singing
gaayakaH = (m) singer
gaayati = (1 pp) to sing
gaayatrii = the Gayatri hymns
gaayikaa = (f) singer
gaahate = (1 ap) to plunge
gaahamaana = (present participle) swimming or floating
gir.h = language
giraH = words
giraaM = of vibrations
giri = mountain
girikandara = (neut) ravine
girijaa = paarvati
girish = God of mountain attributed to Lord Shiva
gilati = to swallow
giita = (n) song
giitaM = described
giitaa = Shrimad.h Bhagavad.h gItA
gu = darkness
guDa = jaggery
guDaH = (m) jaggery
guDaakesha = O Arjuna
guDaakeshaH = Arjuna, the master of curbing ignorance
guDaakeshena = by Arjuna
guNa = qualities
guNakathanapuNyena = through the merit from praising Thy glories
guNakarma = of works under material influence
guNakarmasu = in material activities
guNataH = by the modes of material nature
guNatrayaH = three qualities i.e satvaH , rajaH \&tamaH
guNan.h = praising
guNanam.h = (n) multiplication
guNanidhiM = the stock-pile of good qualities
guNabhedataH = in terms of different modes of material nature
guNabhoktR^i = master of the gunas
guNamayii = consisting of the three modes of material nature
guNamayaiH = consisting of the gunas
guNavaan.h = a man with good qualities
guNasa.nkhyaane = in terms of different modes
guNasaN^gaH = the association with the modes of nature
guNaGYa = one who knows qualities (one who is a patron of good qualities)
guNaaH = senses

guNaatiitaH = transcendental to the material modes of nature
guNaan.h = the three modes of nature
guNaanvitaM = under the spell of the modes of material nature
guNebhyaH = to the modes of nature
guNeshhu = in sense gratification
guNaiH = by the qualities
guna = character
gunavat.h = man with good qualities
gup.h = guard, hide
gupta = secret
guptaasana = the hidden posture
guru = (adj) heavy
guruH = teacher; weighty
gurucharaNaambuja = the lotus feet of the teacher/guru
guruNaapi = even though very difficult
gurutvaM = (abstract noun)greatness;weeightiness
gurutvaaakarshhaNa = gravitational attraction
gurun.h = the superiors
guruvaara = Thrusday
guruu = teacher, preceptor, long syllables as against short(laghuu)
gulikaa = (f) tablet, pill
gulma = the spleen
guhaa = (fem) cave
guhyaM = confidential subject
guhyatamaM = the most confidential
guhyataraM = still more confidential
guhyaat.h = than confidential
guhyaanaaM = of secrets
gR^iJNjanakam.h = (n) carrot
gR^iNanti = are offering prayers
gR^iNaami = I hold
gR^idhraH = (m) eagle
gR^iha = house
gR^ihagodhikaa = (f) house lizard
gR^ihapaaThaH = (m) homework
gR^ihasthaaH = householders
gR^ihaadishhu = home, etc
gR^ihiitvaa = holding the
gR^ihNan.h = accepting
gR^ihNaati = to catch
gR^ihyate = can be so controlled
geya = that which can be sung
geyaM = is to be sung
gehe = in the house
go = cow / bull
gotra = family, race
gopa = cover, that which is not visible
gomukha = musical instrument resembling a cow's face
gomukhaaH = horns
gomukhaasana = the cow-faced posture
gorakshaasana = the cowherd posture
gola = globe
govinda = Lord KRishna
govindaM = Govinda
gaurava = glory
gauravaM = respect
granthaalayaH = (m) library
granthiH = (m) knot
granthii = a knot, obstruction in the chitrini
grasate = (1 pp) to swallow
grasamaanaH = devouring

grasishhNu = devouring
grastaM = having been caught/seized
graha = Planet
graamam.h = (n) village
graahakaH = (m) customer
graahaya = (verbal stem) to cause to be caught
graahaan.h = things
graaheNa = with endeavor
graahya = what is to be grasped
graahyaM = accessible
griivaM = neck
glaaniH = discrepancies
glaayati = (1 pp) to fade
ghaTa = pot
ghaTaH = (m) earthen pot
ghaTaka = component
ghaTi = Hour
ghataH = (m) earthen pot
ghatii = (f) clock, watch
ghana = dark, ghana also means cloud
ghanasama = Like cloud
ghanishha = well-built
ghaatayati = causes to hurt
ghaatukaH = (m) butcher
ghR^ita = purified butter, Hindi ghee
ghR^itaM = (Nr.nom. + acc. S) ghee; clarified butter
gheparaida = (m) a celebration of homosexuality
ghoraM = horrible
ghore = ghastly
ghoshha = noise
ghoshhaH = vibration
ghoshhayati = (10 up) to proclaim, announce
ghnataH = being killed
ghnii = destroying
ghraaNaM = smelling power
cha = and
cha..ndramaa = (Fem.nom.S)the moon
cha.ndramaaH = the Moon god
chakaara = did (past perfect tense of kRi+kar to do)
chakaastu = let it be shining
chakra = Circle, wheel, psychic centre in humans
chakraM = cycle
chakrabandha = wheel pattern, a form of bandha poetry
chakram.h = (n) wheel, cycle, circle
chakravaataH = (m) cyclone
chakrahastaM = disc in hand
chakraaakaara = (bauvriihi) wheel-shaped
chakraasana = the wheel posture
chakriNaM = with discs
chaJNchalaM = flickering
chaJNchalatvaat.h = due to being restless
chaTakaH = (m) sparrow
chatuH = four
chaturaH = capable / skiled/ clever
chaturastraH = (m) square
chaturastrakam.h = (n) frame (of a photograph or a picture)
chaturtha = fourth
chaturthyaaM = during the (auspicious)4th day (from New Moon, full moon)
chaturbhujena = four-handed
chaturvidhaM = the four kinds
chaturvidhaaH = four kinds of

chaturhastaM = who has four hands
chatushhpaada-raashi = Quadrupedal signs
chatus.h = four
chatussaagaraparya.ntaM = till or upto the four oceans
catvaraH = (adj) four
chatvaaraH = four
chatvaari = four
cana = cha(?)+na, and +not
chandana = sandal
chandra = Name for the Moon
chandra-kuNDalii = Chart where the Ascendant or lagna is the sign of the natal moon
chandra-raashi = Natal Moon sign. Used in India much like we use the Sun sign system in the West
chandra-lagna = Ascendant using the Natal lunar position
chandrabimba = moon disc
chandramasi = in the moon
chandrika = moonlight
chandrodaya = moon-rise
chapala = fickle, unstable
chapalaM = fickle-minded
chamasaH = (m) spoon
chamuuM = military force
chaya = (m) a heap
chayanam.h = (n) selection, choice
char.h = to wander
chara = moving
chara-raashi = Moveable signs
charaM = moving
charaNa = foot
charaNaH = (m) foot
charataaM = while roaming
charati = (1 pp) to move, to roam
charan.h = acting upon
charanti = move or travel or wander
charaacharaM = moving and nonmoving
charita = nature
charitaM = story, character
charitra = life
charitraaNi = tales of valour
charaiveti = chara:moving (things) +eva:alone; only + iti:thus
charchaa = discussion
charpaTa = torn/tattered cloth
charman.h = (neu) skin, leather
charyaa = practise / observance
chal.h = to walk
chala = moving
chalaM = flickering
chalachchitra = movie
chalati = (1pp) to walk
chalita = deviated
chashhakaH = (m) glass
chashhakaadhaanii = (f) saucer
chakshu = eye
chakshuH = eyes
chakshus.h = eye
chaakalehaH = (m) chocolate candy, toffee
chaataka = the ever thirsty chaataka bird that lives only on raindrops
chaaturvarNyaM = the four divisions of human society
chaandramasaM = the moon planet
chaanyatraika = cha+anyatra+ekaH, and+in any other place+only one
chaapaM = the bow

chaapabaaNadharo = bearing bow\&arrow
chaapalya = (from chapala) rashness
chaapi = also
chaariNau = blowing
chaalakaH = (m) driver
chaasmi = as I am
chikitsaka = remedy
chikitsaalayam.h = (n) hospital
chikiirshhavaH = wishing
chikiirshhuH = desiring to lead
chikroDaH = (m) squirrel
chit.h = pure consciousness
chitaa = funeral pyre
chitta = mind
chittaM = mind
chittaH = mind
chittalayaH = absorbed mind
chittavikshepa = confusion, distraction
chittavR^itti = a mode of behaviour
chittaa = mind
chittaatmaa = mind and intelligence
chitra = strange
chitraM = surprising
chitrakaH = (m) a leopard
chitrakaara = (m) painter , artist
chitrapataN^gaH = (m) butterfly
chitramandiram.h = (n) movie theatre
chitrarathaH = Citraratha
chitraraasabhaH = (m) zebra
chitraveshhTiH = (m) lungi
chitraa = Fourteenth nakshatra
chitrinii = a fine cord within the spine
chitroshhTraH = (m) giraffe
chinoti = to collect, to gather
chint.h = to think
chintaya = (causative of cit) to think
chintayati = (10 up) to think
chintayantaH = concentrating
chintayet.h = should think of
chintaa = worrying
chintaaM = fears and anxieties
chintaamaNi = the gem that gives you anything you can think about
chintita = something one has thought about
chinmayaH = full of the `mind' or consciousness
chira = permanently
chirakaala = always, everpresent, permanent
chiraat.h = after a long time
chiraaya = for long
chiraayuH = long-life- span (`chira' actually means permanent cf. chiranjIvI)
chihna = sign
chii = to increase
chiira = dress made of bark?
chuTati = to pinch
chubukasamarpitajaanu = face dedicated to(huddled up between) the knees
chumbati = to kiss
churikaabandha = pattern of sword, a form of bandha poetry
chulli = (f) cooking fire
chuurNam.h = (n) fine powder
chuurNayati = to grind (as wheat to flour)
chuurNitaiH = with smashed
chekitaanaH = Cekitana

cheTii = (f) maid, dasii
chet.h = if
chetanaa = the living force
chetas.h = mind
chetasaH = their hearts
chetasaa = by consciousness
chetasaaM = of those whose minds
chetaaH = in heart
cheshhTaH = the endeavors
cheshhTate = (1 ap) to try, to attempt
cheshhTasya = of one who works for maintenance
chaitanya = energy, enthusiasm
chailaajina = of soft cloth and deerskin
chodanaa = the impetus
chodhitakaraNa = tested or awakened senses
chorayati = (10 up) to steal, to rob
chorah = (m) thief
chyavanti = fall down
chha.nda = Hobby
chha.ndaH = metre (poetic)
chhatra = umbrella
chhatram.h = (n) umbrella
chhatraakam.h = (n) mushroom
chhadiH = (m) roof
chhadmachaariNaH = those who wander by adopting tricks such as becoming
chhandasaaM = of all poetry
chhandaa.nsi = the Vedic hymns
chhandobhiH = by Vedic hymns
chhalayataaM = of all cheats
chhavii = picture , portrait
chhaatraaH = students
chhaadana = covering
chhaayaa = shade
chhittva = cutting
chhittvaa = cutting off
chhid.h = to cut, break by cutting
chhidra = (neut in this sense) hole, cut
chhinatti = to tear, to break
chhindanti = can cut to pieces
chhinna = having torn off
chhurikaa = (f) knife
chhettaa = remover
chhettuM = to dispel
chhedana = cutting
ja = Born
ja.nghe = ankle
ja.ntuunaaM = (Nr.Poss.pl.) living beings; insects
jagajaitra = jagaje?+atra, in the world?+here
jagat.h = universe
jagataH = of the world
jagataaM = of the Universe
jagatpate = O Lord of the entire universe
jagan.h = (Nr.nom + acc.sing.)world
jagannivaasa = O refuge of the worlds
jagrat.h = awakened
jagrataH = or one who keeps night watch too much
jaghanya = of abominable
jaN^gamaM = moving
jaTaamukuTama.nDitam.h = adorned by locks of hair forming a crown
jaTilaH = with knotted hair
jaThara = Intestine

jaThara\-parivartanaasana = the belly-turning posture
jaThare = in the stomach
jan.h = to to be born or produced
jana = man
janaH = people
janaka = father
janakaatmajaa = janakA's daughter
janakaadayaaH = Janaka and other kings
janana = birth
jananaM = birth
jananii = mother
janapadam.h = (n) district
janapadeshhu = in the society (janapada really meaning a village)
janayet.h = causal form from jan.h meaning ``should generate''
janasa.nsadi = to people in general
janaaH = persons
janaadhipaH = kings
janaanaaM = of the persons
janaardana = O maintainer of all living entities
jantavaH = the living entities
jantoH = of living beings
janma = birth, incarnation
janmaH = (Mas.nom.Sing.)birth.janma:(Nr.)
janmakarmaphalapradaaM = resulting in good birth and other fruitive reactions
janman.h = birth
janmanaaM = repeated births and deaths
janmabandha = from the bondage of birth and death
janmaraashi = Sign occupied by the Moon at birth
janmasu = in births
janmaani = births
japa = Recitation
japati = (1 pp) to mutter, mumble
japannityaM = japan+nityaM, chanting+ever
japayaGYaH = chanting
japtvaa = having chanted
jambaala = (masc) mud
jambiiram.h = (n) lemon
jambuukaH = fox
jaya = victory
jayaH = victory
jayate = becomes victorious; wins
jayama.ngalam.h = victory that is auspicious
jayaajayau = both victory and defeat
jayema = we may conquer
jayeyuH = they conquer
jaraa = old age
jarjara = old/digested (by disease etc)
jala = Water
jalaM = (Nr.non. + acc.S)water
jaladhi = sea/ ocean
jalandhara = bandha where the chin rests in the notch between the collar bones
jalapatanasaham.h = Sensitive point relating to going on a voyage. One of many used in Varshaphal and similar in idea to Arabic parts
jalapaataH = (m) waterfall
jalabandhaH = (m) dam
jalalava = water drop
jalaashaya = lake, pond
jalp.h = to babble
javanikaa = (f) towel
jahaati = can get rid of
jahi = conquer

jahiihi = jahi+iha, leave/give up+here(in this world)
jahnu = name of an ancient king who adopted the ganga river
jahnusutaa = ganga
jaGYire = (Verb, Past IIIP pl.PP) took birth; were born
jaagarti = is wakeful
jaagR^i = to stay awake
jaagR^ita = alert
jaagrata = (Vr.Imp.IIP.Pl.PP)Wake up; awake
jaagrataavasthaa = complete awareness of the state of the mind
jaagrati = are awake
jaaDya = laziness, inability to identify/appreciate good qualities (here)
jaata = born, become (from jan.h, to be born, or created)
jaataM = having become
jaataH = of all beings
jaataka = Nativity, literally means one who is born
jaatasya = of one who has taken his birth
jaataa = (part.fem.nom.S)is born
jaataaH = born
jaati = circumstances of life to which one is born
jaatidharmaaH = community projects
jaatu = at any time
jaanakaaraaH = knowledgeable
jaanakiivallabhaH = the darling of jAnaki (sItA)
jaanan.h = even if he knows
jaanaati = knows
jaaniite = know
jaaniimaH = know
jaanu = (n) knee
jaanu\-shirshhaasana = the head-knee posture
jaanunii = knees
jaane = I know
jaapyasameta = with chanting of the names of the lord
jaamadagnyajit.h = he who scored a victory over jAmadagni(ParashurAm, the son
jaambavadaashrayaH = he who gave refuge to jhambava(the bear-chieftain of
jaayate = (4 ap) to be born
jaayante = develop
jaayaa = Wife, female companion, spouse, strii
jaala = net
jaalam.h = (n) net
jaahnavii = the River Ganges
ji.nvhaa = tongue
jigishhataaM = of those who seek victory
jighrati = (1 pp) to smell
jighran.h = smelling
jijiivishhaamaH = we would want to live
jita = having conquered
jitaH = conquered
jitaatmanaH = of one who has conquered his mind
jitaatmaa = having control of the mind
jitendriyaM = the conqueror of senses
jitendriyaH = having conquered the senses
jitvaa = by conquering
jivadhaaraNakaari = responsible for life's existence
jivabhuutaaM = comprising the living entities
jivyate = remain alive
jivhaa = (f) tongue
jivhaaM = tongue
jiGYaasuH = inquisitive
jii = to live
jiirNa = very old, dilapidated, torn
jiirNaani = old and useless

jiiv.h = to live
jiiva = life
jiiva-loka = the mortal world
jiivaH = life
jiivati = while living(without earning)
jiivana = life
jiivanaM = life
jiivanmuktiH = salvation+freedom from bondage of birth
jiivabhuutaH = the conditioned living entity
jiivamaana = one who lives
jiivaloke = in the world of conditional life
jiivasya = (masc.poss.S) of life
jiivaatman.h = Also spelt Jeevatman. Is the soul within the human sphere
jiivaatmaa = the individual soul
jiivita = life
jiivitena = living
jiivemaH = may we live
jushhTaM = practiced by
juhosi = you offer
juhvati = offer
jR^imbhate = to yawn
jetaasi = you will conquer
jaiminii = Maharishi Jaimini a sage who wrote an elucidation of sections of Maharishi Parashara's work. This became the basis for another system of Astrology in India
joshhayet.h = he should dovetail
jyaayasaH = gen. sing. of jyaayas, greater
jyaayasi = better
jyaayaaH = better
jyeshhThaa = Eighteenth nakshatra
jyotiH = light
jyotirdhyaana = luminous contemplation
jyotishha = The study of Illuminated bodies. The study of Astrology and Astronomy which were one science in the past
jyotishhii = An Astrologer
jyotii = inner light
jyotiishhaaM = of all luminaries
jyotsna = moonlight
jyotsnaa = (f) moonlight
jvara = fever
jvala = flame
jvalati = (1 pp) to glow
jvaladbhiH = blazing
jvalanaM = a fire
jhashhaaNaaM = of all fish
jhR^imbaNam.h = (n) yawning
Dayate = to fly
DukR^iJNkaraNa = grammatic formula ``DukRi.nkaraNa''
DukR^iJNkaraNe = the grammatical formula ``DukRi.nkaraNe''
Nactan' = 'nigth
taM = him
takraM = (Nr.nom. + acc.S)curd or buttermilk
tajaka = A system of Solar Return Charts also known as Varshaphal
taTasthaH = (m) neutral, disinterested, not taking any side
taD.h = to hit
taDaagaH = lake, pond
taNDava = violent dance of Shiva
tat.h = that
tataM = pervaded
tataH = Then
tatastataH = from there
tato = then , afterwards

tatohaMsaH = tataH: then or from there + haMsaH:swan or Brahman
tattva = an element, the twenty-four categories of thatness
tattvaM = truth/nature
tattvataH = in reality
tattvavit.h = the knower of the Absolute Truth
tattvaGYaana = of knowledge of the truth
tattve = truth
tattvena = in reality
tatparaM = afterwards
tatparaH = very much attached to it
tatparaayaNaH = who have completely taken shelter of Him
tatprasaadaat.h = by His grace
tatbuddhayaH = those whose intelligence is always in the Supreme
tatra = there
tatvidaH = by those who know this
tatsamakshaM = among companions
tatsiddhiH = that materialisation
tathaa = and , also , like that
tathaapi = yet , even then
tathaiva = similarly
tad-anu = after that
tad.h = he/she/it
tad.hdhaama = that abode
tadana.ntaraM = later to that
tadanantaraM = thereafter
tadapi = tat.h+api, then even
tadaa = then
tadaatmaanaH = those whose minds are always in the Supreme
tadiha = tat.h+iha, that+here
tadvat.h = like that
tadviddhi = you must know it
tana = Body
tanaya = (m) son
tanayaa = daughter
tanu = body
tanu-bhaava = First house or house of body
tanuM = form of a demigod
tanuuM = body
tanuuja = son
tanuubhiH = through the bodies (sharIra)
tantu = thread / stalk
tantuvaayaH = (m) spinner (one who spins cloth, not the bowler :)
tantra = treatises on ritual, meditation, discipline, etc
tannishhThaaH = those whose faith is only meant for the Supreme
tanno = he to us
tanmaatraa = the five potentials or senses
tanmukhyaM = tat.h + mukhyaM:that + important
tanmemanaH = tat.h + me + manaH: that + my + mind
tanvi = woman
tapa = to burn, shine, suffer
tapaH = penance
tapaHsu = in undergoing different types of austerities
tapati = (1 pp) to heat up
tapantaM = heating
tapas.h = sustained effort
tapasaa = by the penance
tapasaaM = and penances and austerities
tapasi = in penance
tapasyasi = austerities you perform
tapasyaa = (f) penance, meditation
tapasvibhyaH = than the ascetics

tapasvishhu = in those who practice penance
tapaami = give heat
tapobhiH = by serious penances
tapoyaGYaaH = sacrifice in austerities
tapta = troubled, frustrated
taptaM = executed
tapyante = undergo
tam.h = him
tama = Anger
tamaH = (m) darkness, ignorance
tamanena = that+thro' this
tamas.h = darkness
tamasa = darkness, inertia, ignorance
tamasaH = to darkness
tamasi = the mode of ignorance
tamodvaaraiH = from the gates of ignorance
tayaa = by her
tayoH = of them
tara = crossing over
tara.ntu = (Vr.Imp.IIIP.Pl.PP) let them cross
taraka = a demon slain by Kartikeya
taraN^ga = (m) wave
taraN^gaH = (m) wave
taraNe = in crossing
tarati = (1 pp) to cross
taran.h = swimming or crossing
tarangeshhu = among the waves
taranti = overcome
tarishhyasi = you will overcome
taru = Tree
taruNaH = young man
taruNii = young woman
taruNau = (two)youngsters
tarutalavaasaM = living under the trees
taruu = Tree
tarkeNa = (masc.instr.Sing.)logic
tarjanaM = the fear
tarjanii = Finger
tala = Bottom
talpaH = (m) mattress
tava = Yours
tavaM = you
tasthau = stood
tasmaat.h = hence
tasmin.h = in that
tasminkaaye = tasmin.h+kaye, in that body
tasmai = (masc.dat.S)to him
tasya = its
tasyasu..ndaraM = beautiful to him
tasyaaM = in that
tasyaisha = tasya + esha(H):His + this
takshakaH = (m) carpenter
takshati = to sculpt, to carve
taaM = to that
taaDa = a mountain
taaDayati = (10 up) to beat, slap
taaNa = to stretch
taaNDula = (rice) grains
taat.h = that location i, e.protect me from behind
taata = My friend
taataH = father

taadita = beaten
taan.h = them
taani = his
taantrik.h = pertaining to Tantra
taapa = trouble
taapasa = austerity, purification
taapasau = (2)penance-doers
taamasa = to one in the mode of darkness
taamasaM = in the mode of ignorance
taamasaH = in the mode of ignorance
taamasaaH = in the mode of ignorance
taamasika = Planets that are slothful - Waning Moon, Saturn, Rahu, Ketu and Mercury
taamasii = in the mode of ignorance
taaraka = star, eye
taariNi = the one who crosses
taareNa = thro' the star
taalaH = (m) lock
taalikaa = clap
taavat.h = by that time(when it was over)
taavannija = tAvat.h+nija, till then+one's
taavaan.h = similarly
taasaaM = of all of them
tikta = (adj) bitter
titikshasva = just try to tolerate
tittibha = a firefly
tittibhaasana = the firefly posture
tintriNii = (f) tamarind
timira = darkness
tila = sesame seeds
tilakam.h = (n) bindi (the "dot on the forehead")
tishhThati = (1 pp) to stand
tishhThani = stand (from sthaa)
tishhThantaM = residing
tishhThanti = dwell
tishhThasi = remain
tiira = (neut) edge, bank
tiikshNa = pungent
tu = but
tuchchha = adj. trifling
tuNDaM = jaws/mouth?
tumulaH = uproarious
tulanaa = comparison
tulaa = (f) balance, weighing scales
tulya = comparable
tulyaM = equivalent, comparable
tulyaH = equal
tush.h = to be satisfied
tushhaara = (m) ice/snow
tushhTaH = satisfied
tushhTiH = satisfaction
tushhTishchaastu = tushhTiH + cha + astu:happiness + and + let there be
tushhTuvaa.nsaH = May we satisfy or make them happy?
tushhNiM = silent
tushhyati = (4 pp) to be pleased
tushhyanti = become pleased
tuuNa = quiver(arrow receptacle)
tuula = air
tuulaa = Zodiacal Sign of Libra
tR^iNa = grass
tR^iNaa = grass
tR^ipta = satisfied

tR^iptaH = being satisfied
tR^iptiH = satisfaction
tR^ishhNaa = desire
tR^ishhNaaM = thirst/desire
te = they
te.api = even they
tejaH = prowess
tejas.h = brilliance
tejasa = radiant energy, majesty
tejasvin.h = one who has tej (brilliance)
tejasvinaaM = of the powerful
tejasvinaavadhiitamastu = with glory \& strength, our study, be
tejobhiH = by effulgence
tejomayaM = full of effulgence
tejoraashiM = effulgence
tena = by that; with that
tenaiva = in that
teshaaM = their
teshhaaM = their
teshhu = on them
taiH = by them
taila = oil
tailapaH = (m) cockroach
taistaiH = various
toyaM = water
toyadaH = (m) cloud
tola = a balance
tolayati = (10 up) to weigh
tolaaN^gulaasana = the balance posture
tolaasana = the scales posture
tau = they
tausthau = stood (motionless) (past perfect tense of sthaa tishhTha to stand)
tyak.h = to sacrifice
tyakta = giving up
tyaktajiivitaaH = prepared to risk life
tyaktuM = to be renounced
tyaktvaa = having abandoned/sacrificed
tyaktvaa.atmaanaM = having abandoned see as one's own self
tyaj.h = to leave
tyajati = (1 pp) to abandon, to relinquish
tyajan.h = quitting
tyajet.h = one must give up
tyaaga = sacrificing/abandonment
tyaagaM = renunciation
tyaagaH = renunciation
tyaagasya = of renunciation
tyaagaat.h = by such renunciation
tyaagii = the renouncer
tyaage = in the matter of renunciation
tyaajyaM = to be given up
trayaM = three
trayaH = (adj) three
trayaaNaaM = three
trayii = triplet
traye = in the three
trayovi.nshati = number 23
traa = to save
traaTaka = an exercise to clear the vision
traaNa = protection
traatuM = for protecting
traayate = releases

traayetaaM = (may the two) protect, save (us).(for one persons the verb is
traahi = (Vr.Imp.II P.S PP)Protect
tri = three
trikoNa = a triangle
trikoNamiti = trigonometry
trikoNaasana = the triangle posture
trikona = Trinal houses or 1,5,9
triguNa = three qualities (i.e. satva, rajas and tamas)
trigunadoshaiH = having all three qualities as well as faults
trijagati = in the three worlds
tridhaa = of three kinds
tribhiH = three
tribhujam.h = (n) triangle
trimsat.h = (adj) thirty
trivikrama = fifth incarnation of Vishnu commonly known as vaamana
trividhaM = of three kinds
trividhaH = of three kinds
trividhaa = of three kinds
trishhu = in the three
triiNi = three
triin.h = three
truTayaH = shortcomings, mistakes
truTi = shortcomings, mistakes
traiguNya = pertaining to the three modes of material nature
trailokya = of the three worlds
traividyaH = the knowers of the three Vedas
tvaM = you
tvak.h = skin
tvat.h = than you
tvattaH = from You
tvatto = from you
tvatprasaadaat.h = by Your mercy
tvatsamaH = equal to You
tvadanyena = besides you
tvameva = you only
tvayaa = by you
tvayi = in yourself
tvarate = (1 ap) to hurry, to hasten
tvaramaaNaaH = rushing
tvaraa = hurry
tvarita = quick, without delay
tvahaM = tu + aham: emphasis + I
tvaa = unto you
tvaaM = to you
tvai = with regard to thee
da.nDaH = punishment
da.ntii = the tusked one
da.nsh.h = to bite
da.nshhTra = tooth
da.nshhTraa = (fem) tooth, fang
dakhiNa = right side
dagdha = burned
daghibaaga = (f) Chinese take-out
daNDa = a staff, also monetary punishment for wrong doing
daNDaM = stick(walking)
daNDaasana = the staff posture
daNDii = Dandii
dattaM = given
dattaan.h = things given
dadati = give, donate
dadadaH = (n) a thunder

dadaami = I give
dadaasi = you give , confer upon
dadau = gave (from daa : to give)
dadhatamurujaTaa = bearing, head adornments
dadhaatu = let them give(us welfare)
dadhaami = create
dadhichii = a sage who gave his bones to the gods to make a thunderbolt
dadhmuH = blew
dadhmau = blew
danDadiipa = (m) tubelight
danDayati = (10 up) to punish
dantaH = (m) tooth
dantapaalii = (f) gums
dama = self-control
damaH = control of the senses
damayataaM = of all means of suppression
dambha = of pride
dambhaH = pride
dambhena = out of pride
dayaa = mercy
dayaaluH = the kind-hearted
dayita = dear
daridrataa = poverty; shortage
darpa = pride (masc)
darpaM = pride
darpaH = arrogance
darpaNa = Mirror
darpaNaH = (m) mirror
darbha = a sweet-smelling dried grass
darvii = (f) serving spoon, ladle
darshana = seeing
darshanaM = sight, Darshan
darshanakaaN^kshiNaH = aspiring to see
darshanaaya = for seeing
darshaniiya = handsome
darshanena = at the sight of
darshaya = show
darshayaamaasa = showed
darshitaM = shown
darshinaH = seers
darshibhiH = by the seers
dala = leaf
dalam.h = (n) flower petal
dava = water
dasha = (adj) ten
dashati = (1 pp) to bite
dashanavihiinaM = dashana+vihInaM, teeth+bereft
dashanaantareshhu = between the teeth
dashamukhaantakaH = the finisher (destroyer) of the ten-faced one (rAvaNa)
dasharatha = dasharatha's
dasharathatanayaM = the son of dasharatha
dasharathasyaitau = dasharathasya+etaau, dasharatha's+this pair
dashaa = Planetary period or system of directions. Also means the actual Major planetary period itself. There are many of these the most used being vi.nshottarii or 120 year cycle system. Others are ashhTottari (108), Chatursheetisama (84), Dwadashottari (112), Dwisaptatisama (72), Panchottari (105), ShashhTisama (60), Shatatri.nshatsama (36), Shodashottari (116), Yogini (30). These are lunar based. Then there are Rashi (sign) based systems: chara, sthira, kaala chakra and kendraadi dashas etc
dashaa.nsha = One of the varga-s or harmonic divisions of a sign. This is the 10th division
dashaanana = Another name for Ravana

dashaavataara = the ten avataara-s of Vishnu
dashaikaM = eleven
dashhTa = bite
dah.h = to burn
dahat.h = one that burns
dahati = (1 pp) to burn, to pain
daksha = a lord of created beings
dakshaH = expert
dakshiNa = South
dakshiNaattaat.h = from the southern direction
dakshiNaayanaM = when the sun passes on the southern side
dakshiNe = in the southern direction
dakshiNeshvara = Dakshineshvar, place near Calcutta
daa = (v) to give
daaH = giving
daakiNii = the goddess in mulaadhaara chakra
daaDimaphalam.h = (n) pomegranate, anaar
daatavya = shouold be given
daatavyaM = worth giving
daataa = (masc.Nom.S) the giver
daataaraM = the giver
daataaram.h = one who gives
daadhaara = holds
daana = the act of giving
daanaM = charity
daanava = a demon
daanavaH = the demons
daane = in charity
daanena = by charity
daaneshhu = in giving charities
daanaiH = by charity
daantau = with good teeth?
daama = garland (like)
daamyati = (4 pp) to tame
daayinii = giver
daaraa = woman
daaridrya = poverty
daaru = (neut) tree, wood
daarvaaghaaTaH = (m) woodpecker
daasharathiH = dasharatha's son
daasaH = (male, nom.sing.) servant
daasosmyaham.h = disciple+am+I
daasyante = will award
daasyaami = I shall give charity
daakshya = cleverness, honesty, brilliance
daakshyaM = resourcefulness
digbala = Directional strength
diti = mother of the daityas demons
didarshayishhan.h = wishing to show
dina = Day
dinadarshikaa = (f) calendar
dinayaaminyau = dina+yAminI, day + night
dinaaN^kaH = (m) date
dine = (Loc.sing.) during the day i.e day-by-day
divaM = to heaven
divaN^gataH = died
divasa = day
divasakR^itaM = day-time-done
divasasya = of days
divase = on the day
divaakara = sun

divi = in heaven
divya = divine
divyaM = transcendental
divyaaH = divine
divyaan.h = celestial
divyaanaaM = of the divine
divyaani = divine
divyaayudhaH = the man with divine weapons
divyau = transcendental
dishaH = on all sides
dishati = (6 pp) to show
dishaa = directions
dishaaM = direction
dishi = in all directions
diikinaaH = (m) a happy homosexual
diinajanaaya = to the poor (humble state) people
diip.h = to adorn, to grace
diipa = light
diipaH = lamp
diipaka = Lamp
diipena = with the lamp
diipta = blazing
diiptaM = glowing
diiptaanala = blazing fire
diipti = light
diiptimantaM = glowing
diiptaiH = shining
diiyate = is given
diirgha = Long
diirgha-suutra = one who works slowly, procrastinates
diirghaH = (adj) long
diirghasuutrii = procrastinating
diirghaa = (adj) long
du.Hshcharita = adj. bad blooded
duHkha = sorrow
duHkhaM = distress
duHkhataraM = more painful
duHkhasa.nyoga = of the miseries of material contact
duHkhahaa = diminishing pains
duHkhaanaaM = material miseries
duHkhaalayaM = place of miseries
duHkhe = and distress
duHkhena = by miseries
duHkheshhu = in the threefold miseries
duHkhaiH = the distresses
duHshiila = adj. bad-tempered
dukhanda = hot iron
dugdha = milk
dur-bhraatR^i = bad brother
duratyayaa = very difficult to overcome
duraatman.h = evil natured, vile
duraasadaM = formidable
durga = fort
durgati = bad state , defeat
durgatiM = to degradation
durgam.h = (n) fort
durgaa = Goddess Durga
durgaaNi = impediments
durghaTanaa = (f) calamity, disaster
durjana = wicked person
durjanaM = bad person

durnigrahaM = difficult to curb
durniriikshyaM = difficult to see
durnivaara = hard to correct
durbala = weak
durbuddhi = stupid person, idiot
durbuddheH = evil-minded
durbhiksha = famine
durmatiH = foolish
durmanaH = (adj) evil-minded
durmanaH = adj. evil-minded
durmedhaa = unintelligent
duryodhanaH = King Duryodhana
durlabha = ungettable
durlabhaM = rare (thing)
durlabhataraM = very rare
durvachana = wicked statements
durvaadalashyaamaM = black as the'durvA' (flower)petal
durvidagdha = foolishly puffed up, vain
durvR^itta = those having wickedness
durvR^ittaM = bad deed
dushkirtii = adj. declared evil
dushhkR^itaaM = of the miscreants
dushhkR^itinaH = miscreants
dushhTagraha = Aspected (Aspecting) Planet
dushhTabuddhii = adj. evil spirited
dushhTaasu = being so polluted
dushhpuuraM = insatiable
dushhpuureNa = never to be satisfied
dushhpraapaH = difficult to obtain
dustara = hard to cross
dussthaana = An evil position (6,8,12 Houses)
duhitaH = (f) daughter
duhitaa = (f) daughter
duuta = messenger
duura = far
duuradarshakam.h = (n) telescope
duuradarshana = television
duuradarshanam.h = (n) television
duuradarshii = one with far-sight especially a statesman
duuradhvanii = telephone
duuravaaNiivinimayakendram.h = (n) telephone exchange
duurasthaM = far away
duureNa = discard it at a long distance
duurvaa.nkuraiH = with the bud of `dUrva'
dR^iDha = unrelenting
dR^iDhaM = strongly
dR^iDhataa = firmness, strength
dR^iDhanishchayaH = with determination
dR^iDhavrataaH = with determination
dR^iDhaasana = the side relaxation posture
dR^iDhena = strong
dR^ishau = eyes
dR^ishh = (pashyati) to see
dR^ishaH = eyes
dR^ishhTaH = observed
dR^ishhTavaan.h = seeing
dR^ishhTavaanasi = as you have seen
dR^ishhTiM = vision
dR^ishhTii = Sight
dR^ishhTiibheda = difference in seeing, observing or outlook
dR^ishhTvaa = having seen

dR^ikshyati = see
deyaM = is to be given
deyam.h = to be given
deva = God
devaM = God
devaH = (masc.nom.sing.) god; demi-god
devataa = goddess
devataaH = the demigods
devadatta = one of the vital airs, which causes yawning
devadattaM = the conchshell named Devadatta
devadaasii = God's (female) servant (word degenerated to a temple prostitute)
devadeva = O Lord of all demigods
devadevasya = of the Supreme Personality of Godhead
devabhogaan.h = the pleasures of the gods
devayajaH = the worshipers of the demigods
devarshhiH = the sage among the demigods
devarshhiiNaaM = of all the sages amongst the demigods
devalaH = Devala
devavara = O great one amongst the demigods
devavrataaH = worshipers of demigods
devahitaM = that which is healthy or `pro' or good for the Devas
devaaH = demigods
devaan.h = demigods
devaanaaM = of the demigods
devaaya = Divine
devaalayaH = (m) temple
devi = Godess
devii = Godess
devesha = O Lord of all lords
deveshhu = amongst the demigods
desha = country
deshe = land
deha = body
dehaM = body, existence
dehatrayaH = the three forms of bodies (corporal or physical, astral and causal
dehabhR^it.h = the embodied
dehabhR^itaa = by the embodied
dehabhR^itaaM = of the embodied
dehali = doorstep
dehavadbhiH = by the embodied
dehaaH = material bodies
dehaantara = of transference of the body
dehaapaaye = when life departs the body
dehin.h = man
dehinaM = of the embodied
dehinaaM = of the embodied
dehii = the self
dehiinaM = the living entity
dehiinaH = of the embodied
dehe = in the body
dehe.asmin.h = in this body
deheshhu = bodies
daitya = a demon son of Diti
daityaanaaM = of the demons
dainyayoga = Combination of planets (Yoga) which give rise to poverty. Usually it is caused by the malefic conjunctions of house lords with the lords of the 6th, 8th or 12th houses
daiva = destiny
daivaM = in worshiping the demigods
daivaH = godly
daivii = transcendental

daiviiM = divine
dogdhi = milks (from duh.h : to milk)
dodhayati = to explain
doraka = (m) rope, string
dolaa = swing
doshaiH = by faults
doshha = Blemish
doshhaM = fault
doshhavat.h = as an evil
doshhaaH = the faults
doshhena = with fault
doshhaiH = by such faults
daurbalyaM = weakness
daurmanasya = despair
dauhitra = (m) grandson (daughter's son)
dauhitri = (m) granddaughter (daughter's daughter)
dyaamutemaaM = sky
dyutaM = gambling
dyuti = gleam
dyutiM = the sunshine
dyau = from outer space
drava = liquid
dravaNa = melting
dravati = (1 pp) to melt
dravanti = glide
dravyamayaat.h = of material possessions
dravyayaGYaaH = sacrificing one's possessions
dravyeNa = (instr.S) money or riches or wealth
drashhTaa = consciousness, the 'witness,' also a statesman with insight
drashhTuM = to be seen
drakshyasi = you will see
draakshaa = (f) grapes
drudha = robust
drupadaH = Drupada
drupadaputreNa = by the son of Drupada
druma = tree
dreshhkaaNa = A Varga. This is a subdivision of one third or a sign. Also known as Dreshkana
droNa = the teacher Drona
droNaM = Drona
droNaH = Dronacarya
droNii = (f) bucket
draupadeyaaH = the sons of Draupadi
dvandva = couple
dvandvaM = tha pair
dvandvaH = the dual
dvandvaiH = from the dualities
dvayaM = twin
dvaadashamaJNjarikaabhiH = by the bouquet consisting of 12 flowers (12
dvaara = entry (neut)
dvaaraM = door
dvi = two, both
dviguNa = twice
dvichakrikaa = (f) bicycle
dvija = brahmin, tooth
dvijottama = O best of the brahmanas
dvipa = elephant
dvipaada = two feet
dvirdvaadashaa = 2nd and 12th house from each other
dvividhaa = two kinds of
dvishhataH = envious

dvisvabhaavaraashi = Common Signs
dviipaH = (m) island
dve = two
dvesha = haterd
dveshha = hatred
dveshhaH = hatred
dveshhau = also detachment
dveshhTi = envies
dveshhya = the envious
dveshhyaH = hateful
dvaidhaaH = duality
dvau = (adj) two
dhatu = element
dhana = money
dhanaM = wealth
dhanakaaraka = Significator for Wealth which is Jupiter
dhanaJNjaya = O conqueror of wealth
dhanaJNjayaH = Dhananjaya (Arjuna, the winner of wealth)
dhanapati = kubera (Lord of the wealth)
dhanabhaava = Second house ruling over Wealth
dhanamaana = of wealth and false prestige
dhanayoga = The 2nd, 5th, 9th and 11th are Wealth producing houses. Any inter-relation of their lords, by way of position aspect or conjunction, will produce money. The more strongly they are inter-related, the more wealth is promised in the birth chart, which the native will get eventually in the related major or sub-periods
dhanaani = wealth
dhanishhThaa = Twenty-third nakshatra
dhanu = The Zodiacal sign Sagittarius
dhanuH = (m) a bow
dhanuraasana = the bow posture
dhanurdharaH = the carrier of the bow and arrow
dhanushha = The Zodiacal sign Sagittarius
dhanushhaM = bow
dhanushhaa = thro'bow
dhanyaH = are praiseworthy
dhamani = a layer within a nadi allowing for the passage of energy
dhara = earth
dharaM = wearing
dharaNi = earth
dharati = to wear
dharayet.h = bears
dharitri = earth
dhartaa.asi = are the bearer or support
dharma = religion
dharmaM = doctrines
dharmaH = (masc.nom.sing.)(roughly)religion; life-code; way of good living;duty
dharmapatnii = respectable address for wife, wife from prescribed vedic rituals
dharmasaadhanaM = the means for doing one's duty
dharmasya = occupation
dharmakshetre = in the place of pilgrimage
dharmaatmaa = righteous
dharmaarthaM = For the sake of dharma
dharmaaviruddhaH = not against religious principles
dharme = religion
dharmeNahiinaaH = bereft of dharma or duty
dharmyaM = as a religious duty
dharmyaaNi = religious (used in plural)
dharmyaat.h = for religious principles
dharmvirahiita = adj. irreligious
dhavala = white
dhasaJNjaya = a vital air that stays in the body after death

dhaataa = supporter
dhaataaraM = the maintainer
dhaataaram.h = the creator
dhaatu = verb
dhaatrii = (f) nurse
dhaanya = grain
dhaama = one who has the abode
dhaaman.h = (n) lustre
dhaaraNaa = concentration
dhaarayate = one sustains
dhaarayan.h = considering
dhaarayaami = sustain
dhaaraa = (fem) rain
dhaariNi = wearer
dhaartaraashhTrasya = for the son of Dhritarashtra
dhaartaraashhTraaH = the sons of Dhritarashtra
dhaartaraashhTraaNaaM = of the sons of Dhritarashtra
dhaartaraashhTraan.h = the sons of Dhritarashtra
dhaarmikam.h = the religious one
dhaaryate = is utilized or exploited
dhaav.h = to run
dhik.h = to be condemned
dhikbalaM = dhik.h:fie upon it + balam:power or strength
dhiimat.h = learned man
dhiimataa = very intelligent
dhiimataaM = of those who are endowed with great wisdom
dhiimahi = ?
dhiira = courageous, steadfast
dhiiraM = patient
dhiiraH = the sober
dhiirataa = courage
dhiivara = (m) a fisherman
dhutavastra = Washed garment
dhumaH = smoke
dhuraa = (f) yoke, responsibility
dhuriNa = awakened/aroused?
dhuuma = smoke
dhuumaH = (m) smoke
dhuumaketuH = (m) comet
dhuumanirgamaH = (m) chimney
dhuumapaana = smoking
dhuumena = by smoke
dhuurta = adj. clever
dhuusaraH = grey
dhR^i = to bear
dhR^ita = ghee
dhR^itaraashhTrasya = of Dhritarashtra
dhR^iti = with determination
dhR^itiM = steadiness
dhR^itiH = firmness
dhR^itigR^ihiitayaa = carried by conviction
dhR^iteH = of steadiness
dhR^itya = by determination
dhR^ityaa = determination
dhR^ishhTaketuH = Dhrishtaketu
dhR^ishhTadyumnaH = Dhristadyumna (the son of King Drupada)
dhenu = a cow
dhenuunaaM = of cows
dhairya = courage
dhauta = white
dhmaati = to blow air into, to inflate

dhyaatvaa = having meditated
dhyaana = contemplation
dhyaanaM = meditation
dhyaanam.h = meditation
dhyaanayogaparaH = absorbed in trance
dhyaanaat.h = than meditation
dhyaanena = by meditation
dhyaaya.nti = meditate or think
dhyaayataH = while contemplating
dhyaayati = meditates
dhyaayantaH = meditating
dhyaayed.h = may we meditate
dhyeyaM = is to be meditated
dhruvaM = certainly
dhruvaH = a fact
dhruvaa = certain
dhvajaH = (m) flag
dhvani = sound
dhvanigraahakam.h = (n) microphone
dhvanivardhakam.h = (n) amplifier, loud-speaker
dhvanii = sound
dhvaniifita = audio cassette
na = not
naH = by us
nakulaH = (m) a mongoose
nakta.ncharaantakam.h = the finisher(destroyer) of the
nakra = a crocodile
nakha = nail
naga = the vital air that causes burping
naTaH = (m) actor, filmstar
naTi = Actress
naTii = (f) actress, heroine
nata = Bowed
nataraaja = Lord of the dancers, a name of Shiva
nataraajaasana = the Lord of the Dance posture
nataaH = bowed down
nada = The Universal Sound. Vibration
nadi = (f) river
nadiinaaM = of the rivers
nanu = really
nandaH = nanda
nandati = revels
nandatyeva = nandati+eva, revels alone/revels indeed
nandana = child
napu.nsakaM = neuter
nabhaH = the sky
nabhaHspR^ishaM = touching the sky
nabhastala = sky
nam.h = to salute
namaH = a salute
namati = to bow
namaskaara = Salutation
namaskaaraniichamanii = Salutation to evil minded
namaskuru = offer obeisances
namaskR^itvaa = offering obeisances
namaste = offering my respects unto You
namasyantaH = offering obeisances
namasyanti = are offering respects
namaami = I bow
namaamyaham.h = namAmi+ahaM, bow+I
nameran.h = they should offer proper obeisances

namo = salutation
namya = (adj) bendable
nayana = eye
nayanaM = eyes
nayet.h = must bring under
nara = Man
naraH = a man
naraka = hell
narakasya = of hell
narakaaya = for the hell
narake = in hell
narajanma = human birh
narapuN^gavaH = hero in human society
nararaakshasa = adj. devil incarnate
naralokaviiraaH = kings of human society
narasi.nha = the man-lion, fourth incarnation of Vishnu
naraaNaaM = among human beings
naraadhamaaH = lowest among mankind
naraadhamaan.h = the lowest of mankind
naraadhipaM = the king
naraiH = by men
narka = Hell
nartakii = (f) danseuse , a female dancer
nartana = Dance
nalinii = lotus
naliniidalagata = nalinI+dala+gata, lotus+petal+reached/gone
nava = (adj) nine
navaM = a boat
navakamaladala = newly blossomed lotus petal (another meaning for `nava' is
navadvaare = in the place where there are nine gates
navami = Ninth Tithi of the Moon
navavastu = New article
navaa.nsha = A Varga. The Ninth divisional harmonic. Used with the Rashi, Chandra and bhaava charts to determine a basic delineation. Used for reading the delineations of the Spouse
navaani = new garments
naviinam.h = (adj) new
nashyati = (4 pp) to perish, to be destroyed
nashyaatsu = being annihilated
nashvara = Temporary
nashhTa = Destroyed or missing birth data. A method of calculating the Chart when one has missing data
nashhTaH = scattered
nashhTaan.h = all ruined
nashhTe = being destroyed
nahi = No; never
nahyati = (4 pp) to bind
nakshatra = A division of the Zodiac into 27 parts. There were originally 28 parts but one seems to have been dropped. Each Division is ruled by a planet and is further divided into Padas or quarters. The nakshatra contains 9 navaa.nshas and forms the base position for lunar Dasha systems
nakshatram.h = (n) constellation
nakshatraaNaaM = of the stars
naaka = heaven, sky
naaga = snake
naagaphaNii = cactus
naagabandha = cobra pattern, a form of poetry
naagavalli = the paan (betel leaf)
naagaanaaM = of the manyhooded serpents
naagaashana = peacock (whose food is snakes)
naagendra = elephant

naaTaka = (m) a play , drama
naaDii = a channel within the subtle body
naaDiishodhana = the purification of the nadis
naaNakam.h = (n) coin
naath = lord
naatha = Protector
naathaaya = to the protector or lord
naada = Sound
naadaH = the sound
naadabrahma = Blissful tone
naanaa = many
naanaabhaavaan.h = multifarious situations
naanaavidhaani = variegated
naanR^itaM = na + anR\^itaM: not untruth
naantaM = no end
naanyaM = na+anyaM, no other
naanyagaaminaa = without their being deviated
naabhiM = navel
naabhijaanaati = does not know
naabhipedaasana = the upward ankle-twist posture
naabhiideshaM = nAbhI+deshaM, navel+region/country
naama = Name
naaman.h = name
naamabhiH = the names of rAma
naamabhirdivyaiH = by the divine `nAmAs'(names)
naamayati = to bend
naamasmaraNaat.h = (exceept) through/from rememberance of the lord's name
naayakaaH = captains
naaraN^gaphalam.h = (n) orange
naaradaH = Narada
naarasi.nhii = pertaining to Narasimha
naaraayaNaH = Lord Narayana
naaraayaaNa = the supporter of life - Vishnu
naarikela = coconut
naarikelaH = (m) coconut
naarikelam.h = (n) coconut
naarii = female
naariiNaaM = of women
naaryaH = (fem.nom.pl.) women
naalaH = (m) tap
naalikaa = (f) pipe
naava = a boat
naavaasana = the boat posture
naasha = destruction
naashaH = loss
naashanaM = the destroyer
naashanam.h = destroyer
naashayati = destroys
naashayaami = dispel
naashaaya = for destruction
naashitaM = is destroyed
naashha = destruction
naasaabhyantara = within the nostrils
naasikaa = nose
naasti = na+asti, not there
ni = down
ni+vid.h = to tell
ni+vR^it.h = to go away
ni.HkR^ishThkuliinaH = adj. born to a lowly family
niMbhuminyak.h = (f) a woman who can't get enough
niH = without

niHsheshha = remainderless
niHshreNikaa = (f) ladder
niHshreyasakarau = leading to the path of liberation
niHspR^ihaH = desireless
niHsvana = silent (without sound)
nikaH = rays
nikR^itii = (f) falsehood, cunning move
nikR^ishhTa = inferior
nigachchhati = attains
nigaDaH = (m) handcuffs
niguuDhaa = cast in
nigR^ihiitaani = so curbed down
nigR^ihNaami = withhold
nigrahaM = subduing
nigrahaH = repression
nichR^idgaayatriichchha.ndaH = the prosody form is `nichR\^it.h gAyatrii'
nicholaH = (m) skirt
nija = one's own
nijakarma = nija+karma, one's+duty(normal work)
nita = to bend
nitaM = has been led
nitya = always
nityaM = daily/always
nityaH = eternal
nityajaataM = always born
nityatvaM = constancy
nityam.h = ever
nityamadhiiyataaM = daily, may be studied
nityayuktaH = always engaged
nityayuktaaH = perpetually engaged
nityavairiNa = by the eternal enemy
nityashaH = regularly
nityasattvasthaH = in a pure state of spiritual existence
nityasya = eternal in existence
nityaaH = in eternity
nididhyaasana = meditation and contemplation
nidraa = sleep
nidraabhiH = and sleep
nidhanaM = destruction
nidhanaani = when vanquished
nidhaanaM = resting place
nidhaanikaa = (f) cupboard, almariah
nidhi = reservoir, treasure
ninaada = sound
nind.h = to condemn
nindati = (1 pp) to blame
nindantaH = while vilifying
nindaa = in defamation
nipaana = (n) a pond
nibaddha = tied down (from bandh)
nibaddhaH = conditioned
nibadhnanti = bind
nibadhnaati = binds
nibadhyate = becomes affected
nibadh{}nanti = do bind
nibandhaaya = for bondage
nibodha = just take note of, be informed
nibodhita(H) = (masc.Nom.sing.)having been enlightened
nibhR^ita = are served
nimajjati = to drown
nimittamaatraM = just the cause

nimittaani = causes
nimishhan.h = closing
nimiilita = closed
nimeshhaat.h = in the twinkling of the eye
nimnagaa = (f) river
nimba = neem
niyata = Discipline
niyataM = always
niyatamanasaH = with a regulated mind
niyatasya = prescribed
niyataaH = controlled
niyataatmabhiH = by the self-controlled
niyantaa = controller
niyantraNa = (n) control
niyantrayati = (10 pp) to control
niyama = self-purification through discipline
niyamaM = regulations
niyamaadeva = control alone(niyamAt.h eva)
niyamya = regulating
niyojaya = (verbal stem) make ready
niyojayasi = You are engaging
niyojitaH = engaged
niyokshyati = will engage
niraJNjana = pure, free from falsehood
nirataH = engaged
niratiyasha = (adj) unsurpassed, perfect
nirapavaadaH = free from blemish
nirayana = Sidereal or fixed Zodiac without precession
nirarthakaM = needlessly
nirasta = removed
nirastapaadapa = (adj) barren, tree-less
nirahaN^kaaraH = without false ego
niraamaya = (adj) healthy, disease-free
niraalamba = unsupported
niraashiiH = without desire for profit
niraashrayaH = without any shelter
niraahaarasya = by negative restrictions
niriiha = the desireless person
niriihataa = Lack of desire
niriikshe = may look upon
niruddhaM = being restrained from matter
nirudhya = confining
nirodha = control or restraint
nirguNaM = without material qualities
nirguNatvaat.h = due to being transcendental
nirdaalana = Destruction
nirdishati = to indicate, to point out
nirdeshaH = indication
nirdeshakaH = (m) director
nirdoshhaM = flawless
nirdvandvaH = without duality
nirdhana = poor
nirdhanayoga = Combinations for poverty
nirdhuuta = cleansed
nirbhara = dependent
nirmamaH = without a sense of proprietorship
nirmala = clear
nirmalaM = purified
nirmalatvaat.h = being purest in the material world
nirmaa = to create
nirmita = made

nirmitavataH = of the author
nirmuktaaH = free from
nirmuulana = uprootment
nirmohatvaM = non-infatuated state/clearheadedness
niryaasaH = (m) gum, glue
niryogakshemaH = free from ideas of gain and protection
nirlipta = unstainedness
nirvaachana = (m ?) election
nirvaaNa = freedom of the personal soul from the physical world
nirvaaNaparamaaM = cessation of material existence
nirvaata = (adj) windless
nirvaapayati = to douse
nirvikaaraH = without change
nirvichaara = non-investigational meditation
nirvitarka = non-inspectional meditation
nirvisheshha = Ordinary
nirvR^itiM = non-engagement, non-performance, release from bondage, salvation
nirvedaM = callousness
nirvairaH = without an enemy
nilimpa = a pictured one: a god
nivarta.nte = return(Verb Pr.III P. plural PP)
nivartate = he ceases from
nivartanti = they come back
nivartante = come back
nivartituM = to cease
nivasati = lives/dwells
nivasishhyasi = you will live
nivaha = flow
nivahaH = (m) group, crowd, herd
nivahena = by carrying
nivaatasthaH = in a place without wind
nivaasa = residence
nivaasaH = living
nivR^ittiM = not acting improperly
niveshaya = apply
nishaa = Night
nishaachara = animals who roam around in the dark or night
nishaacharachamuu = the army of the night-wanderers(demons)
nishita = sharpened
nishiitha = night
nisheka = Coital Chart
nishchaya = determination
nishchayaM = certainty
nishchayaH = in certainty
nishchayena = with firm determination
nishchalatattvaM = tranquillity/imperturbability
nishchalati = becomes verily agitated
nishchalaa = unmoved
nishchaayakapramaaNena = thro'confirmation and proof
nishchita = determined, ascertained
nishchitaM = confidently
nishchitaaH = having ascertained
nishchitya = ascertaining
nishhkarshhaH = (m) conclusion, result
nishhkaasayati = to remove, to take off
nishhkoshhayati = to peel
nishhThaa = faith
nishhThiivati = to spit
nishhpaavaH = (m) peas
nishhpiiDayati = to squeeze
nistraiguNyaH = transcendental to the three modes of material nature

nispR^ihaH = devoid of desire
nissaN^gatvaM = aloneness/non-attachment/detachment
nisspR^iha = one who has no desire
nihataaH = killed
nihatya = by killing
nihan.h = destroy
nikshipati = to throw in
nikshepaNaya = for putting down (the next step)
nii = to take
niicha = the inferior man
niichaM = low
niichabhaN^ga = neechabhanga Raja Yoga. A combination whereby a debilitated planet by virtue of its placement and association of relevant planets can reverse and bestow great wealth and power
niichamanii = Evil minded
niiDa = (masc, neut) nest
niita = taken
niitiH = morality
niiraja = (n) lotus
niiradaabham.h = bearing a resemblance to rain-bearing cloud i.e with
niiruja = free from disease
niire = water
niila = (adj) blue
niilalohitaH = navy blue colour
niilaabja = blue lotus
niilotpalashyaamaM = bearing the bluish black color of blue lilies
nu = of course
nuta = praised
nuunaM = really
nR^i = man
nR^ityati = (6 pp) to dance
nR^ipa = (m) king
nR^ipatva = The title of king
nR^iloke = in this material world
nR^isha.nsa = wicked
nR^ishhu = in men
ne = not
netaa = (m) leader
neti = not so
netiyoga = cleansing of the nostrils
netra = eye
netraM = eyes
neyaM = is to be lead/taken
naitika = (adj) ethical
naiva = never is it so
naishaa = na + eshA:no + this(fem.)
naishhkarmyaM = freedom from reaction
naishhkarmyakarma = actionless action
naishhkarmyasiddhiM = the perfection of nonreaction
naishhkR^itikaH = expert in insulting others
naishhThikiiM = unflinching
naisargikabala = Natural strength and a part of Shad Bala or Six strength calculation method of planetary weighting
no = nor
nau = us
naukaa = Boat
naukiilakam.h = (n) anchor
nauli = an abdominal exercise (lauliki)
nyaaya = justice
nyaayalayaH = (m) court
nyaayavaadii = (m) lawyer

nyaayaadhishaH = (m) judge
nyaayyaM = right
nyaasaM = renunciation
pa.nka = mud
pa.ngu = cripple
pa.ncha = five
pa.nchatva.ngaM = to die
pa.nchamaH = (Masc.Nom.S)the fifth
pa.nDitaH = (Masc.nom.Sing.)learned person
pa.nthaa = way
pa.nthaaH = (masc.Nom.Sing.) path; way
pa.nthaanaH = ways; paths
pakvaM = ripe
paN^ka = mud
pachati = (1 pp) to cook
pachanti = prepare food
pachaami = I digest
pachyante = are cooked?
paJNcha = five
paJNchamaM = the fifth
paTagR^iham.h = (n) a tent
paTu = (adj) skilled, clever
paTh.h = to read
paThanaM = reading
paThaniiyaa = should be read
paThaami = read
paThitvaa = after reading
paThet.h = may read
paNa = Play
paNavaanaka = small drums and kettledrums
paNca = (adj) five
paNDita = learned man
paNDitaM = learned
paNDitaaH = the learned
paNdita = the wise man
pat.h = to fall
pataga = Bird
pataN^gaaH = moths
patati = (1 pp) to fall
patatrin.h = bird
patana = falling
patanti = fall down
pataye = husband
pati = husband
patitaM = fallen (past part.)
patireka = He is the One Lord
pattanam.h = (n) town, city
patni = wife
patnii = wife
patyuH = Lord's
patra = leaf
patraM = a leaf
patrakaaraH = (m) journalist
patrapeTikaa = (m) letter-box
patram.h = (n) a letter, note
patravaahaH = (m) postman
patraalayam.h = (n) post office
patrikaa = (f) newspaper, magazine
path.h = road
pathi = on the path
pathika = traveller

pathya = suitable
pada = step
padaM = the step
padakam.h = (n) medal
padaani = words or steps
padaiH = by the aphorisms
padma = lotus
padmanaabha = a name of Vishnu
padmapatraM = a lotus leaf
padmaasana = the lotus posture
padmaakshaM = lotus-eyed
padhashala = school
panaparaH = Succedant houses. Houses 2, 5, 8 and 11
panasaphalam.h = (n) jackfruit
pankajasthiita = adj. gutter fallen
panchamii = Fifth lunar Tithi
panchaaN^ga = Fivefold method of forecasting. Also the name of a Vedic Astrological Almanac. It is based upon Vara, nakshatra, Tithi, karaNa and Yoga
pantha = sects, based on the word path
panthaH = wayfarer?
pansi = (m) an alternative man
papakartariyoga = Hemmed in between 2 malefics
payas.h = water
payoda = cloud (one who gives water)
payodhara = cloud
payodhi = (m) sea, ocean
payodhii = sea (one that stores water)
para = other
para-piiDaa = harrasment of others
paraM = better
para.ntapa = O chastiser of the enemies
paraMparaa = tradition
paraH = in the next life
parataH = superior
parataraM = superior
parataraH = later
paradesha = foreign land, foreign country
paradesha-sahama = Sensitive point related to foreign travel
paradharmaH = duties prescribed for others
paradharmaat.h = than duties mentioned for others
parantapa = O Arjuna, subduer of the enemies
parantapaH = the chastiser of the enemies
paraprakaashita = reflectively illumined like planets or moon
parama = highest, the utmost, most excellent
paramaM = supreme
paramaH = perfect
paramaha.nsa = a highest spiritual/discriminatory state(from Swan)
paramaa = greatest
paramaaM = the supreme
paramaaH = the highest goal of life
paramaatma = the Supersoul
paramaatman.h = The soul within the Divine sphere
paramaatmaa = the supreme spirit
paramaananda = one who leads to the greatest happiness
paramesha = God
parameshvara = O Supreme Lord
parameshvaraM = the Supersoul
parameshhvaasaH = the great archer
paramparaa = by disciplic succession
parayaa = of a high grade
parashuH = (m) axe

parashuraama = sixth incarnation of Vishnu
parashvaH = day after tomorrow
parastaat.h = transcendental
paraspara = mutually
parasparaM = mutually
parasya = to others
parahaste = (loc.sing.) in other person's hand
parahyaH = day before yesterday
paraa = beyond, higher
paraaM = transcendental
paraakrama = valor
paraakramaH = the daring warrior
paraakramaaNaaM = of valients
paraaN^gmukhii = facing inwards
paraaNi = superior
paraayaNaM = the one to be worshipped
paraayaNaH = being so destined
paraayaNaaH = so inclined
paraardha = other end
paraashara = Maharishi Parashar(a). One of the Fathers of Vedic Astrology. Author of the text which is the basis for the most commonly used Astrological System in India
pari = sufficiently
pari+aT.h = to tour
parikaraH = attempt
parikiirtitaH = is declared
pariklishhTaM = grudgingly
parigiiyamaana = singing
parigraha = hoarding
parigrahaM = and acceptance of material things
parigrahaH = sense of proprietorship over possessions
parigha = a bolt for shutting a gate
parighaasana = the locked gate posture
parichaya = familiarity
parichayaat.h = (masc.abl.sing.) from familiarity; from knowing the facts
paricharya = service
parichakshate = is called
parichintayan.h = thinking of
parichhinna = precise (literally, cut around)
pariNaamaH = (m) effect, result
pariNaame = at the end
paritoshha = satisfaction
parityakta = deprived of
parityaj.h = to sacrifice
parityajya = abandoning
parityaagaH = renunciation
parityaagii = renouncer
paritraaNaaya = for the deliverance
paridahyate = is burning
paridevanaa = lamentation
paripanthinau = stumbling blocks
paripaalana = Protection
paripaalanaM = observance/governance
paripaalaya = please maintain and cultivate
paripuurNa = full
pariprachchh.h = to enquire
pariprashnena = by submissive inquiries
paribhaavaya = deem well/visualise
parimaaNaH = (m) volume, size
parimaargitavyaM = has to be searched out
parimita = (adj) limited to, bounded, surrounded by
parimiti = (f) limits, boundary

parivartana = Exchange of two signs
parivartanaM = (n) transformation, change
parivartanam.h = (n) transformation, change
parivartin.h = one that changes
parivaaraH = (m) relatives, family
pariveshhayati = to serve food
pariveshhTR^i = attendent
parivraajaka = wanderer
parishaantaa = that gives peace or solace
parishushhyati = is drying up
parisamapyate = end
parihaaraH = (m) compensation
parihR^i = to abandon
pariGYaataa = the knower
pariikshate = to examine
pariikshaa = test
parusha = (adj) rough
pare = in the lofty;high;supreme
paropakaara = benefitting others (para-upakAra)
paropakaaraaya = (Dative S) for helping others or for doing good to others
paropadeshe = (Loc.S) in advising others
parjanyaH = rain
parjanyaat.h = from rains
parNa = leaf
parNakuTii = (f) a thatched hut
parNaani = the leaves
parnashala = place for performing sacrifices
paryaN^ka = a bed
paryantaM = including
paryaaptaM = limited
paryaavaraNam.h = (n) environment
paryupaasate = worship perfectly
paryushhitaM = decomposed
parvata = mountain
parvataasana = the mountain posture
pala = Moment
palaaNDuH = (m) onion
palaayituM = to run away
palitaM = ripened(grey)
pavataaM = of all that purifies
pavana = breeze
pavanaH = air/breath
pavanamuktaasana = the knee squeeze posture
pavitraM = sanctified
pashu = animal
pashubhiH = (instr.pl.) animals
pashchaat.h = later
pashchaaddhanta = later on in the end
pashchima = west, the back of the body
pashchimottoanaasana = the back-stretching posture
pashya = see (from dRish.h)
pashyataH = for the introspective
pashyati = sees
pashyan.h = seeing
pashyanti = see
pashyannapi = even after seeing
pashyaatmaanaM = see your own self
pashyaama = we see
pashyaami = I see
pashyet.h = see
pashyemaakshabhiH = May we see through the eyes

pashyemaakshabhiryajatraaH = may we see with eyes?
paksha = (m) political party, fortnight
pakshabala = Strength based on the Lunar phases. Used in Shad Bala calculations
pakshayoH = to the parties
pakshi = bird
pakshiNaaaM = of birds
pakshin.h = (masc) bird
pakshma = eyelid
paa = to bless
paa.nDityaM = punditry; expertise or scholarliness
paakashaalaa = (f) kitchen
paaJNchajanyaM = the conchshell named Pancajanya
paaJNchaalikaa = (f) doll
paaTalam.h = (n) rose flower
paaThayati = (1 pp, causative) to teach
paaThashaalaa = (f) school
paaThiinaH = (m) prawns
paaThyakrama = syllabus
paaNi = hands
paaNDava = O son of Pandu
paaNDavaH = Arjuna (the son of Pandu)
paaNDavaaH = the sons of Pandu
paaNDavaanaaM = of the Pandavas
paaNDavaaniikaM = the soldiers of the Pandavas
paaNDitya = wisdom
paaNDuputraaNaaM = of the sons of Pandu
paatakaM = sinful reactions
paatakamuula = adj. essentially criminal
paataJNjalii = author of the Yoga Sutras
paataala = nether-world
paatita = taken down
paatu = may he protect
paatra = vessel
paatre = to a suitable person
paada = foot
paadaM = and legs
paadatraaNam.h = (n) shoes
paadahastaasana = the balancing forward bend posture
paadaaMshukam.h = (n) pyjama
paadaaN^gushhTha = the big toe
paadaasana = the foot above posture
paadau = feet
paana = drinking
paantha = traveller
paapa = Bad deed
paapaM = sin
paapakR^ittamaH = the greatest sinner
paapaghniiM = which kills the sins (the hymn)
paapajanya = adj. derived from sin, son of sin :-)
paapayonayaH = born of a lower family
paapavaasaniik.h = adj. desirous of sin
paapavaasaniik.h = (adj) desirous of sin
paapaaH = sinners
paapaacharaNaM = pApa+AcharaNa, sin-practising
paapaat.h = from sins
paapaatmanaaM = of the wicked people
paapaatmaa = wicked people, sinners
paapiiyaan.h = sinner
paapena = by sin
paapebhyaH = of sinners
paapeshhu = unto the sinners

paapaiH = sin
paapmaanaM = the great symbol of sin
paaraM = limit
paaraMpaarika = traditional
paaradarshaka = (adj) transparent, clear
paarameshhTya = supreme rulership
paarushhyaM = harshness
paartha = O son of Pritha
paarthaH = Arjuna
paarthasya = and Arjuna
paarthaaya = unto Arjuna
paarshva = the side
paarshva\-dhanuraasana = the sideways bow posture
paarshva\-shirshhaasana = the headstand posture
paarshva\-sarvaaN^gaasana = the sideways shoulderstand posture
paarshva\-halaasana = the lateral plough posture
paarshvaakakaasana = the sideways crow posture
paarshhNiH = (m) heel
paalaniiya = should be protected or observed
paalayati = (10 up) to protect
paavaka = gold
paavakaH = fire
paavanaani = purifying
paasha = a trap, noose, binding of the material world or relatives
paashaM = rope/ties
paashaasana = the noose posture
paahi = protect
pi.nDe = truncated or lump of a body or rice/flourball given in oblation
pikaH = cuckoo
piN^galaa = the channel on the right of the spine
pichchham.h = (n) feather
piJNcha = the chin, feather
piJNjaH = (m) an electirc switch
piDaa = pain
piNDa = morsel of food
pitaH = (m) father
pitaraH = fathers
pitaa = father
pitaamaha = (m) grandfather (father's father)
pitaamahaH = the grandfather
pitaamahaaH = grandfathers
pitaamahaan.h = grandfathers
pitaamahi = (f) grandmother (father's mother)
pitaambara = yellow sacred clean cloth worn by gods and priest
pitR^i = father
pitR^i-kaaraka = Significator of Father which is the Sun
pitR^in.h = fathers
pitR^ivrataaH = worshipers of ancestors
pitR^iiNaaM = of the ancestors
pitR^iin.h = to the ancestors
piteva = like a father
pitta = Biological Fire humour. Used in Ayurvedic Medical Typology
pidadhaati = to close
pidhaanam.h = (n) cork
pipaasaa = thirst
pipaasita = thirsty
pipiilikaa = ant
pib.h = to drink
piba.ntu = (Vr.Imp.III P Pl.PP) let them drink
pibati = (1 pp) to drink
pibet.h = (Verb. Imp. III P.S.PP) may one drink

pihitapatram.h = (n) an envelope
piiTha = sitting base
piiDana = harrasment
piiDayati = (10 up) to oppress
piiDayaa = by torture
piiDita = Distress. Usually caused by Combust position of planet
piita = yellow
piitaM = yellow
piitavaasasam.h = wearing the yellow dress
piinaH = (m) something you suck on
pu.nDariika = lotus
pu.nlingaM = masculine
pu.nsaH = of a person
pu.nsaaM = to the males (to all people)
pu.nstriiliN^ge = masculine
puchchha = tail
puchchham.h = (n) tail
pujayati = (10 pp) to worship
pujaarii = priest
puTiikaroti = to fold, to roll (a carpet)
puNya = purification acquired by virtuous deeds
puNyaM = pious
puNyaH = original
puNyakarmaNaaM = of the pious
puNyakR^itaM = of those who performed pious activities
puNyaphalaM = result of pious work
puNyaaH = righteous
puNyaapuNya = virtues \ + sins
puNyaaya = (Dative S) for virtu
puNye = the results of their pious activities
putra = son
putra-bhaava = House of children or the 5th
putraH = son
putrakaaraka = Significator of Offspring
putrakR^itakaan.h = as a son
putrasya = with a son
putraaH = sons
putraadapi = even from the the son
putraan.h = sons
putrii = with daughter(s)(here it may mean, a man with issues)
putre = in(towards) the son
putrau = 2 sons of
punaH = again (on the other hand)
punarapi = punaH+api, again \& again
punaravasuu = Seventh nakshatra
punarjanma = rebirth
punashcha = and again
punaami = shall purify
punkhitashara = feathered arrow
pumaan.h = a person
puraH = before or in front, East is considered front for auspicious occasion
puraka = inhalation
purataH = in front
purato = in the front
purandhrii = wofe
puramathana = O Destroyer of Tripura
puraskaaraH = (m) prize
purastaat.h = from the front
puraa = formerly
puraaNaM = the oldest
puraaNaH = the oldest

puraaNapurushhottamaH = the ancient \&the best of men
puraaNaaH = Purana
puraaNii = very old
puraatanaH = very old
purii = stronghold, city
purujit.h = Purujit
purushha = man
purushhaM = to a person
purushhaH = person
purushharshhabha = O best among men
purushhavyaaghra = O tiger among human beings
purushhasya = of a man
purushhaaH = such persons
purushhaat.h = from the person
purushhottama = O Supreme Person
purushhottamaM = the Supreme Personality of Godhead
purushhottamaH = as the Supreme Personality
purushhau = living entities
pure = in the city
purodhasaaM = of all priests
purohita = priest
purNatva = perfection
purvi = (f) sunrise, east, sun
purvottana = the front of the body
purvottanaasana = the front-stretching posture
pulakita = shivering with joy
pushkala = a lot
pushya = Eighth nakshatra
pushhkalaabhiH = Vedic hymns
pushhTiH = nourishment
pushhNaami = am nourishing
pushhpa = flower
pushhpaM = a flower
pushhpadhaanii = (f) vase, flower-pot
pushhpita = one that has flowered
pushhpitaaM = flowery
pushhpitaagraM = flowertipped (also the metre with that name)
pushhya = Eighth nakshatra
pushhyati = (4 pp) to nourish
pustaka = book
puuj.h = to worship
puujana = worship
puujayati = to worship
puujaa = Hindu ritual sometimes done to propitiate a planet
puujaaM = Worship
puujaagR^iham.h = (n) the puja room
puujaanaM = worship
puujaarhau = those who are worshipable
puujaavidhiM = methods of worship
puujaasthaanaM = (Nr.nom. + acc.S) the place of worship; altar
puujita = worshiped
puujya.nte = are worshipped (verb passive Pr.IIIP, pl.)
puujyaH = worshipable
puujyate = is worshipped
puuta = purified
puutaaH = being purified
puuti = bad-smelling
puur.h = to fill
puura = flood
puuraya = (verbal stem) to fill
puurayati = to pour

puurushhaH = a man
puurNaH = the complete, perfect one
puurNamadaH = complete; whole; is that (the other worlds?)
puurNamidaM = complete and wwhole is this world
puurNamudachyate = complete whole is produced
puurNaat.h = From he Complete whole
puurnaayu = Full lifespan taken as 75-120 years
puurva = previous
puurvaM = before, ago
puurvaka = (m) ancestors
puurvataraM = in ancient times
puurvameva = by previous arrangement
puurvaruupaM = having this form in the beginning
puurvaaNi = before
puurvaaphalguni = Eleventh nakshatra, (also just puurvaa)
puurvaabhadrapada = Twenty-fifth nakshatra
puurvaashhaDhaa = Twentieth nakshatra
puurve = before
puurvaiH = by the predecessors
puushhaa = a god?
puushhNa = a name of Sun
pR^ichchhati = inquires/asks/minds
pR^ichchhaami = ask
pR^ichhati = (6 pp) to ask, to question
pR^ithak.h = each separately
pR^ithakkaraNam.h = (n) analysis
pR^ithaktvena = in duality
pR^ithag.hvidhaM = of different kinds
pR^ithag.hvidhaaH = variously arranged
pR^ithag.hvidhaan.h = different
pR^ithagbhaavaM = separated identities
pR^ithiviiM = Earth
pR^ithiviipate = O King
pR^ithivyaaM = in the earth
pR^ithvii = earth
pR^ishhThataH = (adv) above
pR^ishhThabhumikaa = (f) background
pR^ishhThebhaanuH = pRishhThe+bhaanuH, behind+sun
pedabhaila = (m) a father who loves his son very much
peya = should be drunk
poTalikaa = (f) a sack
potaka = young one of an animal
pau.nDraM = the conch named Paundra
pautra = (m) grandson (son's son)
pautraaH = grandsons
pautraan.h = grandsons
pautri = (f) granddaughter (son's daughter)
paura = (masc) townsman
paurushha = manliness, virility, courage, effort
paurushhaM = ability
paurvadehikaM = from the previous body
paulastya = ravaNa
pkasha = (masc) wing
pra+chal.h = to agitate
pra+sha.ns.h = to praise
pra+sah.h = to withstand, endure
prakaTitaa = has appeared , been bestowed
prakaroti = do
prakaara = variety, options
prakaareNa = means; method
prakaala = Armageddon

prakaasha = shining, clear
prakaashaM = illumination
prakaashaH = manifest
prakaashakaM = illuminating
prakaashate = to shine
prakaashana = Publication
prakaashayati = discloses
prakaashita = (adj) published
prakiirtya = by the glories
prakR^iti = Nature
prakR^itiM = nature
prakR^itiH = nature
prakR^itijaan.h = produced by the material nature
prakR^itijaiH = born of the modes of material nature
prakR^itisthaH = being situated in the material energy
prakR^itii = Nature
prakR^iteH = of material nature
prakR^ityaa = by nature
prakopa = aggravation
prakoshhThaH = (m) room
pragatiH = (m) progress, developments
praGyaa = intellect
prachalita = something that has started
prachura = many
prachodayaat.h = (abl.Sing.)from His inducement or stirring the consciousness
prachchhanna = covered, secretly clad
prajanaH = the cause for begetting children
prajahaati = gives up
prajahi = curb
prajaa = people, subjects (especially ruled and protected by a king)
prajaaH = generations
prajaata.ntuM = the umbilical cord?
prajaanaaM = (dative of)people
prajaanaati = knows
prajaanaami = do I know
prajaapati = Lord of created beings
prajaapatiH = the Lord of creatures
prajaaprabhutvaM = (n) democracy
prajvaalitaH = (ger.Masc.nom.sing.)rekindled; inflamed;fuelled the flames
praNamya = offering obeisances
praNayena = out of love
praNava = another name for AUM
praNavaH = the three letters a-u-m
praNashyati = one falls down
praNashyanti = become vanquished
praNashyaami = am lost
praNashhTaH = dispelled
praNidhaana = dedication
praNidhaaya = laying down
praNipaatena = by approaching a spiritual master
praNudati = to push, to press, to ring a bell
prata = Quality
pratapanti = are scorching
prataapavaan.h = the valiant
prati = towards
pratijaaniihi = declare
pratijaane = I promise
pratidinaM = every day
pratinidhii = (m) representative, delegate
pratinivishhTa = perverse, obstinate
pratipadyate = attains

pratibimbam.h = (n) reflection
pratimaa = (f) statue
pratiyotsyaami = shall counterattack
pratirodhaH = (m) opposition
pratiloma = going against the grain
prativasati = lives adjunctly
prativeshin.h = (m) neighbour
pratishhThaa = the rest
pratishhThaapya = placing
pratishhThitaM = situated
pratishhThitaa = fixed
pratispardhii = rival, competitor
pratiichii = (f) west
pratyavaayaH = diminution
pratyaksha = direct evidence
pratyakshaM = standing before the eye
pratyaaniikeshhu = on the opposite sides
pratyaahaara = control of the senses
pratyupakaaraarthaM = for the sake of getting some return
prathama = first
prathamaM = in the first place
prathaa = (f) fame
prathita = renowned
prathitaH = celebrated
pradadhmatuH = sounded
pradarshayati = to display, to exhibit
pradarshinii = (f) exhibition
pradaa = one that bestows
pradaaH = causing
pradaana = giving
pradigdhaan.h = tainted with
pradishhTaM = indicated
pradiipaH = (Masc.Nom.S)lamp; name of a person
pradiiptaM = blazing
pradushhaNam.h = (n) pollution
pradushhyanti = become polluted
pradeya = worth diving
pradesha = Territory
pradvishhantaH = blaspheming
pradhaana = important
prapadyate = surrenders
prapadyante = surrender
prapadye = surrender
prapannaM = surrendered
prapashya = just see
prapashyadbhiH = by those who can see
prapashyaami = I see
prapitaamahaH = the great-grandfather
prabhavaM = origin, opulences
prabhavaH = the source of manifestation
prabhavati = is manifest
prabhavanti = become manifest
prabhavasya = of borned
prabhavaan.h = born of
prabhavishhNu = developing
prabhavaiH = born of
prabhaa = light
prabhaata = morning
prabhaavaH = influence
prabhaashheta = speaks
prabhu = lord, king (here)

prabhuH = the master of the city of the body
prabhuddho = having risen(after sleep, unconscious state)
prabhuuta = large quantity
prabhR^iti = from
prabho = Oh Lord
prama = greatest
pramathapataye = to the lord destroying pride
pramadaH = (become) proud or arrogant
pramaaNa = authority, an ideal
pramaaNaM = example
pramaathi = agitating
pramaathiini = agitating
pramaada = indifference
pramaadaH = madness
pramaadaat.h = out of foolishness
pramaade = in madness
pramukhaH = (m) leader, chief (adj) principal, main
pramukhataH = in front of
pramukhe = in the front
pramuchyate = is completely liberated
pramudita = joyous
prayachchhati = offers
prayataatmanaH = from one in pure consciousness
prayatna = excertion
prayatnaat.h = by rigid practice
prayantu = may go
prayaaNa = of death
prayaaNakaale = at the time of death
prayaataaH = having departed
prayaati = goes
prayaanti = they go
prayaantu = may go to
prayu.njaano = combined
prayuktaH = impelled
prayuktavyaM = should be used
prayujyate = is used
prayujyet.h = is used
prayoga = practice
prayogaH = (m) experiment
prayogashaalaa = (f) laboratory
prayojana = (n) reason
prayojaniiyaM = should use
pralapan.h = talking
pralayaM = dissolution
pralayaH = annihilation
pralayaantaaM = unto the point of death
pralaye = in the annihilation
praliinaH = being dissolved
praliiyate = is annihilated
praliiyante = are annihilated
pravachanena = (instr.sing.)thro' discourse or lecture
pravadataaM = of arguments
pravadanti = say
pravartaka = (adj m) a promoter
pravartate = act
pravartante = they flourish
pravartitaM = established by the Vedas
pravakshyaami = I shall explain
pravakshye = I shall explain
pravaalaaH = twigs
pravaasaH = (m) journey, travel, trip

pravaaha = current
pravibhaktaM = divided
pravibhaktaani = are divided
praviliiyate = merges entirely
pravish.h = to enter
pravisha = enter
pravishanti = enter
pravistaram.h = extensively
praviiNa = expert
pravR^ittaH = engaged
pravR^itti = (f) tendency, behaviour
pravR^ittiM = mission
pravR^ittiH = activity
pravR^itte = while about to engage
pravR^iddhaH = great
pravR^iddhaaH = developed
pravR^iddhe = developed
pravR^idh.h = to grow fast
praveshhTuM = to enter into
pravyathita = perturbed
pravyathitaM = perturbed
pravyathitaaH = perturbed
prashaste = in bona fide
prashaanta = unagitated
prashaantaM = at rest or passionless
prashaantasya = who has attained tranquillity by such control over the mind
prashNa = Horary Astrology. The word means question or query
prashtara-ashhTakavarga = Planetary spreadsheet of points used in transits and predictions
prashnaM = question
prashvaasa = expiration
prasaktaaH = attached
prasaktaanaaM = for those who are attached
prasaN^ga = event, happenning, incidence
prasaN^gena = because of attachment
prasannachetasaH = of the happy-minded
prasannam.h = with pleasant, satisfied look
prasannaa = is pleased
prasannaatmaa = fully joyful
prasannena = happily
prasabhaM = by force
prasavishhyadhvaM = be more and more prosperous
prasahyasaahin.h = he who overcomes the powerful
prasaadaM = the mercy of the Lord
prasaadajaM = born of the satisfaction
prasaadaye = to beg mercy
prasaadaat.h = by favour , grace
prasaade = on achievement of the causeless mercy of the Lord
prasaadhayati = to comb
prasaaraH = (m) broadcast, propoganda, expanse
prasaarayati = to spread
prasaarita = stretched out
prasaarya = (gerund) holding forth
prasid.hdhyet.h = is effected
prasiddhaH = famous(Masc.nom.S)
prasiida = be pleased
prasR^itaa = extended
prasR^itaaH = extended
prahara = Part of the day
praharaNa = arms
praharaNaaH = equipped with

praharati = to knock
prahasan.h = smiling
prahaasyasi = you can be released from
prahiNoshi = you strike
prahR^i = to hit
prahR^ittaM = ready to strike
prahR^ishhyati = is rejoicing
prahR^ishhyet.h = rejoices
prahlaada = a devotee of Vishnu
prahlaadaH = Prahlada
prakshaalana = washing off
prakshaalayati = to wash
praGYaa = (f) intelligence, grasping-power
praGYaaM = intelligence
praGYaanaM = greater knowledge or awareness
praGYaavaadaan.h = learned talks
praak.h = a long time ago
praakR^itaH = materialistic
praaktanaaH = earlier ones?
praagalbhya = development, depth, maturity
praachii = (f) east
praachiinam.h = (adj) old, ancient
praaJNjalayaH = with folded hands
praaN.h = life
praaNa = Soul
praaNaM = the air which acts outward
praaNakarmaaNi = functions of the life breath
praaNavaayu = a vital air that moves in the chest
praaNaan.h = life (always used in plural)
praaNaapaanau = up-and down-moving air
praaNaayaama = control of the breath
praaNinaaM = of all living entities
praaNe = in the air going outward
praaNeshvara = husband
praaNeshhu = in the outgoing air
praataH = morning
praataHkaala = morning
praataradhiiyaano = morning-studied man
praadhaanyataH = which are principal
praanta = the end
praap.h = to obtain
praapta = occurred
praaptaM = received
praaptaH = achieving
praaptiH = achievement
praapnuyaat.h = he attains
praapnuvanti = achieve
praapya = achieving
praapyate = is achieved
praapsyasi = you gain
praapsye = I shall gain
praamaaNyaM = proof
praayojakaH = (m) sponsor
praaraMbhaaH = (Masc.nom.S)beginning
praarabhate = begins
praarambha = beginning (more motivated than aarambha)
praarth.h = to beg / pray
praarthanaa = Prayer
praarthayante = pray for
praarthe = request, pray
praavaarakam.h = (n) coat

praasaada = palace
praaha = told
praahuH = they say
praaGYa = wise man
praaGYaH = the learned man
priya = dear
priyaM = the pleasant
priyaH = dear
priyakR^ittamaH = more dear
priyataraH = dearer
priyamvada = (f) one who speaks agreeable things
priyavaadii = one who speaks nice things
priyaaH = palatable
priyaayaaH = with the dearmost
priitamanaaH = pleased in mind
priiti = and satisfaction
priitiH = pleasure
priitipuurvakaM = in loving ecstasy
priiyamaaNaaya = thinking you dear to Me
pretaan.h = spirits of the dead
pretya = after death
prepsuH = desiring
prema = Divine Love
preshh.h = to send
preshhaNaM = posting
preshhaNaani = postings
preshhayanti = post or send
preshhayaami = present, post
preshhayet.h = present
preshhTha = (past part.)sent (thing)
prokta = said
proktaM = is called
proktaH = spoken
proktavaan.h = instructed
proktaa = were said
proktaaH = spoken
proktaani = said
proktaanyenaiva = proktAn.h + ena + eva:said + this + alone
prochyate = are said
prochyamaanaM = as described by Me
protaM = is strung
prauchchaarita = (adj) loud, prominent
plavate = to swim
plihaa = the spleen
phaTaaTopa = (m) expanding of the hood by a cobra
phaNin.h = snake
phal.h = to bear fruit
phala = fruit
phalaM = results
phalakaH = (m) board, blackboard, bill-board
phaladaa = giver of fruits (rewards , results)
phaladiipika = A classical work on Astrology by Mantreswara
phalahetavaH = those desiring fruitive results
phalaakaaN^kshii = desiring fruitive results
phalaani = results
phalaanumeyaaH = fruits resembling actions
phale = in the result
phaleshhu = in the fruits
phalaiH = results
phulla = open, flowered
phenaH = (m) foam

phenakam.h = (n) soap
ba.ndhanaat.h = (Nr.abl.S) bondage; tie
baka = stork
bakaH = (m) crane
bakulaM = blossom (bakula tree blossom
bakulaH = type of tree/shrub
bakulaa = (f)pr.n
baN^gabhaashhaa = Bengali language
baDisham.h = (n) fishing rod
bata = how strange it is
badarikaa = the jujube fruit (``bora'' in marathi)
baddha = caught
baddhapadma = having bound himself in lotus-
baddhahasta\-shirshhaasana = the bound hands headstand posture
baddhaaH = being bound
badh = to tie up
badh.h = to trap, to tie down
badhnaati = to tie, to pack
badhyate = becomes entangled
bandii = prisoner, detainee
bandha = a form of poetry
bandhaM = bondage
bandha\-padmaasana = the bound lotus posture
bandhana = retriction
bandhanaiH = from the bondage
bandhaat.h = from bondage
bandhu = brother
bandhuH = friend
bandhuvargaH = relatives
bandhushhu = and the relatives or well-wishers
bandhuun.h = relatives
bandhau = in (towards) relatives
babhuuva = became (from bhuu, to become)
barham.h = (n) peacock feather
bala = strength
balaM = army
balavat.h = strong
balavataaM = of the strong
balavaan.h = powerful
balahiinena = (instr.sing.) by the person bereft of power or strength
balaa = force
balaat.h = by force
balaarishhTa = Infant mortality
balishhTha = strong
balii = a demon king
basti = method for cleaning the intestines
bahavaH = in great numbers
bahiH = outside
bahu = a lot
bahukR^ita = variously done/made-up
bahukR^itaveshhaH = various make-ups/roles
bahujanasukhaaya = (dat.Sing.) for he happiness of many
bahujanahitaaya = (dat.Sing.)for the welfare of many
bahuDhaa = (indec.)in many ways or differently
bahuda.nshhTraa = many teeth
bahudustaare = fordable with great difficulty
bahudhaa = in many ways
bahunaa = many
bahumataH = in great estimation
bahuraashhTriyasaMsthaa = (f) a multinational corporation
bahulaaM = various

bahulaayaasaM = with great labor
bahuvachanaM = plural
bahuvidhaaH = various kinds of
bahushaakhaaH = having various branches
bahusyaaM = may exist as many
bahuudaraM = many bellies
bahuun.h = many
bahuunaaM = many
bahuuni = many
baaNa = Arrow
baaNaH = (m) arrow
baaNapaaNiM = with hand holding arrow (and Bow)
baadhate = (1 ap) to obstruct
baadhyate = affected, afflicted
baandhava = brother
baala = child
baalaH = young boy
baalakaH = boy
baalakavii = young poet
baalabuddhii = adj. childish
baalaa = Girl
baalaaH = the less intelligent
baalikaaH = girl
baalonmattavadeva = like a child who has gone mad
baalyakaalaat.h = from a young age
baashhpasthaalii = (f) pressure cooker
baahu = arm
baahuM = arms
baahulya = plentitude
baahyasparsheshhu = in external sense pleasure
baahyaan.h = unnecessary
biDaalaH = (m) cat
bindu = dot
binduH = (m) point, drop
binduu = a drop, a dot
bibharti = is maintaining
bibhiishhaNashriidaH = the man who gave `shrI' riches etc, to vibhIshhaNa
bibheti = fears
bibheshhi = afraid
bibhyati = is afraid;fears
bila = hole (neut)
biija = seed
biijaM = the seed
biijagaNita = algebra
biijapradaH = the seed-giving
biijaaN^kuranyaaya = maxim of seed and shoot
biibhatsa = the sentiment of disgust (nauseating, revolting)
biibhatsakarman.h = adj. repulsive worker
bud.hdhyaa = by intelligence
bud.hdhvaa = knowing
bud.hbudaaH = (m) bubbles
buddha = Buddha
buddhagataM = having gone to Buddhaor due to Buddha
buddhayaH = intelligence
buddhi = intelligence
buddhiM = intelligence
buddhiH = intellect
buddhinaashaH = loss of intelligence
buddhinaashaat.h = and from loss of intelligence
buddhibhedaM = disruption of intelligence
buddhimataaM = of the intelligent

buddhimaan.h = is intelligent
buddhiyuktaH = one who is engaged in devotional service
buddhiyuktaaH = being engaged in devotional service
buddhiyogaM = real intelligence
buddhiyogaat.h = on the strength of KRishhNa consciousness
buddhisa.nyogaM = revival of consciousness
buddhii = Intelligence
buddheH = more than the intelligence
buddhau = in such consciousness
budha = wise
budhaH = the intelligent person
budhakaushika = the person budhakaushika
budhakaushikaH = budhakaushikaH (the author of this hymn)
budhavaara = Wednesday
budhaaH = those who know
budhaadityayoga = Combination for learning
budhiH = mind
bR^ihatsaama = the Braahat-sama
bR^ihaspatiM = Brhaspati
bR^ihaspatiH = the teacher of the Devas called "Brihaspati" literally
bR^ihaspatirdadhaatu = Brihaspadi may give us
bR^ihaspatii = A name of the planet Jupiter
bR^ihaspatii-varshha = The Jovian or Jupiter Year. Cycle of 60 years which starts with the first New Moon in Tropical Aries. Mundane Astrology term
bR^ihaspatiivaara = Thursday
boddhavyaM = should be understood
bodhayantaH = preaching
bodhi = supreme knowledge
bodhita = having been taught/enlightened
braM = (root) to wander
braviimi = I am speaking
braviishhi = You are explaining
brahma = cosmos
brahmaM = (Acc.S)the great self
brahmacharya = control of sexual impulses
brahmacharyaM = celibacy
brahmacharyaasana = the posterior stretch posture
brahmachaariNau = (2)bachelors
brahmachaarin.h = celebates, established in (the persuit of) Brahma
brahmachaarivrate = in the vow of celibacy
brahmajiGYaasaa = desire to know or understand Brahman
brahmaNaH = gen. sing. of brahman
brahmaNaa = by the spirit soul
brahmaNi = Brahman.h ;God
brahmatejobalaM = the power or might arising out of the effulgence of Brahman
brahmadaNDena = (Nr.instr.S) the big egg i.e Universe
brahmadvaara = the door where kundalini enters the spine
brahman.h = the preceptor
brahmanirvaaNaM = the spiritual kingdom of God
brahmapadaM = the state/position of Brahma/god-realised state
brahmabhuH = the earth
brahmabhuyaaya = elevated to the Brahman platform
brahmabhuutaM = liberation by identification with the Absolute
brahmabhuutaH = being self-realized
brahmabhuuyaaya = for self-realization
brahmamayaH = full of Brahma (Ananda) i.e.bliss
brahmayoga = by concentration in Brahman
brahmavaadinaaM = of the transcendentalists
brahmavit.h = one who knows the Supreme perfectly
brahmavidaH = who know the Absolute
brahmasa.nsparshaM = being in constant touch with the Supreme

brahmasamaaja = Brahmasamaj, a movement in 19-20th century near Calcutta
brahmasuutra = of the Vedanta
brahmaa = non. sing of brahman, masc
brahmaaNaM = Lord Brahma
brahmaaNDapraaNa = cosmic breath
brahmaadiinaamapi = even of Brahma and others
brahmaadyaacharaNaM = practises this brahma science
brahmaasi = are Brahma
brahmaasmi = brahmA and asmi: Brahma and am
braahmaNa = Brahmin, priest, knower of Brahma (brahmaM jaanaati iti)
braahmaNaH =)Masc.Nom.S) the Brahmin
braahmaNasya = of the man who knows the Supreme Brahman
braahmaNaa = sacrificial formulae
braahmaNaaH = brahmanas
braahmaNaan.h = Brahmins
braahmaNe = in the brahmana
braahmii = spiritual
bruu = to speak
bruuhi = tell
bha.nga = (masc) break
bhaMbhaM = (v) to fuck up the ass
bhakataH = devotee
bhakta = devotee
bhaktaH = devotee
bhaktaaH = devotees
bhaktaanukaMpinaaM = compassionate to the devotees
bhakti = devotion, worship
bhaktiM = devotional service
bhaktiH = in devotional service
bhaktimaan.h = devotee
bhaktiyogena = by devotional service
bhakteshhu = amongst devotees
bhaktyaa = in full devotion
bhaktyupahR^itaM = offered in devotion
bhagavat.h = God
bhagavad.h = god's
bhagavad.hgiitaa = the dialogues between Krishna and Arjuna
bhagavan.h = O Supreme
bhagavaan.h = O Personality of Godhead
bhagavaana = holy
bhaginii = sister
bhagneshakaarmukaH = the man who broke the bow of Isha(shiva) i.e. rAma
bhaj.h = to practice / incur
bhaja = worship
bhajaka = worshippers
bhajataaM = in rendering devotional service
bhajati = (1 pp) to divide, to allocate
bhajate = renders transcendental loving service
bhajana = a hymn
bhajanti = render service
bhajante = render services
bhajasva = be engaged in loving service
bhajaami = reward
bhaje = I worship
bhajaina = (f) where to your erection
bhaTTakavaara = Sunday
bhadraM = (Nr.nom. + acc.sing.)goodness
bhadraaH = goodness
bhadraasana = the auspicious posture
bhaya = fear
bhayaM = fear

bhayanaka = that which causes fear
bhayaat.h = out of fear
bhayaanaka = the sentiment of fear, terror
bhayaanakaani = very fearful
bhayaavahaH = dangerous
bhayena = out of fear
bhar = (v) to bear
bhara = weight
bharaNi = jewel
bharaNii = Second nakshatra
bharata = Bharat
bharatarshhabha = O chief amongst the descendants of Bharata
bharatava.nditaH = the who has been saluted by Bharata
bharatashreshhTha = O chief of the Bharatas
bharatasattama = O best of the Bharatas
bharataagraja = the one going before Bharata (elder of bharata)
bharjanaM = nourisher?
bharjayati = to fry
bhartaa = sustainer
bhallatakaH = (m) cashewnut
bhallukaH = (m) bear
bhav.h = to be
bhava = become
bhava.ntu = let them be or become
bhavaH = birth
bhavataH = Thy
bhavataraNe = for crossing the ocean of births \& deaths
bhavati = becomes
bhavatii = you
bhavatu = let there be
bhavana = home, residence, place
bhavaneshhu = in the homes of
bhavantaM = You
bhavantaH = you
bhavanti = grow
bhavabiijaanaaM = the birth-seeds
bhavasaagaraM = the ocean of births and deaths
bhavaan.h = you
bhavaami = I become
bhavaaya = for the sake of the world
bhavaarNava = bhava+arNava, birth\&death+ocean
bhavi = future
bhavitaa = will come to be
bhavishya = future, of future
bhavishhya = future
bhavishhyataaM = of future manifestations
bhavishhyati = it will increase in the future
bhavishhyanti = will be
bhavishhyaaNi = future
bhavishhyaamaH = shall exist
bhavet.h = would be
bhashhati = to bark
bhastrikaa = the bellows breath
bhasma = ash
bhasmaM = ashes
bhasmasaat.h = to burn to ashes
bhasmaavasheshhaM = ashes+remains
bhaksha = Food
bhakshayati = (10 up) to eat, to devour
bhaaH = light
bhaagadheya = fortune

bhaagya = Blessing
bhaagya-bhaava = Ninth house of Luck
bhaagyaM = fortune; luck
bhaagyodaya = prosperity, rise of wealth and belongings
bhaajanam.h = (n) division
bhaajaaM = acquiring peeople
bhaati = light
bhaanuu = a name of Sun
bhaara = load
bhaarata = O descendant of Bharata
bhaaratii = Utterance
bhaarate = (Loc.S)in India or Bharat
bhaaravaahakam.h = (n) a truck
bhaaryaa = wife
bhaaryaa-bhaava = Seventh house of spouse (wife)
bhaaryaanuraagaH = attachment to wife
bhaalaM = forehead
bhaava = House and is also used to indicate the chart that uses Porphyry's Cusps
bhaavaM = nature
bhaavaH = endurance
bhaavanaa = fixed mind (in happiness)
bhaavaya = deem/consider/visualise/imagine
bhaavayataa = having pleased
bhaavayantaH = pleasing one another
bhaavayantu = will please
bhaavasamanvitaH = with great attention
bhaavaaH = natures
bhaavitaaH = remembering
bhaaveshhu = natures cintyah
bhaavaiH = by the states of being
bhaashate = (1 ap) to speak
bhaashin.h = one who talks
bhaashh.h = to speak
bhaashhaNa = speech
bhaashhase = speaking
bhaashhaa = language
bhaashhaayaaM = in the language
bhaashhiNi = speaker
bhaashhita = speech
bhaasaH = effulgence
bhaasayate = illuminates
bhaasasya = Bhasa's
bhaaskra = a name of Sun
bhaasvataa = glowing
bhiNDiH = (f) ladies-finger, okra
bhitaaH = out of fear
bhittiH = (m) walls
bhid.h = to break
bhinnaa = separated
bhilla = tribal
bhikshaapaatram.h = (n) begging bowl
bhikshukaH = (m) beggar
bhiitaM = fearful
bhiitabhiitaH = fearful
bhiitaani = out of fear
bhiiti = fear
bhiitiM = fear
bhiitiH = fear
bhiima = terrible
bhiimakarmaa = one who performs herculean tasks
bhiimaarjuna = to Bhima and Arjuna

bhiishhma = by Grandfather Bhishma
bhiishhmaM = unto Grandfather Bhishma
bhiishhmaH = Grandfather Bhishma
bhukti = The Sub-period in a Dasha. Also known as the Antara
bhuktvaa = enjoying
bhuN^kte = enjoys
bhuN^kshva = enjoy
bhuj.h = to eat
bhuja = arm or shoulder
bhuja.nga = snake
bhujaN^ga = snake
bhujan.gaasana = the cobra posture
bhujaasana = the arm posture
bhujau = upper arms
bhuJNjate = enjoy
bhuJNjaanaM = enjoying
bhuJNjiiya = one has to enjoy
bhutaH = (past part.)was there
bhudaana = the donation of land
bhunaktu = (may) eat or enjoy
bhumiH = the earth
bhumikatva = firm ground
bhumii = the object of meditation
bhumau = on the earth
bhuvaH = the upper world
bhuvana = home
bhuvi = in this world
bhushuNDii = (f) rifle, gun
bhuu = (v) to become, appear
bhuuH = become
bhuuta = happened
bhuutaM = created being
bhuutagaNaan.h = ghosts
bhuutagraamaM = all the cosmic manifestations
bhuutagraamaH = the aggregate of all living entities
bhuutabhartR^i = the maintainer of all living entities
bhuutabhaavana = O origin of everything
bhuutabhaavanaH = the source of all manifestations
bhuutabhaavodbhavakaraH = producing the material bodies of the living entities
bhuutabhR^it.h = the maintainer of all living entities
bhuutala = on the surface of the earth
bhuutasargau = created living beings
bhuutasthaH = in the cosmic manifestation
bhuutasya = of forms
bhuutaanaaM = of living entities
bhuutaani = living entities (that are born)
bhuutaanii = all that are created
bhuutiH = exceptional power
bhuutejyaaH = worshipers of ghosts and spirits
bhuutesha = O Lord of everything
bhuuteshhu = living entities
bhuutvaa = having come into being
bhuud.h = was
bhuupa = king
bhuupaTaH = (m) map, chart
bhuupati = lord of the earth (king)
bhuubhR^it.h = mountain
bhuumiH = earth
bhuumiti = geometry
bhuumiisuta = A name for the planet Mars
bhuuyaH = repeatedly

bhuuyo = again
bhuuri = much, great
bhuushanaM = ornament (Nr.nom.sing.)
bhuushhaNa = ornament
bhuushhita = adorned
bhR^ikuTi = upper part of the eye-lashes and lower part of the forehead
bhR^iguH = Bhrigu
bhR^ijjati = to bake
bhR^it.h = one who carries
bhR^itya = servant
bhR^isha = (adv) ample
bheka = a frog
bheda = break, pierce, also difference
bhedaM = the differences
bhedana = breaking through, piercing
bhedaaGYaanaM = difference/otherness/duality
bheruNDa = terrible
bheruNDaasana = the formidable posture
bheryaH = large drums
bheshhaja = medicine
bhairava = terrible, one of the forms of Shiva
bhaikshyaM = by begging
bho = exclamatory word for addressing a person
bhoutikashaastram.h = physics
bhoktavya = should be used, enjoyed
bhoktaa = the enjoyer
bhoktaaraM = the beneficiary
bhoktiaa = one who enjoys
bhoktuM = to enjoy life
bhoktR^itve = in enjoyment
bhoga = enjoyment
bhogarataH = indulging in worldly pleasures
bhogaaH = material enjoyment
bhogaan.h = enjoyable things
bhogi = serpent (that has bhoga, meaning hood)
bhogii = the enjoyer
bhogaiH = enjoyment
bhojanaM = eating
bhojanashaalaa = (f) dining room
bhojaneshhu = or while eating together
bhojotsavaH = (m) feast
bhokshyase = you enjoy
bhaujya = enjoyment (of kingship)
bhautika = material
bhauma = A name for the planet Mars
bhramati = (1 pp) to roam, to wander
bhramara = a large bee
bhramarakam.h = (n) a top (spun using a thread)
bhramarii = the bee breath
bhramiH = a screw
bhraataH = (m) brother
bhraatarau = the two brothers
bhraataa = brother
bhraatR^i = brother
bhraatR^ikaaraka = Significator of Brother which is Mars
bhraatR^in.h = brothers
bhraanta = lost
bhraanti = confusion
bhraantidarshana = a delusion
bhraamayan.h = causing to travel
bhruvoH = the eyebrows

bhruuH = brow
ma..ndo.api = mandaH + api:though dull or slow
ma.ngalaM = (Nr. nom. + accc.S)auspiciousness
ma.ntrasya = mantra's
ma.ntreNa = thro' the mantra
ma.nda = Dull
ma.ndira = temple
ma.nsyante = they will consider
makara = crocodile
makaraH = crocodile
makaraasana = the crocodile posture
makhatraataa = the protector, saviour of makha (Indra)
magna = (adj) immersed
maghaa = Also known as makka. Tenth nakshatra
maN^gala = Mars. Also Auspiciousness and well-being
maN^galavaara = Tuesday
machchittaH = in consciousness of Me
machchittaaH = their minds fully engaged in Me
majina = deer skin?
majjat.h = one who takes a dip
majjati = (6 pp) to sink, to drown
maJNchaH = (m) bed
maNi = gem
maNigaNaaH = pearls
maNipura = a chakra near or at the navel
maNibandhaH = (m) wrist
maNDala = circle
maNDita = shining
maNDuka = a frog
maNDukaasana = the frog posture
mat.h = upon Me (KRishhNa)
mata = Opinion
mataM = injunctions
mataH = (f) mother
mataa = is considered
mataaH = are considered
matiM = intellect
matiH = intellect , thought ,opinion
matiraapaneyaa = matiH + ApaneyA:mind + to be led
matirbhinnaH = mind +different (different opinions or views)
matirmama = my opinion
maturaa = the city of mathura
matR^i = mother
mate = in the opinion
matkarma = My work
matkarmakR^it.h = engaged in doing My work
matkuNa = bed-bug
matkuNaH = (m) bedbug, khatamal
mattaH = beyond Me
matparaM = subordinate to Me
matparaH = in relationship with Me
matparamaH = considering Me the Supreme
matparamaaH = taking Me, the Supreme Lord, as everything
matparaaH = being attached to Me
matparaayaNaH = devoted to Me
matprasaadaat.h = by My mercy
matvaa = having thought ,thinking that
matsa.nsthaaM = the spiritual sky (the kingdom of God)
matsara = Anger, Jealousy, Envy, Hostility
matsthaani = in Me
matsya = a fish

matsyaNDii = (n) molasses
matsyaasana = the fish posture
matsyendraasana = the posture of Matsyendra
mad.hbhaktaH = My devotee
mad.hbhaktiM = My devotional service
mad.hbhaavaM = transcendental love for Me
mad.hvyapaashrayaH = under My protection
mada = Intoxication
madaM = illusion
madana = manmatha (god of Love)
madanaM = god of love, Cupid
madanugrahaaya = just to show me favor
madarthaM = for My sake
madarthe = for my sake
madaandha = blind from lust
madaanvitaaH = absorbed in the conceit
madaashrayaH = in consciousness of Me (KRishhNa consciousness)
madira = (f) wine
madiiya = Mine
madgatapraaNaaH = their lives devoted to Me
madgatena = abiding in Me, always thinking of Me
madbhaktaH = engaged in My devotional service
madbhaavaM = My nature
madbhaavaaH = born of Me
madbhaavaaya = to My nature
madya = liqour
madyaajii = My worshiper
madhu = Sweet
madhukara = bee
madhukarii = bee
madhukarkaTi = (f) papaya
madhukoshaH = (m) beehive
madhumakshikaa = (f) bee
madhumehaH = diabetes
madhura = sweet
madhuraM = sweet
madhuratva = sweetness
madhuraaksharam.h = sweet letter(s)
madhusuudana = O killer of the demon Madhu (KRishhNa)
madhusuudanaH = the killer of Madhu
madhusphiitaa = sweet
madhya = middle
madhyaM = middle
madhyama = medium
madhyamaruupaM = having this form in the middle
madhyastha = mediators between belligerents
madhyaani = in the middle
madhyaayu = Medium span of life 32-75 years
madhye = among, in
madhyonnatakaachaH = (m) magnifying lens
man.h = to think
mana = Mind
manaH = heart
manaHprasaadaH = satisfaction of the mind
manana = Reflection
manapravaaha = Stream of thought
manavaH = Manus
manave = unto the father of mankind (of the name Vaivasvata)
manas.h = mind
manasaM = whose mind
manasaH = more than the mind

manasaa = by the mind
manasi = in the mind
maniish = lord of the mind
maniishhiNaH = great sages or devotees
maniishhiNaaM = even for the great souls
maniishhita = (n) a wish
manu = father of the human race
manuH = the father of mankind
manushhya = man
manushhyaloke = in the world of human society
manushhyaaH = all men
manushhyaaNaaM = of such men
manushhyeshhu = in human society
manogataan.h = of mental concoction
manojavaM = having the speed of mind
manobhiH = and mind
manomani = samadhi
manoraJNjana = entertainment, pleasant to mind
manoratha = wish
manorathaM = according to my desires
manorame = another appellation to PArvati here meaning `pleasing to the mind'
manohara = beautiful
mangala = auspicious
mangalaM = auspiciousness
mantavyaH = is to be considered
mantra = spell
mantraH = transcendental chant
mantrayate = (10 ap) to consult
mantrahiinaM = with no chanting of the Vedic hymns
manthati = to churn (as in to get butter from curds)
mandaakinii = the ganges
mandaan.h = lazy to understand self-realization
mandaara = mountain used by the gods to stir the cosmic ocean
mandi = A mathematical point that arises every day a certain number of hours after sunset. Used in Electional Astrology or Muhurtha
mandira = abode
mandire = in the temple
manmatha = god of love, Cupid
manmanaaH = always thinking of Me
manmayaa = fully in Me
manyate = (4 ap) to think, to believe
manyante = think
manyase = you so think
manye = think
manyeta = thinks
mama = mine
mamaapi = even my
mayaM = full of/completely filled
mayaH = full of
mayaa = by me
mayi = in myself
mayuraasana = the peacock posture
mayuura = a peacock
mayuuraH = (m) peacock
mayyasahishhNu = mayi+asahishhNuH, in me+intolerant
maraNa = death
maraNaM = death
maraNaat.h = than death
mariicha = a name of Sun
mariichi = rays
mariichiH = Marici

mariichikaa = (f) chillies
mariichimaalin.h = (adj) garlanded with rays, sun
maru = desert
marut.h = wind
marutaH = the forty-nine Maruts (demigods of the wind)
marutaaM = in the air or thoro' the air
marubhuumiH = (m) desert, barren land
marjaaraH = (m) cat
martya = mortal
martyalokaM = to the mortal earth
martyeshhu = among those subject to death
mala = dirt, rubbish
malaya = malaya mountain
malayaja = arising out of mount malaya
malena = by dust
mallaH = (m) wrestler
mallayuddham.h = (n) wrestling
mashaka = gnat, small fly
mashakaH = (m) mosquito
mashakajaalaH = (m) mosquito net
mashii = (f) ink
mahat.h = great man
mahataH = from very great
mahataa = great
mahati = in a great
mahatiiM = great
mahadavadhaanaM = great care \& attention
mahadyoniH = source of birth in the material substance
mahaniiya = great person
maharshhayaH = great sages
maharshhi = great sages
maharshhiiNaaM = of the great sages
mahaa = Big
mahaakaavya = epic poem, very long poem
mahaajanaH = great man
mahaatman.h = great man
mahaatmanaH = the great souls
mahaatmaa = Great man
mahaatmaanaH = the great souls
mahaadeva = the great god - Shiva
mahaadoshhaat.h = from the great defects, wrongs
mahaan.h = great
mahaanadyaaM = in the great river
mahaanubhavaan.h = great souls
mahaapaataka = great sins
mahaapaapaat.h = from the great sins
mahaapaapmaa = greatly sinful
mahaapurushhayoga = Combination for an extraordinary personality. Usually a planet is in Exaltation and in a Kendra (Angular sign or house)
mahaabandha = types of mudraa
mahaabalau = (two)great powerful persons
mahaabaahuH = mighty-armed
mahaabaaho = O mighty-armed one
mahaabhaarataH = epic Mahabharat, part of itihas (history)
mahaabhuutaanii = the great elements
mahaamudraa = types of mudraa
mahaayogeshvaraH = the most powerful mystic
mahaarathaH = great fighter
mahaarathaaH = great chariot fighters
mahaaraashhtra = Indian state
mahaarha = great (those that deserve to be called great)

mahaavighnaat.h = from the great obstacles
mahaaviira = Mahavir
mahaashaN^khaM = the terrific conchshell
mahaashanaH = all-devouring
mahipaala = (m) king
mahimaa = Glory
mahimaanaM = glories
mahimnaH = of greatness
mahisha = he - buffalo
mahishha = (m) buffalo
mahishhaH = demon
mahishhaasurasya = of demon mahisha
mahishhaasureNa = by the demon mahishasura
mahiiM = the world
mahiikR^ite = for the sake of the earth
mahiipate = O King
mahiikshitaaM = chiefs of the world
mahendra = Indra, god of gods
maheshvaraM = the Supreme Lord
maheshvaraH = the Supreme Lord
maheshvaasaaH = mighty bowmen
mahodadhi = ocean
mahyam.h = Mine
makshikaa = bee
maa = Do not
maaM = me
maa.ngalika = auspicious
maa.nsaavasaadi = mAmsau+Adi, flesh+etc
maagaa = mA+gaa, Don't+go
maaNikya = perl
maata = mother
maata.nga = Matang
maataraM = (fem.acc.Sing.)mother
maataa = mother
maataamaha = (m) grandfather (mother's father)
maataamahi = (f) grandmother (mother's mother)
maatula = maternal uncle
maatulaaH = maternal uncles
maatulaan.h = maternal uncles
maatR^i = mother
maatR^i-bhaava = The 4th house of Mother
maatra = only
maatraasparshaH = sensory perception
maadyati = (4 pp) to be glad
maadhava = vishnu, krishhna
maadhavaH = KRishhNa (the husband of the goddess of fortune)
maadhurya = Sweetness
maadhyam.h = (n) medium, platform
maana = Respect
maanava = human
maanavaH = a man
maanavadharma = humanity based ideology, prescribed behavior for humans
maanavaaH = human beings
maanavii = (adj) done by human
maanasa = mind
maanasaM = of the mind
maanasaH = within the mind
maanasaaH = from the mind
maanasika = of the mind
maanushhaM = human
maanushhiiM = in a human form

maanushhe = in human society
maapanadaNDaH = (m) ruler, scale
maapikaa = (f) scale, ruler
maam.h = me
maamakaM = from Me
maamakaaH = my party (sons)
maamikaaM = My
maayayaa = by the illusory energy
maayaa = Unreality, illusion, prakRitii
maayaametaaM = this illusory energy
maaraya = (verbal stem) to kill
maaraatmaka = habitual killer
maaruta = wind
maarutaH = wind
maarutatulyavegam.h = with the speed equal to that of wind-god(his father
maarutiryasya = mArutiH+yasya, Hanuman+whose
maarga = way (masc)
maargaH = a way, road, path, a means, search, inquiry, investigate
maargashiirshhaH = the month of November-December
maargaachala = mountain coming in the way
maarjana = cleaning
maarjanaM = correcting, rubbing
maarjaara = cat
maardavaM = gentleness
maala = a wreath
maalaa = Garland
maalaakaara = (m) gardener
maalaakaarii = (f) a woman selling flowers and garlands
maalaasana = the garland posture
maalikaa = Garland
maalinii = shining, also maalinii metre, the one with garland
maalya = garlands
maashha = (m) a gold coin
maasa = month
maasaanaaM = of months
maahaatmyaM = glories
maahaaraajya = being the great king
mitra = (neut) friend
mitradrohe = in quarreling with friends
mitre = in (towards) the friend
mithuna = Sexual union. The Zodiacal sign Gemini
miththyaachaaraNi = adj. living in the falsehood
miththyaavaadii = adj. adherent to improper philosophy
mithyaa = (fem.nom.S)false; unreal
mithyaachaaraH = pretender
mithyaaGYaanena = (instr.) through false knowledge
mithyaishhaH = this is all false
mimaaM = this
mimaa.nsaa = one of the schools (systems) of Indian philosophy
milati = (6 pp) to join, meet
mishraM = mixed
mishrayati = to mix
mihira = sun
miina = The Zodiacal sign Pisces
mukulam.h = (n) a bud
mukta = liberated
muktaM = liberated
muktaH = released
mukta\-hasta\-shirshhaasana = the freehand headstand posture
muktasaN^gaH = liberated from association
muktasya = of the liberated

muktaanaaM = pearls or released
muktaasana = the liberated posture
muktiM = salvation/freedom
muktvaa = quitting
mukha = mouth
mukhaM = mouth
mukhadvaaram.h = (n) the main entrance gate (of a house)
mukhapuTalekhaH = (m) cover story
mukhaani = faces
mukhe = through the mouth
mukhyaM = the chief
mugdhaakshi = the woman with innocent eyes
muchyante = get relief
muJNchati = (6 pp) to loosen
muNDaM = head
muNDii = shaven head
mudita = delight
mudgara = hammer, mallet
mudgaraH = (m) hammer
mudraNa = printing, publication
mudraa = a seal, postures especially with hands and face
munayaH = the sages
muniH = a sage
muniinaaM = of the sages
muneH = sage
mumukshubhiH = who attained liberation
mumocha = left , gave up
murabhit.h = one who has killed Mura - Lord Vishnu
muralii = flute
muraliidhara = one who holds flute attribute to Krishna
muraari = the enemy of `Muraa' (Lord Krishna)
muraare = Oh Muraa's enemy!(KrishhNa)
murchhaa = mind-fainting
mushhTiH = (m) fist
musala = pestle
muslima = Muslim
muhurmuhuH = repeatedly
muhyati = (4 pp) to faint
muhyanti = are bewildered
mukshiya = release (Verb)
muuka = dumb
muuDha = foolish person
muuDhaH = the fool
muuDhamate = O, foolish mind!
muuDhayonishhu = in animal species
muuDhaa = fools
muuDhaaH = foolish men
muudha = foolish man
muurkha = fool
muurtayaH = forms
muurti = idol
muurdhajaa = hair (from the head)
muurdhan.h = head
muurdhni = on the head
muula = Also spelt Moola. The nineteenth nakshatra
muulaM = rooted
muulatrikona = Root trine. Specially favourable sign positions for planets. Almost as good as Exaltation
muulabandhaasana = the ankle-twist posture
muulashodhana = cleansing the rectum
muulaani = roots

muulaashinau = roots-eaters (2 persons)
muulya = value, worth
muulyaaN^kaH = (m) postage stamp
muushhakaH = (m) mouse
muushhakadhvajam.h = having the mouse as the flag
muuLa = Nineteenth nakshatra
mR^iga = animal
mR^iga-tR^ishhNikaa = mirage
mR^igaaNaaM = of animals
mR^ige.ndrataa = the nature of the king of animals
mR^igendraH = the lion
mR^iNaala = soft
mR^ita = Dead
mR^itaM = dead
mR^itasya = of the dead
mR^itaasana = the corpse posture
mR^ittikaa = mud
mR^ityu = of death
mR^ityu-bhaava = House of Death or the 8th
mR^ityuM = death
mR^ityuH = death
mR^ityuu = death
mR^ityoH = (masc.poss.S) death's
mR^ida.nga = drum
mR^idaN^ga = Drum
mR^iduu = soft
mR^iyate = (6 ap) to die
mR^iishati = (6 pp) to ponder, to reflect
me = mine
megha = cloud
medaH = (neu) fat
medhayaa = (fem.instr.S)intellect
medhaa = (f) memory, ability to remember things
medhaavaan.h = well- read man , intellectual
medhaavii = intelligent
meruH = Meru
merudaNDa = the spinal column
meshha = First Zodiacal sign Aries
meshhaH = (m) sheep
maitraH = friendly
maitrii = friendship
maithuna = sacramental intercourse
moghaM = uselessly
moghakarmaaNaH = baffled in fruitive activities
moghaGYaanaaH = baffled in knowledge
moghaashaaH = baffled in their hopes
mochaya = (verbal stem) to make free
modaka = with the sweetened rice-balls
modate = (1ap) to rejoice, to be happy
modishhye = I shall rejoice
moha = temptation
mohaM = infatuation
mohaH = illusion
mohanaM = the delusion
mohayasi = You are bewildering
mohaat.h = by illusion
mohaaddaasyati = out of infatuation+ will give
mohaaveshaM = infatuated state(moha+AveshaM-seizure)
mohitaM = deluded
mohitaaH = are bewildered
mohiniiM = bewildering

mohena = by the illusion
mohau = and illusion
moksha = emancipation of the soul from rebirth
mokshaM = the liberation
mokshakaaN^kshibhiH = by those who actually desire liberation
mokshayishhyaami = will deliver
mokshaaya = for the purpose of liberation
mokshyase = you will be liberated
mauna = silence
maunaM = silence
mauni = silent
mJNjushhaa = (f) a box
mriyate = dies
mle.nchchha = adj. barbarian
ya = who
yaM = one to whom
ya.ntu = reach us
yaH = anyone who
yakR^it.h = liver
yajati = (1 pp) to sacrifice
yajatraaH = doing yAga or yagya or sacrifice?
yajantaH = sacrificing
yajanti = they worship
yajante = they worship by sacrifices
yajaama = I pl `imperative' parasmaipada of yaj
yajinaH = devotees
yajuH = the Yajur Veda
yajurvedaH = Yajur Veda
yat.h = to strive
yata = controlled
yataH = because
yatachitta = controlling the mind
yatachittasya = whose mind is controlled
yatachittaatmaa = always careful in mind
yatachetasaaM = who have full control over the mind
yatataH = while endeavoring
yatataa = while endeavoring
yatataaM = of those so endeavoring
yatati = endeavors
yatate = (1 app) to attempt, to try
yatantaH = fully endeavoring
yatanti = endeavor
yatamaanaH = endeavoring
yatayaH = enlightened persons
yatasyataH = wherever
yataatma = self-controlled
yataatmanaaH = engaged in self-realization
yataatmavaan.h = self-situated
yati = Mendicant
yatiinaaM = of the saintly persons
yatna = effort
yatnaM = effort
yatra = wherein
yathaa = just as (or how)
yathaabhaagaM = as differently arranged
yathaavat.h = as they are
yadaa = when
yadaayuH = yat+AyuH
yadi = if
yadR^ichchhayaa = by its own accord
yadR^ichchhaa = out of its own accord

yadeva = yat.h + eva: whatever + itself or alone
yadyat.h = whatever
yadyapi = even though
yadvat.h = as
yadvaa = whether
yantR^i = charioteer
yantra = a design used in meditation
yantram.h = (n) machine
yantraagaaram.h = (n) factory
yama = the god of death, also the five moral commandments
yamaH = the controller of death
yamaduutaanaaM = the messengers of the lord of death (yama)
yamena = by Yama, the lord of Death
yamevaisha = yaM + eva + esha: him + itself or alone + this
yayaa = by which
yayau = went (past perfect tense of yaa gachha meaning to go)
yallabhase = yat.h+labhase, whatever+(you)obtain
yavana = Foreign
yavanikaa = (f) curtain
yasha = Success
yashaH = fame
yashas.h = glory
yashaa.nsi = reputation
yashovaan.h = man with fame
yashhTavyaM = must be performed
yashhTikaasana = the stick posture
yashhTikriiDaa = (f) dandia (a dance using wooden sticks)
yasmaat.h = from whom
yasmin.h = in which
yasmai = that person to whom
yasya = whose
yasyaaM = in which
yaksha = the Yaksas
yaksharakshasaaM = of the Yaksas and Raksasas
yaksharakshaa.nsi = demons
yakshye = I shall sacrifice
yaGYa = a sacrifice
yaGYaM = sacrifice
yaGYaH = performance of yajna
yaGYabhaavitaaH = being satisfied by the performance of sacrifices
yaGYavidaH = conversant with the purpose of performing sacrifices
yaGYashishhTa = of the result of such performances of yajna
yaGYashishhTaa = of food taken after performance of yajna
yaGYakshapita = being cleansed as the result of such performances
yaGYaaH = sacrifices
yaGYaat.h = from the performance of sacrifice
yaGYaanaaM = sacrifices
yaGYaaya = for the sake of Yajna (KRishhNa)
yaGYaarthaat.h = done only for the sake of Yajna, or Visnu
yaGYe = in sacrifice
yaGYena = by sacrifice
yaGYeshaH = lord of all sacrifices, worshipping rites
yaGYeshhu = in the performances of yajna, sacrifice
yaGYaiH = with sacrifices
yaa = to go
yaachaka = begger
yaachate = (1 ap) to beg, to plead
yaaji = worshiper
yaatayaamaM = food cooked three hours before being eaten
yaati = goes
yaatraa = maintenance

yaathaarthyameva = the original nature of things or the natural states + alone
yaadasaaM = of all aquatics
yaadR^ik.h = as it is
yaan.h = those who
yaanti = undergo
yaabhiH = by which
yaama = one-eighth part of day, three yaamaas constitute one night
yaamini = night
yaamimaaM = all these
yaamuna = of the yamunaa river
yaavachcha..ndrashcha = yAvat.h + chandraH + cha:till the moon and (sun last)
yaavat.h = by the time when
yaavantaH = as many as
yaavaan.h = all that
yaasyasi = you will go
yukta = used
yuktaH = dovetailed
yuktachetasaH = their minds engaged in Me
yuktatamaH = the greatest yogi
yuktatamaaH = most perfect in yoga
yuktasya = engaged
yuktaa = with
yuktaaH = engaged
yuktaatma = having the mind firmly set on
yuktaatmaa = self-connected
yukti = utility ; proportion
yukte = being yoked
yuktena = being engaged in meditation
yuktaiH = engaged
yuktvaa = being absorbed
yuga = World Ages
yugapat.h = simultaneously
yugale = dual
yuge = millennium
yuj.h = to yoke, join, concentrate on
yujyate = is engaged
yujyasva = engage (fight)
yuJNjataH = constantly engaged
yuJNjan.h = practicing
yuJNjiita = must concentrate in KRishhNa consciousness
yuJNjyaat.h = should execute
yuta = equipped with
yutaka = (n) shirt
yuddha = Planetary War
yuddhaM = war
yuddhavishaaradaaH = experienced in military science
yuddhaat.h = than fighting
yuddhaaya = for the sake of fighting
yuddhe = in the fight
yudhaamanyuH = Yudhamanyu
yudhi = in the fight
yudhishhThiraH = Yudhisthira
yudhya = fight
yudhyate = (4 ap) to fight
yudhyasva = fight
yuyaM = (pron) you (pl)
yuyutsavaH = desiring to fight
yuyutsuM = all in a fighting spirit
yuyudhaanaH = Yuyudhana
yuvan.h = young
yuvaa = the two youths

yuutha = (neut) collection, troop
ye = those who
yethechchayaa = (adverb) at will
yena = by whom
yenakenachit.h = with anything
yeshhaaM = whose
yo = who
yo.adhiite = who studies
yo.ayaM = this system
yoktavyaH = must be practiced
yoga = effort
yogaM = self-realization
yogaH = KRishhNa consciousness
yogakaaraka = Planet in both its Rashi and navaa.nsha sign giving it Swakshetra-like strength. Also a combination that produces a Yoga
yogadaNDaasana = the yogin's staff posture
yogadhaaraNaaM = the yogic situation
yoganidraa = the sleep of yoga, where the body is resting but the mind is awake
yoganiyojita = ccontrolled by yoga
yogabalena = by the power of mystic yoga
yogabhrashhTaH = one who has fallen from the path of self-realization
yogamaayaa = by internal potency
yogamaishvaraM = inconceivable mystic power
yogayaGYaaH = sacrifice in eightfold mysticism
yogayuktaH = engaged in devotional service
yogayuktaatmaa = one who is dovetailed in KRishhNa consciousness
yogarataH = indulging in yoga
yogavittamaaH = the most perfect in knowledge of yoga
yogasa.nsiddhiM = the highest perfection in mysticism
yogasa.nGYitaM = called trance in yoga
yogasevayaa = by performance of yoga
yogasthaH = equipoised
yogasya = about yoga
yogakshemaM = family welfare
yogaat.h = from the mystic link
yogaaya = for the sake of devotional service
yogaaruuDhaH = elevated in yoga
yogaasana = the anchor posture
yogin.h = one who practices yoga (Male)
yoginaM = yogi
yoginaH = mystics
yoginaaM = of the devotees
yoginii = one who practices yoga (Female)
yogii = one who practices yoga (Male)
yoge = in work without fruitive result
yogena = in devotional service
yogeshvara = O Lord of all mystic power
yogeshvaraH = the master of mysticism
yogeshvaraat.h = from the master of all mysticism
yogaiH = by devotional service
yogau = work in devotional service
yogya = like
yogyataa = appropriateness
yojakastatra = yojakaH + tatra:the joiner and there
yojinii = (f) stapler
yotsyamaanaan.h = those who will be fighting
yoddhavyaM = have to fight
yoddhukaamaan.h = desiring to fight
yodhamukhyaiH = chiefs among the warriors
yodhaviiraan.h = great warriors
yodhaaH = the soldiers

yonayaH = sources of
yoni = species of life
yoniM = species
yoniH = source of birth
yonishhu = into the wombs
yonii = vagina, womb, or the source
yoniini = whose source of birth
yauvana = youth
yauvanaM = youth
ra.ngaavalii = colored design
ra.nj..h = to entertain
rakta = red
raktaM = the red one (raktaM may mean blood also)
raktaH = attached
raktaga.ndha = red scent
raktapusshhpaiH = with red flowers
raktavaasasam.h = haaving red dress
raghukulatilakaM = the mark (e.g. one on the forehead) of the Raghu family
raghuttamaH = best of the Raghu race
raghuna.ndana = the delighter of the Raghus
raghuna.ndanam.h = thedelighter of Raghus
raghunandana = Rama
raghunaathasya = lord of the Raghu's(rAma descended from the famous
raghunaathaaya = to the lord of Raghus
raghuva.nshanaatham.h = the lord of the Raghu family
raghuvaraM = the chosen Raghu
raghuuttamaH = the best of the raghus (raghu-descendants)
raghuuttamau = the best two of the Raghu race
raN^gavalli = (f) rangoli
rach.h = to form
rachayati = (10 up) to arrange
rajaH = (m) king
rajakaH = (m) washerman, dhobi
rajani = night
rajanii = night
rajaniichara = moon, demon
rajasa = mobility
rajasaH = from the mode of passion
rajasi = of the mode of passion
rajoguNa = the mode of passion
rajju = (fem) rope, straight line
rajjuH = (m) rope
raJNjana = entertainment, delight
raJNjanaa = (f) a giver of delight
raNa = battle
raNakarkasha = the vanquishing one in the war
raNara.ngadhiiram.h = the brave in the stage of war
raNaat.h = from the battlefield
raNe = on the battlefield
rata = engaged in
rataaH = engaged
ratna = precious stones
ratha = chariot
rathaM = the chariot
rathottamaM = the finest chariot
rathyaa = ?
radaM = ?
randhrikaa = (f) punching machine
rabhate = (1 ap) to begin, start
rama.nte = revel; enjoy (Vr.Pr.III P Pl.AP)
ramate = delights

ramanti = enjoy transcendental bliss
ramaavaasa = the abode of rama (lakshmi)
rame = Oh! ramA (Shiva tells this shloka to his consort PArvati
rameshaM = the lord of ramA(sItA)
rambhaaphala = plantain
rarijana = Entourage
ravi = a name of Sun
raviH = the sun
ravivaara = Sunday
rasa = enjoyment, interest
rasaH = sense of enjoyment
rasanaM = tongue
rasavarjaM = giving up the taste
rasaatmakaH = supplying the juice
rasaayanashaastram.h = chemistry
rasaala = mango
rasyaaH = juicy
rahasi = in a secluded place
rahasyaM = mystery
raksh.h = to protcet
rakshaH = the rAkshasaas
rakshakaH = (m) guard, protector
rakshaNa = protection
rakshaNaaya = for protection
rakshati = (1 pp) to protect
rakshasa = adj. devil
rakshaa = protection
rakshaaM = protecting armour
rakshaa.nsi = the demons
rakshitaM = the person who has ben protected(by)
rakshitaH = (past part.masc.nom.S) the protected one
rakshya = protection
raakiNii = the goddess in svadhishthana
raaga = Anger
raagavati = red-coloured, passionate
raagaatmakaM = born of desire or lust
raagii = very much attached
raaghavaM = thew descendant of Raghu
raaghavaH = RAghava (RAma)
raajaguhyaM = the king of confidential knowledge
raajaduutaH = (m) ambassador, diplomat
raajadvaara = doors of apalace
raajan.h = king
raajaniti = (f) politics
raajamaNiH = the jewel of the kings or the king of jewels
raajayoga = Combinations for Status and Power
raajarshhayaH = the saintly kings
raajavidyaa = the king of education
raajasaM = in the mode of passion
raajasaH = in the mode of passion
raajasabhaa = assembly of king, advisors, and subjects
raajasasya = to one in the mode of passion
raajasaaH = those situated in the mode of passion
raajasika = Regal planets - Sun, Mars and Venus
raajasii = in the mode of passion
raajaha.nsa = swan
raajaha.nsaH = the royal swan
raajaa = a ruler, king
raajaadhiraaja = Overking of kings
raajiiv = lotus
raajiiva = lotus

raajiivanetraM = the lotus-eyed
raaje.ndraM = the lord of kings
raajya = Kingdom
raajyaM = kingdom
raajyasukhalobhena = driven by greed for royal happiness
raajyasya = for the kingdom
raajyena = is the kingdom
raatra = night
raatri = night
raatriM = night
raatriH = night
raatrikR^itaM = night-done
raatrichandrau = the pair of night and moon
raatrau = in the night
raatryaagame = at the fall of night
raadhaa = Radha, Krishna's beloved
raama = Rama, deity Shrii Rama
raamaM = rAma
raamaH = Rama
raamakavachaM = rAma-armour
raamakR^ishhNa = Commonly known Ramakrishna, a saint from Bengal
raamakR^ishhNasya = of Ramakrishna
raamacha.ndra = rAmachandra
raamacha.ndraH = rAma
raamacha.ndram.h = rAmachandra
raamacha.ndraaya = to rAmachandra
raamacha.ndreti = saying `rAmachandra'
raamacha.ndro = Lord RAmachandra
raamanaama = the name of rAma (uttering of the word `rAma' only once is
raamanaamnaa = by the name of rAma
raamabalopetaaM = that which has been attained through rAma'a strength, power
raamabhadra = raama who gives the well-being
raamabhadraaya = to the good-giving, protecting RAma
raamabhadreti = rAmabhadra+iti, saying `rAmabhadra"(raama who gives the
raamarakshaa = rAma armour or rama- protection
raamarakshaaM = raamarakshA (hymn)
raamarakshaastotrajape = in the chanting of rAmaraksha hymn
raamalakshmaNau = raama \& lakshmaNa
raamasya = rAmaa's
raamah = Lord Rama
raamaannaasti = no one is except from rAma
raamaabhoga = sexual pleasures?
raamaaya = to rAma
raamaayaNaH = epic Ramayana, part of itihas (history)
raame = in RAma
raameNaabhihataa = the one struck by rAma
raameti = rAma+iti saying thus rAma
raamo = rAma
raavaNa = a demon king from Lanka who abducted the wife of Rama
raavaNaarim.h = rAvaNasya ariM, the enemy of rAvaNa
raashi = Sign of the Zodiac
raashTra = nation
raasalaasya = raasa dance
raahuu = North Lunar Node. Caput Draconis or Dragon's head
raakshasa = demon
raakshasiiM = demonic
raaGYii = (f) queen
riN^gati = to crawl
ripavaH = enemies
ripu = Enemy
ripuH = enemy

riitiH = procedure/practice/custom
ru = light
ruchiH = taste; flavour
rud.h = to cry
rud.hdhvaa = checking
rudra = a form of Shiva
rudraH = the Destroying God
rudraaNaaM = of all the Rudras
rudraan.h = the eleven forms of Rudra
rudh.h = to stop, control
rudhira = blood
rupaM = beauty
ruksha = dry
ruupa = beautiful form
ruupaM = beaut
ruupamaishvaraM = universal form
ruupasa.npannau = (two)persons endowed with beautiful appearance
ruupasya = form
ruupaaNi = forms
ruupeNa = form
rekhaa = line
rechaka = outbreathing
reta = semen
revati = Twenty-seventh nakshatra
roga = disease
rogii = patient, ill or sick person
rochate = (1 ap) to like
roditi = to cry
romaharshhaH = standing of hair on end
romaharshhaNaM = making the hair stand on end
rohati = (1 pp) to grow
rohiNii = Fourth nakshatra
raudra = the sentiment of violence, wrath, rage
la.ngh.h = to climb
laMbodaraM = having a long stomach
laMbodaraaya = to the long-stomached
laguDa = a club, a stick
lagna = The Ascendant or 1st house
lagnadhipati = Ascendant lord
laghu = small / inferior / light
laghuH = light
laghuDa = club, stick
laghutvaM = lightness
laghvaashii = eating a small quantity
laN^kaa = the kingdon of Ravana, Ceylon or Sri Lanka
lajjaa = modesty
lajjyate = (1 ap) to be ashamed, embarrassed
lata = creeper
lataa = (f) creeper, vine
ladduka = laddoo, a sweet-ball
labdhaM = gained
labdhaa = regained
labdhvaa = having achieved
labh.h = to obtain
labhate = (1 ap) to get, to obtain
labhante = do achieve
labhasva = gain
labhe = I obtain
labhet.h = gains
labhya = Easy
labhyaH = can be achieved

laya = Decline
layaM = tranquillity or the lull after destruction or the Deluge
layayoga = yoga using the latent power of kundalini
lalaaTa = the forehead
lalaaTaka = (n) forehead
lalita = lovely, beautiful, elegant, graceful
lava = Piece
lavaN^ga = clove
lavaN^gaH = (m) cloves
lavaNa = (m) salty
lavaNam.h = (n) salt
lavana = mineral
lashunam.h = (n) garlic
lasatbhiH = glowing
lasitaM = beautified
laksha = Lakh, 100,000 in number, also sight
lakshaNaM = symptom; indication; aspect; characteristics
lakshmaNapuurvajaM = the (earlier-born)elder of LakshmaNa
lakshmaNaanucharo = having LakshmaNa as the follower
lakshmaNo = laksshmaNaH
lakshmaNopetaM = having Lakshmana nearby
lakshmi = goddess of wealth, beauty and luck, wife of Vishnu
lakshmii = wealth
lakshyam.h = (n) aim, target, goal
lakshyamaatravyaapakaH = lakshyam + atra + vyApakaH:goal or target + here + manifested
laakiNii = the goddess in manipuraka
laaghava = sweetness, kindness, lightness
laaghavaM = with ease or lightness
laajaiH = with the roasted rice, wheat flakes
laabha = acquirement, acquisition
laabhaM = gain
laabhaalaabhau = both profit and loss
laal.h = to pamper
likh.h = to write
likhati = wrote
likhitavaan.h = wrote
liN^gaM = gender
liN^gaanaaM = genders
liN^gaani = genders
liN^gaiH = symptoms
lip = to smear
lipyate = is affected
limpati = (6 pp) to anoint
limpanti = do affect
liilaa = legend (?)
luJNchhitakesha = hair cut here and there
lupta = stopped
lubdhaH = greedy
lubdhaka = (m) hunter
lubhyati = (4 pp) to covet
lumpati = (6 pp) to break
lekha = writings, article
lekhanii = (f) pencil
lekhaphalakam.h = (n) slate
lekhaani = writings
lepa = smearing
lepakaaraH = (m) person who builds houses
lelihyase = You are licking
lesha = little-bit, slight
loka = this world
lokaM = world;people

lokaH = world
lokatraye = in the three planetary systems
lokaya = (verbal stem) to see
lokayaanam.h = (n) car
lokasa.ngrahaM = the people in general
lokasya = of the people
lokaaH = all the world
lokaat.h = from people
lokaan.h = to heaven
lokaapavaada = general infamy
lokaabhiraamaM = the laudable one of the people
loke = in the world
lokeshhu = planetary systems
lochana = eye
lochanam.h = eyes
lobha = greed
lobhaM = greed
lobhaH = greed
lobhaviraha = greedless
lobhaavishhTa = (adj) greedy
loma = hair
lola = swinging
lolaasana = the swing posture
loshhTa = clay
loshhTra = pebbles
loha = iron
lohamaargaH = (m) railway track
laulikii = a movement of the abdominal muscles and organs
va.nda = Worship
va.nde = (Vr. Pr.I. P.Sing.AP)bow; salute
va.nsha = family
va.nshahiina = without family
vaH = your
vaktaaram.h = the man who speaks or utters
vaktuM = to say
vaktR^i = orator
vaktra = the mouth
vaktraM = face
vaktraaNi = the mouths
vakra = Retrograde
vakragati = not straight
vakratuNDaaya = to one who has crooked limb or part(the twised broken tusk)
vakraa = (adj) curved, crooked
vakraasana = the curved posture
vaN^ga = Bengal
vachaH = words
vachana = talk
vachanaM = word
vachane = (loc.sing) in words or speech
vachasaa = with words
vachmi = vachAmi or shall speak
vajra = one of the channels in the spine, a thunderbolt, diamond
vajra-maNii = diamond
vajraM = the thunderbolt
vajram.h = (n) diamond
vajraasana = the thunderbolt posture
vajrolii = the thunderbolt contraction
vaTavR^ikshaH = (m) a banyan tree
vatsya = reside
vad.h = to talk
vada = please tell

vada.nti = (Vr.Pr.IIIP.pl.PP) tell; speak
vadati = (1 pp) to speak
vadana = face
vadanam.h = (n) mouth
vadanaiH = by the mouths
vadanti = say
vadasi = You tell
vadishhyanti = will say
vadyapaksha = Dark half of the lunar month
vadhanaM = face
vadhuu = (f) bride
vana = forest
vanaM = forest
vanachara = animal
vanaspatishaastram.h = botany
vantaH = subject to
vand.h = to bow down
vanda = Worship
vandate = (1 ap) to salute
vandita = praised, saluted
vande = worship
vanhiH = fire
vapati = (1 pp) to sow
vapuH = body
vamati = (1 pp) to vomit
vaya = age
vayaM = (pron) we
vayanam.h = weaving
vayasi = of age
vayasigate = vayasi+gate, when age has advanced/gone
vara = Groom
varaM = better
varaH = better
varada = the one granting boons
varadaM = that which gives boons
varadamuurtaye = to the personified boongiver
varaan.h = (masc.Acc.Pl.) boons; bridegrooms
varaanane = Oh! lady having the best face!
varaaha = the boar
varaahaH = (m) pig, boar
varishhTham.h = the foremost
varuNaH = the demigod controlling the water
varga = Divisional or Harmonic Charts
vargamuula = square root
vargottama = Same sign in navaa.nsha as in Bhavi usually increasing power for good or bad
varjayet.h = (verb III P.sing.PP) should be avoided ; given up
varjitaaH = are devoid of
varNa = color
varNaM = colors
varNayaaM = do we describe
varNasaN^kara = of unwanted children
varNasaN^karaH = unwanted progeny
varNaadii.n = the letter groups or caste groups
vartate = (1 ap) to exist, to be
vartana = Behavior
vartante = are being engaged
vartamana = present
vartamaana = Present
vartamaanaH = being situated
vartamaanaani = present
vartaya = to operate (causal from vart.h)

vartin.h = one who lives / behaves
varte = I am engaged
varteta = remains
varteyaM = thus engage
vartma = path
vartmani = on the path
vardhate = (1 ap) to grow, to increase
vardhana = Who prospers
vardhamaanakaH = (m) special containers used to store pickles
varsha = Year
varshaphala = Annual results. Method of Progression using Solar Returns
varshh.h = to pour
varshha = year
varshhaM = rain
varshhatu = (Vr.Imp.IIIP S)let it rain
varshhaa = monsoon
valakhilya = a class of tiny entities, about the size of a thumb
valaya = circle
valayam.h = (n) bangle
valli = (fem) creeper
vasha = Agree
vashaM = control
vashaaH = (Nom.Pl.) (are under) control or influence
vashaat.h = under obligation
vashii = one who is controlled
vashii+kR^i = to conquer, overcome
vashe = in full subjugation
vashya = under control
vas.h = to live
vasat.h = one who lives
vasati = (1 pp) to stay, dwell
vasana = dwelling
vasanaM = pitambharam
vasanta = the deity of Spring, also Spring itself
vasantau = (and) Spring season
vasav = of clothes, wearing clothes
vasavaH = the Vasus
vasaanaM = having worn
vasudhara = one that is wearing vasu, earth
vasudhaa = earth
vasudhaiva = vasudhA(fem.nom.sing.)earth;world + eva:alone;itself
vasun.h = the eight Vasus
vasundharaa = (f) earth
vasaunaaM = of the Vasus
vasti = internal cleansing
vastu = Article
vastutaH = actually, in reality
vastuuni = objects
vastra = Garment
vahati = (1 pp) to carry
vahamyahaM = vahAmi + ahaM:bear or carry + I
vahaa = Porter
vahaami = carry
vahni = fire
vahniH = fire (for worship)
vahnikaNa = spark
vaksha = chest
vakshaHsthalam.h = (n) breasts, chest
vakshoja = breasts
vakshyaami = shall explain
vaa = or

vaa.ngmaya = full of speech
vaa.nchh.h = to want
vaa.nchhaa = (fem) desire
vaak.h = language/speech
vaakya = sentence
vaakyaM = words
vaakyaani = sentences
vaakyena = words
vaagmii = master of speech
vaaN^mayaM = of the voice
vaaN^mayaH = full of the `word' i.e. master of the word \& language
vaachaM = words
vaachaH = the Vedas
vaachaa = speech
vaachaala = capable of talking
vaachyaM = to be spoken
vaaJNchhasi = you desire
vaaJNchhita = desired
vaaTikaa = (f) garden
vaaNijyaM = trade
vaaNijyam.h = (n) trade, commerce
vaaNii = language
vaaNiiM = speech
vaata = (masc) wind
vaataya = blow (like a wind?)
vaataaTaH = (m) kite
vaataatmajaM = the son of the wind-god (`vAta' or `vAyu)
vaataayana = a horse
vaataayanaM = window
vaataayanaasana = the horseface posture
vaataavaraNam.h = (n) environment, also used to mean weather
vaada = argument
vaadaH = (m) argument, discussion
vaadayati = to play (a musical instrument)
vaadaan.h = fabricated words
vaadinaH = the advocates
vaadinii = she who speaks
vaanara = monkey
vaanarayuuthamukhyam.h = the chieftain of the monkey brigade
vaapi = at all
vaama = left side
vaamadevaasana = Vamadeva's posture
vaamana = Vishnu's fifth incarnation also known as trivikrama
vaamaprakaasha = lovely shiningness
vaamaa.nkaaruuDha = having the left side of the body climbed, occupied by
vaame = left side
vaayu = wind
vaayuH = the vital airs
vaayoH = of the wind
vaayau = air(life-breath)
vaara = Day
vaaraM = and again
vaaradhipati = Ruler of the Day
vaari = water
vaari-dhara = water-carrier(cloud)
vaariNi = the one who prevents
vaarida = cloud (one who gives water)
vaarivaaha = (m) cloud
vaartaa = news
vaartaaM = word (here enquiry/inquiry)
vaartaaharaH = (m) reporter, journalist

vaarshhNeya = O descendant of VRishhNi
vaalmiikikokilam.h = the vAlmIki-cuckoo
vaasaH = living
vaasanaa = longings, craving
vaasara = Day
vaasava = indra
vaasavaH = the heavenly king
vaasas.h = apparel / clothes
vaasaa.nsi = garments
vaasita = made fragrant
vaasukiH = Vasuki
vaasukii = a name of Shesha
vaasudevaH = the Personality of Godhead, KRishhNa
vaasudevasya = of KRishhNa
vaasudevaaH = KRishhNa
vaaso = cloth, dress
vaastushaastra = study of architecture
vaahana = vehicle
vaahanakaaraka = Significator of vehicles which is Venus
vi+apa+gam.h = to go away
vi+chint.h = think
vi+bhaa = to adorn
vi+smR^i = to forget
vi+GYaa = to know
vi.ndati = enjoys
vi.nsha.nsha = A Varga. The harmonic twentieth division. Used for delineating Religious fervour and accrued spiritual merit
vi.nshottari = The most popular Dasha method in use today
vi.nshopaka = A method of calculating planetary strength using the Vargas
viMsati = (adj) twenty
vikampituM = to hesitate
vikarNaH = Vikarna
vikarmaNaH = of forbidden work
vikala = disabled
vikalaM = not related or joined
vikalpa = imagination, fancy
vikaaraM = appearance (generally, grotesque/ugly)
vikaaraan.h = transformations
vikaari = changes
vikaasaH = (m) progress, well-being, growth
vikirati = to cast a net
vikiirNa = scattered
vikR^i = modify, alter
vikR^ita = Ugly
vikR^itavahaa = Ugly porter
vikraantaH = mighty
vikriiNiite = to sell
vikrtaacharaNii = adj. mentally disturbed behaviour
vikhyaata = famous
vigata = having discarded
vigataH = is removed
vigatajvaraH = without being lethargic
vigatabhiiH = devoid of fear
vigataspR^ihaH = without being interested
viguNaH = even faulty
vigraha = attack
vigrahasandhau = for war(dissension) or peace-making
vighati = Equivalent to 24 seconds of clock time
vighna = calamity
vighnanaashine = to the destroyer of all obstacles
vighnaiH = difficulties, obstacles

vichar.h = to think
vichakshaNa = clever, wise
vichakshaNaH = the experienced
vichaara = thought
vichaaraM = thought
vichaalayet.h = should try to agitate
vichaalyate = becomes shaken
vichitra = foolish, extraordinary, strange
vichitraH = wonderful/mysterious
vichintaya = think well
vichintya = having thought
vichetasaH = bewildered
vijayaM = victory
vijayaH = victory
vijayate = is victorious
vijayii = victorious man
vijaanataH = who is in complete knowledge
vijaaniitaaH = are in knowledge
vijaaniiyaM = shall I understand
vijitaatmaa = self-controlled
vijitendriyaH = sensually controlled
vitataH = are spread
vitarati = to distribute
vitarka = discernment
vitR^i = to distribute
vitR^ishhNaaM = desirelessness
vitta = money
vittaM = wealth
vittakoshhaH = (m) bank
vitte = wealth
vitteshaH = the lord of the treasury of the demigods
vid.h = to obtain
vidaH = who understand
vidadhaami = give
vidaarayati = to split apart
vidaahinaH = burning
viditam.h = known
viditaatmanaaM = of those who are self-realized
viditvaa = having known/realised
vidishaaM = non-direction
viduH = understood
viduushhakaH = (m) clown, joker
videsha = foreign land
viddhi = know for sure
vidmaH = do we know
vidmahe = ?
vidya = education
vidyate = there is
vidyanipuNai = by the ace scholar Shankara (Plural is used for reverance)
vidyayaa = (fem.instr.sing.) by knowledge
vidyaa = knowledge
vidyaat.h = you must know
vidyaaturaanaaM = (poss.pl.) of people who are indulging in knowledge
vidyaanaaM = of all education
vidyaanidhiH = the stock-pile of knowledge (here rAma)
vidyaamahaM = shall I know
vidyaarthinii = (f) student
vidyaarthii = (m) student
vidyaalayaH = (m) school
vidyaavaan.h = a knowledgeable manor scholar
vidyut.hkandaH = (m) incandescent bulb

vidvat.h = scholar
vidvattva = scholarliness
vidvaan.h = learned
vidvishhaavahai = may us not quarrel or hate
vidhaatR^i = the creator
vidhaana = placing
vidhaanoktaH = according to scriptural regulation
vidhi = ritual
vidhidishhTaH = according to the direction of scripture
vidhihiinaM = without scriptural direction
vidhiiyate = does take place
vidhuuta = moving
vidhema = make
vidheyaatmaa = one who follows regulated freedom
vina = without
vinaN^kshyasi = you will be lost
vinadya = vibrating
vinaya = humility
vinayii = man with humility
vinashayasi = you destroy
vinashyati = falls back
vinashyatsu = in the destructible
vinaa = without
vinaasha = total destruction
vinaashaM = destruction
vinaashaH = destruction
vinaashaaya = for the annihilation
vinigrahaH = control
vinimayaH = (m) exchange
viniyataM = particularly disciplined
viniyamya = regulating
viniyogaH = distribution (of various limbs, postures)
vinirmuktaaH = liberated
vinivartante = are practiced to be refrained from
vinivR^itta = disassociated
vinishchitaiH = certain
viniha.nsi = you kill
vinoda = humor
vinodaya = divert/recreate(be happy)
vindati = (6 pp) to find
vindate = enjoys
vindaami = I have
vipatti = calamity
viparivartate = is working
viparIita = inverted, contrary to rule, wrong
viparIitaM = the opposite
viparIitakaraNii = the upside-down posture
viparIitaan.h = in the wrong direction
viparIitaani = just the opposite
viparyaya = inversion
viparyayeNaa.api = by changing also
viparyaaya = a mistaken view
vipashchit.h = (m) a learned man, scholar
vipashchitaH = full of discriminating knowledge
vipaksha = of the opposite side
vipaaka = the distressing results of karmas
vipula = ample
vipulaM = more than enough, plenty
vipra = Brahmin, sage
vipratipanna = adj. perplexed
vipratipannaa = without being influenced by the fruitive results

viprapriyaM = the loved of the Brahmins
vipraaH = (masc.nom.Pl.)Brahmins
viphalaH = not good fruitless
vibhaktaM = divided
vibhakteshhu = in the numberless divided
vibhaagayoH = differences
vibhaagashaH = in terms of division
vibhaavasau = in the fire
vibhuM = greatest
vibhuH = the Supreme Lord
vibhum.h = the Lord who shines
vibhuutayaH = opulences
vibhuuti = divine power
vibhuutiM = opulence
vibhuutinaaM = opulences
vibhuutibhiH = opulences
vibhuuteH = of opulences
vibhuush.h = to decorate
vibhuushhaNa = ornament, asset
vibhramaH = bewilderment
vibhrashhTaH = deviated from
vibhraantaaH = perplexed
vimatsaraH = free from envy
vimaanam.h = (n) an aircraft, plane
vimuktaH = liberated
vimuktaanaaM = of those who are liberated
vimuktaiH = by one who has become free from
vimuchya = being delivered from
vimuJNchati = one gives up
vimuhyati = one is bewildered
vimuuDha = foolish
vimuuDhaH = bewildered
vimuuDhabhaavaH = bewilderment
vimuuDhaaH = foolish persons
vimuuDhaan.h = perfectly befooled
vimR^ishya = deliberating
vimochana = freedom
vimohayati = bewilders
vimohitaaH = deluded
vimokshaNaat.h = giving up
vimokshaaya = meant for liberation
vimokshyase = you will be liberated
viyogaM = extermination
virakta = uninerested
virachita = created
virachitaM = created, composed
virala = rare
viraha = separation
virahitaM = without
viraagaH = Non-attachment/desirelessness
viraaTaH = Virata
viraam.h = to stop
viraama = stop
viraamaH = respite, full stop
virochana = a demon prince
virodha = opposition
vilagnaaH = becoming attached
vilayamaM = extinct
vilepana = smearing
vilokayataaM = of those who are seeing
vilokya = on seeing

viloma = against the natural order of things
vivarjita = without/ having abandoned
vivarjitaM = devoid of
vivardhanaaH = increasing
vivasvataH = of the sun-god
vivasvate = unto the sun-god
vivasvaan.h = Vivasvan (the sun-god's name)
vivakshaa = choice
vivaaha = Wedding
vivaahaM = marriage
vivikta = to solitary
viviktasevii = living in a secluded place
vividha = varied
vividhaH = various
vividhaaH = various
vividhaiH = various
vivR^iNute = (Vr. Pr.III Per.S.AP)chooses
vivR^iddhaM = increased
vivR^iddhe = when developed
viveka = discrimination
vivekin.h = one who is thoughtful and just
vishate = he enters
vishanti = enter
vishama\-vR^ittii = uneven or strained movement whilst breathing
vishaaM = and the vaisyas
vishaakhaa = Sixteenth nakshatra
vishaala = very great
vishaalaM = vast
vishaalaakshau = (two)persons with (lotus-like)large eyes
vishishhTaaH = especially powerful
vishishhyate = is by far the better
vishuddha = pure
vishuddhayaa = fully purified
vishuddhaye = for clarifying
vishuddhaatmaa = a purified soul
visheshha = particular
visheshhataH = especiaaly
visheshhasaN^ghaan.h = specifically assembled
visheshhaGYa = the knowledgeable or wise person
vishyati = (4 pp) to pierce
vishleshha = lonely (antonym of aashleshha which is embrace)
vishvaM = the universe
vishvataaH = from all around the world
vishvatomukhaM = and in the universal form
vishvatomukhaH = Brahma
vishvamaaryaM = vishvaM:Universe and AryaM: (acc.sing.):noble person
vishvamuurte = O universal form
vishvaruupa = in the form of the universe
vishvavidyaalayaH = (m) university
vishvavedaaH = one who has understood the world(vishva)
vishvasya = universe
vishvaamitra = vishvAmitra's
vishvaasa = faith
vishvaasabhuumi = trustworthy
vishve = the Visvedevas
vishveshvara = O Lord of the universe
vishha = poison
vishhama = odd (as in odd or even)
vishhamiva = like poison
vishhame = in this hour of crisis
vishhaya = kingdom (here)

vishhayaaH = on the subject matter
vishhayaan.h = sense objects
vishhaye = in topics, in subjects
vishhaaNa = horns
vishhaadaM = moroseness
vishhaadi = morose
vishhiidan.h = while lamenting
vishhiidantaM = lamenting
vishhuspR^isha = touched, tinged with poison (poison-tipped arrow?)
vishheshhataa = difference
vishhopameyaM = poison-like
vishhTabhya = pervading
vishhThitaM = situated
vishhNu = the preserver of life
vishhNuH = the Lord MahaavishhNu
vishhNutvaM = the quality/state of Brahman/god-realisation
vishhNo = O Lord Visnu
visargaH = creation
visR^ijan.h = giving up
visR^ijaami = I create
visR^ijya = putting aside
vistaraH = the expanse
vistarashaH = in detail
vistarasya = to the extent
vistareNa = in detail
vistaaraM = the expansion
vistaarita = expanded
visphuraNai = by emanation
vismayaH = wonder
vismayapadaM = object of wonder
vismayaavishhTaH = being overwhelmed with wonder
vismitaaH = in wonder
vihaga = bird
vihaaya = giving up
vihaara = in relaxation
vihaarasya = recreation
vihaariNi = one who strolls
vihiaa = vihitA?, understood
vihita = prescribed
vihitaM = directed
vihitaaH = used
vihitaan.h = arranged
vihiina = without
vihiinaa = bereft
vihR^i = to roam
vikshipta = mental aggitation
vikshepa = confusion
viGYaataM = has been known
viGYaatuM = to know
viGYaana = comprehension, Science
viGYaanaM = numinous knowledge
viGYaanamaya = full of greater(scientific in a way) knowledge
viGYaanii = scientist
viGYaapana = advertisement, ad
viGYaaya = after understanding
viijati = to fan
viita = free from
viitaraagaaH = in the renounced order of life
viithi = (f) road, way
viira = the sentiment of valor
viiraJNcha = name of Brahma

viirabhadraasana = the arrow posture
viiraasana = the hero posture
viirya = vitality, enthusiasm, semen
viiryaM = valour
viiryavaan.h = very powerful
viiryaaM = glories
viiksh.h = to see
viikshante = are beholding
viikshya = having seen
vR^ika = wolf
vR^ikodaraH = the voracious eater (Bhima)
vR^ijanaM = the ocean of miseries
vR^iNute = chooses
vR^it.h = to exist
vR^itta = desire
vR^ittapatrikaa = (f) newspaper
vR^ittisthaaH = whose occupation
vR^ittii = tendancy
vR^ithaa = (indecl) wanton, uselessly, idly
vR^iddha = aged
vR^iddhaH = old man
vR^iddhashravaaH = having become old with years of hearing knowledge
vR^intam.h = (n) the stem of a flower
vR^intaakam.h = (n) brinjal
vR^inda = (n) group
vR^ishashaila = vRishaa hill
vR^ishchika = The Zodiacal Sign of Scorpio
vR^ishchikaasana = the scorpion posture
vR^ishhabha = The Zodiacal Sign of Taurus
vR^ishhabhaH = (m) bull, the Zodiacal Sign of Taurus
vR^ishhTi = rain
vR^ishhTiH = (m) rain, showers
vR^ishhNiinaaM = of the descendants of VRishhNi
vR^iksha = tree
vR^ikshaasana = the tree posture
vR^ikshi = I sing. aatmane. `injunctive' of vRij, `to avoid
vegaM = urges
vegaaH = speed
veNii = (f) pigtail, ponytail
veNuH = flute
vetanam.h = (n) salary
vetta = the knower
vetti = knows
vettha = know
veda = Ancient Indian Religious Texts
vedaH = (masc.nom.sing.)the Veda
vedakrama = vedaas
vedanaa = feelings of pain
vedayaGYa = by sacrifice
vedavaadarataaH = supposed followers of the Vedas
vedavit.h = the knower of the Vedas
vedavidaH = persons conversant with the Vedas
vedaaH = Vedic literatures
vedaanaaM = of all the Vedas
vedaanta = Vedic method of Self-Realization
vedaantakR^it.h = the compiler of the Vedanta
vedaantavedyo = one knowable thro' `upanishat.h'
veditavyaM = to be understood
vedituM = to understand
vede = in the Vedic literature
vedeshhu = Vedic literatures

vedaiH = by study of the Vedas
vedyaM = what is to be known
vedyaH = knowable
vedhashaalaa = (f) observatory (weather, solar)
vedhas.h = brahmaa
vedhase = to the Brahman (like rAma)
vepathuH = trembling of the body
vepathumathii = she who is sweating
vepamaanaH = trembling
velaa = (fem) time
vesha = dress
veshhaH = make-ups/garbs/roles
veshhTiH = (m) dhoti
vai = emphasis
vaikuNTha = the abode of Vishnu
vaikuNThaadhipatii = ruler of vaikuNTha which is Vishnu
vaidyaH = doctor
vainateyaH = Garuda
vaimaanikaH = (m) pilot
vaiyaakaraNa = Grammar
vaiyaakaraNasyaishhaH = to the grammarian+this
vaira = enmity
vairaagya = uncolouredness, not desiring physical objects
vairaagyaM = renunciation
vairaagyeNa = by detachment
vairaajya = excelent rulership
vairiNaM = greatest enemy
vairishhu = on enemies
vaisheshikaa = one of the schools (systems) of Indian philosophy
vaishya = the caste of merchants and professionals
vaishyaH = mercantile people
vaishravaNa = son of Vishravas (typically applied only to Kubera)
vaishvaanaraH = My plenary portion as the digesting fire
vaishhNava = a large sect of the followers of Sri Vishnu
vaiGYaanikaH = (m) scientist
vyakta = made known
vyaktayaH = living entities
vyaktiM = personality
vyaktitva = personality
vyajanam.h = (n) fan
vyatitarishhyati = surpasses
vyatiitaani = have passed
vyatta = open
vyathanti = are disturbed
vyathayanti = are distressing
vyathaa = trouble
vyathishhThaaH = be disturbed
vyadaarayat.h = shattered
vyapadesha = (m) mention, name
vyapaashrayaH = taking shelter of
vyapaashritya = particularly taking shelter
vyapetabhiiH = free from all fear
vyabhichaarin.h = adj. deviate
vyaya-bhaava = House of Expenditure/Loss or 12th
vyayam.h = (n) expenditure, spending
vyara.nsiit.h = passed, elapsed
vyartha = u(adj)seless, purposelss
vyavakalanam.h = (n) subtraction
vyavachchhetsiiH = cut or dissect
vyavasaayaH = enterprise or adventure
vyavasaayaatmikaa = resolute in KRishhNa consciousness

vyavasitaH = situated in determination
vyavasitaa = engaged
vyavasthitaan.h = situated
vyavasthitiH = the situation
vyavasthitau = put under regulations
vyavaasitaaH = have decided
vyashema = ?
vyasana = addiction
vyaakula = alarmed (adj)
vyaakulatva = (neut) sorrow, concern
vyaakulitaa = she who has been afflicted/affected
vyaaghraH = (m) tiger
vyaadhaH = (m) hunter
vyaadhi = disease
vyaadhii = illness
vyaana = one of the vital airs, circulates energy all over the body
vyaapaara = affair (masc)
vyaaptaM = pervaded
vyaapya = pervading
vyaamishreNa = by equivocal
vyaala = elephant
vyaasaH = Vyasa
vyaasaN^ga = varied interests, (involvement in) many hobbies
vyaasaprasaadaat.h = by the mercy of Vyasadeva
vyaasochchhishhThaM = vyAsa + uchchhishhThaM:by VyAsa + mouth-dropped
vyaaharan.h = vibrating
vyaakshipati = (v) to postpone
vyudasya = laying aside
vyuuDhaM = arranged in a military phalanx
vyuuDhaaM = arranged
vyomagaamii = astronaut, cosmonaut
vyomachaariNaH = the people who wander over the sky (and `pAtAla'\&bhUtala')
vyoman.h = (n) the sky
vraja = go
vrajeta = walks
vraNa = injury, wound (masc, neut)
vraNaH = (m) scar
vrata = austerities
vrataaH = avowed
vraata = disciplined course
vriddha = old, aged
sha.Nsati = (1 pp) to praise
sha.nkara = Shankara
sha.nkaa = fear
sha.nsa = praise
sha.nsasi = You are praising
shakunta = crane
shakta = strong
shaktaaH = capable
shakti = strength
shaktiH = power; might
shaktichaalanii = one of the mudras, involves contracting the rectum
shakti\-chaalinii = the nerve-power posture
shaktitrayaH = three powers of `ichcha', `kriya' and `gyana'
shaknavaama = I pl `imperative' paras. of shak, be able
shaknoti = (5 pp) to be able
shaknomi = am I able
shaknoshhi = you are able
shakya = possible
shakyaM = is able
shakyaH = practical

shakyattvaat.h = from capability
shakyase = are able
shakrasya = (masc.poss.S)of God Indra
shaN^karaH = Lord Siva
shaN^kaa = doubt
shaN^kha = conch shell
shaN^khaM = conchshell
shaN^khaH = (m) a conch
shaN^khaaH = conchshells
shaN^khaan.h = conchshells
shaN^khau = conchshells
SaT = (adj) six
shaTha = Rogue
shaThaH = deceitful
shaD.hbala = Six Strengths. A method of determining planetary powers
shaD.hvarga = The Six Harmonic Charts: Rashi, Hora, dreshhkaaNa, navaa.nsha,
dvadasha.nsha and tri.nsha.nsha
shata = Hundred
shataM = a hundred
shatakoTi = 100 koti or 1000 millions
shatataarakaa = Twenty-fourth nakshatra, hundred minor stars
shatapadii = (f) centipede
shatashaH = hundreds
shataabhishaka = Twenty-fourth nakshatra (also shatataarakaa)
shatena = hundred
shataiH = by hundreds
shatru = enemy
shatru-bhaava = House of Enemies or 6th
shatruM = the enemy
shatruH = enemy
shatrutve = because of enmity
shatrun.h = enemies
shatruvat.h = as an enemy
shatrau = in (towards)the enemy
shani = Saturn
shanivaara = Saturday
shanaiH = slowly
shantiM = perfect peace
shapati = (1 pp) to curse
shabda = Word
shabdaM = sound
shabdaH = combined sound
shabdabrahma = ritualistic principles of scriptures
shabdaadin.h = sound vibration, etc
shabdhaartha = word by word meaning
shama = Tranqulity
shamaM = mental tranquillity
shamaH = cessation of all material activities
shamanaM = subsiding
shambuukaH = (m) snail
shambhu = a name of Shiva
shaya = Sleep
shayana = a bed
shayanaM = sleep
shayanaprakoshhThaH = (m) bedroom
shayanaasana = the repose posture
shayyaa = (f) bed
shara = Arrow
sharaNa = Refuge
sharaNaM = resort/surrender
sharaNaarthii = Refugee

sharaNyau = the refuge , people who are worthy of giving asylum, protection to
sharad.h = autumn
sharadaH = (autumnal seasons) years
shariira = body (neut)
shariiraM = body
shariiramaadyaM = body + the beginning
shariirasthaM = situated within the body
shariirasthaH = dwelling in the body
shariiraaNi = bodies
shariiriNaH = of the embodied soul
shariire = in the body
sharkaraa = (f) sugar
sharma = grace
shala = a building or a house, normally with a specific purpose
shalabha = a locust
shalabhaH = (m) grasshopper
shalabhaasana = the locust posture
shalaakaa = a small twig (in this case, like an eye-pencil)
shalyaH = (m) porcupine
shava = cadaver
shavapetikaa = (f) coffin
shavaasana = the corpse posture
shasha = rabbit
shashaH = (m) rabbit
shashaaN^ka = moon
shashaaN^kaH = the moon
shashi = moon
shashisuuryayoH = of the moon and the sun
shashii = the moon
shashvachchhaantiM = lasting peace
shashhTashhTaka = 6th and 8th from each other
shashhTyaa.nsha = A varga. The 60th Harmonic Chart. Used in cases of delineation of twins
shastra = weapon
shastraM = weapon
shastrapaaNayaH = those with weapons in hand
shastrapuutaaH = having become holy by (strike of) weapon
shastrabhR^itaaM = of the carriers of weapons
shastrasampaate = in releasing his arrows
shastraaNi = weapons
shafarii = a very small fish
shaa.ntamuurtim.h = the personification of peace or unruffled benign-looking
shaa.ntiH = peace
shaakiNii = the goddess in vishuddha chakra
shaakha = branch
shaakhaM = branches
shaakhaa = (fem) branch
shaakhaaH = branches
shaaTikaa = (f) saree
shaadhi = just instruct
shaanta = the sentiment of happiness, peace, pleasure
shaantaH = peaceful
shaantarajasaM = his passion pacified
shaanti = calmness
shaantiM = peace
shaantiH = peace
shaambhavii = related to Shiva who is known as shambhu
shaambhavii\-mudraa = gazing between ones eyes
shaamyati = (4 pp) to stop
shaaradaa = Wife of Sri Ramakrishna (also Goddess Sarasvati)
shaariiraM = (n) body
shaardulaH = (m) tiger

shaashvataH = permanent
shaashvatasya = of the eternal
shaashvataaH = eternal
shaashvatiiH = many
shaashvate = of the Vedas
shaasakiiya = (adj) of the government
shaasana = government, discipline
shaastra = science
shaastraM = revealed scripture
shaastravidhiM = the regulations of the scriptures
shaastraaNi = sciences (scriptures)
shikharam.h = (n) summit, mountain top
shikhi.n = peacock
shiraH = head
shiras.h = head
shirasaa = with the head
shirastraaNa = (m) helmet
shiriishha = name of a flower
shirovedanaa = (f) headache
shirshha = the head
shirshhaasana = the head-stand posture
shirsaN^gushhThaasana = the deep lunge posture
shila = rock
shilaa = (fem) stone
shilpam.h = (n) sculpture, carving
shilpin.h = sculptor
shilpii = (m) sculptor
shiva = the destroyer
shivasutaaya = to the son of `shiva'
shishira = frosty season
shishhTatva = wisdom
shishhya = student
shishhyaH = disciple
shishhyam.h = the disciple. the student
shishhyaan.h = desciples
shishhyeNa = disciple
shishhyaiH = disciples
shikshaNaM = of teaching
shikshate = (1 ap) to learn
shii = to sleep
shiigraM = hurry; quickness
shiighraM = immediately
shiita = cold
shiitaka = (m) refrigerator
shiitala = cool
shiirsha = head
shiirshha = head
shiila = character
shiilaM = chastity
shiishkaaraH = (m) a whistle
shu.nThaH = roasted?
shuka = parrot
shukaH = (m) parrot
shukaharitaH = dark green colour (literally, parrot green)
shuktiH = oyster
shukra = The planet Venus. The word means Semen or Sexual Secretions
shukravaara = Friday
shukla = light
shuklaH = the white fortnight
shuchaH = worry
shuchi = clean

shuchiH = pure
shuchiinaaM = of the pious
shuchau = in a sanctified
shuNThii = (f) ginger
shuNDaa = (f) elephant's trunk
shuddha = pure
shuddhapaksha = Bright side of the lunar month, also shuklapaksha
shuddhaye = for the purpose of purification
shudra = the caste of servants and labourers
shunaka = (m) dog
shubrataa = whiteness
shubha = good, auspicious
shubhaM = good , auspicious
shubhagraha = Benefic planet
shubhadi = giver of auspicious
shubhasya = of good things
shubhaan.h = the auspicious
shubhra = clean
shushruushaa = service
shushhke = in the drying up of
shushhyati = (4 pp) to dry
shuudraH = lower-class men
shuudrasya = of the shudra
shuudraaNaaM = of the shudras
shuunya = zero
shuunyaM = zero
shuura = valiant
shuuraaH = heroes
shuuro = warrior or skilled one
shuurpakarNakaM = having long ears
shuula = triant , trishuula
shR^i.ngaara = the sentiment of love
shR^igaalaH = fox
shR^iN^khalaa = (f) a chain
shR^iN^gam.h = (n) horn
shR^iNu = just hear
shR^iNuyaat.h = does hear
shR^iNuyaama = May we hear
shR^iNoti = (5 pp) to listen
shR^iNvataH = hearing
shR^iNvan.h = hearing
shekishpira = (m) a play with too many words
sheNishheveta = does not marry
shenota = (n) the great void
sheshha = remaining
shaibyaH = Saibya
shaila = shell
shailaadhiraaja = the king of mountains(Himaalayaas)
shailii = (f) style
shouchagR^iham.h = (n) toilet
shoka = sorrow
shokaM = lamentation
shokahataM = attacked(hata) by grief(shoka)
shochati = (1 pp) to grieve
shochaniiya = adj. lamentable
shochituM = to lament
shochya = (participle,fem.)fit to be worried about;worth-concern
shoNita = red (adj); blood (neut)
shothaH = (m) swelling
shodashaa.nsha = A Varga. The 16th Harmonic Chart. Used for deeper delineation of Fourth House matters

shodhana = purification
shobh.h = to shine, look good
shobhini = person glowing with
shobheta = shine
shoshhayati = dries
shaucha = mental and bodily cleanliness
shauchaM = cleanliness
shauryaM = heroism
shmashru = moustache, beard
shyati = to sharpen
shyaamala = dark
shyaamalaM = the dark-complexioned one
shyaalaaH = brothers-in-law
shraDhaavaan.h = believer; man of faith
shraddadhaanaaH = with faith
shraddhaH = faith
shraddhayaa = with faith
shraddhayaanvitaH = accompanied with faith
shraddhayaanvitaaH = with faith
shraddhaa = faith
shraddhaaM = faith
shraddhaavantaH = with faith and devotion
shraddhaavaan.h = a faithful man
shrama = (masc) excertion
shrayati = (1 pp) to reach
shravaH = having heard(old learned man?)
shravaNa = Twenty-second nashaktra
shravana = hear, to hear
shravishhTaa = Twenty-third nakshatra also known as dhanishhThaa
shraamyati = (4 pp) to be tired
shritaaH = taking shelter of
shrivatsa = the curl on Vishnu's breast
shrii = Added before a name to show respect
shriiH = wealth
shriigaNeshaaya = to Lord Ganesh
shriidaruupa = resembling lakshmii
shriipati = Lakshmi's consort MahAvishhNu's
shriibudhakaushika = sHrI budhakaushika (the author of this hymn)
shriibhagavaanuvaacha = the Supreme Personality of Godhead said
shriimachchhankarabhagavat.h+charaNaiH = by the Shankaracharya who is known
shriimat.h = honourable prefix
shriimataM = of the prosperous
shriimad.h = respectful prefix
shriimaan.h = the man with `shrI' i.e. the endowed man
shriiraama = Lord Rama
shriiraamaM = shri rAma
shriiraamacha.ndracharaNau = the two feet of rAmachandra
shriiraamacha.ndrapriityarthe = For pleasing the Lord sItArAma
shriiraamacha.ndram.h = rAma
shriiraamaduutaM = the messenger of rAma
shriiraamarakshaa = the protection of Lord Rama
shruNoti = (5 pp) to hear
shruta = knowledge
shrutaM = heard
shrutavaan.h = knowledgeable
shrutasya = all that is already heard
shruti = ear or veda
shrutiparaayaNaaH = inclined to the process of hearing
shrutimat.h = having ears
shrutii = that which hears i.e.ears
shrutena = (instr.S)thro' hearing, or thro' Veda

shrutau = have been heard
shrutvaa = having heard
shreyaH = good
shreyaan.h = far better
shreshhTha = best
shreshhThaH = a respectable leader
shreshhThau = the best (2 persons)
shrotavyasya = toward all that is to be heard
shrotaaram.h = one who hears
shrotraM = ears
shrotraadiini = such as the hearing process
shlathayati = (v) to unweave
shlaaghate = (1 ap) to praise
shvaH = tomorrow
shvan.h = (m) dog
shvapaake = in the dog-eater (the outcaste)
shvashura = father-in-law
shvashuraan.h = fathers-in-law
shvashuuraaH = fathers-in-law
shvasan.h = breathing
shvasiti = breathe
shvastika = (f) a symbol of hatred
shvaana = Dog
shvaasa = Breath
shvaasaprashvaasa = heaving and sighing
shveta = (adj) white
shvetaketaH = Shvetaketu(maan with white flag?)
shvetaayasaH = (m) steel
shvetaiH = with white
shhaT-pada = one with six legs (insect); here, a bumble bee
shhaD.h = six
shhaN.h = six
shhaNDa = (masc/neut) collection.
shhaNmaasaaH = the six months
shhaNmukha = with six mouths, a name of Kartikeya
shhad.h = to sit
shhashhThaaNi = the six
shhoDasha = 16
shhoDashaH = number sixteen
sa = he
sa-yata = attempting
sa.MmuuDhabhaavin.h = adj. deluded
saM+tR^i = to cross
sa.nkaTa = calamity / danger
sa.ngati = company
sa.ngatiraikaa = sa.ngatiH+ekA, company+(only) one (way)
saMgara = (m) a vow
sa.ngavarjitaH = freed from the contamination of fruitive activities and mental speculation
sa.ngiita = music
sa.ngraha = collection
sa.ngrahaH = the accumulation
sa.ngraheNa = in summary
sa.ngraama-bhuumi = (fem) battleground
sa.ngraamaM = fighting
sa.nghe = (loc.sing.) in Union or togetherness or group
sa.nchaya = collection
sa.ndarshaya = (verbal stem) to show
sa.ndhaanaM = combination?
sa.nnidhau = in the presence of, close
sa.nnyasi = one who has renounced the world

sa.nnyasta = one who has renounced
sa.nnyasya = giving up completely
sa.nnyaasa = of renunciation
sa.nnyaasaM = renunciation
sa.nnyaasaH = renunciation of work
sa.nnyaasanaat.h = by renunciation
sa.nnyaasasya = of renunciation
sa.nnyaasii = renouncer
sa.nnyaasiinaaM = for the renounced order
sa.nnyaasena = by the renounced order of life
saMpashyan.h = (pr.participle) looking at
saMpaadakaH = (m) editor
saMpuurNam.h = complete, finis, over
saMpraapte = (when you have) reached/obtained
saMpraapnoti = attains
saMbhaavanaamaatreNa = by honouring (with gifts) alone
saMmaarjayati = to clean, to wash, to wipe
saMmishraNaM = mixed
sa.nyata = controlled
sa.nyama = dharana, dhyana and samadhi taken together
sa.nyamataaM = of all regulators
sa.nyaminaH = tamed or self-denying like that of a hermit
sa.nyamii = the self-controlled
sa.nyamya = keeping under control
sa.nyaati = verily accepts
sa.nyuktaaH = engaged
sa.nyogaM = connection
sa.nyogaat.h = by the union between
saMyojayati = to thread (i.e. pass a thread through the eye of a needle)
sa.nvatsara = Designated year, 60 in number and change cyclically
saMvaada = (m) conversation , dialouge
sa.nvaadaM = conversation
sa.nvigna = distressed
sa.nvR^ittaH = settled
sa.nshaya = doubt
sa.nshayaM = doubts
sa.nshayaH = doubt
sa.nshayasya = of the doubt
sa.nshitavrataaH = taken to strict vows
sa.nshuddha = washed off
sa.nshuddhiH = purification
saMshodhanam.h = (n) research, discovery
sa.nshritaaH = having taken shelter of
sa.nsarga = company
sa.nsaara = world
sa.nsaaraH = world/family
sa.nsaaraat.h = fromthe world
sa.nsaariNo = ordinary family man
sa.nsaare = world
sa.nsaareshhu = into the ocean of material existence
sa.nsiddhaH = he who is mature
sa.nsiddhiM = in perfection
sa.nsiddhau = for perfection
sa.nskaara = impression, conditioning
saMskaaraaH = (Masc.Nom.Pl.) prescribed ritual duties(16?)
sa.nskR^it.h = Sanskrit
sa.nskR^ita = refined
sa.nskR^itashikshaNaM = learning of Sanskrit
sa.nskR^iti = culture
sa.nstabhya = by steadying
saMsthaa = (f) organisation, company

sa.nsthaapanaarthaaya = to reestablish
sa.nsparshajaaH = by contact with the material senses
sa.nsparshana = (neut) contact
sa.nsmR^itya = remembering
sa.nharate = winds up
sa.nhaara = destroy (take away)
sa.nhita = sandhi : the phonetic combination of words in sanskrit
sa.nhitaasa.ndhiH = sa.nhitaa+sandhiH joined together?
sa.nhR^i = to completely destroy
sa.nhR^ishhTa = (adj) happy
sa.nGYake = which is called
sa.nGYaarthaM = for information
sa.nGYitaM = in the matter of
sa.nGYitaH = is called
sa.nGYaiH = named
saH = He
sakala = the entire
sakalaani = all
sakalaapadaam.h = all dangers'
sakaaraNam.h = with reason
sakaasha = company
sakR^it.h = (ind) once
sakR^idapi = once even
sakta = attached
saktaM = attached
saktaH = attached/engrossed/absorbed
saktah = capable of
saktaaH = being attached
sakthinii = pivotal region?
sakhaa = friend
sakhi = friend
sakhiin.h = friends
sakhaiva = like a friend
sakhyuH = with a friend
sagadgadaM = with a faltering voice
saN^kaTaasana = the dangerous posture
saN^karaH = such unwanted children
saN^karasya = of unwanted population
saN^kalanam.h = (n) addition
saN^kalpa = determination
saN^kalpaH = (m) decision, resolution, plan
saN^kuchit.h = (adj) limitted, narrow
saN^keta = indication
saN^ketaH = (m) address, information
saN^kramaNa = concurrence, coming together
saN^kraanti = the festival of makara sankraant
saN^khyaa = (f) number, count
saN^khye = in the battlefield
saN^ga = togetherness, closeness
saN^gaM = attachment
saN^gaH = attachment
saN^gaNaka = computer
saN^garataH = indulging in good company
saN^garahitaM = without attachment
saN^gavivarjitaH = free from all association
saN^gaviihinaH = bereft of company
saN^gaat.h = from attachment
saN^giita = music
saN^giitakam.h = (n) a music concert
saN^ge = in the company
saN^gena = by association

saN^graha = collection
saN^graama = battle ,battlefield
saN^gha = group, organization, gathering
saN^ghaTita = united
saN^ghaaH = the assemblies
saN^ghaataH = the aggregate
saN^ghaiH = the groups
sachanta = to accompany, procure
sachiva = (m) minister
sachetaaH = in my consciousness
sachchhabdaH = the sound sat
sajala = With water
sajja = adorned, equipped
sajjate = becomes attached
sajjana = good man
sajjante = they become engaged
saJNchaya = collection
saJNchayaan.h = accumulation
saJNchikaa = (f) file
saJNchhinna = cut
saJNjanayan.h = increasing
saJNjaya = O Sanjaya
saJNjayati = binds
saJNjaayate = develops
saJNjiivanii = a life-restoring elixir or herb
saNghaTana = organization, unity
sat.h = a good man
sat.h\-chit.h-aananda = bliss consciousness
sataH = of the eternal
satata = always
satataM = always
satatayuktaanaaM = always engaged
sataaM = of saintly people
sati = being
satii = Sati
satkaara = respect
satkaarya = good or useful work particularly helpful to many
sattva = inner strength
sattvaM = the strength
sattvavataM = of the strong
sattvasa.nshuddhiH = purification of one's existence
sattvasthaaH = those situated in the mode of goodness
sattvaat.h = from the mode of goodness
sattvaanaaM = good beings'
sattvaanuruupaa = according to the existence
sattve = the mode of goodness
satpurushha = good man
satya = Truth
satyaM = Truth
satyameva = Truth alone
satyasa.ndhaM = the one bound by Truth
satyasya = of truth
satsaN^gatve = in good company
sad.hbhave = in the sense of the nature of the Supreme
sadaya = compassionate
sadasat.h = to cause and effect
sadaa = always
sadaachaar = good conduct / behaviour
sadaananda = ever joyous
sadaashiva = a form of Shiva
sadupayoga = correct or right use derived from sat.h + upayoga

sadR^isha = (adj) similar, looking like
sadR^ishaM = accordingly
sadR^ishaH = like
sadR^ishii = like that
sadaiva = always
sadodita = always, constant
sadoshhaM = with fault
sadgamaya = sat.h and gamaya: Truth and lead(causal of 'go')
sadbuddhiM = sat.h+buddhiM, good+awareness(loosely speaking:mind)
sadyaH = instantly
sadyah = immediately
san.h = being so
sanaatana = ancient
sanaatanaM = eternal atmosphere
sanaatanaH = eternally the same
sanaatanaaH = eternal
sankalpamastu = saMkalpaM + astu:resolution + let there be
sangama = to meet
sangiita = (m) divine music, the space between the breaths
santaH = the devotees
santata = repeated
santatagamana = unbroken togetherness
santapta = burning
santarishhyasi = you will cross completely
santaaH = are respected
santaapa = harrasment
santi = there are
santushhTa = satisfied
santushhTaH = perfectly satiated
santosha = satisfaction
santoshha = satisfaction
sandarbha = reference
sandR^ishyante = are seen
sandesha = message
sandehaH = (m) doubt
sandhi = The junctional point of two consecutive bhaavas
sandhiikaala = twilight (both morning and evening time)
sannaddhaH = fully armed, prepared
sannibhaani = as if
sanniyamya = controlling
sannivishhTaH = situated
sannihite = (in the) presence/nearness of
sapatnaan.h = enemies
sapta = (adj) seven
saptavarga = Seven Vargas a sequence of varga or harmonic charts. Consists of Rashi, Hora, Drekkana, navaa.nsha, dvaadasha.nsha, tri.nshaa.nsha and Saptaa.nsha
saptaa.nsha = A varga. The harmonic Seventh Division. Used for delineations of Children and Grandchildren and one's creative projections
saphala = fruitful
sabaandhavaan.h = along with friends
sabhaa = (f) assembly, meeting
sabhaasada = literally one who sits in the assembly
sama = Equal
samaM = in equanimity
sama.ntaat.h = from all around
samaH = equipoised
samakonaasana = the sideways leg-splits posture
samagraM = in total
samagraan.h = all
samachittaH = equal-minded/equanimity
samachittatvaM = equilibrium

samatala = Level surface
samataa = equilibrium
samatitya = transcending
samatiitaani = completely past
samatvaM = equanimity
samada = furious
samadarshanaH = seeing equally
samadarshinaH = who see with equal vision
samadhigachchhati = attains
samantataH = from all sides
samantaat.h = everywhere
samanvitaH = qualified
samabuddhayaH = equally disposed
samabuddhiH = having equal intelligence
samaya = time, pact, agreement, bet
samara = war
samarchaa = well worshipped
samarthanam.h = (n) support
samavartataagre = was there before
samavasthitaM = equally situated
samavR^ittii = prANayAma with equally long inhalation, exhalation, suspension
samavetaaH = assembled
samavetaan.h = assembled
samasta = all
samastaM = entire
samastaaH = all; the entire
samasthitii = standing still
samaaH = like
samaakula = (adj) confused, bewildered
samaagataaH = assembled
samaachara = do perfectly
samaacharan.h = practicing
samaachiina = appropriate, apt, proper
samaaja = Society
samaajasevaa = social service benefiting society
samaadhaatuM = to fix
samaadhaaya = fixing
samaadhinaa = by complete absorption
samaadhividhaana = in the state of trance
samaadhisthasya = of one situated in trance
samaadhii = state where the aspirant is one with the object of his meditation
samaadhau = in the controlled mind
samaana = identical, likeness, comparable
samaanaaH = (Masc.nom.pl) are equal
samaaptam.h = is complete or over
samaapnoshhi = You cover
samaayuktaH = keeping in balance
samaarambhaaH = attempts
samaaroha = programme
samaavishhTaH = absorbed
samaavR^itaH = covered
samaasa = compound word
samaasataH = in summary
samaasena = in summary
samaahartuM = in destroying
samaahita = (adj) content, satisfied
samaahitaH = approached completely
samitiJNjayaH = always victorious in battle
samitii = (f) comittee
samiddhaH = blazing
samiikaraH = (m) electric iron

samiikaraNa = equation
samiipa-stha = (standing) nearby
samiipe = (adv) near
samiira = breeze
samiiksh.h = to examine
samiikshya = after seeing
samutthena = arisen from
samutpanna = arisen
samudita = (adj) flourishing
samuddhartaa = the deliverer
samudbhavaM = directly manifested
samudbhavaH = born of
samudbhavaan.h = produced of
samudyame = in the attempt
samudra = sea
samudra-paryantaa = bounded by ocean
samudraM = the ocean
samudreshhuu = among the oceans
samunnati = prosperity
samupavR^it.h = Thus
samupasthita = present
samupasthitaM = present
samupaashritaH = having taken shelter of
samuha = (m) group
samuhe = in group
samuuha = (m) a multitude, crowd
samR^iddha = with full
samR^iddhaM = flourishing
samR^iddhavegaH = with full speed
same = in equanimity
sametaM = come together with
samau = in suspension
sampat.h = assets
sampatti = prosperity
sampadaM = assets
sampadyate = he attains
sampanna = endowed with
sampanne = fully equipped
samparka = contact
sampashyan.h = considering
sampaadaka = (m) editor
sampaadakaH = (m) editor
sampaadana = editting
sampaadikaa = (f) editor
sampuurNa = full
samprakiirtitaH = is declared
sampratishhThaa = the foundation
samprapad.h = to become
sampravR^ittaani = although developed
samprekshya = looking
samplutodake = in a great reservoir of water
sambandha = Full relationship between planets
sambandhinaH = relatives
sambhava = birth
sambhavaM = born of
sambhavaH = production
sambhavati = occur, arise
sambhavanti = they appear
sambhavaaH = produced of
sambhavaan.h = produced of
sambhavaami = I do incarnate

sambhaavitasya = for a respectable man
sambhaashhaNa = conversation, talk, chat
sambhuutaM = arisen kim
sammarjanii = (f) broom
sammuuDha = bewildered
sammuuDhaaH = befooled by material identification
sammohaM = into delusion
sammohaH = perfect illusion
sammohaat.h = from illusion
samyak.h = proper
samyaggraahayitvaa = well+captured
sayanthini = (f) that belongs to the evening
saraH = (neut) lake
sarati = (1 pp) to go
sarani = (f) stream, path
sarala = straight, candid
saras.h = lake
sarasa = Excellent
sarasaaM = of all reservoirs of water
sarasaangayashhthii = she whose body is like a (lean)stick
sarasvati = goddess of speech and learning
saritaa = (f) river
saroja = lotus (one that is born in a lake)
sarovaram.h = (n) lake
sargaH = birth and death
sargaaNaaM = of all creations
sarge = while taking birth
sarge.api = even in the creation
sarpa = snake
sarpaaNaaM = of serpents
sarva = all
sarvaM = all
sarvaH = all
sarvakarma = of all activities
sarvakarmaaNi = all reactions to material activities
sarvakaaraH = (m) coalition
sarvagataM = all-pervading
sarvagataH = all-pervading
sarvaguhyatamaM = the most confidential of all
sarvajagat.h = the eentire world
sarvataH = on/from all sides (indecl)
sarvato = from all (sides)
sarvatra = everywhere
sarvatragaM = all-pervading
sarvatragaH = blowing everywhere
sarvathaa = in all respects
sarvadehinaaM = of all embodied beings
sarvadvaaraaNi = all the doors of the body
sarvadvaareshhu = in all the gates
sarvadhanushhmataam.h = of all shooters (bow, arrow carriers)
sarvadharmaan.h = all varieties of religion
sarvapaapaiH = from all sinful reactions
sarvabhaavena = in all respects
sarvabhuuta = to all living entities
sarvabhuutasthaM = situated in all beings
sarvabhuutasthitaM = situated in everyone's heart
sarvabhuutahite = for the welfare of all living entities
sarvabhuutaanaaM = of all living entities
sarvabhuutaani = all created entities
sarvabhuutaanii = all living entities
sarvabhuuteshhu = among all living beings

sarvabhR^it.h = the maintainer of everyone
sarvamatena = according to all schools of thought/unanimously
sarvayonishhu = in all species of life
sarvaloka = of all planets and the demigods thereof
sarvavit.h = the knower of everything
sarvavid.h = one who knows everything
sarvavR^ikshaaNaaM = of all trees
sarvashaH = all
sarvasaMpadaam.h = all wealth
sarvasaN^kalpa = of all material desires
sarvasminnapi = in all beings
sarvasya = of everyone
sarvasvaM = all of one's belongings, holding
sarvaharaH = all-devouring
sarvaGYaana = in all sorts of knowledge
sarvaaH = all
sarvaaN^ga = the whole body
sarvaaN^gaasana = the shoulderstand posture
sarvaaNi = all
sarvaan.h = all kinds of
sarvaarambha = of all endeavors
sarvaarambhaH = all ventures
sarvaartha = for all worthy or meaningful or riches
sarvaarthaan.h = all things
sarve = all
sarvebhyaH = of all
sarveshhaaM = all
sarveshhu = in all the
sarvekshaNam.h = (n) survey, poll
sarvaiH = all
salakshmaNaH = with LakshmaNa
salila = water
savikaaraM = with interactions
savichaara = investigational meditation
savitarka = inspectional meditation
savitR^i = a name of Sun
savyasaachin.h = O Savyasaci
sasharaM = along with arrows
sasya = grain
saha = With
saha.nsha = Special positions or points signifying important events in life. They are somewhat similar to Arabic parts
sahaH = force, strangth (neut)
sahaja = the karma to which one is born
sahaja-bhaava = House of Siblings or 3rd
sahajaM = born simultaneously
sahate = (1 ap) to bear
sahadevaH = Sahadeva
sahanavavatu = saha + nau + avatu: together + us + (You)protect
sahanau = together us
sahasaa = (adv) hastily, perforce
sahastraavartanaat.h = according to the prescribed shAstrA cycle
sahasra = one thousand
sahasraM = 1000 times
sahasrakR^itvaH = a thousand times
sahasrapaat.h = thousand-footed
sahasrabaaho = O thousand-handed one
sahasrashaH = thousands
sahasrashiirshhaa = thousand-headed
sahasrasya = of many thousands
sahasraantaaM = similarly, ending after one thousand

sahasraara = the thousand-petalled lotus within the cerebral cavity
sahasraakshaH = thousand-eyed
sahasreNa = by thousand
sahasreshhu = out of many thousands
sahaaya = helper, friend, ally
sahaasaM = with smile
sahitaM = with
sakshii = witness
saa = that is
saaMprataM = (indeclinable) now
saakaM = with
saagaraM = (masc.Acc.S)ocean
saagaraH = the ocean
saagaraat.h = from the ocean
saaN^khya = one of the schools(systems) of Indian philosophy
saaN^khyaM = analytical study
saaN^khya\-yoga = the yoga of science
saaN^khyaanaaM = of the empiric philosophers
saaN^khye = in the fight
saaN^khyena = of philosophical discussion
saaN^khyaiH = by means of Sankhya philosophy
saajyasamidbhiH = with ghee(clarified butter) and `samidhaa' sticks
saaTopa = (adj) proud
saaDesaati = Saturn's transit of the lunar 12,1,2 houses. It lasts about 7 1\/2 years and is regarded as problematic for the Native by some Jyotishi. If the sarvaashhTakavarga of the signs in 12th, 1st and 2nd from the Moon have more than 30 points this relieves a lot of the above malefic side-effects. One should also judge the whole chart and see whether there is real malevolence to this transit
saattvika = to one in goodness
saattvikaM = in the mode of goodness
saattvikaH = in the mode of goodness
saattvikaaH = in goodness
saattvikii = in the mode of goodness
saatyakiH = Satyaki (the same as Yuyudhana, the charioteer of Lord KRishhNa)
saatvika = Pure Planets i.e. Waxing Moon, Jupiter and Mercury
saadhaka = an aspirant, seeker
saadhakaM = means
saadhana = instrument
saadhanaa = practice, a quest
saadhayet.h = achieves
saadharmyaM = same nature
saadhibhuuta = and the governing principle of the material manifestation
saadhiyaGYaM = and governing all sacrifices
saadhu = good man
saadhuH = a saint
saadhubhaave = in the sense of the nature of the devotee
saadhushhu = unto the pious
saadhuunaaM = of the devotees
saadhyaaH = the Sadhyas
saadhvii = (feminine form of saadhu ie , a virtuos person)
saantvayati = (10 up) to console
saama = the Sama Veda
saamarthyaM = ability
saamavedaH = the Sama Veda
saamaajika = social
saamaani = Nr.nom.pl.)the Sama Veda
saamaanya = common
saamaasikasya = of compounds
saamnaM = of the Sama Veda songs
saamye = in equanimity
saamyena = generally

saamraajya = universal soverignty
saayaM = evening
saayaMpraataH = both evening \& morning
saayana = The Tropical Zodiac with precession
saayamadhiiyaano = evening studied man
saara = essence
saaraH = (m) essence, summary
saarikaa = a bird (nightingale / cuckoo ?)
saarthakyaM = (n) fulfillment
saarthavaaha = (m) a merchant
saarvabhauma = of the whole earth
saarvaayushha = of full life-span
saalamba = supported
saalamba\-sarvaaN^gaasana = the supported shoulderstand posture
saavadhaana = attention
saahaN^kaareNa = with ego
saahasa = adventure
saahase = (loc.sing.) in bravery or adventure
saahaayyaka = (m) assitant , helper
saahaayyam.h = (n) help, assistance
saahitya = literature
saakshatkaara = the spirit
saakshaat.h = directly
si.nha = lion
siMhaH = (m) lion
si.nhanaadaM = roaring sound, like that of a lion
si.nhaasana = the lion posture
siMhaasanam.h = (n) throne
sikataa = salt
sikta = sprayed
sikthaM = (n) wax
sikthavartikaa = (f) candle
siJNchati = (6 pp) to sprinkle
sita = Blank
sid.hdhyasid.hdhyoH = in success and failure
siddha = a prophet or adept, ever-ready, having psychic power
siddhaH = perfect
siddhayaH = great achievements including mystic powers
siddhaye = for perfection
siddhasaN^ghaaH = perfect beings
siddhaa.nsha = A Varga. The 24th Harmonic Chart. Also known as Chaturvi.nsha.nsha. Used in delineating Spiritual Gifts
siddhaanaaM = of those who have achieved perfection
siddhaanta = thesis
siddhaasana = the adept's posture
siddhi = success, achievement
siddhiM = powers
siddhiH = success
siddhii = a psychic (or occult) power
siddhau = in success
sidh.h = to be accomplished
sidhama.ntro = having got the effect of the mantra
sidhda = accomplished
sidhdaa.rth = (m) pr.n
sidhya.nti = (Vr.Pr.III P.pl.PP)materialise
sidhyati = (4 pp) to reach
sindhuH = ocean
siikataa = (f) sand
siitaa = the wife of Rama
siitaapatiM = siotA's husband
siitaapatiH = the husband or lord of sItA

siitaayaaH = sItA's
siitha = one that belongs to earth
siidati = (1 pp) to sit
siidanti = are quivering
siimaa = limit, boundary
siivyati = to sew
su = good, used as a prefix
su-vR^it-tattva = the principle of goodness
su.ndaram.h = the handsome one
suHR^id.h = affectionate
sukanya = good virgin
sukara = easy
sukumaarau = (two) handsome young lads
sukR^itaM = pious activities
sukR^itadushhkR^ite = good and bad results
sukR^itasya = pious
sukR^itiM = good deed
sukR^itinaH = those who are pious
sukR^itinaaM = of the good-doer
sukR^itii = the man with good deeds
sukha = happiness
sukhaM = easily
sukhaH = and happiness
sukhataH = for happiness
sukhada = the one giving comfort
sukhaduHkha = happiness and distress
sukhamedhate = happiness, obtains
sukhaleshaH = (even a little) happiness
sukhasampadaam.h = of the happiness and wealth
sukhasya = of happiness
sukhaani = happiness thereof
sukhaarthinaH = (of) a man seeking happiness
sukhaasana = the easy posture
sukhaasanam.h = (n) a reclining chair, rocking chair
sukhinaH = happy
sukhii = happy
sukhe = in happiness
sukhena = in transcendental happiness
sukheshhu = in happiness
sugandhiM = one that has a nice fragrance
sugriiveshaH = master-sugrIva, the monkey king (literally meaning the one
sughoshhamaNipushhpakau = the conches named Sughosa and Manipuspaka
sujana = good man
suta = son
sutaa = daughter
sudati = woman
suduraachaaraH = one committing the most abominable actions
sudurdarshaM = very difficult to see
sudurlabhaH = very rare to see
sudushhkaraM = difficult
sudhaa = Nectar
sudhaaM = (fem.Acc. Sing.)nectar
sudhaakar = Moon
sudhaakhaNDaH = (m) chalk
suniyamanaya = with good niyama or GYaana, also with na, ya, ma, na, ya gaNaas
sunishchitaM = definitely
sundara = beautiful
sundariiM = (sundari in objective case)
suputra = good son
supuujitam.h = well worshipped
supta = asleep

supta\-jaanu\-shirshhaasana = the supine head-knee posture
supta\-paschimottanaasana = the supine back-stretching posture
supta\-paadaaN^gushhThaasana = the supine big toe posture
supta\-baddha\-padmaasana = the supine bound lotus posture
supta\-vajraasana = the supine thunderbolt posture
supra = white
sumanasya = benevolence
sumitraa = dasharath's wife, laxman's mother
sura = god
suragaNaaH = the demigods
suraguroH = of Brihaspati (the teacher of Gods)
suraN^gikaa = (f) a small tunnel
surasaN^ghaaH = groups of demigods
suraaNaaM = of the demigods
suraapaana = drinking, alcoholism
surendra = king of gods
surkiMsijan.h = (m) what happens to some babies' weewees
surya = A name for the Sun
suryodaya = sun-rise
sulabha = Easy
sulabhaH = very easy to achieve
suvarNakaaraH = (m) goldsmith
suvipulaM = great , in bulk
suviruuDha = strongly
suvyavasthitaa = well organised
sushiila = of good character
sushiilatva = good character
sushumnaa = the spinal cord
sushhuptiH = deep sleeping
sushhuptii\-avasthaa = the state of the mind in dreamless sleep
susukhaM = very happy
susmita = endowed with good smiles
suhR^it.h = to well-wishers by nature
suhR^id.h = (bahuvriihi) friend
suhR^idaM = the benefactor
suhR^idaH = well-wishers
suGYaanaaya = (instr.S) thro'good knowledge
suu = to produce
suukta = good words
suuchanaa = suggestion
suuchi = (fem) needle, pointer
suuchikaa = (f) safety pin
suuchii = (f) (sewing) needle
suuta = the chariot driver
suutaputraH = Karna
suutra = a thread
suutrachakram.h = (n) spinning wheel, charkha
suutrikaa = (f) noodles
suutre = on a thread
suuyate = manifests
suurya = sun
suuryaH = the sun
suuryakaanta = Effulgent like Sun
suuryagR^ihe = in the home of sun(during the solar eclipse)
suurya\-namaskaara = the homage to the sun posture
suuryanaaraayaNa = used for addressing Sun
suuryavarchasvii = with the prowess and brilliance of sun
suuryashcha = sun + and
suuryaastaH = (m) sunset
suuryodayaH = (m) sunrise
suukshma = minute, extremely small, keen

suukshmatvaat.h = on account of being subtle
suukshmadarshakam.h = (n) microscope
suukshmashariira = the astral body
sR^ijati = (6 pp) to create
sR^ijaami = manifest
sR^itii = different paths
sR^ishhTiH = creation
sR^ishhTii = World
sR^ishhTvaa = creating
sechananaalaH = (m) a water-gun used during Holi, pichkaari
setu = a bridge
setukR^itpaatu = may the builder of bridge (over the sea) protect
setu\-bandhaasana = the bridge posture
setuba.ndhanaM = bridging
senayoH = of the armies
senaaniinaaM = of all commanders
sendriyamaanasa = sa+indriya+mAnasa, wwith senses and mind
sev.h = to serve
sevaka = (m) servant
sevate = (1 ap) to serve
sevama = (n) apple
sevayaa = by the rendering of service
sevaa = service
sevaamahe = (verb.Pr.I Per.Pl.Atma.Pada)
sevitvaM = aspiring
sainikaH = (m) soldier
sainyasya = of the soldiers
saishhaa = saa+eshhA, that feminine form
soDhuM = to tolerate
sopaanam.h = (n) staircase, steps
soma = The Moon
somaH = the moon
somapaaH = drinkers of soma juice
somavaara = Monday
sau.ndaryamaalikaa = Garland of beauty
sauHR^ida = friendship
sauchikaH = (m) tailor
saudaaminii = (f) lightning
saubhadraH = the son of Subhadra
saubhaagyavatii = Mrs
saumadattiH = the son of Somadatta
saumitrivatsalaH = he who is affectionate to LakshmaNa
saumyaM = very beautiful
saumyatvaM = being without duplicity towards others
saumyavapuH = the beautiful form
saurabha = fragrance
sauravyuuhaH = (m) the solar system
sauvarNa = golden
sauhR^ida = friendship
saukshmyaat.h = due to being subtle
sHR^id.h = friend
ska.ndhau = shoulders
skanda = a name of Kartikeya, god of war
skandaH = Kartikeya
skandhaH = (m) shoulder
skhalanashiila = adj. liable to lapse
staH = is
stanabhara = breasts that are(full-with milk)
stabdhaH = impudent
stabh = (root) to make immobile, to stun
stambhaH = (m) pillar

stambhana = Stationary planet
staram.h = (n) level
stuta = praised
stuti = praise
stutiH = praise
stutibhiH = with prayers
stuva.nti = praise, flatter
stuvanti = are singing hymns
stenaH = thief
steya = robbery
stoka = (adj) little bit, small amount
stotra = hymn
stotraM = hymn
stotre = in composing a hymn
styana = sloth
stra.nsate = is slipping
stravati = (1 pp) to flow
striyaH = women
striyashcharitraM = the characater of a woman
strii = (f) woman
striikaaraka = Significator of wife or partner Venus
striishhu = by the womanhood
sthaH = situated
sthagayati = to stop someone
sthalaa = (f) tiles (on the floor)
sthaa = to stand
sthaa(tishhThati) = to stand
sthaaNuH = unchangeable
sthaana = place, house, position
sthaanaM = place
sthaanaka = (m) station, base
sthaanabhrashTa = adj. skidrow bum
sthaani = situated
sthaane = rightly
sthaapaya = please keep
sthaapayati = to put, to keep
sthaapayitvaa = placing
sthaalikaa = (f) plate, dish
sthaavara = not moving
sthaavaraaNaaM = of immovable things
sthaasyati = remains
sthitaM = situated
sthitaH = situated
sthitadhiiH = one fixed in KRishhNa consciousness
sthitapraGYaH = transcendentally situated
sthitapraGYasya = of one who is situated in fixed KRishhNa consciousness
sthitaaH = are situated
sthitaan.h = standing
sthiti = position
sthitiM = situation
sthitiH = situation
sthitii = existing
sthitau = situated
sthitvaa = being situated
sthira = fixed
sthira-raashi = Fixed Signs
sthiraM = firm
sthiraH = still
sthirataa = steadiness
sthirabuddhiH = self-intelligent
sthiraaM = stable

sthiraaH = enduring
sthiraiH = with firm or strong (limbs)
sthuula = (adj) strong, big
sthuulaH = (adj) fat
sthuulashariira = (bahuvriihi) big-bodied
sthairyaM = steadfastness
snaatakottara = post graduate
snaati = to bathe
snaana = bath, ablution
snaana-shiila = (metaphorically) pure
snaanagR^iham.h = (n) bathroom
snaayu = sinew
snaayuvitananaM = sprain
snigdha = affectionate; also oily,greasy
snigdhaaH = fatty
snushhaa = (f) daughter-in-law
sneha = love
snehaH = friendship (oil)
spandate = (1 ap) to throb
sparshanaM = touch
sparshaan.h = sense objects, such as sound
spashhTa = Longitude of planet or house (bhaava)
spR^ish = to touch
spR^ishati = (6 pp) to touch
spR^ishan.h = touching
spR^ihaa = aspiration
sprihaNiyaruupaM = desirable form (personal appearance)
sphiita = (adj) prosperous
sphuTatara = (adj) crystal clear
sphurati = (6 pp) to throb
sphurita = shining
sma = an indeclinable that changes the sentence to past tense from present tense
smayate = (1 ap) to smile
smarati = (1 pp) to remember, recollect
smaran.h = thinking of
smaraami = remember
smaret.h = remembers, recalls
smaashana = graveyard
smR^ita = remembered
smR^itaM = is considered
smR^itaH = is considered
smR^itaa = when remembered
smR^iti = of memory
smR^itiH = memory
smR^itibhra.nshaat.h = after bewilderment of memory
smR^itii = memory
syandane = chariot
syandin.h = oozing
syaaM = would be
syaat.h = may be
syaama = will we become
syuH = form from ``as.h'' meaning ``those who may be''
syutam.h = (n) a bag
sringara = amourous
srotasaaM = of flowing rivers
sva = Self
svaM = own
svaH = the nether world(?)
svakaM = His own
svakarma = in his own duty
svakarmaNaa = by his own duties

svachakshushhaa = your own eyes
svachchha = pure
svachchha.ndii = adj. self-absorbed
svajanaM = kinsmen
svata.ntra = Free
svatejasaa = by Your radiance
svadesha = one's own country
svadharmaM = your religious duty
svadharmaH = one's prescribed duties
svadharme = in one's prescribed duties
svadhaa = oblation
svana = sound
svanushhThitaat.h = perfectly done
svapati = (2pp) to sleep
svapan.h = dreaming
svapna = dream
svapnaM = dreaming
svapnaH = dreaming
svapnashiilasya = of one who sleeps
svapnaavabodhasya = sleep and wakefulness
svapnaavasthaa = the state of the mind in a dream
svapne = in dream
svabhaava = nature, personal mental attributes
svabhaavaH = characteristics
svabhaavajaM = born of his own nature
svabhaavajaa = according to his mode of material nature
svabhaavajena = born of your own nature
svabhaavaniyataM = prescribed according to one's nature
svamatipariNaamaavadhi = according to one's intellectual capacity
svayaM = herself
svayaMprakaashita = self-illumined like stars(Sun)
svayaa = by their own
svara = sound
svaruupa = one's true nature
svaruupaM = form
svarga = heaven
svargaM = to heaven
svargatiM = passage to heaven
svargaparaaH = aiming to achieve heavenly planets
svargalokaM = heaven
svargaat.h = (Masc.abl.S)heaven
svarge = in heaven
svaliilayaa = sva+lIlaya, through one's play-like action
svalpa = little
svalpaM = a little
svasa.nvedana = the understanding of oneself
svasaH = (f) sister
svasti = all peace
svastikaasana = the prosperous posture
svastinastaarkshyo = let tArkshya or Garuda do good to us
svastirno = good to us
svasthaH = being situated in himself
svasthaiH = by healthy persons (ie , healthy in minds , their minds being well
svasyaH = by his own
svahastaH = Signature
svakshetra = Planet in its own sign
svaaM = of Myself
svaagatakaxaH = (m) drawing room
svaati = The fifteenth nakshatra. Can be spelt Svati
svaada = (m) taste
svaadate = (1 ap) to taste

svaadishhTaH = (m) delicious, tasty
svaadu = sweet
svaadhiina = dependent on the self
svaadhyaaya = self-study
svaadhyaayaH = study of Vedic literature
svaadhyaayaanmaa = sva + adhyAyAt.h + mA:fromone's learning + don't
svaapa = (m) sleep
svaami = master
svaamii = the master
svaayatta = dependent only one onself
svaaraajya = `self-rule', i.e., not being subordinate someone else
svaartha = one's own ends
svaarthii = adj. self-centered
sviikaroti = to accept
svena = by your own
svyaM = of one's own
svraa.njalii = Musical notes
ha = the sun
ha.nsa = (masc) swan, goose
haMsaH = (m) swan
ha.nsaasana = the swan posture
haTa = force, against one's will
haTayoga = union with the supreme via discipline
hataM = killed
hataH = being killed
hataan.h = already killed
hataani = (past.part.)having been killed
hataiH = having been killed
hatvaa = by killing
hanana = killing
hanishhye = I shall kill
hanumatprabhuH = the lord of Hanuman
hanumaana = a monkey chief, son of Anjana and Vayu
hanumaanaasana = the splits
hanta = O ! , Alas !
hantaaraM = the killer
hanti = kills
hantuM = to kill
hantR^i = desirous of killing
hanyate = is killed
hanyamaane = being killed
hanyuH = may kill
haya = horse
hayaiH = horses
har.h = to steal
hara = shankara
haraH = shiva
harati = (1pp) to take (away)
haranti = throw
harasi = you remove
hari = vishnu
hariH = the Supreme Personality of Godhead, KRishhNa
hariNa = deer
harita = green
haritam.h = (n) cabbage
haridraa = (f) turmeric (haldii)
hariiH = VishNu
hareH = of Lord KRishhNa
hartaa.asi = are the usurper
harmya = building
harsha = (masc) joy

harshha = from happiness
harshhaM = cheerfulness
harshhashokaanvitaH = subject to joy and sorrow
hala = a plough
halaasana = the plough posture
halaahala = poison
haviH = butter
havishhaa = offerings
hasati = (1pp) to laugh
hasta = hand
hastaM = hand
hastaghaTii = (f) wristwatch
hasta\-paadaN^gushhThaasana = the hand-to-big-toe posture
hastaat.h = from the hand
hastaaksharam.h = (n) handwriting
hastini = in the elephant
hastipakaH = (m) mahout, one who rides the elephant
hastairbibhraaNaM = bearing in the hands
haakiNii = the goddess in aGYaa chakra
haani = damage
haaniH = destruction
haara = Garland
haariNii = remover
haalaahala = poison
haasa = laughter
haasya = the sentiment of humor
hi = really
hi.nsati = kills
hi.nsaa = violence
hi.nsaaM = and distress to others
hi.nsaatmakaH = always envious
hita = benefit
hitaM = beneficial
hitakaamyayaa = for your benefit
hite = in welfare work
hitaishhin.h = one who wishes good
hitvaa = having given up/abandoned
hinasti = degrade
hima = snow
himaalayaH = the Himalayan mountains
hiraNyakashyapu = a demon king, killed by Vishnu
hiraNyagarbha = Effulgent, a name of Sun
hiraNyagarbhaH = the Golden Embryo of life and form
hiinau = bereft, having lost
huta = offerings (usually made to a fire)
hutaM = offered
hutabhuk.h = fire (one who eats offerings)
hutaashavaktraM = fire coming out of Your mouth
hR^i = to steal
hR^ita = deprived of
hR^itat.h = heart
hR^itsthaM = situated in the heart
hR^id.h = heart (neut)
hR^idaya = heart
hR^idayaM = heart
hR^idayasthaM = heart-stationed
hR^idayaani = hearts
hR^idayii = in my heart
hR^idayeshhu = in the hearts of
hR^idi = in the heart
hR^iddeshe = in the location of the heart

hR^idyaaH = pleasing to the heart
hR^ishhitaH = gladdened
hR^ishhiikesha = O master of all senses
hR^ishhiikeshaM = unto Lord KRishhNa
hR^ishhiikeshaH = Hrsikesa (KRishhNa, the Lord who directs the senses of the devotees)
hR^ishhTaromaa = with his bodily hairs standing on end due to his great ecstasy
hR^ishhyati = takes pleasure
hR^ishhyaami = I am enjoying
hetavaH = causes
hetu = intention
hetuH = aim (Here: cause)
hetunaa = for the reason
hetumadbhiH = with cause and effect
hetoH = in exchange
heman.h = gold
hemanta = (masc) winter
horaa = A Varga. The Division of a sign into Solar and Lunar or Division into halves. Used for determining Wealth amongst other things
hyaH = yesterday
hrasvaa = (adj) short
hriyate = is attracted
hriiH = modesty
kshaNaM = one second
kshaNaprabhaa = (f) lightning
kshaNaviyoga = momentary separation
kshaNaviikshita = glance
kshatriya = the caste of princes and warriors
kshatriyabalaM = the power or might of the kshatriyas or kings
kshatriyasya = of the ksatriya
kshatriyaaH = the members of the royal order
kshana = to invite
kshana = quick, a quick measure of time
kshantiH = tolerance
kshamaa = forgivance
kshamii = forgiving
kshaya = loss, weakening, scaricity
kshayaM = destruction
kshayakR^it.h = the destroyer
kshayati = (1 pp) to decay
kshayaat.h = (from) consunption/destruction
kshayaaya = for destruction
kshara = prone to end, destructible
ksharaM = to the fallible
ksharaH = constantly changing
kshaatraM = of a ksatriya
kshaantiH = tolerance
kshaamaye = ask forgiveness
kshaara = salty
kshaalayati = (10 pp) to wash
kshiti = earth
kshitipaala = (m) protector of the earth, king
kship = (root) to throw
kshipati = (6 pp) to throw
kshipaami = I put
kshipta = neglected or distracted
kshipra = sudden, quick
kshipraM = soon
kshii = to dimnish
kshiiNakalmashhaaH = who are devoid of all sins
kshiiNe = spent-up/weakened state of
kshiira = milk

kshudra = insignificant, small
kshudraM = petty
kshudh = hunger
kshudhaa = hunger
kshudhaarta = hungry
kshudhyati = (4 pp) to be hungry
kshubhyati = (4 pp) to tremble
kshura = (masc) knife
kshurakriyaa = (fem) shaving, cutting with a knife
kshurapatram.h = (n) blade
kshuudra = weak (here)
kshetra = field
kshetraM = the field
kshetraGYa = and the knower of the body
kshetraGYaM = the knower of the field
kshetraGYaH = the knower of the field
kshetraGYayoH = and the knower of the field
kshetrii = the soul
kshetreshhu = in bodily fields
kshepaNaastraH = (m) missile
kshepaNii = (f) rocket
kshemaM = protection
kshemataraM = better
kshouti = to sneeze
kshobhaM = disturbance
kshnana = to annihilate
GYa = one who knows (suffix)
GYanakaaraka = Significator of knowledge which is Jupiter
GYaa = to know
GYaatachara = (adj) known
GYaatavyaM = knowable
GYaati = community (people of the same caste etc.)
GYaatuM = to know
GYaate = in the realised state
GYaatena = by knowing
GYaatvaa = knowing well
GYaana = knowledge
GYaanaM = knowledge
GYaanaH = whose knowledge
GYaanagamyaM = to be approached by knowledge
GYaanachakshushhaH = those who have the eyes of knowledge
GYaanachakshushhaa = by the vision of knowledge
GYaanadiipite = because of the urge for self-realization
GYaanaplavena = by the boat of transcendental knowledge
GYaanamana.ntaM = Knowledge and Infinity or Absoluteness
GYaanamayaH = (Masc. Nom.Sing.)full of knowledge
GYaanamayo = full of Gyana or knowledge
GYaanayaGYaH = sacrifice in knowledge
GYaanayaGYaaH = sacrifice in advancement of transcendental knowledge
GYaanayaGYena = by cultivation of knowledge
GYaanayogena = by the linking process of knowledge
GYaanavataaM = of the wise
GYaanavaan.h = learned
GYaanavihinaH = (but)bereft of knowledge of the Self
GYaanashabdayoH = of knowledge and sound
GYaanasya = of knowledge
GYaanaaH = knowledge
GYaanaagniH = the fire of knowledge
GYaanaat.h = than knowledge
GYaanaanaaM = of all knowledge
GYaanaavasthita = situated in transcendence

GYaaninaH = of the knower
GYaanibhyaH = than the wise
GYaanii = one who is in knowledge
GYaane = in knowledge
GYaanena = with knowledge
GYaanenaiva = GYAnena + eva:thro' knowledge alone
GYaanendriya = an organ of knowledge, i.e. the five senses
GYaayate = known
GYaayase = can to be known
GYaasyasi = you can know
GYeyaM = be known
GYeyaH = should be known
GYeyosi = You can be known